

REVIEW

and Herald

★ Prescription for
Salvation

—Page 7

★ Progress in Bolivia

—Page 14

A naturalization ceremony reminds the author of what it means to become a citizen of the kingdom of heaven.

Citizenship

By EDA A. REID

A naturalization ceremony is a memorable occasion to those who meet the requirements. Recently I witnessed such a ceremony, in which 81 adults became United States citizens. These people, from 24 countries, took the oath of allegiance, "freely without any mental reservation or purpose of evasion." Each candidate also publicly declared on oath, "I absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty of whom or which I have heretofore been a subject or citizen."

With the exception of the English-speaking candidates and two others, who because of age and long residence in the country were exempt, all had been required to learn to read and write the English language. Some had studied for four or five years to meet this requirement.

There is a striking similarity between becoming a citizen of the United States, and becoming a member of the church, a citizen of Christ's kingdom. Citizenship in God's kingdom is also voluntary. Persons from "every nation, and kindred, and tongue, and people" are admitted (Rev. 14:6). (To page 8)



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HARRY ANDERSON, ARTIST

In the Epistle to the Thessalonians, the apostle Paul pointed to the resurrection as the time when all believers will receive their reward.

Christians need to be informed about

The Climactic

OF ALL the Epistles of Paul, the Thessalonian letters stand out as emphasizing eschatology, the "last things" that are to take place as time blends into eternity. These letters deal with the second coming of Christ, the resurrection, the condition of man in death, and the ultimate fate of the wicked. They deal with signs of the approaching end and with the believer's responsibility in the light of the brevity of time. They urge preparedness.

Paul had been able to work in Thessalonica only a short time, but he had not neglected to instruct his converts in the field of eschatology. Because of his hasty departure they had not fully grasped some aspects of eschatology. This has been fortunate for us, for it led Paul to develop the doctrine more fully in his letters, and we now have this fuller treatment for our own information and study.

Paul's first reference to the subject of eschatology is in 1 Thessalonians 1:9, 10, where, reviewing the believers' conversion, the apostle wrote: "How ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

This passage is significant in that it places the appeal to accept Jesus Christ in the setting of eschatology. It therefore reflects the unique witness of Seventh-day Adventists, who preach salvation through Jesus Christ, but who at the same time lend urgency to their appeal by proclaiming that the end of all things is at hand.

There are millions of Christians in the world today who boldly testify of salvation by grace through faith in Christ. But they fail to place this doctrine in its proper context, and to emphasize other important scriptural themes. Many Christians were ably and vigorously proclaiming salvation by faith when God called the Seventh-day Adventist Church into being. But there were other themes that also needed to be stressed; more than that, an immediate response to the salvation proffered through Jesus Christ was necessary because time was short. The gospel proclaimed by Seventh-day Adventists is, therefore, the basic gospel message, but in a new setting. They preach "the everlasting gospel" in the setting of the sublime fact that "the hour of his judgment is come" (Rev. 14:6, 7).

This, too, was Paul's gospel in Thessalonica. The Thessalonians turned from their idols to await Jesus Christ from heaven. They were saved, not merely from their sins, but from the wrath to come. In his ministry in Thessalonica, Paul emphasized the second coming of Christ and the wrath to come; these subjects should be basic emphases of evangelists today.

Paul's next reference to the second coming of Christ is found in chapter 2:19: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" Paul might have omitted the phrase "at his coming," but to him this climactic event was so significant in Christian theology and in individual Christian experience that he constantly reminded his converts of it. In eager anticipation he looked forward to the

Events of History

By Don F. Neufeld

day when he could present his trophies to his Lord. Anticipation of this experience buoyed him up; it was his hope, joy, and crown of rejoicing.

Paul again refers to the second advent of Christ in chapter 3:13: "To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." In the preceding context Paul had urged the Thessalonian believers to increase and abound in love one toward another and toward all men. Their Christian experience was to be one of constant growth, with the ultimate objective of being approved before God in the day of Jesus Christ. Here Paul proclaims sanctification in the setting of eschatology.

Loved Ones Who Had Died

A more extended discussion of the subject of eschatology appears in chapters 4 and 5. Through Timothy the Thessalonian believers had made inquiry concerning the fate of their loved ones who had died since Paul's presence among them. This inquiry is implied in Paul's introduction to the subject: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope" (1 Thess. 4:13).

"The Thessalonians had eagerly grasped the idea that Christ was coming to change the faithful who were alive, and to take them to Himself. They had carefully guarded the lives of their friends, lest they should die, and lose the blessing which they looked forward to receiving at the coming of their Lord. But one after another their loved ones had been taken from them; and with anguish the Thessalonians had looked for the last time upon the faces of their dead, hardly daring to hope to meet them in a future life."—*The Acts of the Apostles*, p. 258.

It appears that Paul must have emphasized the second coming of Christ more than the resurrection, or that the Thessalonians had grasped the former and had paid little attention to the latter. Paul proceeded to show that the believer's resurrection is assured by the resurrection of Jesus Christ. As God brought Jesus from the grave, so with Him He will bring from the grave believers in Jesus, and take them to heaven. This is the meaning of 1 Thessalonians 4:14 in its context, and this interpretation is in harmony with the analogy of Scripture. Many have misinterpreted this text to mean that Christians transported to heaven at death will accompany Jesus when He comes from heaven to earth at His second coming.

The Resurrection Precedes Translation

The next point Paul makes clear is that the Christian who is alive when Jesus comes will not reach heaven any sooner than the Christian who has died. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." "Prevent" is here used in the Old English sense of "precede." It is the translation of

the Greek *phthanō*, meaning "to come before," "to precede." Furthermore, in Greek this word is preceded by an emphatic negative, "in no wise," "no, not at all." Paul is emphatically denying that, so far as meeting Christ at the Second Coming is concerned, the one who lives till the event occurs will have any advantage over one who has died. He proceeds to show that at the Second Coming the dead will receive first attention—"The dead in Christ shall rise first" (verse 16). They rise before the living righteous are caught up with them into the air to join Jesus Christ.

This passage is unique in the New Testament in noting that the second coming of Christ will be accompanied by audible sounds—"a shout," "the voice of the archangel," and "the trump of God." "Shout" is from the Greek *keleusma*, "a cry of command." The archangel has been identified by Seventh-day Adventists as Christ Himself. The "trump" is probably an allusion to the trump anciently summoning Israel to solemn assemblies.

Ellen G. White draws this interesting parallel: "The terrors of Sinai were to represent to the people the scenes of the Judgment. The sound of a trumpet summoned Israel to meet with God. The voice of the archangel and the trump of God shall summon, from the whole earth, both the living and the dead to the presence of their Judge. The Father and the Son, attended by a multitude of angels, were present upon the mount. At the great judgment day, Christ will come 'in the glory of his Father with his angels.'"—*Patriarchs and Prophets*, p. 339.

No Secret Rapture

When it came to signs of Christ's second coming, Paul felt that while at Thessalonica he had adequately informed the body of believers concerning them: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (1 Thess. 5:1, 2). The figure of a thief in the night is not introduced to emphasize secrecy, but rather suddenness, unexpectedness, taking men by surprise. This is made clear in the context, for when the day comes, "sudden destruction" comes on men who had been expecting peace and safety (verse 3). There is no support here for a secret rapture silently snatching away the church while the rest of the world goes on, as held by the majority of the fundamentalist groups. Using the same figure of a thief in the night, Peter notes that when the day comes, the heavens shall pass away with a great noise, and the elements shall melt with fervent heat (2 Peter 3:10). Surely there is nothing secret about such events.

The fearful calamity of it all is that when that day comes, the unprepared "shall not escape" (1 Thess. 5:3). No matter how much they may desire to shun the awful consequences, it is too late. The "master of the house is risen up, and hath shut to the door" (Luke 13:25).

But the true Christian is not in darkness, that is, in a state of ignorance or in a state of sin. To him, the day of the Lord is not sudden destruction, but glorious deliverance,

"for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:9).

In his Second Epistle Paul again emphasizes the theme of eschatology. After his opening salutation, he tells the Thessalonians that in his righteous judgment God will "recompense tribulation" to those who were persecuting them, and that for the persecuted will come "rest" (the word "rest" here is a noun, not a verb) "when the Lord Jesus shall be revealed from heaven with his mighty angels" (2 Thess. 1:6, 7). The Second Advent was the time when faith would be vindicated and justice would be meted out. The wicked must be permitted to work out their evil plots, so that in their destruction the justice of God will be fully manifest.

Destruction of the Wicked

The destruction of the wicked is described in the following words: "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints" (verses 7-10).

It appears that Paul is here teaching that the "everlasting destruction" of the wicked comes at the Second Advent, rather than 1,000 years later, as John teaches in the Revelation (chap. 20). But there is no necessary contradiction. Paul is compressing

eschatological events, and is not distinguishing between the two aspects of Christ's future comings. In fact, certain details of future events were not revealed until they were disclosed to John in the visions of Patmos. There seems to be no hint of the millennium in the New Testament except in Revelation 20.

In the light of these observations, it would be advisable in our Bible teaching not to use 2 Thessalonians 1:9 as a proof text for showing that the wicked will be destroyed at the Second Advent. For clearly at that time the "destruction" is not everlasting, but only of 1,000-year duration.

Paul's next topic is the Antichrist, which will be the subject of our next article.

(Concluded next week)



The Art of Living....



when you're young

by Miriam Hood

You Can't Run Away!

DO YOU ever feel like running away? Literally picking up your heels and making a dash for the nearest exit or the nearest airport or the nearest highway? If you've never had this mad impulse sweep over you, count yourself extremely unusual. As a matter of fact, the idea for this column entered my mind recently when I was seized with an almost overwhelming urge to just keep driving! Since I was already on my way to somewhere, I toyed with the idea (not seriously) of merely changing my destination. I could leave behind all the nagging worries, unsolved (and unsolvable) problems, the deadening daily grind. I was so intrigued at the thought of mailing this particular column back from "Wherever, Universe," that I burst out laughing, and that effectively released me from my thrall.

Well, I've never run away, but I've had some experience with students who've attempted this release from what seemed an intolerable situation. A few weeks ago, during final exams, a young fellow I know took one look at his history paper when it was passed back, rose, stalked majestically from the classroom—and just kept going. It was several days before harassed school officials, nearly-unnerved parents, and grim policemen caught up with him. Shamefacedly he mumbled, in response to the big WHY, that he "couldn't take the failing grade on his history test." So he'd done the only thing he could

think of. Of course, the grade hadn't changed any, but he had registered his protest against life. When it was pointed out that his teachers had been urging the "ounce of prevention" during almost the entire school year, he didn't seem to hear. His eyes were fixed vacantly on a point just above the chider's head. Probably he was thinking of those faraway places where they don't have history tests.

Those places would have something else, though; and that's the whole point. When the faraway becomes the here, and the exotic becomes the humdrum, and the strange becomes the familiar, we still have to live and carry on. Students are coping in Kankakee, Karachi, and the Klondike. People are buying groceries in Heidelberg, Helsinki, and Hackensack. Exciting plans are being laid in Beirut, Berlin, and Buenos Aires. What I'm saying is that you can't escape from the necessity to *face life* and develop some skills in the art of living. I understand that even the South Sea Islanders are no longer immune to stress and strain!

Runaways usually find that the problems they've run into (no pun intended) are much more depressing than the problems they've run *from*. And then they don't, in their heart of hearts, want to trade; but now the original problems are dreadfully intensified by the very running they've done. For one thing, there's the shame and embarrassment they feel when family and friends

see them as quitters, as people who just took the mindless, blindly instinctive way out.

Then there are all the tasks that have piled up during the runaway's absence. The world doesn't stop turning while malcontents are darting about in search of greener pastures. While a failing grade in history is certainly shattering, missing all the tests in other subjects makes the situation even more hopeless. The runaway, then, has to cope with twice as many problems as sent him down that long, long road in the first place.

So I think it's safe to conclude that you really can't run away, if for no other reason than that you have to take yourself along. And *yourself* certainly had a large hand in creating your problems. I'm familiar with the saying "He who fights and runs away, lives to fight another day," but I'm quite satisfied that these are the implications:

- (1) Fight with all your might and skill.
- (2) Go off merely to lick your wounds and gather strength for a renewed encounter.
- (3) Don't go *far*.
- (4) Go back into battle as soon as possible.

The solution of sin
has now reached the

Saturation Point

By Horace E. Walsh

TODAY we are witnessing a society that no longer cares or knows what is normal. According to modern psychologists one is a Victorian prude who would endeavor to distinguish between that which is normal in human conduct and that which is perverse.

We turn now to *Life* magazine's feature story for June 26, 1964, which deals with one of the most sordid aspects of the increasing moral corruption in our society—the problem of homosexuality. "Homosexuality shears across the spectrum of American life—the professions, the arts, business and labor. It always has. But today, especially in big cities, homosexuals are discarding their furtive ways and openly admitting, even flaunting, their deviation. Homosexuals have their own drinking places, their special assignation streets, even their own organizations. And for every obvious homosexual, there are probably nine nearly impossible to detect."

The author states that big cities are becoming more and more overrun with perversity of every kind. More than half a century ago Ellen G. White wrote, "The world over, cities are becoming hotbeds of vice. On every hand are the sights and sounds of evil. Everywhere are enticements to sensuality and dissipation. The tide of corruption and crime is continually swelling. Every day brings the record of violence—robberies, murders, suicides, and crimes unnamable."—*The Ministry of Healing*, p. 363. The same inspired writer also wrote, "The ungodly cities of our world are to be swept away by the besom of destruction."—*Testimonies*, vol. 7, p. 83. One wonders what her comment would be if she could see the openly flaunted immorality of this generation.

The first chapter of Romans draws



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JAMES STOLL, ARTIST

"We are living in the midst of an 'epidemic of crime.'"—E. G. White.

a picture of the rotten condition of our world as up to date as the latest newspaper: "In consequence, I say, God has given them up to shameful passions. Their women have exchanged natural intercourse for unnatural, and their men in turn, giving up natural relations with women burn with lust for one another; males behave indecently with males, and are paid in their own persons the fitting wage of such perversion. Thus, because they have not seen fit to acknowledge God, he has given them up to their own depraved reason. This leads them to break all rules of conduct" (Rom. 1:26-28, N.E.B.).*

In Los Angeles the police have had a particularly difficult time dealing with the problem of homosexual per-

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

version. For example, this article in *Life* states that the 3,069 arrests for homosexual offenses made in Los Angeles last year represent merely a token number of those that should have been made. Inspector James Fisk states that these figures barely touch the surface of the problem.

An Epidemic of Crime

The more one becomes aware of the onrushing tide of moral corruption, the more he is compelled to say with Ellen G. White: "We are living in the midst of an 'epidemic of crime,' at which thoughtful, God-fearing men everywhere stand aghast. The corruption that prevails, it is beyond the power of the human pen to describe. . . . Who can doubt that satanic agencies are at work among men with increasing activity to distract and corrupt the mind, and defile and destroy

the body?"—*The Ministry of Healing*, pp. 142, 143.

The Bible assigns this epidemic of moral degradation to the intensified latter-day activity of Satan and his host of evil agencies. The baleful results of his full sway in the hearts and minds of men and women are increasingly evident. Wrote Ellen G. White: "We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. . . . The Spirit of God is gradually but surely being withdrawn from the earth. . . . The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones. . . . Men have become infatuated with vice, and every species of evil prevails."—*Testimonies*, vol. 9, p. 11. Surely the utter abandonment of morals we have described is evidence of a monumental change in the thought processes of a great mass of humanity. Not only is the change extensive but it has also come about rapidly.

The prevailing philosophy of the modern world is, "Eat, drink, and be merry, for tomorrow you die." In his book entitled *Death in My Generation*, Michael Fyodrov graphically describes the plight of people who have lost faith in God, and who are engaged in a mad but futile quest for pleasure:

"If this is our principle then life is simple and easy. Eat, drink, and be merry for tomorrow our children will die and that is bad luck for them, but as we had to pay for the sins of our fathers so let them pay for ours. Let the dead bury the living. This was how we felt in the Roaring Twenties, you recall. Sufficient unto the day is the evil thereof, and who cares about tomorrow as long as we have our booze and our Charleston and our movies today? So many new things to discover and so many new thrills to excite us, why worry? The stench of ten million dead was soon blown away in the air-stream of aeroplanes and the speed of our motorcars. But did this philosophy of indifference and despair bring us happiness? When your guts are fumed with alcohol the tawdriest tinsel shines like gold and the cheapest joke is wit, but the hangover? The gaudy paper cap that made you feel like Napoleon looks pretty nasty in the morning light. No—we have not been a happy generation. Underneath our ruthless materialism, our hard-boiled cynicism, our tomorrow-be-damned behavior we have not known spiritual peace. Our first youth has burned itself out now and still there is no peace, be-

cause we have not known how to find peace. Nor will mere age bring it to us ready-made, for we have done nothing to deserve it."

What the World Needs

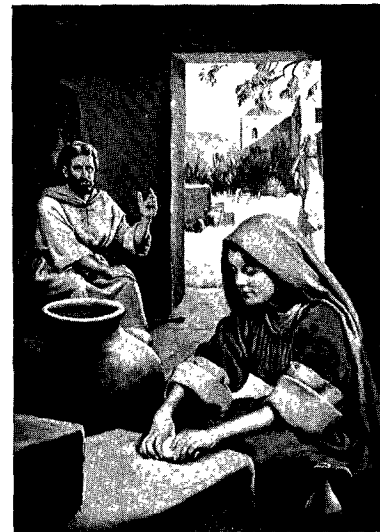
How right Fyodrov is when he writes that the world does not know how to find peace, and does not deserve to find it. Man will never find real happiness in drink, tranquilizers, and immoral behavior. The only place where true peace and happiness can be found is in total dedication to Jesus Christ. He is the only remedy for the ills of our troubled and sick society. "The world needs today what it needed nineteen hundred years ago—a revelation of Christ. A great work of reform is demanded, and it is only through the grace of Christ that the work of restoration, physical, mental, and spiritual, can be accomplished."—*The Ministry of Healing*, p. 143.

Among the vast numbers of people caught in the rip tides and whirlpools of moral pollution and pleasure madness are thousands who desperately

long for rescue. They are groping for a way out. They can best find rescue, stability, and peace as they see a practical demonstration of these things in the lives of those who are living and enjoying the Christ-centered life. Sometimes they are being carried along too rapidly by the flood tide to stop and read a tract or attend a meeting. But they can see a life that reproduces the beauty, peace, purity, and love of Jesus Christ. Then they may reach for a helping hand to pull them out of the swift-flowing current, to dry ground and safety. May God help us if we fail to manifest the life that wins, and to reach forth a life-saving hand! May worldly conformity and compromise never silence our living testimonial for that which is pure, lovely, and of good report!

Finally, may God hasten the end of the night of sin and corruption, which has too long held sway on this planet in rebellion. We are sick and tired of sin. We can't go on much longer. We have had it. We have reached the saturation point!

"Make Me a Little Cake First"



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It was a testing time for the poor widow (1 Kings 17), yet the prophet Elijah required that she first make bread for him. Was this selfishness on his part? No. It was time for obedience on her part, prompt obedience. And it was the kind of obedience that saved her life and that of her son, as the story clearly shows. It is natural to seek self-preservation first, but when God calls upon us to obey, it will mean life for us if we give Him our best.

Jesus, you remember, said, "Seek ye *first* the kingdom of heaven, and the needful things shall be added unto you." Trust and obey—this is the way to happiness and life. We are always to recognize the priority of our heavenly Father's claims. His only begotten Son gave His best to us, and He rightfully calls upon us for our best. He does not accept the crumbs that fall from our tables. There is no blessing in "crummy" giving, none whatever.

Too many among us today desire to spread a banquet, and the kingdom of God gets what is left. But God is not a beggar, asking for the parings. The evangelization of the nations is delayed because of this spirit. Too many church members are still giving the Lord little coins when they should be dropping in paper money at every opportunity. Thousands in our churches today need to make a real change in their habits of giving to the Lord's work. This change will bring a new experience into the life, opening the way for greater blessings from heaven and more joy within. As God cared for the poor widow who gave the little she had to the prophet Elijah, so will He sustain and bless us as we give wholeheartedly and with new generosity in this last hour.

ERNEST LLOYD



Prescription for Salvation

By Laurentino E. Gonzaga

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SOMETIMES we hear people say, "I live a good, moral life. I pay my honest debts. I treat my fellow men right. I think I can go to heaven." Others think they can earn salvation by keeping the Ten Commandments. All these things are essential, to be sure. A true Christian will do them all, but no person can save himself by his morality, by his good deeds, or even by obeying the commandments. Why?

The apostle Paul answers, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). We are not saved by anything *we* may do for God, but by what *God* has done for us in the gift of His Son on Calvary, and by what He is ready to do for us if we will only believe.

In other words, good works, service for others, and obedience are not the *means* of salvation but rather the *fruit* of it. Salvation is only by grace through faith. "All have sinned, and come short of the glory of God" (Rom. 3:23), "and there shall in no wise enter into it [heaven] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie" (Rev. 21:27). From these statements we conclude that the first thing

a man must do is to get rid of sin. The Ten Commandments condemn every person in his natural state as a sinner. This is why no man can ever be justified, or be made right in God's sight, by his own deeds (Rom. 3:19, 20).

Even if it were possible for a man outside of Christ to reform himself, so that he strictly obeyed God in everything the rest of his life, he still could not save himself by his obedience, because he stands condemned by the sins he committed before he began strictly to obey the law of God. Man is absolutely doomed to perish for his sins, so far as anything he can do to save himself is concerned. Faith in Christ alone is able to save us.

The question is, How can I, a sinner, become right with God? Paul answers, "By the obedience of one [Christ] shall many be made righteous" (Rom. 5:19). "He [God] hath made him [Christ] to be sin for us, who knew no sin; that we [who are sinners] might be made the righteousness of God in him" (2 Cor. 5:21). In other words, our sins were imputed to Christ that His righteousness might be imputed to us. He takes the sin and guilt in which He had no part and in turn gives us His purity

and righteousness in which we had no part. Thus, as Paul declares in Romans 5:10, we are saved by His life.

Christ in His everlasting love for man has made it possible for us to trade places with Him. When you accept Him as your Saviour, He takes your place before the law of God as a condemned transgressor, and gives you His place before the law as a justified saint. When Christ's perfect, obedient life is imputed to you, or placed to your credit on the basis of God's free grace and your faith in Christ, you stand before God as if you had never committed sin (Rom. 4:5-8; 8:1). Thus by the obedience of Christ the believer is made righteous. This is the only way any man can ever be justified or become right with God. "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

The moment the sinner believes in Christ, he stands in the sight of God uncondemned, for the righteousness of Christ is his. Christ's perfect obedience is imputed to him.

What God Does for Us

Does God merely *forgive* our sins? No. Listen to this: "He that covereth

his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13). In other words, God forgives our sins on three conditions—repentance, confession, and acceptance of Jesus as our Saviour.

Repentance means genuine sorrow for sin, sorrow that leads us to turn away from everything we know is wrong. It is a change of mind in which the viewpoint of self and sin is rejected, and the viewpoint of Christ is accepted. It is produced by the convicting power of the Holy Spirit, and it is a free gift of God to every person who will receive it (Acts 5:31).

When we confess our sins, what does the Lord do? "I acknowledged my sin unto thee," wrote the psalmist, "and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin" (Ps. 32:5). God forgives our sin. The apostle James tells us that if we are conscious of having done wrong to somebody in word or deed, we should go to him in humble confession and ask forgiveness (James 5:16). If, on the other hand, we have taken something that does not belong to us, we should make restitution. "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live" (Eze. 33:15, 16).

But how may we know that our sins are forgiven? John the Beloved declared: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). We are to know that our sins have been forgiven when we comply with these three conditions—repentance, confession, and faith in Jesus as our Saviour.

If the Lord merely forgave the wrong things we have done, that would still leave us with a sinful heart or mind. We can never *live* right until we have a change of heart or receive a new mind by being born again. The question is, How can a person be born again? "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13). You can have a new heart and be born again by receiving Christ into your heart. When we ask for pardon, let us ask also for a new heart, as David did. When by faith the soul surrenders itself to God, then divine power creates a new being in the image of God.

How can we know that we have been converted, or born again? "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). Paul made it clear that those who have been born again have newness of life. A murderer or a robber becomes a peaceful citizen. If he has been covetous or an adulterer, he becomes unselfish and a devoted wife or husband.

Attitude Toward the Law

What should be the attitude of a man toward God's command once his sins have been forgiven and he has experienced the new birth? "I delight to do thy will, O my God," he will say. We do not keep God's commandments, nor do we engage in His service, to *be* saved, but because Christ *has saved* us from our sins. No man can make himself a Christian by keeping the law, but he cannot be a true Christian unless he does do so.

Justification by faith in Christ does not release us from the obligation of keeping the Ten Commandments. Paul, while preaching to the Romans, said, "Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3:31). A person cannot remain in a justified state if he willfully and persistently violates the Ten Commandments.

Isaiah said, "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it" (Isa. 1:19, 20).

Have you asked forgiveness for your sins? Have you been born again? Do you delight in obeying God's law? Is Christ living out His life within you? Can you look forward confidently to enjoying the eternal bliss of that perfect land? If not, you will never enter it. This is the choice every person must make. You can take only one course or the other. There is no alternative, no compromise, no third road. It is either life or death.

Citizenship

(Continued from page 1)

"Baptism is a most solemn renunciation of the world. Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan, and have become members of the royal family, children of the heavenly King."—*Testimonies*, vol. 6, p. 91.

We should now "learn the language of heaven" (*ibid.*, vol. 2, p. 267). Paul lists certain things that are not to be even mentioned among us, "as becometh saints; neither filthiness, nor foolish talking, nor jesting" (Eph. 5:3, 4). "Study to shew thyself approved unto God" (2 Tim. 2:15).

After the ceremony Federal Judge Weinberger briefly addressed the new citizens. Among other things, he said, "You have a new allegiance which you as citizens of the United States owe to the United States."

Are we steadfast in our allegiance to Christ? What would we think of a citizen who slipped across the border occasionally to serve a former ruler? Do we slip back once in a while to serve our former master?

"Each of you is now a part of this great nation." The 81 were no longer Norwegians, Japanese, Belgians, nor citizens of any other nation. They were Americans. In the same way, "we, being many, are one body in Christ" (Rom. 12:5). No nationality, race, or caste is recognized in Christ's kingdom.

"We must never become so careless and indifferent to our privileges and rights," the judge continued, "that we lose sight of the fact that the liberties we enjoy in America had to be fought for. Do not think of these rights as merely to be enjoyed but as a trust to be maintained and defended." As Seventh-day Adventists we should especially prize our religious liberties, and be constantly alert to defend them.

"We rely upon law in some form in many ways every day. Laws protect us." Have we ever thought of God's law as a protection from the evils of the world?

"It is not a sign of good citizenship to pick out the laws we want to obey and not obey the laws we do not like." Is it in our hearts to obey all of God's laws? Or do we ignore those counsels that cut across our desires in such things as pleasure, dress, appetite, and other aspects of living?

Several young children also became United States citizens that day, sponsored by their parents, who were already citizens. Christian parents also have a responsibility when their children become church members. "In consenting to the baptism of their children, parents sacredly pledge themselves to be faithful stewards over these children, to guide them in their character-building."—*Ibid.*, p. 93.

How do we check up as members of the church of Christ, citizens of His kingdom? "The sons of God belong to a different nation—the empire of purity and holiness."—*Testimonies to Ministers*, p. 442.

"Not Just Arithmetic"

By Mabel Earp Cason

PEGGY was almost in tears when she came home from school and handed mother her report card. As mother looked at it she said, "Oh, what a poor grade in arithmetic, Peggy. Can't you do better than that?"

"Mother, I just can't do arithmetic. I can't understand division and I can't remember the times tables. I really have tried."

"Well, dear," mother said as she kissed her, "I know it is hard for you, but you can even learn to do arithmetic if you try hard enough."

"Well, I've got some problems in division for tomorrow that I have been trying to work, and I just can't do them."

"Let's see if I can help you," mother said. So after supper, they sat down at the table and began to work. First mother drilled Peggy in the times tables, so that at least she could remember that 7 times 6 is 42. She had never been able to remember that before.

Then mother tried to explain to the little girl how to work problems in division. But it seemed that Peggy just could not get the idea through her pretty little head. Finally, after struggling with problem after problem, and only being able to

work them with mother's help, she burst out crying.

"Oh, I'll never be able to work division all by myself!" she said. "What am I going to do?"

Mother said, "Well, I know what you must do, and I don't know why we haven't done it before."

"What is that?" Peggy asked.

"I'm going to commit all my work to the Lord," Peggy said.

ILLUSTRATED BY THE AUTHOR



"Ye Shall Not Surely Die"

By WILLA REBECCA GRUBE

A funeral today. As I passed by I heard an anguished cry:
A mother bowed in grief for a little life so brief.
A father struggling to be brave, standing by the open grave,
Cried, "O my son, my son! My only, precious little one;
To think that you should have to go; we loved you; we loved you so."

They didn't believe that deceiver's lie—
"Ye shall not surely die."

A husband standing by the bier of the wife he loved so dear;
Children looking on her cold, pale face, longing for her warm embrace
And shedding copious tears of sorrow. Who will care for them tomorrow?
He leads his little group away; such a sad and grievous day!
So much of life and love are gone, but somehow they must carry on.

They don't believe that evil lie—
"Ye shall not surely die."

A soldier on the battlefield, a fatal wound, and he must yield
His life. So young, so strong, yet life and love and hope all gone!
"We regret," the message read, "to report your son is dead."
The father cried, "My boy, my boy!" The mother wailed, "My pride, my joy!"
They cannot pray—only weep; their sorrow is so keen and deep.

They don't believe that liar's lie—
"Ye shall not surely die."

But there was One who Himself did die, rose again, ascended high;
And He has promised to give breath to all of those who sleep in death,
"If only you believe in Me, where I am, there thou shalt be."

No more sorrow, no more crying; no more pain, no more dying;
No more war, no more strife; only life—eternal, everlasting life!

Mother had opened her Bible and was searching for a verse. When she found it she read, "'Commit thy works unto the Lord, and thy thoughts shall be established.' That is Proverbs 16:3. Now, dear, we must kneel down while you commit your arithmetic to the Lord."

"What does 'commit' mean, Mother?" Peggy asked.

"It means putting your work or anything that you are planning into the hands of the Lord, and trusting Him to help you with it."

"Will Jesus help me with my work then?" Peggy wanted to know.

"He will if you will do your best. He will establish your thoughts."

"What does that mean, to 'establish' my thoughts?" Peggy asked.

"It means that He will help you to know how to work and will bless the thoughts of your mind so you can keep them on your work."

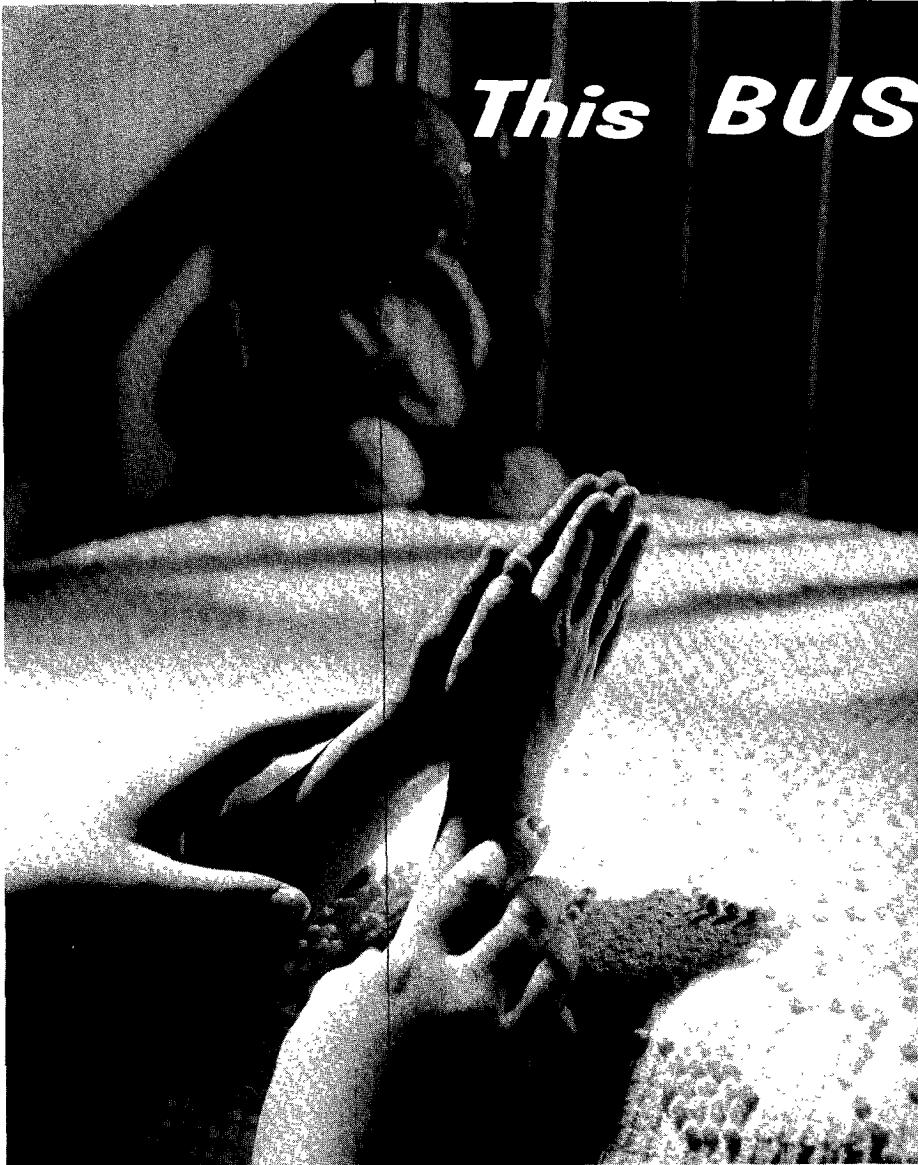
So they knelt down and asked the Lord to take Peggy's work into His hands and to help her to get her thoughts established.

Division problems did not become all clear in Peggy's mind the very minute she went back to work, but she did begin to understand them better after a few minutes of thinking and working.

Gradually, as she worked another and then another example, she got the idea of how to do division problems. Suddenly it was all clear to her.

She still had a little more work to do to memorize the times tables. That was finally done. After that her grade in arithmetic was much better.

"Mother," she said, "I know what it means now when it says, 'Commit thy works unto the Lord, and thy thoughts shall be established.' I'm going to commit all my work, even my bedmaking and dishwashing, to the Lord. Not just arithmetic."



A. DEVANEY

This BUSINESS of BEING a PARENT

By Ardis Jaeschke Kraner

IT WAS a busy Friday, and as I hurried to wash the dishes I wondered whether to call my young son in from the swing to help. (Sometimes a parent wonders if a chore cannot be finished more speedily without the help of a five-year-old boy.) In the belief that we are wise to teach our children responsibility for getting ready for the Sabbath, I stepped to the door and called him. I was not prepared for the loud, cross voice informing me that he did not want to

dry the dishes. But I cheerfully and firmly repeated my request that he come inside and help.

The swinging stopped and he reluctantly came in, looking like a small but very dark thundercloud. As he went to wash his hands he stomped along noisily, and returned every bit as cross as he went. He snatched the dish towel from the rack and picked up the first dish.

I wondered how to handle the situation. The answer, I know, was

Heaven sent. "Bryan," I said softly, "I'm sure that Jesus is very sad to see you act this way. Your angel must write what you are doing on your record in heaven, you know, and your page for today will not look very nice, will it? You must ask Jesus to forgive you and make your page clean and white."

The belligerent expression left his face at once. "Shall I ask Him now?" he asked somewhat anxiously.

"I think it would be a good idea," I answered. Then I heard a small voice begin, "Dear Jesus," and I looked down to see his eyes tightly closed and his hands, still holding the dish towel, folded in prayer. "Forgive me for being so cross," he went on, "and help me to be a good boy. Make my page clean. Amen."

Then a happy little boy dried the dishes quickly and efficiently, and I was ready to proceed with my special Friday tasks.

The next day as we sat in church, Bryan was restless. I had told him to sit still and be quiet, but the wiggling and whispering persisted. As I leaned over to tell him that we would have to go downstairs if he did not settle down, my mind went back to Friday and the dish-drying episode. Instead of the "threat," my words came out, "Why don't you ask Jesus to help you be quiet?" Again he closed his eyes tightly for a moment and then, com-

pletely relaxed, he sat quietly through the service.

The innate desire of a child is to please. Unless he is thoroughly angry, I think the normal child wants to be good even while he is yielding to the temptation to be disagreeable. If, instead of adding fuel to the fire when a situation such as this arises, a parent would be calm, speak softly, and suggest asking Jesus to remove the angry feelings, I believe he will have a high degree of success, especially with young children.

As a very ordinary type of parent I must confess to becoming angry with my children, and at such times I do not always heed the admonition given us by God's messenger in volume 3 of the *Testimonies*, page 532: "Never let a frown gather upon your brow or a harsh word escape your lips." But, like my children, I do want to do right, and therefore I confess to the Lord that I have failed again, and ask Him for strength to do better. He will give us that strength when we ask. There are many promises in the Bible for the one who asks of God. We are all familiar with them, I'm sure. We read in *The Desire of Ages*, page 512: "Let mothers come to Jesus with their perplexities. They will find grace sufficient to aid them in the management of their children."

Counsels to Parents and Teachers, pages 117 and 118, elaborates upon this: "Never correct your child in anger. An exhibition of passion on your part will not cure your child's evil temper. That is the time of all times when you should act with humility and patience and prayer. Then is the time to kneel down with the children, and ask the Lord for pardon. . . . As you bow before God with your child, you will present before the sympathizing Redeemer His own words, 'Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God.' Mark 10:14. That prayer will bring angels to your side."

It is a sobering thought to realize that "a mother who does not have perfect control of herself is unfit to have the management of children" (*Testimonies*, vol. 3, p. 533). In the past I have ignored that principle. After all, I rationalized, nearly every mother I know, church member or nonmember, has confessed to losing her temper in dealing with her children at some time or other. After reading the preceding promises, however, it seems that it is not impossible to become a fit mother. And while we are perfecting our characters we have the assurance, "God is merciful. He will now accept the offering of a broken heart and a contrite spirit."—*Ibid.*

I do not mean to imply that par-

ents will never need to employ more severe measures in dealing with their children. On page 116 of *Counsels to Parents and Teachers* we find this statement: "Whipping may be necessary when other resorts fail; yet she [the mother] should not use the rod if it is possible to avoid doing so. But if milder measures prove insufficient, punishment that will bring the child to its senses should in love be administered." We are, however, assured that "children will respond with willing obedience to the rule of love."—*Ibid.*, p. 114.

Today it is raining, and my children have been indoors. In addition, we visited friends last night and they were up late. Early this morning I heard a quarrel going on in an adjoining room over some toy or other. I put into practice what I had just been reading and talked quietly to the children about being nice to each other. Then I suggested that all three of us ask Jesus to take away the unpleasant feelings and help us to be happy. My daughter, who is a little older, declared that she was not going to pray out loud, but my son did, and I prayed for both of them as well as for myself. When we arose from our knees we all felt better and there have been no unpleasant words since.

The recommended method works! Let us give it a chance. Surely we will be better Christians for trying.

On Keeping House

IN JULY



By Carolyn E. Keeler

JULY brings warm weather; the swimming pools are well patronized. It is the month of picnic lunches, getting in the hay, tending the gardens, and taking vacations. Oh, there is plenty going on in July. Family reunions and camp meetings, for instance. Be sure to take a good supply of our literature to leave with gas-station attendants, clerks, and all the people you meet when you go on a trip.

One beautiful morning in May we drove up to our home in Branchport, New York. We went for a short way through the Pennsylvania game lands close to where we are living temporarily near Port Allegany. When my husband stopped to dig a "mess" of leeks, I got out of the car and walked a little way down the dirt road. I heard a lovely bird song, and there in a tree I saw with delight a bird I had

seen only once before—a rose-breasted grosbeak. When we reached home two cardinals came to serenade us. They nest across the road from where we live in the Finger Lakes area. On the way, five beautiful deer crossed the road ahead of us. The day was full of lovely surprises.

We always plan to take in one weekend at the New York Conference camp meeting, held on Union Springs Academy grounds. There I meet many old schoolmates and classmates from AUC (Lancaster Junior College when I graduated). Also many of the Union Springs Academy students who attended school during the three years I taught there. Last year we also attended the camp meeting for west Pennsylvania, held in a beautiful, shady grove in Somerset. We were there during the whole session last year. How good it would be if every family could attend these annual camp meetings, where we meet those of like precious faith and our courage is renewed.

Early in the spring, at least by May, most of us crave rhubarb, either in sauce or pie. I usually bake a rhubarb custard pie, adding a couple of beaten egg yolks and sugar and minute tapioca to the rhubarb, which I put in a pastry shell. Then I bake this, later making a meringue of the egg whites and adding this to the top of the pie, since there is no top crust. We like it very much this way.

Mrs. E. Alberta Sumner, of Lyle, Washington, says she adds salad pears to the rhubarb in her pies. Often she uses canned apricots, cutting the apricot halves into smaller pieces. I haven't tried this, but it sounds good, doesn't it?

Mrs. Sumner suggests putting potato dumplings into pea soup. This is her recipe: Use one part mashed potatoes (cold or warm), one part grated raw potato, and one part dry bread cut into small cubes. Combine these and add a small amount of flour, just enough so you can shape the mixture into patty-shaped dumplings. Roll in flour, slit the side of each one as you make it and insert some grated onion and a bit of butter. Close the dumpling. Lay on plate. When all are made and the soup is boiling hot, drop them into the soup, turn heat as low as possible, so as to just keep the soup cooking. Cook 20 minutes. A German friend told Mrs. Sumner about the dumplings.

Her son, she says, is very fond of her mock veal noodles. She cooks the noodles and drains them. Then she sautés strips of Loma Linda Dinner Cuts. Now add to the noodles the juice from the can of cuts and from ripe olives, and then the strips of the sautéed Dinner Cuts.



Defeat for Liberty

A signed article in the *Washington Post* of June 20 revealed some surprising news about the forthcoming session of Vatican Council II. The article, written by Ivan Yates, and released from London, stated that "the declaration on the attitude of the Catholic Church toward the Jews has been omitted from the agenda for the final session of the Vatican Council, which will open in Rome on Sept. 14." It also stated that the declaration on religious liberty, which the progressives within the church have declared confidently would receive council approval, probably will not even "go before the Council as it stands."

Information on these two matters came to light when a commission of seven cardinals, which had been assigned to draw up the agenda, adjourned in Rome the middle of June. Perhaps not without significance is the fact that the chairman of the commission was Cardinal Cicognani, the conservative-minded Vatican secretary of state. Apparently both declarations are being omitted because of heavy pressure—by church and political authorities from the Arab states, on the Jewish question, and by sections of the Curia and bishops from Spain and Italy, on the religious-liberty issue.

A Bitter Blow

The omission of these two declarations has "come as a bitter blow to progressive churchmen in many countries but especially to the American bishops who have been so prominent in the struggle to get both declarations passed by the Council. A petition of protest is believed to have been sent by them to the highest authorities in Rome asking a reconsideration."

We share the disappointment of progressive and liberal Catholics who, having themselves broken away from medieval attitudes, had felt that the church as a whole was ready to adopt a declaration on religious liberty that would bring courage to freedom lovers all over the world. For the present, however, the conservatives, who consider it dangerous to grant unrestricted freedom of conscience, and who feel that the church must hold a privileged position with the state, have won out.

This disappointing turn of events demonstrates anew that Rome has not changed. "Every principle of the papacy that existed in past ages exists today. The doctrines devised in the darkest ages are still held. Let none deceive themselves. The papacy that Protestants are now so ready to honor is the same that ruled the world in the days of the Reformation, when men of God stood up, at the peril of their lives, to expose her iniquity. She possesses the same pride and arrogant assumption that lorded it over kings and princes, and claimed the prerogatives of God. Her spirit is no less cruel and despotic now than when she crushed out human liberty, and slew the saints of the Most High."—*The Great Controversy*, p. 571.

These sentiments may seem to strike a discordant note in these days when the ecumenical symphony is swelling to a crescendo. But they must be expressed. Millions of people all over the world are disturbed as they see Protestantism and Catholicism drawing ever closer together, with Protestantism doing all the changing in order to effect rapprochement. They grieve over the growing

apostasy in almost all churches. These people must be informed that God is sending a message to awaken the world to the dangers of worshiping the beast and his image. They must hear the divine call, "Come out of her, my people." Rome's action on the religious-liberty declaration makes the three angels' messages more timely than ever—and the need for their proclamation, more urgent.

K. H. W.

Should We Discount Scientific Findings?—Concluded

In connection with her strong attacks on the earlier blind drugging with lethal drugs such as opium and strychnine, Mrs. White cried out for a rational approach to healing, an approach that doctors at the time she wrote were not making. Her appeal to us was to seek to discover the laws of nature as they operate and to conform our habits of life, including therapeutic procedures, to those laws of nature so that we might cooperate with nature in the healing process.

Now, unquestionably, some of the most amazing scientific discoveries and research developments of the past half century have been in the field of medicine. And many of these discoveries are due to the fact that the scientists have learned more fully the laws of nature. Two important results have come from such medical scientific research, so far as our particular medical interests at the moment are concerned: 1. The abandonment of blind drugging procedures that Mrs. White so heavily condemned. 2. Increased understanding of diseases, especially germ-caused diseases, and methods of coping with this, that, and the other particular germ. Penicillin is a shining exhibit. The dread germ of syphilis, which in many respects is as devastating as leprosy, is now virtually powerless before penicillin. The same is true of the germ that produces pneumonia, so frequently death-dealing in former days. Can anyone imagine that Mrs. White, if she were alive today, would speak out against penicillin? Or against a variety of similar drugs specifically prepared for certain germs? We cannot believe she would. We cannot find in her indictment of death-dealing drugs any reason for believing that she would speak out today against penicillin and similar medications. Or is it possible to believe that she would indiscriminately class together opium and penicillin, for example? The question answers itself.

We repeat, we believe that those in our ranks who would try to indict much of the medical procedures of our day by quoting Mrs. White are doing so in hopelessly mistaken sincerity. The result is that they bring dissension where none need exist. Of course, it is obvious that they are also doing a distinct disservice to the memory of Mrs. White.

A Strange Contradiction

Right here there is a strange contradiction in the attitude of this group in our ranks. Whenever a scientist comes forth with a pronouncement concerning health, sickness, food, or whatnot that gives support to something Mrs. White has written, these dear people, again in ab-

solite sincerity, and this time rightly, hail the scientist's words as a wonderful truth. They are prepared to believe him, to announce how marvelous it is that science is supporting revelation. Well, it is wonderful, most heartening indeed. The simple facts are that careful attention to the whole trend of medical science reveals endless evidences that the basic positions Mrs. White took on preventive and curative medicine are finding strong support today as scientific discoveries increase.

We believe that consistency demands that we give more serious weight to scientific investigation, to the results, for example, of long and arduous testing of drugs, vitamins, and dietary procedures to the health of mankind. We feel that this is a rational and reasonable approach to the solution of health problems. And we feel confident that Mrs. White would indeed take this same position.

It is true that we must stand apart from the world in many of its habits, its customs, and its beliefs. But it does not therefore follow that we should do this regarding developments in the field of scientific investigation. Only confusion of face can follow if we do this, to say nothing of our weakening our case on the health positions we have long taken. Let us illustrate. In the area of moods and attitudes and beliefs we take a stand against liquor and tobacco. The world has long been addicted to both, in fact has dearly loved both. On the basis of revelation we could take our stand, and take it we did, despite the fact that the world about us, including most scientists, saw little strength in our intense position. But we also have been interested in what scientists were discovering. The result has been that we are today able to undergird in very great measure our long-standing opposition both to alcohol and tobacco; and for this we thank God and take heart.

The Exhibit of Tobacco

Indeed, when men and women all about us seek to hold onto their tobacco habit, for example, we today bring up not only our arguments from revelation—our indictment, for example, that the use of tobacco is a filthy habit that defiles—but we also roll up the heavy artillery of current scientific findings against tobacco and declare to men that they should not allow their favorite habit to neutralize scientific results. In doing this we are wholly justified. Every last Seventh-day Adventist employs just that procedure in relation to tobacco. We have always felt, from our study of the Bible and the writings of Mrs. White, that in the matter of health and the treatment of disease we are on the side of the angels. How gratifying to discover that we are also increasingly on the side of the scientists.

What we plead for is simply this: Let us be consistent in our position in the whole field of healthful living. We based it originally and rightly on revelation, nor do we need to move from there one step. God forbid that we should. But we would be poor strategists in the army of the Lord if we did not take advantage of the fact that modern medical scientists can now provide us with great reinforcements. We are fighting against the best interests of our own cause by making any slurring, disparaging remarks about the worth of scientific investigations, discoveries, and related conclusions. Scientists have a capacity for making amazingly frank admissions in the light of scientific discoveries. That is perhaps most strikingly exhibited in the matter of tobacco—doctors often indict it though they may still smoke.

No, Adventists in their health work are not at war with medical science. We thank God for every discovery, and as we have remarked earlier, these discoveries are providing amazing support for the positions we have taken. We appeal to a certain small segment in our ranks to

change their attitude. We have a great health message to give to the world, and we can give it most effectively by a wholly united endeavor.

F. D. N.

A New "Black Pope"

Ignatius Loyola founded the Society of Jesus in 1540 "to stimulate the faith of the common people, bring back into the fold many whose minds were tainted with heresy, and through persuasion and argument check the advances of Protestantism."—HENRY S. LUCAS, *The Renaissance and the Reformation*, p. 641. Organized along military lines, members of the society became the intellectual shock troops of the church in its battle to reunite Christendom in allegiance to Rome. The society chose politics, foreign missions, and higher education as its special fields of activity.

In 1541 Francis Xavier became the first Jesuit missionary to India, China, and Japan. The string of old Spanish missions in California along El Camino Real, from San Diego in the south to Sonoma in the north, were founded by Jesuit missionaries. Today, the society operates 28 colleges and universities in the United States, including big-name Loyola, Fordham, Marquette, and Georgetown, oldest Catholic institution of higher learning in the country.

Jesuit efforts to control national policy in the countries of Europe during the sixteenth, seventeenth, and eighteenth centuries were so successful that one nation after another banished the society. Jesuit influence in Vatican politics eventually became so strong that for decades there was a running battle between the pope and the society, for the control of the church. Finally, in 1773, Pope Clement XIV abolished the order altogether. His bull *Dominus ac Redemptor noster* catalogs Jesuit intrigues in language as bitter as any Protestant could have devised, and papal coins minted in that year bear the inscription, "Depart from me, all of you, I never knew you." The former activities of the society and the esteem in which it was generally held are reflected in the word *jesuitical*, which entered the English language as a synonym for clever trickery. The title "Black Pope" is reminiscent of the days when the provost general of the order exercised as much, or more, influence than the pope.

During the French Revolution and the Wars of Napoleon the fortunes of the papacy fell to such a low ebb that, in 1814, Pope Pius VII re-established the Society of Jesus and assigned it the task of restoring the church to its former dignity and influence. For a century and a half it has carried this out ably and effectively. Its world membership today stands at 35,968. A number of leading Catholic theologians and Biblical scholars are Jesuits. Among these is Cardinal Bea, only Jesuit in the Curia and director of the Secretariat for the Promotion of Christian Unity. For the most part, Jesuit influence is on the side of liberal thought and against entrenched conservatism.

Early in June, Jesuit representatives met in Rome to elect a new provost general. Chosen for this role was Pedro Arrupe, a Basque missionary to Japan. At a news conference in Rome on June 14, Provost General Arrupe gave a preview of his policies as supreme administrator of the order. He placed the society firmly on the side of renewal within the church, of facing the complexities of modern life in a realistic way, of helping nonbelievers to overcome the prejudices that separate them from the Catholic faith, of entering into a dialog with atheism, and of working for social justice. "Understand thoroughly," he said, "that our task is essentially religious and not political."

R. F. C.

Reports From Far and Near

High Lights of Progress in Bolivia

By Don R. Christman, *President*
Inca Union Mission

More than 150 delegates represented the 10,190 baptized members of the Bolivia Mission at the biennial session held early this year. Meetings were conducted at the Bolivia Training School near the 8,000-foot-high city of Cochabamba, Bolivia's second largest metropolis.

Even though Bolivia suffered because of political and social revolutions during the 1963-1964 biennial period, God miraculously overruled so that His work progressed in practically every aspect.

Mission president Bert Elkins reported 3,026 souls baptized during the two-year biennial period. The large majority, 2,345 baptisms, were a result of the 16 mission station leaders in their 14 districts. As supervisor of all of these stations, Mariano Pairo gathers his workers together for regular monthly meetings at which time plans are laid for continual and effectual soul-winning advances.

Mission treasurer Karl Bahr presented an encouraging report mentioning the faithfulness of our believers in giving tithes and offerings. With a very steady economy throughout the country during recent years and very little inflation, members increased by 30 per cent their total tithe contribution for 1964.

There was a time when Seventh-day Adventists operated more schools in Bolivia than the government. The Bolivia Mission probably operates more schools than any other Adventist mission in the world. During 1964 there were 226 schools with 332 Adventist teachers and 8,559 pupils. With such a large number of young people finishing these primary schools each year the problem of giving secondary level preparation has been increasingly difficult.

To partially meet the demand for carrying our young people through the academic years the Chicani Training School was opened in 1962 with an initial enrollment of 39 students. This is mainly an industrial school where students who cannot afford to pay nominal tuition can work their way almost entirely. From the initial 39 students in 1962 the Chicani school has increased to a present enrollment of approximately 140. The limited dormitory space has made it necessary to turn other young people away who have applied for entrance.

During the past few years our work has been developed in the larger cities of Bolivia. Evangelistic campaigns are constantly being conducted in populated centers and new churches are being constructed. The new edifice on one of the main thoroughfares of the city of Cochabamba is one of the most beautiful churches in the Inca Union. Moving into



During the Bolivian Mission biennial session held at the Bolivia Training School near Cochabamba, Richard M. Gates was ordained to the gospel ministry. Officiating ministers are on the front row (left to right): Andrés Achata, Inca Union educational secretary; Juan Riffel, South American Division Sabbath school secretary; Don R. Christman, president, Inca Union Mission; Richard M. Gates and Mrs. Gates; Bert Elkins, president, Bolivian Mission; and Mariano Pairo, supervisor of mission stations for the Bolivian Mission.

the large centers has given greater stability to our work in every respect, especially making it possible to reach the neglected wealthy and educated class of people.

With a firm faith that God will continue to lead in a greater soul-winning endeavor than ever before, the workers accepted a baptismal goal of 1,700 souls for 1965. Your prayers and offerings are needed so that God's work may be finished in Bolivia as in every sector of His vineyard.

Vietnam Expresses Gratitude for Relief

By Lewis A. Shipowick
Home Missionary Secretary
Far Eastern Division

At the recent biennial session of the Vietnam Mission held in Saigon, 11 delegates expressed deep gratitude for the assistance rendered to the people of five stricken provinces in central Vietnam.



Delegates from Central Vietnam (area hard hit by Typhoon Bao and floods) who met recently for the Vietnam Mission biennial session at Saigon. Seated, left to right, are L. A. Shipowick, Pham Thien, and H. W. Bedwell, president of Southeast Asia Union Mission.

Ordinations in Southeast Asia

Nine men have recently been ordained to the gospel ministry in Southeast Asia. In the Malaya Mission (top) H. W. Bedwell, president of the Southeast Asia Union (left), and S. J. Lee, president of the Malaya Mission, welcome Chen Kwai Yong, Jan Hutaauruk, H. Liklikwatil, and Giang Tu Minh to their new responsibilities. Chen pioneered a new church; Hutaauruk has been working for Muslims; Liklikwatil does Malay-English work; and Giang, formerly a missionary to Cambodia, pastors two churches.

In the center are the three young men ordained in the Thailand Mission, with their wives (left to right): Gumjorn Sriratprapas, who has served as pastor and departmental secretary for 12 years; Abel Pangan, a missionary from the Philippines who served until recently in Laos; and Sapon Jaiguar, first Thai national to be ordained.

In Sarawak (bottom) two were ordained: C. A. Ortner, principal of the Ayer Manis training school, shown with Mrs. Ortner and L. E. Keizer, pastor-evangelist, with Mrs. Keizer.

D. R. GUILD
Departmental Secretary
Southeast Asia Union Mission



Pham Thien, newly elected home missionary secretary of the mission, stated that as the floodwaters on November 10, 1964, rose higher and higher homes were covered, rice crops were ruined, and cattle were carried downstream. Many of the homes were washed away. Thousands in the flooded area lost all their earthly possessions, and when the water subsided 700,000 hungry victims were left behind.

About 7,000 human lives were taken by Typhoon Bao. Personal property damage was extremely heavy.

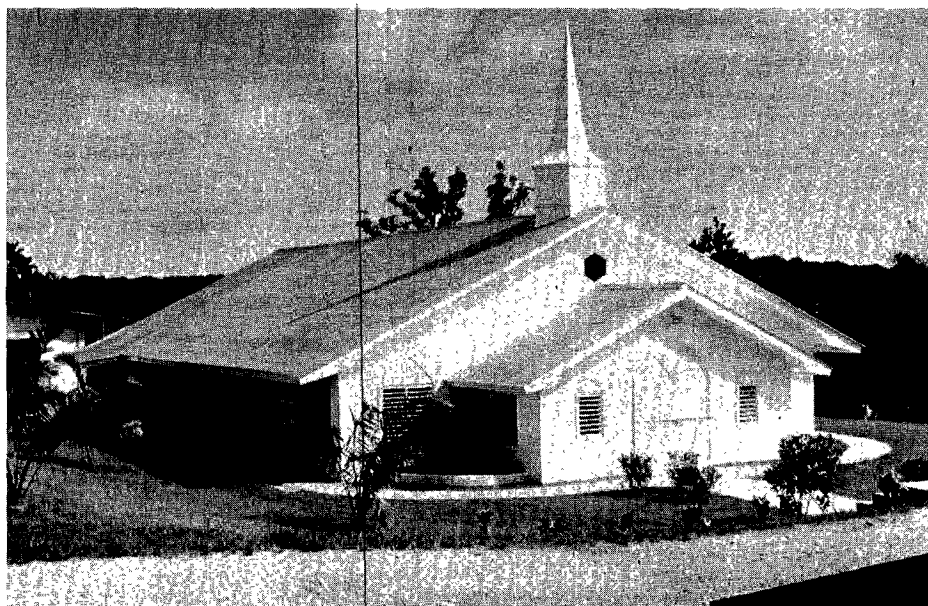
Seventh-day Adventists demonstrated that they are responsive to the crying needs of human suffering when they airlifted many tons of food and clothing to the stricken victims of central Vietnam. The Dorcas Society was quickly mobilized and on the first day of rehabilitation fed more than 8,000 persons. Prompt and efficient practical aid was given by a medical team from the Saigon Sanitarium and Hospital. This team gave preventive injections for communicable diseases.

The survivors of central Vietnam expressed their heartfelt thanks for the quick help and assistance that was rendered to them and to their friends and neighbors in their hour of dire need.

Two Typhoons and a Dedication in the South Pacific

By Edward W. Higgins, Jr.
Recent Mission Director of Palau

Would the typhoon void the endless hours of hard work the members of the Koror Seventh-day Adventist church had



The new church at Koror on the Palau Islands that was dedicated recently.

put into construction of their new church edifice? (Koror is on one of the Palau islands in the western Carolines.)

Now on November 16, 1964, only a month before the planned dedication service, the forecast of the approaching typhoon struck apprehension to the hearts of those who had waited so long and worked so hard. Remembering the extensive damage to the mission property in Guam by typhoons a short time before, one could understand such feelings.

A Work of Faith

From the very beginning the work was a work of faith, and faith put into action on the part of young and old. The land, a choice site adjoining the school, was sacrificed by one family. Stones for the concrete were gathered by hand at the seashore by students, who literally wore the skin from their fingers, and by the church women. Concrete blocks were formed at the site by the men, who also poured the footings and assisted in the laying of the blocks. The termite-proof roof assembly was made of structural steel, which had been buried by the Japanese in wartime. It was donated by a friend. Sand was gathered in rice sacks from the beaches of neighboring islands. Much credit goes to the boys in the vocational classes who were responsible for a major part of the construction work, for less than \$1,000 was paid to professional laborers in all of the project. Could it be that the first typhoon in almost 30 years would destroy in a few minutes the work of more than two years?

No, thank the Lord! After a wind-whipped night of suspense and anticipation we were greeted in the light of dawn by the steeple, still pointing to the sky as if expressing our gratitude for God's protection. The three weeks until the dedication would be sufficient to finish the preparations.

But, alas, the Friday news of a worse typhoon, just a week before the service, convinced us that Satan was intent on impeding God's work here. Apprehensions of this type are not the most con-

ducive to the spirit of Sabbath, but the assurance of God's presence with us, even in a typhoon shelter, calmed our hearts and even made sleeping on a concrete floor possible.

Early reports on Sabbath morning were heartening. Even the recently planted trees and shrubs could be straightened, and if we worked hard, and had no more storms, all would be ready by the next Sabbath.

It was not difficult for the members and friends in Koror to sing praises to God as the dedication service began the Sabbath afternoon of December 19. What more appropriate gift could be offered the Saviour at Christmas time than a temple dedicated to His worship? Our members are confident that the God who guided in the erection and the preservation of this sanctuary will continue to bless as the gospel spreads from this center to all of Palau.

East Meets West in Sarajevo, Yugoslavia

By Winifred Crager Wild

Sarajevo, the capital city of Bosnia and Herzegovina, was the scene of the organization of the Southwest Yugoslavian Conference. Djordje Kalezic was elected president, Milan Sudarevic secretary-treasurer, and Ziva Lazic departmental secretary. From the Southern European Division office came Marius Fridlin and W. A. Wild, president and secretary, respectively, and from the Yugoslavian Union Anton Lorèncin, president, and Milan Sudarevic, secretary.

The session was held in the new church building recently constructed under the direction of SDA Architect Zivorad Janovic, son-in-law of the union president. Owing to his highly appreciated contribution to the new development plan of the city of Sarajevo, he had been sent by his colleagues to the United States some months before to gather ideas and study

methods for the new planned enlargement of the ancient city. Truly a "light on a hill" is our beautiful new church building that stands on the same steep slope as the four-story building used for the conference offices and living quarters for workers' families.

Ordination Service

An outstanding event of the session was the ordination of two young ministers on Sabbath afternoon. Both well represent their name "Elijah," as both have had testing experiences in the Lord's work. The week before his ordination Brother Jlija Bajic had had 40 present in his meeting, mostly men and young people. This is a new day for the difficult and hardly touched section of Montenegro which with Bosnia and Herzegovina form the territory of the new conference.

Not only do they have nearly 3 million Moslems in their population of about 4 million, but also the beautiful and well-known Dalmatian coast on the Adriatic Sea, with Dubrovnik, capital of Herzegovina, where practically nothing has been undertaken as yet. The first goal of the new conference is to establish some kind of work in this section.

Montenegro is also practically virgin territory for Adventism, yet it has produced several staunch and excellent workers. It is a republic that has its own traditions, and a very proud ancestry of warriors and heroes of Yugoslavia.

In Titograd, the capital of Montenegro, two brothers each owned his own home. In spite of the fact that one had five children and the other six, they arranged to live together so they could sell one house to the denomination, as it had been impossible to secure an adequate location for a church in the city.

The other "Elijah" who was ordained is Jlija Stanojevic, pastor in charge of the work in the district of the famous Banjaluka baths of Bosnia. When he began to read at the age of seven he thought he must become a Christian, though at that time he had never heard of Seventh-day Adventists. He began to read a Bible he found. Now as a young ordained minister he goes back with renewed courage to work for souls in his important district.



Two young ministers who were ordained at the Southwest Yugoslavian Conference session, with their wives. Left, Jlija Bajic, and right Jlija Stanojevic.



More than 100 Turkish mosques testify that Sarajevo is truly where the East meets the West right on the European continent. Notice the modern skyscraper in the background. Right: The group of ministers' wives who spent two days with Mrs. W. A. Wild (right seated) studying the problems of the minister's wife. Mrs. Djordje Kalezic (center standing) is the wife of the newly elected conference president.

Most inspiring were the choir numbers rendered during the Sabbath services. Several groups came from surrounding churches. They have an exceptional gift for music along with their love of singing. This was demonstrated when one choir of 40 members, besides singing in their own language, rendered two beautiful numbers in Russian and "All Hail the Power of Jesus' Name" in English. It was almost impossible to keep from joining in on the "Crown Him" each time the refrain was sung with their heartfelt enthusiasm.

The conference has a fine group of ministers' wives who are active in their churches and most enthusiastic for children's Sabbath school work. For two days before the regular conference session, while their husbands were in workers' meetings, they met with the writer to study the problems of the minister's wife and take part in a Sabbath school workshop. As no girls are permitted in our Adventist Seminary in Belgrade, our ministers' wives have no direct way to prepare for their task. Thus they appreciated the few hours together to discuss and share their problems and seek solutions.

A Friendly Country

Like the rest of Yugoslavia, Bosnia is a friendly and hospitable country, as was demonstrated by the excellent food served to workers and delegates by the capable SDA cooks during the entire session.

Only six miles from the heart of the city and surrounded by verdant forests is Illiaja with its 70 sulphur springs steaming out of the ground at 90° F. A few minutes' walk down the path is the clear cold spring water that cascades over rocks and slopes wherever the eye rests in the gorgeous natural park shaded by the fragrant linden trees that were in full bloom when we were there. Bosnian nature rivals that of parts of Switzerland, and their Postojna Caves not far from Ljubljana on the highway to Trieste easily rival Carlsbad Caverns in beauty of formations.

But back to Sarajevo. Just across the

street from the prosperous and thriving modern section of the city is Bas-Carsija, the Turkish market. Even today goldsmiths, silversmiths, and coppersmiths sit cross-legged on a large tree trunk shaping their intricately wrought souvenirs. Up to now only 11 of the 3 million Moslems have been baptized, yet our brethren are accepting the challenge.

Most of these Moslems are not Arabs or Turks, but are descendants of Yugoslavs who were forced to accept the Moslem faith when they were overrun by the Turks five centuries ago. The 100 mosques in the city testify that these people still consider themselves Moslems even though they are not too concerned with the practice of their faith.

In the historical museum clear evidence is given that for centuries Sarajevo has enjoyed a highly civilized culture. It also had a special water and sewage system even before Bern and London were on the map. Their water pipes were neatly hollowed-out tree trunks of uniform size felled in the abundant forests nearby.

A still more ancient religious group that settled in Bosnia as they fled from Bulgaria are the Bogomili (or Bogarmiteae), who arose about the year 1179. Persecuted for their faith, they again had to flee from Bosnia. They were considered heretics because they had taken their stand on the Bible for their rule of faith. For this they were persecuted. They were not in agreement with the practice of the church at that time in memorizing prayers, with the exception of the Lord's Prayer. Neither were they in accord with the way the Lord's Supper was conducted, and they considered Catholic baptism imperfect. Traces of these people are still found in various parts of Yugoslavia.

In foreign countries Sarajevo is probably best known as the place where the Austrian Archduke Franz Ferdinand was assassinated (which precipitated the first world war 50 years ago).

After the conference session we reluctantly drove out of Sarajevo past the mag-

nificent new railroad station. As we left behind the tiny little Turkish shops of Bas-Carsija and the mosques as they were half a millennium ago, we felt to disagree with Rudyard Kipling who said that: "East is East, and West is West, and never the twain shall meet." They have met . . . in Sarajevo!

A Visit With the South Vietnam President

By John Bernet, *Publishing Secretary*
Southeast Asia Union

On January 25, representatives of the Southeast Asia Union, the Vietnam Mission, and Vietnam Signs Press were cordially received by His Excellency Phan Khac Suu, president of the Republic of South Vietnam. The purpose of this visit was to acquaint the Government with the various kinds of work Seventh-day Adventists are doing for the Vietnamese people. When Le Cong Giao, manager of the Vietnam Signs Press, presented the president with gift copies of books produced by our publishing house, President Phan opened one book to see whether it had been published in the United States or



John Bernet (right) greets His Excellency Phan Khac Suu, president of the Republic of South Vietnam, as Le Cong Giao translates and looks on.

France. He was amazed to learn that such attractive literature is being printed in Vietnam.

Soon a new Heidelberg offset press will be installed at the Vietnam Signs Press, and then manager Le Cong Giao believes the gospel literature going out into the field will make an even greater impact on the lives of his countrymen.

Seventh-day Adventist books and magazines are admired and appreciated by men of both high and low estate in Vietnam. Our publishing house is setting the pace for other printing plants in that country.

Travels and Providences in Old Mexico—2

Friendship With the President of Mexico

By Jessie Moon

When the contract expired on the house we lived in, we moved to another section of the city of Tepic, Mexico. This house was not as spacious as the other, but we cheerfully set aside the living room for public meetings. The privilege of having a place where the new converts could meet for prayer meeting and Sabbath services compensated for any sacrifice we had to make.

One of the new converts offered to work for us, doing the heavy work in the home and keeping the surroundings beautiful. We were glad to hire him to do this so that I could spend more time with my husband visiting the people.

The needs of the people were many and varied. Though we did what we could for the poor, our help fell far short of meeting their needs. We taught the mothers how to give simple treatments in their own homes. Besides this, we shared such medicines as we had.

My husband asked one of the most promising men among the converts to take charge of the services, so that he could conduct an effort, at the request of the conference, at Nogales, Sonora. He left Tepic during the summer and planned to return after the first of the year. How little we knew of what the future held for us. God had other plans.

The summer days were drawing to a close when our little son and I boarded the train for Nogales. The joy of seeing my husband made me almost forget the lonely hours we had spent at Tepic in his absence. He had rented a small cottage for us on the American side of the border while he continued with the meetings.

It took but a short time to get settled in our new home, for the house was furnished and we had only our clothes to put in their places. Clarence Junior and I spent several happy days shopping. That which appealed to us most was the abundance of fresh fruit. We had not had such a treat for the past two years.

During the first part of November my husband contracted a severe cold, which developed into pneumonia. Fortunately, Dr. Lillis Wood Starr, a Seventh-day Adventist physician, was practicing in Nogales, and she gave me directions on how I should treat my husband. In a few days he seemed to be improved.



Michigan Disaster Van at Red Cross Convention

Michigan's colorful disaster relief van was exhibited recently at the national convention of the American Red Cross held in Detroit's Cobo Hall. Mrs. Nila Breakie, of Ann Arbor, one of our State Dorcas Federation officers, organized volunteers to greet visitors at the display.

At least 15,000 pieces of literature were distributed, including the conference welfare brochure, the story of the disaster van and its operations, and the latest report on joint operations with the Red Cross as a result of the Palm Sunday tornado disaster. The presence of the van at this national convention served to acquaint local Red Cross officials with our program of disaster relief.

DON HAWLEY, PR Secretary
Michigan Conference

When I could no longer take care of him we hired a man who had been selling our denominational books in the town. He stayed with my husband and made him as comfortable as possible.

It was during the closing hours of the Sabbath, November 15, that a baby girl came to bless our home.

In December my husband received a call from the union office in Mexico City to superintend the Central Mexican Mission. Those offices were in Tacubaya, a suburb three miles out of Mexico City proper.

There were no trains between Tepic and Guadalajara. It would be necessary to cross the Sierra Madre Mountains by muleback to a small settlement about 15 miles from Guadalajara, and from there take a bus to Guadalajara, and thence on to Mexico City by train.

My husband rented a mule for each of us. He tied a cloth around his neck (sling fashion), and in this he carried our six-week-old baby. Clarence Junior was delighted that he was big enough to ride on a mule by himself. All went well for a while until he was brushed off his mule by some other mules that were carrying wood on their backs going toward Tepic. My husband suggested that for the rest of the journey over the mountains I take Junior on my mule. While we were discussing the matter, Junior got back on his mule and was again happily on his way.

My mule wasn't the most comfortable beast to ride. It seemed to me that he

didn't pick his footing very well. However, I managed to stay on him. When it came time to part with those faithful animals we were not sorry. I think that even Clarence Junior had all he wanted of mules for a long time to come.

We reached Mexico City after a long tiresome ride in the first-class passenger coach. The seats were hard. We sat up all night, each of us holding a child. D. A. Parsons greeted us at the depot in Mexico City. He had rented a taxi and accompanied us to the home where we would spend the next eight years, in Tacubaya. We felt honored to live in the house that had been the home of Elder and Mrs. G. W. Caviness for several years.

It seemed that all over the house and in the yard we could feel the touch of their hands. The lovely fireplace in the dining room was a witness to the hard work and many hours Elder Caviness had spent making it. Many cold, rainy nights in Mexico City were comfortably spent by our family in the dining room sitting near the fire.

We picked some currants from the bushes that Sister Caviness had so lovingly planted and cared for.

I have often thought of God's people who do such faithful service as did Elder and Sister Caviness. Surely "their works do follow them." Their names are known all over Mexico.

We had only one bedroom on the main floor of our house, but a large room above the offices served as a bedroom,

which my husband called the Elijah Room, because it accommodated so many workers who visited us from time to time. During the eight years we lived in that home there was never a dull moment.

On the mission property, besides our home, there was the building that served as a church and also as a school. Beyond these a five-bed clinic was built.

Elder Moon's work included frequent trips to visit new groups of converts. He also had charge of the school and taught several classes.

Everything seemed to be going smoothly in the office and also the school until some government inspector would appear at the office, asking many questions as to what we were doing in Mexico, and what our future plans were. These frequent visits by the inspectors took my husband a number of times to see Mr. Calles, the president of Mexico.

He was very interested and appreciative of all that Elder Moon told him, and in a comparatively short time they became fast friends.

During this time some of the apostate Adventists had been trying to get control of the church and mission property. They went to those in authority in the government to get them to turn all the property over to them.

My husband took the world maps and showed the president where our missionaries were stationed in nearly every country in the world. He told him about the work in our hospitals, sanitariums, and

schools. Before leaving the president he told him about the message that Seventh-day Adventists are preaching, and of the second coming of Christ. The president was so deeply impressed that he gave orders for the mission property to remain in the hands of the denomination.

All seemed to be going well until one Sabbath when services were in progress in the church. Some men in the government came in and told the whole congregation to leave the church. These men closed the doors and windows, putting seals on them. I remember that my husband's Bible was left in the church.

After asking our people to pray that their place of worship could be opened again, my husband went to talk things over with the president.

President Calles had known nothing of the deeds of these men.

Soon he discovered who the men were that had closed our church, and without any commotion he had these same men remove the seals and open the doors and windows of the church so the Adventist people could have freedom of worship.

One night about midnight we heard a loud knocking at our front gate. My husband answered, asking who it was and what was wanted. A man answered that he had a telegram from the president, inviting Elder Moon to the banquet of ambassadors that was to be held in a few days. This happened at the time when Mr. Morrow was the Ambassador from the United States.

After the man left, Elder Moon turned the invitation over in his mind, then said, "Why, I'm not an ambassador. I have no cutaway coat and striped trousers to wear, nor do I have a top hat." But then he thought better of it, and added, "Why, yes, I am an ambassador. I am an ambassador for Christ."

He arranged with our printer to stamp President Calles' name in gold on the book *The Great Controversy*, and this he presented to the president at the banquet of ambassadors. The president shook my husband's hand and thanked him cordially. Pictures were taken of the ambassadors and published in the daily papers.

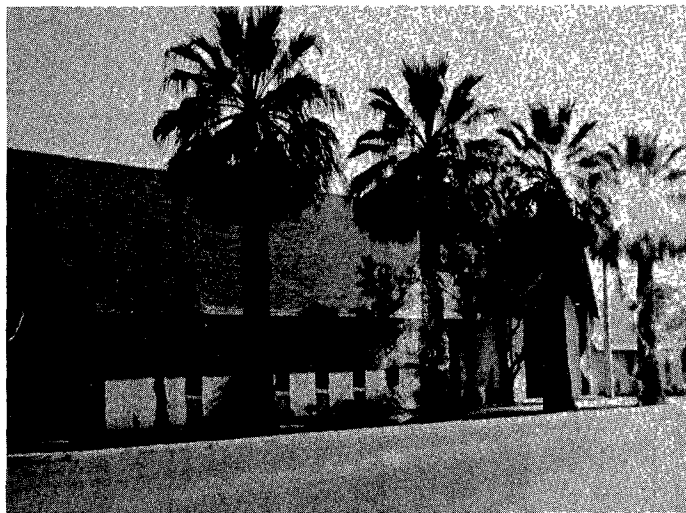
Some time later the clergymen of most Protestant churches were required to leave Mexico. My husband hastened to see the president, who assured him that the Seventh-day Adventist Church leaders would not be affected by this regulation. He said, "We know the work of your denomination. You are here to help the Mexican people. We shall not bother you, but just keep out of our way."

Evidently there were men in the government who were like those who had previously put the seals on the church. They wanted my husband out of the country!

Notice came one day for my husband and family to leave Mexico within a stated time. We went back to Nogales, Arizona, and rented a house for two or three months.

The General Conference asked my hus-

Dedications in Central California



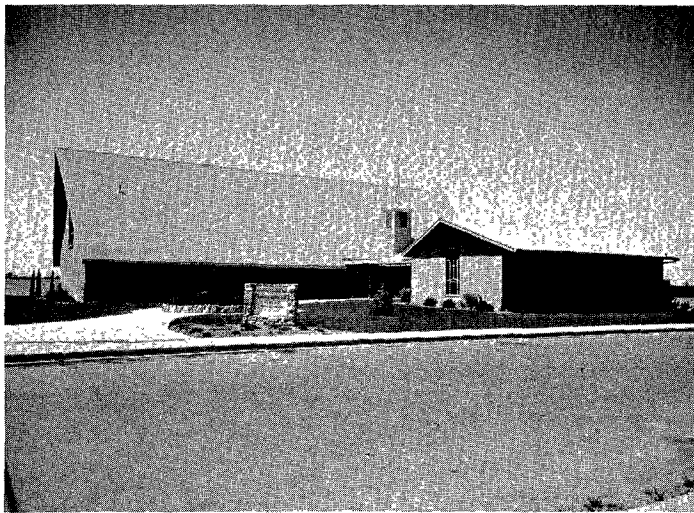
Bakersfield Spanish

Dedication of the Bakersfield Spanish church took place May 1. Assisting the pastor, Charles S. Bendrell, in the dedication services were a number of former ministers, as well as E. R. Walde, president of the Central California Conference, and R. L. Stretter, secretary-treasurer of the conference.

The new church, which was begun in April of 1962, includes a pastor's study, Sabbath school classrooms, and a social activities hall. The sanctuary seats 250. Total cost of the project was approximately \$80,000.

The church has been a tremendous asset to the Spanish work in Bakersfield. In a recent baptismal service 13 new members were added to the church.

CHARLES S. BENDRELL



Kerman

The new \$100,000 Kerman church was dedicated on a recent Sabbath. The sermon was delivered by E. R. Walde, president of the Central California Conference. L. E. Davidson, home missionary secretary for the conference, spoke at 11:00 A.M. Evangelist R. E. Dunton conducted an evangelistic service in the evening.

The first congregation was organized in Kerman more than 60 years ago. The church now has a membership of 143. Construction of the new church, which seats 300, was begun in September of 1962 when A. R. Morris was pastor. Former pastors of the church in attendance for the dedication were Wayne Griffith and M. A. Wyman. Lloyd Stephens is the present pastor.

C. L. FAUST

band to spend part of the summer visiting the Southern camp meetings. That was one of the high lights in Elder Moon's life. Throughout the years afterward he spoke of that experience many times. He told of the kindness of the Southern people. He remembered how some mornings he would see one side of his tent raise up a little off the ground and someone would roll a large, luscious watermelon into his tent. He never forgot the kindness and hospitality of our Southern believers.

Telegram From President

When the camp meeting season was over my husband returned to Nogales, Arizona. In the meantime President Calles had been notified that Elder Moon had been put out of the country. Very soon a telegram came from the president inviting my husband back to Mexico as a guest of the country.

Crossing the border, we ran into trouble with the customs officials. In Spanish one official said, "Mr. Moon, you can't go back into Mexico. You have been thrown out of Mexico."

Then my husband took from his pocket the telegram from the president inviting him into Mexico as a guest of the country. What a change of attitude came over those officials. "Why, yes, Mr. Moon, of course you may come into Mexico. You are now our guests in this country." We went in free. We paid no fare. Our furniture was shipped free of charge. And we were treated as honored guests.

Not by a telegram, but by His Word, God is inviting us to be guests of His heavenly country. We can go there free. We will not have to worry about food or clothes, or housing, or transportation. Jesus says, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1).

Ordinations in South England Conference

By J. H. Bayliss

During the South England Conference biennial session held at Eastbourne, Sussex, four young men were ordained to the gospel ministry. The men accompanied by their wives stood on one side of the large platform while all ministers present stood on the opposite side. Between them was the New Gallery Evangelistic Centre choir in their scarlet and gold robes.

The conference president, J. H. Bayliss, briefly recounted the case history of each of the young men. E. W. Pedersen, secretary of the Northern European Division, delivered a gripping address, in which the high standards of conduct and service of the gospel minister were made clear. As the ordinands bowed with the members of the platform party, A. C. Fearing, associate secretary of the General Conference Ministerial Association, offered the prayer of consecration. J. A. MacMillan, president of the British Union Conference, delivered the charge, after which the conference president led all the ordained brethren in giving the

newly ordained elders and their wives a cordial welcome to the brotherhood of the ministry.

Those set apart were: Martin L. Anthony, MV and education secretary of the conference; James C. Collins, pastor-evangelist; James W. Ginbey, home missionary and Sabbath school secretary of the conference; Mark P. D. Leeds, pastor-evangelist.

We invoke the Lord's blessing upon each of these young men in their future work.

Courageous Faith-sharing on Korean Isle

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

A Korean woman living in Japan accepted the Adventist message just a few years ago. She visited the division meetings held in Tokyo and was encouraged by the reports she heard of the work, especially in Korea. She determined to return to her native country and share this new-found faith.

Mrs. Oh's home was on Am Tae Island, one of hundreds of islands off the west coast of Korea. She found that another church had begun work on this island, and when she and her daughter, who accompanied her, began to teach the Bible they met much opposition. "We found the great controversy between good and evil had not been won, but was just starting," Mrs. Oh recalled. "We started a mission school up to eighth grade and soon had 91 students. Although we had many threats made on us and our work, we knew it was strongly built on the rock of Christ, and nothing could stop it.

"It was when oppression was the strongest that a group of Adventist missionaries visited our island. Our new members saw that we have a strong organization and the missionaries' visit gave us new courage. There are hundreds of islands surrounding us," Mrs. Oh went on to explain, "and most of them have never heard of Christ and salvation. We

Mrs. Oh has accepted the challenge of taking the message not only to her home island of Am Tae, off the west coast of Korea, but to the hundreds of other islands in this area. In two years she has raised up a church of 32 members and a Sabbath school of 170.



must take the message to them, too."

As the new school year was approaching, Mrs. Oh already had applications for 150 students. She also has a burden for young women 18-20 years old who have not been able to attend school, so are forced to do farm labor and carry water for a living. Plans have been made to organize classes for them to teach knitting by machine and handcrafts.

The opposition is still pressuring her to stop her evangelism. "We want to give you financial help," her enemies offered one day. But then there was a catch to their proposition, "You must agree not to teach the Bible or have your Sabbath school on Saturday."

"We needed the money," recalled Mrs. Oh, "but if it costs me all I have, including my life, I will not accept this bribing. They do not have a chance. Everyone is finding that the Adventist Church is kind and does not use cruel tactics."

Already 32 have been baptized on Am Tae Island, but 170 attend Sabbath school each week. This group has determined to let the light shine from their island. They have high hopes of seeing new branch Sabbath schools opened soon on surrounding islands.



Mrs. George R. Jenson and three children left Los Angeles, California, June 13, returning after furlough, to Poona, India. Sister Jenson's maiden name was Virginia Guenevere Reynolds. Brother Jenson preceded them, having left March 15. He is a teacher in the department of religion in Spicer Memorial College.

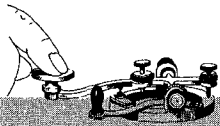
Mr. and Mrs. Emidio H. Sequeira, of Berrien Springs, Michigan, left Washington, D.C., June 13, for England, en route to East Africa. Brother Sequeira has been a student at Andrews University and is returning to his home country. He is to serve as MV secretary and secretary of education in the Uganda Mission.

Mr. and Mrs. George C. Thomas and child, of Takoma Park, Maryland, sailed from New York City on the S.S. *Jalahadnya*, June 19, for India. They are returning to their home country after having been in the United States for study. Brother Thomas is to serve in the Oriental Watchman Publishing House.

William J. McHenry and daughter Winetta left June 20 from Los Angeles, California, returning to India after furlough. Sister McHenry plans to go in August. Brother McHenry will be MV secretary and secretary of education in the Northeast India Union.

Dr. and Mrs. Stanley C. Condon and daughter, of Glendale, California, left Los Angeles, California, June 22, for the Philippines. The maiden name of Sister Condon was Vaneta Marilyn Mabley. Dr. Condon is to serve as a physician in the Manila Sanitarium and Hospital.

W. P. BRADLEY



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► The Manchester, New Hampshire, church was dedicated on Sabbath, May 29, at the morning worship service. The dedicatory sermon was preached by Francis R. Millard, president of the Atlantic Union Conference. Chester E. Kellogg, the pastor, led the congregation in the Act of Dedication, and Carl P. Anderson, presi-

dent of the Northern New England Conference, offered the dedicatory prayer. Others who assisted in the service were Mrs. Hazel Alden, church historian; Kenneth W. Tilghman, treasurer of the Atlantic Union Conference; and Walter H. Smith, treasurer of the Northern New England Conference.

► Twenty to 25 ministers and theological students will be connected with the field school of evangelism to be held in the Southern New England Conference air auditorium on the grounds of the Worces-

ter, Massachusetts, church on Airport Road, July 24-August 22. Under the leadership of Arnold Swanson, pastor of the Worcester church, a great deal of seed sowing has taken place during the past four years, hence this evangelistic campaign is expected to reap a good harvest. Bruce Johnston, head of the theological department of Southern Missionary College, assisted by D. G. Jacobsen of Andrews University, will head the school and they will be the speakers during the three-week campaign.

AVENUES TO *Reading* *Pleasure*

By H. M. TIPPETT

"No books except at school." This caption on a picture in *The Christian Herald* portraying the plight of America's poverty-stricken areas, gave me sudden pause in the midst of a morning's activities. It made me ponder what my own home would be without books. I have them in my living room, stored in closets, lining the wall of a spare basement room, on the night stand by my bed for sleepless hours. And if I ever give you one, consider it a real compliment, for I regard my books above all treasures.

A Christian home without books? Unthinkable! A city library card to save expenses instead of a well-filled bookshelf? Thrifty, but improvident! The newspaper and television rather than a two-hour retreat into a book with some gifted author? A reckless choice!

A home without a book is like a beacon tower without a light, a vacation shack situated too far from a rushing stream, a helmsman's cabin without a chart. President Garfield's mother knew this, and in spite of deep essential needs, decided one time to spend her last 50 cents for a book for her son instead of material for a much-needed shirt. The garment would wear out, the influence of a good book, never.

"No books except at school." A salute to our schools that supply them, and godspeed to any program that will change the picture in our book-poor communities. Now how about adding a volume or two to that sparsely filled top shelf of yours?

To begin with, let me suggest *Life's Realities** by D. A. Ochs, long connected with our worldwide young people's work. Gathered out of incidents from his many contacts with people and human problems, these 16 chapters dealing with life's conflicts, driving

forces, inner voices, impulses, refining experiences and hopes, will supply contemplation for as many worship hours. You'll be delighted with the illustrative stories of how the European heron defends itself, of the defeated baseball player, of the school safe that wouldn't open, of the ferryman's discovery about prayer, and that's only a few of them. In white binding and red foil stamping, it would make a prime gift book. 192 pages. \$3.50.

The result of years of wide research and labor has just been achieved in the publication of L. E. Froom's *The Conditionalist Faith of Our Fathers.** It presents the history of the conflict of the ages over the nature and destiny of man. The doctrines of conditional immortality, the nature of man in death, and eternal punishment are seen in the perspective of nearly 1,400 years of history. The tenet of Seventh-day Adventists that death is a sleep and that the soul is man's total entity, not a phantom-spirit, is well supported by important witnesses in every age from medieval times. This four-section, 1,344-page book is the second part of a two-volume history, the first of which will appear later, covering conditionalism from early Bible times. As a comprehensive treatise leading up to the astonishing modern belief in spiritism, this book is without equal. The author is professor of historical theology at Andrews University. Profusely illustrated with pictures, charts, and tables. \$15.00.

Have you heard the query sometimes voiced, "Are Seventh-day Adventists evangelical?" It's an elementary question easily answered by pointing to our city-wide efforts and foreign-mission triumphs. But how would you present it doctrinally? One of the most useful handbooks for this that you could own is *By Faith Alone,** by Norval F. Pease. It presents a history of the doctrine of salvation by faith, and includes a discussion of that pivotal 1888 General Conference. 248 pages. \$4.00.

* Publications of the Southern Publishing Association, Review and Herald Publishing Association, and the Pacific Press, respectively.



Central Union

Reported by
Mrs. Clara Anderson

► Miss Joyce Morris has been elected elementary supervisor for the Central Union Conference.

► William Fuchs has accepted the principalship of Champion Academy, Loveland, Colorado. Mr. Fuchs and his family come to Colorado from Forest Lake Academy in Florida.

► Don Wesslen is the new principal at Platte Valley Academy in Shelton, Nebraska. He and his family come to Nebraska from Champion Academy in Colorado. K. F. Vonhof, former principal, accepted a call to Southwestern Union College in Keene, Texas.

► Glenn G. Davenport, former principal of Champion Academy in Loveland, Colorado, is the new college relations director for Union College in Lincoln, Nebraska. He with his family will be moving to Lincoln soon.



Lake Union

Reported by
Mrs. Mildred Wade

► The Italian church in Chicago surpassed its church canvass goal by more than \$10,000. The 177 members, under the direction of L. R. Ellison, are planning to build a new sanctuary.

► Less than one year from the time construction began, an attractive new church building was dedicated, on May 22, at Kalkaska, Michigan. N. C. Wilson, president of the Michigan Conference, spoke at the morning service, and Earle Hilgert, acting dean of Andrews University Theological Seminary, was the guest speaker for the dedicatory service. This church began with a branch Sabbath school, started by H. W. Trecartin in 1960. In 1962 D. B. Myers held evangelistic meetings and added 11 new members. The same year the church was organized with 26 charter members. In 1963 land was cleared for the building. Oral E. Calloway arrived as pastor in January, 1964, and led the program to completion.

► Three new members have recently been added to the faculty of Indiana Academy. Ray Etheridge, a graduate of Columbia Union College, will serve as dean of boys. He has served in this capacity at Wisconsin Academy. C. D. Anderson will teach Bible and history. Mrs. LaDean Birkhead, a graduate of Andrews University, will teach home economics and art.

► John Waller, chairman of the department of English at Andrews University, has been elected to the assistant editorship of the journal *Abstracts of English Studies*, which is published at the University of Colorado by the National Council of Teachers of English. For seven years he has been a contributor to the journal, during which time he has written about 300 abstracts. He will now supervise the work of contributors from various college and university faculties.



Northern Union

Reported by
L. H. Netteburg

► Nine new members were baptized at Ottumwa, Iowa, June 5. Six were from recent meetings held in Bloomfield by A. R. Klein and Ernest Lundin.

► Six new believers were baptized in Guthrie Center, Iowa, on May 29.

► E. F. Armour, formerly MV and education secretary of the Kansas Conference, has joined the Minnesota Conference in the same capacity. He takes the place of G. D. Bras who has accepted a call to the Central California Conference.

► The Streeter, North Dakota, church observed its fiftieth anniversary with a celebration the weekend of June 5. J. L. Dittberner, Northern Union Conference president, was the guest speaker.



Pacific Union

Reported by
Mrs. Margaret Follett

► The new San Fernando-Sylmar church held its formal opening service on Sabbath, June 26, at which time Cree Sandefur, president of the Southern California Conference, spoke to the congregation.

► Gerald N. Wells of East St. Louis, Illinois, has moved to California where he is pastor of the Capitol City church in Sacramento.

► A. T. Wiegardt, for several years principal of San Diego Union Academy, is moving to Oregon where he will be principal of Laurelwood Academy.

► Helen Huff, a Thunderbird Academy graduate in June, received an award from the registrar, Mrs. R. O. Stone, for four years of perfect attendance.

► The Poway, California, church members broke ground for their new church building on Mother's Day. Walter Blehm and H. E. Schneider, both of the Southeastern California Conference office, spoke to the audience on this occasion.

► Ronald M. Wisbey, who has been pastor and Bible teacher at Gem State Acad-



Three Years Above the Century Mark

Recently it was my privilege to visit with Sister Sarah Muir, who celebrated her 103d birthday in May. She is still quite active. Her mind is alert and we had a pleasant visit talking about this truth we both love. At the age of 21 she came from Scotland where she was born, and has lived in the Portland, Oregon, area most of her life.

The REVIEW AND HERALD, given to Sister Muir by an Adventist neighbor, was an important instrument in bringing her into the truth. She had been going from church to church searching for truth, and when she read the REVIEW she knew she had found the true church. She was baptized in Portland, Oregon, in 1900. Needless to say, the REVIEW was a constant weekly visitor in their home. One of the daughters said, "Father would rather do without meals than to be without the REVIEW."

Sister Muir reared a family of seven children, all living and all in the church. Her hope is strong in the Lord, and she is anticipating spending eternity with the redeemed in the earth made new.

CLARENCE N. KOHLER

emy at Caldwell, Idaho, arrived June 3 to become youth pastor of the new Azure Hills church in the Southeastern California Conference.

► Loma Linda Union Academy students scored 27 per cent higher than the national average in physical fitness for the second consecutive year. The test consists of seven different events which measure arm strength and power, abdominal strength, leg power, endurance, speed, and agility. During the school year 1963-1964, of the nearly 300 students, 114 scored above the national average. It was the first year that the test was given. This past school year 143 students accomplished the same feat. The school physical education program is under the direction of Dan and Barbara Berk.



Southern Union

Reported by
Oscar L. Heinrich

► Open-house ceremonies were held May 20 on the campus of Southern Missionary College for the McKee Industrial Education Building, recently completed and occupied. O. D. McKee and sons, Ellsworth and Jack, of McKee Baking Com-

pany, provided the funds for the structure which houses industrial education laboratories, offices, classrooms, and equipment for teaching auto mechanics, woodworking, drafting, et cetera. Cost of the building was \$60,000. The McKee Baking Company, located on the campus of Southern Missionary College, employs more than 500 workers, 175 of whom are students at the college.

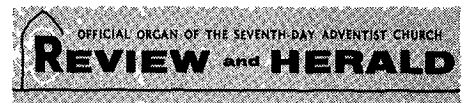
► A baptism of 14 candidates was conducted May 22 in Dalton, Georgia, by Bob Thrower.

► The Sabbath school department of the Kentucky-Tennessee Conference held two spring Sabbath school workshops for teachers and division leaders throughout the conference. One was conducted in Nashville, Tennessee, the other in Pewee Valley, Kentucky.

► The Wildwood, Georgia, church of 190 members operates five branch Sabbath schools. These branches were responsible for 16 baptisms in 1964 and six thus far this year.

Church Calendar

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| Pioneer Evangelism and Church | August 7 |
| Missionary Offering | August 14 |
| Oakwood College Offering | August 21 |
| Educational Day and Elementary Offering | September 4 |
| Literature Evangelists Rally Day and Church | September 11 |
| Missionary Offering | September 11 |
| Missions Extension Day and Offering | September 11 |



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

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| Associate Editors: | Raymond F. Cottrell Kenneth H. Wood |
| Consulting Editors: | R. R. Fighur, M. V. Campbell Theo. Carcich, W. E. Murray F. L. Peterson, R. S. Watts |
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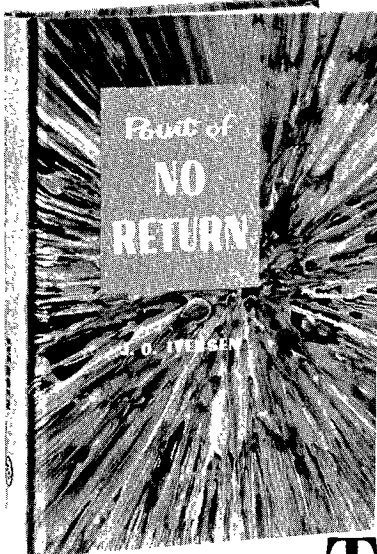
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Two Books Beamed to—TEENS

Both by J. Orville Iversen

Point of No Return



Dealing with the practical aspects of Christianity, this book is designed to help all young people find God as a personal friend.

- Makes Christian living practical to today's modern youth.
- Avoids theological clichés—speaks to young people in language they understand.
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Some Stirring Chapter Titles

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- $A+B=X$
- Shake Well Before Using
- What's Wrong With Dating?
- Don't Die on Third

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News of Note

Burma Hospital Nationalized

R. S. Lowry, president of the Southern Asia Division, informs us by cable from Poona that our beautiful and well-equipped hospital in Rangoon, Burma, has been nationalized by the Burma Government. What measure of control or ownership is involved in this, we do not yet know. In the light, however, of statements in the public press, and communications we have already exchanged, this would appear to be a step in the Government program for the nationalization of all large institutions.

We solicit more than ever the prayers of our people for the Lord's protecting hand to be over His work in Burma and in all countries where rapidly changing conditions pose new problems to the church and its members.

A. F. TARR

Christian Record Conducts First Glaucoma Clinic

Eight hundred eighteen residents of Lincoln, Nebraska, were examined by ophthalmologists in four hours at the first free glaucoma clinic sponsored by the Christian Record Braille Foundation, on June 20. Twenty persons were found to have dangerously high tension in one or both eyes, and were urged to have more complete examinations at an early date by ophthalmologists of their own choice. The Foundation is interested in prevention of blindness, as well as in serving blind and visually handicapped children and adults. The public expressed deep appreciation for the glaucoma clinic and for what Seventh-day Adventists are doing in this way to benefit the community.

C. G. CROSS

Southern Asia Appreciates Offering

Our membership in the Andhra Section of the South India Union have anxiously awaited news of the Thirteenth Sabbath Offering overflow for the first quarter in 1965. They were overjoyed recently to learn that they were to be the recipients of the largest first-quarter overflow offering in the history of the church.

The Southern Asia Division wants to express its deep appreciation to the world membership and to its many friends for their loyal support through the medium of the Sabbath school. With this money and other funds already in hand, construction work will soon begin on a large tract of farm land strategically situated near Vijayavada. The education department of the South India Union has developed a comprehensive master plan for the new high school. This institution, when finished, will bring welcome relief to our faithful members in the Andhra area who

have been unable for several years to gain admittance for their children in our own schools because there was no room for them.

R. S. LOWRY, *President*
Southern Asia Division

Student Literature Evangelists at Work

More than 1,000 young people in North America, working for scholarships as student literature evangelists, report outstanding accomplishments. One young lady sold 4,000 magazines in eight weeks. In another field a young man reported selling more than \$2,000 worth of literature in two weeks' time. In another conference young people signed up more than 200 persons for Bible correspondence courses in one week.

We are proud of our students who witness so effectively for their Master. Pray for their success.

W. A. HIGGINS

Congress Debates Right-to-Work Laws

Seventh-day Adventists have had an opportunity to state their position on membership in labor unions. The current effort in Congress to repeal a portion of the Taft-Hartley law has provided the necessary opening.

The General Conference Committee voted that the church would not take sides on the political and economic issues of the right-to-work laws. This decision has gained support for the Adventist position



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

ROME—Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, disclosed here that a joint ecumenical working committee may be set up soon by the Roman Catholic Church and the Orthodox Ecumenical Patriarchate in Istanbul.

HARRISBURG, PA.—The Pennsylvania Senate, by a vote of 32 to 16, passed the controversial bill authorizing private and parochial school bus transportation, and sent the measure to Gov. William W. Scranton, who said he will sign it. Under terms of the pending law, public funds may be used for transportation of parochial and other nonprofit private school students on established public school bus routes.

asking for protection for the individual who has religious convictions against joining a labor union.

W. M. Adams has testified before the special House Committee on Labor and also the Senate Subcommittee on Labor. In both instances sympathetic consideration was given his testimony.

Congress is divided on the repeal of right-to-work laws, but most Senators and Representatives are agreed that something should be done to protect sincere religious convictions. As you write your Congressman, emphasize that, in any legislation passed, the individual who because of religious conviction cannot join a union should be protected.

M. E. LOEWEN

Wider Use of Missionary Magazines in Korea

In noting the good results that come through the distribution of missionary literature, R. C. Thomas, secretary of the publishing department of the Korean Union, writes that the overseas extension program of the *Signs and These Times* has inspired the Korean workers and members to sacrifice in using more missionary literature. He comments that the missionary leaders and other workers in Korea have joined hands to encourage our people, even though poor, to distribute more missionary magazines among their friends.

"Many Korean believers are using as many as 100 subscriptions which cost 12,500 hwan (about \$30 U.S.). This investment in truth-filled literature is equivalent to a laborer's salary for two months. Thousands are reading their personal copy of the missionary magazine and lending it again and again to different neighbors. In this way each magazine is read by a large number."

J. ERNEST EDWARDS

RAWALPINDI, PAKISTAN—More than 2,700 Hindus in Pakistan, principally Harijans, were converted to Christianity during the past five years. Nearly 2,500 of them were in East Pakistan. No Muslim had been converted to Christianity. Christians in Pakistan number 733,000 compared to 540,000 in 1951.

RANGOON, BURMA—Four major Protestant missionary hospitals in this predominantly Buddhist country have been ordered nationalized by the revolutionary government—the Baptist hospital in a mountain village of Namkham near the Chinese border, the Seventh-day Adventist Hospital and the Ramakrishna Mission Hospital in Rangoon, and the Christian Hospital in Moulmein.

ANDERSONVILLE, GA.—A lonely traveler many years ago attended services at the Andersonville (Georgia) Methodist church, shook hands all around, then left—never to be seen there again. But the late Robert B. Brown, 90, of Washington, New Jersey, remembered that congregation's friendliness. When he died recently, Mr. Brown bequeathed his entire estate of \$178,302.50 to that church.