

May 3, 1962

★ Fellowship With Christ

—Page 8

★ New Jersey Copes  
With Disaster

—Page 17

# A Prayer

## FOR THE COVERING GARMENTS

By Mrs. Leora Matson

The morning sun peeps over the eastern hills and spreads a mantle of glory over God's earth, holding it in a warm and tender embrace. I awaken, arise, clothe myself, prepared to meet the day.

Prepared? Not entirely. I have forgotten to don the garments the Lord has provided for me. So, kneeling in fervent supplication, I pray for the covering garments of . . .

Meekness— to cling close—very close—when temptation urges the barbed retort; the cutting, stinging wound of an unkind word; the disregard of others' thoughts and feelings; the urge to put self first. O Lord, let it enfold and cover me fully.

Forgiveness— for myself whenever I fail; for others who do wrong; for sins of ignorance, some committed even in Thy name.

Charity— Let love for my fellow man be uppermost in my doings, my sayings, and in my heart; let me submerge my earthly self forever in service for Thee and others.

Compassion— Let the plain brown robe from the foot of the cross, a symbol of sorrow and heartache, cling to me forever. Let it help me to be sympathetic to the problems of others. May the peace it brings to my heart be shared with others. Put the words in my heart and tongue to comfort, as I have been comforted. Make me alert to the needs, the soul-rending needs, of sorrowing ones. Grant me in my weakness, to remember Thy holy, strengthening words—to be able to repeat for someone Thy glorious promises.

Lord, let these garments that Thou dost provide, be worn this day in humility—trusting that in following Thy path of meekness, forgiveness, charity, and compassion, my little light may shine to Thy glory for someone, somewhere.

*Eager to spread the light, Filipino young people are raising up churches in one barrio after another around Mountain View College.*

## *Student Evangelism at Mountain View College*

By T. C. Murdoch, *President*

THE students of Mountain View College in the Philippines continue to raise up churches in the surrounding hills. These lighthouses increase in number and become brighter with each passing school year. In several outlying hill districts the Seventh-day Adventist church is the only church in the barrio (village), and we have been the first religious group to work among these people.

The invitation to "come over . . . and help us" usually comes this way. First, on the Sabbath day groups of our students walk many miles to visit the homes and get acquainted with the people. Then cottage meetings are held for several months. When the folks get to know a little about our message they are then invited to attend special lectures either on Saturday nights or Sunday nights. To most places our ministerial boys take the small seminar generator, string a few lights around in an open place near the center of the barrio, and then preach under the moon. After a few lectures the call comes for us to put up a church.

Just this past week one such invitation came from a barrio called Fortunato. When this barrio was surveyed a few years ago a fine lot was reserved for a church. So we applied

for permission to build on this lot. Temporary permission was granted, and a written permit was issued. We feel this is a providential opening and that we are fortunate to be first.

One of our young theologians, who cannot attend school this second semester owing to lack of funds, has volunteered to take over the work in this new district. There is good reason to believe that within a year he will have a church building erected and a congregation of some 30 or 40 members. Mountain View College will pay this young man for his services from the ministerial seminar fund, and the following year he should be in a position to complete his college course.

Because of the extracurricular missionary activities of our ministerial students, it usually takes them longer than four years to obtain their degrees, but we feel that the time spent in practical experience is well spent. One of our graduates of last year found that he was just over the age for the ministerial internship plan. He had been accepted by the mission and had been doing ministerial work for several months before this problem came to light. The mission president felt that the mission could not afford to hire him, because his age prevented his receiving the special



financial help due; but when this was told to the church members their response was unanimous. They said, "No, you can't take our young minister from us. We are willing to give more. He is building up our church."

Another experienced worker and leader in our union said, "Your theology boys preach like men who have been in the ministry five or six years." Of course they do, because these students begin their practical training for the ministry the day they enter the halls of Mountain View College.

Recently we received a letter from  
*(Continued on page 12)*



1. Twenty-one new believers kneel on the shore of Lake Linaon just before they were baptized by Mo Go Yorac, West Visayan Mission president.

2. Upper Lilingayon church, 8 kilometers west of Mountain View College.

3. Lower Lilingayon church, 4 kilometers west of Mountain View College.

4. The Kulasihan church group, 9 kilometers north of Mountain View College.

5. The church at Baclayon, 6 kilometers northeast of Mountain View College.

6. Though this Philippine church "building" consists of only upright posts and a roof, it is already in use.

7. The church at Lurugan, 7 kilometers east of Mountain View College.

8. Typical evangelistic meeting in the Philippines, being held out in the open in the evening, and using small generator for lights. A ministerial student from Mountain View College is giving a study on the signs of Christ's coming. He and his wife are now missionaries in Borneo.

9. Kaulayan church, 14 kilometers south-east of Mountain View College.

10. Child evangelism in Barrio Fortunate, a small village 15 kilometers south of Mountain View College.

By Jennings De Fehr

# Who Are Laodiceans?

*Are they members of the remnant church?*

*What experience do they need?*

The remnant church is to proclaim the three angel's messages to those who are knowingly or ignorantly transgressing God's law.



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KREIGH COLLINS, ARTIST

**I**N REVELATION 3:14-19 a startling message of reproof and warning is directed to the religious world of today. Evidently the spiritual barometer of Christendom is dangerously low to warrant such a stirring rebuke.

The reasons for this condition are many, and cannot be dealt with at length here. We shall present but a brief background to bring Laodicea into focus.

When Martin Luther and, later, other Reformers accepted the light on righteousness by faith in contrast with righteousness by works or self-effort, their separation from the Catholic Church became almost inevitable. According to Romans 1:17, "the just shall live by faith." In other

words, the sinner is justified by depending wholly on Christ and His righteousness and not on good works, money, or self-flagellation.

Nothing but the merits of Christ and His sacrifice on Calvary can wash away the stain of guilt and reconcile the sinner to his Creator. The thief on the cross who cast himself on the mercy of Christ, the publican who acknowledged his sinful condition and asked mercy of God, the prodigal son who offered no excuse for his delinquency but trusted wholly in his father's love and mercy for reconciliation—all sustain the doctrine of righteousness by faith. All cast themselves on the mercy of a sin-pardoning Saviour, and were accepted.

Unfortunately, the generations that

immediately followed the Reformers failed to search the Bible for additional truths that had been concealed by tradition for centuries. As a result, the light received became dim, and the people of God were in serious danger of dying spiritually. The Sardis message preceding the Laodicean period gives unmistakable evidence of this condition in the expression "Thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die" (Rev. 3:1, 2). At the turn of the nineteenth century Babylon was falling. Confusion and spiritual decay were apparent almost everywhere in Christendom.

In the midst of this religious disorder men became dissatisfied with



the spiritual tone of the churches. This dissatisfaction led to a more thorough study of the Scriptures and of the prophecies in particular. During these investigations the truth of the nearness of Christ's advent was brought to light. This message was preached simultaneously in many lands, and it raised up a people who became known as Adventists, because of their belief in the imminent return of Christ.

The spiritual declension that then existed among the churches as a whole necessitated the message of Revelation 3:14-19, addressed to "the church of the Laodiceans." It reads: "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent." This timely warning is to be preached to all the churches in Christendom by the remnant church (see *Testimonies*, vol. 6, p. 77).

When the Second Advent believers brought the good news of the nearness of Christ's return to their brethren in the popular churches, they received a cool reception. The light given in mercy was rejected, and Babylon fell another step.

During this period of heart and Bible searching, the faithful ones discovered the light on the Sabbath of the fourth commandment which had been obscured for centuries. This light, too, was rejected by the popular churches. Babylon's spiritual barometer took another drop. The warning to the Laodiceans also was rejected. The churches felt they needed none of its reproofs, and took the position that they had "need of nothing."

### Important Questions

We may ask, Who is a typical Laodicean? Where do we find him? What are his distinguishing features?

Two chief characteristics mark the Laodicean: (1) He is not interested in spiritual advancement nor in Bible knowledge; (2) he is satisfied with his

## A Letter From Our President

DEAR FELLOW BELIEVERS:

A short devotional study had just been given at the recent Spring Meeting of the General Conference Committee held at headquarters. Time was limited. A busy program was before the Council. It was evident that there would have to be careful planning in the use of time. This is usually the case with meetings like this. But, following the short Bible study, opportunity was given for testimony. Perhaps 15 or 20 minutes, it was thought, would be thus used. But once begun, in spite of the pressure of time and business, an hour and a half was needed to give these leaders of conferences and institutions, and others, opportunity to speak a few earnest words of their gratitude to God, and to give expression to their confidence in this cause, as well as to voice their desire to be faithful unto the end. It was good to hear them speak thus. "What wonderful leaders we have," a number of men remarked privately after the meeting.

We know these men largely as those who have to do with business problems and who act in a business capacity as they deal with the growing and expanding affairs of this cause. The work would slow down, rapidly disintegrate, and go into bankruptcy, did these men not follow sound business principles. Seeing them acting largely in a business capacity, some are inclined to think of them as men interested only in business. But there is another side to these men. First, they are Seventh-day Adventists who have united with this movement and dedicated themselves to it because they believe in it and in its final triumph. They are determined to triumph with it. God has given them certain talents, and these they are earnestly endeavoring to use in the Master's cause. When He returns, their desire is to give a good account of their stewardship.

The apostle Paul believed that business should be conducted on sound principles. His admonition is "not slothful in business." This is good counsel. Sister White admonished us years ago, "The business done in connection with the cause of God must be marked by greater precision and exactness."—*Testimonies*, vol. 6, p. 338.

We thank God for our leaders with business ability, who are "not slothful in business; [but are] fervent in spirit; serving the Lord" (Rom. 12:11). It was good at the Spring Meeting to hear their testimony, to see them as individual Christian men in whose hearts there is cherished a sincere love for the truth and a desire to remain in the way that leads to that goodly land that is promised to the faithful.

R. R. Fiquhr

President, General Conference

position and says in effect, "I have need of nothing; I have enough spirituality to get me into heaven."

Sister White says of this class: "There are many among us who are prejudiced against the doctrines that are now being discussed. They will not come to hear, they will not calmly investigate, but they put forth their objections in the dark. They are perfectly satisfied with their position."—*Selected Messages*, vol. 1, p. 413.

After quoting Revelation 3:17-19 the servant of the Lord continues: "This scripture applies to those who live under the sound of the message, but who will not come to hear it."—*Ibid.*, pp. 413, 414.

The lukewarm people, mentioned in Revelation 3:16, also are Laodiceans, but they are somewhat different. Where do we find them? Not only in the popular churches but in the remnant church. These people are only mildly concerned about either their own salvation or the salvation of those about them. They are more interested in the pleasures of this life and in acquiring wealth than in building character for heaven. They try to serve both God and mammon. They desire membership in the remnant church but are unwilling to live up to its high standards. They live as close to the world as they dare.

Babylon is continuing her fall. Thus God calls for the honest in heart to come out of her. The voice from heaven pleads: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

The popular churches as *institutions* have rejected light on important matters; consequently, God is rejecting them. This disposition to resist light increased when the Spirit of Prophecy appeared in the remnant church. The Laodicean warning of Revelation 3:14-19, which applies to all Christendom, was also rejected as inapplicable to them, and spiritual Babylon took another fall. But the decisive fall will come when the test of the Sabbath is brought upon the world and they deliberately accept the mark of the beast, and vigorously oppose the Sabbath of the fourth commandment in the face of great light. This attitude is more than lukewarmness; it is open rebellion against God.

As ancient Israel was commissioned to warn the nations about them against idolatry, likewise the remnant people of today are to proclaim the three angels' messages of Revelation 14:6-12 to those who knowingly or ignorantly transgress God's law, and forewarn them to flee the wrath to come. The remnant church is commissioned to warn the world of Christ's second coming as verily as John the

Baptist was to prepare the world for His first coming. The great objective in sending the message of Revelation 3:14-19 is to instruct the obedient so they in turn may warn the transgressors about them (see *Testimonies*, vol. 6, pp. 76, 77).

The popular churches are in great need of spiritual revival, but as churches they fail to recognize it. As churches they are satisfied with their spiritual attainments and say in effect, "We have need of nothing."

### Conscious of Need

The remnant church also is needy, but, thank God, as a church she is conscious of her need. Here she differs radically from the churches that are blind to their danger. The remnant church has by voice and pen put forth earnest efforts to rouse the members to a realization of their danger. This is strikingly evidenced by the writings of Ellen G. White in particular and by the efforts of clergy and thousands of faithful members as well. Though not all whose names are on the church record have given heed to this plea, the remnant church in spite of her shortcomings is God's chosen vessel to sound the alarm of a judgment to come.

"I would thou wert cold or hot," says Jesus. What is the "hot" element in Laodicea? Is it the remnant church as an entity, even though some of its members may be lukewarm? The answer is suggested by noting the dissimilarity between the remnant and the popular churches. The remnant church alone was aware of the relevancy of prophetic utterances to modern events—understanding the 2300-day prophecy of Daniel 8:14. It alone warned that evil would increase as the Second Advent neared. (Cannot the term "blind" be appropriately applied to those churches that called Adventists calamity howlers and refused

to recognize the signs of the times?) The remnant alone has preached the three angels' messages of Revelation 14 for more than a century, calling attention to the judgment, and warning against the worship of the beast. It alone accepted the Spirit of Prophecy as a divinely inspired commentary on the Bible. It alone takes the Bible as the only guide, and excludes all traditions and un-Biblical doctrines. It alone warns its members against lethargy but warns Christendom against transgression of God's law. These are the favorable aspects of the remnant church, more correctly described as a movement rather than a church.

The hot and lukewarm elements of Laodicea are perhaps better understood than is the "cold" element. The Lord says, "I would thou wert cold or hot." He prefers coldness to lukewarmness. Does this mean that active opposition to the truth is preferable to indifference? No. But a person who is "cold" is ignorant of the Saviour and the plan of salvation; he has not been approached by the gospel, and hence has not rejected light. A person in this condition is impressible by the Holy Spirit. There is a reasonable possibility that he may accept light when it is presented to him.

The lukewarm member, on the other hand, is hardened, and although he is not hopeless, he is difficult to arouse. A typical example of the cold person is the heathen who for the first time hears of a God of love and a Saviour who died for him. He is impressed by the good news and he listens eagerly to the pleadings of the Holy Spirit, where the lukewarm person would be unimpressed.

The remnant people, with the blessing of God, are spreading the three angels' messages of Revelation 14 and are preparing the world for Christ's second coming. These messages are to be proclaimed "to every nation, and kindred, and tongue, and people," to rescue the honest in heart out of the midst of Babylon. This is the last plea of a God of love to a spiritually sick generation before probation forever closes on a rebellious world.

True Christians everywhere will, before the end, unite with God's people who keep all His commandments. They will be a distinct group. Says the angel: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

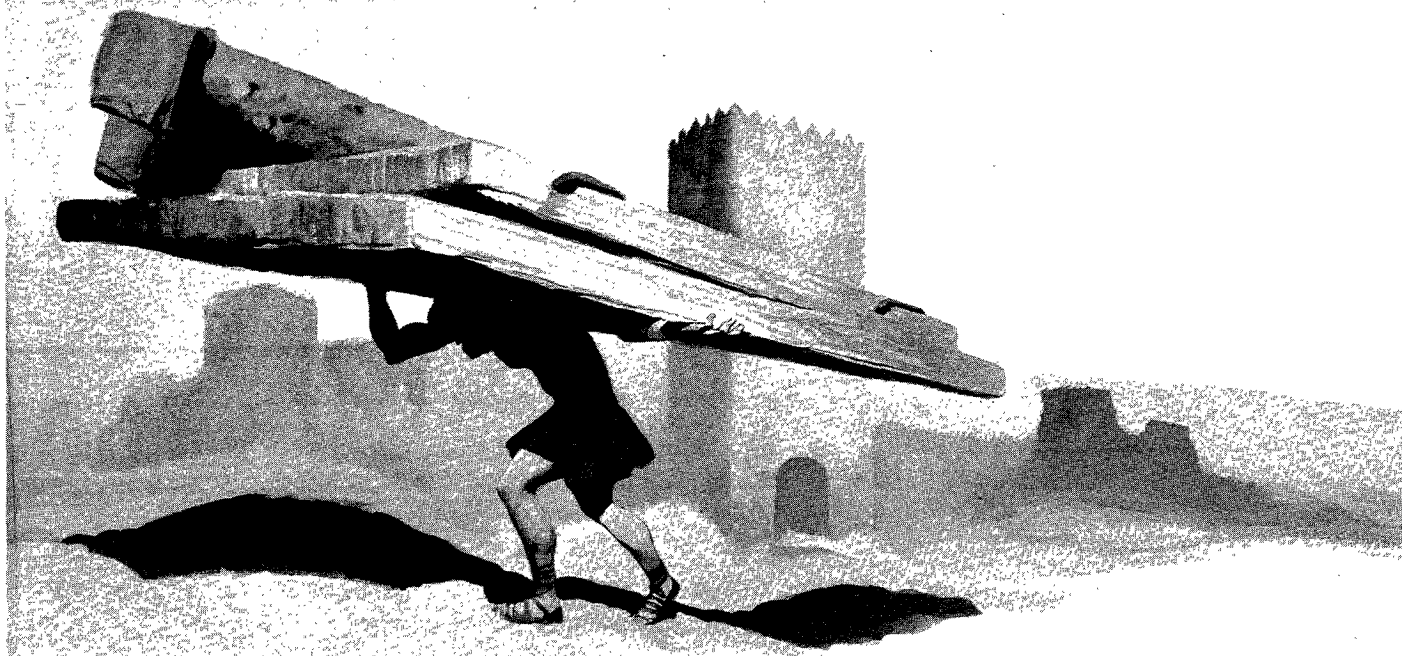
We are living in the Laodicean period of the church—the last period. But this does not mean that we must be in a "Laodicean," lukewarm condition. Jesus calls us to "be zealous . . . and repent." Let us respond to His earnest appeal.

## A Bible Quiz

### Inspiration of the Bible

1. How was the Bible given?
2. What use did Jesus make of the Scriptures?
3. Of whom do the Scriptures testify?
4. What curse is pronounced upon all who add or detract from the Word of God?
5. How long will God's Word continue?

1. By inspiration of God, through the Holy Spirit, holy men wrote the Bible (2 Tim. 3:16, 17; 2 Peter 1:16-21; Heb. 1:1; Acts 1:16).  
2. To show that He had come in fulfillment of the Scriptures (Luke 4:14-21; 24:13-27); also, to meet temptation (Matt. 4:4, 7, 10).  
3. Of Christ (John 5:39).  
4. He will receive the plagues and be condemned to eternal death (Rev. 22:18, 19; Deut. 4:2; Prov. 30:6).  
5. Forever (1 Peter 1:23).



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KREIGH COLLINS, ARTIST

Like Samson who, in his earlier years, was used by God in a mighty way, many today permit sin to destroy their usefulness.

*After many years of an unsatisfactory Christian experience, college student Warren saw how deadly can be . . .*

## One Small Sin

By R. W. Fowler  
President, Pacific Union College

**T**HERE are two young men in this room tonight who ought to give their hearts to Jesus."

The occasion was a Friday evening vesper service in one of our senior colleges. The president of the college had spoken and was calling for students to consecrate their lives to the Master. Many of the students were standing, but a few were still in their seats. Some who did not respond to the call had already given their lives and hearts to the Lord, and thus understood the call to be for only those who had not accepted Christ; others did not desire to surrender.

Included in the first group was a young man, Warren, seated with his friend Larry. Warren had been born of Seventh-day Adventist parents and for eight years had been a member of the church. He had been a Sabbath school teacher and had also held minor church offices. Why should he respond to this call? Warren reasoned that he was a church member in good and regular standing.

The president pressed his call: "There are two young men in this room tonight who ought to give their

hearts to Jesus." He paused for a moment, then continued. "The mother of one of these young men is present in this meeting this evening. The mother of the other young man is living in Oregon."

A number of young men could have qualified for the first call, but the president was becoming specific. There was little doubt in the minds of Warren and Larry, the two young

### A READING MUST FOR YOUTH

men seated together, that they were the ones about whom the president was speaking, for the mother of one of them was present that evening, and the mother of the other was living in Oregon. They moved uneasily in their seats. They looked at each other. The word "mother" had a softening effect upon the hearts of these youthful college students, and they stood without further delay. After a few more remarks from the president the closing song was sung, the benediction was

pronounced, and the students left the college chapel.

As Warren left the meeting he was greatly perplexed and disturbed. His troubled thoughts ran something like this: Why did the president think I should give my heart to the Lord? Surely he knows that I am a church member. Does my life not measure up to my profession? If it does not, why? Warren had not long to wait for the answer. It was found in the statement of the wise man: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13).

Warren's memory carried him back about 15 years to a day when as a boy of six he was questioned by his father regarding a certain activity, and in order to avoid punishment he denied having had any part in it. Many times in the past this falsehood had risen to haunt him, and just as often he had asked God to forgive. It seemed that his prayers were unheard, because he had never found courage to confess to his father and ask his forgiveness.

How often we permit cowardice, pride, or stubbornness to keep us from the blessing we might receive! How frequently we carry a load of guilt and remorse when we might have the load lifted by seeking and obtaining forgiveness from God and from others whom we have wronged. Such was the condition of the young man of our story, and as he left the chapel that evening it was with a firm resolve that he would take advantage of the first opportunity to talk to his father and ask forgiveness for the falsehood told so many years before.

Fathers are usually more than willing to forgive the misdeeds of their children and are eager to encourage them along the pathway of life. This

characteristic of fathers is beautifully illustrated in the Bible story of the prodigal's father, who was waiting and longing for the return of his wayward son. He recognized him when he was still a great distance away, accepted him back as his son, and freely forgave him. With the same degree of love and understanding, Warren's father fully and freely forgave his young repentant son, lifting from Warren's heart a burden he had carried for many years.

### One Sin Can Separate

We would be spared much heartache and remorse if we would remember that even one small sin can separate us from Christ. Ellen G. White, in commenting on the separation of the boy Jesus from His parents in Jerusalem, expresses this thought in the following words: "By one day's neglect they lost the Saviour; but it cost them three days of anxious search to find Him. So with us; by idle talk, evilspeaking, or neglect of prayer, we may in one day lose the Saviour's presence, and it may take many days of sorrowful search to find Him, and regain the peace that we have lost."—*The Desire of Ages*, p. 83.

The life of Samson is a lesson for us to study. He was born into a good family. He was appointed by God to do an important work. But he failed to keep contact with God. Little by little he wandered from the course that he should have followed, until he came up to the great test of his life helpless because he had strayed far from the eternal Source of help. At a time when Samson needed all his strength and the help of God, "he wist not that the Lord was departed from him" (Judges 16:20). What a tragedy to let go of the hand of God and to be left destitute and alone when we most need His help!

We may avoid this tragedy, which will result in eternal loss, by walking constantly with our Saviour, thus avoiding the pitfalls. And when we do slip and fail, let us obtain forgiveness just as soon as we are conscious that a mistake has been made.

As W. A. Spicer, former world leader of our church, used to say, "We must keep our sins forgiven up to date."

(Fifth in a Series of Articles by SDA University and College Presidents)

There are dangers along the way and many stumbling blocks, but the promise is, "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

*No greater experience is offered to human beings than*

# Fellowship

By J. B. Cooks

*Departmental Secretary, Southern African Division*

**N**O PRIVILEGE granted to men is greater than that revealed in 1 Corinthians 1:9: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." How often we have read this verse without sensing the magnitude of its meaning!

The faithful God, who loves us with an everlasting love, has called us, unworthy though we are, to the exalted privilege of fellowship with His Son. What a privilege to fellowship with Christ, who is omnipotent, omniscient, the Creator and sustainer of all things, visible and invisible, the co-ruler of the universes, and the Saviour

of mankind! Were we granted the opportunity of associating with one of the potentates of earth, we would deem it an honor, but it would be as nothing compared with the privilege offered us in this verse of Scripture.

We commonly interpret fellowship as friendship. The Oxford English dictionary defines *fellowship* as "participation, sharing, community of interest, companionship and friendliness." In *Fundamentals of Christian Education*, page 476, we read, "The word fellowship means participation, partnership."

It is wonderful that God should grant us, needy, weak human beings

H. A. ROBERTS





# With Christ

## What does it involve?

as we are, the warmth of His fellowship, which is beautifully expressed by Ellen G. White in *Education*, page 133: "It is not enough to believe in law and force, in things that have no pity, and never hear the cry for help. We need to know of an almighty arm that will hold us up, of an infinite Friend that pities us. We need to clasp a hand that is warm, to trust in a heart full of tenderness. And even so God has in His word revealed Himself."

Few Christians seem to grasp the basic fact that Christianity calls for a union between themselves and Christ. In Scripture this union is sometimes likened to a marriage. Thus God has used the closest human relationship to illustrate the intimate nature of our fellowship with Him. Yet even this fails to teach all that Christianity implies.

God deals with us individually; in the Word He gives us some wonderful thoughts to teach this truth. For instance, we read in Psalm 71:3, "Be thou my strong habitation, whereunto I may continually resort: *thou hast given commandment to save me; for thou art my rock and my fortress.*" Seldom do we realize that God thinks so definitely of each of us as to give a special commandment to "save me," but that is what this verse teaches.

In the book of Isaiah we have some wonderful assurances and promises of God's interest and care. In chapter 43, verse 1, He says, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." No more positive interest could be revealed. In chapter 41, verse 13, we see the wonderful picture of a father walking along an uneven road with his little son. There are dangers along the way and many stumbling blocks, but the promise is, "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

It is not we who hold His hand, for we are weak and cannot hold as tightly as we should, but He holds our hands with a grasp that will not let go, as long as we stay beside Him. When we stumble, His grip becomes a little tighter and He fulfills the assurance recorded in Jude 24: "Unto

him that is able to keep you from falling, and to present you faultless before the presence of his glory."

One day, while I was reading Galatians 2:20, I saw something in this text that I had not seen previously: "And the life which I now live in the flesh I live by the faith of the Son of God, who loved *me*, and gave himself for *me*." I knew that what Jesus had done for the apostle Paul He had done for me—"loved *me*, and gave himself for *me*." In gratitude for such a wonderful Saviour, who regarded me so much as to die for me, I bowed my head in gratitude and praised Him. Then I was reminded of the statement that if there had been but one sinner in the world, Christ would have died for *me*!

But, wonderful as is the assurance of a Saviour who walks by my side, even more wonderful is the fact that He is closer than a brother (Prov. 18:24), a father, mother, or wife, yea, so close that we cannot understand it fully. Praying for His disciples, Jesus pleaded, "That they all may be one; as thou, Father, art in me, and I in

thee, that they also may be one in us" (John 17:21). The oneness of Christ and His Father is beyond the understanding of man, but, thank God, we can experience it by His grace.

In Galatians 2:20 we understand this oneness: "Christ liveth in me." In writing to the Corinthian church, their pastor stated it thus, "As God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (2 Cor. 6:16).

This, then, is the fellowship to which we are called—walking with Christ each step of the way, with Him holding us by the hand; counseling with Him about all the plans and decisions of life; participating with Him in all of life's experiences, so that it is His life that is lived out in us, fulfilling His plans for us. Surely this should be the most sought-after privilege of every man and woman on earth.

The Father is calling you to this experience; Christ is pleading to be admitted into your life; and all the power in heaven is at your command. Would you spoil it all for sin, the one thing that separates us from God? or would you prove your friendship with Christ by obedience to all His commands? He says, "Ye are my friends, if ye do whatsoever I command you" (John 15:14). If you will follow Him you are promised fullness of joy. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full" (1 John 1:3, 4).

## Fellowship of Prayer

### An Open Letter to Fellowship Members

In recent months Fellowship members have reported many marvelous answers to prayer. We have printed portions of these letters as space has permitted, for the encouragement of the hundreds upon hundreds of faithful Fellowship members who unite in prayer at the sunset hour each Friday on behalf of the thousands of requests that have come to the REVIEW office. We find it impossible to reproduce even a small fraction of the many petitions that come in daily. Some letters come anonymously, and to these we are unable to give a personal reply. It is not necessary that letters be signed, nor need the names of the ones to be prayed for be given. We do, however, take note of each one. The important thing is that the request be sent in. God knows the heart of each one.

In addition to prayer concerning personal problems and those of fellow believers, shall we not pray that the church as a whole may prepare for the falling of the latter rain? Let us search our own hearts and seek a living, personal fellowship with our Saviour, so that our lives may rightly witness for Him.

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



# A Bible Study

## God's Law and the Triumph of His Saints

By Mrs. Beveridge R. Spear

### 1. Does God call on genuine Christians in New Testament times to keep the Ten Commandments?

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:3, 4).

"By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:2, 3).

### 2. If I keep the Ten Commandments, how can I at the same time be under grace?

"For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid" (Rom. 6:14, 15).

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:2-4).

NOTE: The natural, carnal man is under the condemnation of God's law, because he lives in transgression of God's will (1 John 3:4). He is in rebellion against the law (Rom. 8:7). But when the sinner repents he is given a new heart that finds joy in obedience (Eze. 11:19, 20; Heb. 8:10). Saved by grace, the believer permits Christ to dwell in his heart (John 15:5), and he is thus enabled to obey (Ps. 40:8; Gal. 2:20).

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:1, 2).

### 3. Has not Christ changed the day of worship and discarded the seventh day of the Old Testament?

"For the Son of man is Lord even of the sabbath day" (Matt. 12:8).

"Therefore the Son of man is Lord also of the sabbath" (Mark 2:28).

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill" (Matt. 5:17).

### 4. Did Christ nail the seventh-day Sabbath and the fourth commandment to the cross, thus bringing both to an end?

"And that day was the preparation, and the sabbath drew on. . . . And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment" (Luke 23:54-56).

"And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun" (Mark 16:1, 2).

"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre" (Matt. 28:1).

"But pray ye that your flight be not in the winter, neither on the sabbath day" (Matt. 24:20).

NOTE: After the death of Christ the apostles "rested the sabbath day according to the commandment." The Sabbath comes between Friday, "the day of the preparation," and Sunday, "the first day of the week." Would Jesus have said what He did in Matthew 24:20 regarding an event in A.D. 70 if the Sabbath was to be abolished at the cross?

### 5. Years later did any of the apostles keep the seventh-day Sabbath?

"And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures" (Acts 17:2).

"And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks." "And he continued there a year and six months, teaching the word of God among them" (Acts 18:4, 11).

### 6. Why should we call the seventh day the Christian Sabbath?

"He was in the world, and the world was made by him, and the world knew him not." "All things were made by him; and without him was not any thing made that was made" (John 1:10, 3).

"In whom we have redemption through his blood, even the forgiveness of sins. . . . For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist" (Col. 1:14-17).

NOTE: Jesus, the Son of God, "made all things," therefore He "made" the seventh day His Sabbath by doing three things at Creation: First, "he rested on the seventh day"; second, "God blessed the seventh day"; third, He "sanctified it" (Gen. 2:1-3). It has been the Christian Sabbath ever since Creation and is properly called "the Lord's day" (Rev. 1:10).

### 7. Does this mean that the person "in Christ" will observe the seventh-day Sabbath?

"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read" (Luke 4:16).

"He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 2:6). "Can two walk together, except they be agreed?" (Amos 3:3).

NOTE: How could you and Jesus walk together to church, if He were on earth today, if you attended on Sunday? He would have already come and gone twenty-four hours before, on the Sabbath.

### 8. How did Sunday come into the church?

"He shall speak words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and the law; and they shall be given into his hand for a time, two times, and half a time" (Dan. 7:25, R.S.V.).

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thess. 2:3, 4).

NOTE: Here is a religious power that "thinks himself able to change the times and the law." The papacy makes this claim of itself. "We observe Sunday instead of Saturday because the Catholic Church in the Council of Laodicea (A.D. 336) transferred the solemnity to Sunday."—*Converts' Catechism*, by Peter Geiermann, p. 50, 1957, ed. This *Catechism* received the "apostolic blessing" of Pius X on January 25, 1910. "The Catholic Church of its own infallible authority created Sunday a holy day to take the place of the Sabbath of the old law."—*Kansas City Catholic*, Feb. 9, 1895.

### 9. Is the observance of the Roman Sunday a mark of apostasy?

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six" (Rev. 13:8, 16-18).

NOTE: "The church took the pagan philosophy and made it the buckler of faith against the heathen. She took the pagan, Roman Pantheon, temple of all the gods, and made it sacred to all the martyrs; so it stands to this day. She took the pagan Sunday and made it the Christian Sunday."—WILLIAM L. GILDEA, in *The Catholic World*, March, 1894.

"The Church made a sacred day of Sunday . . . largely because it was the weekly festival of the sun; for it was a definite Christian policy to take over the pagan festivals endeared to the people by tradition, and to give them a Christian significance."—ARTHUR WEIGALL, *The Paganism in Our Christianity*, p. 145.

### 10. Does Heaven warn against this false worship?

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence

of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:6-11).

11. From what will the "elect" or "remnant" be shielded?

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indigna-

tion; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb" (Rev. 14:9, 10).

"And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God" (Rev. 15:1).

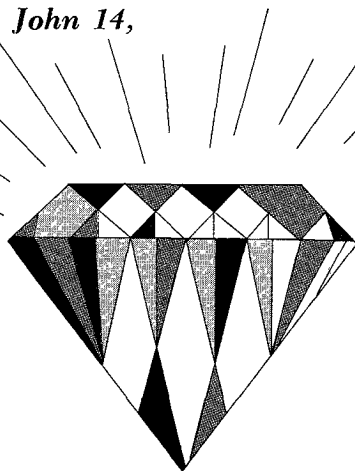
12. What will be their reward?

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

*The promises of Jesus, recorded in John 14, may well be described as*

# Diamonds of Truth



By Preston Smith  
Pastor, Longview, Washington

LIKE sparkling diamonds reflecting brilliant light are the precious promises of Jesus recorded in John 14. These priceless gems may be claimed by every humble, believing soul. From the exhaustless treasure house of heaven come these jewels to enrich every sincere seeker for truth. Whether one is homeless, poor, lonely, troubled, or in despair, there is a precious promise in this chapter to meet his need. In His message to His disciples near the close of His earthly ministry Jesus made provision for His followers to the end of time.

The disciples little realized what lay ahead—that their beloved Master would soon depart from them, that He would be crucified and later ascend to heaven. Knowing of the great trial of faith just before them, Jesus sought to comfort their hearts and strengthen their faith by these promises: (1) An eternal home, to be available at His return; (2) continual access to the Father; (3) an account in the bank of heaven; (4) the gift of the Holy Spirit, the greatest Teacher in the universe; (5) the constant companionship of the Father and the

Son; (6) perfect peace under all circumstances by unbroken union with the Father.

Soon after Christ's ascension persecution broke out and multitudes of Christians were driven from their homes. During the Dark Ages many true Christians dwelt in caves and mountain hide-outs. Today some of our brethren have fled their abodes because of war and bigotry. In the future nearly all will flee to the mountains for refuge.

To all such, the promised security of an eternal home is especially precious. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

During affliction, perplexity, and toil, when cut off from all human comfort or aid, every Christian has the assurance of free access to the Father. Jesus said, "I am the way, the truth, and the life: no man cometh unto the

Father, but by me" (John 14:6). Since the believer accepts Jesus as His Lord and Saviour, and since Christ is in heaven as man's representative, the way to the Father is continually open.

An account in the bank of heaven is announced in these words: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (verses 13, 14). To ask in Christ's name means more than mentioning His name at the end of a prayer. It means living in harmony with His will, under His control continually.

It is just as if the Master said, "I am giving you a book of checks on the bank of heaven. My signature is on them. All you have to do is fill in the figures and you may write as many as you need." The poorest saint is thus richer than the wealthiest atheist on earth.

## The Holy Spirit

To provide for power, guidance, and wisdom, Christ promised to send the Holy Spirit, who would bring His personal presence to every individual. Not only would He be *with* them, but also *in* them, to control and fill them completely. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; . . . for he dwelleth with you, and shall be in you" (verses 16, 17).

Regardless of the trials and tribulations which the believers would encounter, they could rest secure in the knowledge that they had the constant companionship of both the Father and the Son. "If a man love me," said Jesus, "he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (verse 23). Love to God is manifested by obedience to His Word. It is natural to please those that we love. God's love for men is revealed by His coming to dwell with us in this sin-filled world. It is natural to associate with those whom we love, for love creates a desire for companionship. The Father and the Son show their love by coming to live constantly in the lives of believers.

Perfect peace under all circumstances was bequeathed to the followers of Jesus: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (verse 27). Christ offers His own peace without reserve. The Master found lasting peace through unbroken union with the Father and complete surrender to His will. He was now returning to the Father to ensure the same unbroken union for each believer. Thus He said in verse

28: "If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." He was going to the Father as our representative and thus His Father's peace and power are available to us in unlimited supply.

As the Saviour made these precious promises He was thinking of all His children to the end of time. He said in John 17:20, "Neither pray I for these alone, but for them also which shall believe on me through their word." As a tree of life the promises of the Bible bring spiritual healing and strength to all who will partake of them. By His Word the life and power of God flow into the believer's life.

Just as the apostles of old faced a crisis because their Lord was soon to depart and they would be misrepresented and persecuted by ungodly men, so today a crisis is rapidly approaching for God's people. Jesus will soon cease His work as our Intercessor and evil men will heap abuse upon us. The promises of John 14 are as meaningful and powerful today as when first given.

Remembering the words of the apostle Peter in 2 Peter 1:4, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature," let us press them home by prayer and faith. As we do we shall find the peace, joy, and power of fellowship with Jesus and soon join the triumphant throng that will surround the great white throne.

## Student Evangelism at Mountain View College

(Continued from page 2)

one of our boys who graduated just over a year ago. He wrote: "Here is a picture of 21 precious souls who were baptized recently by Elder M. G. Yorac, our mission president, on the peaceful shores of Lake Linaon. Our church has just posts and a roof, but already these new believers are using it."

Another graduate is laboring with much success among one of the non-Christian tribes on our own island of Mindanao. He has invited us to visit him. He is situated 95 kilometers from the nearest highway, and the only way to reach him is on foot, passing through rivers, swamp, ravines, and over steep, slippery slopes. We plan to go as soon as possible.

It was in 1960 that Mountain View College sent out her first group of eight ministerial graduates. In 1961 another eight were sent out, and already these men have distinguished themselves. A number have received calls to fill important mission ap-

pointments in other countries of the Far East.

The big day of the year at the college is the annual gathering of the converts. It cheers the hearts of our students, who have walked many a weary mile each Sabbath, to see the fruits of their labors and the blessings of God in souls won for His kingdom. How it thrills us, as members of the college church, to see the "saints" coming from the east and west and north and south of us to worship with us. We are sure it is a little foretaste of the final gathering of God's people.

## My Favorite Text

*"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." John 14:21.*

This is one text that I have learned to love during the years of my ministry. In using it to help others to surrender their hearts to the Lord and keep His commandments, it has thereby become dear to my heart.

How often I have sat in some home and concluded my Bible study for the evening by having the family turn to John 14. I would have them read the fifteenth and sixteenth verses first. Then I would ask them if they could love Jesus enough to keep all God's commandments. Next I would say, "Here is the promise that Jesus will pray to His Father for the Holy Spirit to come to comfort and bless your home." Then I would read the thirteenth verse of chapter 16. "Wouldn't it be wonderful to know all the truth and be sure not to be deceived?" I would ask.

Then turning to chapter 14, verse 21, I would have them read, noticing each statement and promise carefully. This verse always makes me feel good, for it tells me how I can prove to Jesus and His Father that I love them. I can say that I love them, but commandment keeping proves it.

Then there follows the most wonderful promise, "He that loveth me shall be loved of my Father." Think that statement through and see how good it makes you feel. And the next statement is, "I will love him, and will manifest myself to him." What does that mean? Jesus manifested Himself to Daniel and other prophets in days gone by. He showed Himself to the apostle John on the Isle of Patmos. He also manifested Himself to Stephen when Stephen was dying. He showed Himself to the apostle Paul and many others. Think of the millions of martyrs who were comforted by Jesus in their dying hour. He does so many things every day for His people all over the world. What a thrill it is to know Him. What a privilege to keep His commandments!

D. E. VENDEN, President  
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## Good—or Faithful?

By Howard A. Munson

HAVE you ever heard it said of someone, "He is a good Seventh-day Adventist"? This is often said of some member whom the speaker wishes to compliment. Pastors use it of their parishioners, sometimes when trying to help a young recruit who is in trouble because he stood for principle. It has been used in support of a member who found it necessary to stand before a judge.

Paradoxically, the word *good* has certain evil connotations. Consider the man who has been called a good Seventh-day Adventist. Human nature being what it is, he is pleased. Inwardly he is tempted to say, If they think I am good, then I must be. He glows with satisfaction. He even feels that perhaps he is good enough, and with a complacent, self-righteous attitude he decides he need not strive to improve.

But he forgets that in the sight of God his goodness is as filthy rags. He needs to be reminded that it is going to take much more than human goodness to get him into heaven. Such great themes as the grace of God, the sacrificial blood of Jesus Christ, pardon and the forgiveness of sin, must burn into his heart and mind until he hates his "goodness" and wants only the goodness of God.

What should be the attitude of one who is called good? Figuratively speaking, he should back away in horror and quote the words of Jesus, "Why callest thou me good? there is none good but one, that is, God."

If Jesus disapproved of someone calling Him good, why should we use the word to describe a sinful human being? Why call anyone good? Why not educate ourselves to drop the word for something more appropriate and perhaps, also, more accurate? Why not substitute the word *faithful*?

No one is critical of a faithful man. We may not believe in the cause he is espousing, but we can at least admire him for his faithfulness. He deserves much credit for his faithfulness, even though his accomplishments may not be great.

A faithful man is respected. He knows whom he loves and is true in his affections. He knows what he believes and is loyal to it. He is true to his promises.

O that every Seventh-day Adventist could justly be called faithful, every day of his life, in all that he does for man and for God! What a spectacle we would be to the world. How quickly we would finish the work of God on the earth.





## Be God's Helping Hand

By Mrs. Jewell Sprague

**I**N HIS Word Jesus admonishes us to be a blessing to others. What real joy is ours when we heed this admonition, for helping others brings happiness both to us and to the one receiving help. How refreshing it is to see a Christian going about helping others when it seems that the world is made up of those who seek only to please themselves! In *The Desire of Ages*, page 20, we read: "There is nothing, save the selfish heart of man, that lives unto itself. No bird that cleaves the air, no animal that moves upon the ground, but ministers to some other life. There is no leaf of the forest, or lowly blade of grass, but has its ministry."

If you would like to get into a really inspiring program, that of being a blessing to others, and you wonder how it is to be done, just look around you. Trouble and need are everywhere. How sad it is when we are so filled with love of self and of family and with the myriads of duties that seem so important to us that we have little time to look about us. Someday our next-door neighbor may accuse us of neglect because we failed to tell him of the truth for this time. Do you not think it would be a blessing to others to know the truth we love? We would never let anyone take the truth from us, but we think nothing of keeping it from others.

### *A Sabbath*

By Kathryn Barnett Cash

### HEART SEARCHING

Do you sleep away the Sabbath—  
Precious moments of pure gold?  
Do you think the angels slumber  
As those sacred hours unfold?  
God has asked of us so little—  
But a fraction of each week;  
Yet we spend His time in sleeping  
When we should our Saviour seek.

Do you lounge away the Sabbath,  
Gath'ring with your friends to chat?  
It's another snare of Satan,  
So beware that subtle trap.  
Where there's nought but hollow chatter  
From the dawn to set of sun,  
The heavenly angels sorrow—  
Common mirth they always shun.

Do you wear away the Sabbath  
With your grumbles and complaints?  
True, the elder is not perfect,  
Nor your neighbor's children saints.  
You forget that up in heaven  
Love and tribute angels pay  
To their King, the great Creator,  
On this holy Sabbath day.

Do you while away the Sabbath  
With the common thoughts of self?  
Why not leave the weekday business  
On a hidden mental shelf?  
If we keep the Sabbath holy  
In a sacred, quiet way,  
There will be no lurking danger  
That our thoughts will go astray.

Do you clip away the edges  
As each Sabbath comes and goes,  
Thinking no one else need know it?  
Ne'er forget, there's One who knows.  
Are you ready as the sun sets  
On each preparation day?  
Do you always give full measure  
So the edges do not fray?

We are not without example  
As to how to keep this day.  
Jesus left the record with us,  
Which we only need obey.  
We should follow in His footsteps,  
Giving service from the heart.  
Sacred homage from a Christian  
Sets the Sabbath day apart.

In the past two weeks I have had several opportunities to be of help to others in a small way. A friend to whom I had often spoken of God's love was taken to the hospital in a serious condition. I visited her twice and took a plant to cheer her. So often we give flowers when it is too late.

Then an elderly woman whose husband died a short time ago needed help to move her belongings to a cheaper apartment. Afflicted with arthritis, it was an impossibility for her to pack and clean up. I spent several hours helping her. She was so very happy; and my heart was made glad.

Later a friend asked me to take her to the doctor and to watch her little ones while she was in his office. And so it goes, until I exclaim, "Will there never be enough time to do everything I should or would like to do?" But in my mind's eye, as I see the grateful smiles of those who needed help, I know I would do it again for the joy it brought.

Sometimes just a smile means so much to a passer-by. We do not know of all the heartaches many in this world are called upon to bear. A kind word spoken at the right time can heal a sorrowing soul. Perhaps there is an old man down the street who has lost his wife, or a young woman whose husband has been killed in an accident, leaving her with several small children. This sort of thing is common, and we can do something to bring comfort to those in such circumstances.

A good way to show kindness is to take a homemade cake, pie, or casserole dish to a needy person who may not have had a treat or even enough to eat in a long time. If we plan our work we will have time to go about doing good without neglecting our little ones or the many duties that go to make up a well-ordered household. If we really want to be a blessing, let us go to Christ in prayer, asking His help that our work will go smoothly so that we will have time to help others. We must also pray for opportunities to serve Him. Soon we will hear Him say, "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord" (Matt. 25:21).

What shall I do for others, Lord?

For ev'rywhere I see great need.  
What shall I do for others, Lord?

I know in good works we should lead.

I will not say, "I have no time,  
Do find someone else for the deed!"  
I'll only do as Thou hast said,  
That from sin's grasp some may be freed.

## The Longest Word in the Dictionary

By Virginia Hansen

**T**WO little girls were talking as they came out of the third-grade room. "Lucy, you don't like anybody, do you?"

"Well, yes, I like you and Mary and, and . . . well, what if I don't like those new kids! They talk funny and dress funny and, well, if I don't like them, I just don't, that's all, and nobody will make me like them!"

"Lucy Adams! They're orphans," Ruthie reminded Lucy, "and now they're adopted they'll soon learn to talk just as we do. Why don't you like them? I think they're cute!"

"I just don't like them," Lucy said, tossing her head.

"Mother tells me that I won't have any friends when I grow up if I don't like boys and girls. When I say I don't like someone, mother tells me that maybe that person doesn't like me either," Ruthie said.

On the way home the girls met a group of their classmates, who all greeted Ruthie, but hardly spoke to Lucy. Elaine King stopped and went straight to Ruthie when she saw her. "Oh, Ruthie, I have the dandiest new game to show you. Come over after supper." She had only a nod for Lucy. Then Donald Davis called after Ruthie, but he didn't even notice Lucy.

What had Ruthie said her mother told her? All the boys and girls will stay away if you don't like them? Oh, well, she told herself, who cares? But Lucy couldn't forget that her own mother had often said that you must like others if you want them to like you, that you get back what you give. Well, she didn't care, she told herself crossly. She just didn't like some people, and that was that!

As she went into the front door she heard voices in the living room. One was her mother's and the other a friend's. "Thank you very much, Mrs. Adams. You are so pleasant and kind," the strange voice was saying. "I appreciate your offer more than I can tell you."

Lucy stood still, listening. Her mother was forever doing things for others, but she always made little of it, as she did now. "It's only what anyone would do. We want everyone to be happy."

"It's easy for you, I see, to make people happy," said the other voice. "And I'm sure your little girl will help my shy youngsters to feel at home."

Lucy was startled. She stirred a bit and mother heard her and called, "Is that you, Lucy? Come in, dear." Unconsciously Lucy smiled as she went into the room.

"This is my little girl," her mother said, "and a dear little girl she is."

Lucy lifted her eyes to the stranger's

face, a beautiful face, smiling at her; and again she smiled at her in answer.

"She has your smile, Mrs. Adams," said the woman, "the smile that draws people to you. You're a lucky little girl," she said to Lucy. "You'll have friends with that smile."

After the woman had gone, Lucy's mother explained that she was Mrs. Brown, who had called to see if Mrs. Adams knew of a little girl who would take her adopted children to a party. She thought they would feel more at ease if they went with someone who knew all the children. Mrs. Brown had only recently moved to town and since Mrs. Adams was her Sabbath school teacher, she had come to her for advice. Mrs. Adams had told her, of course, that her little girl would be glad to take the strangers to the party.

Her mother saw the shadow on her face. "Remember, Lucy," she said, "it's so easy to smile. Mrs. Brown noticed your attractive smile. Remember what the longest word is in the dictionary?" And mother smiled at Lucy. Lucy had to smile in spite of herself. "Sure, Mother, *smiles*, because there's a 'mile' between the two s's—I know, but—"

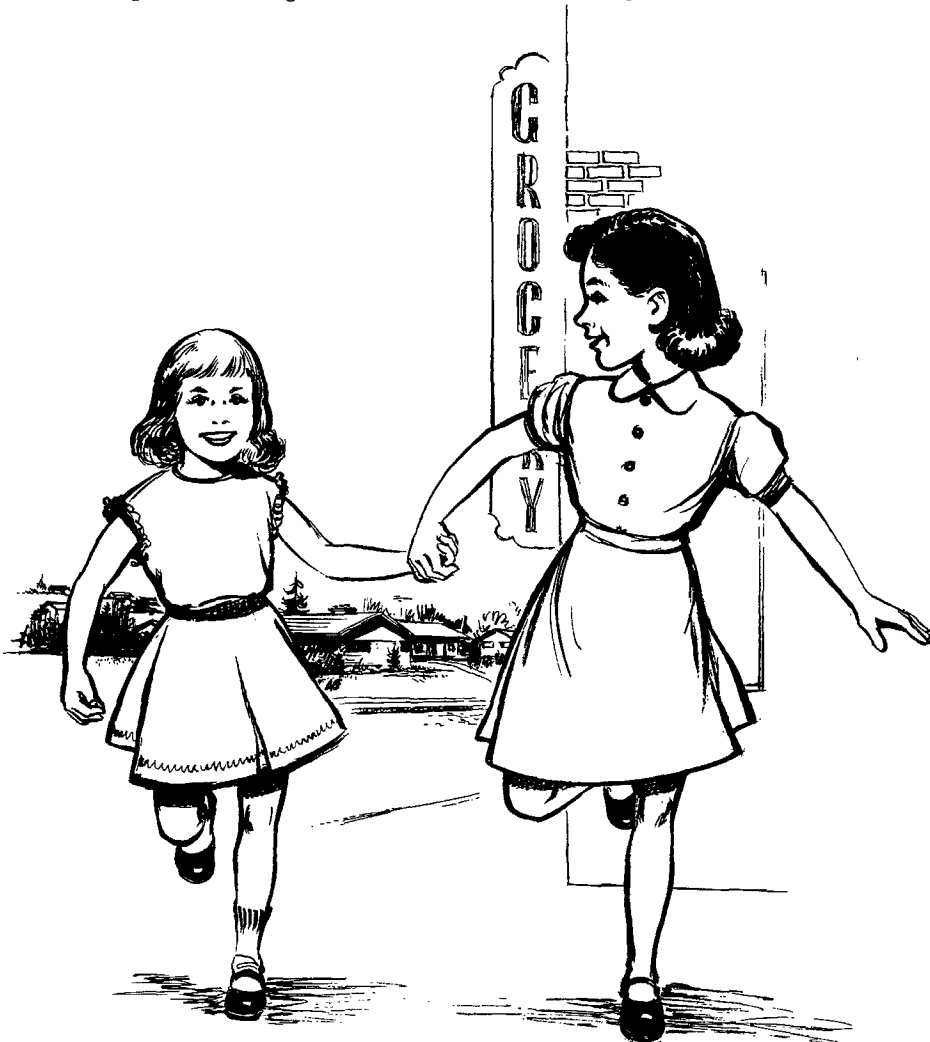
Lucy thought and thought that night. The next morning she had decided to see what her smile could do. When she went to the store for her mother she met a little first-grader standing at the corner.

Smiling she said Hello to her. The little girl looked at her for a moment then smiled brightly at her. "Hello," she said, and slipping her hand into Lucy's, she skipped along by her side. Lucy suddenly felt light and happy. She laughed and the little girl laughed too.

In the afternoon when it was time for the party she went for the little Brown children, Marie and John. A warm feeling of love flooded her heart when the children returned her smiles, their faces showing how eager they were for friendship. Lucy swallowed hard with emotion as she remembered that they had lost their real parents. How hard it must be to go to live in a strange country. She slipped her arm through Marie's and gave John's hand a little squeeze as she took it. He was such a little fellow, only five, and he clung to her.

"Lucy!" all the children called to her when she smiled so sweetly at everyone at the party. Lucy knew they were glad to see her. Lucy felt she was in a different world, a very pleasant one.

Arriving home, she flung herself into her mother's arms. "Oh, Mother, I had such a grand time. May I have a party soon and have all the boys and girls here? It's like you said—it's easy to smile; so easy! And it's easy to like people. I like them all. I think they like me too," she added smiling.



ARLO GREER, ARTIST

The little girl slipped her hand into Lucy's, and together they skipped along. Lucy suddenly felt light and happy.

# From the Editors



## From the Editor's Mailbag

A subscriber inquires as to whether the editor "has the full and sole authority as to what is published," or whether any counselors have a part in the decision.

### Our Reply

The answer can be given very simply and directly. The editor of the *REVIEW AND HERALD* never exercises "full and sole authority" as to what is published. I view myself as the custodian of a denominational property. Through the years we have followed the practice of having a board of consulting editors. You will find their names listed, with my associate editors, on the masthead. They are the president of the General Conference and two vice-presidents. Any article or editorial that might affect denominational policy, plans, or activity in any way is discussed with these brethren and sometimes with a definitely larger circle of brethren of the General Conference. Such article or editorial, if it is decided to publish it, appears in harmony with any corrections or changes this group of brethren might feel should be made. Such a procedure, I believe, is not only good sense but is imperative if the *REVIEW* is to be truly "the official organ of the Seventh-day Adventist Church." In the *REVIEW* editorial office we are constantly conscious of the ancient inspired words that in a multitude of counselors there lacketh not wisdom.

You ask also whether the editor rewrites everything for the entire paper. No, we do not. We edit and polish. And sometimes, of course, we delete what we feel is irrelevant material or material for which we cannot find space. This, of course, is in addition to any changes we might make after conferences with the consulting editors.

### The Right of the Individual Conscience

A sister comments on the forthright counsel regarding labor unions that is found in an article from the pen of F. M. Wilcox recently reprinted in the *REVIEW*. She especially notes that he quotes the Spirit of Prophecy, which speaks out emphatically on this subject. Then she notes that Elder Wilcox concludes his discussion with the statement: "It should be said finally that this question of our relation to labor unions is an individual matter." She feels that this statement neutralizes all he has said and sets at naught the Spirit of Prophecy.

As adapted for publication, our reply follows:

### Our Reply

I'm sorry that you seem to misunderstand what Elder Wilcox wrote in the *REVIEW*. He was using an expression all of us use on occasion. Because we say that a certain matter is "an individual matter," we do not thereby intend to convey the idea that it is not an important matter which the individual ought to settle in a certain right way. We simply mean that the matter is of such a kind that the church does not wish to take legislative action in it and, as it were, force the individual to a certain decision or else take his membership from our lists.

There are various instances where the church has consistently followed the pattern of saying that something is an individual matter. A shining example is the tithe. We declare that all should pay tithe or else they are robbing

God, and yet we leave the whole matter of tithe paying to the individual, meaning thereby that we are not going to cast him out of the church if he fails to pay tithe, and that we are not going to begin investigating his affairs to determine whether he is a good tithepayer.

Then again, take the matter of noncombatancy. We encourage all our youth to acquire noncombatant status. But we always make clear that the individual conscience must finally make the decision. We hope the individual's decision will be consistent with what we believe is the right position, but we do not believe that we should take action against him if his decision is otherwise. I might add that there is a small dissident group who try to prove that we do not really believe in noncombatancy, simply because we finally leave the matter to the individual. But military authorities have no doubts about our advocating noncombatancy, and we are willing to let the matter stand at that.

Be assured, my dear sister, that we are seeking to uphold the highest standards of the denomination as they are set forth in the Bible and the Spirit of Prophecy. I might add that F. M. Wilcox, whose article you refer to, and who has now gone to his rest, was one of the most godly of men. No more loyal Adventist, no more firm believer in the Spirit of Prophecy, ever sat in the *REVIEW* editorial chair.

F. D. N.

## What a Book!

The American Bible Society reports that by the end of 1961 the Bible in whole or in part had been published in 1,181 languages. The whole Bible now appears in 226 languages, a whole Testament in another 281, and portions of Scripture in 674 more. Last year complete Bibles were published in five new languages for the first time—two in Indonesia and three in Africa. Whole Testaments appeared in nine other languages for the first time. Thus, year by year, the Word of God reaches out to more and more sinners in need of salvation.

The influence of the Bible on the lives of those who read and accept it for what it claims to be is one of the most impressive evidences that it came from God. Here is a book that appeals to men of every race, nation, age, and station in life. Year after year for unnumbered decades it has been the world's best seller, outstripping its nearest competitor by millions of copies each year. Some may attribute this popularity to high-pressure distribution by special interest groups such as the Bible societies, among those who would not otherwise purchase a copy. But if so, we would remind them of the fact that the translation-publication-distribution program is financed and conducted by countless thousands of voluntary givers and goers who are motivated by undying devotion to the Book. What other volume can claim such active loyalty and support by its devotees?

The Bible is as perfectly suited to man's needs in the space age as it was in the iron age. Children are still fascinated by its character-building stories, and philosophers still reflect on its sublime truths. Countless thousands of the world's best scholars are still devoting their lives to understanding it more perfectly. More books

have been written about it than about any other book—perhaps than about all other books together.

The Bible's salutary influence on men's lives has been constant down through the centuries, irrespective of race, culture, tradition, or educational background. It stimulates physical health and vigor, and sharpens the intellect. It refines and polishes the character and the personality. It transforms thieves into men of integrity, murderers into benefactors of their fellow men, sharp dealers into generous givers. It transforms cannibals into Christians, and barbarians into peaceful, law-abiding citizens. Millions have willingly laid down their lives rather than be untrue to its principles, or deny their faith in it.

### Its Amazing Power

The Bible has won the absolute self-surrender of countless millions of people all over the world and has inspired them with passionate, self-sacrificing service for their fellow men. It has spurred untold thousands of men and women to leave loved ones, friends, and lives of comparative luxury to go out to the far corners of the earth to endure hardship and danger of all kinds, and often to live in unpleasant, unhealthful surroundings—sometimes among hostile people—with the sole motive of persuading total strangers to accept the better way of life set forth between its covers. What other book can claim an influence such as this?

Applied to government, Bible principles result in freedom and an orderly state of society, with justice and equal opportunity for all. Applied to social problems, it produces considerate employers and faithful employees. Applied to business relations, it produces honesty and fairness in all transactions. It inspired the founding of a majority of the universities and colleges of the United States, to say nothing of orphanages for the fatherless, assistance for the needy, and homes for the derelicts of society.

Nations where the Bible has had the best opportunity to leaven men's thoughts are the ones where democracy and civil and religious liberty operate most effectively, where the most stable political and economic conditions prevail. Such nations are in the vanguard of scientific and technological progress and are making the greatest contribution to human progress. All that is good in modern civilization can be traced back to the influence of the Bible. If all that the Bible has contributed to modern civilization were suddenly to be lost, the world would return to barbarism and the law of the jungle. In fact, modern history is still a race between the Bible and the jungle.

Something far above and beyond mere human ideals and experience inspired the men who wrote this unique book and continues to inspire those who read it, accept it, and give it an opportunity to influence their lives. In this year of the Bible, how much of an opportunity are you giving it to influence *your* life?

R. F. C.

## "The Merchants . . . Shall Weep"

Ten new members were added to the Sacred College of Cardinals during March, bringing this select Roman Catholic group to 90, the highest membership in its history. Commenting on the position and work of cardinals, *Time* magazine said: "A cardinal, according to an old Roman riddle, is a whim of the Pope; he must vow absolute obedience to the will of the man who holds the See of St. Peter, must get explicit papal permission to leave Rome or its suburbs. But a cardinal is also, next to the Pope, the most privileged and the most powerful

cleric in the Roman Catholic Church. As one of the most spectacular dressers of Christendom, he has to lay out at least \$3,000 for his cassocks and skullcaps of scarlet and purple (which are worn during Lent, Advent and other times of penance and mourning), his white lace rochets, silk sashes, and the splendid *cappa magna*—a 15-ft.-long scarlet train worn on solemn liturgical occasions."—*Time*, March 30, 1962.

When our dear Lord was upon earth He wore no elaborate garb. Though He is the King of heaven and earth, He did not deck Himself as a potentate. We assume that His manner of dress was much like that of the common people, for He was always welcome at their gatherings. Perhaps He often wore the humble garb of a fisherman or carpenter. And when He was crucified there was no "15-ft.-long scarlet train" to be disposed of, nor "cassocks and skullcaps of scarlet and purple" worth \$3,000. His garments were of so little consequence that the soldiers who crucified Him pre-empted them without interference from their usually greedy superiors.

### Rome's Fall

How far—how very far—has the Roman Church, which claims to represent Christ in the world, wandered from the spirit of the meek and lowly One! Jesus dispossessed Himself of everything that might draw attention from the priceless message that He bore. He pointed to the beauties and wonders of nature to teach His lessons and draw His followers closer to God. Never did He resort to display, riches, or elaborate pageantry to bolster His claims to divinity or to add greater thrust to His message.

When the devil took Him up "into an exceeding high mountain" and showed Him "all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me," Jesus replied: "Get thee hence, Satan."

But the apostate church accepted the offer that Jesus refused. Power, riches, influence—Rome has them all. And although the prophecy of Revelation 18 admits of more than one interpretation, we think it significant that when great Babylon is destroyed, "the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more. The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet. . . . The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!" (Rev. 18:11, 12, 15, 16).

### Ever-present Dangers

The heady exhilaration of riches and power, and the temptation to resort to merely human methods in promoting spiritual interests, are dangers against which both individual Christians and the church as a whole must ever be on guard. Expensive churches and enormous institutions can become merely monuments to apostasy unless spiritual growth is being made by the denominations that erect them. Lavish outlays of money on the mere trappings of religion (such as the cassocks and skullcaps mentioned earlier) can be not merely wasteful but sinful when they do not contribute to the church's aim of preparing sinners to stand in the presence of a holy God.

Great Babylon with its materialistic outlook will be destroyed at the coming of Jesus, while the remnant church will be translated to heaven. With Rome's sad fall to serve as a warning against departing from a simple faith, let us keep our eyes fixed on Jesus, our great Example. Like Him we must become, for with Him we hope erelong to be.

K. H. W.



# Reports From Far and Near

## Coping With

## DISASTER on the New Jersey Coast

By R. D. Steinke, *Departmental Secretary*  
*New Jersey Conference*

ON MARCH 6 and 7 a major disaster struck the New Jersey coast—a great storm that caused tremendous loss of property. It was almost overwhelming to the victims who lived through the experience.

Officials told us of heroic efforts to evacuate the danger area. One man refused the help offered, but when they returned later they found he had committed suicide. Evidently the sight of his life's earnings battered into the sea was too much for him. A mother with two children waded waist-deep through the cold salt water for four long blocks. Finally, when they could go no farther, they took refuge in the attic of a partly demolished home. The water kept rising higher and higher, and it appeared that the house would be washed out to sea. For two and one-half days they stayed in the attic without food, water, or bedding, and with the prospect of losing their lives any moment as the huge waves battered the house. Finally a helicopter spotted them and they were rescued.

When the storm struck, Seventh-day Adventists were on the job immediately. Don Rice, pastor in charge of the district affected, got in touch with the civil defense authorities and offered the assistance of our Dorcas Welfare Center. Civil defense and Red Cross designated our facilities as the distribution center for relief supplies. The response was spontaneous. Baptist, Lutheran, Nazarene, Catholic, Presbyterian, and Methodist churches adjoining the disaster area all brought clothing and bedding to the center.

As soon as news of the great disaster reached the New Jersey Conference office our welfare van was loaded with supplies available at our State disaster depot, and the conference president, M. K. Eckenroth, and I went at once to the area that had been so severely beaten by the tidal waves. When we reached Cape May Court House we found that the Dorcas women and Pastor Rice had everything running smoothly. They utilized most of the new church school building to store clothing, bedding, and food in such a way that it could be distributed with dispatch. They did a wonderful job. The Lord will surely bless those who so willingly gave of their time to bring aid to those in need.

At the time of this writing our disaster depot has been in operation for more than three weeks. Approximately 700 people have been helped in one way or another, and more than 7,000 pieces of clothing, 185 food baskets, and 405 excellent new and used blankets, sheets, and pillows have been distributed. The women of the Cape May Dorcas Society are still giving assistance. Many more people lost everything they possessed and they will need help.

The welfare van has made a number of trips to the disaster area to deliver clothing, bedding, and food from our State disaster depot. Churches in south Jersey responded by taking supplies directly to Cape May Court House, and we have appreciated their wonderful response.

Our State Federation president, Mrs. Elizabeth Pfeifer, called on the churches in north Jersey for help, and their re-

sponse was spontaneous. We are happy that we have been able to serve the people and bring before them the work of Seventh-day Adventists. The recipients have been most grateful, and we will see souls in the kingdom as a result of the work of love by our welfare workers.

## Strong National Leadership in South Africa

By J. D. Harcombe, *Vice-President*  
*South African Union Conference*  
*Group II*

The eyes of the world are on the Republic of South Africa, where 10 million black and 3 million white people live. "Group II" stands for our work among the original inhabitants, among whom we now have 8,330 members. We are not concerned with the political problems of the day but with what is being done spiritually for these people. Last year saw some of the most spectacular progress in the history of our work in South Africa.

Prior to 1961 we had only two local mission fields, which were headed by two Europeans. In 1961 came a reorganization, which eliminated the two fields headed by the two Europeans, and in their place, nine mission fields were organized with African officers. These new leaders are carrying out their responsibilities conscientiously.

Evangelism by regular field and church workers has been promoted in a strong way. Last year 731 were baptized. Our members have accepted the challenge to assist the field evangelistic workers. The union accepted a goal to train 500 lay evangelists to conduct a large number of lay efforts. The home missionary leader, J. J. Oosthuizen, the vice-president of the union, and the presidents of the nine fields conducted lay evangelism councils in different parts of our field. The lay

Left: Seventh-day Adventist disaster depot at Cape May Court House, New Jersey, with Mrs. Elizabeth Pfeifer (front center), State Federation president, and her corps of workers. Right: Mrs. Ella Mae Benson, Cape May Court House Dorcas leader, packing a food basket, and her assistants in the Adventist disaster depot.



members responded enthusiastically, and we exceeded our goal.

At camp meeting time these lay members stood up and testified how the Lord had blessed their efforts. Many of their newly won converts stood up to verify their reports. The fervent amens of the church members were an indication of their great joy at seeing these new believers.

During 1961 the union MV secretary, D. Malotle, an African, arranged 145 MV Weeks of Prayer, which were conducted by field workers and church members. These yielded a fruitage of 610 for the baptismal class, and 154 young people were actually baptized during the year.

Our union Sabbath school secretary, R. E. Nhlapho, also an African, has conducted rallies in different parts of the field, and as a result the Sabbath school membership has now increased to 17,305. One of these rallies was conducted at our union headquarters in Johannesburg, where more than 1,000 Sabbath school members convened.

Near the end of 1961, J. G. Kerbs of California accepted a call to our union to head the publishing department. He arrived in November, and went to work with the four assistant secretaries in preparation for institutes and leadership training courses. This gives the department a strong foundation, the results of which will definitely be seen in 1962.

We do not have a large educational program, as the government has almost complete control in this area. However, under the leadership of D. M. Swaine, we have 14 primary schools, two union mis-

sion schools, and one junior college. Bethel College trains evangelists, teachers, and office workers for all nine fields. Last year four evangelists, six teachers, and six office workers graduated, and all entered the work. Emmanuel mission school in Basutoland, directed by N. Kozachenko, has an enrollment of 229 from all parts of South Africa. Within walking distance of Emmanuel Station is our Emmanuel Children's Home, founded by Mary Martin for the babies of leper parents. This home saves them from contracting leprosy. Mrs. Van der Linde and her co-workers give tireless service to this noble work.

Cancele Station, in East Griqualand in the Cape, is our other secondary school, and like Emmanuel Station, is a feeder for Bethel College. G. P. Magee and his staff are busy building up this institution, which also serves all nine fields of our union. A number of the fields also have their own church schools.

Maluti, our union mission hospital, is operated by missionary-minded men and women who are doing a noble work of healing the physically and spiritually sick who come to them. Dr. W. E. Staples, superintendent of the hospital, and Dr. Clifford conduct services on the hospital grounds and in the villages round about.

So, as we look over the reports from the nine fields and see the increase in tithes and offerings and the souls that are being won, we know that with the blessing of God success will attend the African workers as they continue to bear the responsibilities of leadership.

## A Visit to the South China Island Union

By W. E. Murray, Vice-President  
General Conference

One of the interesting territories in the Far Eastern Division is the South China Island Union Mission, which comprises Hong Kong, Macao, Taiwan, and the Pescadores Islands. The population of about 14 million is divided into two missions, one being Taiwan and the other including the rest of the territory. E. L. Longway, veteran leader in the Chinese work, is president of the union, and another veteran of service in China and the Far East, W. I. Hilliard, is secretary-treasurer.

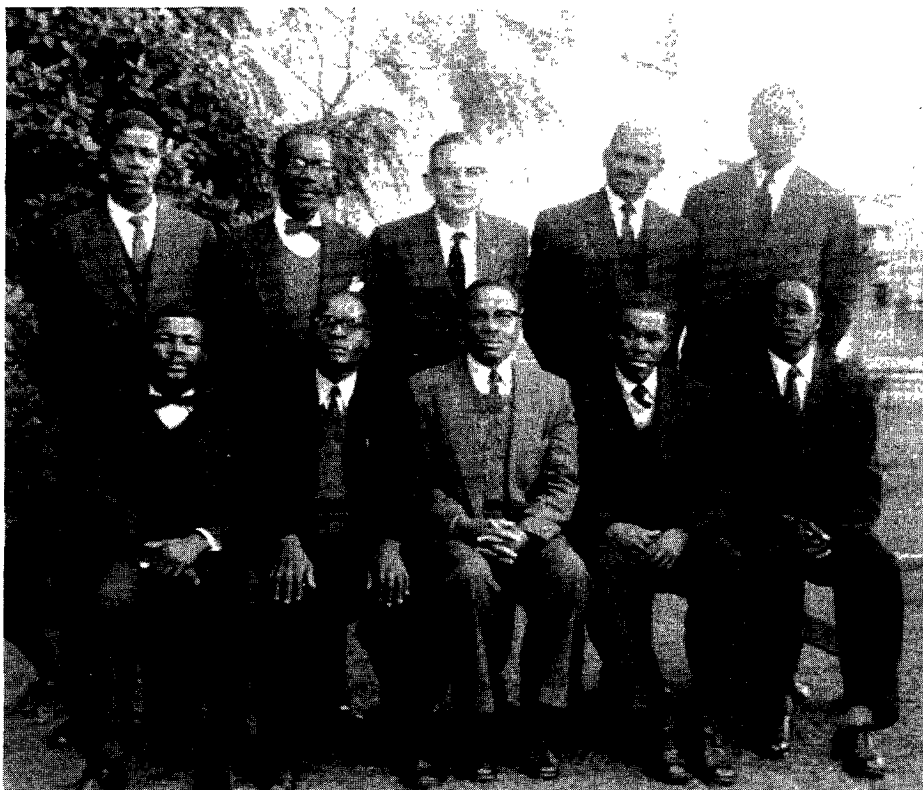
The cities of Hong Kong and Kowloon make up a metropolitan area with about 3 million inhabitants. The recent union biennial session was held in Kowloon following the Far Eastern Division council in early December. In the city of Kowloon we have, at present, two representative church buildings, two day schools of academy grade level, and a junior college. Some 2,000 students are enrolled. In the city of Hong Kong across the bay is the Pioneer Memorial church, a large edifice built on the side of a hill. It has an auditorium in the upper part and a prosperous day school on the lower floors. The church has a membership of about 500, and some 700 attend the school.

Our visit to Hong Kong included a stop at the cemetery where Pastor La Rue, our first missionary to China, is buried. As we stood by the grave of this pioneer we were reminded of his devotion and diligence in days now long gone. We thought of his humble, single-handed efforts by which he planted the good seed from which we are reaping a rich harvest today. As we stood by that lowly grave we paused for a word of prayer, asking God to bless his labors with an abundant harvest, and for grace to finish the work in the great Far Eastern Division.

The South China Island Union Mission is planning two medical institutions for the Hong Kong-Kowloon area. It was a pleasure to visit a hillside plot in the populous outskirts of Kowloon, where one of these institutions is to be built. Funds sufficient to finance the building of this institution have been solicited locally. A city clinic is already being conducted in an office building in downtown Hong Kong, as a beginning for a sanitarium project.

The union operates a publishing organization, though without a building or printing plant. They translate, edit, and distribute the publications. Elder Longway showed me a long list of books that have been prepared since 1954. Between 1954 and 1961, 12 titles have been published belonging to the Spirit of Prophecy library. Among these are *The Great Controversy*, *The Desire of Ages*, *Patriarchs and Prophets*, and *Christ's Object Lessons*.

The humble gospel tract still has its place in this union. In the past two years 800,000 of a series of 24 short tracts have been used. The church paper, *The Last Day Shepherd's Call*, is circulated all over the world. A church hymnal and *Happy Songs*, for the children, have been printed.



J. D. Harcombe, vice-president for Group II of the South African Union Conference (center, back row), and the nine presidents of the local fields of the union. Seated (from the left): A. M. Lukela of Swaziland-Eastern Transvaal, W. M. Sojola of Eastern Province, E. A. Tsotetsi of South Sotho, D. D. Mankayi of Cape Western, and W. M. Tshetu of Tswana. Standing: P. Mabena of Natal-Zululand, P. V. Msimang of Southern Transvaal, J. D. Harcombe, S. G. Mkwanzani of Northern Transvaal, and C. B. Ntshangase of Transkeian.



## Southern Union Colporteur Convention

Some 300 colporteurs attended the recent Southern Union colporteur convention held at Daytona Beach, Florida. These dedicated men and women sold approximately \$1,200,000 worth of books and periodicals in 1961.

Chairman of the convention was Eric Ristau, Southern Union publishing department secretary. Also participating were numerous representatives of the publishing houses, Southern Union officers, presidents of the local conferences, and Dr. Clifford Anderson, author of the new medical book *Modern Ways to Health*. Representing the General Conference were George Huse, secretary of the Publishing Department; M. V. Campbell, vice-president; and R. S. Watts, field secretary.

A convention high light was a panel of union conference officers and conference presidents who discussed the subject "The Colporteur and His Personal Budget." Pictured, left to right, are A. C. McKee, president, Georgia-Cumberland Conference; E. L. Marley, president, Kentucky-Tennessee Conference; Don R. Rees, president, Southern Union Conference; K. C. Beem, secretary-treasurer, Southern Union Conference; L. J. Leiske, president, Alabama-Mississippi Conference; H. H. Schmidt, president, Florida Conference; and H. V. Reed, president, Carolina Conference.

CECIL COFFEY, *Departmental Secretary  
Southern Union Conference*

Textbooks for our schools, the *Sabbath School Lesson Quarterly*, the *Missions Quarterly*, *The Sabbath School Worker*, *Our Little Friend*, and *The Youth's Companion* are also being published. The South China Island Union is making a significant contribution to the onward progress of the Advent cause among Chinese people, not only in their own territory but in many other parts of the world field.

It was my privilege to visit the two training schools of this union, one on the outskirts of Kowloon and the other in Taipei, Taiwan. There are 400 students enrolled in the South China Training School in Kowloon. The teachers and faculty are doing excellent work, and many workers will doubtless come from this institution.

### In Taipei, Taiwan

On my way to Japan I stopped on Taiwan. The city of Taipei, where our institutions are situated, is at the northern end of the island. While there I was the guest of Dr. and Mrs. R. O. Heald. He is the medical superintendent of our Taiwan Sanitarium, a 100-bed institution. Muriel Howe is in charge of the nursing service and nursing education. This institution is only about eight years old, but it has already earned the appreciation and respect of the island. It operates at a high percentage of capacity. On the sanitarium campus, in addition to the service buildings, are residences for the doctors and the headquarters buildings of the South China Island Union Mission. The sanitarium stands at the intersection of two busy highways. We also have a prosperous church in Taipei.

While in Taiwan it was my privilege to visit the Taiwan Training Institute, where

M. D. Lee is principal. The enrollment is about 300. The vocational opportunities at this school particularly interested me. The laundry not only takes care of the needs of the student body but also operates on a commercial basis. There is also a small food factory where soy products are processed commercially, and a printing shop that does commercial printing in addition to denominational publications.

The reports of the local mission directors reflect progress. H. C. Currie, president of the Taiwan Mission, began his report with the observation that a dozen years ago the entire working staff could be counted on the fingers of one hand, while today nearly 100 are serving the mission. He reported that in 1961 the baptisms to the end of November numbered 592, and that they expected to reach 600 before the end of the year. Taiwan conducts 166 Sabbath schools, with 7,000 members.

One particularly interesting aspect of Elder Currie's report was the opening up of work among the tribespeople of the mountains. As an illustration of their devotion he mentioned the church in Ta Wu, one of the most remote villages. A lay brother assisted the district leader in opening up work in this section. He donated the land on which the building was erected, supervised its construction, and helped to carry the timber down from the mountainside. While doing this he interested himself in another new village within an hour's walking distance. In the new village, by the end of the third quarter of 1961, 20 people had been baptized.

Everybody in the congregation at Ta Wu from age 13 to 60 took part in the construction. Some of the members donated as much as 60 days of free labor.

The mission contributed only about \$1,000. The young man who led out in this active lay ministry is now in the school in Taiwan studying for the ministry. This is but one of many instances of how our work is being built up on Taiwan.

Recently Milton Lee held a gospel crusade in the city of Taipei, and on November 25 the first fruits from this effort were realized in a baptism of 22. Many are still studying in preparation for the next baptism.

Elder Currie told us, in his report, that they are now preparing five tribal hymnals in the local languages. There will be some 100 to 150 songs from the Chinese church hymnal in each of these books.

Leclare E. Reed is superintendent of the Hong Kong-Macao Mission. This mission operates four mission schools with an attendance of 1,840 young people. In this mission great attention is being given to the building of representative meeting-houses through a system of financing in which the division, the union, and the local field as well as the congregation participate. According to Elder Reed, preparations are being made for an aggressive program of evangelism in 1962. In the coming year J. R. Spangler, the division evangelist, will hold a city-wide crusade in the new community auditorium now under construction in the Hong Kong-Kowloon area.

As I turned my steps toward other meetings I was deeply impressed with the work of the untiring leaders in this union. I thank God for their vision and their earnest endeavor to enter new areas, to supply books and publications, and to construct much-needed buildings. May God continue to abundantly bless in the South China Island Union Mission.

## Korean Laymen on Fire for God

By C. A. Williams, *Departmental Secretary*  
*Korean Union Mission*

Through the years our Korean laymen have been very active. Only in the past two years, however, has this activity increased to the point that practically every church is engaged in some form of direct soul-winning endeavor.

The task of entering new territory with the message is now largely the work of laymen. In many cases this takes the form of branch Sabbath schools or Vacation Bible Schools, which are followed with evangelistic meetings for the adults at night. The workers are kept busy in these areas directing lay activities, conducting training classes, and helping the laymen prepare for their meetings. In effect, our workers are district leaders for groups conducting Bible studies. The worker is kept more than busy visiting one meeting place after another, assisting his laymen with their meetings.

At a recent meeting held at our union headquarters at Seoul, it was discovered that a group of six laymen had raised up a total of 54 churches with a combined attendance of 5,047 during the past two years. This is an outstanding accomplishment. These men are self-employed and follow their trades as a side line. They say their main job is to win souls.

One of these men, Lee Won Woo, has been working on the island of On Min Do, and with very little help has been successful in raising up 17 churches and companies, with an average of 2,223 in attendance.

The Lord is pouring out His Spirit in a special way on the work in this land. Recently two churches of another faith conducted special ceremonies in which they took down their church signs and put up signs bearing the name of our church. It is not at all uncommon for entire churches and ministers of other faiths to take their stand with God's remnant people.

A short time ago Elder Shin, president

of the Southwest Korean Mission said, "We can go out today to almost any village where we do not as yet have believers and begin to build a church, and by the time we get it built, it will be full." It is wonderful to think that we have actually reached a time when people come to us, not by twos and threes or even tens or hundreds, but by the thousands. God is doing a great work in this interesting corner of the world field.

We believe this is only the beginning and that even greater things lie ahead. We ask an interest in the prayers of our brethren and sisters of the homeland.

## The Texas Dark-County Program

By Dallas Youngs, *Minister*  
*Texas Conference*

The phrase "dark county" is a familiar one in every conference, but especially so here in Texas, where more than 100 counties are without an organized church. We lament that such a condition exists, and almost involuntarily ask why these areas have not been entered with the gospel of light. One reason is that to raise up a church in a dark county is difficult. The fact that every conference has its dark counties bears mute testimony to this fact.

We believe that here in Texas the Lord has given us the answer to the dark-county problem—the Lone Star Bible Course, which is based on *Bible Readings* as a textbook. This book has undoubtedly been one of the best soul-winning books we have ever published.

The questions of the course are based on the lessons in the textbook. This course is not easy; it is not intended to be. We tell the students that it is not the easiest task they ever did. We tell them, too, that it is not impossibly hard, but that it will make them study, dig, and think.

The fact that the course is hard, we find, provides a challenge to the student, and most of them rise to the effort necessary to master the lessons. In this dark-

county work we provide the student with everything. We lend him the textbook, which he is to return when he finishes the course. If he wishes to purchase it, he is permitted to do so. Many feel that they must own it.

Three lessons only, and a covering letter, are mailed to the student in the first mailing. It has been found that three lessons are better than five or six, as this does not seem to be quite so staggering a task to the student. After this the lessons are mailed in lots of four and five. Usually the student sends back the finished lessons in the same number received.

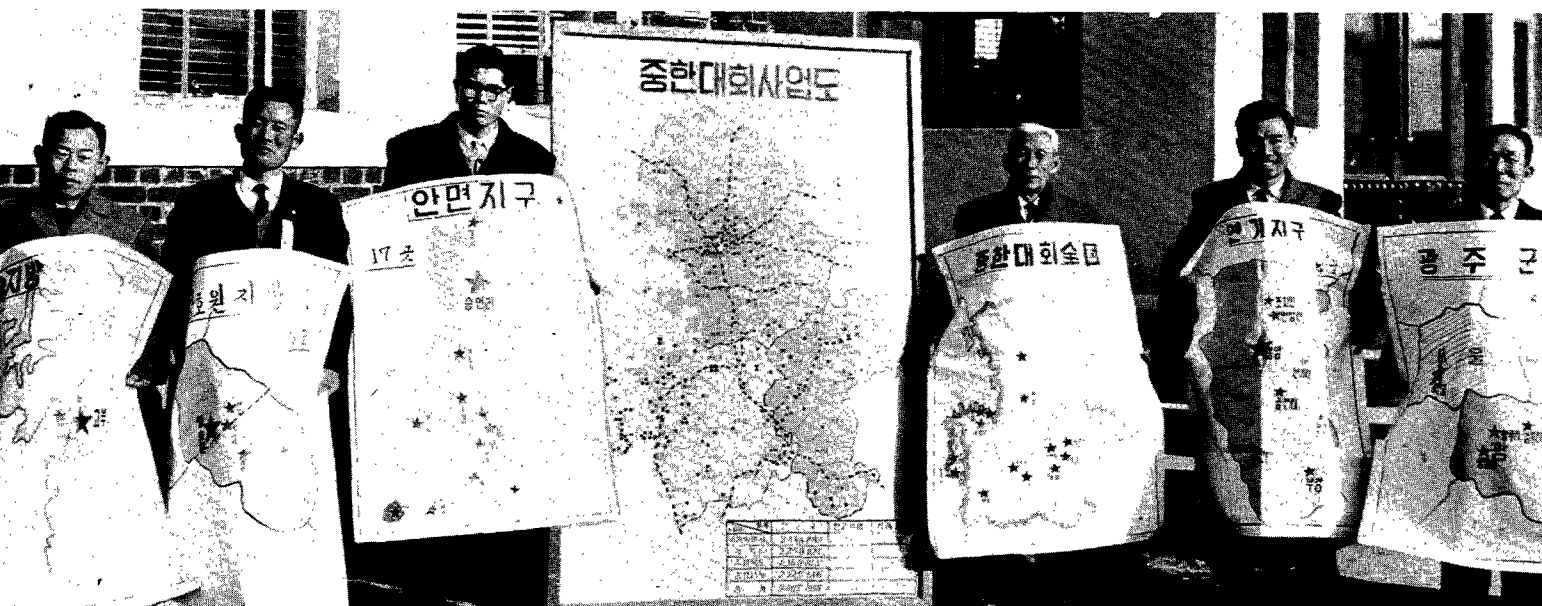
We secure enrollees by circularizing rural routes with an enrollment card and other promotional materials, by students enrolling their friends and relatives, and by colporteur contacts. The idea of studying God's Word in this unique way in their own homes, and free, appeals to many.

The enrollee is cautioned not to get the idea that just because the course is free that it is of little value. The colporteur explains that it is a most thorough and exhaustive course. Some get the idea that because we are offering so much at no cost there must be a "catch" in it somewhere. By visit or by letter we make it clear that it is exactly as described by the colporteur.

We plan to get new lessons on their way back to the student the same day we receive his completed lessons, so that in two or three days he has more lessons to study. We feel that the shorter the lapse of time here, the better. It tends to keep the student's interest high, and he is encouraged by his own progress. In another day or two his corrected lessons are on their way back to him with encouraging and helpful comments from the instructors.

As soon as the enrollment is received, a letter of welcome and greeting is sent. The following week I make a personal get-acquainted call, offering help to get started, if it is wanted. The main purpose of the visit is to make friends and win confidence. I make this call fairly brief, but do go over the plan and assure the

Within the past two years these six Korean laymen raised up a total of 54 churches with 5,047 in attendance. They are (left to right): Kim Yung Joon, who raised up four churches with an attendance of 1,000; Chai Sang Kil, who raised up five churches with an attendance of 215; Lee Won Woo, who raised up 17 churches with an attendance of 2,223; Yoon Chai Sung, who raised up 15 churches with an attendance of 612; Kim Kyung Ku, who raised up eight churches with 403 attending; and Chung Sa Yung. Each man holds a map of his district, with stars marking the churches.





student that it is exactly as the colporteur, whom I mention by name, told them. I am careful to assure them that it is free, and that they will not be sent any bill for lessons or service.

If the circumstances are at all favorable, I then have a brief prayer and leave. Many will say with much earnestness as I leave, "Please do come again." The second call is made three or four weeks later, and if possible by someone else—in most cases by my wife. There is no substitute for this visitation program.

At an appropriate point in the series the student is invited to attend the Sabbath church services, or a series of personal Bible studies is arranged, or the student may be invited to an evangelistic series. Just how and when this is done depends on individual circumstances.

Will the Lone Star Bible Course work in counties that are not "dark"? It will work wherever you can get people to study, and you can get them to study everywhere. With this plan any pastor soon can develop more of an interest than he can possibly follow up.

## Kerala, India, Adventist Students Win Sabbath Plea

By H. G. Josephs, *Principal*

Inasmuch as the Seventh-day Adventist High School at Kottarakara, in Kerala, South India, is recognized by the state department of education, its tenth standard students are permitted to sit for the secondary school Leaving Certificate examination. Sometimes the dates set for this examination include a Saturday. Two years ago, when our students first enjoyed the privilege of sitting for this examination, the director of public instruction gave permission for our students to sit for the two papers set for that day on Saturday night, providing they were under government supervision during the day. In spite of much opposition to the plan, all went well. Shut in a room during the Sabbath hours, the students studied their Sabbath school lesson, sang hymns, read, and prayed. Last year, through our repeated representations, no examinations were scheduled for Saturday.

Imagine our dismay this year when we received notification from the education department indicating that Saturday would not be excluded from the examination timetable. I immediately wrote requesting that this decision be reconsidered in the light of our problems. In reply I received a letter stating that nothing could be done. I told the students concerned about the situation, and we solemnly approached the throne of grace together, placing the problem before the Lord.

With our courage renewed, the headmaster and I went to Trivandrum, the capital city of Kerala, to interview the director. To our amazement he was not aware of the government directive, nor had he seen my letter. After receiving confirmation of the ruling over the telephone, he advised us to present our problem to the minister of education's secretary, as it was a government order and



## Loma Linda University Features Spirit of Prophecy

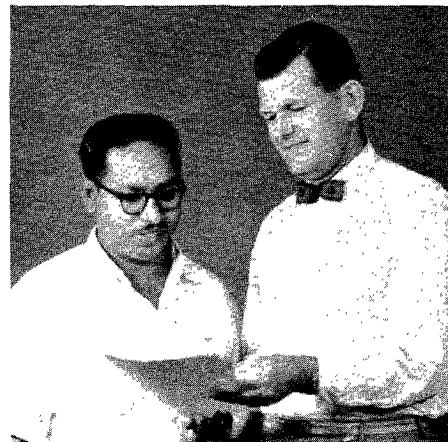
"If anyone wishes to know exactly what Mrs. White has said on a given subject, take her advice and refer to what she has written. Do not take hearsay." So spoke Arthur L. White, secretary of the Ellen G. White Estate, at one of the union services he conducted recently in the Loma Linda University and Hill churches in his "Adventures in Prophecy" series, in which he stressed the importance of studying the Bible with the Spirit of Prophecy books. Elder White spoke to capacity and near-capacity congregations of the Loma Linda area from February 7 to March 14.

The university church featured an exquisite book display of the writings of Sister White, which was arranged by Mrs. Earl Thomas, Mrs. Gerald Mitchell, and Mrs. Juanita Powers. Tall white candles by the large pulpit Bible, with white ribbon streamers extending to smaller candles placed on the Ellen G. White books, illustrated the idea of the greater and lesser lights illuminating the pathway of God's children to the kingdom. In the picture Elder White calls the attention of his mother, Mrs. Arthur Currow to a point of interest.

DEBORAH PEILE, *Press Secretary*  
Loma Linda University Church

therefore out of his hands. He said he would also discuss the situation with the secretary.

Upon approaching the secretary we found that he also was unaware of the



Headmaster Stanley Hutton and Principal Harold Josephs happily examine the government order exempting students of the Seventh-day Adventist schools in Kerala from taking government examinations on the Sabbath.

order. After he confirmed it by telephone we placed a letter of appeal before him on behalf of all the Seventh-day Adventist students in their final year of high school throughout the state of Kerala. He appeared to be surprised about the situation and promised to attend to the matter.

As the days slipped by we became more anxious. The time drew near when the education department would issue the examination timetable, after which no alteration usually is made. Within a few days we received a copy of a new government order that eliminated the problem facing Adventist students whose examinations fell on Sabbath days. According to the directive, educational authorities throughout the state were informed that no major subject was to be scheduled on a Saturday. Furthermore, the order stated that should it happen that Adventist students desired to take examinations scheduled for Saturdays, special arrangements would be made so these examinations could be taken after sunset.

In recognition of the positive leading of the Lord we held a praise service, thanking Him for His manifold blessings and rededicating our lives to His service. Both staff and students realized that the Lord had intervened in a marvelous way.

## A New Light in Lusaka Northern Rhodesia

By B. Pilmoor, *Pastor*  
Salisbury, Southern Rhodesia

On January 22 a new Seventh-day Adventist church was dedicated in Lusaka, capital of Northern Rhodesia. Fifteen years ago Lusaka could boast only a dirt road and a few shops. On one side of the city stands a mosque and on the other the new Anglican cathedral of the Holy Cross, which will open in August. On one side Friday is observed as the holy day and on the other side Sunday is kept. In the center stands the Seventh-day Adventist church, preserving the Biblical day of rest.

The mosque, with its tall, four-sided minaret and modernistic gray rippled roof stands as a symbol of Islam, whose followers now number 450 million. Already 60 per cent of Africa is dominated by Mohammedans, who are determined that the winds of change will blow toward Mecca.

Toward the close of 1961 an evangelistic campaign was begun in the new town hall. It has more recently been transferred to the church.

## A Year of Solid Growth in North America

By E. L. Becker  
Acting Statistical Secretary  
General Conference

On March 30 the Statistical Department of the General Conference released its North American Division report for the fourth quarter of 1961. These are not "cold" figures, but a warm and inspiring story of the continuing blessing of God on the work of the gospel in the ten union conference fields of North America.

Membership, as might be expected, reached the highest figure ever—\$43,664 members for the division. Baptisms, too, struck a new high, with 21,212 individuals introduced into church membership through this sacred rite. Most encouraging of all, we feel, is the actual membership increase over the previous year, for this is the real test of a growing, spiritually strong movement. The net increase includes, of course, all those brought into church membership through baptism or profession of faith, minus those lost to the church rolls through death or apostasy, or dropped as missing. Here are the figures for the past three years—a record, you will agree, that should give us all a warm feeling of victory in the Lord:

	Net Increase	Membership December 31
1959	6,943	325,882
1960	6,482	332,364
1961	11,300	343,664

It is evident that baptisms alone are not enough. Once an individual has taken his stand for this message and has signified his intention by being baptized, it is incumbent on us who have a background of years of service for the Master to make church fellowship so attractive, so absorbing, so challenging, that the evil

one will have no opportunity to make inroads upon the membership won with so much care and labor and prayer. That we are gaining ground in our ability not only to win but to hold these converts from year to year seems to be borne out by the foregoing figures.

The latest report on tithes and offerings contributed by our people in the North American field is inspiring too. Somehow, we always feel a little restraint in discussing the accomplishments of our membership in this area, lest we appear to be too materialistic. Let us recognize, though, that much of the progress we make from year to year, under the blessing of God, is possible because of the divine spirit of benevolence that moves our people.

More and more the needs of the world field and the tremendous challenge of an unfinished task are leading the members of our church to open their hearts and their purses. A comparison of per capita benevolence for the past three years shows this trend toward sacrificial giving:

	Tithe Per Capita	Mission Offerings Per Capita	Home Mission and Local Church Offerings Per Capita
1959	\$129.59	\$37.11	\$60.60
1960	138.15	38.29	66.92
1961	139.95	38.61	73.30

These figures, of course, are only for the North American Division. By the time of the General Conference session in July we shall have the complete record from all the divisions of our world field. Watch for a complete statistical report to be given at the General Conference session, and published in the pages of the REVIEW AND HERALD.

## Evangelism in Central America

By L. L. Reile, *President*  
Central American Union

Guatemala City in Central America has another organized Seventh-day Adventist church that meets in a newly built church home as the result of an evangelistic effort conducted by Samuel Weiss,

of Los Angeles. This was the largest evangelistic endeavor ever conducted in Guatemala. From the opening night of the three-month campaign the meeting hall was filled with attentive listeners. An active interest continued throughout the series, and with the Lord's blessing 88 have already been baptized. Local workers are continuing to study with other interested ones.

As the numerous decisions for the truth were made, it became evident that our present church housing was entirely inadequate, so a building program had to be started. Before Elder Weiss completed his part of the effort, meetings were conducted in the new, though unfinished, building.

An added attraction to the effort was a series of health talks presented by Drs. C. E. Nelson and A. C. Hernández. These doctors took short vacations in Guatemala, each at a different time, so they could give this assistance to the effort.

Don Reynolds, of Lynwood, California, conducted a successful English effort in Bluefields, Nicaragua. He brought a "cloud cathedral" with him, which proved to be a tremendous attraction. Night after night the place was crowded. The interest kept growing, and before Elder Reynolds left, he conducted a large baptism. Here also our church was too small, and the building had to be remodeled and enlarged.

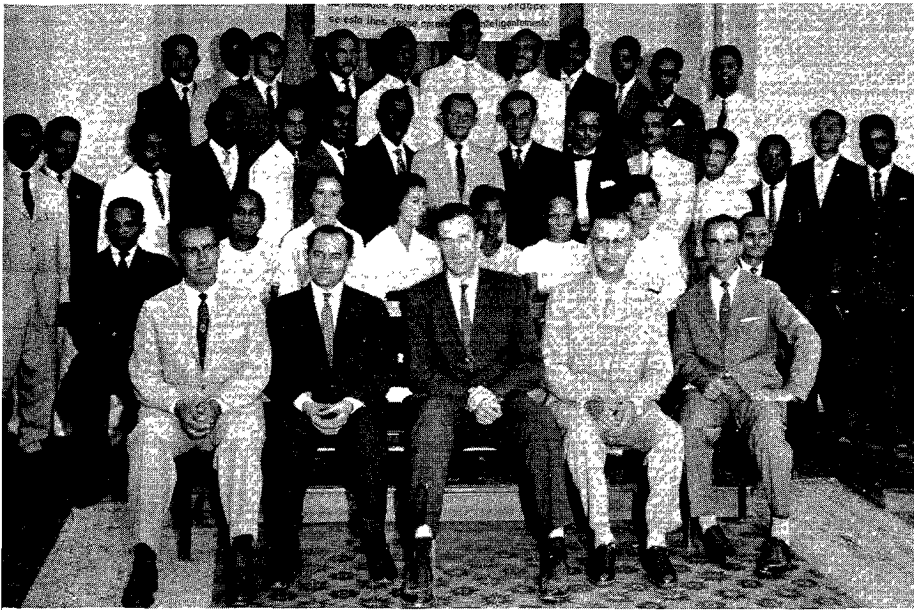
Several youth who made their decision during this campaign are now in our Central American Union College preparing for service. Dr. C. E. Nelson, who had formerly operated a hospital in Bluefields, treated the sick and gave health talks. Dr. Durham also spent several days in and around Bluefields, during which time he provided excellent dental care to many sufferers. This did much to bring our message into favor.

At present Henry J. Westphal, Inter-American Division evangelist, is conducting a series of meetings in San José, Costa Rica. This city has not responded readily to previous evangelistic efforts, but conditions are changing. The present effort has only begun, but already an encouraging interest is manifested. Actually, two efforts are being conducted simultaneously, for meetings are held in two



Samuel Weiss (seated, second right) and the group of workers who assisted him in an evangelistic series recently conducted in Guatemala City, Guatemala.

## In the Bahia-Sergipe Mission

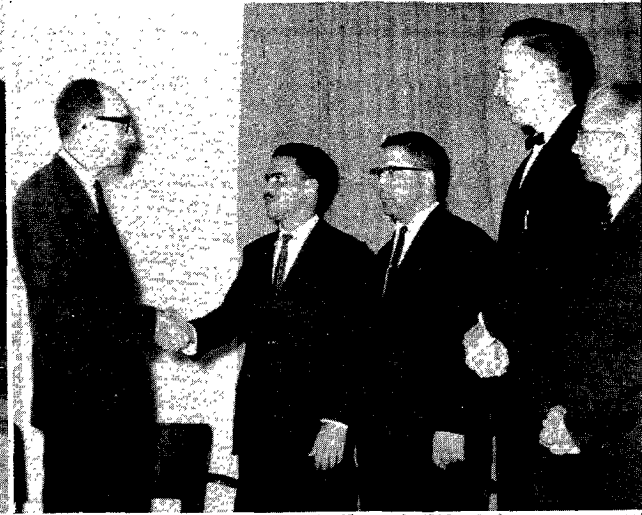


Above: These colporteurs, attending an institute in Salvador, Brazil, reported 70 baptized as a direct result of their efforts during 1961. Seated, from the left, are Napoleon Pinto, Bahia-Sergipe publishing department secretary; Jeremias Oliveira, East Brazil Union publishing department secretary; Merlin Kretschmar; N. Chaij, South American Division publishing department secretary; and DeLong Oliveira, assistant Bahia-Sergipe publishing department secretary.

Upper right: Climaxing a workers' meeting in Salvador, from March 7 to 10, Alfredo Vianna and Daniel Porto (second and third left) were ordained to the gospel ministry. Enoch Oliveira, South American Division ministerial department secretary, is shown congratulating the two workers after the service. Merlin Kretschmar, Bahia-Sergipe Mission president, and Rudolpho Belz, president of the East Brazil Union, who participated in the service, stand by.

Right: In March these workers met at the mission headquarters in Salvador for an institute. Seated, from the left, are Alfredo Vianna, secretary-treasurer of the Bahia-Sergipe Mission; Rudolpho Belz; Enoch Oliveira, ministerial association secretary of the South American Division; and Merlin Kretschmar.

**MERLIN KRETCHMAR, President**  
*Bahia-Sergipe Mission*



different areas of the city. From the reports of the workers who are visiting in the homes, we are led to anticipate that many will be added to the church. The Lord is leading in a marvelous way.

One woman who had never owned a Bible and did not know how to pray was attending the meetings faithfully, but she experienced considerable opposition in her home. She wondered whether she was doing the right thing, and if this was the true message. One day she prayed, "Lord, if what I am hearing is the truth, help me get a Bible." Next morning the Bible worker came to the home, not knowing about her wish or decision, and gave her a Bible so she could study God's Word in her own home. She is preparing for baptism.

Roy R. Henneberg, Central American Union evangelist, is conducting a series of meetings in David, Panama. His meetings are held in a tent, which is filled to capacity for every service. The Lord helped in securing a most desirable place to pitch the tent, and has blessed in this campaign. Open opposition to the work has been strong, but already many decisions for Christ have been made.

So much remains to be accomplished. Last week in one day I received three

different requests for workers for areas where we already have an interest and where people are waiting for a living messenger. But we have no one to send. Pray that God will help us to enter these open doors.

## Attacking the Language Problem in Southern Asia

**By W. P. Bradley, Associate Secretary**  
*General Conference*

In a division such as Southern Asia the language problem is formidable. Language barriers tend to insulate the unentered areas from those where work is being done. The multiplicity of languages makes the work more costly, and it is a hindrance in moving workers from place to place. Learning a new language is at best a slow and tedious process with most people, and not everyone has the patience and perseverance to do it well.

For example, in the Oriental Watchman Publishing House an effort is being made to translate and print three Ellen G. White books. The task of getting a good translation of one of these books is not easy, but the rewards are great when

a group of believers in a new language area are able to secure their first Ellen G. White volume, can read it in their homes, and quote it in their sermons. The publishing house has to maintain a whole battery of translators and editors, and even then many items have to be sent out to the field to be translated into minor languages.

Providentially, the peoples of Southern Asia have agile minds and turn to new languages readily. We have many national workers who years ago left their home environment to labor far away, among a different people speaking a different language. Their zeal has accomplished wonders; their Christian spirit has broken down prejudice; they are true missionaries in the best sense of the word.

The church has a great resource in the youth attending Spicer College, which is only a few miles from Poona. President R. E. Rice, in his report to the board, stated that during the past three years students speaking 37 different languages have studied at the college. What an asset these youth with these language skills are to the message! It was thrilling to hear a group of students singing "Hold the Fort, for I Am Coming"—in fifteen different languages! Here is a resource that

God will surely use in finishing the work in Southern Asia. Eventually, every nation and tongue must hear the message in a language he can understand. This is the dedicated purpose of our forces in Southern Asia.

## Brazil Launch Captains Log Impressive Record

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

Reports have been received recently from the captains of eight of our medical launches on the Amazon and São Francisco rivers of Brazil as follows: *Auxiliadora II*, under Capt. A. M. Tillman; *Luminar*, Capt. L. C. Scofield; *Luzeiro I*, Capt. Joao Moura; *Luzeiro II*, Capt. Eduardo Schmidt; *Luzeiro III*, Capt. C. V. Boock; *Luzeiro IV*, Capt. Willy Buchhammer; *Luzeiro V*, Capt. Américo Quispe; *Samaritana*, Capt. Benito Raymundo.

For the last quarter of 1961 these workers report 58 baptisms, 735 Bible readings, 249 religious meetings with a total attendance of 11,900, and 22,000 items of literature distributed. They treated more than 8,000 cases of malaria; 4,000 cases of ear, nose, and throat disease; 6,000 cases of respiratory ailments; and 10,000 cases of intestinal parasites. They also had 1,800 cases of minor surgery and nearly 13,000 tooth extractions. Added to the many other types of illness treated, this amounts to a substantial clinical achievement. They also gave 395 health lectures and conducted 103 cooking classes.

Concerning the work of these launch captains, L. H. Olson, secretary of the South American Division, writes: "Each individual report indicates in only a small way the spirit of sacrifice and missionary zeal of the captain and other members of his crew. Few realize the trying and dangerous conditions under which these captains labor. The cramped quarters on the launches and the constant tropical heat in the regions where the launches operate combine to make this work exhausting and arduous. But these dedicated workers press forward, and month by month endeavor to aid the suffering, and to bring spiritual comfort and assurance to those who have been living in darkness and hopelessness."

Elder Olson adds, "We are confident that you will remember the launch crews in your prayers, that the Lord will continue to bless their labors and journeys on our South American 'highways.'"

*From Home Base  
to Front Line*

Dr. and Mrs. Heath Rowsell and four children, of Santa Ana, California, left San Francisco, California, March 20, for Burma. Dr. Rowsell has accepted a call to serve as a physician in the Rangoon Hospital.

W. R. BEACH

## Fire Guts Enterprise Academy Dormitory

By F. O. Sanders, President  
Kansas Conference

About four o'clock on Friday afternoon, March 2, fire was discovered in the boys' dormitory at Enterprise Academy at Enterprise, Kansas. This fire, apparently caused by defective wiring, had smoldered for some time unobserved because the students were away from the building engaged in their regular work program. The local fire department, and later the one from Abilene, responded, but in spite of their efforts it took four hours to extinguish the blaze.

Part of the roof collapsed and water damage extended throughout the building. The furniture of the dean's apartment and the personal belongings of many of the boys were removed, but there was considerable furniture damage and seven of the boys suffered heavy personal losses. Others suffered minor losses, mostly of books damaged by water. The boys are comfortably housed, barracks-style, in classrooms of the newly finished administration building.

The damage will amount to between \$60,000 and \$75,000. The building was insured but the decision to repair the existing structure or to erect a new build-



The charred remains of a room in the boys' dormitory of Enterprise Academy, Enterprise, Kansas, following the fire on March 2.

ing will not be made until settlement with the insurance company has been made and the engineers have given their opinion.

Owing to this extensive fire it has been necessary to cancel the regular annual camp meeting originally scheduled at the academy from June 20 to 23. Instead, weekend regional meetings will be held. The first of these will be held in the Mayberry school auditorium in Wichita, beginning Friday night, June 22, and closing Saturday night, June 23. The regular conference business session will be held in the auditorium-gymnasium of the Wichita church school Sunday, June 24.



## 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—Cyril Miller.

### ATLANTIC UNION

► E. J. Folkenberg, ministerial secretary of Atlantic Union Conference, conducted the third in a series of evangelistic workshops with a number of ministers in the Northern New England Conference, March 12-14, at Brunswick, Maine.

► Fuller Memorial Sanitarium, South Attleboro, Massachusetts, celebrated its twenty-fifth anniversary with a dinner and special program on Sunday, March 4. Dr. L. A. Senseman, medical director, and 25-year veteran at the institution, acted as master of ceremonies. Allan Buller, vice-president of the Seventh-day Adventist Association of Self-supporting Institutions and general manager of Worthington Foods, Inc., was guest speaker. Much progress was reported at the sanitarium over the past 25 years. The institution has developed from a 12-bed sanitarium with five employees and a \$10,000 annual income to a 55-bed structure with 80 employees and an annual income in excess of \$400,000. Plans for further expansion are under way.

► H. M. S. Richards, the King's Herald's

Quartet, Del Delker, and Brad Braley conducted the spring Week of Prayer, March 9-17, at Atlantic Union College. Many parents and visitors were on the campus both weekends, and it was necessary to hold two church services each Sabbath to accommodate more than 1,800 people. During the same week the King's Herald's Quartet and Del Delker conducted the South Lancaster Academy spring Week of Prayer.

### CANADIAN UNION

► Members of the Regina, Saskatchewan, church moved into their new building March 17. The official opening will be on May 5.

► The Civic Center in Melfort, Saskatchewan, is being filled to capacity as L. A. Shipowick and D. R. Watts continue their series of evangelistic meetings, following the interest that developed from the It Is Written television program. Plans must soon be laid to build a church in that city.

► R. A. Matthews and E. L. Koronko report a good attendance at their theater



and TV meetings in Swift Current, Saskatchewan. Even though no Adventists live in that town, 170 persons were present at the first meeting.

► D. E. Tinkler, president of the Newfoundland Mission Conference, was recently a guest at the prorogue of the fourth session of the Thirty-second General Assembly of Newfoundland in the assembly chambers of the new Confederation Building in St. John's, Newfoundland.

#### CENTRAL UNION

► P. A. Kostenko, MV secretary and educational superintendent of the Missouri Conference, recently conducted a Week of Prayer at Enterprise Academy, at Enterprise, Kansas.

► Jack Martz, pastor of the Park Memorial church in Kansas City, Missouri, conducted the Week of Prayer at Sunnydale Academy in Centralia, Missouri.

► Dallis (Joe) Simpson, a '59 graduate of Union College, has accepted a call to be assistant dean of the men at the college, and will be taking up his duties the first of June. He is presently dean of boys at Sunnydale Academy.

► Dr. W. G. C. Murdoch, dean of the Theological Seminary of Andrews Univer-

sity, conducted the Week of Prayer at Union College, March 25-31.

► G. S. Sharman, the new district leader, held a series of meetings in Palisade, Colorado, recently. As the result of the interest created, 22 nonmembers are attending the meetings currently being conducted in Grand Junction.

#### COLUMBIA UNION

► George Nelson, administrator of the Kettering Memorial Hospital near Dayton, Ohio, reports that construction is continuing at a rapid pace. Slight delays were caused by high water level at the time foundations were being installed, but construction is nearly on schedule. The first-floor walls are in place, and about 25 per cent of the main floor structure has been installed, as well as miles of pipe lines for water supply, waste disposal, and water drainage.

► M. E. Fralick, pastor of the McKeesport, West Pennsylvania, church, reports 90 persons attended the opening meeting of the Bible Prophecy Crusade he is conducting in the Carnegie Library Auditorium. At least 50 non-Adventists were present.

► The Quiet Hour, a radio program under the direction of J. L. Tucker, of Redlands, California, is now being heard

on Station WJMJ of Philadelphia at eight-thirty each Sunday morning.

► Donald W. Hunter, president of the Ohio Conference, was guest speaker at the opening services for the new Grove City church, March 17. Lawrence Kagels is the district pastor, and William Richardson, assistant pastor, is largely responsible for the building program.

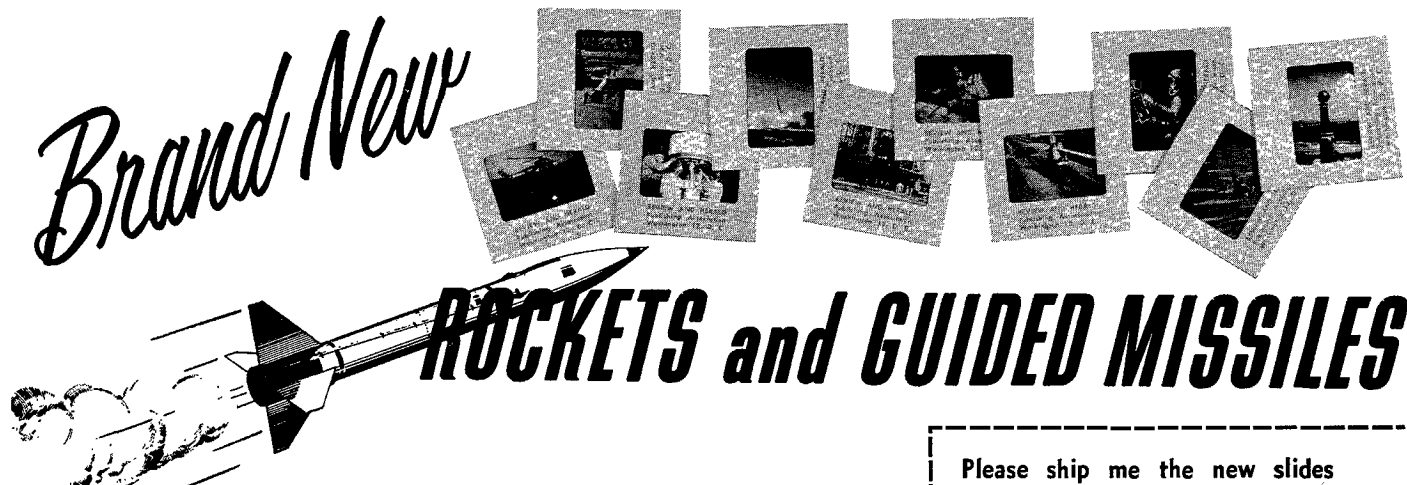
► Edgar Bradley, formerly of the treasury department of the Potomac Conference, has been appointed associate auditor of the Columbia Union Conference. He replaces Arthur Harms, who recently became secretary-treasurer of the Southern New England Conference.

#### NORTHERN UNION

► At meetings conducted by W. K. Mansker and Gerald M. Fillman in Hamburg, Iowa, nine persons responded to the call to prepare for baptism.

► The Hebron, North Dakota, church had a goal of 125 *Signs* per member for the spring Visitation Day program. This was accomplished on a Sabbath during a snowstorm. Kindness from a member of a church in Montana to an individual contacted during this *Signs* visitation campaign resulted in arrangements for Bible studies.

► The Jamestown, North Dakota, church



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school is the beneficiary of a local Dorcas project that produced and sold a bound cookbook of the favorite vegetarian recipes of the women in the church. Already more than \$120.00 has been turned over to assist in the operation of the school.

## NORTH PACIFIC UNION

► On March 16, papers were signed to purchase 7.5 acres of land at \$30,000 for the new site of the church in Yakima, Washington. According to the pastor, A. R. Friedrich, the land is situated at a prominent place in the Yakima area. Four acres of orchard on the land will be farmed until the church is ready to break ground to build, probably in the spring or summer of 1963.

► The 1962 JMV Investiture season opened in the new consolidated Milton-Stateline school on March 31, with 139 students out of 147 receiving MV class insignia. A. J. Reisig says this represents one of the largest groups ever to be invested in the Upper Columbia Conference.

► Robert V. Gentry, instructor in mathematics at Walla Walla College, has received a National Science Foundation grant for summer study at the Oak Ridge Institute of Nuclear Studies to be held at Oak Ridge, Tennessee.

► The school family at Milo Academy in southern Oregon were thrilled to move into six of the classrooms of the new administration building early in the second semester. The library is almost ready for occupancy. At a recent meeting of the academy board, plans were laid for the establishment of a broom shop for the opening of school in September, 1962. It is planned that the shop will employ 10 to 15 students.

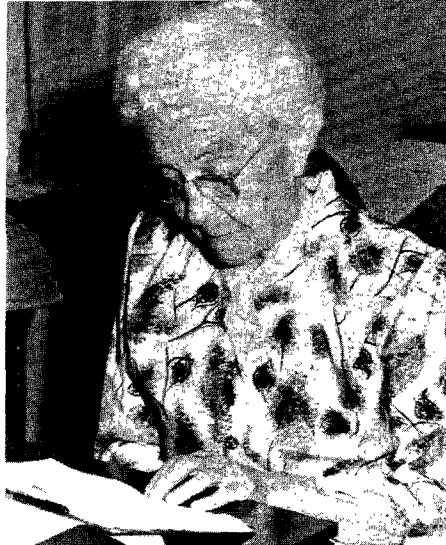
## PACIFIC UNION

► Arnold C. Lien, pastor, reports that the new St. Helena church was opened for worship on Sabbath, March 24. Carl Becker, president of the Northern California Conference, was the guest speaker for the eleven o'clock service. Other ministers, visitors from neighboring churches, and businessmen and friends of St. Helena attended.

► Virgil Parrett, M.D., of Napa, California, has donated a new 20-foot, fiberglass cabin cruiser with a Thunderbird motor to the biology department of Pacific Union College. The gift includes a trailer for transporting the boat and licenses for both for 1962. The boat will be used for field trips along the coast at the college's Albion Biological Field Station during the summer, and for biology trips on inland waters during the winter.

► John Pelt, Jr., pastor of the Glendale Sanitarium church, returned from Andrews University, where he is studying, to present the sermon at the worship service for the Glendale Sanitarium church homecoming and open house for the newly finished Vallejo Youth Chapel and Sabbath school facilities, April 14. Cree Sandefur, president of the Southern California Conference, gave the official inaugural sermon at an afternoon service.

► D. E. Dirksen, home missionary secre-



## Nearly Ninety and Still Serving

The same year that A. O. Burrill was ordained as a Seventh-day Adventist minister in Michigan, he and his wife became the proud parents of little Ellen, who was born at Ionia, Michigan, on October 5, 1875. Because her father was an itinerating evangelist, she lived in various parts of Michigan. It was her privilege to become acquainted with many of the pioneer workers of the church, of whom her father was one. He helped to establish Seventh-day Adventist churches in southern Canada as well as in Michigan.

After attending Battle Creek College, Ellen herself joined the ranks of the pioneers. In January of 1898 she sailed to the east coast of South Africa, where she taught school. Later she was transferred to the Cape area, where she continued teaching for several years. This was the time of the Boer War, and there was such animosity between the English and the Dutch that it was necessary to dismiss students of these two nationalities thirty minutes apart to prevent hostilities on the way home.

Upon her return to the United States Miss Burrill taught school for a year at the academy in Iowa. In the meantime she renewed her acquaintance with Dr. U. C. Fattebert, and they were married in 1906. They went almost immediately as medical missionaries to San Luis Potosi, Mexico, and returned in 1912. The following year they responded to a call to the Philippines where they labored for eight years.

Returning again to their homeland, they enrolled at Pacific Union College as students, and the next year Dr. Fattebert served on the faculty as instructor in Spanish. Poor health on his part prevented their return to the mission field, and they chose Phoenix, Arizona, as their home. Dr. Fattebert practiced medicine there, in a limited way, and Sister Fattebert taught in the Arizona Academy for 14 years. Her husband passed to his rest in 1947 after an extended illness. Some of her students at Arizona Academy are now grandparents, but they still look to her as a counselor and friend.

She served as treasurer of the Phoenix Central church for about ten years and taught a Sabbath school class most of the time. At 86 years of age she is still one of the favorite teachers of the Sabbath school, and a number of people have been regular members of her class for several years. We would like to think that Sister Fattebert will still be in the "harness" when Jesus comes.

GLENN FILLMAN, *Pastor*  
Phoenix, Arizona

tary of the Pacific Union Conference, reports that the 1962 Ingathering campaign in the Pacific Union was completed on January 31. More than two million pieces of literature were given out, and a total of \$844,000 was raised, a gain of \$10,000 over the previous year.

► The auto mechanics laboratory of the Pacific Union College industrial education department has recently received a new Sun Oscilloscope Motor Tester valued at \$1,400. The Sun Electric Corporation, in accordance with its education policy, furnished this modern equipment for slightly less than \$1,000.

► J. L. Shuler is holding a series of evangelistic meetings in the Blythe, California, Community Methodist church April 29 to May 12. Glen L. Shafer, pastor, is leading the music.

► J. H. Lammerding, temperance secretary of the Sacramento, California, Central church, has been chosen by the General Conference Temperance Department as the Temperance Man of the Year.

## SOUTHERN UNION

► Twenty needy children were recently outfitted with new shoes by the members of the Camp Lejeune church. The shoes-for-children program has been in progress for four years in the Carolina Conference, and during 1961 the churches gave away more than \$12,000 worth of new shoes to needy children. This project has been approved by the Southern Union Conference and is now being sponsored in the Alabama-Mississippi Conference and the Kentucky-Tennessee Conference, as well as the Carolina Conference.

► The foundation has been completed for a new Sabbath school building for the West Palm Beach church. It will provide classrooms for children and young people, and a youth auditorium.

► The churches of Madisonville, Henderson, and Owensboro, in the Kentucky-Tennessee Conference, sponsored the School of Bible Prophecy dark-county coverage of all the rural and post office boxholders in the county in January. In this way, 2,899 families received two mailings from the Bible school, inviting them to enroll in the Bible course.

## SOUTHWESTERN UNION

► The annual spring Week of Prayer was conducted on the campus of Southwestern Junior College by Wayne Thurber, Missionary Volunteer leader for the Southern New England Conference. This special week of spiritual emphasis was climaxed with a communion service.

► Plans to open an assembly plant at Ozark Academy by the Brandom Corporation of Texas are ahead of schedule. Fletcher Judge, president of the Brandom Corporation, indicates that full operation will begin early in May.

► Ira Gillian, a leading layman from Muskogee, Oklahoma, has been voted Oklahoma's top press secretary of the year. This honor was bestowed upon him for his successful endeavors with the news media in Muskogee, Oklahoma.

► The Texas Conference Missionary Vol-

unteer department has concluded a great soul-winning youth congress, with 3,500 in attendance. The youth joined their pastors in pledging 1,100 baptisms for 1962.

► The children and youth of El Paso, Texas, are enjoying their new two-teacher school building.

► Oklahoma City and Tulsa churches are both planning an expansion program in their school plants. Each church already employs five teachers.

## NOTICES

### Seattle World's Fair Housing at Auburn Academy

Many have been inquiring about lodging at Auburn Academy during the World's Fair at Seattle. Our facilities do not permit red-carpet service, but for Adventists who desire accommodations the academy is making available one of its dormitories during the summer months, except during the Washington Conference camp meeting, July 1-15. Visitors should bring their own bedding. Meals will be available in the cafeteria at a nominal charge. A limited amount of trailer space is also available. Auburn Academy is about 30 miles from Seattle. For reservations write:

L. E. McClain, Principal  
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## Church Calendar

Dorcas and Welfare Evangelism	May 5
Church Missionary Offering	May 5
Servicemen's Literature Offering	May 12
Spirit of Prophecy Day	May 19
Home-Foreign Evangelism	June 2
Church Missionary Offering	June 2
Christian Record Offering	June 9
Thirteenth Sabbath Offering (Northern European Division)	June 30
Medical Missionary Day	July 7
Church Medical Missionary Offering	July 7
World Evangelism Offering	July 14
Pioneer Evangelism	August 4
Church Missionary Offering	August 4
Oakwood College Offering	August 11
Educational Day and Elementary School Offering	August 18
Literature Evangelists Rally Day	September 1
Church Missionary Offering	September 1
Missions Extension Day and Offering	September 8
MV Pathfinder Day	September 15
Review and Herald Campaign	September 15-October 13
Thirteenth Sabbath Offering (Central European Division)	September 29
Neighborhood Evangelism	October 6
Church Missionary Offering	October 6
Voice of Prophecy Offering	October 13
Sabbath School Visitors' Day	October 13
Community Relations Day	October 20
Temperance Day Offering (shared with local fields)	October 27
Witnessing Laymen Consecration Service	November 3
Church Missionary Offering	November 3
Week of Prayer	November 10-17
Week of Sacrifice Offering	November 17
Ingathering Campaign	November 24, 1962- January 5, 1963
Home Missionary Day	December 1

## REVIEW and HERALD

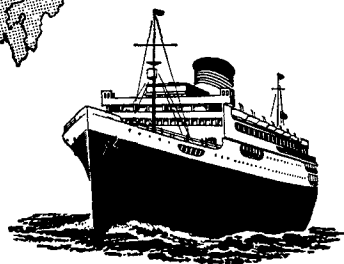
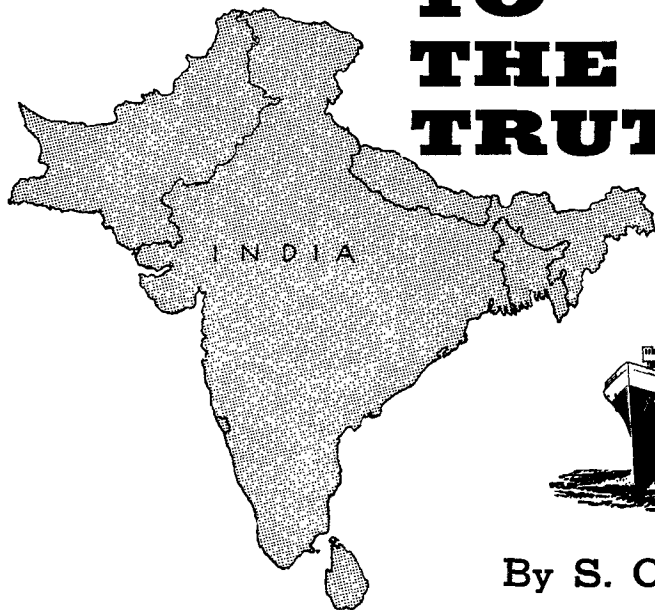
In 1849 the company of Sabbathkeeping Adventists who had come out of the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review and Sabbath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

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**Consulting Editors:** R. R. Figuhr, M. V. Campbell, W. E. Murray  
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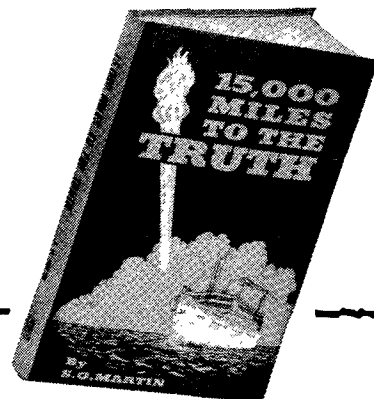
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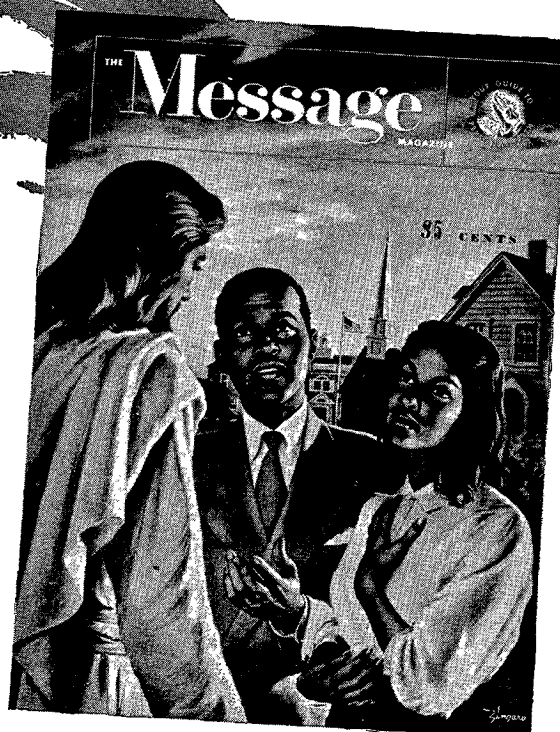
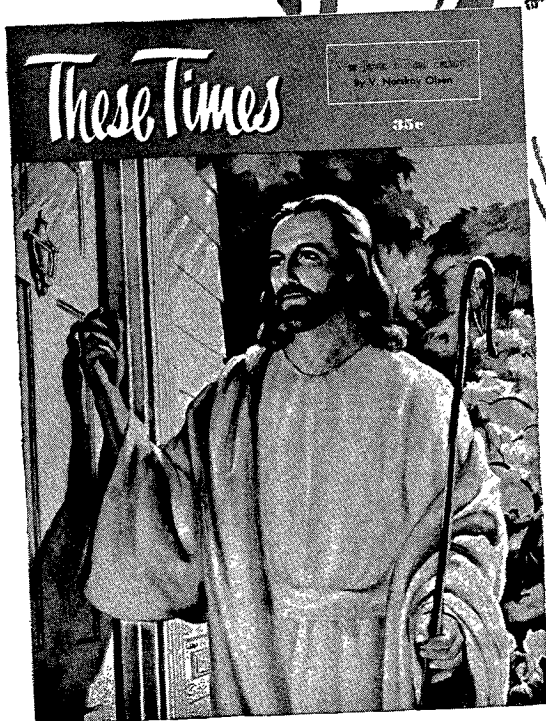
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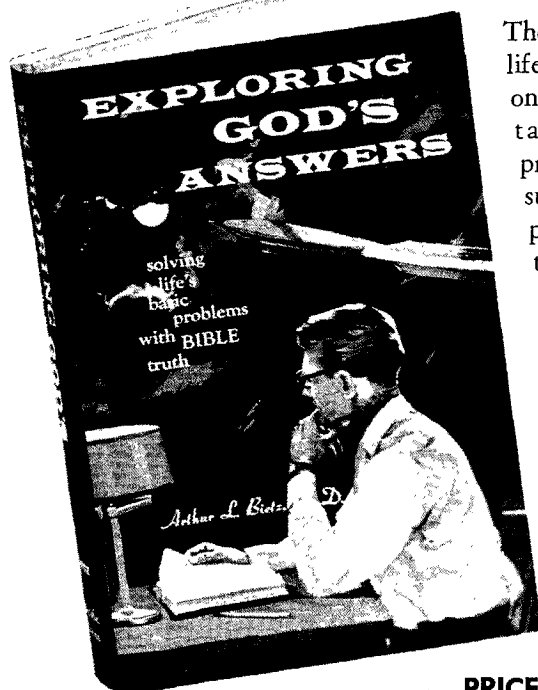


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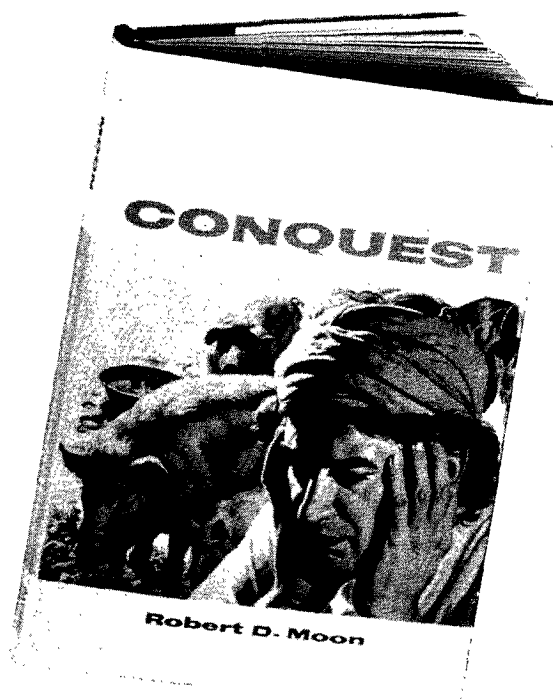
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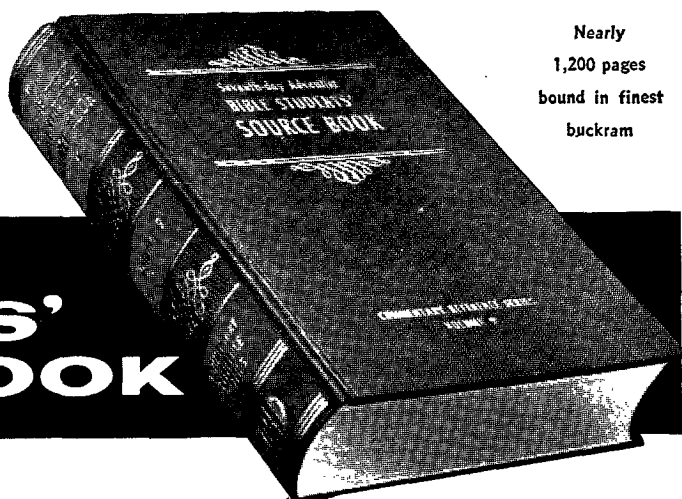
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# News of Note

## Southwest Region Conference Session

Delegates from the churches of the Southwest Region Conference met in Dallas, Texas, on March 25 for the biennial business session of the conference. V. L. Roberts and J. E. Merideth were re-elected as president and secretary-treasurer, respectively. A. R. Carethers, who has done outstanding work in the home missionary and Sabbath school departments, was appointed pastor of the Houston church, because of special need for his services there. J. C. Smith was elected to carry the responsibilities of the home missionary and Sabbath school departments; all other departmental secretaries were re-elected.

Four new churches were voted into the sisterhood of churches, and five new church buildings had been erected. With 885 persons taken into church fellowship during the biennium, there was a net membership increase of 429.

Reports from the various departments showed aggressive forward strides, and plans were voted for greater progress during the next two years. A special feature of the session was the ordination of C. M. Bailey and G. J. Chissell to the gospel ministry. H. W. KLASER

## Million-Dollar Investment Goal

The Sabbath School Department reports that during 1961 the Sabbath schools around the world gave \$872,050.84 for Investment. This was an increase of \$85,809.07 over 1960. Truly, God has wonderfully blessed in this "miracle" offering. We have received reports of many thrilling experiences showing God's special blessing.

While we did not reach our million-dollar goal during 1961, we rejoice in the marvelous growth of this offering. For example, in comparing the Investment Offering for the two quadrennial periods 1954-1957 and 1958-1961, we find that during the last four-year period there was a gain of more than a million dollars—\$1,014,602.31. This should lead all of us to thank God for His blessings.

Let us pray and work to the end that during the challenging year of 1962 we will reach our million-dollar objective.

G. R. NASH

## Doctor Receives Presidential Citation

Dr. J. David Henriksen of the Battle Creek Health Center, who came to us from the Skodsborg Sanitarium in 1953, was recently the recipient of a Presidential citation for meritorious service. It was announced at the same time that Dr. Henriksen had been nominated for the

Physician of the Year. Explaining this citation, Michigan Governor John B. Swainson said:

"Dr. Jens Henriksen was one of the prime movers in the creation of the Battle Creek Area Council to Help Hire the Handicapped. For the past year he has served as the council's chairman. Under his leadership the council has increased both in membership and accomplishment. As a result, business and industry in the Battle Creek area have been increasingly more receptive to hiring handicapped citizens. These many contributions were made by Dr. Henriksen over and above his professional work as a certified specialist in physical medicine in the Battle Creek Health Center, the American Legion Hospital, and the Veterans' Administration facilities."

T. R. FLAIZ

## Adventist Layman Lectures Across Africa

A letter from L. A. Senseman, M.D., F.A.P.A., and president of the Association of Self-supporting Institutions, reads like a European travel guidebook.

"Leaving for South Africa, July 1, via London, Lagos, Accra, and Kano to Johannesburg. Expect to give seven lectures on the prevention of alcoholism. Planning to return via Nairobi, Addis Ababa, Cairo, Vienna, Prague, and Copenhagen. Hope to visit self-supporting institutions in Denmark, also the Skodsborg Sanitarium."

It is not every day in the week, nor even every week in the year that a self-supporting physician takes time out of his personal busy schedule of ministry to the sick and the administration of the affairs of a self-supporting psychiatric sanitarium, to spend almost a month overseas at the invitation of the International Temperance Association. This is an excellent demonstration of cooperation between laymen and the church organizations.

WESLEY AMUNDSEN

## Servicemen's Literature Offering

Again we come to our people for a generous offering for literature for our boys in the armed services. Not only has our literature been a great uplift and blessing to these young men, but they in turn have shared their faith and used this literature to win their fellow soldiers. Last year approximately 100 servicemen were won to the message.

I am sure you will be liberal again this year as the Servicemen's Literature Offering is taken up in our churches on May 12, thus enabling our boys to continue their soul-winning efforts.

C. L. TORREY

## Many Baptized in Southern Rhodesia Field

E. W. Bradbury, president of the Southern Rhodesia Field, writes:

"Our MV leader has just completed a youth evangelistic endeavor in one of the reserves, with the young people preaching. The result was 56 young people and 20 older people won to Christ, who with six former members reclaimed gave them 82 souls all told. I have just completed a 14-day reaping effort in the reserve at Sogwala, and baptized 24."

Drops of the latter rain are already falling. Soon we will witness many, many thousands of workers and lay members throughout the world rising up to finish the work.

WALTER SCHUBERT

## Brazilian Laymen Make Effective Evangelists

"The South Brazil Union counts its blessings in the thousands of souls won in the past year by faithful laymen," reports R. E. Adams, union home missionary secretary. "Two more open-air meetings have been started in the city square in Porto Alegre, Rio Grande do Sul. The Central church group, conducting one of these plaza meetings, has an average attendance of about 600 each Saturday night. The Floresta church, in another part of the same city, is having a wonderful attendance of more than 1,000 on the same night. The enthusiasm of these two churches is tremendous."

"Five large open-air meetings, conducted as a coordinated evangelistic project, are conducted in São Paulo. The third commissioning service of 54 laymen in the São Paulo Central church brings to 165 the number of workers trained as members of the '120' of Today."

J. ERNEST EDWARDS

## Tobacco Mass Meeting Scheduled

The Medical, Ministerial, Missionary Volunteer, Public Affairs, and Temperance departments are cooperating in sponsoring a major mass meeting in the Main Arena of the Civic Auditorium in San Francisco, California, on Wednesday night, July 25, prior to the opening of the General Conference session on Thursday night, July 26.

"Why All This Fuss About Smoking?" will be discussed by such well-known authorities as Dr. Alton Ochsner of New Orleans, Dr. Harold Shryock of Loma Linda University, and James P. McArdle, director of the International Academy of Trial Lawyers. Mr. McArdle was attorney for Mr. Otto Pritchard in the suit he brought against Liggett and Myers Tobacco Company because he lost his lung due to lung cancer.

The San Francisco mass meeting will be a rare opportunity for our physicians, ministers, youth leaders, temperance secretaries, and others attending the General Conference session to receive the latest scientific facts regarding the effects of smoking. W. A. SCHARFFENBERG