

REVIEW

and Herald

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Heroes of the Faith

IN THE HIGH ANDES

*A Community of
Quechua Indians
Stands Firm*

Amid Severe Persecution

By Bent A. Larsen
Departmental Secretary
Inca Union Mission

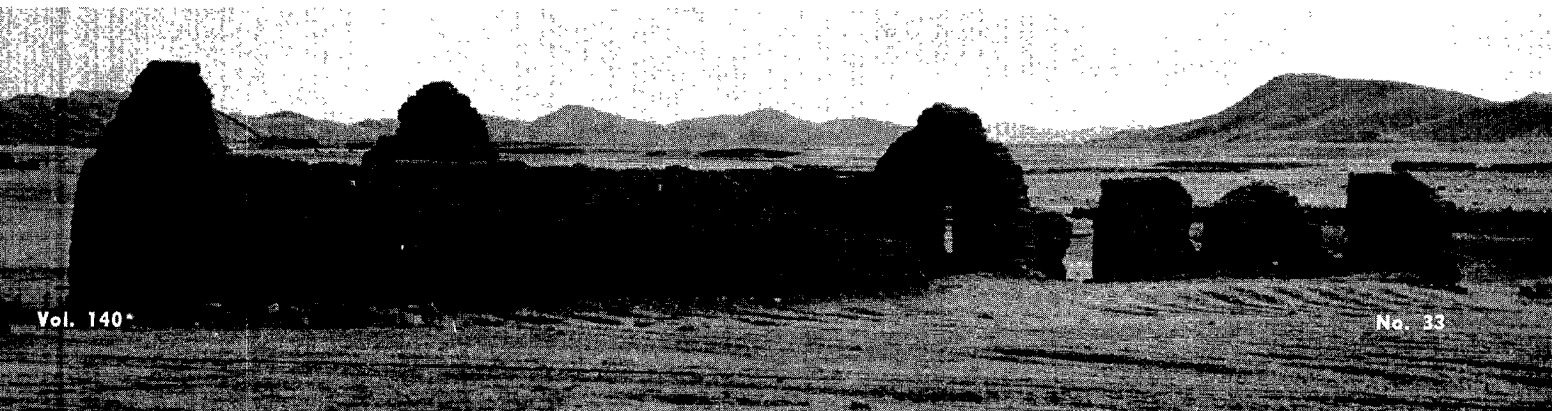
CHOQUECHAMBI ("rock of gold") is the name of the youngest of the 22 mission stations of the Lake Titicaca Mission in southern Peru, one of the very first places where the gospel banner was planted among the Quechua Indians. Many times I have ridden past this place and looked at the high mud walls of an old school building almost falling to pieces after many rainy seasons. It stands there as a testimony to a people's dauntless struggle for learning and for freedom.

Twice the people of the village and the surrounding area worked together to build a schoolhouse that their children might learn to read and write. Twice, with great sacrifice, they had given time and money, and had worked hard to make their school a reality. Twice they had sent messengers to the mission headquarters in Puno and asked for a teacher. They had paid his salary and rejoiced over his coming. But both times their joy had been short because religious bigots, conniving with the local authorities, had chased students and teacher away and burned down the school building which they had sacrificed so much to erect.

The first time, the governor's representatives and soldiers ordered the teacher to leave and sent the children home with threats of severe punishment if they returned. They watched their school go up in flames, but they did not give up. With the coming of another school year

(Continued on page 12)

Above: Silverio Aquino, director of the Choquechambi Station of the Lake Titicaca Mission, with three delegates to a meeting in Juliaca, Peru. Below: Mute ruins of the original Choquechambi school—twice destroyed by religious bigots—testify to the ardent faith, loyalty, and courage of a community of Seventh-day Adventist Quechua Indians.



God's Work on Earth Will Be Finished—

In the Fullness of Time

By O. L. Driskell

Associate Manager, Pacific Press Book Department

WE ARE living in an age of many wonderful things. The secrets of the universe man discovers are the ones God permits men to know.

In the fullness of time God sent His Son into this world. In the fullness of time empires rose and fell. In the fullness of time political, religious, and social influences have exerted their mold upon the pattern of thought and behavior. In the fullness of time God has provided means by which His plans may be carried out, means by which to spread the gospel.

As methods of transportation have proved inadequate to reach all who must hear the story of Jesus, faster and more efficient means have been developed. As new modes of communication were needed, man learned more about the mysteries of the universe.

The first experiments with writing were probably pictures engraved in stone, a slow and tedious process at best. The invention of the alphabet and the use of pen and ink on parchment scrolls were vast improvements. The earlier parts of the Bible were written on leather scrolls; later, papyrus was used. To produce a book took months of laborious effort, and a book thus produced was expensive and available to only a few of the very wealthy.

This was the picture for long centuries. Then came John Gutenberg in the mid-fifteenth century, whose first book, from movable type, was the Bible.

In 1639 the first printing press was established in the English colonies of America. While early hand-operated presses could at best print only 300 to 500 sheets a day, mechanical innovations made it possible to turn out as many in one hour. In the early 1800's a steam press was developed that could print more than 1,000 sheets an hour, and later this was speeded up to 5,000.

Printing the Advent Message

Before Seventh-day Adventists had a name, we were printing literature. The unimpressive-looking tracts and pamphlets that came from the presses in those early days played a large role in telling others of the light that had come.

It was 1844. A little group of people began to keep the Sabbath. In 1845 T. M. Preble wrote an article on the Sabbath that was reprinted as a tract and caught the attention of our pioneer, Joseph Bates. In 1846 Ellen Harmon wrote a message addressed "To the Remnant Scattered Abroad," and 250 copies were printed. That same year Joseph Bates printed a tract, *The Opening Heavens*. The truth was being scattered abroad, and many honest hearts turned to their Bibles.

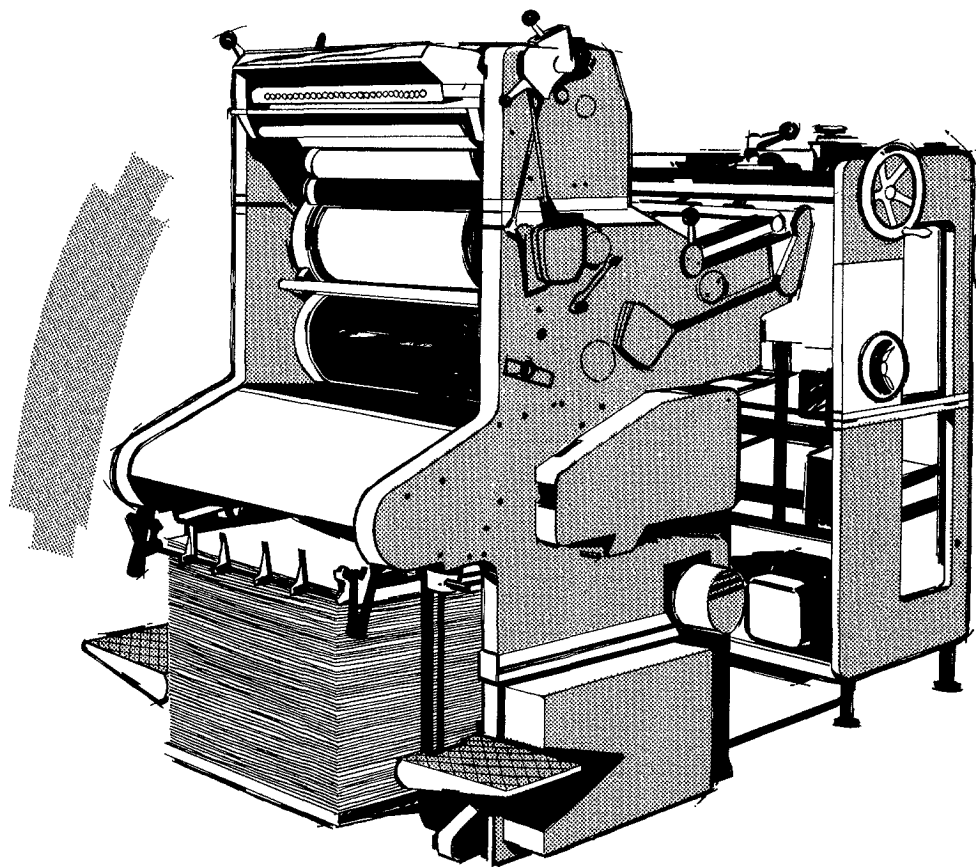
It is July, 1849. In your mind's eye watch James White, perhaps a little stooped and weary, on his way to the post office in Middletown, Connecticut. In his carpetbag is the first edition of the little paper *Present Truth*. A year later the *Second Ad-*

vent Review and Sabbath Herald supplanted *Present Truth*. Said James White: "We hope to send you this enlarged size of the paper quite often." Another two years and the little company of believers purchased their own press, and set it up in Rochester, New York. Later the same year the *Youth's Instructor* made its appearance.

While conducting a tent effort in 1854, J. N. Loughborough discovered that people would pay for the printed words of truth. Then, a total outlay of 35 cents would purchase a copy of each of our publications. Now one of each would cost \$4,033.45!

In 1855 James White moved the publishing work from rented quarters in Rochester, New York, to Battle Creek, Michigan, into a new but modest building erected by our own brethren. Five years later the name "Seventh-day Adventist" was chosen, and the Advent Review Publishing Association was formed. The next year it was legally incorporated. The year 1861 saw the organization of the Michigan Conference of Seventh-day Adventists, and 1863 that of the General Conference. Was time running out? There was still so much to do!

In 1868 a local literature distribution system was formed—the Vigilant Missionary Society. Two years later it was extended on a conference-wide basis and called the Tract and Missionary Society. The year 1872 saw our first foreign literature, and 1874 the beginning of our educational work. In that same year J. N. Andrews went overseas as our first for-



The printing press plays a major role in giving the Advent message to the world.

eign missionary, and the *Signs of the Times* began publication in Oakland, California. A year later the Pacific Press was established, under the name Pacific Seventh-day Adventist Publishing Association.

The years marched on, and God's people worked and wondered, "How much more time have we?" God's plan continued to unfold, as "in the fullness of time" the details of His plan fitted together like blocks of polished marble. One of those blocks was literature evangelism, and today's literature evangelist is proud of the heritage bequeathed him by George King, who began the colporteur work in 1880.

When the good ship *Pitcairn* sailed out of San Francisco Bay in 1890, *Our Little Friend* was already several months old. The turn of the century found Seventh-day Adventists a world-minded people, with missions the keynote of an ever-expanding program. Armed with the printed page, missionaries went everywhere. Those who could not go to foreign lands caught a vision of the possibilities of the silent evangelist, the gospel tract.

The thrilling story of the Advent advance on a lonely Pacific isle might

have been far different if James White and William Loughborough had not, in 1876, felt a burden for the descendants of the mutineers on Pitcairn and placed a bundle of literature on a ship scheduled to stop there.

From California, to Hawaii, to Hong Kong, sailed Pastor Abram LaRue with his burning desire to do missionary work. Who can say how many lives were influenced by this pioneer, who distributed literature to lonely sailors, homesick travelers, and inquiring men and women of all races in Hong Kong's teeming harbor?

Heaven alone will reveal the scores of thousands of men and women who traced their first interest in things of the kingdom to a piece of literature. A piece of literature goes on telling its message after the donor has gone, and often goes where the one who gave it cannot go and says things the giver cannot say.

A young man in New York City caught a portion of a tract blown along the dusty street by an errant breeze. His curiosity was so stirred by what he read that he wrote to the address on the tract to learn more. His life was changed, and his life has been a powerful influence. That tract has brought many into the truth, among

them a General Conference vice-president. Was it mere chance that the young man and the tract should meet on that windswept street in New York City?

The final moments of time are passing with measured beat, and God is still revealing to men new ways by which His work is to be done. We may be nearer to the unfolding of the last great developments than we realize. We marvel at the accomplishments of the large-scale visitation program of recent years, and of the book-of-the-year programs that send out soul-winning volumes by the millions.

Will there be further developments, or are we now already hearing the final beats of time? Is there yet time to do the work we plan to do? Will there be an opportunity for the grand new plans that thrill our heart as we think in terms of souls for the kingdom? What provision have you made this year to be a part of God's rapidly climaxing movement?

In the fullness of time, God prepared the way.

In the fullness of time, He has prepared a people.

In the fullness of time, His work on earth will be finished.

WORSHIP—



EVA LUOMA

A quiet hour of worship provides the perspective we need in order to see this life in relation to things of eternal value.

[From a chapel talk at the University.—
EDITORS.]

WORSHIP is man's finest hour. It is his acknowledgment of God as Lord of his life, and a rendering of fealty to Him. It is a time for speaking to God, and for listening to Him.

There are two kinds of worship—private and public. Both were enjoined by Christ, who told His followers to pray in secret, and promised also that where two or three were gathered together in His name He would be in their midst. The call to corporate worship is an invitation to fellowship with others who share our faith and our hope. Something happens when believers worship together that does not happen in private worship, as one devout heart kindles the flame in another.

We do not come to a worship service merely as auditors or spectators, but to participate actively. In his little book *God and My Father*, Clar-

ence Day writes: "When my father went to church and sat in his pew he felt he was doing enough. Any further spiritual work ought to be done by the clergy." Too often, members of a congregation seem to share this attitude. But those who come to worship God and acknowledge His lordship in their lives will welcome the opportunity to participate meaningfully in the worship service, in the responsive Scripture reading, in singing hymns, and in prayer.

In worship the stream of communication flows in both directions. Individually and corporately the congregation praises God, confesses sin and asks forgiveness, and prays for the benefits desired. Some of these are individual acts on the part of each participant; others are performed by minister and choir on behalf of the congregation. In his dual role of representing the congregation before God, and of representing God to the congregation, the minister speaks for man in prayer, and for God in the

MAN'S FINEST HOUR

By Godfrey T. Anderson, President
Loma Linda University

sermon. All this is an essential part of worship.

The prophet Isaiah's personal experience is a microcosm of worship:

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims. . . . And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. . . . Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6:1-8).

Here we find all the components of worship—attendance at the temple, a vision of God, adoration and praise, confession of sin, forgiveness and cleansing, and a summons to service. A latecomer asked a man leaving church one Sunday morning, "Is the

service over?" He received the answer "No, according to the preacher our service is about to begin."

A High Privilege

Too often we tend to take a casual attitude toward worship in the house of God. We appreciate it, but it does not seem vital to us. Perhaps this is because worship costs us little more than the time and effort involved in attendance. There have been eras in the history of the church when men worshiped at the risk of their lives. Only dedicated Christians participated, and they did so because worship to them as the very breath of spiritual life.

In the first centuries after Christ was here on earth, however discreetly they gathered for worship in their homes or in the cemeteries where they laid their dead, worshipers were never safe from danger. There is on record, during the reign of Diocletian, the trial of 49 worshipers who had gathered in the home of their pastor for the communion service. They were captured and haled into court, one by one. Each was asked whether contrary to the orders of the emperor, he or she had participated in this unlawful assembly. One by one all 49 admitted their presence, explaining that they could not abandon the worship of God, and one by one they were led off to torture and death. To these believers absence from worship meant separation from Christ and a denial of their faith in Him.

The Professor's Garden

Worship brings the dimension of height into our lives, which is so often spent on the ground level of everyday routine. One of the great ministers of England, Charles Silvester Horne, was for a time a lecturer at Yale University. He often told the students in his classes of the noble thoughts that came to him in his garden. These thoughts were so inspiring that the students wished to see the garden that gave birth to them. One day two of them came to visit him, and he took them into the garden. To their amazement it was only a narrow strip of ground surrounded by a high wall. Said one, "Surely, doctor, this is not the garden where all your inspiring thoughts come!"

"Oh, yes," he replied.

"But it is so small," the student protested.

"Yes," admitted the professor. Then pointing to the sky, he added, "But look how high it is!"

The world in which we live is wide—and flat. Life moves on a human level; we are concerned with our families, our work and study, our neighbors, our country. But often our lives

lack that reach toward the infinite which comes with worship. A quiet hour of worship will provide the perspective we need in order to see this life in relation to things of eternal value. We will then realize that there is something greater than all the petty things that happen from day to

day. These things are temporal and will pass away. The unseen is eternal. On our knees, with our eyes closed, we can see far beyond the everyday vistas that greet our eyes from dawn till dark.

They who worship God must do so in spirit and in truth.

The Art of Living..... **when you're young**

by Miriam Hood



Being a Christian

WHAT does it mean to be a Christian?

My first encounters with the idea of being a Christian—at least with the idea expressed in this way—came during Weeks of Prayer in academy and college. (I toyed some with the idea of using the terminology "Week of Religious Emphasis," knowing that "Week of Prayer" is a dead giveaway of the fact that I didn't get my college degree yesterday! However, honesty being the cardinal virtue it is, they *were* called Weeks of *Prayer* then!) I seem to have the feeling that a good deal of stress was put on the idea of *being* a Christian, which I promptly translated as *being* a Seventh-day Adventist. It didn't occur to me that anyone else in the world could ever come into this category of "Christian."

Going further with this line of thought—during these years I equated "being a Christian" with "being a Seventh-day Adventist" and "being a Seventh-day Adventist" with a long mental check sheet of "don'ts." Normally we automatically use the twin words "do's and don'ts," but at that point I'm afraid the negative side was all I saw; the restrictive aspect formed the bulk of my ideology.

Let me hasten to exonerate the speakers during these Weeks. I'm sure it wasn't *their* idea that I should come away from it all with this distorted theology. (On second thought, I wish some of them *had* given a little different slant to their messages!)

You may be amused when I confess that as history, sociology, and literature became major interests of mine, I was for years mildly startled whenever I encountered the word "Christian" used merely to denote a category of people, i.e., "Christians, Jews, and Mohammedans." Because, you see, to be a *Christian* meant something so definite to me that I wasn't prepared to accept it as a blanket terminology, as a sort of pseudo-ethnic-ethical grouping. And, actually, I'm not sure that I can fully accept it in that light even yet.

Being a Christian ought to mean

something! I think, though, that it's vastly more wonderful than a check sheet of "don'ts." And maybe it's a good deal simpler, really, seeing that check sheets will certainly vary from person to person. Being a Christian means (should mean and can mean) establishing Christ as the Sovereign of your life. When He is crowned King of your life—when *you* have crowned Him such—minor rebellions in your life are easily put down, minor skirmishes easily won. And no opposing power can take over the sovereignty of your life without your consent, without your aid and abetment.

As for the restrictive aspect, it exists, but not as something superimposed on you about which you are powerless. You restrict *yourself*, don't you see, and that makes all the difference. And everyone *has* to make choices in life. (If you go into an ice-cream place which offers 28 flavors, are you going to eat *all* of them?) So perhaps we shouldn't say that there's a restrictive side; rather that there's the necessity for choosing. I like that concept, since it gives the would-be Christian a very active role. I'm not too impressed with passivity. I wouldn't want a completely passive role thrust upon me.

What a joy it should be to dismiss forever some of our fretful misconceptions about being a Christian. How wonderful to stop picking at little non-essentials, to refuse to have the whole glorious picture obscured by triviality. I know it's not a new idea—that being a Christian is just following Christ; loving Him, obeying His commandments gladly, feeling that our relationship with Him is the most important thing in our lives. Nonetheless, if we can just assimilate this concept into our lives, it will make a tremendous difference in our outlook.

NOW it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

"But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

"And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

"And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him" (Luke 8:22-25).

You remember the story. All day long Jesus had ministered to the throng that surrounded Him on the shores of Galilee. He had taught the multitude and healed their diseases.

Utterly weary at last, He determined to seek a solitary place across the lake where He might rest, and to this end He said to His disciples, "Let us go over unto the other side of the lake."

The small boat carrying Jesus and His disciples was soon sailing serenely across the quiet waters. A number of small boats filled with people who wanted to remain near Jesus followed Him as He started across the lake. The evening was fair. The lake was calm, and the azure beauty of Galilean skies smiled down upon the tired voyagers. Jesus, overcome with weariness, lay down in the stern of the boat, and soon fell asleep.

Suddenly the sky became black as midnight. A fierce wind swept down the mountain passes and over the lake. A howling tempest dashed the waters of the lake into fury. Huge waves broke over the disciples' boat, threatening to fill it with foaming water.

The disciples tried frantically to bail out the water, but it came in faster than they could bail it out.

With sail and oar they tried to protect the boat from the fury of wind and wave, but their efforts were futile.

When at last it dawned upon the disciples that their strength and skill were being pitted against the elements in vain, and that unless they had more-than-human help they must all perish, they belatedly remembered Jesus.

Jesus?

Yes, where *was* Jesus? It was He who had commanded them to set out across the sea. Surely He was their only hope.

But in the darkness of the night they could not see Him. "Master, Master," they cried in terror and despair. But their anguished cry was drowned by the roaring of the tempest, and Jesus did not hear them.

Again they called, "Master, Master, save us!" And again there was no answer.

Now their boat was sinking. A moment more and they would all be swallowed up by the angry waters.

Suddenly a flash of lightning revealed Jesus asleep in the stern of the boat. In consternation and despair they cried, "Master, carest thou not that we perish?"

Yes, Jesus *did* care whether they perished. By the lightning's glare they read in His face, not only the perfect peace of heaven but a self-forgetfulness, a tender love, that turned their hearts to Him and caused them to cry, "Lord, save us: we perish."

The disciples did not plead in vain. Lifting His hands heavenward, Jesus cried, "Peace, be still."

And there was a great calm.

Then, sorrowfully, Jesus looked into the faces of His disciples and asked, "Where is your faith?"

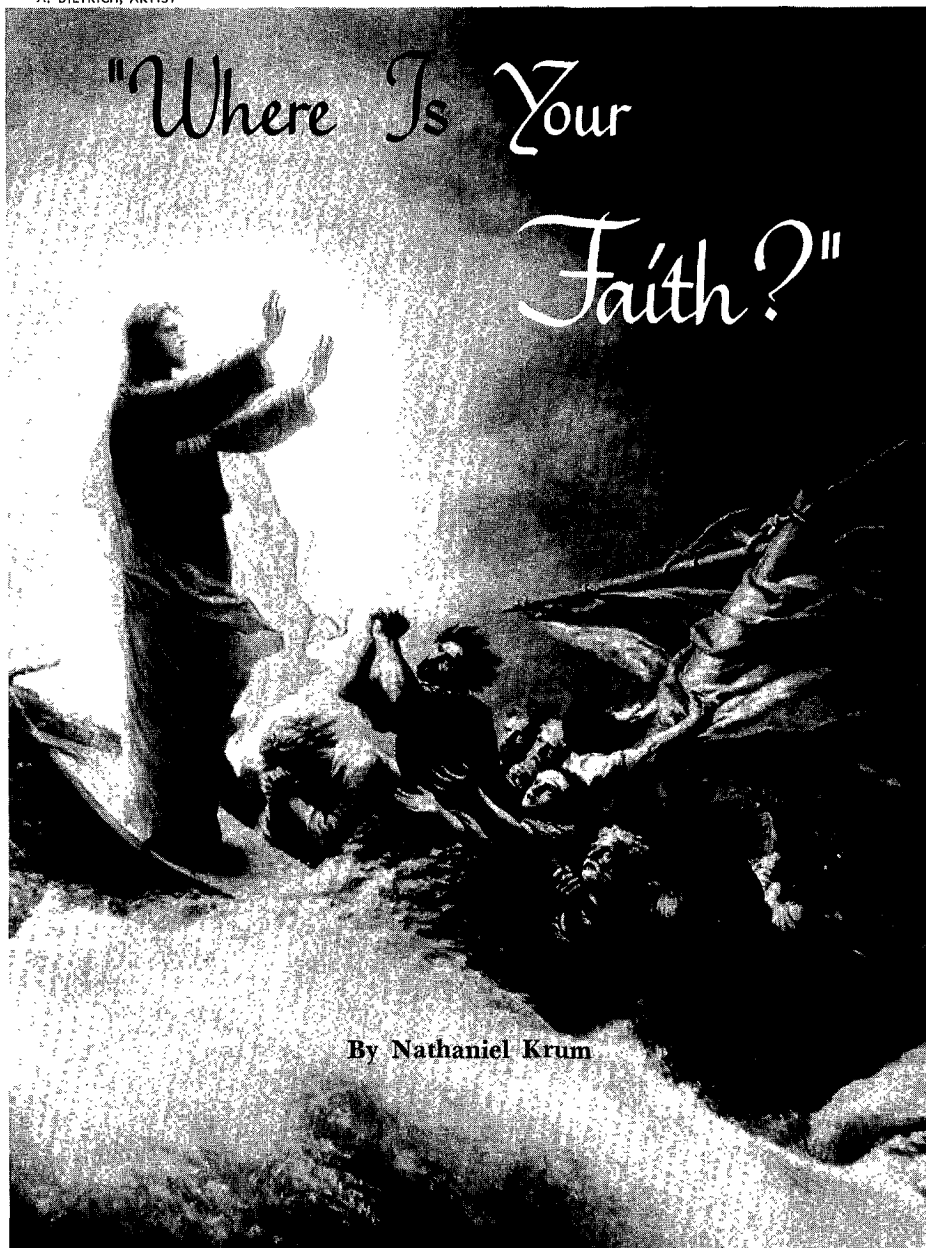
Jesus had been resting in His Father's might. On this point the messenger of the Lord says: "It was in faith—faith in God's love and care—that Jesus rested, and the power of that word which stilled the storm was the power of God."—*The Desire of Ages*, p. 336.

Our Faith Today

Just as Jesus rested fully in His Father's care, so we are to rest, to trust implicitly in the protecting care of our Saviour. We too face a storm that will be relentless in its fury—a storm in which the enemy will wreak vengeance upon the whole world, particularly upon God's remnant people who "keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

Today, surrounded by apparent peace and prosperity, by loved ones and friends, by all the good things of life, we *say* we have faith in God. But what will happen to our faith when

A. DIETRICH, ARTIST



By Nathaniel Krum

our friends forsake us, when we lose everything we have in this world—our social and financial standing, our business, our employment, our regular pay check, our home, our possessions, our comforts, and our liberties? Will we, like the disciples, discover when the storm breaks that our faith has really been in the *boat* and not in God's power to save His people—to save us?

What will happen to our faith when persecution strikes? When we are arrested, tried, cross-examined, thrown into jail, beaten, and tortured for Christ's sake? When we must stand absolutely alone, what will the question, "Where is your faith?" mean to us? In that day the material things in which we place so much faith now will be taken from us. Will we discover when the storm breaks that our faith has been in material things instead of in a "Thus saith the Lord"?

In the early days of the Advent Movement the Lord gave Ellen G. White a vision of the trials and deprivations the remnant would suffer on their way to Canaan's land. She saw the saints traveling toward the heavenly kingdom on a straight and narrow pathway, high above the world. They began their journey with heavily loaded wagons. But as the trail became steeper and narrower they had to leave the wagons behind and go forward—and upward—on horseback, carrying with them only the barest necessities.

As the pathway became even steeper and narrower they had to leave their horses behind and proceed cautiously on foot, in single file. Next they discarded their shoes. On one side of the path was a high, smooth wall, on the other a deep precipice.

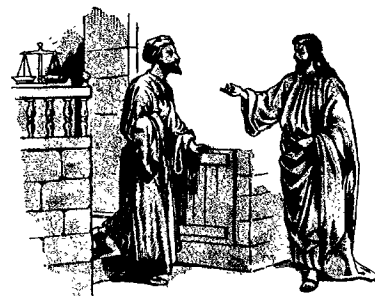
As they crept carefully upward, keeping their eyes focused on the heavenly city ahead, they noticed cords let down from the top of the wall above them. These they grasped to steady their ascent. Suddenly the pathway ended, and before them yawned a sheer and dreadful chasm. Across the abyss lay the green fields and flowering forests of the land of their eternal hope. But their pathway had ended. How could they realize the goal of their long pilgrimage? How gain the glories of the eternal world?

Then someone said, "Our only hope is to trust wholly to this cord. Since first we saw it, it has not failed us. God must hold it, and it will not fail us now!"

Then, one by one, the heaven-bound pilgrims grasped the cords and swung across the abyss to the beautiful beyond.

It was the cords that saved them; and the cords represented faith—a faith that will endure "as seeing him

The Wayside Pulpit



"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?" Matthew 16:13.

The faith of many a vacillating believer has been eroded by the efforts of modern Biblical scholars to write miracle-free biographies of Jesus. Stripping Him of His miracle birth and resurrection, these research theologians place themselves and their admirers in the same class as the nominal churchmen of the Saviour's day when they queried, "Whence hath this man wisdom . . . ? Is not this the carpenter's son?" (Matt. 13:54, 55.) This observation is pointed up by the so-called new search for the historical Jesus, and manifested in "a ground swell of interest" in our American theological seminaries. Initiated by influential scholars in European universities, this new approach to the historic Jesus rejects the childhood narratives in Luke as fiction, denies the accuracy of the Gospel chronologies, and avers disbelief that Jesus ever claimed to be the Messiah.

When scholarship reduces the Saviour of men to the status of a Jewish sage, or sees in Him only an ethical teacher or ideal humanist, its proponents put themselves in the position of Philip when he said, "Lord, shew us the Father, and it sufficeth us" (John 14:8). Jesus' pertinent rebuke is applicable in their case as it was in that of Philip: "Have I been so long time with you, and yet hast thou not known me?" How important it is to a happy Christian experience to recognize in the historic Jesus our contemporary Christ, so that with the confidence of Peter we can stoutly declare, "Thou art the . . . Son of the living God" (Matt. 16:16).

H. M. TIPPETT

who is invisible" (Heb. 11:27), a faith that declares, as did Job when afflicted by Satan, "Though he slay me, yet will I trust in him" (Job 13:15).

A living faith that will not fail in the final test is not developed while life flows along like a song. Such a faith can be developed only in the fiery furnace of affliction, in the devastating storms of life. Have we not read in God's Word that "tribulation worketh patience" (Rom. 5:3) and that we should count it all joy when we meet various trials, knowing that the testing of our faith produces steadfastness (James 1:2)?

How true! Bravely and cheerfully borne, all the petty vexations, the cankering cares, the burdens of anxiety, the sore disappointments, the slights, the injustices, the heartaches will season our faith for that time of trouble that lies just ahead, a time of trouble such as the world has never seen.

So, to each of us Christ puts the question anew today—"Where is your faith?" Yes,

"Where is your faith?" the Saviour asks.

The faith that God requires
Is smelted from the ore of life
In tribulation's fires.

Thank God, although there are troubles and trials ahead, we need not fear the future if we have anchored our faith in the eternal Word of God,

for "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Nor need we fear the future if we have anchored our faith in its Author, Jesus Christ our Saviour, "for by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). Thank God for this precious gift!

It is through the exercise of faith that we are to prepare our spiritual house for the storm that is soon to break. May our faith in God, in His Word, in the third angel's message, in the soon-appearing of Jesus, grow richer, fuller, and deeper as the days go by, for "this is the victory that overcometh the world, even our faith" (1 John 5:4).

Surely—

Now is the time to prepare for the storm

That threatens from sea to sea,
To contemplate solemnly what is to come,
And what our reaction will be.

To settle our faith in the living God,
To trust in His keeping power,
To plan to meet with unflinching face
The troubles of time's last hour.

To follow our Lord through affliction's fires,
To suffer burnings untold,
That these may consume the dross in our lives,
And leave but purified gold!

Denmark and Holland

Paris, France
July 15, 1963

NOTHING shatters my nerves quite so thoroughly, turns my face so pale, and leaves me in such a weakened condition as to have a policeman in a patrol car come up behind me while I'm driving, and wave me to the curb. This experience has happened to me a time or two in the United States (as it probably has also to most REVIEW readers) but I felt sure it would never happen to me abroad.

I was wrong. As my wife and I were driving through Gladbach, Germany, on our way to Dusseldorf from the Netherlands, two green-uniformed German officers in a Volkswagen microbus pulled alongside and motioned me to stop.

They spoke no English; I spoke no German. The result was frustrating to all of us, to say the least. But eventually, by much gesturing, pointing, and counting on his fingers, one policeman made it clear that I was going 80 when I should have been going only 50. I explained that my speedometer showed that I was doing exactly 50. We all had a good laugh when we agreed that the discrepancy was in the speedometer—European speedometers show speeds in kilometers; mine, being produced for use in the United States, was in miles (an important difference, since a kilometer is only about six tenths of a mile).

The officers apparently felt that I could be trusted to allow for the kilometer-mile difference in the future, and after learning that we were looking for the road to Dusseldorf, drove ahead of us to the right intersection and waved us on our way. There was a slight disagreement in the car as to how much blame should be placed on the driver of our car for this infraction of the law, but we agreed thoroughly on one thing—the German policemen were both courteous and kind. We resolved to merit their confidence.

But I am getting ahead of my story. Last week I wrote from our Skodsborg Sanitarium, just north of Copenhagen, Denmark, where we spent the weekend of July 6 and 7. We arrived there after picking up a car at the Hamburg Publishing House the day before. Brother Rolf Naggatis, purchasing agent at Hamburg, ushered

us into his office on the second floor of the publishing house and gave us every necessary assistance. We chatted with him briefly, then met a number of the other fine men who are dedicating their talents to making the Hamburg Publishing House one of the best in the denomination. We met H. E. Morenings, the general manager; P. Langholf, the house editor; and Walter Busch, assistant in the circulation department. From them we learned these interesting facts:

The house employs an average of 200 workers. Only the Pacific Press and Review and Herald, I believe, have more employees. Working hours begin at seven in the morning!

Each year the house does business worth between 4 million and 5 million marks. At the present rate of exchange, this is the equivalent of well over one million U.S. dollars.

I was impressed with the representative building in which the publishing house operates. Rising four stories high, it stands on one of Hamburg's busiest streets. Adjoining it is Advent Haus, one of the city's Seventh-day Adventist churches.

Before leaving Hamburg we drove by the denominational health food company (De-Vau-Ge Gesundheitswerk), and stopped to see the Harbourg church of 160 members in one of Hamburg's suburbs. We also had the privilege of visiting in the home of Brother and Sister Walter Busch,

The Shelter of His Wings

By HOPE M. THURLOW

The sun sinks down beyond the western hills
And all is calm—
Purple, red, and pink against the azure blue.
Secure from harm

I watch the birds fly homeward to their boughs
And wonder now—
Within the secret recess of each heart
If they allow
The thought of want or sorrow e'er to come,
Or if they trust
Beneath the covering shadow of His wings.

They fret not midst earth's ceaseless journeyings,
But flit and sing.
I wonder now, if God in mercy longs
My heart to bring,
Just so, beneath the shelter of His wings.



and sharing their hospitality at the evening meal. The Busches have two sons, one of whom—Gert—is a layout artist at the Review and Herald.

I shall tell you more about our work in Germany next week; but now let me picture for you our sanitarium at Skodsborg. When we arrived at this beautiful spot, the skies were blue, temperatures were ideal, and the atmosphere was so clear that we could see across the Ore Sund to Sweden.

Our sanitarium, with H. Westerland as administrator, is situated directly on the coast, overlooking this sund, or sound. Here about 300 patients receive the best help that modern medicine can offer in combination with physiotherapy, good food, a restful atmosphere, and spiritual attendants. The average stay of patients is 21 days.

I was amazed to learn that the women's physiotherapy department employs 55 workers, while the men's employs 30.

Patients eat together in the large dining room, at tables seating from four to six. Breakfast and lunch are provided on a kind of smörgåsbord plan, with patients selecting from two large serving tables the foods that appeal to their appetite. In the evening the food is brought to the individual tables and served in family style.

The bulletin board announced that this evening meal would be served at 17:30 and 18:30. Since neither my wife nor I were used to this way of reckoning time, we did considerable head scratching before deciding that we had better be at the dining room at either 5:30 or 6:30 if we expected to share the evening repast. We have since observed that time in Europe is frequently reckoned by counting the hours consecutively through the 24-hour period beginning at midnight.

One morning I was to give the devotional talk to the sanitarium workers at 7:00 A.M. At about 6:55 A.M. I seated myself in the chapel, looking out the window and wondering what kind of attendance could be expected at such an early hour. What a thrill it

was to see the workers streaming toward the place of worship. By two's and three's they came, fully uniformed for the day's work, until the chapel was almost full. It was a pleasure to speak to such an earnest group. Brother J. Jensen, the chaplain, translated for me.

Our work is quite strong in the Copenhagen area. Here is the headquarters of the East Danish Conference. Here, too, is a publishing house. In the city are two churches with a combined membership of between 400 and 500. On the grounds of the Skodsborg Sanitarium is a church of about 300 members, while only a mile or so away is the Naerum church. From personal observation I would say that the edifices of the latter two congregations are as beautiful and functional as any I have seen.

In Denmark bicycles and motorcycles are popular, as they are also in other parts of Europe. On the highways and in the cities these two-wheeled vehicles compete courageously against automobiles. In many places, by law they have the right of way.

After leaving Denmark we spent two days in the Netherlands. The headquarters for the Netherlands Union is in The Hague. The offices adjoin the attractive, recently built church which seats about 600. F. J. Voorthuis is union president, and K. Beijer is treasurer. In addition to his responsibilities as president Brother Voorthuis is editor at our publishing house in The Hague, and for the past 14 years has been the speaker each Sunday morning at eight-fifteen over Radio Luxembourg. He tapes this broadcast.

The publishing house has no large presses of its own, so distributes its work among three local printing plants. It employs about six editorial workers. These workers are producing excellent books and periodicals to help finish the work in the "low countries."

Incidentally, we had never realized how geographically "low" Holland is until we saw it with our own eyes. Water is everywhere, although apparently under absolute control. It rings the farms, it flows in canals, it stands in ditches. Amsterdam is sometimes called the Venice of the West because of the many canals that flow through the city.

Amsterdam (The Hague too) has something else—bicycles, about 600,000 of them! The city's population is around one million, but put more than half of the people on wheels and you have a situation that is guaranteed to unnerve any driver freshly imported from the United States. Thousands upon thousands of motorized

bicycles zip in and out of the traffic, darting around cars, between cars, and ahead of cars. The uninitiated automobile driver expects that this situation is bound to terminate in mass slaughter as cars and bicycles run each other down, but somehow his expectations fail to materialize. Traffic deaths in Holland are few in comparison to those in the United States, although, of course, there are fewer vehicles and people as potential accident producers.

Because Holland is low and flat, tall buildings are visible for miles. And because many of the tallest edifices are church spires, the churches seem to dominate the countryside. In the area where we traveled, tall church steeples stabbing the rural sky seemed far more common and characteristic of Holland than did windmills.

The Hague is world-famous for its Peace Palace, erected in 1907-1913. The money for the building—\$1,500,000—was given by Andrew Carnegie. That this structure could have been built for so small an amount seems impossible in the light of costs today. Someone has estimated that the building is now valued at \$40 million.

The idea back of the Peace Palace, of course, was the ever-hopeful one

that international disputes could be settled by arbitration. Two world wars shook the confidence of many who believed in the role of the World Court, but the Court continues to function. The Peace Palace is its permanent home.

In the palace the peace idea is featured prominently. A number of the stained-glass windows portray the dove of peace, and one of the four windows in the main courtroom represents the age beyond the present—the age of peace. The Prince of Peace is given prominence too, in a small reproduction of the Christ of the Andes, the sculptured figure that stands on the mountain top between Chile and Argentina, in South America. Sincere and earnest men work diligently to bring peace to a troubled world, but their efforts are doomed to fail. Only when men's hearts are transformed by divine grace can true peace be realized. And since the majority will never submit to this transformation, peace can come only through Christ's second advent.

Next week I shall report on the denominationally operated home for children, just outside Utrecht, and a number of other interesting places.

K. H. W.

WHY I JOINED the Seventh-day Adventist Church

"Never sign a document, accept a receipt, or use a car license with the number 666 on it," my fellow ranch hand told me one day as we were preparing our noon meal.

"Why?" I asked.

"That is the mark of the beast," he replied.

"What is 'the mark of the beast?'" was my next wondering question. I was to ask that question several times before I found out.

"We don't know exactly, but it has something to do with the devil. You can read all about it in the thirteenth chapter of Revelation."

This conversation took place nearly 30 years ago, but it still is clearly imprinted on my mind. I was not interested in religion. I was 23 years old, living in Wyoming, and taking care of sheep at the time. I had been a U.S. Marine and had served in the Philippines and in China.

I asked my uncle, a good Presbyterian, what the mark of the beast was. He said, "No one knows," but added, "Those Seventh-day Adventists think they know all about the book of Revelation."

Some time later I asked an Adventist about the number 666. He laughed and said, "You would have to study awhile before you could understand that. It has to do with the Catholic Church and its changing the day of worship from Saturday to Sunday."

Later I asked an Adventist woman the same question. She gave me about the same answer but also gave me the book *The Challenge of the Twentieth Century*. A few weeks later, in Indiana, I read that book and then tried to find an Adventist church. There was none close by, but God led me to a good staunch layman. When I asked, "What is the mark of the beast?" he replied, "You come here every night for six weeks and study the Bible with me and I will show you."

I studied with him for several months, and my father, mother, sister, and brother were amazed at what I learned and at the change it made in me. I quit swearing, smoking, and all forms of worldliness.

Shortly after I became a member of God's remnant church my brother, a college student, was baptized. In a year or so my mother joined. Years later dad accepted the message.

I went back to Wyoming and married an Adventist girl. Those were hard times, and we had a severe struggle. At different times I sold books, worked in a mental hospital, farmed, and did construction work.

I am a church elder and have been for years. I never have been tempted to leave the faith, for the prophecies are too clear to doubt. How could one leave this wonderful truth?

ROBERT E. WILLIAMS
Springville, Indiana



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



By A Mother

D— IN arithmetic; C— in Bible; D— in social studies; C— in English; B in spelling," my husband read without enthusiasm. "Well, hooray! How come the B in spelling?"

"He's always been able to spell well. I guess there wasn't much he could do about that. Honey," I said desperately, "what's happened to Dick this year?"

John put the report card back into the case. "It isn't just this year, is it? Hasn't this been building up for quite a while?"

"Yes, you're right. It has. I guess it's so bad now that I can't ignore it any longer. And this is the boy with the superior I.Q., getting C's and D's."

I began aimlessly to stack the dinner dishes and then sat down again. "If it were only the grades it wouldn't be so bad. But he doesn't seem to like



H. A. ROBERTS

Is he ready to start school?

"Not That We Didn't Know . . ."

The experience of a bright lad who should have started school a year later.

school any more, and I'm afraid he's become a discipline problem."

My husband came to the point. "We started him in school too soon."

And I knew he was right.

It wasn't that we hadn't had any advice on the proper age to start a child in school. We had read *The Adventist Home* and *Child Guidance* by Ellen G. White. We were familiar with such statements as: "For the first eight or ten years of a child's life the field or garden is the best schoolroom, the mother the best teacher, nature the best lesson book. . . . During the first six or seven years of a child's life, special attention should be given to its physical training, rather than the intellect. . . . Infancy extends to the age of six or seven years."—*Child Guidance*, p. 300.

We believed in the wisdom of Sister White's counsel, too. We had al-

ways been indignant at the thought of mere babes being taken away from their mothers and sent off to school.

But Dickie's case was different. He was such a bright little child. He'd pick up his older sister's preprimers and ask the words. He wanted so much to be able to read like she did. Once told a word he'd never forget it, and was soon reading. Our encyclopedias were lined up on the shelf, and Dickie learned that if he wanted to see the pictures of horses, he should look in the one that had an *H* on the back, and before long he could find just about anything he wanted by sounding the beginning of the word.

Oh, we wouldn't have thought of sending him to school that first year, since he wouldn't be six until November. But we thought it wouldn't hurt for me to teach him at home. I had taught the two older children their

first grade at home, and it had worked well. But they had been several months to almost a year older when they began.

At Thanksgiving time I was called to teach a grade in the union school in town. The teacher was having to resign suddenly for medical reasons, and I was needed badly. But what about Dickie? The teacher in our one-room church school said he would fit right in with her first graders and that she would be glad to have him.

We had some doubts, but it seemed the only thing we could do. Besides, there were two other children in the first grade whose birthdays were just a day on either side of Dickie's. So off to school went our baby.

How odd that we could have thought any reason important enough to go against all the counsel we'd had! But as we looked back on

it, we could see that pride had a lot to do with it. It was nice to have people comment on the smart little fellow, nice to think that he could keep up with and even surpass those older than he.

But that was just the problem; he couldn't keep up with the older ones. In his schoolwork, yes. But for six years now he had been trying to keep up socially with the others, and the strain was beginning to tell on him. Since he always felt younger than the rest, he must go out of his way to impress them. He wanted above all else to be accepted by them.

Realizing somewhat the strain he was under, we had tried to keep his life as simple as possible, especially since he was a rather emotional child. The extra activities such as Pathfinders and music lessons had to be cut out or curtailed. We insisted on plenty of sleep and saw to it that he had good, nourishing food.

But in spite of everything, the report card showed that we hadn't succeeded.

"If only he were back a grade, he could relax and not be in such stiff competition," I said.

"Well, then, what about having him put back in the sixth grade? Does he have any friends there?" asked my husband.

"Yes, he has some good friends in the sixth grade. It might be the thing to do. It could mean the difference between failure and success in his whole life, for that matter."

John went to see Dick's teacher and the principal that very afternoon. They agreed that there certainly was a problem, but that putting him back a grade wouldn't solve it. He, as well as the rest of the students, would feel that he had failed, and the psychological effect would be more damaging than leaving him where he was.

They did have some suggestions. They said that he needed closer supervision of his association with some of the older boys. The teacher said that Dick could do the schoolwork all right if he would just put his mind to it. But he was so busy trying to impress the boys around him that he hadn't much time left for work.

God's Symbols

By Berdena V. Johnston

The hills that awe me with their grandeur
Are not just hills.
Nor are they masses of earth's dust
Bound together, reaching to unknown heights.
They are symbols, facing ever upward
To God who formed them—
Who shaped them a challenging pattern
Of faith, strength, and promise.
To the heart of man.

We are following through the very best we can. Instead of music lessons, we spend time each day teaching him how to study, how to outline his material and read with a purpose. We keep him busy at home and he has profited by less time spent with some of his older friends. By the end of the year his grades were up, and his attitudes are much better now.

But, oh, what a shame that Dick has had to suffer from our mistake! There's one thing we now know for sure, and it is this: When the Lord sends us counsel and warnings, He knows what He is doing. We learned too late that making excuses and side-stepping His advice makes things hard not only for the guilty parents but for the innocent child.

Square With the World

By Ella M. Robinson

MOTHER selected half a dozen large, freshly laid eggs, placed them in a basket, and handed the basket to her four-year-old son Roger to take up the hill to his grandmother. Three minutes later the little fellow returned in tears, eggs dripping from the bottom of the basket.

His mother looked with dismay on the broken eggs, but only for an instant; then, in a carefully modulated and pleasant voice, she asked, "Did you forget what mother said about walking slowly and looking where you put your feet?"

"No. I did walk slowly, and I did look where I put my feet, but I didn't know eggs wouldn't bounce!"

"Oh, that was it! You thought they were like rubber balls, and so you bounced them up and down in the basket. Well, you know now, and you will hold the basket steady next time and not bounce the eggs."

Then seeing the worried look on her son's face, mother said cheerfully, "It isn't so bad after all, darling. Only two of the eggs are so badly broken that they can't be used. I'll break the other four into this mixing bowl and use them in making something good, maybe cookies."

Roger looked ruefully at the two smashed eggs, then asked, "How much do two eggs cost, Mother?"

"About eight pennies," his mother replied. "But what made you ask? Were you thinking of paying for them yourself?"

"Sure thing! I have more than eight pennies," and Roger started off to get his money.

Mother called him back. "You don't need to pay for both the broken

eggs, dear. Suppose you pay for one of them and I'll pay for the other. You see, it was partly my fault because I forgot to tell you that eggs won't bounce." And to herself she added, "and because I didn't wrap the eggs."

"O.K.," agreed the little fellow, bounding off. In a minute he came marching back with the air of a conqueror and laid the pennies down on the table.

"There!" And the triumphant look on his face announced, "Now I'm square with the world!"

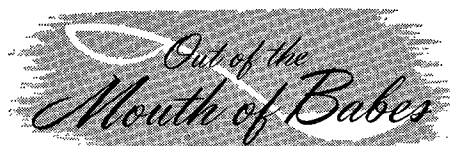
His mother cleaned the basket, laid a fresh paper in the bottom, and placed another half-dozen eggs in it. She did not even wrap them. She must give Roger no cause to think that she had lost confidence in his ability to carry them safely.

As she handed the basket to her son she said, "Now take these along to grandma. You will hold the basket steady this time, and I'm sure you'll get them there without breaking a single egg."

As she closed the door behind him, she said to herself, "Perhaps I should have waited till he was older before giving him such a delicate task; but having trusted him with those eggs, I couldn't let his effort end in failure. Instead of being discouraged he now will feel himself a successful person."

In a few minutes Roger was back again. He announced with a radiant face, "Grandma said that as soon as I'm strong enough to push a shovel down into the ground, she's going to hire me for her garden boy. Then when I go to school I can buy my own books."

Mother smiled. Roger was developing confidence in himself, so necessary to success in life.



Cheryl, age five, had a playmate named Robbie, who lived next door. Robbie's father had been seriously ill for several months, and one day when his mother returned from the hospital she told Robbie that his father had died. Through his tears, Robbie asked his mother to go with him to tell Cheryl. The sorrowful news was carried to the family next door. Cheryl, with a wisdom beyond her years, comforted her little playmate with the words:

"Don't cry, Robbie, you'll see your daddy again when Jesus comes. That will be a happy time, and I'll see my granddaddy too." (Cheryl recently had lost a grandfather.)

To little children the return of Jesus is a sure and happy event, and they anticipate it with real joy.

Heroes of the Faith in the High Andes

(Continued from page 1)

their beloved school was ready again. It was a great day for the parents, who spoke only the language of the Indian tribe and who had never learned to read a single word, much less to write. With joy they saw their children gathered to learn, under the guidance of a Christian teacher. Then it all happened over again.

Every time I saw the solid mud ruins they told me their pathetic story, but on my last trip it became more vivid and real to my mind than ever before. The old Indian chief, Machaca, was with us that afternoon, as was the director of the new mission station, a native of the Quechua tribe. His name is Silverio Aquino.

"Do you see that dark spot where the mountain slope seems to be in the shadow of an overhanging rock?" asked the old man, pointing upward. "That was our school that year. There is where our children received their first book learning." His eyes had a stern but enthusiastic glimmer in them as he spoke. The experience appeared to him as vividly as if it had happened just yesterday. "When our school was burned down the second time we all had to flee to the mountains. Persecution was fierce, but we kept our school going in that mountain cave, to the very end of the school year."

Slowly we walked toward the slope. "Let's go up," I proposed. I wanted to see with my own eyes the place where these Waldenses of the Andes had sought for knowledge and where they had worshiped the true God in the fastnesses of the mountains.

The climb was strenuous, as it always is for those who are not used to the high altitude. Near Lake Titicaca the *Altiplano*, or high plateau, lies at about 13,000 feet above sea level. The heart hammers away, and the lungs gasp for air all the time. Every few minutes it is necessary to give the heart a chance to rest, and to restore the body's supply of oxygen.

We walked across small terraced fields and *quinoa* and *habas* plantations. Often we had to crawl over stone fences, which did not make the climb easier. The higher we climbed the more beautiful was the view over the plain, the river, and the bare but imposing mountains. Small Indian houses appeared cozily placed in every mountain corner. The view was marvelous. Finally the old chief, who had made the ascent with the agility of a young man, announced, "So, now we are here!"

What old Chief Machaca, with so

Fellowship of Prayer

Answers to Prayer

"We thank you for your prayers, and our heavenly Father for answering your prayers on behalf of our daughter. She is back in the church and has been rebaptized."—Mr. and Mrs. S., of West Virginia.

"I wish to thank you from the bottom of my heart for your prayers. More than two years ago I requested prayer for my husband, who was an alcoholic. He gave up drinking soon after I made the request. He has not touched liquor since. He is faithful in attending church, but has not given up tobacco. Please continue in prayer for him and for my two sons that they will yield their lives to Christ."—Mrs. M., of California.

"Rejoice with me, for our prayers have been answered concerning my beloved husband. He has given up drinking, and just two weeks ago he said he was through with tobacco. I am so thankful to our loving Father in heaven for answered prayer. In April I told dear Jesus I was sending my husband's name in for the Voice of Prophecy lessons on pure faith, and to please send the Holy Spirit to him to do the rest. He got the lessons, studied them, and sent in his answers week before last. Tears of joy flooded my soul, and I am so happy. Thank all the dear ones for their prayers."—Mrs. R., of Ohio.

"A year ago I requested your prayers on behalf of my grandson, that he would be permitted to go to church school. I thank our Father in heaven for answering our prayers, and I thank you dear Christian friends for your prayers. Will you please continue praying that he will be permitted to finish his education in our church schools? His parents do not keep the Sabbath. Please pray for them."—Mrs. B., of Washington.

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

much feeling in his voice, had called "the school," and had described as a cave, proved to be a pleasant, grass-covered terrace with a fairly level floor, under an overhanging rock formation. In this beautiful spot, hidden away from the world, was located the first Protestant school for the people of Choquechambi. Here beneath the rock, the young learned to read and write, and here amid persecution the believers came together on the Sabbath day to worship the living and true God.

"Here we had our divine services, and here we prayed to the Lord," said Machaca reverently, "and here God heard our prayers."

"But the ruins of the twice-burned school building still stand," I said, nodding toward the ruins.

"Yes, Pastor," smiled Machaca, "but look to your left, and you will see

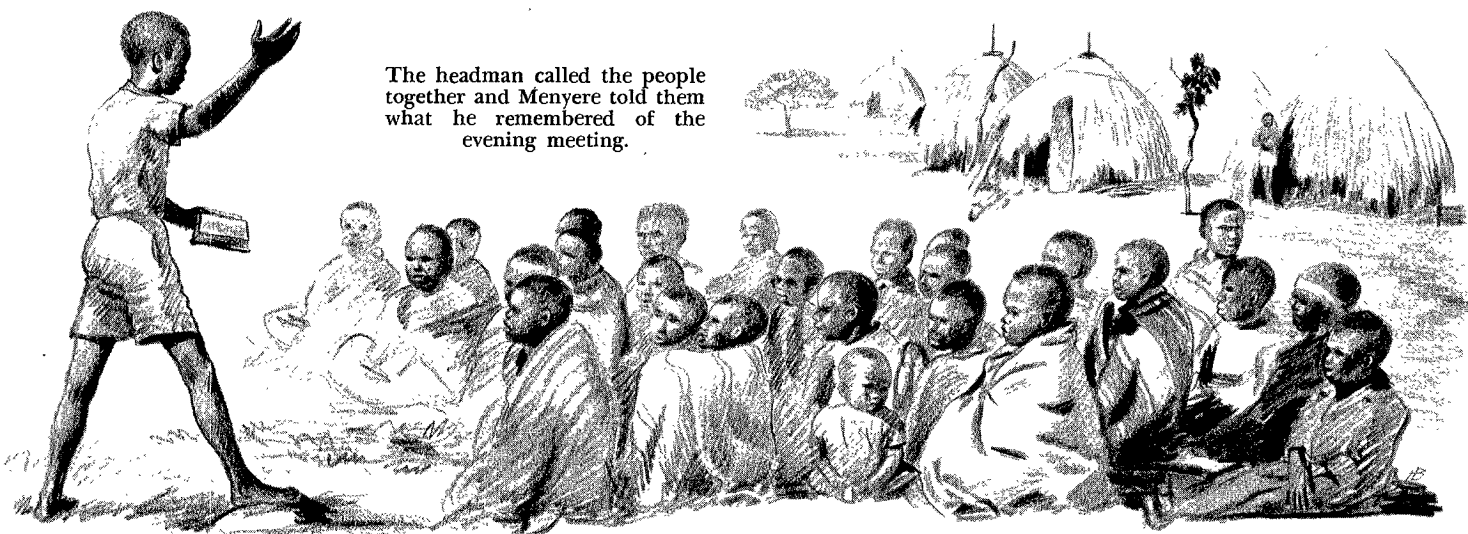
that God has answered our prayers."

There at the foot of the mountain, about a quarter of a mile from the old school building, stood the new, well-built mission station, glorious in the sunshine with its shining roof of corrugated iron. The buildings, consisting of the director's home and the church and school building, were whitewashed and looked beautiful as they stood there in a patio surrounded by straw-topped walls. What a glorious place it was! What a glorious testimony these faithful believers have borne to the power of the gospel.

Could we have ascended yet higher, and had our eyes been much stronger, we could have seen 80 other schools like the one at Choquechambi, and on the far side of Lake Titicaca in Bolivia 200 more. Some 9,000 children and young Indians receive their primary education in these 280

Believers at Choquechambi Station of the Lake Titicaca Mission.





The headman called the people together and Menyere told them what he remembered of the evening meeting.

HARRY BAERG, ARTIST

schools. Their faithful teachers, all educated in our training schools at Juliaca near Lake Titicaca and at Cochabamba in Bolivia, do not just teach school. They are also evangelists, teaching the people the Word of the Lord. Every year hundreds of precious souls are baptized as a result of the work of these teachers. Today there are some 17,000 baptized Seventh-day Adventists among the Aimara and Quechua Indians.

It was with a strange, exalted sense of reverence and thanks to the God of heaven and earth that we three—the old Indian chief, the Indian mission station director, and the missionary from overseas—knelt together in that lofty mountain tabernacle to praise and thank Him for His immeasurable love and for what the gospel had accomplished in the hearts of these simple but noble bronze-colored people of the Andean highlands.

A Story FOR THE YOUNGER SET

Menyere

By Josephine C. Edwards

THE little boy sat by the fire and listened intently. A strange man had come to his village, a preacher. In fact, he was the first preacher they had ever seen. For the first time Menyere heard about a great God whose home is far away, beyond the sun, the moon, and the stars. He heard that this wonderful God made all things—the trees, the mountains, even Mount Mlanje, and Cholo Mountain. He made the mighty Zambezi River he heard the people talk

about, and the Shire River that was full of sucking whirlpools and crocodiles.

How strange it seemed that the great God did not want people to be sick, or hungry, or weak, or angry, or poor, or ignorant. He did not want them to die, but to live forever in an earth made new, where nothing bad ever happened.

Menyere had never heard such wonderful things in all his life. He knew a lot of bad things that he feared and wished he did not have to worry about. There was the witch doctor, whom everyone feared. If he bewitched you, you would swell up and die right away.

Then, there was the *mulungu*, or malaria, with such fever that it seemed you were burning alive. When the fever went away you were so cold that it seemed your teeth would shake out. The pain was like a large thorn stuck in your back. You vomited until you fainted. It would be wonderful if there were no more malaria.

This preacher said there would be no wild beasts or poisonous snakes to kill a person in the new earth. A person could even sleep in the forest unafraid. The rivers would always be full, and there would be a tree called the tree of life. Even the leaves of the tree were the most wonderful kind of medicine, and 12 kinds of fruit would be on the tree. If you ate it, you would never, never die.

Menyere thought of these wonderful things when he went to sleep on his mat that night. He looked out at the bright starry heavens, and listened to the sounds of the African night. Off in the distance he heard the fearsome roar of a lion. The last thing he thought of was that there would be no fear or death or trouble in the land the great God was preparing for those who served Him. Then and there he determined to obey this wonderful God.

Menyere woke up suddenly, before it was quite light. A thought came into his young mind. What about the village over on the other side of the mountain? He knew that not one of them knew of the good news he had heard this night. The preacher had said it was not long until the clouds would bring Jesus to this world to gather His people together, the

ones who had decided to serve Him. The people in that other village ought to know very soon. It would be sad if Jesus should come before they heard the good news.

Menyere became so excited that he got right up off his mat and wrapped his loincloth about him. He slipped down to the stream and washed himself, and as the dawn was coming over the forest, he was already on his way around the mountain. He did not tell his father and mother, because they did not worry about him. He always was off at his work or his play all morning. No one thought anything about a small African boy being away for a while.

When Menyere reached the village he told the headman about the meeting, and the headman called the people together. Menyere told them what he remembered of the evening meeting, and the people were very excited. When he got through talking they gathered around him and asked many questions. He told them as much as he remembered. Then he promised that if he heard anything new that night, when there was another meeting, he would come the next morning and tell them about it.

The people of that village began looking for Menyere to climb the hill in the early morning, to tell them what he remembered about the evening meeting. It helped him to listen very carefully, because he knew he would have to tell the people on the other side of the mountain. It was surprising how much he did remember.

Finally the day came when the minister asked all who wanted to be baptized to give him their names. When Menyere came, the minister told him he thought he was too young. But when Menyere took him that day to the village on the other side of the mountain, the evangelist thought differently. Menyere had gotten many people ready for baptism. So he too was baptized, along with many from the other village.

Menyere is now a man and is a preacher himself. He wins many souls to Jesus. He is glad that he began as a young boy to preach the blessed news of the soon coming of the Lord Jesus.



From the Editor's Mailbag

This week we conclude our answer to a series of questions on prayer, and related matters, that a contributor has asked us. For brevity's sake we have numbered the questions in order.

7. "I feel sorry for myself and cry easily. Can I get rid of these failings alone? Is self-pity a sin?"

I hesitate to make too easy or dogmatic an answer here, for I think we face a question of definitions and also of the forces and factors that may operate to produce the easy tears. For example, take the person who feels sorry for himself because he is lost on the desert, dying of thirst. I could hardly think he was a sinner if he wept, provided the forlorn creature had enough fluid remaining in his dehydrated body to weep a tear. But what of a person who lives in the abundant world of America, or even any part of what we call the Western world, who pities himself because his clothes are not quite so elegant as someone else's, or because he has to walk when he would like to ride, or because he has to be content with plain food when he would like dessert? I say emphatically that it is a sin for such a person to be sorry for himself. And how disastrous are the results of such sorrow on the character and the whole life of the individual. Such a person becomes impossible to live with. When we fall into that mood, we banish all thanksgiving from our hearts. Emphatically it should be said, "Never, never pity yourself." Your last state is always worse than your first. As my dear old mother used to tell me long ago: "Son, always be thankful. You can at least be thankful you have something to eat, something to wear, and protection from the weather at night."

8. "We pray for the healing of the sick, asking them first if they have done anything wrong to cause them to be sick. If they have, should we not call on them first, before we pray for them, to repent of it and vow before God that they will not do it again?"

When our Lord healed someone He added at times: "Sin no more, lest a worse thing come unto thee." Certainly a sinful course of conduct may bring on disease. Thus, for us to fail to turn away from such evil conduct when we seek healing is to insult God and to be guilty of the worst kind of presumption. Again, if we are seeking divine favor, we ought always to search our souls ere we make a plea to our God, for the Holy Book declares that our sins can hide God's face from us and shorten His hand, as it were, to save us. As the prophet Isaiah declares: "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1, 2).

But right here let me offer some earnest counsel. It is easily possible for us, in this matter of prayer for the sick, to take a kind of self-righteous position, to sit as cold inquisitors, hard judges. At worst we could fall into the pattern of the Roman Catholic confessional, calling on men to confess to us certain things that ought to be confessed only to God.

Most times, we believe, preparation for special prayer for the sick can best be made on this wise: Pay a call to the sick first, present the simple picture of the meaning of prayer and faith, of the need of being in full fellowship

with God, and of the danger that unconfessed sin might blur our relationship to our God or might continue a pattern of life that is inimical to our healing. Then suggest to the afflicted person that he have quiet seasons of prayer alone with his God, asking the Lord to present to him everything that needs to be made right. Tell him that you will talk with him again a little later. At the second talk you may simply ask the question of whether he has made all things right with God, so far as they have been revealed to him. He must be the judge of that, except in some rare instance where spiritual vision is gravely dim and where you and the church at large have knowledge of some glaring faults that must be dealt with if special prayer is to have any meaning. In those special instances it may indeed be needful for you to talk directly about certain matters with the sick person. But in most instances, if we have made clear to the sick one that forgiveness and fellowship with God must be sure and right, and he has so declared that it now is, we may well let the matter rest at that and go forward with the special prayer for healing.

Keep All Confidences

Let me add one word more, a most important word. Anyone who seeks to help men sick in mind or spirit or body is almost sure to learn, from time to time, sorry facts from the afflicted ones, perhaps confessions from them. Unless we have fixed forever in our souls that we shall never pass on to another any confidential information thus acquired, we are not in a position to be of help to sin-sick men under any condition. I'm so glad that neither God nor the angels tell what they know about me, and I am sure you will say the same. Let us, therefore, do likewise for all other poor children of the dust who may come within the circle of our confidential acquaintance. We should ever be able to say, without qualification, that so far as all such confidential matters are concerned, the seal upon the chambers of our memories is still unbroken, no matter how many years have passed. And may those seals remain unbroken until the great day when the former things shall not be remembered nor brought into mind forevermore.

9. "Can we repent or confess without the Holy Spirit to help?"

Genuine repentance is born of the promptings of the divine Spirit. There is a kind of repentance and confession born of terror, such as when the rocks and the mountains move lightly, that will cause men finally to confess to the glory of God that Jesus Christ is Lord. But that kind of repentance has no saving value.

10. "Is there danger that we can pray for the Holy Spirit in the wrong way? Is the Spirit not a gift from God?"

There was one, Simon Magus, who sought for the divine Spirit in the wrong way, for he wanted to use it for mercenary ends. Any time we seek selfishly to secure the power and the gifts of God to use on ourselves, we are seeking for them in the wrong way. The Holy Spirit is indeed a gift from God. The possession of the Holy Spirit is the secret of all successful repentance, conversion, and the living of the new life. Our prayer each day should be that God will fill us with His divine Spirit, making us new creatures in Christ Jesus and giving us the strength necessary to carry out fully the desires for holiness that

ever well up in our souls. It is not sufficient for us to *want* to go to heaven; we must *will* to go to heaven. It is the divine Spirit who fortifies our will and enables us to do that which we know to be right. It is in the setting of this fact that we best understand how it is that no one can save himself. We certainly cannot save ourselves by keeping the law. What the law does is to present to us a picture of God's high and holy standards so we may know what we ought to be doing and how we ought to be living. This leads us to realize our need of the grace of God to forgive our past failures and to strengthen us with might by His Spirit in the inner man, to live in harmony with His divine will as revealed in His holy law. That is why it is true that "by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). Let us never forget that we can, of our own selves, do nothing.

F. D. N.

Page Diogenes!

Twenty-five centuries ago the prophet Isaiah lamented: "Justice is turned back, and righteousness stands afar off; for truth has fallen in the public squares, and uprightness cannot enter" (Isa. 59:14, R.S.V.). The same decadent moral substructure that caused the collapse of ancient Jerusalem, Sodom, and Rome exists today beneath the thin, sophisticated veneer of modern society. Naturally, no one likes to admit the seamy facts of life on the Lower East Side of civilization. The glaring lights of Broadway are much more congenial to the contemporary mood. But now and then, in strident tones no one can ignore, a particularly flagrant miscarriage of justice penetrates our crass, studied deafness to the voice of reality.

Just such a drama began to unfold in New York City about 7:30 one evening in May as 23-year-old Gareth Martinis drove north on the Henry Hudson Parkway in the Bronx at about 90 miles an hour. At 232d Street he struck the right rear of a second northbound car carrying five Yonkers residents—a man, three women, and a six-year-old child—forcing it through the center island and into the path of a southbound car driven by Eugene Kramon. The five Yonkers residents were killed, Mr. Kramon was critically injured, and—as you would expect—Mr. Martinis walked away from the scene of the accident unscathed.

At a Bronx police station later that evening young Martinis attacked a group of newspaper photographers, and several policemen were required to bring him under control. Two policemen reported that his breath was heavy with alcohol, that he swayed as he walked, that his speech was thick and slurred, and that he refused to take a drunkometer test. They booked him for reckless, drunken driving, and for leaving the scene of an accident. Six weeks later a panel of three judges on the New York Criminal Court heard the case, deliberated for five minutes, and rendered a unanimous verdict of "Not guilty." Those are the simple facts.

Raised Eyebrows

Raising its editorial eyebrows slightly the next day, the *New York Times* commented that the verdict "inevitably raised some doubts in the public mind about the impartiality of justice. . . . The circumstances surrounding this case and the speed of the decision have left many questions unanswered," the editor continued. "Public confidence in the even-handedness of justice is at stake here; and this is an issue of fundamental importance, far more important than what happens to young Gareth Martinis."

Bits of evidence began to give substance to the suspicion that justice had again fallen in the streets of New York City. The evidence seemed clearly to indicate that Martinis was guilty as charged. Of that there appeared to be no reasonable doubt. He did not deny that he had been speeding. His refusal to take the drunkometer test was tacit admission that he knew what the result would be. A friend testified that the two of them had been drinking together earlier that afternoon. Two policemen flatly declared that he was "drunk, and pugnacious like a wild animal." Furthermore, nine unanswered traffic summonses had been found in the glove compartment of his car at the scene of the accident, five of them for moving violations and all of them dated within recent weeks. Why had prosecuting attorney Morris Weintraub presented what appeared to be a weak, inconclusive case? Why had he prevented pictures of Martinis' violent attack on photographers and police from being shown in court, on the basis that they were "legally irrelevant"? And why had Judges O'Brien, Weinfeld, and Haddock cleared Martinis of all charges after deliberating for only five minutes, despite the gravity of the offense and the seemingly clear evidence of guilt?

Emotional Seismographs Record an Earthquake of Outrage

Press and public began to suspect that the answer to all of these troublesome questions lay in the fact that Gareth Martinis' father is also a judge in the same criminal court, and a colleague of O'Brien, Weinfeld, and Haddock. Why had this trio not disqualified themselves because of a possible conflict of loyalties—to the law or to their fellow judge as a personal friend? Martinis, incidentally, is known for the severe sentences he metes out for traffic offenses of a far less serious nature—to people who have no relatives on the bench, it might be added. Finally, so it is said, the judge is deeply involved in Bronx party politics. The suspicion mounted that a judge's son had been the recipient of legal favors that are not available to the average citizen.

From the sidewalks of New York newspaper headlines shouted: "Judge's Son Released . . . Case Angers Public." The low rumble of public reaction steadily mounted in volume. *Life* headlined its July 19 picture story of the case, "Crash Echoes Across Nation," and asked, "When five people die, and three judges acquit a judge's son, where is justice?" That crash, the magazine said, "created an earthquake of outrage, centered in New York but recorded by the emotional seismographs of Americans everywhere. From Boston to Seattle the reactions were the same: Where is justice?"

Next week we will comment on what appears to us to be the significance of this case for Seventh-day Adventists.

R. F. C.

Diamonds From the Sea

Equipped with tugs and barges and a sort of underwater vacuum sweeper, a company called Marine Diamond is literally picking up at least 15 times as many diamonds per ton of sand and gravel removed as were ever found in the rich fields of Kimberly. Priceless treasures also lie far beneath the surface in God's Word. "We have, as it were, been working on the surface of the mine, when rich golden ore is beneath the surface, to reward the one who will dig for it. The shaft must be sunk deeper and yet deeper in the mine, and the result will be glorious treasure."—*Christ's Object Lessons*, p. 113. Are you digging?

R. F. C.

Reports From Far and Near

"And Also to the Greek"

By N. Germanis
President, Greek Mission

MORE than 1900 years ago a certain man saw a vision in the night in which the plea was made, "Come over into Macedonia, and help us." The man to whom these words were spoken was the apostle Paul, who sailed immediately for Neapolis in answer to that call.

As Paul passed through Neapolis on his way to Philippi, he was making his first assault for Christ on the continent of Europe. He pressed forward from city to city in Macedonia and Greece, to preach about the only true God and His Son, Jesus Christ. Later, in the Epistle to the Romans, he wrote, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

As a nation, the Jewish people had rejected the message of the gospel, and this led the apostles to travel throughout the empire, including Greece, proclaiming the good news of salvation. One day the apostle Paul pleaded with the Athenians on Mars' hill to become acquainted with the unknown God, whom they were ignorantly worshipping. He spoke of the crucifixion, of the resurrection, and, finally, of the coming judgment.

Although Greece of the twentieth century can hardly be compared with the Greek-speaking world of Paul's time, the

gospel is as much the power of God to the Greek today as it was then. Modern Greece has a total population of more than eight million, and there are many hundreds of thousands of Greeks scattered around the world. The Macedonian call is as valid today as it was in the time of Paul, and it still includes Macedonia.

In Greece there are eight Seventh-day Adventist churches, or one church for every million Greeks. The challenge is tremendous, but many signs bring encouragement to our hearts. Last year was especially significant for our publishing work. Brother Nick Tallios, a Greek-American who was assistant publishing leader for the Illinois Conference, accepted a call to connect with the Greek Mission to reorganize our literature evangelistic work. His goal is to make it the means of reaching into every home, office, and shop in Greece.

A modern miracle has been taking place in Greece in recent months. It is God's answer to a problem we have been facing for many years—how to evangelize the scores of cities in Greece where we do not have a single member. In the Athens area alone there are ten full-time and part-time literature evangelists. During April they sold more than 1,000 books, and in May they went well over 1,000. In the city of Iraklion on

Crete in the same month, 328 books were sold. The same program has begun in the city of Thessalonica, the second city of Greece. Most of the books are being sold on the time-payment plan.

In Piraeus, the port of Athens, we have opened a new hall. I decided to make use of the periodic collection visits to purchasers of our books to make new contacts. We are not permitted to conduct home missionary activity as freely in Greece as we do in other countries. I now have about 300 names of people who have purchased our books in the Piraeus area, and I visit these at least once a month. I could fill several pages relating wonderful experiences while making these collection calls. Let me relate just one.

I visited a customs office employee in Piraeus who had purchased the book *We and Our Children*. I explained that I represented the Advent Publishing House, and asked his impression of the book he had purchased. Immediately he became very friendly and enthusiastic, and expressed appreciation for the book.

Gradually our conversation turned to the topic of religion, and he again showed a real interest. He expressed a desire to obtain religious books, and I then showed him *Steps to Christ*, which he immediately purchased. I then drew a Bible from my case and showed this to him, and he exclaimed, "This is the book I really want!" When we parted we were the best of friends, and who knows what will be the result of this contact? The purpose of our collection program is not so much to get the money due on the books, as to place our message books in people's hands, to enroll them in the Bible lessons, and to invite them to take Bible studies and attend our evangelistic meetings.

Another big event last year was our first camp meeting. People came from every part of Greece for this meeting, which was held at our beautiful Kalamos campsite, overlooking the beautiful Aegean Sea about 30 miles from Athens. During the camp meeting a Macedonian brother was baptized in the sea. Today in his village in Macedonia he has gathered a small group of interested persons.

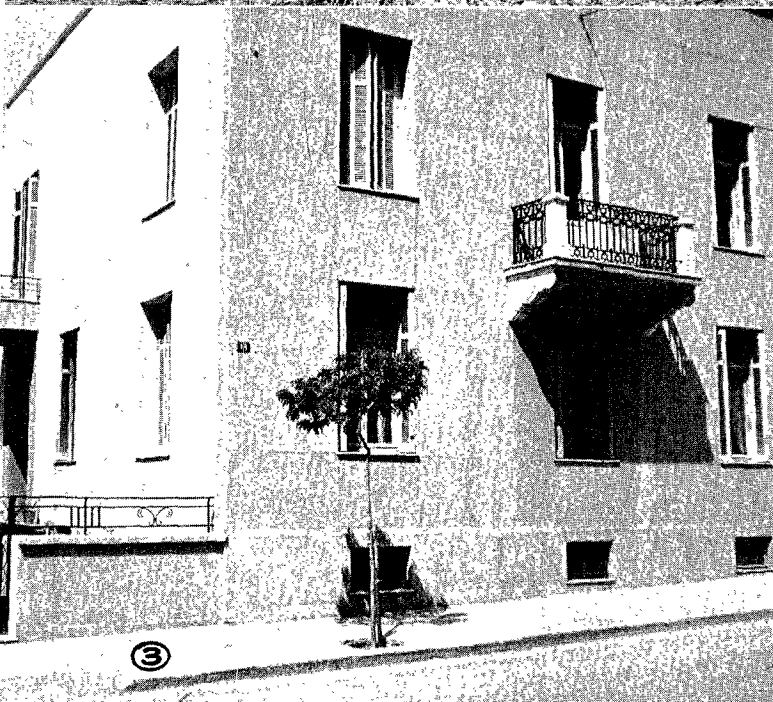
As I write, I hold in my hands the latest issue of our new missionary periodical *Pharos*. The word *pharos* in Greek means "lighthouse." We thank God that He is using His church today as a lighthouse to lighten the minds and hearts of modern Greeks. Here, where Paul labored so long and hard, where he suffered persecution and hardship, and where the first Christian churches in Europe were established—here, the message of a soon-coming Saviour is being proclaimed and men and women are accepting our message and preparing for the coming of the Lord.

A New Auditorium for Northern Luzon

Construction began recently on the Northern Luzon Academy auditorium at Sison, in the Philippines, which will be used for chapel services and mission conferences. Funds for the building were raised by the constituency and friends of the mission over the past five years.

B. B. ALSAYBAR





1. Some of those in attendance at the 1962 camp meeting, first ever held in Greece. This permanent campsite is located on the Aegean Sea about 30 miles north of Athens, not far from Marathon, where a small Athenian force defeated the mighty armies of Persia in 490 B.C.

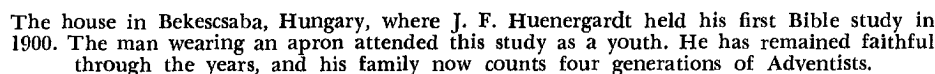
2. The Seventh-day Adventist church in Athens.

3. Offices of the Greek Mission and the Greek Publishing House, in Athens.

4. Baptism of a Macedonian brother, who has since won a new group of believers in his home village.

5. New church at Nigrita, Macedonia, at the time of its dedication.





**By Marius Fridlin, *President*
Southern European Division**

An elderly man who had attended that first study was there. Later, he and his wife both accepted the message. They are still living in the same little house. We had the great joy of meeting his family, which now includes four generations of Adventists.

At the opening meeting the Voice of Prophecy Group B, led by H. M. S. Richards, Jr., accompanied by Del Delker and the Brad Braleys, lifted all hearts by their

Dr. and Mrs. Herbert J. Stoeger and family sailed from Montreal, Quebec, on the S.S. *Bremerhaven*, June 28, for Switzerland. Dr. Stoeger was formerly connected with the Bogenhofen Seminary in Austria. On approval of the Southern European Division, he came to the United States and served as a teacher at Pacific Union College on a short-term basis.

Brother Stoeger is to be the MV Secretary for the Southern European Division.

Elder and Mrs. Henri E. Marais and four children, who have been in the United States on study leave from South Africa, sailed from Montreal, Quebec, on the S.S. *Empress of Canada*, July 4, for England, en route to South Africa. Brother Marais is to be a teacher at Malamulo Training Institute, in Nyasaland.

Elder and Mrs. C. F. Clarke sailed from New York City, on the S.S. *Nieuw Amsterdam*, July 5, en route to England and from there to South Africa. They are returning after furlough. Their son John Elwood preceded them, sailing on February 11 to return for the school year. Brother Clarke is to be head of the science department in Helderberg College.

Mr. and Mrs. Reuben G. Lorensen and two sons, of Bakersfield, California, sailed on the S.S. *Orsova*, from San Francisco, California, June 23, for India. Brother Lorensen will serve as public health officer, and will carry other responsibilities in the South India Union, with headquarters at Bangalore.

Dr. and Mrs. Adelio Rocco and two daughters, of Riverdale, Maryland, sailed on the S.S. *Veloc*, from New York City, June 28. They are Brazilians, returning to their homeland. Dr. Rocco will serve as a staff doctor in the Belém Hospital.

Miss Sandra A. Julius of Hutchinson, Minnesota, left San Francisco, California, June 30, for Singapore. Miss Julius has responded to a call to connect with the Far Eastern Division office as a bookkeeper and accountant.

Pastor and Mrs. H. Carl Currie and daughter sailed on the S.S. *Washington*



Part of the dedication ceremony at the launching of the *Luzeiro do Sul*, new medical launch built to serve the coastal area and rivers of the state of Paraná in southern Brazil. Left to right: Mr. and Mrs. Osorio dos Santos, launch nurses; Arnaldo Rutz, president of the Paraná Conference; A. Nogueira, Jr., home missionary secretary; and Dr. S. Hoffmann, launch doctor.

Bear, from San Francisco, California, July 1, for Taiwan. They are returning after furlough. Brother Currie will continue his work as president of the Taiwan Mission.

Mr. and Mrs. Donald F. Aldridge and two sons, of Jacksonville, Florida, left San Francisco, California, July 1. Brother Aldridge is to be principal of the Far Eastern Academy, in Singapore.

Mr. and Mrs. Gordon Lewis Olsen and two daughters, of Laveen, Arizona, left Washington, D.C., July 2, for Puerto Rico. Brother Olsen has accepted an appointment as a church school teacher at the Bella Vista Hospital, in Mayaguez, Puerto Rico.

W. P. BRADLEY

Brazil's Southern Lightbearer

By Arthur do Valle, Departmental Secretary, Paraná Conference

To meet the great needs of the people of Paranaguá Bay, and other areas along the southern coast of Brazil, the Paraná Conference has built and placed in service a medical launch.

About 15 rivers empty into Paranaguá Bay, imparting to the water a variety of colors, which fascinates the tourists.

This is a needy region. The sick must travel for hours in their canoes until they find a town with a doctor or a pharmacy. Many die in their poor fishermen's huts without medical aid. In certain coastal areas of Brazil poverty is very great. Families are usually large, with six, eight, ten, or even 15 children. Sometimes they lack food, and they always walk barefooted. They are often ill, suffering with worms, malaria, and other diseases. The public authorities do not always help them.

Knowing that Adventists operate medical launches on other Brazilian rivers, the people pleaded for help, and we wanted to help them. To meet this need the launch *Luzeiro do Sul*—"Lightbearer of the South"—was built in a shipyard in Joinville, in the state of Santa Catarina. It is 33 feet long and a little over eight feet wide, and has two decks. It cost us much sacrifice, but we know that we will be rewarded well.

The *Luzeiro do Sul* was launched on May 23 and sailed from Joinville for Paranaguá. The people of Paranaguá were happy. Many streets displayed large signs advertising the good work the Adventists are doing. Attending the dedication were Enoch Oliveira, of the South American Division; Domingos P. da Silva, public relations secretary for the East Brazil Union; Osvaldo R. Azevedo, president of the South Brazil Union; Igo Losso, representing the state governor; Dr. Joaquim Tramujas, mayor of Paranaguá; and Dr. Hilda Maip, president of the Brazilian Society of Women Physicians.

Agostinho Rodrigues, governor of the

Hinsdale Candy Strippers

Hinsdale Sanitarium and Hospital's Candy Strippers (so named because of their red-and-white-striped uniforms) gathered in the school of nursing parlor June 5 for their annual Junior Volunteer Award ceremony. Recognition was given for hours of service rendered at the institution. Some 44 of these teen-agers—many of them non-Adventists—are giving of their after-school time to help with the work of the

D. T. HAWLEY, Public Relations
Hinsdale Sanitarium and Hospital



state of Paraná, sent the following message to the Paraná Conference: "The Governor of the State of Paraná has the great pleasure of congratulating the Paraná Conference of Seventh-day Adventists for its Social Welfare Department and for its great accomplishment, namely the launching of the *Luzeiro do Sul*, its twelfth medical launch, in order to assist the needs of our people. . . . The Executive Power wishes this enterprise the greatest success, as has been the case with the other launches that cut the waters of our country with similar objectives. As to us, we shall do everything to assure success to this Christian and humane work of love for one's fellow man. May God be honored by this. Greetings from the State Government."

Captain of the *Luzeiro do Sul* is Osorio dos Santos, who graduated from our Brazil College with degrees in nursing and theology. We hope that many will be won through the influence of this new medical launch.



The following news items are taken from Religious News Service, and do not necessarily express the viewpoint of the Review editors.

WASHINGTON, D.C.—Congress has approved a joint resolution accepting a gift by the State of South Dakota of a statue of the Reverend Joseph Ward (1838-1889, pioneer Congregational missionary and educator, as that State's famous American to be commemorated in Statuary Hall.

DENVER, COLORADO—The United Church of Christ took steps toward further Protestant union at its Fourth General Synod here. The synod authorized its delegation to the Consultation on Church Union to join in drawing up a plan to unite six denominations in a new church that would have more than 20 million members.

COLORADO SPRINGS, COLORADO—The Air Force Academy Chapel near here is launching Buddhist religious services for two cadets of that faith. An Academy spokesman said the services are being started for a Japanese-American and a Thai cadet.

WASHINGTON, D.C.—Pressure is steadily mounting in Congress for consideration of a proposed amendment to the Constitution to overrule the Supreme Court's decision barring prayer and Bible reading as religious exercises in the public schools. Initial reaction was more restrained than it was in June, 1962, when the Court struck down the nonsectarian Regents' Prayer in the public schools of New York. However, it is proving more sustained, and as resolution after resolution pours into the Congressional hoppers proposing that an amendment be submitted to the States, it is increasingly evident that if agreement can be reached on the wording of such an amendment it probably could command the necessary two-thirds majority in House and Senate.

Men Set Apart to Preach the Word

Colorado Conference (opposite, top)

R. H. Nightingale, president of the Central Union Conference, giving the charge to Eugene R. Taylor (left) and Ben Z. George (right), at the time of their ordination to the ministry in connection with the Colorado camp meeting held at Campion Academy, Loveland, Colorado, June 28 to 30. H. V. Reed, newly elected president of the Colorado Conference, stands directly behind the pulpit. The wives of the two newly ordained ministers were invited to the platform as the charge was given. Elder George is located at Montrose, and Elder Taylor at Limon.

LEE CARTER, *Departmental Secretary*
Colorado Conference

Potomac Conference (opposite, center)

Three Virginia ministers received the sacred rite of ordination June 22 at the Potomac Conference camp meeting. Harlan Bresee of Strasburg, George Digel of Wytheville, and Nicholas Klim of Marion have given full proof of their ministry. The service of ordination was performed by R. S. Watts, vice-president of the General Conference; R. L. Odom, General Conference research editor; Neal Wilson, president of the Columbia Union Conference; and Howard J. Capman, president of the Potomac Conference.

J. N. MORGAN, *Departmental Secretary*
Potomac Conference

Georgia-Cumberland Conference (opposite, bottom)

Three new ministers were ordained June 22 at the close of the Georgia-Cumberland Conference camp meeting at Southern Missionary College, Collegedale, Tennessee. They were A. B. Thrower, of Harriman, Tennessee (right); Harold M. Kechnel, of Atlanta, Georgia (right center); and Paul D. Gates, of Cedartown, Georgia (second right). Ministers participating in the ceremony were Theodore Carcich, president of the North American Division (left center); A. C. Fearing, General Conference Ministerial Association secretary (second left); D. R. Rees, president of the Southern Union Conference; and A. C. McKee, president of the Georgia-Cumberland Conference (left).

Elder Thrower presently serves churches at Harriman and Coalfield, Tennessee. Elder Kechnel has taught school at Rogue River Academy in Oregon, and worked in pastoral-evangelistic activities in British Columbia, Canada, Washington, Kentucky, and Tennessee. In 1962 he joined John Hayward in a number of crusades in east Tennessee and Georgia. Elder Gates has served as pastor-teacher at Valdosta, Georgia, and in pastoral-evangelistic work in Georgia and east Tennessee.

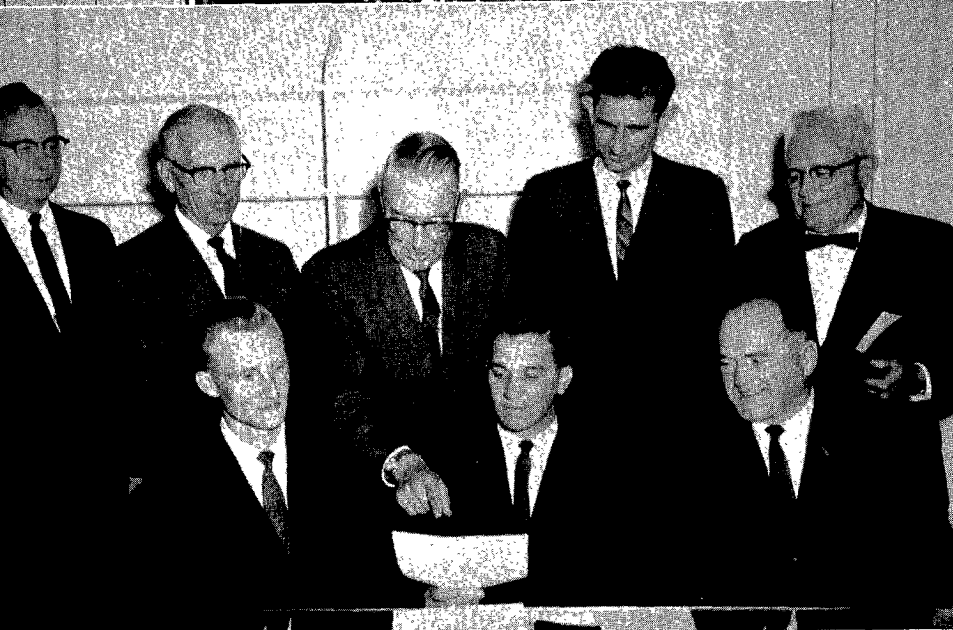
C. ELWYN PLATNER, *Departmental Secretary*
Georgia-Cumberland Conference

Central California Conference (below)

W. E. Murray, A. A. Esteb, D. L. Olsen, J. W. Blacker, and D. E. Venden led out in the ordination of Jorge O. Basaez, Ross Morris, and Hector Pereyra-Suarez on the closing Sabbath afternoon of the Central California camp meeting, June 22. Elder Basaez (center) is a singing evangelist serving Spanish-speaking work in Santa Maria. Elder Morris (left) has served his internship in Fresno, Mountain View, and Dinuba. He is now in charge of the Rolinda district. Elder Pereyra-Suarez (right), Pacific Press editor of *El Centinela* since 1954, is from South America, where he served as pastor and college instructor. He will continue his editorial duties, and visit Spanish churches on weekends.

D. E. VENDEN, *President*
Central California Conference





COLOMBO, CEYLON—Protestant and Roman Catholic Biblical experts will cooperate here in making a new translation of the Bible in Sinhalese, the national language of Ceylon. According to an announcement, the Ceylon Auxiliary Bible Society will work with a team of six Catholic priests named by the Ceylon Bishops Conference.

LONDON—Roman Catholic bishops and priests in various parts of England have strongly condemned the British vice scandals in high places and have called for immediate efforts to counteract what they said was this country's "declining public morality." Several bishops have made public pronouncements expressing their "deepest concern" over the vice disclosures which have rocked the British Cabinet.

NEW YORK—Some 67,000 Jehovah's Witnesses from throughout the United States and other countries in North and South America heard a report on the growth of their religious body as they gathered in Yankee Stadium here for an eight-day international convention. Mr. Milton G. Henschel, convention chairman, said that in 1939 there were 41,000 Witnesses in 2,425 congregations in this country. Today, he said, Witnesses number some 308,000 in 4,708 congregations. They claim to be one of the fastest growing religious bodies, and estimate a world membership of about one million.

FALLSBURG, N.Y.—The Rabbinical Council of America, the country's largest Orthodox Jewish group, called here for New York City's immediate adoption of a bill permitting Sabbatarian merchants to operate their businesses on Sunday in the city.

VATICAN CITY—Pope Paul VI has set September 29 as the date for the opening of the Second Vatican Council's second session, the Vatican radio announced. In his first address to the world the Pope stressed that the "pre-eminent" part of his pontifical reign "will be occupied by the continuation of the Ecumenical Council, on which the eyes of all men of good will are focused."

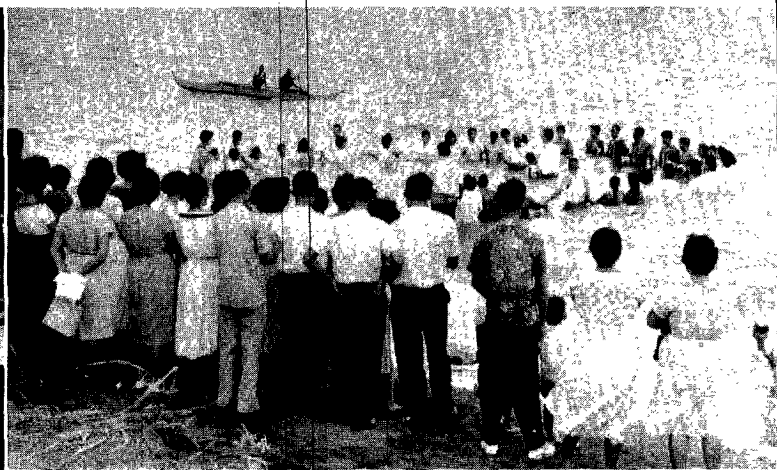
WASHINGTON, D.C.—Membership in Baptist church bodies of 115 countries now totals 25,198,025—a gain of 888,487 over a year ago, it was reported here by the *Baptist World*, official publication of the Baptist World Alliance.

Trilingual Effort in Cebu, Philippines

By A. Z. Roda, *Departmental Secretary*
South Philippine Union Mission

The evangelistic campaign conducted by Milton Lee in Cebu City, in the Philippine Islands, began early in March. It closed on June 2 with the baptism of 54 persons. Some 30 more are preparing for the next baptism.

This evangelistic campaign was unique in many ways, but especially because it was a Chinese-English-Filipino effort—actually three evangelistic efforts in one! Elder Lee, who was born in Shanghai,



Left: A portion of the Chinese who attend the Bible study class in the Capitol Center in Cebu. Daniel Lee is conducting the study. Milton Lee is seated at the left. Right: Second baptism in the Cebu City evangelistic campaign. Milton Lee is baptizing.

China, to pioneer missionaries Elder and Mrs. Frederick Lee, spoke in fluent Mandarin, the national language of China. Mrs. Helen Warren Lee is also a second-generation missionary, the daughter of Elder and Mrs. M. C. Warren, who spent many years in China and later in the Philippines. The Chinese meetings were held on alternate nights with the English-Cebuan effort. The meetings were all held in the Capitol Center, opposite the imposing capitol of Cebu. Assisting in the Chinese campaign were Daniel Lee, of Singapore, and David Dee, a businessman and experienced lay preacher from Manila. He translated the Mandarin into Amoy dialect, as most of the Chinese in Cebu are from Amoy. Brother Le Aw, a medical student from Manila, also assisted in the translation.

Again we say that this evangelistic campaign was unique because while not one of us Filipino workers and believers understands Chinese, we faithfully attended all the services. We supported these campaigns not only with our attendance but with our prayers and in other ways.

There was considerable determined opposition to the Chinese campaign, but a Chinese Sabbath school is meeting regularly, with an average attendance of 20 adults and a number of children. We believe that a door has been opened for greater soul-winning achievements among our Chinese friends.

trated with revolutionaries and is considered most dangerous. They were indeed valiant soldiers of the cross, who risked their lives for God.

Brother Tran has a wife and four children, and Brother Nguyen a wife and three children. During a recent trip to Vietnam I visited the sorrowing wives of these two men and asked them if they were now sorry that their husbands had become literature evangelists. Their answer was, "No, we are happy for the good work they were doing."

It is this worthy spirit of personal sacrifice that advances the work of God in Vietnam. The Advent message is being carried into the deepest jungles, to the highest mountains, and to the most perilous places in this country.

Seventeen baptisms have been reported from colporteur contacts made during the first five months of 1963. Within the past ten months four pastors of another Protestant church were baptized. One of these brought along 35 of his former members, who are now being prepared for baptism.

Pray for these two colporteurs and for our work in this field.

Bearing Faithful Witness in West Uganda

By Robert D. Pifer, Director
Ruwenzori Station, Uganda

Of late the district around Ruwenzori Station in western Uganda has suffered periodic disturbances and emergency situations, but the work of the church goes forward as usual. In the Bunyoro area, where our mission work was begun but recently, we baptized 38 last year. Among those baptized was the wife of the veterinary officer, who opposed her so vigorously that she did not tell him of her baptism until after the event. The encouraging report comes to us, however, that this man has changed his attitude since then.

Under the direction of the late H. E. Kotz, our small Ikoba church in this district erected a new three-room school block, for which they made their own bricks. Another church in this district is laying plans for a building through the church development program. In spite of unsettled conditions our tithe per capita almost doubled in 1962 over 1961.

Mrs. Nguyen Mhuong and Mrs. Le Tran, wives of the two Vietnamese literature evangelists who were kidnaped. With them are Do Binh, publishing secretary (right); Le Cong Glao, manager of the Viet Nam Signs Press (rear); and Pham Cuu, district assistant publishing secretary (left), who went to look for the lost colporteurs.



Condensed News

Kidnaped in Vietnam

By John Bernet, Departmental Secretary
Southeast Asia Union Mission

Three months ago a telegram to the Southeast Asia Union mission office brought the sad news that two Vietnamese literature evangelists, Le Tran and Nguyen Mhuong, had been kidnaped. No word has been received concerning them since. We are continuing to pray for their safe return. These men were working in a district about 600 miles north of Saigon, which is heavily infil-

Early in 1962 a full-scale effort was held in Fort Portal, a strategic center of western Uganda. Among those baptized was Princess Beatrice, younger sister of the king of Toro. When the effort was over, plans were begun for a church building, but we found that land was unavailable. The king promised us a plot of land on the main road just outside the town, but the Toro legislative council stoutly opposed the idea. However, the king refused to be dissuaded, and the land became ours. Soon another church will rise as a witness to the faith of God's people.



Princess Beatrice of the Toro Kingdom of Uganda (center) with Bible instructors Mari and Yayer.

Myrtle Miller Pierce Memorial Dedicated in Nyasaland

By Norman L. Doss, President
Nyasaland Union Mission

The Myrtle Miller Pierce Memorial Building at Mombera Station and secondary school, northern Nyasaland, was dedicated on Sabbath, April 6. Erected in memory of the late Myrtle A. Pierce, wife of W. D. Pierce, principal of the Mombera school, the building includes a memorial prayer sanctuary, school offices, and classrooms. When fully complete the unit will also have a library and science rooms.

Provided by gifts from family members and friends, the new building meets a real need at Mombera, and it is fitting that it should be dedicated to the memory of Sister Pierce who for many years stood faithfully by the side of her husband, rendering faithful service in God's cause in Nyasaland. Sister Pierce, daughter of Elder and Mrs. H. S. Miller of Roseburg, Oregon, was laid to rest in the little mission cemetery at Malamulo in April, 1962. There, with other faithful pioneers

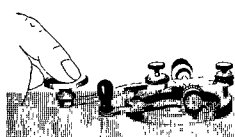


Dedication of the Myrtle Miller Pierce Memorial School Building at Mombera Station in northern Nyasaland.

of the Advent message, she awaits the call of the Life-giver.

Taking part in the dedication service

were Elders W. D. Pierce, H. P. Longwe, J. C. Schoonraad, S. M. Samuel, and N. L. Doss.



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► The Atlantic Union College department of education, under the direction of D. LaVeta Payne, offered special elementary remedial work and classes for exceptional elementary pupils in a six-week summer session at Browning Memorial School in South Lancaster, Massachusetts. The classes were held from July 2 to August 9.

► Roger A. Van Arsdell, recently returned from a term of service in the publishing work in the Far Eastern Division, has joined the staff of the New England Sanitarium and Hospital as fund raiser.

► Charles W. Slattery has been chosen as assistant professor in the chemistry department of Atlantic Union College. He taught in the chemistry department of Union College while working on his Ph.D. degree, which he is completing at the end of this summer.

► Henry P. Friesen, formerly connected with the North York Branson Hospital in Canada, is new assistant administrator of the New England Sanitarium and Hospital.

► The main auditorium of the New York Center has been established as a memorial to Ernest L. Branson, president of the Greater New York Conference from 1950 to 1958. A plaque in his honor was

unveiled on May 11. Fred Minner, of the Georgia-Cumberland Conference and former treasurer in Greater New York, was featured speaker at the ceremony. Roy Branson, son of Ernest Branson, expressed appreciation on behalf of the family.

► Twenty-five members of the Jamestown, New York, Home and School Association willed their eyes to the Buffalo Eye Bank and Research Society at a recent meeting. Mrs. H. Preston Hoskin, president of the Association, led out in presenting this program to the church.

► Six ministers and 79 laymen received diplomas at the close of a lay evangelism instructors' course recently conducted for the Spanish-speaking members of the Greater New York area. Many are already at work, and a number plan to assist in an evangelistic campaign to be conducted during the fall and winter for the Manhattan, Bronx, and Brooklyn boroughs.



Central Union

Reported by
Mrs. Clara Anderson

► Four surrendered their all to Jesus during a short evangelistic campaign in a little log cabin in the small town of Norwood in southwestern Colorado. A baptismal service was conducted May 25 in the Nucla church, 25 miles away. The Adventist church in Nucla is also a log structure.



Brazilian Layman Builds Chapel

Socorro, in the state of Sergipe, Brazil, has a new chapel and a group of believers as the result of a project led by layman Dr. Urbaldo Araujo of Aracaju, an electrician. At great personal sacrifice he financed and supervised the construction of this simple chapel, which has a seating capacity for approximately 100. At present Dr. Araujo is holding a series of Sunday night meetings in the new chapel. As in many villages, this attractive chapel stands in marked contrast to the mud-walled houses around it, and marks the only Protestant work in the area.

MERLIN KRETSCHMAR, President
Bahia-Sergipe Mission



Columbia Union

Reported by
Don A. Roth

► A former secretary-treasurer of the Columbia Union Conference, Clayton H. Kelly, of South Lancaster, Massachusetts, has retired and will live at Mount Aetna, near Hagerstown, Maryland. He was secretary-treasurer of the Union Conference for 17 years, and spent all but four years of his career within the Columbia Union.

► F. A. Krause has been named pastor of the newly formed Frederick-Westminster district in the Chesapeake Conference. He replaces Tor Dahlberg, who has been named new pastor of the Adelphi, Maryland, church in the Potomac Conference.

► New pastor of the Grasonville-Annapolis district in the Chesapeake Conference is Paul Smith, formerly of Atholton, Maryland. He replaces Herman Termohlen, who is now serving as a youth pastor in California.

► New district pastor at Harrington and Barclay on the Eastern Shore of Maryland is John Cameron. He takes the place vacated by Elbert E. Cobb, who has accepted a teaching post with the Golden Gate Academy in Oakland, California.

► Replacing Harvey Sauder, new evangelist for the Chesapeake Conference, is Joseph Melashenko, pastor of the Hagerstown, Maryland, district.

► W. J. Robbins, a recent graduate of Andrews University, is joining the staff

of the Chesapeake Conference for evangelistic work with Harvey Sauder.

► Dr. Raymond Damazo, of Frederick, Maryland, is now medical secretary of the Chesapeake Conference. He replaces Dr. E. W. Lorenz, who recently moved to California.

► A total of 14 public evangelistic meetings are under way this summer by the pastors of the Allegheny Conference, reports W. L. Cheatham, president. Most of the meetings are tent efforts in Ohio, Maryland, and New Jersey.

► New director of the church development service of the Columbia Union Conference is Melvin Rees, formerly of the New York Conference in the Atlantic Union Conference.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Two men trained and experienced in agriculture and dairying arrived recently to head the Walla Walla College farm and herd operation. William Koenig, who holds the M.S. degree in agricultural science from Michigan State University, becomes herd and farm manager. Eugene Witzel, graduate of EMC with a major in agriculture, comes from La Sierra College to serve as assistant farm manager. Glen Lewis, assistant farm manager for the past three years, continues as associate manager.

► The Walla Walla College FM radio station, KGTS, has received its official

license to operate as a new noncommercial, educational FM radio station. In April, program-test authority was issued by FCC, and the station went on the air two hours daily and six hours Sabbath, until the close of the regular school year. Reception and tests were highly satisfactory. With the full license to operate on a permanent basis, broadcasting will begin at the opening of the fall quarter under the direction of Loren Dickinson, instructor in speech and station director. Glenn Masden, associate professor of engineering, has been responsible for construction and modification of radio equipment.



Southern Union

Reported by
Mrs. Cora Kindgren

► Lelia Viola Patterson, one of the original founders of Mountain Sanitarium and Hospital, in the Carolina Conference, was honored recently on her eightieth birthday, which also marked 43 years of dedicated service to this institution.

► B. Michael Blaine has been appointed head of the Bible department at Forest Lake Academy and associate pastor of the Forest Lake church. He has served as pastor at Melbourne and Canaveral for the past three years.

► Nita Robbins, for some time Bible instructor at the Tampa First church, is now carrying the same responsibility at the Orlando Central church. Mrs. Alfa Retzlaff, former Bible instructor at Orlando Central, has accepted a call to the Georgia-Cumberland Conference.

► Bert Benson, formerly pastor of the Cocoa and Titusville churches, is now pastor of the Tallahassee church. Ralph Ricks found it necessary, for health reasons, to take a leave of absence from active service. The new pastor for Cocoa and Titusville is Joel O. Tompkins of Fort Worth, Texas, who at one time labored in the Alabama-Mississippi Conference.

► Nine persons were baptized at the Walker Memorial church at Avon Park, Florida. Some of these were It Is Written interests.

► On June 22 the Winter Haven church held the first Sabbath service in its new sanctuary. The new edifice cost nearly \$50,000 and will seat 250 people. In addition to the sanctuary, there are five Sabbath school rooms.

► The Harriman, Tennessee, Redeemer Lutheran church and two acres of ground have been purchased by the Harriman Adventist church. Included in the church purchase are pews, carpeting, and pulpit furniture. The building contains a full basement with heating unit.

► John Hayward, Georgia-Cumberland Conference evangelist, extended his series at the Atlanta Cascade Road church for another two weeks, following the baptism of seven.

► Twenty-one students have joined the literature evangelism ranks for the sum-

mer, reports J. C. Greene, publishing secretary of the Georgia-Cumberland Conference.

► The first school year of the Greater Nashville Junior Academy closed with the graduation of 31 students, ten of these being from the tenth grade and 21 from the eighth grade.

► The Ridgetop, Tennessee, church was dedicated free of debt July 13, with conference president, E. L. Marley, officiating.



Southwestern Union

Reported by
H. W. Klaser

► A pastor of another denomination at Sweetwater, Texas, has proposed that his congregation and the local Seventh-day Adventist congregation unite into one church. After a lengthy discussion and several visits, this minister and his wife expressed themselves as agreeing to all of our points of doctrine. They mentioned, however, a conviction that the true church should have a prophet. We were happy to tell them about Ellen G.

White, whose writings they are now studying.

► Lee Hadley, pastor of the Albuquerque, New Mexico, church, reports that it has been necessary to hold two worship services each Sabbath for more than a year. The church has purchased a new site in another part of the city, and hopes to complete the first stage of the new church plant before winter.

► The Southwest Region Conference is holding evangelistic meetings this summer in Baton Rouge and Coushatta in Louisiana, and in Dallas, Ft. Worth, and Houston in Texas.

► The Southwest Region Conference reports 15 baptisms in Dallas, Texas, nine in Tulsa, Oklahoma, and 20 in New Orleans, Louisiana, during the second quarter of 1963.

► W. C. Jones, of the Southwest Region Conference, has just completed an evangelistic meeting at Kerrville, Texas. Five persons have been baptized, and others are in the baptismal class.

► V. L. Roberts, president of the Southwest Region Conference, announces that the building housing their conference office, the Dallas church, and the Dallas

Region Academy, is now completely free of debt.

► Brother and Sister Lewis Hohmann, of Miami, New Mexico, live 50 miles from the nearest Adventist church. In their community is a church building that has been closed for several years. Visiting the families in the community, they inquired as to whether people would be interested in having church services again. As a result, Kenneth Cox now conducts a Sunday school, using branch Sabbath school material, and holds an evangelistic church service each Sunday. At present, some 20 non-Adventists are attending each week.

► R. E. Cash, pastor of the El Paso district, reports on the progress of the work in that city. When the Central church became crowded a new church building was built and a congregation organized as the Westview church. Later, three acres of land were purchased for a school on the eastern side of the city. A third church in the El Paso area is now being planned.

Church Calendar

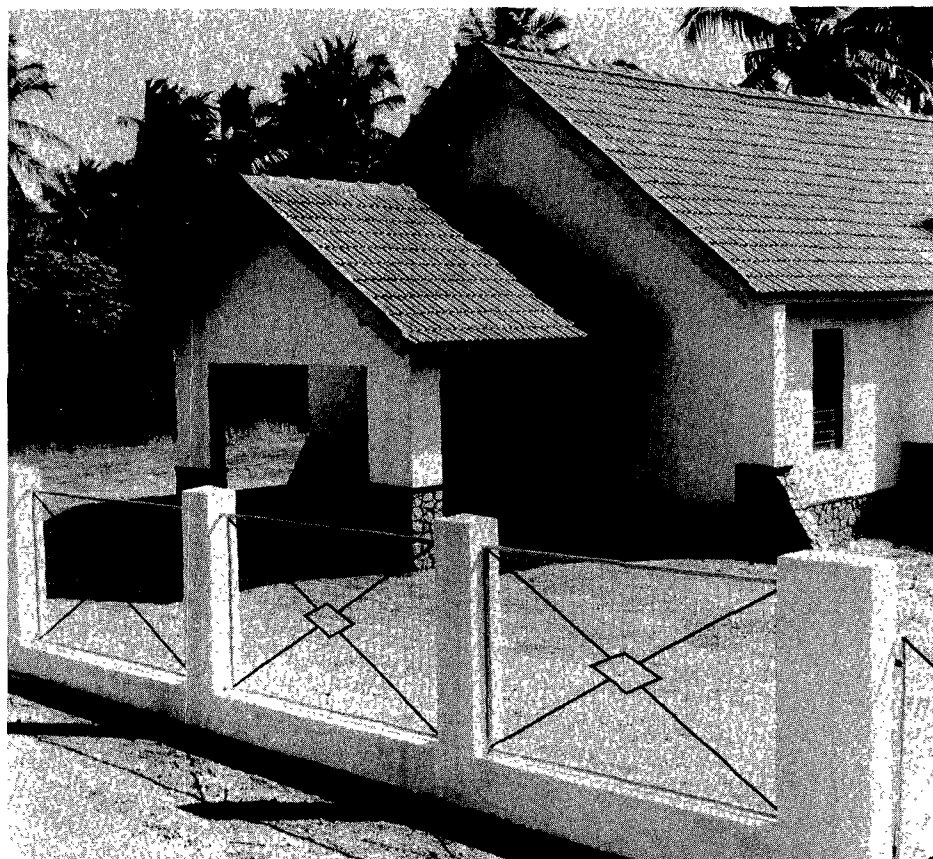
Educational Day and Elementary Offering	August 17
Literature Evangelists Rally Day	September 7
Church Missionary Offering	September 7
Missions Extension Day and Offering	September 14
MV Pathfinder Day	September 21
Review and Herald Campaign	Sept. 14-Oct. 12
Thirteenth Sabbath Offering (Middle East Division)	September 28
Neighborhood Evangelism	October 5
Church Missionary Offering	October 5
Voice of Prophecy Offering	October 12
Sabbath School Visitors' Day	October 12
Community Relations Day	October 19
Temperance Day Offering	October 26

Batticaloa, Ceylon, Dedication

On a warm Sabbath afternoon after many months of working and sacrificing, believers in the east coast Ceylon city of Batticaloa met in their new church. B. J. Krishnapillai, the builder, unlocked the doors and presented the keys to the ministers. The government agent for the area, C. Ludekins, cut the ribbon and declared the building open, noting that this was the first Christian church to be dedicated in Batticaloa in the twentieth century.

A baptism climaxed the dedication service. E. C. Beck, president of the Ceylon Union Mission, gave the dedicatory sermon. Evangelist F. R. Scott led out in the Act of Dedication, and C. C. Kurunathan, the pastor, gave the dedicatory prayer.

RUTH E. SIPKENS



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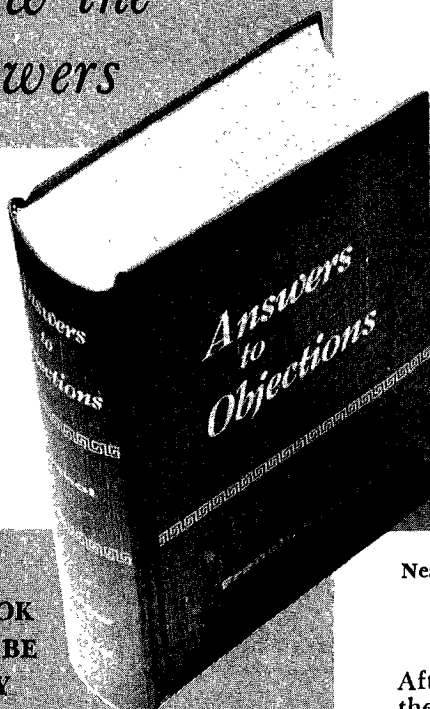
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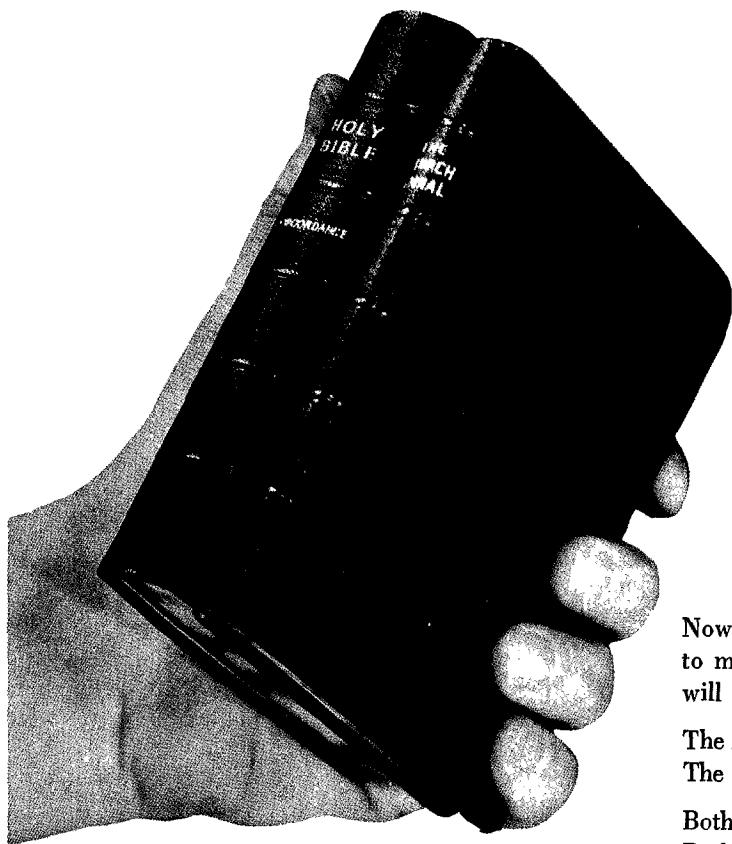
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Tape No.	Film No.	SUBJECTS
T-2101 <input type="checkbox"/>	F-2101 <input type="checkbox"/>	Help Yourself to Health!
	F-2102 <input type="checkbox"/>	The Spark of Life
T-2103 <input type="checkbox"/>	F-2103 <input type="checkbox"/>	Be Good to Your Heart!
	F-2104 <input type="checkbox"/>	The Miracle of Human Blood
T-2105 <input type="checkbox"/>	F-2105 <input type="checkbox"/>	The Dreadful Price of Ignorance
	F-2106 <input type="checkbox"/>	Headaches, and How to Treat Them
T-2107 <input type="checkbox"/>	F-2107 <input type="checkbox"/>	What Is Cancer? Can You Escape It?
	F-2108 <input type="checkbox"/>	Appendicitis
T-2109 <input type="checkbox"/>	F-2109 <input type="checkbox"/>	What's Getting Under Your Skin?
	F-2110 <input type="checkbox"/>	Arthritis, and How to Treat It

Section #1, Films and Tapes—\$49.75 ☐

T-2111 <input type="checkbox"/>	F-2111 <input type="checkbox"/>	How to Get Along With Your Nerves
	F-2112 <input type="checkbox"/>	Miracles of Modern Surgery
T-2113 <input type="checkbox"/>	F-2113 <input type="checkbox"/>	Your Diet and Your Disposition
	F-2114 <input type="checkbox"/>	Give Nature a Chance!
T-2115 <input type="checkbox"/>	F-2115 <input type="checkbox"/>	Living With a Damaged Heart
	F-2116 <input type="checkbox"/>	Treat Those Tonsils Now!
T-2117 <input type="checkbox"/>	F-2117 <input type="checkbox"/>	Nerve Storms and Stomach Ulcers
	F-2118 <input type="checkbox"/>	Be Kind to Your Colon!
T-2119 <input type="checkbox"/>	F-2119 <input type="checkbox"/>	Clean Out Your Medicine Cabinet!
	F-2120 <input type="checkbox"/>	The Secret of Personal Happiness

Section #2, Films and Tapes—\$49.75 ☐

T-2121 <input type="checkbox"/>	F-2121 <input type="checkbox"/>	Winged Visitors With Dirty Feet!
	F-2122 <input type="checkbox"/>	Don't Kill Your Husband With Kindness!
T-2123 <input type="checkbox"/>	F-2123 <input type="checkbox"/>	When Sickness Comes to Your House
	F-2124 <input type="checkbox"/>	Are You Tied in Knots?
T-2125 <input type="checkbox"/>	F-2125 <input type="checkbox"/>	When Those Germs Came to Dinner!
	F-2126 <input type="checkbox"/>	Learn About Cancer—and Live!
T-2127 <input type="checkbox"/>	F-2127 <input type="checkbox"/>	Your Wonderful Eyes
	F-2128 <input type="checkbox"/>	Danger Spots Around Your Home
T-2129 <input type="checkbox"/>	F-2129 <input type="checkbox"/>	When Someone You Love Is Injured
	F-2130 <input type="checkbox"/>	Take Care of Your Eyes!

Section #3, Films and Tapes—\$49.75 ☐

T-2131 <input type="checkbox"/>	F-2131 <input type="checkbox"/>	Why Do So Many Doctors Smoke?
	F-2132 <input type="checkbox"/>	How to Stop Smoking
T-2133 <input type="checkbox"/>	F-2133 <input type="checkbox"/>	Dangerous Drugs
	F-2134 <input type="checkbox"/>	Don't Blame Others for Your Illness!
T-2135 <input type="checkbox"/>	F-2135 <input type="checkbox"/>	Eat Right and Stay Young!
	F-2136 <input type="checkbox"/>	Your Ears and Your Personality
T-2137 <input type="checkbox"/>	F-2137 <input type="checkbox"/>	Be Glad You've Been Sick!
	F-2138 <input type="checkbox"/>	Choosing a Good Doctor
T-2139 <input type="checkbox"/>	F-2139 <input type="checkbox"/>	Building a Happy Home
	F-2140 <input type="checkbox"/>	Living Happily Ever After

Section #4, Films and Tapes—\$49.75 ☐

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Periodical Department, AUDIO-VISUAL AIDS, Review and Herald Publishing Association, Washington 12, D.C.

News of Note

Members Safe in Skopje, Yugoslavia

A cablegram from Elder Marius Fridlin, president of the Southern European Division, advises: "All our members safe through Skopje, Yugoslavia, earthquake. Chapel building only little damage. Greetings."

We thank our heavenly Father for His protection of our brethren during this disaster.
R. R. FIGUHR

First MV Youth Camp in Turkey

The first MV Youth Camp in Turkey was conducted July 18-28. Curtis Miller directed the program, in which 27 boys and girls with 6 counselors camped on the shores of Lake Abant, midway between Istanbul and Ankara. Most of the campers were making their first contact with the work of the Seventh-day Adventist Church. They were most responsive, and appreciated the opportunity afforded them. The surrounding flower- and tree-covered hills provided an excellent locale for hiking and nature discovery. This camp was one of the features of the tenth-anniversary year of MV camping in the Middle East Division. MV Secretary Anees Haddad has planned other events, including a division-wide camp leaders' training camp, August 8-18, in Lebanon.

L. A. SKINNER

Ethiopian Union Mission Publishes Paper in English

A copy of volume 1, number 1 of the *Ethiopian Advent Messenger*, new journal of the Ethiopian Union Mission, has been received. It is devoted primarily to reporting news of church activities and projects within Ethiopia, and is well illustrated. The editor is Truneh W. Selassie, union educational and MV secretary. We bid the *Ethiopian Advent Messenger* a cordial welcome to the large family of Adventist publications around the world. Its appearance inspires us with a realization that the work of the church in ancient Ethiopia has progressed to the point where a journal in English is considered necessary to keep the church in that union informed of the onward progress of the message. We are happy also to note that the editor is one of our Ethiopian national workers.

Television in Korea

We are now able to announce another first in Adventist television.

George W. Munson, radio-TV secretary of the Korean Union Mission, reports that on July 21 station HLCK, Seoul, Korea, began regular telecasting of Faith for Today.

The unique feature of this development is that although the format and visual sequence will remain as produced in New York City, the audio portion will be changed to the Korean language by a dubbing process in our studio in Seoul. Lip synchronization and other typically Korean sounds will match the English version as nearly as possible.

During a recent visit to this important capital city we, with the brethren there, sensed that this would be a most important move at a most opportune time. Why now? Let me cite several reasons.

Today there is but one TV station in Seoul, so until others are added there are no other competing TV voices. Seoul has a population of about two million and although there are yet but an estimated 40,000 TV sets, the average number of viewers per set is high. More than that, for obvious economic reasons the sets are in the homes of those in the upper income range, where the majority of leaders in all facets of life are found.

This adds a vital new dimension to our



The following news items are taken from Religious News Service, and do not necessarily express the viewpoint of the REVIEW editors.

NEW YORK—A Methodist "Peace Corps" of 21 women and 12 men will leave the United States next fall to serve three-year terms as missionaries in 19 lands in Africa, Asia, and North and South America.

HARRISBURG, Pa.—Pennsylvania's House of Representatives voted 118 to 78 in approving State-paid bus transportation for parochial school children on a permissive non-mandatory basis through local school boards.

VATICAN CITY—Pope Paul VI, in his first address to the world, pledged to resume the Second Vatican Council and to continue his predecessor's efforts for Christian unity, world peace, social and economic justice, and a revision of canon law.

ZURICH, SWITZERLAND—Official recognition of the Roman Catholic Church by the Zurich cantonal government was endorsed here by a margin of more than 2 to 1 in a general referendum. The canton's vote on the constitutional amendment thus gave recognition to the church for the first time since the Reformation. Only the Reformed Church has been recognized by the cantonal government; under the old law a portion of Catholics' taxes went to pay the salaries of Protestant pastors. Zurich's all-male electorate also agreed overwhelmingly to permit women to vote

expanding worldwide television ministry. As success crowns their efforts in Korea, other languages in other countries might very well be added. Therefore this venture deserves our special interest and prayers.
E. R. WALDE

New Edition of Time Pulls the Trigger

A shortened version of the tobacco film, *Time Pulls the Trigger* has just been produced. It is only twelve minutes in length, and has been especially designed for continuous use in fairs and exhibits. This also meets the need for a short, easily-translated film on smoking and health for use in overseas divisions. Available in color for only \$100, it can be ordered from the General Conference Temperance Department.

JESSE O. GIBSON

Our ZIP Code Number

We have received inquiries concerning the new postal ZIP code number to be added to the mailing address of the General Conference and the Review and Herald Publishing Association. The address is now: Washington, D.C. 20012.

on matters concerning church-state relations—the first time suffrage has been granted women on any issue.

WICHITA, KANSAS—A district court judge granted an injunction here against enforcement of the State's new Sunday-closing law five days after it went into effect. The new law was passed by the State legislature last April as a substitute for the old Sunday law declared unconstitutional by the State Supreme Court last year.

PRESTON, ENGLAND—The Methodist Conference of Great Britain voted at its annual meeting here to send to its synods and quarterly meetings for "prayer and study" a plan for uniting the denomination with the Church of England (Anglican). Comments on the union plan are to be submitted by the synods and quarterly meetings to the General Conference in 1965, or at such time as the 1964 General Conference may determine.

WASHINGTON, D.C.—Director J. Edgar Hoover of the Federal Bureau of Investigation released here one of the grimmest crime reports in the history of the nation. Final tabulation of crimes known to police by all cooperating departments throughout the country reveals that the number of crimes committed in 1962 for the first time exceed 2,000,000 in a single year, Mr. Hoover announced. The 2,048,370 total was a 6 per cent increase over the previous record set the year before.

NEW YORK—Membership in Lutheran Churches in North America at the end of 1962 totaled 8,734,734, a gain of 123,666 or 1.66 per cent over the previous year, according to National Lutheran Council statistics issued here.