

REVIEW

and Herald

First of five articles on Christ's saving ministry.

A New and Living Way

by VARNER J. JOHNS

NEVER had the darkness been more intense, never had the need been greater, than when Jesus was born in Bethlehem of Judea. Said the angel messenger to the shepherds on the hillside; "I have good news for you: there is great joy coming to the whole people. . . . A deliverer has been born to you—the Messiah, the Lord" (Luke 2:10, 11, N.E.B.).* The word translated "good news" is translated "gospel" in more than 100 texts of the New Testament. The gospel is called "the gospel of the grace of God," "the gospel of peace," "the gospel of salvation," "the truth of the gospel," "the hope of the gospel," "faith of the gospel."

What is this "good news," this "gospel" that is so central in all the teachings of the Bible? Romans 1:16, 17 says: "For 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. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

The gospel is power—unlimited power—to transform even the most debased, deformed, degraded soul into the image of the Son of God in all His purity and perfection. The gospel
(To page 8)

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Faith enabled Moses to choose the way of Christ rather than the treasures of Egypt.

HARRY ANDERSON, ARTIST

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By **WILBER ALEXANDER, Chairman**

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LIGHT IN GREAT

Someone has said, "The darker the cloud, the better the rainbow." Although only a poetic figure of speech, this holds much meaning to any who have experienced dark moments in life. The striking contrast between the warm, soft spectrum of color arched against the cold, heavy blackness of a storm cloud is enough to encourage and uplift one's feelings. It is even more comforting to realize that behind the rainbow is the Father of lights, with whom there is no shadow of darkness (see James 1:17). Here is the outreach of a faith that as the hymn writer observes,

"Shines more bright—more clear
When tempests rage without,
That when in danger knows no fear,
In darkness feels no doubt."

In essence this was the intent of Isaiah's prophecy of light for Israel's darkness, the only light that can dispel the deep blackness that presses in all around us.

According to early chapters in the book of Isaiah, darkness was deepening all across Israel. The dreaded Assyrian was already sweeping swiftly down through the little states of Palestine. The stark shadow of captivity would shortly fall upon every home. Soon God's people would be herded along a dusty path to prisons worse than death, home and happiness behind them, the curse of captivity before them, a disappointed, brokenhearted God above them.

Isaiah sees a people filled with anxiety, cursing their king, the weak and wicked Ahaz who had betrayed them, and the God they thought had abandoned them. Already they had turned to morbid forms of religion, to chirping and muttering spirit mediums. The prophet sees the gathering dimness and the gloom of anguish. He sees his people disappearing into darkness, groping in ignorance, sin, and sorrow. Notice his language!

"And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness" (Isa. 8:21, 22).

Compassion grips the prophet's great heart. His next words are intended to move his people from despair to hope and from hope to individual salvation.

"Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire" (chap. 9:1-5).

The nation about to be mutilated will again be multiplied. The joy of harvest is to replace the growing pangs of hunger. Defeat is to be turned into overwhelming victory. How could all these direct opposites occur?

Never by new methods, stronger armies, new principles of progress; not through any evolution in society; not through any abstraction of manipulation by men, but through a Person.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (verse 6).

Here is light in darkness! Isaiah's intent here may be summed up in the words "His name shall be called Light." God's people needed more than food, more than relief from their enemies, more than a trustworthy king or a thriving kingdom. They needed something within—a living faith. Isaiah sought to direct that faith toward the coming Messiah, Emmanuel, "God with us."

It is startling to hear from the lips of one who rigidly believed in One God, the names ascribed to the other One to be born among men. These names are worthy of our most careful consideration because of what they meant to God's people who looked forward to Messiah's coming; and for what they can mean to us in discovering more about our Lord and Saviour.

"His name shall be called Wonderful, Counsellor." Into man's darkness comes the light of God's counsel, the light that lighteth every man. The One acquainted with the mind of God from eternity in a way we are not able to comprehend comes through incarnation to reveal His principles, His purposes and plans.

He counsels man that he may believe in the love and mercy of God. He makes plain the way for rebels to come home. He sets forth the need of a childlike open spirit, of humility for understanding the truth and righteousness. His statements concerning life after death and the coming kingdom of glory are wonderful and unaccountable except that God was in Him and He in God. He spoke with conscious authority reconciling and counseling the world.

How encouraging to know that all of His counsel may be relied on implicitly. All of us can have His direction, and as we follow it we will not walk in darkness, but have the light of life.

DARKNESS



His name shall be called "The mighty God." Into man's dark weakness comes the light of God's power. The Hebrew tongue speaks here of Messiah's power in the sense that He would have the ability to carry through all that He had undertaken and through His life and death save man to the uttermost. Nothing less than this might and power could redeem man, could overcome sin and death, could overrule in the affairs of men, or could triumph over evil. Only God, the mighty One, possessed power to gain and hold the attention of rebelling human hearts and to bring spiritual revolution through changed lives without perverting man's power to choose.

His name shall be called "The everlasting Father." Into man's dark loneliness comes the waiting Father—God revealing Himself fully through earthly relationships. He did not take on Him the nature of angels, but of man. Yet men may be men of power, to be feared, obeyed, and served. Men may play many roles that affect human relationships. As a man the Lord came to reveal none of these, but to reveal God as a Father, the everlasting Father.

He showed us in His life the qualities that say to Philip and all doubters, He that studies Me has seen the character of the Father. The Lord sought at all times to awaken sonship in men by telling them of their heavenly Father. In His teaching He paints a picture of a rebel son pressing against his father's bosom, heart beating against heart, the son's heart filled with penitence, the father's heart pounding with pity.

His name shall be called "The Prince of Peace." Into man's restlessness comes the abiding quietness backed by a providence that says, "Hitherto the pressures, and no further." Our Lord brought no superficial smoothness for peace. He was a disturber of the kind of peace men wanted. His peace was given to bridge the separation between God and man. It was to bring rest by making all things new within, all powers used in harmony with the revealed will of God. His peace within enables the one who possesses it to handle life's problems.

Upon the shoulders and the heart of the One named Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace, was placed the kingdom of God of which Isaiah speaks.

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (verse 7).

The life blood of Isaiah's messianic prophecy is the conviction that the kingdom of righteousness will outlast sin, and will finally fill the world. Looking at all Isaiah speaks of in a few short sentences, one is compelled to echo the prophet's words: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." "The zeal of the Lord of hosts will perform this."

What a picture of steadfast love always coming into sharpest focus when men think God has done all He will or can do for an ungrateful people. Here God speaks to those despairing of hope and surprises rebel and prophet alike with this new revelation of His concern and love.

In the fullness of time God sent the Light, His Son, into the darkness that filled the world. The dark shadow the

Through the darkness of the twentieth century shines a Light brighter than that which illumined the path of ancient Israel two and a half millenniums ago.

evil one had spread over the world grew deeper and still deeper. Sin became a science, and man's hostility became violent against heaven. The heathen world worshiped their own conceptions and lost all knowledge of God. Israel was following the principle that man can save himself by his own works. Darkness filled their souls. At the time when evil seemed about to plunge the world into total darkness, light broke through, and with it salvation.

We come to a time when darkness is again closing in on God's creation. Deceived and bewildered, men and women are moving in gloomy procession toward eternal ruin, to death that offers no hope of life, toward night on which dawns no morning. Yet even today the light pierces the darkness that cannot overcome it. Soon that light is to shine forth in the heavens in all the brightness of its glory.

Why do not more in the dark world come to the light? H. Wheeler Robinson tells of standing in the back of a church, listening to a great choir singing, "Lamb of God, who takest away the sin of the world, have mercy on us." Robinson noticed a man standing beside him twisting his hat in his hands like a rag. Suddenly he muttered audibly, "O God! O God! What a dream, if only He could! If only He could!" With that the man turned and ran from the church. He went away refusing to be touched.

Is it possible in that church or in other similar Christian churches that members are not showing in their daily lives a practical belief and faith in Christ as Wonderful Counsellor, mighty God, everlasting Father, and Prince of Peace?

Our sensitive feelings are so easily clouded over by little trials, misunderstanding, daily happenings, and decisions by those around us. If we worship in full faith, accepting all the strength worship can bring, then go forth to trust even though we feel forsaken, to keep crying out into heaven when no voice seems to return, to "see the machinery of the world pauselessly grinding on as if self-moved, caring for no life, nor shifting a hair breadth for all entreaty"; if we yet believe that God is light, that He lives, and that He is utterly loving; if we desire nothing but what comes for us from His hand, patiently fearing only lest faith should fail, what would happen in a dark world?

If this can be our experience, many people who walk in great darkness will come to Christ and walk with us in great light toward the kingdom.

The Art of Living..... when



you're

young

by Miriam Hood

It Needn't Be Traumatic

IN SUMMER, back in your home church, it's likely that there'll be times when you're confused by apparent conflicts between what your fellow church members believe about God, the Bible, and religion, and what you've studied in school. This can lead to serious doubts, and even to a rejection by you of values that have always stood you in good stead. And then you're miserable and very likely to be argumentative, because you feel the need of "straightening everybody out."

This problem can be especially acute if you're a member of a very small church, have been away at school, and are now seeing the church and church members through newly sophisticated eyes. Things seem so hopelessly archaic! Nothing is modern, including the concepts of the church members. So you entertain doubts about religion in general.

Well, perhaps we can set up a few basic guide lines for dealing with doubts of this kind. First, even though you've done some studying and encountered some new ideas, it is unlikely that you have all the facts. Studying in depth takes a great many years. Scholars—and there aren't many people to whom this title can be applied unreservedly—find that the more they study, the more humble they become, probably because they have discovered how much there is *yet* to be learned. Therefore, a young Christian needs to be wary of making judgments based on insufficient evidence. When *all* the facts are studied, you'll find that there isn't the disharmony that seemed at first so glaring.

A Second Guideline

A second guide line could be the thought that some of the mysteries of God will probably never be fully understood by the puny minds of mortals. I, for one, don't believe it's necessary for everything to be "an open book." I'm not implying that you should dismiss all difficult-to-understand ideas with a wave of your hand. Your mind was given to you to be used. But keen though it may be, it's a human mind, not a superhuman one.

Now about your relations with your home church. You may experience some pretty definite feelings of superiority as you observe the simplicity, the halting speech, occasional grammatical errors, and what seems to you a lack of "depth" in some of the church "pillars." (I hope your better nature

will rise up and say, "Aren't you ashamed of yourself?") This certainly is the time to think analytically, and to adopt a set of attitudes, among which might be the following:

1. Education is not just a matter of books. People who haven't had the opportunity for much formal education may still possess a great deal of wisdom. There's an old expression that fits in here—"Knowledge comes, but wisdom lingers." Qualities such as understanding human nature, dependability, and compassion are deserving of great admiration. And I've observed that these qualities are often found in abundance in small churches.

2. Religion doesn't have to be interpreted *exactly* the same way by everyone. But true religion involves faith. So ask yourself if you have as much faith as the staunch, home-church members who've "stayed by the stuff" year after year? And have you as much reliability as those who keep the church clean (there isn't money to hire service of this kind in some places), come early to open the building before every service, go out Ingathering day after day until the church goal is reached? If you're arguing mentally that these pursuits aren't theological, my reply would be, Who's to say? The Lord's work is a tangible thing, carried on, of necessity, by human beings. Each one serves where he can best fit in, if he's a sincere Christian.

I'm suggesting that there's no reason why returning to your little home church need be a traumatic experience for you. It can be a most rewarding experience if you approach it with maturity and insight. It may even help you sort out the confusion that sometimes reigns in your heart and mind. With the proper attitude you can end the summer a much better person for having entered wholeheartedly into your home-church program.

You might consider the fact that the faithful members may feel a bit wistful because they didn't have opportunities to broaden their horizons, opportunities that are yours. They aren't to be looked down upon by you or by anyone else. The great English poet, John Milton, phrased it in ringing tones: "They also serve who only stand and wait."

A Letter to My Saviour

DEAR JESUS,

Today I write an open letter to Thee, perhaps because I feel so alone this morning. You see, I stayed home from Sabbath school today. I had a headache and I was tired and sleepy. I had a pretty hard week this week at work. Oh, I knew when I lay in bed this morning that I should have gotten up to go to church, but I told myself that one week wouldn't matter too much, and with that I turned over to go to sleep.

I turned over but I got no sleep; instead I had troubled thoughts. I suppose my conscience began to work on me. You see, there were a couple of jobs that I should have done at church. It was my turn to take up the offering, and I had two questions that our teacher asked me to look up for this week. However, I was tired and so I just lay there thinking about this and that and trying mostly to quiet my conscience. I must have succeeded because I did have a short nap.

Suddenly I awoke with a start. I quickly glanced at my watch and discovered that it was 9:30. Then I thought to myself, It's 9:30. Sabbath school is just beginning; they're playing the theme song right now. And then I pictured in my mind just what was happening as it did every Sabbath morning.

I pictured the Sabbath school superintendent as he began to carry on the program for the day. The scene began to come to me so clear that I became nervous and shrugged it off with, Well, I needed this rest today and I can always hold my own Sabbath school at home. I can go over the lesson material and read a small portion of next week's lesson. If I wish I can even play a hymn on our piano. With this I smiled. I felt much better and I got up and began to fix breakfast. I hadn't noticed it yet, but already thoughts far from Sabbath school began to creep into my mind and the cares of the past week began to trouble me. I began to plan my course of action for the next week. As I sat there at the table I had the entire week all planned out.

While I was eating breakfast the telephone rang. It was a business acquaintance of mine. He wanted some information about my business and to procure my services for the next Monday morning. I gave him my advice, told him about my services, and then made an appointment to see him on Monday. Without realizing it I had done business on the Sabbath day.

After breakfast I took a little walk around the yard. I straightened up some flowers that had fallen to the ground and cut a bouquet for the living room. As I recall it now, many secular thoughts were crossing my mind. I remember thinking it would be nice to take a little drive, so I drove to the park where I watched the children play on swings and slides. I parked the car and went over to where there were some fishermen along the bank. I talked to them awhile and watched the river as it flowed past in a heavy current. I walked over to a bench and sat down. I lazily watched the trees as the squirrels

jumped nimbly back and forth from one limb to another.

Suddenly things became quiet and peaceful to me. I could hear the children's laughter as my thoughts came back to Thee. Then I remembered what Thou didst say so long ago: "Suffer the little children to come unto me." I thought of how much joy there will be in the kingdom of heaven. I suddenly realized that this was Sabbath morning, and then I thought about church again. I quickly took a look at my watch and was amazed to see it was almost noon. Church would soon be out and I had wasted the whole Sabbath morning doing my own pleasure. I thought about what I had said in bed this morning, that I would hold my own services at home. What had happened to those plans? Why, I hadn't even looked at the lesson nor had I hummed a hymn.

It began to dawn on me how easy it is for Satan to come into our lives. He is extremely clever. I began to understand my adversary, and I thanked God that I have One such as Thee to come to for help. I know that I alone could not fight such an enemy as Satan. He had come into my mind, convinced me that I should stay at home, brought into my mind the cares of the world, and had me think thoughts that should not be on the Sabbath day. He even had me forget the time, so the entire morning had been spent in my pleasure.

I shuddered as I got into the car to drive home. What I was thinking now left me with a cold feeling. I felt so alone and sad. How unprepared we all are for Satan's onslaughts. How weak and thoughtless we must seem to Thee. Too often we seem not to care for Thee at all, and yet Thou art always there to give strength, mercy, and patience. Thou art always ready to forgive. I thank Thee for these things.

As I neared home the thought slipped into my mind of what our minister had said a few weeks before. He said apostasy begins when we don't come to Sabbath school. When we don't come to Sabbath school we begin to fall. He said that after the first absence it's easier to miss the next time and the next. We tell our conscience that it's all right not to go to Sabbath school this time, when in reality it's not we who are doing the talking, it's that most clever being, Satan.

I began to realize what I really missed when I missed Sabbath school, not only today but any time I miss. Sabbath school is actually 50 per cent of the worship service; without it we get only half of what God has planned for us.

This is why I am writing to Thee. I want to tell Thee how I felt this morning. Then I never want another day such as I have just lived. Perhaps I write this letter through remorse; I do not know. I only know that I ask now for forgiveness and mercy and I hope that anyone who reads this letter will share my determination to be more faithful.

Your repentant follower,
ROY NICKUM



Interior view of the cathedral at Constance, Germany. In this cathedral Huss was brought before the council that sentenced him to be burned at the stake (July 6, 1415).

Glimpses of the Reformation—1

The Martyrdom of John Huss

By R. L. Klingbeil

BEAUTIFUL are the waters of Lake Constance. Even more beautiful was the Sabbath that the members of the Seminary Reformation Study Tour were privileged to spend on its shores. As best we could we tried to relive many of the stirring events and decisive moments that combined to create that tremendous religious upheaval called the Reformation.

Constance is rich in history. It was here that the early, well-known Reformers Huss and Jerome were required to stand trial for their faith a full century before Luther's day.

Imagine our surprise and thoughtful reflection when, comfortably seated at vespertime, we were in-

formed that in our very hotel—a former Dominican monastery—John Huss had been held a prisoner! Not far from our luxurious lounge and dining hall, and attached to the building, stood the dismal prison tower. Here the noble Reformer suffered in darkness and loneliness.

The next day we descended into the dungeon. With the passing of years, accumulated debris has somewhat heightened the level of the floor, but 30 steps originally led down into the circular cell. A small, heavily barred window at water level, but high above the floor, permits a small amount of light and a large amount of spray to enter. A pile of damp straw, a bowl of deer-meat broth, a

black wooden spoon, a cruse of water, and a few crumbs of bread made up the prisoner's furnishings and possessions. Whenever the poor captive stretched out upon the straw, head and heels would touch opposite sides of the circular dungeon. Into this dismal, fear-inspiring prison Huss had been summarily cast in disgraceful violation of an imperial safe-conduct.

Huss had come to Constance in good faith. He had trusted the promises of Sigismund, his emperor. Upon his arrival, many were on hand to greet the tall and venerable professor from Bohemia. But only four weeks later Huss was held captive by his enemies. He was finally locked safely away in a Dominican monastery, confined in darkness near the beautiful lake he could not see. His lot was difficult to endure. Huss himself confesses that had it not been for the strength which a knowledge of the Scriptures gave him, his mind would not have endured the strain.

After months of bitter loneliness and great physical suffering Huss was summoned to appear before the rulers of the church in council for a preliminary hearing. The Reformer, hearing of this opportunity to give a reason for the faith he held so dear, asked for a Bible. When the request was denied, Huss replied, "I tell you, that even if you would burn all Scriptures, I would be able to reproduce them all from memory, with the exception of the Chronicles."

As Huss was led through the streets to the cathedral, the bells rang loudly. Forty thousand onlookers had assembled in the narrow streets. A herald rode before him on a white horse. According to one witness he poured forth such a stream of blasphemy as would "curl one's hair." Huss entered the cathedral. More than 600 churchmen were assembled. A priestly robe was put on him. After a few words of defense, a certain Michael rushed up, shook his fist in Huss's face, and cried out angrily, "Now we have you in our power. You will never escape; but you will burn." Amid loud outcries against him and shouts of "goose-head" he was led out to his prison in custody of an elderly warden named Erlo.

An Opportunity to Flee

When the two were alone, Erlo said to Huss, "I am old and almost ready to die. You are surely facing death. I will show you the hills from where your help comes. Tonight at one, prepare for flight. You will find an Austrian soldier's uniform on your bed."

Huss inquired, "If I should flee, what will happen to you if my flight should be blamed on you?" Erlo re-

plied confidently, "Permit me to care for that. I am old and quite useless."

At the appointed hour in the middle of the night Erlo awakened his prisoner and encouraged him to act quickly. But Huss said to Erlo, "Be it far from me that through my escape I should endanger your gray head. I will continue to walk in the path the Lord has shown me. How can I escape as a thief in the night, and give my enemies occasion to blaspheme?"

Erlo continued to insist. "Escape, escape while there is time. Escape before the cock crows. You are a child of death. Up, follow me. In Jesus' name escape from this dungeon!"

Huss followed his warden to the door. There he paused, looked up to heaven and prayed, "All-knowing God, is it not a sin that I should leave the way which Thou hast shown me?" Then grasping the hand of the aged Erlo, Huss said, "My dear father, I cannot flee. Accept my heartfelt thanks for your work of love, and pray for me when I shall go to my death. Ask my friends that they will not curse my folly. I trust in God and bide the time." With that Huss turned back to his narrow dungeon. Those standing near heard him sing a Latin song of praise.

Amazing faith and loyalty to truth and duty! Well might the steadfast faith of Huss have provided the inspiration for the well-known words "Our fathers, chained in prisons dark, were still in heart and conscience free."

Before the Emperor

The dawn of the seventh of June, 1415, in Constance finds thousands of curious onlookers in the streets. At eight o'clock a long procession of cardinals, bishops, and church fathers wends its way to the cathedral. Soon all are seated in their respective places. The display of gold, silver, and costly garments is impressive.

Now Huss enters. He is quickly robed in priestly garments and led to a high platform erected in the center of the church.

A few moments later trumpets sound. Emperor Sigismund proudly enters, followed by a long retinue of noblemen arrayed in costly robes.

No sooner are they all seated than the chronicler of the council arises. He has chosen six from among 47 charges of heresy. Huss is accused of denying the infallibility of the pope, the transformation of the bread into the very body of Christ, the confessional, et cetera. The chronicler announces that for these and other reasons Huss has been summoned before this council.

Without hesitation Huss arises. He speaks with a voice so loud and clear

that those in the remotest corners of the great church can hear him distinctly.

He discusses each charge separately. He challenges his learned audience to produce proof from the Bible that his beliefs are false. He denounces indulgences as a source of income for the clergy. He deplors their great wealth in contrast with the poverty of the One they claim to follow. When accused of disobedience to superiors and rulers, he quotes the very words of the apostles in similar circumstances—"We ought to obey God rather than men."

When Huss had spoken for a half hour, the church dignitaries could contain themselves no longer. Disregarding the wishes of the chairman, as well as the presence of the emperor, with a roar of voices expressing their satanic fury, they cried, "Huss, the devil, is an arch-heretic. Cast him out into darkness. Burn him! Cursed be the parents that gave him life!"

In the midst of this indescribable uproar the courageous earl Chlum stood up, and waving his sword over his head, cried, "He will die who as much as touches the hair of Huss, my ward. Do you not honor the safe-conduct?" But the bishops prevailed. "Quiet, quiet, heretic!" they shouted back. "Our curse also descends upon you."

Emperor Sigismund sat as pale and trembling as a prisoner on trial. He could not speak. Another arose to speak for him. "In the name of the head of the empire I command you all to be silent." One by one, reluctantly, the church dignitaries seated themselves. In spite of much opposition the suggestion of the chairman prevailed, and the council adjourned till the afternoon.



John Huss

During the noon hour an eyewitness expressed his deep admiration for Huss. "How manly and honorably he testified. He certainly did not hide his light under a bushel."

To the Stake

The press of the people was great in the afternoon. The cathedral was crowded to the doors. The chairman asked, "Is John Huss from Bohemia a heretic?" And 51 voted Yes. When asked which punishment should be administered, 30 replied that he was not guilty, 11 were satisfied to require only penance, whereas 45 demanded the death sentence.

When the emperor exhorted Huss to recant, the noble Reformer fell upon his knees and prayed that God might open the emperor's eyes. Sigismund turned deathly pale. His body trembled as if he were about to pronounce the death sentence upon himself. The cardinals, seeing the emperor's hesitation, and fearful that Huss might be set free, entreated the emperor to lend his glorious name to the promotion of the Church.

To the further pleading of Huss not to violate the pledges of safe-conduct, Sigismund now turned a deaf ear. Seizing his pen, he hastily signed the condemnation. The noble Reformer, visibly disheartened, was led away to his filthy prison.

On the sixth of July, Huss was again led to the church. Standing on a high platform, he was robed with priestly garments. An empty cup was placed in his right hand. Following a mock ceremony, enraged priests tore the priestly robe away, threw the cup to the ground, and insulted him with unprintable words.

At the door a paper cap was placed upon his head. On it was written "arch-heretic." Arriving at the place of execution, Huss was tied to the stake with a chain while many laughed. In the heat of the burning sun many who were drinking wine became quite intoxicated. The martyr's request for water was ignored. Instead, some began to dance around the fiery pile, mocking the victim's dying agonies. When one of the soldiers yielded to pity and handed Huss a flask of wine, he refused to drink it, but continued to beg for water. In the crowd some wept, others prayed for Huss. He himself sang Latin songs of praise, followed by Psalm 31.

His last prayer when the fire refused to rise and the victim stood in smoke for almost half an hour was, "Lord, remove this sin from them." With a thrice-repeated prayer, "Jesus Christ, thou Son of the living God, have mercy upon me," this great hero of the cross yielded his life to the flames.

A New and Living Way

(Continued from page 1)

of God's grace is the power of God unto salvation, salvation full and complete.

There is no such thing as partial salvation in the plan and purpose of God. To be partially saved is to be wholly lost. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). The word here translated "uttermost" is sometimes translated "fully and completely," or "absolutely." In *The Amplified New Testament* it is "completely, perfectly, finally and for all time and eternity."†

The power of the gospel is the power of the Christ who is the very heart of the gospel. The light of His salvation illumines all the books of the Bible. "All the light of sacred story gathers round His head sublime." Moreover, He is the Light "which lighteth every man that cometh into the world." For all men who have ever lived "the light of the glorious gospel of Christ" has been given. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

It is sometimes said that the age in which we live is the "gospel age." Actually, every age has been a "gospel age." Before the Flood and after the Flood; before the cross and after the cross; in the days of Abel and Abraham and in the days of Peter and Paul, the love of God for a lost world has reached down to all men everywhere. The "whosoever will" of the gospel has no time limitations or racial barriers.

"For the grace of God that bringeth salvation hath appeared to all men" (Titus 2:11). "Death reigned from Adam to Moses," and that death would have been eternal had it not been for the grace of God "which was given us in Christ Jesus before the world began." No sooner had man sinned than the Lord, in His infinite love and mercy, gave the promise of a Redeemer to come.

The Old Testament is replete with prophecies and promises of the coming Messiah. A scarlet thread runs through the Bible from Genesis to Revelation. The bloodline extends from Adam to Abraham to Judah to David to Christ, and this bloodline was never broken.

"Without shedding of blood is no remission." It took the death of the

Son of God to pay the penalty of man's transgression. By faith Abel offered the sacrifice which prefigured Christ. By faith Abraham found the righteousness which is by faith. How wonderful these words:

"You can go right back to Abraham to see the principle of faith in God. He, we are told, 'believed God and it was counted unto him for righteousness.' Can you not see, then, that all those who 'believe God' are the real 'sons of Abraham'? The scripture, foreseeing that God would justify the Gentiles 'by faith,' really proclaimed the Gospel centuries ago in the words spoken to Abraham, 'In thee shall all nations be blessed.' All men of faith share the blessing of Abraham who

'believed God'" (Gal. 3:6-9, Phillips).‡

In these last days the "everlasting gospel" is being proclaimed to every nation, kindred, tongue, and people in the form of a threefold message. The Advent message exalts the law of God, heralds the hour of God's judgment, proclaims the signs that show Christ's coming near, teaches the resurrection hope. But the heart of the message is the Lord Jesus Christ as our Saviour from sin, our Intercessor, our Surety. The sacrifice of Jesus and His atoning blood, the priesthood of Jesus and His intercessory ministry,

† The Bible texts in this article credited to Phillips are from *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

Questions on healthful living Answered

by M. G. Hardinge, Chairman, Department of Pharmacology, Loma Linda University

Results of Water Fluoridation

QUESTION: What is fluoride? Is it desirable to drink water to which it has been added?

Fluoride is a compound of fluorine, an element of the chlorine family. It is a normal constituent of the body, being found in greatest concentration in bones and teeth, where it generally ranges from about 100 to 500 parts per million (ppm). It is naturally present in most soils, water, and food.

Most foods contain traces of fluoride. Sea foods may contain as much as 5 to 15 ppm, and tea leaves from 75 to 100 ppm.

Public water supplies naturally contain from mere traces to several parts per million. The amount of fluoride in water varies considerably, depending on the type of soil and rock in the area and the length of time the water was in contact with it in filtering through to the place where it is collected for human use.

Since the average diet contains very small amounts of fluoride, the main source of supply is the water drunk. Many studies have shown that in areas where the water contains considerably less than 1 ppm, children's teeth suffer much more from decay than in other areas where the supply is approximately 1 ppm.

One of the most comprehensive studies done to determine the desirability of adding fluoride to water that naturally contains very little was a ten-year study of the teeth of children in the cities of Newburgh and Kingston, situated about 35 miles apart on the west bank of the Hudson River in New York.

The natural concentration of fluoride in the drinking water of these two cities was 0.1 ppm. Newburgh agreed to have its fluoride content raised to between 1.0-1.2 ppm, while Kingston continued the use of its low-fluoride water as a control for the study.

At the end of the ten-year test, the decayed, missing, and filled teeth (DMF) rate of the six-to-nine-year-old children in Newburgh, who had used fluoridated water all their lives, was 58 per cent lower than that in the Kingston children of the same age on the low fluoride water. The benefit of fluoridation for the teeth was progressively less for the older Newburgh children, being only 41 per cent lower for the 16-year-olds, who were already six years old when fluoridation was begun, than for the Kingston children of the same age.

Detailed studies of skeletal structure and general health of adults who lived for many years, or a lifetime, in areas of high fluoride intake indicate that even as much as 8 ppm of fluoride in the water may be harmless. Of the usual small intake of fluoride from food and water, 90 to 100 per cent of that which is absorbed is rapidly excreted in the urine and sweat. However, 1.5 ppm of fluoride in drinking water may cause some mottling of the enamel of the teeth in children. Higher concentrations increase the discolorations. While this is esthetically undesirable, these teeth are remarkably resistant to decay.

Excessive amounts of fluoride are toxic. Ingestion of insecticides or rodenticides are almost solely responsible for fluoride poisoning in man. Chronic toxicity may occur in cryolite factories where fluoride-contaminated dust is inhaled and swallowed.

Public health authorities believe that the simplest way to raise low fluoride levels to the desirable concentration to protect children is to add it to the drinking water to a 1 ppm concentration.

† *The Amplified New Testament*. Used by permission of the Lockman Foundation, La Habra, Calif.

righteousness imputed and imparted to man through faith in Christ and the power of the gospel—this is the threefold message “in verity.” The “everlasting gospel” which is proclaimed with power to the ends of the earth in these closing moments of this world’s sin-cursed history is not “another” gospel, nor a new gospel, nor an addition to the gospel; it is the same gospel of grace which brought salvation to the patriarchs and prophets, and which was preached with power by the apostles.

In the gospel commission, as recorded in Matthew 28, there is emphasized “all power,” for “all nations,” with “all things . . . commanded,” and for “always.” What God *has done* in transforming men into the likeness of the divine is recorded in the Bible for our admonition. What God *can do* for us is recorded in the Bible in many exceedingly great and precious promises.

Even while living in the midst of a sinful and corrupt people, Enoch walked with God in purity and holiness. “He had stood at the threshold of the eternal world, only a step between him and the land of the blest; and now the portals opened, the walk with God, so long pursued on earth, continued, and he passed through the gates of the holy city,—the first from among men to enter there.”—*Patriarchs and Prophets*, p. 87. Elijah, also, was translated without going through the dark portals of the tomb. The power of the gospel was so great, even in Old Testament times, that these two men were taken to the “land that is fairer than day,” without seeing death.

From Death to Life

Of all men through all ages who came close to Christ none did a greater work than Moses. By faith Moses esteemed reproach for Christ of greater worth than all the treasures of Egypt. “In consequence of sin, Moses had come under the power of Satan. In his own merits he was death’s lawful captive; but he was raised to immortal life, holding his title in the name of the Redeemer. Moses came forth from the tomb glorified, and ascended with his Deliverer to the city of God.”—*Ibid.*, p. 479.

There were others, many others, who lived and died in Old Testament times, whose graves were broken open at the time of the crucifixion and who ascended with our Lord to enter with Him through gates of glory as trophies of His victory over death and the grave.

“When he ascended up on high, he led captivity captive” (Eph. 4:8); the margin says “a multitude of captives.” How great a “multitude” we do not

A Gift for My Lord

By ELEANOR E. MARSTON

I'd bring a gift to my loved Lord,
He is so gracious unto me.
I love Him so, I would be poor
For Him who gave me all.
And so I give, but find the more
I give the richer is my store!

know, but these were all men who lived before the cross, who through faith obtained the righteousness which is by faith. They were laid to rest, but were awakened at the call of the Life-giver and taken with a victorious Christ to the mansions of the glory land. Such was the power of the gospel.

We must never forget that “life from nothing began through him, and life from the dead began through him” (Col. 1:16-18, Phillips).† From death to life is a marvelous miracle. But far greater is the miracle when those who are dead in trespasses and sins accept salvation, resurrection to a new life in Christ Jesus, transfiguration into the divine image. This miracle-working power is in the gospel.

What God has done for others during the ages of the past He will do for us in these last days. The all-power of the gospel is for us as well as for them. What are a few of the

precious promises—“exceeding great”—that are given to us?

“We are transfigured by the Spirit of the Lord in ever-increasing splendor into his own image” (2 Cor. 3:18, Phillips).‡

“Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son” (Col. 1:13).

He “gave us life together with Christ—it is, remember, by grace and not by achievement that you are saved—and has lifted us right out of the old life to take our place with him in Christ in the Heavens” (Eph. 2:5, 6, Phillips).‡

The way to salvation, to transformation, to transfiguration, to sanctification, is called “a new and living way.” It is not new in point of time, for it was known in the days of Enoch and Elijah. It is “new” in experience—a new life from above, a new birth. To be numbered with the children of the kingdom we must experience the new birth.

Our victory over sin is in our Saviour. Our strength to overcome is in the One who is called the “strength of Israel.” He is the “way”—the new and living way. He is the “truth,” and the “life”—our life, if we abide in Him. To each of us our Lord says “come” and “go”—come for cleansing, for victory, for life eternal; go to give the gospel of salvation to every nation, kindred, tongue, and people.

(To be continued)

Tithepayer Reaps Abundant Harvest

By Kenneth H. Emmerson

Assistant Treasurer, General Conference

Believing the invitation of the Lord to “prove me now,” Brother and Sister Soriano, with a personal burden for missionary work and soul winning, began to operate a private Dorcas Society, which they financed by money received from selling eggs laid by their chickens on the Sabbath. They carefully tithed the amounts received from the sale of the eggs before applying the balance of these funds toward their Dorcas project.

When they moved to the town of Correa in Veracruz, Mexico, and applied for a piece of homestead land, they were given the poorest property in the area by those in charge of the common lands. But they were not discouraged. They had faith if they continued to return to the Lord that which was His, He would continue to bless them abundantly. With confidence Brother Soriano sowed part of his land to rice and part to corn. All of his neighbors on seeing what he was doing, only shook their heads, commenting that he was wasting his time, for that was worthless land.

To make matters worse, while some nearby property was being cleared for planting by burning the underbrush, fire licked its way across the fields to the Sorianos’ land and burned their young plants. This did not discourage them, however, for they continued to place their faith in the words of the Lord, “Prove me now.” Had their past faithfulness not already convinced them of this? To everyone’s surprise, new plants came up, and the worthless land produced a wonderful harvest of rice and corn; so much so that Brother Soriano had to borrow extra sacks from his neighbors to harvest all the rice and corn. Never had any land in that area yielded such an abundant crop.

These faithful tithepayers have been wonderfully blessed of the Lord. Brother Soriano is the owner not only of a productive farm but of a horse, sheep, chickens, and the best-looking ranch house in that area.

Truly the Lord blesses His faithful children when they pay their tithes and offerings.

"A Right

Spirit"

True Christians will reveal a spirit of love wherever and whenever their lives touch others.

By E. E. Cleveland
Associate Secretary
GC Ministerial Association

ALMOST daily the newspapers publish stories of violence on a personal, national, and international level. In today's atmosphere it takes little to cause an explosion. These are dangerous times. A large part of the current television fare adds fuel to the flame. The living rooms of the nation echo to thundering hoofs and the sound of rifle fire.

In hundreds of cities the boiling point is very low. From the island of Cyprus to Cambridge, Maryland, and from Saigon to Birmingham, tension between people has become a way of life. Hand grenades, cattle prods, tanks, snarling dogs, helicopters, and fire hoses are today's newsmakers.

A few years ago when the first atom bomb exploded, the world stood paralyzed with fear. The men who cre-

ated it recoiled in horror from the genies released that could not be recalled. But today the spirit of man is conditioned to live with the possibility of annihilation. It is as though some druglike potion has been injected into the human bloodstream, benumbing man to the danger of his present state.

Evidence? The other day a news item revealed that a nerve gas has been perfected that is colorless and odorless. It paralyzes and kills. Gas bombs are even now being mass produced and stored. This news caused hardly a ripple. Man's spirit has been wounded. Living in an atmosphere of violence has killed his sensitivity to time, conditions, and indeed to human need. The spirit of man has been violated.

Two Heart-warming Events

Two of the most heart-warming events of recent times were a speech by one American President and a visit by another. The speech? That of the late President Kennedy in which he appealed to all men to practice in their homes and neighborhoods simple kindness and concern with the needs of their fellow men. There was something heart warming about the rich son of a rich man identifying himself and all Americans with the underprivileged. The visit? That of President Johnson through the poverty-stricken areas of the nation. He explained to his audience, some of whom wore threadbare clothing, that he came to them because "he cared." The picture of the President of the United States sitting on a broken-down porch crowded with children, earnestly conversing with a jobless father, says to the nation and the world that there is still alive in our world the faintly flickering flame of human sensitivity.

The generally prevailing inhuman attitude of man toward man is one of the most striking signs of the times. "Men shall be lovers of their own selves," predicted the apostle Paul. Life has become so impersonal, even the good we do is done through organizations, thus robbing us of the thrill of personal contact. We give to CARE, the United Givers Fund, and our churches, leaving them the responsibility of visiting the sick, imprisoned, and underprivileged. The new slogan is, "Let George do it, with my money."

No one can deny our responsibility to the above worthy organizations. But we are wrong to use them as buffers between us and the ugliness that we are called to minister to. Proxy contact with the needy is a poor substitute for personal effort. Matthew 25 clearly shows that we have a per-

sonal responsibility beyond that done by financial proxy. Verse 42 says: "I [Christ] was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not."

We cannot, under the terms of this text, continue to "leave it to Dorcas." We must join Dorcas. This is the only cure for our cold, impoverished spirits.

The nation was shocked recently to see in a magazine the portrayal of poverty in America, so extensive and intense as to constitute a national disgrace. The "war on poverty" is the positive result of this survey. Stark poverty in the midst of plenty! Americans had the sober experience of facing the reality that a nation that spends millions on others has more than 6 million people of all races who are barely able to exist. Squalor and poverty amid plenty is the enigma of our era.

We never had better machines. We may visit our fairs and boast of our "golden age of science," but behind the façade is a tale of man's "inhumanity to man" and of human neglect that would belie our Utopian protestations.

It is a fact that those who "have" are isolated from, and insulated against, the problem of the "have nots," and are therefore sincerely shocked when some of the ugliness comes to the surface. We didn't know how ugly the human race could be until after World War II when pictures of the dead and revelations from the torture chambers were brought into our living rooms.

Bible religion requires that a man manifest a personal interest in his fellow man. The Christian cannot pass by on the other side, or pretend that there is no need, or trust time to heal humanity's wounds. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me" (Rom. 15:1-3).

The human family is interrelated, and the second table of the law requires recognition of this fact. "Thou shalt love thy neighbour as thyself" is second only in necessity to "Thou shalt love the Lord thy God." Whether people are Russian, Chinese, European, or African; whether they are rich, poor, healthy, or sick; whether they are educated, unlearned, cultured, or uncouth; whether they are nobility, commoner, priest, or peasant; the requirement of Christ is that we love

them. And we cannot withhold our love without suffering violence of spirit.

As for the nature of this love, let none tarnish it with human opinions that draw exact lines. We know that it does not show partiality (James 2:9); that it is fervent (1 Peter 4:8); that it is kind (1 Cor. 13:4); that it is humble (verse 4); that it is inclusive (Matt. 5:44); and that it leads to fellowship (1 John 1:7).

The end of all things is at hand. There is little time left for the perfection of character. The seeds of hate have been well scattered, and they have found fertile soil for growth. The hot winds of debate are blowing all about us. Only a personal experience with God can preserve man's love for his fellow man. The issue is joined, and many who name the name of Christ are now caught up with the issues. But the supreme test of love is yet to come.

There is no circumstance on earth that should rob us of our kindness and humanity. We may make no great speeches and perform few outstanding deeds, but when and where Christians touch the lives of other men, our attitude will reveal clearly that "we care." As individuals, then, let us pray, "Create in me a clean heart, O God; and renew a *right spirit* within me" (Ps. 51:10).

A Story FOR THE YOUNGER SET

God Shows the Way

By Mabel Earp Cason

LINDA sat on the front steps watching a gray squirrel at work. Autumn had come and the walnuts on the big old tree in the side yard were ripe. Some were falling but the gray squirrel was not waiting for them to fall. He scurried up the tree and took a nut from its hull, then hurried down the tree with it in his mouth. He ran along the wooden fence until he reached the group of tall old fir trees in the front yard. There at the base of one of them he dug a hole and buried the nut, covering it deep with a few quick motions. Then he ran back to the walnut tree.

Linda's big brother sat down beside her.

"What are you looking at?" he asked.

"I'm watching that squirrel burying walnuts," she explained. "He doesn't put any of them in the same place. I wonder why."

"That's so if some other squirrel or animal or bird finds one of them he won't find them all and he'll still have

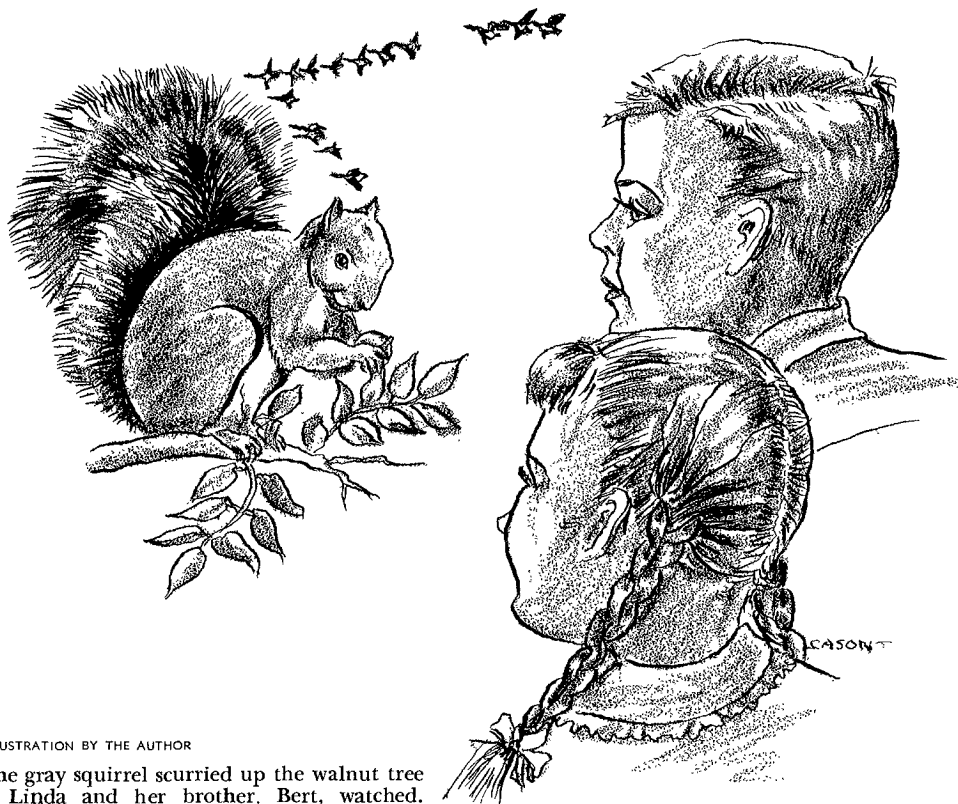


ILLUSTRATION BY THE AUTHOR

The gray squirrel scurried up the walnut tree as Linda and her brother, Bert, watched.

some to take to his nest in the winter when there's no food growing."

"He's just a young squirrel," Linda said. "How does he know that it will snow and the ground will be covered and there will be no food?"

"God made the squirrels and He put the thought of storing food into their minds."

"Well, I was watching those birds in the garden too," said Linda, motioning to where a large flock of small goldfinches were gathering seeds from the weeds along the edge of the now-dead garden.

"They don't usually go in such large flocks as that. I wonder why they do now?"

"Well, this is the time of year," her brother told her, "when they're getting ready to fly south where it will be warmer than it is here. They couldn't stand the cold winter here as the squirrels can, so God gives them a desire to fly away while autumn is still here and the days are still warm, so they will be in a warmer winter climate."

Over their heads a flock of geese flew high in the sky in the form of a V. Their voices could be heard calling to one another as they flew swiftly toward the south.

other as they flew swiftly toward the south.

"The geese went north in the spring," brother Bert said, "and now they're bringing the young ones that they raised there in the summer down to a warmer country for the winter. God puts in their heads the way they should go."

"There won't be any birds here all winter, then," Linda said sadly, for she loved birds more than any other creatures.

"Just wait and see," her brother said.

One day three weeks later, when the days were really cold and the south-flying birds had gone, he called her. There in the back yard was a large flock of new birds, eating, scratching in the yellow grass, and chattering among themselves. They had small gray bodies, with black heads and wings and a few white feathers.

"Those are juncos," Bert told Linda. "They nest way up in Canada, and when it gets cold up there they come down here. They'll be with us all winter. They don't mind snow and cold that is no worse than we have here. They are like the squirrels. They can stand more cold than the other birds can."

"I guess when God made the birds and squirrels He showed them how to take care of themselves," Linda remarked.

"That's right," Bert said. "He made them different, some to like the cold and some to like it warm. He has also provided food for them of the kind they need in the place where they will live."

"He made us too," Linda said thoughtfully, "so I guess He fixes it so that we can find food and warm places where we have to live just like the squirrel with his nest and his walnuts, and the birds."

"That's right," her brother agreed. "So we don't need to worry about a thing so long as we do our work."

The Meaning of the Cross

By THAIS COLE

Lord, help us grasp the meaning of the cross,
To die to self so we may bear *Thy* shame.
Help us to wear the garment of reproach
So we may share the glory of *Thy* name.

Give us who seek Thee through unworthy tears,
A humble, willing, uncomplaining mind,
That we may dare to walk where Thou hast walked,
And there, at last, our blessed Lord to find.

Honors for a Country Doctor

By Charles E. Weniger

Administrator, West Coast Extension School, Andrews University

RECENTLY, in a prominent position in a county newspaper there appeared a three-column-wide picture of a Seventh-day Adventist doctor and a brisk story under the caption "Honored."

The story begins: "Memorandum to a vanishing breed—the country doctor, whose kindly manner and devotion to duty projects a humanistic image of major proportion—was displayed in Stewart gym." And proceeds:

"The event, commemorating Dr. ———, a faithful physician the past 25 years, was held Sunday at Union High School.

"More than 300 residents gathered in the auditorium in testimony to the gracious family doctor's passion for service."

The city mayor, as master of ceremonies, gave a sketch of Dr. ———'s life, detailing his premedical training at Pacific Union College, his graduation from Loma Linda University's School of Medicine (when it was CME), his internship at the "fabulous sum of \$25 a month," and his quarter century of devoted medical service to his community. Then he added:

"How he has been able to add patients and keep up the pace is a mystery to everyone. But he has done it, and he continues to do it."

The principal of the high school summarized the feelings of the community when he said: "In these days of man's mad scramble for material advantage, it is surely refreshing and inspiring to find a man of such unselfish devotion to the well-being of his fellows as is Dr. ———. People of his noble character are extremely rare in any locality. Our little community is therefore particularly blessed, and its people most fortunate to have him among their number.

"And while it is highly fitting and proper that we honor this great citizen with our affections today, let us continue to be thankful for him each new day, as he quietly and humbly pursues his magnificent calling—caring for the afflicted whom we always have among us!"

I thought of the multitude of Christian physicians around the world and could not help recalling a sentence in Luke's account of Peter's conversation with Cornelius: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38).

And the first sentence in the book *The Ministry of Healing* reads: "Our Lord Jesus Christ came to this world

as the unwearied servant of man's necessity."

May God continue to lead our Christian physicians as they experience the blessings of the following counsel:

"The true physician is an educator. He recognizes his responsibility, not only to the sick who are under his direct care, but also to the community in which he lives. He stands as a guardian of both physical and moral health. It is his endeavor not only to teach right methods for the treatment of the sick, but to encourage right habits of living, and to spread a knowledge of right principles."—*The Ministry of Healing*, p. 125.

"The physician who ministers in the homes of the people, watching at the bedside of the sick, relieving their distress, bringing them back from the borders of the grave, speaking hope to the dying, wins a place in their confidence and affection, such as is granted to few others. Not even to the minister of the gospel are committed possibilities so great or an influence so far-reaching."—*Ibid.*, p. 132.

Myopia

By GROSVENOR FATTIC

"Why doesn't the projectionist focus that picture?" I muttered to myself as I sat in the school auditorium watching a Saturday night travelogue on the South Sea Islands. Leaning over to my friend sitting next to me, I whispered the same question in his ear.

"There's nothing wrong with the picture," he answered with a quizzical look on his face. "It looks fine to me."

"Oh," I mumbled weakly and settled back to enjoy my blurred view of Tahiti. Jim's reply had only confirmed a growing suspicion of mine—something was wrong with my eyes. Faraway objects were no longer as clear as they had been. The highway signs beside the road were blurred. The leaves at the tops of the trees were indistinct. The stars at night appeared fuzzy.

On Monday morning I leafed through the telephone book, dialed a number, and made an appointment with the local ophthalmologist for an eye examination.

Two weeks later Dr. Larsen pointed to some charts along the wall and instructed me to read the short lines of letters that grew increasingly indistinct as they shrank in size toward the bottom of the chart. At the end of his series of tests, Dr. Larsen set down his pen and notes, switched on a small green desk lamp, and announced authoritatively, "You have myopia."

"Your opia?" I questioned, wondering whether I had accidentally acquired something that was not mine.

"No, *myopia*—it's one word—means 'nearsightedness.'"

"Oh," I replied, slightly relieved. "What will that mean?"

"You'll have to come back, and I'll fit you with glasses."

Emerging from his office with drops of medicine in my eyes and wearing dark glasses, I thought of the myopic Christian. His symptoms are not acute, but slowly, perhaps unconsciously, his vision becomes poorer. The film of life that he is watching moves out of focus. Its significant events become indistinct. The highway signs that serve as guides along the road of his Christian experience become blurred. He is no longer certain of his direction or destination. Instead of looking at distant goals, his vision is limited to the narrow surroundings close about him.

How is your vision? Do truths that once appeared clear and distinct now seem dull and hazy. Have those far-off goals for which you once aimed become blurred? Christ, the great Examiner, is able to take care of your needs. He understands your weakness of spiritual vision, and can easily provide a remedy.

Two weeks later my new horn-rimmed glasses arrived. Perching them on my nose for the first time, I was startled. Suddenly everything that had been blurred became distinct and clear. However, the glasses were not without their drawbacks. I not only found them uncomfortable, I was also reluctant to wear them out of fear that some friend would notice them and then make fun of me.

Your new way of life as a Christian, accompanied by improved spiritual eyesight, may likewise make you uncomfortable at first. But clear vision and sharply defined goals will make up for any temporary discomfort.

The heavenly Examiner is waiting to see you. Why not make an appointment with Him now?



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



I Remember, Father

A daughter recalls high lights in her early life before her father was called from the family circle by death.

By Ruth Gordon Short

I REMEMBER, Father, when I was three years old, and you lifted me up on a table in a United Presbyterian church in New York so that I could recite a little poem. It was for a Christmas program, the last service I attended in the Presbyterian church there. My next recollection of those early days is attending services of which you had been given charge in the home of a Negro family in Harlem. There were only a handful of Negro Adventists in New York in those days, and you had been asked to shepherd the little flock.

The group of believers in Harlem soon grew so large that a minister was called to take charge, and from then on we attended services in a white church. You were an elder. I remember how the midweek service was held in the homes of various members, and how you used to round up your family Wednesday nights to take the long walk to prayer meeting. I dreaded the walk home, for I was always so sleepy, and disliked being taken out of the warm room into the cold night for a walk that seemed interminable.

You must have been tired too, for you had had a busy day, and your work in metal laths in the building trade was hard and wearing. You helped to build the Flatiron building as well as many other then-famous structures, and it required a great deal of stair-climbing with heavy loads. But you wouldn't have missed prayer meeting for anything.

I remember how you and Brother Steinson used to enjoy talking about spiritual things so much that he'd accompany us home from the meeting while you two conversed all the way. And then you'd both get so interested in whatever topic you were discussing that you couldn't say good-by at our door, and you'd accompany Brother Steinson to his house. I understand that this went on far into the night

sometimes, each accompanying the other home, and each with heart burning within him like the two who walked to Emmaus. But I was much too sleepy to inquire what it was all about.

I remember how you used to gather your brood together for evening worship and how you'd lead us in singing psalms. I can still see you beating time like a choir director. I don't recall that we sang hymns very much; it was always psalms. This was a precious legacy you had doubtless inherited from the Presbyterian church.

I wish I now had that old psalm-book from which we sang as youngsters. Often your children today in times of trial revert to the singing of those comforting psalms, and often the tears come to their eyes as they recall your voice raised in song. The

grandeur and power of the psalms make some of our modern gospel songs sound shallow indeed. You always encouraged us to bring our playmates in to join us in worship, and today some of them revere your memory as much as do your own children.

Never a Harsh Word

I remember the atmosphere of peace and tranquillity that prevailed in our home. I never heard you speak a harsh word to mother, or her to you. You must have had burdens heavy to bear, for the problem of feeding and clothing a wife and six daughters must certainly have been weighty. Often you were out of work—and there was no unemployment insurance in those days. Except for Christians! The Lord was your insurance, and somehow you always managed to keep your family going in spite of an income that at best was meager. Never did you bring your troubles home to us. Never did you let these difficulties irritate you.

And your discipline was effective, though far from harsh. I remember one Sunday morning you were sitting in the upstairs parlor enjoying the paper. I can well imagine the mood you were in. It was good to sit in the sunshine that streamed through the win-

MAX THARPE

When I was seventeen
I fell in love with
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not a Christian.



dows. It was good to leaf leisurely through the pages of the paper. It was good to smell the pleasant aromas that came up from the kitchen, where mother was preparing a delicious dinner. It was good to be alive.

Until my sister came rushing in to you, crying, "Ruthie broke my glasses! Ruthie broke my glasses!" I had just been in a scuffle with her and had indeed broken her glasses, glasses that no doubt cost you the greater part of a week's salary.

With unaccustomed gruffness you called me to you. Obediently I came and stood while you gave me—in the appropriate place—a couple of whacks with the folded newspaper. I knew that you were doing something that was literally harder on you than on me. "Now, run away!" you said, anxious to get done with the uncomfortable confrontation as soon as possible.

Not a Milquetoast

But the fact that you were so uniformly sweet and affable by no means meant that you were a Casper Milquetoast. You knew how to discern between good and evil, and were never one to call evil good and good evil, or put darkness for light and light for darkness. Many a time you spoke out against the corruption that at times insinuated itself into the church like a viper.

You never knew anything but poverty, and whatever luxuries there were to be had in this world passed you by. I remember when I was about eight years old you gave me a nickel. A nickel was a lot of money to a child in those days when such things as allowances were unknown. I remember that I handed the nickel back to you and said with childish simplicity, "You need it more than I do." And you took it too, as I intended you should.

On one occasion you decided for some reason to devote your day off just to me. I was about ten years old. Dressed in my finest clothes, topped with a big, fancy hat, I went off with you to some place where there was a merry-go-round, and while you stood by, I rode round and round to the music of the calliope. It was the first time I had been on a merry-go-round, and to sit on a horse that went up and down and round and round was as exciting as anything I ever hoped to experience. Then you had my picture taken and took me home. To have you all to myself on such a magnificent excursion was a thrilling experience, and I felt quite delighted and important.

And then I grew up, and soon I was seventeen. At this critical age I fell madly in love with Jack, a young

man some several years older than I. He was handsome, debonair, and charming. But he was not a Christian. On our first date he pulled out a package of cigarettes to have a smoke. Dismayed, I said to him, "Oh, do you smoke?" And immediately he threw the package away, never again smoking in my presence. I believed that then and there he gave up cigarettes forever, but I suspect you felt differently, Father.

I was still more dismayed when Jack mentioned on another occasion that at a lodge meeting the night before he had taken two glasses of wine, one for himself and one for me. But I was sure that this was not usual for him and that of course he never drank normally. Nor did I ever see any other evidence that he did.

Jack had not a shred of discernible spirituality about him, and this must indeed have been a source of grief to you and mother. But neither of you ever said a word. You never reproached me. You never forbade me to see him. It rather surprised me at the time, for I felt sure you did not approve.

But I loved Jack. He was easygoing and jolly. His telephone calls and his visits always thrilled me. Once a week he would take me out to dinner and, strict vegetarian that I was, I always ordered a Waldorf salad. Proudly I accepted and wore the lovely gold watch he gave me when I graduated from high school. For many months I devoted most of my spare time to him, perfectly happy to make him the center of my interests, but always knowing in my inmost heart that I could never marry a non-Adventist. I even told him so, but we kept on going together. And never once, Father, did you try to dictate to me what you thought I ought to do.

In those days I used to burst thoughtlessly into your room without knocking on the door. I always seemed to find you on your knees. You would act quite embarrassed, and sometimes would pretend you were just looking for something under the bed. But I knew you were praying, for you always prayed audibly, although not loud enough for anyone to understand what you were saying. There were frequent groanings too, especially in the night watches.

I remember, Father, how I used to wonder what you were praying about. What did you find to say? And when did you get any sleep? My own prayers were over in a jiffy, and I simply couldn't comprehend how one could spend so much time on his knees and think up things to say.

But a strange thing happened. It really amazed me at the time. Suddenly I lost all interest in Jack. We

had had no quarrel; there had been no arguments or disagreements. I didn't hate him. I still thought he was a delightful personality. But my love for him died, and I felt as if I didn't want to see him again, ever. And I thought the kindest thing to do was to tell him so rather than to lead him on with false expectations. To my relief, he took it understandingly, and from that day to this I have never seen him.

Could it have been your prayers, Father? Was that what you'd been praying about all the time? If so, I never suspected it till years later.

As a human being, Father, you must have had faults, plenty of them. Brought up on Calvinism, you must have had a thorough understanding of the doctrine of the total depravity of human nature, and so you'd be the last to want anyone to picture you as perfect. I've been trying to think of some weaknesses that I can present to keep you from being a plaster saint. This is hard going. Shakespeare said, "The evil men do lives after them; the good is oft interred with their bones." But for the life of me, I can't remember any particular evil that's worth recounting.

The Sabbath You Died

My chief recollection now is of that sad Sabbath when you died. On the night before, you had gathered together for Friday evening worship those of the family still in New York, reading Isaiah 58 and admonishing them to remember to keep the Sabbath holy. The next morning you went alone to the Ephesus church in Harlem to see some of your old friends there once more. Mother stayed home with my sister, who was ill. I attended the white church. The Ephesus pastor later told us that he felt impelled, contrary to his usual custom, to have a testimony service after the sermon. He said that you arose and in a clear voice reminisced briefly about the old days, mentioning by name various members who had pioneered in the early days of the little company with which you had met. Then you testified that your faith was never stronger. After that you sat down and collapsed of a heart attack. Then, you died, while the deacons gathered round you praying.

You left no material legacy to your heartbroken daughters, no houses or lands or stocks or bonds or bank accounts, but you left something far more precious—a legacy of prayers. George Whitefield said, "Lay in a good stock for your children, get a good many prayers in for them; they may be answered when you are dead and gone." May all your prayers for your children and grandchildren be answered, Father.



"An Establishment of Religion"

Last week we noted that in place of the categorical First Amendment ban on any and all legislation of a religious character, the amendment to the Federal Constitution proposed by Representative Frank J. Becker of New York provides that every governmental agency from Congress on down to each local school district may prescribe and regulate religious exercises in public school classrooms. This week, let us turn to a study of the effect the Becker amendment would have on the First Amendment phrase "respecting an establishment of religion."

Section 3 of the Becker amendment provides that: "Nothing in this article [the Becker amendment] shall constitute an establishment of religion." The words "nothing in this article" refer to the permissive authority given in Sections 1 and 2 to all governmental agencies to prescribe and regulate religious exercises in the classrooms, and with respect to certain other practices relating to religion. Section 3 would bar the courts—and most particularly the Supreme Court, which has final jurisdiction in such matters—from ruling any law or regulation made pursuant to the Becker amendment unconstitutional, as a "law respecting an establishment of religion."

What Is "Establishment"?

What is a law "respecting an establishment of religion"? This is the crux of the school prayer and Bible reading controversy, inasmuch as it is on the basis of this clause that the Supreme Court has ruled that such religious exercises in the classroom constitute "an establishment of religion," and are therefore unconstitutional. The dictionary defines an "established church" as one "that is recognized by law as the official church of a nation, that is supported by civil authority, and that receives in most instances financial support from the government through some system of taxation—called also *state church*." For example, the Church of England is the established church of that country; the Lutheran Church, of Denmark; the Roman Catholic Church, of Italy and Spain; and the Greek Orthodox Church, of Greece.

"Establishment" is a formal, official, *de jure* (legal) union of church and state in which the state designates one particular religious organization as the state church, and bestows upon it certain exclusive privileges and prerogatives. Among these special privileges, which vary from one country to another, are the following: a voice in determining public policy and the affairs of government; civil enforcement of conformity to its teachings, including its social principles; a preferred status for its members in civil and military service; a monopoly on religious instruction in the schools and in the armed services; censorship of communications media; and financial support for its clergy, its institutions, its philanthropic enterprises at home, and its foreign missions.

The idea of an established church has prevailed largely throughout Europe since the Roman Emperor Constantine was nominally converted to Christianity and gave it official status more than sixteen centuries ago. When the various Reformation churches came into being during the sixteenth century, they followed the Roman Catholic pattern of establishment. In 1555 the Peace of Augsburg established the principle known as *cuius regio eius religio*—"whose reign, his religion"—by which each

reigning prince was authorized to establish his personal religion as that of the state, and to compel his subjects to conform or to migrate elsewhere.

The union of church and state was responsible for long centuries of religious warfare, for burdensome civil disabilities imposed upon dissenters, and for the bitter religious persecution suffered by religious minorities throughout most of Europe down to comparatively recent times. It was to escape these pestilential evils that many left Europe in search of liberty of conscience in the New World.

In the New World

Even after finding religious freedom for themselves, however, many years passed before the colonists learned to share this precious right with people of other faiths. By the time the founding fathers sat down in 1789 to draw up the Bill of Rights—the first ten amendments to the Federal Constitution—there was a consensus that the only way to protect this nation against the bitter religious strife and persecution of Europe was to write into that document the principle of complete separation between church and state. This they did in the First Amendment.

The original draft of the First Amendment as it was introduced in the House of Representatives included the clause, "nor shall any national religion be established." The House revised this clause to read, "Congress shall make no law establishing religion," and sent it on to the Senate. During Senate debate, proposals were made to have it read, variously: "No law establishing one religious sect or society in preference to others," "any law, . . . establishing any religious sect or society," and "no law establishing any particular denomination or religion in preference to another." All were defeated, and the Senate adopted the reading: "Congress shall make no law establishing articles of faith or mode of worship, or prohibiting the free exercise of religion." In reconciling the House and Senate versions, agreement was finally reached on the present wording: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The important fact in the evolution of the wording of the First Amendment is that the clause "Congress shall make no law establishing religion" became "Congress shall make no law *respecting* an establishment of religion." The word "respecting" gives the prohibitory clause a much wider and more inclusive application. The apparent intent was to deny Congress the power not only to enact any law "establishing religion" but also any legislation that would tend in the direction of establishment—in other words, a complete separation of church and state, including any and all of the trappings of establishment.

As President, eleven years after the adoption of the Bill of Rights, Thomas Jefferson wrote: "I contemplate with sovereign reverence that act of the whole American people which declared that their legislature shall 'make no law respecting an establishment of religion, or prohibiting the free exercise thereof,' thus building a wall of separation between Church and State."

For 173 years the firm, inflexible "wall of separation" erected by the First Amendment has shielded the American people from the bitter religious controversies of the Old World and from the gross and inhuman injustices

that still afflict some unhappy lands where no clear line of demarcation has ever been drawn between church and state. It has enabled Americans of greatly diverse religious beliefs, and of no religion at all, to live and work together in peace and harmony, and has contributed in no small degree to the unity and strength of the nation. "Good fences make good neighbors."

R. F. C.

Speaking Out on Ecumenicism

Most REVIEW readers know that the Seventh-day Adventist Church does not hold membership in either the National or the World Council of Churches. We have declined to join these organizations for several reasons, two major ones being (1) that we are reformers; by standing apart we can better present our message to people of all faiths, and call upon them to join us in a commitment to the eternal law of God. (2) We cannot endorse 100 per cent the program of the ecumenical movement.

In standing apart, we do not feel "holier than thou," nor do we question the sincerity of those who are working zealously to bring together the many and varied branches of Christendom. We feel merely that we can better serve God and the interests of the three angels' messages by not compromising our independence.

The Adventist Church is not the only body that has refrained from joining the National and World Councils. Many other churches carry on their work for Christ outside of these organizations, among them the Southern Baptist Convention, with more than 10 million members.

This year the Associated Church Press, representing 165 church publications, held its annual convention in Washington, D.C. The topic for discussion one evening was "Waging the Peace—Through Ecumenicism." Four speakers set forth arguments on the subject—two pro, and two con. One of the four was Dr. Sherwood E. Wirt, editor of *Decision*, monthly magazine published by the Billy Graham Evangelistic Association.

Sharp Issue

Dr. Wirt took sharp issue with those who feel that the path to Christian unity is via the ecumenical movement. He pointed out that "what brings Christians together is a common objective toward which they can strive." The chief goal that unites Christians is the goal of carrying the gospel to the entire world. "Let me put it on a personal basis," suggested Dr. Wirt. "If you are on your way to win a soul to Christ, I'll go with you. Otherwise, pardon me, I will go to choir practice at my own church. Here is the whole issue in microcosm. Because, you see, I don't want to sing in your church choir; your music bothers me. And there are a lot of other things about your church that bother me. But I'll go with you to pray with someone who needs the grace of our Lord Jesus Christ."

Dr. Wirt contended that "God's prescription for church unity . . . is to be found in, and only in, the carrying out of the church's mission of preaching, teaching, receiving and baptizing men, women, and children." In other words, a task—the gospel commission—is the greatest force to unite Christians. That is so because the task has been assigned by Christ, and the Director of the work is the Holy Spirit. Said Dr. Wirt: "The real uniting force of the church of Jesus Christ has always been the Holy Spirit Himself. He is the one who sets the church on fire; He is the one who melts the hard hearts; He is the one who draws Christians to Himself and thus draws them near to each other."

In defense of the apparent aloofness of evangelical Christians from the ecumenical movement, Dr. Wirt contended that these Christians are as much interested in church unity as are the most fanatical ecumenicists, and

they are achieving unity—not the same kind of unity as the ecumenicists, but a unity of spirit and love. Said the *Decision* editor:

"They [evangelical Christians] love the church of God. They believe in it. They maintain there is only one church, that it is Christ's church, and that all who love Him and believe in Him and trust in His saving power are in it. . . . This is a note that should be sounded in every discussion of church unity. We should express again and again our love for all our brethren in Christ everywhere. I for one have found a unity and a fellowship at the foot of the cross that I never knew existed in this life."

Weaknesses and Dangers

Dr. Wirt was kind in his references to the ecumenical movement and its leaders, but he "pulled no punches" in delineating the weaknesses and dangers in current efforts to achieve unity through ecumenicism. "The grave mistake of the ecumenical movement is its naive assumption that it is God's formula for church unity," he declared. "This is as erroneous as the Tudor and Stuart doctrine of the divine right of kings. The very arrogance of some ecclesiastical leaders in assuming that all Christendom is going to follow them, is a clear indication that the wind of the Spirit is blowing elsewhere. The way in which book lists and bibliographies are prepared by study groups with evangelicals never represented, shows quite clearly that the ecumenical movement means 'our side, and our side alone.' And this subtle pressure toward monopoly, this veiled implication that 'we,' in quotation marks, are the voice of Protestantism and the voice of Orthodoxy, this almost total ignoring of the statistical facts of life, gives an odor to the ecumenical movement that, whatever it is, is not the odor of sanctity."

Dr. Wirt pointed out that the churches within the ecumenical movement apparently have less missionary zeal than those outside of it. He said that "less than 40 per cent of the American missionaries going out from this country are going out under the aegis of the National Council of Churches; and that percentage is diminishing steadily. Over 60 per cent are completely unrelated to the 'ecumenicals' as they are called."

He also called attention to the fact that "the only churches that are failing to keep up with population growth are those related to the ecumenical branch of the church."

Perhaps the most telling blow that Dr. Wirt struck was in the area of theology. He virtually charged ecumenical leaders with abandoning historic Christianity. Said he: "As we all know, there are elements within ecumenism which tend to vitiate the authority of the Bible and which would pump uncertainty into many of the teachings of the church. When a man denies the basic tenets of the Christian faith categorically, how can you take his overtures toward church unity seriously?"

We have quoted at length from Dr. Wirt's presentation because we think that his arguments for remaining outside of the ecumenical movement are valid. We think, also, that it is interesting that other Christians see many of the same dangers that we see in current attempts to unite the churches. The unity for which Christ prayed is not necessarily organic unity. It is unity based on loyalty to truth, and love for Christ. It is not an end in itself, to be achieved through compromise of principles or sacrifice of convictions, but a by-product of placing Christ on the throne of the heart.

With every tick of the clock, Adventists move closer to the day when they must stand alone against the most ruthless religious monolith in history. We do well to think through carefully, now, the reasons for our faith, and why we dare not identify with organizations whose objectives differ widely from our own.

K. H. W.

Reports From Far and Near



Left: This church, in El Garay, was raised up by Brother Juan Castañasa. Right: Juan Castañasa is a veteran lay worker of Jalapa, Guatemala. A blacksmith by trade, he finances his own missionary efforts, and through the years has raised up many groups of believers.

The "120" Win 134

By W. I. Collins, President, Guatemala Mission

IN OCTOBER, 1963, Elders Bender Archbold, Douglas Prenier, and Humberto Villegas, home missionary departmental secretaries of the Inter-American Division, the Central American Union, and the Guatemala Mission, respectively, together with the writer, set out to encourage the already faithful laymen of Guatemala to win more souls. Since time was somewhat limited, we decided to concentrate on one particular district. Thus it was that on Wednesday afternoon, October 16, we left Guatemala City by car for a district in eastern Guatemala, bordering on El Salvador, one pastored by Antonio Rocha.

That evening we held a meeting with the church in Jalapa. The laymen of Jalapa are well known for their good work. During many years of faithful service Juan Castañasa has raised up several groups in this area. His son, Cristobal, is also an active layman. Cristobal, an automobile mechanic by trade, has acquired a jeep especially for his missionary work. It is known locally as "the missionary jeep." Another good lay worker uses a horse owned by the mission to reach places inaccessible to the jeep. Logically, it is known as "the missionary horse." There was an enthusiastic response to our invitation to attend the weekend laymen's congress scheduled for the following Friday night, in Chiquimula.

The following day, Thursday, we continued on to Ipala, where we held an evening service similar to the one in Jalapa. The missionary zeal of the laymen of this large church is well known throughout the region. They, too, responded with enthusiasm to the invitation to attend the laymen's congress.

Elder Rocha had prepared the large, new, but unfinished church in Chiquimula to receive the laymen of the district. It was no surprise that the building could not possibly hold all who came to the opening service Friday night.

Sabbath morning practically the entire congregation responded to a call to re-consecration and renewed efforts for the Master. Classes for the laymen started that afternoon. Like thirsty, dry ground receiving refreshing rain, these earnest brethren absorbed the instruction as one speaker after another presented Christ-centered soul-winning methods. Classes continued all day Sunday, and the Sunday night service concluded with an investiture service for the "120."

We did not have long to wait for results after the laymen returned to their homes. In November, Elder Rocha asked me to help at a baptismal service in Ipala. On the appointed day we went over with Elder Villegas. Three ministers baptized 69 precious souls, three at a time. Later we were called to dedicate a church in San Yuyo which the brethren

had built without financial assistance from the mission. It was necessary to leave Jalapa at six o'clock in the morning and travel for three hours in the "missionary jeep" over roads that were more like mule trails. The group in San Yuyo was raised up by the laymen of Jalapa. It will be organized as a church later this year.

After the baptism in Ipala, Elder Rocha led his laymen in setting a goal of 100 baptisms for March of 1964. We suggested that since they are members of the "120," it would be well to set a goal of 120 souls. They accepted the challenge, and the date set was March 21. With his ministerial intern, Samuel Orozco, Elder Rocha organized his laymen for the project.

On the appointed day we arrived at the same site where the 69 had been baptized in November, and found a large crowd gathered for Sabbath school beside a beautiful river. Nearly 1,200 were present. Manuel Calderón, publishing secretary of the mission, accompanied us because we felt that four officiating ministers would be needed.

As the four ministers took their places in the beautiful, clear water of the river, four lines of candidates formed. Each minister, in turn, spoke the baptismal declaration, and four were baptized at the same time. At the close of the service some physically handicapped persons were carried into the water by the deacons, and were supported by all four ministers as the rite was administered to



Antonio Rocha (left center) with part of the 134 candidates for baptism largely won under his direction by the laymen of his district.

them. There was much rejoicing as the laymen learned that they had won 134 precious souls.

Others were prepared and ready but for various reasons could not attend the service that day. Elder Rocha plans to continue baptizing in different places where the laymen have candidates ready for his visit.

The district has a baptismal goal of 250 for the year. We doubt not that the faithful laymen will reach it well before the end of the year. The Lord is blessing the work in Guatemala. At the close of the first quarter of 1964 the Guatemala Mission had recorded 250 baptisms, compared with 68 last year. Pray with us for these faithful laymen. They need your prayers and your support.

"Exceeding Abundantly Above All That We Ask"

By Eugene F. Durand

One of the gold mines of Colombia is located near El Bagre (the Catfish), by the Nechi River. A company has worked there for many years with great machines to extract the precious ore from the river bed. Recently R. S. Arismendi, home missionary secretary of the Colombia-Venezuela Union, and the writer went to El Bagre by plane for Ingathering.

A year ago workers at the mine gave personal donations totaling P850 (a peso is worth ten cents.) Among the contributors was V. A. Pang, a young man of Chinese descent, from the Colombian Islands. He knows about Adventist work, and two years ago he gave 50 pesos when solicited. Last year he increased this to 100 pesos, although he is an ordinary worker. This year Pastor Arismendi invited him to double his contribution again. "Come later this afternoon," he replied, and "I will have my donation ready."

A few hours later we met Mr. Pang on his bicycle. "Here is my donation," he said as he handed us an envelope. "I

have been saving quite a while to have this ready for you."

How much do you think was inside the envelope? A hundred pesos, like last year? The 200 we had asked for? Perhaps even 500? No, your faith is small—as was ours. Inside we found 1,000 pesos! Ten 100-peso bills, equaling 100 dollars, the largest donation received by the entire Colombian Atlantic Mission this year! In fact, it was the largest donation I have ever received during my 13 years of Ingathering in the United States, Venezuela, and Colombia. I have solicited some large factories, but this was from a simple worker in the jungles of Colombia!

Scarcely believing our eyes we accepted the envelope, thanking our generous friend on the bicycle and our Friend in heaven. With this donation and many others, we left the gold mine after two days with God's gold in our hands—2,120 pesos, 1,270 more than the year before.

If we give generously to God's cause during the year, when Ingathering comes we can claim the promise, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

New Life, New Hope for Bianchi

By Ray L. Jacobs, President
Franco-Haitian Union Mission

"Condemned to life imprisonment on Devil's Island," had been the verdict of the judge. On the long voyage from Marseilles, France, to French Guiana in South America, Bianchi had time to reflect on his past 28 years. A normal French boy, he had enjoyed public school for a few years. Then, hoping that he would be influenced in the priesthood, his parents sent him to a seminary. But things did not go well there and he was expelled.

Then it happened, all so suddenly. Falling from a moving streetcar one day, he lost his left leg. While he was still in the hospital a feeling of rebellion came into his heart—rebellion against the world and against God. He spent the next few years venting his hate on all who crossed his path. After many visits to court, and reprimand after reprimand, Bianchi listened in stony silence to the verdict, and was soon on his way to Devil's Island, off the coast of French Guiana.

Fifteen years in that notorious island penal colony seemed like a lifetime. With nothing to live for, and without hope of ever seeing those who had been dear to him, he lost all interest in his homeland and all contact with his relatives.

Then in 1946 it was decided to terminate the penal colony. Prisoners were given the choice of returning home or of remaining in French Guiana. Bianchi chose to return home, but all inquiries regarding his mother and family brought the same reply, "Moved away without leaving forwarding address."

Concluding that no one cared for him back home, Bianchi decided to return to French Guiana. Aided by the Salvation Army, he became an accountant in the city of St. Laurent. But something even better was in store. A friend enrolled him in the radio Bible school, and he began to send his lessons to the mission office in Cayenne. This study whetted his desire to know more of the Bible, and when Ner Jean-Pierre began to hold a public effort in St. Laurent in March, 1963, Bianchi began to attend.

He studied his Bible and found the truth that gives true liberty and happiness, and on the last Sabbath of 1963 he was helped into the water and baptized.



Bianchi, on crutches, with two other new converts and Pastor Ner Jean-Pierre (right).

Now, as he sits on the front bench of the St. Laurent church, his crutches beside him, his radiant face reveals the hope that fills his heart, and love replaces his former rebellion against God and his fellow men.

Popaeyak's People Still Wait

By E. A. Raethel, *President
Sepik Mission (New Guinea)*

I remember the timid knock on my office door. Many hands knock on the door of the office of the Sepik Mission here in New Guinea, but I remember this one especially. My invitation to enter revealed a man of unusual appearance. I noticed at once that he was a member of the New Guinea police force, and then tried to connect him with one of the various local tribes with which I was familiar. But his physique and features did not match any of the groups I knew.

Hesitant for some time, he began to speak in a quiet, yet convincing manner. Soon his simple story was out. His name was Popaeyak, and he had worked for the government as a policeman for several years. Recently he had been stationed at May River, a tributary near the headwaters of the Sepik River, helping to bring government control to the primitive people of the region. He helped to bring law and order among the head-hunters, who had killed 28 men, women, and children of a neighboring tribe.

While at May River, Popaeyak had observed the fine work of Seventh-day Adventist missionaries who had entered as soon as the government permitted civilians into the district. They had been the first to come, and were still the only missionaries actively working in the area. He had been much impressed by what was being done for the people, morally, spiritually, and in a material way. Now he was sure that Seventh-day Adventists were the missionaries he wanted in his home village.

It was the kind of story I had heard on previous occasions—a story oft repeated in New Guinea. A man leaves his home area for employment elsewhere. There he sees the work of our mission and returns home to persuade his own people that they should have the "clean mission," as they often call Seventh-day Adventists.

I asked my policeman friend where his home was, and my heart skipped a beat at his reply. Telefomin! Now I knew why I had not been able to connect this man with any of the tribal groups I knew. Telefomin is many miles away to the southwest, in the high mountains near the borders of Papua and West Irian. I had often wondered how the gospel would reach the people of that faraway mountain fastness. It was inaccessible except by airplane, and we had no airplane. Another mission that uses light aircraft had commenced work there some years earlier, but the people had still not heard the story of a soon-coming Saviour. Was the Lord opening the way for the third angel's message to be proclaimed among them?

Popaeyak went on to explain that he

was now going home for two months' furlough. He was booked on the plane to Telefomin next day. Would he be able to take a teacher with him? Sadly I shook my head and explained that we had no workers available, and that we had no funds available to begin work in an area where transport costs would be so high. He nodded his head in agreement, but I knew that he did not really comprehend what I had said, for he went on to insist that someone must come to him in his village before his two months' furlough should expire. I said we would do our best, but made no promises. We shook hands, and he went his way. I sat for some time in the office wondering how we could meet the new opportunity so wonderfully provided.

The two months had almost passed. An application for permission for C. R. Aldridge and myself to walk from the May River across the high mountain ranges into Telefomin was refused on the grounds that the wild people in the mountain area were insufficiently civi-

lized to permit the passage of an unarmed patrol.

A small sum of money was made available, and we sent in Paul Barava, the assistant president, to spend a week with Popaeyak and his people. They were delighted to see him, but most disappointed when they learned that he had not come to stay. Pastor Paul discovered that Popaeyak is an influential man in his community, and that the group of several villages had agreed to his proposition of asking the Seventh-day Adventist mission to begin work among them. On Pastor Paul's departure, the people urged that a worker be sent immediately, but of course he was unable to make any promise.

That was several months ago. Today I visited the government station at May River, and Popaeyak was on the wharf to greet me. His first question was whether we had yet sent a worker to his home village. Once again the answer was No. His disappointment was great, but we assured him that his dream would soon come

Seattle Central Church Breaks Ground

Members of the Seattle Central church broke ground for their new church home Sunday, April 26. Officiating were N. R. Dower, president of the Washington Conference (center); Stanley Hiten, pastor (second left); H. H. Hill, chairman of the building committee (second right); Cleve Colson, chairman of the finance committee (left); Don Kirkman, architect (right); and Allan Lee, pastor of the First Christian church. A special message from J. D. Braman, mayor of Seattle, was read.

The church, costing approximately \$200,000, will seat 375 and have adequate educational facilities, including Sabbath school classrooms for adults. Last year a fire totally demolished the former church building. The Seventh-day Adventist congregation in Seattle was organized in 1886 by C. L. Boyd.

S. W. HITEN, *Pastor*



A Half Century of Service

On Sabbath, April 18, the Norwalk, California, church commemorated a half century of faithful church work by one of its members, C. T. Halburg, who had been church treasurer for 50 years. The Sabbath was appropriately designated "Halburg Sabbath." Cree Sandefur, president of the Southern California Conference, was guest speaker.

Mr. Halburg was presented with a reclining chair by the church members, and Albert Hamra, Southern California Conference treasurer (right), presented him with an engraved plaque and a check.

Mr. Halburg was baptized in 1911 by Phillip Knox, who was present for the ceremony. Two years later he became church treasurer. He is still treasurer of the Norwalk church, and that congregation plans to launch into a building program soon.

GERY FRIESEN, Pastor
Norwalk Church



true. Funds have been made available for work at Telefomin, and we expect to place a worker there very soon. But it is going to place a great strain on our already overtaxed travel budget to provide this new area with adequate supervision.

An airplane of our own is the only answer to reaching these far-away places, of which Telefomin is only one. Areas such as Green River, Lumi, Amanab, Nuku, and others can be reached only by plane. Thus far, the message of Christ's soon return has not been heard in any of these places. Time is fast running out, and a great deal waits to be done. Other mission groups in this one area of New Guinea operate nine light planes to carry on their work. We have none, and in many places even the name Seventh-day Adventist has never been heard.

Now is our time of opportunity in the

Sepik area of New Guinea, while the government is opening new stations and building new airstrips in the more remote border areas. May the people of Telefomin, as well as other places difficult of access, soon have the opportunity of joining the remnant who are preparing for translation.



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

PITTSBURGH, PA.—The Methodist General Conference here approved detailed plans for a 1966 observance of the bicentenary of American Methodism.

VATICAN CITY—Strong ecumenical and historic overtones marked the much-awaited official visit of Lutheran Denmark's King Frederik X and Queen Ingrid to Pope Paul VI. They were the first Danish monarchs to visit a Pope in more than 40 years. Received with full pomp and ceremony, the king recalled that three centuries ago "the Danish Church and the Roman Catholic Church separated," but

"today there is a feeling of mutual respect and understanding between the religious majority of our country and the Roman Catholics of Denmark."

MONTREAT, N.C.—A report urging that the Presbyterian Church in the United States (Southern) and the Reformed Church in America continue their conversations looking toward possible union and start further action leading to merger was approved by the Presbyterian General Assembly here.

BUCK HILL FALLS, PA.—Twenty-six church union proposals involving 102 bodies in 30 countries have reached the stage of actual merger negotiations, a World Council of Churches official said here.

SKOPJE, YUGOSLAVIA—World Council of Churches executives dedicated 125 houses here which the international church body provided for victims of the earthquake that devastated this city last summer.

WASHINGTON, D.C.—The U.S. Supreme Court has agreed to hear arguments next fall in three cases involving exemption from the armed forces on the grounds of conscientious objection. It must decide whether it is constitutional to require that an individual believe in God or a Supreme Being to be eligible to qualify as a conscientious objector.

A PICTURE STORY FROM NORTH CAMEROUN ➡

1. An ordination service at the Dogba Station of the North Cameroun Mission in Central Africa at which Albert Bodenmann, director of the station (left), was set apart to the gospel ministry. Officiating at the service were Aime Cosendai, president of the Equatorial African Union Mission (left center), and Ruben Bergstrom, president of the North Cameroun Mission (right center). Two of the three Cameroun nationals on the rostrum are B. Andulko and Etienne Bello, first ordained nationals.

2. The recently enlarged Mada district church in North Cameroun. The stately **nimb** trees shading the church were imported and planted in this arid, barren area by Pastor Bergstrom, who also set out guava and mango orchards at the mission.

3. The district government administrator decorates Mongo (second right) with a Cameroun medal in recognition of his 33 years of faithful service to pioneer missionary Ruben Bergstrom, and thus to the people of Cameroun. Elder Bergstrom was formerly awarded the Black Star of France for his active contribution to civilizing enterprises in the Cameroun.

4. Pastors Ruben Bergstrom and Etienne Bello officiate at the Lord's Supper in the new Mada district church.

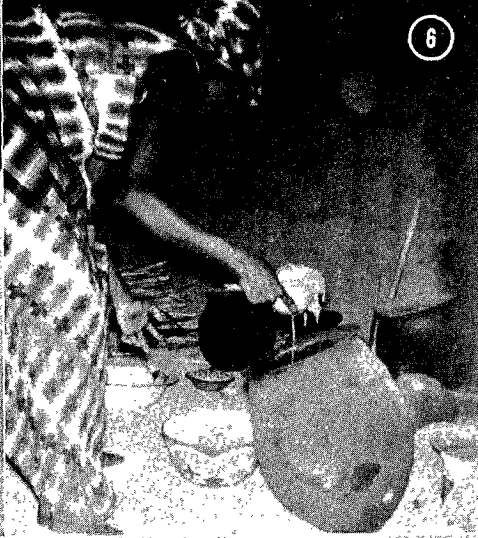
5. Dr. W. E. Westcott of Tallahassee, Florida, performs surgery on a patient at the Cameroun Mission Hospital in the North Cameroun Mission. The people greatly appreciate Dr. Westcott for his skill and personal interest in them.

6. On the day the new Mada church was dedicated the wife of the district pastor prepared food for more than 100 guests in this primitive kitchen in her home. The mission earnestly hopes that funds will soon be available to provide the pastor and his wife with adequate housing facilities.

7. Ford hand-operated gramophones are busily at work in North Cameroun. There is an acute need for facilities to educate workers to follow up the interests created by the gramophones.

8. A North Cameroun baptism. The number joining the church has risen steadily each year to more than 100. We are carrying on work today among ten different language groups in this area.

9. The women's section in the Mada church.





The New Portland Hospital

The Portland Sanitarium and Hospital in Portland, Oregon, has become a new medical institution as the result of its development and building program during the past two years. What was first regarded as an addition turned out to be the major part of the institution—main entrance, the administrative offices, the maternity, orthopedic, medical, and surgical units. This new addition is equipped throughout with the newest type of furnishings, service appliances, and all that a new, modern hospital needs to meet current medical standards and requirements.

At open house on March 4, Howell Appling, Jr., Oregon secretary of state, addressed hundreds of guests in the new main lobby, paying tribute to the staff and employees. Dr. Forrest Rieke, president of the Oregon State Board of Health, expressed appreciation for the new structure, and for the fact that the Portland Sanitarium "combines the best in the teaching hospital—education and care for the sick."

Mayor Terry D. Schrunk, of Portland, requested that Richard

Miller, a recent patient, participate in the ribbon-cutting ceremony. Richard was the victim of a tragic accident a little over a year ago. One of his legs was virtually cut off as he fell under a moving railway train. Within minutes he was in Portland Sanitarium, and the doctors reattached the severed leg. In a few weeks Richard was recovering satisfactorily. Today he has the use of both of his legs again, with practically no visible evidence of the injury. With great joy and pride the mayor, the secretary of state, and Grace Scheresky, nursing service director, observed Richard's skill with the scalpel.

Left: Front view of the new Portland Sanitarium and Hospital in Portland, Oregon. Right: Wielding a huge scalpel to cut the ribbon at open house on March 4 (left to right) are: Grace Scheresky, nursing service director; Mayor Terry D. Schrunk of Portland; Richard Miller; and Howell Appling, Oregon secretary of state.

H. L. RUDY, *President Oregon Conference*

The Bacolod Sanitarium Medical Team Campaign

By Arturo G. Macasiano, *Retired Minister Negros Mission*

An intensive campaign for additional funds to help equip and furnish the rooms of the Bacolod Sanitarium and Hospital at Bacolod City was conducted from January 25 to March 25. Pedro Diaz, chaplain of the Manila Sanitarium, was in charge. Assisting him were Dr. Elesio Verde, the medical department secretary of the Negros Mission; two retired ministers, T. B. Tortal and A. G. Macasiano; and Miss Rea Barbasa, Mrs. P. N. Fadri, Mrs. E. B. Gonzales, and Miss E. J. Granada. The goal set by the Central Philippine Union Mission was P50,000, but with God's blessing we were able to raise P77,636 in pledges and P3,329 in cash, a total of P80,965.

Some givers, including both Adventists and non-Adventists, were most liberal. One sugar planter of Bacolod City, an ardent Catholic, told Elder Diaz: "You are late. Had you come earlier I could have given you more. I just gave 10,000 pesos to the Bacolod Medical Center which will cost five million pesos to finish. But I will give you 2,000 pesos for your hydrotherapy room. I shall help you

build the third story." With a smile on his face, he bowed his head in his office as Elder Diaz invoked God's blessing on him, his business, and his farm.

An attorney whom I had met during Ingathering campaign gave us P5,000. An attorney of La Carlota in Occidental

Negros readily pledged P5,000. A Chinese sugar-cane planter of Bugasong in Antique was all smiles as he signed a pledge for P1,000. We left him with a prayer invoking God's blessing on him and his farm. Two evenings later some of our number returned to him to report

Southern California Ordination

At the Southern California Conference annual convocation held in Long Beach on April 25, three pastors and two academy Bible teachers were ordained. Left to right, they are: John Robinson, pastor of the Wilmington Spanish church; Walter Marshall, Bible teacher, San Fernando Valley Academy; Joe Engelkemier, Bible teacher, Glendale Union Academy; Robert Poynor, pastor of the Sunland-Tujunga church; and Joel Sepulveda, associate pastor of the Central Spanish church, Los Angeles, California.

Elders Poynor and Engelkemier attribute their uniting with the church to the Voice of Prophecy Bible lessons and radio broadcast.

Participating were E. L. Minchin, field secretary of the General Conference; R. R. Bietz, president of the Pacific Union Conference; and the writer.

CREE SANDEFUR, *President Southern California Conference*



that our goal of P5,000 for Antique Province was short by P1,000. With a smile, he readily signed for an additional P1,000. Then he confided to Elder Diaz, "After you left the other evening I felt a sweet peace I had never known before in all my life. People come to me every day asking for money for tuba and tobacco. It makes me sad to have people use my hard-earned money on their vices. I am really happy that some of my money is going to be used in a worthy and noble cause."

It is the kindly service rendered by our Christian doctors and nurses, as well as the ministry of our chaplains, that impresses people to give to our Ingathering or medical fund-raising campaigns. Among our own members also some have given cheerfully beyond their present means. A brother and his wife in Siaton, Negros Oriental, signed a pledge for P5,000. A sugar-cane planter of Hipona, in Pontevedra, Capiz, pledged P2,000. A sister of Bacolod City gave P2,000. And a devout sister, a widow and a graduate of the Manila Sanitarium, gave P5,000. She said, "Elder Diaz, I am selling this house and lot here at Iloilo City, for I wish to live with my mother in the country."

A brother from Bonbon church who had pledged P5,000 withdrew this amount from the bank, and then thought to delay paying his pledge. Immediately he felt sick and mentioned the fact to his wife. "Sol!" she responded. "You promised P5,000 to the sanitarium, but you still defer to pay it although you have the cash."

"All right," he replied, "let us go to Bacolod City and pay the amount right away before seeing the doctor." This they did, and then went to see Dr. Elesio Verde, our doctor in the Bacolod Sanitarium clinic. The doctor checked him but found nothing wrong.

This report would not be complete without mentioning the thousands, the hundreds, the fifties, and the few pesos given by our own people and by our friends. Without their donations, big and small, we would not be able to report P80,965. We praise God for success in the campaign, and thank our liberal friends and our own people too for their wonderful response.

The Sentinel Saves Souls Through Literature

By P. A. Venter, Jr.

Everything is in turmoil this morning. Everyone is rushing around helping to vacate the building that originally was intended as a garage, and the area around it. Room must be found to store the signatures, the machinery, and the boxes that have been there for many months—some for years. You see, the wreckers are coming today to begin demolishing the garage and the roof over the loading ramp so that the builders can start work on the new addition to our plant.

Like most Adventist institutions, the Sentinel Publishing Association building is always too small. No sooner have we

completed an extension, occupied it, and begun to arrange machines and stock, than we are looking for more space. In fact, we are always literally bursting at the seams.

The old building, originally a school, "just grew"—like Topsy. In 1945 we added a new wing on the east to house the bindery. Everybody was happy. The pressroom could expand, and the binders could move about freely. The next year, we added a spacious composing room on the north. By 1950 we were so crowded again that we had to add a stockroom on the northeast, and in 1956 we had to build a basement between the composing room and the stockroom in which to store standing type. Above this we built a new shipping room. In 1959 we extended the pressroom to the south and enclosed the area between the stockroom and the bindery. Now, the bindery is too small again, and as soon as the new wing is completed and stock moved into it, the bindery will spill over into the present stockroom. Also, the composing room is very crowded.

Yes, we are in perpetual need of expansion. And why? To meet the almost insatiable demand for more literature for the emerging African peoples. The Sentinel Publishing Association is here to help preach the gospel of the kingdom, so that the end may come. It is our responsibility as the division publishing house to provide literature for more than 20 of Africa's many languages.

From all unions of our division we receive reports of increasing numbers of

literature evangelists who are selling increasing numbers of books and periodicals that tell of Jesus' love and His imminent return to this old earth.

From the South African Union Conference, Group I, Brother J. S. LeRoux reports 45 more colporteurs in 1963 than in 1962, and an increase in sales of nearly \$90,000. From Group II of the union, John Kerbs reports that sales in 1963 were more than double those for 1962. Their goal for 1964 is \$30,000.

Brother Knopper, publishing department secretary for the Congo Union, writes that his corps of colporteurs are once again in the field and doing remarkably well. In three months only 13 workers sold literature valued at more than 200,000 Congolese francs. This is only the beginning. That entire union is being reorganized for literature action.

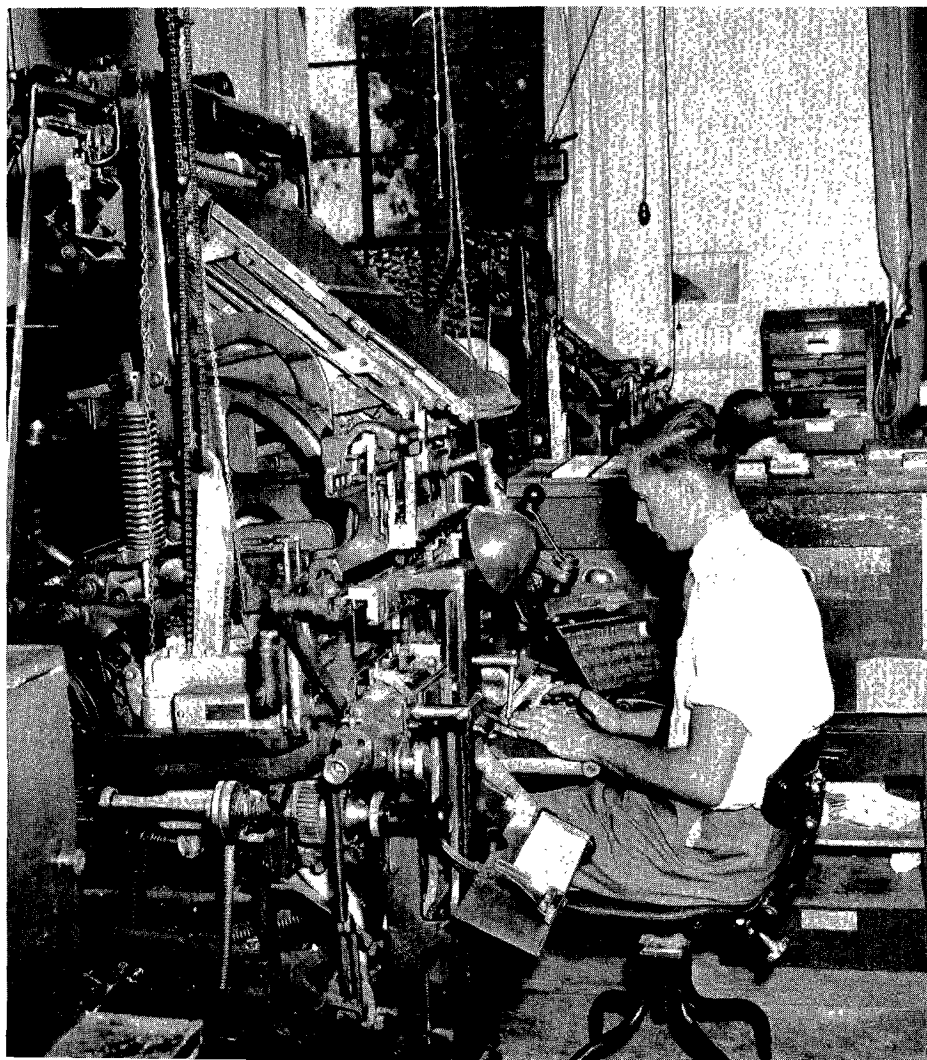
During the first part of 1964, D. R. L. Astleford of East Africa reports 155 colporteurs in attendance at three institutes, and a 28 per cent increase in sales over 1962.

Every evangelistic endeavor shows results proportionate to the contacts. This holds good also for the literature ministry. As sales increase, so also do conversions.

Ivan Mason, after only seven months of service, had the joy of seeing 11 people attending church in Bulawayo each Sabbath. From Tanganyika, R. H. E. Henning tells of 15 people who have joined the church as a result of reading a single copy of one book.

In the Nyasaland Union, R. P. Goma,

I. Hendrickson at his Intertype in the crowded composing room.



colporteur in Fort Jameson, started two branch Sabbath schools within a matter of months. In Petauke he went to a beer hall and spoke on the evils of drink. Gradually the men left the beer hall, and when all had gone, he persuaded the bar-keeper to buy a copy of *God's Answers to Man's Questions*. This man has now given up his job and is seeking new employment.

The South African Union reports 26 baptized and 80 more keeping the Sabbath as a result of the literature work during 1963.

R. H. Kent, guest evangelist from Australia, tells of the part played by literature during his campaign in Durban. A

garbage collector found the trash can at one house full of heavy books. The heaviest of all was right on top, and in disgust he pitched it over the fence into the next yard where the householder was bending over his garden. The impact made by the book as it hit his head was staggering. But after the first shock he saw that the book was well bound and imposing looking, so he took it into his house and read it. When Pastor Kent's meetings started, he attended and decided that the teachings must be true because they agreed with the book!

Yes, the Sentinel saves souls through literature. But the composing room is really overcrowded!

the past nine years. He replaces J. W. Burgess, who was called to the Southern New England Conference, as district leader for the Norridgewock, Dixfield, and Jay churches, and the Carthage company.



Central Union

Reported by
Mrs. Clara Anderson

► Lee Carter, departmental secretary in the Colorado Conference for several years, has accepted a call to be president of the Wyoming Conference.

► Sixty-six registered as delegates to the lay instructor's training school held at the Central church in Kansas City, May 4-9. All received certificates upon completing the course. Participating as instructors were V. W. Schoen, associate secretary of the General Conference Home Missionary Department; and H. R. Coats, C. R. French, and E. E. Hagen, home missionary department secretaries of the Missouri, Nebraska, and Central Union conferences, respectively.

► Thirty-three were baptized following a recent evangelistic series conducted by the H. M. Williams-R. C. Martin evangelistic team, in Colorado Springs, Colorado. Other interests will be followed up by the pastor, D. S. Wallack.



Columbia Union

Reported by
Don A. Roth

► Fred Speyer of the Holley-Speyer evangelistic team for the Columbia Union Conference has accepted a call to the Oklahoma Conference.

► S. M. Young, for 16 years pastor in the Potomac and Chesapeake conferences, has accepted a call to the New Jersey Conference to be stewardship counselor.

► Carol Main, a junior at Garden State Academy, received a plaque commemorating her victory in the New Jersey temperance oratorical contest and participation in the union conference oratorical contest.

► Charles B. Hirsch, president of Columbia Union College, announces three more appointments to the college staff. Eldon E. Stratton, of Junction City, Oregon, will be dean of students; Mrs. Ada

Brief News OF MEN AND EVENTS



Trans-Africa Division

Reported by
W. Duncan Eva

► J. T. Knopper, publishing department secretary of the Congo Union, spent two weeks in Leopoldville and the Western Congo during April. Five new literature evangelists and ten student literature evangelists were recruited and instructed in the methods of selling our books. By the end of the two-week period more than 100,000 francs' worth of literature had been delivered. Sister Mauze, from Haiti, whose husband, the church elder, is teaching in one of the Leopoldville schools, is a part-time literature evangelist. She sold and delivered more than 20,000 francs' worth of literature in a few hours. The people are eager to buy Bibles and our truth-filled literature.

► The Central Kivu Field of the Congo Union has set a goal of 1,800 branch Sabbath schools by the end of 1964. Reports to date indicate that already 700 of these have been organized, and Jonas Mbyirukira, the president, reports that already more than 2,000 souls have decided for Christ. He considers that the branch Sabbath school plan is one of the finest ways of spreading the message.



Atlantic Union

Reported by
Mrs. Emma Kirk

► The New York Conference has purchased 118-acre Camp Cherokee on the shore of upper Saranac Lake, nine miles east of Tupper Lake on Highway 30. It is in a region of scenic grandeur, and the area is pollen free—recognized as one of the most ideal and healthful camping sections in the United States. The camp is fully equipped for at least 100 campers. It consists of sturdy, rustic structures—cabins, dining hall, and a beautiful recreation hall.

► Walter A. Howe, associate secretary of the General Conference Department of Education, spent the week of May 4-9 in the Atlantic Union Conference territory with L. E. Smart, union educational secretary. Dr. Howe visited all the academies in the Atlantic Union. On Sabbath, May 9, Elder Smart and Dr. Howe attended the youth rally in Presque Isle, Maine.

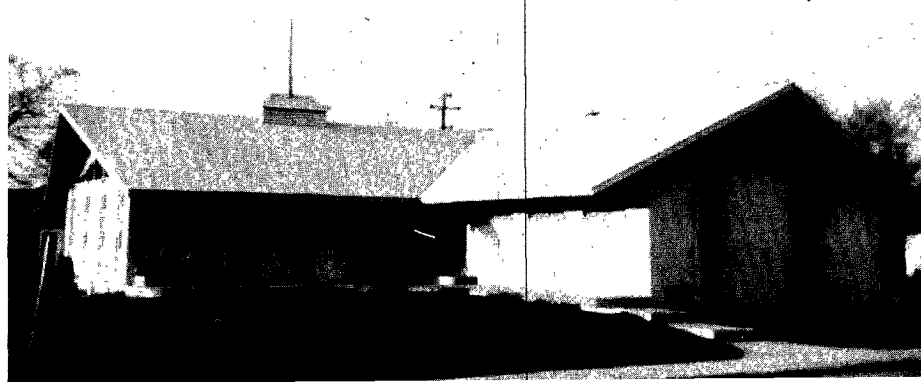
► G. Eric Jones, chairman of the New York Center board, recently announced the appointment of Harold J. Brendel as director of the New York Center. He succeeds J. Reynolds Hoffman, who is now conducting Five-Day Plans to Stop Smoking in the metropolitan New York area. Having recently joined the New York Center staff as pastor of the Center church, Elder Brendel now assumes the work of directing the educational, health, and spiritual ministries of the Center. Elder Brendel has had more than 20 years of pastoral and evangelistic experience working in some of the largest cities in the United States and Canada. His most recent pastorate was the Denver East church.

► Dale Chaffee from Great Bend, Kansas, arrived in his new district in Norridgewock, Maine, June 1. He has been in pastoral-evangelistic work in Wichita, Phillipsburg, and Great Bend, Kansas, for

Kankakee, Illinois, Church Dedicated

A beautiful church building representing much hard work and sacrifice has been erected in Kankakee, Illinois. Dedicatory services were held April 4, with J. D. Smith, Lake Union president, giving the dedicatory sermon.

W. A. NELSON, President, Illinois Conference



Holley, formerly a Bible instructor in Michigan, will be dean of women; and Roger R. Greenley, of Loma Linda, California, will be head of food services at the college cafeteria.

► E. L. Hanson, pastor of the Norfolk church in the Potomac Conference, died May 18 at the Washington Sanitarium and Hospital following a long illness.



Lake Union

Reported by
Mrs. Mildred Wade

► At the conclusion of a three-week evangelistic effort sponsored by the MV Society of Andrews University 14 persons committed their lives to Christ. The services, held in the Andrews University Airatorium at nearby Bridgman, were attended by an average crowd of 130. The evangelists, Roger Bothwell and Roland Lehnhoff, senior religion majors, used the "Bible in hand" method. About 60 Bibles were used regularly, and 75 were distributed at the close of the meetings.

► The hand-crafted, black walnut case constructed by a cabinetmaker in Allegan, Michigan, especially for J. N. Andrews' use in his pioneer work in Michigan with Elder and Mrs. James White, was recently presented to Andrews University by Irvin M. Carr. It is now in the office of Mrs. Mary Jane Mitchell, head librarian of the James White Library. When Elder Andrews left for missionary work in Switzerland he gave the case to his friend W. H. Littlejohn. In time it was inherited by Littlejohn's stepson, Fred Harvey, who later gave it to his friend, I. M. Carr.

► A total of 28 Vacation Bible School institutes were held in the Lake Union Conference during March and April. W. J. Harris of the General Conference Sabbath School Department and Vernon Flory of the Lake Union Sabbath school department were assisted by the local conference Sabbath school secretaries of the five conferences as instructors.

► The Bunker Hill, Michigan, church celebrated its one hundredth anniversary Sabbath, April 25. Guest speakers were Dr. Horace Shaw of Andrews University, and a former pastor, H. L. Shoup, now of Washington, D.C. Others participating in the services were the district leader, Merlin Foll, and the pastor, L. H. Sickles. Nearly 200 members and guests were present for this memorable occasion.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Ella May Stoneburner, General Conference director of health education, has been meeting with Dorcas Federations throughout the Northwest.

► Several months ago a little old weather-worn Presbyterian church building in the Mount Brook area of Oregon was offered to the members of the White Salmon

church for \$200, and they bought it. Last October they started holding a Story Hour and used the Bible Adventure Series, with the *Little Friend and Guide*. E. M. Eigenberg, the pastor, reports an average attendance for the fall quarter of 15. Attendance has increased through the first four months of this year.

► During the school year 1964-1965, while Larry Lewis, Bible teacher and director of counseling and guidance at Mount Ellis Academy, is on study leave, Harold Dawson, pastor of the Miles City district, will serve as Bible teacher.

► A 23-night series of meetings was recently held by Reuben A. Hubbard in the new St. Helens-Scappoose, Oregon, church. More than 100 non-Adventists attended. Average attendance per night was 143. As a result of these meetings 30 new members were added to the church by baptism and profession of faith.



Pacific Union

Reported by
Mrs. Margaret Follett

► Six students of the five senior academies in the Southeastern California Conference have been awarded evangelistic scholarships and will work in three teams for eight weeks in various evangelistic endeavors during the summer. Working with Henry Barron, pastor of the Westminster congregation, will be Mary Ellen Hoggan, of La Sierra Academy, and Darlene Houston, of Loma Linda Union Academy. Lee McIntyre, a San Pasqual Academy student, will be teamed with Dwight Lehnhoff, of Orangewood Academy, in the San Diego area, under the guidance of John Toppenberg. John Loor, Arlington pastor, will host Craig Kendall and David Tyn-dall, both students of San Diego Union Academy.

► The Capitol City church of Sacramento, California, was dedicated in an afternoon service April 25, with C. E. Moseley, a field secretary of the General Conference, delivering the dedicatory sermon. Speaking at other weekend services were R. W. Nelson, a visiting pastor, and W. S. Lee, Regional secretary of the Pacific Union Conference, reports W. E. Penick, local pastor.

► Speakers for the La Sierra College graduation services were as follows: Wilber Alexander, chairman of the Department of Religion of Andrews University, consecration service; Arthur L. Bietz, pastor of the Glendale, California, church, baccalaureate sermon; and A. Graham Maxwell, commencement address, Sunday morning, June 7.

► A recent clothing drive in Moab, Utah, netted 1,134 pounds of clothing for the welfare work at Monument Valley Mission, according to R. C. Pueschel, Moab pastor.

► Kenneth Richards, former pastor of the Norwalk, California, church, has accepted a post with the Bible department of Columbia Union College.

► A call to the Spanish work in the Southern California Conference has been

accepted by R. C. Perez, of the Greater New York Conference.

► S. B. Olney, of Wisconsin, has joined the pastoral staff of the Long Beach, California, church.

► Parkin Christian, of Pitcairn Island, is meeting a number of speaking appointments in the Pacific Union Conference.

CORRECTION

Southern New England Conference Session

In the REVIEW of May 28 the number of delegates in attendance at the Southern New England Conference biennial session was given as 43, as the figure appeared in the report of the meeting received at the REVIEW office. The writer informs us that the number of delegates was 450.—EDITORS.

Church Calendar

Thirteenth Sabbath Offering (North American Indians)	June 27
Medical Missionary Day	July 4
Church Medical Missionary Offering	July 4
Midsummer Missions Service and Offering	July 11
Pioneer Evangelism (Dark County)	August 1
Church Missionary Offering	August 1
Oakwood College Offering	August 8
Educational Day and Elementary School Offering	August 15
Literature Evangelists Rally Day	September 5
Church Missionary Offering	September 5
Missions Extension Day and Offering	September 12
Review and Herald Campaign	Sept. 12-Oct. 10
MV Pathfinder Day	September 19
Thirteenth Sabbath Offering (Far East)	September 26
Neighborhood Evangelism	October 3
Church Missionary Offering	October 3
Voice of Prophecy Offering	October 10

REVIEW and HERALD

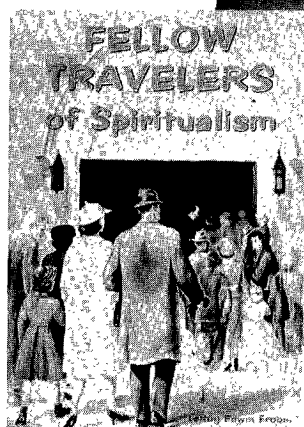
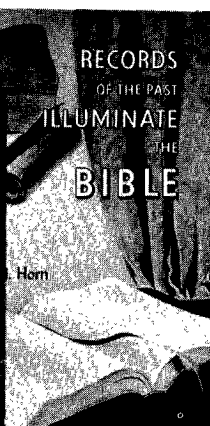
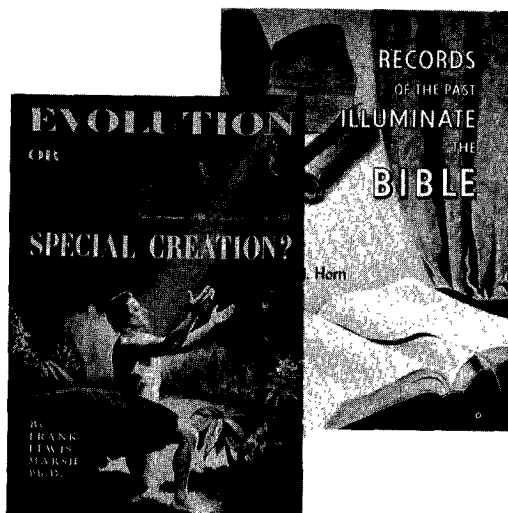
In 1849 a company of Sabbathkeeping Adventists whose background was the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review and Sabbath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

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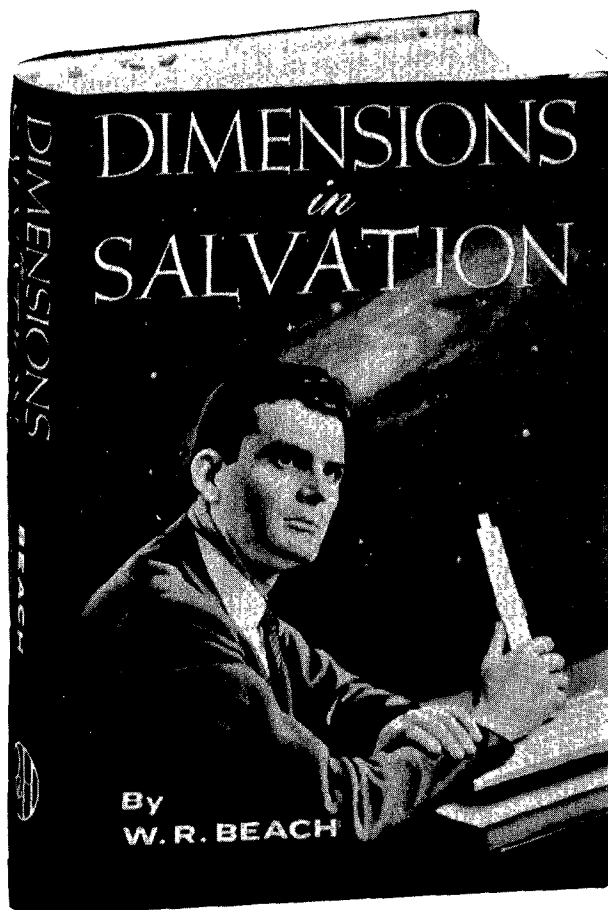
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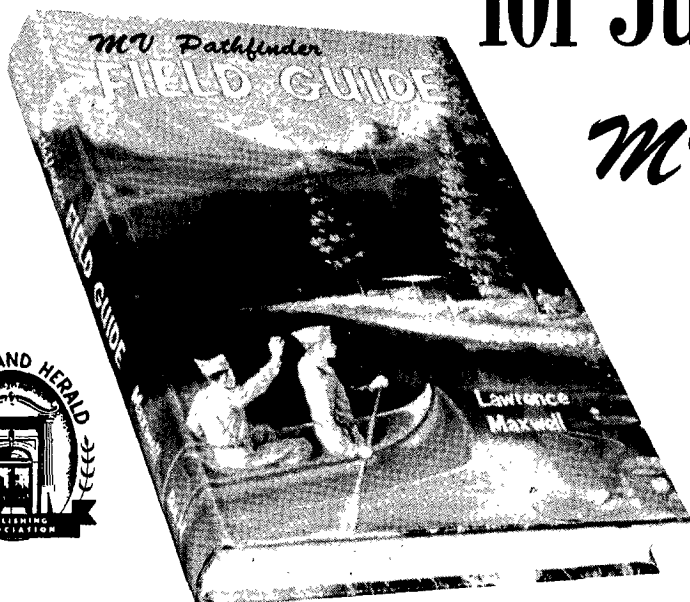
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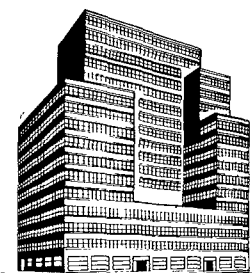
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News of Note

The Ellen G. White Writings and Their Custody

In response to numerous requests, the White Estate has prepared a reprint of the articles written by Arthur L. White which appeared in the REVIEW during the fall of 1963, dealing with the subject of the Ellen G. White writings, their custody, and their use.

The work of the White Trustees, preparation of the Ellen G. White manuscripts for publication, the compiling of the Ellen G. White books, copyright control of the manuscripts and books, and present-day use of the Spirit of Prophecy counsels are all included in this 16-page reprint.

Send fifteen cents to the White Estate, General Conference of SDA, Washington, D.C. 20012. A copy will be placed in the mail and sent to your address.

One Week's Sale—Half a Million Dollars

During the recent annual Big Week the literature evangelists of North America and their leaders delivered almost one-half million dollars' worth of literature—\$498,813.87 to be exact. This represents a gain of \$176,000 over the record of the previous year.

The highest record for one union was in the Southern Union, with \$116,000; the highest local conference record was made by Michigan, with \$38,000. Six persons delivered over \$2,000 worth of literature each, and scores delivered more than \$1,000 each.

These literature workers prayed in thousands of homes during the week, enrolled many hundreds in the Bible correspondence courses, and started many, many people to thinking about things of eternal value. Truly, this was a Big Week for the work of God!

W. A. HIGGINS

Philippine Institute of Scientific Studies

The third session of the Philippine Institute of Scientific Studies for the Prevention of Alcoholism, conducted at the College of Medicine on the campus of the University of the Philippines May 4-15, was an outstanding success. There were 115 enrolled, including 15 from the armed forces, 10 public school principals, 22 student counselors, 31 public school teachers, 20 Seventh-day Adventist workers, three physicians, and a number of clergymen and social welfare workers.

The influence of these institutes has been far reaching. The provost marshal general of the army was elected class president, and the chief of chaplains vice-president.

The institute was conducted under the auspices of the Philippine National Committee for the Prevention of Alcoholism. General Basilio J. Valdes is serving as chairman of the committee, and Dr. Reuben Manalaysay, president of Philippine Union College, as director of the institute.

W. A. SCHARFFENBERG

MV Evangelism in Trans-Africa

Our youth are witnessing miracles of God through MV evangelism, reports P. H. Coetzee, Trans-Africa Division MV secretary.

In Johannesburg a Voice of Youth effort has produced 37 believers. In Southern Rhodesia attendance at a Voice of Youth meeting has risen from 68 to 159. The Momera Mission in Nyasaland has initiated five Friendship Team projects and 36 MV branch Sabbath schools, from which 38 have already joined the church. In Southern Nyasaland 15 MV branch Sabbath schools have led 179 persons to attend church.

The smallest union reports eight projects with 15 baptisms and 35 in baptismal classes. Most thrilling is the report from war-torn Rwanda—475 MV projects



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

NEW YORK—An American Jewish Committee survey found "widespread compliance" with United States Supreme Court decisions banning mandatory prayer and Bible reading in public schools, but also "widespread introduction of substitute practices." Most common substitutes for the religious exercises outlawed by the Court are "silent meditation, silent prayer, and increased and intensified moral and patriotic exercises," Mr. Abram said. Outright defiance of the Court's rulings was found to be most prevalent in the South, sections of the rural North such as New Hampshire, and in North-western areas such as Idaho, he reported.

BALTIMORE, MD.—A Federal Court suit asking invalidation of a Maryland law calling for a period of silent meditation in public schools was filed by Mrs. Madalyn Murray, avowed atheist whose earlier court test played a part in the United States Supreme Court ban on school devotional acts. The woman also recently asked the Baltimore Board of Education to delete the words "under

started, with 135 baptisms and 1,247 enrolled in baptismal classes.

MV TARGET 30000 is on the march in Trans-Africa.

LAWRENCE NELSON

Branch Sabbath Schools Skyrocket in the Far East

H. E. McClure, of the Far Eastern Division, writes as follows:

"It is my happy privilege to report at present 2,260 branch Sabbath schools in addition to 205 branch Bible schools, or a total of 2,465, as compared with 929 just two years ago. In this respect the Far Eastern Division occupies second place in the world field. In these schools we have 38,536 members. The Japan Union Mission has 80 churches and 89 organized Sabbath schools, but they report 265 branch Sabbath schools, with an attendance of 4,505. In the South Philippine Union the number of branch Sabbath schools has skyrocketed from 201 in 1961 to 1,021 in 1963."

G. R. NASH

Alberta Camp Meetings

The dates originally sent to us for camp meetings in the Alberta Conference were in error. The Lacombe camp meeting at Canadian Union College will be held July 10-18. For six hours each day this camp meeting will be televised. Camp meetings will be held simultaneously at Beauvallon and Peoria, the weekend of July 23-26.

God" from the Pledge of Allegiance. The board rejected her request and she has said she will take the issue to court.

NEW YORK—The Protestant Episcopal Church's Division of Christian Ministries proposed here that qualified laymen be authorized to administer the sacraments and otherwise supplement clergymen in their ministry among minority, professional, technical, and other occupational groups.

HELLERTOWN, PA.—The Hellertown Ministerial Association voted here to continue its year-long program under which public school children participate in Bible reading and prayer exercises once a week in churches before attending classes. The program has been so successful that it has been adopted, with various modifications, by a number of nearby towns.

DALLAS, TEX.—For the first time in its 40-year history the Dallas Pastors' Association elected a Roman Catholic priest to its executive board and a Negro clergyman to its presidency.

MILWAUKEE—An Episcopal minister has suggested that Richard Cardinal Cushing, Roman Catholic Archbishop of Boston, should be invited to fill the post which will become vacant upon the resignation of Presiding Bishop Arthur Lichtenberger of the Protestant Episcopal Church.