

REVIEW

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The Reformation Re-examined

By Daniel Walther, Chairman
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THE significant religious questions of our time are not confined exclusively to the church. The religious issues of the day are particularly acute because of the prevailing restlessness and anxiety of a world that craves security. This is no less so in the United States, as the result of current developments in which the religious question is of immense importance.

On the one hand there is the Roman Catholic Church with what Protestants would call inflated claims of increased membership, its constantly reiterated and incorrect claim to being the oldest Christian institution, and its vainglorious claim to be the only true church, and thus alone entitled to full freedom and state protection. On the other hand are the vacillating Protestant denominations, recently awakening to the fact that their power is gone. The Protestant world is forever reappraising itself and proposing remedies of all sorts, ranging from a new approach to theology to a universal union of churches.

That religious issues are of mounting interest and concern is evidenced by the relentless Catholic propaganda and by the increasing attention to religious problems in the secular press. For example, a recent series of articles in *Harper's* (February to June, 1959) reappraised the contemporary American religious climate. The opinions expressed were not those of the clergy, but of young thinkers belonging to various intellectual disciplines. In these articles the authors reject Protestant theology and speak of a basic undercurrent of atheism in Protestantism today, in spite of record church attendance.

One Protestant minister deploras the waning of the Protestant ideals in these words: "The Protestant Church

is sick; she suffers from vagueness of belief." This Protestant sickness stems from an apparent insufficiency in all areas of church life, such as public affairs, education, and spiritual guidance.

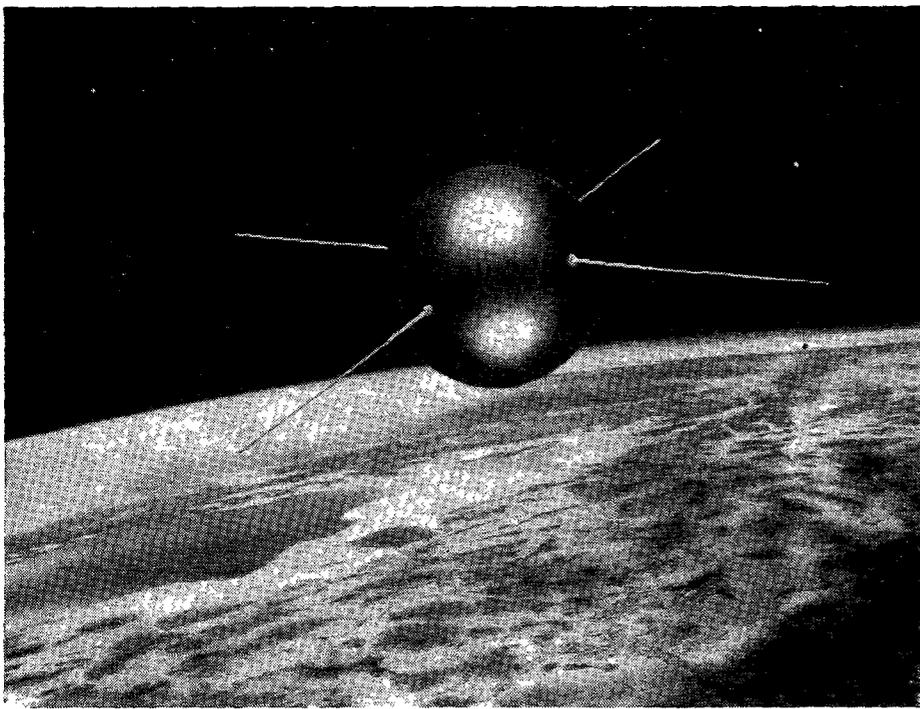
Amid these gestures of self-castigation some Protestants go even further, bluntly asking, "Did Protestantism succeed—ever?" That Catholics should answer in the negative is not surprising, but some Protestants are

beginning to wonder whether the Catholics are not right. One Episcopalian minister in London asserted, years ago, that the Reformation had been "a failure from beginning to end; that it had achieved nothing, reformed nothing, corrected nothing." This rather pessimistic outlook was echoed in a series of articles by H. E. Fay in the *Christian Century* entitled "Can Protestantism Win America?"—as if it were a contest between two factions with a political aim, as in sixteenth-century France where the Protestant Huguenots and the Catholic Guises fought for the crown of France.

Naturally the personalities of the Reformers have been the object of intense attack. One of the fiercest assaults on Calvin came in an acrimonious work by de Raemond, *History* (Continued on page 8)

The new National Council of Churches building in New York City. This building is a symbol of the current trend in American Protestantism toward unity of spirit and cooperative effort. Several major religious bodies have moved their denominational headquarters to this building.





U.S. NAVY

Science has become the religion of those who exalt it as the new redeemer of mankind. For the thinking segment of the population it is the greatest rival of Christianity today.

Satellites—and Faith

By S. J. Schwantes

THREE AND A HALF YEARS after the first man-made satellite was successfully launched into space, modern technology scored another triumph. On April 12 the Soviet Union launched a man in a space ship that circled the earth in 109 minutes. Prof. A. C. Bernard Lovell of Jodrell Bank, England, which tracked the satellite, commented, "This is the greatest scientific achievement in the history of man." The 27-year-old astronaut was hailed as another Columbus, and a ripple of pride mixed with amazement also circled the earth with the news of this newest feat of science.

Ever since the Germans launched the first flying bombs toward the close of World War II, research in rockets and guided missiles has moved ahead with rapid strides. Rockets of two, three, and four phases were successively perfected, and it was known that as soon as the speed of five miles per second, or 18,000 miles per hour could be attained, a properly guided rocket would become a satellite of our planet. Thus when sufficiently powerful boosters became available and guidance systems were perfected,

scientists were able to put their theories to the test.

Naturally, man becomes elated over his accomplishments and is tempted to start thinking of himself as a creator in his own right! As might have been predicted, the successful launching of several satellites confirmed modern man in his idolatry of science. This idolatry, for lack of a better word, we might call scientism.

Scientism can be defined as the religion of those who exalt science as the new redeemer of mankind. It is, in fact, the greatest rival of Christianity in the twentieth century, at least for the thinking segment of the population. That which religion could not do, so they say, science is doing. If man enjoys greater comfort, science is to be thanked for it. If he enjoys a longer life span, it is because science has eliminated many causes of premature death. If he enjoys more leisure time, it is because machines provided by scientists have eliminated the drudgery, and even the necessity, of manual labor. Modern life, say the devotees of scientism, is a convincing illustration of the ability of science to

provide a more abundant life for all. If, yesterday, science liberated atomic energy, today it orbits a satellite, and tomorrow it finds a cure for cancer, there is surely no limit to what science may accomplish for man's good.

Are Science and Faith Mutually Exclusive?

But in proportion as science advances, so its devotees argue, faith must retreat. Its most fanatic adherents state cynically, "Newton expelled God from the universe, Darwin expelled Him from life, and Freud expelled Him from the soul." There is no room for God in a universe ruled by inexorable law. So long as men conceived of the earth as the center of the universe, it was permissible to believe in a God who loves the world and gave His only Son for its redemption. Not so today, however, when it is known that the earth is but one of myriads of satellites, thousands of which are probably inhabited. That man on his tiny planet could be the center of God's attention is inconceivable! This was the gist of Julian Huxley's recent lecture at the University of Chicago centennial celebration of Darwin's *Origin of Species*.

If man could live by bread alone, we might concede that the devotees of science and technology had something in their favor. The material accomplishments of science in the last century have been fabulous indeed. But it is still true, nevertheless, that "man shall not live by bread alone." Science may satisfy physical hunger, but it can never satisfy the hunger of the heart. A well-fed and well-housed animal is happy. But a well-fed and well-housed man may be deeply unhappy. His aspirations are as much higher than those of irrational creatures as the stars are above the earth. Created for communion with God, man cannot find full satisfaction in any earthly good.

The scientific method has pressed back the frontiers of knowledge, but human happiness has not expanded in proportion. Scientific progress was supposed to expel ignorance and to banish fear. But fear is still with us, and the more "civilized" people are, the more sleeping pills and tranquilizers they consume. Science has ridged man of many superstitions, but it has not delivered him from basic anxiety. Science has given man almost unlimited power, but not added peace. It has delivered him from premature death, but it cannot give him eternal life. It has surrounded him with increasing comfort, but it can-

not assure him abiding happiness.

Obviously, there are many things science cannot do. Perhaps it is dangerous to make such a statement today, but even this shows how generalized is the belief that science is all-powerful. Paradoxically, scientists themselves are first to admit that science has limitations. They know, for example, that the laws of nature cannot be changed. The conquests of science have been made in obedience to the laws of nature, which the scientist did not create but found operating in the universe. Nature is being harnessed little by little, but always by the process of obeying its laws.

Thus, scientists knew that unless a rocket could attain a tangential velocity of five miles per second, it could not become a satellite, and that still greater momentum would be needed if it were to overcome the earth's gravitational field and escape into outer space. No scientist ever thought of challenging the law of gravity, which has been known for more than two centuries. On the contrary, they worked in harmony with that law.

The role of science is to find out how nature operates, to discover the laws it obeys. Empowered with this knowledge, human technology accomplishes various things, which may or may not enhance man's welfare. Science may speculate about man's origin, but it has nothing to say about man's destiny. This is the domain of religion.

Science corroborates faith. It does so by confirming that the universe in which we live is a rational universe. And if the universe is a rational arrangement, then it is the product of a superior, infinite Intelligence. Order never springs up spontaneously from chaos. Thus, in the very rationality of the universe, the man of faith discovers God.

A Common Fallacy

A common fallacy of the devotees of scientism is the notion that if a man can explain a natural event, then God has nothing to do with that event. Behind this naive notion stands the false premise that God operates only in the domain of the mysterious and the unknown. As this domain is pushed back by the advance of science, there is less and less room for God, so they say. But if the rational order of the universe demands an Author, why not recognize Him every time a new province of nature is opened to knowledge? Thus thought Kepler, the astronomer who discovered the laws of planetary motion. For Kepler, to discover the laws of nature meant to think God's thoughts after Him.

In every age believers in God have

A Letter From Our President

DEAR FELLOW BELIEVERS:

"Except these abide in the ship," Paul warned his companions on the stormy Mediterranean, "ye cannot be saved." There were souls aboard who doubted the ability of the ship to hold together. Consequently, they sought safety in desertion. The old ship was battered, shaken, and tossed by the angry waves, but it had been constructed to withstand storms. Its builders had carefully selected, shaped, and securely fastened every piece of timber in it, so that it should defy storms and safely come into port.

This is a good illustration of the church of God. Storms of every type beat against it. Perils from within and without threaten. A few desert it. But there is safety in remaining in the church. Note this reassuring word:

"In reviewing our past history . . . I can say, Praise God! . . . We have nothing to fear for the future except as we shall forget the way the Lord has led us."—Testimonies to Ministers, p. 31.

Imperfection in the church is no cause for criticism of the church as a whole. Tares grow among the wheat. If anyone has a true burden to help the church, he can accomplish most by loyally staying with it and cooperating in its great program. The church needs the help of every true reformer, for the church itself is committed to a great work of reform. Exchange the activity of talking for that of faithful living. We need much more of the latter and less of the former. No one helps the church by pulling off alone and endeavoring to draw others after him. "It is not a good sign when men refuse to unite with their brethren and prefer to act alone."—Ibid., p. 490.

It is willingness—or unwillingness—to follow the method God has outlined for us that marks a man as genuine or spurious. One who is genuine will not go about attacking the church and its leaders. He will recognize that God has a church, and he will respect it. Second, he will manifest true humility. Furthermore, the genuineness of his humility will be attested by his willingness to follow inspired counsel.

"There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment."—Testimonies, vol. 5, p. 293.

Certain individuals have recently arisen claiming to have new light. Experienced and respected leaders of the denomination spent 15 hours patiently listening to them. At the close, these leaders counseled them to desist from promoting their ideas, which are neither Biblical nor in harmony with the Spirit of Prophecy writings. These would-be reformers, however, were unwilling to submit to the judgment of the brethren, and have gone right on proclaiming their views. This course of action, measured by the inspired counsel already cited, "is not a good sign." Willingness to accept the counsel of brethren of experience is one trait by which those who sincerely love the Lord, and who seek to build up the church, will be known.

R. P. Fisher

President, General Conference

had to face new challenges. But every challenge has been met by a purification of faith and a higher conception of God and the universe He rules. Faith is man's reaching out after God. But faith needs the light of revelation and the light of science, if it is to be truly effective. Revelation gives man glimpses of spiritual realities. Without it men are like the blind, feeling after God in the hope of finding Him (Acts 17:27). Revelation tells man that God exists and "is a rewarder of them that diligently seek him" (Heb. 11:6). Revelation does not change faith into sight, but directs faith to the right goal.

Science, on the other hand, gives man glimpses of physical realities, and becomes a corrective of faith. Without science, faith might unwittingly cherish certain superstitions. Thus science, properly understood, is not a rival of faith but its helping hand. Prior to Copernicus, men thought of this earth as the center of

the universe, and believed that all celestial bodies revolved about it. Their conception of the universe was earth-centered and limited in scope. Copernicus' cogent reasoning forced men, believers and unbelievers alike, to revamp their thinking. Should faith be tossed overboard because science proved wrong many old ideas that had become intertwined with man's religious conceptions? Not at all. The new knowledge became a challenge to the old faith, which was forced to grow and embrace a wider and higher conception of God and His universe.

There is no intrinsic opposition between science and faith, since God is the author of both. Any seeming opposition exists only in the minds of those who ignore the limits of the domain of one or the other. Those who set up science as a new savior deny themselves a personal encounter with God, who alone can satisfy the spiritual longing He Himself planted in every human heart.

endar. *Shapattum* appears also to have had the meaning of "intercalary day" in certain business documents,⁴ but this is irrelevant to our study here.

Other scholars, who reject the Delitzsch interpretation of the hemerologies, nevertheless believe that the Hebrews derived their name *shabbath* (Sabbath) from the Babylonian *shabattu*. A. Jeremias, for example, says: "There can be no doubt that the name of the day [Sabbath] is related to the name of the Babylonian day of the full moon: *shapattu*. It is questionable whether this means day of rest."⁵

The correctness of this view can be neither confirmed nor denied. The Hebrew word *shabbath* means clearly "[day of] rest," since it is related to the verb *shabath*, "to cease," "to rest," as every Hebrew dictionary clearly indicates. The etymology of the Babylonian *shabattu* is unknown, but the word is never used in the same way as the Hebrew noun *shabbath* or the verb *shabath*. Hence there remains but one point of similarity—both names, the Hebrew *shabbath* and the Babylonian *shabattu* are names for certain days. But here the similarity ends, because the Hebrew *shabbath* designates the seventh day of the week, or similar rest days, while the Babylonian *shabattu* designates only the fifteenth day of the month, the day of full moon. The similarity of the two names may therefore be only accidental, and cannot be used as proof that the Babylonian *shabattu* formed the basis of the Biblical Sabbath.

This summary of all available archeological evidence provides no basis whatever for the claim that the pagan nations of antiquity knew of the seven-day week and observed a weekly Sabbath. The Bible is our only source of such information. We have to turn to the story of Creation and to the fourth commandment to learn about the origin of the week and the Sabbath, and to the historical and prophetic books of the Bible for source material on the later history of the Sabbath. From the Bible, we also learn that the Jews of Christ's day still kept the Sabbath, that Jesus observed it as His weekly day of rest and worship, and that His apostles continued to do so after His death and resurrection.

Did the Sabbath Originate in Babylonia?

By Siegfried H. Horn

[In the REVIEW of May 4, Dr. Siegfried H. Horn, professor of archeology and history of antiquity at Andrews University, answered the question about whether the Sabbath was known in ancient Babylonia. Here he deals with a further aspect of the problem. —Errors.]

THE claim is frequently made that "the Babylonians also had their Sabbath day (*shabattu*)."¹ This claim, however, is as completely invalid as the claim that they had a seven-day week. Friedrich Delitzsch, from whom this quotation is taken, gives the impression that the seventh, fourteenth, twenty-first, and twenty-eighth day of every month was called Sabbath (*shabattu*), and that these days formed the basis of Sabbath observance among the ancient Hebrews. His full statement reads as follows:

"The Babylonians also had their Sabbath day (*shabattu*), and a calendar of feasts and sacrifices has been unearthed according to which the 7th, 14th, 21st, and 28th day of every month were set apart as days on which no work should be done, on which the king should not change his robes, nor mount his chariot, nor offer sacrifices, nor render legal decisions, nor eat of boiled or roasted meats, on which not even a physician should lay hands on the sick."²

Professor Delitzsch here refers to the Assyrian hemerologies and their prohibitions, already discussed. However, his interpretation of the documents in

question is clearly a distortion of the facts. It is true that the word *shabattu* (also spelled *shapattu*) appears in the Akkadian hemerologies, already mentioned and discussed, but only as the name of the fifteenth day of the month, or full moon, which was a day for cleansing the temple, and for expiation.³ The word is never applied to any other day of the month or to any other feast day of the Babylonian cal-

A Bible Quiz

When a shepherd was asked the number of sheep in his flock he replied: "If you divide the number of camels that Job had before they were captured by the Chaldeans by the number of men sent to take Jeremiah from the dungeon, then add to the quotient the number of lords entertained at the feast of Belshazzar, and from this amount subtract the number of righteous persons who could have saved Sodom, multiply by the age of David when he began to reign, divide by the number in Gideon's band, add the number of Philistines whom Samson slew with a jawbone, subtract the number of Solomon's songs, multiply by the number of days Job's friends waited without saying a word, subtract the number of fish caught in the draft of a miracle of fishes, the remainder will be the number of sheep in my flock." How many had he?

Answer on page 25

¹ Friedrich Delitzsch. *Babel and Bible* (Chicago, 1903), p. 37.

² *Ibid.*
³ A. L. Oppenheim. "Assyriological Gleanings II," *Bulletin of the American Schools of Oriental Research*, 93 (Feb., 1944), 17. "shabattu, the well-known name of the fifteenth day." Th. Pinches. "Shabattu, the Babylonian Sabbath," *Proceedings of the Society of Biblical Archaeology*, 26 (1904), 51-56. S. Langdon. *Babylonian Menologies and the Semitic Calendars* (London, 1935), pp. 90, 91.

⁴ Hildegard and Julius Lewy. "The Origin of the Week and the Oldest West Asiatic Calendar," *Hebrew Union College Annual*, 17 (1943), 50, 51.

⁵ Alfred Jeremias. *Das Alte Testament im Lichte des Alten Orients*, 4th ed. (Leipzig, 1930), p. 76.

Knowing Our Saviour

By E. L. Cardey, Director, School of
Bible Prophecy, Southern Union

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10).

TO know Jesus as one's personal Saviour and Redeemer fits a man to live and to die for Him. Of all the stories of martyrdom that touch the hearts of the Scottish people none is more thrilling than that of the two Wigtown martyrs, Mary Wilson and Agnes McLaughlin, who perished in the Solway tide. They refused to retract their faith in Christ, and were condemned to drowning in the rising ocean tide.

The elder woman, we are told, was fastened to a stake much farther out than the younger, the persecutors feeling that the younger girl might recant her faith when she saw her friend struggling for her life in the rising tide. As the Solway tide came in, first to the woman's ankles, then to her knees, then to her waist, then to her neck, then to her lips, her companion watched.

The executioners called to the younger girl, "Look! What seest thou?"

Turning her head a little, so she could clearly see the death struggle of her drowning friend, she calmly replied, "What do I see, you ask? I see the Lord Jesus suffering in one of His members. Let me follow Him even as she has, in the Solway tide."

Thus it is when one really knows Jesus, not simply as a historical person but as a personal friend and Saviour. The whole life is changed. New desires and ambitions possess the soul. It was so with Saul of Tarsus when he met Jesus on the Damascus road. At once he cried out, "What wilt thou have me to do?" His life thereafter was a Christ-directed life.

In every life there is a time when, like Samuel in his youth, one knows not the Lord. But God spoke to Samuel in the night, either by a dream or a vision, and Samuel said, "Speak; for thy servant heareth." What a change came in Samuel's life from that day onward! God speaks to every soul born into this world, either by the voice of conscience or through His revealed Word. The tones of His voice become louder and sweeter as we, like Samuel, repeatedly say, "Speak; for thy servant heareth."

Jesus knows us personally. He knows our downittings and uprising, and our thoughts afar off. It is His desire that we also know Him to the fullness of our human capacity.

"Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died. The distress of every one touches His heart. The cry for aid reaches His ear. He came to draw all men unto Himself. He bids them 'Follow Me,' and His Spirit moves upon their hearts to draw them to come to Him.

"Many refuse to be drawn. Jesus knows who they are. He also knows who gladly hear His call, and are ready to come under His pastoral care. He says, 'My sheep hear My voice, and I know them, and they follow Me.' He cares for each one as if there were not another on the face of the earth."—*The Desire of Ages*, p. 480.

How to Know Him

Christ reveals Himself through His works and through His Word. On every leaf, shrub, and flower is evidence of divine love for a sinful world. By the reading of the Word and giving heed to its precepts one discovers a new force working from within. Paul expresses it clearly and wonderfully in the following words:

"That Christ may dwell in your

THE WAYSIDE PULPIT

1 Corinthians 2:14

A Christian professor of biology stood before his college class one day, holding up to view the small seed of a well-known plant. "I know the exact composition of this seed," he said. "It is made up of nitrogen, hydrogen, and carbon. I could make a seed similar in form and in exactly the same proportions. But if I planted my laboratory seed, its elements, though absorbed in the soil, would not produce life. On the other hand, if I planted the seed God made, even if it be after many days, it would bring forth and bud, because it contains the mysterious principle we call life."

Sometimes nonbelievers in the Bible will compare themselves with professed Christians and declare, "I see no difference between these people and myself. I am a moral man and deal fairly with my neighbors. I give to public charities and support civic-minded causes. I teach my children to be honest and industrious. What do I lack?" The Scriptures make the answer very clear. "He that hath the Son hath life; and he that hath not the son of God hath not life" (1 John 5:12). The life of the moral man with all his virtues, however commendable, terminates in the tomb, but he whose "life is hid with Christ in God" (Col. 3:3) springs forth again in life eternal.

H. M. TIPPETT



SIR JOHN EVERETT MILLAIS, ARTIST

Mary Wilson, martyr of Solway Firth.

hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:17-19).

The story is told that as the bishop of Rochester was being led to the scaffold to die for his faith, he prayed, "Now, O Lord, direct me to some passage which may support me through these awful scenes." He opened his New Testament and his eyes rested on these words: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3). Closing the Book, he cried out as he ascended the scaffold steps, "Praised be the



Lord, this is sufficient for time and eternity."

Then there is a deeper, fuller knowledge that we gain of Him as we walk together along life's Christian pathway, a knowledge that experience alone can give. "As we meditate upon the perfections of the Saviour, we shall desire to be wholly transformed, and renewed in the image of His purity. There will be a hungering and thirsting of soul to become like Him whom we adore."—*Steps to Christ*, p. 89.

"It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit. If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross."—*The Desire of Ages*, p. 83.

Have you tried this? In the quietness of the night have you concentrated your thought upon the life and love of Jesus for you? Have you given full range to your perceptions as you recalled the things you already know about Jesus and His wonderful plan for your salvation? If you have, then you know something of the "peace of God, which passeth all understanding."

Assurance in Knowing Him

Then there comes to the believer an assurance that neither money can buy nor the world give—an assurance for this life and the life to come. Paul expressed it thus:

"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

This is an age of uncertainty. Millions of souls are trying to find solid ground on which to stand, when it seems that the earth itself is about to be shaken from its foundations. When one can say with certainty, by a living faith, "I know whom I have believed," I know that "he is able to keep that which I have committed unto him," that is indeed victory. Every Advent believer may have—yes, *must* have—such an experience in this hour as multitudes are seeking the druggist for tranquilizers when they should be seeking the Word of God. Let us know Jesus as a friend and companion in our daily lives, as Saviour and coming King.

"Go Ye"

By R. A. Rentfro, Pastor
Everett, Washington

HE WAS out of breath pursuing souls," wrote one of John Wesley's biographers. Such ought to be the description of every Christian as the day of Christ's coming draws near. The Saviour bid His disciples, "Go ye therefore!" (Matt. 28:18-20).

And as our great Example, He Himself was forever going about doing good and proclaiming the gospel of the kingdom.

Seventh-day Adventists are justly proud of the ever-growing world missions program of the church. It is a Heaven-ordained movement. We have what might be called a "world vision," but may we never lose sight of our next-door neighbors. Are they not also included in our marching orders to "go ye therefore"? As Theodore L. Cuyler said, "The nearer a soul is to me, the greater my responsibility for it." If God gave the command to angels to evangelize the world, heaven would be empty in less than five minutes.

"What man of you, having an hundred sheep," asked Jesus, "if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" (Luke 15:4). With a knowledge of the truth comes a holy responsibility to go and tell others what Christ has done for us. We will surely be lost ourselves if we know the truth but fail to tell it to others. What would we think of a doctor who had a genuine cure for cancer but kept the secret to himself? Jesus came "to seek and to save that which was lost,"

and as His ambassadors we are called to do likewise.

Before we can set the lights ablaze around the world, or even for those nearest us, we must first have our own lamps trimmed and burning. The message must be living and burning in our own hearts. In the words of that old Advent hymn, "Let every lamp be burning."

There is a more noble fraternity within the remnant church than the world's loftiest scholastic fraternity can boast, and every believer was formally initiated into it when he espoused this faith. Peter understood the guiding principle of this fraternity long ago when he said, "Lord, I am ready to go with thee, both into prison, and to death" (Luke 22:33).

The work is not going to be easy. Christ does not offer us foam-rubber seats, but tears in our eyes and hours on our knees and hearts that leap with joy when we see someone for whom we have worked added to the number of the redeemed. It costs something to follow Jesus, doesn't it? Some people want a religion that costs them nothing; but a religion that costs nothing means nothing, and it is worth nothing.

The Bible tells of a thrilling miracle Jesus performed one day: "Go," He told a certain blind man, "wash in the pool of Siloam, (which is by interpretation, Sent)." The blind man "went his way therefore, and washed, and came seeing" (John 9:7). What would have happened had he refused?

Said Jesus, "I go to prepare a place



VERNON NYE, ARTIST

The call to discipleship is a call to service. We heed the invitation "Come unto me," only to hear the Master say, "Go ye."

for you" (John 14:2). He has gone to prepare our reward, which will be given to us if we likewise "go" and labor for Him. Those who choose not to go when He bids them will be "weighed in the balance and found wanting."

The seal on Adam Clarke's grave pictures a candle burned all the way down to its socket. Beneath the candle are the words, "On living for others, I am burned away." Carved upon Whitfield's cenotaph is a blazing heart.

The Advent Movement is on the march. Are you marching along with it? Someone says, "I can't do anything for Christ." The Saviour replies, "Arise therefore, and get thee down, and go with them, doubting nothing" (Acts 10:20). "But," you say, "I do not have much of an education. I abuse the king's English once in a while." Well, so did Dwight L. Moody, but he was one of the greatest soul winners of all time. Did you know that he was never ordained as a minister?

"The measure of capacity or learning is of far less consequence than is the spirit with which you engage in the work. It is not great and learned men that the ministry needs; it is not eloquent sermonizers. God calls for men who will give themselves to Him to be imbued with His Spirit."—*Gospel Workers*, pp. 63, 64.

"But," you say, "I count for so little; and furthermore I am weak physically. I can't go." Perhaps not, but you can do something. You can be a loving neighbor, for instance. You can carry a supply of literature and Bible course enrollment cards with you. You can invite and bring people to meetings.

Christian doctors can keep a supply of our religious journals and books in the waiting room. Some patient is sure to become so absorbed that he will say, "Doctor, may I take this home to finish it?" I know of some doctors who have nothing in their offices but our religious papers.

Do they lose patients? Not at all. Says the messenger of the Lord to the remnant people:

"Strength comes by exercise. All who put to use the ability which God has given them, will have increased ability to devote to His service. Those who do nothing in the cause of God, will fail to grow in grace and in the knowledge of the truth. A man who would lie down and refuse to exercise his limbs, would soon lose all power to use them. Thus the Christian who will not exercise his God-given powers, not only fails to grow up in Christ, but he loses the strength which he already had; he becomes a spiritual paralytic. It is those who, with love for God and their fellow-men, are striving to help others, that become established, strengthened, settled, in the truth."—*Ibid.*, p. 84.

"He who beholds the Saviour's matchless love will be elevated in thought, purified in heart, transformed in character. He will go forth to be a light to the world, to reflect in some degree this mysterious love. The more we contemplate the cross of Christ, the more fully shall we adopt the language of the apostle when he said, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.'"—*Ibid.*, p. 29.

A father, reading the Sunday paper and wishing not to be disturbed by his little girl, cut up a map of the world, gave it to her, and told her to fit the pieces together. After a while she returned with every piece in its proper place. The father was much surprised and asked, "How did you do it, darling? You don't know anything about geography." The little one replied, "There was a picture of Jesus on the other side and I knew that when I had Jesus in the right place, the whole world would be all right."

If we allow Jesus to lead us, we too will go, thus hastening that glad day when the whole world will "be all right."

better title might not be the artificial age. We are living in a world of plastics, synthetics, and substitutes. We don't take the time to read. Others do our thinking and reading for us.

This same dangerous tendency, which makes weaklings of us, has also encroached upon religion. In place of a religion based upon a personal encounter with God, we have a synthetic, superficial religion that rides on a wave of popularity and indifference. Popular entertainers of the day speak enthusiastically of religion and the Bible, yet their product belies their profession. Today we have a gos-

A READING MUST FOR YOUTH

pel according to the juke box and a Bible according to Hollywood. Never has religion been so popular, and for that reason it has never been so dangerous. It is easy to give a nodding assent to God to salve one's conscience, or to wear the label of religion and yet be swept along with the current.

Such is a secondhand or bargain-basement religion, and a secondhand religion seems to satisfy second-rate people. In religion, as in other things, people seem to want something for nothing, with nothing down and a minimum of payments in the form of Christian service.

A young man approached me one day with a question that had been puzzling him—"Is religion a form or a force?" I looked at him. He was attractive, well dressed, and by his conversation a well-educated young man. He held a good position. He went on to explain that he had wondered about this question for a long time. He had asked his family. They told him not to take religion too seriously, not to be a fanatic. He had asked his pastor, but his pastor had no answer for him. His pastor believed that religion can be a good guiding influence in a social culture, but that it shouldn't be taken seriously.

"Finally," the young man confessed, "I went to a group of my friends who were training for the ministry at a well-known seminary. I asked them, 'Why are you preparing for the ministry?' They replied, 'It's as good a racket as anything else.'" It was my pleasure, before leaving him that evening, to give him the answer he had hoped for—that religion should be a force and not a form. This leads to the question, the eternal question: What about our own religion? Is it a hand-me-down experience? Are we borrowing the benefit of father's prayers, mom's good works, the pas-

Secondhand Religion

By J. O. Iversen

RELIGION can be dangerous if it isn't the real thing. We are so accustomed to substitutes that many scarcely know what the genuine is. One day a young couple stood at the breath-taking rim of the Grand Canyon. After surveying its

profound beauty and immensity the young man turned to his friend and said, "Wouldn't this be terrific in technicolor!"

Our generation is frequently referred to as the Atomic Age or the Space Age, but I wonder whether a

tor's devotion, the Sabbath school teacher's knowledge of the Scriptures? Or is it something we ourselves have experienced vitally? Have we had a head-on encounter with Christ on the Damascus road? Without such an encounter our religion is a sham, our hope dismal indeed.

We are facing perilous times, times of daily crisis. Only a firsthand experience with God will enable us to meet it. Jacob's religion left much to be desired. He was living off the reputation of his father, Isaac, and his grandfather, Abraham. Then one day when he encountered the Angel he said, "I will not let thee go, except thou bless me."

Saul was a professional religionist, but his religion was meaningless until the day he met the Master in a personal encounter on the Damascus road. His name was changed to Paul, and his life became synonymous with victory and power and a firsthand religious experience.

Our religion must lead us to come to grips with the issues of life. We must be willing to have God place His finger upon the sins of our lives and allow His power to cleanse us. To have light and power, we must be in touch with the Source of all power.

A young lad from a village in the Far East had the privilege of visiting America, and was amazed at all he saw. He witnessed the whizzing cars, the jet-propelled airliners, the skyscrapers, the galaxy of neon lights, the television, radio, and telephone, and decided to take a sample of modern science back to his native village. One day before leaving he shopped for electrical wire, switches, sockets, and light bulbs. To him electricity was the most marvelous of accomplishments. With a smug smile of satisfaction, he anticipated the joy and expression of surprise on the faces of relatives and friends back in his vil-

lage when he installed the lights. He returned with a hero's welcome, and his response was "Wait until you see what I have." At his first opportunity,

Too often what passes as conversion and the beginning of a Christian experience is like a match, which bursts suddenly into a brilliant flame, only to go out in a wisp of smoke, as a match does in a gust of wind. A secondhand Christian experience has no more meaning or value than a secondhand match. Both are worthless.

and with curious spectators watching, he strung the wire from tree to tree, fastening it securely. He added the switches, inserted the bulbs, and told the people to wait until night. With great anticipation everyone watched and wondered as he went to the switch and said, "See!" But nothing happened. He had failed to realize that all his equipment was worthless unless the wires, switches, and bulbs were in contact with a power plant.

Our lives are equally meaningless if our religion consists only of churches, Bibles, and the forms of worship. We must be connected with the divine power source. "All power is given unto me" was one of the last declarations the Saviour made as He returned to His Father. It was given to Him for us, and He is waiting for us to claim it.

The Reformation Re-examined

(Continued from page 1)

of the Birth, Progress and Decadence of Heresy (1605). Luther was the object of a vicious attack by an Austrian Jesuit, Denifle, who in *Luther and Lutheranism* endeavored to unmask Luther's inaccuracies and to expose his private life. A specialist of medieval theology, Denifle tried to show that Luther misquoted the statements of Catholic teachers. The book had a measure of success because of its insistence on Luther's personal shortcomings. Some Lutherans came to the defense of their hero, particularly the Luther scholar H. Boehmer, in *Luther in the Light of Recent Research*.

The greatest foe of Protestantism is Protestantism itself. From the beginning there was a noticeable liberal current in Protestant theology, under the influence, partly, of Humanists of the Erasmian type. The nineteenth century saw a secular trend that affected all scientific and philosophical endeavors of mankind. It used the so-called historical method, subjecting the Bible and the Christian church to literary and scientific scrutiny like any other work or institution.

Return to Orthodoxy

The higher critics—mostly Protestants—proceeded to examine the Word of God as to source and authorship. The mood of the age a little more than a hundred years ago was geared to the quasi-scientific theories of evolution, and Protestant theology became so committed to the modern "scientific" approach that eventually it found itself dangerously on the verge of complete disintegration. Reaction to all this came in our century, when certain influential theologians, such as Karl Barth, became alarmed at the obvious danger, and dauntlessly called for a return to orthodoxy. But it was to be a new orthodoxy—neo-orthodoxy, as it came to be known. The neo-orthodox theologians reaffirmed belief in the Bible as the word of God, but determined at the same time to retain the achievements of the modernist, "scientific" Biblical scholars.

Like Neoplatonism in the early church, which proposed to save Christianity in the Roman world by injecting pagan philosophical ideas into Christian teaching, so neo-orthodoxy, a disguised form of modernism, proposes to save Protestantism by appealing to the palate of the modern mind.

The Advent message arose, and continues, as a resolute reaction



Fellowship of Prayer

Request of a 13-Year-Old

"Although my father grew up in a Christian home, he has left the truth. My mother is not an Adventist, but I believe she knows the truth and will not admit it. My grandmother is an Adventist, and it is from her that I learned of the seventh-day Sabbath. I was baptized in March of 1961. Will you join me in praying for my parents and my two brothers?"—Miss K., of Tennessee

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented, it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.

against liberal Protestant ideas. The strenuous opposition to organization that characterized the early days of the Advent Movement, the fierce reaction against settling down to become just another Protestant denomination, was clearly a protest against Protestantism as it drifted ever more rapidly into destructive liberalism.

Ever since the days of the apostles the church has been in continuous need of reformation. Whenever a new Christian movement came into being, it asserted its basic tenets with irresistible zeal. But sooner or later each movement crystallized into a formal type of organization, and settled down to be "respectable." The fires of faith burned low and religion was frozen into a creed. Vision departed and a reaction set in. Among clergy and laity alike the conviction ripened that something was basically wrong, and there was a universal yearning for the "good old days." Attempts were made to modify and restate the teachings, and to revert to simpler forms of life and worship.

Whenever a reform movement succeeded, its artisans soon discovered that it is practically impossible to reform a church from within, to reverse the inexorable trend toward formalism. They would either have to conform or leave. But the fact remains that the church that is satisfied with itself, or that is dominated by the state, or that develops an authoritarian form of church government, is on the road to ruin. A living, growing movement must aspire to an ever clearer understanding of truth, and be able to adjust to new needs and new circumstances.

The early church moved almost unavoidably toward a unified pattern of faith and practice. The Christian apologists, or defenders of the faith, had to meet numerous heresies during a time when there was little or no organization, no formal statement of belief, and no generally accepted New Testament canon. Yet the Christian community was a living reality; in fact, it was a powerful ferment that eventually proved mightier than the Roman Empire. The simple Christian folks bore a personal testimony to the power of the gospel, and their faith was dynamite that changed the course of history.

Among the early heresies the most important were those of the Gnostics and the Montanists. But if the church had no creed, who could tell what was orthodox and what was heterodox? Who had authority to arbitrate between truth and error? The Montanists, scarcely a century after Paul's ministry, were especially concerned about the seemingly irresistible trend toward worldliness and about laxity

of morals in the church. They advocated reforms in behavior, food, speech, and dress. They insisted on the nearness of Christ's coming and believed in the abiding prophetic gift, the promised guidance of the Paraclete, or Comforter. In many respects this reform movement was similar to the Advent message.

With the establishment of a rigid totalitarian papal regime in the early Middle Ages, everyone from the king to the humblest peasant was subject to the control of the church. Many attempts were made to change things, but would-be reformers had to go underground. Entire communities like the Albigenses in Southern France were wiped out, leaving but a scanty documentary record of their beliefs, such as the *Albigensian Ritual* and a version of the New Testament. While it is true that Albigensianism was, in some respects, similar to the clearly heretical Manichaean dualism of earlier times, the Albigenses did advocate evangelical principles that were espoused by later reformers, especially in Southern France, and still later during the Reformation.

Was the Reformation a Failure?

From the second century to our day no movement has affected the course of mankind so profoundly as did the Reformation of the sixteenth century. It transformed politics and education, science and ethics, economics and living standards. Like early Christianity, the Reformation was revolutionary, and all revolutions are basically simple in doctrine and direct in method. In fact, everything

My Favorite Text

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.

It is rather difficult to single out one Bible passage and say with finality, "This is my favorite text." Through the years I have become keenly aware of a number, each of which might take priority, but in recent months I have discovered in the above text new depths of meaning that I would like to share with you.

Today the inhabitants of this planet are space conscious. Recent spectacular feats in the realm of space exploration have made it appear that space travel will soon become a reality. Adventurersome and ambitious persons are eager to visit the moon, and ultimately the planets. As we view the

great is simple in nature. To the early Protestant the gospel was so simple and evident, so clearly divine and yet so human, that it could be easily grasped by the common man. Of course, it would have to be given him in his own language, and he would have to have sufficient education to read, think, and make up his own mind. The great Protestant Reformation was far from being a failure.

Our comfortable age knows little of the enormous task and violent thrust that was needed to break customs, superstitions, and institutions then more than 1,500 years old. The Reformers protested against, and eventually made a definite break with, the hierarchy and the priestly system. They protested against the sacraments as a means of salvation, and they protested successfully.

The word "Protestant" naturally has a history. It came into existence at the Diet of Speyer, in 1529, when the Lutheran Princes protested against the infringements of the free exercise of the evangelical faith. (*The Great Controversy* tells the entire story on pages 197 to 210.) Protestantism was not only against Roman Catholicism; it rediscovered Christ and advocated a living faith as the means of salvation. It likewise advocated religious freedom. True, the Reformers were not always consistent when it came to applying this principle, and did not recognize its full implications, but they were headed in the right direction when they insisted that "where the Spirit of the Lord is, there is liberty."

(First in a Series of Five Articles)

preparations being made for space travel, we are confident that puny man will never be able to conquer the illimitable reaches of outer space where myriad unfallen worlds exist. Sinful man is destined to remain at least within the confines of our solar system. In his sinful state he will never be permitted to invade the precincts of glory land.

In our text we are assured that space travel for God's faithful, earth-bound children is a coming reality. Our text clearly and positively states that the Master of space, the Lord Himself, is going to lead an invasion of heavenly beings from outer space to our planet.

As an air enthusiast I am greatly inspired by this text, for if I am faithful, with the saved of all ages I will have the thrill—someday soon now—of traveling through outer space with Jesus my Lord, the Master of space. In this text I am guaranteed a safe, relaxing, glorious flight with the resurrected and the living saints. We shall pass sun, moon, and stars, to be forever with our Lord.

In these days of anxiety, fear, and heartaches, how comforting and reassuring to my weary heart is the promise of this text!

W. W. FORDHAM, President
Central States Conference



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



Cheerfulness

By Opal E. Mills

THERE is a sobering lack of cheerfulness in the world today. Have you noticed it? Perhaps it prevails in your home, perhaps in mine. Why is there so little cheer in the world? When a baby is cross, we say he is sick. Perhaps that is what is wrong with the world. If you as a parent are sick—and consequently cross—your dour disposition can easily affect the health of your children. Nagging, faultfinding, and harsh words make the lives of children dwarfed and narrow. Their growth is impaired, their nervous system adversely affected, the circulation of their blood is hampered, and the digestive process is slowed to a halt.

It is easy to see that happiness, like the food we feed our children, is essential for normal growth. In view of this, what can we do to bring cheerfulness into our homes?

One of the most important things is to keep ourselves at our physical best. Plenty of sleep, proper diet, and proper exercise are all important to keep one at the peak of health. Next, check up on the work schedule. Are we forever rushing around trying to get everything done at once? Do we worry too much about small details? If too much attention is devoted to nonessentials, more important things are sure to suffer.

The Bible says that "a merry heart doeth good like a medicine" (Prov. 17:22). Let us use that medicine often! Begin the day with a cheerful "Good morning, Jimmy. Good morning, Sally!" Then listen for their cheerful echo!

It is important to be courteous if you would have a cheerful, happy home. When you say "Please," "Thank you," or "I beg your pardon," say it in a cheerful way.

A little child comes running in from play with a skinned knee, soiled clothing, and a tearful face. Mother meets him at the door, full of sympathy. Soon she has the knee bandaged, clean clothing on the little fellow, and his tears all wiped away. Then she says, "Sonny, how about go-

ing down to the store for a special treat?" The little lad is thrilled, and forgets all about his sore knee.

Mother has supplied the happiness that is so essential to restore brightness to his eyes and lighten up his little face. She does it with a little love, a kind word, and a suggestion for something special she knows he will enjoy. All day long both mother and child remain cheerful, for mother has learned that life is what she makes it. A cheerful spirit is contagious! Try it and see.

A little girl was once climbing up a pole after her kitten. She tried ever so hard, and finally managed to reach it. Then she faced the task of coming down. Clutching her kitten tightly, she tried vainly to make the descent, but finally gave way to tears as she

realized her inability to make it. Mother, upon hearing the child cry, ran out to see what was the trouble. She scolded the little lass as she took her down from her perch, spanked her soundly, and sent her off to feel sorry for herself. In fact, she ran off to the neighbors for solace.

Perhaps that mother was not feeling well, or she would have been cheerful even in a crisis. She might even have complimented the child on her prowess in climbing the pole. Then she might have offered to take the kitten so the little girl could come down by herself. Or mother might have helped her down, cheerfully pointing out to her that it would have been wiser for her to stay down. She might also have explained that the kitten could get down without help. What a difference this approach would have made to the little girl.

If we would always look upon matters in a cheerful light, cultivate sympathy for others, let cheerfulness, love, and kindness be our guiding aim, how much more pleasant our



Happiness, like the food we feed our children, is essential for normal growth.

A. DEVANEY

homes, our communities, and the world itself would be!

Says an old song, "Always cheerful, always cheerful, Sunshine all around we see! Full of beauty is the path of duty, Cheerful we may always be."

How Much Shall I Give My Child?

By Beatrice S. Stout

TO EVERY thinking parent there comes a question, the answer to which may prove of untold value to his son or daughter. How much of material things shall I give my child? Beyond question, one may make the grave error of giving too much. Love demands expression, and a parent delights in giving. Above all, however, the most solemn obligation we have as parents is to remember the eternal welfare of our children.

True love must consider what effect the giving will have upon the child in building a strong character, a character that will stand up to the demands life is sure to make upon it.

The youth of today have been accused of being too soft. Parents are blamed for pampering their children. Let us too err by making this mistake, we shall do well to think clearly concerning the values we emphasize in the way we deal with our children and young people. Stalwart men and women are not made by overindulgence in material things. They need to live in a realistic world, and parents must seek to instill in them sane and logical concepts of life.

Eternity alone will reveal the influence of early training. We are given the few short years of childhood in which to build characters, and if our children are to be adequately prepared to meet the realities of life, that is the time when their attitudes must be shaped. Inexorably, the warning is given—"As the twig is bent, the tree is inclined." If life is made too easy, if every whim is indulged, a child will reach maturity grasping at life with greedy fingers.

Consider God's dealings with us. His firm, strong hand is necessary to restrain our naturally wayward will. Surely as our Father, He knows how to give good gifts to His children. He allows us to climb the rugged path and he permits us to learn that "life is real, and life is earnest."

In 1790 William Godwin wrote, "If justice have any meaning, nothing can be more iniquitous than for one man to possess superfluities while there is a human being in existence that is not adequately supplied with these."

The Word of God stresses the im-

portance of self-discipline as a part of God's plan for His children. If from childhood your sons and daughters learn self-denial in order to benefit others, they will have found a rare treasure. On page 403 of *The Ministry of Healing* the Lord's messenger expresses this thought: "As a rule, men and women who have broad ideas, unselfish purposes, noble aspirations, are those in whom these characteristics were developed by their associations in early years."

We think of the great heart of Abraham Lincoln and the inestimable contribution he made to humanity.



Little Red Missionary

By Norma R. Youngberg

The new mission house in Borneo sat on the shelf of a high hill, with all its doors and windows open to the fresh, warm morning. The broad Tatau River curved around the hill, and at the log wharf the mission launch waited.

Inside the house worship was over and the family sat at breakfast. Robert ate fruit salad and listened to daddy and mother talk.

"If only Chief Lasek would open his village," daddy's face looked troubled, "if only he'd let us come . . ."

"It takes time," mother said. "It's all so new to them."

"Yes, Chief Lasek tells all the people that we brought this Jesus-teaching from America, and that it couldn't do any good to anyone here."

Later that morning, after daddy had gone in the launch to visit the villages, Robert worked with mother spading a flower bed at the foot of the hill where the path curved up to the house. He took two packets of zinnia seeds from his pocket, and looked at the big red flowers pictured there.

"Mother, this is a lot of work, just for flowers." Robert wiped his sweaty face. "Maybe they won't even grow. Grandma shouldn't have sent them."

"Oh, I think they'll grow all right." Mother fanned herself with her Dyak hat. "Zinnias are very hardy. You know, Robert, I want to make some American flowers grow here in Borneo."

Robert laughed. "Well, maybe flowers are important, but I think that it would be better if we spent the time praying for Chief Lasek."

Mother's face sobered. "Yes, it's really a problem about Chief Lasek, and I'm sure we ought to pray about him, because he could be the key to open God's work here. But I think we need to plant flowers too."

The zinnia seeds sprouted and pushed up healthy leaves. When the flower bed

Had he not known hardship and poverty in his youth, he might not have felt so keenly the sufferings of mankind.

As parents we may learn from Job a lesson of steadfastness and devotion. He trembled lest his children should displease God, and he offered sacrifices for them individually. "Thus did Job continually" (Job 1:5).

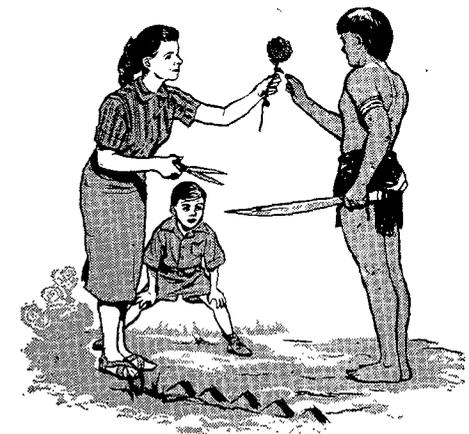
In our role as parents let us not be guilty of errors that will deprive the cause of God of noble men and women willing to present themselves a living sacrifice, holy and acceptable in His sight.

burst into full bloom the Dyak people came from up and down the river to look at the many-colored blossoms.

At the edge of the bed was the biggest flower of all—bright red and as big as a salad plate.

Robert was amazed to see how much the Dyaks admired the zinnias. They were bright and pretty, of course, but what good were they?

Then one day young Chief Lasek came. Robert recognized him by his carved-bone earrings. The chief stood and looked at mother pulling weeds from among the flowers.



"Indai," he spoke at last, "your flowers are beautiful. May I take one to show my mother? She is sick."

Mother broke off the big red zinnia, the largest flower of all. "This kind of flower has never grown here before, but you see it does well." She put the blossom in his hand. "The teaching of Jesus has never grown here either, but if you will let it be planted, it will grow beautiful too."

Chief Lasek bowed and carried the flower to his boat.

Mother didn't pick many of the flowers. "I want to have a lot of seed," she said.

Months later, when every river village flaunted a zinnia bed and Chief Lasek and his people were learning the Jesus-teaching, Robert said, "Mother, those flowers of yours really did help make friends with the Dyaks."

"Yes, especially that big red one I gave Chief Lasek," she smiled. "That one was a real missionary. I think God meant all flowers to be missionaries."



A 10-Cent Bolt

Down the straightaway streaked the racing driver at 130 miles per hour. This was Tony Bettenhausen, 44-year-old champion of American auto racing, testing a car for a friend in preparation for this year's Memorial Day 500-mile classic at the Indianapolis Motor Speedway. Apparently all was going well. He had covered several laps at 145 miles an hour. Now he was roaring down the middle of the main stretch.

Suddenly the car jerked to the right and slammed into the low concrete wall and steel fence in front of the grandstands. It ripped down 250 feet of fence and five railroad-iron posts, and came to a flaming stop upside down on the wall. Before rescuers could reach and extricate him, Bettenhausen was dead.

Three hours later the United States Auto Club said that the accident had been caused by the loss of a 10-cent bolt from the front rod support.

A 10-cent bolt—what a little thing! Yet it meant the difference between life and death. Evidently the things we sometimes call “little” are not really little, after all. For example, no sin is little—it can keep us out of heaven. No hasty word that we speak, no evil act that we perform, is small—it may turn a soul away from the truth and Christ. No prayer is small. No piece of gospel literature is small—it may turn a mind into saving channels of thought.

Should not the lesson of the 10-cent bolt prompt a re-evaluation of many things that we call little, and of some things that we call big?

K. H. W.

What's in a Name?

The new format of the REVIEW, including a contraction in the title of the journal and certain deletions in content, evidently meets with quite general approval on the part of our subscribers. For this we are thankful. A few, however, have expressed some disappointment. This is understandable. An old friend is often best known in his old clothes, or at least in the clothes in which we have seen him over a period of time. Apparently the same is true of journals.

Now, we are certainly happy when our subscribers feel so loyally attached to the REVIEW that anything new or different about it alerts them. But we feel bad that any, even for a limited time, should feel that something baleful has happened to the REVIEW and that they can no longer really enjoy it as they once did. One subscriber, to our bewilderment and distress, emphatically informed us that the REVIEW now looked out of date—and to think that we had gone to such effort in an attempt to give it a more up-to-date dress! To our relief, the same day's mail brought us several letters expressing delight over what they described as the “new dress” of the REVIEW.

The One Grave Charge

The one really grave charge—or so it seemed to us—was that made by a few who asked why we had con-

tracted the name from *The Advent Review and Sabbath Herald* to *Review and Herald*. One or two even implied that there might be something dark and ominous in this. Let us give a little history. The first journal published by the Sabbathkeeping Adventists was a small paper called *The Present Truth*. Issue No. 1 was dated July, 1849; the eleventh and last issue was November, 1850. The title page also carried the words “The secret of the Lord is with them that fear him; and he will shew them his covenant.” During this same period our Sabbath-keeping fathers brought out five numbers of a little journal entitled *The Advent Review*. Under the title appeared the admonition “Call to Remembrance the Former Days.”

In place of both of these, there was launched in November, 1850, a paper called *Second Advent Review, and Sabbath Herald*. With each issue, the title page reminded the reader of John's declaration “Here Is the Patience of the Saints; Here Are They That Keep the Commandments of God and the Faith of Jesus.” An editorial in the first issue states, “The REVIEW and HERALD is designed to be strictly confined to those important truths that belong to the present time. We hope to be able to send you this enlarged size of the paper quite often, containing a simple and clear exposition of those great and sanctifying truths embraced in the message of the third angel.” Thus began the uninterrupted publication of the journal that you are now reading.

Titles Disappear and Merge

The first interesting fact here is that the title *The Present Truth*—which indeed was an appropriate title—disappeared after one year. The title *The Advent Review*, as found in the other little publication, became a part of the larger title. However, the characteristic Scripture passage disappeared from the title page. The next year the word “Second” disappeared from the title, and in 1870 the title underwent this small change: *The Advent Review and Herald of the Sabbath*. A few years later the title came back again to *The Advent Review and Sabbath Herald*. Most of the time along through those years, and even much later, the words “Advent Review” were rather uniformly in much larger type than the last half of the title. If one were technical he might argue that the editors thought the truth contained in the first part of the title was much more important than that in the latter. However, that obviously was not so. The type difference, evidently, was only for artistic effect.

In due time there appeared on the cover the symbol of a globe with these significant words on it: “The field is the world.”

In 1907 a striking front page was adopted. Down each side of the paper, about half the length of it, was an angel. The angel on one side carried the legend “Behold He Cometh”; the one on the other, “To the Law and to the Testimony.” Late in 1910 the angels and the legends no longer appeared. For a few issues in October, 1913, the brief title *Review and Herald* was used. However, below the title in 1913 was the impressive design of a doorway that led out to a great field. Over the portal was the legend “The everlasting gospel.” At the base were the words “Open doors to all the world.”

Looking into the 1914 volume, we find a different kind of symbolic front page. Beneath the title were the words "The gospel to all nations." Down the left side amid wreaths and scrolls was pictured the open book of Isaiah and the legend "To the Law and to the Testimony." Down the right side, the book of Romans and the legend "Justified freely by His grace." At the bottom was a sketch of the Ten Commandments. A few years later all this disappeared from the front page. Again a little later it reappeared. In 1920 the cover was much simplified, but not long after we find, once more, the scrolls and symbols. Then in 1929 the cover was again simplified. In 1934 there dropped out the words "The field is the world." In 1939, in their place, we find these words: "Dedicated to the proclamation of the gospel and the recording of its progress." A little later the latter part of this phrase was deleted. In 1946 the entire expression was deleted. That brings us down to recent times.

Present Changes Really Small

By comparison, the changes on the front page that were made a few weeks ago look rather small, and certainly not very striking. We eliminated no scriptural motto or other phrase that would be descriptive of the range of the task of the church. The subtitle the REVIEW in more recent years has used, "The General Church Paper of the Seventh-day Adventists," has been changed, by General Conference action, to the more exact title "Official Organ of the Seventh-day Adventist Church."

True, we did contract the title *The Advent Review and Sabbath Herald* to a more brief form, *Review and Herald*. Actually, the phrase "the Advent Review" was carried over from the little paper *The Advent Review*, which gave as the reason for its title, "Our design in this REVIEW is to cheer and refresh the true believer by showing the fulfillment of prophecy in the past wonderful work of God." Our Sabbathkeeping fathers had just passed through the 1844 experience, and they felt it proper to review those experiences, that they might renew their conviction that those experiences were not a fraud and a deception, but that God's hand had been in them.

We have often asked meetings of ministers and of lay members as to why the words "Advent Review" were in the title of our journal, for we are not now reviewing the Advent. We proclaim it as something in the future. Only on two or three occasions have we found even a lone individual who knew the historical fact behind that part of the name. We would venture the guess that those who protested the contraction of the title probably did not know either.

Brevity, the Present-day Mood

The Bible speaks of going beyond our first knowledge of truth into more advanced areas. Well, certainly, while we hold firmly to the events of 1844, we would not want to fill up the journal, as they did in 1850, with article after article discussing these experiences. And while we agree with all the subtitles so significantly and properly used at different times through the century and more, we have no burden to restore any of these subtitles today. Why? Because we no longer feel, in this present age of printing, that we need to attempt to compress into the heading of a journal (or of a book, for that matter) all the range of the content that will follow. Look at books, for example, of a hundred years ago. The title page may contain a dozen or twenty lines, so the reader may be sure that from the title page alone he will discover all that is to be discussed in the book. In part, that same idea was often entertained regarding journals.

Today, more than likely, a publisher seeks to find the one significant word that best describes his journal, and lets the matter stand at that. The reader finds from reading the journal what the range of the contents is. Actually, all of us have been doing precisely this with regard to our church paper. Rare is the Adventist who ever speaks of it as *The Advent Review and Sabbath Herald*. At most we refer to it as *The Review and Herald*, and the great majority of us speak of it simply as the REVIEW. In thus speaking, do we reveal that we have lost our conviction about either the Advent or the Sabbath? No, we reply. We are simply following the streamlined pattern of our day and contracting the title.

Same Emphasis as Before

Now, beloved, if as you have read the REVIEW in its new format, you found that we were no longer speaking of the Sabbath or of the Advent, you might well take alarm. But the REVIEW will be following the same editorial policy as of yore, with the same emphasis on our major teachings, our standards, and our objectives. That no one may forget or misunderstand the history or the objectives of the REVIEW, we will publish regularly, beginning with this issue, the following statement on the masthead (see page 25):

"In 1849 the company of Sabbathkeeping Adventists who had come out of 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."

As we said in announcing the new format: We are properly giving to the REVIEW from time to time a new hat and coat and shoes, but the new shoes are pointed in the same direction as the old—toward the gates of heaven.

F. D. N.

Death of a Hero

A feathered hero of World War II, a homing pigeon named G. I. Joe, died at the Detroit zoo the third of June. G. I. Joe is given credit for saving the lives of about one thousand British soldiers on October 18, 1943.

Pressing the Italian campaign, the British Air Force planned to bomb the village of Colvi Vecchia on that day, but the British Fifty-sixth Infantry Division unexpectedly broke through the German defenses and took the village only minutes before the air strike was to commence. A note announcing capture of the village was immediately attached to one leg of G. I. Joe, who headed for the British landing strip 20 miles away. He arrived as the bombers were warming up for the take-off, and the raid was called off.

Two thousand years ago the supreme Hero of time and eternity died on the cross to save, not only a thousand men, but all who believe on His name. He too came "in the fulness of time," when the human race appeared to be doomed. "At the very crisis, when Satan seemed about to triumph, the Son of God came with the embassy of divine grace," and "Deity was glorified by pouring upon the world a flood of healing grace that was never to be obstructed or withdrawn till the plan of salvation should be fulfilled."—*The Desire of Ages*, p. 37.

R. F. C.

Reports From Far and Near



Evangelist I. Subushanam, second from right, and his associates, N. S. Bhasker Rao and P. Judson Moses and an unidentified young man, with 100 Bibles for distribution to those who faithfully attended the evangelistic meetings at Chirala, India.

people who attended said, "The Adventists are giving out Bibles, and we are studying wonderful things that we never knew before."

The relations of the effort assistants with the leaders of other churches were cordial. When the projector in the local church failed, we loaned our projector and screen. This was greatly appreciated. I was asked to give the Christmas message at a special children's program. Our association with the local Lutheran church was friendly, for we showed the film *The Life of Martin Luther*. The whole church was in our auditorium for that special night.

Throughout the effort our message was Biblical and Christ-centered. We presented the truth in its fullness. The interest was great, and people requested that the meetings and Bible classes be conducted every night. After the Sabbath truth was presented, an invitation was extended to attend Sabbath school. More than 50 people attended Sabbath school for the first time. The first baptism, at which six people were baptized, was of special interest. Since that time others have requested baptism.

A few have had to give up the habit of smoking. One man who had smoked for 50 years felt convinced that he must give up the habit after seeing the film *One in 20,000*. He is now in the baptismal class.

A young boy who lives by day labor stopped working on the Sabbath. That meant that his father, a Sundaykeeper, had to stop working too, because the kind of work in which they were engaged required two people. This boy had never been religious, but when the father saw how changed he was after he attended the meetings, he felt that the son was doing right, and he agreed to stop working on the Sabbath.

A medical practitioner who had heard this truth 20 years before as a boy attended the meetings regularly. When tithing was presented, he brought his tithe for that week to the next meeting. When the Sabbath was presented, he attended Sabbath school the next week. When baptism was presented, he was among those who joined the first baptismal group. Now he is happy to be a member of the remnant church.

On the closing day of the campaign 88 Bibles were given to those who had regularly attended the meetings. The requests were many that special classes be conducted, and now the books of Daniel and Revelation are being studied. The attendance is good and the interest is great.

To help in the study of the Scriptures, the Life of Christ lessons of the Voice of Prophecy were introduced and studied with the group. Forty certificates were issued at the close.

New evangelistic methods are an asset even in a conservative country like India.

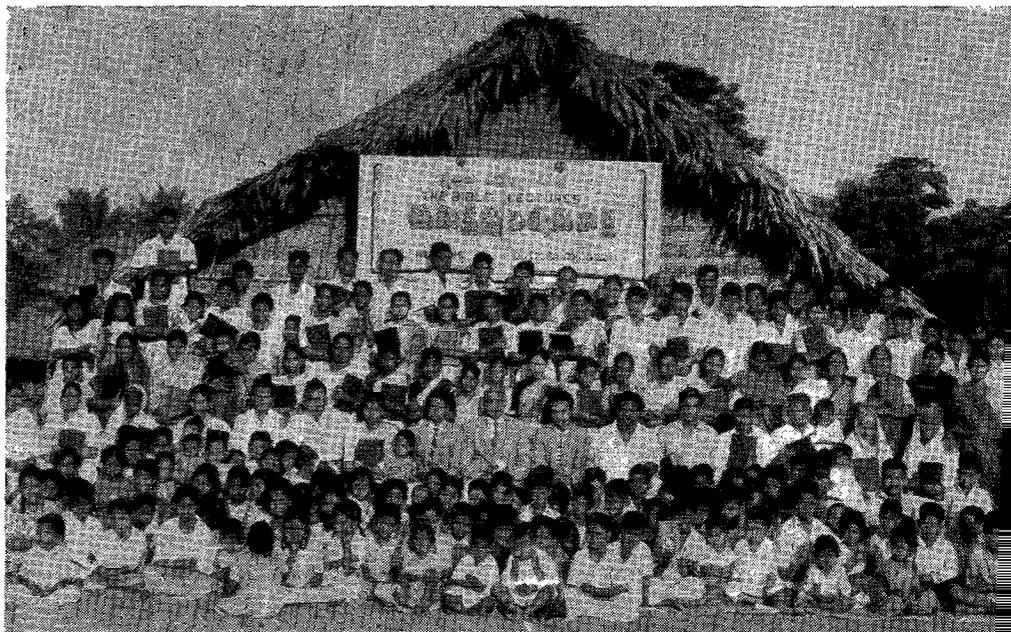
Evangelism in India

By I. SUBUSHANAM, *President, South Andhra (India) Section*

A NEW method of evangelism was attempted in our winter effort at Chirala, in the Guntur district of the South Andhra Section, India. Each evening we distributed 100 Telugu Bibles to the congregation. Special Bible studies were prepared for each night, following the Twentieth Century Bible Lessons order of subjects. Printed lessons were given along with the Bibles.

Each person was given a number, and at the close of the meeting the Bibles were returned. The next night the people received the same Bibles by number. At first many of the people did not know the names of the books of the Bible, hence had trouble finding the references. We had to give the number of the page. So we took time to teach the names of the books, and after two weeks we were thrilled to see about 15 people open their Bibles and read at one time. There was much enthusiasm. The attendance was regular and there was keen interest. In a few weeks everyone could readily find the references and join in the reading.

At first there was opposition, but the



Group who received Bibles on the closing day of an evangelistic campaign in South India.



Our worker in the Sudan, Mounir Andraws, his wife, and eldest son; with John (left), a Sudanese boy of pagan background who became a Roman Catholic and is now preparing for baptism; and Samuel (right), who was baptized April 22.

A "Break Through" in the Sudan

By C. V. Brauer, *Departmental Secretary Nile Union Mission*

A NEW day has come to our work in the Sudan. On Sabbath afternoon, April 22, the first Sudanese with a pagan background was baptized into the remnant church.

Samuel Guell was born 19 years ago to a pagan family in a village near Malakal, South Sudan. At the age of eight he entered a Protestant mission school and received an elementary education. Samuel accepted Christianity and became very earnest in serving the Lord.

About five months ago, Samuel, who had come to work in Khartoum, the capital of Sudan, met our national worker, Mounir Andraws, and began to attend the meetings in Brother Mounir's home. He accepted the truth as fast as it was presented and began to keep the Sabbath and pay a faithful tithe. Though keeping the Sabbath meant the loss of a day's wages and a certain amount of ridicule and persecution from his fellow workers, Samuel was happy to learn the truth.

When the writer recently spent some time in Khartoum, encouraging and assisting our worker, he found that Samuel had a thorough understanding of the doctrines and also had a great desire to return to his village and teach his people the gospel of Jesus Christ. He will work on his father's farm during the day and hold meetings in the evening. We wish it were possible to send Samuel to our training school, but the Sudanese Government does not give passports to the South Sudanese to travel outside of the country.

During the time I was in Khartoum, meetings were held nightly in Brother

Mounir's home with an attendance of between 10 and 15 young men from South Sudan. Several others are keeping the Sabbath, paying a faithful tithe, and studying in the baptismal class.

Mounir and his wife were our first baptized Sudanese members, although both of their families originally came from Egypt. Since the Harold S. Johnsons were not permitted to stay any longer in Khartoum, Mounir will be working alone. He faces many trials and problems and needs the prayers of God's people in his behalf.



First Welfare Unit Opened in South Africa

The first welfare unit in the South African Union Conference was officially opened in Durban early this year. Among those participating in the ceremony were M. Delpont (left), church Dorcas Welfare secretary, M. Walsh (center), Dorcas Welfare leader, and J. Ernest Edwards, secretary of the General Conference Home Missionary Department. The latter two joined in cutting the ribbon to officially open the new unit.

R. H. PIERSON

Faith for Today Nears 180 Station Mark

By Herbert E. Hass, *PR Director*

Recent TV station additions have brought the latest Faith for Today station count to a new high of 177 outlets, a substantial number beyond the highest previous count since the program's inception in 1950. The new mark is viewed as evidence of God's blessing upon the program, America's oldest church-sponsored telecast.

A vigorous program of station contacts has been carried on by station-relations director Ernest Wendth and TV secretaries of the local and union conferences. Enthusiastic support also has been given to Faith for Today by church administrators, pastors, and laity.

The recent annual offering, which gives promise of meeting the projected goal of \$175,000, indicates clear recognition of the potential of TV as a medium of giving the gospel to a population that is exploding in numbers. Spontaneous individual expressions of appreciation to station managers has been helpful in retaining TV channels that have carried the program for a long period.

Training Course in Food Preparation to Be Given

By T. R. Flaiz, *M.D., Secretary GC Medical Department*

For 75 years we have known that we could have good nursing service in our hospitals only by training good nurses in the spirit of our traditions. We have not, however, been quite so understanding in staffing our food services. We have almost taken it for granted that any conscientious kitchen worker could provide the necessary foods. In this we have been mistaken. The preparation of palatable and wholesome food is a very exact science.

Our medical institutions are not the only organizations that need good food service workers. Our academies and our colleges should provide the very finest food available and yet do it economically. Skillful cooks and bakers are very much in demand in Seventh-day Adventist educational and medical institutions.

Under the sponsorship of the Seventh-day Adventist Dietetic Association, the Loma Linda Sanitarium and Hospital is conducting a strong training program for these workers, a course of training that will last for one full year, beginning in September of this year. There are some financial sponsorships available, and there is the opportunity of earning during one half of this course.

If you have an interest in serving in Adventist institutions in the profession of food preparation, a most effective introduction to such a field of employment would be to write immediately to the Director, Cooks and Bakers Training Program, Loma Linda Sanitarium and Hospital, Loma Linda, California. Without question there will be a place waiting for you upon completion of this training.



East Pakistan

By O. W. LANGE

Departmental Secretary, Southern Asia

Trekking to a lay institute in Garo Hills, East Pakistan. The vehicle creaked and groaned, but made the eight-mile trip to the end of the road.

DURING our Burmese laymen's council in the Chin Hills, C. E. Guenther and I met a fine group of active laymen who are winning souls. A carpenter in the group had accepted a contract to build a house in a new village, but with the Bible by his side he raised up a church while he completed his contract. A young printer with the truth in his heart had shared it with others. Young mothers, teen-age girls and boys, old grandfathers, and village headmen with the Lord's last message in their hearts are hastening to tell it to their neighbors.

The high moment of the council came Sabbath afternoon when everyone joined in a visitation program. Everywhere the believers visited they had prayer with the people, and the response made them happy. The people said, "We are so glad you came." "No one ever prayed with us before." "Please come again." I am sure the impetus of the lay council in the Chin Hills will reach far beyond the boundaries of the villages where we now have churches.

A week of such inspiring activities seemed very short to me, though perhaps to Elder Guenther, who was being initiated to village curry and rice, the time may have seemed somewhat longer. But if he didn't altogether enjoy the strange food or appreciate the clouds of swarming white ants that stormed our evening sessions, there was nothing that indicated a lessened spirit in the meetings for him.

Eight o'clock the following Monday morning found us saying farewells and leaving by jeep for Kaleymio, the town from which we would fly to Rangoon.

After picking up our tickets, we had three hours to wait. The delay, however, did not catch Pastor P. A. Parker (who had joined us at Mandalay) unprepared. Smilingly he produced Ingathering supplies and set us all to work. We had a most interesting time. Pastor Kalee Paw enjoyed initiating Elder Guenther into Ingathering work in Burma, and found him an apt trainee! We gathered 200 rupees in a few minutes.

We shall never forget how Mrs. Parker met our plane with delicious lemonade and lunch when we passed through Mandalay. How thoughtful and kind our brethren are everywhere we go!

Rangoon, Chittagong, Dacca. Almost as rapidly as we write, the picture changed. Soon we were alighting at the Dacca airport, where Pastor K. S. Brown and his son met us. New places, new friends, but the same won-

derful message! Entering a new country meant entrance formalities again—examination of passports and securing residence permits.

"I'll attend to your papers, but first please tell me about Jesus Christ," said the Mohammedan officer as he laid aside our passports and papers to listen. His piercing, intelligent questions evinced his deep interest in the Man of Galilee. He is typical of scores of people we met on our tour. Everywhere, it seems, men are looking wistfully toward heaven. What opportunities challenge the church today!

We were up again at 3:30 A.M. to take a train to the edge of the world. Upon arriving at the railway station, however, we learned that instead of leaving at 4:00 A.M. we had to wait till 7:10 A.M. Some days it seemed that we waited more than we worked. A day on the train from Dacca brought us to Jaria Jain, the end of the line. Here we left the railway, ferried a small river by country canoe, and went to the bus stand.

"Stand" is the correct word—the bus stands most of the time, and so do the people who travel in it. There is a note in my diary that goes something like this: "The same dilapidated truck we rode in 1953 is still plying the road." In 1953 we doubted that the old truck left by the U.S. Army and fitted up as a bus could make the eight miles to the end of the road; but it did. I still wondered whether it could go that far, but it

At right is a carpenter who attended the lay institute at Tahan, Chin Hills area, Burma. With him are three of his converts.

The young women who took an active part in Visitation Day effort at Tahan. They are faithful lay workers in their churches.





Living quarters of teachers and workers in the Garo Hills, at the Monosopara School in East Pakistan.

again accomplished the same feat, though with even more creaking and groaning. Only once was I frightened. I thought the overloaded top would crash when we careened off an embankment to make a detour—where a bridge had been. Seven years of neglect had not improved either the vehicle or the road. We reached road end by about 6:30 P.M. Our destination was Monosopara, a central village among the Garo believers of East Pakistan, another eight miles away.

Unfortunately, Elder Brown's message announcing our arrival had been misunderstood. Consequently there was no one to meet us, and no arrangements had been made to transport our luggage. A fruitless hour after the bus had dropped us darkness fell, and a merchant from the nearby village invited us to his home. We were grateful for his hospitality. During my 30 years of mission life in Southern Asia I have been deeply impressed with the hospitality of the people. Wherever an emergency has overtaken me, some kind soul has always unexpectedly offered to provide the needed help. How often I found it true that "even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives."—*The Desire of Ages*, p. 638.

At the merchant's home we were provided with refreshments—mangoes and hot milk. He offered us the choice of sleeping in his house or the assistance of his man with a cart to carry our luggage on to Monosopara. We chose to go on, in order to meet the morning appointment with our believers there.

An Eight-Mile Walk in Complete Darkness

The eight-mile walk in the dark over the washed-out border road was an experience to remember. It was after 10:00 P.M. by the time the bulls had eaten their fodder and the man was ready to start. The bulls, already tired from a day's work, walked slowly. It was a hot, sultry night, and

not a breath of air was moving. For greater comfort we shed our outer garments. There was no moon; the sky was slightly overcast. Here and there stars occasionally peeped through.

There were many washouts on the road, where water stood several feet deep. In a few places we climbed onto the cart, hoping the bulls would get through safely. In other places we found detours along the banks of paddy fields while the cart slogged through the flooded areas.

Elder Guenther endured the hardships without a murmur, though it was evident that he was tired like the rest of us. We were traveling on the border between East Pakistan and India, an area where bad blood still exists and where smugglers and other evil characters thrive. Police guards stationed in such areas often find it wise to shoot first and ask questions later. Our cart man grew more restless as the night hours wore on. Finally, when we came to a particularly wild area, he requested us, in a hoarse whisper animated with stress, to stop talking and to walk silently lest we attract attention.

Ahead we saw an occasional flash of light. We could imagine it to be a signal from one check post to another. Sometimes shouts and barking dogs seemed to warn of our approach as we made our way through the jungle. The road led past paddy fields, villages, and tree-covered hillsides. The screech of night birds, the rustling sounds of the jungle, gave us an eerie feeling. The hair stood up on the back of our necks once when the strong odor of a jungle cat, possibly a leopard, accompanied us for half a mile or so. We had been told that it was only eight miles to Monosopara, but it must have seemed more than 20 to Elder Guenther. Even to those used to jungle trails our destination was slow to appear. We were footsore and weary when we finished the last mile, grateful to our heavenly Father for traveling mercies through the

night. Scarcely were we safe under the thatched roof of our mission building when a tropical downpour pelted the countryside.

Our school at Monosopara is situated on a cluster of beautiful knolls covered with jackfruit trees, at an elevation of about 500 feet above the plains. Laymen and workers from the surrounding areas had arrived before we did, and meetings began soon after daybreak. The simple faith and earnest zeal of these believers have been responsible for the rapid spread of God's last warning message among the Garo people. Their hospitality and spirit of cooperation gave evidence that the work will be finished quickly in this tribal area.

The excellent rice-and-curry diet supplied by Sister Tulakdar at Monosopara was supplemented by delicious pineapples and bananas. Ice water, Elder Guenther's favorite drink, was rarely available during our itinerary. At this stage of our journey, drinking water was almost never cooled beyond the tepid stage after being boiled.

Tropical downpours kept the humidity high and spiced our stay at Monosopara. The last night we were there a storm began early and continued until after daybreak. On the return journey—by daylight—the brethren had planned to take a three- or four-mile shortcut through the paddy fields to the bus terminal, but when the clouds lifted after the storm, we saw that the entire plain was flooded. At first we were told that because of the heavy rain we would be able to proceed directly to the railway station by rowboat. For this luxury we waited half a day, but eventually we had to trudge back over the border road. Fortunately, the return seemed much shorter than our night trek had been. Almost before we knew it, we had arrived at the bus terminal, and by midnight the bus had delivered us safely at the river near the railway station.

We rested as best we could on the
(Continued on page 21)



Planning a Friday evening service at Fort Sam Houston, Texas. Left to right: Pvt. Bill White, organist; Mrs. Keith Moses, serviceman's wife; Pfc. Dan Suhrie, song leader; Pfc. William Newhart, chaplain's assistant.

Servicemen Lend Strength to Work in San Antonio

By C. A. Holt, *Civilian Chaplain*

The Seventh-day Adventist Servicemen's Center at San Antonio, Texas, is fortunate to have many missionary-minded soldiers enter its doors. Five of these men distinguished themselves in our recent Ingathering campaign by not missing a night of the six-nights-a-week, four-week campaign—except one night of storm, and such time as military duty required them to be elsewhere.

This year, by arrangement with the Laurel Heights church, service personnel who were not local church members worked separately, mostly in singing bands, and held the money apart until the church made its goal. At this writing the amount credited to this group is \$843.62, about half the church overflow reached at this time. Most servicemen could go out only on Saturday nights, and



Five servicemen who Ingathered every duty-free night (not in uniform, of course). Left to right: Airman 2/c Wayne Piatt, Pfc. Clarence Wellman, Pfc. Tom Whitehouse, Pfc. Jim Heinz, Pfc. Albert Blackburn.

through the week the band was supplemented by church members. About \$1,216 was raised in this way.

An activities committee of service personnel at the Service Center studies the calendar of coming events, and this committee had given thought to the Ingathering this year as early as September. The church was happy to accept their proposal that the service group work with the church in the way that has been done.

Another committee proposal this year was that a unique plan be followed at Halloween time. Joe A. Crews, pastor of the church, was holding evangelistic services at the time, and a number of fine families were attending these meetings with growing interest. It was decided to visit these families, leave a token gift, and express the friendship of the Adventist service community. After these visits, those who wished remained at the center for a pleasant social evening.

The servicemen's activities committee plans social and other events, surveys the over-all program and situation of the Service Center and service people in the area, and at times makes suggestions or requests to the board under which the Service Center operates.

The men themselves, in the beginning of the Service Center work here, proposed a plan of sharing expense in the operation of the place, the men's share being the equivalent of the purchase cost of food materials. This is divided into linen and food fees, and nearly makes up the amount needed.

At last count there were more than 300 military-connected Adventists in this area, and never to our knowledge has the number been below 200. For several years the flow has been constant.

Among other activities of the service people here is the conduct of a Friday evening service of song and devotion at Fort Sam Houston under the leadership of chaplain's assistant Bill Newhart. This is especially for men who cannot leave the post, but others attend and participate.

A club of service wives meets at the center for afternoons of devotion, fellowship, and instruction. Care of children, family health, nutrition and cookery, good taste in dress, family budget, and homemaking are some of the subjects considered under experienced guidance.

Friendships are formed here at the Center that are treasured, and the many fine men and women who stay here only a little while leave imprints of personality, devotion, and aspiration that are a beautiful mosaic in memory.

Buddhist Is Converted by TV Program in Northwest

By N. R. Dower, *President Washington Conference*

We are about to complete the second showing of the *It Is Written* television series in the Washington Conference. The program, originating in Seattle, covers 80 per cent of our territory.

We are pleased with the large number of baptisms that have resulted in the conference, especially in the Seattle-

Tacoma area. The financial response also has been good. The last report from the treasurer's office indicates that about 90 per cent of the cost has been met by the gifts of our own people along with offerings from the public.

Thrilling letters and reports come into the office every day. A recent letter was from George Kosue, a Hawaiian-born Japanese, a graduate of the University of California, who went to Japan as a Civil Service worker. There he married, and about six months ago they came to the United States. Mr. Kosue writes:

"Thank you for your kind letter and your loving guidance through the *Take His Word Bible* study course. I have enjoyed every bit of it and will not exchange it for its weight in diamonds.

"I was a devout Buddhist before hearing Pastor Vandeman's TV program, *It Is Written*, in December. The guidance received in *Take His Word* and Pastor Inoue's Bible study sessions that followed opened my eyes to the greatest truth this world has ever seen. I, my wife, and son are now privileged to be called members of the group of the most happy people on earth. Yes, Seventh-day Adventists. I can find no word that could fully express my deep appreciation for the guidance and introduction to Christ given me from your office. All I can say is 'God bless you all.'

"When I think of my unworthiness I am overwhelmed with the appreciation for your untiring effort expended by God and His messengers to save people like me. If people only knew the extent of God's great love toward us!

"With the guidance of the Holy Spirit I am determined to obey the commandments and spread the gospel to the best of my ability. I have kept God waiting long enough and have caused Him enough trouble—it's about time I pledged all on His side.

"Miss Beatty, Pastor Vandeman, and staff of *It Is Written*, thank you for leading me to Christ and saving me from destruction. I will never forget your help—never."

North American MV Men Meet for Council in Texas

By Theodore E. Lucas, *Secretary GC MV Department*

The North American MV Leadership Training Camp, held May 10-17, was the second of its kind, the first being held at Mount Aetna Camp, Hagerstown, Maryland, in 1952. The Lone Star Camp of the Texas Conference, near Athens, provided an environment of nature that gave a spiritual quality to the meeting not often experienced in an assembly of this kind. A few MV secretaries from overseas and a number of laymen also were present for this training and planning session sponsored by the General Conference Missionary Volunteer Department.

In addition to a full MV agenda that required concerted study and counsel, principal objectives were to better train MV personnel in outdoor and waterfront activities. Red Cross classes were held in



Twenty-seven of the 32 boys at Boys' Home of North Carolina who received new shoes at the expense of the Carolina Conference welfare department. Five were not available when the picture was taken.

canoeing, sailing, and water-skiing, and other qualified instructors guided classes in mammals, insects, reptiles, birds, weather, outpost camping, and other outdoor skills.

The program was a rigid one, beginning with the MV Morning Watch and ending with a twilight campfire, which was in itself a training feature in leadership of character-building and spiritual-emphasis campfire programs. During these periods Arthur L. White made an outstanding contribution by relating stories about the beginnings of our message. A delightful and popular feature of the late-afternoon schedule was Dr. T. R. Flaz's excellent studies on health.

It was a leadership training effort with emphasis on the camping and Pathfinder program for junior youth. The weather was ideal and the setting near perfect for the achievement of the goals set up. The meeting was a highly successful one, providing spiritual refreshment for all and allowing opportunity for fellowship of a kind that can be experienced only in the relative isolation of camp life. It is our prayer that this meeting may have provided motivation for a more dynamic and challenging leadership.

Carolina Sponsors Shoes for Children Program

By L. H. Pitton, *Departmental Secretary*
Carolina Conference

Churches in the Carolina Conference are carrying on a Shoes for Children program through their Dorcas Welfare Societies. Recently 32 boys at Boys' Home of North Carolina, Inc., received shoes, thanks to the conference welfare department, under the direction of W. O. Coe.

The local Whiteville newspaper, *The News Reporter*, carried a front page story and picture of the event, stating, "Even though the 'barefoot' season is fast approaching, there will be no barefoot boys at Boys' Home on Lake Waccamaw." The paper went on to inform its readers that the Shoes for Children program was "sponsored by the Seventh-day Adventist churches of North and South Carolina. . . . Adventist churches in North Carolina

are now entering upon their third year of providing shoes for needy children, in conjunction with county welfare societies in 22 counties of the State," the paper correctly reported.

Three years ago Elder Coe called on Dr. Ellen Winston, director of State Welfare in Raleigh, and asked her how the church might cooperate with the county welfare agencies in the State. She suggested, "Provide shoes for little shavers." Funds are now allocated each year from Ingathering for this purpose, and to the churches that carry on the Shoes for Children program funds are allotted from these Ingathering Welfare funds. County welfare agencies sing high praise for the help the Adventists are giving along this line.

Boys' Home on Lake Waccamaw is a home for underprivileged boys, founded by R. N. McCray in 1954, and licensed by the North Carolina State Department of Public Welfare. Elder Coe, while Ingathering in High Point, learned of the



Underprivileged boys of North Carolina Boys' Home, being fitted with new shoes at Carolina Conference welfare department expense. Standing (left to right) are: R. N. McCray, director of Boys' Home, and W. O. Coe, welfare director of the Carolina Conference.

home from a businessman who was one of its directors. After making personal inquiry, he learned that these boys needed shoes.

He arranged with Mr. McCray to take the boys to a shoe store in Whiteville, fit them all, and pay the bill. Special prices were granted by the shoe store, and \$256 from the conference Shoes for Children welfare funds were supplied to pay the bill. The result: thirty-two extremely happy and grateful boys.

Each boy, as well as the salesmen in the shoe store and the director of Boys' Home, was given a copy of the little booklet, *Your Friends the Adventists*. They were told by Elder Coe, "This will let you know more about the organization that is giving you these shoes."

There is no Seventh-day Adventist church in Whiteville, but Whiteville citizens are learning about Adventists in a very tangible way. Many said, "I think this is a wonderful thing your church is doing." And not only in Whiteville but in 22 other counties across the State the Shoes for Children program is better acquainting officials and civic leaders with the Seventh-day Adventist Church.

Hong Kong's "Roof-Top" Branch Schools

By Pauline Barnett, *Sabbath School*
Secretary, South China Island Union

The stairway was narrow and dark, and the higher we climbed, the more difficult it was to see the way. I followed closely behind my guide, wondering how he could be sure he was in the right place. The entire block of these tall apartment buildings in Hong Kong looked the same to me as we approached them on the street, and every door led up a narrow stairway just like this one.

It was a bright sunny Sabbath morning, but here we were in near-total darkness until a door was opened on the third floor and we entered a room just large enough to contain the 80 school desks that were crowded into it. This one room was the school "building" to which these students came for classes six days a week.

But on this Sabbath morning we found a very immature-looking young man standing before the students teaching them the Sabbath school lesson. The day-school teacher of these 80 junior-aged pupils stood at one side listening while the young student from our Seventh-day Adventist mission school efficiently conducted a branch Sabbath school.

As interesting as it was, we could not remain long, because I had requested Brother Handel Luke, the Hong Kong-Macao Mission Sabbath school secretary, to take me to as many branch Sabbath schools as we could visit that Sabbath morning. So we hurried on several blocks farther to a similar line of apartment buildings with dark stairways.

These roof-top schools, as they are called, are conducted by private individuals for the hundreds and thousands of overflow students who cannot get into the crowded government schools in the colony of Hong Kong. These schools are required to abide by government regu-

lations and operate six days a week—Monday through Saturday. For lack of adequate buildings and space, they use any available rooms that can be found. This confines many of them to these apartment buildings.

The second branch Sabbath school we visited was up on the fourth or fifth floor. Sixty students were sitting at their crowded desks, intensely interested in a flannelgraph story being told by a young man.

"Who is that young man?" I inquired.

"He's a ninth-grade student from our mission school. He comes from a heathen home and is not yet baptized, but he is very sincere and just waiting for baptism."

From this room we could hear children's voices just across the hall, singing "Jesus Loves Me." This was a group of 40 tiny tots, some only four years old, in their first grade of school. They were just closing their branch Sabbath school, and I was curious when I saw the day-school teacher handing each child a copy of our Chinese *Little Friend*. Again I turned with questions.

"How does this happen, and who pays for these *Little Friends*? Surely the children can't afford them, can they?"

"No, the teacher buys them and gives them to his students."

"Is he an Adventist?"

"Oh, no, but he greatly appreciates our Bible lessons and urged us to come over and conduct a branch Sabbath school here in his school after he had seen it in other places. He thought these lessons valuable enough to see that each child gets a copy."

The largest school we visited occupied five floors of an apartment house. Branch Sabbath schools were being conducted on each floor at the same time, with programs adapted to the different age groups from kindergarten to junior. Think of it! Three hundred children meeting in branch Sabbath schools at one time and in the same building.

The Pioneer Memorial church Sabbath school alone is now conducting 18 branch Sabbath schools. If you could be so fortunate as to visit these schools you would find that in each one the leader is a young person from our mission school. Without question, one of the best investments Seventh-day Adventists make is the building of schools for our young people. Your Sabbath school offerings help make this program possible.

A Promise Fulfilled in Southern Africa

By M. Z. Cornelius, *Publishing Secretary*
Good Hope Conference

The hands of the clock indicated that it was almost 12:00 noon. Silently two of our colporteurs sat in their compartment as the train jogged along to its destination in Southern Africa. The district in which they were laboring was rather difficult. They were confronted with severe opposition at times. But they had persevered, and thus far had met with success.

It was their custom to pray every day at noon. This was an appointment they

never neglected no matter where they were or what they were doing. The agreement was that whenever the clock struck 12, they would pray. Now they were on their way to the next town, not knowing what experiences were awaiting them.

Suddenly, one of them broke the silence. "It is 12 o'clock," he announced. Humbly and reverently they knelt to pray. While on their knees one read from the pen of inspiration: "Those who are born again, who are willing to be guided by the Holy Spirit, doing in Christ's way that which they can do, those who will work as if they could see the heavenly universe watching them, will be accompanied and instructed by holy angels, who will go before them to the dwellings of the people, preparing the way for them." —*Colporteur Evangelist*, p. 13.

These words inspired and encouraged them and their faith was strengthened. Earnestly and sincerely they pleaded that angels might be sent before them to prepare the way.

After rising from their knees, one sat with eyes closed, praying silently. The other was gazing through the compartment window. It was a beautiful, cloudless summer day. The beauty of the country seemed to capture his full attention. Then suddenly he observed something—a flash of lightning. Lightning on a day like this? No, it could never be. With great curiosity he looked again, but drew back instantly, fearful, speechless, trembling, covering his eyes with his hands.

What had happened? What did he see? Not lightning, but something so bright, so dazzling, that one could not gaze on it. Whatever it was, it was hovering over the train and moving in the same direction with it.

After he had recovered from the fright, he remembered his colleague and wondered whether he had also witnessed the

scene. As he removed his hands from his eyes, he looked at his companion, and there, next to him he saw once more this same object in all its brightness. Again he covered his eyes, praying with a joyful heart, thanking the Lord, who always so willingly grants the requests of His children. God had sent His angel to comfort and assure His servants that their petitions had been accepted, that heavenly messengers were accompanying them to the dwellings of the people to prepare the way.

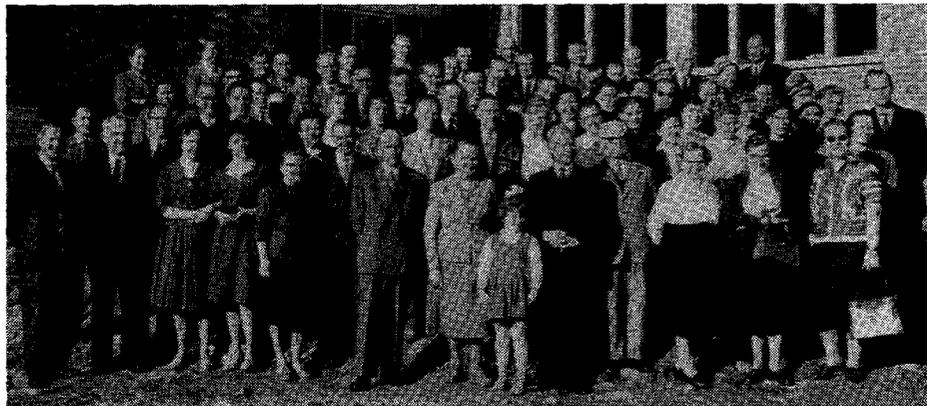
With a new song in their hearts these colporteurs moved on from town to town. With power and conviction they presented their canvasses. And not only were they successful in selling books but they also saw souls accepting the message with great rejoicing.



Elder and Mrs. Richard L. Watts and three children sailed May 23 on the S.S. *Hellenic Spirit* from New York City, returning after furlough for a second term of service in India. Brother Watts is to promote industries at the Lowry Memorial High School, in Bangalore, India.

Nathan M. Merkel left Miami, Florida, May 29, returning after furlough to South America. Mrs. Merkel and the children are to return in July. On his return for this second term of service, Elder Merkel is to be president of the Ecuador Mission.

Rowena Rosalind Rick sailed from New York City, June 2, on the S.S. *Moremante*, returning after furlough to Montevideo, Uruguay. Miss Rick is an account-



Literature Evangelists Meet in Finland

Under clear skies and bright sunshine, new and experienced literature evangelists gathered recently from all parts of Finland at our fine new, but unfinished, publishing house at Aitolahdi. At the first roll call 78 responded. What a joy it was to meet with this sterling group of workers! Some were just starting, others completing long years of service—as many as 45 years.

Consecration, inspiration, instruction, and fellowship alternated through five busy days. Then this grand group of men and women fanned out all over the country for another year of dedicated service for God.

J. W. NIXON, *Publishing Secretary*
Northern European Division

ant and stenographer in the South American Division office where she has served one term.

Elder and Mrs. Jamile Jacobs and two children, of Pearl River, New York, sailed June 8 from New York City on the S.S. *Steel Surveyor* for West Pakistan. Brother Jacobs has accepted appointment to serve as a departmental secretary in the Pakistan Union.

F. R. MILLARD

Travels and Councils in East Pakistan

(Continued from page 17)

open railway platform until 4:00 A.M., when our train left. The distance to the Assam border is about 150 miles by rail. We had changed trains five times before we finally arrived at the Pakistan border check post—terminal of the line—at 11:00 P.M. We were not surprised to find that customs and police formalities could not be carried out until morning, so we placed our beds on the open right-of-way and relaxed.

At night the temperature dropped to about 90 degrees. There were four miles yet to walk to the Indian border check post, where we could entrain for Silchar. We had hoped to cover the distance while it was still reasonably cool, but the Pakistan officials did not arrive early at the office. Thus noon, with its temperature of 108 degrees and 100 per cent humidity, found us trudging across the four miles between the two border posts, without shade or breeze. A Burmese sunshade, purchased by Elder Guenther as a memento, was put into service, and may have averted a heat stroke.

At the Indian border check post, while I cared for the entrance formalities, Elder Guenther found the platform well. His enthusiasm was inspiring. Draped country style, we entertained the populace for nearly an hour by pouring water over each other. Refreshed and clean, we ate lunch—one pineapple, a few nuts, and crumbs from our kit.

A late-afternoon train carried us safely to Silchar. We found refuge in the Cachar Tea Planters' Club House, where we enjoyed the luxury of ice water and sagging-spring beds. Our intention had been to proceed immediately to Aijal, but permits allowing us to enter the Lushai Hills had not yet arrived. We could not proceed without them, and there was nothing to do but wait.

At this juncture heavy monsoon weather moved in. Cloudbursts and strong winds disrupted all communication for several days. All telephone and telegraph lines from the city were cut, roads were washed out, and railway service was interrupted. We were cut off from the world. Low clouds and heavy rain grounded all planes in the area. The crews of two planes airlifting rice to famine areas of the Lushai Hills were billeted with us.

When word of conditions on the rough jeep trail to Aijal began to filter in, we realized it would be impossible for us to proceed there even if our permits did arrive. All travel on Aijal road had been halted by landslides and deep mud. Our problem now was to get out of Silchar to

meet appointments in Bihar, Ceylon, and South India. We waited anxiously for five days for plane service to be resumed to Calcutta. From one hour to the next our air-corps roommates kept us fully informed about the weather situation.

By the time the heavy weather began to lift, rumors grew that the river between us and the airport was flooding the countryside. By Monday it was precariously high at the ferry ghat. Still no planes could reach Silchar. Tuesday's weather showed little improvement, but we decided to take our luggage and go to the airport while we could still get there. By midmorning conditions over the airport were slightly improved, and one of our pilot friends managed to take off on a trial flight into the Lushai Hills. In about thirty minutes, however, he was forced to return because of unfavorable weather farther out.

While we waited I talked with a group of stranded Naga students who were en route to Imphal. I enrolled some of them in the Voice of Prophecy Bible Correspondence School, and found that one was already a graduate. It is thrilling how God is reaching souls far and near with the message.

From time to time watchers in the signal tower informed us of flights in the general area. It was something like listening to a ball game over the radio. Word came that planes had left Calcutta, that they were approaching the halfway field at Agartala, and then that they had been diverted to Dacca because of the weather.

The weather in Silchar seemed to im-

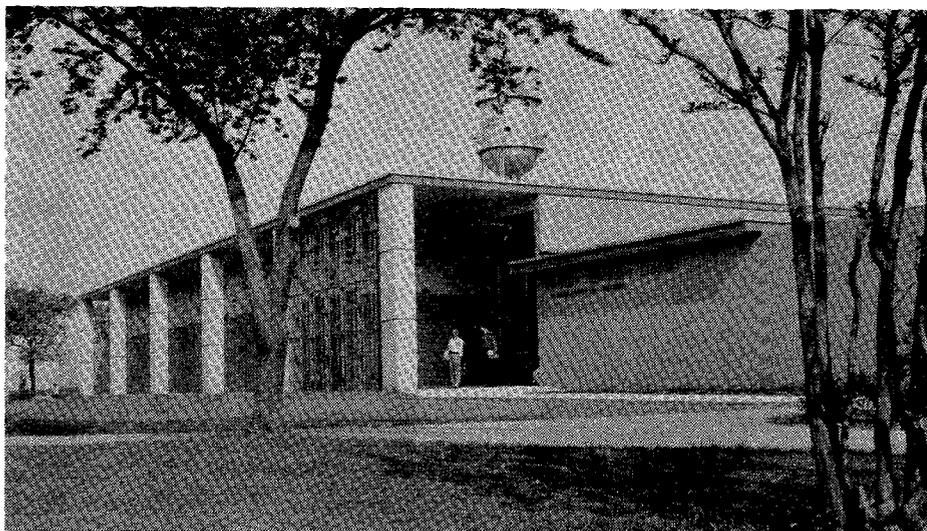
prove during the afternoon, but reports from the signal tower were not good. One by one the planes that started from Calcutta for Silchar had turned back.

At last only one plane remained in Dacca. Would it make the attempt to reach Silchar? Time was running out. Our pilot friend suggested that it was growing too late to hope for a plane that day. Then the signals flashed again. The lone plane grounded at Dacca would try once more before returning to Calcutta. Almost breathlessly we waited. Would it come? The signal tower reported, "The plane is landing at Agartala." As our anticipation grew, our air-corps friends began to speculate. There was a fifty-fifty chance, they decided, that the pilot of the plane would turn back. But he might come on. Most pilots would take the easy way out and set out for home well before dark.

The control tower speakers barked again. "Pilot—, of the Indian Airlines, will attempt to land at Silchar before returning to Calcutta." My friend standing nearby said, "I know that pilot. He is among the best, and he will come through." And he did!

Elder Guenther and I felt thankful and happy that evening as we stepped off the plane at the Calcutta airport. The sky was clear. Our worries and frustrations all seemed behind us, and meeting our future appointments appeared easy. It is good that we face our problems one day at a time. We still had to reckon with red tape and railway handicaps.

(Second in a Series of Three Articles)



New Building Opened at SWJC

The new Findley Memorial Library and administration building at Southwestern Junior College, Keene, Texas, was officially opened on Sunday, May 7. This \$260,000 building has been named in honor of Percy and Monnie Findley of Lubbock, Texas, who donated a substantial portion of the construction costs.

The building comprises 11,837 square feet of floor space, and is completely air-conditioned. The library portion of this fine unit provides space for more than 50,000 volumes, and will accommodate 115 students at one time. The administrative unit includes a large committee room, which can be divided by a folding door to accommodate two separate groups at the same time.

The new building has been erected on the site of the administration-classroom building that burned to the ground on February 20, 1921. It culminates another major phase of the building and expansion program of Southwestern Junior College.

ALTUS E. HAYES, Business Manager
Southwestern Junior College

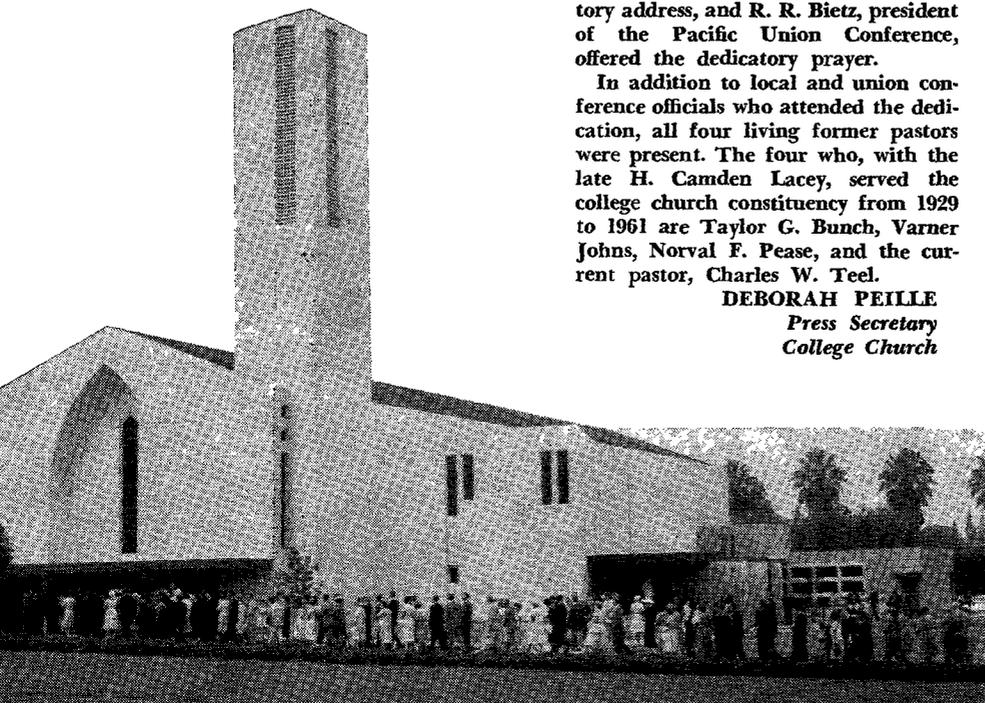
Youth in the News



► Jose Fuentes, senior theology major at Atlantic Union College, conducted the spring Week of Prayer for the Spanish churches of Chicago, Illinois. Four separate meetings were held in the mornings at the church school besides the evening meetings that attracted approximately 325 people each night. Seven former Adventists were visited during the week, and five of these people definitely decided to return to church and full commitment to Christ.

► Pacific Union College evangelism students, Bruce Dame, William Potter, Charles Mesnard, and Henry Ford concluded a full-fledged evangelistic effort at Petaluma, May 14. Ten persons have requested baptism. Under the auspices of the Division of Religion, with L. R. Van Dolson as coordinator, the meetings were conducted for 12 weeks on Sunday, Wednesday, and Friday nights, and Sabbath mornings. Many students, departments, and organizations of the college cooperated and assisted in the effort in one way or another.

► The marching unit of Waiilatpu Pathfinder Club of College Place, Washington, was awarded a blue ribbon and trophy for its appearance in the Junior Rose Parade at the Portland Rose Festival, June 7. Leading the group in the parade were Charles Hallsted and John Sipkens, Jr., bearing the U.S. flag and the Pathfinder flag, respectively. Carol Thornton and Karen Gustafson carried the Pathfinder banner. During the parade, after several expertly executed drill demonstrations, the team received the trophy, presented to Director Henry Smith. Drill master for the group was James Roebuck.



Bible Honored on Radio in British Columbia

By Amy Wagner, Press Secretary
Kelowna, British Columbia, Church

"This is CKOV Kelowna. In five minutes Dr. Druitt will be on the air."

The time was three o'clock on a program that the radio station calls "Coffee Break." This is a daily feature when people are interviewed, or some interesting topic is discussed.

The occasion was the presentation of a hand-written copy of the Gospel of St. John to the city of Kelowna, British Columbia. At the Kelowna Rotary fair all persons who entered the Seventh-day Adventist booth were asked to copy at least one verse from the book of John. Four hundred and fifty people participated. Little Paul Druitt wrote the shortest verse in the Bible, John 11:35.

The theme of the exhibit was The Holy Bible. Bibles in many languages were on display. There was a miniature chained Bible, a replica of the chained Bible of the Hereford Cathedral. Of special interest to all was the Breeches Bible, published in 1608. It is called the Breeches Bible because in Genesis 3:7, where the King James Version reads that Adam and Eve "sewed fig leaves together, and made



C. S. Cooper, left, presents a hand-written copy of the Book of St. John to Alderman J. Treadgold of the City of Kelowna, British Columbia, while Stan Lettner (center), interviewer in charge of the program over radio station CKOV, looks on. Dr. A. W. N. Druitt, second from left, hand tooled the beautiful leather cover for the volume. The honored Book was turned over to Mrs. Muriel Foulkes (right) of the Kelowna Regional Library.

themselves aprons," the Breeches Bible reads that Adam and Eve "made themselves breeches."

At the microphone were C. S. Cooper, pastor of the local church; Dr. A. W. N. Druitt, local Adventist physician active in church and civic affairs; Alderman J. Treadgold; and Mrs. Muriel Foulkes, of the Kelowna Regional Library. Stan Lettner well known Kelowna interviewer, was in charge of the program. The announcer said that he hoped this effort would lead more people to read the Bible, that some who had lost interest might begin again to read, and that young people might be influenced to read the Bible.

Pastor Cooper explained that the beautiful hand-tooled leather cover had been made by Dr. Druitt. In surprise the announcer asked Dr. Druitt, "When did you find time to do this? Whenever I see you, you are always on the run. This must have taken hours and hours to do." Dr. Druitt replied, "I made time. Whenever one wishes to do something important enough, and likes to do it, he will make time."

People from the entire Central Okanagan area had access to the broadcast. Our own members were thrilled as they heard the voices of their pastor and doctor witnessing for the truth.

New Church Dedicated at Loma Linda

The new College church on the campus of the Loma Linda University, at Loma Linda, California, was dedicated May 27. The church has a seating capacity of 2,200, plus an educational building. The total cost, including furnishings, was \$600,000.

Francis D. Nichol, editor of the *Review and Herald*, gave the dedicatory address, and R. R. Bietz, president of the Pacific Union Conference, offered the dedicatory prayer.

In addition to local and union conference officials who attended the dedication, all four living former pastors were present. The four who, with the late H. Camden Lacey, served the college church constituency from 1929 to 1961 are Taylor G. Bunch, Varner Johns, Norval F. Pease, and the current pastor, Charles W. Teel.

DEBORAH PEILLE
Press Secretary
College Church

Manuscript for New Index Now in Hands of Publisher

By A. V. Olson, Chairman
Ellen G. White Publications

"When will the new *Index* to the writings of Ellen G. White be available?" This question is asked frequently by Seventh-day Adventists almost everywhere.

We cannot predict the precise time, but it is hoped that the new *Index* will be available to our people when the General Conference session is held in the summer of 1962.

The task of preparing the *Index* has been a major undertaking, for it covers about 22,000 pages of Ellen G. White material currently in print in 59 volumes. Work on the *Index* began about January

1, 1955, and the last section of the manuscript was sent to the publishing house the latter part of May, 1961.

A total of 30 workers have helped in the undertaking, most of whom have given temporary service at one time or another to particular phases of it. Robert L. Odom, the indexer, has brought to the task the rich background of his experience as editor, printer, missionary, and evangelist.

According to present plans the *Index* will be issued in two volumes of approximately 1,000 pages each. Their trim size will be the same as that of the volumes which make up the Conflict of the Ages Series. Each volume will be a little longer and a little wider than was the old *Index*. Thin paper will be used in the printing in order to reduce the thickness of the volumes.

The three main features of the new *Index* will be (1) the Scripture reference index; (2) the topical index; and (3) a listing of choice or frequently used statements.

The new *Index* will appear in English and will cover all the currently printed books of Ellen G. White in that language. It will provide from three to four times the coverage given in the old *Index*. It is generally more specific in telling "where" and "what" to find. To follow a concordance style of indexing in this undertaking was not found feasible, because such an exhaustive treatise would make the work too bulky and expensive.

We emphasize that this is a progress report on the *Index*. This is not an announcement of publication. Do not place your order until a publication announcement is formally released.

is presented each year to the most outstanding student in home economics.

CANADIAN UNION

► B. Herbert Stickle, a graduate of Emmanuel Missionary College and also of Oshawa Missionary College, has been appointed assistant manager of the Book and Bible House by the executive committee of the Manitoba-Saskatchewan Conference.

► Robert G. Burgess, who has recently returned from a term of service in the Southern Asia Division where he worked as secretary-treasurer of the Ceylon Union, was the speaker at services marking the observance of Oshawa Missionary College alumni weekend held in the College Park church in Oshawa. Pastor Burgess is a graduate of the class of 1946, and his wife, the former Treva Graves, graduated as a member of the class of 1947.

► Peter G. Bly, general manager of the Kingsway Publishing Association, reports that for the first five months of the current year sales of subscription books from the publishing house to conference Book and Bible Houses showed a gain of 45 per cent over last year. This extraordinary increase is credited in part to the pay-by-mail plan recently introduced throughout the Canadian Union.

► Gordon S. Balharrie, religion professor in the school of religion at Walla Walla College, gave the commencement address at Canadian Union College. Dr. Philip B. Rynard, a Member of Parliament, gave the commencement address at the graduation exercises of Oshawa Missionary College.

► The annual spring convocation of English-speaking churches in Quebec was held at South Stukely, the site of the oldest Seventh-day Adventist church in Canada, which this year marks its 84th anniversary. Wesley Amundsen, representing the General Conference, was the guest speaker at the day-long series of special services. Henry D. Henriksen, president of the Ontario-Quebec Conference, presided at the sessions, with Darren L. Michael representing the Canadian Union Conference. Almost 150 members, coming from every church in Quebec, attended the convocation.

CENTRAL UNION

► J. W. Fisk has accepted the call of the Wyoming Conference to be pastor of the Worland district.

► J. M. Stone has accepted the call of the Missouri Conference to be principal of Sunnydale Academy. He comes from Columbia Academy and takes the place of R. E. Perrin who is going to the Franco-Haitian Seminary.

► William Rankin, of Wisconsin Academy, is joining the Union College staff. He will be teaching in the speech department of the college.

► The South Dakota Conference placed a call for N. V. George, Bible instructor at Union College Academy, to become a departmental secretary in the local office at Pierre. Brother George has accepted



Brief News OF MEN AND EVENTS

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

MIDDLE EAST DIVISION

► On May 20, R. A. Wilcox, R. H. Hartwell, and A. E. Ashod were in Nicosia, Cyprus, to help dedicate the Nicosia church building. This edifice was erected under the supervision of Pastor Fred Veltman some time ago.

► R. C. Darnell, division publishing secretary, led out in the annual student colporteur institute at Middle East College a few weeks before the close of school. A fine group of young men and several young women volunteered for service.

► In the city of Minya, Egypt, a fine property has been purchased for use as a center for welfare work and for the holding of religious worship.

► Recent baptisms include four in Lebanon and one in Turkey.

► Thanks to the recent Thirteenth Sabbath Offering overflow, Middle East College has been able to increase the capacity of its bakery, and plans to begin other phases of food production for the market.

► Plans for rebuilding and enlarging the Matariah Mercy Home (orphanage) in Cairo are almost complete. It is hoped that the home will accommodate twice as many children as before, and that it can be completed in 1961. This is another result of the liberality of our people in contributing to the Thirteenth Sabbath Offering.

► In Iraq special arrangements have been made for Adventist children and youth to take their government school examinations on days other than the Sabbath. This is an answer to many prayers.

ATLANTIC UNION

► Only three times absent from Sabbath school since 1917 is the outstanding Sabbath school attendance record of Mrs. Rose Ellis, of the Manhattan church, New York City. The events that hindered a perfect attendance record for these 44 years were the death of a close relative, a hurricane, and the blizzard of January, 1961. A member of the Manhattan church for 44 years, Mrs. Ellis has taken an active part in the children's divisions for 38 years. As a symbol of appreciation for her faithfulness, a beautiful Cambridge Bible was presented to her on Sabbath, March 4, 1961, by the Manhattan Sabbath school. G. R. Nash, of the General Conference Sabbath School Department, made the presentation.

► While vacationing in Nicaragua, Stennett Brooks, accountant for the Northeastern Conference, held a weekend evangelistic effort among the Indians in the village of Uloh. Each night he spoke to approximately 250 people, many of whom were attending a Seventh-day Adventist church for the first time.

► Glen Hixon, former assistant publishing secretary of the Southern New England Conference, has been invited to serve as publishing secretary in that conference. He fills the vacancy caused when W. G. Wallace accepted a call to the Upper Columbia Conference. Prior to coming to the Southern New England Conference, Mr. Hixon was a successful colporteur in the Indiana Conference.

► Mrs. Nell Gordon, instructor in home economics at Atlantic Union College, recently announced that the Proctor and Gamble Crisco Brass Trophy Award was made to Mrs. Judy Muniz. This award

this call and has taken up his new responsibilities.

► A Bible conference camp was held at Glacier View Camp in Colorado for the senior youth of the Colorado Conference, June 30-July 4. Theodore Carcich had the evening meetings and D. A. Delafeld gave a series of talks on the Spirit of Prophecy. This camp was a first for the Central Union and Colorado Conference.

COLUMBIA UNION

► A successful youth rally was held in the East Pennsylvania Conference on May 5 and 6, at the Governor Mifflin High School in Reading. Fifteen hundred people tried to crowd into the 1,000-seat auditorium as Andrew C. Fearing, of the General Conference, brought the message of the day. Violin music was provided by LeRoy and Lowell Peterson.

► Ground-breaking ceremonies were held on April 30 for the new York Springs church in the East Pennsylvania Conference.

► After Sabbath vespers on May 20, 175 members of the Pittsburgh Shadyside church welcomed their new pastor, Victor Zuchowski, and his family to their new post.

► A retreat was held for the ministerial students and faculty of Columbia Union College at the Mount Aetna Youth Camp. A. J. Patzer, president of the West Virginia Conference, was main speaker for the occasion. D. L. Cotton, of the CUC department of religion, was in charge of organizing and arranging the program. G. H. Minchin, R. W. Olson, and E. Achley also took part in the activities.

► Sixteen persons completed requirements for the first-aid instructors' course given recently in Charleston, West Virginia. The instructor was E. T. Gackenhaimer, of the West Virginia Conference staff.

LAKE UNION

► On Sabbath afternoon, June 3, a dedication service was held for the new Seminary administration building at Andrews University. R. R. Figuhr, president of the General Conference, was the principal speaker. Others participating in the service were Richard Hammill, F. O. Rittenhouse, C. E. Weniger, W. G. C. Murdoch, Jere D. Smith, N. C. Wilson, Norval F. Pease, and K. F. Ambs.

► Leonard Hare, who has been appointed to the Emmanuel Missionary College faculty and is now completing requirements for his doctorate at the University of Maryland, was recently honored by that institution as the first recipient of the Carroll E. Cox Memorial Award. This was given to the most outstanding all-around graduate student during the 1960-61 school year. Early in August Professor Hare will take up his duties at EMC in the department of biological sciences.

► The Boothby-Hendrixson evangelistic team recently completed a five-week campaign in the Greater St. Louis and East St. Louis area in the Illinois Conference.

The number of new members baptized into these two churches was between 50 and 60.

NORTH PACIFIC UNION

► The American Religious Town Hall of the Air originated several telecasts in eastern Washington early this month, with the telecast on Sunday evening, July 2, open to the public at the Kennewick, Washington, High School auditorium. The mayors of the Tri-Cities (Richland, Kennewick, and Pasco) proclaimed July 1 to 4 as a period of rededication to the freedom, liberty, and equality guaranteed under the Constitution and Bill of Rights of the United States.

► Latest additions to the staff of Upper Columbia Academy include Glen Davis, of Mount Ellis Academy, who will replace M. L. Wisbey as dean of boys, since the Wisbeys are transferring to Monterey Bay Academy; Mrs. Julia Godfrey, of Oshawa Missionary College, who is to serve as director of food service; Sam E. Smith, of Union College, who will become production manager of the furniture industry, and Mrs. Smith to be laundry supervisor.

► N. R. Dower, president of the Washington Conference, reports that 259 members have been added to the churches by baptism or profession of faith since the first of this year by the following pastors: C. R. Aimes 9, Duane Anderson 5, Norman Chamberlain 7, F. E. From 10, H. F. Hannah 35, Paul Haynes 7, S. W. Hiten 31, Victor Inoue 4, J. H. Laurence 7, C. M. Monks 25, G. E. Patterson 22, George Rasmussen 3, R. A. Rentfro 7, W. W. Ring 6, C. A. Shepherd 28, E. W. Striplin 16, C. L. Vories 13, Ernest Waters 4, E. E. Wellman 10, R. W. Wentland 10.

PACIFIC UNION

► Merlin L. Neff has accepted the invitation of La Sierra College to become chairman of the division of language and literature and head of the department of English. He will begin his teaching February 1, 1962. Now book editor at the Pacific Press Publishing Association, Dr. Neff was for many years engaged in ministerial and teaching activities. He is the author of 16 books, including *Keepers of the Flame* and *The Glory of the Stars*.

► Paul Fannin, Governor of Arizona, was a recent visitor at Thunderbird Academy. In his talk to the students he stressed the importance of education in preparing for future opportunities.

► Speakers for the Thunderbird Academy graduation services June 2 to 4 were Henry T. Bergh, consecration; R. D. Drayson, baccalaureate; and L. R. Rasmussen, commencement.

► The annual Northern and Central California Adventist Deaf Fellowship picnic was held in Santa Cruz, May 21, with 57 men, women, and children enjoying the day's activities.

► Taylor G. Bunch was the featured speaker at the Salt Lake City district meeting held June 16 to 18 in the local church school auditorium.

In Remembrance

CHEADLE.—Hazel Jeanette Cheadle, born July 11, 1907, in Spearfish, S. Dak.; died in Modesto, Calif., April 10, 1961. After she accepted the truth in 1935 she did literature evangelism work for two years. During the last three years of her life she was a teacher. Her husband, Donald, and four children survive.

CHITWOOD.—Lula Mae Chitwood, born June 25, 1871, in Indiana; died May 19, 1961, at Liberty, Mo.

COMSTOCK.—Belle Jessie Wood Comstock, born Nov. 20, 1880, in Wisconsin; died May 22, 1961, in El Monte, Calif. For seven years she was a school-teacher. Then she went to Battle Creek, Mich., to study medicine. In 1907 she married Dr. D. D. Comstock, and in 1908 they went to California, where she took her final year of medicine at the University of Southern California. Soon they united with the Glendale Sanitarium and Hospital, where they spent seven years. They initiated the visiting nurse organization and conducted health institutes. From the first they were closely associated with the medical school clinic of the College of Medical Evangelists. For more than 20 years she was in charge of the clinic in nutrition and endocrinology at the White Memorial Hospital. For 25 years she contributed to the Mother's Counselor page of *Life and Health*. She was the author of a physiology textbook and other books, some of which were translated into a number of languages. Left to cherish her memory are two sons, August Delos and Kenneth Whipple; two daughters, Patricia Jane Nelson and Martha Ellen Comley; 11 grandchildren; and a brother, Elder K. H. Wood, Sr.

COOK.—Roy V. Cook, born July 23, 1892, in Boulder, Colo.; died May 15, 1961. His wife, Carrie, survives.

CORNETT.—Imogene Cornett, born Sept. 17, 1880; died Dec. 19, 1960. [Obituary received May 17, 1961.—Eds.]

DALLIMORE.—Anna Mae Dallimore, born Sept. 1, 1873, in Oakland, Calif.; died April 29, 1961, in Turlock, Calif. She was among the early members of the church in California. For more than 50 years she was connected with the Pacific Press, both in Oakland and in Mountain View, Calif.

DENNIS.—Walter R. Dennis, born March 3, 1889, in St. Paul, Minn.; died April 18, 1961, in Sacramento, Calif. His wife, Annabelle Eskenko Dennis, remains.

DORTCH.—Jesse E. Dortch, born Jan. 23, 1897, in Battle Creek, Mich.; died Dec. 18, 1960, at Indianapolis, Ind. His wife, Margaret, survives. [Obituary received May 26, 1961.—Eds.]

EDWARDS.—John Edward Edwards, born July 17, 1873, in Uraiken, Sweden; died in Takoma Park, Md., May 9, 1961. He was baptized in 1895, and the following year he became an assistant to Captain Christiansen, an officer of the missionary ship *Pitcairn*. Together they outfitted a boat for missionary work, which was used to spread the truth to far corners of the earth. In 1906 he became a field representative of the Swedish *Signs of the Times*. In 1921 he began 19 years of labor as secretary-treasurer of the Southern and Northern New England conferences. In 1907 he married Valborg Anna Muder-spach, who survives, with one son, John Ernest Edwards, secretary of the General Conference Home Missionary Department.

HEATH.—Norman Edgar Heath, born May 27, 1882; died in Jerico Springs, Mo., May 3, 1961. His wife, Myrtle Blye Heath, survives.

HEYD.—William Donald Heyd, born April 22, 1942, in Charleston, S.C.; died May 6, 1961, at Centralia, Mo.

HOHLIER.—Oscar Frank Hohlier, born Oct. 21, 1884, in Bond County, Ill.; died May 7, 1961. His wife, Ida Kuder Hohlier, remains.

HUSTED.—Harry Husted, born Sept. 15, 1909, in Apache, Okla.; died April 24, 1961, at the Pacific Press Publishing Association in Mountain View, Calif., after having served 17 years there. He accepted the truth in 1938. That year he married Gladys Etta Oakes. He attended Southwestern Junior College and worked in the Pacific Press branch at Keene, Tex., and at Brookfield, Ill., as foreman of the bindery. In 1959 he was transferred to the home plant in Mountain View, Calif. His wife and two daughters survive; also a brother and two sisters.

MATTSON.—Andrew C. Mattson, born Feb. 6, 1887, in Herman, Minn.; died Feb. 5, 1961. His wife remains.

MAZAT.—Grace Dahlgren Mazat, born Dec. 23, 1912, near Milwaukee, Wis.; died at Orlando, Fla., May 24, 1961. She studied at Bethel Academy and Broadview College, and took nurse's training at the Washington Sanitarium and Hospital. In 1937 she married Walter L. Mazat. They labored in ministe-

rial work for nine years in the Alabama-Mississippi Conference and were transferred to the Florida Conference in 1950. She is survived by her husband, W. L. Mazat; two sons, Joel and John Terry; her parents, Mr. and Mrs. Knud Dahlgren; and two brothers.

MC CLELLAND.—Margia Sarah McClelland, born July 13, 1868, in Illinois; died at the age of 92 in California.

MC GARY.—Effie Selvina McGary, born Aug. 8, 1872, in Augusta, Wis.; died May 5, 1961.

MOOK.—Wallace Nevin Mook, born Sept. 10, 1910, at Ambridge, Pa.; died April 13, 1961, at Hillandale, Md. He completed medicine at the College of Medical Evangelists in 1935, and that year was married to Helen Joyce Doe, who survives, with their three children.

MORTON.—Ethel Craig Morton, born May 1, 1890; died May 28, 1961. In 1912 she married Douglas Morton, and they went to Alaska to pioneer a self-supporting mission. In 1959 she adopted as a personal project the self-supporting Yerba Buena Mission in Chiapas, Mexico. Her husband survives.

OLNEY.—Elma Leta Grandy Olney, born Sept. 19, 1906, in La Grande, Oreg.; died April 29, 1961, at Santa Ana, Calif. She is survived by her husband, Stephen B. Olney, a pastor-evangelist in Baltimore, Md.; a son, Steven B.; a daughter, Jean, wife of Elder H. A. Robinson, under appointment as missionaries to Beirut; and four grandchildren.

ORCUTT.—Minnie Alice Orcutt, born March 23, 1879, at Liberty, Nebr.; died April 13, 1961, in Washington State.

PERRY.—Lillie Holaday Perry, born Sept. 27, 1879, in Missouri; died at Sanitarium, Calif., April 26, 1961. She graduated from Union College in 1900. Later she studied at Nebraska University. She taught school many years and at one time was a teacher in the Graysville, Tenn., academy. Later she taught at Union College. In 1925 she married Franklin L. Perry, and thereafter went to Peru, where they worked for some time. Returning to the States, they first went to Texas. Later her husband labored in the foreign-language department of the General Conference and they lived in Los Angeles, Calif. Upon retirement in 1945 they moved to Paradise, Calif., and in 1958 they went to Sanitarium, Calif. Besides her companion she leaves a brother, Bert Holaday.

PHANG.—Nyuk Thin Phang, born Aug. 5, 1875, in Chikim, Kwangtung, China; died May 6, 1961, at Bangkok, Thailand. He was the first national ordained minister of the Union of Southeast Asia, having been ordained in 1920. Previously he had served the Basel Mission in British North Borneo, and through the efforts of a relative who was a colporteur he became an Adventist. He trained for the ministry in Singapore and was put in charge of the Bible training course of the Chinese department, where he served for 14 years. During summer vacations he participated in evangelistic campaigns. After his retirement at the age of 60 he became a colporteur. In 1940 he was appointed chaplain of the Bangkok Clinic. Left to cherish his memory are three sons, Pastor Y. H. Phang of Hong Kong, Dr. Samuel Phang of California, and Philip Phang of Bangkok; three daughters, Mrs. Wen of Bangkok, Mrs. Helen Fong and Mrs. Y. Y. Poong of California; and a number of grandchildren and great-grandchildren.

PULLEY.—Minnie Pulley, born in 1877 in Miami County, Kans.; died April 26, 1961, at Kansas City, Missouri.

RAMEY.—William K. Ramey, born Aug. 21, 1882; died March 13, 1961, in Kansas City, Mo.

REMACLE.—Louis L. Remacle, born Oct. 18, 1866, in New York City; died April 17, 1961, in New York.

RIPPEY.—Margaret Holden Rippey, born March 13, 1898, in Chicago, Ill.; died April 18, 1961, in Portland, Oreg. In 1922 she married Dr. Edward Ellis Rippey, who survives.

RUSSELL.—Gertrude G. Russell, born April 7, 1877; died April 10, 1961, in Springfield, Mo.

SATTERLEE.—Victoria Kelly Satterlee, born Oct. 21, 1873, in Flint, Mich.; died Feb. 27, 1960, in Syracuse, N.Y.

SAUTER.—Everett Sauter, born June 14, 1877, at Buda, Ill.; died March 17, 1961, at Rainier, Oreg. His wife, Vina, survives.

SCHWARCK.—Harold Peter Schwarck, born June 2, 1893, in Copenhagen, Denmark; died at Battle Ground, Wash., Jan. 7, 1961. [Obituary received May 8, 1961.—Eps.]

SHAFFER.—Samuel T. Shafer, born Oct. 29, 1880, in New Albany, Ind.; died at Lincoln, Nebr., May 22, 1961. In 1902 he married Susan B. Rose. In 1923 they moved to Siloam Springs, Ark. He helped establish the Ozark Academy. His wife survives.

SHREVE.—Oliver Raymond Shreve, born June 27, 1887, in Mt. Vernon, Ill.; died at La Sierra, Calif., April 26, 1961. He attended academies in Tennessee and Florida, and Healdsburg College in California. In 1918 he joined the staff of Southern Missionary College, where he had charge of the construction of the buildings. He married Bessie Nell Pollis in 1920, and they received a call to connect with the China Division that same year. Because of illness he returned to the States. In 1925 he went to Africa as the division builder and lived there for two terms of

service. In 1933 he became superintendent of Emmanuel Missionary College wood products department. Upon retirement he moved to California, where he built the Loma Linda Food Company's office. His last work was the construction of the Arlington church. His wife, one son, and two daughters survive.

STEELE.—Edna Kilbourne Steele, born April 8, 1868, at Freeport, Ill.; died near Redlands, Calif., Oct. 26, 1960. She was baptized in her youth and taught school. Later she became a secretary, and in this capacity served on the staff of Ellen G. White for a few years before Mrs. White went to Australia. She then became secretary for Elder A. T. Jones. In 1911 she married Milton M. Steele. Her brother, William Kilbourne, survives. [Obituary received May 18, 1961.—Eps.]

THOMAS.—George W. Thomas, born in 1888; died April 7, 1961, at Fort Smith, Ark. He is survived by his wife.

WELLS.—Neva Wells, born Sept. 6, 1894; died April 14, 1961, at Hackensack, N.J. Her husband, Carlton, survives.

WILSON.—Charles William Wilson, born April 7, 1871, at Greenup, Ill.; died at Little Rock, Ark., April 25, 1961. He was the first colporteur in Arkansas. Later he was a teacher. Three daughters survive.

WILSON.—Mary Wilson, born Oct. 5, 1875, in Missouri; died at Ardmore, Okla., May 11, 1961.

NOTICES

Literature Requests

[It is understood that all literature requested through this column will be used for missionary work, not personal needs. Mark packages: Used publications —no monetary value; destroy if not deliverable.]

WANTED: Continuous supply of *Life and Health*, *These Times*, *Signs*, for reading rack in Indianapolis terminal station, by James P. Lowrey, 10912 Park Ave., Indianapolis, Ind.

Leslie Ross, 36 Enmore Road, South Norwood, London, England, wishes a continuous supply of missionary literature.

Wadie Farag, 10 Sidi Gaber Avenue, Sporting, Alexandria, Egypt, wants back issues of the *Review*.

Valentin G. Bersabal, St. Tomas, Davao, Philippines, needs *Signs*, *Review*, *Instructor*, *S.S. Quarterlies*, songbooks, *Worker*, *Life and Health*, old Bibles, small books, tracts, and other literature for prisoners.

Robert H. Marshall, 345 Richardson St., Middle Park, Melbourne, Victoria, Australia, desires thousands of tracts on the Sabbath and second coming of Christ, and *Steps to Christ* for hospitals and homes for the aged.

Richard E. Dahlberg, 8 Pine Ave., Takoma Park 12, Md., wishes *Listen*, *Liberty*, *Signs*, *These Times*, *Life and Health*.

Mrs. Clay Parrish, 11 Brown Drive, Concord, N.C., needs *Signs*, *These Times*, *Instructor*, *Guide*, and small books.

WANTED: *Signs*, *These Times*, *Life and Health*, *Listen*, by Alberta Thomas, 975 Hacienda Lane, Prineville, Oreg.

Mae Zoerman, 1112 N. Michigan, Saginaw, Mich., needs *Review*, *Signs*, *Guide*, *Instructor*, *Little Friend*, *Life and Health*, picture cards, *Worker*, *S.S. Quarterly*, children's stories.

Edgar C. J. Babao, Mountain View College, Valencia, Malaybalay, Bukidnon, P.I., wishes *Listen*, *Life and Health*, *Review*, *Instructor*, *GO*, *Guide*, *Liberty*, pamphlets and books on temperance, Mrs. White's writings, and used denominational books, Bibles, and songbooks.

Jose Fontamillas, Taglaya Samal, Davao City, P.I., wants a continuous supply of *Review*, *S.S. Quarterly*, *Signs*, *These Times*, *Listen*, *Liberty*, *GO*, *Guide*, *Instructor*, small books, old Bibles, songbooks, *S.S. supplies*, and other missionary literature.

WANTED: Songbooks, *Review*, youth and children's papers, and other missionary literature by:

Willie Max Well, Cumut Main Rd., Corryal, Tamama, Trinidad, West Indies.

Wilda Maranas, Ginablan, Romblon, Romblon, P.I.

Roselia Lalay, Box 120, Mabuhay, Kidapawan, Cotabato, P.I.

Henrieta Palakay, Binoligan, Kidapawan, Cotabato, P.I.

Leonila Valdez, Binoligan, Kidapawan, Cotabato, P.I.

Send *Present Truth*, old Bibles, songbooks, *S.S. Quarterlies*, *These Times*, *Guide*, *Little Friend*, *Worker*, *Liberty*, *Life and Health*, *Signs*, *MV Kit*, *Review*, *GO*, tracts, children's stories, picture cards, *S.S. supplies*, *Instructor*, *Listen*, *Message*, small books, Bible games, mission quarterlies, to the following:

Adelina P. Pama, Calaigang, Barotac Viejo, Iloilo, P.I.

Regina B. Pama, Calaigang, Barotac Viejo, Iloilo, P.I.

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Ebenezar Penpillo, Pavia, Iloilo, P.I.

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Answer to Bible Quiz

(Page 4)

Answer: 575.

Job had 3,000 camels (Job 1:3). Thirty men were sent to take Jeremiah (Jer. 38:10). Belshazzar entertained 1,000 lords (Dan. 5:1). Ten righteous would have saved Sodom (Gen. 18:32). David was 30 when he began to reign (2 Sam. 5:4). Gideon had 300 in his hand (Judges 7:8). Samson slew with a jawbone 1,000 Philistines (Judges 15:16). Solomon wrote 1,005 songs (1 Kings 4:32). Job's friends waited in silence 7 days (Job 2:13). The number of fish in a miraculous draft was 153 (John 21:11).

Church Calendar

Midsummer Missions Service and Offering	July 8
Pioneer Evangelism	August 5
Church Home Missionary Offering	August 5
Educational Day and Elementary School Offering	August 12
Literature Evangelists Rally Day	September 2
Church Home Missionary Offering	September 2
Missions Extension Day and Offering	September 9
JMV Pathfinder Day	September 16
<i>Review</i> and <i>Herald</i> Campaign	September 16-October 14
Thirteenth Sabbath Offering (South America Division)	September 30
Neighborhood Evangelism—Home Visitation Day	October 7

REVIEW and HERALD

In 1849 the company of Sabbathkeeping Adventists who had come out of 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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In Perils Oft

By E. H. Wilcox

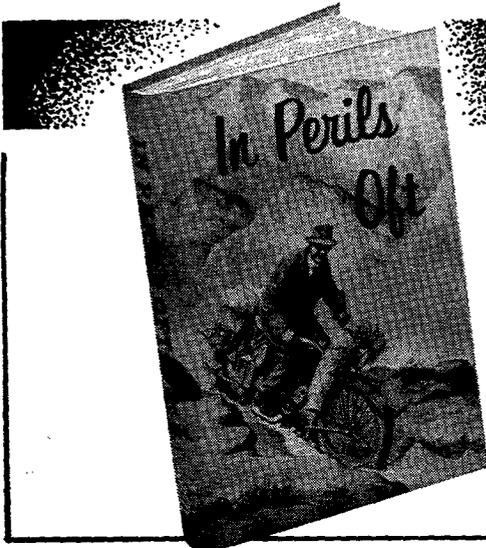


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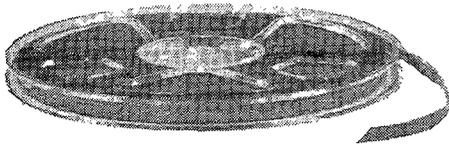
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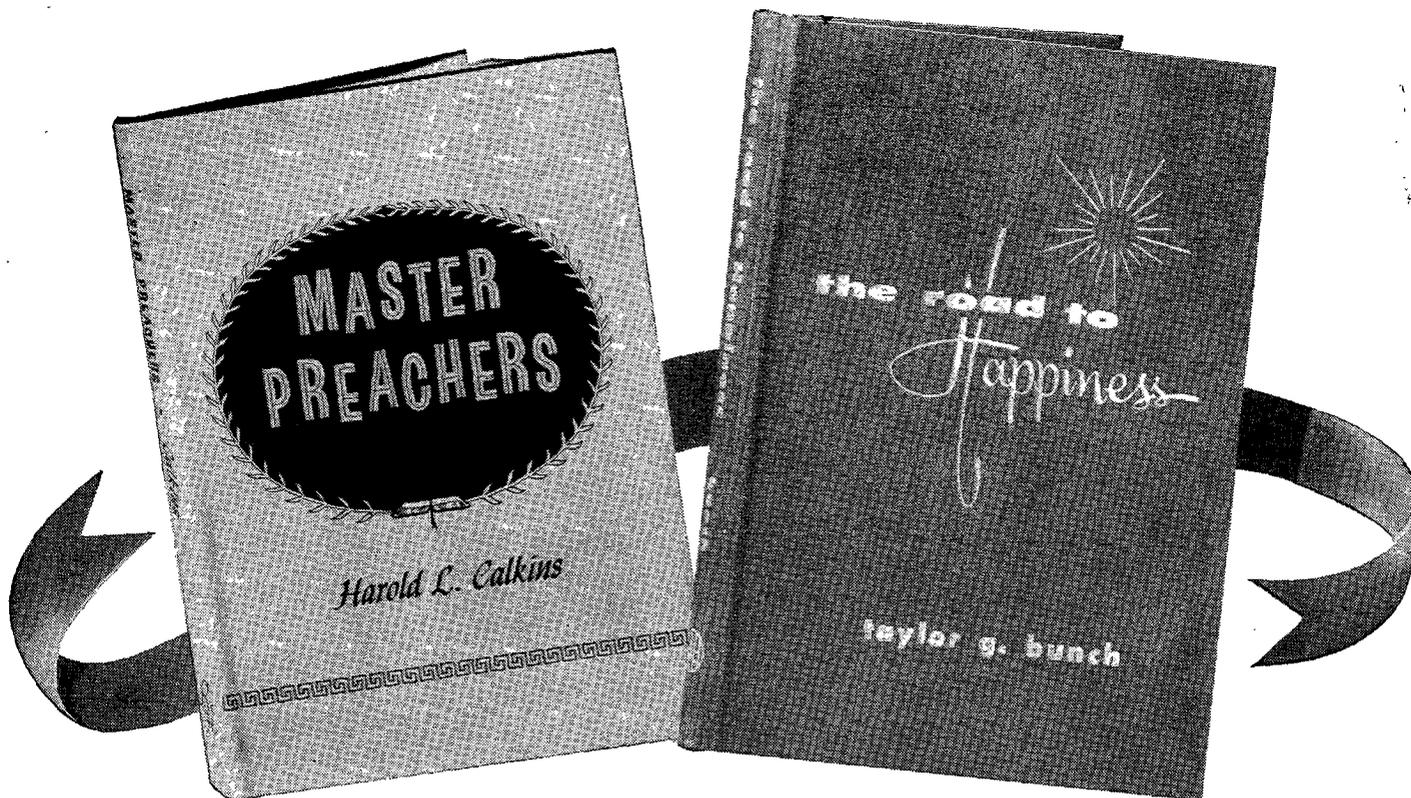
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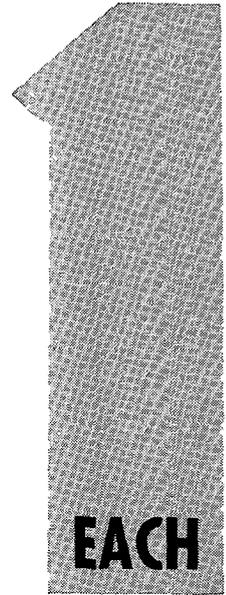
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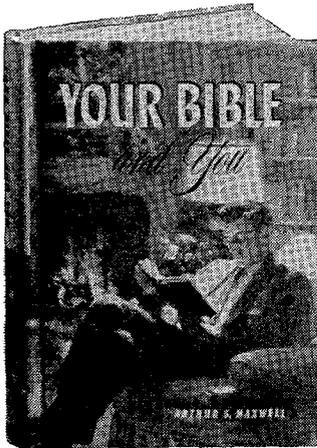
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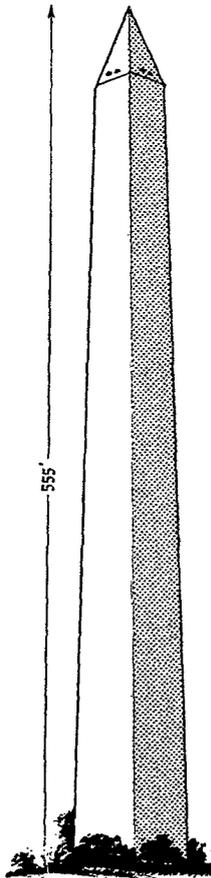
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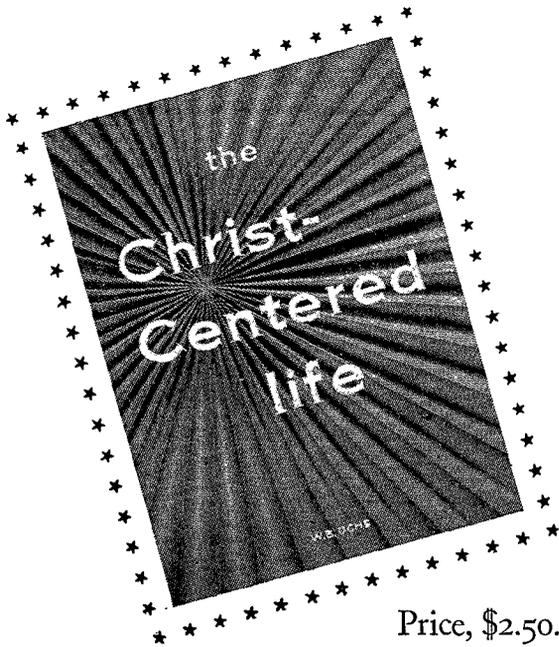
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by Dorothy Whitney Conklin

Perhaps the least known of the Trinity is the Holy Spirit. In *Testimonies to Ministers*, page 176, we read: "The Holy Spirit is a comforter as well as a reprover." Surely, in this age of fear, we need to have a deep personal experience with the Comforter. It will bring a sense of need, yet satisfy the hunger of your soul. For a new insight into the attributes and work of the Holy Spirit, be sure to read this clear, understandable volume by an experienced Bible teacher.

Largest First Quarter Offering Overflow

The Thirteenth Sabbath Offering received on March 25 was the largest first-quarter Thirteenth Sabbath Offering ever recorded in Sabbath school history. It produced a record-breaking first-quarter overflow of \$65,415.80.

Now the Middle East Division can build and enlarge all three projects that are to benefit from this offering:

1. The Mercy Home orphanage in Cairo, Egypt.
2. A new church and school building for Jerusalem, in Jordan.
3. A new industry for Middle East College, Beirut, Lebanon.

The General Conference Sabbath School Department says *Thank you* to all our Sabbath school members around the world who had a part in this outstanding offering. We know the Middle East Division members are grateful for your liberal giving.

E. B. HARE

Death of Dr. W. A. Ruble

We regret to announce the death of Dr. Wells Allen Ruble on June 26, at the age of 93. He served for many years in key positions medically for the denomination, both in the homeland and in England and South Africa. In the years immediately preceding his retirement he was medical director of the New England Sanitarium and Hospital. To sorrowing relatives we extend our sympathy. A life sketch will appear later.

Exemption Made in Little Rock Sunday Ordinance

The City Manager Board in Little Rock, Arkansas, held a public hearing June 19, on a Sunday closing ordinance. Previous to this hearing Glenmore Carter, our church pastor, had outlined the Adventist position to leading officials in the city government, so the plea presented by Seventh-day Adventists for full religious liberty was well received.

An amendment exempting those who worship on a day of the week other than Sunday was unanimously voted by the board. While it was hoped that no Sunday legislation would be passed, our members in Little Rock rejoiced in this minimum protection of minority rights.

M. E. LOEWEN

Baptisms Increase in Haiti

C. L. Powers, president of the Franco-Haitian Union Mission in Inter-America, expresses in a recent letter the belief that they may baptize 2,500 persons in that field during 1961. In the first quarter of the year twice as many were added to the

church by baptisms as were baptized during the first quarter last year. Laymen are taking an active part in winning these new converts to the message.

Elder Powers and his committee are deeply concerned over the problem of providing adequate church housing for the many thousands accepting the gospel in Haiti. They have launched an aggressive building program and hope to dedicate a new church building each month during the year.

N. W. DUNN

South American Laymen Active in Soul Winning

A letter from Juan Riffel, home missionary secretary of the South American Division, reveals gratifying baptismal results from Total Church Evangelism. Elder Riffel writes:

"During this past year our laymen have carried our message to 4,890 different places, and because of their faithful and intensive work in these towns and cities 9,618 souls have been won to Christ and received baptism. This represents about half of those baptized in our division during this past year. This year we are working toward the goal of evangelizing

7,080 new places through the work of our laymen, with a baptismal goal of 7,400 persons.

"North Brazil is one field that typifies the aggressive evangelistic spirit which characterizes workers and members. This year this union is celebrating its twenty-fifth anniversary by working toward a goal of 1,000 baptisms. The laymen, well organized to conduct efforts and give Bible studies, will have a large part in reaching this goal."

J. ERNEST EDWARDS

Listen in Schools Given High Praise

The plan of sponsoring *Listen* magazine for high schools is having a strong influence for good. Tangible evidence is revealed in the following letter from Mrs. Janice Reynolds, a Narcotics Education, Inc., representative:

"Thanks to the wonderful plan of sending *Listen* magazine to the high schools, I have been welcomed with open arms wherever I have gone. Nearly all have given *Listen* a vote of confidence, many saying it is marvelous material, which cannot be praised too highly. Many thanks to whoever contributed the money to send out these magazines that deal with alcohol and narcotics."

Placing *Listen* in school libraries is a good way of reaching youth with the message of temperance. May this program be the means of guiding many youth into a better way of life.

JESSE O. GIBSON



Selected from Religious News Service.

PALLASKENRY, IRELAND—Local Roman Catholic clergy are investigating the report of a nine-year-old girl who claims to have seen 13 visions of the blessed virgin Mary recently. Anne Murphy, daughter of Mr. and Mrs. Maurice Murphy, has told her parents and parish priests that most of the visions were seen at a large sycamore tree beside a stream nearby the Church of Our Lady in Pallaskenry. The fair-haired, blue-eyed girl said she first saw the virgin Mary at the foot of the tree on Tuesday during Holy Week.

MINNEAPOLIS, MINN.—World Brotherhood Exchange, a new Lutheran laymen's "Peace Corps," has begun recruitment of what it hopes will be hundreds of professional men and women, skilled workers and students to serve abroad as part-time missionaries at their own expense. The Reverend Conrad Braaten of Los Angeles, executive director, who was here to seek volunteers and "world brothers" (anyone pledging \$100 a year for 10 years to the organization), said re-

sponse to the program has been "amazing." Fourteen dentists in the Minneapolis-St. Paul area promptly volunteered to serve three months every two years in mission clinics or dispensaries.

SEATTLE, WASH.—Organic union of member denominations was stressed here as the ecumenical objective of the National and World Councils of Churches. Dr. Edwin Espy of New York, associate general secretary of the National Council, asserted that the joint agency of 34 Protestant and Eastern Orthodox communions in the United States "exists first and foremost to manifest the unity of the church in Jesus Christ as Divine Lord and Savior." This goal, Dr. Espy told the Augustana Lutheran Church at its 102d annual synod, cannot be fully attained in the cooperation of the separated churches or in their official commitment to one another through local, State, national, or world councils. "This oneness finds its highest expression," he said, "in the actual uniting of churches which are prepared to commit themselves wholly to one another and to lose their separate identity in the higher expression of Christ's church through organic unity."

RANGOON, BURMA—Proclamation of Buddhism as the state religion of Burma probably will take place in August, it was announced here by a spokesman for the State Religion Enquiry Commission.