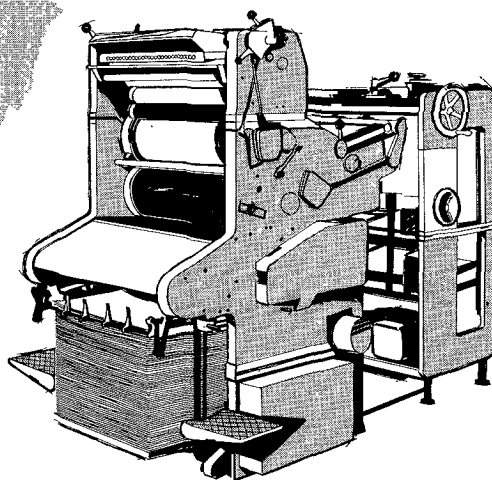


REVIEW

and Herald



Independent Publication of the E. G. White Writings

*First in a series of three articles
setting forth the attitude of
Ellen G. White and the
Advent Movement toward
unauthorized publishing
of Spirit of Prophecy writings.*

By **ARTHUR L. WHITE**
Secretary, Ellen G. White Estate

I HAVE been shown," wrote Ellen White, "that the press is powerful for good or evil. This agency can reach and influence the public mind as no other means can. The press, controlled by men who are sanctified to God, can be a power indeed for good in bringing men to the knowledge of the truth. The pen is a power in the hands of men who feel the truth burning upon the altar of their hearts, and who have an intelligent zeal for God, balanced with sound judgment."—*Life Sketches*, p. 214.

This power Seventh-day Adventists have recognized from their earliest days. When there was just a handful of Sabbathkeeping Adventists, whose souls and hearts were filled with great truths which they felt must go to the world, God sent a message, calling upon them to begin to publish. The work, which would start with the issuance of a little publication called for in the vision of 1848, was shown to Ellen White "to be like streams of light that went clear round the world." A good portion of Ellen White's life was spent in preparing for publication through the press the messages God had given her to enlighten, to guide, to inform the church, to warn the world of coming events, and to help men and women prepare for these events.

It is interesting that only a few months after Sabbathkeeping Adventists launched into a publishing enterprise, the Lord called their attention to the importance of organization. The record is in an old manuscript dated December 25, 1850, and reports what was shown to Ellen White on December 24.

(Turn to page 9)

A 1960 report¹ to the Food and Nutrition Board estimated the consumption of coffee in the United States at 377 million cups a day. The 1961 per capita figure is 15.7 pounds per year.² Since children and many adults do not drink this beverage, it is obvious that the amount consumed by habitual coffee drinkers is large.

Jean Spenser Felton, professor of occupational health at the University of California in Los Angeles, in a 1959 article on "The Coffee Break" questions³ whether this popular custom is "a health asset or liability." The rest period introduced into most work situations during World War II to increase production almost immediately became the "coffee break." During these brief periods 35 million workers consume 8 billion cups of coffee annually. This represents 7.4 per cent of all the coffee drunk during a year in the United States. Indeed, so compulsive is the custom that anyone who does not join the parade to the coffee shop during the rest period soon becomes the "forgotten man." He loses contact with his fellow workers.

Now, is this heavy drinking a health hazard? What are some of the scientific findings?

The bulk of the coffee in the world's market comes from varieties of the Arabian plant, *Coffea arabica*. The constituents of coffee⁴ are approximately 1-2 per cent caffeine, 10-15 per cent coffee oil, 6 per cent chlorogenic and caffeic acids, and various other substances such as tannic acid and volatile oils. Some 30 volatile ingredients have been identified in roasted coffee.

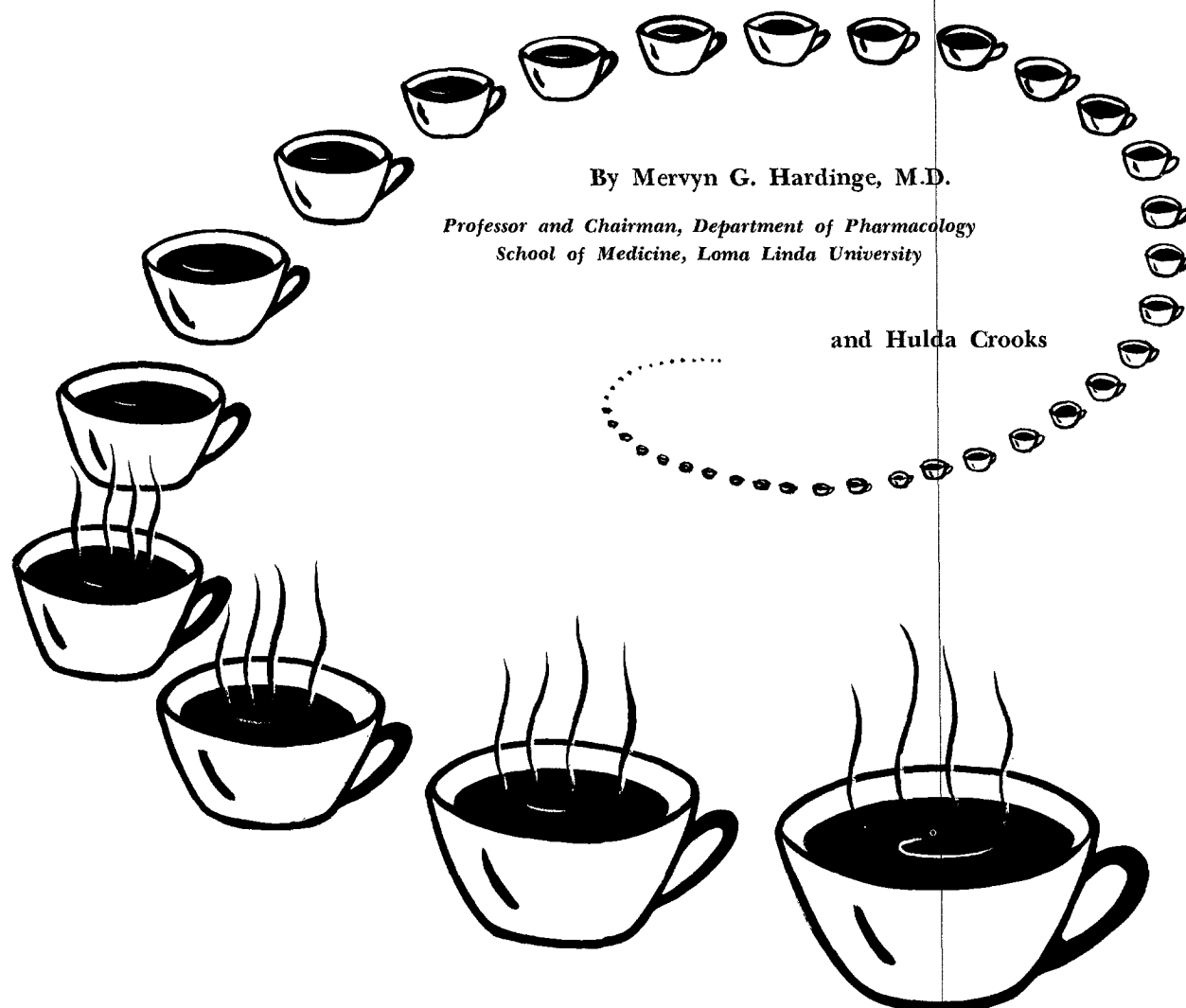
Caffeine is considered to be the main stimulating drug

in coffee,⁵ affecting chiefly the central nervous system and the heart and blood vessels. It also affects the kidneys and digestive tract. An average cup of the beverage contains from 100 to 150 mg. of caffeine⁶ or approximately a medicinal dose. A recent estimate⁷ places the American consumption of caffeine in coffee alone at about 14 million pounds a year. That consumed in tea and cola drinks is additional.

The exciting effect of caffeine on the nerves replaces tiredness and a natural desire for sleep with an abnormal mental alertness, wakefulness, and restlessness. The stimulation, which can be demonstrated by psychological tests, may produce nervous irritability and muscular tremor.⁸ Depression follows.⁹ Yet, in spite of its ability to whip the nerves to renewed activity, tests have shown that performance is lowered in work requiring fine coordination.¹⁰

Because morning headache and a letdown feeling are frequently experienced by habitual coffee drinkers when they miss their morning cup, two University of Chicago doctors decided to study this type of headache experimentally.¹¹ Caffeine was given to 20 male and two female students in gradually increasing amounts for several days. When the drug was suddenly withdrawn, 55 per cent of the subjects developed extremely severe headaches. Another 29 per cent had definite headaches but not severe enough to require treatment. Some experienced nausea and vomiting.

No one questions that coffee drinking establishes a habit. This is evidenced by the mental craving, the irritation, and



the nervousness when it is withheld. Some investigators believe that it becomes not only a habit but a true addiction, judging by its pharmacological effects and the definite withdrawal headache pattern.^{11 12} The ability to stimulate fatigued nerve centers to renewed activity and produce a buoyant sense of well-being and energy in a tired person has made caffeine, as drunk in coffee, one of the most widely used stimulants by lay people.

However, the free use of caffeine-containing beverages does more than disturb the higher nerve centers. Dr. J. L. A. Roth of the Graduate School of Medicine, University of Pennsylvania, has studied the effects of caffeine on the gastrointestinal tract for many years. In a very recent article¹³ he calls attention to the fact that while caffeine, as such, is not often used as a medicine, many people take it habitually in beverages. He says, "Caffeine is a potent and prolonged stimulant of hydrochloric acid in the duodenal patient and it also potentiates free acid response to all other known stimuli."

In an earlier report¹⁴ he showed that 10½ ounces of coffee beverage (2 small cups) provoked an increased output of hydrochloric acid for more than an hour in a normal person; in one with an ulcer, the effect was greater and lasted more than two hours. Dr. Roth and his associates presented their findings as evidence that strongly indicates that coffee can be an aid to ulcer production, aggravate one already in existence, and interfere with healing in one under treatment.

Caffeine has two distinct actions on gastric secretion. It

stimulates the secreting cells directly and also increases (potentiates) the activity of other stimulating substances that may be present. Among these he names certain drugs, alcohol, and meat extracts. The combined effect produced by caffeine and one of these other stimuli is greater than the added total produced by them separately. Dogs do not show direct gastric response to caffeine as does man, but when the drug was given after a small meal of meat, the secretion of acid increased to a high peak and remained high for seven or more hours.¹⁵

Dr. M. I. Grossman of the Veterans Administration Center, Los Angeles, writing on the medical management of duodenal ulcer, says, "Coffee, tea, and 'cola' soft drinks contain amounts of caffeine capable of stimulating gastric acid reaction. Caffeine acts both as a direct stimulant and as a potentiator of other stimuli. Because drinks with caffeine are frequently used without food, they produce high levels of secretion without the buffering action of food.

"Ideally, the use of all caffeine-containing beverages should be permanently banned in patients with duodenal ulcer." ¹⁶ Dr. Grossman's counsel applies equally to patients with peptic ulcer.

In addition to caffeine, coffee contains other ingredients that also disturb the digestive tract, such as natural volatile oils and substances produced in the roasting to develop the flavor and aroma of coffee. These are known as caffeol or cafeeon. According to Sollman¹⁰ cafeeol oil consists of 50 per cent furfuryl alcohol, small quantities of phenol, and other substances. These aromatic constituents produce local irritation of the digestive tract and reflex stimulation in the same manner as condiments. The tannic acid present may also interfere with digestion.

Even though 97 per cent of the caffeine is removed from decaffeinated coffees, these other substances remain and provoke gastric acid secretion about the same as coffee itself. There is good reason to agree with the glowing advertisement for one of these so-called "caffeine free" coffees in its assurance to coffee lovers that this product is "above all—coffee."

While the stimulation of the central nervous system is usually considered the main effect of caffeine, of probably equal influence is its disturbance of the cardiovascular (heart and blood vessel) system. An editorial¹⁷ in the *New England Journal of Medicine* featuring a foreign study of 110 persons, says: "Most striking effects of coffee were in the blood pressure findings." An average cup of coffee caused a rise in blood pressure in every subject. Particularly affected were persons with nephritis and diabetes.

In July, 1963, Dr. Oglesby Paul and coworkers¹⁸ at the University of Illinois College of Medicine published the results of a four-year coronary heart-disease study in nearly 2,000 Western Electric Company employees aged 40 to 55 years. All subjects were free from clinical heart disease at the start of the investigation. By the end of the four years, 88 cases had developed and 13 of the subjects died. The researchers found a highly significant association between cigarette smoking during most of adult life and subsequent development of coronary disease. But they also discovered a definite relationship with coffee drinking.

Of 1,108 men for whom suitable coffee-drinking data was available, the investigators reported:

"A positive relationship was encountered between coffee intake and coronary disease." And again, "For this group, a significant correlation between the use of coffee and the later development of coronary disease is seen."

Of the coronary subjects, 22 per cent drank between five and seven cups a day, as compared to 15 per cent of the noncoronary cases. Nineteen per cent of the coronary subjects drank seven or more cups a day while only 7 per cent of the noncoronary men drank that much. This

Coffee— FRIEND or FOE?

Pharmacologists Testify on Coffee

"The average cup of coffee contains between 100 and 150 mgm of caffeine, approximately a therapeutic dose. Naturally, the daily ingestion of this amount of a potent alkaloid is bound to exert some pharmacological action. In addition to alkaloids, coffee contains certain oils and tea has an appreciable amount of tannin. . . ."

"The xanthine beverages present a medical problem in that they are a dietary source of a stimulant of the central nervous system."⁸

"The main pharmacologic actions of caffeine are exerted on the central nervous system and the cardiovascular system. In addition, the drug is a diuretic and stimulates gastric secretion. In ordinary doses

it causes wakefulness, restlessness and mental alertness."⁸

"The effects of excessive coffee consumption differ only in details from tea. Both interfere with digestion, the coffee through the irritant effects of its volatile oil, the tea through the coagulant action of the tannic acid. The caffeine itself probably contributes to the digestive derangement through its vasodilator action. This may account for the common tendency to hemorrhoids."¹⁰

"There is widespread belief that excessive tea-drinking disturbs gastric digestion and this has generally been attributed to the tannic acid contained in it. It is not unlikely that the caffeine and the-

ophylline may also play a part in this gastric action by causing irritation of the mucous membrane. Excessive consumption of tea or coffee may produce, in addition to digestive disturbances, increased nervous excitability, tremor, palpitation and insomnia, effects directly due to the caffeine content. . . ."⁸

"The chief problem with the xanthine beverages, of course, is the possible chronic effect on the central nervous system. Excessive and prolonged use of these drugs clearly may lead to increased irritability, loss of sleep, palpitation of the heart and even muscular tremors. Such effects are due to chronic mild intoxication with caffeine."⁹

is a striking illustration of the widening of the gap as coffee consumption increases. More coffee was closely related to more coronary disease.

Dr. Louis N. Katz of the Cardiovascular Institute, Michael Reese Hospital, Chicago, asserts¹⁰ that coronary heart disease is a disease, not merely old age. He says autopsy data show evidence of a basic beginning of it in 90 per cent of the young male population of the United States. Between the ages of 40 to 65, approximately one of every 15 people in this country, and one of every eight males, is a high coronary risk. A person in this category appears to be 14 times as likely to suffer heart attack as a low-risk individual.

Dr. Katz points out that almost everything that enters the body passes through the blood vessels. This gives harmful substances opportunity to injure the delicate lining, especially at points where larger vessels branch to narrower ones. Damage to such a stress area could predispose it as a site for the fibrous thickening and degenerative changes that lead to the high-risk stage of the disease. Even a slightly damaging substance might, by repeated insults to the tissues, contribute to serious damage by middle age without itself even being suspected as a cause.

Thus coffee, which seems so desirable, a boon to mankind, has been exposed by modern science as a deceiver—a foe that undermines the citadel of health.

These scientific findings are a forceful reminder of the inspired warning given 77 years ago:

"Diseases of every stripe and type have been brought upon human beings by the use of tea and coffee and the narcotics, opium and tobacco. These hurtful indulgences must be given up, not only one but all; for all are hurtful, and ruinous to the physical, mental, and moral powers, and should be discontinued from a health standpoint."²⁰

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Switch on the Power

"The bulb must be burned out," suggested Ed.

"No," protested John, "I just put a new one in yesterday."

"Well, maybe the cord or the outlet has gone haywire," muttered Ed. "I'll check."

Ed ran his fingers along the cord in search of a break. The cord was all right. Next he stopped before the outlet and checked it. Nothing was wrong there either. What could be wrong? It couldn't be the current, for everything else in the room seemed to work.

"What about the switch?" John wondered aloud.

Sure enough, someone had neglected to turn on the switch. Nothing was wrong with the lighting mechanisms. They had simply forgotten the switch.

Are you neglecting to turn the switch on in your life? From the source of all power, the love of God flows out in an ever steady supply. It flows along Christ, the Mediator between God and man. It is this love that transforms and illuminates our lives. Our human will is the only mechanism that can inhibit that flow. The final decision lies with us. So switch on the power. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

DALVERNE LICHT

In the Waldensian Country

A visit to Torre Pellice, "capital" of the Waldenses

NEITHER the heat of the day, nor the rather exhausting drive over hairpin-curved highways, could diminish the ardor of our anticipation. We were traveling toward the Waldensian valleys in northwestern Italy! Perhaps no group, with the possible exception of modern Waldensian youth, many of whom make yearly pilgrimages to this region, have approached these secluded valleys with deeper interest and a feeling more akin to reverence than did our Reformation Tour group.

Seventh-day Adventists have sound reasons to feel stirred by the sight of nature's grandeur here. The "everlasting hills" that stand guard over the Piedmont valleys are symbols of God's protection. They are also silent witnesses to the sufferings, courage, and heroic faith of thousands of members of God's true church who endured so much persecution so long.

But perhaps chief among the reasons for our deep interest is the kinship that we feel for them. Waldenses as God's light bearers in prereformation days felt the wrath of Satan. Without a doubt the remnant church will once again experience the fury of the enemy. We are walking in the path of spiritual succession.

Though we were late in arriving in sleepy Torre Pellice, the "capital" of the Waldenses, we were warmly greeted by the leader of the church, Mr. Diodate. After we had been assigned rooms in a commodious dormitory, dinner was served to 40 hungry travelers. The atmosphere in Torre Pellice was friendly and relaxed.

Although stirring Waldensian history beckoned for our attention, monuments to the Advent Movement, though humble, proved even more irresistible. In Torre Pellice we were delighted to find an Adventist chapel. The pastor took pride in showing us what might be called the forerunner of prophetic charts. This chart, featuring Daniel 2 and other prophecies, was used by Elder M. B. Czechowski in 1866. When in 1865 the General Conference informed him

that he could not be sent to Europe, he applied to certain First-day Adventists in Boston. These managed to gather sufficient funds. Soon after his arrival, he taught the Sabbath truth to many in both Switzerland and Italy.

During the guided tour of the various buildings that compose Waldensian church headquarters, we visited the refugee home. This home is maintained for some 60 elderly people who gathered here from many parts of Europe. They came here after they had lost every earthly possession.

Imagine our surprise to find among them an Adventist couple! They had escaped from Russia by way of Siberia and had traveled all the way to Italy via Singapore, Bangkok, and Constantinople. They were charming people. Brother Giabekoff's hair was as white as snow.

Torre Pellice is about evenly divided between Catholics and Protestants. The western half is inhabited by Waldensians. Here their headquarters are located. The museum contains

many precious relics. Close by, on a corner of Via Beckwith, the main street, stands a statue of Henri Arnaud, the heroic pastor who in 1689 in the face of incredible difficulties led some 800 refugees from Switzerland back to their native valleys. This return, achieved in spite of an enemy force 50 times as large, has been called "The Glorious Return." Napoleon, upon hearing of Arnaud's achievement, said that it was a tremendous feat.

A bit farther stands the Casa Valdese, which is the seat of the Waldensian Synod. It contains a precious library of 35,000 volumes. Above and behind the desk of the presiding officer is displayed an impressive work of art. It is also a symbolic picture representing the enduring nature of faith. In the midst of a desert stands a tree. Many of its branches have been broken. But new branches have taken their places out of its sturdy stem. Amid the foliage an open book displays the Lord's command, "Be faithful unto death."

The mighty tree stands unmoved, though assailed by many storms. It still flourishes, although the ground is arid. Its roots are entwined about the boulders and are well anchored to withstand the fiercest blasts. Underneath this picture is a motto in Italian that reads: "We swear and promise in the presence of the living God that we shall maintain our union and order. We swear fidelity until the last drop of our blood."

Many other buildings were of interest. There is a Waldensian college, a boys' boarding school, a young people's home, a hospital, and a girls' orphanage. But the lofty hills beyond all these make their irresistible appeal. The valleys of Angrogna, Pellice, and Clusone—what deep stirrings they awaken! Here the Waldenses, over a period of some 500 years, lived and died. Here they were hunted like beasts, and when found were hurled from the heights to their death. Here they were stuffed with gunpowder, smothered in caves, cut down by the sword, or burned with



Large painting on wall of the Casa Valdese in Torre Pellice. Accompanying article gives its meaning.

the flame. Here too can be found dismal prisons and homes where kidnapped children, having been forcibly wrested from their heartbroken parents, were educated in the Roman religion.

The Waldenses adhered to the Bible only. Their belief in the priesthood of all believers, which inspired them to teach the way of salvation to their neighbors, brought them in collision with the Roman Church at an early date. The fearful massacre inspired by Innocent III almost wiped them out. From this time on, the Waldenses took refuge in the secluded wilderness of the Piedmont Alps. Here they remained hidden and carried out their opposition to Rome.

Where "Barbes" Were Trained

High up in the Angrogna ("groans") Valley stood a training school. Here "barbes," or uncles, as they were affectionately called, were trained for the ministry. As part of their training they were required to memorize large portions of the Bible. Much time was spent in copying the Scriptures by hand for distribution far and wide. They also studied several languages, trades, and even the healing arts so that they might better do the work of Christ. After three years of study, they continued for three more in retirement and further study. Then, when their training was over and they had obtained a certification of character, they were ordained by the laying on of hands.

Barbes traveled extensively practicing their trades as self-supporting missionaries, while treating the sick, preaching the gospel, instructing the children, and administering the sacraments.

The thirteenth and fourteenth centuries witnessed innumerable atrocities against the Waldenses. The popes, residing in France, never ceased to excite the rulers against these "heretics." In 1384 one of many expeditions was organized against them. During twelve days it performed its fearful work. Those who could escape fled to greater heights already covered with snow. Night overtook them during the dangerous and arduous climb. There was no shelter from the cold. Fifty of the 84 children whom their mothers had carried there in their cradles died of exposure. When at last the pillaging and murdering bands had left their valleys, and had carried with them much loot and all their cattle, the heartsick refugees found only the smoldering ruins of their former homes.

The years before the Reformation were filled with numerous attacks. One day in 1488 a force of 8,000 men climbed the heights of Mount Ge-

nèvre. Several elderly men went out to meet them. Fearful for their lives they offered the submission of their town. However, a few stood firm. They preferred the flames to apostasy, and were burned in the presence of the villagers.

Although many had taken refuge

in a cave and had ventured out long enough to roll large rocks down upon their enemies, they were outnumbered and soon choked by smoke at the mouth of their cave. Sixteen families had escaped to the top of an overhanging rock. But the soldiers of the expedition, with the help of

A Letter From Our President

DEAR FELLOW BELIEVERS:

It must be a terribly unrewarding business to attend church, read the denominational papers, and closely observe others, all with the express purpose of looking for imperfections, something to hold up and criticize. It is not difficult to find imperfections in the saints. They are not yet perfect. Therefore it requires no special ability, no unusual acuteness of mind, no deep and profound knowledge, to discover their shortcomings. All that is necessary is a spirit that finds pleasure in criticism, and an ego that sets itself up as accuser and judge of others.

The practice of faultfinding and condemning is very old. It began a long time ago. The first being to engage in it, with dubious success, was Satan. The prophet Isaiah tells us of his motivation in Isaiah 14:14, "I will ascend above the heights of the clouds; I will be like the most High." Pride, self-esteem, and a desire for recognition were the motives. Satan succeeded in introducing discord into heaven and in breaking down, in many heavenly beings, confidence in God and in His leadership. He succeeded to the extent that at least one third of the heavenly angels were deceived by his plausible words. Success in the practice of faultfinding always means the destruction in whole or in part of someone's confidence and belief in a cause or in a person.

The world was thrilled recently over the narrow escape of an eleven-year-old boy who was among a group holding down a balloon by its ropes preparatory to its ascent. When others let go the ropes, this boy could not; he was caught in the cords that he had wrapped around himself, and was taken up 3,000 feet into the air before the balloon pilot saw him. The pilot heard a small voice saying, "Sir, will you please help me?"

Immediately the pilot took steps to bring the balloon and the boy back to earth, which he accomplished safely, all the while speaking words of encouragement to the lad. Down on the ground, many people breathlessly watched the boy and joined the pilot in shouting words of encouragement. They were mere words, but they were good and helpful words. Had the group on the ground begun to criticize and to find fault, it would have done no good; perhaps it would even have brought disaster, for words have done just that.

There was ground for criticism. Hardly anything ever happens but what something about it can be criticized. Some might have said, Why did they let a little boy of his years hold one of the ropes? Why didn't the pilot of the balloon carefully check to see that all was clear for the ascent? Yes, there were some things that could have been criticized. But no amount of criticism, no degree of faultfinding, no pointing out of mistakes, would have helped in the least to save the boy. What did help were strong, encouraging words. Such words always help. "Your words," said one of Job's friends, "have kept men on their feet, the weak-kneed you have nerved" (Job 4:4, Moffatt).*

R. P. Fiquhr

President, General Conference

* From The Bible: A New Translation by James Moffatt. Copyright by James Moffatt 1954. Used by permission of Harper & Row, Publishers, Incorporated.

townspeople that knew the region, succeeded in climbing the rock from the rear. Surprised and helpless, they were summarily hurled from the great height.

The Reformation Influence

The year 1532 was a notable one in Waldensian history. News of the Reformation stirred their hearts and gave them new hope. At once they established contact. The religion of the Waldenses was simple, and emphasized chiefly the maxims of the gospel. The religion of the Reformers was more concerned with deeper questions of theology. Yet there was a kinship between the two groups. After careful study of their teachings, the Waldenses met in a great popular assembly at Chanforam. Here they approved the teachings of the Reformers by a great majority. At this same meeting a large sum of money was given to Olivétan, the cousin of Calvin, to enable him to translate the Bible into French. This gift was another remarkable contribution of the Waldenses to the onward march of the gospel.

From this time on, the Waldenses became a part of the Reformed church. They built churches and worshiped no longer in secret.

But this noble people was not yet destined to a life of peace and freedom. The Counter Reformation inaugurated another series of bloody reprisals. In fact, the worst was yet to come. So barbarous were the massacres in 1655 that the conscience of Europe was aroused. Milton used his inspired pen to awaken pity. But only gradually, very gradually, were the Waldenses granted liberty. A law of 1848 gave them equal rights with other citizens and the Constitution of 1948, liberty of conscience.

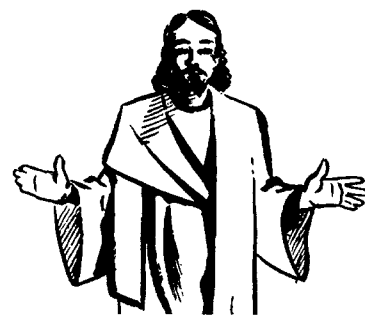
Today there is peace in the valley of Angrogna. But with peace there has also come a loss of vision. The wall of separation, which once stood high and strong between the godly, simple life and the world, is all but broken down. The children of those who once preferred suffocation in caves to the short-lived approval of men, now hold dances beside their chapels. The Waldensian church seems almost to have joined the muddled and broad stream of Babylon.

But someone must carry on the noble witness of present truth. Seventh-day Adventists stand in the line of spiritual succession. The church in the wilderness has become the remnant church. And although the wrath of Satan will once again be felt by those who refuse to compromise, the truth will triumph in the lives of today's faithful witnesses.

[End of Series]

A New and Living Way—3

Perfection in Christ



By Varner J. Johns

THE book of Acts is a record of the marvelous ministry of the Holy Spirit working through Spirit-filled men in the preaching of the gospel of salvation. Under the outpouring of the Holy Spirit in the "early rain" the gospel was carried to the then-known world and was "preached to every creature which is under heaven." "This is that which was spoken by the prophet Joel," said the apostle Peter; "and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh" (Acts 2:16, 17).

From that day to this the presence of the Holy Spirit has continued in the church. In the last days there will be a special bestowal of spiritual grace similar to the outpouring of the Holy Spirit on the day of Pentecost. The work of God in the world is not to close with less manifestation of the power of God than marked its beginning. The earth will be lightened with the glory of the Lord. The added power of the "latter rain" prepares the church for the coming of the Lord. Once again the gospel will be "preached to every creature which is under heaven."

How will the work of God be finished in the world? As the heralds of the cross go from city to city, and from land to land, preparing the way for the second advent of Christ and as they continue to let their light shine, as did those who were baptized with the Spirit on the day of Pentecost, they receive more and more of the Spirit's power. A marvelous fulfillment of this picture is being recorded in a modern book of Acts in the pages of the REVIEW AND HERALD. Miracles of God's grace, as great or greater than were experienced by the apostles, take place day by day as the gospel is carried out and out to the ends of the earth.

Some fail to realize that this is what was spoken by the prophets. They are waiting for a time of spiritual re-

freshing, neglecting present duties and privileges. All about them the showers may be falling in Pentecostal power, and they themselves be waiting, idly waiting, for some special season of refreshing. We must not forget these words from *The Acts of the Apostles*, page 55:

"Those only who are constantly receiving fresh supplies of grace, will have power proportionate to their daily need and their ability to use that power. Instead of looking forward to some future time when, through a special endowment of spiritual power, they will receive a miraculous fitting up for soul-winning, they are yielding themselves daily to God, that He may make them vessels meet for His use."

The cleansing of the soul temple, the preparation of heart and life, the power for witnessing, is a daily work of grace, with the assurance that "morning by morning, as the heralds of the gospel kneel before the Lord and renew their vows of consecration to Him, He will grant them the presence of His Spirit, with its reviving, sanctifying power."—*Ibid.*, p. 56.

There are many erroneous ideas being disseminated about the perfecting of the people of God for their task of evangelizing the world and their preparation to stand in the presence of a holy God. Some people are teaching that it is possible and necessary for those who carry the gospel to the world in these last days to reach a degree of perfection higher than was possible in any previous time.

This spiritual perfection is supposedly possible for them and not for those who lived during the ages of the past, because they are privileged to enter through the open door into the Holy of Holies. The ministry in the "court" of the sanctuary is likened to "justification," in the holy place to "sanctification," and in the Most Holy Place to "perfection." Those who live in the last days supposedly reach en-

ture spiritual perfection on this earth in their mortal state.

This is dispensationalism in its most insidious form. Carried to its logical conclusion it would mean that those who lived before the ascension of Christ could be justified, but not sanctified; those who lived during the ministry of Christ in the holy place could be justified and sanctified, but not perfected; and that only those who live during the ministry of our Lord in the Most Holy Place can reach perfection. This is dividing, but not "rightly dividing" the Word of God.

Under the new covenant the law of God is written in the mind, upon the heart. This is the covenant of grace, the everlasting covenant, the only covenant by which men can be saved. As a result of a new life from above, a new birth, and a day-by-day walk with God, men are "sanctified" and "perfected" (Heb. 10:10, 14). Because Christ is the mediator of this new covenant (Heb. 8:6), and the "surety" of this "better testament" through this "new and living way," "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. 7:22, 25). There is power in an all-powerful gospel to save men from their sins. Salvation to the uttermost is a present work of grace—present for all men regardless of the time period in which they live—and this salvation includes perfection.

"Christ in you, the hope of glory: . . . that we may present every man perfect in Christ Jesus" (Col. 1:27, 28).

"That ye may stand perfect and complete in all the will of God" (Col. 4:12).

He "gave gifts unto men. . . . For the perfecting of the saints: . . . till we all come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:8-13).

"That the man of God may be perfect" (2 Tim. 3:17).

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:4).

"After that ye have suffered a while, make you perfect" (1 Peter 5:10).

"This also we wish, even your perfection" (2 Cor. 13:9).

Perfection is possible through Christ, who is the "Lord our righteousness." Our title to heaven is in Him. Every step of the way, every moment of the day, as we journey through life, we may be as perfect in our sphere as our heavenly Father is perfect in His sphere. As we grow in grace, the divine image is restored and perfected in us. But there is never, never, a time when we do not feel our unworthiness and our complete dependence upon the One who is the Author and Finisher of our faith. "The just shall live by faith," and this means that the life we live, yesterday, today, and tomorrow, regardless of how long we live and the period of time in which we live, must be lived from faith to faith in the One who loved us and gave Himself for us. From the many illuminating comments of the Spirit of Prophecy on the subject of perfection note the following:

"None need fail of attaining, in his sphere, to perfection of Christian character. . . . In His humanity, perfected by a life of constant resistance of evil, the Saviour showed that through co-operation with Divinity, human beings may in this life attain to perfection of character. This is God's assurance to us that we too may obtain complete victory."—*The Acts of the Apostles*, p. 531.

"Precious assurance! Glorious is the hope before the believer as he advances by faith toward the heights of Christian perfection!"—*Ibid.*, p. 533.

"As the Son of man was perfect in His life, so His followers are to be

perfect in their life. . . . His character is to be ours."—*The Desire of Ages*, p. 311.

"The Father beholds not your faulty character, but He sees you as clothed in My perfection. . . . And everyone who confesses Me by sharing My sacrifice for the lost shall be confessed as a sharer in the glory and joy of the redeemed."—*Ibid.*, p. 357.

"At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be continual advancement. Sanctification is the work of a lifetime."—*Christ's Object Lessons*, p. 65.

"He has the power to change their raiment. He removes the filthy garments, He places upon the repenting, believing ones His own robe of righteousness, and writes pardon against their names on the records of heaven."—*Ibid.*, pp. 169, 170.

"We need to understand that imperfection of character is sin."—*Ibid.*, p. 330.

"Moral and spiritual perfection, through the grace and power of Christ, is promised to all."—*The Acts of the Apostles*, p. 478.

"What Christ was in His perfect humanity, we must be; for we must form characters for eternity."—*Testimonies to Ministers*, p. 173.

The subject of the sanctuary has for us many wondrous truths. But we must avoid parallels without proof and conclusions unwarranted by Scripture. The gospel that brought salvation to "righteous" Abel, and to Enoch who had the "testimony that he pleased God" is the gospel and the only gospel that is for us the power of God unto salvation.

For 2,500 years before the days of Moses and Aaron there was no visible tabernacle, no yearly Day of Atonement, yet the patriarchs in their sacrificial offerings and their walk with God found the righteousness which is by faith in the Lamb of God. Since the time of the sacrifice of the Son of God on Calvary's cross there are no daily and yearly offerings, but only the "one sacrifice . . . for ever" and the "new and living way" through which we have "boldness to enter into the holiest by the blood of Jesus." There is no newer or more life-giving way than through Him who is and ever has been "the way, the truth, and the life." Perfection for us is obtained and attained in the same way that brought translation to Enoch and Elijah, and resurrection to Moses and the "multitude" who were raised at the time of Christ's resurrection and taken with Him at the time of His triumphant entry into the glory land. On Christ, the solid Rock, we stand; all other ground is sinking sand.

My New Home

I plan to move soon; my house is being built. I have been investigating the location and ownership title for quite a long time. You see, I have a job that keeps me where I am just now, and I must complete my work before I can visit the Builder in person. However, we communicate regularly by letter and special messages. I hear from Him each morning and evening; I call Him three or four times a day, or oftener. He is a well-known Architect who has done the grandest work this world has ever seen. I am sure He will make my home perfect in every way.

Because I have not lived before in the city where my home is being built, and do not understand its particular requirements, I leave all details to Him.

One letter that He wrote to me brought a glad surprise. He told me that with this city home would come a large country estate where I can see and arrange every detail of my second home (Isa. 65:21-25).

I contemplate the joys of this new home constantly. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9).

CASSIE RETTIG

Unauthorized Condensation of "The Great Controversy"

An important statement by the General Conference Committee

The attention of the General Conference has been called to a project presently being promoted in connection with the distribution of Ellen G. White's book *The Great Controversy*. An unauthorized group proposes to issue a special newspaper format condensation of the last 20 chapters of this inspired writing, thereby calling attention to the special 75-cent edition of *The Great Controversy* published under the approval of the E. G. White trustees. The group solicits contributions in the amount of \$300,000 to finance the project.

The General Conference Committee must raise a voice of protest against this unofficial, independent enterprise. Some statements made in the promotional material for this project are extravagant, and generally unrepresentative of the Seventh-day Adventist Church. This group likewise appear unmindful of the instructions received from the Lord's messenger concerning the use of proper methods in the proclamation of God's last message, particularly as regards independent publications and private solicitation of funds.

This proposed condensed presentation can lead to confusion at a time

when the church is not remiss in its responsibility to circulate *The Great Controversy* and other truth-laden publications through properly established denominational plans and channels. Important efforts are being put forth right now, and with success, to place our publications, including *The Great Controversy*, before the people in such a way that they can recognize our true Christian motivation.

We would mention further, contrary to the unsupported allegation by this unauthorized group, that *The Great Controversy* has never, to our knowledge, been classified as "subversive," nor rightly could it be. We must make sure that misuse of these inspired pages shall not be cause for such classification. Ellen G. White earnestly counseled against reckless expressions and methods, which could bring prematurely a time of trouble and perplexity. This is true not only in America but even more so in other parts of the world. Unwise words and procedures could jeopardize the life and ministry of men and women who are now able to accomplish a marvelous work. God's messenger wrote long ago:

"The time will come when unguarded expressions of a denuncia-

tory character, that have been carelessly spoken or written by our brethren, will be used by our enemies to condemn us. These will not be used merely to condemn those who made the statements, but will be charged upon the whole body of Adventists.

Let all beware lest by reckless expressions they bring on a time of trouble before the great crisis which is to try men's souls."—*Counsels to Writers and Editors*, p. 69.

In the work of warning the world and preparing men and women to meet their Lord, we are to be guided by definite principles. Both the end and the means are to be considered. Such principles guided Ellen G. White in her work, and we believe that all, including those who have undertaken this unauthorized project, will want to know and follow these principles. In this number of the *Review and Herald*, Arthur L. White, secretary of the Ellen G. White Publications, begins a series of articles that will not only be helpful but timely. Read them carefully. We are sure that none will want to have a part in any misuse of the Spirit of Prophecy writings and the funds that God has entrusted to us.

General Conference Committee

Independent Publication of the E. G. White Writings

(Continued from page 1)

Here are her words: "I saw how great and holy God was. Said the angel, 'Walk carefully before Him, for He is high and lifted up, and the train of His glory fills the temple.' I saw that everything in heaven was in perfect order. Said the angel, 'Look ye, Christ is the head, move in order, move in order. Have a meaning to everything.' Said the angel, 'Behold ye and know how perfect, how beautiful, the order in heaven; follow it.'"—Ellen G. White manuscript 11, 1850, quoted in *Ellen G. White, Messenger to the Remnant*, p. 45.

The leaders among the early Adventists found it easier to move forward with publishing the message than to bring about proper organization in the work of the emerging church. But in time the moves toward organization, encouraged by re-

peated visions given to Ellen White, led to the well-established organization of the church.

She wrote of this with satisfaction in a message penned in 1901: "To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable."—*Testimonies to Ministers*, p. 26.

Nonetheless, all through the years there have been zealous persons who have been ready to step in and take certain phases of the work of the church into their own hands. They have sought to carry out their own ideas, regardless of the counsel of God's appointed leaders.

Private and Independent Publishing of E. G. White Writings

America is a land of freedom, where each individual is at liberty to write and publish what he deems proper,

provided the rights of others are not infringed upon. He may circulate it in any way he deems appropriate, but such liberties do not extend to him in the use of the writings of others. There are those who, sensing the power of the E. G. White writings, have thought to use this power to accomplish what they felt should be done. Beginning with Eli Curtis in 1845 some have felt that the messages given through Ellen White were public property, to be published as they chose, selecting such portions as they deemed appropriate for publication in the form which they wished to put them before the general public, regardless of the wishes of the author. Concerning Eli Curtis, Ellen White wrote: "This man took articles that came from my pen, and wholly transformed and distorted them, picking out a sentence here and there, without giving the connection, and then, after inserting his own ideas, he attached my name to them as if they came direct from me.

"On seeing these articles, we wrote

to him, expressing our surprise and disapprobation, and forbidding him thus to misconstrue my testimonies. He answered that he should publish what he pleased, that he knew the visions ought to say what he had published, and that if I had written them as the Lord gave them to me, they would have said these things. He asserted that if the visions had been given for the benefit of the church, he had a right to use them as he pleased."—*Selected Messages*, book 1, p. 61.

The spirit of Eli Curtis with his total disregard of propriety or respect for those primarily concerned has been seen in others through the years. Selections are made from time to time from the E. G. White writings and put together in a sequence which makes it appear that Ellen White taught something that she actually did not teach. Because the writings are from E. G. White they are fraught with power, and through such distorting, it is power misused. Such private publication of her writings she condemned, but such condemnation on her part could not stop the work of certain zealots who were ready to take things out of her hands and use them to suit their purposes. If those who are encouraged by zealots to read their special printings of Mrs. White's words would double check every alleged E. G. White statement against the original version they would experience some surprises.

Private Publication of the E. G. White Books

From time to time well-meaning individuals have suggested that if the E. G. White books could be published in a little different form than they now take, perhaps a difference in format, and could be printed by some commercial concern and distributed through some new means of distribution outside of the regular organizational provisions for the distribution of our literature, great benefit would accrue. It is argued that because of the special times in which we live, special methods are called for and it is not consistent that the distribution of the books shall be "hampered" by the regular procedures. At times Seventh-day Adventists are urged to send money to those who feel called to lead out independently in such enterprises, so as to make possible the financing of such special editions of the E. G. White books.

It may appear on the surface that such a course of action gives promise of great good. But many grave questions immediately present themselves as to the selection of the material and its illustration, and as to the setting up of new channels of dis-

tribution without group study or the counsel of those of experience who, according to church organization, are responsible for the conduct of the work of the church. Besides all this there is the question of the motives or conscientiousness of those who would take the property of another and use it to advance programs which accord-

ing to their private thinking may seem desirable.

In the next two articles we shall unfold two interesting experiences having to do with Ellen G. White and her course of action in dealing with attractive proposals from responsible workers to publish independently two of her books.

A Good Maxim to Live By

By C. C. Morlan

"Trip lightly over trouble, trip lightly over wrong,
You only make it double by dwelling on it long."

Exactly when this beautiful axiom entered my consciousness I do not know. It may have been given to me by my dear mother, or it may have been a blackboard motto that was given to us to copy when I first went to school; but it is a little gem that I have never forgotten—even if I have not always lived by it.

What a striking truth is stated in these few words! Who cannot remember when they have "doubled troubles" because they did not heed this admonition? Who has not experienced heartaches, headaches, sleepless nights—yes, even ulcers—because they did not live by this simple rule?

"Troubles" and "wrongs" may be experiences that come to us in our individual lives. Some of them may stem from the "wrongs," real or imaginary, that we see in the lives of those about us. But if we allow ourselves to dwell upon them long we will surely double or treble them.

We need not look far to find admonition in Holy Writ similar to that

found in this saying. For instance, "Fret not thyself because of evil men, neither be thou envious at the wicked" (Prov. 24:19).

How often we see people doing things that, to our way of thinking, are wrong—even downright dishonest—and apparently "getting by with it." It may be a brother in the church. And when the church seems to be doing nothing about it—we begin to "fret." The more we think about it the bigger the "trouble" looms. We may find the burden so hard to carry that we whisper it to one or two others.

If we would go to the person concerned and tell him how we feel, perhaps he could give us a different version of the real or supposed wrong. "But," you say, "that would be embarrassing." But which of the two courses do you think will be the most embarrassing in the end? After all, the direct approach is God's method of dealing with those who err. We only "make it double by dwelling on it long," and what was a molehill becomes a mountain.

Again we note the admonition given to us in James 5:9: "Grudge not one against another, brethren, lest ye be condemned." One dictionary defines grudge as "ill-will, a sullen feeling against; a dislike of long standing."

Now, you cannot "trip lightly over trouble, trip lightly over wrong" and still hold a grudge against anyone very long. Which makes for the most tranquil life?

In *Testimonies*, volume 5, page 108, is found a helpful thought that, if followed, will help us to follow the road that will give us the most tranquil life. "Ofttimes a great sacrifice of feeling has to be made in order to comply with the conditions laid down in

I Believe

By STELLA KENNEDY SALISBURY

I believe God cares for me
When all my days are bright;
When ne'er a cloud forms in the sky,
And everything goes right.
I just believe.

I believe God cares for me
When sorrows pierce my soul,
When eyes are filled with misty tears,
And all my skies with dark clouds roll.
I still believe.

God's word and to act from principle." But too often we are not willing to "sacrifice our feelings." We find it difficult to esteem others better than ourselves. At such times do we act from principle or from provocation?

A touching scene took place in one of our churches in southern California some years ago. It illustrates the curse of "dwelling long upon troubles," and also the victory that may be gained when one is willing to "sacrifice feelings" and be governed by principle.

While I was serving as a departmental secretary in the conference, the president asked me to go to a certain church to conduct communion service. After asking for the guidance of the Holy Spirit I made preparation for that service. As was my custom I was there for Sabbath school, and after the close of the missionary service I went onto the platform with the elders.

I had been impressed to emphasize the importance of the preparatory service that morning, and so I set forth the principles given in *The Desire of Ages* for such a service. Just as we were about to separate for the ordinance of humility I noticed that a man sitting near the front of the church turned around and looked toward the rear of the auditorium. When he caught sight of a fellow church member with whom he had been "on the outs" for several years, he arose and went to the pew in which the brother was sitting. Stepping up to him he threw his arms around the brother, embraced him, and began to weep. In a moment they were confessing their wrongs.

I assure you there was hardly a dry eye in that church, although many of the members did not know of the trouble between these brethren. I knew nothing of their troubles, but apparently it had been of long standing. As we were dismissed for the ordinance of humility these two men went into that room and served each other for the first time in years. Their troubles had become a "festering sore," because they had dwelt upon them so long.

How different it might have been. But now the victory was gained. This incident is related here to the glory of God, for it was the Holy Spirit who moved upon the heart of the first brother. He, in turn moved, acted upon principle, and sacrificed his own feeling.

My brother, my sister, or whoever you are, as you read these lines, will you not resolve by the grace of God to live by this simple little rule—"Trip lightly over trouble, trip lightly over wrong" lest you "make them double by dwelling on them long"?

Being human, we are prone to make mistakes and errors, but instead of dwelling upon them, let us make im-

mediate confession to God, and to man, if necessary. Let our troubles be in the past, forever.

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



by Miriam Hood

You Can Give Talks

WE'VE discussed before the necessity of involvement in the program of your church. Christian commitment to the philosophy of doing your part, or doing what you're asked to do, will increase your own spiritual depth. It will also benefit others. That this is true is pretty indisputable. It's about as noncontroversial as the assertion that water usually runs downstream. But actually becoming involved can be troublesome in many ways. Let's discuss just one example of this—the possibility (probability) that you'll be asked to "give a talk" at MV meeting or in Sabbath school.

You sincerely want to help out, but you haven't the remotest idea of how to implement your good intentions; therefore, you find yourself refusing, with no good reason except some unintelligible mumbling which begins with, "Oh, I'd just love to but . . ." You feel disappointed in yourself, and the person asking you is downright discouraged. It's *hard* to get people to give talks!

It occurs to me that young people (and not-so-young people) often refuse to take an assignment of this kind because they simply haven't the remotest idea of how to proceed. Let's assume that you aren't handed a leaflet to read aloud; you're just being given a topic, and you're to take it from there.

First, you'll need to ask exactly what the scope of the topic is; exactly what purpose the leader of the meeting hopes to achieve. There are many different aims of a talk, such as inspiration, information, challenge, or possibly a combination of these. After you've ascertained this important point, equip yourself with a pack of 3 by 5 file cards, and wend your way to the nearest library. Quick search through the card catalog will give you a listing of all the books available on the topic; the *Reader's Guide* to periodicals will list magazine references; and you know about encyclopedias.

An outline of your proposed talk is next on your agenda—not the *facts*, because you haven't assembled them yet, but the skeleton of the talk, listed in formal, standard outline form. If you think this business of an outline is definitely just "much ado about nothing," don't stop here, because I'll convince you (I hope) as to its value.

Now to note taking. From your list of reference books, you'll write on a file card each bit of material, carefully listing at the top of the card the specific

part of the topic which this note covers. When it seems to you that you've collected a reasonable amount of material (don't get carried away—the talk probably isn't supposed to last an hour!), with your outline in front of you, take each reference card and see where it fits into your topic.

In the upper left corner of the card, place the symbol I—A, or II—B, or wherever the item fits. Suppose you find you've collected some completely extraneous points, which have absolutely no connection with your planned outline. Discard them! Ruthlessly. Oh, I know, "All that work for nothing," but you'll survive it. A talk simply cannot be like "Mrs. Murphy's chowder." That's why your careful outline is so valuable. It keeps you on the track.

From here on, it's pretty clear sailing. Your note cards are all indexed; you spread them out on the desk with the outline before you, and start constructing the talk. "Constructing" may strike you as a strange verb. But I've come to believe that a good public presentation is more "constructed" than anything else. First, a rough framework, then whittling, remodeling, polishing. If you find that your first draft seems boring even to you, you'd better dig up some illustrations. A word of caution, though. Find some new, original ones! Some of those in current use by speakers ought to have been retired from active service long ago. If your talk seems to be nothing *but* illustrations, that's a signal for more research in depth. Illustrations in a talk ought to let in light, but a greenhouse isn't what you're after.

If you can press family members into service as guinea pigs (possibly "preview audience" is a more flattering term) this will help you with both the timing of the talk and the conquering of shaky knees.

Congratulations on a job well done! It was a lot of work? Certainly. Most things that are worth while entail good, solid work. And you've accepted the philosophy of involvement, remember? I hope you'll keep on giving talks. I'll venture that your audience will enjoy them all.



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



A. DEVANEY



In this home both sonny boy and daddy are doing their share.

SERVICE-

to

Whom?

Unselfish dedicated workers are needed in the home, the school, the community, and the church.

By Mae Carberry Patton

THE harvest truly is great, but the labourers are few" (Luke 10:2). These words of Jesus come frequently to the minds of God's faithful people. What church does not need more workers! At Ingathering time some always fail to respond. The Dorcas Welfare could use many more workers. So much needs to be done at home, and in far too many homes only a few are willing to carry their share. Here lies the secret of the labor shortage in the Lord's vineyard.

Some who do work, do it grudgingly.

"If there be first a willing mind it is accepted" (2 Cor. 8:12). "Whatsoever ye do, do it heartily, as to the Lord and not unto men" (Col. 3:23). "Not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7). Serving is giving—not money but of one's time and energy.

We are working for our heavenly Father whether it be at home, in the church, or in the community. The endless household tasks of the home are for the dear ones who live there. Some of them may not seem to notice, but there is One who does. Love should make all service a joy.

"The mother's work often seems to her an unimportant service. It is a work that is rarely appreciated. Others know little of her many cares and burdens. Her days are occupied with a round of little duties, all calling for patient effort, for self-control, for tact, wisdom, and self-sacrificing love; yet she cannot boast of what she has done as any great achievement. She has only kept things in the home running smoothly; often weary and perplexed, she has tried to speak kindly to the children, to keep them busy and happy, and to guide the little feet in the right path. She feels that she has accomplished nothing. But it is not so. Heavenly angels watch the careworn mother, noting the burdens she carries day by day. Her name may not have been heard in the world, but it is written in the Lamb's book of life." —*The Ministry of Healing*, pp. 376, 377. This entire chapter, in fact the entire book, is a wonderful handbook for the management of our homes.

There is no better place to serve God than our homes. Our own dear ones are blessed. So is the friend or stranger who is made welcome there. Rather than to complain of the responsibility of caring for guests we should know that as we minister to their needs we are ministering to Jesus, and what a privilege that is!

Church Work

Is our work for the church a pleasure? If our love for the Saviour is sincere, we will delight to do any service in His house.

"I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Ps. 84:10).

The doorkeeper was a sanctuary servant. The servant *could* be one

who cleaned. Some of our larger churches hire janitors, but this is not possible in many small churches. Who, then, shall clean the church?

I liked the plan of one small church where I served as church school teacher. Each month a certain family had the responsibility of seeing that the church was kept clean. Most preferred to do it themselves. Others hired it done. It was not unusual for the teacher and children of the church school to be asked to clean the church, and the money was used for school expense. Personally, I enjoyed my share of this work, and few children complained.

None of us want to leave our clean homes to worship in an untidy church. To anyone in fair health it is a privilege to share in the responsibility of keeping God's house clean, whether we do it ourselves or donate freely to church expense. I have several times been deeply grieved to hear murmuring and complaining from those who were engaged in cleaning the church. True, others *should* help, but if I am doing the work, why miss the blessing by being a grudging worker? There is a record kept of our faithful efforts to do the Master's work—yes, and also of our complaints.

We look at ourselves too much. Why not look up? Then we might get a vision of our soon-coming Saviour that would change all our ideas of service. We might see that the money we save by helping clean the church, or by letting those few church school children use a room inside the church building, can hasten the coming of the Lord by putting thousands of extra dollars into the treasury. Do we want to hurry home, or do we prefer lingering here? God could finish the work Himself, but He gives us a chance to serve and save. The Lord does not encourage either miserliness or extravagance.

Workers Needed Everywhere

Who can the pastor depend on? Every pastor knows, or soon finds out, who in his church is a worker for God. The home is the place for children and youth to learn to share in the work of the church. If father and mother consider it a joy to help, so will the children, unless they are allowed to take part in worldly activities that make God's work seem dull.

Our community has a work for us too. Some neighbor near you needs a helping hand or words of encouragement. Does he feel free to let you know his needs? The sick in isolated communities, and some not so isolated, are sadly neglected these days. I sat in a poorly furnished room recently and saw an invalid weeping as she told of her loneliness. She had re-

turned from the hospital and a few had visited her at first. Winter had set in, roads were bad, walking was out of style, so she lay there alone except for my too-infrequent visits.

"I always did all I could for the sick as long as I could walk," she sobbed, "but now no one cares for me."

There are so many ways to serve. "Whatsoever *thy* hand findeth to do, do it with thy might" (Eccl. 9:10). The Master whom we serve has work for each of us, and it is the little duties well done that count the most. We must remember to do them heartily, as to the Lord (Col. 3:23).

Many years ago at Boulder Sanitarium I with others had the privilege daily of cleaning the cabin occupied by Elder Luther Warren. As we worked he talked to us. "Girls," he would say, "if you leave any dust in the corners it shows that there is dust in your hearts." Never have I forgotten those quiet, sincere words.

May we all have a new work experience in our homes, schools, and churches—to the Lord and not unto men. Only thus will we hear, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:21).



Whose Money Is It?

By Mabel Earp Cason

H EY, Buddy, are you strong enough to push a lawn mower?" Chuck Hansen asked, feeling Buddy's muscle.

"Sure, I mow our lawn sometimes. Why?" Buddy replied.

"Would you like to earn some money?"

"Of course I would," Buddy said eagerly.

Chuck Hansen lived next door to Buddy, and he was 15 years old. Buddy was only nine. Now Chuck said, "Well, I've got a lot of lawns to mow for people; more than I can do by myself. How would you like to take over some of them? I'll show you just what to do. I have two mowers and all the hedge clippers you need. I get the jobs and I'll check each job you do to be sure that it suits the lady, so I'll take ten cents of every dollar you earn. O.K.?"

"Let's ask dad," Buddy suggested. His father was working on his car inside the garage and had heard all that the boys had said.

"What do you think, Dad?" Buddy asked.



ILLUSTRATION BY THE AUTHOR

Several times that week Buddy mowed lawns contracted for by Chuck.

"I think it's a fair deal," father answered.

So several times that week Buddy went after school to the places Chuck told him about, and mowed the lawns and clipped the hedges. Chuck collected the pay for the jobs and saw that they were done properly. Buddy felt proud when at the end of the week Chuck handed him \$2.70.

"You earned three dollars," he said. "I'm keeping thirty cents. That's mine, as we agreed."

"How come I don't get all of it? I earned it," Buddy protested.

"I helped you earn it, Bud," Chuck explained, "and I lent you the tools. This is my share."

When Buddy showed his father the money he had earned, father said, "Now 27 cents of this money belongs to the Lord. You know that's the tithe or tenth of what you earned."

"Aw, that's not fair!" Buddy argued. "I did all the work to earn the money and then Chuck took 30 cents of it and now I have to give 27 cents of it to the church."

"But you're not *giving* anybody anything," father explained. "Chuck made it possible for you to get the work and inspected it and lent you the tools to do it with. That 30 cents was already his share of your earnings. It belonged to him."

Buddy thought about that. "Well, I guess that was the bargain we made. But what about the 27 cents to the church?"

"The Lord made it possible for you to be alive to work and earn money. He gave you your life. He gives you the 'tools' to work with, your hands and feet and eyes and brain. Ten cents of every dollar you get is what He claims. It goes for helping His other children to know about Him. That part belonged to Him before you returned it to Him, just as the 30 cents belonged to Chuck. Don't you see, Buddy?"

Then it was clear to Buddy. "Why, of course. I wouldn't have *any* money if it hadn't been for the Lord and Chuck," he said as he handed 27 cents to dad to put in his church envelope.



The Court and "Establishment"

As we have seen, those who formulated the First Amendment to the Constitution intended the clause "no law respecting an establishment of religion" to erect an effective and permanent barrier against any and all legislation having to do with religious matters. Last week we found that in the *Everson* decision of 1947 the Supreme Court emphatically reaffirmed this definition of "no . . . establishment." Since then the Court has consistently defended the same point of view in seven other establishment-clause cases.

In the first of these, *McCollum v. Board of Education* (1948), the petitioners' counsel argued that "historically the First Amendment was intended to forbid only government preference of one religion over another, not an impartial governmental assistance of all religions," and asked the Supreme Court to reverse its *Everson* position on the First and Fourteenth Amendments. Speaking for the Court, Mr. Justice Black replied that "after giving full consideration to the arguments presented we are unable to accept either of these contentions. . . . The First Amendment rests upon the premise that both religion and government can best work to achieve their lofty aims if each is left free from the other within its respective sphere. Or, as we said in the *Everson* case, the First Amendment has erected a wall between Church and State which must be kept high and impregnable."

In a comprehensive and scholarly concurring opinion, Mr. Justice Frankfurter, joined by three of his colleagues, said: "We are all agreed that the First and the Fourteenth Amendments have a secular reach far more penetrating in the conduct of Government than merely to forbid an 'established church.'"

Defining "separation," the concurring opinion goes on to state that "separation is a requirement to abstain from fusing functions of Government and of religious sects, not merely to treat them all equally. . . . Separation means separation, not something less. Jefferson's metaphor in describing the relation between Church and State speaks of a 'wall of separation,' not of a fine line easily overstepped. . . . We renew our conviction that 'we have staked the very existence of our country on the faith that complete separation between the state and religion is best for the state and best for religion.'"

In *Zorach v. Clauson* (1952) the Supreme Court declared again that "the separation must be complete and unequivocal. The First Amendment within the scope of its coverage permits no exception; the prohibition is absolute." Dissenting, yet in agreement with the majority on the meaning of "no . . . establishment," Mr. Justice Black said: "It is only by wholly isolating the state from the religious sphere and compelling it to be completely neutral, that the freedom of each and every denomination and of all non-believers can be maintained."

For a unanimous Court in *McGowan v. Maryland* (1961), Chief Justice Warren said: "The First Amendment in its final form did not simply bar a Congressional enactment establishing a church. It forbade all laws respecting an establishment of religion. Thus this Court has given the amendment a 'broad interpretation' . . . in the light of its history and the evils it was designed forever to suppress." That same year, in *Torcaso v. Watkins*, the

Court declared that neither the States nor the Federal Government "can constitutionally pass laws or impose requirements which aid all religions as against non-believers, and neither can aid those religions based on a belief in the existence of God as against those religions founded on different beliefs."

In *Engel v. Vitale* (the 1962 Regents Prayer Case) Mr. Justice Black, for the Court, reaffirmed these principles at considerable length. He attributed the First Amendment to "a widespread awareness among many Americans of the dangers of a union of church and state. These people knew, some of them from bitter experience, that one of the greatest dangers to the freedom of the individual to worship in his own way lay in the government's placing its official stamp of approval upon one particular kind of prayer or one particular form of religious services. They knew the anguish, hardship and bitter strife that could come when zealous religious groups struggled with one another to obtain the government's stamp of approval. . . .

"The first amendment was added to the Constitution to stand as a guarantee that neither the power nor the prestige of the Federal Government would be used to control, support or influence the kinds of prayer the American people can say—that the people's religions must not be subjected to the pressures of government. . . .

"When the power, prestige and financial support of government is placed behind a particular religious belief, the indirect coercive pressure upon religious minorities to conform to the prevailing officially approved religion is plain."

Purpose of the First Amendment

The First Amendment's "first and most immediate purpose rested on a belief that a union of government and religion tends to destroy government and to degrade religion." The history of governmentally established religion, both in England and in this country, showed that whenever government had allied itself with one particular form of religion, the inevitable result had been that it had incurred the hatred, disrespect and even contempt of those who held contrary beliefs.

"Another purpose of the establishment clause rested upon an awareness of the historical fact that governmentally established religions and religious persecutions go hand in hand. . . .

"It was in large part to get completely away from this sort of systematic religious persecution that the founders brought into being our nation, our Constitution, and our Bill of Rights with its prohibition against any governmental establishment of religion."

Finally, in the majority opinion on the 1963 prayer and Bible-reading cases (*School District of Abington Township v. Schempp* and *Murray v. Curlett*), Justice Clark said that the Court's emphatic insistence on governmental neutrality in matters of religion "stems from a recognition of the teachings of history that power sects or groups might bring about fusion of governmental and religious functions or a concert or dependency of one upon the other to the end that official support of the state or Federal Government would be placed behind the tenets of one or of all orthodoxies. This the establishment clause prohibits." The Court "has consistently held that the clause withdrew all legislative power respecting religious belief or the expression thereof."

With a wary eye on the ominous result of breaching the wall of separation, Justice Black warned: "It is no defense to urge that the religious practices here may be relatively minor encroachments on the First Amendment. The breach of neutrality that is today a trickling stream may all too soon become a raging torrent and, in the words of Madison, 'It is proper to take alarm at the first experiment on our liberties.' . . . While the free exercise clause clearly prohibits the use of state action to deny the right of free exercise to anyone it has never meant that a majority could use the machinery of the state to practice its beliefs."

The proposed Becker amendment ignores the history of the First Amendment and summarily dismisses the unanimous, consistent, and emphatic judgment of the Supreme Court with respect to it as mistaken and irrelevant. In hearings on the proposed amendment before the House Committee on the Judiciary, Bishop Fulton J. Sheen dubbed the intention of those who formulated the First Amendment, and the Court's interpretation of it, a "myth." In order to obtain an increase in the "free exercise" current for a noisy majority, Mr. Becker would short-circuit the fuse box of the Bill of Rights by inserting an amendment penny into it, and set the nation aflame with bitter religious animosity and controversy. The 147 proposed amendments submitted to the House of Representatives reflect the tremendous pressure now being exerted in an endeavor to demolish the wall of separation. Advocates of these amendments keep marching round and round the high wall, in the firm belief that long and loud shouting will bring it down. Let us be sure that these misguided zealots do not succeed because we are less concerned with preserving religious freedom than they are with destroying it.

R. F. C.

From the Editor's Mailbag

One of our young women raises the question of whether she should marry a certain young man who, though unbaptized, has for some time declared himself to be an Adventist. He finds it difficult to face the issue of going forward in baptism and standing firmly for the Sabbath. She ponders whether to marry him since he has not made his crucial decision. This question, in one form or another, faces many of our youth. We therefore give in part the letter we wrote to this young woman:

Our Reply

I know of no situation in life that can be a greater test to one's soul than to be faced with the dilemma of a conflict between love and heavenly principle. Issues can easily become confused when love is one of the ingredients in a mixture of emotions and principles.

So let me bring sharply into focus a few points that I think must govern you in marking out your course from here on. You know it is the fixed points that are vital in safe navigation. The pilot may take a star, or he may take a church steeple on the near coast. He needs only to be sure that the point is fixed and unmovable. Speaking of stars, there is one that has shone brilliantly in a fixed position through all the ages—it is that God has placed each of us in the world for a purpose, that life is not meaningless. This is at the heart of all Christian thinking. Without it we might as well be pagans; with it we have the north star to guide us.

The second bright star is this—that God holds us accountable in terms of the measure of light and understanding of heavenly laws and principles we have had opportunity to know. There can be no debating this point, and it is because this is true that we understand why God could overlook, as it were, the strange and sorry

activities of some of the Biblical characters, while condemning us if we repeat the deeds that marred their lives. If it were not true that we are held accountable in terms of the measure of opportunity we have had in things spiritual, how could there ever be any progress in the religious realm? Yes, we are held accountable. Accountable to whom? First to God, and then to all those around about us.

That brings me to the third star by which we should determine our course, and that is that God calls upon each of us to witness by our lives as well as our words to the truths and the principles we know. Christ declared that if we confess Him before men—that is, witness for the principles of heaven—He will confess us before the Father. But if we do not, He will not; and that will finally settle our eternal destiny. This is but another way of saying that we are morally accountable for our lives.

There is a fourth star that I want to have you gaze upon for a moment as you seek to set your course, and that is that the kind of witness we bear and the standards which we hold are intended of God to play a part in the eternal destiny of others. No man liveth to himself and no man dieth to himself, says the Holy Word. The principle for which we stand may help someone else take a firm stand.

Now, let us try to apply all this to the immediate issues that face you. Here is this young man, who I like to think is a young man of high principles. He faces a grave test of full obedience to the Sabbath commandment. He is not the first one to face this, nor will he be the last. You and I both know that God has ordained that the Sabbath shall be the ultimate test of loyalty to Him in earth's last days. And what more appropriate test, for the Sabbath is intended of God to reveal our love and loyalty to Him; indeed, to reveal our understanding of Him as a personal God to whom we are accountable and who has promised us moral strength and saving grace for the journey of life. The test to this young man right now is whether he will, at all costs, give obedience to God's holy commandment.

And likewise the test is for you. How often I have watched a young woman marry outside the circle of those who seek to give obedience to all of God's commands and have seen her finally fade away from the church. I do not say that this is always so, but it happens so often as to terrify my heart. Certainly, the least that can be said is that such a young woman acts presumptuously and tempts God. What a strange way to start a marriage. Yes, and how strange to start a marriage without being able to have one of the ministers of the Adventist Church officiate. No Adventist minister is permitted to officiate at a marriage of an Adventist with a non-Adventist. That is simply one way of revealing how clear-cut and distinctive are the standards and beliefs we hold.

Let me give you also the happier side. I have seen, though not so many times as I would like, where a young woman has stood firmly for principles, with the result that the young man has been strengthened in his own conviction to make the right decision, to say nothing of having a heightened admiration for the young woman of his choice.

The challenge right now is for you, kindly but resolutely, to stand firm for the principles that you know to be right. Nothing can be of greater help to him than this. Then if he joins the church—but not till then—make your decision as to whether you will marry him.

And, may I add, as a general statement of principle, that the only wise and proper way to proceed in the future is *not* to form an attachment with any young man unless he is a church member.

F. D. N.

Reports From Far and Near



Victoria Avila is the first woman of the San Blas Islands to be baptized a Seventh-day Adventist. She and five other youth are the first fruits from Playón Chico. Victoria and four others are now at our boarding school.

Sturdy Growth in

The San Blas Islands

By Glen E. Maxson, President
Panama Conference

"Concepción School

"DEAR SIR:

"For my studies I am very happy. May I ask what possibly can be done so that I may continue to study in this school. You know that we have temptations always in this world. I do not think as yesterday. Now I am thinking of my people. They do not know Jesus. They believe He is not their Saviour.

"I would like for you to get me work so that I may study another year. I know that I will need money for next year. This vacation I do not want to go to San Blas. There I would not do a thing. I would like to come to Panama City to see if I can get work. Other boys have studied thus, working for other persons. One cannot get his education when he goes to his village and does nothing. Since you have sent me here to Concepción to study, I do not want to leave this school. Please I would like to work this vacation.

"Please help me get work with you. God bless you.

"Sincerely,

"MARCELINO AROSEMENA

"San Blas Indian

"P.S. Do not forget the thing I am asking."

Marcelino came to Concepción because of Claudio and Raquel Hernández. Brother Hernández is our first member among the San Blas Indians. After attending our college in Costa Rica he returned to his home islands to work for his own people. His wife is a Panamanian. He wrote the second letter:

"Rio Cidra, San Blas
March 16, 1964

"DEAR ELDER:

"I have just received your encouraging letter and in reply I wish to tell you about the trip to Playón Chico.

"After five persons from Playón Chico Island came to visit us with the only purpose of receiving Bible studies and to know more of the Adventist doctrine, we went as we had promised, to see them for we also had an invitation from the chief. It took us seven hours to make the trip as the weather was good. A group of 12 youth and a goodly number of children were waiting for us on the dock. They received and entertained us as best they could. The chief also welcomed us, for

he had given us the invitation to come.

"We arrived late in the afternoon, and that evening we had a Bible study with this nice group which were gathered by Mr. Avila, a former student of our union training school. Also present were the secretary of the chief, and an employee of the civil registry office. All showed great interest in the study of the Bible. Only two of those present had Bibles, but at the end of the study they all promised to get a copy and with the help of God it would be their rule of faith.

"They mentioned that there was a man on another island that was sick and could not get up, who spent all day studying the Bible. They desired to study as he did. They each gave a personal testimony, and all were an inspiration to us.

"After the Bible study we went to visit the island council. There we greeted the chief, as is the custom of the San Blas Indians. Another missionary was there, but on our arrival he left with the excuse to get a better light, and did not return until we had left the council. He was not very happy for our arrival, and promptly complained of our visit. But the secretary of the chief, who studies with us, answered that we had been invited officially and that we had come with the permission from the chief of Rio Cidra Island. The meetings were not public, but held in the home of one of the interested ones. The secretary reminded him that, after all, there is freedom of worship in Panama. That ended the discussion, and this young man came and told us about it.

"The next evening after our meeting a young man by the name of Miselis, lovingly holding his old Bible in his hands, told how it had been stored away in a box for seven years. He did not even know what it was. He was sad to think that he had lost so much study time. He now rescued it from the cockroaches and was studying it with much love, so that it might become his guiding light. All brought Bibles or New Testaments for the second meeting, and were very happy as they read.

"Since there was no launch, we had to remain over Sabbath. In the morning my wife told stories to the children and in the evening we studied with the adults. We had sundown worship with them as we opened the Sabbath. The Sabbath school program was directed by one of

THREE mission letters that came to the Panama Conference office recently tell an inspiring story of the triumphant power of the gospel. In reality they are addressed to you, for it was your sacrificial giving and prayers that made these triumphs possible.

The first is from Marcelino Arosemena, a Kuna Indian boy from the San Blas Islands off the north Panamanian coast. Marcelino's uncle, Sahila, chief of Rio Cidra Island, brought him and asked that he be sent to our boarding school in west Panama. Marcelino went, but how he missed his island home! All was so new and different. Even the Bible class was strange, for he knew nothing of Christ. But he stayed, and soon a change could be seen in his life. As the recent school year ended he wrote me:

them. There were 38 children and 17 adults. It was a very happy Sabbath, but at the same time we were worried about our own Sabbath school on Rio Cidra Island, for we had left no one in charge as we had expected to return on Wednesday. However, Brother Mendoza, a recent convert, took charge, and the Sabbath school went on as usual.

"Many of the young people asked us about Adventist schools. Young Miselis has a great interest to attend our school in Chiriqui, but it will be difficult for him to pay the \$20 a month, even if they let him work for the rest of it. He wants to preach. Another youth by the name of Valiente told us that people were making fun of him and bothering him because he came to the meetings. They told him that he was just trying to get a free education, but he has faith that even though he has no means he will be able to study if God so wills. In the meantime, while he tries to get some money to go, he will do what he can to teach others what he has learned. Another, the secretary of the chief, helps those who are enrolled in the Voice of Prophecy, for he has a high school education. He wants to go to our union training college in Costa Rica next year.

"We brought back with us a girl who helps with the children in the Sabbath school, so that we may teach her how to do it. She has finished grade school and though she dresses in the Indian custom she has left off her jewelry. She is also interested in studying, but she belongs to a

large family and her father cannot pay much. Oh, that we could do something to help her!

"The return trip was difficult because of bad weather, but we are very happy that we went and wish that you could see this encouraging group on the island, which has 1,500 inhabitants. May God bless you is the desire of your brother.

"CLAUDIO HERNÁNDEZ"

The third letter was written the other day by the young Indian who is the chief's secretary on Playón Chico, and now secretary of the Playón Chico Sabbath school as well:

"Playón Chico
"March 26, 1964

"SIR:

"We wish to report about our work that we are doing in the village of Playón Chico. The seventh of this month we started our Sabbath school with an attendance of 30 children and several youth and adults. Up to now we don't have a very ideal place. In fact, we use a store for our meetings. The one who is taking this letter to you, Mr. Avila, is the owner of the store. But God is good and He will enlighten us with divine light. We did not have much difficulty with the village as the chief, Manual Gonzalez, the first authority of the village, approved our organization for which we are happy.

"It was thus that God so willed to take His message to the Indians who have not obtained the true way of the Saviour. Especially the youth, little by little, are learning and following in the

footsteps of Jesus. It is for them and the children to take the Word of God to our Indian people. We have faith that it will not be long until God will help us build a temple.

"Little by little the parents of the village are understanding and sending their children to our Sabbath school, and I believe that the brethren of other countries will know that on the islands of San Blas the Seventh-day Adventist Church is conquering.

"We hope that you will come to visit us to encourage us some more, and you will be able to talk to the children and youth and with the parents of the families and the chief and his counselors.

"With the help of God we will continue to carry the message of the Lord to all the youth of the San Blas Islands, especially to the backward villages of the Kuna tribes.

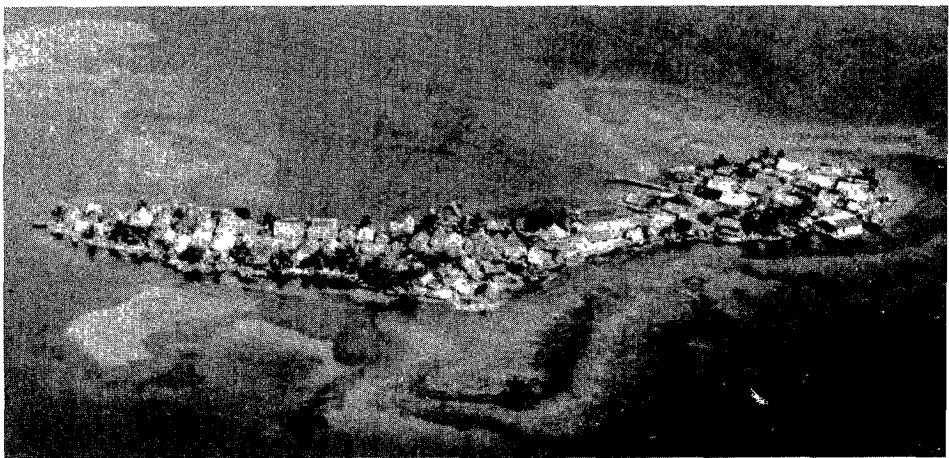
"Yours sincerely,

"BRAULIO RAMIREZ,

Great is the need of the Kuna Indians of San Blas. But the gospel is the power of God unto salvation there also. The evidence for this was a group of six Kuna Indian youth from Playón Chico who were baptized on a May Sabbath morning in Panama City church. Five of them went on to our boarding school, and one returned to the challenge of telling others what Jesus has done for him.

This is your challenge, and your opportunity to help answer the many cries for help from the San Blas Islands and the mission fields around the world.

1. Claudio and Raquel Hernández are missionaries to the San Blas Indians. Claudio is a graduate of our Central American Vocational College. Raquel is a Panamanian.
2. Rio Cidra Island. Our mission station is the large white building on the near shore at the right end of the island.
3. A branch Sabbath school on an island near Playón Chico. All the families on the island want to become Adventists.
4. Mr. Avila, who attended our Central American Union Training School more than 30 years ago. He returned to his islands and always considered himself an Adventist. Now he is leader of a Sabbath school of 33 members.



Sixteen Years of Progress at the Rangoon Hospital

By W. L. Murrill, *President
Burma Union Mission*

As leaders of the Southern Asia Division and the Burma Union laid plans for war-torn Burma following World War II, the project uppermost in their thinking was a medical institution. Dr. J. C. Johanness, who had spent many years in medical missionary service in India, was called to lead out in the establishment of a hospital in Rangoon. A suitably located building that had been used as a hotel was purchased in 1947 and remodeled to provide accommodations for 60 beds.

A few weeks after the hospital opened its doors, Burma became an independent nation. The hospital soon became well known throughout Burma, and patronage increased rapidly. More doctors and nurses were called to care for the large number of patients.

God has wonderfully blessed the work of this institution during the 16 years the Rangoon Hospital has been functioning. From a humble beginning the institution has been enlarged and improved to the point that it ranks favorably with any of our mission hospitals. In 1954 a large three-story wing was erected which almost doubled the bed capacity and provided other much-needed facilities. The old building was dismantled.

Other buildings erected during the past ten years are an addition to the girls' dormitory, which also provides facilities for a kitchen, dining room, and modern laundry on the ground floor; a school of nursing building; and a large number of housing units for overseas and national staff members.

God has also blessed the hospital financially. From the beginning it has been largely self-supporting. Operating gains have also provided most of the funds for the large development program.

During 1963 there were 34,386 clinic patients and 3,892 hospital admissions. Major surgical operations numbered 412, and there were 961 deliveries. The value of free care given was \$81,000.

The staff has grown from one doctor,



The Rangoon Seventh-day Adventist Hospital.

his wife, and a few untrained helpers to 185 regular employees and 45 students. The nationalities and racial groups represented include American, German, Australian, Burmese, Chinese, Indian, Karen, Chin, Lushai, and Kachin. Twenty-six workers who have served the institution for ten years or more were recently honored at a special program. Four workers have served the hospital continuously since it opened in 1947.

For several years six overseas doctors and three overseas nurses served on the staff. During the past two years one doctor and two nurses have returned to their homeland, and because of a change in government policy it has not been possible to obtain entrance visas for replacements. There is also an urgent need for a well-qualified laboratory and X-ray technician, but this need remains unfilled because an entrance visa cannot be obtained.

Dr. R. H. Dunn, veteran medical missionary with many years of experience in China, India, and Burma, has been medical director of the Rangoon Hospital for the past six years. The Drs. K. H. Heuck from West Germany joined the staff four years ago and have rendered efficient service in pediatrics and obstetrics. During 1961 and 1962 we welcomed the first fully qualified specialists to the staff. Dr. Rudy Haak and Dr. Heath Rowsell are

certified with the American Board of Anesthesiology and General Surgery, respectively. Their presence on the staff has greatly enhanced the reputation of the hospital. Dr. Rowsell has quickly become well known for his surgical ability. A few months ago Dr. Harris Gyi, first Seventh-day Adventist doctor to graduate from the University of Rangoon, joined the staff. Dr. Gyi is subject to conscription by the government, and it may be several years before he will be able to serve the hospital on a permanent basis.

In 1953 a school of nursing was started. Seventy-five students in seven classes have completed the three-year training program. Forty of these nurses are still serving on the staff of the institution. Eliada Mann, who launched the training program, is still serving as director of the school of nursing. In 1956 a school of midwifery was begun, and 40 have completed this six-month course.

Two graduates of the school of nursing have just recently completed the requirements for the Bachelor of Science in Nursing degree at the Manila Sanitarium and Philippine Union College. Two young men have completed a one-year course in anesthesiology under the direction of Dr. Haak.

For several years a large free clinic has been operated at a village about 12 miles distant. This service has been much appreciated by the people of this village and has also provided opportunity for the student nurses to gain practical experience in public health nursing. A branch Sabbath school is conducted in connection with the clinic.

A full-time chaplain, assisted by a full-time Bible instructor, gives leadership to the spiritual activities of the hospital. Two graduate nurses have recently completed Bible instructor training and have rejoined the staff. Through the influence of these full-time spiritual workers and the other members of the staff, many patients and workers have been baptized.

Each year as we solicit funds for Ingathering, we are impressed anew with the impact this institution has had on the people of Burma. People frequently tell us that the life of a close relative or friend was saved in our hospital. They express sincere appreciation for what we are doing and many give gladly.



Some of the staff members of the Rangoon Seventh-day Adventist Hospital.

As the most prominent Christian hospital in Burma, the Rangoon Hospital enjoys an excellent reputation throughout the country. The church is also favorably known in Burma, largely due to the influence and good will resulting from our medical work. God is using the "right arm" of the message to prepare the hearts of men and women for a great spiritual harvest.

Four Generations of Fijian Adventists

By A. G. Stewart

If we were to use the word "apostle" to designate some of our pioneers, especially those in overseas mission service, the name of the late Pastor J. E. Fulton would be high on the list. Born in Nova Scotia, July 1, 1869, he went with his parents to Oregon and later attended old Healdsburg College in California. He was fortunate in the choice of his life companion, Susie Virginia Newton. Having demonstrated his call to the ministry, he was appointed to New Zealand in 1894. One year later they responded to a General Conference call to engage in mission service in the Fiji Islands, a British colony about 1,200 miles north of New Zealand.

The tall, handsome young man and his smiling companion soon won the affections of the good-natured Fijians. They had renounced cannibalism with all its cruelty and horrors only a few decades before. Pastor Fulton's radiant personality and his deep love for the Saviour were contagious, and the Fijians seemed to enjoy being in his company. This friendly relationship enhanced his naturally rapid acquisition of the language. In this he became very versatile, both in conversation and in preaching.

The Fijians were now mostly literate and had the complete Bible in their own tongue, as a result of the devoted work of early Methodist missionaries. Pastor Fulton set up a small hand printing press and, assisted by Edith Guilliard, a young woman who had accompanied him and Mrs. Fulton from New Zealand, and one or two young Fijians, he began printing a little paper named *Rarama* ("Light"). He also produced leaflets on doctrines such as "The Seventh-Day Sabbath," "The Second Coming," and "Smoking and Unclean Foods." It was not long before the Seventh-day Adventist mission

became known popularly as "the clean church."

As the literature was distributed, requests came for visits and meetings, in which questions were answered. Companies of believers were raised up, and baptism by immersion was administered.

On the Ra coast, some 160 miles from Suva, two or three groups of believers were organized. Among the converts in one village was a chief, Ratu Esekaia, who some years before had accompanied the punitive expedition sent by the government into the Tholo North district to take revenge on a tribe for the murder of the Reverend Thomas Baker of the Methodist Mission, whose body was devoured at a cannibal feast.

Esekaia wholeheartedly accepted the teachings of the Adventist Church, as did also his wife and grown sons. He continued steadfast throughout life and died, it is reported, at 103 years of age. His two sons, Ratu Mosese and Ratu Semi, were later ordained to the ministry. Ratu Semi, who was a delegate to the General Conference session some years ago, still lives. Ratu Mosese died in Sydney while attending an Australasian Union Conference session in 1936.

Ratu Mosese's daughter, Andi Torika, recently visited Wairoa near Sydney, in Australia, to join in the celebration of her only daughter's twenty-first birthday. Elenoa is a trained nurse at the Sydney Sanitarium and Hospital. In the absence of her father, Dr. Malakai Ravai, it was my privilege to present her with a large key, emblem of her coming of age. I was in Fiji as a missionary for many years, and can claim the four generations of this family as my friends.

Andi Torika and Dr. Malakai are both active workers in the Suva church in Fiji. Andi is vice-president of the Dorcas Welfare Federation of the West Fiji Mission, which has more than 30 societies. On her recent visit to Australia she addressed various audiences and was publicized by the press, radio, and TV.

In recent years the Dorcas Welfare service has reached out into many villages and has been the means of overcoming considerable prejudice. This has opened the way for national evangelists to hold meetings that have resulted in many accessions to the faith. Three hundred or more were baptized in the West Fiji Mission alone last year, a substantial portion of nearly 1,000 converts added to the church in the Central Pacific Union Mission during the same period.

Whose Duty Is It?

By Raymond F. Cottrell

The gospel banner can never be planted in lands afar by remote control. It requires the personal presence of a dedicated soldier of the cross who is willing to go for his King, often at considerable personal sacrifice.

During the course of my visit to the Inter-American Division earlier this year the thought kept coming back again and again that the sacrifices and problems confronting our overseas workers are, in a very real sense, my own. These loyal heralds of the gospel are braving the dangers and difficulties of the front lines in my stead, and I am deeply indebted to them for bearing a burden that is partly mine.

What are some of the problems they face and the sacrifices they make? Sometimes one member of a missionary family suffers acute physical impairment because of the climate or other factors. Often there is a heart longing to be near aging, and perhaps invalid, parents in the homeland. Or there is the problem of educating one's children, who must either attend classes conducted in a language other than their own or be separated from their parents in order to attend school thousands of miles away. The parents are deprived of the joy of being with their children, and the children, of the nurture and counsel of their parents.

Political conditions are sometimes unsettled and uncertain. It may be necessary to endure meekly glaring injustice and mistreatment on the part of petty officials. Property, and sometimes even life itself, may not be secure, whether because of the political situation, criminal acts, natural disaster, or—in some instances—actual persecution. The people with whom one must deal often have concepts of right and wrong, truthfulness, dependability, and moral standards that differ vastly from those set forth in the Sermon on the Mount. Poverty and ignorance make a vast difference in character and in one's outlook on life.

Food, shelter, and clothing may be prohibitively expensive, especially in countries where there is inflation, and it may be necessary to get along with products of inferior quality. Then there are the ever-present problems of finding and training workers, and of providing funds to meet the urgent needs of established work and the equally urgent calls to lengthen the cords and strengthen the gospel stakes. Missionaries learn to live with problems and perplexities far beyond anything most of us meet in the homeland.

July 11 will bring another special opportunity to assure these valiant workers overseas that we care, that we realize they are carrying the heavy end of the load, that we remember them and stand loyally back of them in their labors. Shall we not plan to make the Midsummer Offering to be received in all of our churches on that day, one that will cheer the hearts of those who are serving faithfully beyond the call of duty, out on the far-flung gospel line? They are doing their duty. Are we doing ours?

A. G. Stewart presenting a large key to Elenoa, fourth-generation Fijian Adventist and a trained nurse serving at the Sydney Sanitarium and Hospital, on the occasion of her twenty-first birthday. Her mother, Andi Torika, watches.





Massachusetts Adventist Chosen Mother of the Year

The Massachusetts Mother of the Year is Mrs. Helen Feng Chen, wife of Dr. Philip S. Chen (right), chairman of the Atlantic Union College division of chemistry and biology. She is a mother of six and grandmother of seven.

"I feel so unworthy," Mrs. Chen said when informed of her selection by Mrs. Lawrence Jasper, chairman of the Massachusetts Branch of the American Mothers Committee, Inc. Mrs. Chen thought members of the Campus Women's Club at AUC were "building castles in the air" when they nominated her for the State honor. However, the State committee members, who knelt in prayer before making their decision, unanimously voted for Mrs. Chen.

Four of the Chen children are graduates of Atlantic Union College. Dr. Philip Chen, Jr., lives in Rochester, New York, with his wife and two children. He held an Atomic Energy Fellowship for four years at the University of Rochester, where he now teaches, and also received a National Science Foundation post-doctoral Fellowship for study in Denmark. Another, Dr. John E. Chen, is ophthalmology resident at the U.S. Public Health Service Hospital in San Francisco. He received a Schepp scholarship. George D. Chen is a candidate for his M.D. degree from Loma Linda University in June. The youngest son, Samuel M. Chen, a recipient of Leopold Schepp and National Foundation scholarships, is a student at Loma Linda University in southern California.

The former Helen D. Chen is married to Dr. Frank Chung, of Camarillo, California. She received her B.A. from AUC and her M.S. in nutrition from Cornell University, and was the recipient of a National Science Foundation Graduate Fellowship. Her sister, the former Ruth A. Chen, is married to an AUC graduate, Ray Seet, who is taking the medical course at Loma Linda University.

Mrs. Chen was the first Chinese girl to attend Michigan State University, where she met her husband. "My husband was born in Shanghai, four days' journey from my home, but we had to come halfway round the globe to meet," Mrs. Chen laughed. They have been at Atlantic Union College since 1938.

Mrs. Chen was born into a Moslem family in Peking, China, in 1902, and in 1910 her parents became Christians. She is a deaconess of the College church, and works in the Atlantic Union College library. "Being with young people helps to keep me young," she says with a smile.

**D. G. PRIOR, Dean of Students
and Director of PR, Atlantic
Union College**

Adventists to the Rescue in Michigan Disaster

By Don Hawley, Departmental Secretary
Michigan Conference

Ominous black clouds churned across the lower half of Michigan all day Friday, May 8, and torrential rains partially inundated several communities. Then suddenly, at about five o'clock in the evening, an ugly black funnel dropped out of the sky just north of the community of Mount Clemens.

It was all over in a matter of minutes, but not before at least 11 lives were taken and an estimated 500 were injured. Property damage has been carefully calculated at more than four million dollars. Left homeless were 200 families.

A walk through the devastated area was like a visit to a World War II battlefield. Tortured trees, completely denuded of leaves and sometimes even of bark, testified to the power packed by the tornado. Tons of debris had been chewed up and spewed over several acres as if by a giant shredding machine.

Within three and a half hours after the call for assistance was received, the Michigan Conference mobile disaster van was in Mount Clemens and on the job. The Chesterfield Community Center was turned over to Seventh-day Adventists as a center for receiving and processing clothing. Mrs. Bertha Joy, director of the Flint Health and Welfare Center, was put in charge of organizing the temporary center for action, and Mrs. Allan Breakie, Southeastern Dorcas Federation president, of volunteer workers.

W. M. Buckman, home missionary secretary for the Michigan Conference, reports that the response from a clothing call in the area surrounding the devastation was such that we will likely end up with more clothing than we started with. We have helped many families.



Left: This was someone's home before a giant twister turned it into kindling wood. Right: Sheri Hawley soberly wonders what happened to the boy or girl who once owned the little horse and the other toys.



Don Toribio handing a check for 10,000 pesos to Dr. H. W. Miller.

After Many Days

By E. L. Longway, *Field Secretary*
Far Eastern Division

In Manila early this year a most unusual experience proved once again that bread cast upon the waters will be found again after many days. Mrs. L. L. Quirante, Dr. H. W. Miller, and I were calling on former patients of Dr. Miller, inviting their help toward enlarging the bed capacity of the Miller Sanitarium-Hospital in Cebu, Central Philippines.

After a few calls made with gratifying results, Dr. Miller remembered the owner of a large factory whose two sons he had operated on more than thirty years ago. Mrs. Quirante, who seems to know everyone in Manila, said immediately, "That must be Don Toribio Teodoro, the owner of the Angtibay Shoe Factory, and his business has greatly prospered. Surely we ought to see him."

The very next day we called at the Angtibay Shoe Factory and learned that Don Toribio was sick in the hospital. We then thought of interviewing his son, and possibly presenting our appeal to him. But we were told that the son had just left for the hospital to visit his father.

After some discussion we decided to call on the old gentleman at the hospital, pay our respects, and leave the matter of asking for a contribution to a later date. At the hospital we were ushered into the sickroom, and found the man most happy to renew his friendship with Dr. Miller. Several members of his family, as well as his son, were present. Dr. Miller and I were preparing to leave when Sister Quirante spoke up and said, "Well, Dr. Miller, I think that you should tell Don Toribio what we came to see him about."

It is a little unusual to ask a sick man in one hospital for a contribution for another hospital 400 miles away. Don Toribio listened with deep interest to Dr. Miller's appeal for help to enlarge the Cebu Miller Sanitarium-Hospital. We had hoped he might give something like a 1,000 pesos. How surprised we were when he said, quietly, "Yes, I'll give you 10,000 pesos!"

He then suggested that we visit his shoe factory and see how his business was operated. We did not know that this fine old gentleman had another idea in mind when he proposed that visit. The time was arranged, and when we went to the factory we found that he had postponed his proposed operation and had returned to his home, to be present when we visited his factory. After showing us through his factory, which is equipped with the most modern shoemaking machinery, he ushered us into his private office. There he had a check all made out and ready for signing, and seemed greatly to enjoy

signing it in Dr. Miller's presence and handing it to him, with the earnest wish that soon we would have enough to accomplish our purpose.

The wish was fulfilled, for the Lord blessed us with enough funds to cover the amount needed to build the proposed extension to the hospital. After presenting Dr. Miller with the check he returned to the hospital, underwent the postponed operation, and made a good recovery.

*From Home Base
to Front Line*

Far Eastern Division

Mr. and Mrs. Eliseo Oliverio and son, of the Philippines, left in May for Libya. Brother Oliverio will serve as a laboratory technician and his wife as a nurse in the Benghazi Hospital.

North American Division

Feliza Mopera, of Los Angeles, California, sailed on the S.S. *Traviata*, from Los Angeles, May 16, for the Philippines. Miss Mopera returned to her homeland to be a nursing instructor in the Philippine Union College School of Nursing in Manila.

Elder and Mrs. W. F. Zill and two children sailed May 29, on the M.S. *Hellenic Splendor*, from New York City, en route to India. They are returning after fur-

Canadian Prophetic Course Graduates 150

L. L. Bock, president of the Ontario-Quebec Conference (right) presided at graduation exercises for the Prophetic Guidance class in the College Park church at Oshawa, Ontario, when 150 received diplomas. Nine Kingsway College students received upper-division credit for the 24-lesson course taught by E. E. Duncan, pastor of the church and a Bible teacher at the college.

The oldest graduates were Mr. and Mrs. William Brown (rear) aged 87 and 79, and the youngest were Heather Duncan and Sandra King, both 9 (front).

D. SKORETZ, *Secretary*
Department of Public Relations



lough. Brother Zill will continue as a teacher in Spicer Memorial College.

Mr. and Mrs. Charles L. Shephard and two children, of Hinsdale, Illinois, left

Philadelphia on June 1, for Puerto Rico. Brother Shephard is to be a laboratory technician in the Bella Vista Hospital at Mayaguez.

W. R. BEACH



Brief News OF MEN AND EVENTS



Trans-Africa Division

Reported by
W. Duncan Eva

► W. E. Murray, vice-president of the General Conference, arrived in Cape Town to attend the midyear meetings of the division institutions, Helderberg College and the Sentinel Publishing Association. From there he went on to Solusi College, at Bulawayo, and to the midyear meeting of the division committee at Salisbury. This is Elder Murray's fourth visit to our division. His close acquaintance with conditions in the division and his wide experience make his counsel valuable.

► Raymond H. Kent, serving on an exchange basis in our division from Australasia, began his evangelistic campaign in Port Elizabeth, South Africa, on May 3.

He reports four overcrowded sessions and a total attendance of almost 4,000. Twelve hundred attended the first midweek session, and on the third Sunday night of the campaign two packed meetings were necessary to accommodate the crowds. The interest is excellent, and we pray for a rich harvest of souls.



Atlantic Union

Reported by
Mrs. Emma Kirk

► Eighteen were baptized April 11, in the first such service in the new Utica, New York, church. According to Leonard Venden, present pastor, the faithful work of previous pastors, including especially Benjamin F. Hartman, is bearing fruit. The late Mrs. Anna May Shull is responsible for several who followed their Lord in this baptismal service, and Brother and

Sister Joseph Twing exerted a strong influence on others.

► The weekend of April 30-May 3 marked the centennial of the South Lancaster Village church, which was organized April 30, 1864. R. R. Adams is the pastor. Among the speakers were O. D. Wright, a former pastor and now president of the Arkansas-Louisiana Conference; Arthur White, secretary of the Ellen G. White Publications; and F. D. Nichol, editor of the REVIEW AND HERALD. A history of the church, written by F. L. Millet, was read during one of the services. On Sunday Elder White led a large group on a tour of historical sites in and around South Lancaster and in New Hampshire.

► On Tuesday, May 12, the Atlantic Union College board of trustees selected H. E. Douglass, presently professor of religion and head of the religion and theology department, to serve as the new academic dean of the college. Elder Douglass replaces R. E. Cleveland, who has been dean since 1958. Dr. Cleveland has accepted the position of vice-president for academic affairs at Loma Linda University.

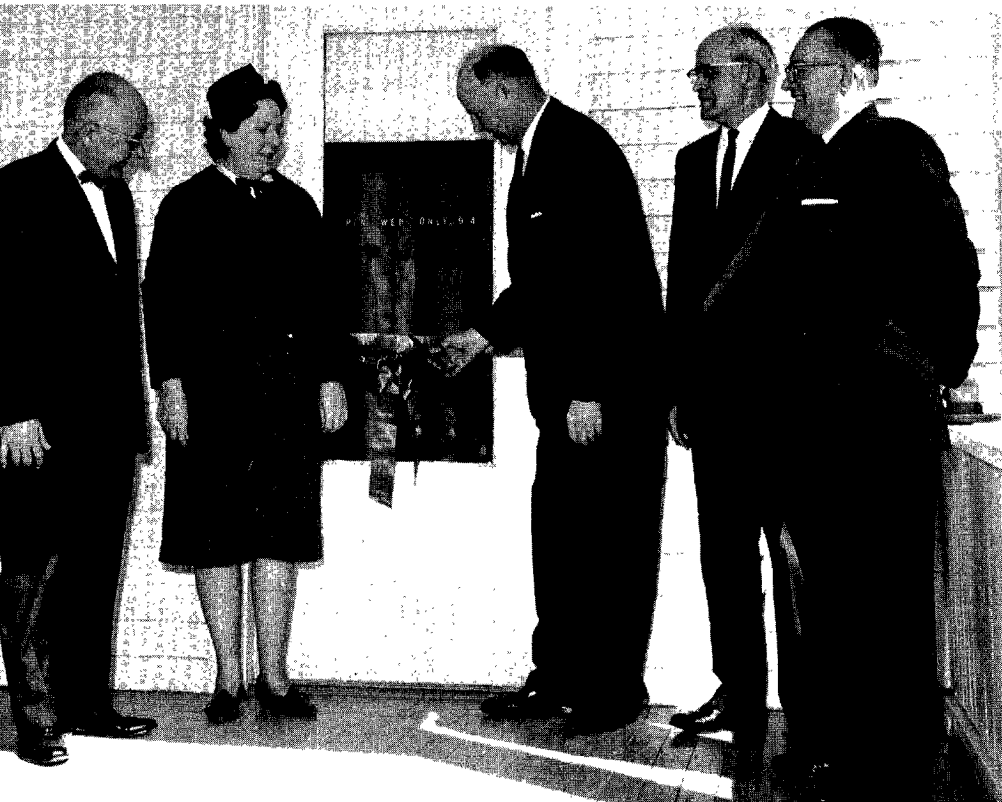
► On May 9 Elders Mills and Harms, of the Southern New England Conference, organized a church of 40 members in Leominster, Massachusetts. The members of the former Italian church voted to join this new congregation. For several months the company has been meeting in rented quarters in Leominster under the leadership of Pastor Gilley, associate pastor of the village church. With Elder Adams, the district leader, and Milton Hallock he has conducted a series of Sunday night evangelistic meetings. Several Bible studies are being given, and it is anticipated that some will step out and take their stand for the truth.

Kansas City Welfare Center

A new health and welfare center was officially opened in Kansas City, Kansas, on April 15, with the Honorable Paul C. Mitchum, mayor of the city, participating.

Pictured (left to right) are M. C. Shain, pastor of the Eighteenth-Street church; Mrs. Harold Dowdall, welfare center director; the Mayor; H. C. Klement, Kansas Conference president; and H. R. Coats, home missionary secretary of the Missouri Conference.

BERNARD J. FURST, Departmental Secretary, Kansas Conference



Central Union

Reported by
Mrs. Clara Anderson

► Paul Schwab, a foreman in the college furniture factory at Union College, has transferred to Sandia View Academy at Albuquerque, New Mexico, as foreman of Academy Industries.

► The Kirkwood, Missouri, members of the Central States Conference have recently purchased an attractive church. Pastor R. A. Smith led out in arrangements.

► Ground was broken the last part of April for the new addition to the Mile High Academy in Denver, Colorado. This new wing will make space for three of the senior academy departments. Bill Robertson, chairman of the board, J. B. Stevens, principal, O. F. Locke, the pastor of the Denver South church, and others took part in the ceremony.

► J. H. Eyman, Jr., assistant in the power plant of Union College, has accepted a call to be heating and plant operator at Kettering Memorial Hospital in Dayton, Ohio. Mrs. Ina Eyman, a secretary in the Central Union Conference, will do secretarial work at the hospital.

► Dale Chaffee and family have moved

from the Kansas Conference to the Northern New England Conference. Elder Chaffee will be a district pastor.



Columbia Union

Reported by
Don A. Roth

► Fourteen baptisms were reported by literature evangelists in the Columbia Union during April. Total sales for the month were \$146,827.78.

► J. W. Clarkson, formerly of the New Jersey Conference, has accepted a call to join with William May in evangelism in the Chesapeake Conference.

► Faculty appointments at Columbia Union College as announced by Dr. Charles B. Hirsch, president, include: Dr. Carl D. Anderson, associate professor of Spanish; A. James Engel, assistant professor of chemistry; Mrs. Dwight Wilson, instructor in home economics and chairman of the department; Kenneth M. S. Richards, instructor in religion; Homer R. Lynd, assistant registrar and secretary of admissions; Roland Gray, instructor in French; Mrs. Lynne Schwindt, instructor in French (one year appointment); Phyllis Standen, instructor in nursing (public health); Darlene Johnson, instructor in nursing (public health); Myrna Huenergardt, instructor in nursing (medical and surgical); and Jim Krause, assistant instructor in physical education.

► Recent changes in the Ohio Conference include E. A. Trumper to the Mansfield district; F. W. Gifford from Australia to the Athens district; Fred Stauffer to Springfield; R. W. O'Fall to Wooster; and J. P. Habenicht to Lakewood.



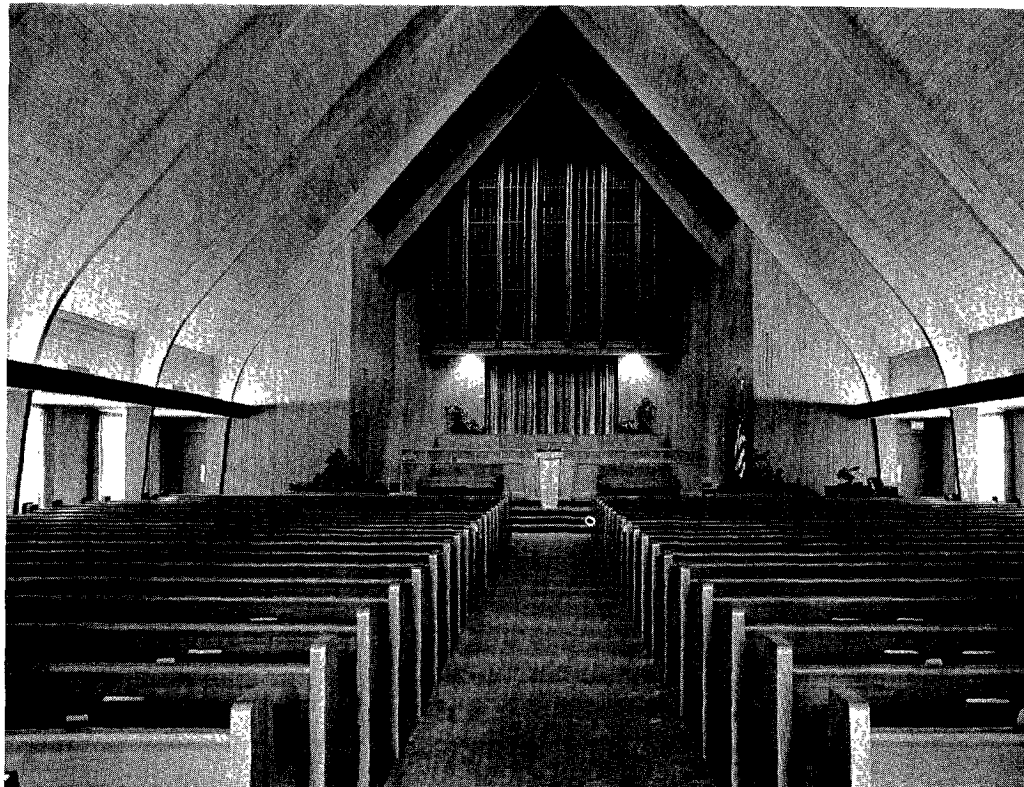
Lake Union

Reported by
Mrs. Mildred Wade

► Donald W. Anderson, who has given 15 years of dedicated service to the Hinsdale Sanitarium as chaplain, has recently accepted an invitation from the Indiana Conference to become Bible instructor at Indiana Academy. Before going to Hinsdale he taught Bible at Wisconsin Academy. His successor will be Willis Graves, who has been serving for two years as an associate, particularly as chaplain for the employee staff. Elder Graves has labored in Massachusetts as a pastor, and also as a chaplain at the New England Sanitarium.

► An Investiture service for more than 100 children was held April 11 in the David Paulson Auditorium at Hinsdale, Illinois. Eighty were invested in Advanced Class work. William S. Edsell, Illinois MV leader, presented the honors. William Hoffman, the school principal, spoke words of commendation to his teaching staff, to the Pathfinder leader, Mrs. Warren Ippisch, and her associates, and to the parents for the excellent work they have done.

► An oil portrait of Dr. Denton E.



A New Church in Omaha, Nebraska

Opening services for the new Omaha, Nebraska, church were conducted April 25, with more than 700 members and friends present. Ceremonies included the presentation of the keys, the ribbon cutting, and an inaugural program that featured the Platte Valley Academy choir.

The location is choice, on the border of a most favorable residential area. The sanctuary seats more than 600. Worship with us as you travel in this area.

W. ARDEN CLARKE, *Pastor*

Rebok, second president of the SDA Theological Seminary, was unveiled during the Seminary and Graduate chapel on May 20. Victorio Rivera, painter of the portrait, assisted Richard Hammill, president of the university, in this ceremony. N. F. Pease, professor of applied theology, gave a brief biographical sketch of Dr. Rebok's life. Mrs. Mary Jane Mitchell, librarian, expressed the hope that students would take inspiration from viewing the portrait of a man who is "tireless in his devotion, an indefatigable student, and a teacher who stretches his own mind, as well as those of his students."

► Charles E. Wittschiebe, professor of pastoral care at the SDA Theological Seminary, received an honorary Doctor of Divinity degree during the annual spring Commencement exercises of Andrews University, April 31. After teaching on the secondary and collegiate levels for 29 years, he has been on the staff of the Seminary for the past ten years. He holds his M.A. and B.D. degrees from the Seminary. He received the doctoral insigne from Dr. Richard Hammill, president of the University, and Dr. W. G. C. Murdoch, dean of the Seminary.



North Pacific Union

Reported by
Mrs. Ione Morgan

► John L. Hamilton, newly appointed dean of boys at Gem State Academy in

the Idaho Conference, expects to be on campus August 1. He will also teach several Bible subjects.

► The MV meeting at Auburn Academy in the Washington Conference on May 16 was dedicated to the baptism of six MV members who are students at the academy. The rite was administered by Duane H. Anderson, pastor of the academy church.

► Beginning with F. W. Detamore's series, the sanctuary of the Tabernacle church in Portland, Oregon, has continued to be a center of evangelistic endeavor. Then, W. R. Riston and Duane M. Corwin conducted a Revelation study class. The youth of the Beaverton and Tabernacle churches rallied with their MV leaders for a Voice of Youth meeting for six weeks. Now a branch Sabbath school is in operation, and a full-scale effort opened in March that has already resulted in 16 baptisms.



Northern Union

Reported by
L. H. Netteburg

► MV members are following up the Fireside Evangelistic efforts of February and March in Huron, South Dakota. They are conducting Sunday morning Bible-marking classes in the homes.

► South Dakota literature evangelists delivered \$8,095.60 worth of literature in April. James Beecher led in deliveries, with \$2,092.50.

► The Unionaires from Union College, talented Des Moines youth; a guest speaker, F. J. Kinsey; and the district pastor, J. S. Blahovich; combined forces April 17-25 for Spiritual Emphasis Week for the youth of Des Moines, Iowa. The youth took part in every meeting throughout the week.

► Lyle Hamel has accepted the principalship of Sheyenne River Academy to replace H. C. Reile, who is taking leave of absence to work on his doctorate. Mr. Hamel is presently teaching in the field of music at Southern Missionary College.

► Eight were baptized May 2 in Harvey, North Dakota. B. G. Mohr is the pastor.

► Two Minneapolis churches—the Minnetonka church near Wayzata and the Glendale church—were dedicated Sabbath, May 2. R. R. Figuhr gave the dedicatory sermon for both.



Pacific Union

Reported by
Mrs. Margaret Follett

► Among other guest speakers at the Salt Lake City district meeting June 19 and 20 was Ellsworth E. Wareham, M.D., who directed the Loma Linda University heart team on its overseas mission of good will.

► Harry A. Van Pelt, a graduate of Pacific Union College and Andrews University who has been serving in pastoral work in Pennsylvania, has joined the staff of the Glendale, California, Sanitarium church.

► Scholarships, assistantships, and awards of various kinds totaling \$51,778 were awarded to La Sierra College students in a presentation ceremony held May 27 at the college.

► "Christ, the Hope of the World" was the theme chosen by Charles Keymer, pastor of the Downey-Florence church, for the spring Week of Prayer at Newbury Park Academy.

► The Dauntless Crusaders, of Loma Linda, California, is a club of 16 handicapped men and women—blind, crippled, wheel-chair occupants, and victims of polio. Their semi-monthly meetings afford companionship and an opportunity to cooperate on various missionary projects.



Southern Union

Reported by
Mrs. Cora Kindgren

► More than \$108,000 was received on Sacrifice Day for Georgia-Cumberland Academy. A total of \$146,000 has been raised for the academy's construction thus far in 1964. The next big offering will be for the chapel.

► E. F. Reifsnnyder has been elected as Georgia-Cumberland Academy principal. He comes from Mount Pisgah Academy in the Carolina Conference.



Southwestern Union

Reported by
H. W. Klaser

► An evangelistic effort in Las Cruces, New Mexico, has resulted in the baptism of six persons, with others to be baptized later.

► The Arkansas-Louisiana Conference welcomes J. W. Clarke and his family from Providence, Rhode Island. Elder Clarke is to be pastor of the New Orleans St. Charles Avenue church, vacated by J. D. Sammons, who resigned because of ill health in his family.

► Another new pastor in the Arkansas-Louisiana conference is Charles F. Odell, Jr. He comes from Columbia, South Carolina, to be pastor of the Baton Rouge, Louisiana, church. Elder Odell fills the vacancy made when W. D. Welch became educational and MV secretary of the conference.

► The Arkansas-Louisiana Conference also welcomes Elder and Mrs. J. O. Wilson, retired workers. Elder Wilson will assist in the Alexandria, Louisiana, district.

► B. P. Haskell, a district pastor in the Carolina Conference, has been called to be Book and Bible House manager of the Arkansas-Louisiana conference. He fills the vacancy left when W. W. Welborn was transferred to the union.

In Remembrance

ALDRICH.—Paul Aldrich, born Jan. 4, 1911, at Rome, N.Y.; died May 5, 1964, at Harvey, N. Dak. He lived with his missionary parents in the Canary Islands and in Spain. He graduated from Atlantic Union College, and in 1936 married Myrtle Cossentine. After teaching church school and pastoring a Spanish church in New Mexico, he took a cooking course, and for the past 27 years has served in the food service department in our various schools and hospitals. He was food director at the Sheyenne River Academy at the time of his death. Survivors are his wife; a daughter, Sylvia; and his mother, Mrs. Bert Aldrich.

ANDERSON.—Mayte Landis Anderson, born Jan. 19, 1886, at Lone Elm, Kans.; died April 27, 1964, at North Sacramento, Calif. In 1913 she married Alfonso Nils Anderson, and immediately they went to Japan, where they served for 24 years. The following nine years were spent in the Philippines. She is survived by a son, Dr. Charles Anderson, of Hinsdale, Ill.; a daughter, Virginia Hilliard, of Sacramento, Calif.; eight grandchildren; two brothers, Fred Landis, of Angwin, Calif., and Lloyd Landis, of Fortuna, Calif.; and a sister, Wilma Warren, of Angwin, Calif.

ASHBY.—Minnie Viola Ashby, born Dec. 13, 1878, near Downey, Calif.; died March 13, 1964.

BAKER.—Minor Cleveland Baker, born Aug. 26, 1886, at Stewardson, Ill.; died April 14, 1964, at El Reno, Okla.

BISHOP.—Clarence Millard Bishop, born Jan. 4, 1895, at Venice, N.Y.; died April 18, 1964, in New York State. His wife, Edna Patterson Bishop, survives.

CARTER.—Elizabeth Josephine Carter, born Jan. 10, 1881, at Winnsboro, Tex.; died April 19, 1964, at Sapulpa, Okla.

CHAMBERS.—James Richard Chambers, born Nov. 5, 1883, at Easonville, Ala.; died May 9, 1964, at Takoma Park, Md. From 1926 to 1943 he assisted in building operations at Southern Missionary College. For 15 years he was employed in the carpentry maintenance department of Columbia Union College. Survivors are his wife, Eddie Clyde Chambers; five children, Arline Wade, Dr. James R. Chambers, Alma Chambers, Mrs. William H. Philpott, and Annie Mae Chambers; six grandchildren; and a brother, John T. Chambers.

COWAN.—Maude Cowan, born Jan. 3, 1884, in Neosho County, Kans.; died March 24, 1964, at Madison, Tenn.

CURROW.—Arthur Currow, born Nov. 21, 1872, at Queenscliff, Australia; died May 8, 1964, at Sanitarium, Calif. He accepted the message through the literature ministry. With others, he was one of the pioneers in the first Sydney Sanitarium in Australia. He was among the first students to attend Australasian Union College. For some time he was secretary to Ellen G. White. He labored in the Fiji Islands and was instrumental in converting Ratu Mell, the Fijian chief. Returning to New Zealand, he married Margaret Elizabeth Reid in 1904, where he was engaged in medical work until 1913, when he re-entered the ministry until 1919. Then he came to America to take the premedical course at Pacific Union College. He went back into the ministry and pastored several churches in the Southern and Central California conferences. After his wife's death, he married Ethel May Lacey White, widow of Elder W. C. White, in 1955. The survivors are his wife; son; two grandchildren; and two sisters.

DAVIS.—Robert F. Davis, born Oct. 25, 1879, at Mahanoy City, Pa.; died at Reading, Pa., Jan. 21, 1964. He was employed for a time at the college mill of Columbia Union College. Survivors are his wife, Sallie; a son; a daughter; two grandchildren; and four great-grandchildren. [Obituary received May 28, 1964.—Eds.]

EASTLAND.—John Eastland, born Feb. 3, 1886, in Marion County, Ill.; died April 29, 1964. His wife, Grace Burdick Eastland, survives.

FIEDLER.—Alvin William Fiedler, born Sept. 2, 1922; died Dec. 17, 1963. He first labored as a teacher, and in 1951 was ordained to the ministry. Survivors are his wife, Lucile; two daughters; a son; his mother; four brothers and four sisters. [Obituary received May 15, 1964.—Eds.]

FRAZIER.—Paul Franklin Frazier of Merced, Calif., born Sept. 2, 1961; died May 11, 1964.

GAEDE.—Bertha Johanna Augusta Gaede, born Sept. 29, 1868, at Cedarburg, Wis.; died April 29, 1964, at Menfene, Calif. She married Elder David P. Gaede in 1921. Survivors are her stepchildren and two brothers.

GIBSON.—Emilie A. Gibson, born Jan. 20, 1885, at Youngstown, Ohio; died April 24, 1964, in Glendale, Calif. In 1906 she married a minister and assisted him in his labors in Ohio, Nova Scotia, New Jersey, Virginia, West Virginia, Maryland, and the New England States. Survivors are a daughter; a sister; and a brother.

GRAHAM.—Gerald H. Graham, born Jan. 4, 1874, in Sydney, Australia; died at Modesto, Calif., May 9, 1964. His wife survives.

GRAY.—Edna Bellows Gray, born Nov. 17, 1879, in Eaton Township, Mich.; died at Sanitarium, Calif., May 6, 1964. In 1908 she was married to Samuel S. Gray. She spent 25 years in teaching in the States of Michigan and North Carolina. She is survived by two children and a sister.

GREEN.—William Oscar Green, born April 22, 1882, in Frederick County, Md.; died May 12, 1964, near Hagerstown, Md.

HAINING.—Agnes Haining, born Aug. 31, 1880, in Scotland; died April 28, 1964, at Glendale, Calif. She served with her husband for many years in Great Britain and for two years in Trinidad. Survivors are a son, Robert B. Haining, M.D., of Glendale, and four daughters.

HARRIS.—Madge Bowman Harris, born Dec. 12, 1883, in Columbus, Ohio; died April 26, 1964, in Pittsburgh, Pa.

HARRYMAN.—David Franklin Harryman, born March 25, 1887, at Harris, Mo.; died in San Francisco, Calif., Feb. 12, 1964. His wife, Grace, survives. [Obituary received May 22, 1964.—Eds.]

HARTLE.—Jessie Belle Hartle, born Feb. 22, 1877, in Perry County, Pa.; died at Williamsport, Md., May 21, 1964. For a number of years she was employed at the Washington Sanitarium and Hospital. She is survived by four sons; three daughters; 12 grandchildren; 23 great-grandchildren; a sister; and two brothers.

HOMMEL.—Frank L. Hommel, born Aug. 1, 1875, at Rochester, N.Y.; died May 5, 1964, at Lakeport, Calif. In 1903 he graduated from the nurse's course at the Battle Creek Sanitarium, and immediately went to Alberta, Canada, and opened up treatment rooms in Edmonton. This introduced our medical work in western Canada. From 1913 to 1918 he served as secretary-treasurer of the Alberta Conference and the Western Canadian Union Conference. When the Rest Haven Hospital was opened in 1921 he was chosen as the manager. In 1907 he married LaRena Carpenter. Survivors are a daughter; a granddaughter; and a great-granddaughter.

HUARTE.—Izella Smith Huarte, born Aug. 20, 1897, at Fresno, Calif.; died March 14, 1964.

ILES.—Harley E. Iles, born Jan. 11, 1889, near Fredericktown, Ohio; died Jan. 30, 1964, at Madison, Tenn. In 1910 he married Edna Olive Osburn. He was connected with Madison Foods and Madison Hospital in various capacities for 16 years. Survivors are his wife; a son, Harold Arvin Iles, manager of the Southern California Book and Bible House; a daughter, Doris Charlene McClellan, of Madison, Tenn.; five grandchildren; a sister; and a brother. [Obituary received May 13, 1964.—Eds.]

JONES.—Charles A. Jones, born March 11, 1885,

at Cherryvale, Kans.; died April 10, 1964, at Newbury Park, Calif. His wife, Minnie Mildred, survives.

KELLER.—Alonzo R. Keller, born Dec. 13, 1896, at Sioux City, Iowa; died April 16, 1964, at St. Helena, Calif. His wife, Mona, survives.

KREHEL.—Elizabeth Huston Krehel born Feb. 26, 1882; died May 14, 1964.

LEINTZ.—Hilda Leintz, born Sept. 15, 1902, at Lincoln Valley, N. Dak.; died at Harvey, N. Dak., May 2, 1964. Her husband, Joseph, survives.

LOCKWOOD.—Ortha Estella Adams Lockwood, born Sept. 1, 1922, at Strang, Nebr.; died May 1, 1964, at Loma Linda, Calif. In 1940 she married Elder Marion Lockwood and they attended Union College. She assisted her husband in his pastoral and evangelistic work. Surviving are her husband, of Tulare, Calif.; a son; a daughter; her parents; a brother; and two sisters.

MOORE.—Margaret L. Moore, born Jan. 15, 1891, at Bellview, Ky.; died March 30, 1964, in Los Angeles, Calif.

MYERS.—Josephine D. Johnson Myers, born March 4, 1883, at Marshalltown, Iowa; died Jan. 7, 1964, at Forks, Wash. Dr. and Mrs. Myers were missionaries in Africa from 1912 to 1919. Her husband survives. [Obituary received May 24, 1964.—Eds.]

NASH.—Charles Glenn Nash, born Feb. 9, 1897, in Missouri; died March 12, 1964, at Long Beach, Calif. His wife, Hazel, survives.

NASH.—Walter Henry Nash, born Jan. 18, 1897, at Hatley, Miss.; died April 22, 1964, at Glendale, Calif. His wife, Minnie, survives.

NEBRES.—Pauline Nebres, died May 20, 1964, in Zamboanga del Norte Province, Philippines. He was auditor of the Western Mindanao Mission and lost his life in an airplane crash. He had been in the work for many years, some of the time in our schools.

NELSON.—Ruby Eltina Gill Nelson, born Aug. 3, 1903, at Holly, Colo.; died April 16, 1964, at Hanida, near Allahabad, India. She graduated from Walla Walla Academy and completed nurse's training at the Portland Sanitarium and Hospital. In 1927 she married Philip S. Nelson and joined him in departmental and pastoral work. Later he completed the medical course at Loma Linda. They went to India in 1958, where they served at Giffard Memorial Hospital, then at the New Delhi medical center and the Ranchi Hospital. Her husband survives, as do two sons, Dr. Martin G. Nelson, of California, and Sydney Nelson, of Oregon; also her father, W. W. Gill, of Malamulo Hospital, Nyasaland, Africa; a brother, Dr. Ronald Gill, of Washington State; and a sister, Mrs. O. I. Fields, of Nyasaland, Africa.

NEWCOMER.—Emma Susan Newcomer, born April 27, 1871, at Hagerstown, Md.; died at Hagerstown, Md., April 3, 1964. She served as Sabbath school secretary of the Chesapeake Conference and later became secretary-treasurer of the conference. She also served as a Bible instructor and editor of the *Columbia Union Visitor*.

O'GARA.—Douglas Eugene O'Gara, born at Logansport, Ind.; died at Napa, Calif., April 30, 1964, aged 79. His wife, Gladys L. O'Gara, survives.

PINER.—C. Wendell Piner, died April 16, 1964, at Napa, Calif., aged 46. His wife, Fern, survives.

PULLIS.—Jennie Fisher Pullis, born July 13, 1891, in Wisconsin; died Feb. 15, 1964, in Los Angeles, Calif. Her husband, Claude Pullis, survives. [Obituary received May 29, 1964.—Eds.]

REAGEN.—Ida Mae Reagen, born May 28, 1872, at Pottstown, Pa.; died Dec. 4, 1963, at Gardendale, Pa. She took nurse's training at the Battle Creek Sanitarium, and upon her graduation Dr. Kellogg personally defrayed her expenses to South Africa, to become a missionary in 1896. Because of the Boer War, she was transferred to India, where she served for 22 years. There she met her husband and they operated the Calcutta Sanitarium. Survivors are four daughters, Laura, Myrtle, Theckla, and Ivy; nine grandchildren; and 15 great-grandchildren. [Obituary received May 20, 1964.—Eds.]

REID.—Catherine Ann Dougall Reid, born Nov. 20, 1876, near Christ Church, New Zealand; died April 20, 1964, at Loma Linda, Calif.

RITZ.—Avanella Ruth Renshaw Ritz, born June 17, 1904, at Kooskia, Idaho; died at Portland, Oreg., May 9, 1964. In 1926 she completed nurse's training at the Portland Sanitarium and Hospital, and in 1927 married Paul Ritz. They enrolled at Walla Walla College, and while there received a call to be missionaries in the Orient. They spent ten years there before World War II and ten years after it. During the war years they labored in Idaho and Oregon. She did treasury work and nursing in Thailand, Penang, and Singapore. When the medical work was begun in Bangkok, she was Dr. Ralph Waddell's assistant. She did much to build up a school of nursing in Thailand. Survivors are her husband; two daughters; a son; her mother; a brother; and two sisters.

SCHIEDEMAN.—George B. Schiedeman, born Oct. 7, 1886, at Norga, Russia; died April 2, 1964, in Lodi, Calif. His wife, Rachel, survives.

SLAWSON.—Ben E. C. Slawson, born May 7, 1883, at Salem, Mo.; died March 27, 1964, at Loma Linda, Calif. Dr. Slawson contributed much to the establishment of an academy in Missouri, and constructed a church in Rolla, Mo. Survivors are his wife, Carrie; three daughters, Mrs. J. B. Hough, of Los Angeles; Mrs. C. T. Halberg, of Redlands; and Mrs. Ferdinand Welebir, of Loma Linda, Calif.

SOMERVILLE.—Margaret Fergus Somerville, born Feb. 24, 1875, in Canada; died April 12, 1964, at Newbury Park, Calif.

TARZWELL.—Ernest L. Tarzwell, born Oct. 17, 1886, at Deckerville, Mich.; died April 20, 1964. His wife, Dorothy, survives.

WALKER.—Hattie Bell Randall Walker, born July 16, 1872, at Adrian, Mich.; died at Angwin, Calif., April 23, 1964. She married John G. Walker, and completed her education at Union College. She was one of our first church school teachers. Four daughters survive.

WEST.—Betty Louise West, born Aug. 31, 1944; died April 19, 1964, at Oakland, Calif.

WORDEN.—Lorita Fay Worden, born Nov. 30, 1913, at Keene, Tex.; died April 3, 1964, at San Fernando, Calif. Her husband survives.

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Correction

In the REVIEW for June 4 it was stated that the Christian Record Braille Foundation's only source of income is the offering received in all our churches once every other year. We understand that the Foundation does have other sources of income, which are used to finance projects of a more general nature. The biennial offering, however, is the Foundation's only source of income for financing publications of a strictly denominational character.

Church Calendar

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
Sabbath School Visitors' Day	October 10
Community Relations Day	October 17
Temperance Day	October 24

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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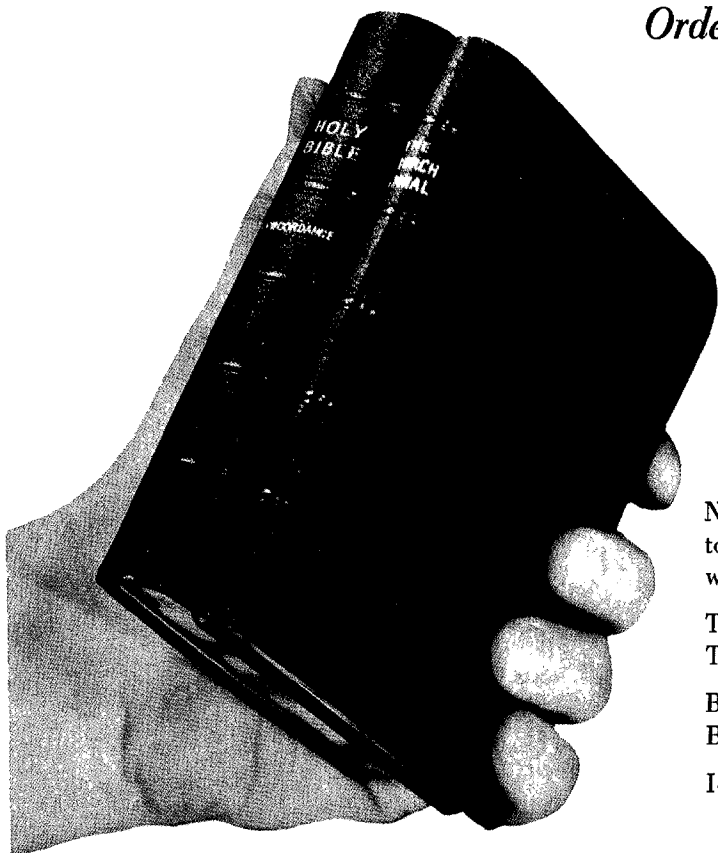
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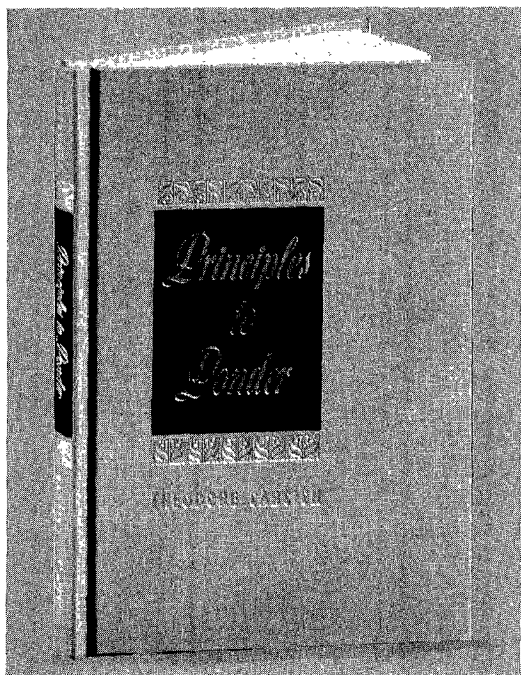
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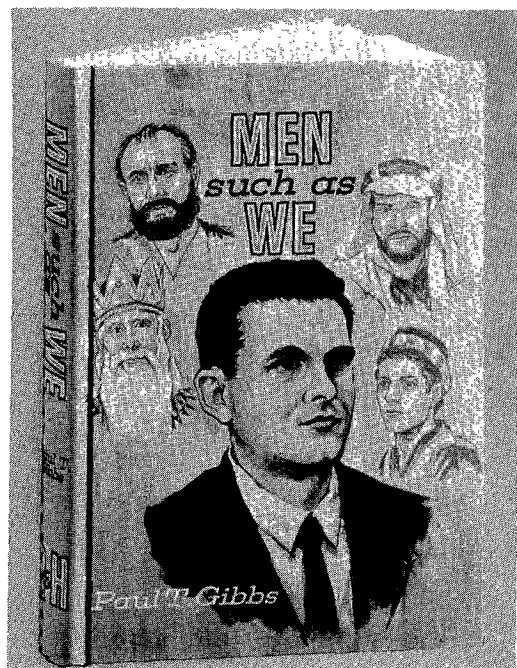
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News of Note

Southern Union Conference Election

Completing seven years of service as union conference president, D. R. Rees, for personal reasons, submitted his resignation to the Southern Union Conference committee on Monday, June 15, 1964. The brethren immediately gave prayerful study to the selection of a new president, and elected LeRoy J. Leiske.

Well known in the Southern Union Conference, Elder Leiske served its territory as president of the Alabama-Mississippi Conference, secretary of the union conference, and recently, as president of the Georgia-Cumberland Conference. He takes up his new duties with the full support of the entire constituency, and the work of this large union shall, under God, continue to grow and prosper.

On Tuesday, June 16, the Georgia-Cumberland Conference committee met to fill the vacancy created by Elder Leiske's acceptance of the union conference presidency. The invitation to this important responsibility was extended to Desmond Cummings, Southern Union Conference Missionary Volunteer secretary. Elder Cummings has accepted and will give strong leadership to this growing field.

We invite our people to join us in remembering these new leaders before the throne of grace.

THEODORE CARGICH

Death of Two Veteran Workers

George S. Belleau, who served the church faithfully for years, both in the United States and overseas, died June 14 in Portland, Oregon, and interment took place two days later. Elder Belleau was president of several conferences prior to his retirement from active service in 1959.

J. H. Craven, for many years manager of the Stanborough Press, our denominational publishing house at Watford, England, died June 13. He was one of our most experienced publishing leaders, and took special interest in training men for service in overseas plants and in building up mission plants.

Biographical sketches will appear later.

Branch Sabbath Schools in Southern Asia

V. P. Muthiah, Sabbath school secretary for the Southern Asia Division, wrote under the date of April 8:

"I wish you were present to witness some of the fine experiences of soul-winning work done in various churches. As the result of conducting a branch Sabbath school that developed into a full-fledged evangelistic effort, one man was able to baptize 64 souls. This is the largest

single baptism at the conclusion of an evangelistic effort in recent years. In another instance, a branch Sabbath school resulted in ten persons being baptized.

"Spicer College has launched out in a program of Sabbath school evangelism, and is conducting 12 branch Sabbath schools, with a total membership of 230. These schools are developing nicely, and our ministers are kept busy visiting the interested ones.

"We are experiencing a new day and opportunity in Southern Asia."

G. R. NASH

Faith for Today in Nigeria

In a recent biennial report from West Africa, J. M. A. Adeoye, union Radio-TV secretary, tells of the impact of Faith for Today in Ibadan and Lagos, Nigeria:

"The Faith for Today program is now in its fourth year of 52-week bookings.

"Today more than 150,000 are viewing the program both in Lagos and Ibadan, the two cities where large populations of our country are concentrated. According to information from the general manager's office, many TV sets were sold in 1962-1963. Faith for Today can be viewed on WNTV—Channel 3, reaching even to the border of the Territory of Dahomey.

"The response has been very great, and has come from high-ranking government officials, educators, Asians and Europeans. It has also helped to break down prejudice.

"Many have been enrolled and graduated, and some of these will be in the harvest that will be reaped by the union evangelist, now stationed in Ibadan."

E. R. WALDE

Central Union Bible Camp for Youth

One hundred and eighty senior youth in attendance at the Central Union seven-day Bible camp at Meramec State Park, Missouri, will never forget the theme "Unreserved Consecration for Undivided Service" (*Christ's Object Lessons*, p. 48). Youthful testimony during the closing service revealed the depth of vision these youth received of Christ's imminent return and the necessity of personal soul winning.

In presenting spiritual uplift, R. R. Hegstad and Lawrence Nelson of the General Conference, and James Chase, president of the Missouri Conference, were joined by C. Mervyn Maxwell and Delmar Holbrook of Union College, together with the principals of the Central Union academies.

Union MV secretary Paul De Booy and his untiring conference MV secretaries produced an unforgettable camp that included a trip through the Onondaga and Meramec caverns, with a 30-

mile canoe trip down the river between these two national wonders. In spite of several days of rain, the outdoor kitchen directed by Blanche Gregory never failed to produce food in abundance. Central Union youth returned to their homes with renewed vision to participate in MV TARGET 30,000.

LAWRENCE NELSON

Important Series and Statement

We invite special attention to the cover article by Arthur L. White, secretary of the Ellen G. White Estate, and to the important statement from the General Conference Committee that accompanies it on page 9. The article by Elder White is the first of three that will provide significant historical information bearing on a present-day issue.

In this age when the enemy seeks to overthrow God's people, even disguising himself as an angel of light, we need to trust less in human wisdom and more in divine revelation. We need also to remember that "we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history" (*Life Sketches*, p. 196).

We believe that a careful reading of this series of articles, and heeding the counsel of the General Conference Committee, will not only benefit every church member but will strengthen the entire cause of truth.



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

VATICAN CITY—Pope Paul VI, at a Pentecost Sunday Mass in St. Peter's Basilica, announced the formation of a new special Vatican Secretariat for Non-Christians. It will be analogous in structure to the Vatican Secretariat for Promoting Christian Unity set up by Pope John XXIII, with Augustin Cardinal Bea, S.J., as its president.

WALNUT CREEK, CALIF.—When Mrs. Elsie Exner, of Walnut Creek, mentioned to her optometrist, Dr. George Hurd, that her local Presbyterian congregation was collecting old eyeglasses for a South Korea eye clinic, results came fast. With Dr. Hurd leading the way, optometrists in two California counties began collecting old eyeglasses about to be discarded. "Eyes for Korea" cardboard containers, contributed by an ice-cream company, were placed at strategic spots to enlist public aid. The campaign was intensive and successful. In a short time 15,000 pairs of old eyeglasses were collected. American Optical Company, informed of the drive, contributed 500 new frames. Local optometrists added another 100 sets of glasses.