

REVIEW

and Herald

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The Last Countdown

By Velva B. Holt

AT A CAMP MEETING some years ago, where four pianos were used at the nightly meetings in the main auditorium, it fell to my lot to play one of them. During the song service a hymn of four sharps was announced, and although it was understood that all pieces were to be played in the original key, the pianist nearest me began to play in flats.

I was sure he would recognize his mistake and change over to sharps, but to my horror he played all the stanzas in the wrong key while the rest of the pianists cringed!

This earth is off key too, and I wonder whether all the sinless beings in the rest of the universe are not shuddering at a planet so out of tune, for while they are carrying on their part in perfect harmony, this one sour, discordant note continues.

How can we describe the setting in which we find ourselves after 6,000 years of sin? Are there any words in the Christian's vocabulary adequate to depict our mixed-up world? Well, the following is my own version in a nutshell.

Man, puny and sinful though he is, seems self-satisfied and vain, thinking mostly of his own selfish comfort and happiness, yet, ironically, he is not comfortable or happy. He has discovered what he considers a great deal about the secrets of life, but has never been able to manufacture a single robot with a soul. And he has uncovered many of the mysteries of the universe, but has never fully understood the two greatest mysteries of all—the mystery of godliness and the mystery of iniquity. So with all his so-

called wisdom, man is ill, with a condition that is not only deplorable but contagious. Although he tries to treat the symptoms, he gets worse and worse, for he does not even know how to diagnose the disease.

But helpless as he is, he foolishly turns his back on the Great Physician, the One who not only understands the nature of the disease but has the only remedy, and longs to come to his aid. Thus God must silently watch as man, with all his remarkable accomplishments, hurries toward self-extinction.

Now this is not a pleasant picture, but it is fairly accurate. And how

ready is man for such an abrupt end? Had man—in which category you and I fall—been confronted 25 years ago with all the nuclear terrors of today, he would have been unable to go to sleep at night. But now he accepts every deadly hazard in stride, promptly dismisses it from mind, and sleeps on in the very path of his own startling inventions and discoveries, notwithstanding a few unpleasant nightmares.

In May of 1960 Hilo, Hawaii, was struck by devastating tidal waves. Later it was reported that if the people had heeded the warnings, no one would have been killed. But because they had heard those same warnings many times before and nothing had happened, they were unprepared for the 15-foot waves that came just after midnight as they peacefully slept.

(Continued on page 8)



The great countdown of earth's history is now nearing that fatal hour that marks the boundary between time and eternity.

We Believe in Creation

By Arthur L. Bietz
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IN THE beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. . . .

"He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:1-13).

Christ often is acknowledged as Mediator and Redeemer, but He is given too little attention as Creator of the world. Yet the truth of redemption comes into clear focus only as it stands out against the truth of Creation. Likewise the truth of Creation is best seen in relief against the truth of redemption. Redemption points directly to the purpose of creation by a loving God.

What effect will an understanding of God as the Creator have on us? I would suggest nine results.

1. *To believe in God as the Creator will fill our hearts with a boundless optimism, for believing in God as Creator infuses courage and hope.* We rejoice in the knowledge that God is able to do something about the universe, and specifically about the world in which we find ourselves. He is able also to accomplish something with me and through me. This knowledge is of special importance in our time, a time of undisputed pessimism on the part of the general public.

This pessimism is probably rooted in two beliefs, both false. First, that this world could not have been created by a good God, because there is much in the world that is not good. Second, that God and Creation are the same, making it impossible to separate the two. In this position God is limited; He cannot overcome the evil in His creation. This view, too, engenders despair and pessimism.

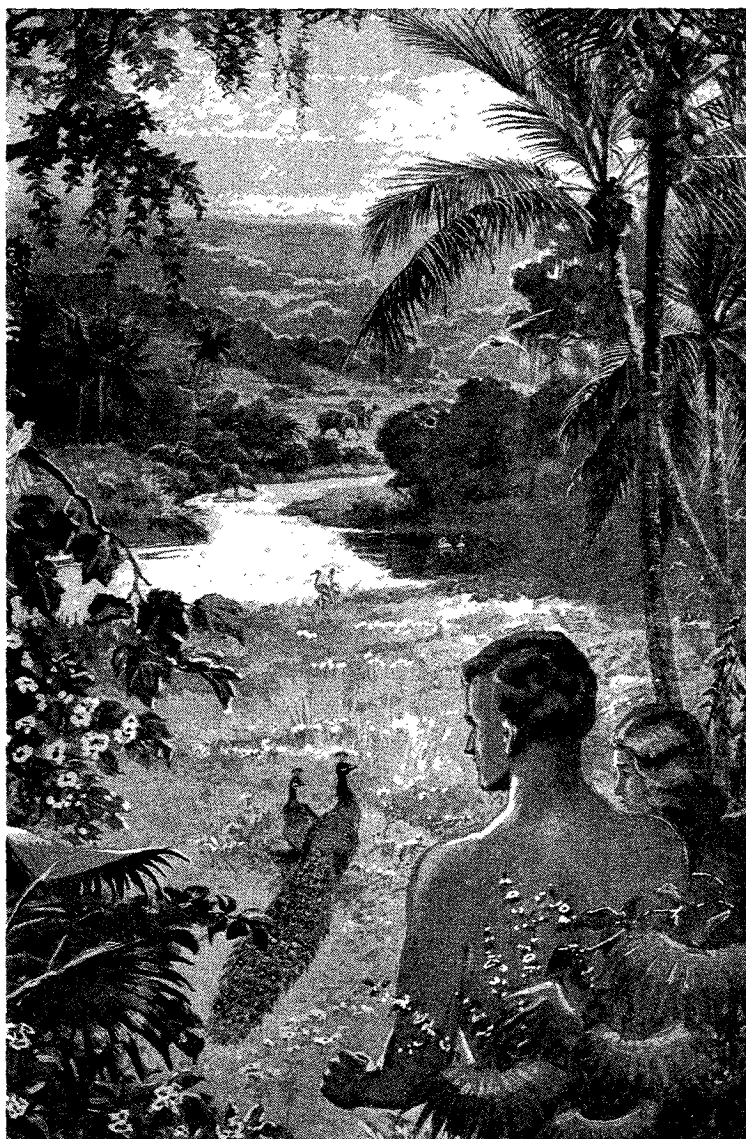
The Bible contains quite a different picture of God and Creation. It announces forthright that apart from

God "was not any thing made that was made," and that God alone created the world, a good world. Genesis 1:31 gives God's own appraisal of what He had created: "And God saw every thing that he had made, and, behold, it was very good."

Since God is good and He is the Creator, it follows that His original creation was good. Evil, therefore, does not reside in God, and it can be overcome by God's creative power. Sin is an interloper and an intruder

in opposition to God and man; but believing in God's creative power, we are full of optimism, knowing that ultimately God's love will tread this intruder underfoot and will restore creation to its original place of perfection in the universe.

2. *To know God as the Creator saves us from idolatry of things, persons, or ideas.* If all resides in His creative power, then only He can legitimately be worshiped. "Give glory to him" says the angel of Revelation 14:7. Idolatry means making the ephemeral the ultimate, making the part the whole, making the finite the infinite (or the infinite finite). The idolater, in short, attributes power to something that actually has no power. He looks for truth while ignoring God Himself. Thus he destroys the element of humble honesty in the search for truth, and splits his



AFTER COPELAND, ARTIST

The home of Adam and Eve in the days of their innocence and purity.

conscience. Such a person will either end up being a fanatic or a hypocrite, because his ignorance of God forces the suppression of truths of which he is dimly aware.

Being fearful of change, the idolater clings with his might to the confusions and distortions that have become the center of his life. When we place our faith in God the Creator, these distortions cease; life becomes a process of growth and change.

3. *To believe in God as the Creator unifies mankind.* Racism, inequality, feelings of superiority of persons over other persons, vanish. The words of the apostle are accepted: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being" (Acts 17:26-28).

Belief in God as the Creator establishes the dignity of all human beings, binding together nations and races into one family under God, their Father. In this union no one has the right to dominate another, or to judge him unworthy, or to destroy him; for what we do to the least, we do to God the Creator of all.

Each human being is an important part of God's creative act. He is original, individual, and will never be duplicated as would be the case if he were merely the product of a production line. But above and beyond being an individual, he is directly related to God as his Creator. Creation is God in action; it is mystery of a superb order, not to be argued about or scientifically proved, but to be accepted with confidence in the Creator God.

Throughout the world men are trying to be men and discover their dignity. They inherently desire to feel that they have an identity that is worth something. This can come only as they recognize who their Creator is.

Mystery and Miracle

4. *To believe in God as the Creator is to believe once again in mystery and miracle.* The order of the universe rests in the mind and creative power of God, not in natural law. If there is free creation, then there are miracles, and we are freed from the fatalism and despondency commonly ingrained in those who subscribe to the theory that our world is completely subject to so-called natural law. When we believe in God as Creator we make no real distinction between the usual and the unusual, for both are rooted in God's infinity. We see natural law as an expression of

A Letter From Our President

DEAR FELLOW BELIEVERS:

Out in the Far West years ago a beautiful young wife and her devoted husband established their new home in a frontier mining town. It was a rough place where drinking, fighting, and killing, along with many other evils, were rampant. But there they stayed and built their home; there they reared their four children. It was their belief that they had a mission in this rough frontier town.

It happened that upon two or three matters the husband and wife sharply disagreed. One might think that this would produce arguments and a division in the home, as is often the case. But it was different here. A happy atmosphere of peace and love pervaded the home. Both adjusted themselves to their different convictions in a commendable spirit. It was more difficult to rear children under such circumstances, but they succeeded because each respected the other and recognized his right to his convictions. Neither tried to dominate the other. They made their adjustment and lived happily.

From the then-faraway eastern part of the country, a sister came to live with them. The day she entered the home the spirit of peace and happiness was shattered. This sister, correctly described as a misguided and crusading reformer, began her work of reform at once, judging, criticizing, and condemning about everything according to the standard she herself had set up.

This new problem, with its unhappy results, grew with the passing of the days. But the sister brought about no reformation, though zeal she certainly had. Difficult as it was for this lovely couple, the situation finally grew so bad that they one day told the sister they could have no more of it, that she must leave.

The impact of this decision jarred the zealous sister. For the first time she really took a look at herself. It was unfortunate that she had not done so sooner. She saw what she had never seen before—herself. She saw her selfishness, her spiritual pride, her conceit. The revelation was rude but effective. The next morning when she came down to breakfast it was evident that she had spent much of the night weeping. It was also evident that a change had taken place.

"I'm going away," she said, "for prayer and quiet meditation." Turning to the young wife, she continued, "I must know why even strange dogs that meet you on the way wag their tails and follow you; why children stop their play when you go by, to wave and smile. I must know why, from the bishop to the lowest drunkard, people respect and love you. I must know why everyone wants to be your friend."

The sister went to her prayer and meditation. She came back to live a beautiful life of friendship and helpfulness.

It is so true, as one says, that a person is often the strongest when he is aware of his weaknesses, acknowledges them, and seeks help in the right way from the right source. Man admits that his voice is weak, so he turns to the telephone. He admits that his hands are too weak to level the way for an express highway, so he calls on the bulldozer. He has no wings to fly, so he takes to the airplane.

"What we call our great achievements are nothing more than the confessions of our needs, and the seeking of the right kind of help."

R. P. Fiquel

President, General Conference

the nature of the divine; we do not fear it.

The controversy regarding miracles was originally precipitated by the discrepancy between the modern scientific belief in the uniformity of nature and the apparent departure from such a uniformity as described in the miracle narratives of the Scriptures. But when we understand God as the Creator of the universe, miracles, instead of disturbing us, actually strengthen our faith in God; we view miracles as an expression of the nature of the divine as opposed to the mechanistic view of natural law. Since God is still actively involved in the universe—His creation, the object of His love—miracles are the continuing self-affirmation of omnipotent God.

Separation From God Means Death

5. *To believe in God as the Creator is to know that separation from God means self-destruction.* Only one Creator exists. If we separate ourselves from Him, we will surely die. Since creatures are sustained by God, those who set themselves against Him cannot be sustained by Him; they die. It is impossible to believe in God as the sole Creator and still believe in the natural immortality of the soul, because this would make every individual autonomous as a source of energy perpetuating himself.

We must view eternal life as a gift of God—a gift that depends entirely on our keeping intact our relationship with God.

The truth is that we have life when we stay close to God, and we lose life when we move away from God. John reaffirms this in gripping words: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

6. *To believe in God as the Creator is to root creation in love as revealed in Jesus.* Jesus shows us that the purpose of Creation is holy love, and that His holy love is also the final cause of Creation. In Jesus Christ the ideal reason for Creation is disclosed. The Old Testament narrative of Creation must be understood from the viewpoint of love as it is seen in Jesus in order for it to have meaning. The purpose of the Creation truth is not to provide an argument but to point to a relationship of love with God.

7. *To believe in God as the Creator is to overcome the dualism of mind and matter, religion and science, the secular and the sacred.* This is perhaps one of the most difficult aspects for men of scholarship to accept. So many of them insist on dividing truth into various little boxes, where one part is not allowed to touch another part. This division robs God of His

absolute universality, and fragments the cosmos into a myriad of splinters in the human mind.

The whole idea of creation means simply that I, together with the whole of nature to which I belong, am completely dependent upon God. In Him the whole universe centers. A stone, a person, a constellation, an atom—everything becomes a witness to Christ. The Scriptures say that even "the stones would . . . cry out" (Luke 19:40).

Not only the extraordinary in life but also the so-called ordinary becomes a medium of God's witness. Symbols such as the bread and wine in the communion service, or the worship service on Sabbath, become mediums of God's witness.

The apostle Paul called attention to this when he said, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1:20).

8. *To believe in God as the Creator saves us from seeing God as a static judge on a concrete throne.* As Creator, God makes it possible for every human being, in any place on the face of the earth, regardless of rank or merit, to receive eternal life as long as this person responds to the working of the Holy Spirit on his heart and accepts truth as it is revealed to him. God is not the "unmoved mover"

who operates with brutal efficiency in a deterministic universe; rather, He is the ineffable lover, healer, and savior.

Some of us act as though God were looking for opportunities to scold, blame, and punish those who have not been as good as they ought to be. How wrong this is! God is active in love, which will vanquish hatred and separation. Salvation in Him is a holy participation in creative love, the creation of a new heart.

In God the Old Testament and the New Testament are united. The supposed conflict of law and grace is discarded, and replaced by the truth that the law is simply the wisdom and intelligence of a moral God.

9. *To believe in God as the Creator makes the hope in a new heaven and a new earth possible.* Long ago Isaiah prophesied this: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind" (Isa. 65:17).

If God were not the Creator, we would have no assurance of ever achieving a better life than the one we experience now. But we read in the Scriptures: "Be glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy" (Isa. 65:18).

Our hope of living with God throughout eternity is the most exciting, inviting, and glittering aspect of life. It is a real hope, a steadfast hope, because we believe in God—Father, Son, and Holy Spirit—as the Creator.

THE WAYSIDE PULPIT

Psalm 34:7

The *Ansgar Lutheran* tells of a Malayan missionary who lay down on a lonely hillside one night to rest on his way home after obtaining money deposited for him at a bank. He was unmolested, but several weeks later a patient at the mission hospital recognized him and told how the missionary's life had been spared the night he slept in the open. This patient, with a group of ruffians, had followed him, intending to rob him. "But," said the self-confessed bandit, "we were foiled by the soldiers."

"You must be mistaken," said the mission director. "I had no guard."

"Indeed you did," insisted the man. "We counted 16 soldiers with swords." A friend later compared notes with the missionary and it was found that at the very hour the traveler's life was in danger, 16 members of a little village church were praying for the missionary by name.

In this technological era of the world, incidents like these seem somewhat unrealistic and unsupported by science. But the intervention of angel ministrants is cited many times in the Bible. One of the most dramatic was the deliverance of Israel from the king of Syria in the days of Elisha. When the enemy hosts encompassed Elisha and his servant, it looked as if helpless surrender was to be their lot. But when the prophet prayed, the eyes of his companion were filled with wonder at the great host of horses and chariots of fire he suddenly beheld around Elisha. At the same time the enemy were smitten with blindness and they were led out of the country. How happy is the confident heart in the knowledge that "they that be with us are more than they that be with them" (2 Kings 6:16) and that God "encampeth round about" (Ps. 34:7).

H. M. TIPPETT



Toward Better Health

Material Provided by the General Conference Medical Department

A Hard Look at Soft Drinks

By Irma Vyhmeister
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CERTAIN natural mineral-spring waters known by the Greeks and Romans before the Christian Era were used as health drinks with special qualities. To a certain extent these springs and others known later were the forerunners of the modern soft-drink industry.

Let's look at soft drinks statistically. In 1957 sales amounted to approximately \$1.3 billion. About 5,200 establishments, employing nearly 100,000 persons, were engaged in their manufacture. Surveys have shown that three out of ten families drink soft beverages with their meals, an average of 29 per cent of the families in America. A survey among teen-age girls in 1957 showed they consumed an average of 4.4 split-size bottles a week, totaling about 228 bottles a year.¹

Soft drinks have become part of the American way of life. Children, when permitted, indulge in soft drinks, and teen-agers include them as a vital part of their diet.

What are soft drinks? We speak of these beverages as soda pop, soda water, or simply as pop, if they are im-

pregnated with carbon dioxide. In general, soft drinks are carbonated and noncarbonated, nonalcoholic beverages, sweetened and flavored, sometimes containing acids and added minerals. Also included are the fruit drinks that do not contain alcohol.

The ingredients are basically the same—sugar; artificial flavors, or sometimes both artificial and natural; acids, mainly citric, malic, or phosphoric; artificial coloring; and fruit juices or fruit pulp for certain fruit drinks. The cola beverages have an added ingredient—caffeine. The cola nut contains more caffeine on a weight basis than coffee beans. The caffeine content of a particular cola beverage usually depends on the cola nut used. In some States where it is not prohibited, caffeine is added.²

Their Effect

Now let's take a look at soft drinks nutritionally. What are these drinks accomplishing in the diet and health of the American people? Is it sensible to partake of them freely?

A large amount of information is

found in medical, dental, and nutritional literature to answer these questions. Innumerable experiments have been performed on this relationship. The reports from laboratory to laboratory vary, but all researchers agree that soft drinks have a detrimental effect on the teeth of experimental animals, increasing the incidence of caries (decay).

The reasons for this are still not completely clear. Some feel that the experimental evidence of teeth deterioration is due to the acid content of the beverage—citric, malic, or phosphoric. Others say that the sugar content of the drinks is responsible. Still others suggest that the high consumption of soft drinks interferes with normal nutrition, crowding out other necessary nutrients for the body. But no matter what the factors are, experimental evidence shows that the teeth suffer the consequences of high soft-drink consumption.³

One interesting experiment was done with highly acid fruit juices, sweetened and unsweetened. The effects of these juices were compared with the same fruits mashed and with soft drinks. The mashed fruits did not affect the teeth as much as the juices and the soft drinks, but no definite reason has been set forth as to why this may occur. It was concluded that genuine fruit juices are superior to soft drinks in that they contribute minerals and vitamins, and are consumed more frequently with meals. This would tend to decrease the erosion of the teeth.

The soft drinks, on the other hand, are mainly consumed between meals without other foods. The authors commented that "the American habit of drinking fruit juices rather than eating the fruit (largely because drinking can be done more quickly) plus the increased use of soft drinks (which in rats produce marked enamel corrosion) may be factors contributing to the picture of increased dental decay in the United States."⁴

Other experiments compared water, milk, buttermilk, and tomato juice with soft drinks. Whereas experimental animals on soft drinks always showed dental decay, no effects were noted with water, milk, buttermilk, or tomato juice.

Scientific Statements

In the *Journal of the American Dental Association* this statement appeared: "The dental profession and other interested agencies have a responsibility to warn the public of the carcinogenic properties of sugars and their solutions and to point out that many of these products contain no highly important nutritional factors."⁵



EWING GALLOWAY

The "American way" for the teen-age crowds—view of the soda fountain in the "corner drugstore," located in practically every village, town, and city throughout the United States.

On December 15, 1952, the American Dietetic Association made the following statement: "The American Dietetic Association does not accept advertising or exhibits of candy or soft drinks or carbonated beverages. As a professional organization the American Dietetic Association feels a responsibility to the public in the solution of problems concerned with foods and nutrition particularly with regard to the nutrition of children. It cannot therefore accept foods and drinks which may contribute to the nutritional injury of children."⁵

In 1942 the American Medical Association, during World War II, published a report through the Council on Foods and Nutrition on sugar consumption. One of the statements said, in part: "Current views as to the exact cause of dental caries are numerous and divergent. . . . Many investigators attribute harmful effects to the exclusive consumption of highly refined carbohydrates. Without question, overuse of sugars and starches will lessen the ingestion of foods which are needed for the maintenance of normal nutrition. Faulty nutrition is not desirable from the standpoint of the teeth or other body tissues."⁶

This report shows many interesting aspects of the problem of sugar consumption during a state of war when foods, especially sugar, were not easily available. It was the opinion of the council that the restriction of sugar during the war would actually help to improve the nutritional quality of the American diet. Another paragraph said:

"Physicians presumably will continue to advise against the use of sugar between meals. Such advice should logically apply to the consumption of sweetened beverages as well as the use of candies. Likewise, action may be taken to control the advertising of products like candies and soft drinks which tend to be used excessively by many persons to the detriment of health."⁶

Lydia Roberts, an authority in the field of child nutrition, suggested that school boards should work to place a zone around school buildings in which the sale of candy and soft drinks would be prohibited. Cola drinks, because of their caffeine content, were especially emphasized as being undesirable for children. She suggests that soft drinks and candies tend to displace foods such as milk, vegetables, protein foods, fruits, and grains, which are essential to good nutrition. For the same reason, during World War II the consumption of soft drinks and candies was rationed in the Armed Forces. It was thought that if the soldiers ate and drank all they wanted of these sweets, their

physical efficiency might be undermined.⁶

In the books of Ellen G. White we find statements that are very similar to those found in scientific literature. In talking about sugar she says that "far too much is ordinarily used in food."⁷ This advice is timely in an age of easily available highly refined foods such as cakes, candies, and soft drinks. Speaking of drinks she says that "in health and in sickness, pure water is one of heaven's choicest blessings. Its proper use promotes health. It is the beverage which God provided to quench the thirst . . . of man."

Soft drinks do not promote health. They do not contain food nutrients necessary for growth, development, and maintenance. They damage the teeth when consumed freely, and "hinder the working of the living machine" by crowding out other nutri-

ents necessary to a balanced diet.

Why do people consume them? Why the magic appeal on children, teen-agers, and adults? Is it because of their flavor, which is artificial most of the time; because of their aroma—artificial too; their effervescence, which is merely carbon dioxide at work; or perhaps for their sweetness?

Natural fruits and fruit juices provide a balance of flavor, aroma, and sweetness soft drinks cannot equal.

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Protestantism and Catholicism

Working for Unity

By Daniel Walther

THE Catholic issue is raised today with great intensity in the United States. From the status of an outlawed confession in the Colonial days it advanced to that of a Mission, about 1800, and now has emerged as the largest denomination in the nation. In the United States, Catholicism has grown more spectacularly than elsewhere. The

church in the United States (including Hawaii and Alaska) has increased by 47 per cent in the past decade, according to the 1961 edition of *The Official Catholic Directory*. According to recent figures the church now numbers about 42 million adherents in the United States. There are 50,813 priests, six cardinals, 31 archbishops, and 198 bishops.

Catholics have always had a strong taste for politics. Since the early centuries the state has been considered the creature of the Church. Thus the American principle of church-state separation goes diametrically counter to the Catholic concept. The Catholic position is clear: Being the only true church, it alone has political rights; it calls for an eventual return of all erring souls to the fold.

The Jesuit Position

A significant trend in the religious world is the "Protestant-Catholic dialogue." For a long time in some countries, in Germany for instance, regular retreats have been held where Protestants and Catholics compare notes and create the most comfortable atmosphere possible. In the United States hardly a week goes by without a report in *America* on that encounter. Conspicuous are the reports by G. Weigel, a Jesuit professor of ecclesiology at Woodstock College, Maryland. There is talk of an ever-increas-

A Bible Quiz

1. Where and under what circumstance is "the heaven" first mentioned in the Bible?
 2. At what place was the first monument erected to the memory of the dead?
 3. From what site did Moses view the Promised Land?
 4. At what place did the manna cease?
 5. Where were Joseph's bones, which were brought out of Egypt, buried?
 6. Where did Saul go to seek a witch?
 7. On what mountain was Solomon's Temple built?
 8. What city was destroyed and never again inhabited?
 9. What is the most unusual place from which prayer was offered?
 10. At what place was a king's hand withheld for an attempted assault on a prophet?
- Answers on page 26

ing understanding. It has even been proposed that a version of the Bible be published in English acceptable to both Protestants and Catholics, a version that would be prepared by scholars of both confessions.

This attempt at dialogue is one method used by the Jesuits to reach their aim of bringing both Protestantism and the United States under control of the Church. Jesuit Weigel states that what separates the two confessions is not the Bible-only dogma but rather the "nature of normative tradition." By this he means that Protestants are coming slowly to a recognition of the role of tradition but that they adhere to tradition only superficially, while the Catholics ad-

here to tradition in all matters, essential or not.

Weigel insists, not without truth, that when Protestants affirm the divinity of Jesus Christ they do not "necessarily mean that Jesus was truly the God who made heaven and the earth." In this he is generally correct. The Advent Movement was partly a reaction to an intellectual and modernistic Protestantism that did not recognize Christ's pre-existence as Creator. It arose proclaiming the three angels' messages, calling on men to "worship him that made heaven, and earth, and the sea, and the fountains of waters." Christ as Creator is with us a most basic belief.

Catholic-Protestant encounter is not new. From the beginning of the Protestant Reformation similar attempts were made, as is evidenced by numerous conversations and disputations. Among Luther's friends and assistants Melancthon was ready to make concessions for the sake of unity. Luther also was willing up to a point: "We are willing to offer them more than we should." Yet Luther wanted to safeguard the intrinsic individuality of the reformation: "We will not give up the liberty of conscience which we have in Christ Jesus. Since our opponents will not let it stand that only faith in Christ justifies, we will not yield to them. On the question of justification, we must remain adamant or else we shall lose the truth of the gospel. It is a matter of life and death."

Jesuits in the Lead

Today the Jesuits appear eager to encourage an encounter with Protestants, thus promoting a thaw in the cold war. To a Jesuit the end result will be reached sooner or later. The old principle of using any means to reach the end applies here. In a moment of frankness, *America* admitted that the ambitions of the papacy "towards achievement of influence and power in United States Government matters are very much greater than the average priest or bishop feels that it is wise to admit."

It may be opportune to remind the reader that Catholics have not deviated from their true aim as expressed in a Jesuit publication in Rome, *Civiltà Cattolica*: "The Roman Catholic church, convinced through its divine prerogative of being the only true church, must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions the church will certainly never draw the sword but she will require that by legitimate means they shall not be allowed to propagate false doctrine. Consequently in a state where

the majority of the people are Catholic, the church will require that legal existence be denied to error and if religious minorities actually exist they shall have only a *de facto* existence without the liberty to spread their beliefs. The church cannot blush for her own want of tolerance, as she asserts it in principle and applies it in practice."

Going a step further, Jesuit John A. Ryan states: "Should non-Catholics be permitted to practice their own form of worship? If these are carried on within the family . . . occasioning neither scandal nor perversion to the faithful they may be properly tolerated by the state. . . . Superficial champions of religious liberty will promptly denounce the foregoing propositions as the essence of intolerance. They are intolerant but not therefore unreasonable. Error has not the same right as truth. Since the profession and practice of error are contrary to human welfare, how can error have rights?"

The Catholic Church is particularly interested in education. Paul Blanshard, in his book *American Freedom and Catholic Power*, affirms that education, especially in the first grades, is the real issue and the prize most coveted by Catholics. In the papal encyclical of December, 1929, is this sentence: "Conceding that the state has a right to insist on adequate training for citizenship we nevertheless insist on the primacy of religion. First of all, education belongs pre-eminently to the church by reason of a double title in the supernatural (and natural) order conferred exclusively upon her by God himself."

Early in 1958 Pope John's call for an ecumenical council caused a sensation in the Christian world. The Pope probably intended to invite the Eastern Orthodox Church in order to bring about a possible union. But from the start the Eastern Orthodox Church has been cool toward this invitation. The Eastern church believes that it is older and that it was for the Eastern church to do the inviting rather than the other way round. This call for an ecumenical council was also interesting to the Protestant ecumenical leadership who hoped to "listen in."

The personality of the present Pope has tended to soften Protestantism's acute differences with non-Catholics. Acts of violence are decreasing in countries such as Colombia, where not too long ago bloody persecutions cost the lives of Protestants, including a number of Seventh-day Adventists.

In our century Protestantism has passed through several major crises. Modernistic theology caused immense damage, as did indifference; and there



H. M. LAMBERT

The differences that formerly constituted a wall of separation between Protestant and Catholic are rapidly disappearing.

were the moth-eaten, lifeless sermons that were reduced to mere ethical discourses; religious instruction was shot through with secularism. Many Protestant denominations were and are like business clubs, having their regulations and clever after-dinner speakers with a secular approach to religion. Revivalistic frontier evangelism is gone; so is the aggressive preaching in the large cities with a down-to-earth message (Billy Graham is the exception). With that came the slowed attack of foreign missions, where "the divisions" of Protestants were considered the major cause of failure.

The ecumenical movement was at the beginning an effort to unite the Protestants in the mission field. Later on, the trend to unite Protestant churches at home resulted, in Amsterdam (1948), in the creation of the World Council of Churches. Thus unity was a reality.

United for what? What have the major "historic" Protestant denominations gained that they did not have before? True, there is the satisfaction of getting together in numerous conversations, but the result has scarcely gone beyond the talking stage. Many of the leading figures in the National Council of Churches and the World Council of Churches admit that the ecumenical idea has not penetrated the grass roots. Yet Protestant denominations mean to go further than mere unity: the aim now is merger, a goal that has been realized already among some of the larger bodies.

A further important step was to encourage the Protestant-Catholic dialogue already referred to. In the United States this getting together finds advocates in many scholars, such as the John Hopkins archeology professor, W. F. Albright, a Methodist whose wife and children are Catholic. The Protestant theologian par excellence, Paul Tillich, has been the object of several Catholic research projects, as have other theologians and Protestant institutions.

One of the significant recent works on Catholicism by a Protestant is *The Riddle of Catholicism*, by Prof. J. I. Pelikan, of the Theological Seminary of Chicago. Educated in part by Jesuits, Pelikan, a Lutheran minister, shows great understanding and sympathy for Catholicism. His scholarly and informative work is a modern appraisal of Protestant as well as Catholic values of today. The burden of the book clearly is to point to the means of getting closer to Catholics. He is, of course, aware of the apparently insurmountable hurdles, and so are his sympathetic Catholic reviewers.

As Adventists we cannot agree to submit to the ecumenical "obedience." Only Christ can command our

obedience. We cannot submit to the idea that we are to work only in a specific sector of the mission territory. We believe that although it is an ambitious program, the whole world is our parish. We are not willing to share the means that our faithful membership have dedicated, with great sacrifice, to the preaching of the third angel's message. Our task must remain unimpeded, and our message must be preached with tact and unmistakable clarity. A friendly and understanding fellowship with other

confessions is all to the good as long as it does not compromise or "water down" our basic, cherished Bible principles.

To a hungry world instinctively afraid of what lies ahead, let us come with the clear and sure word of prophecy, the reassuring Word of God. More than ever we must study to show ourselves approved of God—of God alone—as workmen that need not be ashamed for rightly dividing the word of truth.

(End of Series)

The Last Countdown

(Continued from page 1)

We have not been without warnings of Christ's second coming, but have we heard them for so long that we sleep on unafraid? Take a quick look at such warnings as the following, and notice their reaction on your own soul: spectacular signs in the sun and moon and stars, devastating earthquakes, terrible pestilences, the sea and waves roaring, false prophets—many claiming to be Christ—incredible increase of knowledge, distress of nations, and men's hearts failing them for fear. Do these familiar omens stir your soul, or have they become so commonplace that you pay little heed to them?

Perhaps we should examine them in

the light of this statement: "The restraining Spirit of God is even now being withdrawn from the world. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. . . . Men cannot discern the sentinel angels restraining the four winds that they shall not blow until the servants of God are sealed; but when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture."—*Testimonies*, vol. 6, p. 408.

While every human heart is crying "We want peace," all about us are war and trouble. The nations are angry and jealous, threatening to use

My Favorite Text

"Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." Psalm 55:22.

Living by faith, we are to leave all to our loving heavenly Father, knowing that He will never allow our burdens to overcome us. As one translator has put this last phrase, "he will never let the righteous totter."

Where the King James Version reads "thy burden," a possible translation would be "what he hath assigned thee." It is apparent that every person has burdens assigned him. These can be very distressing and at times crushing if we attempt to carry them alone. But an even greater load is sometimes taken when we accept burdens not assigned by the Lord. An example of this type of burden is an undue concern about the future. We might cite, also, as an example, an anxious concern over the mis-

takes of others, mistakes we are powerless to correct. These burdens will surely cause us to "totter" in our Christian experience unless we cast them upon the Lord. This text has helped me personally to see the need for doing this.

To follow the counsel of the psalmist requires full submission and the sacrifice of self, for self hesitates to appear weak in allowing God to take the burdens we carry. The development of man's natural abilities will never make obsolete the necessity of surrendering the will to God. The greatest intellect, the strongest man to ever walk among men, lived a life of peace and inner strength because He submitted fully to His heavenly Father. He met the most crushing experience of His earthly life by saying, "Thy will be done." A peaceful calm possessed Him as He cast His burden upon His Father.

I have personally found help in this text as problems and perplexities have come. It has become my favorite text because it has led me to the One who can meet the need that arises from the rush and turmoil of daily living.

F. W. WERNICK, President
West Pennsylvania Conference

Justification and Sanctification

by Clifford B. Howe

- Justification is exoneration before the law of God—
Sanctification is living in harmony with it.
- Justification is the washing and regeneration of the blood—
Sanctification is walking in garments of white.
- Justification is grace that saves from disobedience—
Sanctification is grace to obey.
- Justification is rescue from the pit of sin—
Sanctification keeps one from falling in again.
- Justification is righteousness imputed, in which we had no share—
Sanctification is imparted righteousness that we are to share.
- Justification is separation from the world—
Sanctification is to keep unspotted from it.
- Justification is the thief on the cross—
Sanctification is Enoch walking with God.
- Justification is to be healed and made whole—
Sanctification is to "go, and sin no more."
- Justification is healing—
Sanctification is rehabilitation.
- Justification is Christ on Calvary—
Sanctification is the resurrection and the life.
- Justification is Christ in Joseph's new tomb—
Sanctification is Christ living and reigning in the heart.
- Justification is finding a stone of great price—
Sanctification is the cutting and polishing to perfection.
- Justification is what God has done—
Sanctification is what God can and will do.
- Justification is the work of a moment—
Sanctification is the work of a lifetime.
- Justification is lifting the sunken vessel to the surface—
Sanctification is keeping it afloat.
- Justification is embarkation for the heavenly port—
Sanctification is the long and perilous journey there.
- Justification is the alpha of salvation—
Sanctification is its omega.

their latest weapons of destruction on one another. More and more we see the handwriting on the wall; one button pressed in a moment of panic, and the whole world could suffer the fate of Hiroshima.

But the angels still hold the four winds. And they will keep holding them until the sealing work is finished. This timely passage should stir each one of us to prepare for this hour.

"Could the curtain be rolled back, could you discern the purposes of God and the judgments that are about to fall upon a doomed world, could you see your own attitude, you would fear and tremble. . . . Earnest prayers of heart-rending anguish would go up to heaven."—*Ibid.*

Like a Thief

Once while our family was on a trip in Canada, shortly after midnight we stopped at an auto court to spend the remainder of the night. Weary from driving, we were glad to get to bed. Not long after my husband fell asleep I heard strange and suspicious noises like someone breaking in. Trying to ease my mind with the thought that I had heard such things before and nothing had happened, I turned

over and was about to go to sleep when suddenly we were both aroused. A robber had just stolen some of our belongings and fled.

Now if we had known at what hour that thief would be there, we certainly would not have gone to bed; and I would surely have heeded the warnings that he was near, even at the door. But after so many previous false alarms, I had refused to accept the idea that anything would really happen.

Is not this the way many of us feel about the end of time? For years we have been hearing the warnings of Christ's coming, but do we really believe them? Surely if we really believed, there would be, as Billy Graham puts it, "a stampede to receive Christ."

"Some are looking too far off for the coming of the Lord. Time has continued a few years longer than they expected; therefore they think it may continue a few years more, and in this way their minds are being led . . . out after the world."—*Early Writings*, p. 58.

Recently my husband and I were trying to locate the farm of one of our church members in the Mount Lassen, California, foothills. We had

been at the farm before but not on that particular road, so we stopped for information at an old-fashioned country store in the little town of Manton.

A friendly but very inebriated man came out to the car, and we took a chance on his ability to help us find our way. After about the sixth "turn to the right on the road to the left" we "lost" him, and he was so confused himself that he finally stammered in desperation, "If you don't find it thish time, jusht come back and I'll tell you over again!"

Well, we were glad we didn't need to follow his directions in order to find our way. But how many there are who turn to a drunken world to direct their pathway! And how many will miss the road that leads to heaven because they have followed confusing directions.

On Schedule

It is good to know that we are not dependent upon cunningly devised fables, for we have a more sure word of prophecy to guide us. The time and place for every important event in history has been accurately predicted and fulfilled—the Flood came as scheduled, the rebuilding of Jerusalem was right on time, Christ's first coming was foretold exactly as it came to pass, and since no other event in all Scripture is pointed out more definitely than Christ's second coming, this crowning event will be on schedule too.

"When the reasoning of philosophy has banished the fear of God's judgments; when religious teachers are pointing forward to long ages of peace and prosperity, and the world are absorbed in their rounds of business and pleasure, planting and building, feasting and merry-making, rejecting God's warnings and mocking His messengers,—then it is that sudden destruction cometh upon them, and they shall not escape."—*Patriarchs and Prophets*, p. 104.

God knows the time and He is going by His "clock." Though we may not know the day or the hour of His coming, we do know that when "all these things come to pass" our redemption is drawing very near. In fact, His promised coming is now even at the door.

That we are in the last great countdown of time on this earth there is no doubt, for each year seems to scream more loudly that we are nearing the zero hour. Engraved in every warning sign along the way are the words "Christ is coming." Are you ready to complete the picture with your own name engraved in the palms of His hands?

(No. 1 of a Series on How to Be Ready for This Mighty Hour)



Fun With the Family

By Mae Carberry Bradley

WHEN you get right down to it, the good company your child needs is you." These words by Howard Whitman closed an article in *Today's Health*, which I picked up as I waited in the doctor's office. This thought deeply impressed me. It was not a new thought—rather, it was startling only in the sense that this stranger to me was telling the world the very thing I have been eager to tell. We are so willing to give to our family everything except what they need most—ourselves.

No doubt, all mothers could accomplish more work if there were no interruptions; and so could fathers. But we are admonished, "Give some of your leisure hours to your children; become acquainted with them; associate with them in their work and in their sports, and win their confidence."—*The Ministry of Healing*, p. 391.

I am sure that parents would be drawn closer to each other if they took more time for pleasure with the family. A few minutes of your time when the children want you most will be worth more than taking a day off now and then for recreation—worth more to you and to your children.

I hear again and again (and I hope you do too), often at the most inopportune time, "Mother, come here! Hurry!"

Come for what? It may be a mouse nest in the playhouse dresser drawer; a baby bird in the rain barrel; or a baby ringneck just emerging from his shell. Possibly the big old blacksnake we don't want to kill, but always hope we don't see, is on the lawn. It may be an ant parade or the first strawberry. Teddy, the pet crow, may have carried off the knife Alice was using, or Tippy, the little dog, may have brought up a baby rabbit for the girls to feed with their doll bottles until it dies, or grows enough to be carried to the woods.

Whatever the excitement, there is only one suitable course of action—Go! After all, why should I miss the

fun? I can be sure the rest of the family will hasten to the same spot. Maybe I merely need to express an opinion, exclaim with admiration, or gasp with pretended or real horror. We may gather a nature treasure into a jar, watch the rainbow fade, gingerly throw twigs at black Lucifer until he slithers off into the woods, watch the kittens play, or even push a stubborn toy car or tractor. Whatever it is, we had time to share it together, and most things we share can be fun.

Shared Experiences

If from early childhood children are accustomed to sharing their experiences with one another and with their parents, and have helped carry the responsibility, they will be happy at home until they must be away for academy and college. Even then they will look back with pleasure on childhood fun at home, and long for vacations when they can be at home again.

There are so many things that can make being at home with the family a rich experience.

Family pets are fun if parents will try to see them through children's eyes. With a home as far from the city as possible, there should surely be room for some kind of pet. What can be more fun for all the family than the antics of a kitten or a puppy? Many kinds of wild animals make

good pets if they are tamed when very young and left free to go and come. My children still love to view the slides of our pastor's pet groundhog, and of his cats and dogs and crow. His was a family that loved pets and people, and both these attributes contributed to the fact that he baptized three of my children.

Even a city apartment has room for a parakeet, a canary, or at least some fish in a bowl—something for the family to enjoy together.

Aren't pets troublesome? Of course! That's part of the fun if we can be good sports about it. I really don't like Teddy, our crow, lighting on my bed with a nerve-splitting caw when I'm taking that last luxurious stretch, even though I know I should get up. He doesn't stay in the house and he can't open doors, but I can see a lot of fun dancing in the eyes of the teenagers peeking around the door to catch my reaction.

Possibly even more nerve-racking is the habit of Teresa, the favorite cat, of bringing her mice, and even rats, into the house alive in order to practice catching and recatching them; but every such incident furnishes a lot of fun for the younger set. The laugh is often on me, but we laugh together—which is so important in a family circle.

Campouts and Picnics

Camping out is a coveted experience for many children and youth. Most of us have a back yard with room for a tent. I don't want to leave my comfortable bed to sleep out there; but they do. We all share the fun of plans and experiences.

If we can't go on a trip for a picnic, the table on our own grounds is a pleasure. The bustle and excitement of carrying food and equipment outside may not be soothing to me, but the peace and quiet of the outdoors is, and the young people love it all, even the crow that sits on the table.

Picnic time is a good time for games too. There are several games available from your Book and Bible House for Sabbath and for ordinary days. A lively Bible game while our food is digesting helps put everyone in the mood for exercise. A nature hike is fun any time, but it is even more pleasant when it has a definite purpose, such as collecting flowers, leaves, or rocks for an MV Honor.



Our good book *Recreational Plans for Missionary Volunteers* is as good for family fun as it is for church socials. There are games for any day and any occasion. Other good game books are available. The games you enjoyed in your youth are still fun. And when you see some clever little trick played at a social, jot it down for your young folks when they have a group of friends in on Saturday night.

Family fun would surely have to include our friends. They add so much to life. Whether it is Loretta's friend from the academy, my dear Kathy of many years' acquaintance, or the new family just come to our church, the entire family shares the pleasure of the visit.

The family reading circle couldn't be left out of Seventh-day Adventist homes. We have such a wealth of good books—mission stories, Bible stories, nature stories, histories, biographies! What a pleasure to share them together! They cost, but they pay. We should not forget our wonderful magazines either. There is one to suit every member of the family.

At our house we have every copy of the *Junior Guide* ever printed. It has been fun to save them carefully from week to week through the years, and at the end of each year send them to the academy for binding. How the children and grandchildren do enjoy rereading their favorite stories.

The Pleasure of Work

Family councils where plans are made for school, camp, camp meeting, company, and even for work, can be fun. Fun is an enjoyable experience, but it need not be all play. We can have pleasure working together to beautify the lawn, redecorate the living room, cooking the Thanksgiving dinner, or even washing the dishes. There is a task to keep everyone busy and happy while all work together.

Missionary work is a pleasure to all who love the Lord. There is someone near you who would be greatly cheered by the thoughtful gift of a loaf of bread or a visit from some or all of your family. There is joy in planning together to relieve the suffering of some poor or sick neighbor. Children are quick to volunteer to take food, clothing, or bedding to those in need.

Expensive entertainment is not necessary in order to have family fun. There may be times when the Christian family will enjoy together some concert, oratorio, or lecture. These occasions will be rare. It is fun just to be a family. Being together and doing things together is the greatest of pleasures. Neither parents nor children are to be left out of the fun. Age or poor health may overtake us, but

even then we can encourage other members of the family by showing an interest in those innocent pleasures that make life sweet and help us all prepare to enjoy everlasting life in a better land.

A startling statement appears on page 197 of *The Adventist Home*: "Mothers are needed who will so guide their children that they will

regard themselves as a part of the family." That statement brings to my mind lonely little ones who feel unloved and unwanted in their homes. How these children do need to have fun with the family, but they feel left out. May we all have such genuine fun in our family circles that we may travel as unbroken families to that home of everlasting joy.



Two Polite Boys

By Norma Youngberg

Rain drenched the busy Singapore street and two Battak boys hurried up onto the porch of a house. Each carried a paper satchel and now they smiled at each other, glad that they had saved their precious books from the shower.

Justin and Markus were colporteurs, working their way through school, though neither of them was more than 15 years old.

"We'd better knock," Justin said. "This was our next house anyway. Aren't we lucky?"

But before Justin could knock, a big, tall man opened the screen door and stepped out onto the porch. He carried a cane, and it looked to the boys as if he might be a little lame.

"What are you doing here?" the man glared at them, not polite at all, or friendly.

"We have brought an interesting book to show you," Justin began to open his satchel.

"Oh, I know who you are." The man looked angry. "You're from that school on Serangoon Road. You're Advents. Get out!"

The boys looked at the lashing rain and then at the man.

"Out with you," he shouted. "A little rain won't hurt you."

He lifted his cane. Then, somehow, he must have stepped on a wet spot or perhaps his foot turned, just as he swung at the boys he fell to the porch and lay there moaning.

"Oh, sir, are you hurt?" Justin ran to him.

"See, it's his ankle. Look, it's swelling," Markus said.

Together the boys dragged the heavy man to a couch inside the house and made him comfortable. He did not say anything more, but the boys could see that he lived there alone.

One of them ran back to the kitchen and got hot water. For an hour they worked over the man, soaking and bathing his hurt foot and speaking kind, com-

forting words to him; but still he didn't speak.

Finally Justin said, "We must go now, sir. I am sorry that our visit has caused your hurt, but I'm sure you will be better soon."

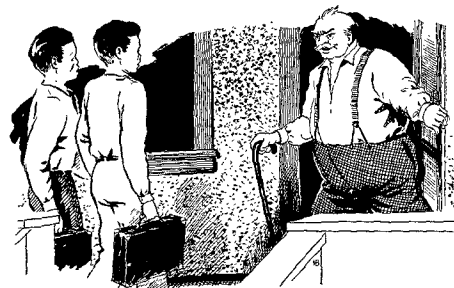
"We should pray for him," Markus suggested; and together the two boys stood with bowed heads, asking God to make the man's foot well.

"Wait," the man spoke at last, just as they were leaving. "Bring me one of your books. Markus took a *Bible Readings for the Home Circle* from his bag and brought it over to him. The man reached in his pocket and counted out the money.

It was a month later that a big heavy man stopped Justin and Markus as they came out of church. "You boys don't remember me."

"Oh, yes, sir, of course," Justin shook his hand. "You are the man who sprained his ankle—"

"I am the man who was such a big fool that I didn't know my best friends and tried to drive them away." He reached for Markus' hand.



Then he told them how he had studied the book from beginning to end, because he was laid up with a sprained ankle and could not do anything else. "You see," he said, "God sent me the book, and He saw to it that I'd have plenty of time to study it."

This retired army officer accepted the message of the book, was baptized, and some years later died in the Adventist faith. He always explained that he was won to faith in God by the politeness and Christian kindness of two little Battak colporteur boys.



The United Church of Christ

On July 4 a new Protestant denomination with a membership in excess of two million came formally into existence—the United Church of Christ. This new organization is composed of the former Congregational Christian Church, itself a merger effected in 1931, and the Evangelical and Reformed Church, another merger formed in 1934. The new church will rank seventh in membership among American Protestant bodies.

The new United Church of Christ is already looking forward to merging with other Protestant groups, apparently echoing the proposal last December by Dr. Eugene Carson Blake that his church, the United Presbyterian, join with the United Church of Christ and the Methodist and Protestant Episcopal Churches to form one large body with a huge membership of some 20 million. Dr. Blake's proposal shifted the Protestant ecumenical movement into high gear. As the differences that have separated the various Protestant denominations gradually dissolve in the ferment of modernism, many are coming to look with increasing favor upon church union. The ecumenical movement, heretofore a fairly deliberate juggernaut, is now rapidly gathering momentum.

On the basis of Revelation 13, Seventh-day Adventists have been expecting, for nearly a century, just such a trend as this, in the direction of a single large Protestant organization that would reflect the spirit and methods of the Church of Rome in ages past:

"When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result."—*The Great Controversy*, p. 445.

It would seem to be high time to keep one eye riveted on the prophetic word, and the other upon developments in the world that mark its fulfillment. R. F. C.

False Hopes of a Better World

[The first half of a sermon preached in the White Memorial church, Los Angeles. The second half will appear next week.]

Nothing more distinguishes the modern age than the confident way in which it has addressed itself to the task of solving the age-old problem of evil and thus creating a perfect society. The foundation of the modern attack on evil was laid by Rousseau and others in the so-called Period of the Enlightenment before the French Revolution. They declared that man is intrinsically good, but that the environment and customs that surround him transform him into a warped, evil being. Then came Darwin and other scientists to assure us that though man may have some evil propensities, these are but holdovers from an animal ancestry and will disappear as man evolves.

Next came the modern sociologists and legislators to attempt to produce a better environment for Rousseau's intrinsically good men, by creating better working conditions, better housing, better educational opportunities. In all this they were aided by scientists, who produced more comforts, and by physicians, who drove back the scourge of many diseases.

Then an increasing number of the clergy, dazzled by the awesome advances of science, and increasingly uncertain about the supernatural, began to support the secular view that right environment and right opportunity can lift men to higher and holier levels. They even began to talk of salvation by education. The phrase "the social gospel" was coined to describe the new clerical concept of improving and ultimately saving man.

Meanwhile, modern philosophers assured men that there is a universal law of progress that inevitably leads onward and upward, a kind of cosmic escalator.

Interlocked with this optimistic idea of progress was the belief that inasmuch as man is a rational being, he needs only to have made clear to him what is right and he will do it. This view was one of the submerged premises on which the great educator Horace Mann rested his notable claim that every school opened meant a jail closed. And certainly this view must be held by all who feel that psychoanalysis, for example, offers great and permanent help for those whose lives need straightening out.

If, now, this array of views is valid, the gospel of Christ becomes an antiquated device for solving man's ills, a pious holdover from a bygone era. But before we decide to relegate the gospel to the museum of religious relics, let us look at the record.

A Reappraisal

Though most learned men still hold firmly to evolution, they no longer picture it as a kind of ladder ever erect and ever carrying man higher and higher. They picture it rather as a tree with many branches on which certain hopeful lines of life actually bend downward. Indeed, some evolutionists liken it to a particular kind of tree, a weeping willow! And even though evolutionists claim that man will finally rise completely above his evil animal heritage, they confess that we must allow millions of years for even small improvements. No chance of an early millennium in that!

And what of the sweeping idea that education and improved environment will cure man's moral ills? We now have higher education for all. But the result is more college graduates in jail, not more holy men in society. Yes, I believe in education, but not as the cure for sin. Today in many lands the laboring masses have more to eat and also more leisure. But the five-day week has not brought more people to church. Indeed, the records of growth of church membership are exceeded by the rapidly rising curve of lawlessness. Ancient Sodom had "fulness of bread, and abundance of idleness," but the bread produced only gluttony, and the idleness, immorality.

The very idea of universal progress and the perfectibility of man has been pulverized by nuclear bombs, which means that the scientists who were to lead us into Elysian fields now appear to be driving us to an atomic incinerator.

Nor can we find comfort in the theory that rational beings will act rationally if only they know what is right. We all know that a nuclear war means mutual suicide, but the nations go right on making bombs. Either we do not want to stop doing what our reason tells us is bad or we are unable to stop.

Physicians have driven back physical scourges and healed men's bodies only to find that they have not cured the maladies of the soul. A healthy man is not necessarily

a holy man, or even a decent citizen. Modern scientific advances have provided deodorants, mouthwashes, and beautiful bathrooms that insure to a man a daily shower and an odorless acceptance in society. But halitosis of the spirit and uncleanness of the soul may make him obnoxious to all good men.

Evil at the Core

In short, whatever it be that produces evil, and its aftermath of tragedy and death, still defies the best endeavors of men. Nor is the explanation hard to find. The Scriptures picture man as evil at the core, and declare that no human device—legal, social, medical, or otherwise—can change him from a compulsive sinner to a spontaneous saint. Or to use a medical figure, the tragedy of man is that there lurks within him a dread virus that can unexpectedly produce the raging fever of murder, jealousy, larceny, and every variety of loathsome moral malady. Indeed, the children of Adam are ever in a feverish state as measured by Heaven's moral thermometer. And the tragedy is compounded by the fact that the dread virus is resistant to every bactericidal wonder drug produced by statesman, sociologist, or scientist. Indeed, the virus grows only the more virulent as it multiplies through the luckless generations of mankind.

The first murder story in Holy Writ provides ghastly proof of this. Cain had the best ancestors, the best associates, the best environment. He could daily inhale the fragrance wafted from the Garden of Eden. But he committed murder. And of each of his unholy descendants we read, "Every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5).

Turn to the first chapter of Romans if you wish to read the sickening record of man's descent into the pit. But, thank God, that first chapter also sets forth a cure for the malady of sin. Said Paul: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). Salvation from what? From sin! "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21).

Here is the essence of the Christian religion. Many think that Christianity offers us simply pious platitudes, stained-glass windows, and Easter lilies in springtime. That is a caricature of our holy religion. Christianity offers power, power as mighty as it is mysterious, creative power, for it comes from the God who created us and who offers to re-create us new creatures in Christ Jesus. Or to change the figure, Heaven offers to us the gospel as the divine wonder drug, against which no deadly virus of sin can develop a resistant strain. The most amazing proof of this is found in the earliest days of Christianity.

F. D. N.

The Sealing—2

Approved of God

When does the sealing work described in Revelation 7:1-3 take place? On this point Sister White writes: "I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues."—*Life Sketches*, p. 117. Thus the sealing is completed before Christ leaves the heavenly sanctuary and the seven last plagues are poured out. So far as Scripture is concerned, the sealing takes place between verses 13 and 14 of Revelation 6. The signs foretold in verse 13 have taken place, but the heavens have not yet "departed as a scroll," as predicted in verse 14.

Now, it is essential that each follower of Christ receives the seal of God. This is made plain by a study of the ninth chapter of Ezekiel. We read, beginning with the fourth verse: "The Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary."

Note that the mark is placed upon those who are within Jerusalem, those who claim to be Christ's people. What is this mark? What work is represented by the sealing? Says God's servant: "All who cherish the Lord as their portion in this life will be under His control, and will receive the sign, the mark of God, which shows them to be God's special possession."—*The SDA Bible Commentary*, Ellen G. White Comments, on Ex. 31:12-17, p. 969. (Italics supplied.) The seal of God shows possession. Just as a person writes his name on the flyleaf of a book to indicate ownership, so the Lord places His mark, or seal, on His people to show that they belong to Him.

Further, this sign, this seal, indicates that the character cannot be changed. When a seal is affixed to a document, it means that not a word or a phrase is to be changed. How important, then, that our characters reach the place where God can put His seal upon them, so that though probation may end, though we may be confronted with temptation, we will be immovable. Our characters will not change.

A seal indicates approval. One does not place his seal on a document or object that he refuses to be identified with. Thus when God puts His seal upon His people it means that He approves of them, that He will stand back of them, that He believes in them.

A seal also indicates a completed work. Seals are not affixed to half-finished documents.

The "Perfect" Are Sealed

Now, God's ideal for His children is that they shall be perfect. Said Jesus in His Sermon on the Mount: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). We cannot here discuss the various views of what perfection involves, but one thing is clear: no one is "perfect" who is cherishing sin; no one is "perfect" who is clothed in his own righteousness.

In Revelation 14 the people who live just before the coming of the Lord—those who are sealed and go through the tribulation of the last days—are described. John says of them: "I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads" (verse 1). What kind of people are they? "In their mouth was found no guile: for they are without fault before the throne of God" (verse 5).

Without doubt, there is a difference between being "without fault before the throne of God" and being without fault in the eyes of men. God sees these people clothed in Christ's righteousness. He accepts them because they have repented of their failings and have received righteousness by faith. But even though they may not be perfect in the absolute sense, they are people who speak the truth, people whose characters are as transparent as the sunlight, people who don't say one thing and mean another. They are overcomers. K. H. W.

(To be continued)

Reports From Far and Near

Ground Breaking for the New

Kettering Memorial Hospital

By H. E. Rice, Associate Secretary
General Conference Medical Department

ON JULY 7 some twelve hundred people gathered on a 22-acre wooded plot of ground in the delightful city of Kettering, a suburb of Dayton, Ohio, to witness the ground breaking for the erection of the Charles F. Kettering Memorial Hospital. This event marked the close of one and one half years of detailed planning, and the beginning of actual construction of the new 300-bed institution. The simple but impressive ceremonies were presided over by John D. O'Brien, recently retired from his office as general manager of one of the divisions of General Motors Corporation and one of the leading citizens of Dayton. W. E. Murray, vice-president of the General Conference, offered a prayer of thanks-

giving and consecration. S. C. Allyn, chairman of the board of National Cash Register Company, spoke in behalf of the community. He termed the occasion "one of the most memorable ground-breaking ceremonies in 165 years of Dayton history." Mr. Allyn applied a statement made by the famous engineer and inventor whose name the hospital will bear, to the ground-breaking ceremonies: "Nothing ever built arose to touch the skies unless some man dreamed that it should, some man believed that it could, and some man willed that it must."

On this occasion, the man who believed the hospital should be built, and whose generosity decreed that it must be erected, and whose faith in the Sev-

enth-day Adventist Church and its medical work resulted in the placing of this hospital in the ownership of our church and under its full control was Eugene W. Kettering, only son of the inventor, Charles F. Kettering. The gift of five million dollars by Mr. and Mrs. Eugene Kettering and the Kettering Foundation was described by the speaker as "the largest single act of private philanthropy in the history of this community." Leaders of the community and personal friends of the Kettering family added contributions amounting to two million dollars, and \$2,150,000 is being provided from Federal Hill-Burton funds for the project. The Seventh-day Adventist Church has assumed the responsibility of providing a school of nursing education building and nurses' home, and has the full responsibility for the staffing and operating of the new hospital.

Three generations of the Kettering family took part in the ground-breaking ceremonies as Mr. and Mrs. Charles Kettering II, Mr. and Mrs. Robert Lombard, Mrs. Peter Williamson, Mr. and Mrs. Eugene W. Kettering, and Mrs. Norman Weiffenbach, mother of Mrs. Eugene Kettering, each turned the sod with the gold-plated shovel. After this "spade work" was done by the Kettering family, the shovel was turned over to George B. Nelson, the administrator of the new institution, who also turned the sod and then responded in behalf of the church, emphasizing the great responsibility that devolves upon the church to make the hospital a tool in the hand of God for the blessing of mankind. Mr. Nelson pledged to "do all in our power to bring to a reality a great institution which will be worthy of the great name it bears, and which will become a place of hope and healing for the sick and injured as well as a center of health education for the entire community."

Others recognized at the occasion for

Gold-plated shovel in hand, Mr. and Mrs. Eugene W. Kettering break ground for the new ten-million-dollar Kettering Memorial Hospital, located near Dayton, Ohio. George B. Nelson, administrator (left), and W. E. Murray (right), who represented the General Conference, stand by.





Against a wooded hillside stand part of the host of people who gathered before the speaker's platform at the ground-breaking ceremonies of the Kettering Hospital.

S. C. Allyn (left), chairman of the board of National Cash Register Company, speaking at the ceremonies. John D. O'Brien (right), recently retired general manager of one of the divisions of General Motors Corporation, and a leading citizen of Dayton, presiding at the ceremonies.



their participation in the Citizens Committee, which provided the community's share of the project, in addition to the master of ceremonies and the speaker, were James M. Stuart, I. H. Jones, James M. Cox, Jr., publisher, Robert S. Oelman, president of National Cash Register Company, and Charles Cessna of the Kettering Foundation.

This simple ceremony is of great significance to the Seventh-day Adventist Church. The gift is by far the largest single monetary contribution ever made to our work. The project is the largest single project we have ever undertaken. The enormity of the task of organizing, staffing, financing, and operating this undertaking would be overwhelming but for the fact that we also serve the greatest God in the universe, whose resources are limited only by our faith and vision. It is now for us to make this new agent of the medical work of the church not only a means of bringing relief from physical suffering to those who pass through its portals but also an avenue for pouring the love of God into the wounds of the world.

How God Cared for His Work in Peru

By H. B. Lundquist, *Retired Missionary*

Our first connection with the educational work in Peru dates from April, 1919, when the Lima Training School was established. There were in the Inca Union previous to this only about 15 Indian mission schools offering the first three or four grades, and no training school of any kind. Ten years later, in our second period of service, God re-

vealed Himself in a special way for the protection of our educational work.

The battle for our Indian Training School, which had been established at great sacrifice near Juliaca, Peru, had been lost when our repeated requests for a license to operate it had been denied by the Department of Instruction in 1929. It was with sad hearts that we notified the young men and women that the school would not open as usual that year. Then there ensued two and a half tragic years in which no Indian workers of any kind were trained anywhere in the union.

At the same time that our training school was denied legal status to exist, an unusual decree-law was made by President Augusto B. Leguía. This law required that religious instruction be given in all elementary schools, both private and public, by a regularly ordained minister of the recognized (Roman Catholic) religion. If carried out, this decree would sound the death knell of our fine system of Indian mission and regular church schools in Peru.

The representatives of all the missionary societies immediately conferred as to what course of action they should pursue. They decided to resist the law; that is,

they would not invite such "ministers" to give instruction, even though the penalty for not doing so was the loss of the right to operate.

At the time this decree-law was made I was on a missionary trip to Chulumani, Bolivia. I received a telegram asking that I return to headquarters, some 700 miles away. I hired a specially powered section car to take me back to La Paz, whence I would be able to make train and boat connections back to Peru. On the way I did a lot of praying that I might not be obliged to continue the trip, and thus incur needless expense. I had previously dispatched a cable requesting word in La Paz as to whether such a trip was unavoidable. When I arrived in La Paz there was no cable. But at the port of Puno, on the Peruvian side of Lake Titicaca, I received the desired word.

Then began the famous hundred days of waiting and praying. The first ten days of the decree-law passed. No priest had been invited to teach religion in any Protestant school. And no school was closed. Another ten days passed, and still nothing had occurred. Would the school year close and nothing happen?

Such was not to be. About 40 or 50
(Continued on page 18)

THE Bhil is identified on the maps of East Pakistan as a marsh. It is a large, low-lying area that is under water almost the year round. Even in the so-called dry season much of it is still under water, and the ground above water is very wet. At the time of our visit—in October—the water was anywhere from four to twelve feet deep. This is not flood water, but the normal amount of water for this time of year. This area is by no means useless. Almost all of it produces paddy (rice). It is sown during the brief period when the water is at its lowest, and it grows as the depth of the water increases.

The rice paddy, extending a foot or two above the water, often has an underwater stem of from four to fifteen feet, depending on the depth of water. In places there are thousands of acres of wild tule grass, a type of giant bulrush. These too grow in many feet of water, but extend above the water eight to 12 feet. From a distance the tule grass appears as great tracts of land covered by sugar cane.

There are no roads or even foot-paths in this land. A person without a boat is helpless. Even the paddy is harvested by boat. The tule grass is also harvested and woven into mats. A good crop of tule grass will bring its owner as much as 300 rupees an acre. Although it is a marsh area, the land is not idle. It is very rich and produces good crops. In addition, the water produces a good crop of fish. A person can fish almost anywhere in one of the main channels reserved for boats, or right in his own paddy field, or, if he desires, right at the door of his house. Many methods of netting, trapping, and spearing are used.

What about suitable places to build houses in such an area? This is a real problem, as there is no natural land above water level. The only solution is to dig mud and clay when the water is low and pile it up to a sufficient height. Sometimes these little islands have to be built 15 to 20 feet high. Trees are planted there and small houses can be built. Usually the houses are made of poles or bamboos, with either a thatch or galvanized sheet-iron roof. The houses have hard-packed dirt floors a foot or two higher than the outside of the house. The poorer people cannot afford to build big "islands" for their houses, so their islands are about the same size as the house. Most prefer, if possible, to have a little land on which to keep a cow or a few chickens. Although the land is rich, most people have only small pieces of land, and as a consequence they cannot raise enough food for their families.



Much of the Bhil region of East Pakistan is under water many months of the year. East Pakistan has 777 persons to the square mile.

through the Bhil area of East Pakistan

By C. H. Hamel, *President, Pakistan Union Mission*

Most are very poor. Fish supplements the diet of rice.

Into this area Pastor L. J. Tessier takes his motor launch month after month, visiting the churches and village schools. During two weeks in October I accompanied Brother Tessier. We boarded his 23-foot launch, which is powered by a 35-horsepower motor. It is fitted with sleeping accommodations. We left Gopalganj early in the morning, heading for Sitpur. When turning from the main river into a smaller channel we ran into our first trouble—the channel was completely blocked with the floating water-hyacinth plants. These grow in great abundance, and when carried along by winds and current, completely block the passage to small boats. The plants and their roots,

when pressed together, are like ropes. Upon our arrival several small boats were trying to force a passage through this jam by pushing the plants to one side. The plants are buoyant, and when jammed together they will support the weight of a person. Some of the boatmen were walking on the plants, trying to pull them loose. Brother Tessier looked the situation over and decided to back up and take a run at the mass of plants blocking the way. All the boatmen stopped to watch us charge full speed into the mass. We penetrated about 20 feet and stopped. We tried again, but fared no better. The boatmen all laughed at our failure and went back to their slow work of cutting and pulling and pushing their way through. We began to do likewise.

Brother Tessier said that sometimes he is held up for many hours. This time we worked our way through in about an hour, and were on our way.

We arrived in Sitpur toward evening, during a heavy rain and thunderstorm. Having an hour or two before dark, we borrowed a small boat and paddled or pushed ourselves with a bamboo pole from house to house visiting our members. Some live close together, some are isolated. In each home they would place a mat for us to sit on and offer us a green coconut to drink. After inquiring about their health and Christian experience, with now and then a short Bible study concerning some point in question, we would kneel in prayer, and then go on to the next home.

Most of the members are very poor in this world's goods, but many are rich in faith. Some of the men were away fishing. Some fish all night, using a lantern to attract the fish. One

to the benefits of faithful tithing.

That evening the moon was almost full. The families began to arrive in small boats from all directions. Some had come ten miles or more. Soon the landing in front of the church was lined with boats, and the little church was crowded. After a good meeting they paddled their boats back to their respective homes. Some would not reach home before midnight. Fortunately, the moon was shining brightly.

Early the next morning we were on our way to Askor. After about 20 miles by launch the way grew narrow. There was so much grass and weeds in the water that the propeller could not function properly. Then the motor was shut off and the launch was pushed along with bamboo poles for about three or four miles. This took more time than the previous 20 miles, and it was not easy work.

On reaching Askor we found the

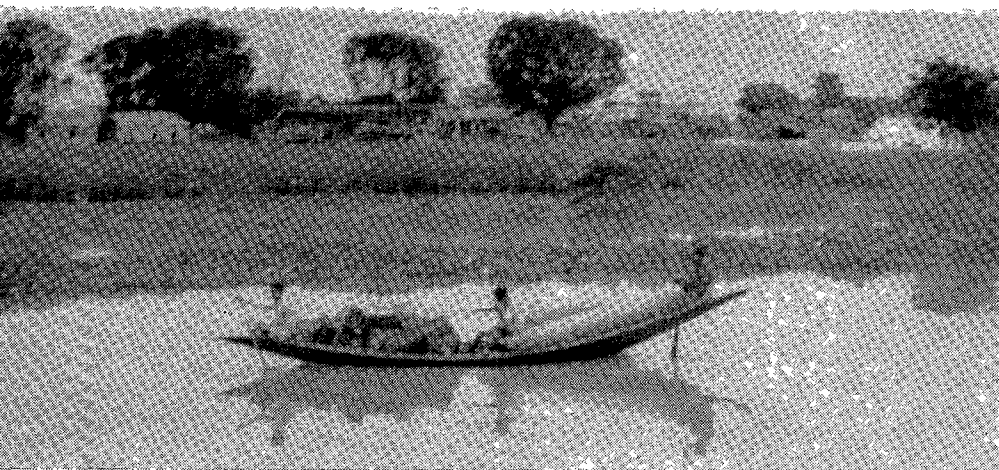
spread that the water was the cause of death, people came from all directions to get clean drinking water. Many non-Christians were beating drums and praying all night in an attempt to drive the plague away.

Here we inspected the small school, visited our members, and held an evening meeting. Then, as we had a long way to go on the morrow, Brother Tessier decided we should start at nine-thirty that night. An extra boy or two went along and pushed the launch with poles until midnight. Then we tied up for the rest of the night. About five-thirty in the morning we were off again. We visited our mission station at Beth Katchia. Here we have only a small worker's house. The front section was being used for a small school and also for church on Sabbath. Plans are being made to build a small church here soon. While we were there workmen were adding a kitchen to the house and finishing the installation of a pump. The epidemic in this area was much less severe. We inspected the school and then spent the rest of the day visiting. The evening meeting was well attended.

On to South Khulna

After a busy weekend at Gopalganj, we went on to the South Khulna area. This was too far to go by launch, so we took passage on a steamer for Khulna and from there went by launch to Chalna, which we reached that evening. Still having several miles to go by country boat, we loaded our things into a small boat and started off in the dark. Here the river is at least a mile across. The small boat made slow progress upstream against the ebbing tide. We arrived at the mission house about 9:30 P.M. As the tide had gone down, the bank was high and slippery. Most tidewater areas are covered with mud and silt when the water recedes, and this was no exception. The mission folks came out to meet us and helped us up the slippery bank. Many eager hands made short work of getting our baggage over to the house. As it was late and we were tired and sleepy, we soon stretched out on the floor of the guest room and drifted off to sleep. Beds are not common in East Bengal, as most people sleep on a thin reed mat on a wood platform.

Next morning we were up early to inspect the school, and then set off to visit some of the members. One family lived down the river on the edge of the great Sundarbans jungle. This jungle extends about 160 miles east and west and 30 to 50 miles north and south. It is a tidal area that reaches right down to the Bay of Bengal. It is covered by dense jungle and



Church members in East Pakistan live in small villages and on man-made islands, and go about by canoe or boat.

home was completely surrounded by the high tulle grass. From a short distance the house was invisible. Everyone seemed greatly to appreciate our visit and promised to come for the meeting the next evening. The next day we covered many miles in the area, some by launch and some by small country boat, visiting our members and inviting all to the meeting that night.

In spite of extreme poverty many of our members are faithful tithe-payers. At one place Brother Tessier showed me the paddy field of a faithful brother. There was a good crop growing. But on all four surrounding fields the crops of non-Christians were failures. The land and water were the same, the seed was the same, and all the fields were planted at the same time. What a difference the Lord's blessing makes! I wish I could have had an air view of the area. Our good brother's crop certainly testified

area suffering from a severe cholera epidemic. People were dying on all sides. A Hindu family a short distance away had ten dead and another ten sick. Other families had lost three, six, or eight members. One neighbor girl, a Christian of another church, had visited our worker in seemingly good health. Two hours later she was dead and buried. As there is very little high land, the Hindus in the area dispose of their dead in the water. Actually, the water is the means of spreading the epidemic. The water surrounding a house is used for all purposes, including drinking, cooking, bathing, washing, and the disposal of all filth. Thus the cholera germs spread quickly. There were no flies. Fortunately, our own people at our mission stations have driven pipes into the ground many feet and have installed hand pumps. Their source of drinking water is safe, and as a result none of our people had died. As word

interspersed here and there by waterways. Here are found many of the Bengal tigers. This jungle has many other animals such as deer, wild pigs, crocodiles, and large pythons. The local residents told us that some of the pythons reach a length of 30 feet and are able to swallow a deer. Their hides are valuable, bringing about 500 or 600 rupees from the leather merchants.

We pulled up to the bank and walked out through the jungle. After visiting many homes we turned toward the mission for the meeting. The next day was also spent in the area, with another meeting in the evening. While there we conducted the communion service and also had a church business meeting. The local worker was ordained as a local church deacon. Many of the members brought in their offerings of coconuts and other produce.

The next morning we were up at four o'clock to begin the three-mile boat trip to reach the morning launch to Khulna that leaves at six. The tide was with us, so we made good time and had almost an hour to spare when we reached the launch. Arriving in Khulna, we spent the rest of the day visiting isolated members. We have no church or worker in this city. As evening came we boarded the steamer for Gopalganj.

Remember these faithful members along the waterways of this great delta region. The great need is for more workers and more means.

How God Cared for His Work in Peru

(Continued from page 15)

days after the promulgation of the new law we received in our mission office in Lima a telegram advising us that two of our schools had been closed by the authorities in the province of Azángaro of the Department of Puno. This was about September or October of 1929. William E. Phillips, the union treasurer, and I went down to see the secretary of Public order, a cabinet member, by the name of Dr. Manchego Muñoz.

We were ushered through three or four waiting rooms and soon were in the private office of this symbol of the majesty of Peruvian law. We told him our story. He listened carefully; and later we learned that the president himself had dispatched a telegram to the prefect, or governor, of the Department of Puno in these terms: "When I want Adventist schools closed, I will advise you. Please see that the schools closed by the subprefect of Azángaro are reopened." The schools were reopened.

Sixty days passed, then 70, 80, 90, and 100. The close of the school year arrived, and not a single school had been closed permanently. The storm had been weathered, and the cause of Christian education in Peru had been saved.

Less than a year later this benevolent president was forced to resign and turn over the reins of power to a major in the army who had risen up against him. He was cast into prison, where a few months later he died.

In January, 1931, our Indian Training School was still closed, with no prospects of being reopened, but with a li-

cense that the government claimed had been given by mistake, we cautiously reopened its doors. The students began to come back to the familiar classrooms. The campus again echoed with the glad shouts of the Indian boys and girls. Within a year and a half, through the valiant efforts of Leon Replogle, and later of Richard Hayden, C. D. Christensen, and others, the institution began to fulfill its God-given function. Today it is training yearly more than 300 students, and in the hands of God it is the means by which workers and teachers are being supplied for the widespread work of God in that part of Peru.

CME Holds 49th—and Last—Commencement Exercises

By John Parrish

On June 11 there were 269 students graduated at the College of Medical Evangelists. In addition to those receiving academic and professional degrees, ten were awarded certificates of completion of nondegree training programs.

Among the graduates were representatives of the Schools of Dentistry, Dietetics, Graduate Studies, Medical Technology, Medicine, Nursing, Physical Therapy, and X-ray Technology. In addition, two curriculums graduated students for the first time—dental hygiene and occupational therapy.

Events of the commencement week-end were scheduled on three days—Friday, Sabbath, and Sunday, June 9 to 11. The services were held in the White Memorial church in Los Angeles, the Civic Auditorium in Pasadena, and the Municipal Bowl in Redlands, close to the Loma Linda campus.

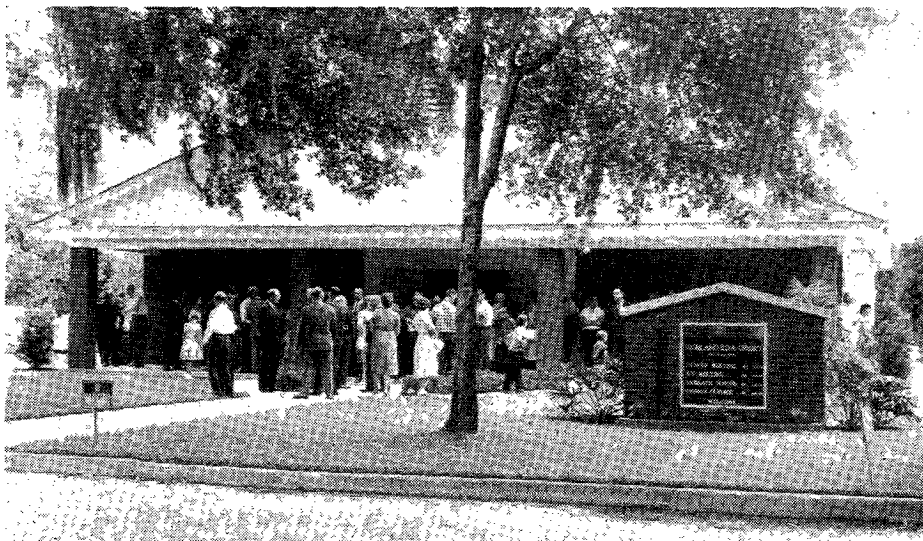
The Friday evening vesper service was conducted by Dr. Jack W. Provonsha, assistant professor of religion. His topic was "The Golden Touch." The baccalaureate sermon Sabbath afternoon was presented by John W. Osborn, president of the Southeastern California Conference. The subject of his sermon was "Take Heart, My Son."

The commencement address, presented Sunday evening in the Redlands Bowl, was delivered by the Honorable Walter H. Judd, United States Representative from Minnesota. Congressman Judd is himself a qualified physician and long-time medical missionary to China. Dr. Judd's address was entitled "The Professional Person's Place in Public Affairs."

After the Minnesota Congressman's address, the deans of the college's schools introduced their respective candidates for degrees and these were in turn presented by Dr. G. T. Anderson, president. Degrees conferred were Doctor of Philosophy, 1; Doctor of Dental Surgery, 52; Doctor of Medicine, 87; Master of Medical Science, 3; Master of Science, 21 (basic science 3, dentistry 2, dietetics 4, nursing 12); Bachelor of Science, 105 (dental hygiene 10, medical technology 11, nursing 50, occupational therapy 3, physical therapy 31).

President Anderson then charged the graduates to dedicate their life and service to the uplifting of humanity in keeping with the college motto "To Make Man Whole."

Carrol S. Small, M.D., asked God's benediction on the congregation that exceeded five thousand persons. This was the final commencement of the College of Medical Evangelists, and many present felt that it was a benediction not only for the occasion but also for the college,



Apopka, Florida, Church Dedicated

The Apopka, Florida, church was dedicated on Sabbath, June 24. This church, only five miles from Forest Lake Academy, was organized on January 7, 1956, with 62 members. It has grown rapidly, having a present membership of 199. A. C. Mote is pastor. Participants in the dedicatory ceremonies included H. H. Schmidt and H. F. Roll, president and secretary-treasurer, respectively, of the Florida Conference, and R. A. McCumber of St. Augustine, Florida, the first pastor of the Apopka church.

CHARLES R. BEELER
Departmental Secretary
Florida Conference



Reunion With Missionaries at Iowa Camp Meeting

Forty years ago at an Iowa camp meeting an offering was taken to send Elder and Mrs. Leo Halliwell to the Amazon. Three thousand dollars was requested, and two liberal-hearted farmers volunteered to give the money. An opportunity was also given for everyone at the campground to have a part.

No record has been kept of the total offering that was taken at that time, but on June 3, 1961, at least 13 church members who gave to the offering 40 years ago were again present at camp meeting to meet the Halliwells when they returned to Iowa. From left to right they are Mrs. Elmer Cook, from Des Moines; Mr. and Mrs. Louis Neal, from Osceola; Glenn Sheldon, from Des Moines; Elder Halliwell; W. H. Sample, from Humboldt; Mrs. Halliwell; Frank Culver, from Panama; Ida Jensen, from Council Bluffs; Mrs. Culver; Mrs. Kathleen Asp, from Muscatine; Mr. and Mrs. Sigland, from Waterloo; and Mr. and Mrs. Phil Coy, from Ames.

F. J. KINSEY

used of the Lord for 56 years in training workers for His vineyard. They left with prayers that the Loma Linda University, of which CME is now a part, will be able to live up to its expanded aims and programs of service as successfully as has the college.

Potomac Camp Meeting Held June 15-24

By H. J. Capman, *President Potomac Conference*

The Potomac Conference camp meeting was held June 15-24, with overflow crowds of approximately 4,000 on weekends and with a consistently large attendance throughout the week. Hundreds expressed appreciation for the improved appearance and facilities of the campgrounds at Shenandoah Valley Academy, New Market, Virginia.

Keeping pace with our space age, the main material attraction at the camp meeting was a 50-by-100-by-27 foot vinyl-coated, nylon structure supported entirely by air. This aratorium, spherical and cloud white, was the attractive meeting place for the juniors. It will be used by the conference for evangelistic campaigns. Currently, C. L. White, conference evangelist, and A. M. Ellis, singing evangelist, are using it in conducting the first series of meetings in Petersburg, Virginia.

In the new Book and Bible House

building, constructed next to the main auditorium, there was an upsurge in the sale of truth-filled books to the extent of a 50 per cent increase over last year, according to E. S. Knecht, manager of the Potomac Book and Bible House.

Eclipsing the material attractions were, of course, the spiritual. R. F. Cottrell, associate editor of the REVIEW AND HERALD, presented a brief series on Righteousness by Faith. Giving emphasis to Spirit of Prophecy Year, D. A. Delafield, associate secretary of the Ellen G. White Publications, gave practical counsel and instruction relative to the worth and use of these vital volumes.

The youth appreciated messages by R. J. Christian, manager of the periodical department of the Southern Publishing Association, and all were helped by the presentations of W. E. Murray, general vice-president of the General Conference.

An up-to-the-minute survey of the religious liberty situation was given by N. C. Wilson, religious liberty secretary of the Columbia Union Conference.

Former physician to King Saud of Saudi Arabia, Dr. H. J. Weber, presented illustrated lectures on nutrition and health principles for a more active and effective witness in these latter days.

Other speakers included H. W. Lowe, field secretary of the General Conference; the officers and departmental secretaries of the Columbia Union Conference; and representatives from Columbia Union College. On Sabbath, June 24,

the last day of the camp meeting, five brethren were ordained to the gospel ministry: Donald F. Bostian, Douglas W. Cross, Carl L. Hartman, Merwin R. Thurber, and Harry M. Tippet.

In the Wake of the Supreme Court Decision on Sunday Laws

By Marvin E. Loewen, *Secretary GC Public Affairs Department*

A strong reaction in the United States followed the Supreme Court decision, given May 29, that Sunday laws in three States are constitutional. Many government bodies had postponed action on Sunday laws, awaiting the announcement of the Supreme Court opinion. This put them in the position of being able to move swiftly immediately after the Supreme Court had acted. In this article I shall trace a few of the developments that occurred in the first three weeks after the Supreme Court rendered its opinion.

The year 1961 was a short legislative year for most State legislatures. Many of them convened only to consider budgetary matters in 1961, and all but 15 of the legislatures had already adjourned by May 29. The Illinois Legislature had previously postponed action on a Sunday bill, but immediately after they heard the news from the Supreme Court, and since they were still in session, this bill was re-activated, and committee hearings were announced. This would have happened in many legislatures had they not already adjourned.

In North Carolina a Sunday blue law bill, patterned after the Pennsylvania law that the Supreme Court had upheld, was immediately introduced into the legislature. This was referred to the House Judiciary Committee and action was deferred until the 1962 session of the legislature.

The house of representatives of the Minnesota Legislature approved a Sunday bill by a vote of 66 to 58. It was then sent to the senate, but because the session was near its close, the bill will probably not pass the Minnesota Senate this year.

A Sunday-closing bill was introduced into the Oklahoma State Senate, but did not meet popular approval. The senators offered a number of amendments designed to ridicule the bill, and then committed it to a committee, where it is expected to remain.

In many areas, particularly in the three States affected by the Supreme Court decision, enforcement officers became active immediately. Near Boston a dance scheduled by a Roman Catholic church group was stopped on Memorial Day, for in Massachusetts the blue-law provisions also apply to legal holidays. The dance was postponed until June 1.

A Sunday-closing conviction from Ohio was appealed to the United States Supreme Court by Giant-Tiger Drugs, Inc. This drugstore contended that their case came under different points of constitutional law than the cases already decided. On July 5 the Supreme Court refused to consider this case; only Justice

Douglas favored hearing it. Justice Douglas had filed an across-the-board dissent on May 29 to the four cases decided then.

A week later three more Sunday law appeals from Ohio to the Supreme Court were rejected by 8 to 1 votes. In this same week another appeal against Pennsylvania law was filed with the Court by a self-service department store of Lebanon, Pennsylvania; but the Court also refused to consider this case.

Three weeks after the May 29 decision the United States Supreme Court refused to consider an appeal from South Carolina regarding a Sunday law that bars Sunday movies in that State. This refusal, in effect, declared the South Carolina law constitutional. In each case mentioned, Justice Douglas dissented, and in the South Carolina case Justice Brennan joined him. These decisions indicate the difficulty that will be met in trying to get the Supreme Court to consider any Sunday law cases in the future.

In a number of States cases are pending before the State supreme courts; for instance, in Virginia there are two cases on the docket, one involving a group of merchants from Richmond and the other a discount house from Fairfax County. The Virginia Supreme Court has just commenced its present term and there has been no indication as to how they will dispose of these cases.

One ruling that went contrary to the climate generated by the United States Supreme Court was that of the New York

State Supreme Court, which declared a New York City ordinance closing coin-operated laundries on Sunday to be invalid.

Indicative of the interest in Sunday laws that can now be expected is the action of the city board of directors of Little Rock, Arkansas, which has voted a Sunday-closing ordinance for stores. There is an exemption for those who worship on a day other than Sunday.

As Seventh-day Adventists we are aware of the dangers to religious liberty that we now face. Since the Supreme Court decision we have expected this renewed interest in Sunday law enforcement. We can expect stiffening resistance to relaxing present Sunday legislation and an inclination to place stricter Sunday legislation upon the statute books.

Revival at Lake Titicaca Training School

By Lynn Baerg

In a hill-protected corner of the two-mile-high Andes plateau lie the tin-roofed buildings that house our Lake Titicaca Training School. Situated at Chullunquiani ("place of ice"), this institution has stood for decades as a memorial of God's call to man for this time. It is a place of preparation for descendants of an ancient people who crisscross the hills and valleys of the old Inca Empire with the message of the coming King.

At windswept Chullunquiani it is always cold, but the flame of love ignited years ago by Pastor F. A. Stahl's unselfish ministry to the needs of a dying people burns brightly here. Many of the students bear names highly honored in Lake Titicaca SDA mission history. The son of Luciano Chambi, Pastor Stahl's trusted companion and translator for many years, is Bible teacher and pastor of the school church. The school is under the direction of Pastor A. E. Mitchel, who has greatly improved the facilities since his arrival in 1954.

It was a real thrill to spend a week in May with this wonderful school family, preaching, counseling with the young people, and praying with the teachers and students. Early in the week nightly hilltop prayer bands were organized. Beneath the starlit sky, incredibly brilliant in the thin atmosphere, God was very near. One young man from a non-Christian home, came under conviction of the Holy Spirit and began immediately to study the Bible to discover and follow the path of salvation. Several students attending our school for the first time expressed similar desires during the week.

As frequently happens during such a revival, a few young men steadfastly resisted the Spirit's work, and manifested a scornful attitude during the meetings. But on Friday afternoon, in personal interviews, each one gave his heart fully to Christ.

The most thrilling case was that of a 20-year-old son of an ex-minister. He had studied for some time in a Catholic seminary, and although he had now spent several years at our school, he had never shown the slightest desire to serve Jesus. In fact, he was the leader in opposing the work of the Spirit during the week. At this time, however, he was completely broken upon the Rock. After his prayer he was unable to rise for some time, such was the power of conviction upon him. He not only gave his heart to the Lord but also determined to prepare for the ministry. His thirst for fellowship in Christ was marvelous to see. How mighty is our Lord!

The last Sabbath was one of real victory. Unfortunately, there were several young women whose parents, although Adventists, would not give them permission to be baptized. However, their surrender was no less real than that of the 13 students immersed with their Lord in the icy water of the high country.

Among the young men baptized was Efrain Pinazo. Although this was the first year he had come to our school, he had taken hold of the teachings of Christ in an unusual way. Because of his sincerity and older age, and the marked change in his life, he had been accepted as a candidate for membership in the church. As this tall descendant of Spanish settlers entered the baptistry, a thrill went through the entire congregation. His father, years ago, had instigated some of the most cruel persecution of the early Adventists of the Lake Titicaca region, and had even set fire to Pastor Stahl's house. Now his son, once a student for the Roman Catholic priesthood, was taking his stand with God's people, deter-



SDA Nurses Attend International Council in Australia

Nine Seventh-day Adventist nurses from different lands attended the quadrennial session of the International Council of Nurses held in Melbourne, Australia, April 16-21. The nine are, left to right, Marjorie Grieve, Youngberg Memorial Hospital, Singapore; Bessie Irvine, Tokyo Sanitarium and Hospital, Tokyo, Japan; Beryl Marx, White Memorial Hospital, Los Angeles, California; Patricia Swarbrick, New Zealand; Agnes Barclay, Wellington, New Zealand; D. Lois Burnett, Philippine Union College and Manila Sanitarium and Hospital, Manila, Philippines; Mrs. Rita Rowe, Sydney Sanitarium and Hospital, Sydney, New South Wales, Australia; Mary Nygaard, Saigon Adventist Hospital, Saigon, Vietnam; Edna Mitchell, Warburton Sanitarium and Hospital, Warburton, Victoria, Australia.

D. LOIS BURNETT



Efraín Pinazo, son of the man who had set fire to Pastor Stahl's house years ago at Platería, being baptized by L. G. Baerg, at Lake Titicaca Training School, Peru.

mined to be a preacher of the third angel's message!

Pray for the young people of the Lake Titicaca Training School, that they may go into their field of service imbued with the Holy Spirit and may remain firm in His cause.

Home for Aging Citizens Dedicated in Carolina

By H. V. Reed, *President Carolina Conference*

With the dedication of the Winslow Memorial Home for the aging, in Elizabeth City, North Carolina, on May 14, 1961, another institution was added to the more than 200 Seventh-day Adventist hospitals, sanitariums, and similar institutions around the world.

The dedication and open-house ceremony marked a milestone in the progress of the work in the Carolina Conference. Winslow Memorial Home is the first institution of its kind operated by the conference, and it was made possible through the gift of W. R. Winslow, a non-Adventist Washington, D.C., businessman.

North Carolina's governor, Terry Sanford, in a special message to the Elizabeth City residents and the Carolina Conference recognized that the home fills a real need in that section of the State. State Senator N. Elton Aydlett, main

speaker at the event, read the governor's letter to the hundreds attending the ceremony.

The home is a dream come true for Mr. Winslow, who wanted to do something for the aging citizens of his hometown community, Elizabeth City. The ten-acre site and building, representing an investment of some \$300,000, is named in memory of his father and mother, Jephtha and Sallie Winslow. A memorial bronze plaque was unveiled at the dedication service and given to the home by the Carolina Conference in honor of this gift to humanity by Mr. Winslow.

According to a contract that was worked out before the building was started, Winslow Memorial Home was turned over to the Carolina Conference to be operated by the church organization as a nonprofit institution. Therefore, the home is operated according to all the principles of the denomination, and by an Adventist administrative staff.

The Winslow Memorial Home is a new idea in a retirement hotel for senior citizens and is decorated and equipped for convenience and comfortable family living. Although it is not operated as a nursing home, it is fully licensed as such, having complied with all the applicable statutes of the State, and a section has been reserved for those who become ill. Professional nursing care is provided around the clock for those who are sick.

Taking part in the dedication ceremony were State Senator Aydlett; Levin Culpepper, mayor of Elizabeth City; George Attix, manager of the chamber of commerce; Charles H. Pardoe, Washington, D.C., president of the Winslow Foundation; and H. V. Reed, Carolina Conference president and chairman of the Winslow Board. W. R. Winslow, because of ill-health, was unable to attend.

Don R. Rees, president of the Southern Union Conference, offered the dedicatory prayer. Arthur P. Bryant, administrator, gave an expression of appreciation to the many citizens who helped in making the dedication a success.

Jesse Gibson, of the American Temperance Society, Washington, D.C., represented the General Conference at the ceremony. Elder Gibson made the original contact with Mr. Winslow, which later led to his offer to build the home if the Seventh-day Adventists would operate it as one of their institutions. The home opened December 12, 1960, on a limited basis, and is now ready for full-scale operation.

Georgia-Cumberland Camp Meeting

By M. V. Campbell, *Vice-President General Conference*

The recent Georgia-Cumberland camp meeting attracted the largest attendance in the history of the conference. It was again held on the campus of Southern Missionary College. In his opening address A. C. McKee, the conference president, reported that the baptisms for the first five months of this year were 27 per cent above the same period a year ago.

The interest of conference members in soul winning throughout the world was demonstrated by the fact that during the camp meeting mission offerings totaled nearly \$10,000; a similar amount, including pledges, was given for local conference evangelism.

One meeting of the session was devoted to the work of physicians and dentists; 84 of these men, nearly all graduates of Loma Linda, are located within the conference. Another meeting featured the work of the nursing profession and the School of Nursing of Southern Missionary College.

Two heavy financial commitments of the conference at present are the construction of a new academy and the building of new churches. During the past year the conference members pledged more than one million dollars toward these two objectives. The academy will be built near Calhoun, Georgia, on a fine property in a rural area, which has already been purchased and partially developed. New large churches have been erected in Chattanooga, Tennessee, and Atlanta, Georgia.

One of the best-attended meetings each day of the camp meeting was devoted to the study of the Bible, conducted by W. R. French, at the early morning hour. Another interesting feature was the home nutrition course given each morning by Mrs. Dorothy Christensen, of Southern Missionary College. For two days H. M. S. Richards and the King's Heralds quartet, of the Voice of Prophecy, brought inspiration to the camp. L. L. Moffitt, secretary to the General Conference president, was present for a week and preached several timely sermons. E. W. Tarr, of the Public Relations Department of the General Conference, and Francis Soper, of the Temperance Department, also contributed several days of ministry.

It was a joy being with the workers and members of the Georgia-Cumberland Conference during this ten-day meeting.

Left: Winslow Memorial Home, Elizabeth City, North Carolina. Right: Participants at the dedication (left to right)—H. V. Reed, president, Carolina Conference; George Winslow, brother to W. R. Winslow who gave the home; Charles H. Pardoe, of Washington, D.C., president of the Winslow Foundation; Jesse Gibson, of the American Temperance Society.





Cpl. S. R. Bhatt, Voice of Prophecy student, after completing six courses, was baptized June 17, 1961. His wife, also a Voice of Prophecy student, was baptized April 22, 1961.

New Approach to Moslems in Pakistan

By C. R. Bonney, *Voice of Prophecy*
Secretary, Southern Asia Division

In one of the border areas in northern Pakistan an unusual approach has been made to the Moslems by W. H. McGhee. The prejudice against Christianity is such that it seems almost useless to offer a Bible course, but for a little more than a year the Voice of Prophecy in the Southern Asia Division has been offering a health course under the title "You and Your Health." This has proved to be a wonderful entering wedge.

These lessons were used during a special drive in the months of May and June, 1961, in this border area of Pakistan. The results were outstanding, for during this time no fewer than 1,067 applications were received. Although more than 50 per cent of these applications were from Moslems, the majority who applied for the health course have continued by taking the course on the life and teachings of Jesus Christ, or the Bible course on the prophets of the Old Testament.

Already 72 have received graduation certificates. Many of these have accepted Christ and are attending services.

God Calls a Worker in Northern Rhodesia

By Brian Pilmoor, *Pastor*
Lusaka Church

"For a long time I have felt dissatisfied. I have searched for a reason for my life, and felt that being an engineer was not the answer. On January 21 I traveled to Johannesburg to search for a job. Then one evening I realized that what I wanted was not just a job; I wanted a vocation to which I could devote the rest of my life. I fell on my

knees and prayed to our Lord for guidance and for Him to show me the way He would have me follow.

"The next morning I drove into the city and found that parking was virtually impossible in the city center. Eventually I found a place quite a long way from where I intended to go. After leaving the car I walked around the corner and suddenly found a bookshop at my left. I walked in and the first book that caught my eye was entitled *Seventh-day Adventists, Their Work and Teachings*. On the cover was a picture of Christ, and the Bible text, 'Go ye therefore and teach all nations, . . . and, lo, I am with you always, even unto the end of the world.'

"There and then I saw the light. I knew without a shadow of doubt what God wanted me to do—to become a minister and to preach His Word. I cannot put into words exactly how I felt; I only knew that I had found what I had been searching for. With God's blessing I intend to study and work in order to equip myself for the task of spreading His gospel."

Thus John McDowell ended his testimony in the Lusaka church. John's mother was recently baptized and now the Spirit of God has spoken to her son. Overnight he has made his decision to be baptized, to join the remnant church, and to enter God's service. The following week John left Northern Rhodesia's capital city by train to travel 2,000 miles to Helderberg College near Cape Town. Jesus said, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2).

Milestone Passed in New Program at Glendale

By Norman Spuehler

The first internship in administrative housekeeping conducted at a Seventh-day Adventist hospital was completed in June at Glendale Sanitarium and Hospital, Glendale, California. Held under



Miss Nancy Hayes, center, receives her certificate in executive housekeeping, at Glendale Sanitarium and Hospital. Presenting the certificate is Hospital Administrator E. J. Remboldt. At right is Mrs. Mildred Chase, the hospital's executive housekeeper and president of the National Executive Housekeepers Association, who supervised the internship program for Miss Hayes.

the sponsorship of the National Executive Housekeepers Association (NEHA), the one-year postgraduate training program was awarded in 1960 to Nancy Hayes, a Pepperdine College graduate in home economics.

Miss Hayes's work at Glendale was supervised by Mrs. Mildred Chase, executive housekeeper for the hospital, who is also currently serving as NEHA president. The internship was only the second to be completed in the United States under a new educational program being sponsored by the NEHA.

The purpose of the housekeeping internship, according to Mrs. Chase, is to prepare qualified young women for leadership posts in a profession that is rising in importance throughout the country. "We at Glendale hope to find more qualified candidates for this training program in the near future," she commented.

According to Miss Hayes, her reason for going into the field of executive housekeeping was the challenge: "It is stimulating, and the tremendous opportunities for young people in housekeeping are quite impressive," she explained. "Now that I've completed the program I believe I can safely say that the internship helps close the gap between learning as learning and experience as learning."

At the conclusion of the internship Miss Hayes received a certificate of completion signed by Mrs. Chase as NEHA president and by Erwin J. Remboldt, administrator of the hospital.

Temperance Bumper Strips Welcomed in Turkey

By Anees A. Haddad, *Temperance*
Secretary, Middle East Division

The cause of temperance is advancing in the Middle East. Recent evidence of this is provided in a letter sent to me by L. C. Miller, of Turkey. Brother Miller writes:

"Last Tuesday the traffic director for Istanbul, in a public ceremony, placed the first antialcohol bumper strip on my car. This was done in front of photographers and news reporters. I was interviewed by a reporter and I gave him a statement for his paper. I feel that this time the press took a good bit of interest in our activities. I will be sending you some clippings and pictures of this event when we receive them.

"The traffic director was very enthusiastic over the bumper strips. He has invited me to join the municipal traffic club that meets every Wednesday evening, and also has invited us to speak on the radio program. We plan to accept this invitation, and will be sending you our report on this when we can. I will get a formal statement from the director about the bumper strips and send it to you also.

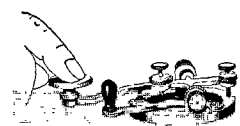
"I will say this for the present: he wishes very much that we had many more bumper strips, for 1,500 were only enough to start with. He said we could easily use ten times that number. His assistants agreed, and several other government leaders present stated that they would like to put them on every one of

their department public vehicles. I can only say I hope that somehow we can provide many more bumper strips, for I feel they will be put to excellent use here. I have noticed them on vehicles in every part of the city the past few days, and it has warmed my heart."



► Marilyn Turner, a 1961 history graduate of La Sierra College, entered the University of Southern California this summer on a \$2,000 California State Library Scholarship to study for her M.S. degree in library science. One of three California students to receive library awards, she was selected following application and interview. Upon her graduation, she will work two years in a State library in a rural area of 10,000 people or less.

► The Bakersfield Hillcrest MV Society has undertaken the project of sending two copies of *Present Truth* and the current Voice of Prophecy schedule and enrollment blank to every home listed in the greater Bakersfield telephone directory in 1961. This will mean mailing approximately 150,000 pieces of literature.



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.

INTER-AMERICAN DIVISION

► The East Caribbean Conference has elected E. S. Greaves as president of the field. Pastor Greaves has served for a number of years as publishing secretary of the Caribbean Union.

► This is Youth Congress Year in Inter-America. Theodore Lucas and G. E. Maxson, secretaries of the Missionary Volunteer departments of the General Conference and the Inter-American Division, respectively, are conducting youth congresses in the following countries: Puerto Rico, Dominican Republic, Haiti, Jamaica, Colombia, El Salvador, and Mexico.

► Dora Reed, a secretary in the Central American Union office for the past eight years, has accepted a call to serve as an office secretary in the division office in Miami, Florida.

► A. J. Stewart, president of the Dominican Mission, reports the inauguration of the Voice of Prophecy Bible Correspond-

ence School auditorium and offices in Ciudad Trujillo on June 25. These buildings are of modern design and are situated in one of the best residential sections of the city. Present for the inauguration were Fernon Retzer, radio secretary of the Inter-American Division, and H. J. Westphal, division evangelist. The Antillian Union was represented by R. L. Jacobs, president, and C. E. Schmidt, Secretary-treasurer.

► For three years students and teachers at Mount Ellis Academy have been sending *Signs* to the Vincent Hill School, at Mussoorie, India. Two years ago a club of 70 *Signs* was sponsored; a year ago a club of 130 was sent, and last year a club of 202. The students' enthusiasm was displayed in a new way this year by taking funds from their class dues to pay for the *Signs* subscriptions. Students working in school industries such as the dairy and shop contributed to this worthy project.

► The Pathfinder Club of the Albany, New York, church is laying plans to erect a one-story building in memory of the late Thomas Seeberger, 14, only son of Mr. and Mrs. Claude Seeberger of Ravena, New York. Thomas, a church and club member, was highly regarded by his Pathfinder friends and others. The building will be 30 by 40 feet, constructed of concrete block and wood siding, and will consist of one large room with a fireplace. The memorial building will be located on a 54-acre plot of land near Lyon Lake Road, Nassau, New York. Otto Pahlke, a member of the Albany church, donated the land to the club for outdoor activities. It is hoped that ground will be broken shortly and construction started soon afterwards.

► G. D. Williams has been appointed secretary-treasurer of the Colombia-Venezuela Union. He succeeds E. T. Burley, who has accepted a call to serve as business manager of the Montemorelos Hospital in Mexico.

ATLANTIC UNION

► On Wednesday, May 24, a gigantic MV Class Investiture service was conducted at the Ephesus church, New York City, for the Northeastern church schools in the metropolitan area. These included the Bethel, Manhattan, and Linden Boulevard schools. Over four

hundred young people were invested. V. W. Becker, Atlantic Union educational secretary, and L. H. Davis, Northeastern Conference educational superintendent, led out in giving the pins and the charge to the newly invested students. This was the largest Investiture in the history of the conference.

► Millie Urbish, elementary supervisor for the Southern New England Conference, will be at Andrews University for several weeks this summer teaching a class in Supervision in Elementary Schools.

► James Leary, mathematics teacher at South Lancaster Academy, has accepted a call to Glendale Union Academy in California. Theodore Wade has been called to fill the vacancy. Mr. Wade received his B.A. degree at Union College in 1958 and will finish his Master's degree from the University of Nebraska this summer.

CENTRAL UNION

► Benjamin Bandiola, a native of the Philippines, is teaching in the Union College education department during the present summer session. Dr. Bandiola has recently completed his Doctor of Philosophy degree at the University of Iowa. Upon his return to the Philippines he will be chairman of the educational department at Philippine Union College.

► Miss Edris Habig will be the dean of girls at Sunnysdale Academy this next year, and Miss Anita Keith will be teaching shorthand and typing. Miss Habig is a graduate of Atlantic Union College and has taught school one year. Miss Keith is a 1961 graduate of Union College.

► Elder and Mrs. M. L. Tompkins have moved from St. Joseph, Missouri, to Takoma Park, Maryland, where Elder Tompkins is assistant pastor of the Sligo church.

► C. J. Owens, the assistant pastor of the Wichita, Kansas, church, has transferred to Garden City, Kansas. Brother Owens is in charge of this southwestern district in the Kansas Conference.

► On Sunday evening, June 25, the Lincoln City, Nebraska, church witnessed the laying of the cornerstone for the new church. The congregation hopes to be holding services in the new building by fall. It has been voted by the church to change the name of the church to Piedmont Park, descriptive of its location in Lincoln, Nebraska. W. H. Elder, Jr., is the pastor of the church.

► On Sabbath, June 17, the Neligh, Nebraska, members held special services in their new church. J. L. Dittberner, president of the conference, was present for the special program of the day. E. E. Johnson is pastor of the church. On Sunday an open house was held for friends of the community.

COLUMBIA UNION

► Columbia Union College radio station, WGTS-FM, will continue its weekend programming during the summer. This

1,000-watt station reaches audiences in Baltimore, Washington, and Virginia.

► Summer School registration at Columbia Union College reached 185 by June 13. Commencement is set for August 16, when Dr. Fabian Meier, vice-president of Emmanuel Missionary College, will be the speaker.

► C. B. Smith, associate professor of mathematics and physics at Columbia Union College, attended a conference of physics and astronomy teachers at Georgetown University in July. The National Science Foundation for College Teachers sponsored the conference.

► Arthur Wetmore of Kilmarnock will take the Ilda and Warrenton, Virginia, district, replacing Jack Hughes, who will become the superintendent of the Appalachia-Pennington Gap district. C. A. Carter, retired, has been appointed pastor of the Kilmarnock church in Virginia.

► Oliver L. Stimpson of Petersburg, Virginia, has been elected pastor of the Rockville-Damascus, Maryland, district, replacing J. C. Dean, who will retire shortly.

► Jerry Lastine of the New York Conference has been appointed pastor of the Petersburg, Virginia, church.

► C. E. Clough of Stanley, Virginia, is the new pastor of the Hampton, Virginia, church.

► Albert M. Ellis of Berrien Springs, Michigan, has been appointed as singing evangelist and will be associated with C. L. White, Potomac Conference evangelist.

► W. P. Schooley of South Boston, Virginia, will take up responsibilities in the Stanley-Rileyville district.

► George Digel, associate pastor of the Pennsylvania Avenue church in Washington, D.C., will become the new pastor of the Wytheville-Galax, Virginia, churches, replacing D. V. Steinman, who is moving to Hinsdale, Illinois.

► Harley Bresee of Livingston, New York, will take over responsibilities in the South Boston-Oak Ridge district in the Potomac Conference.

► David Fockler of Winchester, Virginia, has moved to Phoenix, Arizona.

► Mark Shanko, former pastor of the Yale-Emporia, Virginia, district, will retire on September 1.

► The Time for Singing series is now being presented each Sunday morning at 7:00 to 7:15 on WYTI (1570 kilocycles) in Rocky Mount, Virginia.

LAKE UNION

► With a goal of gaining "a keener insight into the European culture," Daniel A. Augsburg, originator and coordinator of summer schools abroad, and 33 Emmanuel Missionary College students set sail on the *Groote Beer*, a Dutch student ship, on June 5. Beginning June 21, the students took classes at either Collonges (France) or Bogenhofen (Germany). Plans are to include three weeks of guided tours through France, Austria,

Germany, and Italy, and then each student will have two weeks in which to travel independently. They will begin their return trip August 29 and reach New York on September 5.

► Scott Lake, Michigan, is the site of the first Youth Bible Camp sponsored by the MV department of the Lake Union Conference. The camp will be held the week-end of August 24 to 27 for all youth 16 to 30 years of age, all MV officers, Pathfinder directors, and Master Guides.

► Indiana Academy's new Harris Pine Mills plant was dedicated on June 11 in services conducted in the Academy auditorium at Cicero, Indiana. Those taking part were C. J. Nagele, T. E. Unruh, V. L. Bartlett (principal of Indiana Academy), W. E. Wasenmiller, Ray Olmstead, W. P. Gradley, and Norman Hughes (student representative). The mill will produce a student income of about \$50,000 a year.

NORTHERN UNION

► On May 20 E. R. Colson, pastor of the River district in Minnesota, baptized eight persons, four of whom joined the Dodge Center church and four the Red Wing church.

► North Dakota Conference Evangelist M. D. Gordon opened an evangelistic crusade in the Fargo church on April 30 and continued it until June 11. J. M. Campbell is the local pastor.

► The First church and the Maryland Avenue church in St. Paul, Minnesota, cooperated in a series of evangelistic meetings during May. D. A. Riesen of the Minneapolis Auditorium church was guest speaker.

► C. W. Pomeroy has accepted a call to the South Dakota Conference as publishing department secretary. He comes to South Dakota from the Oklahoma Conference.

NORTH PACIFIC UNION

► Pathfinder clubs from western Montana had the privilege of meeting in the ponderosa pine country at Beaver Creek near Lincoln, Montana, June 2 to 4. Here 103 Pathfinders, counselors, and staff members enjoyed a delightful and inspirational camporee.

► During a combined meeting of the five churches of the Peninsula district on June 17 at Sequim, Washington, 12 persons were baptized. C. L. Vories reports that this makes a total of 27 baptisms since launching the evangelistic effort in Sequim. The Mittleider-Beaman evangelistic team recently completed a series of meetings in the Olympia church and report a total of 38 baptized to date. This fall the Harris-McGann team will hold another crusade in Olympia.

► During the spring regional meetings in Alaska, William H. Jenson was ordained to the gospel ministry in the Anchorage church. W. B. Ochs, who is president of the North American Division and vice-president of the General Conference, gave the ordination prayer; C. A. Scriven, president of the North Pacific Union, gave the charge; and A. L.

Zumwalt, president of the Alaska Mission, gave the welcome.

► Three additional appointments to the staff of Walla Walla College include Mrs. Genevieve McCormick as an assistant dean of women, Beulah Heidinger to be an instructor in the secretarial science department, and Sally Wonderly as a dietitian.

► David Russell has joined the staff at Upper Columbia Academy to teach auto mechanics and maintain the operation of all mechanical equipment about the institution.

► The first eighth-grade graduation exercises of the Ellisforde SDA elementary school were held this spring. This school is sponsored by the Oroville and Tonasket churches of the Upper Columbia Conference. A large amount of materials were donated for the two-room school, which cost approximately \$6,500. The enrollment this year was 15, seven of whom were non-Adventists. Owing to the influence of the school, two girls are taking their stand, and their grandmother (with whom they live) and one other school girl were baptized June 10.

► Newest Welfare Center in the Montana Conference was opened recently in Glendive and is sponsored by the Fallon and Glendive churches. An ideal location, which previously had rented for \$225 a month, has been made available rent free by the owner. The mayor and other civic leaders participated in the opening ceremonies. Mrs. Joey Dawson, director, is assisted by Mrs. Lydia Finkbinder and Mrs. Alice Zehm, as assistant directors, and Mrs. Katherine Rigby as secretary, with all the Dorcas members as willing helpers.

PACIFIC UNION

► Through the courtesy of the Ford Motor Company and Mr. Bill Boyle, Ford dealer of Gilroy, California, three Ford Econoline buses were loaned to the Central California MV Mission Band to afford transportation for their trip to Limon, Costa Rica. The Missionary Volunteers, under the direction of J. S. McIntosh, conference MV secretary, began their trip July 16.

► Four young men were ordained at the fifty-eighth annual Southern California Conference camp meeting in June. They are: Roy Harris, pastor, Mojave church; Warren Shultz, pastor, Palmdale church; Robert Zamora, pastor, Norwalk church; and Don P. Williams, pastor, North Hollywood church.

► Miss Mary Baughman of the Southern Union is now the cashier at the Southern California Conference office, and Mrs. Martin Ramos of Berrien Springs, Michigan, is the office secretary of the Home Missionary Department.

► Miss Louise Meyer, assistant secretary of the General Conference Sabbath School Department, conducted a Sabbath school workshop for the Sierra-Nevada section of the Nevada-Utah Conference on Sunday, July 16.

► Francis A. Soper, associate secretary of the Temperance Department of the

General Conference and editor of *Listen* magazine, was one of the visiting speakers at the Arizona camp meeting in July.

Ground was broken recently for the new Hollywood church, which will be located at the junction of Hollywood Freeway and Hollywood Boulevard.

In Remembrance

Oh, Time, Speed On

By MARGARET LOCKE

I placed a flower bulb in the waiting ground,
And later on a lily fair I found.

I left my loved one 'neath the broken sod,
And in the care of God.

And He who by His power brought forth the
flower

Will by His call in sweet, melodious tone
Bring forth my own.

Oh, Time, speed on, and that glad morning
bring

With shouts of risen saints—

“Oh, Death, where is thy sing?”

ABEGG.—Daphne Cuddy Abegg, born Feb. 16, 1898; died in Portland Oreg., June 18, 1961. She is survived by her husband, Arthur J. Abegg.

BAUDER.—Flora May Bauder, born June 12, 1896, in Decatur, Ill.; died in Denver, Colo., May 8, 1961.

BECHTOLD.—Christian Henry Bechtold, born Aug. 12, 1887, in South Dakota; died at Oroville, Calif., May 24, 1961. His wife, Etta Chamberlain Bechtold, remains.

BIDGOOD.—Katie McMillan Bidgood, born Aug. 22, 1887, at Ishpeming, Mich.; died in Portland, Oreg., March 4, 1961. Her husband, George Bidgood, remains.

BRAY.—Una Valeda Wilson Bray, born Dec. 14, 1871, near Dorchester, Nehr.; died in Pasadena, Calif., June 15, 1961. In 1905 she married Burt Bray, and they labored as missionaries among the Spanish in New Mexico and other States. Her son, Dr. Olin Bray, survives; also six grandchildren; three great-grandchildren; a brother; and two sisters.

BROWN.—Edna Dowdell Brown, born Dec. 12, 1885, at Bellefontaine, Ohio; died at Collegedale, Tenn., June 26, 1961. In 1905 she was united in marriage with Dr. Henry S. Brown, and together they labored in Adventist sanitariums in Pennsylvania, Massachusetts, Washington, D.C., and elsewhere. Her memory is cherished by her husband of Collegedale; a son, Stanley S. Brown of Collegedale; three grandchildren; and one great-grandchild.

BROWN.—Fred Ernest Brown, born April 21, 1888, near Wray, Colo.; died at Wray, Colo., May 1, 1961. Surviving is his wife, Anna.

CHAFFEE.—Arthur Allen Chaffee, born Sept. 10, 1891, in Barnesville, Minn.; died Feb. 7, 1961, at San Pedro, Calif. He leaves his wife, Louise. [Obituary received June 15, 1961.—Eds.]

CHRISTENSEN.—Ella Josephine McCrillis Christensen, born June 17, 1909, in Arpin, Wis.; died at Collegedale, Tenn., March 6, 1961. Surviving are her husband, Dr. John Christensen, professor of chemistry at Southern Missionary College; two daughters, Mrs. Thomas Morton of Loma Linda, Calif.; and Mrs. Richard Pappendick of Berrien Springs, Mich.; two grandchildren; and her mother. [Obituary received July 3, 1961.—Eds.]

COX.—Ola C. Cox, born Dec. 3, 1883; died at Wray, Colo., May 6, 1961.

EASTLAND.—Edna Eastland, born May 13, 1933, in Branson, Mo.; died May 17, 1961, at Kansas City, Mo. Her husband, Harold Eastland, survives.

FOLTZ.—Albert Austin Foltz, born June 19, 1873, at Bayside, Calif.; died May 27, 1961, at Garberville, Calif.

GARD.—Shirley Yvonne Wesemen Gard, born June 21, 1934, at Mountain View, Calif.; died June 1, 1961, near Pratt, Kans. Her husband, Dr. Zane Gard, survives.

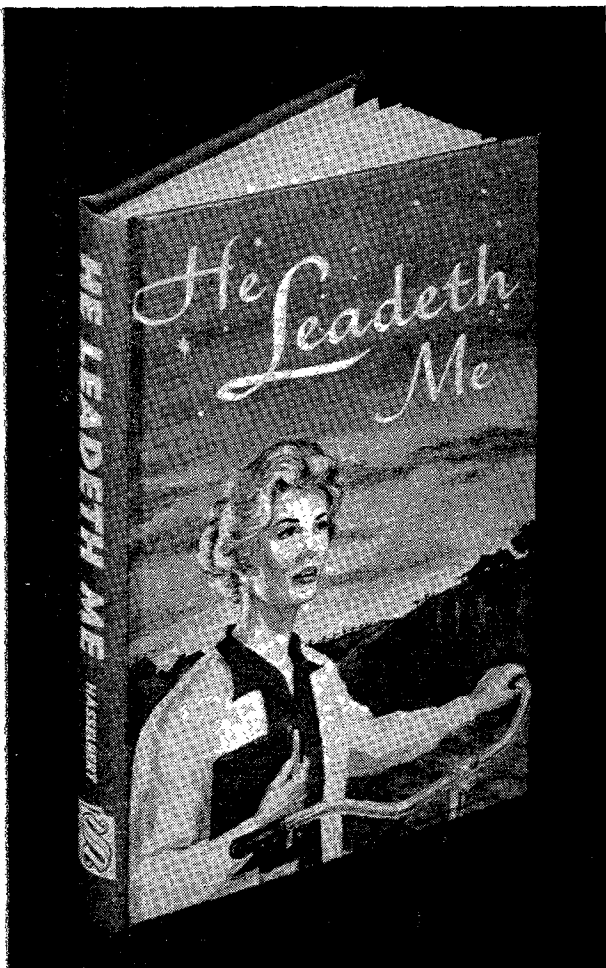
GARRETT.—Carrie Evaline Garrett, born Feb. 16, 1879, near Kahoka, Mo.; died at Green Castle, Mo., May 26, 1961.

HALVERSON.—Wilton Lee Halverson, born June 30, 1896, at Litchfield, Minn.; died June 8, 1961, in flight midway between Los Angeles, Calif., and Portland, Oreg. After graduation from Union College he was dean at Shelton Academy in Nebraska. In 1922 he became MV and educational secretary for the Nebraska Conference. In 1924 he began his medical course at the College of Medical Evangelists. After graduating in 1929 he was district health officer for Los Angeles County. He obtained a Doctor of Public Health degree from Yale University. Governor Warren appointed him in 1942 as Director of Public Health for the State of California. He was appointed by President Truman as a delegate to the first World Health Organization at Geneva, Switzerland, in 1949. In 1954 he headed a health and sanitation survey of 17 Central and South American countries. In addition to receiving the Arthur T. McCormack Award for distinguished service in public health from the Association of State and Territorial Health Officers, he received citations for meritorious service from three Presidents of the United States. He leaves his wife, Hazel Richardson Halverson; two sons, Dr. Robert Lee Halverson and Harold Wilton Halverson; five grandchildren; a brother, Dr. Glen Halverson; and a sister, Mrs. Russell Denzel.

HOLMES.—Ernestine B. Holmes, born Sept. 26, 1878, at Charlotte, N.C.; died May 28, 1961, at Baldwin Park, Calif.

HUMMEL.—Essie Omdahl Hummel, born Feb. 25, 1861, near Oslo, Norway; died at Hendersonville, N.C., May 11, 1961.

IRELAND.—Jennie L. Ireland, died May 20, 1961. She connected with the Southern California Conference when it was first organized. She assisted Dr. F. B. Moran in early health projects and treatment rooms. In 1906 she engaged in Bible work and was also the conference Sabbath school secretary. Later she was bookkeeper and assisted in the Book and Bible House. From 1932 to 1952 she was a conference auditor, retiring after 58 years of service.



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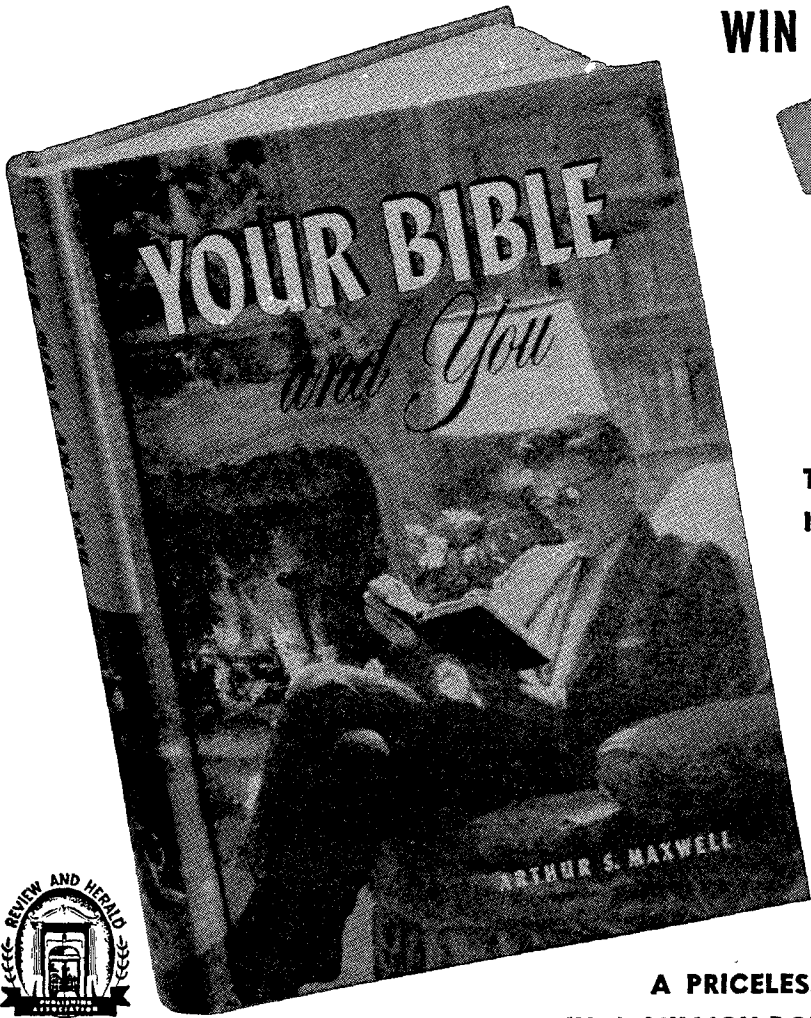
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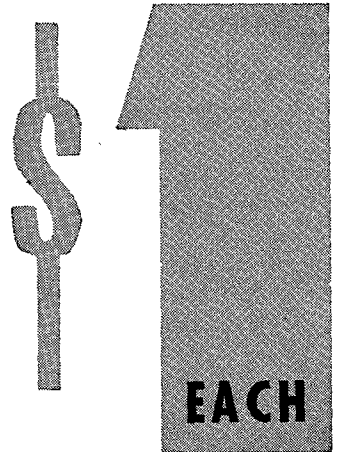


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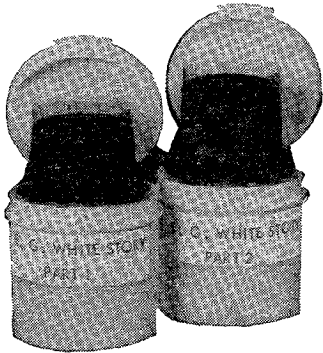
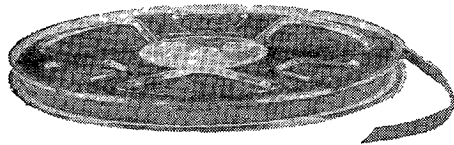
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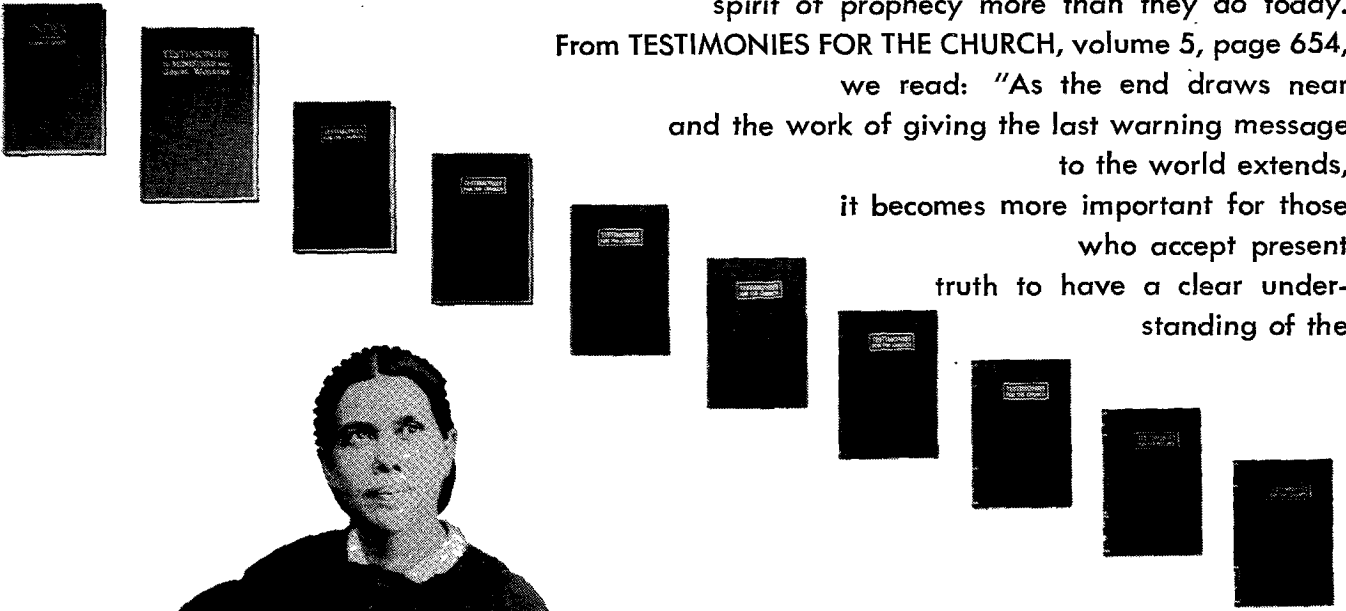
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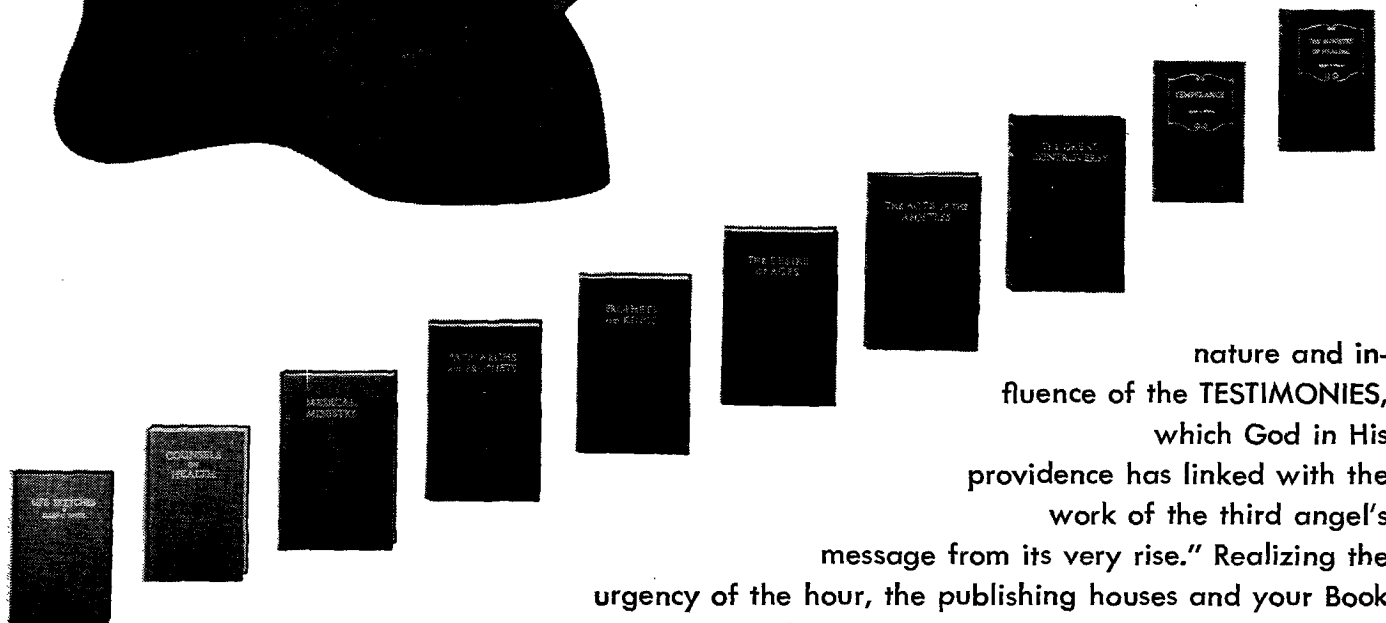
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Angola Hospital Carries On

Word reaches us from Dr. Roy Parsons, long-time missionary in Portuguese West Africa, that our Bongo Hospital, near Lepi in the heart of Angola, is still in regular operation. While most of the trouble affecting this colonial territory has been confined to the northern border areas, the operation of the hospital has been seriously affected by the hesitancy of the Portuguese people to come in for major medical care. The work for the African patients is, if anything, on the increase.

Our people will be glad to know that in these disturbed parts of Africa the work goes forward with encouraging progress.

T. R. FLAIZ

Australian Sabbath Schools Pass 91-Thousand Mark

A recent report from H. White, former Sabbath school secretary for the Australasian Division, brings this encouraging word:

"In all major features of our first quarter's report, such as number of Sabbath schools, membership, attendance, total offerings, Investment Offering, there have been gains.

"The most substantial gain was membership growth—from 89,055 at the close of 1960 to just over 91,000 at the close of the first quarter of 1961. This means, without a doubt, that we are now moving quickly toward the 100,000-membership mark. It is encouraging to recall that our membership gain for 1960 was 7,414. The year 1961 promises to be even better.

"This being Total Membership Year, it is thrilling to see the way all are promoting this important feature of our work. Let us move in strength with the slogan 'Sabbath school for everybody, everybody for Sabbath school.'"

G. R. NASH

Literature Wins Souls in Indonesia

In a recent letter Wendell L. Wilcox, Publishing Department secretary of the Indonesia Union Mission, writes:

"We are glad to report that new government regulations are not hindering our publishing house. On the contrary officials are looking with more favor upon our literature work. For a while the paper supply of the Indonesia Publishing House was about down to nothing. There were no books in stock, and our Book and Bible Houses were nearly empty. We decided to hold a union-wide day of fasting and prayer. The following Tuesday we received word from the Government that they had granted our request and were letting us have 1,000 reams of paper. This

was wonderful, and we are very thankful to the Lord for answering our prayers. We now have sufficient books for our regular and student literature evangelists, and sales are up 75 per cent over last year.

"Please pray that we may be able to reach our goal of 200 colporteur baptisms by the end of 1961."

GEORGE A. HUSE

Philippine Union College Reports

In a recent letter Dr. Reuben Manalaysay, president of Philippine Union College, reports the enrollment of the school year just begun as 1,166. Eleven countries are represented. Last year six were graduated with the Master's degree. All six are now in the work. One who received the Master's degree was accepted as a graduate student at one of the state universities for work toward his doctorate, with full credit for work taken at Philippine Union College.

Philippine Union College is one of our strong senior training schools for the Far Eastern Division. It has a consecrated faculty dedicated to training young people for the work of that great division.

E. E. COSSENTINE

Battle Creek Health Center Featured

Writing in *Maclean's* magazine of July 15, 1961, Articles Editor Eric Hutton relates his personal experience and evaluation of the Battle Creek Health Center. A 279-pounder who had experimented in various "weight-reducing regimens," he found at Battle Creek not only "the world's leading scientific weight-control clinic" but also a "frame of mind" developed by association with "so many loving, cheerful people confidently pulling for you that you can't possibly fail," as another guest put it.

Mr. Hutton makes mention of the religious atmosphere that prevails in the institution in these words:

"There is a strong religious overtone, too. It's not intrusive, but it is, after all, the reason for the existence of the Seventh-day Adventist institution. Good health is as much a part of the Adventists' religion as prayer, or the belief that Christ will return to earth in the foreseeable future. They maintain that since God created man in His own image, it's man's duty to face judgment day in the best possible physical, as well as spiritual, condition."

The article occupies five and one-half pages replete with pictures. A two-and-one-half-page supplement dealing with the development of the Battle Creek Health Foods also appears in the magazine.

WESLEY AMUNDSEN



Selected from Religious News Service.

SILVER BAY, N.Y.—Protestant evangelism in Latin America "is not only necessary but urgent," mission leaders from northeastern U.S. were told here. Bishop Sante Uberto Barbieri of Buenos Aires, head of the Methodist Church in Argentina, Uruguay, and Bolivia, declared that even though the great body of Latin Americans may nominally be counted as Roman Catholics, only a small minority are active in any church, and the cultural atmosphere is largely secular in orientation. Despite the idea held by some people that Protestantism is a "foreign importation" in Latin America, the bishop said, Protestant evangelism there is "as just as the Protestant Reformation itself."

NEW YORK—The Agreement of Consolidation providing for a four-way Lutheran merger was signed by the United Lutheran Church in America, first of the uniting bodies to do so, thereby formally completing final action on the plan. With about 3,250,000 members the new denomination will be the largest Lutheran group

in America. It will be created at a convention in Detroit, Michigan, in June, 1962, and begin functioning July 1, 1963.

WASHINGTON, D.C.—The so-called Christian Amendment to the Constitution received further bi-partisan support here when identical resolutions proposing it were introduced in the House of Representatives by Rep. John Dowdy (D-Tex.) and Rep. John Anderson (R-Ill.). Their action raised to seven the number of members who have sponsored resolutions proposing the amendment in the Eighty-seventh Congress.

WASHINGTON, D.C.—The number of divorced persons in the United States increased between 1950 and 1960 at a rate twice as fast as that of population growth, the U.S. Census Bureau reported here.

NEW YORK—Dr. Bryant M. Kirkland of Tulsa, Oklahoma, has been called to the pulpit of the Fifth Avenue Presbyterian church here and will succeed to the post held 26 years by Dr. John Sutherland Bonnell, one of New York's best-known clergymen.

NASHVILLE, TENN.—There are now more than 10 million members in The Methodist Church in the United States. Dr. Harry Denman, general secretary of the Methodist General Board of Evangelism, reported here that as of June 26 membership in the church has reached 10,010,671.