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REVIEW and Herald

★ *Story of The Great
Controversy*

—Page 2

★ *Medical Work in the
Jungles of Peru*

—Page 16

PERPETUATING the Blessings of CAMP MEETING

By Neal C. Wilson
President, Columbia Union Conference

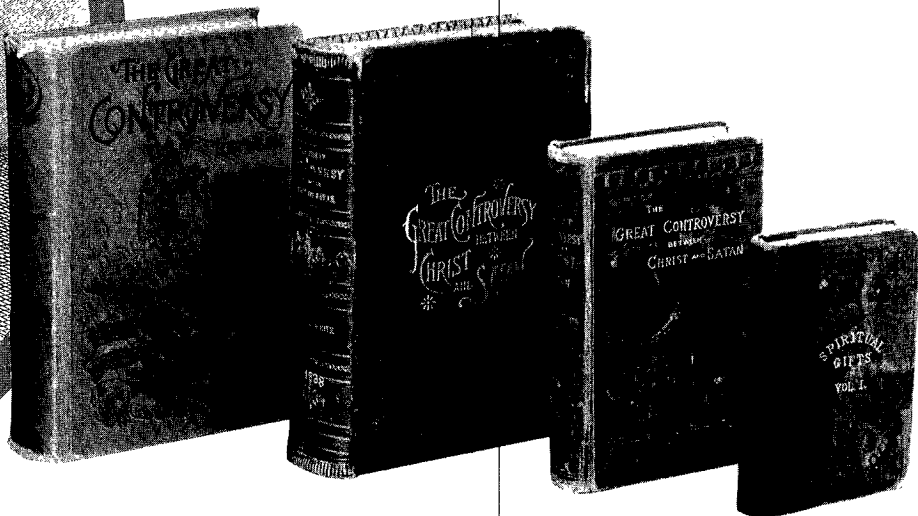
SO YOU went to camp meeting this summer? Now you are back home—back on the job, back in the office, back cultivating the farm, back working in the factory, back in the classroom. Is camp meeting only a memory or has this experience become a part of you?

The difference in what people get out of camp meeting depends in large measure on three things—preparation, participation, and preservation.

Right now I am primarily concerned with preservation—keeping the blessings of camp meeting alive and letting them become a part of us. "What blessings?" you ask. Do you remember those early morning meetings when the dew of heaven fell upon the camp and we fed on the true manna? Remember the stirring stories of miraculous missions advance, those appeals
(Continued on page 9)

These four books (right to left) represent four major steps taken by Ellen G. White in the presentation of The Great Controversy story. The first was published in 1858, the second in 1878, the third in 1885, and the last in 1911. Her picture, a steel engraving made in 1878, appeared as the frontispiece in 1885, in the first edition published for house-to-house sale to the general public.

The Story of



The Great Controversy

By Arthur L. White
Secretary, Ellen G. White Estate

[From time to time the Ellen G. White Estate at the General Conference receives inquiries concerning the various editions of *The Great Controversy*. These inquiries arise out of the knowledge that early printings are not identical in text with the current editions. Some ask how, in the light of our understanding that Mrs. White was inspired by God, can it be that there are such differences in books bearing the same title and written by the same author. We believe that information on this point, supplied by the secretary of the White Estate, will be of interest to the readers for graduate study.—EDITORS.]

TO PRESENT to the church and the world the story of the great controversy between Christ and His angels and Satan and his angels was a task seemingly ever present with Ellen G. White through most of her long life of service. In so doing she produced through the years eight books that carried the title *Great Controversy*, all dealing with some part of the conflict story, but quite different in size and content. To a few this has been confusing. To

those who hold to verbal inspiration* and have thought of the work of the prophet to be that of an automaton, restricted to writing or speaking words divinely imparted, the existence of several books covering somewhat the same ground and bearing the same title is perplexing, and it would appear at times confidence-shaking. We believe a recounting of the facts will provide a satisfactory answer.

The extent to which Mrs. White's life was given to the presentation of the conflict story is seen as we note that in 1848, when Ellen White was 20 years of age, the first comprehensive view concerning the great

controversy of the ages between Christ and Satan was given to her (see *Life Sketches*, p. 162). When her life closed 67 years later she was, at the age of 87, just completing her work on *Prophets and Kings*, presenting the fifth volume of the Conflict of the Ages Series.

The First *Great Controversy*

The first *Great Controversy* was a diminutive volume of 219 small pages, known today as *Spiritual Gifts*, volume 1, published in the late summer of 1858. This was six months after the comprehensive vision of the great controversy on February 14, 1858. The story is told in *Life Sketches*, pages 161 to 163. At that time there were in the neighborhood of 2,500 Sabbathkeeping Adventists.

* NOTE.—See Ellen G. White's Introduction to *The Great Controversy*; also *Selected Messages*, book 1, pp. 15-37.

Obviously, the presentation must be brief and condensed. Even so, the book was the largest published by our pioneers up to that time, except for a hymnbook. The full title of this little work was: *Spiritual Gifts—The Great Controversy Between Christ and His Angels, and Satan and His Angels*. Its presentation touches the high points of the inception of sin, the fall of man, and the plan of salvation; it then skips to the life of Jesus, His ministry and sacrifice. From that point it treats in brief form the work of the apostles, the apostasy in the Christian church, the Reformation, the Advent Movement, and the succession of events to the Second Advent and the earth made new. The price was 50 cents a copy. The full content became, in 1882, the last part of *Early Writings* (pp. 133-295). In 1944 the volume was reproduced in a facsimile reprint and is currently available.

The Four-Volume Great Controversy Series

In Mrs. White's experience the Lord often gave her an initial vision devoted largely to one important topic, comprehensive in scope but without the fullness of detail. Then in succeeding years, as the more detailed information would prove of service and could be absorbed, in repeated visions more detailed views were received. This was especially so in views given to her relating to the great controversy between Christ and Satan. In the 1870's and the 1880's Ellen White undertook the presentation of the conflict story in four volumes of about 400 pages each. She had expected to bring these out in quick succession, but her travels and other labors prevented this, and extended the work of preparing the manuscripts over a period of 15 years. Each of the four books bore a double title. There was the general title for the series—"Spirit of Prophecy," and each volume bore the title of *The Great Controversy*. They were:

1. *Spirit of Prophecy*, vol. 1, *The Great Controversy Between Christ and His Angels, and Satan and His Angels*, 414 pages. Published in 1870 by the Steam Press, Battle Creek, Michigan.

This volume opens with the fall of Lucifer and deals with Biblical history to Solomon, with a chapter bridging to the Messiah. It was later amplified to become *Patriarchs and Prophets* (1890), which replaced this volume. The early chapters are reproduced in *The Story of Redemption* (1947).

2. *Spirit of Prophecy*, vol. 2, *The Great Controversy Between Christ and Satan. Life, Teachings, and Miracles of Our Lord Jesus Christ*, 396 pages. Published in 1877 by the Steam Press, Battle Creek Michigan.

This treats the life of Christ from His birth to the triumphal entry into Jerusalem; later amplified by Ellen G. White to become the first 62 chapters of *The Desire of Ages* (1898).

3. *Spirit of Prophecy*, vol. 3, *The Great Controversy Between Christ and Satan. The Death, Resurrection, and Ascension of Our Lord Jesus Christ*, 392 pages. Published in 1878 by the Steam Press, Battle Creek, Michigan.

This contained 20 chapters dealing with the last days of the ministry of Christ and 11 chapters touching on the life and work of the apostles; eventually amplified to become the last part of *The Desire of Ages* (1898) and *The Acts of the Apostles* (1911), volumes that replaced this work.

4. *Spirit of Prophecy*, vol. 4, *The Great Controversy Between Christ and Satan, From the Destruction of Jerusalem to the End of the Controversy*, 506 pages. Published in 1884 by both the Pacific Press and the Review and Herald.

The coverage is described in the title. Actually we would consider this the first edition of the book so well known today as *The Great Controversy*; amplified in 1888 to become *The Great Controversy Between Christ and Satan*.

These four books were written essentially for Seventh-day Adventists, who understood Mrs. White's call and work; but it was expected that they would be among volumes lent by Seventh-day Adventists to their non-Adventist neighbors and friends, and that our evangelists would use them in connection with their ministry. Some printings were bound in covers bearing the title *Spirit of Prophecy*, volumes 1, 2, 3, and 4, and some covers were stamped *The Great Controversy Between Christ and Satan*, volumes 1, 2, 3, and 4. But the running titles on all the chapters in all four of the books read: "The Great Controversy," and to Ellen White the four volumes told the great controversy story.

It was shortly after the publication of volume 3 in 1878 that the idea developed among us of producing books to be sold by colporteur evangelists as they would meet the general public in door-to-door selling. It was not strange then that as volume 4 of

the *Spirit of Prophecy-Great Controversy* series was running through the press in 1884 some thought was given to the suitability of this book for such sale. The book was deemed by our publishers to be of interest to the general public and quite suitable for such a reading audience.

First Colporteur Edition

Therefore, in 1885, steps were taken to bring out a new printing for colporteur distribution, utilizing the same printing plates but with the book embellished with 22 full-page illustrations, and printed on heavier paper and with wider margins. The line "Spirit of Prophecy" was dropped from the title page, and the book went to the general public as *The Great Controversy Between Christ and Satan During the Christian Dispensation*. Ten printings were made and sold, running up a distribution of some 50,000 copies. Some of these carried such notations as "fifth edition," "sixth edition," et cetera. This was not a bad record for the first decade of Seventh-day Adventist colporteur ministry.

In 1885, just as the first colporteur edition of volume 4 was coming from the press, Mrs. White responded to an invitation to visit Europe and assist in the work opening up in the old world. She spent two full years living in Switzerland and traveling to points in many countries where our work was getting well established. Knowing of the successful distribution of volume 4 in the United States, leaders in Europe began to plan with her for its translation and publication in some of the leading languages. But at this point, Mrs. White, sensing that her reading audience had changed from largely Seventh-day Adventists to largely non-Adventists, and wishing to present the story in greater detail, asked the brethren to wait until she could enlarge it and make such adjustments as were appropriate now that the book was to serve both the church and the general public. Out of this came the long-range plan to rewrite and enlarge the content of the four volumes of the *Spirit of Prophecy-Great Controversy* series to produce four much larger volumes written for non-Adventists as well as Adventists. This plan was later expanded to include five books of our present Conflict of the Ages Series; namely, *Patriarchs and Prophets*, *Prophets and Kings*, *The Desire of Ages*, *The Acts of the Apostles*, and *The Great Controversy*.

The 1888 Edition

In her public ministry Mrs. White had always shown an ability to select from the storehouse of truth material

A Green Bough

By INEZ BRASIER

I do not fear the upward road
Though filled with stones, and rough.
I have His love within my heart,
And that is quite enough.

His love, life-giving, ever green,
My shade from heat of sun,
My shelter from the beating storm
When weary day is done.

It is a greening bough that grows
Where joyous lay is heard,
Where praise wells forth in caroling
Like morning song of bird.

And so I walk my way with Him;
It does not seem so long.
His love a green bough in my heart,
His love my happy song.

adapted to the needs of the congregation before her; and she also recognized that in the choice of subjects for publication in her books, sound judgment should be shown in selecting that which was best suited to the needs of those who would read them. Therefore, as she undertook in 1886-1888 to present the great controversy story in a volume for the church and the world, she not only enlarged the presentation but employed phraseology adapted to her readers, and in some cases she left out some presentations. An example of this is seen in the familiar chapter entitled "The Snares of Satan" in *The Great Controversy* (pages 518-530 in current printings). The first four pages of this chapter as printed in the 1884 book dealt with the manner in which Satan employed Protestant ministers to carry out his objectives in depreciating the Sabbath of the fourth commandment. This could be understood by Seventh-day Adventists, but as the presentation was now to go to non-Adventists, Mrs. White felt that the pages dealing with this should be dropped out of the new and larger book. Interestingly enough, in 1923 the omitted portions of this chapter were reprinted in *Testimonies to Ministers*, bringing them back for Adventist reading. Mrs. White's contact in Europe with the environs of the Reformation aided her in making more vivid descriptions of Reformation history. It should also be noted that while in these environs, many of the scenes were repeated to her in vision. Of this she wrote:

"While writing the manuscript of *Great Controversy* I was often conscious of the presence of the angels of God. And many times the scenes about which I was writing were presented to me anew in visions of the night, so that they were fresh and vivid in my mind."—E. G. White letter 56, 1911.

The work of revising and enlarging the book was carried well along while she was in Europe. Her access to Elder Andrew's library was helpful to her, for in presenting historical description she at times drew quotations from well-known authors. Not until she was back in her home in Healdsburg, California, however, was she able to bring her work on this volume to completion. Her enlightening "Author's Preface" carries the date April, 1888.

The new volume bore the title: *The Great Controversy Between Christ and Satan During the Christian Dispensation*. The words "Revised and Enlarged" appear on the

title page. The text extended to page 678 in place of the 492 pages of the earlier book. The page size was enlarged. The number of chapters was increased from 37 to 42. The 1888 printing contained 26 full-page illustrations, and the appendix materials were expanded from 14 to 26 pages. This became the book known so well as *The Great Controversy*. Its pagination is standard today. At the outset several sets of printing plates were made which were put into use in the United States and overseas. This edition of *The Great Controversy* was used until 1911 when a revision took its place.

The 1890 *Great Controversy*

With the enlarged *Great Controversy* in the field, Ellen White now turned her attention to the rewriting and enlarging of volume 1 of the *Spirit of Prophecy-Great Controversy* series. *Patriarchs and Prophets* as we know it today was the result. This work was completed in 1890, and the first printing of the book carried the title *The Great Controversy Between Christ and Satan as Illustrated in the Lives of Patriarchs and Prophets*. All the chapters carried the running title of "The Great Controversy." For a time Mrs. White and others referred to this book as *Great Controversy*, volume 1. They soon saw, however, that

the title did not effectively distinguish this book from the 1888 *Great Controversy*, and in succeeding printings the book carried the title *Patriarchs and Prophets*. This left the one familiar *Great Controversy* in The Conflict of the Ages Series from that time onward.

The So-called 1907 Edition

By the year 1907 the printing plates for *The Great Controversy* in use at the Review and Herald and Pacific Press publishing houses were badly worn. It was hoped that the expense of resetting the type for the book could be avoided. The printing plates were patched up; in some cases parts of pages were reset and soldered into the old plates. The book was dressed up a bit and reillustrated. The full-page illustrations were increased to 40. The paging was unchanged. There were no changes in the wording of the text. Scripture and subject indexes were added at the close of the volume. On the basis of the new features, the book was registered for copyright, so it carries the 1907 copyright date and is at times referred to as the 1907 edition of *Great Controversy*. From the standpoint of text, it is, as has been explained, actually the 1888 edition, printed from the 1888 plates.

(To be concluded next week)

The Art of Living.....

On Getting Involved

I SIMPLY can't understand," Betsy told me, "why I always get so involved. Whether it's a club, a hobby, or a part-time job, I get so involved. I identify myself so completely with the situation that I literally live the thing!" Betsy thought this wasn't good. Maybe it wasn't, if she hadn't taken pains to allocate the proper amount of time to all her responsibilities, so that everything got its fair share. On the other hand, it may have been a very good thing. There's precious little accomplished by people who stand on the bank by the rushing stream of life, gingerly dipping their toes into the water.

I'd like to discuss with you a type of involvement that I've come to feel is vital for you as a young person if you're to succeed in establishing a dynamic Christian experience. It's this—you need to feel and to be involved in your church. You need to take

**when
you're
young**

by Miriam Hood

definite, positive steps so that you will find yourself involved.

About the first thing I'd suggest is regular attendance at Sabbath school, church services, and MV meetings, and whatever other meetings you can manage. Let's not waste time worrying about whether you'll be "bored" or whether you "need extra sleep" or whether the meetings are sometimes "uninteresting." I'll admit to a degree of impatience with those comments. The heart of the matter is this—this is *your* church, and you need to be where it's "going on." Occasional boredom never harms anyone if it's in a



good cause and I'll wager you've lost sleep for reasons not nearly so valid as being on time at Sabbath school.

The next logical step in getting yourself involved is to assume responsibilities in the organizations previously mentioned. When you're the secretary or the leader or the pianist or whatever, your pride, if all else fails, will get you there if you're any sort of person at all. I've found that when you adopt the plan of saying Yes every time you're asked to assume a church or church-related office you're *involved*.

There's at least one more method of guaranteeing a feeling of involvement with your church. Read its literature! I don't mean just *The Youth's Instructor*, although I naturally assume you are reading that. I hope you are! There also is your union paper, which serves a somewhat different purpose. When you read it faithfully you know what's going on in your local and union conference; you know about the plans afoot for new church buildings, for new schools. You learn about the transfers of ministers and other workers from one locality to another. You're *informed*. And why not? This is *your* church.

The REVIEW AND HERALD, your official denominational organ, contains lots more of interest to you than our column. I always like to leaf through each new issue, savoring the anticipation of all the good reading in store. Personally, I read the editorials first, to see what the editors are saying; then I read the news of missionary comings and goings; then the news from all over the world. (Incidentally, I never read "The Art of Living When You're Young." That's for *young* people!) I guess I actually work backward through the paper—but as far as I know, there's no law against that procedure. Since I like it, perhaps you might also.

Then I'd recommend your dipping into our denominational periodicals that are definitely directed toward soul winning—*Signs of the Times*, *These Times*, *Message*. These journals (together with *GO*) will help you know what to say when someone begins a question by asking, "Can you tell me why Seventh-day Adventists . . . ?"

There also are "specialized" journals that will help you in the church work you've agreed to do; there are the publications that deal with particular areas such as Sabbath school, temperance, religious liberty, and health. Certainly you need to be involved with such vital subjects as these.

And there are endless excellent denominationally produced books available to further your involvement. They're available. Read them!

There are many other ways of becoming "involved," which we may discuss some other time. But the chief thing is to decide, to really involve yourself in that most wonderful organization on earth—God's remnant church. You have a task, a mission, a commitment. You just can't be too deeply involved!

A Letter From Our President

DEAR FELLOW BELIEVERS:

The REVIEW AND HERALD, our church paper, has now for more than 100 years been the established and highly esteemed medium of expression between the leadership of our denomination and our church members. Such beloved and well-known pioneers as James and Ellen White, Joseph Bates, and a host of others who might be mentioned have spoken through the REVIEW to our people. It has proved an effective means of communication within the church, and has meant much to the Advent people. It has brought them counsel, words of inspiration, sometimes needed rebuke. Through it, our people have kept in close touch with the great world program of this movement.

But there is still another important field of usefulness for the REVIEW, one that has not been utilized as widely as we could wish, though some are beginning to recognize its effectiveness in this area. In the vicinity of many of our churches, especially those longer established, discouraged former Seventh-day Adventists are to be found. Their hearts have grown cold. All too often the deceitfulness of sin and the cares of this life have overwhelmed them. How can we best reach these who once walked with us? Is there a way to warm their hearts again and to awaken their former love for God's cause? There is. Send them the REVIEW.

One of our brethren recently met a former Seventh-day Adventist. This man appeared friendly, but he had not been with us for some years. Our brother was impressed to ask him whether he would not like to look over a copy of the REVIEW. He replied that he would like to find out where some of his former acquaintances were, and what the church was doing. The result was more than our brother expected. Today that fine man, his wife, and children are all back in the church again; other relatives are being drawn to the church too. It all began when a copy of the REVIEW was placed in the hands of this man.

Our regular missionary papers have a great field of usefulness for those who are not Seventh-day Adventists. But there is no better missionary journal for discouraged Seventh-day Adventists than our church paper. There is nothing like the REVIEW to remind them of our ideals and to re-warm their hearts.

Why not find former church members, get them reading the REVIEW, and endeavor to win them back? This will prove to be most rewarding missionary work.

R. R. Figueira

President, General Conference

"All the World WONDERED..."

By Horace E. Walsh

[The writer is an instructor in the Division of Religion, Loma Linda University, currently on leave for graduate study.—EDITORS.]

FOR the past two eventful weeks I have been in Boston, second largest Roman Catholic diocese in the United States. Here the impact of Pope John's death has been felt in such a way as may not have been experienced in many other areas of the nation. The tremendous coverage given the event by the news media made a profound impression. A major-league baseball game was opened by having the spectators stand in silent prayer for the dead pontiff.

From the first day when it became evident that the pope was about to die, I was impressed that his death might do more to fulfill the aims of the Ecumenical Council than if he had lived. The esteem and reverence accorded him throughout the world seem almost certain to impel his successor to continue with the council and to realize the objectives for which it was convened. Pope John himself expressed the hope that his death would be the means of furthering this aim.

A graphic cartoon on the editorial page of the *Boston Traveler* for June 4 pictured the globe with a huge rent in it. Over the rent was the word *schism*. The tear has been almost entirely sutured, but where the mending work left off, the unused thread still dangled from the needle. Pope John is pictured as carrying a staff representing a cross, and disappearing on a bank of clouds. Above the cartoon is the caption "With a thread of love."

Accompanying this cartoon was a short editorial that commented: "No spiritual leader ever worked as hard for the unity of all Christian peoples and the brotherhood of mankind as did the Pontiff. . . . He stirred a warmth, for example, between Catholics and Protestants that had been unknown since the birth of bitterness that came with the Reformation." Apparently the editor blames the Reformation for all the bitterness in the religious world. Because of the ecumenical spirit of the times, how-

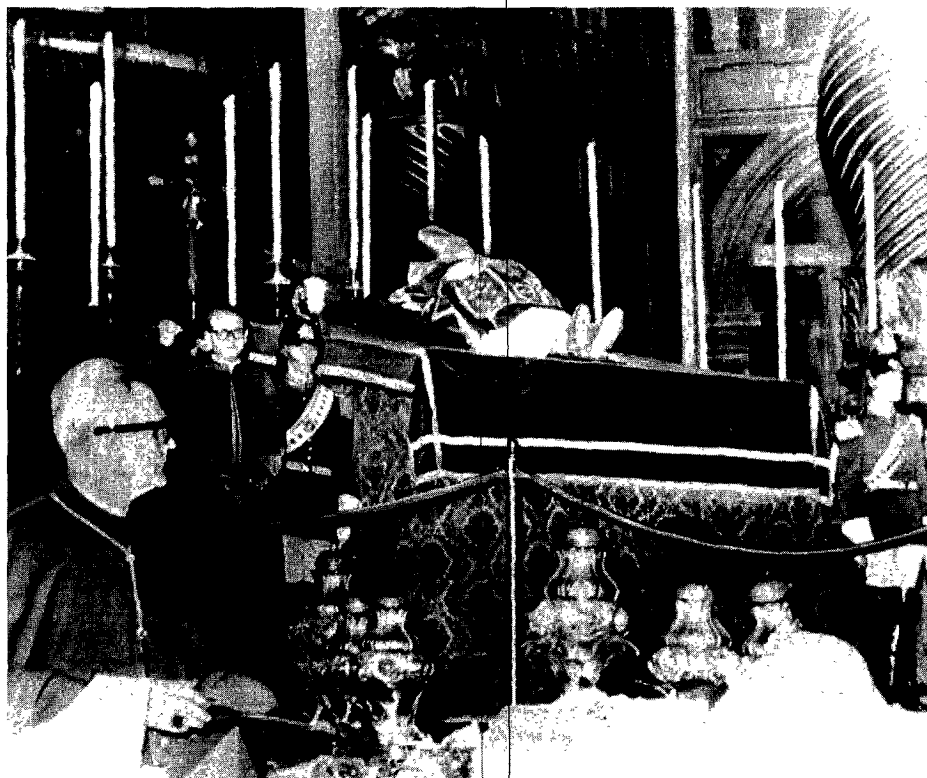
ever, no militant Protestants seem to arise and protest against the historical inaccuracy of this blatant falsehood. He quoted Pope John as saying shortly before his death: "If God wants the sacrifice of the Pope's life, may it help win copious favor for the Ecumenical Council, for the Holy Church, for mankind which aspires to peace." That statement by the dying pope, so ingeniously worded, may prove to be one of the most memorable ever made by a Catholic prelate. It is interesting to note how the editor caught some of its magnitude, and it appears certain that it is a statement which will be exploited to the fullest.

Protestants Attend Requiem Mass

Dignitaries of 15 Protestant faiths attended a requiem for Pope John celebrated by Cardinal Cushing in

Boston's Holy Cross Cathedral. In reporting this event the *Boston Globe* for June 7 commented: "Tears coursed across the faces of white and Negro; prayers flowed from the hearts of Catholics, Protestants, and Jews in Holy Cross Cathedral Thursday as Boston's Mass of requiem for Pope John XXIII—'The Good Pope John'—blended men of all faiths and races, of all ages and social strata. . . . And in the darkness of mourning, there was the vision of age-old interfaith barriers dissolving. . . . When the solemn spectacle of the Mass was ended, the cardinal stepped to the foot of the main altar. There he embraced with the 'kiss of peace' Rt. Rev. Frederic C. Lawrence, suffragan bishop of the Episcopal dioceses of Massachusetts; and Greek Orthodox Bishop Gerasimos, and Rev. Dr. O. Karl Olander of the Lutheran Church." This gesture dramatically accented the new ecumenical atmosphere, for such an embrace is traditionally used only when one Roman Catholic Bishop meets another. It was another reminder of the fact that Protestantism is reaching across the abyss to clasp the hands of Rome, as inspired penmen long ago said it would.

Another evidence of the spirit of interconfessional friendliness came out of the 167th annual session of the New England Methodist Conference, which convened recently in Worcester, Massachusetts. A statement issued by the four conference superin-



NC PHOTO

Late pontiff lying in state in the Vatican Basilica.

tendents noted that the passing of Pope John XXIII "brings sadness to Protestants as well as Roman Catholics. They lost their spiritual leader but we lost one who became the spokesman for the Roman family, expressing consideration for all who call themselves Christians. . . . We are no longer estranged"—Rome has received us back into fellowship!

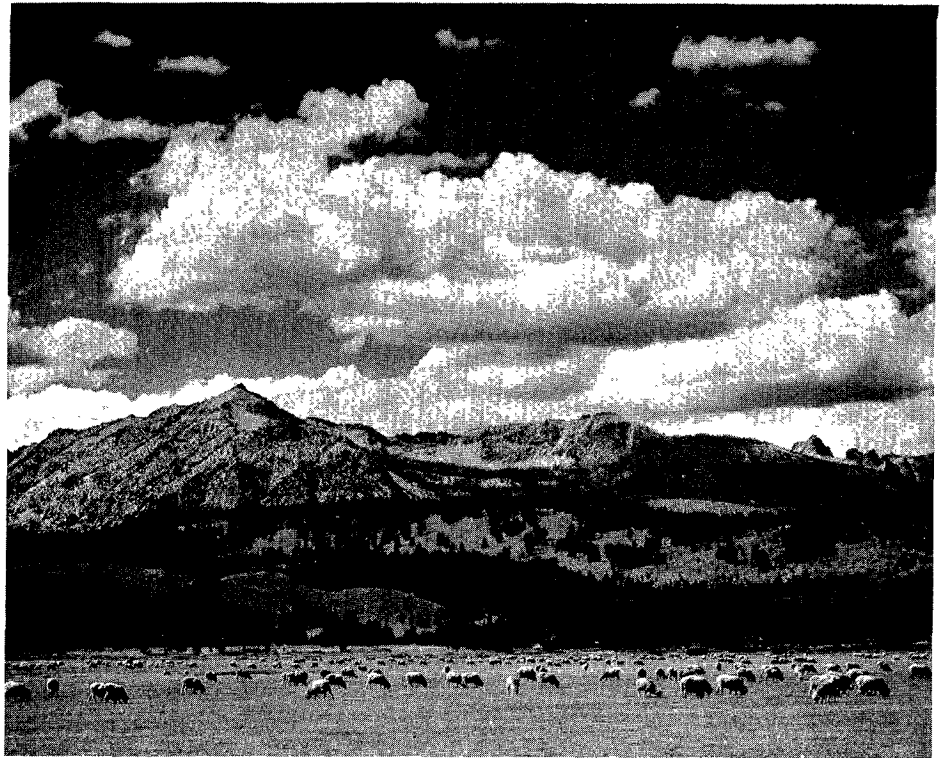
Dr. Douglas Horton, former dean of Harvard Divinity School, gave a glowing eulogy of the late pontiff, acclaiming him as the "prophet . . . of a new epoch." Dr. Horton was one of the Protestant observers at the Vatican Council. Last week a Methodist minister commented to me on the pope's desire for the unification of Christendom: "I believe that he is sincere." This is the spirit of the times.

Protestants Praise Pope John

On June 9, in historic St. Paul's Episcopal Cathedral here in Boston, a Protestant memorial service was conducted in honor of the late Pope John XXIII. Concerning this the *Boston Record American* said: "Religious history was made last night when the late Pope John XXIII was eulogized in an unprecedented memorial service in Episcopal Cathedral of St. Paul, Boston. It was the first time in the history of the Cathedral that a Roman Catholic Pope had been honored." The speaker was Prof. George Huntston Williams of Harvard Divinity School. Professor Williams stressed the point that Pope John's greatest desire, even to his dying hour, was Christian unity. The cathedral, like other Protestant churches, was draped in black. Many Protestants seem utterly oblivious to the fact that union with Rome can come only on Rome's terms, at the expense of compromise on their part.

The Rev. Harold L. Nevers, president of the Pittsfield Area Ministerial Association, said, "The whole world mourns the loss of this good man." Methodist Bishop James K. Mathews, president of the Massachusetts Council of Churches, said: "With the announcement of his death, Protestants will stand as one with their Roman Catholic brethren in experiencing a deep sense of loss. . . . Few men in any age will have done so much for the reconciliation of mankind."

The pope's death doubtless will contribute to the long-anticipated confederation of all religions under the Roman Catholic Church. A leading Boston newspaper commented: "The Pope's death seemed to bring much of the divided world together—at least temporarily—as no other event in recent history had." The same thought appeared repeatedly in the international press. The desire



DON KNIGHT

Sheep in the Sawtooth Mountains of Idaho.

The Wayside Pulpit

"Thy faithfulness is unto all generations: thou hast established the earth, and it abideth" (Ps. 119:90).

"And not one bit of it capable of saving a human soul." Such was the comment of a writer in *World Vision* magazine as he reported that atomic scientists are in agreement that America's atomic arsenals now have an explosive potential of 35 billion tons of TNT. It is staggering to the imagination to think that this means in a distributive sense about ten tons of latent catastrophe for everybody on the globe. Popular reaction to a statistic like this ranges from abject fear to unconcern or an optimistic sense of security.

But these stockpiles of power, earmarked for destruction, should give the soul that trusts in God no reason for either fear or satisfaction, for power arsenals, power politics, power economics, have no potential in terms of eternity. The things that abide are spiritual. War and destruction are temporal. No promise of the Scriptures offers more hope and good cheer than the ringing assurance: "The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:17). Creator of the universe, God sits enthroned above the distractions of the earth. "All things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best."—*The Ministry of Healing*, p. 417.

H. M. TIPPETT

for religious unity that prevails today, particularly among Protestants, is without precedent in history. This desire is heightened, of course, by the threat of a vast nuclear holocaust and the sharp political and ideological battles that are being fought around the world.

These momentous developments point to the fact that we are now near, very near, to the night when no man can work. What we do must be done quickly, and no sacrifice should be

considered too great to make for the finishing of God's work in the earth. Today, while there is yet time, we must develop the spiritual grace and fortitude that will enable us to stand without compromise against the wiles of the evil one. May God anoint us with power from on high and quicken our zeal, that we may arise and speedily finish the task He has committed to us. Let this be the fervent prayer of all God's heaven-bound children!

By Andrew Fearing

INSIDE the Most Holy Place there is but one article of furniture—the ark. It is made of acacia wood, and is about 45 inches long and 25 inches wide. It is overlaid with gold. In it is the pot of manna, a symbol of God's care for His people's physical needs; and Aaron's rod that budded, a testimony of God's miracle-working protection and guidance.

The cover of the ark, which is made of pure gold, is called the mercy seat. Beneath the mercy seat is God's holy law, written with His own finger on two tables of stone. Mercy is above law! The mercy seat has a cherub on either side, representing the angels surrounding God's throne. John the Revelator saw a similar scene in heaven (Rev. 11:19).

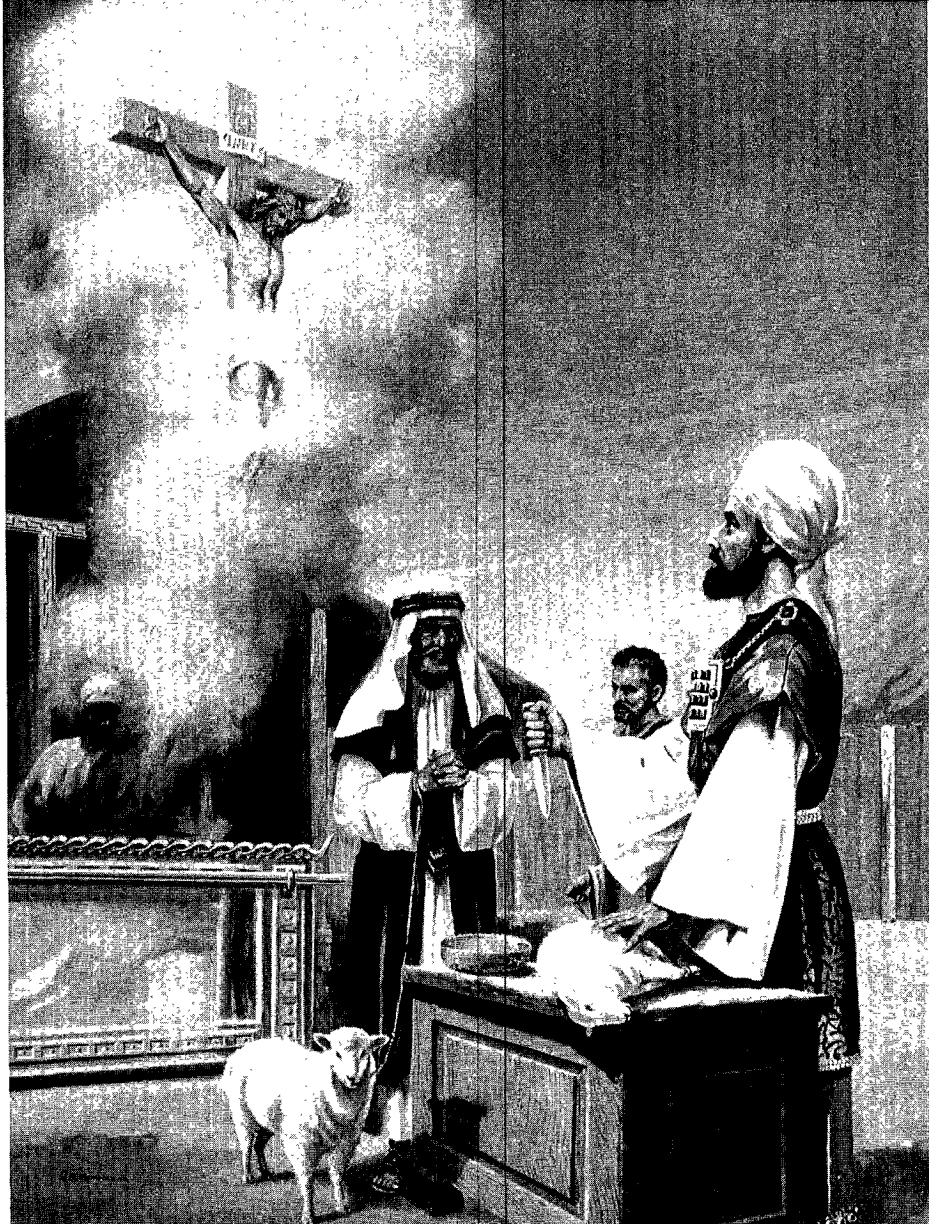
Let us stand at the entrance of the court of the ancient sanctuary for a few moments. Here comes a man grieved and repentant for his sins. He has broken the law of God. With him is a lamb or kid without blemish, which is to be his substitute, to die the death he deserves. He is to kill this animal, which he is told represents the Lamb of God, the spotless One, who will come someday to bear his sins. Messiah would shed His own blood, die in the sinner's place, and pay the penalty for the iniquity committed.

After a moment's look into the face of that innocent lamb he places his hands upon its head and confesses his sins, thus symbolically transferring his transgression to the animal substitute. Then with a knife he takes its life. Some of its lifeblood is placed upon the horns of the altar of burnt offering, and thus his sin is, in figure, transferred to the sanctuary. His sin is covered; he is forgiven.

The Fearfulness of Sin

How forcefully the ancient sacrificial system impressed the fearful result of sin upon the worshiper's mind! How grateful we ought to be that God's Son offered to stand in our place, receive our confessed sins, and pay the penalty we deserve!

When a man confessed his sin, it was placed—in figure—under the blood upon the horns of the altar and in the sanctuary. It was "graven" upon the altar as a record of the fact that it had been confessed and forgiven. Though covered with blood, it nevertheless defiled the sanctuary. In order to free the sanctuary from the accumulated "uncleanness" of the children of Israel, a day was set aside



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SIEGFRIED BOHLMANN, ARTIST

The ancient sacrifices foreshadowed the Lamb of God who was to die in man's stead.

Christ in the Shadows

once a year, appointed for cleansing the Temple (see Leviticus 16:16-19). This was called the Day of Atonement. It was a day of judgment, a day when the record of the year passed in review before God. It was a day of atonement, to cleanse the people from all their sins (Lev. 16:30).

On this day the people humbled themselves with fasting and prayer. They hastened to make wrongs right and to put away all evil. They must

be sure that all their sins were confessed and transferred in figure to the sanctuary, for on this tenth day of the seventh month it would be decided whether they were to remain among God's chosen people or be cut off from the inheritance.

On this solemn day the high priest cast lots upon two goats, choosing one to represent the Lord. The goat symbolic of the Messiah was slain, and its blood was taken by the high priest

into the second apartment and sprinkled before the mercy seat in the presence of God to make atonement. After that the high priest touched the various places where the record of sins had been kept under the blood, thus removing, figuratively, even the record of transgression. This was a cleansing of the sanctuary.

What does all this have to do with Jesus and with us? This is graphically portrayed in chapters eight to ten of the book of Hebrews. Hebrews 9:7 speaks of the special, once-a-year service of atonement. Then, in verses 11 and 12, we are pointed to Christ as our High Priest in heaven, ministering in our behalf. Not "by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." The great climax comes in verses 23 to 27. Here we are told that the sanctuary in heaven needs purifying with the blood of Christ Himself, who "once in the end of the world hath . . . appeared to put away sin by the sacrifice of himself."

Every glimpse into this wonderful sacrifice made to atone for our sins should lead us to love the Saviour more. Let our hearts be filled with praise and gratitude to our Advocate, who so graciously pleads His own blood in our behalf.

(Concluded)

Perpetuating the Blessings of Camp Meeting

(Continued from page 1)

to holy, careful living, the inspiration of the music, the opportunity of meeting and visiting with leaders of the Advent message, the fellowship of those from far and near, the compelling influence of the Holy Spirit upon our hearts?

Yes, it is a privilege to attend camp meeting! The very atmosphere seems conducive to communion with the Lord, fellowship with those of like faith, spiritual refreshment, renewed commitments, and Christian growth.

Many have said to me, as did the three disciples on the Mount of Transfiguration, "Why can't we just stay here and enjoy this forever?" The Master gave the real answer to Peter, James, and John when He told them that there were other cities that must hear the message. We too have a sacred work to do in preparing men and women for the great heavenly camp meeting when we will be with the Lord, not as transients living in tents but as occupants of the mansions He has prepared for the redeemed!

You say, "All this is fine. But I still

would like to know how to translate the experience of camp meeting into daily life. I have tried so many times to hold onto these blessings. Why couldn't I live up to my resolutions?"

What Makes the Difference?

Resolutions, good intentions, nicely worded testimonies? To be lasting the experience must go deeper yet. There must be a commitment, not to a church, an organization, a way of life, or even to noble principles, but to a personal acceptance of Christ, a commitment to Him as Lord and Saviour. This is what makes the difference! When He takes over control of a life, and when He is the activating force behind motives and lives within the heart through faith, victory is sure.

How can this be realized? The only way to grow stronger and to maintain spiritual health after camp meeting is by doing the same as we did during camp meeting—spend time in meditation and study of God's Holy Word each day. At camp meeting there is a rather rigid schedule. At home we must also set aside a period each day as sacred for the study of God's Word. We need to spend time in prayer, in seeking the Lord earnestly for victory in our lives.

To this add the reading of the wonderful messages found in the Spirit of Prophecy. The messenger of the Lord indicates that this will tend to keep us steady and moving toward the target, and help to safeguard us from many of the pitfalls and snares of the devil along the way. Begin the Prophetic Guidance Correspondence Course—for a greater appreciation of the gift of the Spirit of Prophecy, and for reviewing one's commitment to its teaching and guidance.

Christian Witnessing

Next, let us put into practice the great principles we have learned. Let us witness for Christ, by precept and example making our lives a source of blessing to others. We are to be a living testimony of what the power of God can do in the life. We will grow stronger spiritually as we bring to others a knowledge of God's saving power, and our own joy will multiply. Christian service, sympathy, love, and tenderness are all a part of holding on to the blessings received at camp meeting.

As we follow this plan each day the fruits of the Spirit will begin to appear in greater abundance, and our lives will become fragrant with the perfume of a Christlike character. Men and women will understand from our conversation, our countenances, and our gentle and meek manner that we have been with Jesus. Let our conversation be centered on worth-while things—on the great

themes of salvation, in praising God, in encouraging and uplifting the fallen, and in words seasoned with grace. Criticism, bitterness, envy, and hate must be eliminated from our conversation and from our thoughts as well.

We must choose our associates and friends carefully. Everything we hear and see, every person with whom we associate—all these become a part of us. Through the grace of Christ we are to bring every aspect of life under firm control—TV, radio, reading, amusements, dress, what we eat and drink, and other things constantly being pressed upon us in this world of fashion, advertising, and deception.

In order to keep abreast of the great Advent Movement, for messages of spiritual power, and for assurance that the golden morning is fast approaching, with the gleams of this new day growing brighter and brighter, we need to read the *REVIEW AND HERALD* faithfully each week.

"Ye Did Run Well"

If we set out to do these things, the blessing of the Lord will be upon us. The blessings of camp meeting will linger with us, not only as a sweet memory but as an energizing force in our entire experience.

Writing to the Galatians, the apostle Paul reminds them of blessings they have received, exhorting them to maintain their early fervor. "Ye did run well; who did hinder you?" (Gal. 5:7). This is a good question to ask ourselves after the new determinations, surrender, victories, and sweet communion of camp meeting. We were doing well. Now we must let nothing prevent us from carrying the experience through the whole year.

"We carefully secure our houses with bolts and locks to protect our property and our lives from evil men; but we seldom think of the evil angels who are constantly seeking access to us, and against whose attacks we have, in our own strength, no method of defense. If permitted, they can distract our minds, disorder and torment our bodies, destroy our possessions and our lives. . . . But those who follow Christ are ever safe under His watch-care. Angels that excel in strength are sent from heaven to protect them. The wicked one cannot break through the guard which God has stationed about His people."—*The Great Controversy*, p. 517.

How thankful we should be for the unmasking of Satan, and for the provision God has made for us to lead victorious lives. In the words of Hebrews 2:1, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



MICHAEL ROTH

Small children should be left as free as lambs to run outdoors.

Is Jimmy Ready for School?

By Iris Dahlberg

HALF of the school year was over and Jimmy was still geared to perpetual motion. "He certainly is a problem," Miss Green, the young substitute, told Jimmy's teacher after one day in the first-grade room. "He wiggles and kicks the seat in front of him and cuts up paper and makes messes out of paste and never seems to remember what you say to him!"

She paused here for breath, and to wipe her brow. "I stood him in the corner and kept him in for recess, but he still didn't do his work right. I didn't know what else to do; maybe his parents should give him a spanking. Look at this . . ." and Miss Green held up a large piece of paper with big lines on it. "He can't even write his name correctly when you show him over and over." Something like *Jiwvy* was printed in laborious letters that bumped from one line into another. The *J* was backward and the *y* was beyond description. "He doesn't really seem to care unless you are standing right over him. He must think he's a truck driver, or something . . ." Miss Green hummed like a motor and put her hands on an imaginary steering wheel in a perfect caricature of Jimmy.

"I know." Mrs. James sounded more sad than amused. "He simply is not ready for school; but his parents insist on sending him because he is tall and his sister began at his age and did well. If only I were able to explain, in a way his parents could understand, the harm they may be doing Jimmy. But when I tried, the father became upset and said that Jimmy is as smart as anybody, and he *is*—he's just not ready for school.

"Jimmy's father said I should 'sit on him' and 'make him study.' He doesn't understand that this is a matter of gradual development. I have been giving Jimmy a more extensive readiness program than the other first graders, but it is hard to fit it all into the schedule, and the parents are becoming impatient because he hasn't begun to read."

Clues to Readiness

How can a parent know, one may ask, when his child is ready for school? There are strong clues that reveal the physical, mental, and social or emotional maturity of a child. Maturity, of course, comes only with time, growth, and experience; and we must remember that it varies from child to child even within the same family

and sex. Let's look at Jimmy again and see if we can spot the characteristics that make it difficult for him to do well in school.

1. He is restless and yearns for active play. This is evident from his inability to sit still. It appears that Jimmy needs to concentrate upon the use of his larger muscles, in activities such as running, jumping, and ordinary play. He still finds it tedious to use the finer muscles for such things as writing.

"Many children have been ruined for life by urging the intellect and neglecting to strengthen the physical powers. Many have died in childhood because of the course pursued by injudicious parents and schoolteachers in forcing their young intellects, by flattery or fear, when they were too young to see the inside of a schoolroom. Their minds have been taxed with lessons when they should not have been called out, but kept back until the physical constitution was strong enough to endure mental effort. Small children should be left as free as lambs to run out of doors, to be free and happy, and should be allowed the most favorable opportunities to lay the foundation for sound constitutions."¹

2. He finds it difficult to remember what he has learned. An immature child will sometimes regress and seem to forget all you have taught him. This is evident with children who have been carefully taught phonetic sounds and words, for instance, and give evidence at the time of having learned these symbols, yet they cannot recall them without constant re-learning, above and beyond normal review procedures.

"Approximately 80 per cent of retarded readers have normal or superior intelligence."²

3. Jimmy lives in his private world and works at imaginary pursuits, such as truck driving. W. H. Burnham points out inability to concentrate, emotional outbursts, and destructive tendencies as an indication of immaturity on the social and emotional levels. Excessive shyness and daydreaming indicate the same thing.³

Educational Process Not Retarded

4. His eyes are not mature enough. Lorene Teegarden states that one of the chief difficulties of the immature eye is the tendency to reverse or confuse symbols.⁴ Jimmy writes the m's in his name as w's. His eyes play tricks on him, and he sees letters upside down and backward. "Saw," for instance, becomes "was" to him. His words run through lines because his general coordination and dexterity are not developed enough for close work, and also because his young eyes are still geared for distance. It is natural for Jimmy to be farsighted at his age. By forcing his eyes upon close work too soon, he can become nearsighted for life or develop the habit of shifting focus, or shielding one eye while he works. Some children actually become cross-eyed from this process. This is an important reason why Jimmy's formal education should be delayed. Besides injuring his eyes permanently and making a failure of his schoolwork, Jimmy's nervous system can be damaged beyond recovery.

Many fine students are nearsighted. Studies have shown that children as young as three can be taught to read successfully. But the total development of the child must be taken into account, and care taken not to push the mental development ahead of the physical. Many a keen mind has failed to accomplish what it could have in later life simply because the child failed to develop robust health.

Experience has shown that the educational process is not retarded when children postpone entering school. Actually they learn more easily and rapidly when they are older. It makes them confident, too, and they become leaders. Often they do two years of work in one. This happened to one

little girl I know. She isn't skipping anything; she's just covering more material. The parents are happy now that they let her stay home until the age of seven, even though she was physically tall at six and seemed quite mature. Whatever she was ready to learn she would ask about, or figure out without formal drill.

How old should Jimmy be before he begins school in earnest? Not until it is evident that he is ready. Educators know that it is necessary to have a mental age of seven to do well in school. Many authorities agree that the best chronological age is from eight to ten.

"For the first eight or ten years of a child's life the field or garden is the best schoolroom, the mother the best teacher, nature the best lesson book. Even when the child is old enough to attend school, his health should be regarded as of greater importance than a knowledge of books."⁵

Schools Have Changed, but Not Jimmy

To be sure, modern schools provide more fresh air, sunshine, and activities than schools did half a century and more ago. Our well-trained teachers alternate quiet with active periods. In the lower grades children use their larger muscles in integrated studies that make school a pleasant projection of life. Today the ideal school is child centered, and an experienced teacher does not require all her children to do the same work in the same way. Fast children progress at a rapid rate, and slower children at their own pace. Not all schools or teachers, however, measure up to this ideal.

Let us suppose that we have found what seems to be an ideal elementary school. Can Jimmy begin school right away? The scholastic standards are high, and the children are performing at an increasingly high rate of achievement. The teacher has a varied program that bubbles with real life. Whether the students are painting with sweeping motions on big easels, walking to the post office, hushed in earnest study, engaged in a lively class discussion, or handling large objects in a numbers class, the teacher has perfect control. When they are quiet, they are quiet. When they are active, they are active and still under her patient control.

That is, everyone but Jimmy. He is the misfit. When painting, he spills paint. When walking, he lags behind or dashes ahead unless held firmly by the hand. The briefest study periods are agony, and the most brilliant class learning activities float over his head. He stumbles over familiar words and scribbles when he writes.

"I don't like school," he tells you. Sad to say, this attitude can become the foundation of Jimmy's whole life. An ideal school, should we find one, can never take the place in Jimmy's life of being free as a lamb until he is ready for it.

Is Your Child "Ready"?

Is your child ready for this big adventure? Is he physically and mentally developed to the point where he will be comfortable and successful in school? Or will he be a misfit, like Jimmy? Discipline is necessary in a schoolroom, but it can be torture to a small body yearning to run and jump and play. The classroom is not the place for those who are not ready for it.

"Youngsters can succeed if they have grown sufficiently to master the job. Their minds must grow, their nervous systems, their bones and muscles and organs, their bodies as a whole. Youngsters are doomed to fail if their organisms need still more time to mature.

"There you have another flat statement. Think of it as a law if you want to. But you cannot repeal this law. And you cannot get around it or overlook it or cheat on it. This is not a man-made law or some recent, hurried legislation. This rule is written for keeps, deep down in the very bodies of your youngsters."⁶

¹ Ellen G. White, *Testimonies*, vol. 3, p. 137.

² "Were They Ready for School?" Educational Leaflet No. 43, p. 17; Department of Education, General Conference of Seventh-day Adventists.

³ W. H. Burnham, *The Normal Mind*, pp. 6-8.

Quoted in "Were They Ready for School?"

⁴ Lorene Teegarden, "Clinical Identification of the Prospective Non-reader," *Child Development*, vol. 3 (1932), pp. 346-358. Quoted in "Were They Ready for School?"

⁵ Ellen G. White, *Child Guidance*, p. 300.

⁶ James L. Hymes, Jr., *A Child Development Point of View*, p. 52.



Nsace

By Josephine C. Edwards

There were so few schools in central Africa that boys who wanted to learn to read and write could hardly find a school to go to. Sometimes poor boys would travel for many miles to find a school, only to be told that there was no room for them. Then they would return, disappointed, to their villages.

Nsace was a boy who wanted so much to learn to read and write. One day he saw a book in the village and could hardly wait until he had a book of his own. Finally he did get a small book, but

he could not read it. He kept looking for someone to teach him.

At last Nsace learned to read, and this made him all the more eager to learn. He did not know how to write yet and not a single thing about arithmetic. Finally he found a school where he spent four happy years. When he graduated from there he wanted to go on to the fifth grade, but no school within a great distance had a fifth grade. Again he returned home very, very sad.

One day his father said to him, "Son, I have heard of a village some distance from here where you can go to school. Your uncle lives there, and you can live with him."

Full of hope, Nsace went to that distant village. But he found out that they taught only grades one and two. Again he was disappointed. But the teacher was very kind and urged him to stay, promising to help him.

Nsace did not know it then, but this teacher wanted to teach him that Jesus is coming soon, and how to be ready to meet Him.

While Nsace was studying and working arithmetic problems, and reading the teacher's history books and geographies, he could not help hearing the wonderful stories he told the other children.

One day Nsace said, "I did not know that Jesus is coming soon. No one in all my village knows that. That is very important. Why have we not heard of it?"

The teacher smiled. "That is the reason the missionaries have come across the great water. They have books that tell things we have never heard of. That is the reason we try to do right. We do not use tobacco or drink the beer, because we want to be ready to meet the Lord when He comes in the clouds of heaven."

Nsace learned a little more every day.

After a while he began going to church on the Sabbath, and soon he wanted to be baptized.

The year after that Nsace came to the mission station where I was a missionary. One day he came to my house and he told me he wanted work so he could buy himself clothes that would look clean and neat when he went to church. Thus it was that Nsace became my garden boy.

When Christmas came I bought some cloth to make shirts for Nsace and the other boys who were working for us. I wrapped the shirts and tied them with bright red ribbon.

When Christmas morning came we called the boys and gave them their gifts. They were so happy! Nsace was more than happy, for he needed a new shirt very much.

That afternoon Nsace gave my husband and me a gift. I was really surprised, for he was very poor. I did not want him to get us a present. But there it was. We unwrapped it and there were two tiny pieces of silver money called *tickies*, one for me and one for my husband. A *ticky* is worth about three cents of our money.

I had to get out my handkerchief and wipe away the tears. It was a great sacrifice for poor Nsace to give away his hard-earned money. He wrote on the little paper he wrapped it in, "To a family of love." I was so glad to belong to a family of love.

Nsace will be happy in the new earth—and I am sure he will be there. He is blind in one eye, but there he will have two good eyes. He likes to learn, and the new earth will be a great school with Jesus for a teacher. He will not have to travel long, hard roads only to be disappointed in the end, for there will be no disappointments in heaven.

Protestant citizenry as "King Billy") on horseback as he crossed the Boyne River to defeat the forces of King James II, who was sympathetic to Catholicism.

Every year on July 12 the Orangemen (militant Protestants who consider themselves the logical heirs of William of Orange and his attempt to stamp out Catholicism in Ireland) have a parade in Belfast to demonstrate to the Catholic Greenmen that the spirit of 1690 still lives. Apparently the spirit is not as intense as it once was, however. Nowadays Catholics in some areas live side by side with Protestants without incident. Years ago it was almost routine to evict any Catholic who attempted to move into a Protestant section, and to burn his furniture on the sidewalk. The Greenmen have an annual parade on March 17, St. Patrick's Day.

We met some wonderful people in Belfast, among whom were Brother and Sister David Murray. We met Sister Murray first, as she opened the church Sabbath morning. (She got off the same bus we were on.) Typical of so many of the people in the Emerald Isle, she was cheerful and friendly. As we talked she told us that her husband was a diabetic and that about a year ago it had been necessary to amputate one of his legs. Naturally we were deeply touched, and expressed our sympathies. Then we learned that more recently it had been necessary to remove his other leg. This, we thought, was trouble almost beyond bearing, for Brother Murray is only 58. But a bit later we discovered that he is also blind, and has been so from infancy!

Do you wonder that our voices choked up at Sabbath school during the hymn when we noticed that Brother Murray was in the pew behind us, singing, "Face to face shall I behold Him, Far beyond the starry sky; Face to face in all His glory I shall see Him by and by"? God hasten the day when the blind eyes shall be open and "the lame man shall leap as an hart," I prayed silently. And God forgive all of us who take for granted all of our blessings—sighted eyes, agile legs, comfortable homes, adequate incomes. May we sense sharply how much all of these things put us in debt to those who are less fortunate, many of whom complain less about their lot than do we.

We were delighted to meet again E. W. Pedersen, secretary of the Northern European Division, who until 1962 was an associate secretary of the General Conference Home Missionary Department. I used to see Elder Pedersen frequently in Washington, D.C., but never in those days did I imagine that our paths would

Editorial Correspondence

London, England
July 1, 1963

WE have just arrived in London after attending the biennial session of the Irish Mission. The Scottish Mission holds its biennial session this week. We will be unable to attend, but by talking with S. H. Parkin, president of the mission, and R. M. A. Smart, our pastor in Glasgow, I obtained a general view of our work in this area where so many of the Scottish Covenanters were martyred for the cause of truth four centuries ago.

The Irish Mission session was held in our Belfast church, June 27 to 29. W. G. Nicholson, president of the mission for three years, presented the sermon at the opening meeting, building his message around the motto of

the session, "Vision With Vigour Brings Victory." His sermon sounded a note of courage, an ingredient vitally necessary in a land where the total church membership stands at 277, and where only 13 converts were baptized during the past two years. Approximately 150 of the mission members belong to the Belfast church, with about 100 able to attend regularly.

We discovered that religious tensions that had their beginnings in the seventeenth century are still very much alive in Northern Ireland. Scrawled on buildings and sidewalks in various parts of Belfast are slogans such as "Remember 1690" and "No Pope Here." On the wall at one end of a row of houses was an enormous painting of William of Orange (affectionately referred to by the

cross someday in Belfast! He picked us up at the London airport this morning when we arrived from Dublin, and kindly took us around to visit our denominational headquarters offices and institutions.

Weather is usually a matter of interest to the local citizens only, but perhaps REVIEW readers will forgive me if I make one or two comments about the weather we encountered in Scotland and Ireland. In the first place, it was cool—unbelievably cool for an editor who has come to associate the month of June with thoughts of Washington's sweltering heat. Temperatures have ranged between 45 and 65. And it has rained; not hard, but almost frequently enough to be continuous. A man in Belfast pointed to Cave Hill, which bounds the city on one side, and commented: "When you can see that hill, you know it's going to rain; and when you can't see it, . . . it's raining." We have come to believe that there's a good reason why the Emerald Isle is emerald green!

The Sabbath services at Belfast were well attended, with members coming in from other churches in the mission. I had the privilege of speaking twice during the day. As we had done at Cardiff, Wales, the previous Sabbath, we enjoyed the fellowship of the workers and members during the lunch hour. Our only problem was that our gastronomic capacity was scarcely equal to the supply of food.

I was particularly interested in the announcement at one of the meetings that the young people would meet at seven o'clock for a "walk." This, I learned, is the equivalent of a hike in the United States, and the distance to be covered was four or five miles. These youth deserve a lot of credit. I wondered how many young people in North America would feel that a "walk" was acceptable Saturday night entertainment.

Besides learning that a "walk" is a "hike," you may be interested in a few other terminologies that differ from those in the United States. A lift is an elevator. A dual carriageway is a duel highway. "No Entry" at a street or alley opening means "One Way." "No Overtaking" means "No Passing." People seldom, if ever, say "two weeks"; it's always "a fortnight." One of the most interesting signs we've seen was on a shoe repair shop. It read, "Heeling While You Wait." Would that ministers could erect a similar sign for human souls—"Healing While You Wait!"

Before concluding my comments on the Belfast meeting, let me remark that when J. A. McMillan, the British Union president, was introducing the guests one evening, he remarked

that "the editor in chief of the REVIEW had returned as a prodigal four years before," and that he assumed I would be able also to establish some Irish ancestry. Perhaps I could, but I would have done better in Scotland, where my great-grandmother on my mother's side was born in Edinburgh Castle, April 17, 1820.

Because of this link (among others) with Scotland, I found the castle and all of Edinburgh intensely interesting. When my wife and I visited that city (before the Belfast meeting) we spent some time with S. H. Parkin, the Scottish Mission president, and Mr. and Mrs. Peter Dible,



an intern minister and his wife recently arrived from Salisbury, Rhodesia.

The Scottish Mission consists of five churches, the largest of which are Glasgow and Edinburgh, with about 150 members in the former, and 95 in the latter. The total membership in the mission is 464. Baptisms do not come easy in Scotland, where people are reluctant to "lift their lines" (a local expression that means removing their names from the church where several generations of their family may have worshiped, cutting familiar religious and social ties, et cetera).

As I observed the cathedrallike churches of Scotland, and noted that history and tradition are so intricately involved with these impressive and often-ancient structures, I sensed more clearly the problems that our workers face. Only a great outpouring of God's Spirit can create sufficient love for the three angels' messages, and awaken a deep enough conviction in the hearts of these dear Scots so that they will forsake all for Christ and this truth.

History shows that these people, when stirred adequately, do not hesitate to sacrifice everything—including life itself—for what they believe is truth. In Greyfriar's Churchyard, only about a block from our church in Edinburgh, is the Martyrs' Memorial, inscribed with this simple but

deeply moving tribute: "From May 27, 1661 that the most noble Marquis of Argyle was beheaded, to 17 Feby 1688 that Mr. James Renwick suffered were one way or another murdered and destroyed for the same cause, about eighteen thousand, of whom were executed at Edinburgh, about a hundred of Noblemen, Gentlemen, Ministers and Others, noble Martyrs for Jesus Christ. The most of them lie here."

On the Royal Mile between Edinburgh Castle and the Palace of Holyroodhouse stands St. Giles' Cathedral, where John Knox thundered his gospel messages during the sixteenth century. It is believed that the four pillars that support the tower are part of the Norman building erected in A.D. 1120.

Near the cathedral entrance stands a statue of Knox, Bible in hand. On the west wall of the church is the Queen's Stall. Queen Elizabeth and Prince Philip were expected to worship in the cathedral yesterday. While we were in Edinburgh, officials were preparing the Palace of Holyroodhouse to receive the royal couple, who make this edifice their official residence when in Edinburgh.

In Edinburgh we have a home for elderly people. Pastor Parkin drove us over to see it. The home as conducted in the present location provides for 16 people, but a new site has been selected that will permit care for about 24. Miss M. T. Gordon, the assistant matron, showed us through the present three-story structure, and introduced us to the elderly ladies who make their home here. It was a great pleasure to share the hospitality of Miss Gordon and her assistants, Sisters Greive and McKay, at the lunch hour. Miss Winifred O. Bradley, the matron, was away on holiday (vacation).

On our way to Ireland, we stopped in Glasgow again. We had not had opportunity to see our church there when we were in the city earlier in the week. R. M. A. Smart, the pastor, picked us up at St. Enoch's Square, in a downpour, and took us to the church. Like the church in Edinburgh, it was purchased from another denomination, and is entirely adequate in size for the present congregation. Kenneth Lacey, the British Union evangelist, has been holding a public soul-winning campaign since the middle of October, and will be continuing for about a year. It was hoped that between 12 and 20 candidates would be baptized before the Scottish Mission session meets this week.

My report next week will include observations about Adventist work in London, Hamburg, and Denmark.

K. H. W.



An Adventist Church Service in Moscow

For thirteen years, clerical and lay leaders have converged on Washington, D.C., in late June for the annual "pilgrimage" sponsored by the Religious Heritage of America, an organization dedicated to preserving an appreciation of religion as the fundamental basis of the American nation. This year Justice Arthur Goldberg of the Supreme Court was honorary chairman of the pilgrimage, and invitations were issued in his name. Annually, awards are made to outstanding laymen and clergymen of all faiths who, it is felt, have made significant contributions to the religious life of the nation as a whole.

In anticipation of this year's pilgrimage, and to highlight the value of religion in the life of the nation, Col. Paul H. Griffith, president of the Religious Heritage of America, Inc., and a former Undersecretary of Defense and former national commander of the American Legion, paid a three-week visit this spring to the world's foremost godless country—Russia. While in Moscow, he said as he addressed the assembled "pilgrims" at a luncheon in the National Press Club, he had visited as many churches and synagogues as possible—Orthodox, Jewish, Roman Catholic, Baptist, and others.

On Saturday morning his guide took him to the Seventh-day Adventist church for the worship service. Of all the churches he visited in Moscow, this was the most crowded. "The service was so crowded we could hardly make our way through the door," he related. "Four people had to get up to give seats to our group." He was all the more impressed in view of the very real problems confronting our people there "because of their opposition to Saturday employment, as well as the fact that their religious beliefs largely originated in the United States."

"All Around Us Were Young People"

Even more striking than the overflow audience, however, was the number of young people present. "All around us were young people," he said, "something we did not see in any other church in Russia." Colonel Griffith said he had felt particularly depressed by the almost complete absence of young people at nearly all the other religious services he attended while there. In one synagogue no one appeared to be under 60 years of age. Some of his hosts confidently predicted that religious practices will die out when the older generation is gone.

The colonel also brought back a glowing memory of Adventist singing, both choir and congregational. The 30-voice choir "sang beautifully," and even the congregational singing had the quality of a trained choir. The hymnals in use were old schoolbooks across whose pages had been pasted typewritten sheets with the words and tunes of hymns. "They have not been able to print a religious book in 30 years because the state controls all the printing presses," he explained, adding that the printing-press ban apparently does not extend to typewriters. "It's something like the way the monks wrote books, one by one, in medieval days. Someone has gone to a lot of work with a typewriter to create their songbooks."

We are happy for this unsolicited confirmation of the fact that our fellow believers in Russia are faithful, that vigor characterizes the life of the church, and that our young people preserve in their hearts the sacred flame of faith. Let us remember them before the throne of grace, and let us find in their example renewed inspiration to put to appropriate and effective use the opportunities and privileges that are ours.

R. F. C.

Further Comments on Religious Liberty

For the past three weeks we have been discussing certain actions taken by the Supreme Court of the United States on matters affecting religion. We believe this provides a natural setting in which to comment on the fact that today the problem of the proper relation of church and state is more complex than it ever has been in the hundred years since the Seventh-day Adventist Church was organized. We naturally refer to this span of time, for our church, as we all well know, has long interested itself in the question of religious liberty and church-state relationships. There actually was a time when we were sorry victims in some States of adverse religious legislation, particularly on the matter of Sunday laws.

Much has been said of late years about the welfare state, a kind of socialized government which, carried to the ultimate, would paternally care for each citizen from "the womb to the tomb," to borrow a colorful phrase. This welfare state concept is not peculiar to the United States. It has taken hold in many lands. Now, the REVIEW is not a political journal, hence discussions of the good or evil of the socialized state lies outside our editorial range. Therefore we refrain from discussing it, no matter how strong the editor's personal feelings may be. For, let it never be forgotten, the REVIEW is neither a political journal nor a personal one.

We mention the fact of the trend toward the socialized state—and surely no one doubts that there is such a trend—only to suggest a partial explanation for the ever-increasing attempt to mix religion and the state. How great is the attempt, we shall not try to spell out in detail. We shall leave that for the series of articles on religious liberty that we hope to publish this autumn from M. E. Loewen, the able secretary of the General Conference Religious Liberty Department.

Our Historic Position

We wish here only to make a general statement to help alert us all to the need of being on our guard today lest we violate the historic stand that we have made repeatedly on the separation of church and state. We long have been known for our stand, for it has been presented in the halls of Congress, in State legislatures, on the public platform, and through the press. And long having taken a stand, we have something to stand for. As the threats to proper church-state relations grow greater, we should take more time to think on this major matter, to be sure that every decision and judgment we reach concerning it shall strengthen that stand, or at least shall not be inconsistent with it. If ever we

needed wisdom from above to know how to thread our way through the labyrinth of proposed legislation and proffered governmental money, it is today.

Speaking personally, we frankly confess bewilderment at times as to just how the principle of separation of church and state applies in relation to certain governmental proposals of aid in welfare undertakings and in school projects, to mention only two areas. But we believe that our confessed bewilderment should serve only as a challenge to us to do our part in thinking through to the heart of the matter and to the principle involved. The maintenance of our ideals and our principles certainly will not become easier in the days ahead, whether those principles have to do with religious liberty or with any other matter. We must simply be a wiser people than before, wiser through the promised wisdom from above.

We find an added reason for writing this editorial in the fact that one of the great religious bodies—the United Presbyterian Church—has recently gone on public record in the matter of church-state relationships. A brief reference to this was made in REVIEW editorial columns a few weeks ago. We do not recall having ever read a statement similar to this one by any other religious body. In fact, the summary of the report, as published in *Presbyterian Life*, is prefaced thus: "Most observers feel that this is the first time a major Protestant denomination has taken a considered position on a whole range of Church-State questions."—June 15, 1963. This formal Presbyterian statement was of some length. It consisted of an introduction, twelve sections of recommendations, plus an appendix, historical and theological.

Why the Presbyterians Spoke

We believe the explanation for this unusual, remarkable, and exhaustive document is that Presbyterian leaders, with the appointed delegates from all over the land, sense that the trend of the times as they affect church-state relations require some forthright thinking and some extended decisions as a guide for the days ahead. That much is evident, no matter what our thinking might be on any particular recommendation as voted by them in their 175th General Assembly. We believe that every Seventh-day Adventist might read with profit some of the recommendations they voted.

For example, they were certainly courageous in going on record against a growing trend of legal recognition of religious holidays. They were also on record, before the Supreme Court decision was made, as being against Bible reading and prayer in public schools. Here is what they voted with regard to Sunday-closing laws:

"The Church itself bears sole and vital responsibility for securing from its members a voluntary observance of the Lord's Day." The Church is concerned about those whose religious scruples require them to refrain from work on a day other than Sunday, and who are economically disadvantaged by Sunday closings. On the other hand, the Church "does not wish to strengthen the hand of those whose hostility to Sunday closing laws arises from motivations inconsistent with the general welfare—that is, from purely economic motivations."

The General Assembly also went on record as opposing "grants from tax funds to parochial schools."

With some of the recommendations we do not agree, but that is beside the point for our present purposes. We cite the Presbyterians' extended statement on church-state relations for the primary purpose of indicating how at least one large religious body today senses the dimensions and the gravity of a trend that would entangle church and state in a most dangerous way.

It is well that we realize how grave are the times in relation to wars and rumors of wars, to catastrophes of nations, to secularism and atheism that face our mission endeavors, and to other dangers that might be mentioned.

But let us never forget that the closing days of earth's history present to us some of our greatest dangers and difficulties on the stage of church-state relationships. May God give to us all, especially those in places of responsibility, great wisdom to discern where the line divides between that which is consistent with our historic church-state position and that which is not.

F. D. N.

Keeping Current Events in Perspective

As Christians believing in the soon establishment of God's eternal kingdom, and as members of a church whose organized work extends to virtually every country on earth, Seventh-day Adventists are in a very real way involved in two worlds—the present world and the world to come. Though the primary focus of our concern is, or at least should be, the latter, we cannot as yet disengage ourselves completely from the problems and perplexities of the former, which are inescapably too much with us, late and soon. Both God and Caesar make claims upon us, and we have something to render to both. We are investing a considerable share of our interest and capital in eternal mansions in the skies, but we must remain for a time in temporary quarters here on earth, and it is right and proper for us to maintain these in good repair—with a view to health, safety, and a minimum of comfort. Something the same is true in a larger sense of the community and the world as our present habitat.

But herein lies a danger. Because the world is ever with us, its problems and concerns tend to absorb our interest and concern beyond that which is legitimate for people whose principal citizenship is in the world to come. Injustice? Power politics? Unfair advantage? Broken promises? Crookedness in high places? Ineffective government? Influence peddling? Favoritism? These by-products of the unregenerate heart often tend to raise our blood pressure and to shift our attention and concern from things eternal to things temporal. Sometimes they tend to make us forget heaven, when they should lead us to yearn for it even more. We cannot afford to be drawn into the vortex of the world's problems, fears, and hates, which are only symptoms of sin. The only permanent remedy for the ills of the world is a change of heart—and worlds.

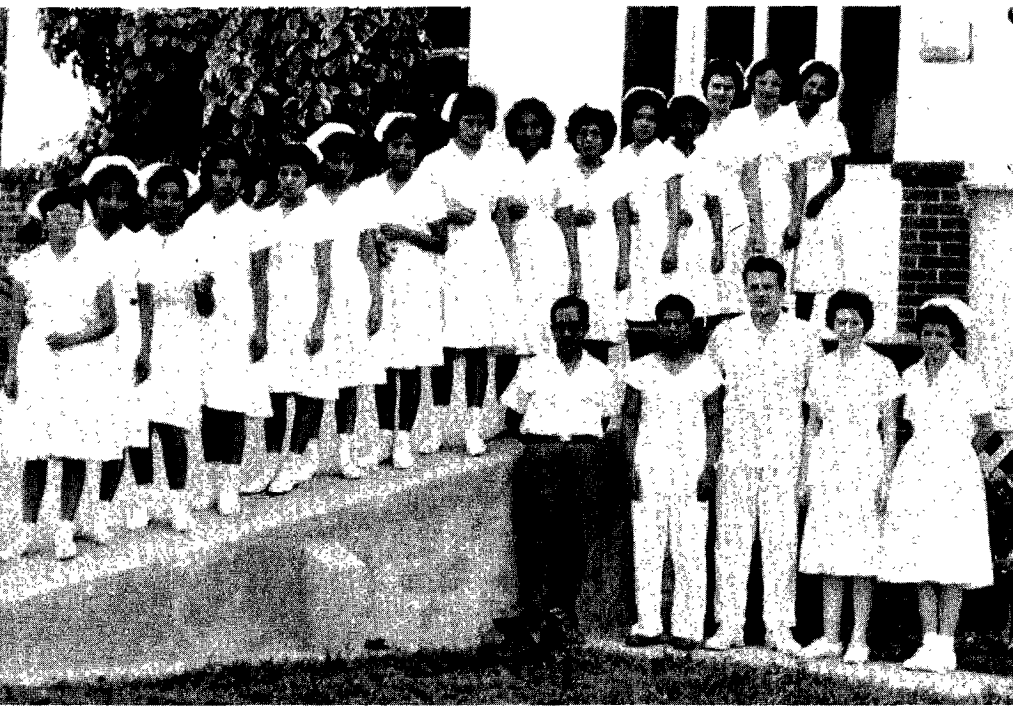
God Is Still in Control

We shall do well not to forget that God is still in control of the tangled affairs of earth, and that He is guiding the destinies of men and nations to a desired end. Yes, we can be content that "the complicated play of human events is under divine control," for "amidst the strife and tumult of nations, He that sitteth above the cherubim still guides the affairs of earth." "Through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One" are still "silently, patiently working out the counsels of His own will." (*Education*, pp. 178, 173.)

Let us not permit the things of time to divert our attention from eternal things. Let us not become emotionally involved in the passions that stir men's hearts to resentment and hatred, whether social, international, political, racial, or religious. Let us have confidence that God is still able to manage the affairs of earth, even in our day, that He still sits enthroned in heaven, His holy temple, and that it is appropriate for us, as it was for Habakkuk in his day, to keep silence before Him.

R. F. C.

Reports From Far and Near



Nurses and doctors of the Stahl Clinic, Iquitos, Peru.

Medical Work in the Jungles of Peru—

The Stahl Clinic

IN IQUITOS

By Erwin O. Beskow, M.D., *Director*

THE Stahl Clinic is the youngest medical institution of the Inca Union Mission. It is in Iquitos, Peru, and in the very heart of the Amazon jungle. The great Amazon River flows only a few yards from its entrance. The clinic occupies an old wooden building erected during the pioneer days of F. H. Stahl. It was formerly headquarters for the local mission.

The climate in Iquitos is tropical, with an excess of heat, humidity, and rain. Communication is by river, and distance is measured in hours upstream or downstream.

For many years this institution operated as a small dispensary, caring for maternity cases and extracting teeth. A

few years ago public demand led to the decision to expand facilities. Dr. R. Alfaro began work under adverse conditions, since the city already has three large, well-equipped hospitals. Our clinic was opened with very little equipment, and for many months patients were few. Nevertheless, Dr. Alfaro's dedicated work gradually won the confidence of the people.

When Dr. Alfaro was called to the clinic in Juliaca, we were invited to Iquitos. We found it difficult to work with limited equipment and personnel, and a scarcity of funds, but with God's help the work is growing. Our only graduate nurse and nurse aid worked long hours to take care of the patients. Re-

cently there was so much work that we had to call in several girls who had never done such work, to help as nurses. Of course, this arrangement posed difficulties.

The four small rooms with beds for 12 patients were inadequate to accommodate incoming patients, with the result that we had to place some in the doctor's office, the X-ray room, the surgery room, the dining room, and the delivery room. We ran short of beds, and the personnel brought additional beds from their own homes until the union could send us more beds. In effect, we doubled the number of rooms and made room for 21 more beds.

In the first four months of 1963 we took care of a total of 5,898 outpatients and 256 inpatients. A total of 128 major surgeries was performed. In spite of the good hospitals available in the city, the people prefer to come to the Seventh-day Adventist clinic, with its inconveniences, because of the Christian atmosphere. Even nurses and employees of the city hospitals come to our clinic for treatment.

Some local doctors resented losing patients to the clinic, and at first they considered finding a way to halt the trend. Others decided that the only remedy would be to treat their patients with the same kindness that we do.

We have recently occupied a new building which houses doctors' offices, X-ray, laboratory, and pharmacy. We began using it before it was completed. Now a new medical doctor, Dr. J. Romero, has arrived.

Wherever the work prospers, the devil tries to interfere. One day we lost a patient, and the relatives gave the radio and the press a distorted account of the incident. We greatly feared that this adverse publicity would turn people from the clinic, but the following day we took care of 90 patients instead of the usual 30 or 40, and our patronage has remained at this figure ever since. That very afternoon the broadcaster who had spoken so harshly about the clinic only the day before brought his son in for help for a critical condition that several other doctors had treated in vain. The mother refused to give the boy's last name, however, and it was only after they had departed that the treasurer of the clinic told me who they were. Today they are good patients of the clinic, and good friends. I never mentioned to them what I know, for I could see that they were ashamed for having spoken against us publicly without any knowledge of the clinic—because they had been paid to do so.

This attempt to hinder has been a great inspiration to us to press forward despite difficulties, for we realize that God is with us.

A Tribute to Two Laymen in East Africa

By A. L. Davy, *Field Secretary*
Tanganyika Union Mission

"What church is this?" asked Marita Gate of my wife as the Dorcas women gathered to look at the pictures she had brought to show them.

"That is the Kiagata——" she began to reply.

"No, Mamma Davy, that is not the correct name," they interrupted.

"Oh, yes, I know that is the name. I went there with Bwana Davy. It is across the Mara River in the Ngurime district," my wife persisted.

Mamma Marita shook her head slowly. "That is a miracle of God. The last time I visited Kiagata the grass roof had fallen into the building on one side and the people were completely discouraged. A miracle of God's power!" she reiterated reverently.

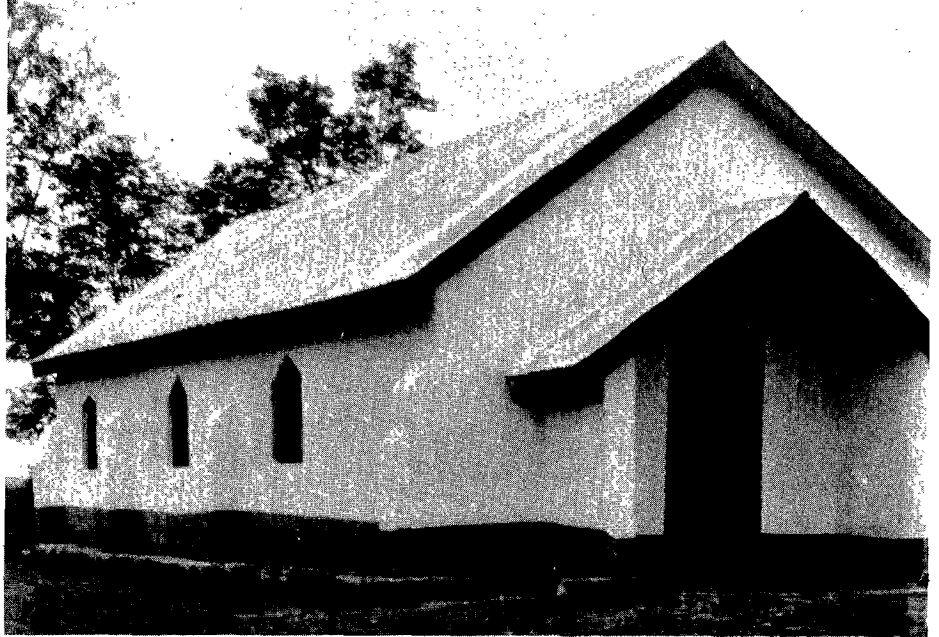
The dedication of the beautiful little church at Kiagata was indeed a miracle—one of the most encouraging experiences during my term as president of the East Lake Field of the Tanganyika Union. The membership of this little company is only 20, but it is not necessarily by might or by power that God works. When the Spirit of the Master is present, things happen.

Nine teachers in succession lived and worked at Kiagata. Finally, the ninth teacher left because of lack of funds and lack of students, leaving his grass-roofed house to disintegrate. It was about that time when I came to East Lake, and on my first safari around my territory conditions looked dismal at Kiagata. The new church had been started long before, but it seemed that it never would be completed. The walls of the teacher's house had collapsed, and the rotting grass roof, sagging in the center of the rubble, reminded me of the ruins of Jericho.

But the Spirit of God entered the hearts of two brothers. Philipo and Yasoni Masaro, two fine-looking men, were imbued with a sanctified zeal. Their spirit of sacrifice and their devotion set that church on fire. They are laymen, but they are leaders. They rallied their fellow church members to the work of completing the church. It took much time and effort, and Philipo had to dig deep into his own pocket many times in order to speed the work along. But he was happy for the opportunity to show his gratitude to his Master.

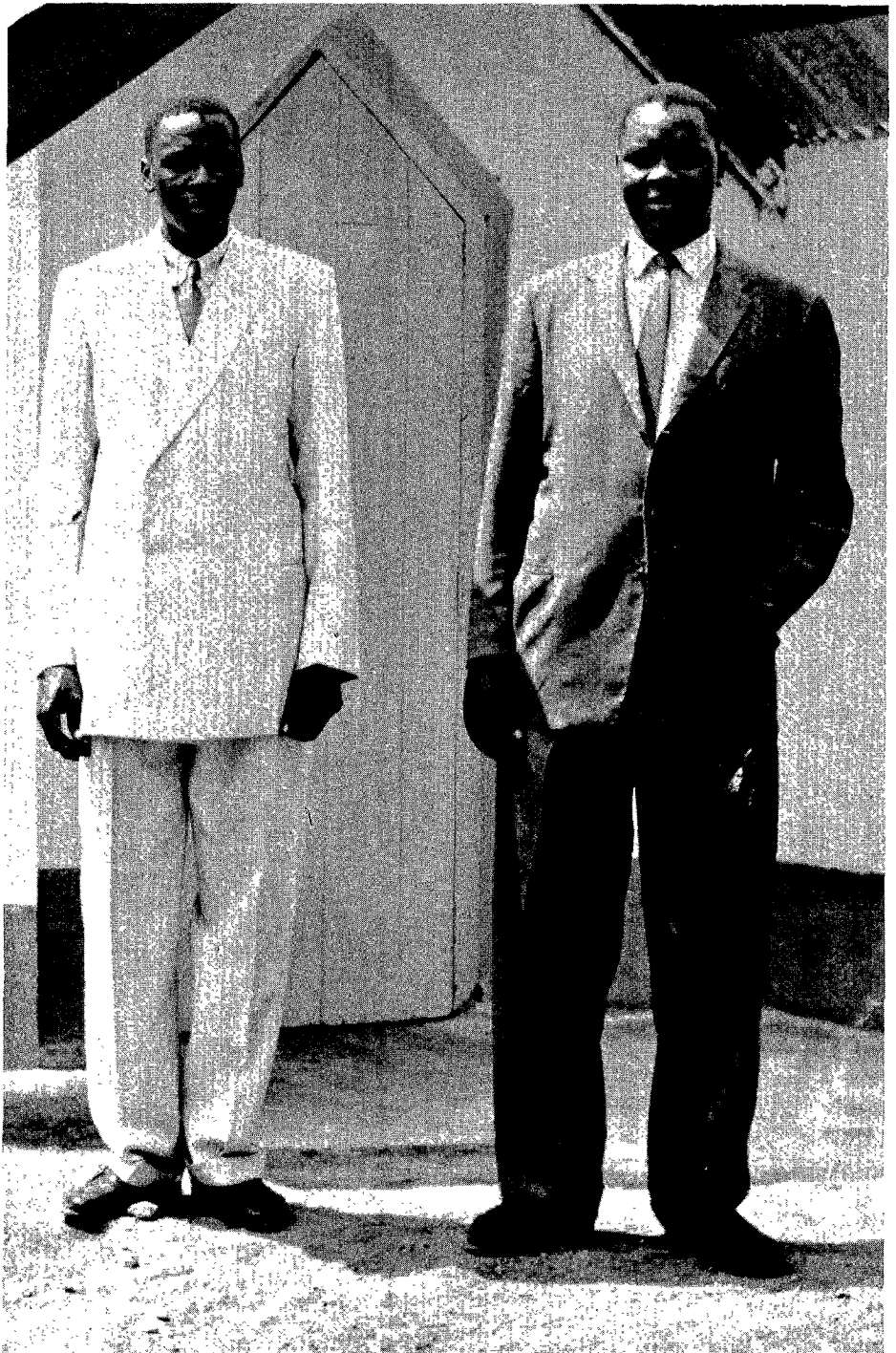
What a change of scene met me when next I visited the little company. The old house had been removed, the grounds around the church had been cleaned, and the church itself was in use, though it still lacked doors, windows, and paint.

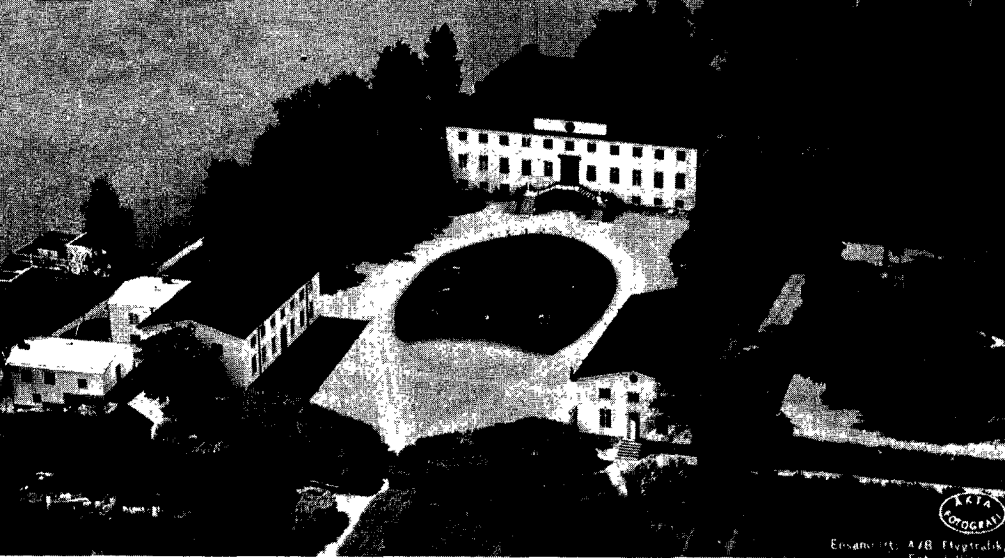
That day Philipo was the Sabbath school superintendent. He had a fine meeting. One of the sisters was giving the mission reading when we walked in, late on account of unexpected bad roads. This was truly remarkable for this part of the world, where the men do not consider that a woman can do anything in public. Brother Yasoni gave an excellent review. The program had not been arranged to



Above: Kiagata church, Tanganyika, East Africa—a monument to the faith and courage of two laymen.

Below: Philipo and Yasoni Masaro stand in front of the church they inspired Kiagata members to build.





Swedish Junior College and Seminary, Rimbo, Sweden, where the Sabbath school institute for Sweden was held.

impress me, for I paid them a surprise visit that day.

The church building policy of the Southern African Division makes provision for a certain amount of help toward finishing a church. To the delight of everyone in Kiagata, we were able to provide this help.

On July 15, 1962, J. A. Birkenstock, church building secretary for the division; Ezekiel Mafuru, district leader; Mispereth Rutolyo, East Lake Union Mission evangelist; and I went to dedicate this church. Pastor Mafuru had charge of the program. Pastor Birkenstock preached the dedicatory sermon, and it was with a heart overflowing in gratitude to the Lord that I presented the church and the congregation before the heavenly throne.

How happy the people were! They had invited all their friends to attend the service. So many accepted the invitation that the little church almost burst its sides. The entire countryside had turned out to witness the setting up of another light destined to shine out into the darkness of surrounding heathenism.

The courage of Philipo and Yasoni Masaro, their love for God, and their faith in the soon return of their Saviour have kept the group together in Kiagata. Now they have a house of worship that will bring honor and praise to the work so dear to their hearts. May the entire Kiagata church be found faithful when the King comes to claim His own!

Sabbath Schools in the Northern European Division

By William J. Harris, Associate Secretary
GC Sabbath School Department

With its more than 1,500 Sabbath schools, Northern Europe presents a tremendous challenge and responsibility to the Sabbath school and church leaders of that great division. Realizing that the ministry of the Sabbath school must not be confined to the church membership alone, they are reaching out to conduct some 400 schools for non-Adventists in communities surrounding our churches.

It was my recent privilege to meet

nearly all the Sabbath school leaders of the home-base countries in the Northern European Division. After our three-day institute with the leaders in Iceland, every Sabbath school on the island set out to conduct more branch schools. They expect to organize one such school into a church in the near future. The Iceland institute was held at their academy, about ten miles from Reykjavik.

Going on from Iceland, we held institutes in Holland, Denmark, Norway, Sweden, Finland, and Great Britain. The interest and hearty response everywhere was a refreshing experience. Dr. B. B. Beach, Sabbath school secretary for the division, had arranged the series of institutes, which continued for a week or ten days in each country.

Northern Europe never has conducted a Vacation Bible School. Although it was a new idea to many leaders, some are trying it for the first time this season.

One of the most helpful features of these meetings was presented by Mrs. Miriam Hardinge, an experienced children's Sabbath school worker from New-

bold College, England. Her husband, Dr. Leslie Hardinge, is there on an exchange professorship from Columbia Union College. Several hours were given each day to the important responsibility that the church has toward her children. Mrs. Hardinge presented methods of teaching and demonstrated teaching aids. Dr. Beach conducted classes in teaching teachers to teach, and led out in a question box and general discussion period.

In each place one day or more of general instruction was followed by workshop activity in which participants made the devices and teaching aids that had been presented during the instruction period. Thus more than 100 instruction and workshop periods were conducted during this series of institutes.

It has been a great inspiration to meet and work with the earnest Sabbath school leaders of Northern Europe. A new note of determination was sounded and new plans were made to make the Sabbath school truly "one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ."—*Counsels on Sabbath School Work*, p. 10.

Retreat for Servicemen in Korea

By Robert L. Sheldon, Manager
Signs of the Times Publishing House

From military hospitals and dispensaries scattered from the southern tip of Korea north to the Demilitarized Zone, 25 Adventist servicemen came to attend a religious retreat that began on Friday, June 7, at the Eighth U.S. Army Retreat Center. This beautifully landscaped center, which looks out over the Han River, is an ideal location for such an event.

Retreatmaster Chaplain Joseph T. Powell welcomed the servicemen and missionaries on Friday evening. C. H. Davis, president of the Korean Union Mission,

Ralph S. Watts, Jr., a second-generation missionary recently returned to Korea with his family, greets several of the servicemen at the Seventh-day Adventist religious retreat held in Seoul, Korea, from June 7 to 9.



presented the opening message at the devotional service.

After a short Sabbath morning devotional came breakfast, and following that, Sabbath school, led by Robert Sheldon.

Cecil Williams, union home missionary secretary, told about Mr. Lee, the "happiest man in the world." Mr. Lee has a wooden leg and makes a living by digging edible grass roots. He pays his tithe and Sabbath school offering in roots. Despite his handicap he finds time to tell others of his faith, and he has raised up a church of 40 in his home village in the mountains. Mr. Lee, said Pastor Williams, is typical of the thousands of active laymen in Korea who are responsible in a large degree for the great growth of the church in recent years.

"Marching ahead" was the theme of T. V. Zytoskee's sermon at the worship service. He challenged the servicemen not to look back, but to march ahead as soldiers of the cross.

Before, between, and after meetings the servicemen and missionary families chatted together on the lawn around the chapel. Appetizing meals were served in the center's dining room. Several films were shown on Sabbath afternoon.

After supper the group gathered for a sunset vesper service. Ralph S. Watts, Jr., who was born in Korea and had just returned the week before as a second-generation missionary, spoke at this service.

With hearts warmed and spirits renewed, the group spent an evening devoted to Christian fellowship in the Retreat Center recreation room. Finally, after devotions and breakfast Sunday morning, the servicemen were taken sight-seeing to Christian Town, a model Christian village 30 miles east of Seoul.

Four Baptized in Montana State Prison

By Wane E. Moore, Pastor

A series of 24 weekly Bible classes at the Montana State Prison has already resulted in four baptisms, with prospects for more in the future. Early this year the prison administration and the Protestant chaplain gave us the privilege of conducting Bible classes for 12 weeks, at which attendance was to be voluntary. Notices were posted in the dormitories and cell blocks. Interest and attendance were good, largely the result of efforts by two prisoners baptized within the walls by A. M. Matar, former district superintendent. These two brethren have enrolled others in the Bible correspondence courses and helped them in their studies. For years, also, Brother George Beech, a layman of the Butte church, has visited and conducted services the first Sabbath afternoon of each month.

We tried to cover as much of our message as possible during the 12 two-hour sessions allotted us, but of course there was not time for everything. We were happy when the prison authorities decided that the interest in the class warranted continuing the project for another three months, during which we presented studies on Daniel and the Revelation. We

have used charts made by one of the prisoners to illustrate the beasts of prophecy, the 2300 days, and the 1260 days.

On May 4, four members of the class were baptized into church fellowship, and others are looking forward to baptism. One is waiting until he can be baptized on the outside with his wife, who is also taking studies. Baptized members of the church are excused from work on the Sabbath, for which we are thankful, but those who believe in the Sabbath, but for other reasons are not ready for baptism, do not have Sabbath privileges.

Many of these men have problems and conflicts unknown to most of us, and the decision to become a Seventh-day Adventist is not a simple one. There is social pressure in prison as well as on the outside, and family situations are often pathetic. We are grateful for the privilege of laboring where there is such great need, and rejoice in the victories gained by those formerly in the bondage of sin. Surely the Lord's hand is not shortened that it cannot save.

A small library of our books in the chaplain's office is available to the prisoners, and the books are well used. The radio ministry, publishing work, correspondence schools, lay evangelism, and the work of the ministry have all contributed to the miracles of conversion behind prison walls. Pray with us that those who have taken their stand will remain faithful.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."



► Howard J. Capman, president of the Potomac Conference, awarded two \$350 scholarships during a chapel period at Columbia Union College, to Wilburt Atwood and George T. Martin.

► Loma Linda Union Academy will have six new teachers for the school term 1963-1964. They include Elder and Mrs. Floyd Wood, Daniel W. Berk, Grey Banta, Harley Boehm, and a girls' physical education teacher.

► Winners in the senior division of the Regional Temperance Oratorical Contest held Saturday night, May 18, in Chicago, were Sherry Dunbar, Earl Marsh, Alvin Kibble, and Lucy Winfrey. In the junior division, Valarie Moseley and Rose Campbell scored.

► Twenty Pathfinder Clubs participated in an Upper Columbia conference-wide fair at Ritzville, Washington, on May 19. Competition was toward a standard instead of against one another, which made it possible for more clubs to receive first-place ribbons in each event. Sweepstake clubs were: Grandview, Moses Lake, and Stateline. Trophy club: Pendleton. Honor club: Hermiston. Surprise feature of the fair was furnished by Robert Fisher of Moses Lake, Washington, nationally recognized sailplane artist, who demonstrated many maneuvers with his sailplane.

Swedish Union Conference Session

By Gosta Berglund, Departmental Secretary

J. P. Sundquist was re-elected president of the Swedish Union Conference at the union session in Stockholm, May 29 to June 3. Pastor Sundquist has served in this capacity since 1958, after 12 years of work in the Southern African Division. M. V. Campbell of the General Conference, and E. E. Roenfelt and E. W. Pedersen of the Northern European Division were in attendance.

In his report Pastor Sundquist reviewed the progress of the Advent Movement in Sweden. "When 1962 closed," he



M. V. Campbell, vice-president of the General Conference, welcomes J. P. Sundquist to his second term as president of the Swedish Union Conference.

said, "we passed several important landmarks in our denominational history. Eighty years ago the first Swedish Conference was organized, with three churches and 88 members. Today the membership is 3,773.

"Seventy years ago the work started among the Swedish speaking population in Finland, and today we have a Swedish Conference there. Sixty years ago we sent our first missionary to Iceland. Today Swedish missionaries are working in Asia, South America, South Africa, Ethiopia, and West Africa."

During the past four years our people gave and gathered almost 3 million kroner for missions. This was an increase of 50 per cent. Tithe increased 25 per cent, to 4.9 million kroner.

The health work began in Sweden 60 years ago with a small treatment room. Today we have three sanitariums, one in each conference, with a total capacity of 298 beds.

There were 97 young people graduated from the Ekebyholm school during the past four years. During the same period 54 were baptized.

Referring to the great success of the Advent Movement around the globe, Pastor Sundquist reported that in spite of many difficulties 408 persons have been added to our churches during the quadrennial period.

Commencement Exercises at Andrews University

By Donald Lee
Director of Public Relations

One hundred sixty-nine seniors participated in the commencement weekend exercises at Andrews University, May 31 to June 2. Dr. Floyd O. Rittenhouse, sixteenth president of Emmanuel Missionary College and first president of Andrews University, officiated as seniors representing 19 countries and 19 States were graduated. Seventy-seven students received the Bachelor of Arts degree; 30 the Bachelor of Science; and 8 the Bachelor of Music Education degree. Eighteen of those receiving the Bachelor degree were graduated "with honors." Twelve students received two-year diplomas.

Andrews University is composed of three divisions. This was the eighty-ninth annual June commencement for Emmanuel Missionary College, the undergraduate division; the fortieth commencement for the Seventh-day Adventist Theological Seminary; and the twelfth for the School of Graduate Studies. From the graduate division, 37 received the Master of Arts degree, 4 the Bachelor of Divinity degree, and 1 the Master of Theology degree. The honorary degree of Doctor of Divinity was conferred on R. A. Anderson, secretary of the Ministerial Association of the General Conference.

Dr. J. DeWitt Fox, editor of *Life and Health*, addressed the candidates on the topic, "The Measure of Greatness." The three ingredients of greatness, he suggested, are knowledge, faith, and service. "Here you have the magic formula to success," he said—"an educated mind, a loving heart, and a helping hand. With these, you hold the key to open any door."

President F. O. Rittenhouse awards the Doctor of Divinity degree to R. A. Anderson.



Church Organized at New England, Georgia

The "Little Brown Church" at New England, Georgia, was officially organized April 13, some 21 years after work was begun in the area by members of the church at Wildwood. Among the 32 charter members was Mrs. B. W. Chambers, whose mother expressed the desire just before her death 21 years ago that her children become Seventh-day Adventists. Three years later a branch Sabbath school was started in New England, and later, Bible classes were conducted from time to time.

Students from the sanitarium and school at Wildwood, Georgia, have conducted evangelistic meetings in the area. Two years ago enough interest had developed to warrant the erection of a church. Students and the adult members combined their efforts to build an attractive church, which is completely free of indebtedness. Students recently concluded a series of meetings. Further meetings in May by Ray Davidson, district pastor, have brought a large number to the point of decision.

ELWYN PLATNER, *Departmental Secretary*
Georgia-Cumberland Conference



Australasian Division

Pastor and Mrs. O. D. F. McCutcheon left Sydney on May 7, their destination being Lae, New Guinea, the headquarters of the Coral Sea Union Mission. For the past four years Pastor McCutcheon has served as president of the Central Pacific Union Mission, and at the beginning of the present quadrennium was transferred to the presidency of the Coral Sea Union Mission. Following a period of furlough in the homeland, Pastor and Mrs. McCutcheon have commenced their service in this new and interesting field.

Miss Veryl D. Mitchell is an Australian nurse who has already served for a period of four years in the Kendu Bay hospital in Kenya, East Africa. Miss Mitchell spent her furlough period in her homeland, and returned on May 25 to Kenya.

Pastor and Mrs. A. P. Dyason returned on May 28, after furlough, for a second term of service in Fiji. They had previ-

ously given 20 years of service to the Fijian field, and after ten years in the home field again answered a call to the mission field. Pastor Dyason is principal of the Fulton Missionary College in Fiji.

Pastor and Mrs. John Lee and their family of three children returned to their front-line base at the Coral Sea Union Mission College, during the month of May, having completed their furlough in the homeland. Pastor Lee is the principal of the college, which is situated at Kabiufa in the highlands of New Guinea.

Mr. and Mrs. George F. Smith and two children completed their furlough during the month of May, and returned to the Bismarck-Solomons Union Mission. Brother Smith is principal of the Rumba Central School on Bougainville, in the Territory of Papua and New Guinea.

North American Division

Miss Mabel Irene Wakeham left Los Angeles, June 14, returning after furlough to the Philippines. Miss Wakeham will continue her service as a faculty member of the Mountain View College.

Mr. and Mrs. Lawrence R. Templeton and two children, of La Sierra, California,

left Los Angeles, California, on June 16, for Singapore. Brother Templeton has accepted a call to be cashier in the Far Eastern Division office.

Mr. and Mrs. Robert R. Greve and three children left San Francisco, California, June 18, for Guam. Brother Greve will resume his work as principal of the Far Eastern Island Mission Academy.

Elder and Mrs. Donald H. Thomas and three children, recently of Berrien Springs, Michigan, sailed on the S.S. *Bremen*, from New York City, June 20, en route to Southampton, and from there to South Africa. Southern Africa is their homeland, and they are returning after his having taken studies at Andrews University. Brother Thomas is to connect with the Congo Union as a departmental secretary, the temporary headquarters for the union now being at Ndola, Northern Rhodesia.

Mr. and Mrs. Larry Roy Colburn and two children, of Drayton Plains, Michigan, left Los Angeles, California, June 25, going to Taiwan. Brother Colburn has accepted an appointment to serve as publishing department secretary in the South China Island Union Mission.

W. P. BRADLEY

The Texas Camp Meeting

By O. O. Mattison

One faithful sister present at the eighty-fourth annual Texas camp meeting reported that she had attended all but one of them! A hearty gentleman of 95 said he had attended camp meeting every year as far back as he could remember, though not all in the State of Texas.

The wonderful spirit of fellowship that characterized these gatherings in years gone by, when we traveled long distances in covered wagons to reach them, was evident again this year. It is a heart-warming experience to see faithful Adventist families coming hundreds of miles and staying throughout the session.

B. E. Leach, president of the Texas Conference, secretary-treasurer C. W. Skantz, and their fellow workers planned well to make the meetings a success.

H. M. S. Richards and the Voice of

Prophecy quartet, W. A. Fagal and the Faith for Today quartet, and R. J. Christian and C. L. Paddock from the Southern Publishing Association were present. Other guest speakers were K. F. Amba, A. O. Dart, J. O. Gibson, W. V. Wiist, and D. A. Delafield from the General Conference. The evening meetings conducted by the Barron-Turner evangelistic team were outstanding.

The impressions of camp meeting will remain with our people who were in attendance for a long time to come. Elder Leach has a fine group of dedicated workers. May God bless their labors.

Guatemala City Church Dedication

By L. L. Reile, President
Central American Union

Sabbath, March 9, climaxed a period of successful activity for the believers in Zone 5 of Guatemala City, Guatemala, as they dedicated their church building free of debt. Brother E. Arencibia, the mission treasurer, often worked late into the night to help complete this building.

Late in 1961 Samuel Weiss of the Southern California Conference was lent to the Guatemala Mission to conduct an effort. Capacity crowds attended the series. As the two existing churches were too small to accommodate the newly baptized believers, it was necessary to build an additional church home. In January, 1962, the new church was organized, and even before the building was finished the group began using the new edifice.

This has been a missionary church from the start. The membership at the time of organization was 32, with a total Sabbath school membership of 43. A year after organization the membership stood at 86. C. L. Powers, of the Inter-American Division, gave the dedicatory address, and L. L. Reile, of the Central American Union, offered the prayer. Others assisting in the service were W. T. Collins and E. Arencibia, president and treasurer, respectively, of the Guatemala Mission; Emilio García, the present pastor; and the local elders, Luis Feldman and David Martínez.

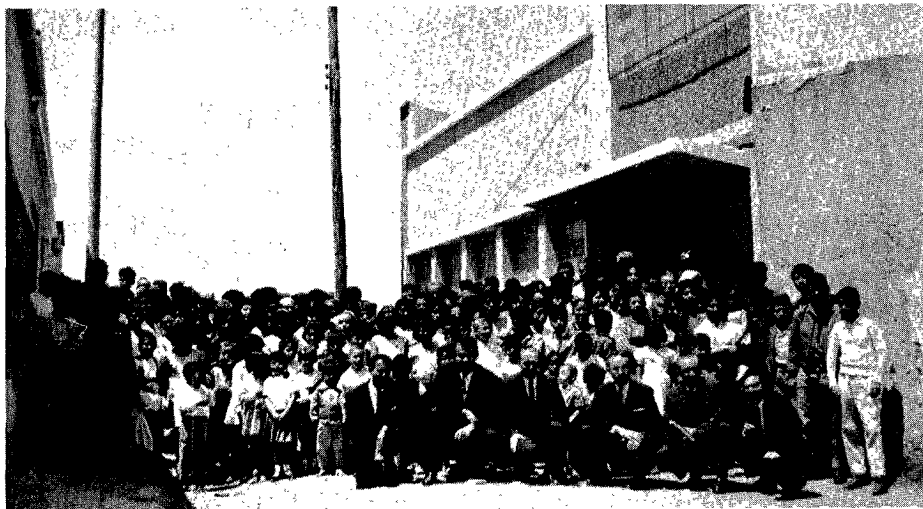


Selected from Religious News Service.

NEW YORK—President John F. Kennedy has accepted an invitation to address the 1963 General Assembly of the National Council of Churches. His appearance next Dec. 3 in Philadelphia, Pa., will be the first time the nation's chief executive has spoken to a general meeting of the cooperative agency for 31 of America's Protestant and Orthodox churches.

SAIGON—Thousands of horrified Vietnamese watching a protest demonstration saw a Buddhist monk burn himself to death on a street corner here. The demonstration had been arranged by Buddhist officials to commemorate co-religionists killed recently when police opened fire in an attempt to halt religious rioting. Quang Duc, an aged man, was marching among 300 Buddhist clergy when he suddenly set a match to his gasoline-drenched clothing. Buddhist leaders said he had sacrificed himself to protest persecution by the Catholic government of President Ngo Dinh Diem. The South Vietnam administration has replied that Buddhists enjoy the same rights held by other religious bodies. A wave of demonstrations has swept Saigon in recent weeks as Buddhists sought assurances of religious freedom and social justice from the government.

WASHINGTON, D.C.—The Roman Catholic Church is losing ground in the United States to an "alarming" degree, Father Robert I. Gannon, S.J., former president of Fordham University, said here as he addressed 1,341 graduates of the Catholic University of America. "Roman Catholicism is losing ground in the United States in spite of increased prosperity and prestige," he declared, adding that "there are cold figures that point to disaster unless the present trend is reversed." Converts to the Catholic Church have been declining by 3,700 a year at a time when the population is increasing, he pointed out. The number fell from 151,000 in 1955 to only 125,000 in 1962. "Last year it took 340 Catholics 365 days to make one American like their church well enough to join it," he emphasized. In the same length of time 13 Mormons and 9 Jehovah's Witnesses could accomplish the same thing. Meanwhile, the number of living adults who vanish each year from the Catholic Directory almost equals the number of converts, the Jesuit educator said. "Last year, 125,000 came in and 118,000 left us." "Numerically, our nuns are at a standstill, although percentage-wise declining rapidly," Father Gannon said. "Priests are also losing ground percentage-wise, though not as rapidly as the nuns." He predicted that if the trend continues in the U.S., "we shall someday be in the same class as South America," where there exists a serious shortage of clergy.



Congregation present for the Zone 5 church dedication in Guatemala City.

Condensed News

Ground Breaking in Portland, Maine

On June 9 ground was broken for a new church in Portland, Maine. Those participating were W. J. Hackett, president, and K. W. Tilghman, treasurer of the Atlantic Union Conference; Ralph Armegean, president of the city council of Portland; Wilbur R. Ingalls, Jr., architect; Ralph L. Kimball, local elder and chairman of the building committee; W. W. Menshausen, pastor; H. L. Maddox, treasurer; and Carl P. Anderson, president of the Northern New England Conference.

CARL P. ANDERSON

SUC President Participates in College Meet

Southwestern Union College president, Raymond S. Moore, was one of two analysts at a conference for the National Commission on Teacher Education and Professional Standards held on the campus of Ohio State University, June 25-28. He has served as the official SDA representative to this conference for several years. To be discussed was a paper entitled "A Comparison of Internship Programs" by Judson T. Shaplin, acting dean, and Arthur G. Powell, assistant to the dean of the Graduate School of Education at Harvard University. Robert Wagner, professor of education and psychology at Southwestern Union College, accompanied Dr. Moore.

Southwestern Union College Offers IBM Accounting

Office automation has cost many people their jobs, but it has also created a demand for persons qualified to operate the new business machines. With the rapid installation of automatic equipment, there has been a sharp increase in personnel needs both inside and outside the denomination. In response to this growing need Southwestern Union College is adding IBM accounting to its business curriculum, effective September, 1963. According to President Raymond Moore, the course supplies a basic understanding of general accounting in addition to training in the operation of machines usually offered by business schools. A person can complete this course in one college year, although two years are generally recommended. The course has been approved by IBM authorities.

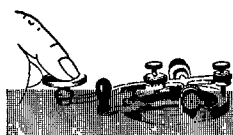
El Centinela, Silent Soul Winner

The silent Inter-American Division soul winner has brought many to a knowledge of Christ, but plans are now under way to make this excellent evangelist even more effective. In 1964 four of the seven Inter-American unions will coordi-

nate their efforts to this end. With the help of workers and laymen, and the blessing of Heaven, we expect *El Centinela* will preach five million sermons during the year in half a million homes.

It is planned to print 500,000 copies

one month as a special missionary project, or seven magazines for each church member in the four Spanish-speaking unions. Each magazine is to be lent, returned, and lent again. Thus, as many as eight or ten million people will learn about our message. J. C. CULPEPPER



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► Thursday evening, May 2, found delegates from the three churches of Bermuda assembled for their third biennial mission session. W. J. Hackett, president of Atlantic Union Conference, gave an illustrated report on the work in the Atlantic Union during the past quadrennium. Bermuda was well represented. W. P. Bradley, associate secretary of the General Conference, brought the devotional messages. H. Reese Jenkins, president of the Bermuda Mission, reported that 184 persons had united with the church during the two-year period, bringing the membership to 914. F. R. Aldridge, auditor of the Atlantic Union Conference, reported that tithes and missions offerings during the period amounted to \$207,677.14. The churches also gave \$53,285.68 for church and school expansion through the every-member canvass plan. Work has already begun on a new church in Hamilton Parish. The literature ministry, represented by Daniel Jacome, reported more than \$37,800 worth of literature distributed during the past two years.

► C. P. Anderson, president of Northern New England Conference, reports a change in district boundaries. Owing to the organization of the Portsmouth, New Hampshire, church, the conference committee decided to divide the Rochester district. This district now consists of the Rochester and Portsmouth churches and the Laconia company, under the leadership of George E. Rice. The new district is to be composed of the Manchester and Concord churches and the Franklin company, with C. E. Kellogg as leader. Elder Kellogg has had many years of experience in our work as Bible and history teacher, business manager, academy principal, and president of what was formerly Southwestern Junior College.

► Thirty-six people from the South Lancaster village church recently responded to a call to give out literature in nearby Rutland, where there is no Adventist church. For five weeks, under the direction of missionary leader Emile Johnson, the members systematically gave out *Life and Health*, *These Times*, and *Signs of*

the Times. On the fourth and fifth Sabbaths the first two lessons of the Faith for Today Bible Course were given out. In this five-week period 1,273 pieces of literature were distributed. There was a good response, and a laymen's effort began on May 19 with Howard Pendleton, one of the local elders, as speaker. The attendance has been good.

► C. Mackay Christianson has accepted a call to become leader of the Wayland, New York, district. Elder Christianson served his ministerial internship in Nebraska, and later served for eight years in the Inter-American Division. After returning to the United States he worked in the Arizona and Montana conferences.

► The Berea-Boston elementary church school conducted an Investiture service May 11. Sixty-two children were invested, and 142 certificates were issued. Mrs. Zeolla Allison, Mrs. Mary Cluff, and Miss Geneva Boykins guided the children in preparing for the Investiture.

► A new branch Sabbath school has been opened in Newark, New York, a suburb of Rochester. F. L. Jones, public relations director and secretary-treasurer of Northeastern Conference, reports that 81 persons have been enrolled. S. A. Hutchins, pastor of the Jefferson Avenue church in Rochester, and his members made contact with this fine group. Several have already made their decision to be baptized. He is looking forward to a large harvest of souls from this new branch Sabbath school.

► According to Walter Kloss, the pastor, Fitchburg, Massachusetts, church members are planning to erect an addition at the rear of their church building to provide space for additional Sabbath school rooms, the welfare department, and a youth recreation room.



Central Union

Reported by
Mrs. Clara Anderson

► L. G. Barker has accepted the call of the Central Union Conference committee to be educational secretary. Elder Barker takes the place of W. A. Howe, who is going to the General Conference Educational Department.

► New business manager of Union College is Dr. R. W. Fowler, formerly president of Pacific Union College. Dr. Fowler replaces V. S. Dunn, whose untimely death was announced a few weeks ago.

► J. L. Pogue has accepted the call of the Nebraska Conference to be associate pastor of the College View church. Elder Pogue comes to the Nebraska Conference from Forest Lake Academy, where he was Bible teacher.



Columbia Union

Reported by
Don A. Roth

► Russell Woodard, of Mount Vernon, Ohio, has accepted a position as landscaper and caretaker of the grounds at the Kettering Memorial Hospital, Dayton, Ohio. He has served in the same capacity at the Loma Linda Food Company at Mount Vernon for the past several years.

► Robert Rawson, formerly of Garden State Academy, has been appointed treasurer of Mount Vernon Academy. He takes the place of Eugene Cowling, who is now principal of the academy.

► One of the three field schools in evangelism conducted by Andrews University this summer will be held in Columbus, Ohio, from July 12 through August 10. Union Evangelist Roger Holley will be in charge, with E. C. Banks assisting.

► Sixty-five seniors were graduated from Mount Vernon Academy on the weekend of May 31 to June 2. Guest speakers included Albert Brendel, pastor of the Mount Vernon church; Cyril Miller, religious liberty secretary of the Columbia Union; and C. C. Weis, home missionary secretary of the Columbia Union. Honor students were Beverly L. Freeman, Richard H. Knierim, Cheryl C. Miller, Glenn A. Metzdorf, Clara L. Overdier, Janice E. Pierce, and Darla K. Stiles.

► Several changes are to be made in the Mount Vernon Academy staff for the coming school year. Bob L. Collins, dean of men, will be assistant principal; David Bauer, formerly guidance counselor, will become director for student affairs; Louis Canosa will act as chairman of the English department, public relations director, and librarian; and Grace Ashton is to be mathematics teacher, cashier, and registrar.

► According to Bruce M. Wickwire, secretary of the publishing department of the Columbia Union, literature evangelists reported a total of \$98,683.40 in sales for May, making a total of \$498,340.37 thus far this year.

► In the East Pennsylvania Conference G. M. Woodruff has been transferred to the Philadelphia Boulevard church, H. R. Kehney to Williamsport, A. E. Neil to Wilkes-Barre - Drums - Stairville, Kenneth O. Scheller to Canton-Sayre, Burton D. Maxwell to Reading, and Herbert Coe to Harrisburg-Hershey as an assistant in the district.



Pacific Union

Reported by
Mrs. Margaret Follett

► Brian Ellingworth is the newly appointed pastor of the Palmdale church of the Southern California Conference. Elder Ellingworth is a native of Nyasaland, Africa, and has served the denomination in Africa for a number of years.

► The San Marcos church was dedicated in an afternoon service on July 13. Among the speakers were J. W. Osborn, president of the Southeastern California Conference, and H. E. Schneider, secretary-treasurer. Present for the service were the mayor of San Marcos and the president of the local Chamber of Commerce.

► A great source of inspiration to the people of Hawaii was the youth congress held at the McKinley High School Auditorium in Honolulu, June 13 to 15. Featured in the meetings were Miller Brockett, H. M. S. Richards, the King's Heralds Quartet, and an Investiture in which 56 Master Guides were invested.

► The Lawrence G. Scales Memorial Chapel will be the name of the youth chapel in the new Pacific Union College church, in honor of the late pastor.

► The new principal of the Pacific Union College Preparatory School is N. Clifford Sorensen, who comes from Walla Walla College Academy, where he was

assistant principal and taught mathematics and science.

► According to Ralph Carbaugh, conference builder in charge of construction, San Pasqual Academy's new gymnasium will be ready for use when the term begins this September.



Southern Union

Reported by
Mrs. Cora Kindgren

► Thirteen were baptized as a result of two branch Sabbath schools conducted by laymen in the dark county of Meigs in the Georgia-Cumberland Conference. An attendant of one of the Sabbath schools donated a house, which has been renovated to seat 60, and it is now the meeting place of the two combined groups.

► A new welfare center has been opened in Mobile, Alabama. This is the second center opened in the South Central Conference.

► Mrs. N. L. Martin, of the South Central Conference, delivered more than \$9,400 worth of literature in 1962.

► S. S. Will, Southern Union Sabbath school secretary, has been holding Sabbath school teachers' training courses throughout the union, using the new training course book, *Teach*. Those who have taken the course report receiving much benefit and blessing from it.

Danbury, Connecticut, Dedication

On May 18, five years after organization as a church body, members of the Danbury-Bethel church dedicated their church home free of debt. More than \$23,000 in time and labor has been expended to renovate and enlarge this simple but appropriate building.

M. L. Mills, president of the Southern New England Conference, and W. J. Hackett, president of the Atlantic Union Conference, brought messages of dedication. Arthur J. Purdey is the pastor. He and the local elder, Rolfe Mitchell, led out in the day's program.

S. A. YAKUSH, *Departmental Secretary*
Southern New England Conference





Southwestern Union

Reported by
H. W. Kloser

► J. J. Swinyar, pastor of the Gentry, Arkansas, district in the Arkansas-Louisiana Conference, has been appointed principal of Ozark Academy, filling the place vacated by F. H. Hewitt, who is taking up other work.

► H. J. Carubba and J. L. Neil are holding evangelistic meetings in a beautiful air-dome tent at Alexandria, Louisiana.

► A large outline map of the Arkansas-Louisiana Conference displayed at camp meeting revealed that in 93 of the 138 counties in the conference there is not one Seventh-day Adventist. Needless to say, the conference administration is pleading, "Come over and help us bring the light of the third angel's message to the wonderful people in these 'dark' counties."

In Remembrance

BODDY.—Cathleen Lydia Brown Boddy, born Feb. 27, 1877, at Marthaville, Ontario, Canada; died May 17, 1963 at Toledo, Oreg. George King, the first colporteur, was instrumental in bringing the truth to her family. In 1895 she married Charles L. Boddy. They came to the United States in 1902, and he was chef in various sanitariums. Survivors are a son, Charles E., of Newport, Oreg.; one grandson; one great-grandson; and a brother, G. F. Brown, of Vancouver, Wash.

BOWMAN.—Annie Ruth Bowman, born March 13, 1901, near Smithburg, Md.; died June 10, 1963.

BRITZ.—Ouma Britz, born Oct. 4, 1856; died at the age of 106 years in the Western Transvaal, South Africa. She maintained that the secret of her happiness consisted in obedience to God, hard and faithful work, and never holding a grudge.

BROWN.—Glen Lawrence Brown, born Feb. 27, 1882, at Clockville, N.Y.; died May 16, 1963, at Hinsdale, Ill. In 1904 he married Jeannette Kinne. For a time he followed the printing trade, then took nurse's training. He was superintendent of a small hospital at Connersville, Ind., after which he operated treatment rooms for 27 years at Decatur, Ill. For the last 14 years of his working life, he was employed at the Hinsdale Sanitarium and Hospital, at the termination of which he was honored as the institution's "man of the year." Surviving are his wife; a foster daughter, Lois Darling, of Simi, Calif.; and two brothers, Earl T. and Herman N. Brown, of California.

BROWN.—Susan E. Brown, born June 5, 1870, at Humboldt, Nebr.; died May 27, 1963, at Benton, Ark. She attended Battle Creek College, and in 1892 married George M. Brown, who at one time was president of the North Carolina Conference. Then they were missionaries in Mexico and in Cuba. They retired at Searcy, Ark.

BURNS.—Benjamin Franklin Burns, born in Texas; died June 1, 1963, at Yucaipa, Calif. His wife, Kathryn, survives.

CANRIGHT.—Bessie M. Richardson Canright, born April 12, 1880, at Mount Vernon, Ohio; died May 29, 1963, at Riverside, Calif.

CASE.—Ralph E. Case, born April 20, 1901, at Benton Harbor, Mich.; died in Memphis, Tenn., May 25, 1963. Soon after accepting the truth in 1929 he and his wife moved to Takoma Park, Md. For a time he was pharmacist at the Washington Sanitarium and Hospital. Survivors are his wife, LaVerne; two brothers; and a sister.

COLLIER.—Edward F. Collier, born in 1879, at Orangeville, Ill.; died June 7, 1963, in Philadelphia, Pa. He served as pastor of a number of churches in Michigan, Illinois, Delaware, and Maryland. In 1924 he connected with the Pennsylvania Temperance League and remained active in it until retirement in 1960. Survivors are his wife, Helen, of Phila-

delphia; two sons, Edward, of Woodbury, N.J., and Norman, of Louisville, Ky.; six grandchildren; and 13 great-grandchildren.

DAVIES.—Lillian Edna Hiner Davies, born at Canton, Ohio; died June 8, 1963, at Lincoln, Nebr. Her husband, Lewis W. Davies, survives.

DAVY.—Wallace Bennington Davy, born April 8, 1867, in England; died Sept. 8, 1962, at Orlando, Fla. He and his wife, Jessie Julian, were both Salvation Army officers, but were baptized into the Adventist Church over 50 years ago. He is survived by his wife; and a daughter, Mrs. L. N. Christensen, of Orlando, Fla. [Obituary received June 20, 1963.—Eos.]

DAWSON.—Jay Prescott Dawson, born Jan. 13, 1882, at Rochester, Ind.; died June 3, 1963, at Riverside, Calif. His wife, Clara Marzlin Dawson, survives.

DE WITT.—Joseph Lane De Witt, born Sept. 5, 1897, at Springfield, Ill.; died Dec. 11, 1962, at Queretaro, Mexico. In 1918 he married Bertha May Reed, and in 1923 graduated from Union College. In 1932 he received his M.D. degree from the College of Medical Evangelists. He was instrumental in founding Valley Grande Academy, Weslaco, Tex. In 1958 he organized Eternity Builders Corp., for the purpose of promoting Christian education. He was a member of the Association of Self-supporting Institutions. At the time of death, he was traveling to Honduras to continue the work he founded in providing a medical and educational center in connection with the Honduras Mission. Survivors are his wife; two daughters, Verlene Youngberg, a teacher at the Central Adventist Educational Center, and Valeda Blockolsky, of Carbondale, Ill.; and two sons, Lyndon De Witt, of Teheran, Iran, and Waldon De Witt, of Nashville, Tenn. [Obituary received June 6, 1963.—Eos.]

FRANCISCO.—Paul Francisco, born Jan. 24, 1883, in Europe; died May 30, 1963. He was an active worker in the Irvington, New Jersey, Slovakian church since 1914. His wife, Mary, survives.

FRITZ.—Elmer Fritz, born Jan. 14, 1881, in Howard County, Mo.; died April 18, 1963, at Loma Linda, Calif. His wife survives.

GILBERT.—Gertrude Elizabeth Gilbert, born Jan. 16, 1879; died April 27, 1963, at Myrtle Creek, Oreg.

GUINN.—Charles Stanley Guinn, died May 2, 1963. He was a member of the Sedalia, Mo., church.

HANSON.—Florence M. Watts Hanson, born Sept. 17, 1888, at Spokane, Wash.; died in Portland, Oreg., May 18, 1963. She and her husband, Sam-

ual C. Hanson, organized the first Eskimo church in Alaska. Survivors are a son, Virgil, of Spenard, Alaska; two daughters, Viola Cabiale, of Vancouver, Wash., and Virginia Schaber, of Battle Ground, Wash.; seven grandchildren; five great-grandchildren; two sisters; and two brothers.

HIBBETTS.—Nathan O. Hibbetts, died June 16, 1963, at the age of 89. He became a literature evangelist, laboring until the early 1940s. Surviving are a daughter, Mrs. William Swinford; two sons, Clarence and Claude; a brother, Roy; and a sister, Amy Hartley.

HOWELL.—Fannie Belle Howell, born in 1882, at Bloomington, Ill.; died March 5, 1963, at Mentone, Calif. After attending Emmanuel Missionary College, she worked in several of our institutions.

JOHNSTONE.—Anna Corena Thompson Johnstone, born Nov. 19, 1867, at Russiaville, Ind.; died May 14, 1963.

KNIGHT.—Anna M. Knight, born Jan. 8, 1891, in Oakland, Calif.; died at Mountain View, Calif., June 8, 1963. Her husband, Ralph C. Knight, survives.

KNUDSEN.—Charlie Knudsen, died June 13, 1963, at Boulder, Colo. His wife, Dollie, survives.

KOTZ.—Hans Ernst Kotz, born Dec. 19, 1910, at Kihurio, Tanganyika, of German missionary parents; died Dec. 20, 1962, in north Rwanda, Africa. He completed his college education in the United States. After graduation he was married to Viola Vanderberry in 1933, at Takoma Park, Md. The same year they were sent as missionaries to Africa, and with the exception of a few years during World War II, when overseas travel was impossible, they have spent their lives working for the people of Tanganyika, Uganda, and Rwanda. He is survived by his wife; a brother, Siegfried A. Kotz, M.D., of Washington, D.C.; and a sister, Ilse Kotz, of New York City. [Obituary received June 9, 1963.—Eos.]

KUEHL.—Albert William Kuehl, born Nov. 14, 1870, at Lewiston, Minn.; died May 27, 1963, at Lincoln, Nebr. He studied at Battle Creek College, paying his tuition by canvassing during the summers. In 1899 he married Clara Grace Webster, and in the early 1900's they were sent as missionaries to South Africa. Poor health necessitated their return at the end of two years. He then served as pastor of the Stevens Avenue church in Minneapolis-St. Paul, the Owatonna and Mankato churches in Minnesota, and the Aberdeen and Sioux Falls churches in South Dakota. In 1935 they retired in Lincoln, Nebr., and after a few months his wife died. In 1937 he married Jennie La Rue Rice, who with his son, William Webster Kuehl, two grandchildren, and two great-grandchildren, survives.

British Honduras Ordination

C. W. Clayton (left) was ordained to the gospel ministry on March 3 at the time of a district rally at Corozal, British Honduras. Mrs. Clayton stands next to her husband. Participating in the service were C. L. Powers (right), president of the Inter-American Division, who gave the ordination sermon and offered the dedicatory prayer; L. L. Reile (second right), president of the Central American Union, who delivered the charge; and Frank Skoretz, president of the British Honduras Mission, who welcomed Elder Clayton to the gospel ministry.

Elder Clayton, who comes from Jamaica, has worked in the British Honduras Mission for a number of years as teacher and district pastor.

FRANK SKORETZ, President
British Honduras Mission



LEWINS.—Edith Hardy Lewins, born Dec. 9, 1888; died in Little Rock, Ark., May 26, 1963.

LINDSTROM.—Wayne Calvin Lindstrom, born Sept. 2, 1939, at Ft. Meade, Fla.; died May 6 or 7, 1963, of drowning, at Gold Beach, Oreg.

MARIETTA.—Edwin Marietta died March 18, 1963, at Owosso, Mich. His wife, Ruby Crain Marietta, survives.

MC COMAS.—Oscar Harvey McComas, born April 29, 1913; died June 5, 1963, in Columbus, Ohio. His wife, Millie Maud Whitherholt McComas, survives.

MENG.—C. I. Meng died May 30, 1963, in Hong Kong. He accepted Christ under the efforts of Elder Frederick Lee in Peiping, China. He taught school, and in 1922 was ordained to the ministry. He then became an evangelist winning converts in many of the provinces of China. During World War II he was head of the ministerial training department of the China Training Institute. When it was possible to travel again, he returned to evangelism while also acting as secretary of the ministerial department for the China Division. He conducted efforts in many of the large cities of the Far East. More recently he edited the Chinese *Ministry* magazine and authored a large number of small publications. His wife survives, as do his children, Dr. Meng Hsien Ming, of Loma Linda University, Dr. Meng Hsien Ran, of Shanghai, Meng Hsien Chuin, of South China Union College; Lora Ngo, of Hong Kong, and Lena Meng, of La Sierra College.

MEYER.—Alwine Marie Meyer, born Oct. 18, 1891, at Dresden, Germany; died at Orlando, Fla., Nov. 27, 1962. Her husband, Jacob Meyer, survives. [Obituary received June 20, 1963.—Eds.]

MULLINS.—Edith Marie Mullins, born July 29, 1925, at Keene, New Hampshire; died at Westwood, Calif., June 7, 1963. Her husband, Harris B. Mullins, survives.

PICKERILL.—Laura G. Lafferty Pickerill, born Sept. 4, 1900, at Bethel, Wash.; died May 24, 1963, at South San Gabriel, Calif. Her husband, Boyd C. Pickerill, survives.

RANDALL.—Olga Randall, born Dec. 8, 1919, at Perth Amboy, N.J.; died at Orlando, Fla., March 9, 1963. Her husband, John B. Randall, survives. [Obituary received June 20, 1963.—Eds.]

RHAN.—Theodore Richard Rhan, born Sept. 19, 1900, at Lebanon, Pa.; died May 27, 1963, at Takoma Park, Md. For the past 22 years he was employed at the Review and Herald Publishing Association. In 1929 he married Ola Mary Fitzgerald, and three children were born to this union, Richard, Robert, and Joyce.

ROSE.—Clara Jane Rose, born Nov. 6, 1871, at Napa, Calif.; died June 3, 1963, at Sanitarium, Calif. She was a friend and neighbor of Ellen G. White at St. Helena.

RUMBAUGH.—Jennie Elizabeth Wolfe Rumbaugh, born Dec. 3, 1878, in Benton County, Iowa; died at St. Francis, Kans., May 20, 1963.

SCALES.—Lawrence Garnet Scales, born Dec. 19, 1921, in New Orleans, La.; died May 17, 1963. He studied at Southern Junior College Academy, Southern Missionary College, and the Theological Seminary, where he received his Master of Arts degree. In 1943 he married. His pastorates included Athens and Cleveland, Tennessee; Savannah, Georgia; Corpus Christi and Keene, Texas; and Pacific Union College. He also served as Educational and MV secretary of the Georgia-Cumberland Conference, and as president of Southwestern Junior College. Survivors are his wife, Virginia; daughter, Jacqueline Yvonne; son, Michael Donovan; mother; and two brothers.

SCHULAK.—Antonia Schulak, born Dec. 31, 1891, in Czechoslovakia; died June 1, 1963. Her husband survives.

TAYLOR.—Clifton Lindley Taylor, born July 31, 1882, at South Bolton, Quebec, Canada; died at Clinton, Mass., May 28, 1963. At the age of 18 he began teaching in Vermont, then taught church school in California. In 1908 he graduated from the Biblical-Academic course of South Lancaster Academy, and was married to Ethel Richardson. He became principal first of the Beechwood Academy of Fairland, Ind.; later of our schools in Holly, Michigan, and in Loveland, Colorado. Harold Richards finished his academic course under his tuition. He was then transferred to a school in Nova Scotia, where he labored for two years. Then he became head of the Bible department of Lacombe Junior College, where he remained two years. In 1922 he took his B.A. degree at Washington Missionary College, and after two years of service in the Fire-side Correspondence School, was asked to be head of the Bible department of Atlantic Union College. There he remained five years. In 1929 he went into

pastoral work. His first district was in Pawtucket, R.I.; then he worked for six years in New Haven, Conn. In 1936 he took the South Lancaster, Mass., district. His final district was Fitchburg, Mass., after which he continued gathering and publishing material on denominational origins. He first published his *Outline Studies From the Testimonies* in 1909. Surviving are his wife; a daughter, Constance Hopkins, of Forest City, Fla.; two grandsons, James and Stephen Hopkins; and a brother, Dr. Albion G. Taylor, of Colorado Springs, Colo.

VAN METER.—Jeanne Blanche Babin Van Meter, born Nov. 3, 1896, in Louisiana; died April 2, 1963.

WATSON.—Elizabeth Mary Shanks Watson, born Dec. 9, 1876, at Yambuk, Victoria, Australia; died May 16, 1963. In 1898 she married Elder Charles Henry Watson, and to this union were born four children, all of whom survive the deceased. Early in their married life they embraced the third angel's message and shortly afterward moved to Avondale, in New South Wales, to attend the School for Christian Workers, now the Australasian Missionary College. Following graduation in 1909, Sister Watson served with her husband as he first undertook the work of an evangelist. Their years of service took them to various states in the Commonwealth of Australia and to North America on two occasions, where Elder Watson served first as vice-president and then as president of the General Conference.

WEST.—Charles Ferris West, born Sept. 25, 1886, near Baldwin, Mich.; died May 28, 1963, at Loma Linda, Calif. He was employed at Hinsdale Sanitarium, Madison (Wisconsin) Sanitarium, Emmanuel Missionary College, Loma Linda Food Company, and Loma Linda Sanitarium and Hospital. He built and installed machinery for the Loma Linda Food Company. His wife, Ethel Vootheis West, survives, as do a daughter, Ruth G. West, of Glendale, Calif.; a son, Winton, of Clearlake Highlands, Calif.; three grandchildren; and two brothers, John, of La Puente, Calif., and Francis, of Baldwin, Mich.

WILSON.—Elizabeth Gregg Wilson, born Aug. 14, 1873, in Ingham County, Mich.; died March 6, 1963, at Riverside, Calif. She is survived by her husband, Jim Wilson; son, Dr. Wendell Gregg, of Los Angeles, Calif.; and daughter, Lucille Franz, of St. Helena, Calif.

WILSON.—Lawrence Melton Wilson, born Dec. 6, 1878, in Fairfield County, S.C.; died April 3, 1963, at Columbia, S.C.

PREACHERS OF RIGHTEOUSNESS

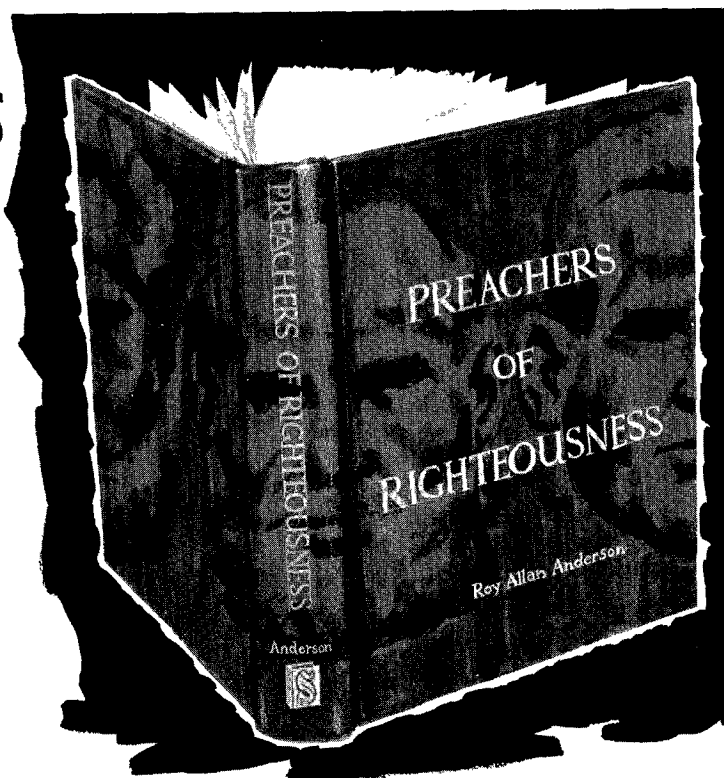
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Literature Requests

[All literature requested through this column is to be used for missionary work, not personal needs. Requests must bear the endorsement of the local church pastor, institutional head, or conference president. Mark packages: Used publications—no monetary value. Destroy if not deliverable.]

WANTED: Old Bibles, songbooks, *Review*, *Signs*, *Instructor*, *Guide*, *These Times*, *Little Friend*, tracts, *Life and Health*, *Listen*, *Liberty*, *Primary Treasure*, 1963 *Worker* and *S.S. Quarterlies*, junior teaching aids, *GO*, picture cards, S.S. supplies for children, *Present Truth*, Bible games, used greeting cards, Christian Home Calendar for 1963, Morning Watch, the *Ministry* magazine, color books, *Message*, Spirit of Prophecy books, *Bedtime Stories*, by the following:

Miss Bienvenida Saramosing, c/o Miss Ana Yee, Mati Commercial, Mati, Davao, P.I.

Miss Helyn Conque, Roxas, Kidapawan, Cotabato, Box 101, P.I.

Frederich Quintua, Alegre, Bansalan, Davao, P.I.

Elizabeth Velasco, c/o Hilton Style, Bansalan, Davao, P.I.

Agripina N. Cervana, Sta. Josefa, Agusan, P.I.

Send a continuous supply of *Signs*, *These Times*, *Life and Health*, *Message*, *Listen*, *Worker*, *Instructor*, *Review*, *Quarterly*, *Guide*, *Primary Treasure*, *Little Friend*, *Present Truth*, *MV Kit*, *Liberty*, *GO*, *Missions Quarterly*, tracts, old Bibles, small books, songbooks, picture cards, cutouts, children's stories, Bible games, color books, and fingerplays to the following:

Literature Band, c/o T. C. Murdoch, Mountain View College, Malaybalay, Bukidnon, P.I.

Santiago Castana, Tagakpan, Tugbok, Davao City, P.I.

Gordon A. Lee, President, Cook Islands Mission of Seventh-day Adventists, Box 31, Rarotonga, Cook Islands.

Allie Webster, Kinsey Blvd., Madison, Tenn., desires a large and continuous supply of missionary literature.

Send *Instructor*, *Little Friend*, *Signs*, *These Times*, and other literature to Kencot MV Society, c/o E. Pullar, 12 Osbourne Rd., Kingston, 10, Jamaica, W.I.

WANTED: Old *S.S. Quarterlies* and *Signs* by the following:

Salvador Faina, Anabo Lemery, Iloilo, P.I.

Israel Liano, Anabo Lemery, Iloilo, P.I.

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The Creek SDA church needs a large and continuous supply of *Signs*, *These Times*, *Life and Health*, *Listen*, *Instructor*, *Guide*, *Primary Treasure*, *Little Friend*, *Present Truth*, *Liberty*, *GO*, tracts, old Bibles, songbooks, small books, flannelgraphs, *Christ in Song*, picture cards, Bible games, and audio-visual materials. Address: Creek SDA Church, Creek P.O., Box 7, Cayman, Brac, Cayman Islands, W.I.

Pastor H. L. Douce, West Jamaica Conference, Box 176, Montego Bay, Jamaica, W.I., wishes *Instructor*, *Guide*, *Little Friend*, *Primary Treasure*, and picture cards.

Mrs. Everett Tace, Amirim Vegetarian Village, Amirim, Israel, wishes literature for children and youth especially.

Ira E. Harris, John's Town, Lyssons Postal Agency, Jamaica, W.I., wishes a continuous supply of *Review*, *Signs*, *Instructor*, *Guide*, *Little Friend*, *These Times*, *Life and Health*, small books, old Bibles, picture cards, *Message*, songbooks.

Church Calendar

Pioneer Evangelism (Dark County)
Church Missionary Offering
Oakwood College Offering
Educational Day and Elementary
Offering

Literature Evangelists Rally Day
Church Missionary Offering
Missions Extension Day and Offering
Review and *Herald* Campaign
IMV Pathfinder Day
Thirteenth Sabbath Offering
(Middle East Division)
Neighborhood Evangelism
Church Missionary Offering
Voice of Prophecy Offering
Sabbath School Visitors' Day
Community Relations Day
Temperance Day Offering

August 3
August 3
August 10

August 17
September 7
September 7
September 14
Sept. 14-Oct. 12
September 21

September 28
October 5
October 5
October 12
October 12
October 19
October 26

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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Associate Editors: Raymond F. Cottrell, Kenneth H. Wood, Jr., R. R. Figuhr, M. V. Campbell, Theo. Carcich, W. E. Murray, F. L. Peterson, R. S. Watts
Consulting Editors: Promise Joy Sherman, Idamae Melendy
Editorial Secretaries: Frederick Lee, W. R. Beach, C. L. Torrey, Presidents of all Overseas Divisions
Special Contributors: R. G. Campbell
Circulation Manager: R. G. Campbell

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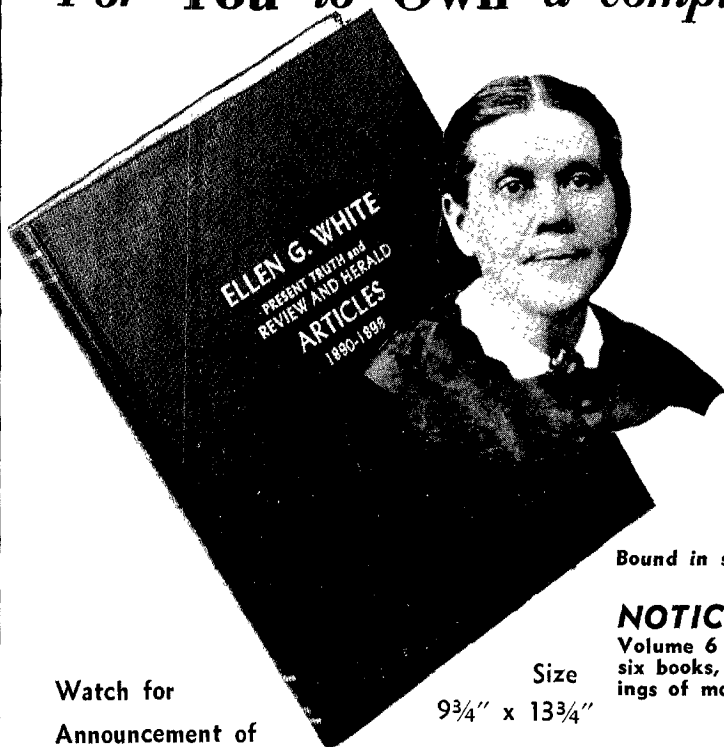
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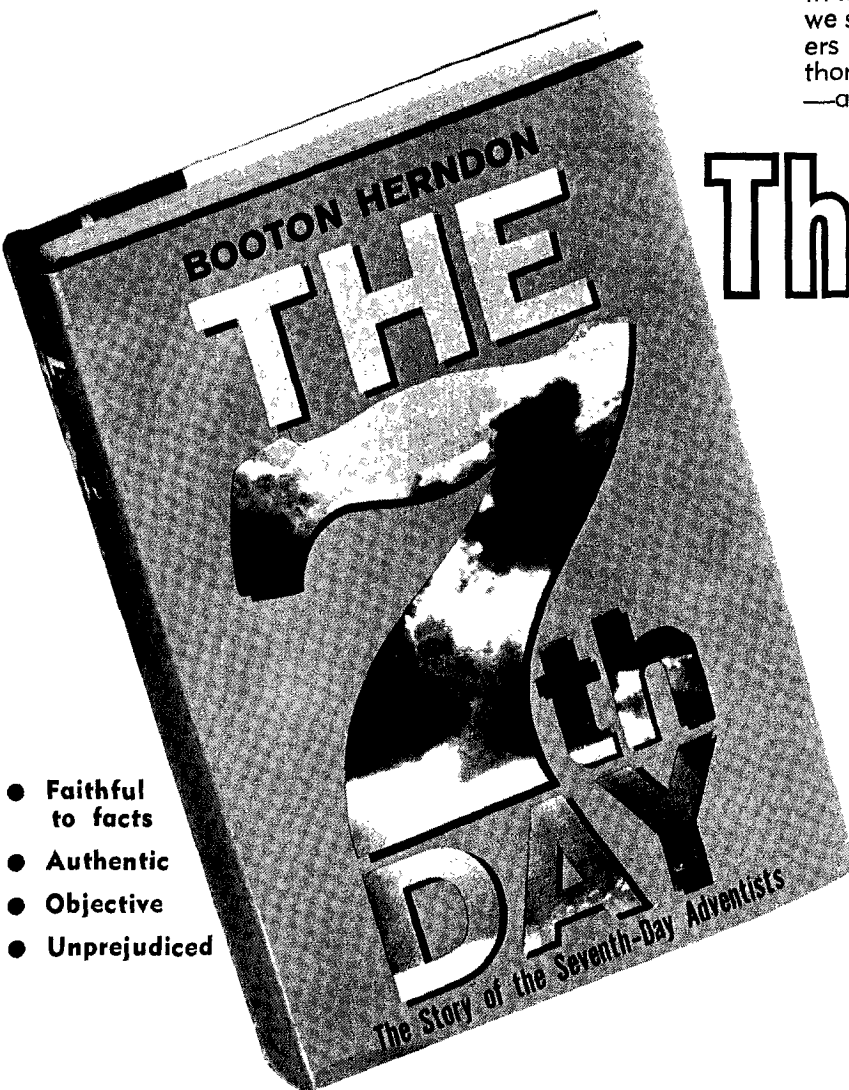
The 7th DAY

BY BOOTON HERNDON

The Story of the Seventh-Day Adventists

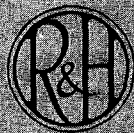
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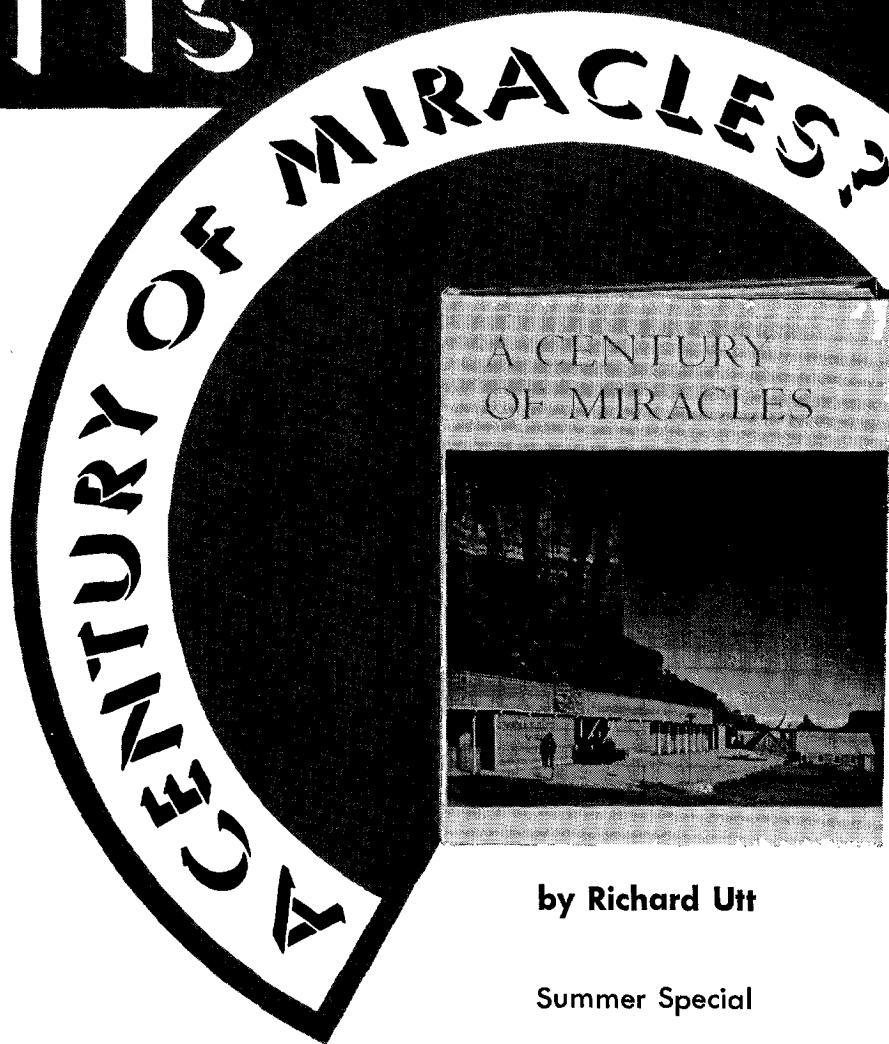
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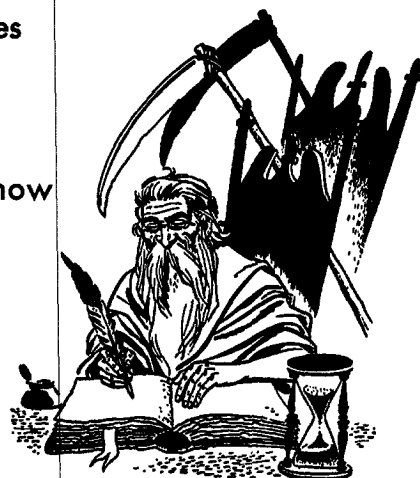
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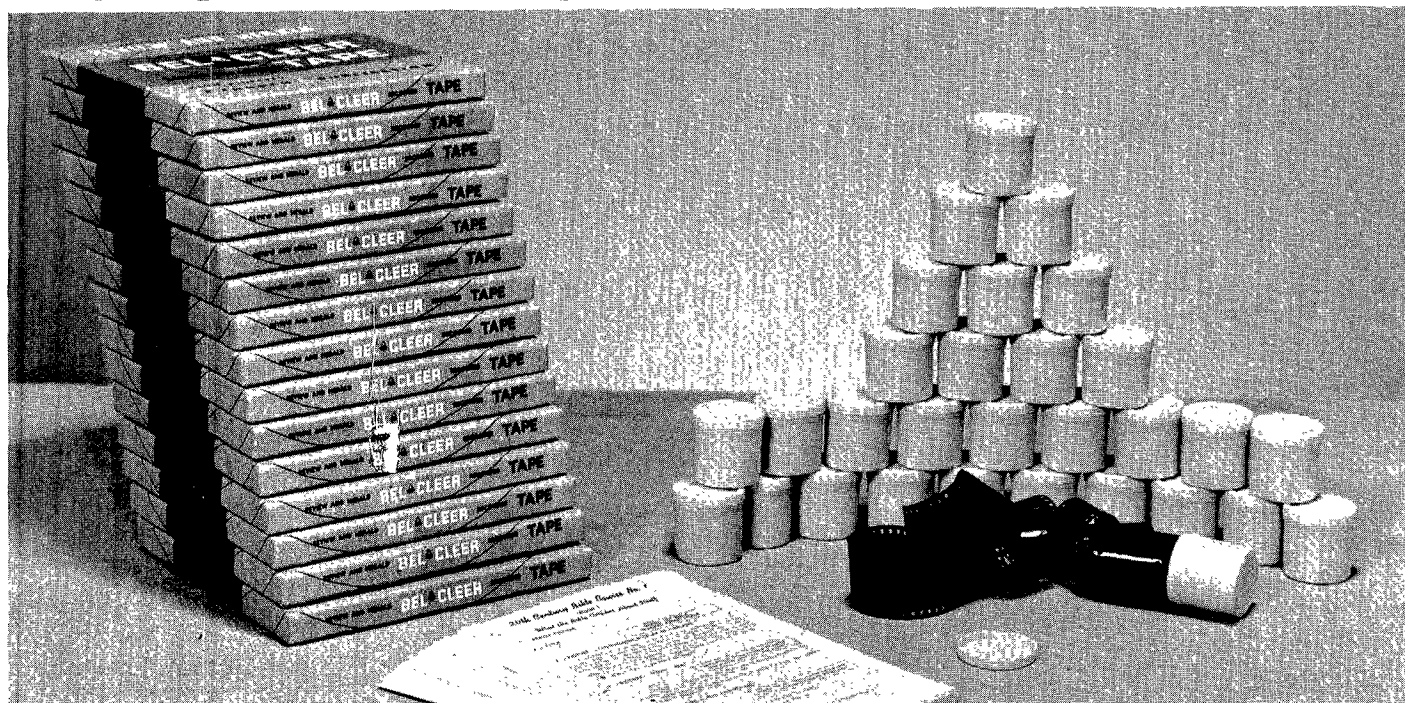
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News of Note

Aid on Review Promotion

The General Conference believes that it is important that every Seventh-day Adventist be a regular reader of our church paper. We feel so deeply on this matter that we have assigned a General Conference staff member to work with the Review and Herald brethren in encouraging our church members to subscribe to the REVIEW. This year E. L. Minchin, one of our field secretaries, has been asked to work with the Review brethren in behalf of our church paper. You will therefore be hearing from him and probably be seeing him in some of your churches before too long. We hope that every Seventh-day Adventist will become a regular reader of the good old REVIEW.

R. R. FIGUHR

New Records in South America

From Nicolas Chaij, publishing department secretary of the South American Division, comes this good word of progress:

"We are witnessing an almost unbelievable increase in sales this year. Last May the Inca Union had a three per cent increase in deliveries, the Austral Union 60 per cent, East Brazil Union 74 per cent, South Brazil Union 190 per cent, and North Brazil Union 290 per cent increase. These increases are in local currency. For the entire division for the month of May we had a surprising dollar-increase of 50 per cent.

"Also the missionary reports are encouraging. The 60 colporteurs of the Parana Conference won 205 people to the truth last year, mainly as a result of the sale of *The Great Controversy*."

W. A. HIGGINS

Christian Education in the Ivory Coast

Word has just been received from P. Heise concerning our school in the Ivory Coast. There are some 790 young people in attendance, many of them Moslems. It is strictly a mission school.

In the recent state examinations all of our students who applied were successful. Of the 50 students presented by a neighboring girls' school only two succeeded. A nearby boys' school presented 80 students, only 30 of whom were successful. This indicates the quality of work being done in our school. Fifteen of these young people were recently baptized.

When I visited this school, I found Brother and Sister Heise doing a wonderful work for God. They are far from modern comforts and facilities, and work under the most difficult circumstances. So successful have their labors been that the

French government recognizes the institution as one of the training schools of that country.

A large proportion of the people in that area are Moslems, but our school is Seventh-day Adventist in every way. All students are in attendance on Sabbath, for Sabbath school and young people's meetings and church services. From these young people we expect a rich harvest of souls to speed the work in the Ivory Coast.

E. E. COSSENTINE

A Long-awaited Book

An attractive little volume with illustrations in color, under the title *Ellen G. White and the Seventh-day Adventist Church*, has just been printed by the Pacific Press. D. A. Delafield, associate secretary of the White Publications, is its author. Prepared especially for evangelistic use, this new book answers a need pastors, evangelists, and soul-winning laymen have felt for years.

The author builds a strong Bible background for the appearance of the prophetic gift in our time. Thrilling accounts of providences highlight the message of the book and offer a powerful witness for the truth. Our evangelists, pastors, and laymen have long awaited this book, which may be used in quantity since the price, amazingly, is only 25 cents per copy.

W. E. MURRAY



The following news items are taken from Religious News Service, and do not necessarily express the viewpoint of the REVIEW editors.

LONDON—A translation of the Bible "in clear, simple English" is under way here by the British and Foreign Bible Society to help in the translating of Scripture into various native tongues. Called a "Translation for Translators," the edition will aid translators in remote mission areas who do not have access to original Greek or Hebrew versions. These translators will be able to use the new "straightforward, unambiguous English edition as a standard for their foreign-language translation.

ADDIS ABABA, ETHIOPIA—Dr. Franklin Clark Fry of New York, president of the Lutheran World Federation, dedicated its new and powerful Christian radio station near here to the "benefit" of all human beings—bringing "hope and faith" to all people. Speaking at the inauguration of the LWF's "Voice of the Gospel,"

H. A. Morrison Dies

H. A. Morrison, aged 83, long active in denominational work, died July 19 at the Washington Sanitarium and Hospital, Takoma Park, Maryland. Much of his life was spent in educational work. He had served as president of certain of our colleges, and also as secretary of the General Conference Department of Education. Later he became general manager of the Review and Herald Publishing Association, serving thus until the time of his retirement. A life sketch will appear later.

Oakwood College Offering

The annual Oakwood College Offering will be taken up in all of our churches on August 10. The college is grateful for the offerings that have come to them from year to year to help provide much-needed facilities. Among items still urgently needed is an addition to the girls' dormitory. One of the annexes being used for this purpose is unsafe and should be replaced without delay. We invite you to be generous again this year, in view of the pressing need.

C. L. TORREY

Largest MV Week Baptisms

The largest report of spring MV Week baptisms ever received in the history of Missionary Volunteers has just been compiled. A total of 3,047 persons were won this year through this evangelistic endeavor. More and more youth are joining their pastors in making MV Week a great soul-winning project.

LAWRENCE NELSON

he stressed the station will be devoted to the people's "standard of life, their health, their advancement, their education . . . as well as to open their ears to the best news of all, of peace with God."

NASHVILLE, TENN.—Membership in the Southern Baptist Convention reached 10,193,052 at the end of 1962—a gain of 214,564 over the previous year—making the national body the largest Protestant denomination in America.

ZARAGOZA, SPAIN—The Spanish hierarchy is planning to place 1,500 Spanish priests at the disposal of Pope Paul VI for dioceses in Latin America within the next three years.

SCOTTSDALE, ARIZ.—The first Methodist church in the heart of a shopping center in America will open here in September. Surrounded by stores and commercial buildings, the church will be located at the Valley Plaza Shopping Center, an 80-acre complex believed to be Arizona's largest center of its kind.

OKLAHOMA CITY, OKLA.—Oklahoma's State Supreme Court ruled unanimously here that it is unconstitutional for a public school to transport parochial school students.