

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH

# REVIEW

## and Herald

July 30, 1964

### *"He Knoweth the Way That I Take"*

(Job 23:10)

By Frieda Hicks Heltzel

When sorrows distress me  
And burdens oppress me,  
He knoweth the way that I take;  
And when He hath tried me,  
Lo, there, close beside me,  
I'll see Him—He'll never forsake.

How else can He make me  
Fit, so He can take me  
To the mansions He's gone to prepare?  
So I'll trust Him ever,  
And doubt Him? No, never!  
For I'm always under His care.

And when He hath tried me,  
Whatever betide me,  
I know I shall come forth as gold.  
Then I shall meet Him,  
Face to face I shall greet Him,  
Who guideth me safe to the fold.

Vol. 141

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Lessons From the Flood—Concluded

*Loss of faith in God's Word  
reveals that the end is near.*

**A**FTER five months of rising waters, the climax of the Flood was reached. (See Gen. 7: 24.) Then God further displayed omnipotent creative power when He miraculously transformed the very structure of the earth itself. His reformation of the deluged earth altered its framework once more in a spectacular fashion. Progressively during the succeeding months the Creator caused different and higher mountains to rise amid and above the waters to replace the former gentle slopes. New continents with vast plains appeared. In turn, the sea subsided to form the present lakes and oceans, which certainly are more extensive in area than those before the Flood. Thus was re-enacted gradually a scene that was in some degree reminiscent of the more rapid action on Creation day three when first "the mountains rose" and "the valleys sank down."

Just as during the early days of the Deluge year when the mountains were sinking, now again enormous tidal waves repeatedly rushed across the sea and onto the uprising land. From some of the emerging ranges of hills and mountains soil was carried by water as it swept across fairly uniform areas to form vast fertile valleys. These broad alluvial plains are now found on every continent.

On the way to their new basins during the latter part of the Deluge year, and doubtless for several centuries thereafter, the outflowing waters cut wide and deep channels into the soft strata before even the lower layers had hardened to rock. By the command of the Creator, once more the rivers were restrained within their water-courses, although continuing to erode their basins considerably. Without doubt, the present rivers are larger and longer than any of the antediluvian ones, although rivers were no doubt more numerous then than now.

While portions of the earth were being elevated to form mountain ranges, in many places the still-plastic, moist strata became warped, tilted, and even folded upon one another. Had such uplifts occurred long after

# The Post-Flood Era

the strata were consolidated into rigid rocks, as many philosophers would have us believe, there would now be many more great cracks and unconformities between the strata.

The following word pictures describe something of how the earth appeared at the close of the Deluge:

"Where had been hills and mountains, no traces of them were visible. Where had been beautiful plains, . . . hills and mountains were formed."

—*Spiritual Gifts*, vol. 3, pp. 78, 79.

"The earth presented an appearance of confusion and desolation impossible to describe. The mountains, once so beautiful in their perfect symmetry, had become broken and irregular. . . . In many places, hills and mountains had disappeared, leaving no trace where they once stood; and plains had given place to mountain ranges. These changes were more marked in some places than in others."—*Patriarchs and Prophets*, p. 108.

"We have looked upon the lofty, terraced mountains in their majestic beauty, with their rocky battlements resembling grand old castles. These mountains speak to us of the desolating wrath of God in vindication of His broken law; for they were heaved up by the stormy convulsions of the flood. They are like mighty waves that at the voice of God stood still—stiffened billows, arrested in their proudest swell."—*Our High Calling*, p. 251.

As Noah and his family looked out from the ark after some ten months at sea, a strange and dismal scene of extreme desolation met their eyes in every direction. Though in limited spots the soil had become dry and firm, in most places it still was soft and miry. Eight more long weeks elapsed before there was sufficient dry ground upon which Noah's family and the cargo of animals from the ark could go forth to re-establish homes for themselves. (See Gen. 8:13, 14.) Barren hillsides, swamps, yawning chasms, and heaps of debris were everywhere.

Erelong, however, God mercifully caused the seeds and plants that had survived the Flood to sprout and

make available a supply of much-needed food and shelter. Fresh luxuriant foliage soon concealed much of the devastation. And to a considerable degree, these forms of vegetation began to halt the tremendous erosion that had followed in the wake of the Deluge and its cessation.

## After the Flood

Another important factor has markedly influenced the form of the earth's surface. Terrific winds of gale intensity swept over the land as the re-creative adjustment of terrain took place. (See Gen. 8:1; *Patriarchs and Prophets*, p. 108.) The combined effect of wind and wave eroded the earth and transported much fine soil both from high elevations such as mountaintops and from other areas that were not sufficiently protected by vegetation. As this material was carried across plains it was left in deep layers of sedimentary (water-borne) and aeolian (wind-borne) deposits to form fertile, moisture-retaining soil known as loess and loam.

Large agricultural regions of several continents, notably Asia and South and North America, are covered with this material. In parts of China such soil is from 50 to 250 feet deep. Also, protracted winds have produced deserts and dunelands of sand in the neighborhood of present and ancient bodies of water. Prominent regions of this sort are the Sahara and Libyan deserts, the Arabian Peninsula, Eastern Asia, Central Australia, and Southwestern North America.

During the closing weeks of the Deluge year, immense land areas had risen that were encircled by rims of mountain chains. These surrounding barriers enclosed basins of water to form great elevated inland seas. During their rise, much of the impounded water poured forth rapidly through narrow lower gaps and cut deep valleys in the still-soft strata. Some of these channels became the mighty gorges of streams like the Congo in Africa, the Colorado and Columbia rivers in North America, and many

others. As the outflow from the inland seas eventually diminished because of the contour of the land, residual lakes were left, which ultimately had little or no outlet to the ocean.

For many centuries some of these inland bodies of water provided for abundant rainfall or snowfall in the regions surrounding them. In cooler areas much of the precipitation fell in the form of snow. Wherever melting during the summer did not equal the winter snowfall, tremendous glaciers developed and covered vast areas. Later, when supplies of snow dwindled in those regions, the glaciers on most of the continents shrank quite rapidly.

This is especially significant even at present in the ice fields of the Canadian Rocky Mountains where the recession of the ice front now amounts to many feet each year. In warmer climates violent rains fed by vapors from these inland seas eroded deep gullies, ravines, or arroyos down the adjacent slopes. Gradually, as only a portion of the vapor from these seas was returned to their parent bodies, the seas diminished in area and volume. In some places the ancient higher shore lines of those lakes are still visible, particularly in the intermountain portion of North America and in the Palestine region.

At the same time, as the volume of water decreased in many of the inland lakes that had no outlet to the sea, the salt concentration of the residual water increased. As a result, there now are many salt lakes and extensive salt beds. Examples of these are the Dead Sea, Great Salt Lake, and the less salty Caspian Sea. Simultaneously with lessened rainfall, once luxuriant slopes and plains became deserts, supporting only very limited vegetation and animal life.

In some desert regions flash floods still occur occasionally, but no longer are they of the volume or frequency required to produce the deeply eroded ravines that are found in and around such areas. Those numerous precipitous valleys also are mute evi-

(Continued on page 8)

# The Dangers in

# PRIVATE PUBLICATION

of

# Mrs. White's Writings

By Arthur L. White

Secretary, Ellen G. White Estate

[Two weeks ago we concluded a series of articles by Arthur L. White under the general heading, "Independent Publication of the Ellen G. White Writings." We here publish a further article from him on this same general theme, a kind of sequel to the series. We recommend it to all of our readers.—EDITORS.]

**W**E AS a people," some may argue, "are in possession of great testing truths that must come to the people. What does it matter how these truths are gotten before the public, just so we succeed in reaching men and women with the message."

But it does matter. Especially in these critical times and especially so when the important book, *The Great Controversy*, is involved.

We are counseled that "the truth should be presented with divine tact, gentleness and tenderness. It should come from a heart that has been softened and made sympathetic."—*Testimonies*, vol. 6, p. 400.

Ellen White well understood the real issues. She repeatedly reminded us that in our endeavors to present testing truths and to win souls we should ever remember that our warfare is "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world" (Eph. 6:12). Twice Satan endeavored to take her life as she prepared the story of the great controversy between Christ and Satan for publication—first in 1858 as she did her initial writing in this area (see *Life Sketches*, pp. 162, 163); and again in 1883 as she was writing the last chapters for the later more detailed presentation. Yes, she knew

something of the issues and of the wrath of the adversary.

Mrs. White recognized that "in *The Great Controversy* the last message of warning to the world is given more distinctly than in any of my other books" (*Colporteur Ministry*, p. 127). What is more, that this key volume in the Conflict of the Ages Series might make the most favorable impressions on the readers, she was divinely guided in the sequence in the presentation of its vital truths. Her son William C. White, secretary of the board of trustees of the Ellen G. White Estate observed:

It had been Mrs. White's plan to resume the story of the acts of the apostles where it was left at the end of Volume Three [of the Spirit of Prophecy series], but she was instructed in the night visions to adopt the plan now seen in *The Great Controversy*. It was revealed to her that she should present an outline of the controversy between Christ and Satan, as it developed in the first centuries of the Christian Era, and in the great Reformation of the sixteenth century, in such a way as to prepare the mind of the reader to understand clearly the controversy as it is going on in our day. We can now see that the divine instruction regarding the plan of the book has made it of untold value to the general public.—*Ellen G. White Messenger to the Remnant*, p. 56. (Italics supplied.)

As a general rule, the reading of the early chapters of *The Great Controversy* in the sequence in which she wrote them, conditions the heart of the reader for the cutting and testing truths of its later chapters. The reading of the full message of each chapter introduces vital decisive truths, not only in a forceful manner but in a

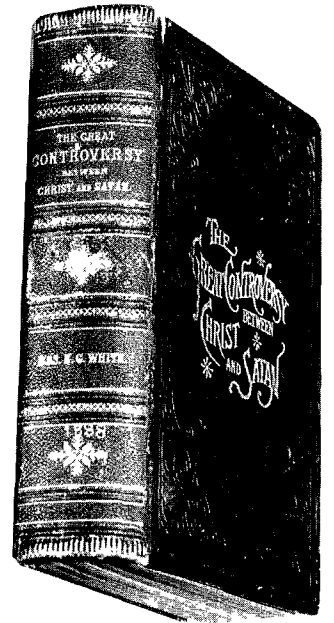
winning way. This point was one of great concern to Ellen White.

## Forces of Satanic Animosity

Not all who profess the truths held dear by Seventh-day Adventists discern clearly the forces of satanic animosity that await only to be unleashed should opportunity be given by inadvised movements of individuals or the injudicious use of the E. G. White writings. Till now, God has held these forces largely in restraint. *The Great Controversy* with its crucial message has been placed in the hands of hundreds of thousands of the high and the low of the world around the globe as consecrated church members or our literature evangelists have called to present the book and to talk and pray with the people as they have done. Scores of thousands of copies are thus being placed in the homes of the people in 1964. The fruit of such personal work is large, but as Mrs. White explained, it will not fully mature, for the most part, till those who read *The Great Controversy* "see the very events taking place that are foretold in it" (*Colporteur Ministry*, p. 128).

It is understandable that Mrs. White herself often used *The Great Controversy* in personal missionary work. In fact, she was one time instructed in vision to do so, and at the same time she was told just how to do it. Here is the story:

John Radley, was an Australian farmer in comfortable financial circumstances living at Pennant Hills, a



The 1883 edition of *The Great Controversy*.

suburb of Sydney. Radley was wavering in the matter of taking his stand for the Sabbath. His wife had become a Seventh-day Adventist, but he dreaded taking steps that would in a sense separate him from some of his friends. Ellen White was instructed in the visions of the night that she should personally place some of her books in Brother Radley's hands: "first, *Steps to Christ*, then *Patriarchs and Prophets*, then *The Great Controversy*." The first two would pave the way for *The Great Controversy*. Had *The Desire of Ages* then been published, undoubtedly it, too, would have been included in the list of introductory books, but it was not published until four years after this experience. The reading of these books led Brother Radley into the third angel's message and firmly established him in the love of the truth.

If the order in which the books containing testing truths was so important to Brother Radley, may it not be even more important in the experience of men and women who know little or nothing of the work or teachings of Seventh-day Adventists and then find themselves with an E. G. White book in their hands. There is evidence that the work of the church has been materially hindered in certain countries through an injudicious introduction of *The Great Controversy*.

#### The White Estate Board

This book, along with all her other writings, Mrs. White specifically placed in the hands of a board of trustees, men of long experience in the work of God. Her desire was to safeguard her books to the work of the church, and to safeguard the cause of God against an improper or injudicious handling of her writings. This board of trustees, now nine in number, are dedicated men, representing the interests of the cause of God at home and abroad. Before God and the church, and in harmony with Mrs. White's last will and testament, these trustees carry their solemn and weighty responsibility. Under the direction of this board, and in counsel with other leaders of the church, edition after edition of *The Great Controversy* has rolled from the presses of the denomination. As earlier mentioned, and advertised through North America, this large book is now available in a well-printed paperback edition at 75 cents. What a blessing this book may continue to be, used judiciously in personal missionary work, as it is presented by a Seventh-day Adventist, and received personally by the person to whom it is presented.

In other articles we dealt with proposals made in years gone by, that

*Education and Early Writings* be issued in special privately published editions. The proposal now made in 1964 by an unauthorized group is to print and distribute by the millions of copies in newspaper format, a condensation of the strongest chapters of *The Great Controversy* interspersed with material these laymen would select from other E. G. White books and articles. Such a production, bearing the name of Ellen G. White, would be understood to be a Seventh-day Adventist-sponsored publication. But it would be work not at all representative of Ellen G. White or the Seventh-day Adventist Church.

Thoughtful men in close touch with conditions and attitudes of man in America and abroad are naturally deeply troubled by the grave possibilities of such a program. They are concerned for the image of the church that may thus be created. They are concerned for the souls who, through a production of this kind, may be forever prejudiced against God's last message to man.

#### Last-Day Warnings

Any Seventh-day Adventist who might be considering giving his moral or financial support to such an enterprise, freighted as it is with such peril to souls and to the cause of God, may well ponder his motives and his loyalties. He may well study inspired counsels that have a bearing on such matters.

In vision on several occasions, Ellen White was carried down to the crucial closing days of earth's history. What she was shown led her to caution and warn the church. These warnings appear in the *Testimonies for the Church*, volume 6, pages 394-401; volume 9, pages 239-244; and in *Counsels to Writers and Editors*, pp. 58-73. We do well to be fully mindful of these cautions.

We need never fear the outcome of the careful introduction of truths, prayerfully and judiciously presented under the guidance of the Holy Spirit. But we may well be alarmed at ill-

### My Desire

By ELEANOR E. MARSTON

To walk along the path my Master trod,  
Knowing that He is walking by my side;  
To know no trials come except those God  
Permits along the way that He doth guide,  
Is my desire.

To walk within the circle of His love,  
So closely tuned to hear His lovely voice  
That following His guidance from above  
Is following the way of my own choice,  
Is my desire.

advised approaches made by individuals or groups working independently of church organization, which may be considered by strangers to be defamatory, cutting, or critical. Mrs. White counseled:

We should carefully examine our ways and our spirit, and see in what manner we are doing the work given us of God, which involves the destiny of souls. The very highest obligation is resting upon us. Satan is standing ready, burning with zeal to inspire the whole confederacy of satanic agencies, that he may cause them to unite with evil men, and bring upon the believers of truth speedy and severe suffering. Every unwise word that is uttered through our brethren will be treasured up by the prince of darkness.—*Testimonies*, vol. 9, pp. 241, 242.

#### Earlier she penned:

There will come a time when, because of our advocacy of Bible truth, we shall be treated as traitors; but let not this time be hastened by unadvised movements that stir up animosity and strife.—*Testimonies*, vol. 6, pp. 394.

What Ellen White wrote in these lines, of course, had to do with the presentation of truth by our ministers, evangelists, and editors. But her cautions might well apply to an injudicious use of pointed extracts of her writings removed from their proper setting and published to startle the public.

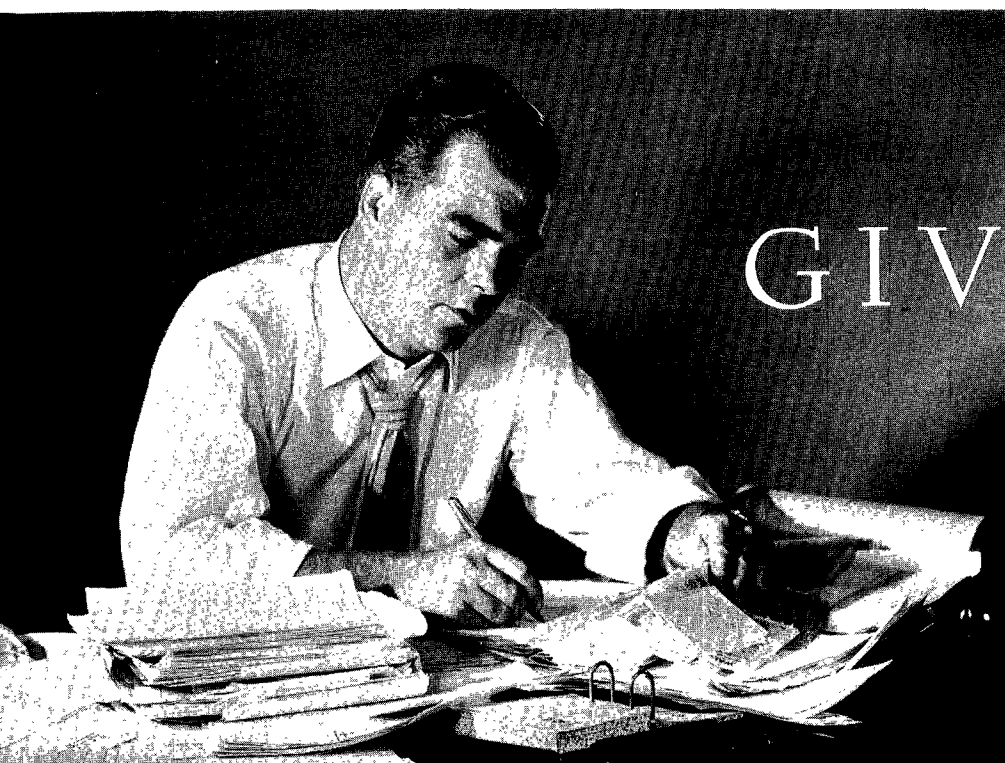
#### Danger of Unguarded Statements

We quote again a meaningful statement from the volume six article:

The time will come when unguarded expressions of a denunciatory character, that have been carelessly spoken or written by our brethren, will be used by our enemies to condemn us. These will not be used merely to condemn those who made the statements, but will be charged upon the whole body of Adventists. Our accusers will say that on such and such a day one of our responsible men said thus and so against the administration of the laws of this government. Many will be astonished to see how many things have been cherished and remembered that will give point to the arguments of our adversaries. . . . Let all beware lest by reckless expressions they bring on a time of trouble before the great crisis which is to try men's souls.—*Testimonies*, vol. 6, pp. 394, 395.

Let all keep it well in mind that "the church is God's fortress, His city of refuge, which He holds in a revolted world. Any betrayal of her sacred trust is treachery to Him who has bought her with the precious blood of His only begotten Son."—*Review and Herald*, Dec. 4, 1900.

We do not believe that the true-hearted, loyal Seventh-day Adventist will lend support to any independent publications, all of which are freighted with peril. Rather, he will be found with those who are pressing together and in earnest devotion uniting heartily in the discreet, tactful use of the precious literature of the church in personal missionary endeavors to help those about us prepare for what is soon to overtake the world.



A. DEVANEY

# GIVING —

## Its Relation to Revival and Christian Living

By J. O. Wilson

**T**HE wonderful promise of Matthew 6:33 is worthy of careful study, and likewise the condition on which it is based. What does it mean to seek first the kingdom of God and His righteousness?

In the first place it means, of course, to obey God—at any cost. It means that when we learn about the seventh day being the Sabbath, we will keep it even though by so doing we may seem to face starvation. It means that if man's requirements conflict with God's commandments, we will, as Peter said, "obey God rather than men" (Acts 5:29).

It means also a recognition that we ourselves and all we have belong to God. It means that we will dedicate our talents, our time, our income, our property to Him for the advancement and support of His work. It means that we will pay a faithful tithe, even though it does not seem that we can spare it. We give it in faith, believing that He will keep His promise that "all these things shall be added unto you"—food, clothing, shelter, and other necessities of life.

It means that we will support the great worldwide mission program. If we are seeking first the kingdom of God, we cannot neglect this. Our Sabbath school offerings and other mission offerings will be generous and regular. The local needs of the church will have our support too.

To provide Christian education for the children of the church is a most important part of seeking first the kingdom of God. This begins with the local church school, and goes on to include the conference academy, the union conference college, and other

institutions such as the seminary and the medical college. Christian education is expensive, but since it means the saving of our children and youth, we dare not say it is too expensive.

If we are seeking first the kingdom of God, we will be giving our support to all these activities of the church. Furthermore, we will be doing it in faith, for from a human point of view we cannot spare the large offerings necessary to provide for such a program. By faith we will undertake the impossible, that God's work in all the world may go forward to completion.

After all, would we have it any other way? How could we learn to trust God if we did not give more than we can really spare? He wants to show us the great things He can do for us, but unless we undertake what seems entirely beyond us, we give Him no opportunity to demonstrate what He can do for us. Let us never forget that one primary purpose of tithes and offerings is that we might learn to trust Him. This, it seems to me, points to the answer to the question as to how much we should give.

### How Much Should One Give?

All are to give the tithe, whether the income is little or much. This is explicitly stated in the Scriptures. The tenth—the first tenth—is holy. It is God's.

No such definite statement is made in regard to offerings. Nevertheless, we are not left in the dark. It is clearly taught in the Bible and in the Spirit of Prophecy writings that God required a second tithe of the children

of Israel—their freewill offerings. Those who were conscientious gave even more.

It is in this phase of God's financial plan that there is opportunity to show the extent of our love and gratitude to God. It is in offerings, especially, that there is opportunity to venture out in faith, to exercise it so it may grow. In the adventure of faith we give God an opportunity to show what great things He can do for us.

The members of one of our churches were planning to build a much-needed church building, and each was asked to determine the amount he would undertake to give over a period of three years. One brother, who was quite well off and could have given five or six thousand dollars without difficulty, said he would give a thousand. Another brother, who depended on his daily work for his living, said he would undertake, with the blessing of God, to give \$5,000. This brother had a small, stony piece of land that he had been unable to sell. After making his commitment, he sold that small piece of land for a large price, and doubled his contribution to the building fund. At the end of the three years the other brother confessed that his medical bills had amounted to \$6,000 during those three years.

### God Expects Equal Sacrifice

A man's faith and the needs of God's work may lead him to give not only a second tithe but a third, or even more.

It is the offering part of God's financial plan that provides opportunity for equality in giving, for equal sacrifice. This principle is laid down in 2 Corinthians 8:13, 14. At first it may seem that for two men with the same income to give the same tithe and the same offerings would be equality of giving. But this is not necessarily so. One of them may have no children; the other may have half a dozen. They will give the same tithe, of course, since their income is the same. But the man with no children might be giving as much as 50 or 60 per cent of his income before his sacrifice was equal to that of the man with the large family when he gives 20 per cent. Some have to struggle and sacrifice to reach the individual Sabbath school offering goal, while others who could and should give ten times that much give only the amount of the goal and consider that they are doing their part.

To be sure, no one can say what portion of the income other members of the church should give in offerings. But everyone can know for himself that he should give until he learns to trust wholly in God. If what he has left leaves him still trusting in his own resources, he should give more. It may take a major portion of his income before he can really appreciate that precious promise of Jesus—"All these things shall be added unto you"—and apply it to himself.

### Earthly Things May Quickly Lose Value

The things of this world may quickly lose their value. Millionaires in Europe at the time of World War I found themselves paupers. During the invasion of Burma in World War II our missionaries in Rangoon were offered all kinds of erstwhile valuable objects, such as furniture, radios, automobiles. People were fleeing for their lives, and mere *things* had suddenly become worthless. As they left by boat up the Irrawaddy River—because they had neglected to leave on the last ship across the Bay of Bengal to India—Indian merchants carried bags of silver with them. But when they left the river boats and took to the trail on foot across the mountains to India, silver became too heavy to carry. They poured bags of it into the river. On that march they carried only what was necessary.

In our journey to the heavenly land, let us not allow the things of this world to hinder our progress. "The work of God is to become more extensive, and if His people follow His counsel, there will not be much means in their possession to be consumed in the final conflagration."—*Testimonies*, vol. 1, p. 197.

This kind of giving will bring a new and precious experience into the lives of many who are now trusting in this world's goods. It will heal us of selfishness and covetousness. It will bring a great revival. It will multiply, manyfold, the means for a great forward advance in God's work around the world. We will be trusting wholly

in God, and can sing from the heart, " 'Tis so sweet to trust in Jesus."

May God help us to live up to the privilege and high honor He has conferred upon us, of being partners with Him in sacrifice, that His work may be finished in the earth and that we may find the security of trusting implicitly in Him.

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

The Moral Is . . .

**M**ANY of the stories in the old McGuffey readers used to end in this manner—"The moral is . . ." and then, in plain English, baldly stated, leaving absolutely no room for doubt or misunderstanding, the lesson of the story was delineated. There's been a great deal of discussion in recent years as to whether this format was good. Should not readers be able to discover the moral of the story without such obvious help? On the other hand, some readers seem never to see anything but the bare outline of the plot, and can certainly use some help.

Actually, I don't plan to discuss McGuffey readers. I merely want to tell you about an incident; I'm not quite sure what the "moral" of the story is. If I decide, by the time I'm through writing, I'll attach it at the end of the column. If not, you'll have to figure it out for yourself.

A couple of weeks ago at school, the usual year-end "mopping-up" operation began—lockers must be cleaned, outstanding petty cash debts paid (one forgets lunch money every now and then!), library books, long overdue, must be returned. Well, you know what's involved, I'm sure. It's rather easy to disregard overdue library notices, even when they become most emphatic. Only a few cents is involved at first. You *mean* to bring the book back; you're not a thief. But you have too much to carry today. Tomorrow will do. But tomorrow turns into today and then into yesterday, and where's the overdue library book? On your desk in your room. (Librarians are so *intense* about these things—what's the rush?)

Larry explained all this to me, eloquently and at some length, probably because he was in such a state of agitation, and because I was such a willing listener. (I became a stunned and disbelieving one, as the conversation progressed.)

"Why, the amount of the fine the librarian has assessed is practically the

price of the book! She can't do that to me. What I want to find out now is *exactly* how many days I've been absent this semester," he stated firmly.

Unable to follow his line of reasoning, I inquired, "What bearing does that have on your problem?"

"Why, how can I possibly be held accountable," he asked triumphantly, "for fines on days when I wasn't even in school? They simply have no right to charge me for those days."

His logic escaped me. I was moved to a feeble protest. "But you had the book in your possession—"

He wouldn't let me finish. "I couldn't possibly return it if I wasn't in school, now could I?"

After digesting this bit of reasoning for a moment, I came up with another idea. "I can see that if you were absent on the day the book was due, perhaps you wouldn't be held accountable for that day. This could depend on the attitude of the librarian and on school policy. But when you returned to school, let's say the following day, shouldn't you then be 100 per cent accountable?"

Larry was becoming pretty impatient. It dawned on me that my role was to have been exclusively that of a listener. I wasn't supposed to becloud the issue even further. But I couldn't resist one final question.

"How long did you have the book, Larry?"

He glanced at me reproachfully. I certainly shouldn't have asked. Reluctantly he replied, "Four months."

"And how long had you been expected to keep it?"

As he disappeared through the doorway, the answer floated back, "One week."

I still haven't thought of a moral for this story. I'm certain that there is one, however.

## The Post-Flood Era

(Continued from page 3)

dence of the abundant water that formerly flowed down the slopes in connection with the cessation of the Flood and for several centuries thereafter.

Much of the earth still is in the process of desiccation or drying, with its accompanying change of climate and diminishing supply of fresh water. Many countries are experiencing serious water shortages. Truly, the earth does "wax old like a garment" (Isa. 51:6; Heb. 1:10-12). On some deserts one can observe the effects of a dramatic change of climate that has occurred even within comparatively recent years. In vain one may search far and wide to find young seedlings of certain desert plants such as the giant cactus (*saguaro*), the Joshua tree of Southwestern North America, and many others. The present abundant and magnificent specimens obviously germinated at a time when more plentiful moisture was available. Several hundred years ago the cliff dwellers of southwestern Colorado disappeared, having abandoned their homes when progressive drouth made it impossible to grow sufficient crops for their sustenance. Many areas that formerly were forested are now semiarid plains that can support only occasional trees along their scantily fed river courses.

### Divine Mountain Building

Many philosophers have assumed that mountains were formed by shrinking and wrinkling of the earth's crust while it was cooling from a supposedly molten state. Others have placed great emphasis upon the theory of isostasy as an explanation of the manner in which mountains and valleys were formed. This theory presumes that the heavier weight of soil and rock in the lowlands has pushed up material to form highlands of lesser density or lighter composition.

But if, as such theorists assume, the earth were initially a uniformly mixed homogeneous mass, no difference of weight or density could possibly have been present in different portions of its surface to initiate such isostatic action. Left to itself, the earth never could have developed or even have begun to develop differences of elevation such as now are observable. Likewise, running water alone could not produce mountains, for by it rocks and soil are transported from locations of higher elevation to lower ones, not the reverse.

There was demanded something, a

divinely omnipotent Power, *external* to the earth, to cause the original hills and mountains to arise from the great deep and to produce the depressions of the sea as well. Again, by energy from the same all-powerful Source, those higher land forms were depressed during the first portion of the Deluge year, permitting the flood of waters to devastate the earth and destroy its wicked inhabitants. Then later during that same year, by the same creative energy, new mountains and plains were uplifted to make land available once more for the survivors of that catastrophe and for us who now inhabit the world.

That the new land forms were elevated *after* plant and animal remains had been deposited during the earlier stages of the Deluge is demonstrated by the present occurrence of fossils at mountaintop elevations. Folded and tilted fossil-bearing strata in many regions also attest this same conclusion. Such formations could not have been produced by burial of organic materials in their present locations and distorted positions.

Phenomena like these cannot possibly be ascribed to purely naturalistic or uniformitarian processes. Nor could they have resulted only from the mere release of water potentially above the atmosphere or under pressure within the earth. The 40-day rain contributed considerably to the final effects, but was not the major factor. The Deluge was a divinely decreed punitive event, a purposeful one, executed solely by supernatural creative effort. It was initiated by, and intimately associated with, stupendous deformations of earth's rocky structure, and it was accomplished solely at the will of and by the active energy of the Creator Himself as a judgment upon the ungodly and as a lesson to all evildoers in later times. (See 2 Peter 2:5; *Patriarchs and Prophets*, p. 101.)

### This Man Receiveth Sinners

By RACHEL WARE

This Man receiveth sinners—  
The thief upon the tree,  
King David on his throne,  
Each one from sin set free.

This Man receiveth sinners—  
His love doth draw each one,  
Both Mary Magdalene  
And proud, ungrateful Simon.

This Man receiveth sinners—  
O glorious hope for me  
When I renounce my sins  
And straightway to Him flee!

Concomitant with the uplift of the land the the erosive action by wind and water is still another factor with which it is important to reckon, both now and hereafter. Expenditure of energy against friction or any other resistance produces heat, in harmony with the divinely established law of nature that is called the conservation of energy and matter. Hence, tremendous heating effects must have accompanied the vast changes of elevation and other movements of immense land masses past one another during both the destructive and reconstructive stages of the Deluge, and probably during centuries thereafter. This doubtless was a direct source of some of the heat accumulated in many parts of the earth, which has melted rocks beneath the surface.

### Tremendous Heat Generated

Coupled with this also is the heat produced through carbonization and decay of plant and animal material buried during the Flood (*Patriarchs and Prophets*, p. 108). Transformations of energy in such fashion are examples of the rigorous laws by which the Creator has ordered His universe. In a discussion of certain mineral features of the earth, Job called attention to the heat within it in the words: "As for the earth, out of it comes bread; but underneath it is turned up as by fire" (Job 28:5, R.S.V.).

The psalmist connects the energy of the Creator with this heat in the earth as follows: "Who looketh on the earth, and it trembleth; He toucheth the mountains, and they smoke" (Ps. 104:32, A.R.V.).

Molten rock magmas have poured forth in lava flows, or have erupted in volcanic explosions many times in the world's history. Deposits of lava and ash have covered wide areas, such as the Deccan Plateau of India, much of Central Africa, the entire Pacific highlands of both Americas, and many islands of the Pacific Ocean. There still are a number of active volcanoes, one of the most recent to erupt having caused the destruction of a large part of the island of Bali. In former times many of them have been responsible for the destruction of cities and for marked changes in the contour of the land.

These widespread manifestations of the activity of heat energy in the earth correlate definitely with the universal character of the Deluge, and of the catastrophic changes that were miraculously produced and directly associated with it. The earth still is stocked with tremendous supplies of heat, and of potential heat-producing fuels, including radioactive ores that represent atomic energy.



Every line of evidence presented through divine revelation and in the structural features of the earth itself agrees that everything has *not* continued in unvarying fashion "exactly as it has always been since the world began." (2 Peter 3:4, N.E.B.)\* Nothing except a worldwide catastrophe by water, associated with equally worldwide and miraculously produced changes in the contour of the land is adequate to explain many things, among them the following: multilayered sedimentary fossil deposits, frequently occurring on high mountains as well as in low valleys and even far below the present sea level; conformable tilted and folded strata of rock; erosion results enormously more extensive than any present-day flow of water is able to accomplish; and great stores of localized heat in the earth.

### The Fallacy of Uniformitarianism

Collectively, these and countless other observations demonstrate the fallacy of geological uniformitarianism, which has been promoted so zealously by professedly scientific philosophers. Nevertheless, all of these phenomena are in perfect accord with the inspired record of the Deluge and its aftermath.

The modern upsurge of evolutionistic doctrines by "scoffers, walking after their own lusts," is but one more of the fast-fulfilling signs that attest the certainty of the prophecies that the end of present world conditions and the return of our Lord Jesus Christ are imminent.

Many people have been deluded by the false claim that "science" teaches certain theories, mostly materialistic and atheistic ideas. But science is simply a dependable fund of knowledge and information concerning the world around us. *Scientists*—not the sciences—interpret that information in accordance with their beliefs and prejudices, whether they be oriented for or against the clear revelation of the Creator in His Word. We must not be deceived by the pronouncements and "contradictions of so-called 'knowledge'" (1 Tim. 6:20, N.E.B.)\* voiced by worldly-minded philosophers who "willingly are ignorant" of Creation and the Deluge. The very earth itself teaches the wisdom, the power, the justice, and the love of God who made all things and who orders them according to His will.

The lessons of the Flood must not be forgotten in these decisive days. Intense heat in the bowels of the earth, which at times issues forth dis-

## The Healing Word

A brother who had become a great influence for good in his community was heard to say that he had in his younger years been haunted by great fears. But he rose above them by repeating again and again the reassuring promise "Fear thou not; for I am with thee" (Isa. 41:10). Instead of fighting the fears, he crowded them out by laying hold of God's great promise, given through Isaiah, and using it as a lever to reach higher ground.

Merely fighting a fear is a negative method. We need to lay hold of a mighty truth and put it to work. Storing the mind with uplifting poetry and great thoughts from the Bible is a bulwark of defense against fear. There is healing and lifting power in the words of God, in His wonderful promises, and in His messages given to us through His special messenger to the remnant church. There are healing words from heaven in *The Ministry of Healing*. Remember today: "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper" (2 Chron. 20:20).

ERNEST LLOYD

astrously, is a pertinent reminder that a second and final doom is decreed upon an unrepentant, godless world. As definitely as the Creator and Lord of all the earth warned the antediluvians in advance, so now again He is warning the present generation of impending terminal destruction of the earth. In like manner as water was the medium "through which the world that then existed was deluged with water and perished," so now, by the same unfailing Word, "the heavens and earth that now exist have been stored up for fire, being kept until the day of judgment and destruction of ungodly men" (2 Peter 3:6, 7, R.S.V.; *Patriarchs and Prophets*, pp. 109, 110).

In that unquenchable fire the very "elements shall melt with fervent heat" and "the earth also and the works that are therein shall be burned up." (Matt. 3:12; Luke 3:17; 2 Peter 3:10). Nothing will escape the conflagration that shall consume the present world and its iniquitous inhabitants. As with the Flood, this destruction will be a divinely executed "strange act" of the Judge of all the earth. It will not be accomplished by atomic bombs or by any other of man's puny efforts or devices.

Nevertheless, as with the antediluvians, the Lord "is forbearing toward you, not wishing that any should perish, but that all should reach repentance" (2 Peter 3:9, R.S.V.). The apostle Peter continues his plea in the words: "Since all these things are thus to be dissolved, what sort of persons ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God. . . . Therefore, beloved, since you wait for these, be zealous to be found by Him without spot or blemish, and at peace" (2 Peter 3:9-14, R.S.V.).

We each must personally make the necessary preparation of heart and mind if we are to be ready to escape

the final destruction even as Noah "built an ark to save his household" and thereby survived the devastation of the Flood. Faith in the salvation provided by Jesus Christ is the only ark into which we may enter for refuge to protect us from being engulfed in the lake of fire prepared for the devil and for all of his followers.

The Scriptures assure us that from the ashes and smoke of the impending holocaust there will be created a totally new earth and atmospheric heaven, a perfect and eternal "new earth, wherein dwelleth righteousness" (2 Peter 3:13; Isa. 65:17; 66:22; Rev. 21:1, 7.). No more will there be debris and desolation such as greeted Noah's family as they emerged from the ark. Once more the earth will be beautiful as at the close of Creation week.

"There the student of science may read the records of creation and discern no reminders of the law of evil. . . . In all created things he may trace one handwriting—in the vast universe behold 'God's name writ large,' and not in earth or sea or sky one sign of ill remaining."—*Education*, p. 303; cf. *The Great Controversy*, pp. 677, 678. Into that gloriously refurbished new earth will be admitted only those obedient ones who have the faith of Jesus, and whose names have been recorded permanently in the Lamb's book of life.

May we all have learned the lessons that God would teach us in this present world, and be ready to share the everlasting joy of being with our Lord in the place that He is preparing for us. Then the glorious rainbow that surrounds the throne of the universe will be an eternal token to the redeemed that sin and "affliction shall not rise up the second time."

"He which testifieth these things saith, Surely I come quickly. . . . Even so, come, Lord Jesus" (Rev. 22:20, 21).

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



# HOW GOD



By Mrs. G. Thomas



## ANSWERED a Mother's Prayer

[This article was written by a non-Adventist mother. To avoid embarrassing anyone, she has changed all proper names. If non-Adventist parents feel as this mother does, how much more should we appreciate our schools.—EDITORS.]

AS I STEPPED from my car into the parking lot of the Pleasanton Junior High School I noted with pleasure the modern design and pleasing colors of the buildings. I walked to the front plaza, where I sat down on a bench to await the arrival of my daughter, Linda, and her sixth-grade classmates and their mothers. Soon the cars began to arrive, and mothers and daughters entered the lovely foyer to meet the principal of the school.

After addressing us briefly, the principal divided us into two groups, for a tour of the school led by upper class members. We were shown classrooms, laboratories, sewing and cooking rooms, and finally the pride and joy of the school, a mammoth gymnasium. Just then a bell rang, and young people poured from their classrooms. Our guides abandoned us, and the tour was concluded.

A loud- (very loud) speaker began to broadcast music for the noon dance. I observed the young people with a feeling of dismay. Could we expect that in a year or so this group of sweet sixth-grade girls would be wearing heavy make-up, and some of them wearing immodest clothing, or walking around the grounds with boys holding them tightly around the waist? Neither Linda nor I talked as I drove her home for lunch, but one word resounded in my mind—Sodom.

School was soon out for the year, and Linda and her younger brothers and sisters were enjoying a happy vacation. All summer long I had little escape from the burden on my heart

—how could I send my daughter into the atmosphere of the junior high school I had observed in our brief visit?

One day before school resumed I was moved to pray, and I told the children that I did not want to be disturbed. I went upstairs where I could be alone. As I prayed, a thought persistently came to my mind: "Inquire about the Adventist school." I kept dismissing the thought, as I thought they did not have classes beyond the sixth grade, and I did not believe they would accept a non-Adventist student. But the thought continued so persistently that I finally got up from my knees and went downstairs to telephone the school—although I did not think anyone would be there during the summer months.

Mrs. Lathrop, the secretary, answered the telephone. Yes, the Adventist academy had classes through the tenth grade. The school would be happy to accept a non-Adventist student, subject to certain requirements. And today was registration day! I suggested to Linda that we visit the school, and soon we were on our way.

My first impression was a happy one. I noted that the girls were all modestly dressed and that none were wearing make-up. We were directed to the seventh-grade room, where we met Miss King. She explained the policies of the school to us and told us about the seventh-grade class schedule and the various electives. As she talked I thought, What a joy it would be to commit my daughter into her hands for the coming year!

Next, Linda and I were ushered into the office of the principal, Mr. Blake, who further explained the policies of the school. When he finished, Linda and I went into the hallway to talk. I told her that the decision about attending the school would be hers. I knew that if it were God's will for her to attend this school, He would make her willing, even though it would mean being separated from her classmates of the past six years.

"Oh, Mother," she said, "I know I would be happy here." So we went back into Miss King's room and registered.

Even Linda did not know what a step of faith this was, for though we were adequately clothed and fed, there was little money for tuition or extras. But I knew God would provide. Within a few days I was offered a part-time nursing job in a Christian nursing home, and happily I went to work to pay Linda's tuition.

When Linda came home from school the first day she was jubilant. "Oh, Mother, everyone is so nice; they treat me as though they had always known me." This was the beginning of a happy school year for Linda. She soon had her special friends—Betty, to tell her secrets to, and Sharon, who stops by with a copy of *Guide* every Sabbath.

As her mother I can truthfully say that during the past school year Linda grew "in grace, and in the knowledge of our Lord and Saviour Jesus Christ," and though I am no longer working, the Lord has provided means whereby Linda may attend again this year.

## Going Home

By Mabel Earp Cason

THE city's pavements were hot under a blistering sun. Kimmie went into the apartment house and climbed the stairs to their apartment. She threw herself down on the stool beside grandmother's chair.

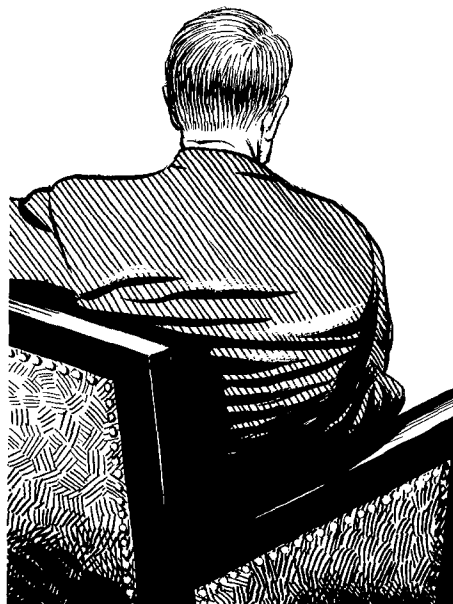
"Oh, I'll be glad when tomorrow comes and we can start on our visit to your old home, Grandma," she said.

"I will too, honey," grandmother said. "It's been 50 years since I saw my home last. When I think of it as it was when I was a child, it seems like what Eden must have been like when God first put man here on the earth."

On a day like this when the city was so noisy, so hot and so ugly, Kimmie longed for the cool green grass and trees that grew tall against the summer sun, and for water that sang among the rocks of grandmother's old home.

"The house was set upon a hill," said grandma, "all white and with wide shady porches where we used to play on warm summer days. It seems there were always birds singing in the big trees in the yard and along the creek below the house. We children rode our ponies like Indians across the meadows and through the cool woods. In the spring there were babies all over the place—calves, young colts,

"You've known it all this time and wouldn't tell us!" Kimmie said. "I only wish we could live here."



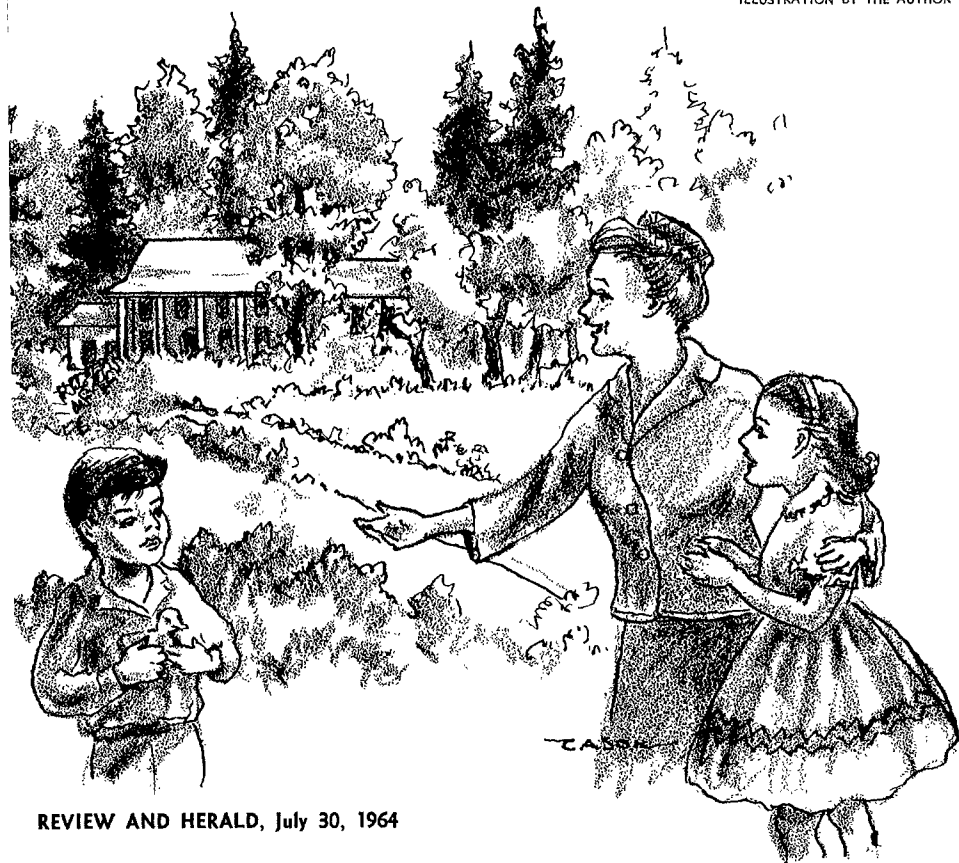
[One of the problems we faced as we left for Africa in 1951 was that of leaving our parents. It did not seem that my father would still be alive when we returned on furlough, but he was spared

chicks, and ducks. It was a lovely world in which my brother John and I grew up." She sighed.

"Then what happened?" Kimmie asked, as though she had not heard the story a hundred times.

"My mother died, and then my father had to sell the timber off the place. That ruined our lovely woods, for the woodcutters came and cut down all the largest trees. Then because the trees were gone the springs began to dry up and the water

ILLUSTRATION BY THE AUTHOR



## Ashes

By ESTHER PURSLEY

He sat alone in the big old chair  
By the dying embers of the fire,  
The tense, worn hands gripping the arms  
As if afraid to release his grasp.

His face leathery from sun and wind,  
Those shining wisps of silvered hair,  
The once-blue eyes so blurred with tears,  
He dared not voice the sad farewells.

"We'll see you in the spring, Dad."  
A quick embrace, a last fond kiss,  
The tender pressure of the hands;  
And the grown-up child had gone alone

Into the darkness of the night,  
Perhaps never to come again.  
He gazed into the burned-out ashes,  
Knowing his spring might not return.

until that time. Upon our return I spent a month with my parents, and then joined my husband at Andrews University. This poem was written at the time of my father's recent funeral.—AUTHOR.]

in the creek grew less and less. After father died there was a forest fire that burned up more of the woods and part of the house. But Brother John has lived there for 50 years and they say he fixed the old place up. Now he has gone, and he left the place to your father."

Kimmie's father had gone to see the old place a few weeks before, but he hadn't said much about it. But ever since then there had been a mysterious look in his eyes and a tiny smile around his mouth when they had asked him about it.

Later, as they drew near the big white house on the hill, it seemed just as grandmother had described it.

Grandmother said, "Oh, it's just the same. How did the trees get here, and the creek full of water again, and the birds?"

"Fifty years is a long time," father reminded her, "and Uncle John gave his whole life to making it over as it was when you and he were children. The trees have grown, and the springs flow again."

"You've known it all this time and wouldn't tell us!" Kimmie said. "I only wish we could live here!"

"Me too," little brother Bobby echoed.

"Shall I tell them now?" father asked mother. She nodded.

"You see, darlings," father said to all of them, "my company has transferred me to their office at Titus. That's only 12 miles from here and I can drive back and forth to work. Now we can go home and pack our things and move here right away."

Kimmie danced about, waving her arms with joy. She threw her arms about grandmother, who said, "It's like the new earth. The beauty of our lovely home, like Eden, was destroyed and now it's all made new again, just as God promised to make our earth all over new. How lovely!" And Bobby could not understand why grandmother and mother and Kimmie were crying when they were so happy.



## A Prayer for Youth

Father of all, in whom we live and move and have our being, we present before Thee this day the youth of the Advent Movement. The future of Thy cause on earth belongs to them, and this is their day of preparation. May Thy blessing attend those who are toiling through the heat of the summer in order to continue their education. And when the doors of academy and college open again a few weeks from now, may they all find entrance to these halls of opportunity, where Christ is honored as the author of true wisdom and knowledge. Amen.

## In Death a Testimony

When Prime Minister Jawaharlal Nehru of India died recently, widespread publicity was given to the fact that he was cremated, not buried. Pictures of his funeral pyre were printed in color in a number of magazines. The preparation of the wood, the lighting of the fire, the collection of the ashes—all were shown in grisly detail. Attention was called to a statement by Mr. Nehru in which he asked that his body be cremated and that his ashes be scattered over his beloved India, some in the river and some over the land. He asked, further, that no religious services be held.

Soon after the prime minister's cremation, when the attention of the world had been focused on the event, the Roman Catholic Church announced that canonical penalties would no longer be imposed in connection with cremation. Some Catholics apparently felt that the church, by this act, was taking a backward step, but others saw it as another effort at *aggiornamento*, updating church practices to conform with current attitudes and cultural patterns.

### Is Cremation Scriptural?

From time to time Seventh-day Adventists inquire whether cremation is scriptural. They wonder whether God approves of this practice. For those who are interested in this matter, we offer a few general comments.

The Bible nowhere contains an injunction against cremation, probably because no divine principle is violated by the practice. Whether the process of disintegration is swift, as accomplished by fire, or gradual, as is inevitable in burial, the final result is the same. To guilty Adam, God said, "In the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19).

In Old Testament times the practice of God's people was to bury their dead. Abraham, Isaac, Jacob, Joseph, Moses, Miriam, Sarah, Rebekah, David—all were buried. In general, people were burned only when their lives were out of harmony with the divine will. Cremation was probably symbolic of final destruction in the lake of fire. Thus when Achan's disobedience brought defeat to God's people at Ai, "all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones" (Joshua 7:25).

In the New Testament, Jesus was buried in Joseph's new tomb, and the early Christians, following ancient Jewish custom and the example of Jesus, buried rather than cremated their dead. When pagans, who practiced

cremation, were converted, they adopted the Christian custom of burial to show that they had broken with the customs of their unconverted life. Burial was practiced almost universally from that time forward, except under special conditions, such as when plague or war necessitated rapid disposal of bodies.

In the nineteenth century, however, certain materialistic groups advocated cremation. Their purpose was clear: they wanted to lodge a symbolic protest against the Christian doctrine of the resurrection. If church members, under these circumstances, had expressed a preference for cremation, they might well have been misunderstood. Thus, while it would have been lawful to be cremated instead of buried, it might not have been expedient. One's choices and actions must always be thought through in the light of how they may be interpreted.

Death always has been somewhat of a mystery, a fear-filled mystery. It has also been an enemy, the last enemy that shall be destroyed. In His love for His followers Jesus sought to remove both the mystery and fear by referring to death as a sleep. Thus the Christian who dies is represented merely as a weary person who, exhausted by the struggles and trials of life, lies down to sleep, to be awakened to immortality at the coming of Jesus.

Cremation is doubtless no less acceptable than burial from the standpoint of principle, but the almost universal preference of Christians has been for burial. Symbolically, it has more to offer. Somehow it says that death is only a sleep; that the resurrection is not far away; that the tired pilgrim soon will be awakened by the voice of the archangel. Thus the Christian who falls asleep in Jesus seems to say even now, "O death, where is thy sting? O grave, where is thy victory?" His death joins his life in bearing witness to the bright hope of sharing eternity with his Redeemer.

K. H. W.

## From the Editor's Mailbag

A brother writes: "I have just read in an Adventist book that faith alone is all that is necessary to our salvation. If this is so, then I don't have to do any work, such as keeping the Ten Commandments, and the popular churches are right—just believe and thou shalt be saved."

### Our Reply

Your difficulty arises out of a misunderstanding that has troubled many people, namely, a failure to understand rightly the meaning of the word *saved*. That word is used in two different senses in the Bible. We read in the Holy Scriptures: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). Now the word *saved* as here used doesn't allow for any works whatever; that's plain. But then, again, we read in the Scriptures: "He that shall endure unto the end, the same shall be saved" (Matt. 24:13; Mark 13:13). But there is no contradiction here, for the word *saved* is used here with a little different meaning. That is true of many, many words. The context has to determine the meaning

of a word. For illustration, the word *day* is used in the Bible sometimes to describe the light part of the day; sometimes it is used to describe the 24-hour period; and sometimes it is used to describe an indefinite period. For example: "Now is the day of salvation" (2 Cor. 6:2).

Let us examine the two uses of the word *saved* that I presented from Scripture (Eph. 2:8, 9; Matt. 24:13). The first usage has to do with an act of God that lifts us suddenly out of darkness into the kingdom of God's dear Son. We were strangers and aliens, but now, by an act of God, we become children of God. One moment we stand guilty before God; the next moment, as a result of the grace of God and our appropriating it by faith, we stand justified before Him. Now, this mysterious act and transition is described in the Scriptures as an act whereby we are saved.

Under the second usage of the word, the Scriptures are speaking of that final salvation out of this evil world to heaven above, for it is not until then that the work of salvation in our lives is completed, when there is no longer any opportunity of falling away from the faith. Peter speaks of our being "kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:5). Because it is always possible for us to fall away from the faith, it is always possible for us to lose that great gift of God that was given to us at the moment when by faith we were changed from condemned men to justified men. Hence it is very proper to speak of salvation in the sense of the ultimate deliverance from the world, with its temptations and the vices of the flesh.

And because we have been justified by the mercy and the gift of God, and been made His children, we as true children will wish to be obedient to Him; and here comes the admonition: "If ye love me, keep my commandments" (John 14:15). We are not saved to sin; we are saved to be obedient children of God.

It is in this latter sense that we speak, as Adventists, when we present the commandments of God, and appeal to all those who desire to dwell with Him ultimately, to be obedient to His commandments.

F. D. N.

## "That Ye May Be Clean"

From time to time questions arise concerning the import of Leviticus 16:30 in relation to the investigative judgment now going forward in heaven. The passage reads: "For on that day [the ancient Day of Atonement] shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Some have construed the italicized words to mean that God expects His people on earth today to attain to absolute perfection in the flesh—that is, to become as free from sin and as perfect as Christ was during His life on earth—prior to the close of probation. Is this the intent of Leviticus 16:30 as applied to the great antitypical day of atonement? What is the nature of the cleansing here referred to?

In ancient Israel, according to Leviticus 4:26, 31, 35; et cetera, a repentant sinner was "forgiven" when he presented his sacrifice and confessed his sins and the priest made atonement for him, and the sanctuary, figuratively, assumed responsibility for them. The ritual, figurative transfer of responsibility from the repentant sinner to the sanctuary typified the actual, simultaneous transfer of moral responsibility from the sinner to Christ, made possible by faith in His infinite sacrifice upon the cross. See Hebrews 9:9-12, 24-28; *Patriarchs and Prophets*, page 354. Having complied with the prescribed requirements, the sinner was released, completely and perma-

nently, from moral responsibility for confessed sins.

But in addition to their relationship and responsibility to God as individuals, repentant sinners were also God's chosen people, collectively, and as such had a corporate relationship and responsibility to Him. Day by day throughout the year they had discharged their responsibility to God as individuals, and the sanctuary had accepted responsibility for all of their confessed sins. Then on the annual Day of Atonement the sanctuary was "cleansed" from these sins which had, so to speak, accumulated there during the past year. The special service of that day was not concerned with the individual's moral responsibility for his sins, from which he had *already* been released, but exclusively with the corporate responsibility of the sanctuary for sins that had already been confessed, forgiven, and transferred to it, and with Israel's corporate relationship to God. It provided a ritual, corporate removal of sins from the sanctuary and the camp, but there was no transfer of moral responsibility. The service did not release men from sin, nor did it in any degree alter their moral standing before God.

The "cleansing" of the people and the sanctuary on the Day of Atonement was thus a corporate, ritual cleansing, not an individual, moral cleansing. No part of the Day of Atonement ritual was performed on behalf of individual sinners as such. By "afflicting" their souls on this day (Lev. 23:27-29) the people, as individuals, confirmed their previous assignment of responsibility for confessed sins to the sanctuary, participated vicariously in the corporate ritual act of the cleansing of the sanctuary and the camp from further concern with sins confessed and forgiven during the preceding year, and affirmed their sincere desire to continue to share in God's grace toward His chosen people during the coming year.

### The Difference Between "Cleansed" and "Forgiven"

The expressions "to cleanse" and "may be clean" in Leviticus 16:30 are from the Hebrew word *taher*, which always (without exception) denotes ritual or ceremonial cleansing. *Taher* does not mean, nor is it ever used of, moral cleansing from sin. It does not occur even once in Leviticus 1 to 9, where Moses enumerates the various types of offerings a sinner was to present, under different circumstances, when he confessed his sin and obtained forgiveness. Quite to the contrary, it is said in each case: "The priest shall make an atonement for him, and it [his sin] shall be forgiven him" (Lev. 4:31; etc.) But it is *never* said, ". . . and he shall be clean." On the other hand, *taher* occurs many times in chapters 12 to 22, which deal in particular with ritual, or ceremonial purification from such things as leprosy, contact with a corpse, and bodily issues, but not with forgiveness, or release from moral guilt. The distinction between being "forgiven," or released from moral responsibility, and being "cleansed" from ritual defilement by compliance with the specified ritual requirements, is clear and decisive.

To apply Leviticus 16:30 to moral cleansing—that is, to forgiveness or the release from moral guilt—is to read into the passage an idea never expressed by the Hebrew word and never intended by the Holy Spirit, and further, to demonstrate a misunderstanding of the nature and purpose of the Day of Atonement service as set forth in the Bible and explained in the Spirit of Prophecy. The corporate cleansing of the people on that solemn occasion had nothing whatever to do with the removal of sin from the life of the individual; that had *already* taken place, prior to the special services conducted on that day.

It is evident, therefore, that an attempt to apply Leviticus 16:30 to a moral cleansing of God's people during the great antitypical day of atonement now in progress in the heavenly sanctuary, or to read into it the idea of moral perfection in the flesh, is to wrest Scripture. R. F. C.

# Reports From Far and Near

## CRASH

## Training Programs in Africa

WITH our senior college at Solusi in Southern Rhodesia now beginning to turn out a few graduates each year, we have many needs for trained workers in Trans-Africa. We cannot wait until the tiny trickle of graduates reaches adequate proportions to meet our needs. We have had to bridge the gap between supply and demand by introducing several "crash" courses calculated to prepare trained leaders in certain fields in the shortest possible time.

The latest such course opened recently at our Matandani Industrial Training School in the beautiful hills of south Nyasaland. This two-year course is designed to develop maintenance men for our institutions in the division.

For years we have felt the need for qualified men who could relieve our mis-

By Robert H. Pierson, *President*  
*Trans-Africa Division*

sionary doctors, school principals, and business managers of the routine upkeep of the stations they direct. We have needed men to keep light plants, tractors, and trucks in working order, men who can wire and keep in repair electrical systems on the stations, and men who can build, remodel, and repair our buildings. For a doctor to leave his consulting room or his surgery to oversee such tasks, or for a school principal to leave his classroom or office to give counsel or personal attention to such items, is not a wise or practical use of his time.

To meet this need we have brought seventeen men from all parts of Trans-Africa to spend two years under the capable instruction and supervision of O. I. Fields, principal of the Matandani Industrial Training School. These men have backgrounds that will prepare them to absorb the instruction rapidly, and they will be taught building, electrical wiring, motor mechanics, plumbing, and other practical aspects of maintaining our mission properties in the unions from which they come. To have trained African artisans to care for this work will be a great blessing indeed.

At Heri Hospital in western Tanganyika we have joined hands with the Division of Public Health and Tropical Medicine of Loma Linda University in a public health course. Brother Karl Fischer was the first to come to Tanganyika under this project. He built classrooms, laboratories, and living quarters. Then at various times came Drs. L. H. Loneragan, Jack Zwemer, P. W. Dysinger, and N. K. McElmurray, all of whom gave valuable instruction in health education within the economic capabilities of the indigenous people. From time to time other Loma Linda personnel have paid periodic visits and given counsel and support to the project. Pastors, teachers, and hospital workers have spent a year at Heri receiving this practical and theoretical instruction and training. Excellent results have accrued from these courses, and the workers on returning to their fields have given valuable assistance at the institutions and in the villages where they are working.

At the beginning of this year the Public Health and Tropical Medicine Field Station at Heri was handed over to the Tanganyika Union by Loma Linda University, and it is now known as the Heri School of Medical Evangelism. Charles Stafford, a public health worker from Loma Linda, is its first director, and again this year a class of workers is taking the course. This "crash" health program is doing much to spread the principles of our health message among the towns and villages of Central and East Africa.

Our evangelistic workers have not been forgotten. E. E. Cleveland of the General Conference Ministerial Association responded to our call to hold an evangelistic effort in Dar es Salaam, the capital of Tanganyika. We had no church

### Norway Youth Baptism

Twenty-eight young people were baptized at Tyrifjord Hoyere Skole, our junior college in Norway, at the close of the school year. Each year the college, which was built after the last war, has seen a considerable group of young people take their stand for the message. Two hundred thirty students crowd the school far above its normal capacity, but a new dormitory under construction will greatly ease the situation. Seated is Finn H. Opsahl, who instructed the baptismal class. J. Reichelt is the principal.

ALF LOHNE, *President*  
*West Nordic Union*



organization in that beautiful seaside city on Africa's east coast. We brought in some 30 workers from four different unions to associate with Elder Cleveland in these meetings and to benefit from the classes in evangelistic methods he conducted daily.

This has been a profitable venture indeed. A new church of around 150 members has been raised up. A beautiful church building and two fine workers' quarters have been built, and the work has been firmly established in this capital city. Furthermore, the workers from other areas have returned to their fields of labor and are doing outstanding work on their own in bringing large numbers into the church.

For our European ministerial workers a Seminary Extension Course was conducted by Andrews University at Helderberg College in South Africa. We do not consider this a "crash" leadership course, but it fits in well with our general planning in providing helpful courses of all types for all communities of our Trans-Africa Division workers.

On the slopes of beautiful Helderberg Mountain at Somerset West in Cape Province, where our senior college is situated, 55 workers from all parts of the division gathered. They are keen-minded men, eager to learn, and for five hours a day for six weeks they had classes under the tutelage of Daniel Walther from Andrews University, R. A. Anderson from the General Conference Ministerial Association, and E. W. Marter, head of the theological department of Helderberg College. Further hours were spent in the library and in earnest study.

Our major effort to train leaders quickly has been channeled into the Solusi Leadership Course. We conceived the plan of bringing in prospective leaders on the union level for from one to two months and training them in various branches of leadership. A one-year experiment in this first attempt with some 200 leading African workers proved successful, but it also pointed up the need for a longer course with fewer men.

For the past four years the unions in Southern Rhodesia have sent from 22 to 28 of their outstanding men in different fields to Solusi College. Here special attention also has been directed to specialized training for secretary-treasurers. Members of the Solusi College faculty instruct regular classes in Bible, Spirit of Prophecy, and one or two other basic courses that continue for the full school year. In addition to this instruction, division and union leaders visit Solusi and give two to four special lectures a day for from two weeks to a month. These lectures cover such subjects as principles of administration, denominational finance, special Bible doctrines, church organization and denominational policy, the minister and his library, building plans and estimates.

The Solusi Leadership Course has been helpful and successful from several different standpoints. First, it is fulfilling its basic purpose of training leaders. The Leadership Course men also are a fine influence at our college. They come from all parts of our division and associate with the younger, less mature students

on the campus. Their counsel and influence are greatly appreciated.

It also is stimulating to these men themselves to associate with their fellow workers from different countries. They exchange ideas, brighten their vision, and return to their fields of labor with a broader concept of the work of God in Africa.

With these various "crash" courses we have sought to bridge the gap in our leadership needs between the present output of college graduates and the large numbers we hope will be pouring out of Solusi College and our three junior colleges in the years ahead. The courses all have proved to be a great blessing to the work in Trans-Africa.

## Church-owned Harris Pine Mills Prosper

By R. R. Figuhr, *President  
General Conference*

As this is being written the operating board of the Harris Pine Mills organization has just completed its annual meeting. The reports rendered indicate the continued successful operation of this large church-owned company. Thirteen years ago Brother and Sister Harris turned their business over to the denomination. Under the management of the church, it not only has continued to operate successfully but also extended its activities.

Some will recall that when Harris Pine Mills was turned over to the church, it was accepted with some uncertainty as to its future status. The church had never owned a sawmill before, let alone operated one so large. Some feared that the gains of the past would speedily turn into losses. But today there is no doubt or uncertainty. Harris Pine Mills is successful beyond the hopes of the most optimistic.

This organization now has a definite place in our denominational program. Not only does it turn sizable sums of money into the church each year, but it also extends operations to campuses of ten of our educational institutions, with two more school campuses nearby, thereby furnishing remunerative employment to some 350 students. Many of these students earn as much as half, and others more than half, of their school expenses. This is a risk-free and profitable industry for these schools.

Some may ask, "Why not extend this activity to all our educational institutions?" This is manifestly impossible. The entire business must not be jeopardized by overexpansion. Each of the twelve sites now in use has been carefully selected for its advantageous location. The schools erect the needed buildings, while Harris Pine Mills moves in the machinery and operates the plant to which unassembled milled furniture is shipped. This the students assemble. Student labor is generally not so profitable or productive as full-time adult labor. But in order that the industry may be integrated into our denominational educational system, the company is willing to use student labor.

## Faith for Today— Oldest Religious Telecast

The oldest church-sponsored TV program in America—Faith for Today—began its 15th year of continuous telecasting with an open house May 24. The quartet—(left to right) Don Siebenlist, Stan Schleenbaker, Larry Fillingham, and Jim Ripley—presented a musical program each hour during the afternoon. Nearly 200 guests visited with Pastor and Mrs. W. A. Fagal and toured the new headquarters in Carle Place, Long Island, New York.

After having various departments of the organization inadequately housed and separated in seven locations, the complete office staff is now established in a recently purchased building containing 34,000 square feet of space. Another building on the property is being remodeled for the recording studios.

Since May, 1950, more than 9,000 baptisms have been reported as a result of the influence of Faith for Today.

PAT KNAUSS, *PR Director*



The total number employed in the Harris Pine Mills Company fluctuates between 1,200 and 1,300, nearly half of whom are students. All applicants for work are carefully screened. There is no shortage of applicants. More apply than can be accepted.

The workers are engaged in a variety of tasks. A large number work in the sawmill at Pendleton, Oregon. Others work in the woods, doing the logging. Some operate the fleet of large trucks that transport logs to the mill. A force is kept busy building roads, by no means a light task. There also are the salesmen who market the products. The wages paid the workers are the average going wages for the respective classes of work, taking into consideration such factors as experience and training.

The only man in the organization on regular denominational wage is the one who manages the entire organization, Charles Nagele. He was drafted from his post as union treasurer and assigned to his present position as general manager. The sawmill business was not his chosen line of work, but he is no stranger to it. He spent much of his boyhood in the sawmill atmosphere, for that was his father's

business. When placed in his present position he had the opportunity of working closely with Brother Clyde Harris for a time. Even yet, he and Brother Harris are often found in earnest counsel. They continue to maintain a close and cordial companionship. The denomination is fortunate to have as manager of this large business operation a man of the faith, stature, and experience of Pastor Nagele. Brother Nagele has acquired a remarkable grasp of this rather involved and extensive business. His success in handling it, coupled with his business training and denominational experience, places him in the front rank of successful business executives. The Harris Pine Mills is in good hands.

How successful has the business been during its 13 years of denominational ownership? The yearly sales are now more than double what they were at the beginning of the period, during which total sales have amounted to \$107 million. Thirty million dollars has been paid out for labor, and more than two and a half million dollars has been turned over to the church for various purposes. No profit accrues to any individual. All gains come to the church, the sole owner.

Operating a large business such as Harris Pine Mills, with its many diversified activities, requires large sums of money. There are many pieces of equipment to buy and to keep in repair. Some single pieces of equipment cost as much as \$70,000. Roads and bridges must be built in order to bring the logs out of the mountains to the mill, sometimes a distance of 50 miles or more. A single road may cost as much as \$100,000. Some have cost more. Despite heavy operating costs, there is a very satisfactory annual gain.

Another item of considerable expense is the yearly tax paid to the Government. Harris Pine Mills does not seek tax exemption even though it is church-owned and operated. The conviction prevails that, as a secular business in competition with other similar businesses, it should pay the regular taxes. Following this practice has put the business in a favorable light, both with the Government and with the public. This attitude has seemed consistent to a church such as ours that believes strongly in the separation of church and state.

The over-all management of Harris Pine Mills is vested in a general board consisting of eleven members, of which the General Conference president has been chairman. The membership is chosen from the General Conference, from the North Pacific Union, and from one or two local conferences in the union. The North Pacific Union is represented on the board, since the mill is in that territory. By original agreement a portion of the profits go to this union; by far the larger portion comes to the General Conference. This arrangement has been eminently satisfactory and has contributed much to the smooth running of the business.

The Harrises give every evidence of being happy with the decision they made 13 years ago. They have repeatedly expressed their confidence that it was the right thing to do. Recently they assigned

the remainder of their holdings to the church—some 25,000 acres of land, most of which is timber and grazing land. The remainder is farm land, a large part of which is under irrigation. Some of it promises to yield up to 100 bushels an acre this year. There is also a grain elevator and a large modern mill that produces feed for cattle. In addition 4,000 head of cattle were turned over to the denomination. These have been sold, but we are operating the farm, the grain elevator, and the feed mill.

Through the gift of faithful stewards the church is in business. It is a legitimate business, carried on in such a manner as to be above criticism. Yearly, by the blessing of God, it shows a good profit, all of which goes to the church. A brief excerpt from Brother Nagele's report to the board well sums up the character of this church-operated business and its general standing:

"The company today enjoys the respect of the business community everywhere, is considered triple-A in financial circles, and is known nationally as one of the more progressive companies in its field of competition. The company name and the words 'The Church' are used interchangeably in many circles and affectionately so. It is common knowledge that the company is owned by Seventh-day Adventists and that all its surrendered profits, after taxes, go to the preaching of the gospel in all the world,

and to the relief of suffering and need in almost every country on earth. In no case, to our knowledge, have these facts hindered our product sales at the market place. On the contrary, it would be our judgment that we have many customers who are with us, as one put it, 'because I like the idea.'"

## A New Hospital Serves Hong Kong

By Andrew J. Robbins, *President Hong Kong-Macao Mission*

The first Seventh-day Adventist hospital in the Hong Kong area opened May 20 at Tsuen Wan, about ten miles from the Kowloon end of the Star Ferry. D. W. Curry, who supervised construction, was master of ceremonies at the opening exercises. Those participating included C. B. Miller, president of the South China Island Union Mission and chairman of the board of directors, and E. L. Longway, chairman of the hospital development board.

A vacant chair on the platform paid a silent tribute to the late Mr. Kan Tung Po, a leading influence in the plan and the first of more than 400 donors. He had pledged his organization for 50,000 Hong Kong dollars. Special tribute was paid to Dr. P. H. Teng of the medical health

## Lumbee Indian Church Organized

The first church among the Lumbee Indians, at Waccamaw, North Carolina, was organized April 26, with 24 baptized members. Others are planning on baptism soon. This is the harvest of seed sowing that began many years ago.

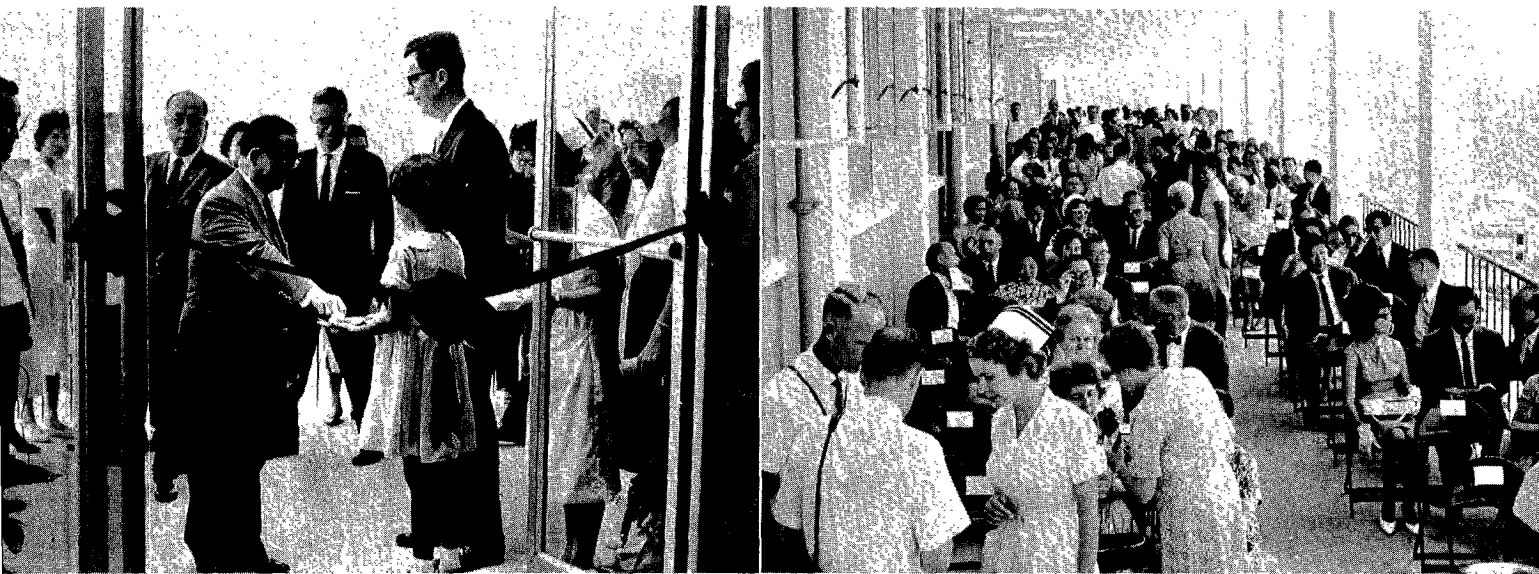
One of the first contacts with these people was by a literature evangelist. Some who read his books believed the seventh day to be the Sabbath, but did not begin to keep it immediately. Others learned of our teaching through Bible correspondence lessons, listening to the Voice of Prophecy, and attending meetings held in the area by Elders Rainey Hooper and P. G. Crestakos.

For many months these people have been meeting in a little building situated back of a cornfield. Now they are looking forward to a new church building, which will also include a small welfare center and a mission school.

WAYNE A. MARTIN, *Departmental Secretary Carolina Conference*







Left: The Honorable (Dr.) P. H. Teng, director of Medical and Health Services for Hong Kong, cutting the ribbon, officially opening the new Tsuen Wan Hospital; Dr. R. O. Heald, medical director, at the right. Right: Guests on the porch of the hospital overlooking the industrial town of Tsuen Wan.

department of the Colony, and to his predecessor, Dr. D. J. M. MacKenzie, both of whom gave valuable advice and guidance. Leaders in the Hong Kong textile industry were commended for their liberal response to appeals for the building fund. Present was a representative of the Royal Hong Kong Jockey Club, which donated \$400,000.

Gratitude was expressed to the people of the United States for \$85,000 worth of valuable equipment. Edward E. Rice, American consul-general for the Hong Kong area, responded with gracious words of praise for Seventh-day Adventist medical service to humanity.

Dr. H. W. Miller, pioneer medical missionary to China, summarized our medical program for Hong Kong, including the Tsuen Wan Hospital with its four floors and basement, and facilities to care for 100 inpatients and 250 outpatients daily. The work began with an office in the Man Yee building in Hong Kong and a clinic on the Tsuen Wan waterfront. Those who have assisted in the program include Dr. Leslie Smart, Dr. B. W. Low, Drs. Clarence and Isabel Ing, Dr. Roger O. Heald, and Dr. Marjorie R. Young. Dr. Heald, who formerly served as medical director of the Taiwan Sanitarium and Hospital, has been appointed medical director for the Tsuen Wan Hospital.

Dr. Miller also outlined plans for another hospital to be built at 40 Stubbs Road, overlooking Happy Valley and the bay. Land already has been secured adjoining the mission property, on which a six-story building providing 150 beds will be erected. Three circular structures of the silo type, providing each room with outside light and ventilation, are to be joined by elevators and stairways.

The Honorable (Dr.) P. H. Teng, director of Medical and Health Services for the Colony, officially opened the Tsuen Wan Hospital. C. P. Sorensen, president of the Far Eastern Division, offered the dedicatory prayer. The program concluded with the unveiling of plaques honoring the donors.

## A Priest—and Alfonso

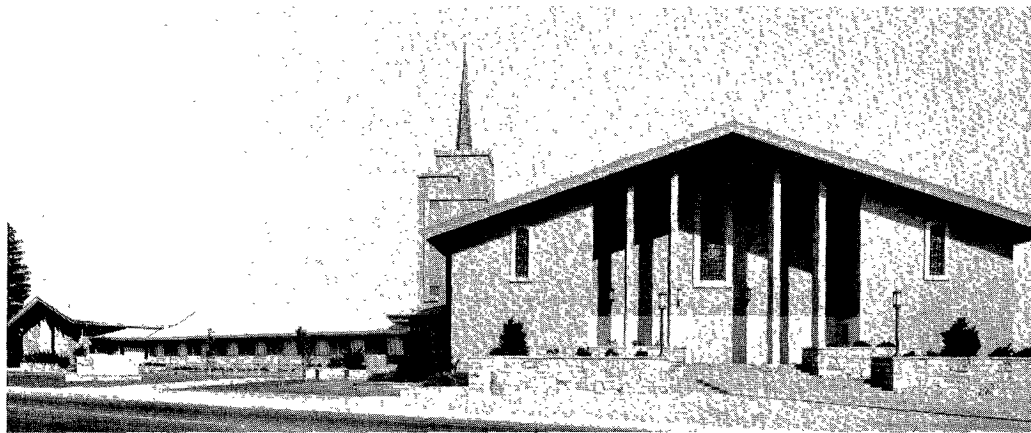
By E. John Lorntz  
*Calexico Mission School*

One day our Calexico Mission School student, Alfonso Gonzalez, asked to borrow a black robe from Father Pedro Perez Aquilar, priest of the Mexican church of San Antonio, in Mexicali, across the border. The robe was to be used in a Mother's Day program, which is

a grand event in the lives of the students.

Alfonso had been baptized in 1960 by Antonio Articaga, who is now in Chile. But as time went on he realized that he was still uncertain about some points of doctrine, especially the Sabbath. Alfonso, now 17, had known Father Perez for six years, and the two had been good friends.

To satisfy his doubts Alfonso asked for a conference with pastors Pablo Diaz and Eliezer Benavides and Father Perez, in whose church the conference was held.



## Lodi Fairmont Church Dedicated

The Lodi Fairmont church was dedicated May 23. Costing \$626,660, it incorporates many advanced building techniques and appointments. Ample provision has been made for youth, Sabbath school, and Dorcas Welfare activities. The seating capacity is approximately 1,500. Two recording rooms with outlets for 16 recorders also have been provided.

The service Friday evening featured H. M. S. Richards, Jr., and the male quartet. Sabbath morning M. V. Campbell, vice-president of the General Conference, spoke. At the dedicatory service in the afternoon R. R. Bietz, president of the Pacific Union Conference, was guest speaker. E. A. Schmidt, secretary-treasurer of the Northern California Conference, gave a financial report. The Honorable Fred M. Brown, mayor of Lodi, brought greetings and expressed appreciation for the fine work of the congregation.

The act of dedication was led by Carl Becker, president of the Northern California Conference, and Elder Campbell gave the dedicatory prayer. A baptism was held following the eleven o'clock service at which the pastor, E. W. Koenig, officiated.

W. B. BRISTOW, *Departmental Secretary*  
*Northern California Conference*

After considerable heated discussion, Father Perez turned to Alfonso and said, "That's enough. You keep the Sabbath, Alfonso. I will keep Sunday." From that day forward Alfonso's doubts disappeared, and this year he graduated from the mission school. He plans on an advanced education, the better to serve his Master.

Alfonso's recent request to borrow the robe from the priest reopened a new Christian friendship between them. On handing the robe to him, Father Perez said, "Keep studying your new doctrine, Alfonso. Come to see me often, but as a friend and not to argue religion."

## Ethiopian Adventist College Forges Ahead

By Ole-Chr. Bjerkan, *Principal*

May 30 witnessed the baptism of 96 persons on the campus of our college in Ethiopia.

Our advanced school here in Ethiopia is constantly growing. At present it operates an elementary boarding school for a few students and a day school for about 300, a vocational course on junior high school level, a twelve-year high school, a two-year commercial course, and two years of college-level training in theology, and education. It also is responsible for the "basic" schools throughout the province with about 1,300 students.

The basic school idea came from the students themselves about seven years ago. They go out and teach for one year without a salary. They live with the people in the villages, who provide them with lodging and a place in which to operate the school. Here they give the children the basic knowledge in writing and reading. Later on, many of these children continue at our central schools. This

Participating in the groundbreaking ceremony for the new kitchen at Ethiopian Adventist College are (left to right): Bert Beach, educational secretary of the Northern European Division; Ato Truneh, Ethiopian Union educational secretary; E. E. Roenfelt, president of the Northern European Division; Odd Jordal, president of the Ethiopian Union; and O. C. Bjerkan, the principal.



S. Muchtar; M. Manurung, Padang local church elder; Brother Wahid, newly baptized; D. Sihombing, deacon; W. Silalahi, assistant publishing department secretary in charge of the church at Padang.

idea has now been adopted by the Ethiopian Government. The newspapers often comment on this work, and mention our school here at Kuyera as the place where the plan originated.

Here in Ethiopia it seems that our best avenue of growth and progress is through education. The students are open-minded, eager to receive what we can give. Last year two degreed national teachers joined our faculty, and others will soon be teaching on the high school and college level.

Our next step is to build a new kitchen and dining hall. This project may be completed before the beginning of next school year. We also hope to enlarge the library and the administration building, and to build a new dormitory for boys.

God has been with us and guided us by his Holy Spirit, and we face the future with confidence.

## A Great Awakening in Moslem Sumatra

By D. Batoebara, *President North Sumatra Mission*

Bulldozers and tractors are busy, but some 20 miles of extremely poor road near the border between southern Batakland and northern Minangkabau still remain to be repaired following political uprising and water damage. Heavy traffic dodging the mudholes made driving hazardous. Our bus got stuck three times during the night, and all the passengers had to help pull it out. Once it almost overturned, throwing some of the passengers into a ditch. They continued their journey both wet and cold.

The dangers and discomforts were soon forgotten, however, in the warm reception given us by our handful of believers at Padang. An awakening in this Moslem area started late last year with the arrival of S. Muchtar, a lieutenant in the military police corps who accepted the Advent message while hospitalized in our Bandung Mission Hospital. He and his wife were baptized, together with their daughter, by Rifai Burhanuddin. A few months later he was transferred to Padang, his home town, and began to teach the message to his people. Formerly of the Islamic faith himself and familiar with its doctrines and practices, he was able to convince many of the superiority of the Adventist faith.

At the time of our visit one of this group was baptized in the sea, in front of the church compound where R. W. Munson preached the message more than 60 years ago. A large number of Moslems attended the church service that day, to witness the rite of baptism and the celebration of the Lord's Supper. Many of them expressed their desire for further Bible studies in order to prepare to join the church.

How R. W. Munson must have longed to perform such a baptismal service and to see the many Minangkabauers in church! But the time for that had not yet come in his day. It is for us who follow in his footsteps to witness the glorious



event. But this golden opportunity has burst upon us unprepared. The mission withdrew our worker from Padang a few years ago because of the barrenness of the field, so that we do not have either a budget or a man to locate there at present. Nevertheless, we are looking for the right man to go there as soon as possible, trusting that the Lord of the vineyard will provide.

Pray for the work in Padang and in the large North Sumatra Mission field.

## A Visit to St. Vincent

By A. A. Ward, *President*  
*South Caribbean Conference*

On March 22 C. L. Powers, president of the Inter-American Division, and J. G. Fulfer, president of the Caribbean Union Mission, visited picturesque St. Vincent Island. It was the first time that a division president had come to this island. Elder Powers' objective was to become acquainted with conditions and to learn firsthand about the progress of the message.

The visit was highlighted by a service in the Kingstown church, which was attended by representatives from all ten

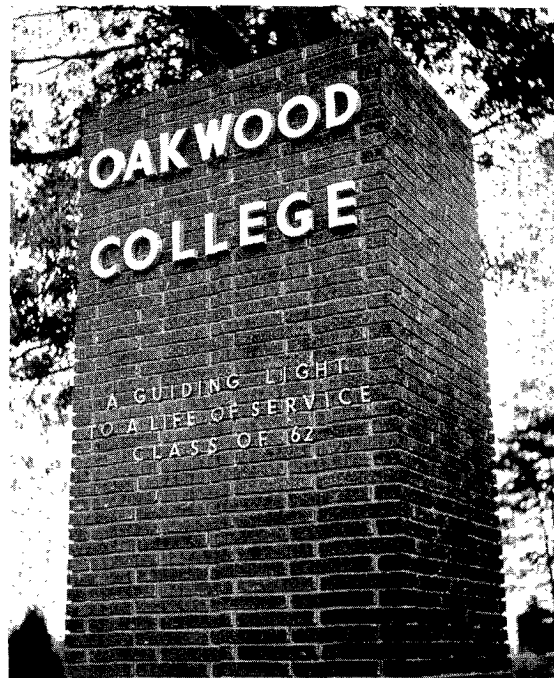
churches on the island. This commodious building, with a seating capacity of about 500, is situated in the heart of the city. It was acquired about eight years ago, fully equipped, from another church organization for a sum less than the cost of the equipment.

Later, Elders Powers and Fulfer also visited the islands of Grenada, known as the "spice islands" of the West Indies, and Tobago, "land of the bird of paradise" and part of independent Trinidad and Tobago.

Nine years ago Grenada suffered a staggering blow from Hurricane Janet, and only last year Tobago was crushed by Flora. In Grenada, where we have ten churches with a membership of 1,500, and in Tobago, with 15 churches accommodating 1,300 members, representatives thronged the spacious meeting places.

Although in each case the visit was short, warm fellowship between visitors and members prevailed. With happy faces and a characteristic show of hands in each place these believers desired that their greetings be sent on to their fellow Christian brethren.

Our people will long remember this visit, and the inspiration thus provided will inspire the members to greater faithfulness as they prepare for the soon coming of our Lord.



## Offering for Oakwood College

By A. V. Pinkney, *President*

Sabbath, August 8, has been set apart by the General Conference for the annual Oakwood College Offering. Last year this offering amounted to more than \$59,000, the largest yet raised. On August 8 we expect to reach the goal of \$100,000, blessed by God and supported by every member of the Regional conferences and the loyal constituents of the conferences in North America whose financial support and prayers have been with us through the years.

Full accreditation with the Southern Association of Colleges and Schools has been granted Oakwood College, as well as membership in the United Negro College Fund. Seven faculty members are either attending summer school or on academic leave. Five additional professors of the college are in special institutes sponsored by grants from the Carnegie and Rockefeller foundations.

Our acute need is for new buildings. Oakwood is expanding, and we must provide more facilities for the young people who come to be trained for service in the Master's work.

Plan to give liberally on Sabbath, August 8. May God direct as you use the special envelope, which was designed by an Oakwood student, Alfred Holiday. Let your heart direct as you place your gift in it.

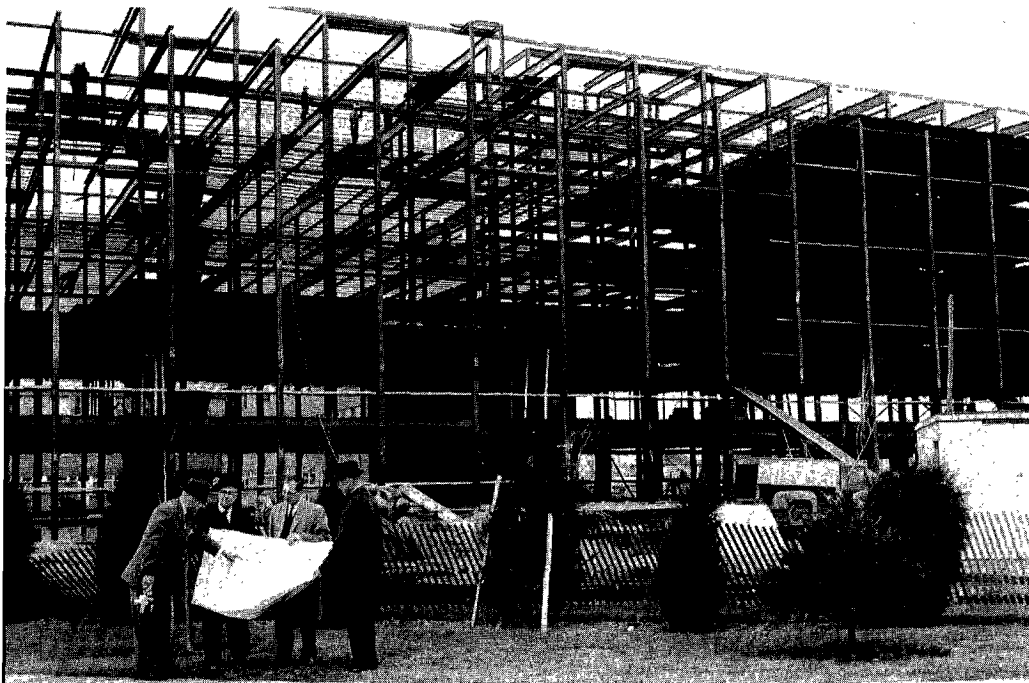
The spirit of Christian giving has made Adventists a wonder around the world. We look to you, knowing that you will not fail in helping to meet Oakwood's pressing need.



## Ordination in the North Philippines

At the fourth biennial session of the Mountain Province Mission of the North Philippine Union, May 16 was a special high day for the delegates assembled in Baguio City. E. L. Dingoasen (third left) and A. B. Smith (fourth right) were set apart to the gospel ministry. With them, seven ordained men now serve this mission. Elder Dingoasen has been a successful evangelist and is now home missionary and Sabbath school secretary for the mission. Elder Smith has labored faithfully in various districts of the mission as pastor-evangelist. Their wives stand with them. Participating in the ordination service were R. C. Williams, ministerial association secretary of the North Philippine Union (left); T. C. Murdoch, president of the union (second left); H. M. Baldwin, secretary-treasurer of the union (second right); and J. C. Medina, president of the Mountain Province Mission (right).

R. C. WILLIAMS, *Departmental Secretary*  
*North Philippine Union Mission*



North York Branson Hospital addition.

## Branson Hospital Keeps on Growing

By Gordon L. Burton, *PR Director*

The growth of Branson Hospital in North York, Ontario, has been phenomenal. God has blessed and worked through this hospital in many ways. It has been an instrument in His hand, breaking down prejudice and building up the Adventist image in Canada.

It was on July 7, 1957, that the hospital officially opened its doors. At the time of opening it had 86 adult beds and 24 bassinets. A nurses' residence—Crawford Hall—followed on November 9, 1958, with accommodation for 51 nurses.

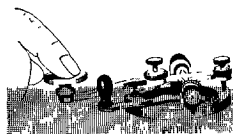
The acute hospital bed shortage of this area was another prime concern. Plans for an expansion to increase the beds were made, and December 6, 1959, saw the opening of facilities for 77 additional beds and 26 bassinets, nurseries, a children's ward, and additional X-ray and laboratory facilities. This brought the bed capacity to 163, plus 50 bassinets. Then, on February 1, 1960, the school of nursing opened its doors to its first class of 20 students.

The township of North York is one of the most rapidly growing centers in the world. The hospital bed shortage taxes our present facilities to the very limit. With much prayer and counsel it was decided to expand again. The first sod of the new extension was moved in December, 1963. By May the steel structure was completed.

When the new expansion is completed, approximately two years from now, the hospital will have 505 beds. Three major operating rooms will also be added. Facilities for radiology, pediatrics, emergency, laboratory, pharmacy, physiotherapy, kitchen, cafeteria, laundry, and store will also be much enlarged, and air conditioning will be installed. A sheltered sun deck will be provided, and the hospital

will offer a 24-bed mental-health unit. Upon completion of the expansion we will be able to offer a recognized medical internship program and a school of medical technology.

Those who have witnessed the growth of the hospital have seen with their own eyes "what God hath wrought."



## Brief News OF MEN AND EVENTS



### Far Eastern Division

Reported by  
A. E. Gibb

► Principal H. S. Lo, of the Kowloon Sam Yuk Middle School in the Hong Kong-Macao Mission, reports the baptism of 48 students at the close of the school year. During the year 54 students were baptized, the large majority being from non-Adventist homes.

► Dr. Paul Dudley White, famous cardiologist, of Boston, Massachusetts, visited the Tokyo Sanitarium and Hospital on May 20. He consulted with the staff doctors regarding heart patients. Later in the day he gave a lecture on thrombophlebitis at the Tokyo University.

► Thirty-three leaders in the publishing work in the three Philippine unions recently met in Cebu City to plan an aggressive program of literature ministry. The council was sponsored by the Philippine Publishing House.

► A Medical Cadet Corps was organized

*From Home Base to Front Line*

Mary Jane Bruce left San Diego, California, June 24, returning to the Far Eastern Division after furlough. Miss Bruce will be in Bangkok for teaching work.

Mr. and Mrs. Peter L. Parker and two children, of St. John's, Newfoundland, sailed on the S.S. *Carinthia*, from Montreal, Quebec, on June 26, for England, en route to India. Brother Parker has accepted a call to serve as a teacher in the Spicer Memorial College at Poona.

Elder and Mrs. Gideon A. Haas left San Francisco, California, June 27, for Guam. They are returning for further service after furlough. Brother Haas is to continue as president of the Far Eastern Island Mission.

Dr. and Mrs. Dewane A. Brueske and four children, of Lake Orion, Michigan, left Los Angeles, California, June 29, for Hong Kong. Dr. Brueske is to serve as a surgeon in the Hong Kong Sanitarium and Hospital.

Ellen L. Carter left Seattle, Washington, June 29, for West Pakistan, after furlough. She will resume service as director of the school of nursing in the Karachi Hospital.

E. W. DUNBAR

last year in Saigon, Vietnam. The Government checked the program carefully, and two months later an order was issued for all high schools in Vietnam to give a form of preinduction military and medical training, suggesting a program similar to our MCC organization. Provision has now been made for Seventh-day Adventist inductees who have had MCC training to be placed in the medical division of the armed forces.



### Columbia Union

Reported by  
Don A. Roth

► A \$6,000 Baldwin organ was dedicated in the Morrison Hall worship room at Columbia Union College. This gift in memory of Professor Harvey Morrison was made by his widow, son, and daughter.

► Martha Everett, formerly cashier and assistant to the treasurer in the Ohio Conference, has accepted a call to the Florida Conference.

► Homer Lynd, of Greater Boston Academy, has come to Columbia Union College as assistant registrar. He also will serve as secretary of admissions.

► G. E. Slack, formerly of the Salem, New Jersey, district, has accepted a call to the Michigan Conference.

► Literature evangelists in the Columbia Union delivered \$110,960.18 worth of books during May. This brings the total for 1964 to \$534,831.07.

► Deborah Gill, of West Chester, Pennsylvania, was selected as Pathfinder of the Year for 1963. She was honored at the Pathfinder Day activities held at Blue Mountain Academy May 3.

► Irving Logan, D.D.S., and his wife and son have set up dental practice in Hickory Township, Pennsylvania.

► Students from Mount Aetna Academy were in charge of all phases of the services in Hagerstown, Maryland, on Sabbath, April 25. Lonnie Melashenko was speaker for the worship service.

► Jesse Owens, former Olympic track star, was guest speaker at the afternoon session of the Western States Youth Federation of the Allegheny Conference.

► Donald Winger, of Shreveport, Louisiana is to be secretary of the MV and temperance departments of the Ohio Conference. He replaces Robert Osmunson,

who has accepted appointment to La Sierra College.

► An ordination was held for three new deacons at the Kettering, Ohio, church. Ordained were Dale Putnam, M.D., chief radiologist; Harold Wahlman, assistant chief radiologic technologist; and Robert Willett, director of patient services.

► The Review and Herald Memorial church in Hyattsville, Maryland, has sponsored the giving of the missionary book *Your Bible and You* to motels in the area. Sixty-four books were given out from one motel during one week.



## Lake Union

Reported by  
Mrs. Mildred Wade

► E. G. Johansen, who has been serving as treasurer of the Harris Pine Mills at Pendleton, Oregon, for many years, has recently accepted an invitation from the Illinois Conference to assist in the treasury department. Along with other responsibilities, he will give counsel and assistance to our church members in handling their property and funds.

► On June 16, certificates were presented to 11 doctors who have completed their year of internship at the Hinsdale Sanitarium and Hospital. Three will remain in Illinois. Two are going to the Malamulo Mission Hospital in Africa; one

to Lincoln, Nebraska; another to Seattle, Washington; and another to Crescent City, California. Two are planning to take residencies in California; and one is remaining at the sanitarium awaiting a mission appointment.

► W. E. Snider has recently joined the working force in the Michigan Conference, and will serve as pastor of the Holly and Oxford churches. He has been pastor of various churches in the West Virginia and Ohio Conferences.

► Clifford L. Newkirk has accepted a call from the Michigan Conference to become principal of Grand Ledge Academy. He has served a number of years as an elementary teacher, assistant business manager, and academy principal. He has his B.S. in business administration from Union College and his M.A. in education from the University of Nebraska.



## North Pacific Union

Reported by  
Mrs. Ione Morgan

► Richard W. Knapp, pastor of the Billings, Montana, district, reports 18 additions to his churches by baptisms: Custer 10, Hardin 4, Billings 4. The Bridger members are completing a new church. The Hardin and Billings churches have completed work on their Dorcas and welfare quarters, as well as other improvements on their church buildings.

► Seventh-day Adventists have been favorably introduced to the listening area of Shelby, Montana, by a five-day-a-week radio program by C. Dale Brusett, pastor of the district. The manager of the radio station in an area where Adventists were practically unknown has been so favorably impressed that he requested the contract be lengthened, with no restrictions.

► Eleven persons were recently baptized in the Bremerton district, at the close of a three-week reaping effort conducted by R. A. Rentfro, of the Washington Conference.

► H. R. Nelson, educational superintendent of the Oregon Conference, reports that during the past school year 246 boys and girls from their church schools were baptized—approximately 9 per cent of the 2,600 students enrolled.

► New additions to the music faculty at Gem State Academy are Mr. and Mrs. Richard McCoy. Mr. McCoy will have charge of the academy band and teach Bible and Mrs. McCoy will teach piano.

► Three men of the Upper Columbia Conference were ordained to the gospel ministry in the Walla Walla College church during camp meeting: W. E. Wasenmiller, secretary-treasurer of the conference; Don L. Bauer, pastor at Cashmere; and Warren Heintz, pastor at Grangeville, Idaho. Leading out in the service June 12 were R. C. Remboldt, C. A. Scriven, and M. L. Nelson.

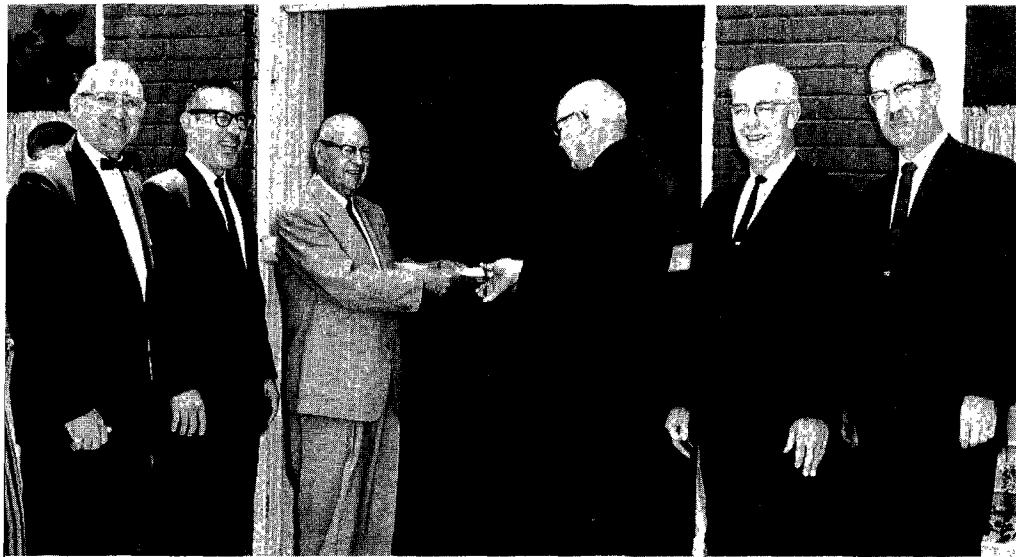
► Dr. Alwyn P. Salom, chairman of the religion department at Avondale College in Australia for the past eight years, has been named associate professor of religion at Walla Walla College.

## Oregon Launches New Literature Evangelists

Twelve new literature evangelists for Portland, Oregon, met during April with C. M. Willis, of the Review and Herald Publishing Association, for a ten-day training session. Two will be full-time workers.

SHIRLEY BURTON, PR Director  
Oregon Conference





### Welfare Center in Texarkana, Arkansas

Not one but two mayors participated in the ribbon-cutting ceremony for the new health and welfare center in Texarkana, Arkansas, on May 14. Mayor Atkinson of Texarkana, Arkansas (third right), and Mayor McGibbon of Texarkana, Texas (third left), shared the honors. This is the newest welfare center in the Arkansas-Louisiana Conference. The first was established in Texarkana in 1951.

J. H. Wardrop (left) is the pastor; next to him is W. H. Elder, home missionary secretary of the conference. Second right is O. D. Wright, president of the conference, and to the far right, P. I. Nosworthy, the secretary-treasurer.

W. H. ELDER, JR., *Departmental Secretary*  
*Arkansas-Louisiana Conference*

► Operation Orion, a coordinated lay-clergy evangelistic program of the Upper Columbia Conference, climaxed its first six months of operation by a mass rally attended by 5,000 people on the lawn of Walla Walla College campus the first Sabbath afternoon of camp meeting, June 13.



### Pacific Union

Reported by  
Mrs. Margaret Follett

► According to Ralph Kooreny, director of the summer session at La Sierra College, the 1964 season finds 360 students enrolled in the opening session. Courses are being offered in 16 departments, by a faculty of approximately 50 teachers.

► Eight teachers from San Fernando Valley Academy are attending summer school at colleges and universities in the Los Angeles area, according to a report by Paul Schuett, English teacher at the academy.

► Eleven persons were baptized on June 13 at Santa Cruz, California. Included were two deaf mutes, reports J. M. Nerness, pastor.



### Southwestern Union

Reported by  
H. W. Klaser

► Six baptisms are reported by R. W. Heinrich, pastor of the Midland-Odessa district in Texas, through personal evangelism.

► H. E. Darby, of the Texico Conference, reports holding three small evangelistic efforts in the Alamogordo, New Mexico, district. He has already baptized 14, and others are being prepared for this sacred rite.

► The Texico Conference camp meeting received nearly \$94,000 in cash and pledges on the last Sabbath, for the advancement of the work in that needy field.

► W. S. Hancock, pastor of the Lubbock, Texas, district in the Texico Conference, reports ten baptisms and others to be baptized soon as a result of evangelistic meetings held at Lubbock and Plainview, Texas.

► N. L. Sims, who has recently accepted a call to the El Paso, Texas, church, is laying plans for three evangelistic efforts within the next year and the organizing of another church.

## 1964 Camp Meetings

### Canadian Union

Maritime  
Pugwash, Nova Scotia  
Gulf Shore Road ..... July 31-August 9  
Newfoundland  
St. John's  
SDA Church, Queen's Road ..... August 7-9

### Columbia Union

Pennsylvania  
Somerset ..... July 30-August 8

### Lake Union

Michigan  
Grand Ledge ..... July 30-August 8  
Wisconsin  
Portage ..... July 23-August 1

### Pacific Union

Nevada-Utah  
Monument Valley  
Mexican Hat, Utah ..... August 20-23  
Southeastern California (No camp meeting)

### Southwestern Union

Oklahoma  
Oklahoma City  
Bierrig Park ..... July 31-August 8

### NOTICES

#### Used Books Needed

R. J. Ulmer, pastor of the Camden-El Dorado district in Arkansas, requests used books and other items for a widow whose home was destroyed by fire recently. With four children to support, she is unable to replace what was lost in the fire. Children's storybooks, songbooks, and games would be especially appreciated, as well as Spirit of Prophecy books. These may be sent to:

Mrs. Marcia Morris  
Midway Route  
Monticello, Arkansas

## Church Calendar

Pioneer Evangelism (Dark County)	August 1
Church Missionary Offering	August 1
Oakwood College Offering	August 8
Educational Day and Elementary School Offering	August 15
Literature Evangelists Rally Day	September 5
Church Missionary Offering	September 5
Missions Extension Day and Offering	September 12
Review and Herald Campaign	Sept. 12-Oct. 10
MV Pathfinder Day	September 19
Thirteenth Sabbath Offering (Far East)	September 26
Neighborhood Evangelism	October 3
Church Missionary Offering	October 3
Voice of Prophecy Offering	October 10
Sabbath School Visitors' Day	October 10
Community Relations Day	October 17
Temperance Day	October 24
Church Missionary Offering	November 7
Week of Prayer	November 7-14
Week of Sacrifice Offering	November 14
Ingathering Campaign	Nov. 21-Jan. 2
Ingathering	December 5
Church Missionary Offering	December 5
Thirteenth Sabbath Offering (Northern Europe)	December 19

## REVIEW and HERALD

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

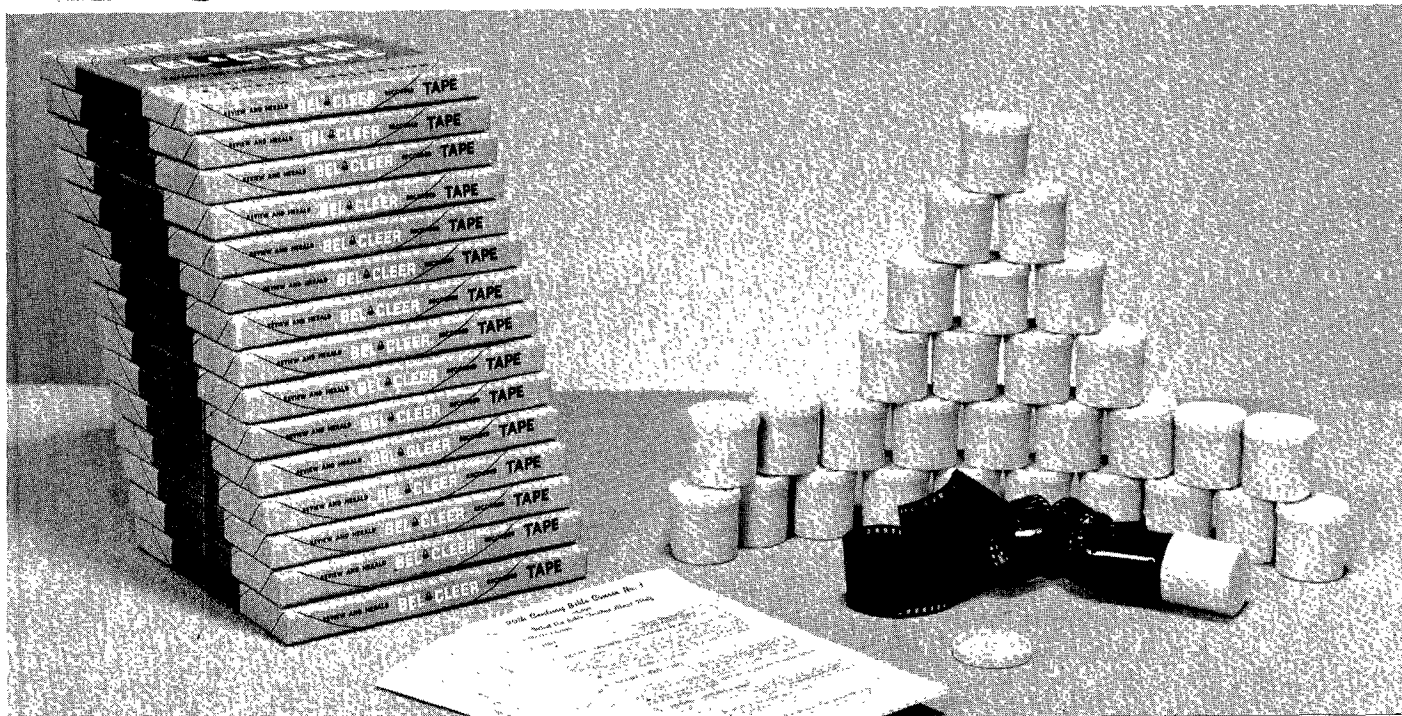
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# News of Note

## More Than Two Million Sabbath School Members

As of March 31 our world Sabbath school membership reached 2,029,578.

It took us 98 years (1853 to 1951) to reach our first million Sabbath school members. However, it took only twelve years (1952 to 1964) to reach our second million members.

How long will it take us to reach our third million? God is ready to do great things for us, but we must have faith enough to accept the challenges that we face, and cooperate with Him. "The time is coming when there will be as many converted in a day as there were on the day of Pentecost."—*Evangelism*, p. 692.

G. R. NASH

## Adventist Exhibit at the World's Fair

In the first two full months of operation, the Adventist exhibit in the Protestant and Orthodox Center at the New York World's Fair has drawn 23,000 registrations. A tally of those who have entered the exhibit and watched the Illumidrama presentation through at least once has passed the 200,000 mark. Many of these people have returned bringing still others to see the message of a soon-coming Christ.

Nearly 2,000 visitors have requested Bible studies by mail, and an equal number have asked for further information about the second coming of Christ and the Adventist Church.

M. CAROL HETZELL

## The Fernando Stahl Begins Its Mission of Mercy

On June 29 the *Fernando Stahl*, mission plane of the Inca Union and South American Division, piloted by its official pilot, Clyde Peters, lifted off the Lima, Peru, International Airport and winged its way over the highest of the snow-swept Andes to its permanent Adventist air base in the jungle near Pucallpa, Peru. Thus began a great mission of mercy on the world's last frontier of mission needs.

The flight from Lima across the Andes to the base took two hours and forty-five minutes. More than a month was required for Elder Stahl to make the same trip by horseback and foot 40 years ago. Immediately upon arrival the *Fernando Stahl* went into action, saving three precious lives within its first ten days of service. During this initial period 70 people have been transported to the outpost stations in a series of shuttle flights covering 5,400 miles of jungle territory.

Elder J. I. Hartman, treasurer of the South American Division, and I flew into our new base to witness the work our first denominational pilot, Brother Peters, and our first mission plane are doing.

Let us pray that the *Fernando Stahl* and many more planes like it may bring health and healing to those who sit in darkness and degradation. May God bless our pilot and plane as they fulfill their mission of speedily finishing the work He has given us to do.

JAMES J. AITKEN

## North American MV's Report 1,500 Baptisms

MV TARGET 3000 has arrived at the halfway mark! We praise God for the 1,500 baptisms reported in the North American Division by youth joining hands with their pastors in soul winning.

Now let every church harness its youth into one of four MV evangelistic projects—Voice of Youth, Operation Fireside, Friendship Teams, or MV branch Sabbath school.

Let us encourage every youth from the junior to age thirty to develop a personal spiritual experience through sharing his faith with others. Every pastor is invited to participate with his youth in MV TARGET 3000.

LAWRENCE NELSON

## Southern Union Sets Literature Record

Eric Ristau, publishing department secretary of the Southern Union Conference, writes that during the first six months of this year the literature evangelists of that field delivered \$1,025,864.13 worth of our message-filled literature. This has set an all-time high for any one union in the world. The leaders and colporteurs of the Southern Union are now aiming for a second \$1 million delivery for the remaining six months of this year. This would take them past their goal of \$2 million for 1964.

This is truly encouraging. Through the influence of these books many will accept this truth and enjoy the blessings of eternity. We heartily congratulate Eric Ristau and his leaders, and the faithful corps of literature evangelists who made this outstanding report possible. God is doing great things through the literature ministry.

GEORGE A. HUSE

## Laymen on the Firing Line

In the biennial report of the home missionary department of the Far Eastern Division, H. E. McClure lists gains in missionary contacts, literature distributed, Bible studies given, persons helped, and hours of welfare service. This, in turn, led to an increase of souls won. There were 25,770 baptisms. This includes the combined record of all departments. The leaders in some missions noted that from 75 to 85 per cent of the

baptisms were traceable in a large degree to the efforts of the laity.

Laymen are out preaching the message every night in churches, tents, schoolhouses, rented halls, and sometimes in the outdoors. Results are often comparable with those of mission-employed workers. Hundreds of these indomitable lay preachers are on the job in the Philippines and Korea, winning Moslems to the faith, as also in Taiwan, Borneo, and Japan.

Some laymen have won scores, while others have won hundreds of souls during their years of service. Converts of Urbano Castellio of the North Philippine Union now number in the hundreds. The majority of these have remained faithful and are now church leaders and soul winners.

Home missionary secretaries of the Philippine unions are out on the firing line conducting lay-preacher institutes. Often up to 100 active and prospective laymen and laywomen attend. Plans are being laid to harness and improve the talents of all laymen.

J. ERNEST EDWARDS

## Death of C. G. Bellah

C. G. Bellah, pastor, departmental leader, administrator, and writer, who served the church faithfully for more than half a century, died July 1 in Fredericktown, Missouri. Elder Bellah was president of the Kansas Conference for a time. He retired from active service in 1931. A life sketch will appear in a later issue of the REVIEW.



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

NEW YORK—Evangelist Billy Graham, addressing nearly 4,000 people at the Court of the Universe at the New York World's Fair, declared that only a "great religious revival" can save America from anarchy and revolution.

LONDON—The number of Roman Catholics in Britain has risen from 4 million to 5,127,000 in the past decade, according to a survey reported by the *Catholic Herald*, leading Catholic weekly. The survey noted that the Catholic rate of increase is substantially higher than the over-all growth of the population.

MONTREAL, QUE.—A superior court judge here annulled a marriage between a Roman Catholic and a Moslem, by a Baptist minister, holding that the ceremony was illegal because the husband had not been baptized. To support his decision, Justice Bertrand quoted a 400-year-old decree of the Council of Trent, which established that marriages between Roman Catholics and unbaptized persons could not be considered legal.