

REVIEW and Herald

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"In Remembrance of Me"

*A sermon preached on communion Sabbath by the pastor of the
White Memorial church, Los Angeles, California.*

By Wilber Alexander

IT WAS my privilege a few years ago to attend the Theological Seminary when it was in Washington, D.C. Anyone who has ever visited our nation's capital cannot help being impressed with the efforts of the patriotic citizens and statesmen who through the years have spent much time and money in erecting statues and monuments for the sole purpose of keeping Americans from becoming a nation of forgetters.

Stretching from almost every part of the city of Washington to all points of the compass are statues and temples, plaques and pictures, to remind us of people and events in the history of our nation.

If you have ever stood at the foot of the Washington Monument and looked toward the top of that colossal stone finger pointing 555 feet into the sky, you have no trouble remembering the man who was "first in war, first in peace, and first in the hearts of his countrymen."

At the end of the Mall, running westward from the capitol building, is a white marble shrine built in Doric simplicity. Inside is a gigantic statue of a thoughtful figure seated in a great stone chair, an individual loved by Americans and people all over the world—Abraham Lincoln.

Go in any direction from these two familiar memorials and you will find graphic stone and metal reminders of statesmen, unknown soldiers, and patriots. In Pennsylvania we stood where Pickett made his charge on the battlefield of Gettysburg. As far as one can see are at least 2,500 monuments erected to the memory of those who fought that great battle of the Civil War.

Standing in the midst of all these reminders, one gets the feeling that man's memory must need a lot of prodding. Our proneness to forget drives us to jog our memories with a multiplicity of

(Turn to page 8)





JEANIE MC COY, ARTIST

When Mrs. Lott asked the clerk whether he had a copy of *The Great Controversy*, he said, "No, I don't, but sometimes a copy is brought in for sale."

An old book starts a soul on the way to the new birth and a place in the kingdom.

God's Mysterious Guidance

As told to E. R. Osmunson by Mrs. Betty Glenn

LUCILLE LOTT was disturbed. Her religious experience was disappointing, her faith in God at a low ebb. What should she do?

Nearby lived a patriarch of her own church, the Latter Day Saints, commonly known as Mormon. She decided to talk with him about her spiritual problems.

After listening to her request for

spiritual guidance he told her of a certain book he had in his library, which would strengthen her spiritual life as it had his. He told her that it was a very old book, printed many years ago. It had been in his family for years, and he valued it highly.

As he gave her the book he said, "Be sure to return it to me after you have finished reading it. I don't want

to lose it, for I doubt that it is published any more. I read it frequently, and it strengthens my faith in God." The book was *The Great Controversy Between Christ and Satan*, by Ellen G. White!

Mrs. Lott took the book home and read it. She was delighted with its message. Knowing she had to return it to the patriarch, she decided she must have her own copy. She went to the large book store in Salt Lake City operated by the Mormon Church and asked for a copy. They knew nothing about the book or the author. She was disappointed but prayed that the Lord would help her to find a copy.

She next went to a secondhand bookstore and asked the clerk whether he had a copy. "No, I don't," he said, "but sometimes a copy is brought in for sale." Just then in walked a man with several used books to sell. One of them was *The Great Controversy*. Mrs. Lott immediately purchased it

She knew God had answered her prayer.

Later she visited Squaw Valley near Lake Tahoe in California. There in the motel where she stayed was a book on the nightstand entitled *The Desire of Ages*, by the same author, Ellen G. White. She spent nearly the entire night reading it.

How she enjoyed its thrilling message! Her heart was deeply touched as she read of the sacrifice that Jesus made on the cross of Calvary for her sins. She was convinced that the author was inspired.

Inside the cover of the book she found an address where she could obtain a copy of her own. She wrote to the address given and requested a copy. When it arrived, other books were included and an application form to enroll in the Voice of Prophecy Faith Bible Course. She promptly enrolled and thus started a very rewarding investigation of the Sacred Scriptures.

Burning with desire to let her Mormon friends and neighbors know of the wonderful truths she was learning, she obtained additional copies of *The Great Controversy* to give away. As she continued studying the books and the Bible lessons from the Voice of Prophecy she was convinced that they contained the truth for these last days. In her heart she knew that the seventh day was the Sabbath.

Her Mormon teachers and friends became disturbed about her attitude and did everything they could to persuade her to give up these new teachings. Not having met any Adventists, she thought she must stand alone against her Mormon friends, relatives, and church leaders. Because of this opposition she became confused in her thinking and prayed that the Lord would guide her to His truth and send someone to help her.

In the meantime, the Voice of Prophecy sent a notice of the interest to Mrs. Betty Glenn, our Bible instructor in Salt Lake City. She called at Mrs. Lott's home and introduced herself as a representative of the Voice of Prophecy. As they talked together Mrs. Lott realized that again the Lord had answered her prayer. Here was someone to help her.

They had a wonderful visit. Mrs. Glenn found Mrs. Lott well versed in our doctrines. To Mrs. Glenn this was most unusual. Here was a devout Mormon who had been reared in that faith and was active as a Sunday school teacher and welfare worker, yet had by herself, under the guidance of God's Spirit, become convinced of the Sabbath truth and the inspiration of Ellen G. White's writings. For a person with a strong Mormon background to accept these

teachings is most unusual, since these truths are the most difficult for them to accept.

Weekly Bible studies were arranged. The bishops and missionaries of the Mormon Church did their utmost to discourage Mrs. Lott from further study of Bible doctrines. There were still some things in the Mormon faith she admired, and yet these new truths she had learned were most convincing. Which should she accept?

Desiring to be fair in her appraisal of the two opposing beliefs, she decided the only way to evaluate them would be to have a meeting when both teachings could be compared.

So a meeting was arranged. Present with her were her husband, a number of relatives, two Mormon bishops, a Mormon lawyer who was to serve as spokesman for the Mormon faith, Mrs. Glenn, and our Adventist pastor in Salt Lake City, Paul Bornhauser.

The Only True Authority

The Mormon lawyer began the discussion by stating emphatically that the Mormon Church, through their priesthood, had the only true authority for this last dispensation. He was asked what this authority included. His answer was to the effect that both the Aaronic and Melchizedek priesthoods had been restored in this last dispensation. He used Acts 3:21 to show that all things must be restored.

He was then asked, "What does the word 'all' include? Do you mean that even the ministry of the Levitical priests will be restored?"

"Yes, that is true," he replied.

"Does the Mormon Church teach that animal sacrifices will again be offered before Christ returns the second time?" was the next question.

My Favorite Text

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." Isa. 44:22.

THIS has been my favorite text ever since I caught the picture of a man hurrying away from God, his life ruined by bad habits and sin, and God calling, "I've taken care of your sins. Come back! Come back! Return unto me; I have redeemed thee."

I have read this text to men in the depth of despair and in the pit of sin. I have seen the gleam of hope sparkle in their eyes and I knew that light had dawned in their darkened lives. New determination was in every step as they returned to God and praised Him for the joy and peace that had suddenly become theirs.

"Yes, that is true," he answered again.

The other Mormons in the room were astonished at his reply, for most Mormons do not know that their church teaches that animal sacrifices will be restored.

Then followed a discussion for several hours between the Mormon lawyer and the Mormon bishops as to whether or not this was a true doctrine taught by the Mormon Church.

It was getting late and time to adjourn the meeting. Before leaving, Mrs. Glenn turned to Mrs. Lott and said, "I'll see you next Tuesday evening for our regular weekly Bible study."

"No you won't!" Mrs. Lott replied. "You'll see me at church on Sabbath. I'm convinced that you Adventists are teaching God's truth for these last days."

Mrs. Lott was at Sabbath school and church service the following Sabbath, and has faithfully attended ever since. She was baptized the last Sabbath of December, 1961.

Mrs. Glenn is now conducting a Bible study in Mrs. Lott's home, at which five or six relatives usually are present, including her husband.

How wonderful are God's ways of finding honest-hearted people who are searching for truth and leading them into the church! He even uses unbelievers at times to bring His truth to individuals. Then through the cooperation of our church members (someone left *The Desire of Ages* in the motel room), the Voice of Prophecy, and our conference workers, people are brought to a decision. No wonder the apostle Paul said, "We are labourers together with God"! Can there be any higher privilege or more exalted calling?

A mother told me that her daughter had run away from home. The police were notified and the hitchhiking girl was picked up more than 2,000 miles away. The police told the girl that her mother wanted her to come home. Her reply was, "I do not wish to go home."

Back home the mother's aching heart was stabbed again as she received the police report. "How could my own daughter treat me this way?" she cried. Still, every day that mother goes to the daughter's room to pray for her wayward girl. If the girl ever returns she will find the door unlocked and mother's arms extended wide to receive her. A mother's love is great but God's love is greater.

"Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands" (Isa. 49:15, 16). God's call still is, "Return unto me; for I have redeemed thee." Our God is wonderful!

PHILIP MOORES, *President
Alberta Conference*

The people in Christ's day were deceived because they expected the Messiah to come with earthly power. What is our danger?

The

Need for

DISCERNMENT

By Orris J. Mills

THE Spirit of Prophecy writings warn that the people of God today are in danger of making the same mistakes as did the Jews in the time of Christ. "Satan is working that the history of the Jewish nation may be repeated in the experience of those who claim to believe present truth. The Jews had the Old Testament Scriptures, and supposed themselves conversant with them. But they made a woeful mistake. The prophecies that referred to the glorious second appearing of Christ in the clouds of heaven they regarded as referring to His first coming. Because He did not come according to their expectations, they turned away from Him. Satan knew just how to take these men in his net, and deceive and destroy them. . . . The very same Satan is at work to undermine the faith of the people of God at this time."—*Selected Messages*, book 2, p. 111.

The Jews had been warned by the Old Testament prophets that many would reject the Messiah when He came. Isaiah had said: "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not" (Isa. 53:3).

Likewise Seventh-day Adventists are warned that many within the church will be deceived and will leave this message. "Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal."—*Testimonies*, vol. 5, p. 136.

"Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat."—*Ibid.*, p. 81.

"A large class . . . abandon their position, and join the ranks of the opposition."—*The Great Controversy*, p. 608.

How are we going to explain and understand such an experience unless we study the history of the Jews and then draw appropriate parallels so that we may be forewarned, and may be on guard against deception? This shaking experience helps prepare the faithful for the great time of trouble, and helps fortify them to stand alone in the greater tests just ahead of them.

At this point a word of caution must be given lest some draw unwarranted parallels from the days of Jesus. There are those among us who

argue that the church is so fallen that the faithful should leave the established church and join some new movement. The Bible and the Spirit of Prophecy writings clearly indicate that such a position is a dangerous heresy. This is the last movement, and there is to be no other. Nowhere in the Spirit of Prophecy is there the slightest hint that this movement will become so corrupt that God will ask the honesthearted to leave it.

On the other hand, there is abundant testimony that the reverse will be true. Again and again we are told that the falsehearted will be shaken out, but the true saints will remain.

Notice this clear statement: "Satan will work his miracles to deceive; he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat."—*Selected Messages*, book 2, p. 380. Those who leave this message for one reason or another are going the way of sinners. Only those who stay with the church will sail safely into harbor. We should study earnestly the message that will keep us true to Christ through storm and tempest.

If "Satan is working that the history of the Jewish nation may be repeated in the experience of those who claim to believe present truth," then there must be on the pages of inspiration a specific revelation of what that deception will be.

How was the way prepared for the Jews to reject Jesus? We noted last week that lack of spirituality led

Eternal Christmas

By Josephine Smith Paden

Make every day a Christmas day
For Him who in a manger lay,
Because the love He came to show
Is born in human hearts below.

Let not the spirit of good cheer
And thoughts of others far and near
Be seen in us but once a year—
Let's show His love each day we're here.

Thus shall we true disciples be,
And then through all eternity
We'll praise and glorify the name
Of Him who in the manger came.

them to accept a false philosophy, which in turn led them to misinterpret the prophecy regarding the manner of Christ's coming. They gave a "worldly glory" interpretation of the Scriptures and "when Christ came in a manner contrary to their expectations, they would not receive Him." "The conviction pressed upon them that He was the Son of God. But Satan was ready to suggest doubt; and for this the way was prepared by their own erroneous ideas of the Messiah and His coming. . . . The popular conception of the glory of the Messiah was not met by Jesus of Nazareth."—*The Desire of Ages*, pp. 212, 457.

Today's Deception

What is the deception that will cause many Seventh-day Adventists to repeat the error of the Jews? Surely not the manner of Christ's coming, for that occurs after probation closes and the saints are sealed. It must be some event that precedes that.

Let us note two statements. The first is on page 300 of *Testimonies to Ministers*: "Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning." The second is on page 82 of *Testimonies*, volume 5: "God will work a work in our day that but few anticipate."

Could it be that we are in danger of being deceived because the Lord will work in a manner contrary to our expectations? What is the great work we are anticipating? It is the loud cry of the third angel. To this experience we have looked forward for more than a century. We read about it, talk about it, write about it, and pray concerning it. But could we, like the Jews, who did all of this and more regarding the coming of Messiah, reject the loud cry as the Jews did the Messiah because of a misunderstanding of the glory of the Lord's working?

That is precisely what inspiration teaches. Unless we are aroused to a sense of our duty we "will not recognize the work of God when the loud cry of the third angel shall be heard."—*Testimonies to Ministers*, p. 300. What is our danger? That we not recognize "the work of God." The Jews failed to recognize the manner of Christ's coming; we are in danger of not recognizing the manner of his working.

Why are we in danger of being deceived? For the same reason as were the Jews—lack of spiritual perception. Of us the revelator wrote: "Thou art wretched, and miserable, and poor, and blind, and naked" (Rev.

3:17). "We need the Holy Spirit in order to understand the truths for this time; but there is spiritual drought in the churches, and we have accustomed ourselves to be easily satisfied with our standing before God."—ELLEN G. WHITE, in *Review and Herald*, Feb. 25, 1890.

The message to the church of Laodicea emphasizes spiritual nakedness, spiritual poverty, and spiritual blindness. Could the Jews have been more spiritually bankrupt? Yet we are told emphatically, "The message to the Laodicean church reveals our condition as a people."—Ellen G. White Comments in *The SDA Bible Commentary*, vol. 7, p. 961. Like the foolish virgins, many "are destitute of the Holy Spirit" (*Christ's Object Lessons*, p. 408).

"Without the enlightenment of the Spirit, men will not be able to distinguish truth from error" (*Christ's Object Lessons*, pp. 410, 411), for "the track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit, and which, therefore, are not quick to discern the difference between truth and error."—*Selected Messages*, book 1, p. 202.

Christ's teaching impressed many that He was the Son of God, but when it became apparent that His kingdom was without worldly glory, His followers became few.



RUSSELL HARLAN, ARTIST

It is this condition of spiritual blindness that prepares the way for many today to follow in the steps of the Jews in the days of Christ. No wonder we read, "Seventh-day Adventists are in danger of closing their eyes to truth as it is in Jesus, because it contradicts something which they have taken for granted as truth but which the Holy Spirit teaches is not truth."—*Testimonies to Ministers*, p. 70.

The Jews were expecting their spiritual lack to be made up by the overmastering power of the glory of the coming Messiah over their enemies. "The Jews were looking for a Messiah to be revealed in outward show. They expected Him, by one flash of overmastering will, to change the cur-

rent of men's thoughts, and force from them an acknowledgment of His supremacy. Thus, they believed, He was to secure His own exaltation, and gratify their ambitious hopes."—*The Desire of Ages*, p. 700.

Are some expecting this lack of power over their enemies—self, sin, love of ease—to be made up miraculously? "I was shown God's people waiting for some change to take place—a compelling power to take hold of them."—*Testimonies*, vol. 1, p. 261.

"Some . . . are idly waiting for some special season of spiritual refreshing. . . . But unless the members of God's church to-day have a living connection with the Source of all spiritual growth, they will not be ready for the time of reaping."—*The Acts of the Apostles*, pp. 54, 55.

Again, "Those who are waiting to behold a magical change in their characters without determined effort on their part to overcome sin, will be disappointed."—*Selected Messages*, book 1, p. 336.

"They expect that the lack will be supplied by the latter rain. . . . They are making a terrible mistake."—*Testimonies to Ministers*, p. 507.

Now notice this striking statement: "Unless we are daily advancing in the

exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it."—*Ibid.*

What a striking parallel to the time of Christ's first coming! Notice these three verbs: *recognize*, *discern*, and *receive*. Because the Jews lacked a vital connection with God, they did not *recognize* in Jesus the manifestations of the glory of God. They did not *discern* in His manner of life and teaching the fulfillment of the prophecy of the Messiah, and therefore, they did not *receive* Him. So it will be in this generation, regarding the loud cry.

(To be continued)

The Remnant Church

Will the church today, confronted by perils similar to those that have defeated God's people in the past, meet Heaven's expectations, and be victorious?

By Frederick Lee

GOD has waited long for the church to fulfill its mission. He has been patient and forbearing with its failures. More than once He has had to raise up another people to do His bidding. How greatly disappointing this has been to Him was dramatically expressed by Christ when He cried out:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate" (Matt. 23:37, 38).

Now in history's last hour, as it were, God has put forth a final effort to find a people who will serve Him in righteousness and truth. That people has been identified in the book of Revelation.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17).

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

While there have been reformations in the church in times past, each has been temporary and incomplete. Each time, the church has risen to heights of spirituality and accomplishment, only to fall back into worldly conformity and loss of power

when the zealous reformers passed away.

This was so after the death of Joshua, and was repeated after the reformatory movements initiated by Nehemiah and those associated with him. Again in these latter times we have seen it happen in the reformatory movements brought about by Zwingli and Luther, Knox and Wesley, and others like them. The drift away from the eternal principles of truth enunciated by such men is clearly evident in the modern form of those churches which they founded.

We come now to the time of the remnant church that was called forth to disclose and herald the whole duty of God as revealed in the Scriptures. The most solemn question that faces this people today is this: Are we going to disappoint God again by repeating the mistakes and failures of the past?

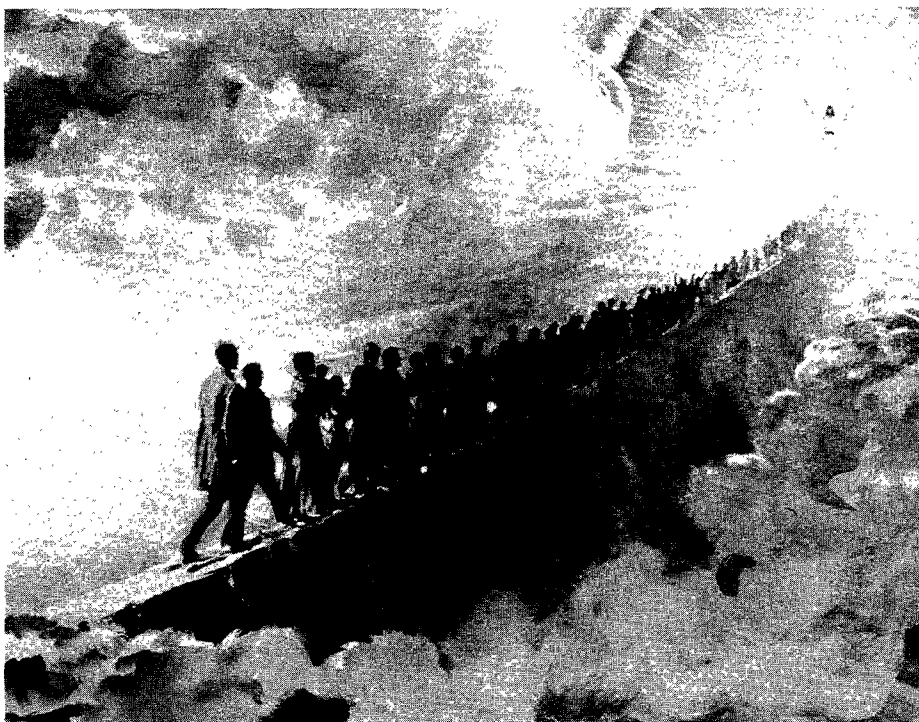
The instruction that Paul gave to the church of his time is even more pertinent in its application to us today: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:2).

We must give serious heed to the appeal of God to Israel, "Do not follow a multitude," and to the early church, "Be not conformed to this world."

Pressures Are Growing

In these disruptive and critical times the pressures to conform are growing greater with every passing day. Automation, the cultivation of the organization man, the secular gospel of togetherness, the idea that the group is superior to the individual, the crowd culture sponsored by the merchandisers, the increasing power of the state—these and many other factors are molding man into a new image not as noble as God intended him to be.

It is becoming more and more difficult to hold distinctive views in politics, in education, in religion. There



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HARRY ANDERSON, ARTIST

In her first vision Ellen G. White saw "a straight and narrow path" on which the Advent people were traveling to the city of God "which was at the farther end of the path."

always seems to be a subtle twist in man's thinking when he faces life's problems that leads him to believe that it is better for him to follow the crowd than to stand up against it. Individualism is on the way out.

All of this is bound to have an effect on a people such as we, who have a unique message to deliver to the world. Reasons can readily be found why we should yield a little here, modify a little there. Fears will arise all too frequently that unless we alter somewhat our attitude in regard to certain views and policies, our work will be greatly hindered. Is it not possible that as time passes along we may awaken someday to find that we no longer look like the people raised up by the founders of the remnant church, and that we no longer share their views?

We might ask ourselves a few questions in order to see our situation in better perspective. Are we doing our work differently today than we did 50 or 75 years ago? The answer is obvious. Of course we are, and for the better.

But passing over the technical innovations that have come because of changing times, what about those viewpoints and entanglements that may well be important to our existence as a distinctive people? In the operation of our work are we following as closely as we should those principles and beliefs so clearly delineated for us by the messenger of the Lord? If not, is it because we hope thereby to create a more favorable impression of our work, or because we feel outside influences compel us to do so?

When we sincerely examine ourselves in the light of God's intention for us, can we deny that there are evidences among us of a drift, unconscious perhaps (and certainly not deliberate), toward conformity to worldly policies that could make the special work we have to do ineffectual unless the drift is halted?

In the past it was when the church increased in numbers and was removed by a generation or more from the days of its initiation, that the process of alteration set in to make its views more conformable to the current culture. So today we find ourselves near that enchanted borderland where by only a few steps we can be over the line of demarcation between those who serve God and those who serve Him not. This, we must admit, is dangerous ground.

What can we do that we may not fail to reach God's expectations for us as others have done in days gone by? We should say neither, "All is well" nor "All is lost," as some groups among us do. We need only to recognize our

danger, have courage to halt the trend, and exercise faith to follow fully the instructions given to us.

In these highly confusing times, it is difficult always to know just what Israel ought to do. Should we not, then, before making any move, first take a look back to our beginnings, and look forward to our destiny? This will help us see clearly the perspectives that make us a distinctive people.

A Vision of God's People

In her first vision the messenger of the Lord saw "a straight and narrow path" on which the Adventist people were traveling to the city of God "which was at the farther end of the path." "They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry," she related. "This light shone all along the path and gave light for their feet that they might not stumble."

Then she saw that some "denied the light behind them and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below."—*Early Writings*, pp. 14, 15.

We have been told that "we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196.

We also are told that some among us will "see nothing sacred in the past history of this people which has made

them what they are. . . . They will accept that which pleases their ideas, and will begin to manufacture another foundation than that which is laid."—*Selected Messages*, book 2, p. 389.

Therefore, how pertinent are these words: "No line of truth that has made the Seventh-day Adventist people what they are is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world."—*Testimonies*, vol. 6, p. 17.

There can be no doubt as to the success of the Advent Movement. There will be a remnant people after God's own order. This is fully evident from the same prophecies that picture our beginnings. John saw this people standing triumphantly before the throne of God. The tests and siftings were over. God at last had found a people who sounded forth His message without compromise or fear. They had stood alone against the attacks and intrigues of men and evil spirits. They had not modified their faith to gain momentary respite or popular favor. They had stood true and steadfast against all odds.

Now hear them singing: "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" (Rev. 15:3).

My brother, my sister, will you, will I, be numbered among that faithful, happy throng? Thank God, we may. If we let Jesus take full possession of our hearts, He will keep us faithful. "He is able."

(End of Series)

The Wayside Pulpit

"Thus have ye made the commandment of God of none effect by your tradition" (Matt. 15:6).



The Lord's Day Alliance of the United States is sponsoring a full-color film, *The Triumphant Tradition*, which traces Sunday observance from the time of the Pilgrims until today. It purports to present "the importance of observing the Lord's Day from a positive standpoint."

Much genius, eloquence, and show of piety have been employed to establish the claim of Sunday as God's approved weekly day of rest. The one vital support it lacks is that of divine authority. Perhaps that is the reason the current film of the Lord's Day Alliance dares go back no farther than the Pilgrims, for if its sponsors reached far enough into church history they would run into the uncomfortable judgment of Jesus, "In vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9). The traditions of the elders were a blight on spiritual growth in the early church, and no twentieth-century film can make them approved of Heaven.

H. M. TIPPETT

"In Remembrance of Me"

(Continued from page 1)

monuments, anniversaries, and celebrations.

Thus, our Lord and Saviour has seen fit to give us a deeply spiritual reminder of what happened in Gethsemane and on Golgotha's hill long ago and far away.

It is significant that the Christ who shunned ritual and ceremony and all outward form established the rite we call Communion, or the Lord's Supper.

Paul wrote: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:23-26).

Nothing seems more simple and yet is more profound than Christ's lifting two items from the Passover supper and bidding His disciples make the common act of eating and drinking the occasion of remembering Him.

At first glance Christ's act appears to be an urgent appeal of a Friend who wished not to be forgotten by those for whom He cared.

While this is true, much more is intended. From Paul's account it seems evident that from the transition hour in the upper room, each time the Lord's Supper is celebrated, each Christian is to come to the communion table to remember the past, the present, and the future.

The language, the form of the rite, the connection of the Passover with the new covenant, point to the significance, in Christ's eyes, of His death for man's sin.

As the disciples and future Christians gathered around the communion table, they were to see in the bread and the wine a forcible illustration of the infinite sacrifice made for a sinful world, and for them individually.

By sanctified imagination we may join in the scene of the upper room, observing the disciples as they partake of the first emblem of the broken body and the spilled blood. Jesus would have us pass over the Brook

Kidron, into the Garden of Gethsemane, and there witness His struggle and see the great drops of blood beading His forehead, evidence of the agony He felt as the guilt of a sinful world was laid upon Him. He would have us watch as His tormentors shove the crown of thorns into His forehead, causing the blood to stream down His face. He would have us see them drive the nails through His hands and feet. He would have us hear His cry of anguish on the cross, and know it was for us that He died. Then we would comprehend anew the magnitude and meaning of the sacrifice made by our Lord.

As we would look into the past we would hear the voice of Jesus saying, "This is My body which is for you. This cup is My blood. Eat and drink because you remember. Do this often so that you do not forget. I have instituted this service that it might speak constantly to your understanding, saying that everything possible for God to do for sin He does through My death on the cross. Whoever accepts the bread and the wine because they remind him of this event is worthy and blessed at the communion table."

So it is that believing Christians through the centuries have continued to break bread, drink the cup, and remember, because they have discovered that, although the cross is a symbol of weakness and shame and a stumbling block to those who are determined to disbelieve, it has overpowered monarchs and empires. When the cross is remembered it has continued to have power to lead souls to repentance and faith and a more meaningful life than men in sin can ever know.

To remember the Christ of the cross as merely the historical Christ does not make the communion service complete. We live in the present, hence it is necessary for us to see something at this table that will help us be better men and women.

We must remember Christ as our living Lord. The symbols of the bread and wine as His body and blood remind us that His humanity is as real as our own. By giving His flesh and His blood, He has given us Himself in His fullness. He has invited us to partake of His flesh and blood, thus receiving Him in the closest association possible.

Christ gives us the Lord's Supper as a special season when He Himself

is present to lead all participating in it to feel the pulse of their own conscience; to convict of sin; to receive repentance; to encourage hearts.

We gather around the communion table to meet and converse with the living Christ.

There is much to be gained by sitting at this table. By meditation and prayer our minds may feed on the truths incarnate in Jesus, His life, and His teachings. Our hearts may be warmed to feel the closeness and the tenderness of His ever-seeking love. Under the quiet moving of the Holy Spirit our lives may be nourished and changed by listening to His word.

"This cup is the new covenant in my blood."

By active, alert communion we will find ourselves remembering the new covenant, renewing it in our hearts. The writer of Hebrews mentions this new covenant. "For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. . . . For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. . . . For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Heb. 8:8, 10, 12). By this covenant every blessing that Heaven can bestow for this life and the life to come is ours.

Clearly, the communion service, in the sense of present fellowship, must be more than form, ceremony, or remembrance of the past.

To contemplate the marvel of God's grace in our lives, to know its power by personal experience, to keep the wonder and joy of it fresh in our heart by such a service as this, is tremendous.

That there should be someone like Jesus, that He should rescue us from our frustration, selfishness, and emptiness, that in the midst of the madness of the world there is Someone who is all-wise, someone who can take a broken life and make of it something beautiful and useful, is almost beyond our comprehension. Never forget or take for granted this event.

There is also a note of remembrance for the future in the celebration of the Lord's Supper.

As we draw spiritual strength and renewed faith in contemplating what Christ did for us in the past, as we deepen our commitment by communion with Him at this present hour, we are in a real sense preparing for the future.

When under conviction of sin, we

will remember that He died for us, and we will ask forgiveness.

It is amazing—appalling—that person after person has been carrying in his life sins of the past from which he has never felt or known forgiveness, while Jesus promises, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). At the communion table we find forgiveness for our present sins. In the future when we stumble, when we go our own selfish way, we will be reminded that Jesus forgives sin. When the burden is too heavy, the problem too great, we will remember that He was able to endure far more than we are ever called upon to endure, because He trusted the Father. When we shrink from a trying ordeal, an illness, a loss, we will remember that our Redeemer liveth and that our lives are ever in His hands.

We also remember the future in another sense. Jesus told His disciples, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:26).

Go back to the upper room with its troubled, turbulent thoughts. The companionship of the Master and His disciples was about to be shattered. There was the Master with a heavy heart burdened with the sins of the world. He was about to go forth to agonize and die. There were His followers about to leave the upper room to betray, deny, and forsake Him. And Christ, as He instituted the new covenant, told them, "I will drink this anew with you in the kingdom." You can be sure that tears started in the eyes of those half-understanding followers. Later, when they remembered, they called the prospect of His coming the blessed hope.

Each time we eat the bread and drink from the cup we are expressing faith in the Lord's promise to sit down at the table with us in the kingdom and in the presence of the redeemed of all ages break bread in remembrance of the upper room, Gethsemane, and Calvary.

The great literary genius Samuel Johnson once wrote, "Mankind requires oftener to be reminded than informed." The reminders on the communion table transcend information, theory, speculation, philosophy, even theology. For what happens when we partake does not speak so much to our intellectual capacity as to our heart. We have within our hearts wordless capacities for reaching out to God.

Our moral and spiritual natures need the nourishment we obtain at Communion. Christ is present by His spirit to energize our whole being.

In a spirit of thankfulness, with a deep sense of indebtedness and unspeakable joy, we behold the Saviour's matchless love, His grace, His mercy in the past, the present, and the future.

With a sense that His sacrifice was for us as individuals, we come to re-

ceive a spiritual blessing. We partake of the symbols on the table, receiving untold blessing. We tell one another and the world that all our hopes of a full life of salvation rest on Christ's sacrifice and His return. More important, we tell our Lord that we do this in remembrance of Him.

When God Speaks, Listen—5

The Voice of Conscience

By L. R. Callender

TODAY, God will be speaking to you through your own conscience; and when He does, "hear his voice, [and] harden not your heart" (Ps. 95:7, 8).

Interesting and sometimes contradictory concepts are held concerning conscience, but no one denies its existence. One definition states that conscience is the internal recognition of right and wrong as regards one's actions and motives. Oscar Wilde declares that conscience and cowardice are the same thing. He thus implies that conscience is nothing more nor less than fear of consequences.

Shakespeare said that a guilty con-

science "does make cowards of us all"; how can it be evil? Solomon wrote: "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25). Evidently then, it is possible for a man to think he is right when he is wrong.

In *Messages to Young People*, pages 126 and 127, Mrs. White says, "I saw many traveling in this broad road who had written upon them, 'Dead to the world. The end of all things is at hand. Be ye also ready.' They looked just like all the vain ones around them, except a shade of sadness which I noticed upon their countenances. Their conversation was just like that of the gay, thoughtless ones around them; but they would occasionally point with great satisfaction to the letters on their garments, calling for the others to have the same upon theirs. They were in the broad way, yet they professed to be of that number who were traveling the narrow way. Those around them would say, 'There is no distinction between us. We are all alike; we dress and talk and act alike.' What a sad commentary! I sincerely hope that every young person who reads these words will resolve not to be in this category.

There is such a thing as an ignorant conscience, a diseased conscience, even a perverted conscience. God speaks through the conscience when it is yielded to Him. That is why the wise man says, "Ponder the path of thy feet, and let all thy ways be established" (Prov. 4:26). We are urged to consider our ways carefully to be sure which way we are going.

All of this leads us to ask, How can we know when to trust our conscience? How can we educate our conscience and awaken it?

Especially for Youth

science "does make cowards of us all"; but that is quite different from what Wilde said. Shakespeare meant that when one knows he has done wrong he no longer has the courage to stand for what is right. The same principle was stated in a positive way concerning Sir Galahad, that his strength was as the strength of ten because his heart was pure.

Ellen G. White says, "Conscience is the voice of God, heard amid the conflict of human passions."—*Testimonies*, vol. 5, p. 120.

William Gladstone once said, "The disease of an evil conscience is beyond the practice of all the physicians of all the countries in the world." Is there, then, such a thing as an evil conscience, as well as a good one? If conscience is the voice of God,

The answer lies largely in one word, "willingness." There are three verses that bear out this principle. Isaiah 1:19, 20 says, "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." Here the factor of willingness is emphasized. Again, in John 7:17, we read, "If any man will do his will, he shall know of the doctrine."

Two Truths

There are two truths taught here. If one chooses to do God's will with all his heart, God will show him His will, and, conversely, until a man has chosen to do God's will he may not be able to see clearly what it is. Note the invitation and promise in Proverbs 3:5, 6: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

I would like to propose the following rules for being sure that we can safely follow our conscience:

1. Completely surrender the will to God.
2. "Study to shew thyself approved"; "Search the scriptures."
3. Read thoughtfully and studiously the instructions that have been given us through the Spirit of Prophecy writings.
4. Pray constantly and sincerely for guidance and wisdom, and He who has promised to give to all men liberally will keep His promise.

After the conscience has been well educated, it is still possible for it to become deadened and numb. There are several ways in which this may take place. The servant of the Lord lists the following:

Use of intoxicating beverages (*Patriarchs and Prophets*, p. 362).

Reading exciting stories (*ibid.*, p. 459). Doubtless this would include watching evil TV programs.

Indecision (*Testimonies*, vol. 2, p. 263).

Selfishness in handling means (*ibid.*, p. 519).

Repeated violations of conscience (*ibid.*, p. 468).

In Romans 1:21, 22 we read, "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools." We see today a tendency to worship reason and intellect, and actually seek salvation through this route, but it is as impossible today as it was then.

In *Patriarchs and Prophets*, page 269, we are warned that once the con-

Christ and the Cross

By Harry Silbaugh

He knew no sin, yet, sinless, He
Bore all our sins to Calvary;
For thus the Christ was lifted up
To drink the dregs of sin's dark cup;
That by His love and redeeming grace
His own should see the Father's face.
He knew no sin, yet, sinless, He
Bore our cross to Calvary.

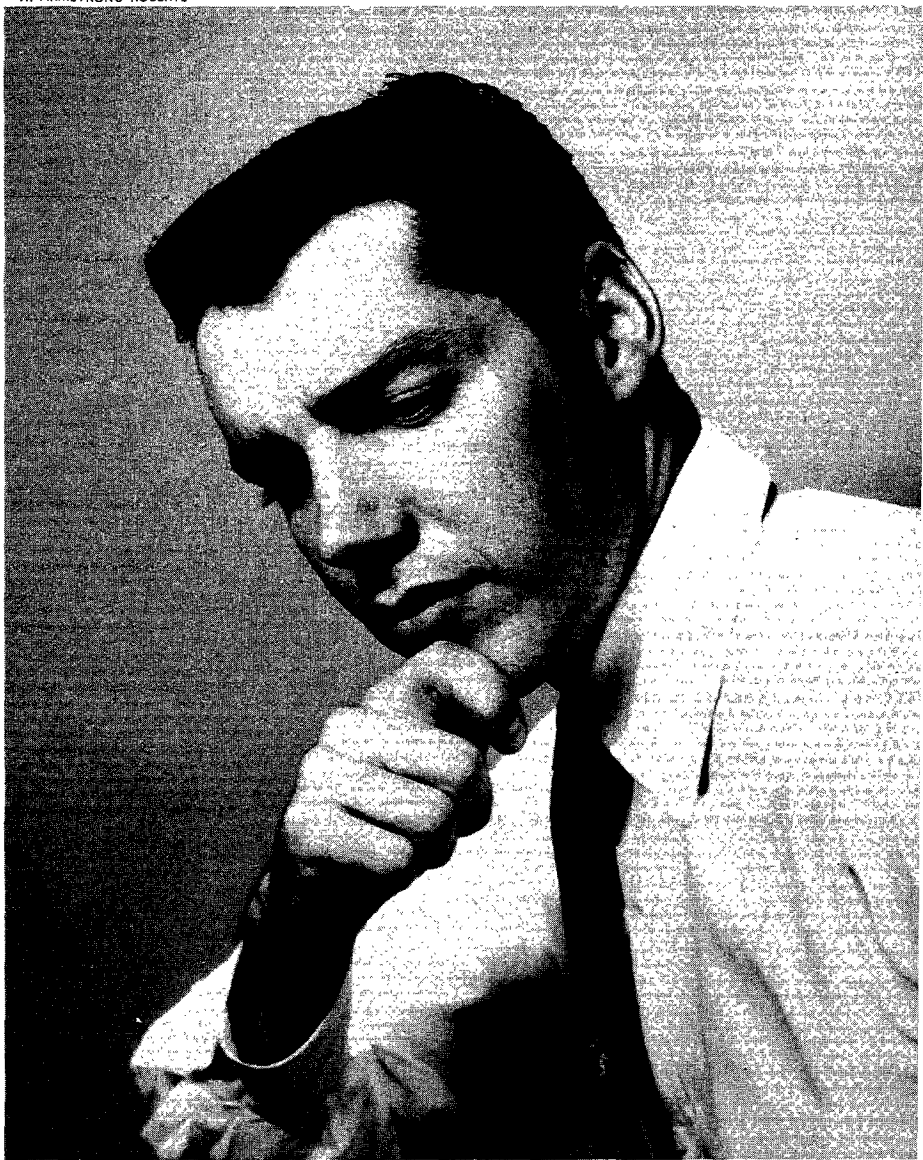
science has been stifled and quieted it is not easy to awaken it again. Then let us heed the words from George Washington's copybook, "Labour to keep alive in your breast that little spark of celestial fire,—conscience." We are told that God "lays heavy burdens upon the conscience of the wrong-doer, and pierces his soul with sharp arrows of conviction."—*Prophets and Kings*, p. 435. Are you carry-

ing a heavy burden upon your heart? If so, there is a place to lay it down. Christ invites you today, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

Today and in the days to come the voice of God will be speaking to you in many ways. Among them will be the lives of other people, nature and solitude, joy and sorrow, and conscience. One of the greatest goals any of us can have in this life is to become so well acquainted with God that we recognize His voice and respond to it no matter when, where, or how He speaks. Today Jesus Christ stands at your heart's door pleading, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." To have Jesus in our heart—what greater privilege could we crave!

(End of Series)

H. ARMSTRONG ROBERTS



Ellen G. White says, "Conscience is the voice of God, heard amid the conflict of human passions."



Through an unhappy experience a little girl is taught an important lesson.

The Missing Jelly Cake

By Fannie A. Smith

DON'T drop that shopping bag, Mardell. You're swinging it so hard I'm afraid you'll drop it and break something."

"All right, Auntie Ruth, I'll be careful." The rest of the way little Mardell walked more slowly and carried the bag carefully. She was spending the summer with her auntie, and they had had a good time shopping that morning. She loved to go to town on the bus and help carry the packages home.

About a block from home they had to get off the bus to walk the rest of the way.

Mardell had a sweet little playmate who lived in the corner house.

"O Auntie, Delleen sees us and is waving her hand for us to stop," said Mardell. She was tired and wished they could stop and rest awhile.

"Do come in and sit down and rest," called Mrs. Howard. They set out chairs for them on the porch. "We just made a cool drink for you. It's so warm today."

"That was kind of you," said Mrs. Larson. "We are thirsty."

There were two sacks on the porch, and when no one was looking Mardell peeked into one of them. In it she saw a luscious jelly cake. It looked good, and she was very hungry. She broke off a little piece. Oh, it was good! Then she broke off another piece, and slipped the sack containing the jelly cake into her shopping bag.

She wasn't old enough to know that what she had done was really wrong, but she didn't feel that it was just right either.

Soon Mrs. Larson and Mardell gathered up their packages and said good-by. Delleen promised to come over and play with Mardell when it got cooler.

As Mrs. Larson and Mardell arrived home and opened the door, the

telephone began to ring. Mrs. Howard was on the line. "Hello, Mrs. Larson," she said, "I just wondered whether you had seen anything of my jelly cake. The baker was supposed to leave it on the porch with my bread today. My bread is here, but there's no cake. Delleen was quite sure she saw two sacks before you came, but there's only one now."

"I'll look among my packages and see whether we picked it up by mistake," answered Mrs. Larson.

"Mardell," she called, "did you see anything of Mrs. Howard's jelly cake when we were there?"

"Ye-e-s-s," Mardell answered slowly, "I put the sack in my bag. It was so good and I was hungry and I ate a little piece."



H. ARMSTRONG ROBERTS

"Yes," Mardell answered slowly, "I ate a little piece."

"Oh, my dear!" Auntie Ruth exclaimed, "you shouldn't have done that; it didn't belong to you. Never, never take anything that belongs to someone else. You must take it right back to Mrs. Howard and take some money from your bank and pay her for the cake."

"Oh, Auntie Ruth, do I have to give her my money for the cake? Now I can't buy the doll things I want. There won't be enough money!"

"I'm sorry, dear, but you must learn a lesson from this. You'll have to tell Mrs. Howard you're sorry and will never do it again. I'll walk part way with you."

Mrs. Larson telephoned to tell Mrs. Howard that Mardell was coming over with a note explaining what had happened. She said she knew Mardell did not do wrong willfully, but this would help her to remember. "Please don't give the money back again or give her any of the cake," she wrote.

Mardell walked slowly up the sidewalk, holding Auntie Ruth's hand. It was hard to have to face Mrs. Howard. She was glad Auntie Ruth was going part way with her. It would be very hard to go all alone.

Soon Auntie Ruth said, "I'll stand here and wait for you and pray, too, while you cross the street to her house."

Mardell began to cry when she handed Mrs. Howard the note, the money, and the cake.

When Mrs. Howard had read the note she said kindly, "You know, everyone makes mistakes. I remember that once when I was a little girl I took something at a lady's house, and my mother had to punish me, but when I grew older I was glad for the experience, for it taught me to be honest."

She stooped down beside the sorry-looking little girl and put her arms around her and dried her tears. Mardell ran happily across the street. "Oh, I'm so happy now, Auntie Ruth, and I'm sure Jesus is glad too, because I did what was right and you helped me. Thank you so much, dear auntie."

They had a nice lunch, although there was no jelly cake. Auntie Ruth talked kindly to her and explained how wrong it is to take anything that belongs to someone else. Mardell promised never to do this again. She said, "I'll never forget the jelly cake I had to take back and pay for!"



The Christmas Season

Every year come questions as to how we should relate ourselves to Christmas. Should we give gifts to one another? Should we even take note of Christmas in dealing with our children? These and many other questions arise.

There are some among us who reason tightly that because Christmas has the taint of a heathen origin—at least in part—we should have nothing to do with it. We respect their loyalty to what they believe are high standards, but we must deplore the bleakness of spirit that seems too often to dominate them. To keep the balance, we must not forget that there are others among us who go very far in making Christmas a day of feasting and selfish, prodigal expenditure on themselves and their families.

Where is the middle of the road? May we take some note of Christmas without contamination? We think so. And in thus thinking we are greatly aided by clear counsel from the pen of inspiration. As to the matter of gifts, here are words that Mrs. White wrote long ago:

"The holiday season is fast approaching with its interchange of gifts, and old and young are intently studying what they can bestow upon their friends as a token of affectionate remembrance. It is pleasant to receive a gift, however small, from those we love. It is an assurance that we are not forgotten, and seems to bind us to them a little closer.

"Brethren and sisters, while you are devising gifts for one another, I would remind you of our heavenly Friend, lest you should be unmindful of His claims. Will He not be pleased if we show that we have not forgotten Him? Jesus, the Prince of Life, gave all to bring salvation within our reach. . . . He suffered even unto death, that He might give us eternal life.

"It is through Christ that we receive every blessing. . . . Shall not our heavenly Benefactor share in the tokens of our gratitude and love? Come, brethren and sisters, come with your children, even the babes in your arms, and bring your offerings to God according to your ability. Make melody to Him in your hearts, and let His praise be upon your lips. Let us rejoice that our Saviour liveth to make intercession for us in the presence of Jehovah. As a people we have backslidden from God; let us return unto Him, and He will return unto us, and will heal all our backslidings. Let us, upon the coming Christmas and New Year's festivals, not only make an offering to God of our means, but give ourselves unreservedly to Him, a living sacrifice. . . .

"While urging upon all the duty of first bringing their offerings to God, I would not wholly condemn the practice of making Christmas and New Year's gifts to our friends. It is right to bestow upon one another tokens of love and remembrance if we do not in this forget God, our best friend. . . .

"We need to think more of God and less of ourselves. If we would but think of Him as often as we have evidence of His care for us, we would keep Him ever in our thoughts, and would delight to talk of Him and praise Him. We talk of temporal things because we have an interest in them. We talk of our friends because we love them; our joys and our sorrows are bound up with them. Yet we have infinitely greater reason to love God than to love our earthly friends; we receive more from Him

than from any other friend, and it should be the most natural thing in the world to make God first in all our thought, to talk of His goodness and tell of His power, and to respond to His love by our free-will gifts and offerings for His cause."—*Review and Herald*, Dec. 26, 1882.

And what should be the relation of the church to Christmas, particularly as regards a Christmas tree in Sabbath school? Listen to these words:

"On Christmas, so soon to come, let not the parents take the position that an evergreen placed in the church for the amusement of the Sabbath school scholars is a sin; for it may be made a great blessing. Keep before their minds benevolent objects. In no case should mere amusement be the object of these gatherings. While there may be some who will turn these occasions into seasons of careless levity, and whose minds will not receive the divine impress, to other minds and characters these seasons will be highly beneficial. I am fully satisfied that innocent substitutes can be devised for many gatherings that demoralize.

"Christmas is coming. May you all have wisdom to make it a precious season. Let the older church members unite, heart and soul, with their children in this innocent amusement and recreation, in devising ways and means to show true respect to Jesus by bringing to Him gifts and offerings. Let every one remember the claims of God. His cause cannot go forward without your aid. Let the gifts you have usually bestowed upon one another be placed in the Lord's treasury. . . . In every church let your smaller offerings be placed upon your Christmas tree. Let the precious emblem, 'evergreen,' suggest the holy work of God and His beneficence to us; and the loving heart-work will be to save other souls who are in darkness. Let your works be in accordance with your faith."—*Ibid.*, Dec. 9, 1884.

We close with this suggestion from Mrs. White as to a good kind of gift to give at Christmas:

"There are many who have not books and publications upon present truth. Here is a large field where money can be safely invested. There are large numbers of little ones who should be supplied with reading. . . . The many trifles usually spent in candies and useless toys, may be treasured up with which to buy these volumes."—*Ibid.*, Dec. 11, 1879.

In the context of what we have here quoted we say to our readers: A beautifully joyous Christmas to all of you.

F. D. N.

"A Little Child Shall Lead Them"

From Glasgow in old Scotland comes the heart-warming story of a little three-year-old lassie named Marjory, who is eyes for her blind parents. Her father, Edward Proffitt, is thirty-seven years old and totally blind. Her mother's eyesight is so poor that she cannot go out safely alone. Wearing a little leather harness with a lead attached to it, little Marjory is a familiar sight in the neighborhood as she leads her parents along the streets, across traffic intersections, and in and out of stores. Policemen salute her and hold up traffic when she is ready to cross an intersection. Store managers and sales people treat her with special consideration. She will lead her mother to

the newsstand and say, "Papers," or to a grocery counter and say, "Potatoes," or to the cashier and say, "Pay money, Mommy." Marjory has already been her mother's eyes for more than six months. "We don't know how she understands," explains Mrs. Proffitt, "but she does, and we have learned to trust her judgment."

Christian parents, we have been told, stand "in the place of God to their children" (*Child Guidance*, p. 480). Children form their earliest opinions about God by observing their parents. Solemn thought! Are your children learning to think of Him as a kind, patient, loving Father, or as a harsh, impatient taskmaster? Of one thing we can be sure—it will be difficult in later years to erase the indelible impression formed in childhood, whichever it be.

But that is only part of the story. We read, further, that "Enoch walked with God after the birth of Methuselah," that he "reached a higher experience," that "he was drawn into a closer relationship with God," and that "he realized more fully his own obligations and responsibility as a son of God" (Gen. 5:22; *Patriarchs and Prophets*, p. 84).

Christian husbands and wives who have not learned about God through children of their own have missed the richest and deepest experience of life. The wise man said, "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:6). But there is another side to this golden coin: Wise parents learn as much from their children as the children do from their parents. In fact, there are some things in life that a person can learn only from intimate association with a child of his own.

The rearing of children is—or should be, at least in Christian homes—a mutual experience fully as beneficial to the parents as it is to their children. With all due reverence for Holy Writ, we sometimes think that the most important function of children is to bring up their parents in the fear and admonition of the Lord, so that when the parents are old they will not depart from the faith. Without this experience, some facets of character will never receive their final polishing. It is sometimes said that "life begins with baby"—and we would hasten to add, "for parents as well as for baby." Enoch never really began to live until the birth of his first-born son.

As a child we used to feel a little shy and reticent when in the presence of a married couple who had no children. In our childish way we thought it must be that they did not like children. For a variety of reasons newlyweds sometimes postpone parenthood. Perhaps they do not feel financially prepared to care for children, perhaps they tend to shun parental responsibility, perhaps one or both parents have professional aspirations with which children would interfere, perhaps the material amenities of life mean more to them than children. We do not deny there may, at times, be justifiable reasons for a temporary postponement, but sometimes this is permitted to lengthen out almost indefinitely. When pondering this question, husbands and wives should carefully search their hearts to be sure that their motives are not tinged with selfishness, lest their own character and personality both suffer. If selfishness of one kind or another is the decisive factor, it is evidence of a serious lack of maturity and of unreadiness for married life.

Potential parents are, in fact, postponing the richest experiences of life. There is a depth of character maturity to which a person can attain fully in no other way than by rearing children—as God planned they should be reared. To refuse to do so for selfish reasons is to thwart God's purpose. At times we feel a twinge of pity for some who go on deliberately, year after year, without entering into this experience.

Fortunate are those Christian homes in which children not only learn about God through their parents but in which parents learn about God through their children. It should be as true of parents in this life as it will be of the calf and the lion in the life to come, that "a little child shall lead them."

R. F. C.

Muslim-Christian Unity

In A.D. 732 the Saracen army was knifing its way northward into Europe, apparently bent on overrunning the entire continent. If it had succeeded, Europe might today be nominally Mohammedan instead of nominally Christian.

But the Mohammedan forces were turned back. In the month of October, 732, the invading army led by Abd-er-Rahman was defeated by Charles Martel as it was knocking on the gates of Tours, France. The Mohammedan tide that threatened to engulf Europe was stopped. The "infidels," as the Moslems called the Christians, were victorious.

Most Europeans of the eighth century doubtless thought that the bitterness and hostility between Christians and Mohammedans, so intense at that time, would continue indefinitely. But they were wrong! Had they been living in 1962 they would discover that the winds of unity and ecumenicity, which have been blowing in the Protestant world for more than half a century and in the Catholic Church more recently, have been felt even in Muslim circles. According to *The Insider's Newsletter* (November 12, 1962), the Continuing Committee on Muslim-Christian Cooperation, Inc., is selling a line of Christmas cards this year "designed to underline the similarities between 'orthodox Muslims and orthodox Christians.' . . . The selection is limited to three card styles, all promoting unity between the 'world's two largest religions.' Pictorial sample of brotherly love: A photograph of the Washington Mosque, accompanied by this note: 'The minaret amid the spires of Washington's many churches has become a symbol of unity between Islam and Christianity.'"

Mohammedanism on the Move

We are thankful that the Mohammedan faith is no longer propagated by the sword, but we would be mistaken if we were to conclude that the faith of Islam is therefore in a quiescent, decadent, or moribund condition. Actually, during the past few years Mohammedanism has developed a sharp, new, crusading thrust. In Africa, for example, it is spreading with great rapidity, far outdistancing its Christian rivals in its attempts to convert the masses. Elsewhere, also, it is on the move.

This challenge must be met. Men and means must be committed to the task of winning for Christ the unchurched multitudes whose minds are now receptive to new ideas. And greater efforts must be put forth to reach the hundreds of millions of people throughout the world who already profess the Moslem faith.

A start has been made along this line, but much more must be done. The Islamic peoples are not idolaters, and many of their principles, such as that of healthful living, are good; but they need a Saviour, just as do all others who are outside of Christ. They need to surrender their hearts to Jesus. They need the bright rays of the Sun of Righteousness to shine into their lives. True unity between Islam and Christianity can be achieved only when communicants of both faiths unite around the cross of Jesus, in contrition and humility surrendering to the Saviour, accepting Him not merely as a prophet but as the Son of God.

K. H. W.

Reports From Far and Near

Korean Signs

Celebrates

Fiftieth

Anniversary

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

THE past year has been an eventful one for the Korean Signs of the Times Publishing House. As a climax came the celebration of 50 years of publication of the evangelical paper, the *Sijo* (Korean for "Signs"). A special commemorative issue was prepared for October. Friends of the publishing house were invited to an open house on Thursday afternoon, October 25. Many town and police officials and graphic arts leaders toured the publishing house.

Five publishing house employees were honored at the fiftieth-anniversary banquet on Sunday evening, October 27. All told, these five represent 110 years of service to the church.

Our 29 employees have been busy printing many new books, including *Colporteur Ministry*, the *Church Manual*, *Messages to Young People*, *Christ's Object Lessons*, *Way to Christ*, and *Key to Truth*. The growing army of literature evangelists must be supplied with books and periodicals. *Your Home and Health*, *Education*, *Steps to Christ*, and other titles have been reprinted to meet this demand.

During the past two years the Korean Signs has experienced a tremendous growth in circulation. Starting at 9,000 two years ago, it has now increased to 40,000 each month. This is not only one of the best-known magazines in the country but also the oldest and one of the largest in circulation.



Kim E. Yul, editor, welcomes veteran Literature Evangelist Kim Nam Hyuk and R. S. Lee, Sabbath school secretary of the Korean Union Mission, to the fiftieth anniversary open house of the Korean Publishing House. More than one hundred city and police officials and graphic arts leaders visited the plant on October 25.

With the growth of the church, the demands on the publishing house have also grown. Each year the volume of work has increased an average of 25 per cent. This has all been accomplished in crowded quarters. Plans were made for an extension of the present plant, but because of city street plans this was impossible.

Plans were then laid for an entirely new building. The newly completed plans provide for more than two and a half times the space available in the present building. This will give room for each department to expand, as well as badly needed storage space and room for a new offset department. The front portion will house the chapel and administrative and editorial offices. Construction will begin as soon as funds are available, the estimated cost being \$65,000.

With the ever-rising economic standard of the country and the growth of the church, it is expected that this new plant will be a beehive of activity. This is the only mission publishing house of its kind in Korea. Our goal is to produce more and ever-better literature for the advancement and finishing of God's work.

Kim E. Yul, editor, and Han in Kap, factory superintendent, inspect the fiftieth anniversary issue of the Korean *Signs of the Times*. The *Signs* is the oldest and best-known magazine in Korea, and has the largest circulation.



Arabic Effort in Beirut, Lebanon

By Robert C. Darnell
Departmental Secretary
Middle East Division

One of our missionaries in Beirut has completed a series of evangelistic meetings in Arabic, the first missionary to do so in the 12-year history of the division. He is H. E. Robinson, president of the Lebanon Section.

Elder Robinson arrived in the Middle East Division May 25, 1961, from the East Pennsylvania Conference, where he was leader of the Carlisle-York Springs district. He is the son of Anna Robinson, of Takoma Park, Maryland.

He held the series of meetings in the Beirut Evangelistic Center and covered the major doctrines of the church in 22 lectures beginning October 14 and ending November 4. Associated with him were Ruby Williams, Bible instructor, and Samir Shaheen and Salaam Abujawdeh, licensed ministers. During the meetings about 20 interested persons were organized into a baptismal class. A baptism is planned as the candidates are prepared.

Elder Robinson first began studying Arabic in the United States under the tutelage of Wilson Bishai during a six-month waiting period for circumstances to permit his proceeding to the Middle East. In Beirut he continued studies under Towfic Shartooni of the Arabic department at Middle East College. After less than two years of study he undertook to preach this series of sermons to an Arabic audience in their native tongue.

This accomplishment can be measured best in the light of the fact that since the work was established here 80 years ago no American Adventist missionary is known to have preached in Arabic at a single evangelistic service addressed to the general public, and less than half a dozen Europeans have done so, none of these in recent years. Only two other missionaries currently in the field have endeavored to preach in Arabic, and that after considerably longer experience in the field.

A New Hospital for Bacolod, Philippines

By Ralph F. Waddell, M.D.
Medical Secretary, Far Eastern Division

"We like the Seventh-day Adventists and appreciate them as helpful citizens," said the mayor of Bacolod City, Philippines, on the occasion of laying the cornerstone for the Bacolod Sanitarium and Hospital on August 29.

The week before, a group of 50 Pathfinders had cleared the tall grass from an excellent five-acre tract of land that had been secured for the erection of a medical institution in that populous area. The site occupies an imposing position in the outskirts of the city, surrounded by fields of sugar cane.

Colorfully clad men, women, and children began arriving and soon filled the

500 chairs that had been placed on the gentle slope overlooking the speakers' platform. A short while before the ceremony began the Honorable Teofisto Cordova, mayor of Bacolod City, and the former mayor arrived, and were enthusiastically applauded. Within a few minutes the Honorable Valeriano Gatuslao, provincial governor of Occidental Negros, arrived, and the program began.

Attorney E. J. Tumbagahan, local elder of the Bacolod Seventh-day Adventist church, added grace and humor to the occasion as master of ceremonies. A history of our medical work in the South Philippines, with the development of the Mindanao and Miller sanitariums, and more recently the purchase of land at



The Honorable Valeriano Gatuslao, provincial governor of Occidental Negros, key speaker at the cornerstone-laying ceremony for the new Bacolod Sanitarium and Hospital.

Bacolod, was briefly given by the mission president, M. M. Claveria.

Mayor Cordova cordially expressed his appreciation of Adventists and recounted instances in which they had given loyal support to good government. He commended them for their humanitarian religion, and promised the support of the city for a new and much-needed medical institution.

The keynote address was given by Governor Gatuslao. He expressed great satisfaction at the development of another hospital to minister to his people, and his appreciation for the work of Sev-

enth-day Adventists. Referring to our health principles, he stated that for many years he had not believed in them, but that recently he had discovered their value and is personally practicing them. He was generous in his praise and promised enthusiastic support.

Soon the people of Bacolod will have a modern 50-bed general hospital and sanitarium, in which they can expect to find relief from their ills, solace for their troubled spirits, and hope for the future. Missionary medicine marches on in Occidental Negros!

New Work in Uganda

By I. E. Schultz, President
Uganda Field

Last year the field committee voted to open new work in southwest Uganda near the Ruanda border. Workers were sent to see what could be done in and around the largest town, Kabale. After several weeks they returned, with little success and discouraging reports.

But the committee still felt that something should be done in that part of the field. Early this year two laymen were employed, one of whom was asked to work about 30 miles north of Kabale and the other to the south. Both of these workers are meeting with success. The one in the south reports a growing interest, with 12 persons definitely taking their stand for the truth.

The one who went to the north reports even greater success. At a place called Nyanga this lay worker found some Seventh-day Adventist members among the refugees from Ruanda-Urundi. He gathered them together and started a Sabbath school. Then he went to the government for a church site, which was granted without delay. Next he wrote to Rwanda for letters of transfer for these members, and also began public meetings. As a result, after only six months in Nyanga we have a strong company nearly ready for organization into a church. There are 19 baptized members, 11 in the baptismal class, and 25 in the hearers' class—a total of 55 who are keeping the Sabbath.

Concerning one of those in the hearers' class the district leader, J. Nkiriyehe, writes:

"Sibisusa is about 40 years of age. He served his devil god, named Nyabiniki, for a long time in order to have peace, but he did not have peace. He had owned about 20 cows and many goats, but had given them all to the devil and his prophets.

"In 1961 Sibisusa moved from Bufumbira to Kibibi. He was suffering intensely because the devil kept asking him for more, even when he had nothing left. One day our layman was working near his home. He called on Sibisusa and told him about the Saviour. Another day the layman taught him about the living God, and how He gave His only Son, that whoever believes in Him should not perish but have everlasting life.

"On that visit the layman asked Sibisusa to visit the Sabbath school. He came and was pleased, and has continued com-



Left: Baptismal group from Kollegal, with L. G. Lowe. Right: Meeting place for the Kamagere effort, where 11 were baptized.

ing, with his wife and children, ever since. "After he had been attending church two months, Sibususa told our believers that he could not follow the living God and keep all the things he used in worshipping the devil. He invited our people to come to his home and take out all the things that had belonged to the devil. They broke down a little house where charms were kept, and took out the clay pot, the iron staff, and other items and destroyed them. The money inside the pot they took as a Sabbath school offering. After this was done, they worshipped God in Sibususa's home, in the presence of people who had come to see what happened.

"Now the devil worshiper is serving God, and he and his family and neighbors are preparing for baptism."

We thank God for this miracle of grace in Nyanga, and solicit your prayers for the work in southwest Uganda.

Two Baptisms in South India

By Lawton G. Lowe, *Evangelist
Kannada Section, South India*

Brother R. Sharp had been holding evangelistic meetings in the town of Kollegal in southern India and the surrounding district for the past several months. To help bind the interest off, it was decided that Lawton G. Lowe, with J. Daniel as translator, should hold a series of decision meetings in the area. These meetings began on the evening of July 7, and each evening the little church was filled to capacity. To meet the needs of another village, meetings were held at six o'clock in the morning. Sabbath, July 21, was a happy day. Four precious souls went down into the watery grave, and others will be baptized later.

On the same day we began meetings in the village of Kamagere, nine miles from Kollegal. Our local worker, Brother R. Daniel, had been studying and making friends with the people.

From the very first meeting interest mounted. There were many seekers for

truth from both the Hindu and Christian communities. Opposition arose, and threats were made on those who attended our meetings. We are happy to report that the Spirit of God prevailed and that many have determined to take their stand for God's truth.

Some of the Christians asked, "Why didn't our elders tell us these things? I never knew the Bible was so clear on these matters."

On August 4 we closed our meetings with another baptismal service in which 11 took their stand for this blessed truth. Another 15 persons are preparing for our next baptism. Because of the interest in this area we are planning another series of meetings. Pray that God will richly bless His Word as it is presented to these hungry people.

Evangelism in Vietnam

By R. Tilstra, *President
Vietnam Mission*

Dalat, the mountain resort town of Vietnam, is beautifully situated in pine-covered mountains dotted with scenic lakes and waterfalls. It draws visitors from all parts of Vietnam and from many other parts of the world.

For a number of years there has been a Seventh-day Adventist church building in this lovely city, but although a number of evangelistic meetings have been held, the membership has remained small. Nevertheless, the mission committee felt that something could and should be done.

When D. R. Guild, ministerial secretary of the Union of Southeast Asia, of-

Toledo, Ohio, Church Dedication

Neal C. Wilson, president of the Columbia Union Conference, and W. L. Cheat-ham, president of the Allegheny Conference, took leading parts in the mortgage-burning and dedicatory services for the new Bethel church in Toledo, Ohio. Former pastors C. T. Richards, Paul Cantrell, James W. Thomas, and L. G. Cox were present to share in the joys of the occasion. Local elders E. A. Francis and C. A. Wilson were honored for their long and faithful service, as was Mrs. Bonnie Stewart, first Bible instructor in Toledo. Each reviewed the early work of the church in that city.

Public recognition of the work of the church was given by John W. Potter, mayor of Toledo. W. A. Thompson, secretary-treasurer of the Allegheny Conference, directed the mortgage burning. Jacob Justiss, Allegheny Conference MV and temperance secretary and a native son of Toledo, recounted the experiences which brought him and his sister into the message. In charge of the services of the day was William L. DeShay, pastor of the church.

A. V. PINKNEY, *Departmental Secretary
Allegheny Conference*



ferred to conduct a series of evangelistic meetings in connection with a training school for young ministers, the meetings were arranged for Dalat. After some negotiations we secured one of the best theaters in town for three weeks.

A few minutes before the doors were to open the first night, a messenger came from the mayor's office asking us to reserve eight seats for him and his family. Within fifteen minutes after the doors opened at seven-thirty the large hall was filled, and half an hour later there was no more standing room and many had to be turned away.

At the end of the service the manager of the local government radio station paused to express his appreciation. The next few days during his news broadcasts he made special mention of the meetings and urged listeners to attend. Another man who expressed his interest was the representative of the Vietnam News Agency. The people continued to come, and for the first ten nights many were turned away.

At first we were concerned as to how these people, who were mostly non-Christians, would respond to calls for surrender and conversion. But when the calls were made many responded. About 110 persons made a public decision to join a Bible class to prepare for baptism. These were enrolled in a special Bible study group with lessons conducted by our Vietnamese Voice of Prophecy speaker, Le Huu. We are looking forward to a large baptism soon.

At the time the Dalat meetings were being conducted Pham Truong Thanh was holding a series of meetings in Quang Trung, a small suburb of Saigon. Even though it rained much of the time and the canvas roof shelter did not give much protection from the rain, these meetings were well attended. As a result 30 persons are now in a baptismal study class.

These wonderful results cannot be explained on the basis of more modern evangelistic methods or greater expenditure of funds. We are convinced that God's Spirit is working mightily among the Vietnamese people. In the midst of warfare, constant dangers, and uncertainty, these people are looking for a faith that is certain and true. Now, while the doors are open and the Spirit of God is moving their hearts, we must bring them the gospel of hope. Pray that we may be equal to the task.

Baptism Conducted in Louisiana State Prison

By Helen L. Turner, Office Secretary
Southwest Region Conference

In 1960 Elder H. J. Carubba and Brother C. R. May followed up Voice of Prophecy interests in the State prison at Angola, Louisiana, and organized a branch Sabbath school. The prison chaplain graciously provided a meeting place. The class began with only five members, and one of these was later paroled, leaving only four. Attendance gradually increased to about 15.

In 1961 the workers encountered various obstacles, but the interest increased.



The seven inmates of the Angola, Louisiana, State Prison who were recently baptized.

When another worker was needed, Brother Womack Rucker connected with the group.

Ten of the inmates joined the baptismal class, and on September 16 seven of them were baptized in a lake behind the prison walls. One of the seven has since been pardoned and has returned to his home in Jamaica to give the message to his own people. The other six have organized themselves into a group and are working for other inmates. They have begun a branch Sabbath school with 15 in attendance.

A Modern Paul in Kenya

By Joseph N. Kyale, District Leader
Central Kenya Field, East Africa

Karanja was born in one of the densely populated districts of Kenya, East Africa. During his youth he learned to be cruel, dishonest, and rebellious. He grew up with a strong inborn hatred for the white race, especially for the settlers who he thought had taken possession of his country, Kikuyuland. He often brooded over plans to murder all the white settlers. He



Farmingdale, Maine, Dedication

The Farmingdale, Maine, church was dedicated on Sabbath, September 8. The church organization was formed in Gardiner, Maine, in 1921. In 1952, under the leadership of J. Wyland Wood, the group moved to Farmingdale and initiated a building project. During the five years Carleton G. Jackson served as district leader, the church was completed and dedicated.

Those taking part in the dedicatory service were W. J. Hackett, president of the Atlantic Union Conference; Carl P. Anderson, president of the Northern New England Conference; Harold L. Maddox, treasurer of the Northern New England Conference; Carleton G. Jackson, local pastor; and H. P. Gram, a former pastor.

CARL P. ANDERSON, President
Northern New England Conference

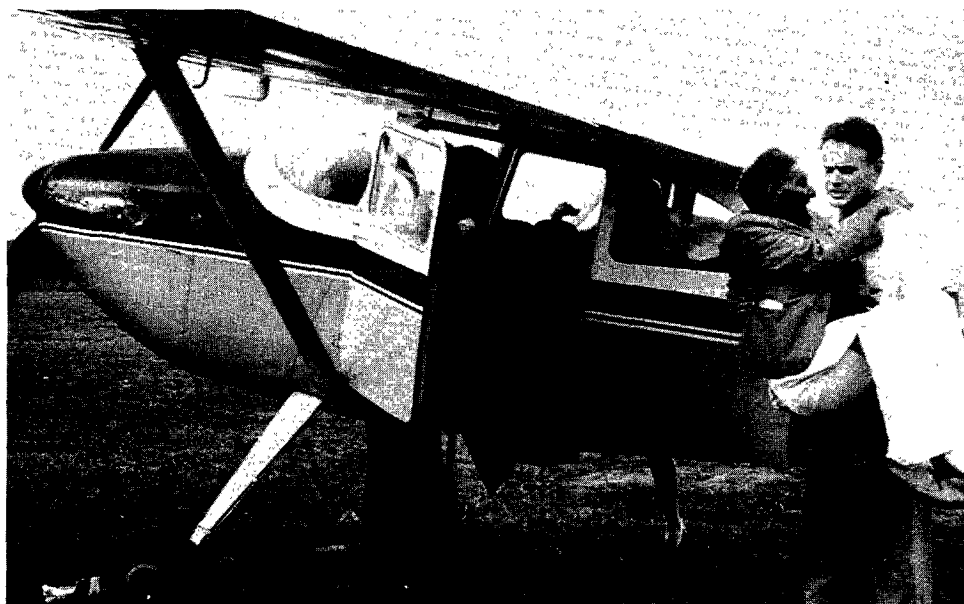
was not alone in this, for other men here and there had the same idea.

In 1943 Karanja took an oath, pledging that he would do his best to cut off as many human heads as he could. He believed that the tree of liberty was watered with blood. In 1945 he took another oath more terrible and diabolic than the first. Early in 1952 when Mau Mau, the anti-Christian, antiwhite-man society, spread its doctrines in his district, he gladly joined it. Human blood, brains, and flesh were some of the things the Mau Mau oath required of its adherents, and this oath made him worse than a beast. "I was a dangerous man," he told me one Sabbath, "for I was a very faithful Mau Mau."

One day the police arrested him. He was brought to court and sentenced to life imprisonment. While he was in prison, a member of our church, Josephat, visited him and told him about the saving power of Christ. Something stirred within his heart, but he was doubtful that anyone had the power to help him. He believed he had gone too far, for his hands were indelibly stained with blood. Josephat persevered in his work for the soul of this wicked man, introducing him to the Voice of Prophecy Bible lessons. He enrolled in the Bible school and received lessons in his own language, which he studied as best he knew how. Josephat visited him regularly and made sure that he understood all he studied. Slowly a change came into the life of this once-dangerous man. He became meek and humble, and desired to surrender his life to Jesus.

Then God wrought a miracle. Karanja was released from prison. On arriving at his village he sought out Josephat and asked him to take him to one of our Sabbath schools. There he was "arrested" again—by the saving power of Jesus Christ—and joined the baptismal class. Finally the happy day of his baptism came.

He is now an active church elder, as well as an able colporteur in the area where he once killed Christians. Today his sole purpose in life is to make Christians of all who do not know his Saviour. Praise the Lord! God can change even men like Karanja!



A Mercy Mission in Nyasaland

A Cessna Flamingo, on loan to the Congo Union for the Songa Mission, recently made its first mercy flight into the Nyasaland Union to save the life of an Asian national, Mr. J. Osman. Dr. Marlowe Schaffner and Nurse Anna May Vaughan of Malamulo Hospital made the 300-mile flight to Mzimba in the northern part of rugged mountainous country. Mr. Osman's left leg had been injured in a truck accident. He is a diabetic patient, and gangrene soon infected his leg. Mr. Osman recovered at our Malamulo Hospital.

This plane had been dramatically rescued by R. L. Osmunson, former division Missionary Volunteer secretary, during the recent fighting in Elisabethville.

P. J. SALHANY, *Secretary
Nyasaland Union Mission*

SDA Dietetic Association in Annual Convention

By Emma Landon, *Dietitian
St. Helena Sanitarium and Hospital*

True Southern hospitality was demonstrated at Collegedale, Tennessee, when the Seventh-day Adventist Dietetic Association met on the campus of Southern Missionary College for its eighth annual convention, from October 4 to 6. A representative group of the 130 members of the Association were present, including

delegates from nine medical institutions, two universities, and three colleges, besides homemakers, students, and guests.

Mrs. Ruth Jacobson, Association president, was assisted in planning the program by Mrs. Dorothy Christensen, chairman of the college home economics department. Inspirational and informative talks were given by Dean Wilbert M. Schneider, Dr. John Christensen, Dr. Everett T. Watrous, and Francis D. Nichol. Delicious Southern-style foods were served, both at the banquet and at a buffet luncheon.

New York Adventist Home for Senior Citizens

On August 26, 135 delegates, board members, residents, and guests attended the annual constituency meeting of the Adventist Home in Livingston, N.Y., a self-supporting home for senior citizens of the Greater New York Conference. Alfred B. Heiser, president of the board, reviewed the work of the past two years, and outlined future improvements. Present capacity is 48. Howard Munson, treasurer, reported a gain of \$40,000 in net worth during the two-year period ending June 30, 1962.

H. E. VOORHEES, *Departmental Secretary
Greater New York Conference*



In the president's report, Mrs. Jacobson spoke briefly of the purposes of organization. The reports that followed described projects completed, including the preparation of booklets, health education posters, recipes, diet lists, and other materials designed to be of practical help to homemakers, patients, physicians, teachers, and fellow dietitians. The graduate school of dietetics and the cooks' and bakers' training program were given special mention.

The incoming president, Lydia Sonnenberg, discussed plans and projects for the coming year. The convention closed on a note of thankfulness for the Lord's guidance in the past, and a dedication to faithful service for Him during the months that lie ahead.

A Marvelous Conversion in Argentina

By Augustín F. Avila

Two years ago we began an evangelistic effort in the city of San Juan, Argentina. In time, many interested persons began to attend Sabbath school, and I, as pastor of the church, was in charge of the visitors' class.

One Sabbath morning while presenting the lesson, a strange feeling came over me, and I found it all but impossible to go on. It was as though some unknown power was at work. My thoughts and ideas were suddenly cut off. With great effort I finished, but was so completely exhausted that I was hardly able to preach the sermon. I had never gone through such an experience before.

Among the members of the class was a woman approximately 70 years old, who was staring straight into my face. From time to time she quivered and sighed deeply, and her gaze seemed to carry electrical waves that penetrated my mind.

The day passed, but I could not forget this incident. Later one of the brethren told me that this strange woman, whose name is Angelina S. de Romero, was a spirit medium who was now being tormented by spirits. If this was so, she was desperately in need of Jesus, who alone has power to cast out demons.

Casting Out Demons

On one occasion Roberto Gullón, our Bible instructor, visited her to deliver literature we had offered. When he arrived the woman was working hard, cleaning and preparing a wall for painting, and was holding some tools in her hands. When Brother Gullón introduced himself, she politely welcomed him and invited him into a modest room. There she started screaming in a most impressive way, imploring him to cast the demons out of her. Sometimes it seemed as though she would attack her visitor with the tools she was still holding in her hand. Then Brother Gullón gave an order: "In the name of Jesus, I command you to sit down." She did so and remained quiet for some minutes, but afterward started again. Brother Gullón acted still more firmly again, and the lady was calmed. After praying for her and promising to return as often as necessary to make cer-



Annual convention of SDA Dietetic Association.

tain her release from the demons, he left.

Accordingly, three of us planned to visit this woman twice a week—two Bible teachers and the pastor. While one would conduct a Bible study, the other two would pray. It proved to be a real struggle. The most difficult moments were those when we studied the Bible. Sometimes she was seized by invisible hands and she screamed desperately. After sternly commanding the spirits to leave her, I would ask her to read the passage we had been considering before the interruption. Whenever she was to read John 3:16, which we called for in all our studies, the demons would grasp her throat, to prevent her from uttering a single word. On some occasions she saw the evil angels disguised as white-clad soldiers, who threatened to kill her.

Finally God gave us complete victory. Slowly the demons retired, and at last our sister could sleep quietly. For more than a year she had never had a restful night. But now her doors were no longer

forced open as before, nor was her furniture changed from place to place during the night, nor were her bedcovers removed.

At last our sister knew how to use the Scriptures herself. A year later when she was baptized she declared that to be the happiest day of her life. Her life was completely changed, a living tribute to the saving, transforming power of Christ.

Temperance Wins Souls in South Africa

By J. D. Coetzee, Minister
South African Union Conference

As the national secretary of the South African Temperance Alliance, I have had the privilege of preaching from the pulpits of nine different denominations from Sunday to Sunday. The clergymen usually ask questions about my beliefs, and at present I am having regular studies with some of them.

In May of this year a popular Afrikaans magazine featured the rehabilitation worker of the Temperance Alliance as the "Florence Nightingale of South Africa." We studied the truth together, and now she is an ardent Adventist.

The office secretary of the Alliance also asked questions, and became convinced of the truth. Opposition in her home makes it very difficult for her to take her stand, but she aspires to become a Seventh-day Adventist. At present she is conducting a weekly Bible class for 60 children in the vicinity, using Adventist instructional materials. Another young woman who is associated with the rehabilitation work also received studies, during her lunch hour. Her parents used physical force to dissuade her from becoming an Adventist, but she was baptized at camp meeting this year.

The mother of a Dutch Reformed clergyman is now receiving regular Bible studies. She usually invites several others to attend.

Four rehabilitated alcoholics are re-



Sister Angelina S. de Romero

ceiving studies and are attending the Sunday night meetings I am presently conducting in the Seventh-day Adventist church. Three have already decided to become Adventists as soon as the Sabbath work problem can be solved.

God's truth is marching on in South Africa!

*From Home Base
to Front Line*

Australasian Division

Mr. George Scott traveled from Sydney, Australia, to Port Moresby, Papua, on October 20. Brother Scott is engaged in a building program in the Coral Sea Union Mission, and has just concluded a furlough following his first term of service. The first assignment for him upon his return will be the construction of a new mission station in the delta area of western Papua.

Elsie Scott left Sydney, October 21, for Fiji, via New Zealand. Miss Scott, who has been employed in secretarial work at the Sydney Sanitarium and Hospital, will take up work as a secretary in the headquarters office of the Central Pacific Union Mission, in Suva, Fiji. Several years ago Miss Scott gave similar service in the Coral Sea Union Mission.

North American Division

Elder and Mrs. Eugene F. Durand and two daughters left Miami, Florida, for Colombia, November 1, returning to their new location in Barranquilla after furlough. Brother Durand will serve as a pastor-evangelist in the Atlantic Colombia Mission.

Elder and Mrs. David H. Hughes and two children left New York City, November 2, returning to Nigeria after furlough. Brother Hughes is director of the Voice of Prophecy work in West Nigeria, and will be located at Ibadan.

Dr. and Mrs. Cyril G. Hartman and daughter, of Los Angeles, California, sailed on the S.S. *Titania*, from New York City, November 2, en route to Nigeria. Dr. Hartman has accepted a call to serve as a physician in the Ile-Ife Mission Hospital.

Elder and Mrs. Donald R. Christman and four boys left Miami, Florida, for Peru, November 4, returning after a furlough. Brother Christman will continue his work as home missionary and Sabbath school secretary in the Inca Union Mission.

Elder and Mrs. Winston T. Clark and two children left San Francisco, California, November 4, for Japan, returning following a furlough. Brother Clark will resume his responsibilities as president of the Japan Union Mission.

Elder and Mrs. Richard A. Hayden left Los Angeles, California, November 4, returning to Peru after furlough. Brother Hayden will continue his work as president of the North Peru Mission.

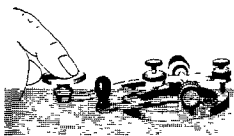
Dr. and Mrs. M. Clark Lamberton and

four children left Seattle, Washington, November 4, returning to Thailand after furlough. Dr. Lamberton is to set up a dental clinic in a rural area near Chiang-mai, Thailand.

Mr. and Mrs. Wilbur H. Olson and four children left Los Angeles, California, November 6, returning to Brazil after furlough. Brother Olson is secretary-treasurer of the East Brazil Union Mission.

Mr. and Mrs. Victor P. Kluzit and three children sailed from New York City, on the S.S. *Vlist*, November 7, returning to the Southern African Division after furlough. Brother Kluzit previously served as a cashier and accountant in the East African Union Mission. He will connect with Bethel College in South Africa as an accountant.

W. R. BEACH and W. P. BRADLEY



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—; Northern Europe—; South America—; 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—Oscar L. Heinrich; Southwestern—H. W. Klaser.

FAR EASTERN DIVISION

► D. Kenneth Smith recently baptized seven young women and two young men in Ubol, Thailand. All have been Voice of Prophecy students. As a result of a colporteur institute in Ubol, six regular colporteurs and a number of student colporteurs are now at work in Thailand.

► H. W. Bedwell, formerly secretary-treasurer of the Southeast Asia Union Mission, is now president of that union. Wendell L. Wilcox, for many years publishing secretary of the Indonesia Union Mission, has been appointed president of the union.

► Under the supervision of 21 full-time publishing secretaries and assistants, there are now 250 colporteurs in the Indonesia Union Mission. They hope to sell well over 3 million rupiahs' worth of literature during 1962.

► Capping exercises were recently held at Philippine Union College School of Nursing. Twenty-six young women and three young men received their caps and emblems as a symbol of the nursing profession. G. Clarence Ekvall, M.D., medical secretary of the North Philippine Union Mission, was the speaker.

► One hundred and six students from Japan Missionary College sold literature during the past summer. Their sales amounted to \$27,365.00 (U.S.), a gain of \$9,634.00 over the sales of 1961.

CENTRAL UNION

► Ground was broken recently for a new Spanish church in Scottsbluff, Nebraska, of which R. M. Sanchez is pastor.

► Union College has already received \$4,130.73 for Ingathering. Dr. Neil W. Rowland was the coordinator for this project and expects that the final amount from the college family will be \$5,000.

► W. A. Howe was guest speaker at the Springfield, Missouri, district education festival the last of November. P. A. Kostenko, conference educational secretary, is leading out in this district project.

► Several new staff members have re-

cently been appointed to teach in the Union College nursing department on the Denver campus. Marie Neuschaefer, associate professor of public health nursing, replaces Mrs. Mary Weishaupl. Miss Bessie Irvine, instructor in nursing, comes from the Tokyo Sanitarium-Hospital. Mrs. Donna Reiner Henderson, instructor in nursing, teaches part time. Miss Jackie Fiedler, instructor in nursing, assisted in the summer and has worked at Portland Sanitarium and Hospital. Elsie Warden, instructor in nursing, has returned from graduate study at the University of Colorado. Miss Doris Bethea, assistant professor of nursing who relieved Miss Warden while she was on leave, is now head nurse in the delivery room at Porter Hospital, and will continue to hold a courtesy faculty appointment at the college.

COLUMBIA UNION

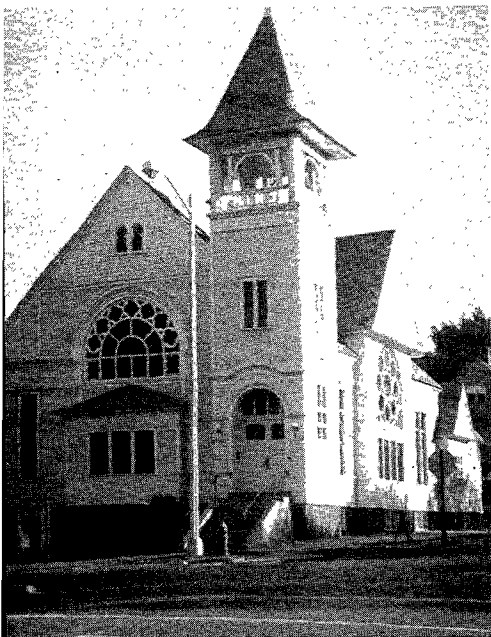
► All of Mount Vernon Academy's 297 students participated in their Ingathering field day program, chalking up a total of \$2,065.91.

► Dr. T. H. Jemison, of Andrews University, and Miss Ethel Johnson, of the Columbia Union Conference, were principal speakers to a group of 50 teachers from the East and West Pennsylvania conferences, at High Point Inn in the Pocono Mountains.

► R. A. Gonzalez, pastor of the Philadelphia Spanish church, has been holding a series of meetings in Tunkhannock, where there is a large group of Spanish-speaking people working on a produce farm. Some 55 non-Adventists were in attendance.

► A sixtieth anniversary home-coming program was held, commemorating the organization of the First Seventh-day Adventist church in Newark, New Jersey. Special speakers included Neal C. Wilson, president of the Columbia Union Conference, and E. F. Willett, auditor of the Columbia Union.

► Several new part-time teachers have been added to the staff of Columbia Union College. These include Dr. George



Grand Haven, Michigan, Church

The Grand Haven, Michigan, church was recently dedicated free of debt. Among the many friends and visitors present were J. D. Smith, president of the Lake Union Conference, and N. C. Wilson, president of the Michigan Conference.

JEREMIA FLOREA, Pastor

Shankel, Grover C. Winslow, Mrs. Mary Robertson, D. A. Delafield, Richard Fenn, Don Orner, Roger Hammill, Mr. and Mrs. Joseph Cooper, Miriam Zumwalt. Returning to the teaching staff are Mrs. Anita Milam, John V. Graham, Billy Mack Read.

► E. A. Robertson, secretary of the department of education, announces a gain of 443 students in the schools of the Columbia Union Conference for this year. There are 8,304 students enrolled in the elementary schools, academies, and Columbia Union College.

► A new company of Spanish believers was organized in the Newark, New Jersey, area on October 20. This was a result of a branch Sabbath school conducted by two laymen, Victor Rivera and Galo Gonzalez.

► Bruce M. Wickwire, publishing secretary of the Columbia Union, announces that literature evangelists have passed the million-dollar mark in sales for this year. The total at the end of September was \$1,070,804.96.

► Construction will begin on a new boys' dormitory at Shenandoah Valley Academy next summer. The new home, which will house 180 boys, is to be called the J. Lee Price dormitory and will cost approximately \$500,000.

LAKE UNION

► The baptism of 31 persons on Sabbath, September 1, at the Morgan Park church climaxed a seven-week evangelistic cam-

paigned conducted by C. A. Myers in Chicago Heights. Assisting were Reginald Barnes, Mavis Baity, Mrs. Marjorie Boyce, and the lay members. M. C. Van Putten, treasurer of the Lake Region, assisted in the service.

► D. J. Donesky recently joined the working force of the Michigan Conference and is now pastor of the Grand Ledge and Portland churches near Lansing. For a number of years he has served as a missionary in India.

► A. C. Mote, formerly a resident of Michigan, has been serving as a minister in the Florida Conference for the past 11 years, and has recently returned to Michigan as pastor of the Ferndale church near Detroit.

► The Walter-Henderson evangelistic team of the Michigan Conference has just concluded a successful crusade at Springfield, Illinois. The attendance was good throughout, and 19 were added to the churches in the district. Assisting in the effort were Mrs. Walter, Mrs. Henderson, Mrs. Ada Holley, Elder and Mrs. C. N. Eckman, and Robert McFadden. The church members in the district also gave their loyal support.

► Edwin Swan, of Gary, Indiana, leads the entire Lake Union in literature sales. At the end of September his deliveries totaled \$18,394.

► T. I. Rush is the new treasurer of the Indiana Conference. Previously he spent a number of years in pastoral work in Minnesota, Michigan, and the Southern States. For the past five years he has been secretary-treasurer of the Minnesota Conference. He succeeds W. E. Wasenmiller, who has accepted an invitation to join the Upper Columbia Conference as secretary-treasurer.

► J. H. Jones, who has been secretary-treasurer of the Lake Region, has been appointed as associate secretary of the MV and educational departments. He has a rich background in youth activities, hav-

ing served as MV and educational secretary in the Central States Conference for a number of years.

NORTHERN UNION

► E. R. Gienger and M. D. Gordon recently concluded an It Is Written evangelistic crusade in Parshall, North Dakota. At the close of the crusade a company was formed in what had been a dark county. Two baptismal services have been conducted, and others will follow.

► Eight three-week evangelistic efforts are in progress in South Dakota. They are being conducted by C. A. Lindquist and William Kromminga at Batesland; N. V. George and Alfred Bernhardt at Leola; H. F. Anderson at Spearfish; O. L. Johnston and H. E. Preston at Bowdle; A. C. Woods at Watertown; M. L. Hale and J. B. Gray at Pierre; D. W. Schiffbauer and L. H. Opp at Hot Springs; Dale Albertsen and Don Sales at Hurley. In addition to these meetings, Merle Tiffany has been holding meetings in the Ridgeview area. Two of the men associated in these meetings are pastor-teachers.

► Minnesota teachers joined with the Iowa teachers for a teachers' convention in Mason City, Iowa, September 30 to October 3. The theme of the convention was "Making Adventist education meet the needs of our boys and girls growing up in the 60's."

NORTH PACIFIC UNION

► A year ago a two-year campaign was launched to gather six thousand trading stamp books to be used in purchasing two new school buses for Rogue River Academy in the Oregon Conference. Now, at the halfway mark, it has been possible to purchase a 54-passenger bus.

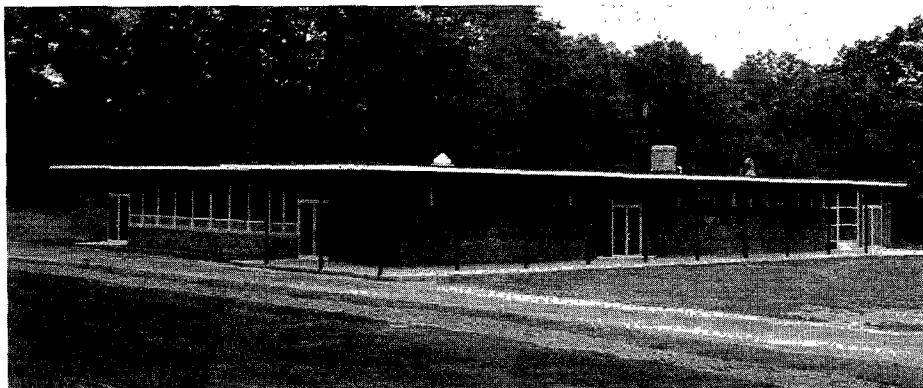
► The Pathfinder Club of the Mt. Tabor church in Portland, Oregon, recently collected a total of 670 cans of food to be used in Thanksgiving baskets.

► In charge of Laurelwood Academy's

Opening Services at Worcester, Massachusetts

Opening services were held recently in the first unit of a new church and school plant in Worcester, Massachusetts. Merle L. Mills, conference president, and Willis J. Hackett, union conference president, were the principal speakers. This unit, composed of rooms for the Sabbath school division, will serve as temporary quarters for both church and school. Arnold R. Swanson, pastor, led out in the \$100,000 building program.

**S. A. YAKUSH, Departmental Secretary
Southern New England Conference**



new guidance center is Lee Roy Holmes. The counselors are trained in the areas of educational and occupational guidance. The counselors are Mart Mooers, Mrs. Lucille Gammon, Mrs. LaRene Spady, Dean Mary Ella Johnson, and Dean John Ward.

► Many youth from Auburn Academy are taking an active part in the Voice of Youth evangelistic series being held in the Tacoma, Washington, South Side church. The meetings are sponsored by Duane H. Anderson, Bible instructor and pastor of the Academy church; F. W. Lowe, Bible instructor; and Dave Parks, pastor of the South Side church. Students heading committees are: Jim Durney, speakers; Fred Betz and John Stafford, music; Wayne Cain, ushers; Don Bush, advertising; and Paul Martin, literature, visitation, and Bible studies committee.

► As a result of evangelistic meetings held by Elder and Mrs. Lon Cummings, assisted by A. M. Matar and members of the Lewistown, Montana, church, 17 people were added to the membership by baptism recently.

► More than 200 students, teachers, and guests were present at a banquet on November 4 in Kellogg Hall on the Walla Walla College campus, when 62 members of the Teachers of Tomorrow Club were presented with service pins. J. T. Porter, educational secretary of the union, was the speaker.

PACIFIC UNION

► William Fagal and the Faith for Today quartet were in Hawaii October 28 to November 7, where they conducted Week of Prayer services at both the elementary and secondary divisions of Hawaiian Mission Academy. The group also brought inspiration to the members in each of the several districts on Oahu with evening meetings in different churches. They also traveled to each of the outer islands for rallies.

► One hundred and twelve students took part in senior presentation ceremonies held November 16 at La Sierra College. Speaker was Dr. John Z. Martin, president of Upland College, whose topic was "New Ideas, but Old Principles." Senior class officers are Warren Harding, president; William Buss, vice-president; Joy Harr, secretary; Glenn Owens, treasurer; and Ed Zachrisson, chaplain.

► Student colporteurs working in the Pacific Union Conference territory this past summer delivered more than \$100,000 worth of literature and had an excellent soul-winning report, according to A. R. Reiswig, associate secretary of the union publishing department.

► Thirty-five Vacation Bible Schools were held in the Southeastern California Conference this year, with 3,222 children—1,895 of them non-Adventists—in attendance, reports C. F. Phillips, secretary of the Sabbath school department.

► C. W. Teel, pastor of the Loma Linda University church, was the Week of Prayer speaker at San Pasqual Academy recently. The students wrote out prayer requests and handed them to the speaker. End to

end, these requests stretched 31 feet in length.

► Emmett D. Watts has been called recently from the pastorship of the Covina, California, church to be associate secretary of the Missionary Volunteer and temperance departments of the Southern California Conference.

► R. G. Mote, pastor of the Mira Loma church in the Southeastern California Conference, responded to a call in late October to serve as secretary-treasurer of the Minnesota Conference.

► Fred Golles, assistant pastor of the North Hollywood church, joined the ministerial force of the Southeastern California Conference as pastor of the Corona church.

► L. E. Dasher, pastor of the El Cajon, California, church has accepted a call to pastor the Calgary church in Alberta, Canada.

SOUTHWESTERN UNION

► The Oklahoma literature evangelists are having unusual success in the sale of books in the Shattuck, Oklahoma, area, reports Earl S. Osborn, Jr., the leader. At Woodward, Oklahoma, seven colporteurs called at 301 homes and were invited into 273 of them. During four and one-half days they delivered \$4,563 worth of literature, and 27 persons requested Bible studies.

► On Sunday, October 14, two large radio stations in Amarillo, Texas, broadcast every 30 minutes throughout the day that the Seventh-day Adventist disaster relief truck was at a particular location and that folks in that neighborhood could secure polio vaccine. Many new friends have been made for the church.

► The Texico Conference welcomes to its staff of workers Elder and Mrs. H. E. Darby and their two daughters, Cynthia and Darlynn, who come to them from the Wyoming Conference. Elder Darby will be pastor of the Clovis-Portales-Tucumcari district in New Mexico.

► R. A. Bata, home missionary secretary of the Texas conference, tells of a young man who was visiting a friend last fall, when two Ingatherers knocked at the door. His friend took the literature and treated the solicitors rudely, throwing the literature into the wastebasket. Immediately a discussion started, and the visitor took the literature from the basket and decided that he was going to check into it. He went to the public library to find out about Seventh-day Adventists and then made contact with the church. As a result he received Bible studies, began attending church, and later was baptized.

► The Dallas Oak Cliff church has a new pastor, J. Ray Bailey. Pastor Bailey, his wife, two sons, and two daughters come to the Texas Conference from Nebraska.

► A Seventh-day Adventist booth was sponsored by the Texas Conference and the churches of the Greater Dallas area at the Texas State Fair, October 6-21. The film *More Than Singing* was shown. Thousands of pieces of literature were given

away. From 200 to 300 persons were enrolled in the Faith For Today and Voice of Prophecy correspondence schools, and many former Seventh-day Adventists were contacted.

Church Calendar

Ingathering Campaign
November 24, 1962-January 5, 1963
Thirteenth Sabbath Offering (Southern European Division)
December 22

1963

Home Missionary Day	January 5
Church Missionary Offering	January 5
Religious Liberty Campaign	January 12-19
Religious Liberty Offering	January 19
Home Missionary Day	February 2
Church Missionary Offering	February 2
Faith for Today Offering	February 9
Christian Home and Family Altar	February 16
Christian Home Week	February 16-23
Temperance Commitment Day	February 23
Literature Crusade	March 2
Church Missionary Offering	March 2
Sabbath School Rally Day	March 9
Missions Advance Offering	March 9
Missionary Volunteer Day	March 9
Missionary Volunteer Week	March 16-23
Thirteenth Sabbath Offering (Australasian Division)	March 30
Missionary Magazine Campaign	April 1-30
(Special price during April and May)	
Church Missionary Offering	April 6
Medical Work of Loma Linda University Offering	April 13
Bible Correspondence School Enrollment Day	April 27
Health and Welfare Evangelism	May 4
Church Missionary Offering	May 4
Disaster and Famine Relief Offering	May 11
Spirit of Prophecy Day	May 18
Home Foreign Evangelism	June 1
Church Missionary Offering	June 1
North American Missions Offering	June 8
Thirteenth Sabbath Offering (Inter-American Division)	June 29

REVIEW and HERALD

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

Editor: Francis David Nichol
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Kenneth H. Wood, Jr.
Consulting Editors: R. R. Figuhr, M. V. Campbell
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F. L. Peterson, R. S. Watts
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TO OUR CONTRIBUTORS: Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be returned unless stamped self-addressed envelope is sent with them. The *REVIEW* does not pay for unsolicited material. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

Junior

CALAMITY JANE by Sam Campbell

A delightful tale of a mother raccoon and her four babies, as only Sam Campbell can tell it. Price, \$3.00

FIRE ON THE MOUNTAIN by Norma Youngberg

After hearing of Christ's love for him, young Saksee wins his freedom from the evil influence of the village witch doctor. Price, \$3.75

THAT'S WHY, BIM! by Marjorie Anderson

Fascinating, appealing stories for junior youth about African boys and girls; not only interesting but instructive, as well. Price, \$3.50

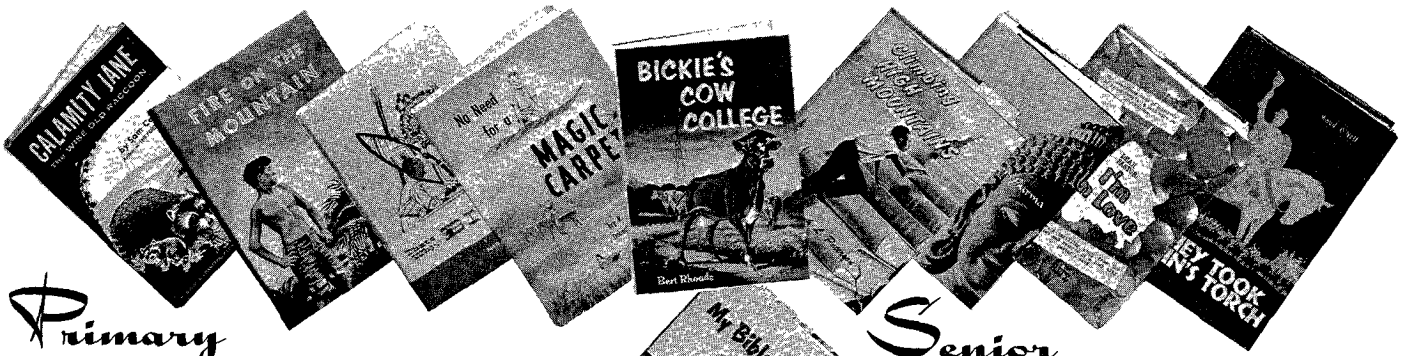
NO NEED FOR A MAGIC CARPET by Ivy R. Doherty

A new world of nature comes alive for every junior youth in this nontechnical description of woods lore. Price, \$2.75

BICKIE'S COW COLLEGE by Bert Rhoads

Follow the further adventures of Bickie Ross as he learns important lessons of life while herding cows during a summer vacation. Price, \$3.75

TOTAL, \$16.75 SPECIAL CLUB PRICE, \$13.40



Primary

MY BIBLE FRIENDS

by Etta B. Degering

The story of Joseph so beautifully told in word and picture that it will captivate every child. Price, \$3.00

FARM LIFE WITH DANNY

by Beatrice E. Peterson

A pet raccoon and Francis the burro provide excitement and good lessons in these stories of life on the farm. Price, \$3.75

NICKU—Little Orphan Puppy

by Elsie Lewis Rawson

Life and missions in India as seen through the eyes of Nicku the puppy. Price, \$2.75

MY BOOK ABOUT JESUS

by Ethel Johnson

Episodes of the Saviour's life in simple narratives that will make indelible impressions on the child mind. Price, \$2.50

TOTAL, \$12.00 SPECIAL CLUB PRICE, \$9.60

Senior

CLIMBING HIGH MOUNTAINS

by Frank L. Peterson

Inspiring biographies of men and women who have achieved success in spite of every handicap and obstacle. Price, \$3.50

GOLDEN BOATS FROM BURMA

by Gordon Langley Hall

A romantic story of mission life in Burma that will inspire every youth to a life of noble service for others. Price, \$3.75

DEAR PASTOR, I'M IN LOVE

by O. J. Ritz

A practical guide to young people in love evolving from the author's long experience in counseling youth in affairs of the heart. Price, \$4.50

THEY TOOK JOHN'S TORCH

by Maud O'Neil

Here are inspiring stories of early church missionaries whose lives deserve to be much better known than they are. Price, \$4.00

TOTAL, \$15.75 SPECIAL CLUB PRICE, \$12.95

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First Ingathering Report

The first Ingathering report from North America in the 1962-1963 crusade reveals almost a 10 per cent gain over last year's report for the same week. We thank God for His blessing and commend workers and members for dedicated service in raising \$1,492,841.61, a gain of \$145,904.95. Thirty-nine of the 55 conferences reporting are ahead of where they were at the same time last year.

The Silver Vanguard victory of the Alabama-Mississippi Conference inspires North America and brings courage to the hearts of missionaries out on the frontiers.

More than half of the North American conferences already have a per capita standing of four dollars or more for the first week. They are one sixth of their way to Silver Vanguard attainment.

A well-organized campaign with a two-fold objective—missionary contacts and larger financial returns—will assure early victory, overflow achievement, and baptisms.

J. E. EDWARDS

Literature Work in Cuba Prospers

In spite of difficulties, our literature evangelists are still at work in Cuba. J. C. Culpepper, the Inter-American Division publishing department secretary, recently wrote:

"Our Cuban colporteurs are working under extreme difficulties, though with great success. Actually more books are delivered and more pages of the tidings of salvation are delivered than formerly. During the past two years 300,000 copies of *Steps to Christ* have been printed and distributed."

Thank God for dedicated men and women who are willing to press forward the triumphs of the cross even under extreme difficulties.

D. A. McADAMS

Jones Missionary College

I was privileged to speak on the occasion of the recent graduation at Jones Missionary College on New Britain. This institution is named for our pioneer South Sea Islands missionary, G. F. Jones. It is the upper-grade educational institution for the South Seas mission fields.

Forty-four young men and women marched up the aisle of the church to their dedication service, in which Pastor Folks, director of the Rabaul mission, challenged the graduates to serve their own people. Nearly 500 other college students and friends, together with the missionary community of perhaps 20 Australian missionaries and government officials and others from Rabaul, shared

the thrill of the graduation. D. C. Sutcliffe, president of the college, has led this institution to a high level of academic achievement and missionary impact.

There is a school, a church, or a district awaiting each of these graduates. Some will go to remote islands; some may go to the dangerous frontiers of the New Guinea highlands; all are looking forward to service in the rapidly growing work of the church in the South Seas. If every Seventh-day Adventist Sabbath school of the home bases could look in on this evening's impressive service they would feel abundantly rewarded for their contributions to the success of this fine school.

T. R. FLAIZ

E. G. White Books Presented to Uganda King

A new dispensary has been opened at our Katikamu mission station in Uganda, with the King of that country participating in the exercises. Africans attending the ceremony knelt, clapped, and shouted, "God save our King." Then two E. G. White books, *Education* and *The Ministry of Healing*, were presented to him by the headmaster of the school, and the head dresser from the dispensary. These two men made the presentation in typical Baganda custom, lying flat on the ground and presenting the books with outstretched arms.

The King is well acquainted with our work in Uganda, and we trust that these two books will better acquaint him with the principles that guide us in our educational and medical work.

ARTHUR L. WHITE

National Service Organization

For many years the name War Service Commission has designated the General Conference organization that counsels and assists men in uniform and youth facing military service.

In many overseas countries this name could not be used, because the word "war" was unsuitable. At the 1954 General Conference session it was voted that we use the term National Service Organization for all the world field except the North American Division, and that in North America we continue using the name War Service Commission.

At the 1958 General Conference, held in Cleveland, Ohio, it was voted to merge the National Service Organization and War Service Commission with the General Conference Missionary Volunteer Department. At the recent Autumn Council action was taken authorizing the term National Service Organization for the entire world field, including the North American Division.

Don't Miss This Series! Resubscribe Now!

Early in 1963 the REVIEW will publish a series of six articles on marriage. This series, written by a minister-college professor with many years of experience in marriage counseling, will be of interest and benefit to every Seventh-day Adventist.

We are calling attention to this important series just now because we are sure that no REVIEW subscriber will want his subscription to expire before the series begins. Orders for the REVIEW sent to the Book and Bible House immediately will be honored at the special campaign rate of only \$3.95. Subscribers who are on the Perpetual Plan need not resubscribe, but merely remit \$3.95 to the Book and Bible House when they are billed.

To church leaders, a suggestion: If you publish a church calendar, why not take a little space for a REVIEW order blank that can be filled out? Then run a line explaining that the one subscribing can bring in his \$3.95 any time before December 31. That will help to gather in subscriptions from a number of forgetful members.



Selected from Religious News Service.

VATICAN CITY—The second session of the Second Vatican Council will convene on September 8, 1963, Archbishop Pericle Felici, the council's secretary-general, announced here.

ST. PAUL, MINN.—American missionaries are being encouraged to stay in Assam, India, although some are less than 100 miles from Communist China forces invading India, according to Dr. Clyde Taylor of Washington, executive secretary of the Evangelical Foreign Missions Association.

NEW YORK—President Kennedy, in a message endorsing the American Bible Society's 19th annual Worldwide Bible Reading program, urged people everywhere to read the Bible "in whatever version or translation they choose."

HULL, MASS.—By a 3 to 2 vote, the Hull School Committee here denied use of public school classrooms after school hours to Roman Catholic students for instruction in Christian doctrine. St. Mary of the Assumption Roman Catholic church, which has no parochial school, requested use of public school facilities for less than one hour a week. It said 13 classrooms would be needed for the 600 children involved.