

# REVIEW and Herald

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## TEN REASONS

Why Seventh-day Adventists  
Need the Sabbath School

By G. R. Nash

Secretary, General Conference Sabbath School Department



① The Sabbath school provides the most thoroughly organized and universally effective Bible study program in the denomination. Here is an opportunity for all, from the very young to the very old, to gather understanding from Him who is understanding.

② The Sabbath school is a marvelous institution for keeping children safe within the church's heart. In no other service are children taught with such directness the meaning of upright conduct and deep-down faith, calculated to keep them in the truth.

③ In this life our joy is often pain-surrounded, hence young and old need a time such as the Sabbath school discussion provides when those of like trials can talk their faith within range of sympathetic ears. If sometimes the way is lonely and long, those who are hard pressed can thus find a new outlook in God's house.

④ In the Sabbath school the believers hear weekly

mission reports, which give perhaps our broadest and clearest view of the ongoing message designed to gather a "called-out" people. In no other public meeting can one be exposed regularly to this worldwide reach of the gospel.

⑤ Approximately one half of all the mission funds that support our world work are raised through the Sabbath school. In this service the believer can throw his financial strength behind a program that is vastly bigger and broader than his private interests could possibly be.

⑥ In the Sabbath school the members are placed in an atmosphere of proper Sabbath observance. At all hazards, the Christian should keep inviolate the holy hours of the Sabbath. In the Sabbath school first, and in other church services, this day in which so many people toil can be kept in its apartness and in its beauty as God's holy day.

⑦ The Sabbath school inspires each member to active service. Soul winning through branch Sabbath schools, community Bible schools, and other evangelistic endeavors is promoted. Thus each member is encouraged to hasten the coming of Christ by personal witnessing.

⑧ The Sabbath school helps develop the leadership qualities latent in many of God's people. Members who become strong leaders in the Sabbath school often use their improved talents for building up the entire church program.

⑨ The Sabbath school is a gathering together in Christ's name, therefore the members can claim the promise of His presence (Matt. 18:20). Such gatherings are more than ever necessary as we "see the day approaching" (Heb. 10:25).

⑩ Through attendance at Sabbath school the church member contributes to a trust in God and an unbroken religious commitment which, as William Lyon Phelps put it, "should be the motor of life; the central heating plant of personality; the faith that gives joy to activity, hope to struggle, dignity to humility, zest to living."



E. ARMITAGE, ARTIST

When the suffering woman touched Christ's garment she was healed instantly.

The Dynamics of Salvation—3

# The Faith That Sustains

*What is the difference between justification and sanctification?*

By Ralph S. Watts

**L**AST week we showed that saving faith is an instrument or channel by which the yearning, sinful heart receives instant salvation in Christ. Such faith embraces Christ as a personal Saviour and immediately appropriates His merits. A person who thus acknowledges his waywardness and puts his trust in Christ is declared to be just.

"Being justified freely by his grace through the redemption that is in Christ Jesus: . . . to declare his righteousness for the remission of sins that are past" (Rom. 3:24, 25).

At the instant that the penitent soul submits himself to the Saviour, Christ declares this person "righteous." He is free from the guilt and penalty of sins that are past. This transaction is an instantaneous miracle of divine grace.

But from this point on in his "new life" the Christian must exercise daily a *living* faith in his Lord. This living faith will enable him to "grow up" in Christ. The difference between saving faith and living faith is the difference between a channel just opened, bringing life, and a channel contin-

uously used to bring daily victories and power.

Just as Adam's faith before the Fall manifested itself in deeds of submission and obedience, so the regenerate person, now *in Christ*, saved by His perfect obedience, and made "partaker of the divine nature," will live in harmony with the will of God. This kind of faith is clearly described in Hebrews 10:38: "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him."

This passage refers to those who

are "in Christ," who have experienced His regenerating power in their lives. They have become "new creatures" in Christ Jesus. They no longer fashion themselves according to their former lusts and desires. They are striving to follow in the footsteps of the Son of God and to purify themselves "even as he is pure." The things they once hated they now love, and the things they once loved they now hate. They delight to do the will of God.

The apostle Paul expands the thought of keeping the eyes of faith constantly directed to Christ. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

This is a beautiful picture of complete submission to Christ. It shows the child of God living "in Christ" and his mind becoming one with the mind of the Saviour. His thoughts are brought into captivity to Him.

"As Christ the Pattern is constantly kept before the mind's eye, new habits will be formed, powerful hereditary and cultivated tendencies will be subdued and overcome, self-esteem will be laid in the dust, old habits of thought will be constantly resisted, love for the supremacy will be seen in its real, despicable character, and will be overcome."—*Our High Calling*, p. 99.

### Like Enoch

Someone may ask, In a corrupt age such as ours, when moral pollution is teeming all around us, how can we remain pure and uncorrupted and continually bear the impress of the divine? How can we become perfect?

The answer to that is to do it the way Enoch walked with God in an age of moral pollution and corruption. "Enoch walked with God three hundred years. . . . He lived in a corrupt age, when moral pollution was teeming all around him; yet he trained his mind to devotion, to love purity. His conversation was upon heavenly things. He educated his mind to run in this channel. . . . He was unsullied with the prevailing sins of the age in which he lived."—*Testimonies*, vol. 2, pp. 121, 122.

Like Enoch, we are to remain pure and uncorrupted, for we are told that Enoch represents the "saints who live amid the perils and corruptions of the last days."—*Ibid.*, p. 122.

We must remember that living faith is efficacious only by reason of its Object. This is illustrated in the healing of the woman who had been afflicted for 12 years. Her heart yearned for a personal encounter with the

Saviour. Pressing near Him through the throng, her heart of faith cried out, "If I may touch but his clothes, I shall be whole" (Mark 5:28). She put forth an effort to this end and finally touched the hem of His garment.

Jesus was instantly aware of her touch, and He recognized her faith—a faith that longed above everything for restoration. In comforting words He said to the woman, "Daughter, thy faith hath made thee whole" (verse 34).

"In that one touch," Ellen G. White comments, "was concentrated the faith of her life." In further describing the incident, the servant of the Lord made this profound statement concerning faith:

"When the suffering woman put forth her hand to touch Him, believing that she would be made whole, she felt the healing virtue. So in spiritual things. To talk of religion in a casual way, to pray without soul hunger and living faith, avails nothing. A nominal faith in Christ, which accepts Him merely as the Saviour of the world, can never bring healing to the soul. The faith that is unto salvation is not a mere intellectual assent to the truth. . . . It is not enough to believe *about* Christ; we must believe *in* Him. The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power."—*The Desire of Ages*, p. 347.

Much has been written about faith, but seldom has the meaning of living faith been presented so clearly and beautifully as in these words of inspiration. An analysis reveals that faith is far more than mere nominal belief in Christ, more than "intellectual assent to truth," more than knowledge. Living faith is the complete acceptance of Jesus Christ as a personal Saviour. It is a daily yearning to remain in cooperative submission to His will. It means to "grow up" in Christ, the living Head.

Such faith enables us to know continually that Christ has brought deliverance from the power of sin. To such the Bible states, "Sin shall no longer be your master" (Rom. 6:14, N.E.B.).\* The inexhaustible riches of God's power are available through such faith (Matt. 17:20) and on the degree of our appreciation of that

power, through the channel of sustaining faith, depends our earthly blessedness.

Let us now sum up the difference between saving faith and living faith. Saving faith is a channel first opened, bringing life to the penitent. Saving faith is the acceptance of the imputed righteousness of Christ for the forgiveness of past sins. The moment we ask forgiveness for our sins and transgressions, and submit ourselves without reserve to Him, Christ declares by an instantaneous miracle of divine grace that we are justified in His sight. He does this by imputing to us His own righteousness. *This is justification.*

Living faith is the channel continuously used, which brings victory and power. It enables the Christian to be "complete in him" (Col. 2:10). It manifests itself in deeds of obedience and fulfillment. In other words, living faith is daily receiving the impartation of Christ's righteousness, which enables the regenerate soul to live in complete submission to the will of Christ in an ever-broadening dimension. *This is sanctification*—a continuous miracle of divine grace.

These two elements of faith are beautifully expressed in this oft-quoted statement from Ellen G. White: "The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven; the second is our fitness for heaven."—*REVIEW AND HERALD*, June 4, 1895.

Saving faith is manifested in that which Christ does *for* us; living faith is experienced in that which Christ *does in* us.

These two elements of faith may be separate in thought, but they are *united in experience* to those who live a consistent, godly life. For one who is justified by *saving* faith there begins at the same time a "new life" of holiness through a *living*, vital faith in Christ.

As we advance toward perfection we experience conversion to God every day. We then have no relish for sin. We may make mistakes, but we will loathe sin and hate those things that caused the suffering of Christ. We will be striving with all our power to attain to the stature of men and women in Christ. We will ever be "pressing toward the mark set before us—the perfection of His character." "When the Lord's people reach this mark, they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, 'It is finished.'"—*Our High Calling*, p. 150.

(End of Series)

\* *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961

*What the return of Jesus will mean  
to all who are looking for it.*



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FRED COLLINS, ARTIST

# The Coming of the King

*"For the grace of God has displayed itself with healing power to all mankind, training us to renounce ungodliness and all the pleasures of this world, and to live sober, upright, and pious lives at the present time, in expectation of the fulfilment of our blessed hope—the Appearing in glory of our great God and Saviour Jesus Christ" (Titus 2:11-13, Weymouth).*

**B**ILLY GRAHAM was talking with a prominent statesman during a time of crisis when the statesman leaned across the table and asked, "Billy, have you got any hope?" Hope is what the world wants, and thank God this is what we have—"that blessed hope!"

It is true that there will be trouble, tremendous trouble, before the second coming of Christ; it is also true that for the wicked our Lord's return will be the most dire catastrophe of

By Alfred S. Jorgensen  
Teacher, Australasian Missionary College

all time. But for the righteous, for those who are looking for the revelation of the Saviour from heaven, it will be the most thrilling, the most exciting, the most ecstatic moment of the eternal ages.

For "that blessed hope"—the great goal to which all history is moving—will fulfill the vision of an ideal world. It will materialize the dream of every statesman of good will. It will achieve what human confederacies have never been able to accomplish. It is God's answer to the hopelessness of the age in which we live.

In the first place, for those who are earnestly, eagerly, expectantly awaiting it, "that blessed hope" will result in:

*The regeneration of our bodies.*

"We shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51, 52).

The very prospect of this change overwhelms us!

Think of all the things we will not need when Jesus comes! We will throw away our glasses and see with perfect, undimmed vision. We will throw away our crutches, our canes, and our wheel chairs, and we will leap like harts. We will throw away our hearing aids, and the lovely music that angels make will fall upon our enraptured ears. Nor are these only the projections of a pious imagination, the musings and daydreams of those who sigh for a "beautiful isle of somewhere." We have the Bible promise that it will be even so. (See Isaiah 35:3-6).

Think of the splendid physiques we will possess! At the present time, in comparison with the beings God made to manage Eden, we are only pygmies. (See *Patriarchs and Prophets*, pages 45, 50, 112; and *The Great Controversy*, page 644). But when Christ comes we are to start growing up into the physical stature of our first parents.

Think of the abounding health we will enjoy. "The inhabitant shall not say, I am sick" (Isa. 33:24). How often we say it now! This old world is a vast lazar house of suffering humanity. Not the least among the buildings that dominate the skylines of our cities are our hospitals, filled to capacity with the injured, the diseased, and the dying. What a wonderful day it will be when sickness and sighing shall be no more! How satisfying it will be to have bodies that throb with eternal vitality, no longer subject to the processes of decay and death!

### Capacity for Achievement

Think of the unlimited capacity for achievement that will be ours! At present we are continually frustrated by our physical limitations. Our minds far outstrip the capacities of our bodies to perform what we conceive. As our Lord said in another setting, "The spirit indeed is willing, but the flesh is weak." But when the Saviour comes we will possess the vigor and vitality needed to encompass the greatest and grandest designs on which our hearts are set. For "we shall ever feel the freshness of the morning, and shall ever be far from its close" (*The Great Controversy*, p. 676).

As a result, "Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body."—*Ibid.*, p. 677.

Again, the Saviour's advent will accomplish:

*The redemption of the physical creation.* "For all creation, gazing eagerly as if with outstretched neck, is waiting and longing to see the manifestation of the sons of God" (Rom. 8:1, Weymouth).

The passage in which this statement occurs, Romans 8:18-23, makes it evident that the natural world shares in "the bondage of corruption." Tennyson wrote of nature as "red in tooth and claw." Have you ever watched a cat play with a mouse

and eat it, and asked yourself how one can reconcile the battle for survival that is continually going on in the natural world with the statement in Genesis 1:31: "And God saw every thing that He had made, and, behold, it was very good"? The plain fact is that nature (as we now know it) makes sense only when we recognize that, as a result of man's sin, it was involved in "the bondage of corruption." In the words of the Creator Himself: "An enemy hath done this" (Matt. 13:28).

This passage can be understood also as teaching that the natural world will be "delivered from the bondage of corruption." That is why the Bible has so much to say about the idyllic conditions that will exist in the world to come. God's purpose in thus recreating the earth is to provide an ideal environment for redeemed man. Here we see something of the breadth of our redemption: It not only involves our own regeneration, it also involves the regeneration of the sin-marred environment. Surely this speaks to our hearts of the overwhelming love of

## WHY I JOINED

*the Seventh-day Adventist Church*

First let me tell you why I began to seek for God's love. I was the mother of two children—a girl seven and a boy five years old. I was not a Christian.

One evening the children were on the floor at my feet, and I was reading Revelation 21 and 22—the description of the city of God. When I finished, my little blue-eyed girl looked up at me and asked, "Mother, will you be there?" I was speechless. Chills ran from my head to my feet. I said, "Dear, I hope so," and I meant it. I told the Lord so that night.

Soon after this experience a Bible worker from the Seventh-day Adventist church came to my home and gave me Bible lessons. I accepted the faith, for I knew it was according to the Scriptures. I wanted to please God. That was 23 years ago. I was 40 years old then. I have never had a desire to leave the church. Five years later my mother joined. My daughter, her husband, and their three children also are in the church.

The Scripture says, "A little child shall lead them." That happened in my life, and I am happy, for I know that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." My aim is to live for Him.

ETHEL MC AULIFFE  
Flint, Michigan

God for His children! For not only is He going to restore them in the kingdom of God, He is also going to restore to them all that was lost in the fall. "The kingdom shall come to the daughter of Jerusalem" (Micah 4:8).

Surely our hearts should be consumed with desire for the dawning of that day when nature, like ourselves, will shed the garments of decay and be girded with everlasting perfection!

Now more comforting than any human consolation is the prospect, to be realized by our Lord's return, of:

*The reunion with our beloved dead.* "For this we say unto you by the word of the Lord. . . . For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet 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" (1 Thess. 4:15-17).

The Bible is positive as to the reality of the resurrection. We have the assurance of our Lord Himself: "I am the resurrection and the life" (John 11:25).

This was one of the thoughts that sustained Job in his sufferings. "I know that my Redeemer liveth" was his triumphant cry, "and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19:25-27). Some translations add "consumed with earnest desire [for that day]."

This assurance still brings strength and solace to our hearts. Materialists may reject it. They may seek to demonstrate that the resurrection is scientifically impossible. But faith takes God at His word, "laughs at impossibilities, and cries, 'It shall be done!'"

"I shall arise"—O clarion call!

Time rolling onward to the end  
Brings to us life that cannot die,  
The life where faith and knowledge blend.

Each after each, the cycles roll  
In silence, and about us here  
The shadow of the great White Throne  
Falls broader, deeper, year by year."

The Bible also teaches that we shall recognize our loved ones in the resurrection, even as the disciples recognized Christ after His resurrection. (See Acts 3:21; Jer. 31:15-17; Luke 24:28-35).

"The resurrection of Jesus was a



type of the final resurrection of all who sleep in Him. The countenance of the risen Saviour, His manner, His speech, were all familiar to His disciples. As Jesus rose from the dead, so those who sleep in Him are to rise again. We shall know our friends, even as the disciples knew Jesus. They may have been deformed, diseased, or disfigured in this mortal life, and they rise in perfect health and symmetry; yet in the glorified body their identity will be perfectly preserved. Then shall we know even as also we are known. 1 Cor. 13:12. In the face radiant with the light shining from the face of Jesus, we shall recognize the lineaments of those we love."—*The Desire of Ages*, p. 804.

What a thrill it will be to meet again our dear departed loved ones now resting in the tomb! The servant of God pictures the glad reunion scene: "The risen saints are caught up to meet the Lord in the air. Angels 'gather together the elect from the four winds, from one end of heaven to the other.' Little children are borne by holy angels to their mothers' arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the city of God."—*The Great Controversy*, p. 645.

Finally, the second coming of Christ will disclose:

*The revelation of His presence.* "They shall see his face; and his name shall be in their foreheads" (Rev. 22:4). We sigh for that day when "we shall see him as he is" (1 John 3:2). At the Second Coming we shall have the immediate presence of Jesus with us. And the most ecstatic moment in human experience will be that tremendous occasion when we walk up the great shining way into the very presence of our Redeemer and Lord. "Throughout the unnumbered host of the redeemed, every glance is fixed upon Him, every eye beholds His glory whose 'visage was so marred more than any man, and His form more than the sons of men.' Upon the heads of the overcomers, Jesus with His own right hand places the crown of glory. . . . Rapture unutterable thrills every heart, and each voice is raised in grateful praise."—*Ibid.*, p. 646.

### Face to Face

Mrs. Frank A. Breck expresses something of the emotion we will experience:

"Only faintly now I see Him,  
With the darkening veil between,  
But a blessed day is coming,  
When His glory shall be seen.

"Face to face with Christ my Saviour,

Face to face what will it be  
When with rapture I behold Him,  
Jesus Christ, who died for me."

And Charles Gabriel, in the "Glory Song," projects the thrill of every child of God when our eyes will look upon the King:

"O that will be glory for me,  
Glory for me, glory for me;  
When by His grace I shall look on  
His face,  
That will be glory, be glory for me."

If I really believe that the Lord Jesus Christ is coming to receive His people unto Himself, there are three questions I will be asking myself: Am I looking for His appearing? Do I love His appearing? (2 Tim. 4:8). Am I living in anticipation of His appearing (2 Peter 3:11-14)? For no

man is truly looking for the Second Coming who does not love the Lord Jesus Christ with his whole heart, and who does not put his moral house in order.

D. L. Moody declared: "The moment a man takes hold of the truth that Jesus Christ is coming back again to receive His followers to Himself, this world loses its hold upon him. . . . It is the proper attitude of a Christian to be always looking for his Lord's return." And R. A. Torrey said: "When I got hold of the truth and the truth got hold of me of a personal, visible, glorious, imminent return of our Lord Jesus Christ, it lifted me above the world and its ambitions."

"That blessed hope" is a challenge to a vital, victorious Christian experience—the kind of experience that comes only as the One whose coming we await is permitted to abide in our hearts by His blessed Holy Spirit.

## Meditations

### by a New Missionary in Africa

By R. E. Delafield, *Evangelist*  
*East African Union Mission*

Tonight my wife, my son, and I spend our first night in Africa. In the same hotel with us at Mombasa, in Kenya, is veteran missionary Andrei Roth. We arrived together today on the M.V. *Europa*. Elder Roth is to become principal of the Gitwe Training School in Rwanda. My wife and I will serve in Kenya and Uganda.

A few moments ago we held evening worship. We were encouraged by the challenging statement that "in Africa, in China, in India, there are thousands, yes, millions, who have not heard the message of truth for this time. They must be warned."—*Testimonies*, vol. 9, p. 51. We thank our heavenly Father that we can be in Africa.

God calls His people "to come close to Christ in self-denial and sacrifice," and to make it their one aim "to give the message of mercy to all the world."—*Ibid.*, p. 26. It must be disappointing to our Lord that we have for so long failed Him in not living the Christ-life ourselves and in not giving His message to the world.

"If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us."—*Ibid.*, p. 29.

"What are we thinking of, that we cling to our selfish love of ease, while all around us souls are perishing? Have our hearts become utterly callous? Can we not see and understand that we have a work to do in behalf of others? . . . Is it in vain that God has given you a knowledge of His will? Is it in vain that He has sent you warning after warning of the nearness of the end? . . . Do you believe that God's judgments are hanging over the inhabitants of the earth? How, then, can you sit at ease, careless and indifferent? Every day that passes brings us nearer the end. Does it bring us also near to God?"—*Ibid.*, p. 27.

Dear brothers and sisters, Africa and a dying world call us. Some are privileged to labor in lands afar to give Heaven's last call of mercy. Pray for Africa, for China, for India, and for the world. Jesus "left His heavenly home to seek for us. Shall we not become His under-shepherds, to seek for the lost and straying?"—*Ibid.*, p. 54.

Let us give ourselves to Christ, to live fully His unselfish life and to work for our neighbors, friends, and loved ones. Let our one aim be "to give the message of mercy to all the world."



Otis Nichols

# The Robert Morris

## of the

# Advent Movement

By Clifton L. Taylor

**E**VEN as the generous aid of Robert Morris saved the struggling army of Washington from starvation and the cause of American liberty from defeat, so the gifts of Otis Nichols to the first Adventist preachers kept the work of Seventh-day Adventists from coming to a halt for lack of transportation expenses and their preachers from perishing from lack of food and clothing. In reference to Otis Nichols, Ellen G. White wrote: "For several years nearly all the means necessary to bear our expenses came from his purse."

Otis Nichols was a Millerite, a resident of Dorchester, then a suburb of Boston, Massachusetts. He was one of the first to whom Joseph Bates brought the Sabbath truth in 1845. He and his wife, Mary, were dear friends of James and Ellen White. Whenever the Whites were visiting or holding meetings in eastern Massachusetts they found a welcome in the beautiful home of the Nichols family on Croftland Street. The Nichols had a son, Henry. It is interesting to observe, in passing, that James and Ellen White named their firstborn son Henry Nichols.

On November 8, 1848, the home of Otis Nichols was signally honored when the Lord chose that place in which to give Ellen White one of the greatest visions she ever received. (Read *Life Sketches*, chapter 18.) She was told that the publishing work must begin at once. James White was commissioned to begin printing a paper. He was assured that it would be

a success from the first, and that means would be sent to him to pay for the printing.

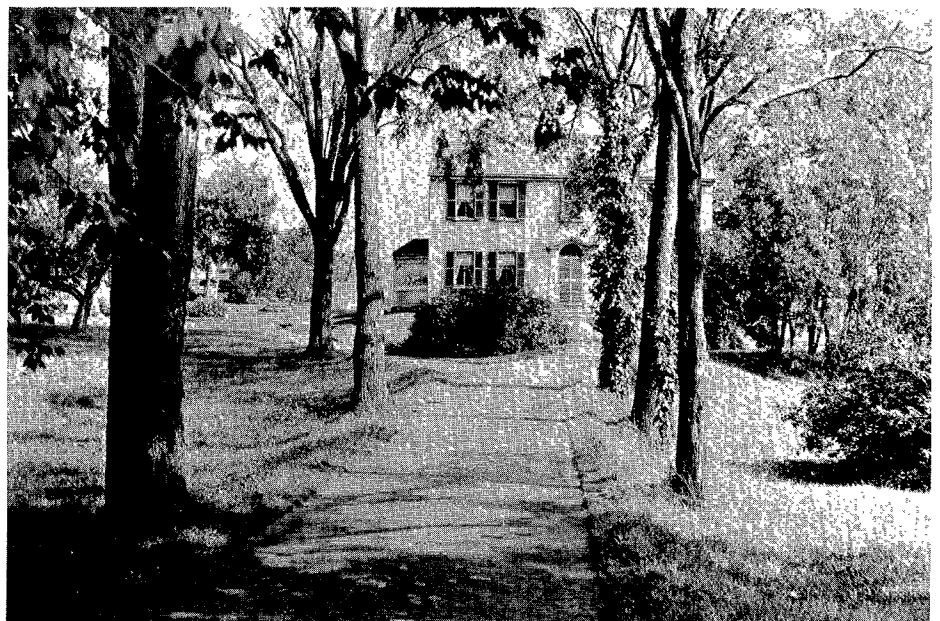
A few months later he started the paper. The first issue of *Present Truth* was dated July, 1849. Since that time the publishing work of Seventh-day Adventists has grown to enormous proportions—about \$25 million in annual sales.

Several years ago L. A. Pomeroy, then publishing secretary of the Southern New England Conference, and I determined to learn more about the man in whose home the heavenly commission for the publish-

ing work was given. This required time and much perseverance, but our research was rewarded. We found records showing that Otis Nichols was born at Sherborn, Massachusetts, on May 2, 1798, and died at Dorchester, Massachusetts, July 13, 1876. He lies in Forest Hill Cemetery, Jamaica Plain, Boston.

Brother Pomeroy found that a great-grandson of Otis Nichols was living near Boston. From him he obtained some family pictures, two of which appear with this article.

Of the hundreds of our ministers who have taught the great proph-



Home of Otis Nichols in Dorchester, Massachusetts.

ecies, few are left who remember that those earliest "Beast" charts were made by the lithographer Otis Nichols (see *Prophetic Faith of Our Fathers*, vol. 4, chap. 49). He also contributed helpful articles to the REVIEW AND HERALD, for he was one who "had understanding of the times, to know what Israel ought to do" (1 Chron. 12:32).

Few remember these things, nor Brother Nichols' self-sacrifice and generosity in support of our pioneering ministers. More, probably, never knew of him at all. But it is good for the soul to look back with gratitude to that stalwart layman of a bygone day who sleeps with the simple but eloquent tribute on the stone that marks his grave: "Faithful unto death."

Recent Discoveries in Israel—3

# A Petition of a Poor Hebrew Peasant

By Siegfried H. Horn

EARLY in 1960 excavations took place at *Yabneh-yam*, an ancient site in southwestern Palestine that has not yet been identified with any place mentioned by name in the Bible. In the process of these excavations several pieces of inscribed pottery came to light which when fitted together proved to be the major portion of a letter written by a poor peasant and addressed to a "commander." The script is not that of an experienced scribe, and the repetitions and vague expressions used in this letter show that a man composed and wrote it who was not skilled in the art of writing. All this, in addition to the fact that we are not well informed concerning many of the details to which the letter refers, makes it difficult fully to understand it.

Leaving out some of the repetitious phrases of uncertain meaning, and other parts that cannot yet be read without difficulty, the following sentences seem rather certain:

"Let my lord, the commander, hear the word of his servant. Your servant was harvesting in the heat of the day. Your servant reaped and finished . . . when Hoshaiiah, the son of Shobay, came and took the garment of your servant. All my brethren will testify on my behalf, namely those who were harvesting with me in the heat of the day . . . that I am innocent of any guilt. Please return my garment . . ."

The lines presented here in translation do not pose any difficulties of reading in the original. We learn from them that the letter was addressed to a commander and sent by or on be-

half of a peasant who was engaged in harvesting a field presumably belonging to the government. It is also clear that a certain Hoshaiiah, the son of Shobay, had taken away the complainant's garment, and that there were witnesses to this, men who had worked together with the writer of this letter. Further, we read the complainant's assertion of his innocence with regard to any crime or misdemeanor, and his request that the commander return his garment or give an order to that effect.

There are several difficult passages, which will need more study before they will be clear. Here is one of them. In lines 5 and 6 the Hebrew world *lpny shbt* are found. These two

words in themselves pose neither problems of reading nor of translation because they are well known. However, they can be translated in more than one way, because the Hebrew word *shbt* may be a verb meaning either "to rest" or "to keep the Sabbath" or it may be a noun with the meaning "Sabbath."

S. Yeivin, one of the scholars who has discussed this letter, translates the phrase *lpny shbt*, "before I rested," while Prof. Frank M. Cross, Jr., translates it, "before the Sabbath." This phrase occurs in the gap indicated by the first elipsis found in the translation given here. It means that the petitioner claims to have reaped and finished his work either before he rested or before the Sabbath came.

It is possible that Hoshaiiah was overseer of the fields that were harvested, and that he found the petitioner resting instead of working. In order to punish the lazy man, he took his garment. The complainant, however, states that he had completed his work before he rested, or before the Sabbath began, and had been unjustly punished. He now requests the commander to return his garment to him.

Being a poor man, he could write his petition only on a broken piece of pottery instead of on a sheet of papyrus, as was a more common practice. Yet this writing material, being more indestructible than the perishable papyrus, has survived while all other documents of that town—more valuable than this poor man's letter—have perished. The script shows clearly that the petition was written toward the end of the seventh century B.C.

The letter reminds us of the Biblical injunction of the Mosaic law that a garment taken as pledge from a poor man had to be returned to him before sunset, since he needed it during the night as a cover. See Exodus 22:26, 27; Deuteronomy 24:10-13.

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## Trusting Faith

By LORETTA BUTRUCÉ

I have faith to trust my Saviour;  
I have faith to know He cares;  
I have faith in Him completely;  
I have faith He hears my prayers.

Faith is what the world is needing,  
Faith and trust for all its woes,  
Faith to know that God is leading,  
Faith to conquer all its foes.

You who know and trust the Saviour,  
May your faith be stronger still,  
"Till the world can see His leading,  
Be submissive to His will.

Faith is love and trust in action,  
Willingness to serve and pray,  
Faithfully going forth to conquer,  
Waiting for His glorious day.

## World Events—and Us

By DeWitt S. Osgood

THOSE who place themselves under God's control, to be led and guided by Him, will catch the steady tread of the events ordained by Him to take place. Inspired with the Spirit of Him who gave His life for the life of the world, they will no longer stand still in impotency, pointing to what they cannot do."—*Testimonies*, vol. 7, p. 14.

REVIEW AND HERALD, June 13, 1963



"The steady tread of the events" includes more than the startling discoveries of science and the gadgetry of our space age. These words denote more than the sporadic eruptions of violence, bloodshed, and "brush" wars that characterize our times. They refer to the scores of predictions that must inevitably be fulfilled when "all that dwell upon the earth shall worship him [the beast power of Rev. 13:1-3]" (Rev. 13:8).

Progressively there has been a healing of the "deadly wound." Progressively the head of the great religious-political power who resides on the Tiber is becoming the dominant world figure. Churches and governments are being led to pay homage. Prophecy speaks of the time when having "glorified herself" by enforcing upon the nations of the world the one tradition of the church for which she has contended most consistently throughout the centuries, she will say "I sit a queen" (chap. 18:7).

In view of the growing ecumenical spirit the following excerpt from Robert Neville's article in the October 13, 1962, *Saturday Evening Post* is of special interest to every student of prophecy:

"Christian unity is easily the most exciting topic to be brought before the Christian community in this century. 'Will our brothers, whose foreheads are signed with the seal of Christ, come back to us?' the Pope asked rhetorically in an informal sermon."

Today the Roman Church offers the olive branch to those who have—note the words—"the seal of Christ" in their foreheads. Tomorrow she will call upon all the world to give deference to the mark of her ecclesiastical authority, as foretold in the last verses of Revelation 13. The language of the prophecy is explicit.

How may I know that I have caught the "steady tread of the events"? If I no longer make excuses for my lukewarmness, and the Holy Spirit moves me to go to work for those around me. I must *act* under the guidance of the Holy Spirit in helping to prepare the world for the final crisis. Another Spirit of Prophecy reference is in point: "There will be a series of events revealing that God is master of the situation. The truth will be proclaimed in clear, unmistakable language. As a people we must prepare the way of the Lord under the overruling guidance of the Holy Spirit."—*Testimonies*, vol. 9, p. 96.

Those who act, urged by the Spirit of Jesus, will not act rashly or harshly, but with deep conviction they will *act* to give the message a certain sound in "clear, unmistakable language," yet with convincing and converting power.

# *The Art of Living....* when you're young

## The Silver Sting Ray

AS I glanced into my rear-view mirror I saw a shining, silver Sting Ray sports car coming up fast behind me. I've come to like Sting Rays a lot, probably because someone I like likes them. (You know how you pick up enthusiasms from those you love.) Anyway, I'll usually give more than a passing glance to these sleek little automotive aristocrats, even when they aren't approximating jet speed, as this one seemed to be doing.

The boulevard was crowded with the usual bumper-to-bumper traffic—no room for too much individuality as far as driving was concerned. Being a somewhat sedate driver myself (I'm opposed to living dangerously), I gasped mildly as the Sting Ray dodged from one lane to another behind me. Some of the misses were so near, the lane-to-lane timing so breathlessly split-second, that the Sting Ray elicited angry honks from startled motorists as they hurriedly braked, spun wheels, slowed down, doing anything and everything to compensate for its dangerous maneuvers.

Well, I thought grimly, Mr. Sting Ray, the road's all yours as far as I'm concerned. I'm in no hurry; I'll stay in my lane, and you can have all the rest of the road—whatever you can grab, that is.

By this time the silver creature was buzzing along right behind me like a great angry hornet—angry because there was no room to pass me, no open lane; and, unfortunately, there was no giant elevator to lift me into the sky and out of his way.

The Sting Ray kept making ineffectual darts and stabs at each lane, for all the world like a predatory animal. Harassed motorists continued to honk, to cast enraged glances—but the willful car seemed impervious to it all. Finally, in a great burst of speed and a lightning streak of daring, the Sting Ray crowded between me and a behemoth of a trailer truck, and in a squeeze play that would have shredded tissue paper, forced his way in front of me. Don't think I minded seeing him go! I wiped my perspiring hands (and it was a cold day, at that) while the truck driver and I exchanged limp smiles, thankful that we'd "gotten home free."

### Not Fair

I'll tell you what I did mind, though. I minded the fact that the driver of the Sting Ray was a young man—a boy, really. I wish he hadn't been. I wish he'd been middle-aged. Because whenever a young person drives a car in

such an irresponsible manner, it gives the habitual critics of youth more fodder for their mills. And then sometimes it ends up with young people being blamed for all the reckless driving in a community, which simply is not fair.

Nevertheless, I can't really defend the indefensible, and the type of road manners exhibited by Mr. Silver Sting Ray were inexcusable for a variety of reasons.

First, if you are given the ownership or use of a worth-while but dangerous weapon, it seems to me that you'd be abysmally stupid not to find out all you could about its potential, and then use it accordingly. A car can actually be a lethal weapon when used improperly. If you've ever seen, or been involved in, a serious accident, you know about that firsthand. There will always be accidents, with so many cars and crowded highways, but they certainly don't have to be caused by your ignorance or selfishness.

Then, if you know what can happen and deliberately choose to violate all the safety factors, you're really not a responsible member of society, and I for one am terrified to be on any road where you're driving. What sort of superinflated ego, what sort of base selfishness, does it take for a person to gamble with the lives of other people, simply for the sake of satisfying his own urge for speed, for thrills?

I know it's fun to be behind the wheel of a powerful car, and to feel all that energy at your command, to feel that surge of speed, that rushing wind, the singing universe all around—but take it easy, will you? There are places in some communities that have been designated as proper areas for potential racing drivers (I'm serious), but I've never heard of public roads being in that category.

Perhaps we make a mistake in allowing toy automobiles to be manufactured and given to children, even the little dime-store variety. Do these, perhaps, cause one to feel, later in life, that a car is a toy? I don't know. I do know that I resent hearing young people criticized and blamed for all the evils in modern living. I resent it even more when young people *invite* criticism!

So next time, Mr. Silver Sting Ray, stay in your lane at a reasonable speed, will you?

by Miriam Hood



# Letters to a Father

*Sunday, June 16, is Father's Day. In recognition of the day, the REVIEW herewith publishes extracts from letters written earlier this year to Brother John Kantor, of Canada, by his eight children in celebration of his seventy-fifth birthday. Brother and Sister Kantor are extremely fortunate in having all eight of their children—all of whom are married—in the church. We trust that the good results produced by the faithfulness of these parents may prove an inspiration to other Seventh-day Adventists who are endeavoring to bring up their children for the Lord.—Editors.*

DEAREST FATHER:

I wish I could express in words my feelings for you, but I never could do that.

From my earliest recollections I remember most how you led us to God—how we gathered for worship and sang, and how we all prayed, from the oldest to the youngest. You and mother took us to church every Sabbath. You never missed, no matter how tired you were after working hard and long all week to provide for such a large family. . . .

Somehow you instilled in us that as Adventists we should be different, and we guarded our reputation. . . .

I am deeply grateful for all you did for me.

Your ever-loving daughter,  
EMILY (Michigan)

DEAR FATHER:

There is so much I could say in tribute to you that it would be difficult to know where or when to stop, so first I want to say Thank you for being our father. You have shown us how to live a good, clean Christian life, and I believe that this is one of the reasons we are all in the truth today.

Your life has not been an easy one, but you tried to ease it for us by working hard day and night. The Lord blessed your efforts, because I don't remember ever having to go hungry or do without the material things of life.

Your life has been an inspiration

to all of us, and to many others, and I am proud to call you my father.

Your loving daughter,  
ELIZABETH (Washington, D.C.)

DEAR FATHER:

I, the youngest, congratulate you, my beloved father, on your seventy-fifth birthday.

I do not know how I can pay my debt of love and gratitude to you. You were never rich in earthly possessions, but you were tender, loving,

concerned, and a thoughtful father. Under your watchful eye and guardianship, all eight of us children have grown up as useful people. Your Christian life was and still is an example to us. Even now, though you are weak in the flesh, your spirit is strong for the finishing of the work, and your zeal is high.

May you with hundreds of souls you have won and helped to win, enjoy life forever in Christ's kingdom



Mr. and Mrs. John Kantor, of Ontario, Canada, with their eight married children, and grandchildren. This picture was taken on the Kantors' golden wedding anniversary. The family group has since grown to 44 members.

together with all of us children and grandchildren.

Your ever-grateful daughter,  
EVA (Ontario)

DEAR DAD:

On this double occasion of Father's Day and your seventy-fifth birthday I would like to express in my inadequate way the appreciation and gratitude I feel for your care, your spiritual and temporal leadership, and your bringing all of us up for Christ. Somehow the older one gets, the more he can evaluate the care his parents have spent on him. May the Lord give you many more years to enjoy the family He has given you here on this earth, and for countless ages in the earth made new.

Your grateful son,  
PAUL (St. Thomas, Ontario)

DEAR FATHER:

I wish you God's blessing on your seventy-fifth birthday and also Father's Day. Let me say Thank you for all you have done for me; and now that I am a father myself I appreciate especially that you taught me the right way.

I know our heavenly Father will reward you.

Your ever-grateful son,  
JOHN (Ontario)

DEAR FATHER:

The years have rolled away one by one, and now as I think back, there is a picture of our life in my mind, and I can recall many things. I remember our Sabbath school and church. You were the leader. I remember that mother would say, "Daddy couldn't sleep last night, so he spent hours studying the Bible, and preparing his sermon for next Sabbath."

You worked hard all your life. You built so many houses—and when I was young I thought there was nobody like my father when it came to building a house. You made furniture and woodwork, you raised bees and pruned trees, you did farming and many other things. . . .

I am thankful for the many things you did for us. You have been an inspiration to us children, and a good Christian example. Not many children are so fortunate as to have a home such as we had.

Deeply grateful, your daughter,  
HELEN (Illinois)

DEAR FATHER:

Now when your seventy-fifth birthday is coming we wish you a very happy one, God's blessing, good health, and many happy years to come.

You were a good father and a good provider, a hard worker and a good Christian. You never let an opportunity go by without telling others about God's love for us.

Your years were hard in long hours of work, long in suffering and in sickness. May this be the beginning of a better year and of perfect days to come. There will be stars waiting for you in heaven.

With love, your daughter,  
ANNA (Saskatchewan)

TO MY DEAR FATHER ON FATHER'S DAY AND HIS BIRTHDAY:

Thank you, Father, for all you did for us. You searched for a better spiritual life, and the Lord led you to the right church. You have worked for Him diligently. You led your children in the right way, and they and their children are happy in the Lord.

Although you are almost 75 years old, you are still doing your part in God's cause. Even though you are not so strong as you once were, your spiritual life is stronger than ever. We are thankful to the Lord and to you for leading us in the right way. Even if you don't see all the results of your work here on this earth, you will see them in the earth made new.

We thank the Lord for you, Father, and we wish you God's richest blessings.

Your loving daughter,  
SUSAN (Michigan)



## The Cherry Trees

By Miriam Hardinge

IT WAS junior camp time, and Jon and Per and Bergit and Solveig and 196 other boys and girls from different parts of West Norway were looking forward to spending two happy weeks together with their leader, Pastor Elisenberg, and his helpers.

This year the camp was being held on the grounds of a beautiful school beside the Hardanger Fjord.



"Oh," said Jon, as the bus rolled along the drive to where the tents were pitched, "look at all those cherries on the trees."  
"M-m-m, yes," said Per, "and they're just ready to eat, too."

"Oh," said Jon, as the bus rolled along the drive to where the tents were pitched, "look at all those cherries on the trees."

"M-m-m, yes," said Per, "and they're just ready to eat too. I hope we have some for supper tonight."

But disappointment awaited the cherry-hungry boys and girls that evening, for when Pastor Elisenberg told them the rules of the camp he gave them a special warning.

"Juniors," he said, "I know that you would like to be able to pick the fruit on the trees in these grounds, for, you know, Hardanger cherries are the best in Norway. But although we have permission to camp here and swim in the fjord and play wherever we like, the fruit trees do not belong to us. They are the property of the school. You may be tempted, as you play around the tents and go on hikes and go down to the fjord, to pick some fruit, but I don't believe you will give in to the temptation, because you are children of God and keep His commandments, including the one that says, 'Thou shalt not steal.' I trust you, juniors."

Of course it was a temptation, but not one of those fine young Norwegian juniors picked a cherry during the whole of the camp.

That autumn Pastor Reichelt, the conference president, was doing Ingathering solicitation in a town not far from the school where the camp had been held. At one home he presented his appeal in the usual way. As he was doing so he felt the eyes of the householder looking at him keenly.

"I've seen you before," he said to Pastor Reichelt. "Weren't you one of the visitors at the Adventist children's camp at Ullensvang Folkehøjskole last summer?"

"Yes, I was," said Pastor Reichelt, wondering what he remembered about the boys and girls at the camp.

"The principal and I were finishing up the school business when your boys and girls were camping. We had such a surprise over those children. When we gave permission for the camp we wondered about the fruit on the trees, for, as you know, we had some very fine cherries as well as other fruit just where the tents were pitched. We were sure that the boys and girls would have those trees stripped in no time, even though you warned them. We just couldn't believe it when they kept their hands off those trees."

"And another thing that surprised us was the way those children went into the big tent for their meetings. They didn't push one another and crowd in, but marched in order and sat down reverently and listened with interest to the stories and sermons and talks. We have dealt with children all our lives, but we never have seen children behave like the children in your camp. Tell me what makes those children different. What sort of educational system do you have to turn out such courteous, honest children?"

Pastor Reichelt, of course, was very happy to be able to tell the teacher about our principles of education and how our children learn to be considerate of others' rights and a glory to the God they worship. And you can be sure that he was very proud of the boys and girls in the West Norway Conference.



## The Bright Side of "Black Tuesday"

Sharp criticism greeted the action of New Hampshire's legislature setting up a State-operated sweepstakes. Methodist Bishop John Wesley Lord called April 30, the day on which Governor King signed the legislation, "black Tuesday" for the nation. He declared that "legalized gambling is bad morals, bad economics, and bad politics." The Washington Post editorialized: "This is a shocking letdown in standards which the country scarcely expected from New Hampshire."

Without doubt, New Hampshire desperately needs funds for its public school system. But no need, however great, can justify a system of money raising that preys on the weaknesses of people and historically has been associated with corruption, crime, and character deterioration. "Card playing, betting, gambling, horse racing, and theatrical performances are all of his [Satan's] own inventing."—*Counsels on Stewardship*, p. 134.

Today, as in the time of Noah, "the transgressors of God's law are filling the earth with wickedness. Their betting, their horse racing, their gambling, their dissipation, their lustful practices, their untamable passions, are fast filling the world with violence."—*The Desire of Ages*, p. 633.

What a time in which to stand for right! Though sin abounds, "grace doth much more abound." And the evils that surround us, long ago predicted as signs of Christ's return, point to a brighter day just ahead.

K. H. W.

## From the Editor's Mailbag

[Last week we commented in part on a letter from a brother who said that he did "not agree with certain statements in the Spirit of Prophecy." He cites those statements and then closes his letter abruptly with the question: "What should I do?" Our comments last week dealt with basic ideas involved in a belief in inspiration. We now turn to examine the three passages he cites.]

Let me take a short look at the three items you mention. First, you quote what Mrs. White says with regard to the activities of children on the Sabbath day: "Do not suffer them to violate God's holy day by playing." Well, Isaiah said that we should not do our "pleasure" on God's holy day (Isa. 58:13). I think Mrs. White's statement is simply an extension of that, and particularly in relation to children. Surely we want our children to follow the same standards as we do.

The second item you quote is this: "Thousands are today in the insane asylum whose minds became unbalanced by novel reading."—*Messages to Young People*, p. 290. The context reveals that Mrs. White deplores the attitude of sick sentimentalism, the airy, dreamy moods and false ideals that take hold of those who immerse themselves in "novel reading." Now I know that you might, by a certain definition of the word *novel*, point to some "novels" that really have much to commend them. Here, of course, is an illustration of the difficulty of finding any one word in our language that sharply delimits a certain category of things. I know of no one word that can describe precisely and exclusively a certain

kind of literature that unduly and improperly excites the emotions and leads people into airy dream castles, thus robbing them of a healthy state of mind. I think the word *novel* comes as near describing the category as can be found.

Now, perhaps you don't think people's minds are adversely affected by what they read that is unreal and unhealthy in its emotional appeal. That, of course, is your privilege. God forbid that I should try to dictate to any man what he must think. But you are asking me what I think, and I'm trying to answer you honestly. My limited sketching of the broad spectrum of literature leads me to conclude that I'd soon be sick in mind if I lived largely on a diet of novels. May I remark here that there are many non-Adventists who raise their voices against much that is found in the field of novels today.

Really, how much do either you or I know about the forces that work on human minds to unbalance them? You do not offer any credentials in the field of psychiatry, and I confess I possess none. But Mrs. White presented her credentials as one possessing the gift of the Spirit of Prophecy. I accept those credentials and order my thinking accordingly.

### The Third Item

Your third item is this: "There is not one marriage in one hundred that results happily."—*Testimonies*, vol. 4, p. 504. The context deals chiefly with the problem of marriage between a church member and an unbeliever. It also compasses the larger field of marriages entered into hastily, without taking God into consideration, or without thinking of the ideals that should control us in planning marriages. I have no trouble at all in believing Mrs. White's words, and I think I've had some little experience in dealing with the problems of folks unhappily married. I think that if you had had to face what ministers face through the years, you would have no trouble at all with this passage. Certainly good and wise men in the world are mightily troubled about the instability of a great many marriages. Their testimony is eloquent, and on the side of Mrs. White.

I come again to your question, "What should I do?" My dear brother, I appeal to you to do the same as I presume you do with regard to the Bible. Surely, like the rest of us, you have found in the Bible three passages, yea, many times three, that have deeply perplexed you, that may even have tempted you to feel that the Bible writers were making erroneous statements. Yet if you have ultimately reacted as any good Bible believer does, you have reasoned thus: I believe that the Bible writers are telling the truth when they say that God inspired them to write. Because I accept their credentials and view them as God-inspired, I will not disbelieve the difficult passages, even though I cannot understand them. I will simply let them rest quietly in the back of my mind until a better day when I can obtain further light from Him who is the author of Scripture.

### Selecting a Family Physician

You reason thus, not simply regarding the Bible but on such an earthy plane as selecting your family physician. In setting forth this illustration, of course, I am simply borrowing from the classic apologists for the Bible. When you look for a family physician you finally decide that

a certain doctor is truly well qualified, that his credentials pass muster. Hence you choose him. Nor do you later spend time ever and anon challenging either his diagnosis or his medical treatment. To do this would soon bring you great distress. No, you almost certainly invoke the element of faith, declaring to yourself that seeing this doctor knows his work, therefore he is rightly diagnosing your case and telling you what is best for your physical health. You really settled your whole medical problem when you settled the question of whether the doctor's credentials were valid. The rest was relatively simple after that.

By the same procedure you settled the problem of believing the Bible. And why not thus settle the question of believing Mrs. White? Either she was what she claimed to be, breathtaking though that claim may be, or else she was a pathetically self-deluded creature—or worse, a designing deceiver. I know of no other rational alternatives, even as there are no other alternatives in the matter of the Bible writers. The denomination through the years has declared that Mrs. White was what she claimed to be. I accept that denominational position. Every year as I read her writings and meditate on what she has meant to the Advent Movement, I more and more heartily support the denominational position.

Certainly there are passages in her writings that have been difficult to understand or to believe. For example, I have known some eminent scientific men among us who used to smile indulgently at her statement about germs and cancer. But with our present knowledge of ultramicroscopic germs called viruses, it is not at all hard now to believe that the cause of cancer is a germ, or more precisely, a virus. This is only one illustration of many of her hard-to-believe statements of years ago that currently prove to be amazingly correct.

I do not believe that the denomination has followed cunningly devised fables in putting their faith in Mrs. White. Nor do I believe that you will by putting your faith in her.

F. D. N.

## Faith 7

The relative composure with which we now contemplate an astronaut hurtling through space a hundred miles or more above the earth at one tenth the speed of light has not dimmed our admiration for the technical skill that makes such a feat possible, and above all for the new breed of men who are able to absorb the immense amount of training the captain of one of these miniature space ships needs to maneuver his craft through the great unknown and safely back to earth again.

To an ordinary earth-bound mortal, perhaps the most impressive feature of astronaut Gordon Cooper's 22-orbit journey in mid-May was the fact that he "splashed down" into the Pacific Ocean within sight of the aircraft carrier *Kearsarge*. How the men who operate the electronic computers at the Goddard Space Center in Greenbelt, Maryland, could tell the captain of the *Kearsarge* exactly where to park his ship, and then tell astronaut Cooper the precise split second when to fire his retrorockets in order to bring *Faith 7* down almost beside the *Kearsarge*—well, such an accomplishment goes beyond any words we can find in our new Webster's unabridged dictionary. Once on deck, Major Cooper humorously apologized to the captain for missing the ship's third elevator!

All who know what faith is will agree on the appropriateness of the name Major Cooper chose for his space clipper—*Faith 7*. Faith apparently means something out of the ordinary to this Air Force officer. He chose the

name, he said, because it expressed his belief in God and in his country, his loyalty to and confidence in his co-workers of Project Mercury, and the value and integrity of the manned space effort. The numeral "7" is used in the name of each tiny craft of the Mercury series as a reminder that the man aboard is but one of the seven original astronauts, whose hopes and best wishes ride with him on his lonely journey through space.

Like the other six spacemen of Project Mercury, Major Cooper is a practicing Protestant Christian. In fact, as a Methodist for the past 25 years, he takes his religion seriously, along with his duties as an Air Force officer and an astronaut. How different from the cosmonaut—as Russian spacemen are known—who returned to earth last year with the crassly ignorant remark that he had looked all over the universe and had not found God anywhere! "The fool hath said in his heart, There is no God."

*Faith 7* would not be an inappropriate name for the frail bark in which we individually sail the uncharted seas of life. As the Captain of men's souls in the great control center above checks our comings and goings each day, may He be able to report that everything is "go," and that we are on the course marked out in the divine plan for our lives. May we learn to respond instantly to His biddings, and thus be sure of a safe "splashdown" at the end of life's journey.

R. F. C.

## No One Would Stop

Nine hours is a long time to wait for help—when you have had an automobile accident. Especially when your wife is fatally hurt. And when motorists see the blood running down your face, but won't stop.

It was 10:15 at night. Peter Bless and his wife, Doris, were driving along a fog-shrouded highway not far from San Antonio, Texas. Suddenly the car went out of control, ran down two fences, and hit a mesquite tree. The impact set the horn to blowing.

Mrs. Bless, 74, was badly hurt, and began to scream. Mr. Bless, 79, cut about the head and with a rib broken, crawled out of the wreck in search of help. Standing at the edge of the highway, he began waving at the cars as they whizzed by. For a long time he stood there signaling for help. But no one stopped.

It grew late—so late that the cars thinned out and the highway became deserted.

Then Mr. Bless made his way back to his wrecked car—and his wife. But it was too late for help. Doris was dead. She had bled to death.

Not until 7:00 the next morning did someone stop to help Mr. Bless. In the hospital later, he commented ruefully: "I'm just sorry someone didn't stop. Doris' life might have been saved."

### Why?

Why didn't anybody stop? Were people in too big a hurry to get home? Were they indifferent to the appeal of a stranger? Were they hoping someone else would stop? Were they afraid they might get their best clothes bloody and dirty? Were they afraid they might be robbed?

We don't know. We do know that no excuse could be adequate for such apparently callous behavior. For whether we acknowledge it or not, all of us are our "brother's keeper." We have a responsibility to everyone in need. Whether that need is physical or spiritual. Whether it requires little sacrifice or much. Whether it is nearby or far away.

For we are Christians, aren't we? And Christ, whom we profess to emulate, gave all—even His very life—to meet human need. Our need.

K. H. W.



# Reports From Far and Near

## A Remarkable Conversion

IN SINGAPORE

By Daniel R. Guild, *Departmental Secretary*  
*Southeast Asia Union Mission*

**E**ACH Thursday morning at eight the office workers of the Southeast Asia Union Mission and the Singapore Voice of Prophecy unite with the Voice of Prophecy around the world in a weekly prayer circle. Each week there are scores of requests and answers to prayer.

E. C. Saw, a pastor in the Malaya Mission, recently sent this story of a remarkable answer to prayer:

"The Voice of Prophecy invited the students in Kuala Lumpur to attend the meetings we were holding. At the close of the first series of meetings one of the Voice of Prophecy students had not yet decided to give his heart to Jesus. But he continued to attend all the services and received his Bible studies and completed them.

"Then we began our second series of meetings, and he attended every one of these, also. At the close, when an appeal was made for those who would give their hearts to Jesus to come forward, this youth was still not among those who came forward. He felt that he should take this stand, but could not leave his seat.

"He prayed and he struggled. Then, finally, as the last call was being made, he silently came down the aisle and stood with the others who had come forward. At the close of the meeting I shook the hand of this youth and told him how happy I was that he had finally made up his mind to be baptized.

"The day for baptism was set for the third Sabbath from that night. As the day drew nearer he began to be worried. He decided to ask his mother's permission, but knew she would never, never give her consent.

"One Sabbath before the baptism he told his mother of his desire to become a Christian. 'Don't be a fool,' she told him. 'Your father was a Buddhist, your grandfather was a Buddhist, and your great-grandfather was a Buddhist. Are you going to put us all to shame by becoming a Christian? Perish the thought!'

"But the boy would not give up, and kept on praying. He had postponed his baptism. He had asked his mother's permission on three separate occasions, and

three times he had been turned down. As the day for the baptism drew still nearer he ventured again to persuade her to permit him to become a Christian. But she would not even listen to what he had to say.

"One day the mother went to the Chinese temple to consult her gods. In the temple she was given two wooden blocks. These were the oracles by which she believed she could discover whether or not her gods would agree to her son's baptism. After much prayer and incantation she threw the two blocks into the air and let them fall to the floor. To her amazement, both fell with the same side up—which she took to indicate that the gods did not object to her son's baptism. Incredulous, she took the two blocks once more, and after praying earnestly to her gods, threw them into the air again and let them fall to the floor. The second time, to her amazement, both fell on the same side. She did the same a third time, with the same result. So, in spite of herself, she decided to believe that her gods did not object to her son's baptism.

"When the Sabbath for the baptism came, true to her promise she gave him the answer. She told him that she had consulted her gods at the temple and to her amazement she learned that they did not object to his baptism. How happy the boy was to know that the God in heaven had prevailed over the gods of wood and stone!

"Today this boy is happy in the truth, rejoicing in his new-found faith. So happy is he that he is seeking out other boys and bringing them to Sabbath school and church."

Daily, miracles of God's grace are being performed in human hearts through the work of the Voice of Prophecy.

The Singapore school is feeding hungry human hearts with ten courses in four different languages. Last year we sent out a quarter of a million truth-filled lessons. One newspaper advertisement brought in 500 new applications. If we only had the funds, the possibility for expansion would be unlimited.

Will you join us in praying for more of God's power to work upon the hearts of our students?



Pastor J. Bindosano, his wife, and child.

### First Papuan Ordained in West Irian

Sabbath, March 30, was a red-letter day for the work in West Irian, for on that day J. Bindosano was ordained to the gospel ministry.

Brother Bindosano went to Hollandia about 1955, a short time after his baptism. He received some training for service in Hollandia before the West Irian Training School was established in its present location. In 1956 he returned to his home village of Mumbui and raised up a church and erected a church building. He then moved over to the neighboring village of Nubui and raised up another church of nearly 100 members. A modest chapel was also erected there. These two churches are our strongest Papuan churches in West Irian and have served as a nucleus for furnishing many workers who are now scattered in various parts of that mission.

Pastor Bindosano will continue his work as district leader in the Nubui area. He has the confidence of the members, and under his leadership we expect the work to go on to greater heights of attainment.

H. E. McCLURE  
*Departmental Secretary*  
*Far Eastern Division*

## Local Catholic Church Sponsors Five-Day Plan

By D. A. Roth, PR Director  
Columbia Union Conference

The Five-Day Plan to Stop Smoking has been held in hotel ballrooms, school gymnasiums, university auditoriums, high school cafeterias, and in recreation centers. But during the first week of May, the plan was held for the first time in a Roman Catholic church.

Dr. J. Wayne McFarland and Elman J. Folkenberg, originators of the plan and recently added to the staff of the General Conference to foster the plan nationally, conducted the special no-smoking clinic in the fellowship hall of the St. Catherine Laboure Catholic church located in Wheaton, Maryland, from April 28 to May 2.

Nearly 200 members of the parish attended the course, headed by the parish priest, Monsignor Russell, and his first assistant. Basic expenses for the course were borne by the parish and the Home and School Association of the nearby elementary parochial school.

How did this come about? Late in February a pilot program for Eastern States was conducted in the Greater Washington area sponsored by the General Conference. A great deal of public attention was focused on the University of Maryland where the Five-Day Plan was conducted by the two men as a training school for scores of doctors and ministers who came from faraway places to observe the plan in action.

Because of the unusual public interest in the plan generated by newspaper coverage in Washington, a Five-Day Plan was held the following week in the Wheaton, Maryland, high school, sponsored by the American Heart Association and the American Cancer Society. A number of persons from the St. Catherine Parish, including Monsignor Russell, at-

tended this clinic. He was impressed with the program and wanted to have the plan offered in his own church. Contact was made with A. C. Marple, associate chaplain of the Washington Sanitarium and Hospital, and one of the Five-Day Plan trainers for the Columbia Union Conference. He arranged the dates and readied the materials.

Folders were prepared for the 2,400 families of the parish. The film *One in 20,000* was shown to the 1,400 children in the elementary school. The church bulletins of April 28 carried an announcement of the plan, and the program proceeded on schedule.

I visited the plan one night and found a most congenial and responsive group. According to Elder Folkenberg and Dr. McFarland the percentage of those who stopped smoking during the course was higher than average.

## Entering New Territory in Colombia

By A. H. Riffel, President  
Colombia-Venezuela Union Mission

A few years ago the Inter-American Division approved the wise plan of providing each of its seven unions with a salary budget to enter new territory each year. Three years ago under this plan missionaries Robert and Minon Hamm opened by faith the vast Los Llanos, or "Plains," region of Colombia, which extends for 1,000 miles from the Andes southward to Peru and the Amazon basin in Brazil.

Recently I had the unique privilege of visiting this new section and traveling with Robert Hamm for one week. This proved to be the most thrilling experience in my 30 years of mission service. First, we went up the Andes by plane, then down the valleys by car. Soon we had to change to a four-wheel-drive jeep,

## Ordination in San Salvador

Abel Orozco was ordained to the gospel ministry on March 16 following the dedication of the new San Salvador church. From childhood he has desired to be a minister, and early in life he consecrated himself to the Lord. He studied in our schools and graduated from the Colegio Vocacional in Costa Rica, the Central American Union training college. He taught school for about a year, and then entered upon his ministerial work. Last year 40 persons were baptized as a result of his work, and he continues to give strong leadership in pastoral and evangelistic work.

Participating in the ordination service were Orley Ford, who conducted the marriage service for Abel's parents, C. L. Powers, Francisco Arroyo, David Garcia, and L. L. Reile.

L. L. REILE, President  
Central American Union Mission



Dr. J. Wayne McFarland (second right) explains Five-Day Plan to Stop Smoking exhibits to Monsignor Russell, parish priest of St. Catherine Laboure Catholic church in Wheaton, Maryland. Looking on are Elman J. Folkenberg (left), Cyril Miller, Columbia Union Conference medical department secretary (center), and A. C. Marple, associate chaplain of the Washington Sanitarium and Hospital (right).



and finally rode a 14-foot aluminum boat with a 40-horsepower outboard Johnson engine.

"Let's go!" cried Bob to Carol, his twelve-year-old daughter and crew member, as he jumped in. Down the Meta River we went, and up the Upiá. On both sides was tropical jungle, a paradise of multicolored foliage. Never-seen-before flowers and birds, tinted with the seven rainbow colors, floated by us. There were large turtles and alligators taking their leisure in the morning sun, and in the distance the noise of howling monkeys.

"Bob, how did you come by this nice boat and motor?" I asked.

"The Lord provides," was his answer. "It came from an oil company."

Finally we arrived at the Santa Elena Mission School. There on the bank stood Minon Hamm with Duane and a few students, waving their welcome.

After we were safely ashore we heard Duane tell his father, "Daddy, the mud oven works all right. You should see the beautiful bread!" This was not the first oven that Bob had built.

Later Duane came with the news, "Daddy, number nine is still the champion!" That was chicken number nine of the school poultry team.

"Where are the students?" I asked, since all was very quiet.

"They are all out with the teachers planting rice," came the reply. At this, Brother Hamm took us on a tour of inspection. Already three brick school buildings and two teachers' homes had been completed. The new carpentry tools had come from CARE, and the electric plant from a business friend in Bogotá. Similarly, the tractor, the farm equipment, the brick-making machine, and the truck had all come as an answer to prayer and hard labor. At first there had been only a few acres of land on the bank of the river, but later the Lord provided 1,200 acres of agricultural and pasture land.

One of the purposes of my trip was to help Bob buy dairy cattle to provide milk. When I handed him a \$1,000 check the union had voted for the school, Bob exclaimed: "Elder Riffel, this is the first

money that has come to us beyond our salaries! All the rest came through faith and hard labor."

This is the base from which we plan to reach immense, unexplored territory. There are four devoted teachers, and 38 consecrated students getting ready to pioneer. I have never heard such earnest prayers about rice crops and dairy cattle! Already five elementary schools have been established, under the direction of seven more advanced students from the mission center. I visited three of these schools. Just before our arrival there a delegation had come from San Agustín, a new area, requesting a teacher to establish a school. They left a list of signatures with their request.

They now talk about a small, much-needed clinic, and even, if possible, a small plane to reach the 250 villages scattered over 1,000 miles in the vast Los Llanos of Colombia. Bob has already baptized 160 new converts, and has several large baptismal classes. Yes, it pays to have missionaries like Bob and Minon Hamm!

## Literature Evangelists of Northwestern India

The Northwestern India Union is blessed with a strong, spiritually-minded force of 33 literature evangelists. During the past year sales for the union reached the highest point in history. This fine group of workers also enrolled many in the Bible correspondence courses, cooperated in the leadership of branch Sabbath schools, and helped needy groups of believers and interested persons. Remember these valiant men in your prayers.

**O. W. LANGE, President**  
*Northwestern India Union Mission*



## Literature Evangelism in the Antillian Union

**By A. Ray Norcliffe, President**  
*Antillian Union Mission*

Nineteen-hundred sixty-two was an outstanding year in the publishing department of the Antillian Union. Under the able leadership of Fred B. Moore the 75 colporteurs accomplished greater things than ever before. This union is composed of four local fields: the Puerto Rico Conference, the Dominican Mission, and the two Cuban conferences. Last year the Puerto Rican and Dominican fields alone delivered a total of \$123,923.36, a gain of \$34,837.78 over 1961. For the past two years the Puerto Rico Conference has led the local fields of the Inter-American Division in the delivery of literature.

We have not been able to keep in close contact with our brethren in Cuba, but we understand that they have made great strides in the delivery of literature. Since it is impossible for them to get books from the publishing house as formerly, they have had to print books locally, and because of the shortage of paper and binding material books have not always been available for deliveries.

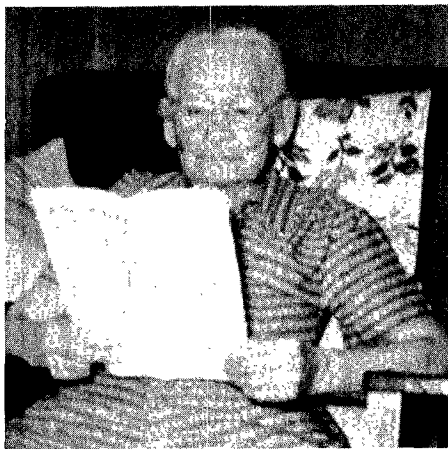
It cheers our hearts to know that in spite of these difficulties the two Cuban conferences in 1962 delivered 14,253 more books (mostly large books) than in 1961. The people are eager for the message, and deliveries have soared higher than ever before. Remember our faithful colporteurs and workers in your prayers, as they labor to take the gospel to their fellow countrymen who have not yet accepted Christ.

## U.S. Government Employee Finds Truth in Haiti

**By Samuel F. Monnier**

[A little more than a year ago I spent a few days on the island of Haiti attending meetings of the Franco-Haitian Union committee. One of the brethren with whom I became acquainted was Samuel F. Monnier, secretary of the union home missionary and Sabbath school departments. One day he took me to the American embassy, where his wife was finishing her work for the day. At the embassy they told me of some of her experiences in teaching the French language. Recently I received a report from Elder Monnier as he was leaving Haiti for his new field of labor in Brazil. It sets forth the result of one contact his wife had as a language teacher. In the account that appears below we are calling the man involved "Mr. Brown." This is not his true name.—M. V. CAMPBELL.]

Almost as soon as we arrived in Haiti four years ago, the mistress of the American school at Port-au-Prince, on the recommendation of our predecessor, got in touch with us to ask my wife to teach French in that institution. Later the American embassy asked her to give French lessons to certain embassy men and other United States Government employees serving in Haiti. Before signing the contract we made the matter a subject of prayer. Prior to our arrival in Haiti my wife served the denomination for 15 years, but no such opening was available at the time in Haiti. Accordingly, we felt that God had perhaps provided this open-



### Mrs. Sarah Engelhart

Mrs. Sarah Engelhart, who was 104 years old on January 9, is a member of the Piedmont Park church in Lincoln, Nebraska. She has been an avid reader of the **REVIEW AND HERALD** since long before most of us were born. She has probably read it longer than any other living person.

She was a member of the Lincoln congregation originally known as the "downtown church," to distinguish it from the group attending services on the Union College campus, before a church building had been erected. She has seen the small group of members outgrow their meeting place in the big white house on South Fifteenth Street and build a sanctuary on the lot immediately to the south of it. In November she witnessed another move—to a beautiful new building at Forty-eighth and A streets. Mrs. Engelhart is the only member who has been a part of the church family long enough to witness all of these moves.

Mrs. Engelhart is an example to all of us when it comes to the annual Ingathering campaign. By soliciting relatives she was able to turn in \$100 in each of two consecutive years recently.

**FLORENCE L. CARLSON**  
*PR Secretary*  
*Piedmont Park Church*

ing as a means of doing missionary work. It was in this spirit that the contract was signed with the American State Department.

The first lesson was to be with a "Point Four" representative, and we prayed that Mrs. Monnier might be used of God in this contact. Hardly had my wife entered the embassy before I saw a very dignified but friendly man also enter. I said to myself, "That man ought to be a Christian, perhaps a minister." He happened to be my wife's first student. Let us call him Mr. Brown. He was formerly a judge, but was now serving the United States in Haiti as an auditor. He was a member of another Protestant denomination.

As time went on, my wife spoke to him and to her other students of certain of our teachings and of our missionary work throughout the world. At the time of the Ingathering campaign the Browns and several other American students made generous contributions.

### Mrs. Lillie B. Allen

Still active enough to harvest her own almonds, walnuts, and berries is Mrs. Lillie B. Allen, age 93. Living alone, she keeps busy quilting tops for the Oakdale, California, Dorcas Society. Born Lillie Belle Fairbanks in York County, Nebraska, she attended country schools until her sixteenth year. She spent two years at Battle Creek College.

Her parents became Seventh-day Adventists after attending meetings when Mrs. Allen was only three years old. She and her parents crossed the plains by covered wagon from Nebraska to Washington, Oregon, and California when she was six. After staying at Red Bluff, California, for two years they returned to Nebraska via covered wagon.

Mrs. Allen was first married to Thomas Buckley, to which union five children were born. After being widowed for ten years she married C. L. Allen, who died in 1950. Mrs. Allen has 20 grandchildren, 41 great-grandchildren, and 3 great-great-grandchildren. Her friends say she is an inspiration and joy to all who know her.

**MRS. RUTH DAVIDSON**  
*PR Secretary*  
*Oakdale, California, Church*



About two years after his first lesson Mr. Brown invited us to their home for Thanksgiving dinner. After the meal Mrs. Brown asked me to tell her about the Sabbath, observing that she was already almost convinced that the seventh day was the true day of rest. This led to a brief Bible study and an interesting conversation on the Sabbath question. Mr. Brown stated that he himself never thought much about the matter of the Sabbath, but he agreed to study it and to read what I might give him.

We invited the Browns to attend English services, which were held each Sabbath at the chapel in our school. A few weeks later we had the pleasure of bringing the whole Brown family to the Sabbath school and church service. Their hearts were impressed by the study of the Word and the Spirit of Prophecy writings.

One day the sad news reached us that Mr. Brown and several others were being



### Walter H. Sample

Walter H. Sample (left), shown with his pastor, J. R. Carner, has read the Bible through 30 times. Mr. Sample was a charter member of the church in Humboldt, Iowa, where he still resides. A member of the Humboldt church for 56 years, he is 85 years old.

Though somewhat crippled with age and arthritis, Mr. Sample is a veteran at Ingathering and an active church officer. He claimed Jasper Wayne as a personal friend, and enjoys visiting business places to solicit funds for missions. He has solicited \$1,451 in the past four years.

This year Mr. Sample is church clerk, church missionary secretary, and temperance secretary. He faithfully maintains three or four magazine reading racks, and during the week of April 14-20 he distributed more than 300 magazines and pamphlets.

Each Sabbath morning Mr. Sample is in his place at Sabbath school and church, and attends the other church meetings. His hope in the second coming of our Saviour grows stronger with each passing year.

**J. R. CARNER, District Pastor**

returned to the United States. We had felt so confident that the Lord would lead this family to accept the message that we hated to think of their leaving Haiti before making a definite decision. We prayed fervently, asking God from the depth of our hearts to lead them into the church before they returned to their homeland. God answered these prayers. Of all those who were to be removed, Mr. Brown alone was left at his post.

Mr. Brown made fast progress in his Bible studies, but Mrs. Brown lost interest. In fact, she became so prejudiced that she no longer attended our Sabbath services. Mr. Brown, however, continued to come faithfully, and began paying tithe. Last November he made his decision, and in company with more than 60 new Haitian believers was baptized in the ocean at Port-au-Prince. His only sorrow was that his wife was not also being baptized. We invite you to pray that she will soon join her husband in the church.



Former students of Helderberg College now serving on the staff.

## Helderberg College

By A. J. Raitt, Registrar

Few schools in the world today exert so widespread and beneficial an influence in proportion to their size as does Helderberg College in South Africa. Travel where you will in Africa, from southernmost Cape Point to the northern reaches of the troubled Congo, you will rarely fail to find some traveling companion who knows about the college and respects it, either by reason of its principles or because of the quality of its students.

Helderberg's successful witness is the result of faithfulness to Adventist principles of education and to the maintenance of high academic standards. Helderberg College has trained large numbers of capable leaders whose contribution to the progress of the message throughout Africa constitutes a thrilling chapter in the modern acts of the apostles.

Helderberg has always had on its staff a group of consecrated, talented, missionary-minded men and women from other countries as well as from South Africa. We appreciate their devotion and loyalty. A difficult and arduous task remains, and we here at Helderberg are dedicated to it in faith.

*From Home Base  
to Front Line*

### Australasian Division

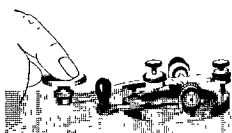
Mr. and Mrs. A. A. Godfrey and three children left Sydney on April 2 for the Solomon Islands. Brother Godfrey has accepted appointment as a district director in the Batuna area.

Mrs. A. C. Thomson, with her three-year-old and infant daughters, left on April 3 for Santo, in the New Hebrides, to join Pastor Thomson who had returned from furlough during the latter part of February. She will accompany him to the Gilbert Islands. This missionary family has given two terms of service in the New Hebrides Mission, and one term in the Gilbert and Ellice Islands Mission. He is returning again to the Gilbert and

Ellice Islands Mission as president of the mission.

Pastor and Mrs. F. G. Pearce and child left Auckland, New Zealand, for Apia, in Samoa. Pastor Pearce will take up his work as president of the Samoan Mission.

Pastor and Mrs. M. M. Stewart and



### Far Eastern Division

Reported by  
A. E. Gibb

► A radio-TV institute was held at Mountain View College in the South Philippine Union Mission, March 18-20, 1963. Present at this gathering were P. H. Eldridge, Far Eastern Division radio and TV secretary; P. P. Ramos, union radio and TV secretary; and the secretaries from each local mission in the union.

► Mrs. R. H. Roderick and her helpers conducted child evangelism workshops April 21 and 28 and on two evenings during the week, in the Balestier Road English church.

► At the biennial session of the North Celebes Mission, which was held at Kawangkoan, on the campus of the Celebes Training School, five workers were set aside for the gospel ministry. Although this mission has been cut off from the rest of the Indonesia Union Mission for many years because of internal strife, the membership is now well in excess of 10,000.

► The Paul W. Nelson-Warren I. Hilliard evangelistic team has carried on a strong program of evangelism in Toyama on the west side of Japan. In spite of heavy snows of nine to twelve feet that fell during the winter, the meetings went on continuously. Forty-two signed decision cards, and three baptisms have already been held. A cooking school was conducted by Mrs. Paul Nelson, Mrs. W. I. Hilliard, and Mrs. Mitsuo Kannō, wife of the local pastor.

their two children arrived in Suva, Fiji, April 18. Pastor Stewart is to connect with the Central Pacific Union Mission as Sabbath school, home missionary, public relations, and publishing department secretary.

Pastor R. L. Aveling left on April 25 for Lae, New Guinea. He is to serve as Sabbath school and publishing department secretary in the Coral Sea Union Mission. He had previously been connected with the Central Pacific Union Mission as a departmental secretary. Following that he served as publishing department secretary in the New South Wales Conference. Mrs. Aveling and the youngest member of the family will follow later. The two older children of the family are remaining in Australia, in attendance at the West Australian Missionary College.

Pastor and Mrs. E. A. Raethel and three children left on April 30 for the Coral Sea Union Mission, following furlough, for their fourth term of service. Pastor Raethel is the president of the Sepik Mission. They will return to their home in Wewak, on the north coast of New Guinea. W. P. BRADLEY

## Brief News OF MEN AND EVENTS

► More young men graduate from the course in agriculture at Mountain View College than can be absorbed by our own schools. However, the course is recognized by government officials, and nine of our young men are today holding important government posts in the field of agriculture. They are given their Sabbaths and other privileges without hesitation.

► At the Indonesia Union Mission annual committee meeting, 17 workers were recommended for ordination. Five from the union mission personnel were ordained at the time of the meeting, and the remaining 12 have been ordained at their respective local mission meetings.

► One hundred fifty-five of the students attending Mountain View College are doing colporteur work this summer. They have set as their goal the sale of 100,000 pesos' worth of literature.

► Dr. R. F. Waddell, Far Eastern Division medical secretary, gave the address at the formal opening and dedication of the new Ilocos Sanitarium and Hospital in Candon, Luzon. This 26-bed hospital is self-supporting. The doctor in charge is David Pulido, M.D. Miss Fely Abaya is the business manager.



### Northern European Division

Reported by  
E. W. Pedersen

► E. E. Cossentine, of the General Conference, and B. B. Beach have completed a survey tour of our advanced schools and



colleges in West Africa. They were accompanied by J. B. Fridley, of the West African Union, and the respective board chairmen of the various schools. For the first time our nursing schools at Ile-Ife and Kwahu hospitals were also included in these team inspections. Dr. Beach reports that the total enrollment of our West African schools this past year reached a new high of 28,609 students. Several of our schools are almost bursting at the seams and need more dormitory and classroom space. There are 980 teachers in the union.

► Lionel A. Hubbard, former director of nursing services in the West African Union, is now in Watford, England, and hopes soon to be well settled in his new appointment at The Stanboroughs.

► Dr. Keith Madgwick and family have now arrived in West Africa, having joined the staff at Kwahu Hospital.

► Auditor R. Unnersten has recently returned from visiting Sweden, Finland, and Denmark. He is now in Ethiopia and West Africa.

► E. E. Roenfelt and E. W. Pedersen attended institutional legal meetings and committee meetings in Oslo and Stockholm during March. Plans were laid at the Oslo meetings for the building of a girls' dormitory at Tyrifjord. This will complete the Norwegian Junior College unit.

► Mr. and Mrs. C. G. Meredith and family are in England on furlough from Accrá, West Africa. Mrs. Meredith hopes

to visit her parents, who are now residents of New Zealand.

► Annemarie Irrgang is at present in England, on permanent return from the West African Union. She plans to continue her education in Germany, her home country.

► Beryl Turtill is home on furlough in England. She plans to return to West Africa. Her sister, who has been recovering from an illness, will join her when she returns to the mission field.

► Mr. and Mrs. Basil Powell are home on furlough from West Africa. Brother Powell has been serving as business manager of the Kwahu Hospital, and his wife as a nurse.



## South American Division

Reported by  
M. S. Nigri

► Salim Japas, evangelist of the Austral Union, is conducting a series of meetings in a theater in the city of Montevideo, Uruguay. Attendance has remained almost at the level of the opening night for the first two weeks. Approximately 1,000 people were present when he passed out 700 Bibles to his audience, on loan, in preparation for the Bible classes. When a person has attended 20 classes he will be given the Bible he has used and marked.

► Faith for Today in Portuguese, under the direction of Pastor and Mrs. Alcides Campolongo, was launched November 25, 1962 in São Paulo, Brazil. This is the first denominational foreign-language television program outside the United States. Now Faith for Today is also being televised in Rio de Janeiro and Porto Alegre, Brazil.

► A new medical missionary launch was put in service on May 21 in the Paraná Conference of the South Brazil Union. Its name is *Luzeiro do Sul*, "Light Bearer of the South." This new launch will serve the Paraná Bay area.

► A new church that seats 800 has been dedicated in Miraflores, Lima, Peru. It is planned that the assistant ministerial association secretary of the South American Division, Arturo Schmidt, will hold a short series of meetings in this church in the near future.

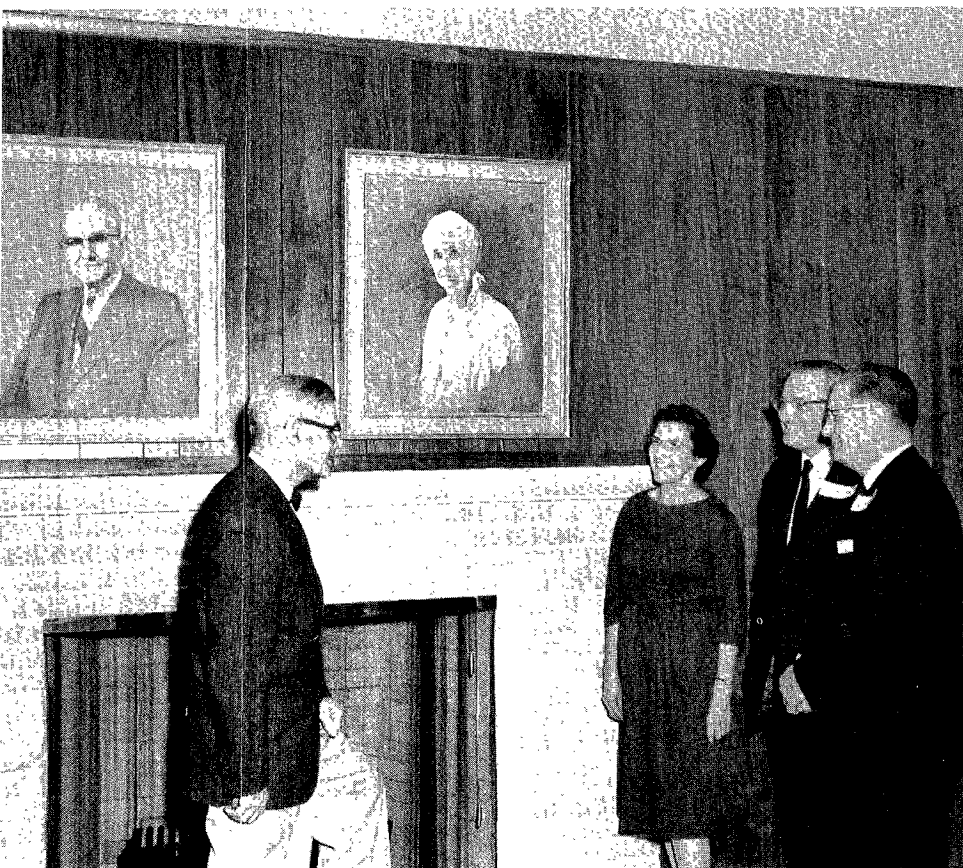


## Southern African Division

Reported by  
W. Duncan Eva

► Division membership at the close of 1962 exceeded 202,000. During the past year more than 21,000 persons entered the church by baptism or on profession of faith. Division Sabbath school membership now stands at 385,000.

► A. M. Akbar, of the Pakistan Union in the Southern Asia Division, is spending two months in Southern Africa, leading out in ministerial institutes especially slanted toward work for the Moslems within our territory. These meetings are



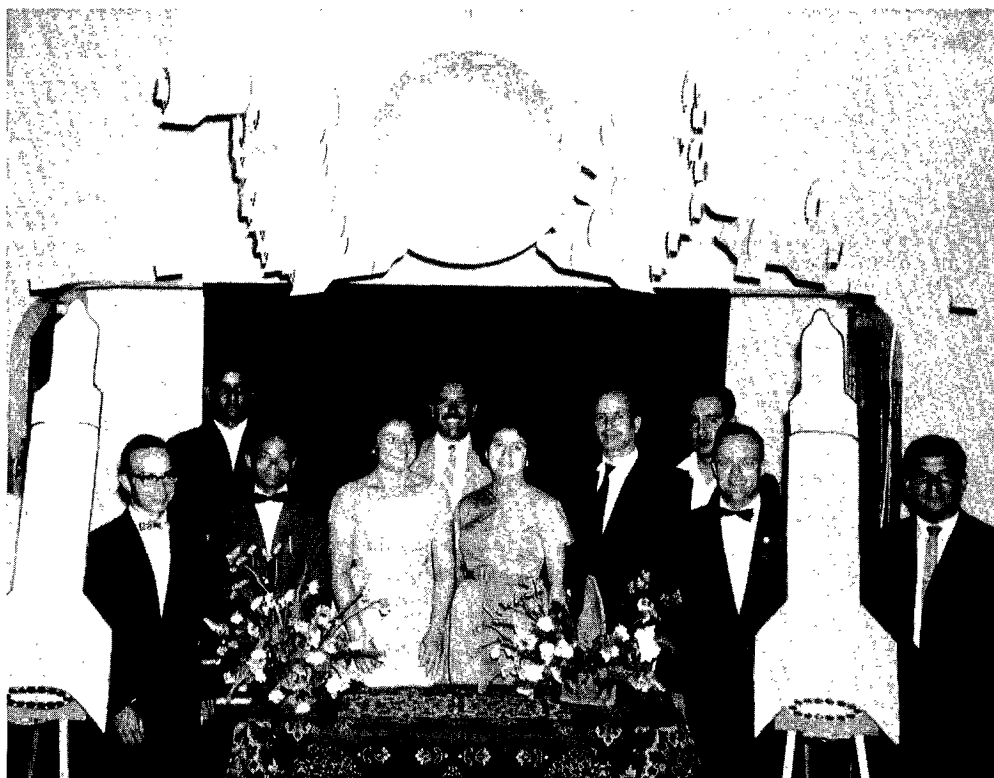
## Worthington, Ohio, Dedicates Activities Center

More than 500 persons attended the formal opening of the new activities center of the Worthington church on March 17. Donald W. Hunter, president of the Ohio Conference, gave the dedicatory address. Other speakers included Dr. George T. Harding, Sr., James L. Hagle, Dr. Harrison Evans, Judson F. Habenicht, and the Honorable Clark Loufbourrow, mayor of the city of Worthington.

The activities center, church building, and nine-grade church school are all of Williamsburg colonial design. Wellington G. Nicola, a member of the Worthington congregation, was the architect. A large gymnasium-auditorium provides facilities for recreation.

Another feature of the activities center is the Votaw Room, named in honor of Heber H. and Carolyn Harding Votaw. This room is designed for MV meetings, wedding receptions, the annual mental health institute for ministers, and many other functions. Elder and Mrs. Votaw took a vital interest in the Harding Hospital and the Worthington church throughout their many years of service to the church. Elder Votaw was the first ordained Seventh-day Adventist missionary to Burma, and later served for a number of years in the Religious Liberty Department of the General Conference.

GEORGE T. HARDING, JR., M.D.



## Caracas Triples Its Ingathering Goal

In April the 300 members of the Caracas central church tripled their Ingathering goal, reports Henry Nieman, pastor. More is yet to come in. The church was divided into 20 groups, each with a super-goal of Bs. 1,000. Each group was represented by a space ship launched on a simple fly-by-wire system to a thirty-inch replica of Saturn. As each ship reached the sphere, a light appeared in the rings of the planet.

Success was due to the almost 100 per cent participation. The writer, captain of the Orinoco River Floating Clinic, assisted the pastor. Strong support came from the youth choir, led by Fanny Fleitas, a senior medical student at the University of Caracas, and from the church school under Climaco Giron. Steven Bohr, 13-year-old-son of the mission president, collected Bs. 300 in small change working at the lunch counter of the city's most popular supermarket.

G. F. HENRIKSEN

being held in most of our seven unions under the sponsorship of the ministerial department.

► Quadrennial union sessions and workers' meetings are being held this year in all the unions except the Congo, where transportation facilities are still somewhat disrupted.

► At the recent union sessions several African nationals were elected president of their respective fields. In the Tanganyika Union all four of the organized local fields have African presidents and secretary-treasurers. Two of the four fields in the Central African Union (formerly the Ruanda-Urundi Union); the Uganda, Ranen, and South Kenya Fields in the East African Union; the Southern Rhodesia Field in the Zambesi Union; the Ruo Field in the Nyasaland Union; the Central Kivu Field in the Congo Union; and Group II in all five fields of the South African Union have African presidents.

► Two attractive new church buildings were recently dedicated in the West Congo Field by H. W. Stevenson and

P. F. Lemon. These new houses of worship are in Leopoldville and Nkwanza. Seven new church buildings were dedicated in the Central African Union during the first quarter of this year.

► Paul Kilonzo, of the Tanganyika Union, 70 years of age and retired for several years, is continuing an active program of evangelism. He is now in Moshi, an unentered city in the North East Tanganyika Field, laying the groundwork for soul-winning endeavor.

► Solusi College campus is undergoing a face lifting. Hundreds of flowering shrubs, vines, and trees have been set out; walks and roads have been edged; a new entrance landscaped; and many other projects calculated to make Solusi a more beautiful place have been undertaken.

► The African church at Broken Hill in Northern Rhodesia worked sacrificially to erect a representative new church building that cost more than \$1,500. Five days after it was completed, a severe storm so badly damaged the new building that it will have to be completely rebuilt.

► Despite unsettled conditions in the Congo, the leaders report plans for 364 evangelistic efforts during 1963, nearly one for every day of the year.



## Columbia Union

Reported by  
Don A. Roth

► The executive committee of the Columbia Union Conference set June 8 as Kettering Hospital Day. The story of this gift was told in all churches of the union on that Sabbath, and a survey taken for possible employees of the hospital when it opens in a few months.

► W. R. Bornstein and Lon Cummings have been named as the evangelistic team for the Ohio Conference. They will replace Elders Holley and Speyer, who have recently become the union evangelists.

► Construction of the new \$500,000 Sligo elementary school will begin in July. The new school, which is to be on Carroll Avenue between the Takoma Academy and the Potomac Book and Bible House, will be ready for occupancy in September, 1964.

► A new dentist, Donald E. Lilley, has opened his office in Adelphi, Maryland.



## Lake Union

Reported by  
Mrs. Mildred Wade

► A fine ordination service was conducted April 30, at the close of the evening sermon by Theodore Carcich, vice-president of the General Conference for North America, at the Lake Union quadrennial session in Grand Rapids, Michigan. Willard Clemons, of the Indiana Conference, and William Hessel, of Andrews University, were ordained to the gospel ministry. R. R. Figuhr, president of the General Conference, offered the consecration prayer; Jere D. Smith, president of the Lake Union, presented the charge. T. E. Unruh, president of the Indiana Conference, welcomed Brother Clemons to the ranks of the ministry, and Dr. F. O. Rittenhouse, president of Andrews University, welcomed Brother Hessel.

► The Broadview Academy Aeolians, a mixed chorus of 37 students under the direction of H. Lane Schmidt, made a tour of churches in the area, presenting music accompanying a sermon by the principal, R. P. Bailey.

► The Hinsdale Home and School Association, with the aid of the young people, sponsored a food sale that netted \$360 toward their school building fund. Shirlee Bertoni, project committee chairman, with five other girls, planned the menu and entertainment.

► C. H. Turner, Wisconsin church development director, reports that \$220,596 was pledged by twenty-seven churches during the recent campaign to raise funds for the academy and various local churches.



## Northern Union

Reported by  
L. H. Netteburg

► Three South Dakota young people attending Union College have been recipients of elementary teaching scholarships for the past year. They are Arliss Schroedermeier, Karen Nyman, and Sharon Dickhaut. Miss Nyman will be teaching in the Pierre school this fall.

► Nine new members were added to the Hurley, South Dakota, church on Sabbath, March 30. F. W. Bieber was the guest speaker for the morning worship hour, and he conducted the baptism for Don Sales in an afternoon service.

► Kentucky flood-area residents received 400 pounds of clothing from the Iowa Southeastern Dorcas Federation early this year.

► Minnesota's Governor Karl F. Rolvaag vetoed the Sunday-closing bill. A rally to override the veto apparently fell short, and the veto will stand.

► On Sabbath, April 13, a baptismal service was held at Minot, North Dakota, as a result of the Turtle Lake evangelistic meetings conducted there by B. G. Mohr and E. R. Gienger. Seven new members were added to the Benedict church. With the nearest Seventh-day Adventist church situated 22 miles from Turtle

Lake, there were as many as 160 in attendance on one night. The members of the McClusky and Benedict churches gave their wholehearted support in attendance and offerings. Plans are being considered for the establishment of a church in Turtle Lake.



## North Pacific Union

Reported by  
Mrs. Ione Morgan

► The George Knowles-Floyd Matula evangelistic team of the Oregon Conference are holding two evangelistic series for six weeks. The meetings in Lebanon began May 17, and services in Veneta on May 19.

► Mrs. N. R. Dower recently completed a cooking school in the Mountain View Junior Academy auditorium in Everett, Washington. Average attendance was around 80, with a number of non-Adventists and new converts from the Stanley Harris evangelistic meetings. Women came from Marysville, Snohomish, and both churches in Everett.

► At the close of the Dorcas Federation meeting held the latter part of April in Kalispell, Montana, the conference van was loaded with cartons of clothing. Included in the shipment were toys and dolls for the children in Korean orphanages; also boxes for Dr. and Mrs. R. O. Yeatts in New Guinea. In addition to the

clothing loaded on the van, many boxes of garments not suitable for shipping were packed for the Indians near Browning, Montana.

► The laymen of the Roseburg, Oregon, church began a series of public evangelistic meetings on February 3. They used Elder Detamore's filmstrip on Sunday nights, and the conference Bible-marking crusade lessons on Friday nights. At the end of ten weeks the Knowles-Matula conference evangelistic team conducted eight consecutive nights of decision meetings, followed by five nights of baptismal classes. As a result A. P. Ritz baptized six adults; six others expect to be baptized May 25.



## Pacific Union

Reported by  
Mrs. Margaret Follett

► B. W. Mattison continues as president of the Hawaiian Mission, according to the report from the constituency meeting held April 28 at Hawaiian Mission Academy. Orville Butler, secretary-treasurer for five years, left Hawaii April 30 for his new responsibilities in Arizona.

► The Selma, California, church celebrated its seventy-fifth anniversary on Sabbath, May 18, with D. E. Dirksen, home missionary secretary of the Pacific Union, as guest speaker.

► Phillip Knox was the featured speaker at the Reno, Nevada, district meetings held in the local church from May 17 to 19.

► Changes in personnel at Pacific Union College have been announced by the college board as follows: Dr. F. O. Rittenhouse, president of Andrews University, president, succeeding Dr. R. W. Fowler, who has accepted a position in the business administration department of La Sierra College. Dr. W. M. Schneider, academic dean at Southern Missionary College, will serve in the same capacity at PUC, replacing Dr. M. E. Mathisen, who will be chairman of the chemistry department of Loma Linda University. Following A. W. Millard as dean of students at the college will be R. Dale McCune, principal of Mountain View Union Academy. Elder Millard will be completing work for his Doctor's degree next year. Lee Taylor, principal of the PUC elementary school, will follow L. R. Callender as director of public relations. Elder Callender has accepted the pastorate of the Flagstaff-Winslow district in Arizona. Lee Pano coast, a teacher in the elementary school for several years, will replace Professor Taylor as principal of the school.

► The Kahului, Maui, church was dedicated April 20, with B. W. Mattison, Hawaiian Mission president, speaking for the service. Warren Shultz, pastor, led the congregation in the Act of Dedication, and the former mission treasurer, Orville Butler, offered the dedicatory prayer. Following the dedication service a baptism for several candidates was conducted by Robert Babcock, the former pastor of the Kahului church.

## Branch Sabbath School at Elk Grove, California

At Elk Grove, California, a branch Sabbath school was begun on September 22, 1962, by Mr. and Mrs. George Kelm, faithful lay workers of Lodi. This Sabbath school had a modest beginning, but by persistent and determined effort the school has grown until now there is an average attendance of more than 40 people.

To strengthen the work a series of studies was presented by T. N. Neergaard from February through April. The Lord has greatly blessed the combined efforts of the minister and the devoted lay workers, with the result that on April 27, 12 people were baptized.

There is to be a strong follow-up program, which will include continuing the Sabbath services and providing a Vacation Bible School for the community. It is the desire of Brother and Sister Kelm to continue their labors until a church has been organized at Elk Grove. This is the third church group these faithful lay workers have organized. The effort has been nearly self-supporting, owing to generous offerings and limited expenditures.

GEORGE KELM





## Southern Union

Reported by  
Mrs. Cora Kindgren

► The new auditorium-gymnasium now under construction at Bass Memorial Academy will be ready for use at camp meeting time, June 8-15.

► Five persons were baptized at Laurel and Ellisville, Mississippi, as a result of evangelistic meetings recently held in each church. Doyle Phillips, pastor, conducted a one-week meeting in the Ellisville church and was joined a week later by W. D. Wampler, MV secretary of the conference, for a one-week meeting in Laurel.

► A group of 60 were baptized by the Detamore team at the close of the recent evangelistic meetings in Tampa.

► Members of the Apison, Tennessee, church observed the second anniversary of the organization of the church with a home-coming Sabbath. Speaker at the church service was A. C. McKee, conference president.

► Physicians and dentists throughout the conference gathered for the annual Georgia-Cumberland medical-dental fellowship at Collegedale. They were joined at the fellowship hour and banquet by premedical and pre dental students from Southern Missionary College.

► The Georgia-Cumberland Conference welcomes to its publishing department O. L. Carroll, who will assist J. C. Greene, department secretary.

► District changes in the Kentucky-Tennessee Conference involve the following: Joe Reams, who has been serving in the Stearns district, is now in the Harlan district; H. M. Dukes is in charge of the Stearns district; and Quinton Burks has filled the vacancy in the Celina area.



## Southwestern Union

Reported by  
H. W. Kleser

► Big Week in the Texaco Conference was truly big. Nearly \$6,000 worth of literature was delivered. Clyde Raser led the conference with deliveries of \$1,258.70.

► The Dorcas Federation of the Texas Conference, in addition to their activities for helping non-Seventh-day Adventists, have voted to furnish the boys' parlor at the Jefferson, Texas, Rural Academy.

► The first service in the new church building at Clayton, New Mexico, was conducted by G. H. Rustad, president of the Texico Conference. It is a beautiful building and in a good location.

► A new church of 24 members was organized at Grandview, Texas, the result of efforts by lay members of the Keene church. First a storeroom was rented for a welfare center, which met with hearty cooperation and appreciation by the community. Later a branch Sabbath school was opened, and finally the church was organized.

► D. M. Winger, educational and MV secretary, directed a youth rally at the Little Rock, Arkansas, church for the central Arkansas area on Sabbath, May 4. A group of Pathfinders reported a family at Hot Springs, Arkansas, joining the church as a result of their work.

► Glenmore Carter, pastor of the Little Rock, Arkansas, district, reports a baptism of 17 persons on Sabbath, April 13. Eleven joined the Little Rock church and 6 the Benton church. Fifteen others are awaiting baptism.

## 1963 Camp Meetings

### Atlantic Union

Greater New York	
Berkshire SDA Camp	
Wingdale, New York (Rt. 22)	June 28-July 6
Spanish	July 7-13
New York	
Union Springs Academy	
Union Springs	June 27-July 6
Northeastern	
Camp Victory Lake	
Hyde Park, New York	June 27-July 6
Northern New England	
Freeport, Maine	June 27-July 6
Southern New England	
South Lancaster, Massachusetts	June 27-July 6

### Canadian Union

Alberta	
Canadian Union College, Lacombe	July 12-20
Pobida church, Beauvallon	July 27, 28
Peace River, Peoria	July 26-28
British Columbia	
Hope	July 19-27
Manitoba-Saskatchewan	
Clear Lake, Manitoba	July 5-13
Saskatoon Regional, Saskatchewan	June 14-16
Maritime	
Pugwash, Nova Scotia	August 2-11
Newfoundland	
St. John's	August 9-11
Ontario-Quebec	
Oshawa Missionary College, Oshawa	June 28-July 6
Saskatoon Regional	June 14-16

### Central Union

Central States	
Edwardsville, Kansas	June 13-22
Colorado	
Campion Academy, Loveland	June 28-30
Kansas	
Enterprise Academy, Enterprise	July 17-20
Missouri	
Sunnydale Academy, Centralia	June 21-29
Wyoming	
Casper	July 11-14

### Columbia Union

Allegheny	
Pine Forge, Pennsylvania	June 27-July 7
Chesapeake	
Catonsville, Maryland	July 25-August 3
East Pennsylvania	
Wescosville	June 28-July 6
New Jersey	
Kingston	June 27-July 6
Ohio	
Mount Vernon	June 27-July 7
Potomac	
Shenandoah Valley Academy	
New Market, Virginia	June 13-22
West Pennsylvania	
Somerset	August 1-11
West Virginia	
Parkersburg	June 7-15

### Lake Union

Illinois	
Makanda	June 12-15
Indiana	
Indiana Academy, Cicero	June 6-16
Lake Region	
Cassapolis, Michigan	June 27-July 6
Michigan	
Grand Ledge	July 4-13
Wisconsin	
Portage	July 18-27

### Northern Union

Iowa	
Oak Park Academy, Nevada	June 14-22
Minnesota	
Medicine Lake, Minneapolis	June 7-15
North Dakota	
Sheyenne River Academy, Harvey	June 14-22
South Dakota	
Huron	June 21-29

### North Pacific Union

Idaho	
Gem State Academy, Caldwell	June 19-29
Montana	
Mount Ellis Academy, Bozeman	June 26-July 6

Oregon	
Gladstone	July 10-20
Upper Columbia	
Walla Walla College,	
College Place, Washington	June 12-22
Washington	
Auburn Academy, Auburn	June 5-15

### Pacific Union

Arizona	
Prescott	June 20-29
Central California	
Siquel	June 13-23
Nevada-Utah	
Salt Lake City, Utah	June 14, 15
Northern California	
Ukiah-Philo	June 12-16
Paradise	June 19-23
Fortuna	July 17-21
Southeastern California (no camp meeting)	
Southern California (no camp meeting)	

### Southern Union

Alabama-Mississippi	
Bass Memorial Academy	
Lumberton, Mississippi	June 7-15
Florida	
Maitland	June 7-15
Georgia-Cumberland	
Southern Missionary College,	
Collegedale, Tennessee	June 13-22
South Atlantic	
Hawthorne, Florida	June 6-15

### Southwestern Union

Arkansas-Louisiana	
New Orleans, Louisiana	June 12-16
Ozark Academy, Gentry, Arkansas	June 19-22
Oklahoma	
Oklahoma City	August 2-10
Texas	
Sandia View Academy	
Albuquerque, New Mexico	June 21-29

## Church Calendar

Thirteenth Sabbath Offering	June 29
(Inter-American Division)	
Medical Missionary Day	July 6
Church Medical Missionary Offering	July 6
Midsummer Missions Service and Offering	July 13
Pioneer Evangelism (Dark County)	August 3

## REVIEW and HERALD

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.

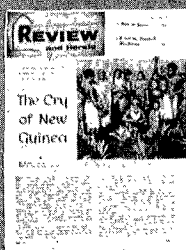
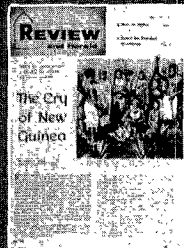
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# News of Note

## West Nordic, Netherlands Union Sessions

The West Nordic and the Netherlands unions have just completed their sessions. The session for Denmark and Norway, which comprise the territory of the West Nordic Union, was held at Oslo, Norway, from May 16 to 22. Present were 134 delegates from the five local conferences.

The union president, Alf Lohne, was re-elected for another four-year term. R. Abrahamsen, who has served capably for many years as secretary-treasurer, asked for retirement. Trygve Aasheim was elected in his place.

The Netherlands Union session was held in the city of Utrecht, from May 22 to 24. The three officers were re-elected: F. J. Voorthuis, president; A. C. Schmutzler, secretary; and K. Beijer, treasurer.

Both unions show good gains in baptisms and in membership. Pictures were presented of new church and institutional buildings erected during the past quadrennium.

Ministerial institutes were held in conjunction with the business sessions. E. E. Roenfelt, the new Northern European Division president, took an active part in these meetings and received a warm welcome from all.

M. V. CAMPBELL

## Colombia-Venezuela Pledges 12,265 Branch Sabbath Schools

A new day has dawned for the Colombia-Venezuela Union. G. R. Nash, Fernon Retzer, A. H. Riffel, and I have just finished a series of Sabbath school institutes. Branch Sabbath school evangelism was one phase of the Sabbath school work emphasized.

Our workers wholeheartedly pledged 12,265 branch Sabbath schools between now and the end of 1965. This is most encouraging to us, and we believe that it is nothing short of the outpouring of the Holy Spirit in the form of the latter rain. We expect a great wave of soul winning to follow in the wake of these schools. We have never seen such enthusiasm manifested on the part of workers and laity. Truly a new day has dawned. Pray for us.

C. L. POWERS, President  
Inter-American Division

## Soul Winning in Inter-America

News from Inter-America concerning the progress of the work is always good. Efrain Murillo recently baptized 40 persons, who were added to the Spanish church in Limon, Costa Rica. In Honduras, 107 were baptized on Baptism Day,

which the mission had set for April 13. Lloyd Reile, president of the Central American Union, reports the baptism of 56 Guaymi Indians in Panama. Ninety-eight persons have been added to the church in El Salvador during the first quarter of this year.

David Baasch, secretary of the Inter-American Division, gives a report of the biennial session held in the Upper Magdalena Mission in Colombia. With a membership of 7,148 the mission hopes to increase its membership to more than 10,000 during this biennium. B. L. Roberts is conducting three simultaneous campaigns in the city of Barranquilla, which belongs to that mission, and the attendance each night is well over a thousand.

N. W. DUNN

## C. L. Taylor Dies

Clifton L. Taylor, known to a wide circle of Adventist believers, died May 28, 1963, at South Lancaster, Massachusetts. He was 80 years of age. Elder Taylor served the denomination for 40 years, principally in educational work. Among the posts he held were principal of Beechwood, Adelphian, Campion, and Williamsdale academies; dean of theology at Canadian Junior College and Atlantic Union College; and associate principal of the Fireside Correspondence School (now Home Study Institute). Elder Taylor was author of the book *Outline Studies From*



Selected from Religious News Service.

NEW YORK—Judge Emil N. Baar, board chairman of the Union of American Hebrew Congregations, has criticized the school-aid plan presented by Senator Abraham Ribicoff of Connecticut as an "unfortunate and ill-considered" proposal. Judge Baar said the Senator's plan "constitutes . . . a circumvention of the principles of separation of Church and State."

WASHINGTON, D.C.—U.S. Public Health Service has announced grants for the support of health research and training in medical research to 14 church-related colleges—eight Catholic, five Protestant, and one Jewish. Loma Linda University received \$220,364, second highest award.

NEW YORK—A drive to recruit 1 million volunteer workers who would work for the inclusion of church-related schools in any government education assistance program was announced here by the recently formed National Committee for Federal Aid to Private and Parochial

the Testimonies, and contributed articles to the REVIEW from time to time. A series—Vignettes of SDA History—is now running (see page 7).

Among the bereaved is Sister Taylor, to whom we extend our Christian sympathy. A life sketch of the deceased will appear later.

## The One-Dollar-per-Week-per-Member Goal

The following conferences and missions in North America reached 95 cents or more of the one-dollar-per-week-per-member goal for missions in 1962:

Alaska Mission	\$1.352
Chesapeake Conference	1.005
New Jersey Conference	.995
East Pennsylvania Conference	.994
Potomac Conference	.987
Texico Conference	.970
New York Conference	.969
Florida Conference	.960
Illinois Conference	.958
So. New England Conference	.950

It is, of course, the objective of every conference to reach the one-dollar-per-week-per-member goal. I feel confident that they will do so. The goal for 1962 amounted to \$17,349,157.80. The actual amount received was \$13,103,830.62, or a shortage of \$4,245,327.18. In other words, if the one-dollar-per-week-per-member goal had been reached that much more would have been available to expand our work.

I trust, in view of the great challenge before us, that we will increase our overall offerings and reach our goal for 1963.

C. L. TORREY

Schools. The committee's chairman and cofounder, Robert G. McGeary, of Englewood, New Jersey, said his group would seek to organize chapters in each of the 437 Congressional districts.

FULDA, GERMANY—A permanent exchange of representatives between the Vatican and the World Council of Churches was urged here at a meeting of Protestant and Roman Catholic journalists and theologians.

WASHINGTON, D.C.—By a margin of 28 votes, the House of Representatives rejected a \$2,345,000,000 college aid measure which included assistance to church-related institutions. Legislative observers here attributed the defeat to two factors: the all-out opposition of the National Education Association (NEA), which feared passage would sidetrack other measures it supports, and the objections of some Southern Democrats to grants that would assist educational institutions maintained by the Roman Catholic Church.

TIRANA, ALBANIA—*Zeri-i-Populit*, official organ of the Albanian Communist Party, complained here that religion still has a strong hold on the country's peasants. "Religion still continues to prevent the creation of an understanding between peasants and the Communist Party in this country," the Albanian daily stated.