

REVIEW

and Herald

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Memories of Ellen G. White

By Ernest Lloyd, *Retired Editor*

IT WAS my privilege to see and hear Ellen G. White for the first time at the General Conference of April, 1901. She was then 73 years of age. This highly important conference was held in the old Dime Tabernacle in Battle Creek, Michigan. I sat in the young people's section of the gallery with other students of Battle Creek College. Sister White stood at the pulpit speaking, and several of our pioneer brethren sat behind her on the platform. I knew them all as true men of God.

How deeply impressed we were when Sister White spoke to the large congregation that filled the main floor of the auditorium and commodious gallery! Not alone on that first occasion, but on each occasion in later years that voice impressed us as no other ever did. There was an unusual carrying quality in her bell-like voice, and she would never have needed a public address system, had such been available in her day. Young and old were keenly interested in every word she uttered, and many like myself made notes.

During this notable conference Sister White also spoke to the students in the college chapel. She looked upon the youth as the hope of the church. She loved the youth and spoke earnestly to them with the kindness and sympathy of a mother. She had had four boys of her own. She prayed for us, and we were impressed for life!

How seriously she spoke to the brothers and sisters at the conference about the need for spiritual reformation, personal dedication to our mission, and the study of plans for the period of reorganization just ahead! The hour was at hand for making great changes in our denominational work, and God's messenger to the church spoke with the ring of conviction in her voice. She was certain of what was to be done, for God had re-

vealed it to her. That same ring of certainty and assurance characterized all her messages.

Up to the time of this significant conference only a half dozen of the leading men had directed the work of the denomination around the world. A new General Conference Committee of some 25 men was now appointed, and the various responsibilities were wisely distributed among them. Departmental work was to be given close study and reorganized on a more efficient basis. A. G. Daniells was chosen president, and for 21 years gave his dedicated talents as an organizer and leader to the expansion of the cause around the world.

The Move to Washington, D.C.

The plan to move the denominational headquarters out of Battle Creek was sponsored by Sister White. She spoke plainly regarding the matter. During the nine years she spent in Australia (1891 to 1900) she had written several times to the leaders at

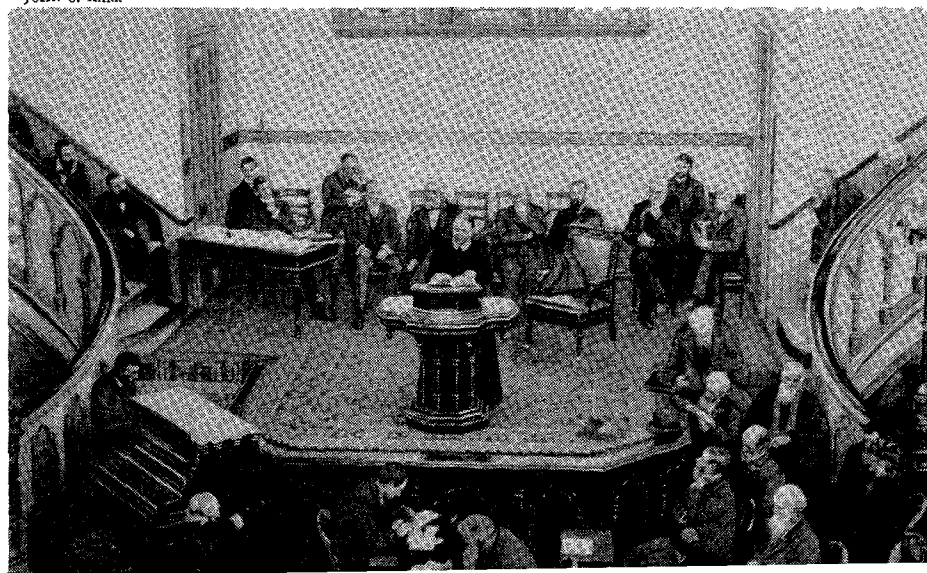
Battle Creek, that God had revealed to her the necessity of leaving that place. We had become "pot bound" in Battle Creek and needed to be transplanted. She had sent warnings of coming disaster, and only a little later fire destroyed the sanitarium and the publishing house. These two great institutions burned to the ground before men were sufficiently stirred to act on the instruction given by God's messenger. The firemen of Battle Creek told us they were unable to put out those fires! Disaster is costly, but in the Lord's hands it can be most effective.

Sister White was satisfied that God wanted our denominational center in Washington, D.C., and so advised the brethren. The leading businessmen of Battle Creek urged our people to remain where they were, and warned that if they left the city the Seventh-day Adventist Movement would go to pieces. Some years later I remember

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Mrs. E. G. White speaking at the 1901 General Conference session in the Battle Creek Dime Tabernacle. On the rostrum (left to right) are H. E. Rogers; L. A. Hoopes, secretary of the General Conference; B. F. Sturman; P. T. Magan; G. A. Irwin, president of the General Conference; S. H. Lane; W. C. White; S. N. Haskell; Dr. David Paulson; J. N. Loughborough. On the main floor in front of the pulpit are Dorcas Robinson and A. T. Jones.

JOHN C. KARR



Getting Decisions

By E. D. Nelson

EVERY laborer for souls looks forward hopefully and prayerfully to that moment when the ones he has been working for decide to fellowship with God's people. First of all, it is important to remember that such a decision is the end result of a gradual process. From the moment of first impression a decision is taking place. So is every point of agreement we reach, in study and in conversation. The same is true of every objection satisfactorily answered. The servant of the Lord expresses it this way: "If the interest steadily increases, and the people move understandingly, not from impulse, but from principle, the interest is much more healthy and durable."—*Testimonies*, vol. 3, p. 218.

Bible studies prepared for tape recorder and projector, and other studies as well are arranged to present the truth with the more readily acceptable truths, ones upon which they can easily agree, coming first, and those that are usually less easy to understand and accept coming later. This helps to create an "agreeing rhythm," a "yes" atmosphere. "Can two walk together, except they be agreed?" asks the prophet Amos (chap. 3:3). Of course not! A series of simple steps at each of which we can make agreement easy is a process of decision that must precede the final decision. It is a process of walking together out of the vale of Babylon and onto the mountaintop of the message.

Make a Prayer List

Make a prayer list and diligently pray for each person. Otherwise you will never be a serious or successful soul winner. It is daily prayer for and personal labor with men and women that brings the final decision. When the ministers take time to teach the laity how to do this work, and when the lay members heed the instruction of the servant of the Lord, doors will be thrown open to us and thousands will be converted to this truth.

During the sensitive period of gradual, progressive decision Satan is nearby to harass. Often he tries to force a premature decision. This may

be either for the truth or against it. Sometimes I purposely slow people down to prevent a premature decision. Some well-meaning people get an emotional jump on truth; their hearts seem to be far ahead of their heads. In slowing such people down, let us be sure not to give them the impression that we feel they are in any way insincere.

Head and heart must be in balance if a person is to make a balanced Christian. E. Stanley Jones once remarked, "Emotions are a part of us. They can either project you upon the sea of accomplishments or dash you against the rocks." Now proper emotions must be based on correct information. Here on the Pacific Coast a famous soup company uses as its punch line the word "time," the ingredient they say makes their soup more delicious. It is also the finest ingredient I know of to balance the emotions with the understanding. When rapid decisions are made, sometimes a feverish state of things exists (see *Testimonies*, vol. 3, p. 218).

Often when a church is inadequately organized for lay members to give Bible studies over a sufficient

length of time to inform and reform people properly, "quickie" methods are used. Then the church is in for real trouble. The saints become feverish, and the emotionally driven converts are soon dashed upon the rocks; and the church has another name to drop from its list after it has cleared away the wreckage.

Some people take to our doctrines like a duck takes to water. No classes seem too long or too complicated for them. They learn and accept one truth after another. Even after baptism such a person is prone to plunge gladly into magazines, books, and difficult studies, but does so to the exclusion of loving ministry for the lost. He is content to become a living library, as it were, and we are to blame in no small measure for his spiritual delinquency.

Convinced by Love, Not Logic

Information about, and love for, the truth must be equally and harmoniously developed. We are to approach the people in a persuasive and kindly manner, full of cheerfulness and love for Christ. "No sooner is the name of Jesus mentioned in love and tenderness than angels of God draw near, to soften and subdue the heart."—*Colporteur Evangelist*, p. 61. Love begets love. Most people are not convinced so much by logic and argument as by love. A man's affections are vulnerable. Baptized intellectuals, convinced of the truth but with hearts barren of love for it, are walking tragedies. Much of the division and difficulty that characterize some churches may be laid to men and women of this stripe. A dignified and respectable, but cold, legal, and lifeless religion is all that such people know.

Another devastating form of premature decision results from presenting difficult and controversial subjects people are not prepared to consider and understand. For instance, they may bring up the Sabbath before the groundwork has been laid for it. They may be sincere and earnest in asking about it, but we are wise to reply, "We will study that subject in lesson 15 [or whatever it may be], and I hope you won't mind letting the question wait till then. I am sure you will be more satisfied with the answer when we can give it more thorough attention. But I do want to commend you for wanting to know about this vital truth. Your question shows that you are determined to know for yourself, and not take anything for granted." Never leave the impression that you think the questioner has



EWING GALLOWAY

Head and heart must both be converted if the result is to be a balanced Christian.

been out of order, however. When His disciples prodded Him on subjects they were not prepared to understand, Jesus replied, "I have yet many things to say unto you, but ye cannot bear them now" (John 16: 12).

It is almost always best to present the various subjects in the order in which they have been arranged. Time is our ally, not an enemy. Spiritual absorption takes place gradually, and requires time. Forced feeding may prove fatal—the next time you come for a study the shades may be drawn and the house dark, or your telephone may ring and you may be told not to continue the studies. It is always better to leave the interested person wanting to know more.

The final decision will come in time. Watch diligently for that time. When there is evidence that both head and heart are ready for baptism, aggressively encourage decision at the earliest possible moment, lest the opportunity be lost. "When persons who are under conviction are not brought to make a decision at the earliest period possible, there is danger that the conviction will gradually wear away."—*Evangelism*, p. 298. Some can be baptized much sooner than others, usually because they already have some knowledge of our fundamental teachings. They have read our literature and listened to our radio and television programs, or have attended evangelistic meetings, and give evidence of loving their Saviour and the truth. It takes divine wisdom to recognize when the Holy Spirit is pressing upon someone's heart to make a decision, and tact to say the right thing by way of encouragement. As a pastor I have been delighted to see lay members recognize the propitious moment to press for a final decision. They have summoned their pastor, and together we have brought another soul into the kingdom of heaven.

As we struggle for lost souls we must ever keep in close touch with God. The Holy Spirit will guide and lead and sensitize us. "The inworking ministry of the Holy Spirit is our great need. The Spirit is all divine in its agency and demonstration. God wants you to have the gracious spiritual endowment; then you will work with a power that you were never conscious of before. Love and faith and hope will be an abiding presence. You can go forth in faith, believing that the Holy Spirit accompanies you."—*Ibid.*, p. 299. Tenderly plead with them that God and the church need them more than you can ever tell them.

When the Holy Spirit impresses one that someone is near a final decision, I make use of some of the

techniques of salesmanship. As a salesman I learned that if a person was near a final decision, his objections were usually weaker, and if still far from one, they were stronger. On the other hand, the nearer some people are to a decision the more they object and protest. We must not resort to pressure, but on the other hand we must never fail to be tenacious. Be like the postage stamp—stick to the job until it is finished. We shall not win all, but we can and will win many who would otherwise be lost, simply by being alert, aggressive, and tactful.

Finally, a word of caution. Do not

try to make people's decisions for them. Some may be slow and feeble at making a decision, but our part is always only to encourage, suggest, and explain. Some people may practically have to be carried into the church; but do everything possible to help them make their own decision. Anyone who believes you made his decision for him will resent it, and feel that he has been high-pressured. Furthermore, he will have a decided tendency to lean on you instead of standing on his own feet.

May God bless you as you win souls for Him.

(End of Series)



A Bible Study

What Is the Sanctuary?

By Mrs. Beveridge R. Spear

1. What purpose was the earthly sanctuary intended to serve?

"And let them make me a sanctuary; that I may dwell among them" (Ex. 25:8).

NOTE: The ritual of the earthly sanctuary was intended to prepare Israel to recognize Jesus as the Lamb of God. But they mistook the form for the reality, and crucified the One typified by these services.

2. How was the tabernacle furnished and divided?

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercyseat" (Heb. 9:1-5).

NOTE: A detailed description of the sanctuary is given in Exodus 25 to 28. It was divided into two rooms, the first, 18 by 36 feet, being twice the size of the inner apartment. In the first were three articles of furniture. On the south side was the seven-branched candlestick. The table of shewbread was opposite, against the north wall. At the west end was the altar of incense, and behind it the gorgeous curtain that separated the building into its two apartments. In the second, the Holy of Holies, was the ark of the covenant, which contained the Ten Commandments, written by God's finger in stone. The lid to this ark was called the mercy seat. It was an elegant work of ornamental gold with an angel of pure gold at each end. All this was "the example and shadow of heavenly things" (see Ex. 25:40).

3. How does Moses describe the tabernacle enclosure?

"And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of

fine twined linen of an hundred cubits long for one side: and the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver. And likewise for the north side. . . . And for the breadth of the court on the west side shall be hangings of fifty cubits. . . . And the breadth of the court on the east side shall be fifty cubits. . . . And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four. . . . The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass" (Ex. 27:9-18).

NOTE: A court surrounded the tabernacle, with the entrance always to the east. As the people came to worship, their backs were toward the rising sun, the foremost deity of the heathen. In the center of the court, between the entrance and door of the sanctuary, was the large brazen altar of burnt offering (Ex. 27:1-8). Between this altar and the door was the laver (Ex. 38:18-21). All sacrifices were slain in the court.

4. What twofold division was made in the sanctuary services?

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people" (Heb. 9:6, 7).

NOTE: As there were two rooms, so there were two distinct services, each of deep significance. The daily service was conducted by the priests in the court and in the first apartment. The yearly ceremony was concluded in one day, by the high priest alone as he entered into the second apartment.

5. In what did the daily service consist?

"Now this is that which thou shalt

offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even. . . . This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord: where I will meet you, to speak there unto thee" (Ex. 29:38-42).

NOTE: The regular morning and evening sacrifices had a double meaning. First, they were symbolic of Israel's daily consecration to the Lord. Second, they represented Israel's continual dependence upon the atoning blood of Christ. Incense was offered on the altar "before the vail" morning and evening, with the prayers of priests and people (see *Patriarchs and Prophets*, p. 353).

6. What were people who were conscious of personal sin instructed to do?

"And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty; or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned" (Lev. 4:27, 28).

NOTE: By confessing his sin on the head of his sacrifice (verses 29-31), the sinner, in figure, transferred the sin to the innocent substitute. Either the victim's blood was taken into the sanctuary or its flesh was eaten by the priest. "Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary."—*Ibid.*, p. 355.

7. When this ceremony was concluded, what was the sinner to understand?

"The priest shall make an atonement for him as concerning his sin, and it shall be forgiven him" (Lev. 4:26).

8. After this daily transfer of confessed and forgiven sins had gone on for a year, what did God command to be done?

"For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord" (Lev. 16:30).

NOTE: The records of sin in the sanctuary had been accumulating day by day as confession was made. Now all the confessed sins of all the people were to be disposed of in one sweeping ceremony.

9. How were the people to spend this day of atonement?

"Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God" (Lev. 23:27, 28).

NOTE: The people were to lay aside all secular work, and to fast and pray, searching their hearts for any unconfessed sins.

10. What were the consequences to careless ones who did not have all their sins confessed?

"For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people" (Lev. 23:29, 30).

NOTE: They were to be "cut off from among his people." This was a day of separation—a type of the great day of judgment, when all the impenitent will be separated from God and destroyed.

11. For what else was atonement to be made?

"And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation" (Lev. 16:33).

NOTE: As well as being a day of judgment for the people, the ceremony also cleansed the entire sanctuary.

12. When the work of atonement had been completed, what last act did the high priest perform?

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness" (Lev. 16:20, 21).

NOTE: "Azazel" (verse 8, margin), is a proper name by which ancient Hebrew writers referred to Satan. Satan suggests and tempts, but men commit the sin. "Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment."—*Ibid.*, p. 358.

13. What gracious invitation does God extend to sinners today?

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Memories of Ellen G. White

(Continued from page 1)

dear old Elder Loughborough remarking with a happy smile, "Yes, it did go to pieces. The pieces are scattered over the earth, and we thank the Lord, brothers and sisters." The exodus from Battle Creek came in the summer of 1903. The past six decades have proved the wisdom of the course taken.

Arrival in Los Angeles

In the summer of 1904 Mrs. Lloyd and I arrived in Los Angeles. Sister White had been urging and encouraging J. A. Burden, formerly connected with the St. Helena Sanitarium, to search out suitable places in southern California for the establishing of medical institutions. (Read volume 9 of the *Testimonies*, beginning with page 270.) In November of 1904 the Paradise Valley Sanitarium was started. I remember when Sister White and her good friend, Sister Josephine Gotzian, went down to look over the property, and made the first payment to hold it. They were happy to help start our first sanitarium in southern California.

At this time we had less than 1,500

church members in the southern part of the State. The conference leaders were often perplexed over the lack of money to carry forward the regular conference work, to say nothing of adding financial obligations connected with purchasing new medical properties. But Sister White encouraged them, assuring them it was God's purpose to gather out many souls in the area, and that He would raise up friends to assist with the finances. He did, and the membership increased rapidly.

At this time we had only one church in Los Angeles, and the only academy in the southern half of the State was in San Fernando, about 20 miles from Los Angeles. We heard Sister White speak in these places to old and young a number of times during the beginning days of our medical institutions in southern California. She was now about 77 years old, but still spoke with clearness of thought and with conviction. She always spoke tenderly about our wonderful Saviour, and with conviction about the need of daily preparation for His soon coming.

In the early spring of 1905 the first sanitarium in Glendale was opened, and in May of that year the Loma Linda Sanitarium began its work. In all these efforts to build the medical missionary work we observed the influence of Sister White, and heard her predict prosperity and growth if we would follow the instruction God had given and remain true to His principles.

Sister White's California home, close to the old St. Helena Sanitarium, was known as Elmhaven. Here she lived in contentment and gratitude with her long-time companion, Sarah McEnterfer, and two or three others who assisted her in her home and literary work. Her son, William, and his family lived in the neighborhood. Occasionally she would be away on a speaking trip, but usually she was at Elmhaven writing. During her 15 years at Elmhaven (1900 to 1915) she produced nine books, the last one being *Prophets and Kings*. It was practically finished before her accident on February 13, 1915. What a remarkable achievement—nine religious books written between the ages of 72 and 87! We know of no other woman in history doing anything like it.

Sister White's Last Sermon

In her last public talk, given in the old chapel at Pacific Union College in the late fall of 1913, she made a most touching appeal to the student body for dedication to the great trust committed to them as future workers and leaders. She left them in tears as she spoke of her own dedication to God

as a young woman, and her determination to be faithful to the end. As she left the chapel, leaning on the arms of her son, Elder W. C. White, and Prof. C. W. Irwin, the students felt certain they would never see her again; and so it proved. Many of that student group became workers and leaders in the cause at home and abroad.

The Last Visit

About three months before Sister White died, Elder Fred Paap, of the General Conference Home Missionary Department, and I called at Elmhaven to have a little visit with her. Elder Paap had known her in Australia when he was a youth. We found her awake and alert when we were ushered into her room, and ready to visit and talk about the work of God, in which her whole life had been absorbed. During that last illness she was an inspiration to all who came for counsel, and her visitors left feeling greatly blessed.

We learned from her night nurse, Carrie Hungerford, that Sister White gave much thought to the youth of the denomination in those last five

months of her life, and in the night seasons often mentioned them in her whispered prayers. What an encouraging thought for our youth of today—God's special messenger to the church praying during her last illness for our young people, who must carry on for Him in the closing days of time!

How wonderfully God worked through His messenger when she was a young woman, often sickly and several times expected by her companions to die, but miraculously restored to health and the Master's service! Hers is the story of a weak instrument wholly given to God and becoming a mighty influence in guiding countless numbers of men, women, and youth into the lighted pathway of truth and service.

Through the more than 50 books that she wrote, her influence today is greater than when she was alive. Truly "she being dead, yet speaketh." Yes, it was a great privilege to know Ellen G. White. But her character is reflected in her books, and by reading them we can become better acquainted with this great, yet humble, servant of the Lord.

What are the objections to desserts? What, if anything, can be said in their favor? First in the list of objections is their contribution to America's number one health problem—obesity. For longevity and physical fitness, a slight degree of underweight, especially after thirty years of age, is a real advantage. Far too many are carrying around extra pounds that tend to aggravate cardiovascular diseases and arthritis, to increase liability to hypertension, atherosclerosis, hernia, gall bladder disease, and so on. The obese simply do not live as long as the lean. Recently the Metropolitan Life Insurance Company published a new "desirable weight chart" with even lower figures than formerly. Statistics indicate that the overweight have a death rate one and one-half times that of the underweight.

Desserts are not the only reason for obesity, but to lose weight, sweets must be ruled out. Take a look at how the calories run:

| | | |
|--|------------|----------|
| Ice cream, $\frac{2}{3}$ cup | 200 to 260 | calories |
| Sundaes, average | 400 | " |
| Pie, fruit | 375 | " |
| Pumpkin pie with whipped cream | 400 | " |
| Cake, chocolate layer, 3" sector | 350 | " |
| Doughnut, 1 average | 150 | " |
| Then compare: | | |
| Apple, average | 55-75 | " |
| Orange | 45-70 | " |
| Green leafy vegetables or green beans, $\frac{1}{2}$ cup | 20-30 | " |
| Potato, medium | 85 | " |
| Egg, boiled | 79 | " |

In addition to the number of calories is their make-up. The sweetening may be in the form of white sugar, brown sugar, or even honey. It does not matter much which it is. None carry their share of anything but calories—plain, unaccompanied calories. This means that the vitamins needed in order to use this sugar must be furnished by some other food. It is a vicious circle, for the more sugar one eats the less desire he has for other foods. Sugar is not a poison, but it is a highly concentrated source of energy and often crowds out other much-needed nutrients.

Where there is a craving for sweets, the quantity and quality of protein supplied by the diet should also be considered. Often this craving is caused by a lack of sufficient protein.

We must consider also the time consumed in preparation of attractive desserts. "The desserts which take so much time to prepare, are, many of them, detrimental to health."—*Coun-*

Toward Better Health

Material provided by the General Conference Medical Department

Dessert Sense

By Dorothy Christensen, Dietitian
Southern Missionary College

ATREAT? A reward? Desirable? Forbidden? Or just a food served at the end of a meal? What does *dessert* mean to you? Perhaps each of these descriptions rightly applies at times. Let us look at the case for and against these so-dear-to-the-heart accessories to our meals.

Obviously, we must differentiate between the sweets. From the fresh apple to the cheese-topped apple pie, or from a small scoop of plain ice cream to the tasty ice cream-syrup-nut-whipped-cream-topped chocolate brownie, desserts can be almost anything. Certainly they do not all merit the same approbation or condemnation.

We must also consider the en-

tire meal. A fruit plate with a dip of sherbet or cottage cheese may make a delightful, adequate meal, whereas even the sherbet might be too much after a heavy, freely indulged-in meal.



Watch those calories!

sels on Diet and Foods, p. 331. Time is a precious resource, and a talent. Daily we must make choices as to how we shall use the time given us. Let us not forget that of no talent the Lord has given will He require a more strict account than of our time (*Christ's Object Lessons*, p. 342). What a pity to waste this precious gift on that which would be detrimental!

On the credit side for desserts is their attractiveness. They add interest to an otherwise plain meal, and may be delicious without being expensive. They may contribute substantially to the nutritive value of the meal. Vitamin A from pumpkin pie is as readily used by the body as from any deep yellow or deep green vegetable. Protein from nuts in the dessert, or from cheese cake, is as valuable as in the main dish or the salad.

Desserts are not forbidden. "Plain, simple pie may serve as dessert, but when one eats two or three pieces merely to gratify an inordinate appetite, he unfits himself for the service of God. Some, after partaking largely of other food, will take dessert, not because they need it, but because it tastes good. If they are asked to take

a second piece, the temptation is too great to be resisted, and two or three pieces of pie are added to the load placed upon the already overworked stomach."—*Counsels on Diet and Foods*, p. 333.

In planning meals, let the first thought be to include all the nutrients needed. If a simple dessert will help to supply these occasionally, this is good. The dessert, however, should not be an extra after the family has been served an adequate meal.

Each homemaker should collect simple recipes that will not require much preparation time. A crumble mixture of oatmeal, flour, brown sugar, and margarine sprinkled over fruit and baked may well take the place of the conventional pie crust. Fruit instead of frosting on a cake makes a good dessert. Whipped evaporated milk or dry milk solids substitute nicely for the richer whipped cream.

As in everything we do, extremes should be shunned. Choosing from nature's ample dessert cupboard or serving a simple, easily prepared dessert as part of the meal to enhance its total nutritive value makes real dessert sense.

divided family group when probation closes and the saved go through the gates into the Holy City? Or will it be a united family group?

Compromise with one's spouse may guarantee peace within a family, but compromise with one's conscience can only result in mental distress. When the father of the child of the devil achieves his purpose, the former

Especially for Youth

child of God will have lost his or her hold upon the hand through which the nails of Calvary were driven. There may be peace, but at what a cost!

God was not narrow, bigoted, or straight-laced when He forbade ancient Israel to marry unbelievers. He knew the end from the beginning of such marriages: "For they will turn away thy son from following me." Even Solomon, wise as he was, turned from God when he united in marriage with those who were not of God's family.

We rejoice when we witness the baptism of one who was outside the church when marriage took place. But all too often the result is just the opposite—the church loses rather than gains a member.

Can one who professes to be a child of God deliberately place herself or himself in the danger of living with one who is not in harmony with God? "He that is not with me is against me." There are only two classes in the world, and there will be but two in the judgment—the children of God and the children of Satan.

At a time when Satan is using every avenue of approach, every enticement

Father-in-law Trouble

By Yvonne E. Sonneland

ONE thing is sure and certain—if you marry a child of the devil, you are sure to have trouble with your father-in-law."

Facetious? Perhaps; but Oscar Lowry was indisputably correct when he made this observation. We may smile, but Mr. Lowry was simply restating a divine law that is apparently difficult for us to retain in our memory: "Be ye not unequally yoked together with unbelievers."

Through His chosen servant, Ellen G. White, the Lord has given us similar counsel in our day: "My sister, unless you would have a home where the shadows are never lifted, do not unite yourself with one who is an enemy of God."—*Messages to Young People*, p. 440.

One mother was heard to say, "I would rather see my daughter marry outside the church than to have her be an old maid." For 15 years this daughter has been married to a man who attended church with her a few times before marriage, but who had no real interest in religious things. He still has no interest. Her children

are being reared in a home where there are divided interests, divided influences, divided purposes, a divided sense of values. Will it still be a

Only in a home where God is honored can there be permanent happiness.

PHOTO, H. A. ROBERTS



to seduce and to destroy, when time is running out, when the world is marrying and giving in marriage, let us remember: "Be ye not unequally yoked together with unbelievers."

My Favorite Text

The meek shall inherit the earth; and shall delight themselves in the abundance of peace. Psalm 37:11.

This jewel is among my favorite texts. In the midst of the turmoil, sin, and strife of this world it is good to be able to look forward to a place of peace. Here we are subject to disturbances, both within and without. Security is only a relative term.

The earth the meek are to inherit is not the earth in its present condition. Oh, no! We may look forward to new heavens and a new earth, the earth re-made. Says the Creator, "Behold, I make all things new."

It is a most comforting thought that those who inherit the earth "shall delight themselves in the abundance of peace." True abundance is heaven born. It is manifested in the gift of the Son of God, who brought with Him to this earth the hoarded love of eternity. Salvation means more than freedom from the shackles of sin. In the abundant plan of Heaven it means a complete change from this sin-cursed earth to a re-creation, where the

desert will blossom as the rose and every vestige of the curse of sin will be gone. All this will make for "the abundance of peace."

The storm-tossed soul craves peace—freedom from worry, strife, turmoil, commotion, stress, and strain. Not only will there be peace, but there will be an abundance of it. All will be peace. Heaven has a surplus of peace, and the abundance of peace will pervade the earth made new.

M. D. HOWARD, President
Iowa Conference

What Kind of Unity?

(Continued from page 13)

divine patience with our own human sloth, we know there is a divine patience."

With satisfaction the archbishop noted "amongst Roman Catholics, Lutherans, Orthodox, Reformed, Anglicans," a "new concern for the Bible, for the ancient fathers, and for the liturgy, which is shifting the proportions of thought and is exposing new levels for converse and partnership." Though he did not precisely state the position of the Anglican Church, as he has done on so many other platforms and occasions, he clearly believes there are signs that the thinking of the churches is slowly but surely moving

them toward restoration of the "one holy catholic and apostolic church," which the Orthodox Church, like the Anglican communion, believes to be the only basis upon which reunion can be achieved.

With this diagnosis those who have followed the course of ecumenical discussion through the years since Amsterdam (1948) and the deliberations of the Third Assembly so far, can only agree. While, on the one hand, the integration of the International Missionary Council has tended to strengthen the Protestant witness in the World Council, the coming in of practically the whole of the Orthodox Church cannot do other than mightily reinforce the "Catholic" voice among the churches and urge a "Catholic" solution to the issue of unity.

With the Orthodox Church now proclaiming itself to be the "pivot" church in the search for unity, and the Anglican communion offering itself as a "bridge" church, it seems inevitable that the free Protestant churches will more and more be drawn toward a new Catholic conception of unity. Momentous, therefore, are the trends now manifesting themselves on the stage of the World Council of Churches.

(To Be Continued)

Last Call!

Kenneth Main was a young sailor assigned to the U.S.S. *Zellers*, a destroyer based at Key West, Florida. One day three years ago Kenneth found an old, worn copy of the *Review* in the local post office, read part of it while waiting to be served, enjoyed what he read, and took the paper with him. He had never been a Christian, but he found the *Review* so interesting that he sent for a year's subscription and read each issue from cover to cover. He also ordered some of the books he saw advertised in it. Thus, in time, Kenneth fell in love with his Saviour and with the Advent message.

The *Zellers* was at sea much of the time, and Kenneth did not have many opportunities to go to church. But when his ship hove to at Norfolk, Virginia, he visited the local Seventh-day Adventist church. March of 1961 found his ship stationed at Mayport, near Jacksonville, Florida, where he attended church whenever he was in port. During the summer he attended the Youth in Action for Christ meetings, conducted by Adventist young people in a tent at Jacksonville Beach. It was there that Mrs. Rena Mae Clark Cutuli, Bible instructor, examined him and found him thoroughly familiar with all phases of Adventist belief.



Orley M. Berg, pastor of the Jacksonville, Florida, church, baptizing Kenneth Main.

On Sunday night, November 12, 1961, at the close of a series of evangelistic meetings in the Jacksonville church, Kenneth Main was among the 14 baptized. The following Tuesday when the *Zellers* put to sea again, Kenneth carried \$45 worth of truth-filled books aboard, some for himself and some for his buddies at Christmas time. A few

days later he wrote Elder Orley M. Berg, who baptized him:

"How does one tell of his new-found love? How can I show my deep gratefulness to you and the wonderful Adventists who have guided me to Christ and the light of His lasting truth?"

This heart-warming story is exceptional—and that's why we publish it—for the *Review* is not an evangelistic journal. Its mission is essentially to the members of the church. We do believe, however, that when men and women have come to the very threshold of the church, and are deliberating in their minds about entering its portals, the *Review* can, effectively and appropriately, welcome them to step inside by introducing them to the life of the church. The *Review* wears the distinctive face of Adventism. How many there are who know something of our teachings, but who do not yet really know us. Let's give them an opportunity to get acquainted—with us and with what we as a people believe, what we live for, what we are doing, and what we hope for in the future.

With this issue we make our last call to you, loyal members everywhere, to take advantage of the low, low subscription price of \$3.95—for yourself, for a friend or loved one not yet in the fold of the church, for someone who has lost his way. Send him the *Review*, and send it now—next week the price will be \$5.95.

THE EDITORS



Hearts Have Walls Too

In recent weeks world attention has been focused on the wall that divides East and West Berlin. Voices have been heard demanding that the wall be torn down. Others, more moderate in tone, have declared that the wall is here to stay; that it should be accepted; that it should be recognized as permanent.

Like Berlin, some hearts are divided, compartmentalized. They have a section for Christ, a section for self, a section to be used on Sabbath, a section to govern conduct during the week, a section for display to the general public, a section to be seen only at home. Hearts like this are always uneasy, for they fear that someone may see a sector not intended for general observation. People with hearts like this are usually classified as hypocrites.

Other hearts are barricaded by walls of prejudice, walls of bitterness, walls of misunderstanding. These walls divide them from their brethren and from Christ.

Christians cannot afford to have divided hearts. And they will not if they surrender anew each day to the Saviour. As the Master comes in, He will break down every barrier. He will enable His followers to be true Christians at all times and under all circumstances, never fearing observation. So, let Christ in! The walls must come down!

K. H. W.

The Seventhness of the Sabbath

The other day a REVIEW reader in Florida sent us the reprint of a recent radio network sermon on Sunday sacredness, by a minister of one of the large Protestant denominations. This minister based his appeal for a stricter observance of Sunday on the opening words of the fourth commandment, emphasizing in turn its three key words, "remember," "sabbath," and "holy."

In support of his claim for Sunday sacredness the speaker made use of several good Adventist arguments for the sanctity of the seventh day of the week. For instance, he pointed to the word "remember" as evidence that the Sabbath existed before Mount Sinai, and disposed of the counter-argument that the Bible nowhere records its prior observance, as "an argument from silence, the weakest argument in the field of logic. You do not exhort people," he explained, "to do something that they are already doing." We agree—heartily. May that not also account for the fact that there is no New Testament exhortation to observe the Sabbath?

But a little farther on, in discussing the word *sabbath*, the speaker based his whole argument for a supposed New Testament transition from the seventh to the first day of the week on what he frankly acknowledged to be an argument from silence: "There is no direct command from God to this effect," he admitted, and then proceeded to cite the supposed custom of New Testament Christians to keep that day holy—which is likewise an argument from silence. The New Testament nowhere reports that apostolic Christians considered Sunday a holy day or that they observed it as such. Does the argument-from-silence logic not apply with as great force to the word "sabbath" in the New Testament as it does to the word "remember" in the Old?

The same God who proclaimed the *sabbathness* of the weekly rest day also ordained its *seventhness*, and nowhere do the Scriptures record that He abrogated or altered either of these vital aspects of it. To affirm its permanent *sabbathness* by repudiating an argument from silence to the contrary, and then to reject its continuing seventhness on the basis of an argument from silence, is to attempt to prove Sunday sacredness, not only by "the weakest argument in the field of logic," but also by a gross and fatal inconsistency.

Perhaps our Sundaykeeping friends will pardon our dullness at not being able to follow this devious logic. It may be that some of the wiser ones among them will want to enlighten us on this matter. If so, we hope they will not resort to any of the equally illogical, inconsistent, and threadbare arguments they have used in the past.

R. F. C.

The Great Question

A few months ago *Time* carried a story about certain questioning that was going on in Communist countries. The story referred specifically to Prof. Adam Schaff, head of the department of philosophy of the Warsaw University in Poland. It seems that he was standing before a group of students, answering their questions, when up stood a young man to inquire, "Please don't be angry, but could you explain the meaning of life, sir?" (See *Time*, June 2, 1961.)

It seems that the professor thought at first that the student was merely trying to trip him with a trick question. "But when I looked at the student," he observed, "and saw hundreds of pairs of eyes watching me attentively, I understood: this is serious. It was confirmed by the silence with which my explanations were followed. I admit that I was thinking out loud, and very feverishly. Until then I had rejected such subjects as so much blah-blah."

Now it is not our purpose here—it never has been—to discuss the relative merits of Communism versus Democracy. The REVIEW is not a political journal. It is not even a current-events journal. It is a religious journal, devoted exclusively to the task of seeking to expound the will of God to men and helping them to live it.

What is more, the question asked of Professor Schaff is not a question that is uniquely troubling men and women in Communist countries, though the article in *Time* would seem to suggest this. The iron-curtain countries are certainly not the only ones in which the true meaning of life has been forgotten or ignored. Far from it. We venture the guess that if some poll-taking organization right here in America rang doorbells and asked the question that the Warsaw student asked, he would get a strange array of answers; and in many instances, no real answer at all. Why? Because here in America (and the same is true of our Western civilization in general) too many people are as forgetful of God as are people in Communist lands. It is only as men have a belief in God, a very real and personal belief in a very real and personal God, that they can ever hope to find a genuinely satisfying answer to the question, What is the meaning of life?

Now, obviously, most of those in Communist lands do not have such a belief in God. Indeed, it is the boast

of those countries that they have disposed of the whole idea of God as a foolish holdover from a superstitious "priest-ridden" age. We recall that our guide in Moscow said to us within a few moments after we were introduced to her: "I don't believe in God. I'm an atheist. I'm a Communist." Her statement had this much to be said in its favor—it was frank and open. And, of course, if she really wished to be an atheist, that certainly was her privilege, as we tried calmly to explain to her.

The only true difference between this young woman, and many like her in atheistic lands, and multitudes of those who live in so-called Christian lands is this: In Christian lands it is simply not fashionable in our day to be an atheist. Few people really wish to pose as such. They may confess they do not have any particular belief, but, no, they are not atheists. They may even go a little further and say that they believe in a great "cosmic force." If pressed, they might even admit, "Well, yes, I guess I believe in God."

But it is only if pressed that they would make such a statement, and, we repeat, it is only because atheism is out of fashion in most so-called Christian countries that they make even a vague affirmation of belief in God. If we can still apply the rule—and it certainly applies here—that what a man really believes can best be measured by the actions of his life, a great host of people really do not believe in God. They act as if God did not exist. They are what would be known as secularists, that is, only secular ideas, interests, and values control their thinking. A group of American theologians who wrote a book not long ago on the challenge of secularism declared that it was the widespread mood of the mind of multitudes, and that furthermore, secularism is but "refined atheism." We agree with that conclusion.

There is another category of people, good churchgoing people, who honestly think that they believe in God. We grant that they are sincere when they say so, but actually their idea of God is so vague and impersonal that it is difficult to see how they could feel there is any justification for their praying to Him, or for their anticipating that He would hear their prayers or answer them. They are the multitudes who sit under the ministry of that large fraction of Protestant clergy that today have sacrificed a personal God in their endeavor to find harmony between theology and science. The classic idea of a personal God, seated above and beyond His creation, with a direct, personal interest in all who dwell beneath, and thus ordering the affairs of men in this earth—that classic idea is gone for most ministers, and thus for those who sit under their preaching.

Back to the Great Question

Now, coming back to the question: What is the meaning of life? We believe it is not open to debate that without confident conviction that there dwells above a God who is interested in our little lives, it is hard indeed to give a satisfying answer to the question. Some may try to assure us that there is meaning to living in terms of a man's making his contribution to society. But when times are dark, hardships great, and afflictions many, that kind of answer to the meaning of life wears pretty thin. Deep in our souls none of us are satisfied to have the whole meaning of life confined to threescore years and ten. We really cannot pack quite enough meaning into that brief period to answer the deep questions of the soul.

One of the greatest dividends we get from our belief in a personal God is that we have an answer to the question, What is the meaning of life? The answer, of course, is plain and simple—that God created us and God has a purpose and a plan for us. That purpose and plan we discover in the Book He has given us; namely, that we

shall prepare in this life to dwell in a better world beyond. And so all life takes on meaning as a period of education. No matter how difficult the hours or sore the trials, they take on value as a part of that great education.

Let us thank God that at the very heart of the Advent Movement is the great truth of a personal God, God as Creator, God as Sustainer, and God as the one who will bring forth a new heaven and a new earth wherein dwelleth righteousness.

F. D. N.

The Drive for Unity

Among the numerous biographical sketches of Pope John XXIII that have appeared in various magazines, perhaps none is more warmly enthusiastic than an article in this month's *Ladies' Home Journal*, written by Alice-Leone Moats. The author, after listing the Pope's many virtues, says of the forthcoming Ecumenical Council:

"There have been many indications that this council will have a wide scope, and a great deal has been said about the possibility of an eventual reunion of all Christian churches. This is irrational speculation. John XXIII is a realist, and he understands the insuperable obstacles that exist to prevent the union of the Catholic and Protestant churches.

"However, he is tolerant and cordial toward Protestants, and he has a profound desire to bridge the gulf that exists between the two major branches of the Christian faith so that they can co-operate."

Seventh-day Adventists have believed and taught, for many years, that this gulf will eventually be bridged; not that the gulf will be eliminated, but that it will be bridged. *The Great Controversy* declares: "Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power."—Page 588.

With the recent addition of the Russian Orthodox Church to the World Council of Churches, Protestantism is in a better position than ever before to speak with a single voice. And, to an extent that was considered impossible only a short while ago, Rome seems willing to enter into dialogue with that voice.

The *Journal* article concludes: "Probably only this Pope, with his long experience as a peacemaker, could consider it a possibility to persuade Catholics, Methodists, Presbyterians, Seventh Day Adventists and Mohammedans, Shintoists, Buddhists, Jews, Confucianists and many others to work together. If anyone can accomplish such a miracle, it will be John XXIII, the great conciliator."

We do not question the sincerity of the various church leaders who are working for unity. We think, however, that their efforts should be focused instead on the search for truth. Religious unity that is not based on truth is worthless. And, sadly, the two beliefs that will make possible united effort by the forces of Protestantism, Catholicism, and Spiritualism—the immortality of the soul and Sunday sacredness—are errors, not truth. For this reason, among others, Seventh-day Adventists cannot participate in current efforts toward church unity. Instead, they see these efforts as a fulfillment of prophecy, a further sign of the fall of Babylon, an omen that the end is nigh.

K. H. W.



Happy New Year!

By Geraldine Young Palmer

SOON the world will celebrate the beginning of a new year. Forgetting the grim total of calamity, war, disaster by land and sea, and sorrow for a few hours, men will try to persuade themselves that the new year will be better.

There will be midnight parties, confetti and carnival, dancing and drinking, balloons and bells, "squawkers" and horns. Screams of laughter will greet each heavy attempt at humor, and even the traditional singing of "Auld Lang Syne" may sound a little maudlin.

There will be some who make New Year's resolutions, though these went out of style some years ago and are mentioned usually with a faintly comic connotation—probably owing to the unpleasant contrast between grandiose intentions and abysmal failure, all in so short a time. They fade away with the hangover headache; or if by reason of a little more strength they outlast the effects of New Year's Day, their life is pathetically brief.

Come, celebrate New Year's Day with us this year—try our way this once.

As sunset of the last day of the old year approaches we gather together, a few old friends, in our home. Outside, the snow is falling, and an occasional burst of wind sends it ticking against the windowpane. Inside, the fire is fluttering and chuckling on the hearth; the Christmas tree still blooms softly in the window (it will come down tomorrow). There is a great blue bowl of Delicious and Northern Spy apples, and an old copper peat-hod heaped with nuts stands near the hearth; and in the kitchen are sandwiches wrapped and ready, a pot of hot mulled cider covered tightly, and a great heap of fluffy, well-buttered popcorn waiting in the green pan.

As we sit around the fire, talking quietly in the serene intimacy that only a fire engenders, we go back over the past year. One of us has suffered bereavement since last New Year's Day. The hurt is still there, but the peace and serenity in his face show that his Lord is closer and dearer to

him than ever before. The words, "Though he slay me, yet will I trust in him," are true in his life; and the promise, "My peace I give unto you," is hid in his heart.

Another has known months of illness. But returning health has put a new sparkle in her eyes, an extra bubble in her infectious chuckle, and a new tenderness in her attitude toward the sufferings of the sick and the sorrowful. She remembers with love and gratitude the friends who week after week visited her in her hospital room, brought flowers and fruit, wrote letters and cards, supplied her needs, talked with her, and prayed with her. Now many of her Sabbath afternoons are spent in visiting unfortunate ones—the poor, sick, lonely, and blind.

One couple has known the inexpressible joy of the greatest gift of the Lord—a beautiful, healthy, happy new babe. "Children are a heritage of the Lord," they say. They have a new awareness of the problems facing parents; they are already looking into the welfare of the church school; they sought out underprivileged children at Christmas time and gave them a few hours of happiness, not only with gifts, candy, and oranges, but with a loving lap and warm arms and

a sheaf of stories. They know, now, what orphans need!

One has had a long and interesting trip abroad. Uppermost now in her mind is the thought, "I thank God that I possess freedom!" The Red Cross, the Dorcas work, the civic betterment program, are going to receive more of her time this new year. She says her new resolve is to "render unto Caesar the things that are Caesar's" as well as to God what is His.

One of us is a man whose resonant voice and winged pen have brought comfort and joy and new resolves to thousands upon thousands of people. He tells us of how he knelt before God in humility, and with tears and supplication asked for divine aid in finishing his book. It was at an utter impasse. It had been promised by a certain date. It was to be for the honor and glory of God, but he was drained of ideas and absolutely exhausted. His prayer was heard. The book was finished—on time. It is one of his very best, and the latter end of it is even better than the beginning.

Two women share the love seat in the inglenook. They are brilliant, charming people. They were leaders in the world of education for years, but feeling that they needed a change, they embarked on a tremendous business project. It was slow in starting, and they were often tired and discouraged. They wondered whether they had made a mistake. At lowest ebb they remembered that they had entered upon their venture with many an earnest prayer for guidance. They believed the way had opened up for them almost miraculously, while at the same time all other avenues were closed. "Do you still trust God?" they were asked. "Of course." "Do you think He heard your prayers and answered them?" "Yes, we *know* it." "Then how can you doubt Him

Sitting around the fire! Where better to see the old year out, the new year in?

PHOTO, H. A. ROBERTS



now? He does not change His mind; He does not weary. If that was His plan, it still is. Hang on a little longer."

They did, and their faith was rewarded a hundredfold. They are eminently successful. Better yet, they are as a beacon set on a hill. With what gladness they relate their experience with words seemingly written just for them.

These sisters, sitting by their husbands, radiating contentment and peace—all four of them indefatigable workers for their church, given to hospitality to the *n*th degree—never weary in well doing. What are their blessings, their past and future hopes? "Oh! answered prayers!" And they tell us of them. Another takes up the tale they will not tell—of how they stood steadfastly behind a friend who seemed to have lost everything in one grim swoop—husband, family, home, standing, and security. How they opened their homes to her; said, "This is *your* room; this is your place at our table; this is your home whenever you want it."

How her terrible loneliness and fear were soothed and comforted in those first nightmare months by the knowledge of friends solidly behind her, until she won back her confidence, strength, and serenity.

"Greater love hath no man than this, that a man lay down his life for his friends." That is true, but there should be added a codicil to the statement—"Greater love hath no man than this, that he *share* his life with his friends." One may lay down his life in a great burst of heroism; but to go on quietly sharing day after day takes heroism too—and love. "The greatest of these is love." Their beautiful homes, set side by side in a beech grove on a lovely little river, banked by flowers in spring and summer, warm with books and fires in winter, are a little reminder of Eden, and a foretaste of the new earth.

Only one of us is left—what is your blessing past; what is your hope to come? "Oh! how can I tell my blessings! They are so many! My Lord's plans for me have been so much better than anything I could ever have thought of for myself. He has given me health and happiness and success beyond my dreams. For next year? My resolution is to learn to 'wait patiently' on the Lord and to 'be of good courage.' In adversity I found my Lord; in faith and trust I go forward in Him. I love a translation of Proverbs 4:12 I once heard: 'As thou goest *step by step*, the way shall open before thee; and when thou runnest, thou shalt not stumble.'"

We sit for a moment in reverie, each of us thinking over the griefs

and joys and lessons of the past year; and then, in that sweetest and most tender of all fellowships, the communion of Christian hearts, we sing, "Blest be the tie that binds." Then we kneel in a circle, with clasped hands, and each one prays a short, fervent prayer, that we will have strength and courage to meet the troublous times ahead, for grace to meet temptation, for love to God and our fellow men, and for unswerving loyalty to our church.



Disowned for Christ—

Then Very Tall Prayed

By Eric B. Hare

Poor little Very Tall! I know how he felt that day. I've been called a white-toothed dog, and it doesn't make one feel happy. Very Tall first looked at his mother, and then at the priest. He didn't want to be disobedient and he didn't want to be disrespectful. While he was wondering what to do, his father ran up the bamboo ladder and whispered to his wife, "Mother, don't make Very Tall worship the priest. You know nothing has made you better yet, and I've been thinking that maybe even the priest's prayers won't make you better. Then, too, Mother, maybe Very Tall knows how to pray to the white man's God, and then maybe you will get better."

So Very Tall didn't have to worship the priest. He just stood there watching as the priest slowly went up the ladder and seated himself behind a big palm-leaf fan. Then the two boys that carried

We eat our supper, replenish the fire, talk a little while longer, and finally, with affectionate farewells, separate and go our various ways. We feel a quiet happiness, a peaceful confidence, that the new year will be a better year for us all. When it is over we shall be a year nearer the kingdom of God.

Times Square at midnight? Oh no! there is a more excellent way to celebrate the coming in of the new year. We know.

the brass gong lighted small candles and put them in a circle all around the sick mother, and the priest rang his little golden bell and said his prayers. He prayed and he prayed and he prayed and he prayed; but the poor sick mother didn't get better.

"Now I just know that I'm going to die," said mother after they had waited three days. "I feel worse than ever."

But the father said, "Mother, don't give up yet. Let me ask Very Tall if he can pray." Then the father called, "Very Tall!" and he said to him as the boy came running up the ladder, "Very Tall, do they teach you to pray to the white man's God down there at Tiger Village mission school?"

"Yes, Father; and I can do it a little bit."

"Well, you know nothing seems to make mother better. We've tried all the village medicine. We've tried the devil worship. And even the golden priest's prayers don't do any good. I've been wondering if you could pray to the white man's God."

"Oh yes, Father. I can. And Father, we don't have to wait till nighttime, till everybody has gone to bed. And we don't have to light any candles or ring any gongs. Yes, Father, we can do it. I'll show you how. Get the children, Father."

"All right. All right."

"Father, all you have to do is kneel down and put your hands together and shut your eyes, and when I'm finished, you say 'Amen'; and then God will make mother better. I know he will, Father."

So they gathered together on their knees around the wondering sick woman, and Very Tall prayed:

"Please, Jesus, make mother better. Mother and father don't know You yet. But they have tried everything they know to make mother better. So please, Jesus, if You would make her well, then they would know that You are the biggest, kindest God, and stronger than all their evil spirits. Please, Jesus, make mother better. For Jesus' sake. Amen."

I think our living God must have sent some very happy angels to answer that little prayer at once. Father had to swallow hard before he could say "Amen," and mother put out her thin weak hand and drew Very Tall close to her. As her little boy prayed, her heart was moved as it had never been moved before. The tears rolled down her face as she said,

(Continued on page 19)



IT WAS only to be expected that consideration at the Third Assembly of the World Council of Churches in New Delhi of the two themes "The Call to Witness" and the "Call to Service" would lead to the third and overarching issue—the "Call to Unity."

As Dr. Paul D. Devanandan, of Bangalore, South India, who gave the main address on the first theme, pointed out, the church's witness cannot be marred in West and East by the divided voices with which the churches speak. Prof. Masao Take-naka, of Kyoto, Japan, who spoke on the church's ministry of service, pointed to the danger that those who have attained a united front in service may become "complacent or indifferent" toward the quest for unity.

These two presentations logically prepared the way for a study of the concern of the churches expressed in the "Call to Unity." However, the addresses on this subject made evident that in the 13 years since the inauguration of the World Council of Churches, little real progress has been made in resolving the basic factors that make for disunity.

Some 2,000 participants and guests took part in an open communion service conducted according to the Anglican rite of the Church of India, Burma, Pakistan, and Ceylon in the great tent behind the assembly hall. This was a concession to the ecumenical spirit of the occasion, and not an indication that the great problems of the nature of the church, its ministry, and its sacraments were any nearer to solution. Even in this service the Orthodox and some branches of the Lutheran Church were not able to take part.

In his sermon the previous evening,

Report From World Council Session in New Delhi—

What Kind of

By W. L. Emmerson, *Special Review*
to the World Council Session



Archbishop Iakovos, primate of the Greek Orthodox Archdiocese of North and South America, and one of the presidents of the World Council of Churches. The Orthodox branch of Christendom looks upon itself as "the pivot church for the ecumenical movement," and would be willing to recognize the Pope as "first among equals," should Roman Catholics be willing to do the same.

preparatory to the open communion service, Dr. Douglas Horton, former dean of Harvard Divinity School and one-time administrative officer of the National Council of Congregational Churches, contrasted the vision of the church gathered for the marriage sup-

per of the Lamb in the New Jerusalem (Rev. 19:6, 7) with the fact that on earth the churches "do not even take the holy communion as one."

"How utterly tragic it is," he observed, "that the caste system, though rejected in theory by Christians everywhere, still persists at the heart of the church's worship. . . . The Communion table," he said, "is the earthly sign and seal of the Messianic feast of which we have been speaking; but let us be honest enough to acknowledge how fragmentary a representation of that other feast it really is."

In other meetings, the Assembly made a new attempt to analyze the different concepts of the member bodies with respect to the nature of the church, its ministry, and its sacraments, which result in Christians meeting at different tables in the church on earth—instead of one—in preparation for the united feast of the redeemed in heaven.

Orthodox Concept of Unity

The Orthodox churches in the World Council now number 13 and represent 250 million Orthodox Christians, compared with some 125 million members of the Anglican and Protestant member churches. It was significant that the spokesmen of the Orthodox churches decided not to issue a separate statement on unity, as they did at Amsterdam and Evanston, but to participate directly in the Assembly's discussion of the subject. Evidently they felt that they would be able to speak with more authority to the members of the World Council now that Orthodoxy is united in participation, and that, for the same reason, the other churches in the Assembly would listen with deeper respect and attention to the convictions of Orthodoxy.

"The way of unity is a long one, and not without obstacles," Archbishop Iakovos admitted, in a declaration on behalf of the Orthodox delegations at the Third Assembly. "But we



The World Council of Churches in session as seen from the balcony of the Vigyan Bhavan Assembly Hall in New Delhi, India.

Unity?

respondent



The Most Reverend Arthur M. Ramsey, Archbishop of Canterbury, one of the newly elected presidents of the World Council of Churches. The Anglican Church considers itself the "bridge" by which all the separate bodies of Christendom can reunite and become "one holy catholic apostolic church."

shall be able to walk it to the end, if we serve and proclaim our common faith in humility, love, and truth."

In one of the evening sessions Dr. Nikis A. Nissiotis, assistant director of the Ecumenical Institute at Bossey and a lay theologian of the Greek Orthodox Church, declared that, in the view of the Orthodox Church, the outcome of God's revelation was the emergence of "the one undivided historical church." This unity of the church, he went on, has been broken by various historical circumstances, and it is the task of the churches not to "create unity" but to "recapture it in its vast and universal dimensions." Such unity is already to be found in "the unbroken continuity of the life of the historical church" which has "a far greater authority than any confessional statement of a local church which attempts to explain and justify its separateness." In this respect, therefore, "Eastern Orthodoxy must respond to the call of the Holy Spirit to be the pivot church for the ecumenical movement."

If the Church of Rome would be willing to reinterpret the primacy of the Holy See so as to recognize the Pope as merely the first among equal church heads in convening pan-Christian councils and as a link between the churches, said Dr. Nissiotis, the

way would be open for the reunion of Rome and the East. In the same way, "the churches which came out of the Reformation as new churches will have to study and consciously accept all the consequences of their belonging to the Catholic stream of church life through the centuries." The task of divided Christianity today, he concluded, is to "seek again for its origin in the one undivided church," to which end the Orthodox Church is ready to contribute what it considers to be its unique heritage.

Protestant Voice on Unity

Expressing the diametrically opposite and broadly Protestant view of the nature of the church's unity, the Reverend Philip Potter, secretary of the Methodist Missionary Society for West Africa and the West Indies, and chairman of the World Student Christian Movement, cited the deep concern of the Christian youth who gathered at the Lausanne Youth Assembly in Switzerland last year. These young people, he said, came together as dedicated Christians who had received the "one baptism" into the body of Christ, who submitted to "the one Word of God," who rejoiced together in "common praise," and repented together in "common prayer." Yet they found that they were debarred by confes-

sional barriers from receiving "the one bread and the one cup of the Body and Blood of Christ, which is the ultimate expression of the unity of the church of Christ," and they failed to understand how this could be according to the will of Christ for His church.

In the minds of many, and in particular of the youth, he said, there is deep concern over apparent stagnation in the development of the ecumenical movement. We have come, he declared, to a "very perilous situation for the ecumenical movement. We are in serious danger of driving young people into despair of the churches and therefore into flight away from them. The work of faith and order may perish for lack of younger men and women to take it up, because of their despair of anything really happening. This is not a matter of youthful impetuosity or ignorance. It is the clear-eyed, agonizing realization that the churches are not willing to manifest the unity which is not only given in Christ, but which is given here and now in so much about which there is definite agreement."

Anglican Church Offers Bridge

The third address, by Dr. A. M. Ramsey, Archbishop of Canterbury, was in keeping with the chief spokesman of the Anglican communion, which believes itself to be the "bridge church" through which the position expounded by Philip Potter and the position taken by the Orthodox Church can be reconciled.

"It is not," he said, "just unity, togetherness with one another, that we seek; and ecclesiastics have sometimes slipped into talking as if it were, isolating unity from the other notes of the church. It is for unity in truth and holiness that we work and pray, for that is Christ's supernatural gift to us. Let that always be made clear. A movement which concentrates on unity as an isolated concept can mislead the world and mislead us, as indeed could a movement which had the exclusive label of holiness or the exclusive label of truth."

It is not sufficient, he said, to say, "I believe in one church." We must learn to say, "I believe in the one holy catholic apostolic church," with all that that implies.

"Because our task is such," Dr. Ramsey went on, "it has both a divine urgency and a divine patience." It is urgent because "the call to holiness is urgent. We dare not pray, as did the unregenerate St. Augustine, 'Lord, give me purity, but not now.'" But, "guarding ourselves against confusing

(Continued on page 7)

Reports From Far and Near

Hurricane Hattie Smashes Belize, British Honduras

Two Field Leaders Report on This Recent Disaster

By Arthur H. Roth, President
Inter-American Division

By V. W. Schoen, Lay Activities Secretary
Inter-American Division

THE islands and coasts of tropical Inter-America are frequently whipped by hurricane winds. When a hurricane blows in from the sea, mountainous waves pound against the beaches and coastal cities. As the hurricane sweeps inland, houses and trees are shattered to splinters. Severe hurricane winds often blow at velocities of 150 miles an hour. Extremely vicious hurricanes blow at speeds approximating 200 miles an hour. When hurricane winds finally die down, the sun usually shines forth in tropical splendor and the sea grows calm beneath a lovely blue sky.

What a sad sight greets the eyes of those who have survived the storm. What was once a lovely town or city is frequently nothing but mounds of mud, corpses, sticks, rubbish, and filth. Hunger and disease generally plague the survivors.

Such a tragic experience befell Belize, the capital of British Honduras, on October 28, when Hurricane Hattie unleashed her 200-mile-an-hour fury against the coast of Central America. Belize, a city of some 32,000 inhabitants, was nearly wiped off the map. Stann Creek, a town of some 4,000 people situated about 40 miles south of Belize, was completely destroyed. Other places, such as the Colombian Islands, also suffered damage.

Our brethren in Belize and Stann Creek lost most of their material possessions. The denomination's school building in Belize and the church buildings in Belize and Stann Creek were either blown away or damaged beyond repair. The mission office and worker's home in Belize, where Elden Ford and his family and others stayed during the storm, was one of the least damaged buildings in the city. This building suffered somewhat from the storm, but it can be repaired. We are grateful to God for His watchfulness over this missionary family.

In the city of Belize, facing the sea, is the Holden Memorial Hospital, a private institution operated by Dr. C. J. McCleary. The hospital was badly damaged. The newer section of the hospital is of concrete construction. This section suf-

(Continued on page 15)

I VISITED central Honduras two days after Hurricane Hattie struck this area. The Division Disaster Relief Committee sent me over because we all were anxious to get a firsthand picture of the situation and see what could be done to give our people help as soon as possible. I landed at the Belize airport, nine miles outside the capital. None of our mission office people knew that I was coming. I thought I could get a taxi and be downtown in a few minutes. But there were no taxis at the airport.

After waiting for two hours I was allowed to climb aboard a truck with 13 others, among them newsmen and reporters from the United States and other countries. We moved slowly toward Belize, for the road was still under water. The houses along the road were turned over or pressed flat under the weight of fallen trees. Nature had lost its green foliage. Only the pale trunks of the trees decorated the roadside.

A Scene of Devastation

Coming close to the river, we saw boats and launches of all sizes that had been thrown up on the bank and wrecked. Lumber from big sawmills had been blown away. Finally we reached the city. Streets and yards were filled with mud. Houses had been completely carried away or turned upside down. It was hard to tell where the streets had been. The city looked like a disorderly junk yard.

The people were in shock. I saw them silently standing, knee-deep in bad-smelling muck, fishing out some pieces of clothing and bedding. The clothes they were wearing were torn, wet, and muddy. There was no water to drink and all the meager supplies of food had been blown away. It was pathetic to see a community thrown into such disaster. Many had lost loved ones, relatives, and friends; and nearly all had lost their belongings.

Our truck stopped many times, and we had to get out into the mud and

King Street in Belize after the hurricane. Headquarters of our British Honduras Mission is on this street.

push it. Finally I was able to reach Dr. McCleary's hospital on the oceanside. Dr. McCleary is one of our self-supporting physicians in Central America. He looked very tired. He took me to the new wing of the hospital first. All that was left standing of this three-story concrete building were the outside walls, the stairway, and the lobby on the second floor.

The first floor was completely washed out. There was nothing left of the pharmacy and the laboratory. Some of the filing cards were still floating outside. Medicine was all over the place. The inside walls on the second and third floors were twisted and broken down, and the equipment was smashed and useless. Half the roof was gone. The operating room looked like a battlefield. One section of the building had been carried away to a neighbor's yard. Surgical instruments were scattered all around the place in mud and salt water.

The Seventh-day Adventist school building was completely gone. Nobody could find even pieces of the materials of the walls and the roofing. The church



building was leaning over to one side and it appeared that a slight push would bring it down. Inside, the sanctuary was coated with mud three to four inches thick. The organ and piano, pulpit and pews, were thoroughly soaked with salt water.

The mission office building, in contrast with its surroundings, suffered only minor damage. Flying lumber and zinc cut holes in the roofing and in the walls, but otherwise the building was little harmed. Elden Ford, president of the British Honduras Mission, and his family, as well as some of the neighbors who had lost their homes, weathered the storm on the second floor of this building.

We met some of our faithful church members in a shelter in the school buildings in the center of the city. They are there with hundreds of others. One said, "God has spared our lives and we thank Him for that. All we had is gone, but we trust in Him that He will help us to start over again." This is the calm spirit of God's children.

When I entered Elder Ford's home on the second floor of our mission office building, I saw a pile of green bananas and sugar cane in his living room. "This is a gift from our church members in the Corozal district," said Elder Ford. Then he related the touching story of how our laymen in the northern section of this field had gotten together and loaded up a truck with food. The very next day

after the hurricane they took all these supplies to Belize to help our members in distress. While I was standing there a little boy came in, and Mrs. Ford loaded him up with all kinds of fruits to take back to the family. Our laymen had promised also to send a boatload of oranges to supply food to the needy.

Thousands today are struggling for their existence in British Honduras, and among them are hundreds of our faithful church members. Let us pray for them and do all we can to help them.

Hurricane Disaster

(Continued from page 14)

fered considerably during the storm but the walls withstood the violence of the wind. The equipment in the hospital was ruined. Most of it was blown off or washed away or made useless by salt water and mud. The older frame section of the hospital was completely destroyed.

We are glad to say that at this writing we have no report that any of our people lost their lives, even though most of them were left homeless. Reports from our brethren at Stann Creek have been virtually unobtainable. There is a large Seventh-day Adventist congregation in the city of Belize and a sizable church in Stann Creek.

Our brethren in and around these two cities will need much help. Immediately after the hurricane the General Conference, the Inter-American Division, and the Central American Union sent emergency relief to our people and the inhabitants of these cities. The governments of many nations, and particularly the United States Navy, rushed emergency food, water, medicines, clothing, bedding, and other aid to the area. But the job of rehabilitating the people will be long and difficult. Homes will have to be built; new crops will have to be planted; new industries will have to be started; all of this will take time. During that period the people, our Seventh-day Adventist brethren among them, will need care and sympathy. This will be a difficult time, but it will also be a glorious opportunity for Adventism to reveal its strength and character.



► Pastor J. S. Russell has been taking groups of young people out into the villages in the mountains of Lebanon to make friendly contacts and leave Arabic magazines with the people.

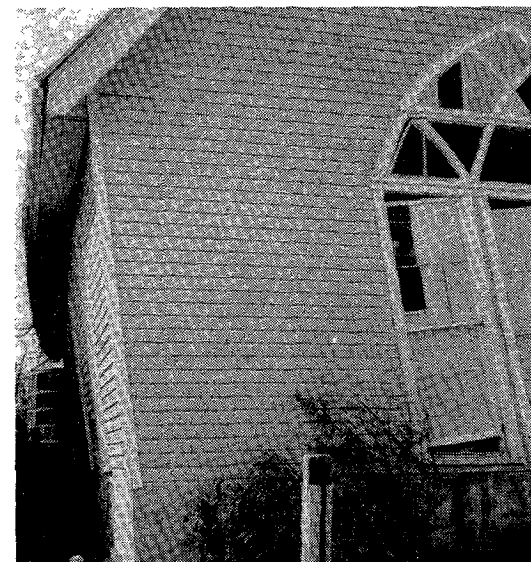


The wrecked operating room on the third floor of the privately owned Holden Memorial Hospital, Belize.



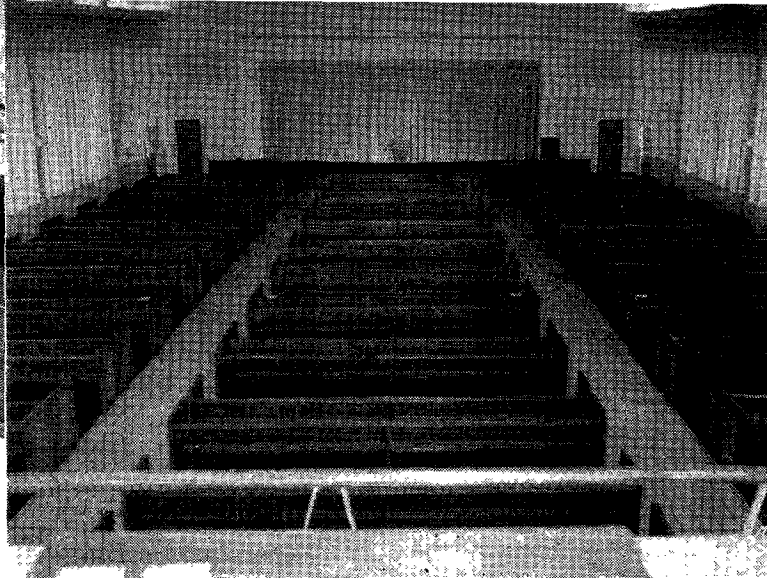
Seventh-day Adventist mission office on King Street, Belize. This was one of the least damaged buildings in the city.

The Seventh-day Adventist church building in Belize after the storm.





The Manila Center, situated on one of the main boulevards of the capital city of Manila. The auditorium seats nearly 1,200.



EVANGELISTIC CENTERS in the Far Eastern Division

By J. R. Spangler, Secretary
Ministerial Association, Far Eastern Division

IN 1942 Higino Jovellana, a Filipino soldier, staggered to the end of the infamous Bataan death march. Weariness, hunger, and sickness failed to stop him in his struggle for life. Thousands dropped dead from exhaustion or the slash of bayonets, but Higino obstinately stayed on his feet. Why he wanted to live under such conditions remained a puzzle. He did not realize that a loving God was watching him during those black hours. In his frightful condition he felt, like many others, that there was no God.

Alive physically, but dead spiritually, for 18 years Higino aimlessly drifted through time. Then, in the summer of 1960, an interesting piece of mail came to his home. The return address of a special evangelistic invitation read, "Manila Center, corner of D. Tuazon and Quezon Blvd." Numerous times he had

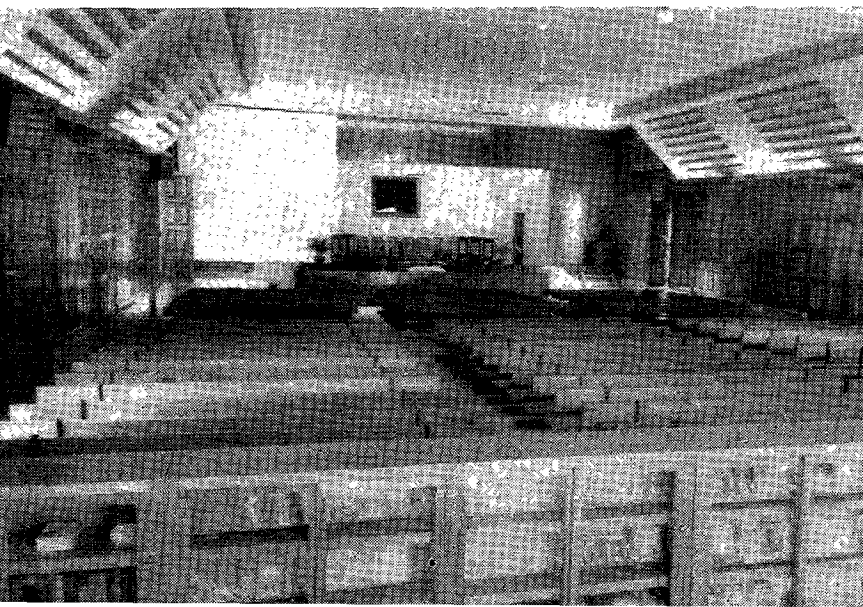
passed this lovely edifice on one of the finest avenues in Manila, but the thought never occurred to him that soon he would be occupying one of its 1,200 seats and listening to strangely wonderful truths. Those same feet that struggled through a death march 18 years before turned enthusiastically now, night after night, toward this Adventist evangelistic center.

One evening a call was made for full surrender to the Lord. Higino thoughtfully and reverently stood, and started on another march—a death march, death to Higino's old nature. That night Higino knew why God had spared his life on the Bataan Peninsula. Had he died then, life and peace in Christ would have been unknown to him. Today, if you visit the Manila Center church on any Sabbath, you will see Brother Jovellana worshipping with his wife and children.

The same death-to-self march has been trod by 345 people since the doors of this soul-winning institution were opened on January 17, 1960. A continuous evangelistic program, including health lectures, cooking schools, child-evangelism programs, and welfare activities, is being carried on for the residents of the greater Manila area. Tremendous returns are coming to the church as a result of this \$116,000 investment. Royce Williams, energetic evangelist and director, has been in charge of the center from the beginning.

Five hundred miles south of Manila, in the year 1521, a famous explorer named Ferdinand Magellan landed on the tiny island of Mactan. On this spot he was killed in battle, and a monument has been erected in his honor. A few hundred yards away lies a larger island on which Cebu, the second largest city of the Philippines, has been built. Cebu is the state or provincial capital of this area.

In 1958 a modern miracle took place in our securing a prominent location directly in front of the lovely capitol building. This center stands as a monument, not to commemorate the death of a world explorer, but the death-to-self of more than 500 people who have surrendered to Christ. The strategic location of this auditorium is responsible for its name, Capitol Center. This 1,000-



The Capitol Center situated directly across from the Cebu Provincial Capitol. The auditorium seats approximately 1,000. Cebu is the second largest city in the Philippines.



seat-capacity center is under the able direction of L. E. Montana, who, with a team of workers, carries on a continual evangelistic program. The interest on the \$28,000 cost of this building, in terms of souls won, is beyond calculation.

North of the Philippines a few hours by jet brings you to the world's largest city, Tokyo. A special grant of \$30,000 from the General Conference in 1952 made it possible to build the \$80,000 Tokyo Evangelistic Center. Winning converts to Christ in Japan is not easy. This industrial empire of the East has promoted materialism and mysticism to such an extent that every convert is a symbol of a double portion of God's saving grace. Yet, comparatively speaking, public evangelism is just as effective per dollar spent as in America. Today the membership of the Tokyo Center stands at 307.

One of those members is a young Japanese woman by the name of Sasa Noriko. She received an invitation to attend a Christian lecture to be delivered by Jack Sager, Tokyo Center's aggressive director. Coming from an extremely strict Buddhist home, Sasa was concerned about her mingled feelings of happiness derived from new truths found and fear of what her parents and employers would say if she accepted them.

Finally, at a special meeting held by R. R. Figuhr during the Japan Union biennial session in 1959, she made her decision. Persecution followed at home and at work. Under threats from the family to kill both her and Brother Sager, she fled to the shelter of kind hands and hearts. Today she is in the second year of training at our Tokyo nursing school, preparing for Christian service.

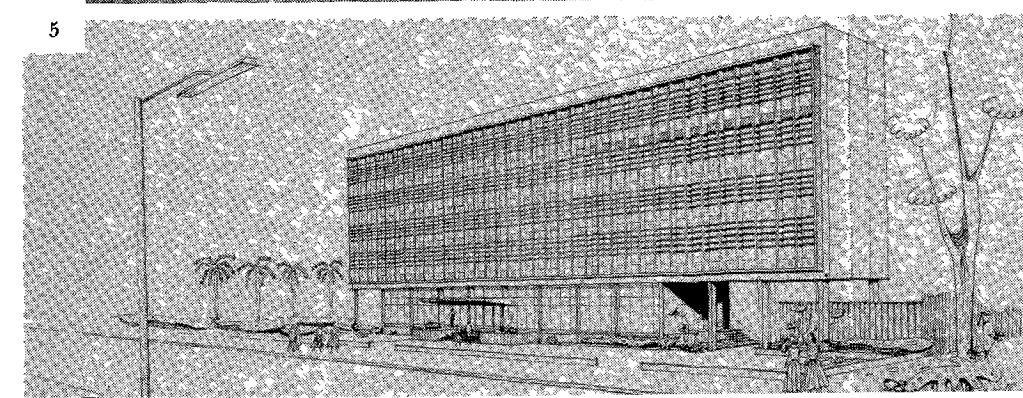
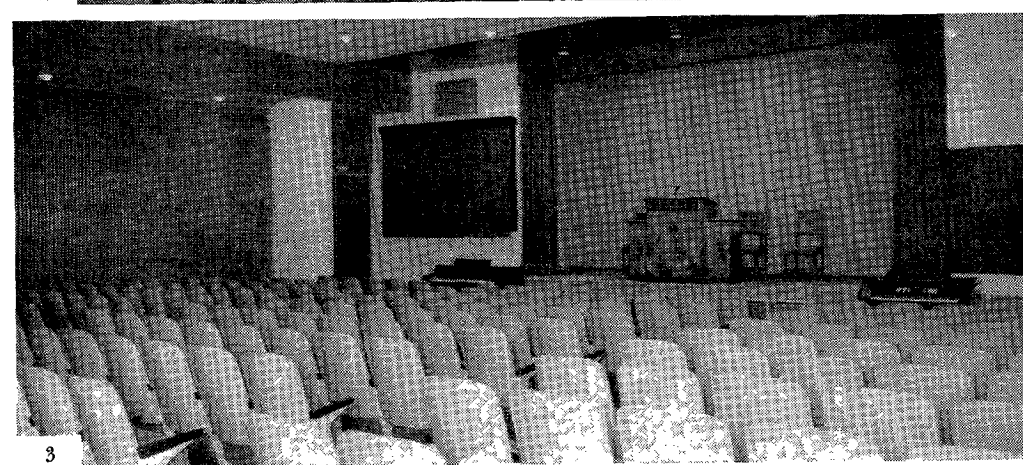
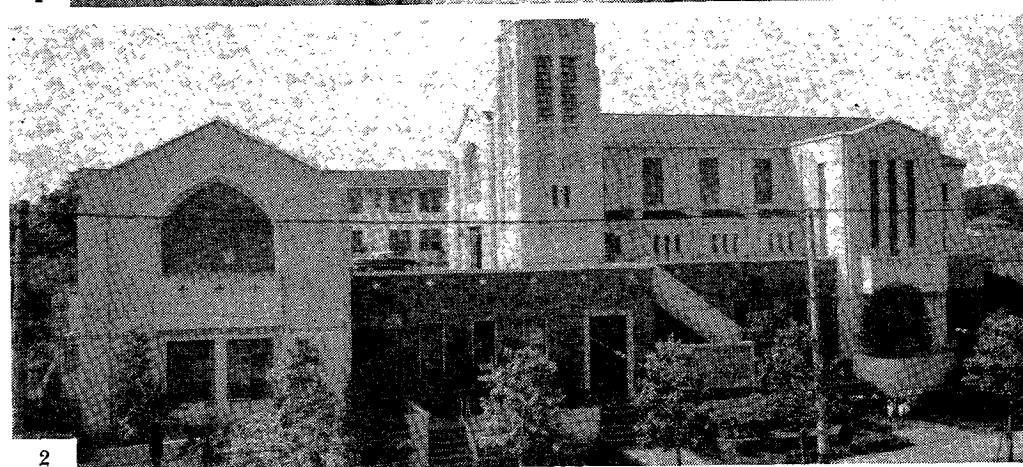
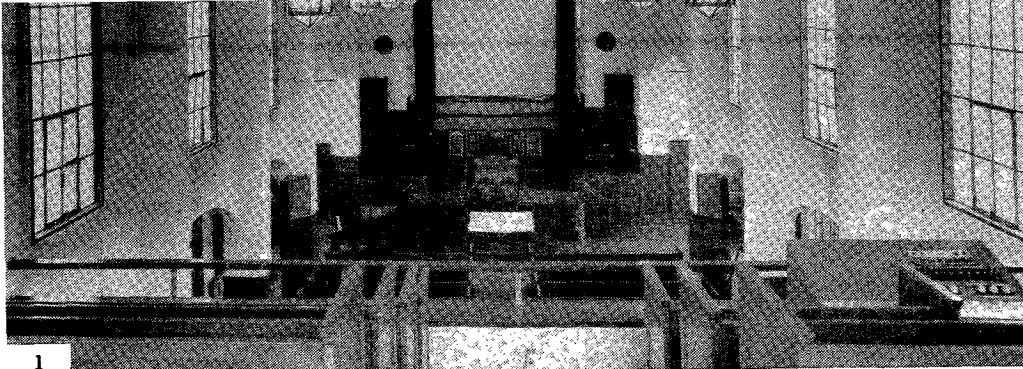
The Osaka Center

One of the world's most industrialized cities is Osaka, Japan. Five years ago we had no organized Japanese church in this area. Today we have a fine, modern evangelistic center on an important thoroughly traveled boulevard. Twenty thousand dollars from the Thirteenth Sabbath Offering overflow in 1957 helped make this dream of years a reality. We now have a fine group of believers numbering 86. Both the Osaka Center and church are under the dynamic leadership of Paul Eldridge, who carries a double load as evangelist and as speaker for the Japanese Voice of Prophecy.

A young man by the name of Kojiro Matsunami found his way to the Sunday

Pictures at Right:

1. Auditorium of the Tokyo Evangelistic Center.
2. The Tokyo Evangelistic Center.
3. The Osaka Center auditorium, which is equipped with electronic organ, blacklite, and stereophonic sound.
4. Osaka Evangelistic Center, just a few blocks from one of the main transportation centers and on a wide boulevard.
5. Drawing of the new center being erected in the capital city of Djakarta, Indonesia. This five-story building is on the most prominent thoroughfare in Djakarta and all of Indonesia.



lectures at the Osaka Center. Because of his interest in history, he became deeply fascinated by the lectures on prophecy. Today Kojiro is not only a faithful member of our church but he is attending Japan Missionary College and studying to be a worker.

The results from the investment in these institutions have been so encouraging that three other centers are in the planning stage. The property is being cleared for one—a five-story center on the most prominent thoroughfare in the Indonesian capital city of Djakarta. Among the 4 million inhabitants of this metropolis are hearts waiting to respond to the converting power of the Holy Spirit. Clinton Shankel, Djakarta Center director, is diligently laboring to effect the quick erection of this building.

Scandinavian Bible Conference in New York

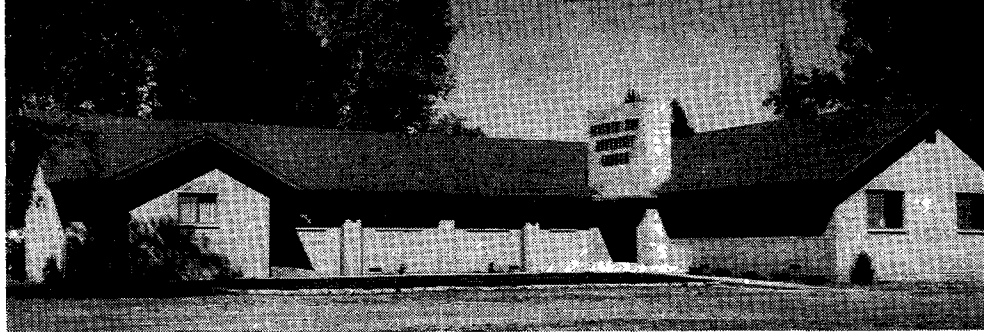
By Wesley Amundsen

The Swedish Seventh-day Adventist church of New York City was host to a Scandinavian Bible Conference, October 17 and 28. Representatives came from Chicago, Massachusetts, nearby areas, and New York City itself, for this, the first such meeting held for many years. The conference was keyed by Gunnar Sjoren, formerly of Sweden, now in charge of the Swedish work in New York.

Sabbath was a day of fellowship, teaching, preaching, counseling, and planning; of instrumental and vocal music. Scandinavian people love to sing, and the group from Chicago, with guitar accompaniment, did much to help make this conference an occasion of esthetic as well as religious delight.

The Sabbath morning sermon brought to the hearers a renewed challenge not to lose sight of the third angel's message, but to live it and give it. "No other denomination in the world has been given the responsibility of carrying this message to people of every language, race, and color in the world," said the speaker.

Among those present, other than the pastor of the New York Swedish church



Prescott, Arizona, Church Dedicated

The dedication of the new Seventh-day Adventist church in Prescott, Arizona, took place on Sabbath morning, September 20. W. J. Blacker, secretary-treasurer of the Pacific Union Conference, preached the sermon, and the writer led the congregation in the prayer of dedication. W. C. Hankins, who was pastor of the Prescott church during the planning and building program, read the history of the church from the time it was organized in 1908.

The new building has three Sabbath school rooms, a youth and prayer chapel, a sanctuary with seating capacity of 215, and a beautiful baptistry. The total cost of the lot, building, and furnishings was \$39,244.61. J. E. Young is the present pastor.

D. C. BOTHERUS, President
Arizona Conference

and his associates, were A. Klingstrand, recently from Sweden and pastor of the Chicago Swedish churches; E. B. Wood, teacher of the Bay Ridge, New York, church school (operated by the Norwegian church); Wesley Amundsen, of the General Conference; Tore Vingo, ministerial student, formerly of Norway and Southern Africa, now preparing to enter Scandinavian work in North America; and other out-of-town visitors.

The meeting climaxed on Saturday night in a most beautiful setting. Linking hands one with another, spreading into every corner of the church auditorium and swelling over to the stairs, the audience united in singing "Shall We Gather at the River?"

Well might October 28, 1961, be the date when revival came to the Scandinavian work in North America. The third angel's message must go to the tens of thousands of these people in North America, people who still speak, read, think, and write in their mother tongue. Let the prayers of God's people around the circle unite with this Advent band as they seek to meet the challenge of the hour.

Ecuador Brother Gives All to Christ

By N. M. Merkel, President
Ecuador Mission

"Please take these 2,800 sucres of tithe [about \$140] Pastor. I want to set everything in order before I die."

I looked at the sallow, tired face of Guillermo Acosta as he handed several tithe envelopes to Elder Marvin L. Fehrenbach. We had made a special trip from Quito (Ecuador) to visit him. The failing condition of the little man could not hide the inner peace he was experiencing.

Turning to me, he continued, "I also want to give a city lot as a gift to the Ecuador Mission. I want it to be used as a site for a church, which will surely be built here some day. My family is in harmony with this offer."

For nine years Brother Acosta and his family have been members of the Seventh-day Adventist Church. Living in the Andean town of Ibarra (pop. 15,000) they have let their light shine and have won a number of their townspeople to the church. Circumstances have caused these new believers to move on to centers where there are established congregations. Meager funds and lack of workers have not permitted the mission to open work in Ibarra. In faith the Acosta family has waited.

"What will you do so that your family will have an income and a place to live?" I asked. My sympathy went out to the cancer-stricken man who sat on a cushioned stool in the warm sunlight of the patio. That near-poverty was their lot was evident by the lack of accommodations and possessions.

"If the mission will give us a little corner at the back of the lot my son can operate the little mill and build a room. That is all they need," he wearily added.

"This is all you have," I thought to myself, "and you are giving it to Jesus. If only this spirit of love for Christ and sacrifice for the gospel could become



Some of the believers who attended the Scandinavian Bible Conference in New York.

worldwide, how soon the unevangelized Ibarra in every land would know redemption's story!"

There are established churches and groups in only one third of the provinces of Ecuador. Several large cities, including Cuenca, the third largest, are awaiting an established church.

With difficulty have the faithful missionaries and national workers labored in times past, but now doors are opening. At evangelistic meetings in the north coast city of Esmeraldas 9 per cent of the population of 15,000 crowded into a central theater for the opening meeting. The police have offered to maintain order and stand at the doors. Even the colonel in charge of the police detail, and his wife, are attending.

Since our visit to Ibarra we have received word that Brother Acosta has died. We shall miss him, for he has been an inspiration to many. We pray that God may inspire many believers both here and in the homeland, with his spirit of sacrifice.



Guillermo Acosta, of the Andean town of Ibarra. He gave his all to advance God's last message of truth.

They are returning for a third term of service, after furlough. Brother Elick will resume his responsibilities as president of the Inca Union Mission.

Elder and Mrs. Wm. A. Hilliard and four children left San Francisco, California, November 18, for Singapore, returning after furlough. They first went out to the mission field in 1947 and have given service in China and India, as well as the Far East. Brother Hilliard is president of the Southeast Asia Union Mission.

Elder and Mrs. Slavko Manestar and three children, of Barberton, Ohio, sailed from Long Beach, California, November 23, on the S.S. *Oriano*, for Australia. Brother Manestar is to be a ministerial worker in the Victorian Conference.

Mr. and Mrs. Richard L. Cook, of Berrien Springs, Michigan, sailed November 28, on the S.S. *Steel Fabricator*, from New York City, for West Pakistan. Brother Cook has responded to the call for an educator for the school at Chuharkana Mandi.

Dr. and Mrs. Arthur W. Weaver and six children, of Pontiac, Michigan, sailed from New York City, November 28, on the S.S. *Steel Fabricator*, for West Pakistan. Dr. Weaver is to serve as a physician in the Karachi Hospital.

E. W. DUNBAR

Church-State Separation Threatened

By M. E. Loewen, Secretary
GC Department of Public Affairs

The pressure that the Roman Church has been able to exert on government bodies is now bearing fruit.

In one Catholic country, American representatives have exerted themselves beyond the call of their office to accomplish what they think the Catholic church wants. A radio station in that country is disseminating anti-Protestant propaganda, under the guise of a literacy program. Some American officials actually tried to secure U.S. Government subsidies for this station, only to be blocked by government leaders of that country who evidently were more enlightened than they.

News items have reported that members of the Peace Corps will be staying with Roman Catholic priests in rural Colombia. This will place the activities of the Peace Corps under the direction of the village priest, and, ostensibly, under his sponsorship. Some Protestant missionaries now in Colombia feel that this close association of the Peace Corpsmen with the Roman Catholic Church will be regarded by many of the citizens as official United States approval of the anti-Protestant activities of some of the churchmen of that country.

More than 200 Protestant schools have been closed in rural areas because of a concordat between the Vatican and the Colombian Government. One of the tasks assigned to the Peace Corps will be the building of schools to be controlled by the Roman Catholic Church, some of which will be in areas where Protestant schools have been closed!

United States surplus products are

flowing to Latin America through some Catholic agencies. According to the magazine *Church and State* (December, 1961): "Dorothy Kilgallen, herself a Roman Catholic, reports from an eyewitness observer that U.S. surplus flour and wheat does not seem to be reaching the needy in Latin America. The marking on the surplus bags was too much for Dorothy. It read: 'DONATED BY THE PEOPLE OF THE UNITED STATES UNDER THE KENNEDY CATHOLIC AID PROGRAM.' She reports that while the needy obviously are not getting it, nobody seems to know where the stuff is actually going."

Much of the pressure to assist the Roman Catholic Church comes from the United States. American public servants evidently fear to offend the hierarchy. A program of education to acquaint American officials with the principles of civil and religious liberty is long overdue. The American principle of separation of church and state has become vague and confused because of so much propaganda against it, some subtle and some direct and aggressive.

By sponsoring subscriptions to *Liberty* magazine, Seventh-day Adventists can help millions better understand the proper sphere of the church and of the state. *Liberty* is the magazine that presents this message with a clear trumpet sound. Seventh-day Adventists should sponsor a list of *Liberty* subscriptions that will reach the leaders of thought, the molders of opinion, and the administrative and judicial officials of the government who can safeguard the principle of liberty of conscience whenever the issue arises.

On January 20 you will have your opportunity to join in this project.

Then Very Tall Prayed

(Continued from page 11)

"How could you do it; how could you do it, Very Tall! When I cursed you so bitterly and called you a white-toothed dog! How could you do it! But, Very Tall, mother is feeling better already, she is. I think she will be well soon."

And she was! The very next morning she could sit up, and the next day she could stand up. And the next day she threw her arms around her little boy and said, "Very Tall, you must go back to school. Your lessons must not stop for too long. But when you get back tell your teacher it wasn't the devil worship that made mother better, and it wasn't the priest's prayers that made mother better, but it was her own little boy's prayers to the living God that made mother better."

Very Tall took up his precious Bible and put it under his jacket, near to his heart. Then he said good-by to his father and his mother and his brothers and his sisters, and bounded down the bamboo ladder. He raced as fast as his legs would carry him along the trail through the bamboos and over the hills, back to Tiger Village.

Running up the bamboo ladder to his teacher's room, puffing and panting, Very

*From Home Base
to Front Line*

Elder and Mrs. Robert E. Kepkey and two children left Texas for Guatemala, November 8, returning after furlough. This missionary family has served one term in Bolivia and one term in Guatemala. Brother Kepkey will continue to serve as president of the Guatemala Mission.

Elder and Mrs. John Wm. Elick left Miami, Florida, November 8, for Peru.

Tall said, "Please, Teacher, thank you so much for lending me your Bible. Be sure to mark me up with two big sevens on the class record card, because I studied my lesson three times every day, and on the two Sabbaths I had Sabbath school all day long. Oh, mother says to tell you she is all better again. But it wasn't the devil worship that made her better, and it wasn't the priest's prayers that made her better; but when I prayed to the living God, then she got better. Thara, be sure to mark me up with two big sevens, won't you?"

Of course, Maung Thein did, and in a few weeks it was my pleasure to present Very Tall with the beautiful yellow ribbon that shone like the golden streets of the New Jerusalem.

Very Tall was very happy. But he was not the happiest one in all Tiger Village that day. Maung Thein's heart was full of joy, and he found it hard to keep the tears back.

Then suddenly he wanted to tell someone—someone he was sure would understand.

(To Be Continued)



Brief News OF MEN AND EVENTS

OVERSEAS NEWS CORRESPONDENTS: Australasia—R. R. Frame; Far East—A. E. Gibb; Inter-America—D. H. Baasch; 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—Evelyn M. Bowles; 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.

ATLANTIC UNION

► Glen Hixon, publishing department secretary of the Southern New England Conference, reports an increase of \$9,813 in sales over last year. It is believed that seven colporteurs may go over the \$10,000 mark this year.

► With the baptism held on October 14, a total of 45 have taken their stand for Christ either by baptism or by profession of faith in the Elmira and Corning (New York) churches, reports S. L. Folkenberg, New York Conference evangelist. Because of these developments, a second full-scale effort was begun in the Elmira church on Sabbath evening, November 4.

► J. W. Clarke, leader of the Rochester, New Hampshire, district, has accepted a call to the Southern New England Conference to serve as leader of the Providence, Rhode Island, district. James D. Meade has connected with the Texico Conference as pastor of the Amarillo, Texas, church. Elder Meade was leader of the Portland, Maine, district.

► Twenty-five student nurses who had completed their first three months of clinical studies in the School of Nursing of the New England Sanitarium and Hospital were presented at the capping exercises held in the sanitarium chapel on Sunday evening, October 29. Twenty-three young women received caps, and two young men received chevrons.

► A number of pastoral changes have been made in Southern New England churches recently. George Coffin, district leader in Providence, Rhode Island, for the past four years, has assumed leadership of the Boston Temple district (Massachusetts), which includes the Everett church. Bruce Chittenden, ministerial intern of the Boston Temple, has been transferred to Meriden, Connecticut, to assume the leadership of that district. Gordon Blandford, a graduate of Atlantic Union College and a recent missionary from Taiwan, is associate pastor of

the Boston Temple. Robert Burrow, who has been associated with Elder Coffin in the Providence district, has been moved to the New Bedford district and will take over as district leader. A. J. Purdy, former district leader of Poughkeepsie, New York, accepted the invitation to become leader of the Bridgeport, Connecticut, district, and Marion Kidder, of Salisbury, Maryland, has accepted the invitation to become district leader of New London, Connecticut.

CENTRAL UNION

► The first service in the Piedmont Park church in Lincoln, Nebraska, was held on Sabbath, November 4. Taking part were J. L. Dittberner, conference president; Ben Trout, conference secretary-treasurer; B. L. Schlotthauer, Central Union secretary-treasurer; D. J. Bieber, president of Union College; W. H. Elder, Jr., pastor, and local leaders of the church, who had led in the building program. An afternoon musical program was presented by the Platte Valley Academy choir.

► The members of the Scottsbluff, Nebraska, church, under the leadership of E. E. Patton, recently purchased an unused public school building, which will offer adequate educational facilities for years to come for the consolidated SDA school in the Scottsbluff-Minutaria area.

► J. A. Mayer has accepted the call to be superintendent of the bookbindery at Walla Walla College. Taking his place at Union College is F. L. Surdal. He comes from Montana and has been at Walla Walla and Atlantic Union colleges.

► Hundreds of Adventists and non-Adventists have been attending the Bible-marking classes conducted by H. R. Coats, home missionary secretary of the Missouri Conference. The classes have been held in the Central church in Kansas City, Missouri, on Sunday, Wednesday, and Friday nights since the close of the Vandeman It Is Written meetings

in the War Memorial building. On two Tuesday evenings Elder Coats held cooking classes for the non-Adventists attending the Bible-marking classes. More than 100 attended each of the cooking classes.

► P. C. Winley, pastor of the Bethel church in Kansas City, Kansas, has been asked to be the church development secretary of the Central States Conference. To fill the vacancy of the pastorate H. T. Saulter, conference secretary-treasurer, will be interim pastor of the Bethel church. He will be assisted by W. W. Fordham, conference president, and James Parker, conference intern, a recent graduate of Andrews University. It is planned to select a permanent pastor in early summer.

COLUMBIA UNION

► Arthur E. Harms, assistant auditor of the Columbia Union Conference, is the new secretary-treasurer of the Southern New England Conference. He takes the place vacated by K. W. Tilghman, who is now with the New England Sanitarium and Hospital.

► A new school was opened in Waldwick, New Jersey, on Sunday, November 12, with nearly 500 persons attending the ceremony. Students will attend this school from three nearby churches—Patterson, Hackensack, and Westwood.

► L. J. Pumford, of Columbus, Indiana, has accepted a call to the Lebanon-Lancaster district in the East Pennsylvania Conference.

► Elder and Mrs. R. W. Taylor, recently returned from South America where they served as missionaries, have taken up their duties in the Fairmont-Morgantown-Masontown district in the West Virginia Conference.

► The Clearfield, Pennsylvania, church was dedicated on November 4. L. E. Lenheim, union president, preached the dedicatory sermon, and Walter E. Kloss, pastor of the church, and his congregation took part in the act of dedication. F. W. Wernick, president of the West Pennsylvania Conference, offered the prayer.

NORTHERN UNION

► Delmar Burke has accepted a call to the Iowa Conference as pastor of the Waukon district.

► M. D. Gordon and E. C. Haas are conducting an evangelistic crusade in the Bowdon country church in North Dakota.

► G. M. Fillman, pastor of the Council Bluffs, Iowa, church, reports the following improvement: a new bapsistry, new water heater, new wall furnace, and a separate entrance for the church school.

► On October 22 evangelistic meetings were begun at Gackle, North Dakota. H. J. Eslinger is the speaker, assisted by H. I. Jarnes, local pastor.

► G. S. Culpepper has accepted a call to the Minnesota Conference as publishing department secretary. Since 1957 he has been publishing secretary in the Iowa Conference. During his stay in Iowa the yearly sales increased from \$39,000 to \$170,000.

► W. K. Mansker reports five persons baptized on November 4 after evangelistic meetings held at Newton, Iowa. Elder Mansker also held meetings at Des Moines, and a baptism is planned there before the end of the year.

► The Northern Union teachers' convention was held at Camp Lakodia in South Dakota, October 13-17, with 68 teachers of the elementary and intermediate grades in 48 church schools attending. They represented 913 boys and girls. F. W. Bieber, educational secretary of the Northern Union, was in charge, with A. O. Dart and G. M. Mathews, of the General Conference, and Gerry Thompson and Mrs. Autumn Miller, of Union College, giving instruction.

► Mrs. Emma Norton, missionary secretary of the Boone, Iowa, church, reports that every family in the Boone church will receive the REVIEW in 1962.

NORTH PACIFIC UNION

► On November 24, fifteen people were baptized in Caldwell, Idaho, as the result of evangelistic meetings held by C. E. Bishop.

► In four weeks' time one of the literature evangelists of the Montana Conference, Edith Bacon, placed in the homes of non-Adventists \$1,977.95 worth of literature. Included in her sales were 65 Spirit of Prophecy books.

► The evangelistic meetings held in Lewiston, Idaho, by the Upper Columbia Conference evangelist, G. D. O'Brien, assisted by Merle Smith and Robert E. Becker, culminated with the baptism of 5 people on November 17. Another baptism followed two weeks later. The meetings have now moved into the Clarkston, Washington, church, where another three-week series is being held.

► A joyful reunion took place on November 26 at the Portland Sanitarium in Portland, Oregon, when Mrs. George Rue, of Seoul, Korea, met with some of her Korean orphans and their American parents for a time of fellowship. Twelve families with their adopted children were present.

► Students of Walla Walla College Academy, in conjunction with Adventist physicians of the Blalock Foundation, spearheaded their Share Your Faith effort Monday night, December 4, in the American Legion Hall at Waitsburg, Washington. Herbert Freise, State Senator from the Walla Walla district, gave the address, and academy medical cadet corps members were interviewed on temperance habits, by Marilyn Reiswig, president of the WWCA temperance chapter. Dr. John E. Potts, president of the Blalock Foundation, introduced the series on "Physical Fitness" and the doctors' panel that answered questions from the floor. The health phase of the evangelistic series will run every Monday evening for two months, with Bible lectures to be introduced in the second phase in February.

PACIFIC UNION

► Mr. Crist, a philanthropic businessman of Oakland, California, was first im-

pressed by Adventist temperance work while visiting our temperance booth at the Sacramento State Fair. Feeling the need for temperance education among the youth, he gave a projector to Jack Lammerding, temperance secretary of the Sacramento Central church, to be used for youth temperance education.

► During 1961, 51 Vacation Bible Schools, staffed by 1,278 workers, were held in the Northern California Conference. Total enrollment was 4,930, with 2,233 of these from non-Adventist homes, according to W. L. Hesseltine, secretary of the conference Sabbath school department.

► The VFW of Honolulu, Local Post 1014, under the direction of their Post Commander, presented a new 50-star flag, with staff and standard, to the Waimanalo Pathfinder Club in an impressive service at the church recently.

► Dr. Milton E. Denmark, a 1944 La Sierra College alumnus and a practicing physician in San Jose, California, has pledged \$6,000 to the college for the renovation of La Sierra Hall.

► Mrs. Ethel Spear recently conducted a series of cooking classes in the new Linda Hall in Loma Linda. About 450 people attended each of the classes. Assisting Mrs. Spear were Mrs. Wilbur C. Rick, Mrs. William A. Craig, and Mrs. W. A. Nelson. Eight women in white uniforms served samples of food. Many church ladies assisted in the preparations necessary before each class, as well as with the kitchen duties after the lectures. Pastor and Mrs. G. T. Dickinson, of the Loma Linda Hill church, were active in planning and coordinating the classes. Dr. U. D. Register and Dr. Harold Mozar gave short talks on nutrition and answered questions.

SOUTHERN UNION

► October 29-November 4 marked the fall Week of Prayer for Bass Memorial Academy. Desmond Cummings, the Southern Union MV and temperance secretary, led out in the meetings.

► On Sabbath afternoon, October 7, the Fort Walton Beach, Florida, church was dedicated.

► Sixteen Pathfinder Clubs in the Georgia-Cumberland Conference collected more than 3,000 cans of food, fruit, and candy, as well as \$65 in cash, on Halloween night.

► Richard E. Greene, a recent graduate of Southern Missionary College, has been appointed to the auditing department of the Southern Union Conference.



ADAMS.—Everett H. Adams, Sr., born Oct. 14, 1872, in Washington County, Iowa, near Pilot Berge; died Nov. 21, 1961, at Mountain View, Calif. In 1892 he enrolled at Union College, and in 1893 he married Cora S. Barkalow. They attended a Bible school in Battle Creek, Michigan, and the following

summer entered the colporteur ministry. In 1895 he began his official employment with the denomination, assisting his father, Elder J. W. Adams. The next year he returned to Union College, where he also directed the work of a city mission for two years. In 1899 he went to the Iowa Conference as an evangelist. In 1902 he moved to California, where he served as associate pastor of the Carr Street church in Los Angeles. In 1904 he was ordained. He continued working in southern California until 1911. He was the first pastor of the Glendale church and was chaplain of the Glendale Sanitarium and Hospital. For a time he served as publishing secretary of the Southern California Conference. From 1911 to 1942 he worked in the Central and Northern California conferences. For a time he was religious liberty secretary of the Northern California Conference. He assisted in establishing the Golden Gate Academy at Berkeley. In 1942 he became a civilian chaplain at Camp Roberts and Camp Cook. His wife died in 1947, and in 1949 he married Leona M. Bassham. They felt a burden for the deaf and worked from Oakland to Los Angeles in their behalf. Surviving are his widow, of Mountain View; two daughters, Mrs. William Higgins of San Andreas, Calif., and Mrs. Walter Rice of Pollock, Calif.; one son, Everett H. Adams, Jr., M.D., of San Andreas; five grandchildren; five great-grandchildren.

AMMUNDSEN.—Leonard B. Ammundsen, born Oct. 23, 1921, in the Philippines; died in Manteca, Calif., Nov. 3, 1961. Besides his parents, Elder and Mrs. William B. Ammundsen, he leaves a brother, Dr. Burton E. Ammundsen of San Diego, Calif.

BACKUS.—Berte Ola Taylor Backus, born March 1, 1881, in Texas; died Oct. 22, 1961, at Sanitarium, Calif. With her husband, Ernest E. Backus, since 1908 she spent many years in teaching and pastoral work in Madison, Tenn.; in Florida; Georgia; Keene, Tex.; and Lodi, Calif. In recent years they lived in St. Helena, Calif., and Calistoga. The survivors are her husband; a son, James T. Backus of Virginia; and two sisters, Mrs. Cora P. Jones of Lemore, Calif., and Mrs. Cullie C. Morris of St. Helena.

CARNIG.—Arthur I. Carnig, born June 2, 1888, in Turkey; died March 14, 1961, in Idaho. His wife, Elsie, survives. [Obituary received Nov. 22, 1961.—Eds.]

CONDON.—Charles Max Condon, born Feb. 4, 1904, in Houston, Tex.; died Nov. 12, 1961, in Glendale, Calif. He attended Southwestern Junior College and Pacific Union College. He was instrumental in establishing the Glendale Academy Press, which he managed for a large part of his 36-year stay in Glendale. Surviving are his wife, Alma Mae Chinn Condon, and his sons, Douglas and Stanley, all of Glendale.

CONNANT.—Maude Mae Connant, born Jan. 4, 1880, in Mich.; died Oct. 4, 1961, in Sacramento, Calif.

CROW.—John Andrew Crow, born June 20, 1857, in Ga.; died July 9, 1961. He was the oldest member of the Texarkana, Tex., church in the Arkansas-Louisiana Conference. [Obituary received Nov. 5, 1961.—Eds.]

ELLWANGER.—Phoebe Ellwanger, born April 6, 1867; died in Modesto, Calif., Nov. 4, 1961. As a student colporteur she earned her way through South Lancaster Academy; then became a Bible instructor in Vermont and later in Wisconsin. For several years she attended Battle Creek College. She was appointed as an English teacher in Mexico and later served as a departmental secretary in the Chesapeake Conference.

FRANZ.—Charles Oliver Franz, born June 4, 1888, near Akron, Ohio; died at Sanitarium, Calif., Nov. 4, 1961. He attended Battle Creek College, and in 1910 married Lucille Gregg. They went to Cuba as self-supporting workers, where they remained four years. Then he became treasurer and Book and Bible House manager of the old Tennessee River Conference. Later he was secretary-treasurer of the Alabama Conference for nine years, and then spent ten years in the Southern Union as secretary-treasurer and auditor. For five years he was general manager of Madison College and also financial adviser for Oakwood College and Riverside Sanitarium. In 1952 he connected with Faith for Today, and in 1953 was appointed treasurer of the Voice of Prophecy. He retired in 1955. Mourning their loss are his wife; one son, Clyde, treasurer of the Inter-American Division; two daughters, Mrs. Mildred Duge and Mrs. Maisie Duge of Santa Monica, Calif.; seven grandchildren; a brother, Alex, of Charlotte, Mich.; and a sister, Lavina Ashly of Napa, Calif.

HAEGE.—Mildred Miller Haeg, born Oct. 14, 1921, at Sarasota, Fla.; died in Atlanta, Ga., Nov. 1, 1961. In 1940 she married Robert E. Haeg, who survives.

HAGSTOTZ.—Gideon David Hagstotz, born Jan. 2, 1896, in Jamestown, N. Dak.; died Nov. 2, 1961. He studied at Sheyenne River Academy and in 1925 married Hilda Marie Boettcher. For almost 35 years they were companions and fellow workers. They were coauthors of the book *Heroes of the Reformation*, and he was author of *Seventh-day Adventists in the British Isles*. After he received his college degree he entered the field of teaching. Five years later he received his Master's degree from the University of Nebraska, and in 1935 he received his Doctor's degree from Missouri University. In 1935 he became principal of the academy at Union College and the fol-

lowing year was appointed assistant professor of history at Union College, where he remained seven years. In 1943 he became educational secretary of the Colorado Conference. Here he was ordained to the ministry. Four years later he became academic dean of Canadian Union College. He was pastor of the Calgary church and served a short term with the College of Medical Evangelists. As pastor of the Florence Street church in southern California, he was instrumental in the building of the Downey church. On June 25, 1961, he married Hannah R. Yanke, who survives, as do three step-children, Betty Swanstrom, Elaine Baay, and Bernard Yanke. Other survivors are his three sisters, Louise Rosenthal of Edgerton, Wyo.; Betty Gonder of Spokane, Wash.; and Lydia Hamel of Casper, Wyo.

HALL.—Flora Hall, born April 24, 1887, in New York State; died Sept. 29, 1961, in Morganton, N.C.

HARRIS.—Rowland Hill Harris, born May 6, 1878, in Eliot, Maine; died Oct. 29, 1961, at La Jolla, Calif. He studied at South Lancaster Academy and graduated as a doctor of medicine in 1901 from the American Medical Missionary College of Battle Creek, Mich. His wife, Dr. Elizabeth Kerr Harris, survives.

HASTINGS.—Genevieve Webber Hastings, born Oct. 15, 1861, in New Ipswich, N.H.; died in New Ipswich, N.H., Oct. 29, 1961. At the age of 15 she was baptized by Elder S. N. Haskell, and at 19 she graduated from Appleton Academy in New Ipswich. For ten years she was a school teacher. She married Frederick A. Hastings, and after his death in 1918 she taught in denominational schools. From 1920 to 1926 she taught sewing in South Lancaster Academy. Later she taught in Boston, Everett, and Worcester. For the past 30 years of her life she welcomed groups of denominational history students who toured New England, asking her daughter, Mildred Hastings, to show the field where Leonard Hastings let his potatoes remain in the ground in 1844 because of his faith in the return of Jesus on October 22 of that year.

HOBBES.—Jesse Elmer Hobbs, born April 13, 1877; died Sept. 25, 1961, at Toppenish, Wash.

JARED.—Jesse Jared, born in Enterprise, Kans.; died in Orlando, Fla., Oct. 15, 1961. As a graduate nurse of the Battle Creek Sanitarium, class of 1900, he married a classmate, Sadie Banks, in 1901. He managed small sanitariums and treatment rooms in Council Bluffs, Iowa; Paducah, Ky.; Logansport, Ind.; and Columbus, Ohio; was an instructor in nursing at the Battle Creek and Hinsdale sanitariums, and served as chiropodist at the Battle Creek Sanitarium for 20 years. His first wife predeceased him, and in 1938 he married Mildred Avery. Survivors include his wife; and four daughters, Leta Hodges of Taft, Fla.; Nina Phillips of Battle Creek, Mich.; Ruth Slack of Jackson, Mich.; and Ruby Lee of Cincinnati, Ohio.

JONES.—Edna Helen Rude Jones, born Oct. 7, 1899, in Topeka, Kans.; died at Turlock, Calif., Oct. 30, 1961. In 1917 she married Howard Jones, who survives.

LOCKWOOD.—Oma Electra Lockwood, born Aug. 5, 1913, in Tokio, Ark.; died in Texarkana, Tex., Feb. 3, 1961. Her husband survives. [Obituary received Nov. 5, 1961.—Eos.]

LORENZ.—John Daniel Lorenz, born Feb. 17, 1887 at Hillsboro, Kans.; died Oct. 11, 1961, at Loma Linda, Calif. He attended Union College and Columbia Union College, and served as field secretary in the Missouri Conference. In 1910 he married Elizabeth May Wise and they went to Argentina where he connected with the publishing department. For 19 years he worked in Argentina, Chile, Ecuador, and Peru, where he was field secretary for the Inca Union. Surviving are his wife; three sons, Wallace, Irvin, and Dr. Elmer; one daughter, Ivonette Yates; 12 grandchildren; four brothers; and four sisters.

MAGNER.—Leopold Joseph Magner, Jr., died Oct. 12, 1961, in New Orleans, La., at the age of 66.

MUNSEY.—Cassius M. Munsey, born Sept. 23, 1891, in Lee County, Va.; died Oct. 19, 1961, en route to Moab, Utah. In 1914 he married Hazel Torrence. He served in the Idaho Legislature as a representative. He was a member of the Idaho Conference committee and of the Gem State Academy board. Survivors are his wife of Caldwell, Idaho; three sons, Robert, a teacher at Gem State Academy; Elder Frank Munsey of Missoula, Mont.; and Dr. Jay Munsey of Moab; and a daughter, Mrs. Paul Featherston of College Place, Wash.

ROSENBERG.—Gilbert Adolph Rosenberg, born May 24, 1895, in Oslo, Norway; died Jan. 29, 1961, in Loveland, Colo. He was a licensed minister and employed as a singing evangelist in different conferences. He was associated with H. M. S. Richards in the Voice of Prophecy's early history. Surviving is his wife, Dolly Adell Olds Rosenberg; a son, Stanton D. Rosenberg of Covina, Calif.; and two grandchildren. [Obituary received Nov. 8, 1961.—Eos.]

SAXTON.—Louisa Jelbach Saxton, born July 18, 1864, in Port Huron, Mich.; died at Takoma Park, Md., Jan. 28, 1961. [Obituary received Nov. 15, 1961.—Eos.]

SHULL.—Adeline Lottie Chapman Shull, born in February, 1888; died Oct. 13, 1961, at Saratoga, Calif. Her grandparents on both sides of the family were pioneer Adventists—the Lunts from Portland, Maine, and the Chapmans, converts of J. N. Loughborough in Petaluma, Calif. In 1916 she married Claude

A. Shull, and they were active in our school work in South Lancaster, Mass.; Union Springs, N.Y.; and Auburn, Wash. Three sons were born to this union: Robert Chapman, Douglas Emerson, and Harold Eugene. Surviving are five grandchildren; two sisters, her twin, Alice Taft, of Napa, Calif., and Eleanor, wife of Alonzo Baker; also her step-mother, Mrs. O. A. Taft.

SILVESTRI.—Joseph Silvestri, born Dec. 27, 1888, in Italy; died Nov. 7, 1961, in Los Angeles, Calif. His wife, Frances, remains.

SPENCE.—Myrl Spence, born Oct. 9, 1886, at Indiana, Pa.; died at Fort Pierce, Fla., Sept. 27, 1961. His wife survives.

STANDRIDGE.—Rebecca Jane Standridge, born Dec. 27, 1883, in Pike County, Ark.; died in Texarkana, Ark., June 9, 1961. Her husband survives. [Obituary received Nov. 3, 1961.—Eos.]

STEWART.—Arba A. Stewart, born July 21, 1890, in Forest City, Iowa; died Oct. 5, 1961, leaving his wife.

THURSTON.—Florence Strong Thurston, born June 24, 1869, near Madison, Wis.; died at La Sierra, Calif., Oct. 19, 1961. For 75 years she was a reader of the REVIEW and HERALD and had read her Bible through 42 times. She was a colporteur and then secretary of the Sabbath school department of the Wisconsin Conference. In 1892 she married W. H. Thurston, and in 1894 they went to Brazil as self-supporting missionaries, returning in 1901. Elder Thurston became president of the Canadian Union and later was president of the Kansas Conference, then of the Wisconsin Conference. In 1928 she joined her son Clarence at his mission post in Tokyo, and in 1929 went to Manila where another son, Dr. Claude Thurston, was teaching. During her stay in the Philippines she taught Bible at schools and hospitals, returning in 1938 to College Place, Wash., where she lived until 1956. At that time she joined Dr. and Mrs. Thurston in Seattle, moving with them to La Sierra this fall. Surviving are her son, Dr. Claude Thurston; three grandchildren; four great-grandchildren; two great-great-grandchildren; a step-sister, Ida Salton Palmer of Caldwell, Idaho; and two step-brothers, Jess Salton of Spokane, Wash., and H. A. Salton of Gilroy, Calif.

TUCKER.—Bertha May Tucker, born July 19, 1878, in Stromsburg, Nebr.; died in Downey, Calif., Nov. 2, 1961. Her survivors are three children: Evelyn Howard of Happy Camp, Calif.; Dorothy Leary of Downey; and Elder E. H. Tucker, Book and Bible House manager, Bozeman, Mont.

WELLER.—Minnie M. Weller, born June 22, 1870, in Listie, Pa.; died at Johnstown, Pa., Sept. 25, 1961.

WELLS.—Luella A. Wells, born Dec. 26, 1876, in Leavitt, Mich.; died Nov. 1, 1961, at Meadow Vista, Calif. For three summers she did colporteur work. She studied at Emmanuel Missionary College, then became a teacher. She taught elementary grades at Mattoon, Ill., Bauer, Mich., and Cedar Lake, Mich. After taking another year at Emmanuel Missionary College, she instructed in the normal department there. Surviving are her brother, Durward F. Wells of Muskegon, Mich.; and her sister, Mrs. H. L. Kinch of Meadow Vista.

WENDELL.—Grace Hall Sevens Wendell, born March 3, 1900, in Woburn, Mass.; died at Clinton, Mass., Nov. 7, 1961. She attended Atlantic Union College, and after graduating in 1919 was employed as a secretary at the General Conference headquarters in Washington, D.C. Later she was a secretary in the Southern New England Conference. In 1922 she married Harold U. Wendell. She continued in conference work until 1927, when she began teaching secretarial science at Atlantic Union College. Surviving are her husband; a sister, Marion I. Stanley of South Lancaster, Mass.; and a brother, Linton Sevens, of Angwin, Calif.

NOTICES

Literature Requests

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

Silby H. Coe, P.O. Box 34, Georgetown, Grand Cayman Island, W.I., requests late, clean copies of *Present Truth*, Faith Bible Course, illustrated songs and Bible lessons on 35 mm. filmstrips (including "The Seven Last Plagues"). No signs required.

Mavis Marcus, 29 Old Harbour Road, Spanish Town, P.O., Jamaica, W.I., wants literature for ages 4-15 years, preferably *Instructor* and *Little Friend*; also adult literature.

Nene Candelario, 100 Almazar St., Makati, Rizal, P.I., wishes *Quarterlies* and magazines.

Mrs. F. C. McCune, 1327 W. Malone, San Antonio 25, Tex., needs a continuous supply of *Signs, These Times, Life and Health, Instructor, Message, Little Friend, Primary Treasure, Guide*, tracts, and children's books. Do not send *Worker, Quarterly*, or *Review*.

Send a continuous supply of *Signs, These Times,*

Life and Health, Listen, Review, Quarterly, Worker, Instructor, Guide, Primary Treasure, Little Friend, Present Truth, tracts, old Bibles, small books, songbooks, *MV Kit, Message, My Bible Story*, picture cards, *Liberty*, cut-outs, children's stories, Bible games, *Go to the following:*

L. G. Storz, Mountain View College, Malaybalay, Bukidnon, P.I.

Alicio J. Hechanevo, Moises Padilla, Neg. Occ., P.I. June Serapis, San Antonio, Okansalay, Oriental Mindoro, P.I.

Vincente P. Festejo, Corcuera, Romblon, P.I. Nenita T. Gepaya, 14 Solidor St., Ormoc, Leyte, P.I.

Severo Fetalcorin, Calatrava, San Agustin, Romblon, P.I.

Jean E. Walker, Houghton Court, Lucea P.O., Hanover, Jamaica, W.I.

Erlina Medenilla, Victorias Milling Co., Inc., Victorias, Negros Occidental, P.I.

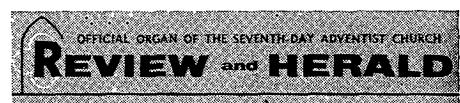
Salvacion G. Lamboso, Victorias Milling Co., Inc., Victorias, Negros Occidental, P.I.

A continuous supply of *Liberty, Life and Health, Listen, These Times*, and *Signs*, but no *Review, Worker, Instructor*, or children and youth papers, to Wiloy Hietanen, 408 Parkdale Ave., Manistee, Mich. All types of literature to Diosdado Noay, Muti, Zbga., del Norte, Mindanao, P.I.

Grace Barnes, Morant Bay P.O., Lyssons, Jamaica, W.I., wants *Review, Signs, Instructor, Guide, Little Friend, Life and Health*, old Bibles, and small books. Needed for literature racks, a continuous supply of *Signs, These Times, Listen, Liberty, Life and Health, Little Friend, Guide, Instructor, Primary Treasure*, by Olive L. Bigham, Box 163, Hazelton, B.C., Canada.

Church Calendar

| | |
|---------------------------------|----------------|
| Home Missionary Day | January 6 |
| Church Missionary Offering | January 6 |
| Religious Liberty Campaign | January 13-20 |
| Religious Liberty Offering | January 20 |
| Home Missionary Day | February 3 |
| Church Missionary Offering | February 3 |
| Faith for Today Offering | February 10 |
| Christian Home and Family Altar | February 17 |
| Christian Home Week | February 17-24 |
| Temperance Commitment Day | February 24 |
| Visitation Evangelism | March 3 |
| Church Missionary Offering | March 3 |



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

| | |
|------------------------|---|
| Editor: | Francis David Nichol |
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| Consulting Editors: | R. R. Figuhr, M. V. Campbell W. E. Murray |
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| Circulation Manager: | R. G. Campbell |

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New Hospital on China Mainland

E. L. Longway, president of the South China Island Union Mission, Hong Kong, sends word that building plans for the new hospital in Kowloon, after being approved by the Far Eastern Division and the General Conference, have been approved by the health authorities of Hong Kong. So successful has been the local fund-raising program for the hospital, and so insistent the demands of this rapidly growing community for more beds, the hospital is being increased in size from 50 to more than 70 beds.

Land for the new hospital is now in hand, and construction will begin immediately.

This new hospital is on the north side of Hong Kong harbor, perhaps eight or nine miles up the shoreline on the mainland of China.

T. R. FLAIZ

Helps Ready for Workers in Children's Divisions

Special program and lesson teaching helps have been provided for each Sabbath of 1962 for leaders and teachers of the primary division of our Sabbath schools. This material, in booklet form, may be obtained from the Book and Bible House and is called *Primary Program and Lesson Helps*. It is similar to the program booklet prepared last year for the leaders of the kindergarten division, but has the added feature of some teaching suggestions.

This booklet, together with the *Program Helps for Kindergarten Leaders, Book 3* (1962) and *Program Helps for Cradle Roll Leaders* (1962), now supplies Sabbath school workers in these three divisions with invaluable aids for their work. Experienced leaders in these various fields joined with General Conference Sabbath School Department workers in preparing these helps. Lesson-teaching suggestions will be continued in *The Sabbath School Worker* as formerly, but these booklets will supply additional aid to those who are working for our boys and girls.

WILLIAM J. HARRIS

56 VOP Students Graduate in Calcutta

N. G. Mookerjee, Voice of Prophecy secretary for Northeast India, reports that at a recent Voice of Prophecy graduation exercise in Calcutta certificates were given to 56 students who had finished the course. He also says that the Voice of Prophecy course in the Lushai language is meeting with good success. A Voice of Prophecy field representative reported to him recently, "Wherever we go we find a great deal of interest stirred

up by the Voice of Prophecy lessons. In villages where there are or have been a number of Voice of Prophecy students, the attendance at our meetings has been much greater than in other places."

JAMES E. CHASE

Final Opportunity

The special subscription offer of the REVIEW for \$3.95 expires at midnight, December 31. But all subscriptions placed in the hands of the church missionary secretary by that time will be honored at the \$3.95 rate. This is the final call for REVIEW subscriptions at this campaign price. Even if your present subscription does not expire for some months yet, order now at the low price and your subscription will be extended.

Remember too the loved ones who have fallen by the way—a REVIEW subscription can prove like a "letter from home," as one former Adventist touchingly expressed it. Then there are those to whom you have given our good evangelistic literature, so that they are persuaded that our prime doctrines are true. Why not invite them inside the church, as it were, by sending them the REVIEW? Let them see the distinctive face of the Advent Movement.



Selected from Religious News Service.

DUNEDIN, N.Z.—Ordination of qualified women as ministers was approved in principle by the Presbyterian Church of New Zealand at its General Assembly here. Breaking with tradition, delegates adopted a resolution favoring women clergy and recognizing the "equality of the sexes in spiritual status within the Church."

TRENTON, N.J.—The State's Supreme Court ruled here that the New Jersey law banning certain retail sales on Sunday does not violate the rights of Orthodox Jews. In a second ruling it held that the law was not "so vague as to be unconstitutional," as claimed by department-store employees who had been fined for selling clothing on Sunday.

VATICAN CITY—Father Cornelius Tassar of Verona, Italy, a missionary in Rhodesia, has applied to the Vatican

Indonesian Policeman Won to the Faith

B. J. Dompas, the Voice of Prophecy director for Indonesia, writes: "One of the most wonderful experiences in my ministry is when I sit down at my desk at the Voice of Prophecy headquarters in Bandung and read the many letters written by our Voice of Prophecy students."

"One day I was surprised to receive a letter of request for baptism from a person who had not even finished his course. He was a police inspector, head of the police accounting department in a city in East Java, and a Moslem. Within a week after writing his first letter to me, he was visited in his home by a Voice of Prophecy representative. He told the representative how he had read the Voice of Prophecy advertisement in the Indonesian *Health* magazine and enrolled in the Voice of Prophecy Bible course. He was surprised to know that this course stressed the Bible Sabbath. He decided to join the Voice of Prophecy church. He was glad to learn the name of the Sabbathkeeping church and that there was one in the city where he lived. Soon he and his wife were baptized."

"Now he felt the burden of saving his police friends through the Voice of Prophecy. At his suggestion the local mission committee decided to hold a Voice of Prophecy effort in his city. This brother took a very active part in the meetings. About 30 persons, eight of whom were police friends, were baptized as the result of this effort."

E. R. WALDE

Secretariat of State to become a chaplain on the first Western expedition to the moon. His application has also been sent, it was announced, to the National Aeronautics and Space Administration in the United States. Vatican officials said the priest's request was transmitted to the Sacred Congregation of the Holy Office for an expert opinion before the Secretariat of State makes any final decision in the matter.

KARACHI, PAKISTAN—This country's small Christian community is viewing with concern steps taken by the national Government to promote the Moslem religion throughout the country. Government officials of this predominantly Moslem nation have established an Institute of Islamic Research, ordered the compulsory teaching of Islam in all state schools, and provided facilities for the training of *Ulema* (teachers of the Moslem faith). In addition, the Auqaf (Religious Trusts) Department has been asked by the Pakistan Government to set up an institution where people versed in the Moslem religion can be brought together for discussions and reorientation. Trained Moslem teachers will be sent to villages and cities around the country to instruct people and students in the Koran, sacred book of Mohammedanism.