

REVIEW

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EXCAVATING BIBLICAL SHECHEM—

Life at an Archeological Camp

By Siegfried H. Horn

AN ARCHEOLOGIST is frequently asked questions such as the following: What are you doing as an excavator? Are you engaged in actual digging, or do you only supervise native workers? Can you use mechanical tools, such as power shovels or bulldozers? What is life like in an archeological camp? Is your work interesting and exciting, or dull and monotonous? It is the purpose of this article to answer these and kindred questions by relating my own experiences as one of the staff members of the expedition excavating Shechem during the summer of 1960.

On Sunday afternoon, June 26, a group of 18 Americans, who made up a large part of the staff of the 1960 Shechem expedition, left the Idle-

wild International Airport, at New York, on board a giant Air India jet plane. After brief stops at London, Frankfurt, and Rome, we landed in Cairo, Egypt, after only 12 hours of actual flying time.

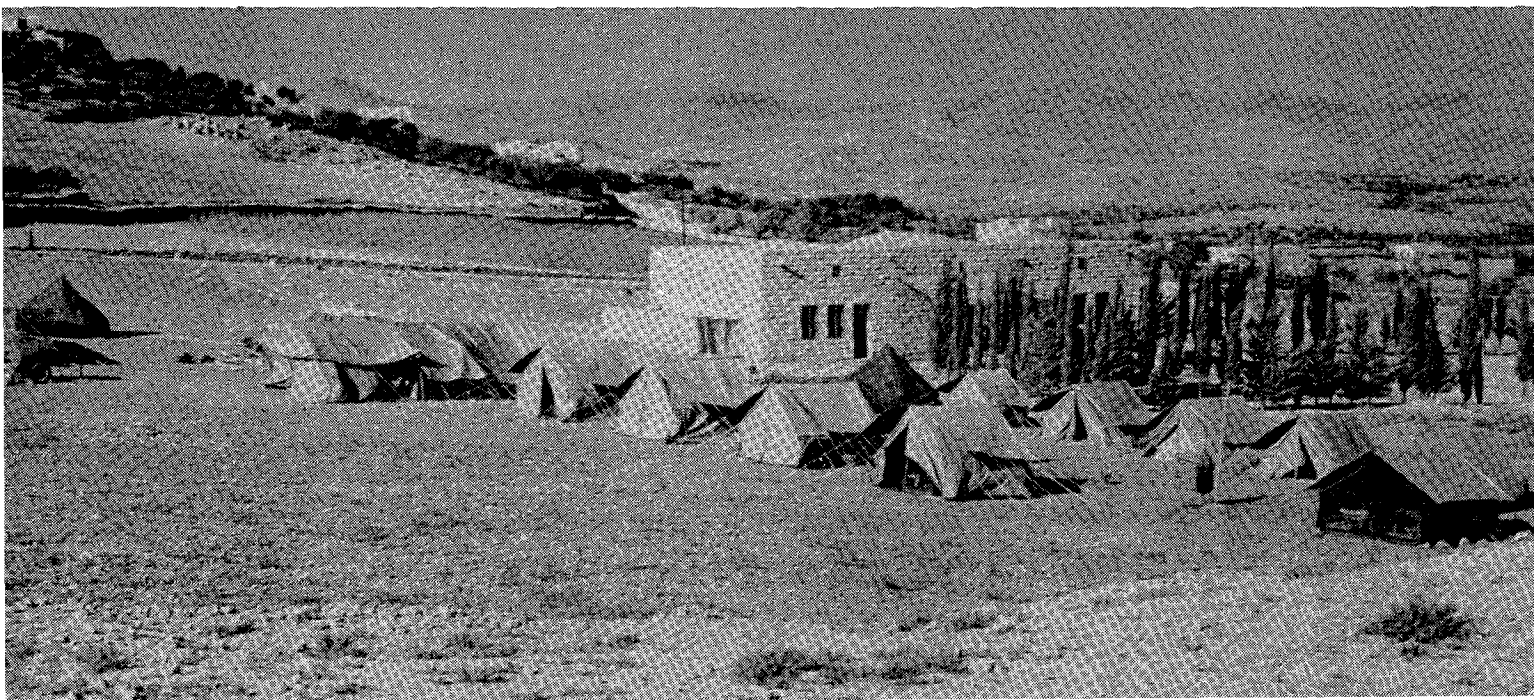
A short stay in Cairo gave some members of our group an opportunity to visit the Pyramids, while others viewed the priceless treasures in the Egyptian archeological museum. We then boarded a small Air Jordan plane for the two-hour flight to Jerusalem. This brief flight was one of the most exciting I have ever experienced, for under perfect weather and visibility conditions, we flew over approximately the same route the children of Israel traveled from Egypt to the Promised Land.

First we flew over the northern end

of the Red Sea south of Suez, and had a perfect view of the approximate spot where the children of Israel crossed the Red Sea. Then we passed over the barren Sinai Peninsula, with the rugged granite mountains of Sinai where the law was given to our right, and a panoramic view of "that great and terrible wilderness." (Deut. 1:19) in which the Israelites wandered for 38 years, to our left.

After we crossed the peninsula, the Gulf of Aqaba came into view. The Biblical city of Ezion-geber, now buried under sand and debris, was situated at its northern tip. Ezion-geber was one of the stopping places of the
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The expedition camp and the school of Bala-tah as seen from the excavation mound.



SURRENDER

By Erwin E. Roenfelt



"No man preaches his sermon well to others if he does not first preach to his own heart."

CHRIST promised the early church: "Ye shall receive the power of the Holy Ghost coming upon you" (Acts 1:8, margin). What did this promise mean? What did it involve?

In a certain sense, as we pointed out last week, the disciples had received the Holy Spirit. That is true also of every believer, of every sincere Christian of every age. The apostle Paul in Romans 8:9 says, "Now if any man have not the Spirit of Christ, he is none of his." If we do not have the Holy Spirit, whatever our profession and whatever the position that we may hold in the church, we do not belong to Christ.

The Holy Spirit works in the heart of a sinner, convicting him of his sinful and lost condition. When the sinner repents and is converted, the Holy Spirit enters his heart and takes up His abode therein. That is true of every converted or born-again person. The Holy Spirit lives and dwells in his heart.

Since this is true, for it is the teaching of Christ and the apostles, why are there so many Christians and even some ministers and other workers who are spiritually feeble, frail, ineffective, defeated, and unfruitful? This is an important question and one that should seriously concern each one of us.

Some may glibly answer this question by saying that certain people have more of the Holy Spirit than do others, and therefore they are more spiritually powerful and effective than are others. But is this really so? Are some persons more powerful and effective Christians because they have received *more* of the Spirit than have others? The Scriptures do not so teach.

The Scriptures clearly reveal that the Holy Spirit is a person. He is not merely an essence; He is not simply an influence; He is a person. As Christians and believers in the teachings of the Scriptures we believe that, do we not? We declare our belief in the Trinity. We speak of and profess to believe in God the Father, God the Son, and God the Holy Spirit. God

the Father is a person. God the Son is a person. So also God the Holy Spirit is a person. He is the third *person* of the Godhead.

He enters the heart of a Christian believer as a person. How He can dwell in my heart, in your heart, and in the hearts of Christian believers the world around, at the same time, I cannot explain. That is one of the great mysteries of the Godhead. There are many things about the Godhead that I cannot explain, but I accept them by faith, reminding myself of the statement of the apostle Paul, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16). Jesus promised His people that "He," the Holy Spirit—not merely an influence or power, but He—"shall be in you" (John 14:17). The Holy Spirit would dwell in their hearts.

Determined by Surrender

When the Holy Spirit came into my heart at my conversion He came in the fullness of His person. When He entered your heart at your conversion He entered in the fullness of His person. In view of this, why is it that so many Christians are spiritually powerless and ineffective? We must conclude that the power of the Holy Spirit in your life and mine is determined or measured by the degree of our surrender to His control and use. The measure of our surrender determines the measure of the Holy Spirit's possession and control of us, and hence the measure of our spiritual power.

The saddest and most disappointing aspect of the church today, as it has been to a greater or lesser degree in every age, is that there are altogether too many of its members, including some of its ministers and church officers, who, while having the Holy Spirit dwelling in their hearts, are spiritually weak, ineffec-

tive, and fruitless. They shut the Holy Spirit away in a corner of their lives and treat Him merely as a guest while they follow their personal inclinations, endeavor to achieve their selfish purposes, carry out their own impulses, and seek to realize their personal ambitions. They do not permit Jesus Christ, through the Holy Spirit, to be the ruler, the unchallenged proprietor, the King of kings and Lord of lords of their lives.

To His disciples, Jesus said: "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8). Notice the word *witnesses*. Jesus did not say that the Holy Spirit would make His disciples brilliant and eloquent and great. He said, "Ye shall be *witnesses* unto me." A witness is not one who reports on what he has merely thought about or heard or read. A witness is one who testifies concerning that which he knows by personal experience.

The apostle John emphasizes this in the opening verses of his first Epistle. That "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life," he says, "declare we unto you" (1 John 1:1-3).

The marvelous progress of the early church was not the result of sparkling personalities, competent administrators, eloquent preachers, and illustrious orators. It was the fruitage of personal, individual witnessing. In this connection it is interesting and thought-provoking to remember that the only inspired church history that we have is the Acts of the Apostles. The sermons of the early apostles and evangelists have not been preserved. Undoubtedly they were good ones, better than any that we shall ever preach, but the Holy Spirit led Luke to record only their "acts." Our acts should be of the kind that are worthy of being recorded, for recorded they will be.

"No man," writes John Owen,

"preaches his sermon well to others if he does not first preach to his own heart." How true that is! The basis of all Christian service is a personal, experimental knowledge of Christ and letting the Holy Spirit use the yielded, surrendered soul as He chooses. "It would be wholly monstrous," says Bernard, "for a man to be highest in office and lowest in soul, first in station and last in life."

Christ in Us

We do not win lost men and women to Christ; it is Christ who wins souls through the lives and witness of His yielded disciples. It is, therefore, relatively unimportant that we have a great deal of personal equipment and talent; the important thing is that we surrender ourselves and our gifts to the absolute possession and control of the Holy Spirit. When the Holy Spirit controls us, we will be constrained, impelled, carried along, to seek the lost, irrespective of whether there is a command to do so. The great essential, therefore, in Christian service is to be completely and utterly possessed, through the fullness of the Spirit, by Him whose mission, while on earth, was "to seek and to save that which was lost" (Luke 19:10).

Let us think for a moment of the disciples after Christ's crucifixion. The Scriptures tell us that they were assembled in a certain place behind shut doors for "fear of the Jews." The only way to get them out was to raise the tone of their inner life. The resurrection of Christ and His sweet fellowship and guidance during the memorable days before the ascension brought to the disciples the hope and encouragement they needed. At Pentecost they received the inner adequacy of the Holy Spirit. Henceforth nothing could stop them. Fears fell away as irrelevancies. Now out of that upper room, which had been a place of fears, they burst with the glad good news. They smiled at poverty, were elated over humiliations, rejoiced under stripes, sang in prisons at midnight, and shared with men everywhere their own abundant life.

Self-examination

In Jerusalem the early church spent ten days before Pentecost, waiting and praying for the fulfilment of Christ's promise to send the Holy Spirit. But they did more than that. They were "continually in the temple, praising and blessing God." They spent much time in self-examination and heart-searching. You recall that right up to the time of Christ's crucifixion the disciples revealed many of the weaknesses, frailties, and shortcomings of human nature. Their minds were ex-

A Letter From Our President

DEARLY BELOVED:

There appeared in Eternity magazine some time ago certain articles on Seventh-day Adventists and their teachings written by Dr. Barnhouse, of Philadelphia, a respected minister and a sincere Christian, now deceased. Dr. Barnhouse was led to look into the teachings of Adventists and as a result reversed his opinion of them. He concluded that they were not just another peculiar cult, as he had previously thought, with weird and strange religious concepts, but rather true Bible Christians, believing in the Lord Jesus as their only hope of salvation. They held to certain peculiar ideas with which Dr. Barnhouse was in sharp disagreement, such as the seventh-day Sabbath, man's conditional immortality, the investigative judgment, and the gift of prophecy manifested through Ellen G. White, but these teachings the doctor considered of lesser importance. The chief distinguishing mark of the true Christian, he held, was implicit belief in Christ as one's sole hope of being saved.

Dr. Barnhouse, courageous and deeply sincere Christian that he was, published his conclusions about Seventh-day Adventists to the Christian world. The results were varied and immediate. With only a few exceptions, his articles were well received. Adventists were pleased that at last a non-Adventist religious leader had taken the time carefully and seriously to look at what Seventh-day Adventists actually believe, and had found them Christian.

In his article the doctor made statements to the effect that Seventh-day Adventists were changing some of their doctrines and contemplating further changes so as to bring them more into line with Protestantism generally. We do not question the sincerity of the doctor in making such a statement. He was too honorable a man to say what he did not believe to be factual. But he was mistaken. No such idea ever occurred to Adventist leaders. That a change of doctrine was hoped for by Dr. Barnhouse was undoubtedly a fact, possibly accentuated by his previous misunderstanding of many Adventist doctrines. Having discovered that Seventh-day Adventists were Christ-loving Christians, perhaps he was led to believe that what he considered minor matters, such as the doctrines mentioned above, could and would easily be modified. He certainly failed to realize that these differences considered minor by him are fundamental with Seventh-day Adventists and not subject to modification and never to repudiation. These, with other Adventist teachings, are plainly stated in the denominationally approved Statement of Belief and published to the world. Not one jot or tittle has been removed.

We were not too troubled over what appeared in Eternity magazine, knowing that soon the book Questions on Doctrine was to appear. It would set the record straight before the world as to our doctrinal position. Questions on Doctrine, carefully prepared and read by a wide circle of responsible Adventist leaders, preachers, and teachers, clearly set forth our unchanged position regarding our teachings on the Sabbath, the law of God, the investigative judgment, the sanctuary question, the atoning work of Christ, and the gift of prophecy, as well as many other topics. In this book some 50 questions are carefully considered and answered, and there is no change of any doctrinal position. On the contrary, the book reaffirms and stoutly defends our historic doctrinal teachings.

But despite all this, a few among our own members have taken as evidence of change the statements appearing in Eternity. They declare that since no public denial of the statements has ever appeared in our papers, they must be true. To satisfy them and any others who share the same feeling, we here make public comment in reference to the statements appearing in Eternity magazine regarding Seventh-day Adventists' changing or modifying any of our doctrines; we declare those statements to be erroneous. No such

changes ever have been contemplated. Any statements to the contrary are incorrect and not true.

Some not of our faith, also having read the articles appearing in *Eternity* magazine, expected to see Adventist teachings modified in the book Questions on Doctrine. They awaited the book with anticipation and eagerly read it, looking for changes. They were disappointed. There were none. A number registered their disappointment in print. An example is the following:

"The promised book is now here. The title is Questions on Doctrine. The Adventists sent a copy to us and we have found on reading it that it is exactly the doctrine M. R. DeHaan and others who reviewed it have found. The Adventists' doctrine is no different than it was 60 years and more ago. There are no apologies, retractions, or evidence of any kind that they have changed and thus merit our fellowship." Good News Broadcaster (Lincoln, Nebraska), August, 1958.

We trust that this will set the record straight for those who insist that our leaders have set out to alter Seventh-day Adventist teachings. We suggest that hereafter our own books and publications be consulted regarding what we teach rather than those published by non-Adventists. We believe that our own literature is still the most reliable source of information on such matters.

R. R. Figueira

President, General Conference

exercised, for instance, with the question of their respective positions in the kingdom. Who was to be the greatest? Who was to sit on the right hand and left hand of Christ? Position and selfish interests and ambitions dominated their thinking.

But how different was their attitude after Pentecost! During the ten days that preceded that memorable day, wrongs were made right, differences and misunderstandings were removed, sins were repented of and confessed, and the highway of their hearts was cleared for the fullness of the power of God's Spirit to sweep in.

And sweep in it did! The Holy Spirit now possessed them fully and began to use them as He wished, for the exaltation and glory of Christ, their ascended Lord.

That is what happened on the day of Pentecost. Those early disciples forgot themselves, their personal comforts and conveniences, their personal ambitions and desires. So completely did they fade out of the picture that men and women beholding them "took knowledge of them, that they had been with Jesus." They had caught the likeness of Him. In them men and women were again seeing Him who had walked among them, had taught them, and had performed miracles and wonders among them. O that we today, who profess to be Christians, would permit the Holy Spirit fully to reveal Him through us!

(Second of Three Articles)

Life at an Archeological Camp

(Continued from page 1)

Israelites on their way to Canaan, and later it was an important industrial center and harbor city of Solomon's empire.

Here our plane turned north and flew over the picturesque mountains and valleys of Edom. We reached Petra, the colorful capital of the Nabateans, and circled over its rocky profiles. Later we flew over the mountains of Moab and viewed the Promised Land from a loftier height than had Moses from Mount Nebo.

Crossing the Dead Sea at its northern end, we looked over the oasis of modern Jericho, which is still a city of

The Indwelling Presence

By Marian Magnuson

God promises His presence every hour,
And longs to give from His abundant store
The blessings of true wisdom, joy, and power;
So, open when He knocks at your heart's door.

With humble, contrite heart confess each sin,
Then Jesus will forgive and gladly stay
Within your heart—thus you may always win
The fight against temptation every day.

palm trees as in Bible times, and then landed at the Jerusalem airport. We were all grateful that the exceptionally good visibility of that day permitted us to take many pictures.

At the Jerusalem airport we were greeted by Dr. Awni Dajani, director of the Department of Antiquities of the Hashemite Kingdom of Jordan. He has been a good friend to many archeologists, and I remember with great pleasure his congenial friendliness and fellowship as my travel companion in eastern and southern Transjordan in 1953.

Before leaving for Shechem, we spent two days of preparation in Jerusalem. Supplies had to be purchased, our camp equipment taken out of the storage rooms of the archeological museum, trucks and cars had to be rented, staff meetings held, and numerous other details attended to. Then we left for Balatah, the village that occupies part of the ancient site of Biblical Shechem.

The villagers knew of our coming and gave us a most hearty welcome. Hundreds of willing hands helped to unload our trucks and erect the camp on the grounds of the village school. Since we had a large staff—in fact, the largest that had ever worked on an archeological dig in Palestine—we needed an unusually large camp. It consisted of several living tents, a large mess tent, a kitchen tent, a pottery shed, places to wash, and tents for our guards, night watchmen, and some Jordanians from Jericho who were especially trained for delicate archeological work. Two rooms of the village school that were not needed during the summer vacation were also made available. One was used as a recording room and storage place for discovered objects and pottery and the other served the surveyors and architect as a study and workroom.

The Expedition Staff and Camp

Let me introduce the staff of this large expedition, which consisted of 27 Americans, one Australian, and the Jordanian representative of the Government. Prof. G. Ernest Wright of Harvard University, widely known as editor of the *Biblical Archaeologist* and of the *Westminster Historical Atlas to the Bible*, and author of several books, was general director, as he had been of the two previous Shechem expeditions, and chief pottery expert. Since the expedition was sponsored by Drew University (Madison, New Jersey) and McCormick Theological Seminary (Chicago, Illinois), Profs. Lawrence Toombs of the former institution and Edward F. Campbell, Jr., of the latter served as assistants to the director.

A Bible Quiz

1. What king made two golden calves and commanded the people to worship them?
2. What blind prophet was visited by a disguised queen?
3. Who rebuilt Jericho?
4. What two young men fell victims to a curse pronounced five centuries before?
5. What prophet journeying hungry and alone said, "O Lord, take away my life"?
6. Which of the prophets was called from the plow?
7. What king offered his son for a burnt offering?
8. Who was smothered to death by Hazael?
9. What king visited a dying prophet and wept over him?
10. What dead man was restored to life by touching the bones of a dead prophet?

(Answers on page 8)

Our daily program started at four-thirty in the morning, when the rude sound of a bell aroused us from slumber. At five we had to be on the mound, for the work began exactly on time. After three and one-half hours of digging there was a 30-minute breakfast break, from 8:30 to 9:00 A.M. This welcome pause was followed by four and one-half hours more of work, until 1:30 P.M.

It was not easy to stand and work for eight hours in the scorching sun, and the last two hours seemed especially long. A west wind, blowing most of the time through the mountain pass in which Shechem is situated, provided some breeze, but it also stirred up much dust and sand and frequently made our work extremely

trying. At night this west wind usually reached the strength of a gale, and at first made us fear that the whole camp would be blown away. As the weeks passed we became accustomed to this wind and appreciated its benefits. It gave us comparatively cool nights, and we all slept under blankets to keep warm.

When it worked, an old motor-generator combination borrowed from the American School of Oriental Research in Jerusalem provided some light during the evening hours. Then such modern conveniences as electric shavers could be heard humming in the various tents. Unfortunately, the generator did not always work, and then we had to write our reports and do our drawings and sketches with the help of gasoline lamps or flashlights.

Our breakfasts were prepared and eaten in camp, but for lunch and supper we went to Nablus, which lies two miles west of Balatah. Our weekends were spent in Jerusalem. Never did a city look more wonderful than Jerusalem on these weekends, because that city to us meant bathtubs, plenty of water, clean beds and rooms, and relaxation.

Our daily work in camp did not end with the eight hours at the actual dig. Our afternoons and evenings were filled with writing reports from our notebooks, with staff meetings, with work on pottery, and with other chores. Sometimes we went back to the mound to extract a delicate object—perhaps a complete pottery vessel—from the soil in which it had been left undisturbed in the morning, or we discussed problems that had emerged in the morning, and laid plans for the work of the following day.

(Second in a Series of Four Articles)

Several staff members served as supervisors of areas to be excavated. Mick Wright, a professional archeological architect who has taken part in many excavations served as surveyor, and two of our staff members were his assistants. A professional photographer from America and another staff member worked uninterruptedly to record our work on both color and black-and-white film. Two staff members spent all their time in the recording room, to keep records of the hundreds of discovered objects and the thousands of pieces of pottery that were selected. Several men were engaged in making drawings of the pottery for future publication.

Our camp also needed a camp supervisor and administrator, a task ably fulfilled by the wife of one of the professors. One staff member spent much of his time keeping an old generator running and various tools repaired, besides doing other odd jobs, all necessary for a smoothly running daily program. One Jordanian from Jerusalem served as chief supervisor of all workmen, and a Jordanian chauffeur, assisted by some staff members, drove the three expedition cars. The staff was complemented by several camp boys and by armed guards who also served as night watchmen.

Camp life is pictured by many people as a romantic adventure. But actual life in an archeological camp in a subtropical country soon evaporates any romantic sentiments some may have brought with them. Such camp life is not a picnic, and definite hardships are involved. Our water was from the village well, carried to our camp in gasoline cans on the backs of donkeys. Since Palestine had suffered a water shortage for two years an ample supply was not available, and we encountered many difficulties in our efforts to obtain sufficient water. Former Shechem expeditions had secured water from a spring at Nablus, but that spring had dried up as the result of the drought.

Accordingly, we were completely dependent on the village well of Balatah, which provides barely enough for the needs of its own people. Understandably, the village women constantly tried to prevent our water boys from getting water for us. Camp officials, both American and Jordanian, frequently had to plead with the village administration for help in supplying not only our staff but also the 150 workmen who consumed large amounts of drinking water each working day. Very little water was available for washing and none for bathing, which regularly had to be deferred until the weekend, when we returned to Jerusalem.

The Wayside Pulpit

James 3:2

Professors of pharmacology and psychiatry at the University of Michigan agree that there is no reliability in the testimony evoked from a prisoner who has been drugged with the so-called truth serum. The barbiturates used are depressants that suppress inhibitions and make people talk a lot, but often what they say is pure fantasy, totally unrelated to the truth.

Only those who love the truth freely tell the truth. Jesus told the Pharisees that they were children of Satan, the father of lies, because they did not abide in the truth (John 8:44). Levi was chosen to be a priest unto God, for "the law of truth was in his mouth" (Mal. 2:6). One thing is certain—no false pretense can deceive God, "for there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether" (Ps. 139:4). May the words of our mouths and the meditations of our hearts ever be acceptable to heaven (Ps. 19:14).

H. M. TIPPETT



MARRIAGE

By T. J. Mostert, Pastor
New Orleans, Louisiana

THERE is not one marriage in one hundred that results happily, that bears the sanction of God, and places the parties in a position better to glorify Him. . . . Hundreds have sacrificed Christ and heaven in consequence of marrying unconverted persons. . . . The happiness and prosperity of married life depends upon the unity of the parties."—*Testimonies*, vol. 4, pp. 504, 507.

With such a ratio of unhappiness, it behooves us to study carefully God's counsel on the important matter of marriage.

1. How does the Bible define marriage?

"And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2: 23, 24).

"For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh" (Eph. 5:31).

Thus marriage becomes the commingling of desires, plans, and hopes in the most intimate and blessed relationship into which two can enter. Note this comment:

"God celebrated the first marriage. Thus the institution has for its originator, the Creator of the universe. . . . It [marriage] was one of the first gifts of God to man, and it is one of the two institutions that, after the fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature."—*Patriarchs and Prophets*, p. 46.

2. How was this original definition later verified by the One who performed the first marriage?

"And he answered and

said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Matt. 19:4-6).

Jesus' teaching on marriage reveals even more clearly how God looks upon this relationship. Referring to His visit to the marriage feast at Cana we are told that Jesus "came forth to give to men the cup of blessing, by His benediction to hallow the relations of human life."—*The Desire of Ages*, p. 144. "By attending this feast, Jesus honored marriage as a divine institution."—*Ibid.*, p. 151.

3. What benefits should man derive from marriage?

"And the Lord God said, It is not good that the man should be alone, I will make him an help meet for him" (Gen. 2:18).

Even as a subtle blending of seasonings can bring out the full flavor of foods, so the proper helpmate will bring out the very best in the other. She can help subdue the ugly and undesirable traits of character that have been previously formed.

4. What attitude should a man have toward his wife?

"Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord" (Prov. 18:22).

"A prudent wife is from the Lord" (Prov. 19:14).

"The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life" (Prov. 31:11, 12).

A good wife is one of man's treasures

Especially for Youth

ures upon earth. The real value of a good wife is shown in her first consideration for the spiritual and physical well-being of her family.

5. Of what spiritual union does marriage offer a richer understanding?

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is sub-

ject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones" (Eph. 5:22-30).

The happy submission and cheerful cooperation seen in a truly successful marriage, offers the closest comparison on earth of our relationship to Christ, our Redeemer.

Christ honored the marriage relation by making it also a symbol of the union between Him and His re-



MAX THARPE

The Bible blueprint for a happy marriage is never out of date.

Fellowship of Prayer

"I Had to Let You Know"

"I wrote you about five months ago to pray for my husband who was not a believer, and I just had to let you know that he was baptized into the truth on May 21. I'm so grateful for your prayers."—Mrs. B., of Illinois.

"Some time ago I wrote asking you to pray for my son who was an alcoholic. God answered your prayers, for my son has accepted the Lord and is now a member of the Adventist Church."—Mrs. B., of New York.

"About four years ago I wrote asking you to pray for my two sons and a daughter. Since that time the oldest son married. He began Bible studies with a deacon before his marriage, and after his wedding his bride attended the studies with him. Praise the Lord, on the twentieth of May they were both baptized. How wonderfully the Lord has blessed."—Mrs. L., of California.

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

deemed ones. . . . "The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind."—*The Ministry of Healing*, p. 356.

6. Should either husband or wife seek to dominate the other?

"Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife" (1 Cor. 7:3, 4).

In marriage should be seen the full expression of personal ideas, colored only by one's thought of their effect on his companion.

"Neither the husband nor the wife should attempt to exercise over the other an arbitrary control. Do not try to compel each other to yield to your wishes. You cannot do this and retain each other's love."—*Ibid.*, p. 361.

7. What atmosphere should be foreign to the home?

"Better is a dinner of herbs where love is, than a stalled ox and hatred therewith" (Prov. 15:17).

"Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife" (Prov. 17:1).

"Wives, submit yourself unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them" (Col. 3:18, 19).

Personal differences of opinion, or diversity of individual tastes, should never become of such magnitude as to generate ill will or a spirit of hostility within the home. A compromise must be sought by both parties, for the same spirit seen within a home

will be reproduced in the characters of the children.

"Upon them [parents] depends in a great measure the well-being of their children in this world, and their happiness in the world to come."—*Ibid.*, p. 357.

8. What counsel is given to those who are contemplating marriage?

"Can two walk together, except they be agreed?" (Amos 3:3).

If you would seek the approbation of God upon your union, then let accord be yours *before* marriage. So often seeds of disunity are sown even before the home is established, through failure to achieve a mutual understanding upon basic points such as finance and religion, as well as in general plans for the future. Especially should study be given to religious differences.

"Unless you would have a home where the shadows are never lifted, do not unite yourself with one who is an enemy of God."—*Testimonies*, vol. 5, p. 363.

Unequally Yoked

9. How does the Scripture contrast a believer with an unbeliever?

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor. 6:14).

Far more reluctance to enter into such an unequal relationship would be exercised, if it could be remembered that "marriage affects the after-life both in this world and the world to come. A sincere Christian will make no plans that God cannot approve."—*The Ministry of Healing*, p. 359.

10. What counsel does the Scripture offer to those who have an unbelieving companion?

"But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy" (1 Cor. 7:12-14).

Be of good cheer! It is through you that God can bless your family; through your faithful example of devotion to the principles of Heaven, the Holy Spirit can impress the heart of your beloved.

11. How is the importance of a consistent life emphasized in a divided home?

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear" (1 Peter 3:1, 2).

If you are married to an unbeliever, remember, God can do more through you for that unbelieving companion than through any other avenue. You owe it to Him to let your light shine as a sunbeam of hope in a sin-darkened home. "It is now your duty to do all you can to make your . . . [companion] happy, and yet not to sacrifice the principles of truth."—*Testimonies*, vol. 2, p. 227.

12. Why should parents never consider separation—except it be for infidelity—as a solution to their marital differences?

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" (Matt. 18:6, 7).

In God's planning, both a mother and a father are essential to the proper upbringing of a child. Heaven's woe is pronounced upon a man or woman who, because of an uncompromising attitude or stubborn and unforgiving nature, treats lightly his or her sacred, God-given responsibility.

13. What does the Bible teach as to the relationship of men and women in heaven?

"For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (Matt. 22:30).

"Evidently there will be no need for marriage, because a different order of life will prevail. Angels are created beings, not procreated beings. 'The doctrine that children will be born in the new earth is not part of the "sure word of prophecy."'"—*The SDA Bible Commentary*, on Matt. 22:30.

The counsel God gave to our first parents to "be fruitful, and multiply, and replenish the earth" (Gen. 1:28), would hardly be applicable in the new earth, for the righteous ever since Adam will be there, seen by the Revelator as a numberless host (Rev. 7:9), a stable population since none shall ever again taste death.

Can it be that marriage with its lessons of give and take, its spirit of submissiveness and consideration for others, is but a training school to better prepare us for service in God's kingdom? Through this relationship we are to grasp more fully the true concept of unselfish service, deeper love, and lasting perseverance.

Give Yourself to Your Church

A Message to New Believers

By H. J. Harris, Departmental Secretary
New York Conference

TRUE worship requires active participation. Every worshiper is to give something of himself, his talents, and his energies in the praise and service of God. The Christian life stagnates without activity, and yours will be no exception. You must put your new-found faith to work.

The tasks within the church that require attention are many and varied, and there is someone in each church to do every job that needs to be done. Some can sing. Some can lead the singing, play the piano, teach a class, write articles for the newspaper, prepare the bulletins, mow the lawn, serve on one of the many necessary committees, and do some of the other important tasks a church must accomplish. Some of these tasks are such that everyone can see what is being done and who is doing it. This appeals to some, and satisfies their desire for public recognition. To others, these front-line tasks are frightening, and they are content to paint the classroom in the basement or clean out the furnace room.

You owe your church whatever you are able to do for it. Anything less than your all in service is, in a sense, theft. God holds us accountable for what we might have done if we had applied ourselves.

It is usually not difficult to find a church elder to offer prayer, or perhaps even preach a good sermon. Nor is it difficult to find a deacon to take up the offering or teach a Sabbath school class. But to find one who will visit the sick and the discouraged, who will go in search for souls, who will mow the lawn, or repair the latch on the back door—that is another matter. A Sabbath school teacher who, of his own volition, visits his class members in their homes even once a year is a most extraordinary person. Yet how can he appreciate their problems and meet their needs without knowing them personally? To see them as they come to church, dressed in their finest and smiling their most charming smile, is not always to appreciate their inmost feelings.

For every backslider, there comes his last Sabbath at church. It might not have been his last if someone had taken a personal interest in him. Cer-

tainly he was in someone's Sabbath school class, and therefore, in a sense, the particular responsibility of that teacher.

Financial Responsibility

Before you became a member of the church, it was able to pay its bills, meet its financial obligations, and care for its needs. Now that you have become a member do not feel that your contributions are not needed. Your church is growing, its needs are expanding. It must be able to count on your support. It does not owe you a living, or a place to worship, or Sabbath school quarterlies free of charge, or visual aids for your children in the youth division, or paint on the outside doors, or a school to which you may send your children. You will get the most by giving what you can—not what you can conveniently toss into the offering plate now and then, when you get a bonus check or some other unexpected windfall.

Be honest in tithing, but do not neglect your church expense offering. Sometimes we look over a well-filled church and reason that since there are so many, our contribution is not needed. Let us do our part to keep our church home out of debt to the gas company, the paint store, and the Book and Bible House. The fact that the bills do not come to your door does not diminish your responsibility for their payment.

We welcome you into the church. We want you, we need you, we love you. We give ourselves to you. Give yourself to the church.

Answers to Bible Quiz

(Page 5)

1. Jeroboam, king of Israel (1 Kings 12:26-28).
2. Ahijah received Jeroboam's wife (1 Kings 14:4).
3. Hiel (1 Kings 16:34).
4. Abiram and Segub (Joshua 6:26; 1 Kings 16:34).
5. Elijah (1 Kings 19:4).
6. Elisha (1 Kings 19:19).
7. Mesha, the king of Moab (2 Kings 3:4, 26, 27).
8. Benhadad, king of Syria (2 Kings 8:9, 14, 15).
9. Joash (2 Kings 13:14).
10. A man who died at a time when the Moabites came to attack Israel, and his corpse touched Elisha's bones as he was being buried (2 Kings 13:20, 21).

For Each, His Own

Is joint ownership ever satisfactory? Students who buy a textbook to share usually find that the arrangement is a continual source of annoyance. When one needs to study, the other has possession of the book. And when examinations are imminent, both want to review at once. Good friends sometimes fall out over the friction that results.

Does it work to share a lawn mower, a daily newspaper, or a suit of clothes? Not well enough to recommend the plan.

But occasionally a Seventh-day Adventist will say, "I don't subscribe to the *Review* because Sister So-and-so lets me read hers after she's through with it."

Sister So-and-so obviously is a very good Christian, or she would never enter into an arrangement of this kind. Imagine what a sacrifice it is for her not to be able to underline and clip those portions of the *Review* that especially appeal to her! Further, she must make herself responsible for getting the paper to her friend. Then, occasionally, she is called upon to prepare a talk, and she recalls that there was helpful material in a recent *Review*. She would like to refer to the issue, but, alas, it is gone; she gave the paper to her friend.

Not all is rosy from the friend's point of view, either. The copies she receives are never up to date. While others in the church read the latest denominational news, she reads it only after it is "old stuff." Some weeks she gets several papers; other weeks none. Some weeks she has more material than she can read; other weeks not enough. Often she misses a copy entirely.

Fortunately, the necessity for sharing the *Review* has vanished. At this year's \$3.95 price, everyone can afford his own subscription. Subscribe now. We're sure you'll never want to go back to the old hit-and-miss plan.

THE EDITORS



Birth Certificates—\$20,000 Each

A birth certificate can be secured for a dollar or two, but before the obligations implied in the fine print have all been met, hidden expenses may run the total up to well over \$20,000. After a somewhat involved piece of personal research a feature writer for the New York *Times* recently reported that this figure represents the approximate financial outlay made by an average white-collar family to rear a child from birth to eighteen years of age. Fortunately, the bills do not all come due the first of the month after the child's birth; nevertheless, like taxes, they are inevitable.

This astronomical figure, however, does not include a major item of expense incurred by Seventh-day Adventist parents—that of financing a Christian education. A fair estimate of that additional cost would be at least another \$10,000, probably more. Professional training would be in addition. To be sure, a great many Adventist young people begin to bear at least a part of the financial responsibility for their education from four to eight years before graduation from college, but the major burden still rests with the parents. Thus, from infancy to maturity, an Adventist young person represents an investment of approximately \$30,000!

However difficult it may be to balance the family budget, however great a sacrifice may be involved, Christian parents still consider this a gilt-edged investment, one sure to repay infinitely more than the cost. Beyond all estimate is the satisfaction of seeing one's children come to maturity as Christian young men and women of character, poise, and dedicated talents. With its infinitely multiplied attractions to lure youth away from the pathway of God's appointment, this age knows no greater miracle, nor can any greater reward or tribute come to parents.

Tragedies in the Making

The other day we were told of a non-Adventist family here in Takoma Park in which there are three children, one of them five, and the other two eleven years of age. The mother deserted the family a year or two ago, the father works from seven in the morning till ten or eleven at night, and the little ones are left to supervise and care for themselves. Last week, while we were waiting in the barber shop another boy of 12 rather nonchalantly breezed in to greet the barber, apparently a friend of his. Asked where he was going, he replied, "Oh, I'm going to court again today." He had been to court several times before, we were told later, and had come to take a summons more or less as a matter of routine. Both of the boy's parents drink, and he is usually left to his own devices. Little wonder that his life consists of one predicament after another!

Two tragic cases, the very opposite of the Christian ideal. Somewhere in between these two poles of parental concern most Adventist homes are to be found. May your home and mine be as close to the ideal as God, by His grace, can make it—with our wholehearted cooperation. The responsibilities of parenthood are great, and those of the Christian parent are inestimably greater. Are you doing all that you can, and should, before God,

for the children and youth He has entrusted to your care, so that some glad day you can report to the great Parent above, "Here am I, and the children God has given me"?

R. F. C.

Stronger Preaching Needed

One of America's best-known preachers, Dr. Ralph W. Sockman, retires at the end of this year. For more than 44 years he has been pastor of Christ Church in New York; now he will give his time to other responsibilities. *Time* magazine (October 6) reports that he "plans to spend much of his retirement visiting seminaries to stimulate interest in the pulpit among fledgling ministers preoccupied with pastoral counseling and group activities. Says he: 'The churches today are better organized than they are pulpitized. The greatest need of the contemporary church is the strengthening of the local pulpits. I just happen to think that there's more need for strong preaching than for administration.'"

We share Dr. Sockman's conviction that all Christian churches—not excepting the Seventh-day Adventist—need to place greater emphasis on powerful preaching. During the nineteenth century the pulpit was set ablaze with men such as Thomas Chalmers, Charles Finney, Phillips Brooks, Henry Ward Beecher, Charles Haddon Spurgeon, and Dwight L. Moody. But how many men of this caliber have appeared on the scene since the turn of the century? A few—John Henry Jowett, G. Campbell Morgan, Harry Emerson Fosdick, Billy Graham, to name several—but not nearly enough.

Great times are supposed to produce great men. If that is true, the present hour should produce a veritable galaxy of great men, great preachers. Never was there such an hour in which to preach. With tensions at a new high, with morality at an unprecedented low, with the threat of atomic annihilation hanging over the entire world, the pulpit should be afire with men warning of coming judgment, interpreting the times, calling for repentance, and making plain the way of salvation.

Some years ago Ellen G. White wrote: "Men are needed who move under the inspiration of the Spirit of God. The sermons preached by some of our ministers will have to be much more powerful than they are now, or many backsliders will carry a tame, pointless message, which lulls people to sleep. Every discourse should be given under a sense of the awful judgments soon to fall on the world. The message of truth is to be proclaimed by lips touched with a live coal from the divine altar.

"My heart is filled with anguish when I think of the tame messages borne by some of our ministers, when they have a message of life and death to bear. The ministers are asleep; the lay members are asleep; and a world is perishing in sin. May God help His people to arouse and walk and work as men and women on the borders of the eternal world."—*Testimonies*, vol. 8, pp. 36, 37.

If God's servant were alive today, would she change this message? We think not. Likely she would make it more emphatic. Whatever changes are made need to be made in *us*. And soon.

K. H. W.

Health Talks With the Children

By Dorothy O. Bowen

TELL us a story" always introduces a challenging and interesting time for both mothers and children. This common phrase is an opening wedge, an opportune moment to share with the children the great mysteries of life; a time to instill basic principles of health and hygiene; a time to teach that one's body is the temple of God and must be cared for as a sacred heritage.

This teaching opportunity is much more simple and pleasant than one might think. To illustrate, let me describe an experience with Johnny and Sue.

After the children have played until they have reached the quarreling point, mother must have a good idea or surprise with which to restore peace and happiness. So I sit down with Johnny and Sue and talk a bit. On this occasion I shall use *The Modern Medical Counselor*. With

Johnny on one side and Sue on the other—and this is important not only to keep peace but that both might see equally well—we turn to a full-length sketch of a human being with all the organs visible.

"Susie, who made the man?" And quickly Sue knows Jesus made him.

"Johnny, to whom, then, do we belong?" He has the answer—"Jesus."

"Then let us talk about this body that Jesus gave us. This is the head, but do you know what is inside? There are so many delicate things inside the head that Jesus had to make the covering very thick and hard to protect this most important part of our body. The part that Jesus put inside is the part that tells our hearts and our hands what to do.

"Next we come to the neck. It is the hallway. Through this hallway passes everything we can imagine. There are secret messages that pass through the

back of the neck in and around these bones, and there is air passing out and in through these pipes or tubes, and Johnny, what do you think passes through this tube? Yes, that's right, dinner. Now, let's follow the dinner and see what happens to it.

"Johnny puts his food in his mouth here, and then what happens?"

"I chew it," is the reply.

"Yes, Johnny, and that is where so many people make a big mistake. They don't chew and chew and chew as they should.

"Sue, why is it so important to chew the food carefully?"

"To chop it up into little pieces."

"That's right, Sue, but there's another reason—in fact, two reasons. The first is that the teeth and jaws need this exercise to strengthen them. Second, to mix saliva with our food. There are tiny glands that squirt this juice into our mouths when we chew. The more we chew, the more liquid mixes with our food. Jesus knew just how much juice we would need to mix with our food, and He made the glands with faucets that turn on and off just at the right time.

"Now, let's follow the food down, down to here [point to stomach] where it goes through another mill and is squeezed and mashed some more. Here, we find some more glands to open and let a different kind of juice mix with the food. At this point, the stomach decides whether Johnny and Sue have chewed their food prop-

A Boy

By Janet Elizabeth Sooy

Tiny toes and chubby fists,
Pink-tinged ears and lips of red,
Sleepy lashes, soft smooth cheeks,
He snuggles in his baby bed.

Grubby hands and toothless grin,
Pockets full of nature's lore,
Muddy feet and ragged jeans,
He wanders on your kitchen floor.

Furtive looks and hair slicked down,
First white shirt and manly tie,
Pink corsage in hands that shake,
He bids his date a nervous "Hi."

Shoulders broad and shining eyes,
Mortarboard and gown of blue,
Diploma white and scholarship,
He laughs away the tears in you.

Shaking knees and anguished fright,
Pride and love he cannot hide,
Eyes that smile as music starts,
He waits for her—his pretty bride.

Tender hands and tear-filled eyes,
Thrilling heart and humble joy,
Prayer of thanks on wordless lips,
He cradles close his baby boy.



MAX THARPE

erly. That which is chewed properly is dissolved by these juices and goes out into the blood stream to make us strong and happy. The heavy things that were not chewed right must be put into the garbage, which passes through this long, long trail and finally leaves the body here.

"Don't we have a wonderful heavenly Father? He knew just how to make our bodies so everything would work at the proper time. Let's sing together, 'Praise Him, praise Him, all ye little children; God is love, God is love.'"

By this time the quarrel has been forgotten and the children have something to think about before dinner. A health story of this kind will be kept in mind much longer than most mothers realize.

(Part One of Two Parts)

On Keeping House IN NOVEMBER



By Carolyn E. Keeler

NOVEMBER has gray days and gay days. Skies are gray and lowering today; tomorrow vividly blue. We hear in the distance the cheerful sound of buzz rigs cutting up piles of wood for winter. Most people in this area of northern Pennsylvania heat with gas, but many still use wood. I like a wood stove in the winter. It's fun to bake in one, and if someone is late for supper the food can be kept warm on the back of the stove. Warmth and friendliness seem to radiate from its cheerful glow. The cat and dog forget their differences and sleep chummily on a rug by the stove. Gas heaters and ranges are wonderful too, supplying heat with so little effort—no cavernous wood boxes to be kept filled.

Now the new crop of apples is in, and we can have baked apples. Large apples are usually preferable for baking, such as Rome Beauty, Rhode Island Greening, Northern Spies, and other firm varieties. Northern Spies are my favorite cooking apple—they make wonderful sauce and pies. There's a certain fragrance about a Northern Spy that makes them popular. For eating out of hand my favorites are McIntosh, Cortland, and Golden Delicious.

If you use apples in a fresh fruit salad, sprinkle the cut slices with fruit juices, or stir immediately with salad dressing or mayonnaise, to keep the slices from darkening. Cortlands and Golden Delicious keep their color better than other apples. My favorite winter salad is chopped apples,

celery, and walnuts, mixed with salad dressing. Cabbage salad is also one of my special likes.

Now that the garden stuff is in and the canning done, we can turn our attention to other things, such as Ingathering. This is a good time of year for Ingathering. People are grateful for the blessings of the year and like to express their gratitude in a gift. Then we Dorcas women (and I hope all our church women belong to the Dorcas Society) can be getting things ready for the Christmas boxes. We can stuff toy animals, dress dolls, and paint toys and remodel them.

It's cranberry time. How delicious a tall glass of cranberry juice looks on the dinner table! It's an excellent meal starter, and any of the delightful cranberry products make a meal more attractive. Jellyed and whole cranberry sauces go well with so many dishes. They are appealing to the eye and add tartness to the meal. They contain a high percentage of vitamin C, also. For breakfast you can serve cranberry juice or add cranberry jelly to your French toast. Serve cranberry sauce with your Veja-Links or Linketts on toast points. For dinner, cranberry jelly can be served with your entree.



Disowned for Christ

By Eric B. Hare

The next three weeks on the mission station were filled with excitement. School was over, the camp meeting was over, and the next big event was that our jungle brass band was going to Rangoon to give a program in connection with the Ingathering campaign. George Pettit, pastor of the Rangoon church, had finally obtained committee approval for the trip. And it was almost more than we could believe. Of the 24 boys in the band only two or three had ever ridden on a train. And now they were all going down river to Moulmein on the boat, then on the train to Rangoon.

Each boy had been given a pair of black shiny trousers, a white shirt bought in the Moulmein bazaar, and a cork helmet. How marvelous they looked! The instruments had all been run through the repair shop. We had fitted two new drum heads, put in six new valve springs, fixed four water keys, straightened out two dented bells, soldered two cracked seams, and made four lyres. Recreation time saw little else but brass polish and practice.



There was much excitement over the fact that the jungle boys were to ride the river steamer and the "fire cart" (train), and were going to the white man's city where the streets were paved and the motor cars and the "lightning" cars went up and down the streets. The news spread rapidly around the district.

Now, as you know, Maung Thein played one of the slide trombones in the jungle band. Little by little the news reached his village, where his mother and father were still feeling upset and angry about his baptism. And the women of the village came to Maung Thein's mother and said: "So your son is going to the big city! And he will see the fire cart and the lightning cart, and ride on the fire boat, and see the animals in the zoo, and see the great fire boats that cross the ocean! He will come back in just a few days, having seen more than we have seen in all our lives. We wish our sons played in the band. We wish our sons could go to the white man's city."

Of course, she wouldn't have admitted it, but Maung Thein's mother smiled in spite of herself. She straightened up her head as she thought of all the honor her son was bringing upon them.

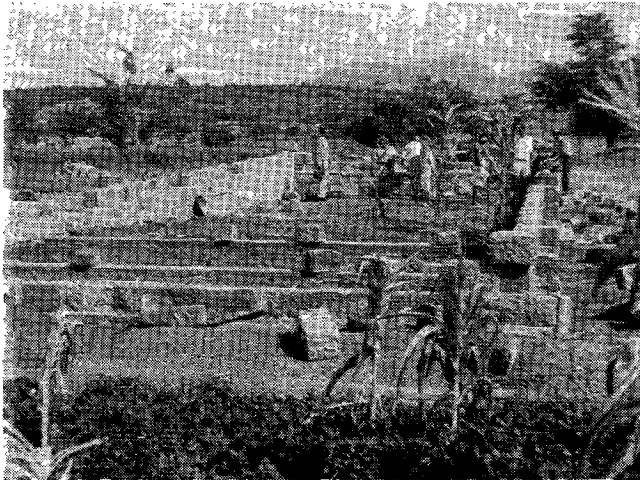
At last the day came. The jungle band went by mission launch to Shwagong, 20 miles away, and boarded the river steamer for Moulmein. The excitement of the boys, and the excitement of the passengers as they admired the band boys in their lovely uniforms with their beautiful shining instruments, was reward enough for the work and preparation that had gone into this trip. At last the whistle blew, the bell clanged, the gangplank was pulled up, and we were off. Slowly down the river, past beautiful mountains and vast paddy lands, we went, touching in at the villages on both sides of the river to take on and let off passengers and freight.

Was it the third village? I noticed a little old woman with two strong boys beside her. I tried to see her face, but it was covered with her hands. She was sitting apart from the passengers who were coming and going and I would have thought no more of it, but as the steamer started off again Maung Thein came bounding into my cabin.

"Did you see her, Thara? Did you see (Continued on page 19)"

Building Churches in Africa

by J. A. Birkenstock, *Departmental Secretary, Southern African Division*

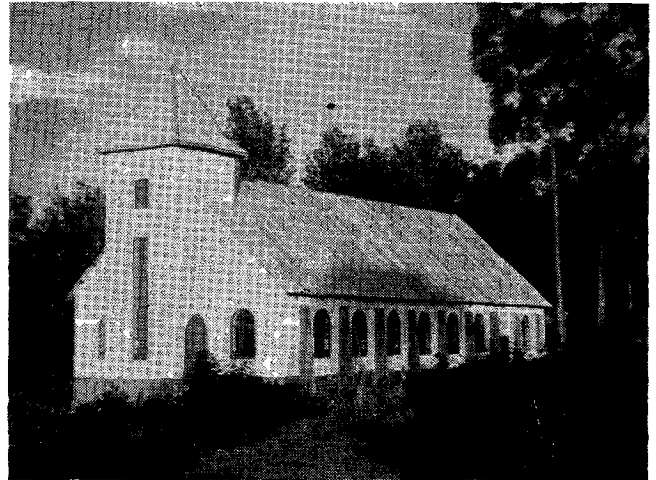


The new church building at Om-boga in process of construction. Notice the remains of a cornfield in and around the building.

Thousands of our people in Africa worship in buildings like this pole-and-thatch structure. One of the main poles supporting this building has sprouted into a tree from standing in moist earth for so long.

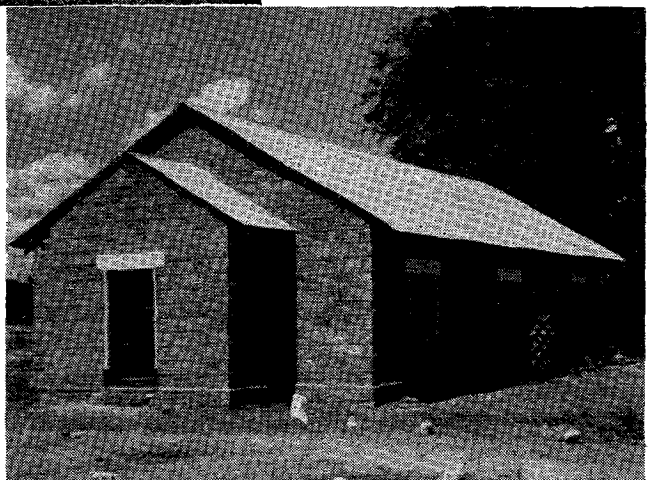


The beautiful new church at Kye-tume, Uganda, which was dedicated on July 8 this year. On the left is the old meetinghouse.



This large new church on Nyan-chwa Mission Station in Kenya was dedicated on January 7 this year. It can comfortably seat 700.

The fine new church at Kital in Kenya, near Genda Mission, which was built all of cut stone and dedicated on March 25 of this year.



IN JANUARY, 1960, the church development department was organized in the Southern African Division. At that time the necessary workers were appointed for the division and each of the unions, which have now increased from five to seven. More than 200 fund-raising campaigns were launched in various parts of the division, and the Lord has wonderfully blessed. Scores of church buildings have been begun, and in many fields there is a rapidly accelerating program of dedicating the finished church buildings to the worship and service of the Lord.

As the home base, South Africa has taken the lead in raising money for the building of new churches. Our first campaign in South Africa was conducted in the city of Port Elizabeth, where our faithful church members subscribed to this plan with pledges of more than £2,000. In this large city our people had been talking and wishing for a church for 15 years and more, and had already set aside a sum of money for this purpose. Now the full amount of £2,000 will soon be realized, and plans are afoot for beginning actual construction.

Since fund-raising campaigns were conducted in September of last year on the Witwatersrand, our people there have worked with much self-sacrifice and great enthusiasm toward providing their own church buildings. A few months ago a beautiful new church was dedicated in the large industrial center of Vereeniging, and now we learn that the brethren in Alberton have almost completed their church, as well.

In the university town of Stellenbosch our Cape Colored members have been very busy raising funds and constructing their new sanctuary. The work has progressed, and with the blessing of the Lord this building will soon be dedicated to His service. Our Indian church members are also interested in this plan. The secretary for the African churches, G. T. Mdiliva, has been doing a fine work, and the churches have responded well. It is hoped that we can soon begin building operations in a number of our urban African churches.

East Africa

Here where we have the fastest-moving program in the division, about 25 new churches were constructed in the South Nyanza area during the past year. A large number of these are finished and have been dedicated. Elisafani Nyamweya, secretary of this union, tells of a visit to the church at Omboga. After listening to his appeal for donations toward a new church, one of the brethren jumped up and said,

"I will give a cow." Not to be outdone, another one said, "I will also give a cow." Soon many were pledging their cattle, sheep, and goats. The pastors suggested that the people bring these animals to the school campus the next morning, for a prayer service. Next morning they could hear the lowing of cattle and the bleating of sheep and goats as they approached. The pastor prayed that the Lord would bless the members as they built the church, and that the animals might bring a good price. The brethren were so enthusiastic that they could not wait for the harvest, but began building in a field of growing corn.

The Zambesi Union

One Sabbath morning in March, 1960, the leaders of our work and the church-development secretaries gathered with our African congregation in Bulawayo, under thorn trees and trying to squeeze into a little school building. It was clear that a church was urgently needed in this place. During the sermon—as if to add emphasis to the message—a raincloud started sprinkling our people as they crouched under umbrellas and other types of shelter. However, the rain soon stopped, and on Sunday morning they pledged more than £1,500. A new tent effort is now being held in Bulawayo, by Russell Staples, of Solusi College, and a new church is certainly overdue.

Pastor Habenzu of the Zambesi Union reports that the Mwembeeshi church is the first in the Northern Rhodesia Field to be completed under this new plan. Here is the story as he relates it:

"It was after the Northern Rhodesia mission session when Brother Cabbage Sikongo, the deacon of Mwembeeshi company, was sent by the members to see me on the matter of the church. He said, 'I have been sent by the church to find out what to do in order to get help from the mission under the new plan.'

"I told him, 'You have to make bricks and burn them, and bring them to the spot where you want to build the church. Also bring sand and gravel or stones, and raise the sum of £200.'

"What more do you want us to do?' he asked.

"That is all,' I said.

"He went back home and gave his report as I had told him. The 27 members in the company agreed that the men should pledge £5, the women £2-10s. The deacon pledged £20, and £3-10s. for his wife, a total sum of £23-10s.

"When I visited this company I found they had pledged £116. When I went there for the second visit, I

found them waiting for me with £100 in cash, and with bricks, sand, and all materials ready to begin. The Spirit of God was shining in their faces, and all were smiling.

"These people are the first to reach the £100."

R. A. Burns, president of the Northern Rhodesia Field, writes that the building has been completed, and was recently occupied.

In Tanganyika

From this new union comes the story of a church for one of the outlying companies that was built by only two members.

It appeared that only these two brethren were interested in giving material expression to the deep-seated desire, so they sat down and discussed plans.

"Well," said the one, "let's divide the church into two parts. You do one half of the building, and I will do the other half."

"That suits me fine," said the other. "There are two parts to a church, the bottom half and the top half. If you will do the bottom half, I shall be responsible for the top."

"All right," replied the first. "I'll get busy with the walls, and then you put up the roof."

"Agreed," said the second. "Let's see if you can really do your share, and I'm sure I will not fail with mine."

Well, the first brother got busy, hired a truck and some helpers, bought cement, and soon they had enough cement bricks for their modest church building. It wasn't long till the walls were up, and the two men saw each other again.

"Well, brother," said the first, "now it's your turn. I haven't failed with the walls. Now let's see you put up the roof."

The second one then got busy, hired a truck and a carpenter, bought some iron, timber, and nails, and soon the corrugated-iron roof was in place. But as yet there were no windows or floor. They agreed that the brother responsible for the bottom half should put in a cement floor, and the other, the windows and doors.

By this time the mission director, Harun Kija, heard about this project and came on a visit to congratulate the brethren on their fine work. He suggested a date when the mission president could come and dedicate the building.

During the last week before the dedication, cement seats had to be put into the building, as well. The remaining church members, mostly women, worked hard to get the building completely ready for the dedication.

(Continued on page 19)

Reports From Far and Near

On the FRONTIERS of New Guinea

By Ernest H. J. Steed, *Departmental
Secretary, Australasian Division*

IT WAS my privilege recently to make an extensive survey of our mission work and to promote the cause of temperance in the Territory of Papua, New Guinea.

It was at Homu in the foothills of great Mount Michael that I saw mission work going "like fire in the stubble." Here Len Barnard, a zealous pioneering missionary, has set up a first-class mission station in the mountain fastnesses. More than 500 natives from back in the ravines whom Brother Barnard had met on walkabouts (itinerating trips), had come in to attend a gospel meeting.

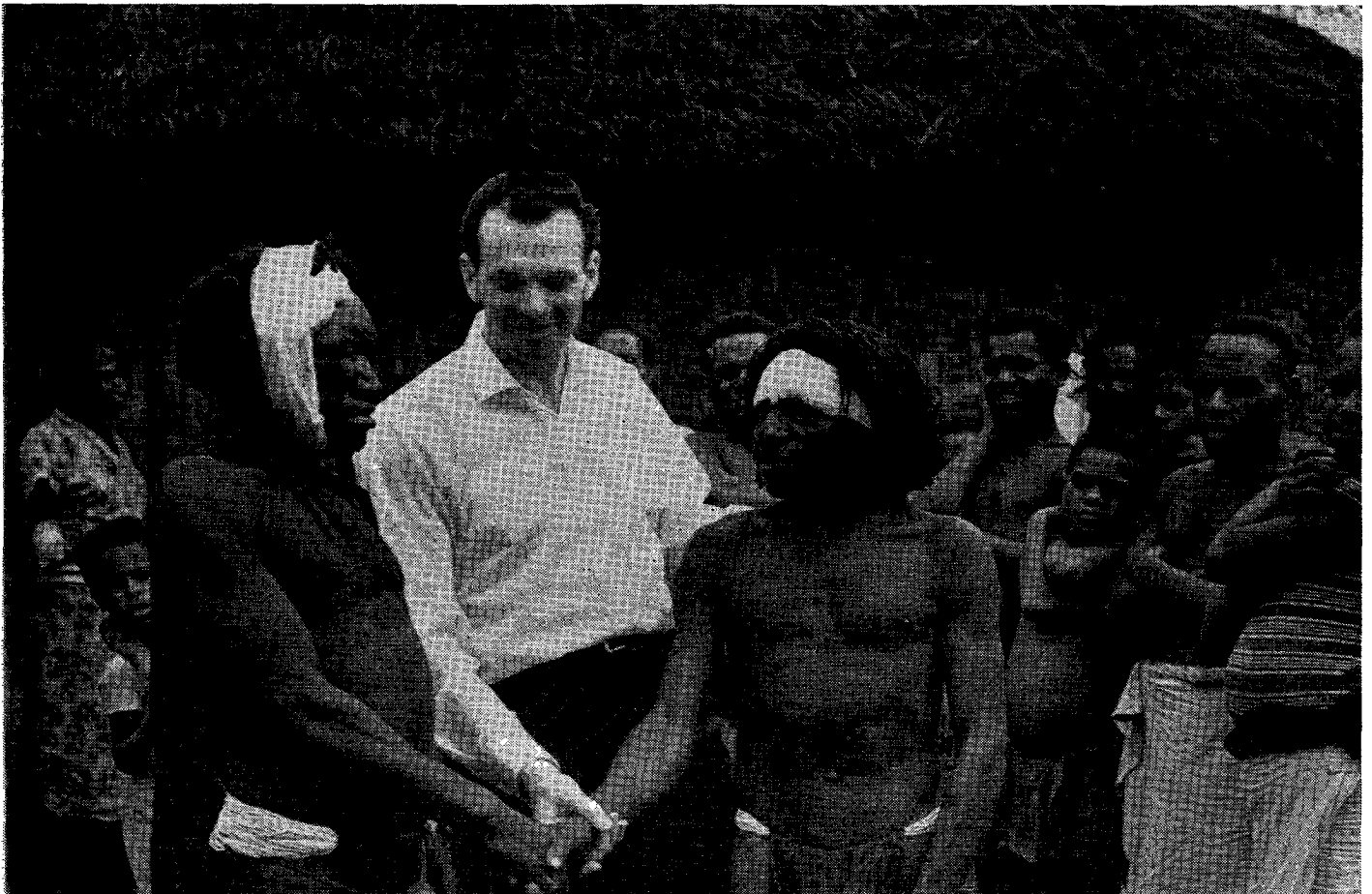
A new clinic, recently erected from native material, cared for 30 lepers and about two dozen other needy patients. Two of these were warriors recuperating after a village battle. One had a fracture at the base of his skull; the other was cut about the head. As we talked to these two men about the mission, they decided to make peace with each other and shake hands.

Another man bedecked in all the regalia of a bushman, announced to us that from this time onward he wanted to be a mission boy. He had been influenced by his brother who had spent two years on the mission. As we talked to these two men, what a contrast there was! How we thanked God for this, another victory over the power of the enemy.

Traveling west—still in the New Guinea razorback mountains, which reach up to 14,000 feet—we were eager to see the progress being made toward the establishment of our new hospital at Wabag. Here we were enthusiastically greeted by Dr. and Mrs. R. O. Yeatts. The hospital so many had helped through the Thirteenth Sabbath Offering overflow was well under way.

Here we saw a bulldozer leveling the ground for the main wards. Looking back over the deep jungle-covered valley, we could see the new home for the doctor and in the foreground the nurses' home just completed. Soon Dr. Yeatts hurried off to attend to the line of patients waiting outside the old shed that is presently serving as garage, dispensary, storeroom, and workshop.

Two warriors from the Mount Michael area make peace by shaking hands. The author stands between them.





Two Mount Michael brothers in contrast talk with E. H. J. Steed. Bow-and-arrow-holding brother announced his intention to join the mission.



Boss Boy Fake (right with hair wig) and two friends from uncontrolled territory show the severe burns on the only surviving member of the doctor boy's family. These men requested the Adventist mission to enter the territory as soon as permits are given.

After another 28 miles along the rough, treacherous road we arrived at Liagam at the edge of uncontrolled territory. This government post is also the center for an Adventist church and school. No sooner had we alighted from the Landrover than we saw three unusually dressed men coming toward us. The native teacher greeted them as long-lost friends.

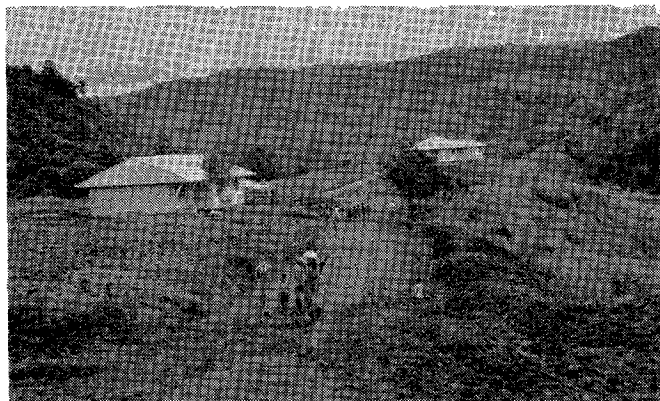
This is the story they then told us. A government doctor boy had been sent into their village three days' walk away. He was kind and helped them. Soon he told them about the "Seven day" mission, though he was not an Adventist member. He encouraged them to get ready for the "Seven day" mission, for they were the people with the true message.

Soon some native teachers from other missions without permit went into this uncontrolled area. They were later arrested by government personnel. Some villagers had evidently been turned against this doctor boy, and two weeks earlier he and his family had been burned to death while they slept. Only one boy escaped. Now the leaders in the village had come to tell the teacher that they were not responsible for what had happened and that they still wanted the "Seven day" mission. Would they come as soon as the government allowed?

It was thrilling to see the native teacher give a handful of wheat to these men. "Plant this," he said, "and when I come it will be food for the mission." He explained to me that in the mountain ranges sweet potatoes, the staple diet of these people, will not always grow, but wheat grows well. Pastor A. J. Campbell introduced wheat to the Highlands a few years back.

As we later flew over these mountain ranges we could see hundreds of villages that have not yet heard the gospel story. The calls from chiefs and village people for teachers to enter new areas quickly are heard everywhere.

On the Sepik River beyond Ambunti, they want three teachers now. At Maprik near Wewak ten men are urgently needed



The new Wabag Adventist hospital site. In the foreground is the nurses' home and then the doctor's residence.

to satisfy the call of the chiefs. What is holding back the advance? There is a crying need for funds to train more teachers and to equip more areas. The servant of God counsels us never to let the work suffer for the want of means! Your response and sacrifice will help answer the calls.

Two Florida Churches Combine Efforts for VBS

The Miami Temple and North Miami, Florida, churches combined their efforts and facilities for the annual Vacation Bible School this year. The school was conducted at the Greater Miami Academy, a location convenient for all. The school bus was used to carry many children to and from GMA each day. Many non-Adventist children participated.

The pastors, Harold Fagal and Otis Graves, were pleased with the results of the school. They felt that it was a spiritual blessing not only to the children but to the adults who helped in various ways. All are looking forward to next year and its opportunity to witness for God through the Vacation Bible School.

MABEL LEE GLOVER





Forty-two people in Minas, Brazil, who completed the Bible correspondence course in less than a month. Of this group 21 are preparing for baptism. Santiago Schmidt, of Rio de Janeiro, who held the evangelistic campaign in Minas, is seated in center.

Short Effort Succeeds in Minas, Brazil

By Santiago Schmidt

Not long ago I led a large number of persons through the Bible correspondence course in less than a month's time, organized a baptismal class of more than 20 members, and had almost 20 studying another of the Bible correspondence courses. All this happened in one of the Catholic strongholds of South America, with very little expense to the conference.

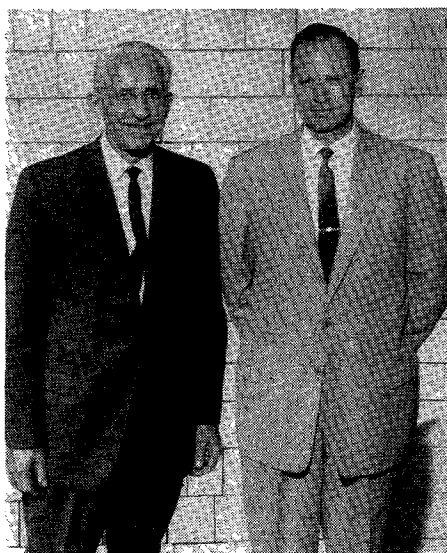
After finishing our Ingathering campaign in record time, holding two home missionary conventions, organizing a Dorcas Federation, promoting the distribution of literature, and encouraging the lay evangelism program, I decided to hold an evangelistic campaign. I chose, in counsel with the administration, a small city in the interior of Minas, Brazil, where we have a group of needy believers who have been without a pastor or district leader for about two years. I was able to secure for one night the best and largest hall in the city. Co-workers from the Voice of Hope and nearby churches helped me that first night.

I wanted to put into practice a new plan to better synchronize the Voice of Hope and lay evangelistic activities. In that first meeting we enrolled 30 in the Bible correspondence course, and then invited them to come to our meeting place to attend classes every night except Sundays, when I preached a sermon.

I used the colored evangelistic film-strip on the same theme as the lesson for the night. Then I asked the questions in the printed lesson and all the students, with lesson in hand, filled out the blanks. I exchanged the completed lesson sheets for new ones to take home to study and bring back the next evening. Later I introduced hymns and prayer.

In a few days we had more than 40

students. In the mornings I would grade the lessons and study for the night class, and in the afternoons I delivered the lessons of absentees to their homes so that they could finish them there. Our brethren helped with the music, ushering, the



Oregon Ordination

Victor H. Fullerton (right), principal of Laurelwood Academy, Gaston, Oregon, was ordained to the gospel ministry during the annual camp meeting for the Oregon Conference. He is shown with the conference president, H. L. Rudy.

Elder Fullerton graduated from Walla Walla College in 1947, and taught at Rogue River Academy near Medford, Oregon, prior to joining the faculty at Laurelwood in 1950. He has served as principal since February, 1959. Brother Fullerton is married and has one daughter.

H. L. RUDY

offering, and other responsibilities. They also visited interested acquaintances when I began the training course for the "120" and the Sabbath school teachers' course.

Thanks to the Lord, after four weeks of meetings without missing a night, we held our graduation, presenting 42 certificates to students who came from the Catholic, Presbyterian, and Pentecostal churches. Among the graduates are two well-known dentists and an eminent pharmacist. Several quit smoking, and a good number are keeping the Sabbath. We hope soon to baptize 12, God willing, and some more by the end of the year. I am grateful to Zoe Garcia and Raul Cordeiro (retired worker) for their help, especially on August 27, graduation day.

During the first part of our work twice we went over the city from door to door with attractive literature, also leaving some in each Protestant church. We used the radio, loud-speaker, and daily paper to advertise our meetings.

About this time all the Protestant churches in the city had a mass meeting in the largest local church, and they gave me some time to talk. I made it clear that we follow the narrow path, and that besides preaching the present truth as never before and as nobody else does we encourage the people to practice what Christ committed to us by precept and by example, preparing them for the soon coming of Jesus. In one month I was invited to speak in six different evangelical churches, where many enrolled in the Bible correspondence course.

In these changing times we need different and faster methods. The only Seventh-day Adventist minister who was able to observe this work closely said: "We should have this kind of activity in all our churches." A lay member present said: "I have discovered that this is a wonderful method to win souls for Christ." The pharmacist, a member of the baptismal class now, writes: "I have read the Bible, *The Great Controversy*, and *The Desire of Ages*, but this course brought me more light . . . and encouragement to keep going."

This combined and accelerated method of soul winning can doubtless be used effectively in many places.

Porter Sanitarium and Hospital Opens Practical Nursing School

By Mazie A. Herin, Associate Secretary
General Conference Medical Department

In September the Porter Sanitarium and Hospital in Denver admitted 20 students to the first class of its school of practical nursing. Mrs. Janice Rahn, director of nursing service, reports that classes began with an enthusiastic and interested group of students.

The faculty is composed of three full-time members—Mrs. Hazel Rice, coordinator; Mrs. Ruth Moline, instructor; Marie Green, instructor. There are two part-time instructors—O. R. Hyde, assistant chaplain of the hospital; and Mrs. Genevieve Bergvall, diet and nutrition.

Four other Seventh-day Adventist hospitals offer a one-year program for practical nurses. They are: Hinsdale Sanitarium and Hospital, Hinsdale, Illinois; Portland Sanitarium and Hospital, Portland, Oregon; Riverside Sanitarium and Hospital, Nashville, Tennessee; Takoma Hospital and Sanitarium, Greeneville, Tennessee.

The need is great in our hospitals for Adventist nurses to care for the many patients who come to these institutions. The opportunities in our institutions are many for those who wish to prepare for service as a licensed practical nurse or as a professional nurse; and for those who already may be prepared for nursing and who may at present be serving outside the denomination.

Korea Continues Remarkable Growth

By H. E. McClure, *Secretary Sabbath School Department Far Eastern Division*

The second quarter's Sabbath school report from the Korean Union shows a total of 63,785 Sabbath school members in the union. This makes the Korean Union Sabbath school membership the largest of any union in the Far Eastern Division. Only about six years ago the Sabbath school membership in Korea was about 15,000. We praise God for His blessings that have made such remarkable growth possible.

This 63,785 figure reveals an increase during the second quarter of 7,191 members, and an increase of 14,249 during the first half of this year. This represents an average of 548 new Sabbath school members every single week during the first half of 1961.

Korea's branch Sabbath schools have increased in number from 114 to 143 during this same period. Branch Sabbath school membership is up from 5,126 to 6,729. In spite of the very rapid rate of growth in church membership in this small union (more than 1,000 new members added in the first six months of 1961), the Sabbath school membership is now 439 per cent of the latest church membership figure. Since the Korean Union Mission consists only of South Korea, these figures are even more meaningful.

The Far Eastern Division Sabbath school membership has now reached 210,909, which represents a gain of more than 10,000 for the second quarter alone. Under God's continued blessing, at this present rate of growth, it will be only a few quarters until the Far Eastern Division Sabbath school membership will top the 300,000 mark.

Prophetic Guidance Course Offered Through VOP

By Ernest Lloyd

Early in 1960 our General Conference brethren, believing that many of our church members would appreciate being offered a simple course in the Spirit of Prophecy, appointed a committee to

prepare a series of lessons. An excellent course of 24 lessons was developed, and the distribution of these to our people was assigned to a department of the Voice of Prophecy headquarters in Glendale, California.

The course has met with hearty approval, and the responses from our people have been gratifying. It is good to know that nearly 40,000 of our church members in the North American Division have been enrolled in the course.

Recently we had the pleasure of reading excerpts from a few letters written by members who had taken the course. It was cheering to note the spirit of appreciation of the help received, and the new faith and confidence the course had given enrollees in the certainty of the prophetic voice in the remnant church. One letter said that all doubts regarding the writings of Ellen G. White had been removed. Another was thankful for the great blessing the course had brought into the home. Still another expressed determination to follow the instruction given regarding our daily habits in eating, drinking, dressing, et cetera.

Sister White was inspired by the same Spirit of truth that speaks in God's Word. In all her counsels we note the ring of certainty and also the positive assurance of success and triumph if we meet the conditions revealed by the Lord.

The Prophetic Guidance Course is simple in presentation but is highly interesting and inspirational. The 24 lessons are free. The only expense connected with the course is one dollar—for the

200-page lesson book, *The Treasure Chest*. This unusual volume is valuable for later reading and reference. Those who desire to enroll should address the Prophetic Guidance School, Box 200, Glendale, California.

The "Devourer" Rebuked in Formosa

By J. E. Christensen, *Departmental Secretary, Taiwan Mission*

Wang De-Wang, a mountain evangelist in the central highlands of Formosa, and two companions hiked briskly up the winding path on their way to the village of Fa Chih. With mixed feelings of eagerness and apprehension, Brother Wang looked forward to the evening meeting, for he was entering forbidden territory. Well he knew that in the past two of our workers had been driven from the area.

Fa Chih was completely monopolized by two other churches, and they would not permit any other preachers to start work there. But Brother Wang had heard that the people of Fa Chih were descendants of his own tribe, and he was stirred with a burden for them.

He had dared to come to the place a few weeks before and found a few families living in an isolated group beyond the main village. Here he had quietly begun giving Bible studies and had found his listeners hungry for the Word of life.



Large Baptism Conducted in Southern California

In the presence of some 3,000 persons one of the largest single baptisms ever conducted in the Seventh-day Adventist Church took place in Lynwood, California, on Sabbath, September 16. A total of 190 persons received the sacred rite as the first fruits of a great evangelistic campaign led by E. E. Cleveland, of the General Conference Ministerial Association. The campaign began July 23 in a large tent at Jefferson and Hauser Streets in west Los Angeles. Meetings were held each night except Saturday.

Participating in the campaign were some 15 ministers and more than 20 Bible instructors. Ministers from Australia, South America, and Jamaica came to study the campaign techniques.

The September 16 baptism was the first of seven to be conducted during September and October.

The Cleveland campaign was one of eight major evangelistic campaigns in progress at one time in the Los Angeles area. With a population of nearly 6.5 million persons in the three-county area comprising the Southern California Conference, the workers of the conference feel a special urgency to enlarge the impact of the gospel.

HERBERT FORD
*Departmental Secretary
Southern California Conference*



Wu Chi-Wan, the man in whose home the first meetings were held.

As the seeds of truth were sown they fell into the good soil of sincere hearts, and a small group of mountain people accepted the message.

Now Brother Wang had found a family in the main village who were willing to open their home as a place for him to hold evening meetings. The word had been spread throughout the village that a new preacher was coming to Wu Chi-Wan's home that night, and so those who were curious and those who were hungering for spiritual food came to hear what he had to say.

As the group of villagers sat quietly in the dim light of Wu Chi-Wan's big room listening to Brother Wang, they were not aware of footsteps approaching the house. Suddenly there was a loud knock on the door. Then it was pushed open. An angry mob led by the elder of a church rushed in. They nearly fell over one another in their mad scramble to get through the door. Trembling with rage and brandishing clubs, they stood facing Brother Wang.

Brother Wang's heart pounded as he faced the mob but he looked steadily into their blazing eyes. With a prayer for help he began to speak.

"There are people here who desire to learn about the full light of God's truth," he said, "and I cannot leave without telling them."

Before a club could strike him, an angel spoke through one of the members

of the mob itself. "Let's not be too hasty," the voice said. "After all, this man is a descendant of our tribe, and if we beat him, won't his people, who are much stronger than we, seek revenge?"

This was a sobering thought that had not entered the minds of the mob that had been so determined to chase Brother Wang from the village. One by one the clubs were put down, but the elder of the other church glared at Brother Wang. Finally he found his voice.

"Two churches are enough in this village," he growled. "We won't hurt you this time, but we don't want any of your preaching here!"

With that he turned, and the entire mob, muttering sullenly among themselves, sauntered out of the house.

In spite of continued threats, Brother Wang came back week after week to hold Bible studies. So wonderful were the new truths presented that those who were interested wanted the entire village to have an opportunity to hear. So they sent a request for me to go to Fa Chih to hold an open-air effort.

Soon a Sabbath school was organized and quite a number began to keep the Sabbath. One day the church elder who had led the mob against Brother Wang came to him very humbly and said, "I want to apologize to you for treating you so badly. The other day while I was farming on the mountain, my only ox fell over a steep place and was killed. I feel that this is a punishment from God for opposing you. I shall not oppose your work any more."

At that time the fields of rice on the terraced mountains surrounding Fa Chih Village were growing nicely and there was promise of a good crop. One beautiful morning as this same man was cultivating his fields he noticed with terror that

the dreaded worms had come and were beginning to devastate his crop. He tried to poison them with insecticide, but they continued to ravage his fields. No matter how hard he worked to destroy them, they spread rapidly, and day by day he saw his rice fields turning black.

But as he passed the fields of the Sabbathkeepers he was astonished to see their plants healthy and green. There were no worms there. He hurried to the home of a Sabbathkeeper and asked, "Has your mission given you some special insecticide to kill the worms?"

"No," our convert replied. "God has protected our crop because we are trying to follow His Word."

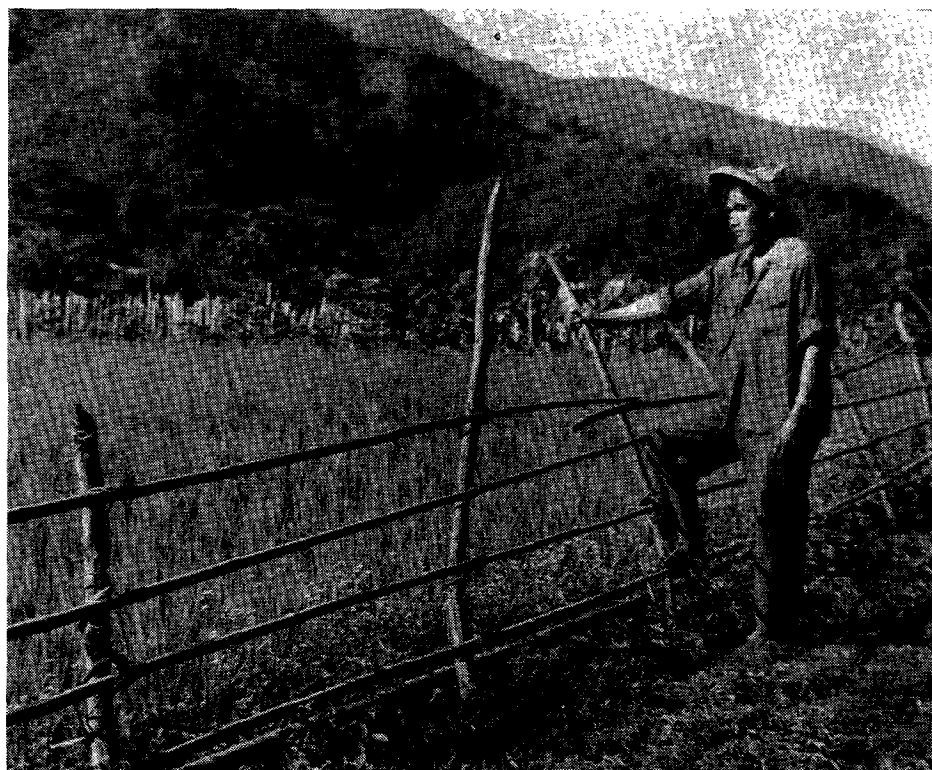
Later, two other villagers came and asked our believer, "What special insecticide are you using to save your rice?" They received the same answer.

"We have followed God's Word, and He has rebuked the devourer for our sakes."

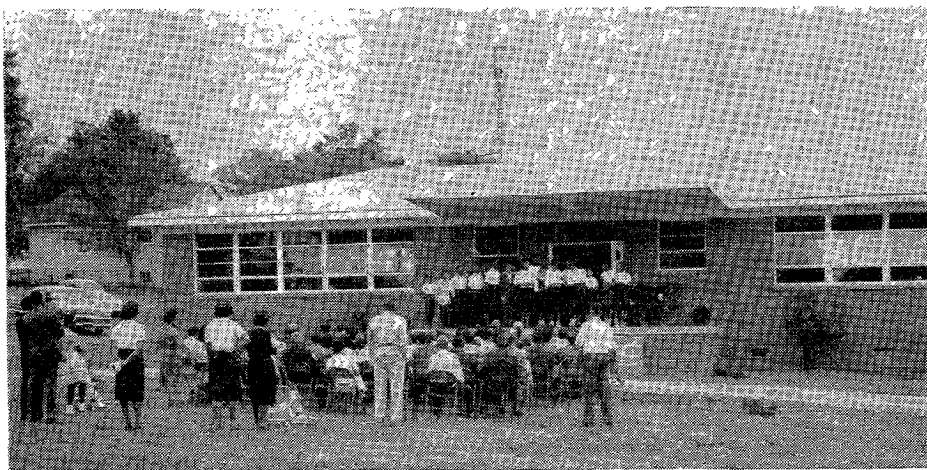
I went to see this miracle of God for myself. As we came over the mountain and looked down on the rice fields in the valley below, the scene looked like a checkerboard. Worm-eaten rice fields of opposers of God's Word stood out in dark contrast to the living green of the healthy fields of our believers. Only the narrow ledges of the terraces separated the worm-eaten fields from the green ones.

The worms completely destroyed the rice of the man who had led the mob to drive the preachers of the third angel's message from his village. Because he had no more rice plants to set out, he let his fields grow into grass and weeds. Just across the fence, the field of a Sabbathkeeper thrived.

The village could not help seeing the miracle of the rice the worms would not eat.



Just across the fence, the field of a Sabbathkeeper thrived.



Mrs. A. E. Hudson directs the Riverside junior choir at exercises dedicating the new Riverside Sanitarium and Hospital elementary school, Nashville, Tennessee.

New Elementary School at Riverside Hospital

By Ray Simons

V. G. Anderson, general vice-president of the General Conference, gave the principal address at the September 19 dedication of the new \$40,000 Riverside Sanitarium and Hospital Elementary School, Nashville, Tennessee. He pointed up the ever-mounting need for consecrated workers in God's cause, and commended the sacrifice and effort of hospital personnel and friends who made the twin-classroom, brick-veneer structure a reality.

Except for plans provided by an architect, the new school is the sole product—including wiring and plumbing—of the Riverside maintenance staff, ably directed by Jonathan Walker and Robert Shurney.

Although the new facilities were intended mainly to provide a more commodious environment for the training of hospital employees' children, Mrs. M. C. Custard, the principal, reports that a few children from the community have been admitted.

Beside Elder Anderson, officials attending the dedication ceremonies included: F. L. Peterson, associate secretary, General Conference; C. E. Moseley, Jr., field secretary, General Conference; Don R. Rees, president, Southern Union; F. H. Jenkins, educational secretary, South Central Conference; all Regional conference presidents; E. J. Humphrey, Riverside chaplain, who served as master of ceremonies; and N. G. Simons, Riverside Hospital administrator.

Building Churches in Africa

(Continued from page 13)

tion service. What a great day that was! C. T. J. Hyde preached the dedicatory sermon, and then organized the church. The two brethren who had built the church were ordained at that time, one as church elder and the other as a deacon.

Recently I had the opportunity to meet with our people in the Pare Mountains

of Tanganyika, where we dedicated the church at Vugwama. A large crowd of members and visitors gathered, in their blue, green, yellow, and red garb. The church was all closed up, and decorated on the outside with banana palms and flowers. The door- and window-opening plan was introduced, and certain members and visitors were to open the doors and windows in exchange for a gift. I was given the key to the church and assigned the honor of opening the front door. They handed me some large scissors to cut the ribbon, and then told me that this would cost me 40 shillings. Yohana Lusingu, our African president, had a difficult time controlling the large crowd that tried to enter the building. Several hundred had to remain outside.

In Ruanda-Urundi and the Congo

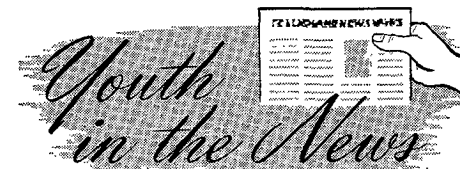
From Ruanda-Urundi come reports of the devotion and sacrifice of our people as they work toward the completion of almost 100 new churches. As a result of political agitation, many of our members have been imprisoned unjustly, and quite a number have lost their homes and possessions, and seen their cattle being maimed and killed. While Petro Mbugeshi was in prison he remembered that he had promised the Lord to help His church. He said to himself, "Even though I am in prison, I am going to fulfill my pledge." Accordingly, he sent word to his wife to sell certain things and give the money to the church to pay off their pledge. Soon afterwards this brother was released from prison.

The house of another member named Elieli was burned down. He had promised to give a certain amount to help build a church, and in spite of his own great loss he said, "I must finish paying my pledge." So before he started building his own house he paid the pledge of 200 francs, even before some other members whose homes had not been burned.

Even in the Congo, with its chaos and confusion, Jonas Mbyirukira, president of the Central Kivu Field, says that they are going right ahead with building operations. In one of his churches a certain visitor by the name of Ziragwira was the first to jump up and say, "I want to give one of my cows for this building for the Lord." In different places a number of

heathen have felt impressed to pledge and give of their means, and afterward they also gave their hearts to the Lord. From the South Congo Field comes the story of the church at Sakania, which was built by one church member. Recently other churches have been built and dedicated in Katanga.

The enemy of souls is engaged in a program of destruction, but God's remnant people in Africa believe that now is the time to be building churches. Hundreds of new buildings are going up all over the Southern African Division. Our courage is good, and the watchword is "Onward! The coming of the Lord draweth nigh."



► Walton DeSilva, 14-year-old faithful and active Missionary Volunteer on the island of Bermuda, solicited approximately \$600 during the Christmas season of 1960. He hopes to top this record this year.

► An outstanding youth revival series was conducted October 1-9, for the young people of Brisbane, Queensland. Des Hills, preceptor and MV sponsor at Australasian Missionary College, supported by spirited testimonies by a group of AMC students, undertook the main part of the week's program. Large audiences of youth throughout the week responded to Brother Hills's strong spiritual appeals, and at least 100 took a definite stand for Christ in the Sabbath morning service conducted in the City Hall by R. A. Vince, division MV secretary.

Disowned for Christ

(Continued from page 11)

her?" he asked excitedly, his voice choked with emotion.

"See whom?"

"Mother and Aung Thein and Aung Twei!" he replied.

"Was that little lady your mother?"

"Yes, Thara, it was my mother. As the boat stopped I saw her at once, and I knew her. I saw her looking at the brass instruments stacked in a neat pile, then I saw her look from one band boy to another till she saw me. Her face lighted up and I saw her say, 'My son.' Then she began to cry, and covered her face with her hands. But, Thara, she called me 'My son.' God's doing it; God's doing it. He's softening their hearts. Oh, I'm so glad."

And you should have heard that trombone play in Rangoon city. Some of the boys got trainsick that night. One boy lost his ticket. Two boys came down with malaria. But the next morning at six-thirty we marched to the mission house

and went into the back room of the church, where we slept, and ate, and rested, and washed, and pressed our uniforms, and got ready for the program that night.

More than 300 people filled the outdoor garden beside the church. The lord mayor of Rangoon was chairman for the occasion. As soon as he was seated the jungle band marched to the platform, and the program went off without a hitch. The applause was tremendous. The lord mayor's speech was very flattering, and the collection for Ingathering that night amounted to Rs. 177.

But you should have heard Maung Thein's trombone. He seemed to have new life that night, and his old trombone seemed to be saying all the time, "He's doing it, He's doing it. God is changing my parents' hearts. I wonder what He will do next."

(To Be Continued)



AUSTRALASIAN DIVISION

Pastor and Mrs. R. W. Taylor and daughter sailed from Sydney, Australia, on the S.S. *Southern Cross*, July 2, for Samoa. Pastor Taylor is president of the Samoan Mission. For a period of many years he was a schoolteacher and district director in Samoa, and he speaks the Samoan language. Prior to his present appointment he was a departmental secretary in the Victorian Conference.

E. C. Lemke traveled from Sydney to Port Moresby, Papua, New Guinea, July 22, and on August 8 he was joined by Sister Lemke and their two sons. They have just completed a furlough in Australia. He was, prior to furlough, president of the Sepik Mission; he is now president of the Central Papuan Mission.

Mr. and Mrs. R. H. Smith left Sydney August 9, traveling to Madang, New Guinea. Brother and Sister Smith, both of whom are trained schoolteachers, are connecting with the Central School being established in the Madang Mission.

Misses June Rogers and Linda McClintock left Sydney, September 4, to take up nursing work in the Coral Sea Union Mission. Some years ago, Sisters Rogers and McClintock gave service in the Coral Sea Union Mission when they were attached to the Hansenide colonies. They have responded to the invitation to connect with the new hospital at Wabag, in West New Guinea.

Mr. and Mrs. A. G. Chapman and child returned to Papua, New Guinea, on September 9, after having completed a furlough in Australia. Brother and Sister Chapman are experienced mission workers, having served a number of years in Papua and New Guinea. Brother Chapman is the headmaster of the missionary school at Belepa in the Papuan Gulf Mission.

Mr. and Mrs. A. L. Piper and three children left Sydney September 11, for Mount Hagen, New Guinea, in the Coral Sea Union Mission. Brother Piper, the grandson of the late A. H. Piper, a pioneer missionary in the South Seas, has accepted appointment as a carpenter at the Mount Hagen Hansenide Colony.

Primrose Makila was a passenger on the S.S. *Stratheden*, which sailed from Sydney September 13. Miss Makila is a graduate of the Sydney Sanitarium and Hospital. She has accepted a call to the Southern African Division, and will be serving at the Malamulo Hospital.

Bert Sonter left Sydney September 18, traveling to Rabaul in the Bismarck-Solomons Union Mission. Brother Sonter, who is a carpenter, will assist in the erection of mission buildings.

Pastor and Mrs. D. E. G. Mitchell and five children left Sydney September 24, en route to Fiji. This family is to locate at Lautoka in the West Fiji Mission, where Brother Mitchell will engage in evangelistic work as a district director. Prior to accepting this appointment Pastor Mitchell was an evangelist in the West Australian and the South New South Wales conferences.

NORTHERN EUROPEAN DIVISION

Pastor and Mrs. Thorvald Kristensen, new appointees from Denmark, sailed for West Africa August 3. For the past 14 years Brother Kristensen has served as a local conference president in Denmark. He has been appointed president of the West African Union Mission.

Pastor and Mrs. C. T. Bannister sailed for Africa August 14, after furlough in Britain. Brother Bannister is assistant treasurer of the Southern African Division.

Mr. and Mrs. G. Oosterwal and daughter, new appointees from the Netherlands, sailed August 17 for New Guinea.

Mr. and Mrs. Laurence Read and son, new appointees from Britain, sailed August 17 for West Africa. Brother Read is to take up a science appointment at the Nigerian Training College, in East Nigeria.

Mr. and Mrs. A. R. Anderson, new appointees from Britain, sailed from Rotterdam, Netherlands, for Djibouti, August 23, from whence they proceeded to Addis Ababa. Brother Anderson previously served for a number of years as cashier in the British Union Conference office. He is the newly appointed secretary-treasurer of the Ethiopian Union Mission.

Sheila Anscombe, of Britain, left August 31 for Ethiopia, where she is to connect with the Kuyera Training School. Her appointment is under the auspices of the Voluntary Service Overseas organization, who send young people abroad for one year's service.

Hugh I. Dunton returned to West Africa from Britain, September 4. For the past four and a half years, Brother Dunton has been headmaster of the Bekwai Secondary School, in Ghana, and he is now to head up a school to be opened in Waterloo, Sierra Leone.

Mr. and Mrs. J. D. Dorland returned early in September, after leave, to the

Bekwai Training College and Secondary School, in Ghana, West Africa. They spent their leave in the United States.

Mr. and Mrs. P. Bakkelokken and family returned September 5 to Pakistan, in the Southern Asia Division. They have been on a special three-month furlough in Norway and Denmark. He serves as a physiotherapist at the Karachi Hospital.

Else Schantz Christensen sailed on the *Concordia Tarek* from Genoa, Italy, September 7, for Massawa, from whence she proceeded to the Haile Selassie I Hospital, Debre Tabor, Ethiopia. She has spent her furlough in her homeland, Denmark. This will be her second term of service.

Mr. and Mrs. Sievert Gustavsson and family, whose homeland is Sweden, left Amsterdam, Netherlands, September 7, for West Africa. Brother Gustavsson is to serve as business manager of the Ahoada and Ngwa hospitals, East Nigeria. From 1953 to 1956 he was secretary-treasurer of the West Nigerian Mission. Since that time he has attended Newbold College.

Mr. and Mrs. B. J. Powell, new appointees, sailed from Hamburg, Germany, September 12, to West Africa. Brother Powell is taking up an appointment as business manager of the Kwahu Hospital, Ghana. Sister Powell, formerly Gerda Jensen of Denmark, is a registered nurse. Brother Powell has given a number of years' service as an accountant at Granose Foods Limited, in Watford, England.

Pastor and Mrs. F. H. Thomas returned from Britain October 5 to the Southern European Division. The Thomases have served in Africa since 1925. At present Pastor Thomas is secretary-treasurer of the Congo Union.

Mr. and Mrs. A. C. Berger and family left October 12 for West Africa, following furlough in Norway. This will be their second term of service. Brother Berger is assistant manager of the Advent Press, Accra, Ghana. W. R. BEACH

Four-Day Meeting Maps Graduate Program for Loma Linda University

By John Parrish

"We must make no compromise in the direction of mediocrity," declared G. T. Anderson, president of Loma Linda University. He was addressing the first assembly of the faculty of the University's Graduate School, meeting at Wawona, an area of Yosemite National Park. This sentiment was re-echoed repeatedly throughout the four-day meeting, of which the dean of the Graduate School, Thomas A. Little, was chairman.

Dr. Little set the theme for the convention when he conducted group worship. His text was, "Except the Lord build the house, they labour in vain that build it." Further development of this thought revealed basic areas in which the 75 attending professors felt that the Lord's guidance was especially needed as they endeavored to provide for His service an appropriate educational program on the West Coast.

In addition to faculty members from

the Loma Linda and Los Angeles campuses of the university, the Wawona meeting was attended by Graduate School faculty members from the affiliated campuses at Pacific Union College and La Sierra College.

The first two days were devoted to policy planning by the Graduate Council and other university and church leaders. Their long-range policy recommendations were then submitted to the Graduate School faculty for consideration and approval.

During the final two days intensive study was given to the specific graduate programs presently available and to be

available on the university's four campuses. Means were sought whereby the independent programs might be strengthened and enriched by integration into the single university program. Old curriculums were revised and new ones were presented that embodied the earlier recommendations of the Graduate Council and took the fullest possible advantage of the specialty areas represented within the three associating institutions.

Sound plans, subject to review by the Autumn Council, have been laid for furnishing desirable resources, libraries, buildings, and laboratories, as well as for economical operation of the school.

equipped to seat 295 people. The pews are of red oak to match the wall panels, and the front wall and pillars are finished in matching mosaic tile. A two-manual Allen electric organ has been installed.

► The Colorado Conference held a medical-ministerial fellowship meeting in Denver, November 2-6. The meetings were held in the conference office auditorium and the nearby Denver South church. Guest speakers were T. R. Flaiz, M.D., and C. E. Guenther, from the General Conference; Theodore Carcich and E. E. Hagen from the Central Union Conference; H. S. Evans, M.D., from Harding Sanitarium; M. C. Barnard, M.D., from private practice; and J. L. Shuler, an evangelist.

COLUMBIA UNION

► District changes in the Chesapeake Conference are as follows: Howard Banks of Patuxent-Waldorf replaces D. T. Burke in the Rock Hall-Chestertown district. Elder Burke has moved to the Iowa Conference. W. B. Atwood has returned to labor in the Chesapeake Conference and will be pastor of the Patuxent-Waldorf district. F. A. Krause replaces Robert L. Kirk in the Reisters-town-Westminster district. Elder Kirk was granted a leave of absence to work on his doctorate in education at the University of Maryland. His wife will continue as secretary in the conference office. G. E. Lindquist of the Oklahoma Conference has accepted a call to the Blythe-dale-Rising Sun-Providence district. Merle Rouse recently moved to Blythe-dale to be assistant pastor of the district.

► Gordon Rhodes, former pastor at Asbury Park, New Jersey, has been appointed pastor of the Woodbury district. He takes the place of David Manzano, who has been appointed director of church extension service in the conference.

► Mount Aetna Academy has a student enrollment of 133, a 33 per cent gain over last year's total. Ten students are earning all of their expenses by working at the Williamsport Sanitarium nearby.

► The Allegheny Conference is in the process of organizing colporteur clubs in each church where a local interest can be aroused. A strong club is under way at the Newark, New Jersey, church.

► Recent changes in the East Pennsylvania Conference include the transfer of Stanley Steiner from Scranton to Harrisburg; John Kroncke from Harrisburg to South Bend, Indiana; and Russell Adams, from Lancaster to Charleston, West Virginia.

► Another station has been added to the Voice of Prophecy schedule in the East Pennsylvania Conference. The program may now be heard over WBLF in Bellefonte, at 10:30 A.M. on Sundays.

► Ground was broken recently for a new church school at East Liverpool, Ohio. Lyle Euler is the pastor.

NORTH PACIFIC UNION

► The grade-school opening report in the Oregon Conference indicates 2,256 boys and girls in grades 1 to 8 (an in-

Brief News OF MEN AND EVENTS

OVERSEAS NEWS CORRESPONDENTS: Australasia—R. R. Frame; Far East—A. E. Gibb; Inter-America—D. H. Baasch; Middle East—Raymond H. Hartwell; Northern Europe—G. D. King; South America—L. H. Olson; Southern Africa—W. Duncan Eva; Southern Asia—J. F. Ashlock; Southern Europe—W. A. Wild. NORTH AMERICAN UNIONS: Atlantic—Mrs. Emma Kirk; Canadian—Darren Michael; Central—Mrs. Clara Anderson; Columbia—Don A. Roth; Lake—Mrs. Mildred Wade; Northern—L. H. Netteburg; North Pacific—Mrs. Ione Morgan; Pacific—Mrs. Margaret Follett; Southern—Cecil Coffey; Southwestern—May Powell.

FAR EASTERN DIVISION

► Two Andrews University Seminary extension schools will be held in the Far Eastern Division in 1962. The first will be held in Osaka, Japan, February 5 to March 29, and the second in Manila, April 3 to May 18. The school in Manila will serve both the North and South Philippine Union missions. Instructors will include R. A. Anderson, Dr. S. H. Horn, and Dr. Edward Heppenstall from the United States, and T. H. Blincoe and E. H. Wallace from our division. The schools are under the direction of Boyd Olson, division educational secretary.

► Early in 1961 the North Celebes Mission was privileged to hold its first mission session in five years, rebel warfare having prohibited such a meeting. Sixteen churches were added to the mission, and their membership in now 8,609. P. Sitompul, ministerial secretary of the Indonesia Union Mission, held evangelistic meetings in the Menado church and as a result 133 were baptized.

► Thus far during 1961, the Central Korean Mission has built and bought 42 church buildings. Other missions have built a total of 37 church buildings. That averages a new church building every 4½ days. The Korean Union Mission had an increase of 14,249 in Sabbath school membership the first six months of 1961.

► Strong evangelistic efforts are now in progress in the Tokyo Evangelistic Center and in Taipei, Taiwan, by Pastors Jack Sager and Milton Lee, respectively. At the opening meeting in Taipei, Pastor Lee reports that more than 2,000 were in attendance. This necessitated two meetings.

► Delegates from the Indonesia, South Philippines, and Southeast Asia Union missions met at division headquarters in Singapore for the first Islamic conference ever held in our division, September 7 to 12. R. S. Watts represented the General Conference.

► This past summer 115 elementary and secondary teachers attended the summer school held at Korean Union College. The school was under the direction of Lee Chang Kyu. Other instructors were Nellie Ferree, division elementary school supervisor, Rudy E. Klimes, union mission educational secretary, and R. M. Johnston, Bible teacher, and other members of the faculty.

ATLANTIC UNION

► Faith for Today can now be seen over Station WKBW, Channel 7, Buffalo, New York. With the addition of this station, Faith for Today has blanket coverage of New York State with one exception—Plattsburg. Since 1955 the New York Conference has been averaging one Faith for Today baptism every ten days.

► Elder and Mrs. Douglas Logan and three children have arrived in Salamanca, New York, to take up their new responsibilities in that district.

► The New York literature evangelists, during the first nine months of 1961, delivered approximately \$55,000 worth of literature. This is a gain of \$25,000 over the same period in 1960.

► R. B. Tanguay has joined the staff of the Parkview Memorial Hospital, Brunswick, Maine, as head laboratory technician and research assistant to Dr. Anthony Betts, pathologist.

► Mary Cherry has been appointed supervisor of the operating room at the New England Sanitarium and Hospital, Stoneham, Massachusetts.

CENTRAL UNION

► D. J. Bieber, president of Union College, reports that 30 students will receive about \$8,000 in scholarships and grants this year.

► The new worship room in South Hall at Union College is now in use. It is

crease of 128 over last year); and 97 in grades 9 and 10 (an increase of 29). This gives an over-all increase of 157 and a total enrollment of 2,353 in the 51 schools, with 125 teachers.

► Record-breaking academy enrollment figures continue to come in. In the Oregon Conference, Laurelwood reports 402, and Columbia, 207. In the Montana Conference, Mount Ellis reports 148. Latest enrollment figures for Walla Walla College show a total of 1,330, which includes 1,233 on campus and 97 at the clinical division of the school of nursing in Portland.

► New staff members at Columbia Academy (Oregon Conference) include: Gordon Bissell, farm and dairy; Dale Rhodes, music; Mrs. Gordon Rasmussen, director of food service; Gerald York, English; Mrs. Gerald York, librarian and girls' physical education; Adolph Grams, history and biology.

► A new church, erected at a cost of \$74,750, plus many hours of donated labor, was dedicated in Twin Falls, Idaho, September 16. The service of dedication was presided over by C. A. Scriven, president of the union conference, assisted by A. J. Gordon, president of the Idaho Conference, and D. L. Ringering, pastor.

► David Watts is the speaker for an evangelistic series that opened in the Mayfair Theater of Payette, Idaho, September 30. The attendance on the opening night was more than 200 with approximately 100 nonchurch members present. Harry Gray, pastor of the Weiser church, is in charge of the music.

► J. A. Mayer, manager of the Capital City Bookbindery, Union College, Lincoln, Nebraska, for the past 17 years, has been named superintendent of the College Place Bindery at Walla Walla College.

► Graham Maxwell, director of the Division of Religion, Loma Linda University, was the speaker during the fall Week of Consecration at WWC, October 14-21.

► More than 300 prospective Master Guides attended the MV Leadership Course conducted on the Walla Walla College campus, October 7, striving toward the goal of 300 Master Guides to be invested in Target 1,000 at the North Pacific Union Youth Congress in April, 1962. Coordinating the various activities necessary to ensure the completion of all requirements by the students is Linda Lucas, leader of the Master Guides. Assisting her are Dean McDaniel and Caesar Nawalkowski.

► Sabbath, September 30, eight were baptized by W. P. Lockwood in the Grants Pass, Oregon, church. Four of these were won by laymen giving Bible studies.

PACIFIC UNION

► The Twentynine Palms, California, church was organized on Sabbath, September 23, with 23 charter members. Participating in the special services were J. W. Osborn, Southeastern California Conference president, G. T. Dickinson, F. B. Jensen, Varner Leggitt, J. C. Michal-

enko, and R. L. Cone, conference secretary-treasurer.

► The eleven-hundredth student to complete registration at Pacific Union College for the autumn quarter was Janet Rae Knipple of Camino, California, who was awarded a special certificate by President R. W. Fowler. E. C. Walter, registrar, expects that enrollment for the fall quarter will reach 1,200.

► More than 300 persons have been baptized as a result of the evangelistic crusade being held by Earl E. Cleveland in Los Angeles. Further baptisms are planned.

► G. W. Collier, recently from Hawaii, is now associate pastor of the Paradise Valley church, working with J. J. Robertson, pastor.

SOUTHERN UNION

► Mount Pisgah Academy young people are taking an active part in the raising of funds for the building of the new girls' dormitory and a new church. The \$60,000 goal has been surpassed and with additional funds coming in from other sources, it is expected that a total of at least \$115,000 will be reached.

► Robert A. Kurth recently accepted the call from the Carolina Conference Committee to pastor the churches at Wilson, Rocky Mount, and Roanoke Rapids, North Carolina.

► Changes of workers in the Florida Conference include the following: A. W. Ortnor to Walker Memorial; D. E. Wagner to Daytona Beach-New Smyrna Beach; C. C. Cress to Ocala; C. J. Ashlock to Bradenton-Palmetto.

► Seven Pathfinders of the Orlando, Florida, Central church are in church school or academy with the aid of a scholarship fund set up by the Pathfinder Club.

► John F. Brownsberger, M.D., former chief of surgery at Washington Sanitarium and Hospital, joined the staff of Louis Smith Memorial Hospital at Lakeland, Georgia.

► The Hopkinsville, Kentucky, church was dedicated on Sabbath, September 23. The church began in 1955 as a branch Sabbath school.

► Madison College has a capacity enrollment. The total college enrollment is 350, with 78 in the academy. Seven students are registered for anesthesiology; 37 are enrolled as special students; and 105 have entered nurse's training. In the new courses offered, 18 are taking the medical missionary course; six are in the home appliance course; and six girls are working in the vari-typing department.

SOUTHWESTERN UNION

► The Brownwood, Texas, school began the present term with twice as many teachers and 12 times as many students as last year. The new school plant is being used.

► Featured at the 1961 Oklahoma State Fair was a hand-written volume of the four Gospels. Last year 1,997 persons wrote by hand the 3,799 texts in the four Gospels—some wrote more than one

verse. The penmanship varied from beautiful to almost illegible. The writing was sponsored by the Muskogee, Tahlequah, and Sallisaw churches of the Oklahoma Conference.

► The union officers and departmental secretaries recently attended an inspirational and instructional departmental council in Tulsa, Oklahoma.

► The new Fort Worth First church, with a seating capacity of 1,100, plus a board room, library, two auxiliary chapels, missionary room, and rooms for all Sabbath school departments, was completed last month.

NOTICE

Centennial Services in Waukon, Iowa

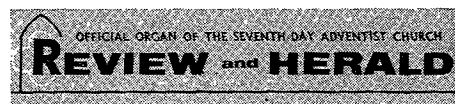
Centennial services are being planned for December 1 and 2 at the Waukon, Iowa, church, which was organized 100 years ago by Elder J. N. Andrews. Elder F. R. Millard of the General Conference will be present.

Former pastors, members, and friends of the Waukon church are invited to be present for these special services. The centennial celebration is to be a home-coming occasion as well.

M. D. HOWARD, President
Iowa Conference

Church Calendar

Week of Prayer	November 11-18
Week of Sacrifice Offering	November 18
Ingathering Campaign for 1962	November 25, 1961-January 6, 1962
Home Missionary Day	December 2
Church Home Missionary Offering	December 2
North American Missions Offering	December 9
Thirteenth Sabbath Offering (Far Eastern Division)	December 30



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

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News of Note

Colleges and Universities Show Enrollment Gains

We are thankful to God for the large number of young people who have enrolled in our colleges this year to prepare for service. The opening enrollments are as follows:

Andrews University	219
Atlantic Union College	638
Canadian Union College	122
Columbia Union College	780
Emmanuel Missionary College	1,156
La Sierra College	1,002
Loma Linda University	1,054
Oakwood College	326
Oshawa Missionary College	78
Pacific Union College	1,175
Southern Missionary College	735
Southwestern Junior College	259
Union College	867
Walla Walla College	1,312
Total	9,723

The increase in enrollment this year is 694, or 7.7 per cent. Last year there was a gain of 208, or 2.4 per cent.

We appreciate the excellent support that Adventist parents are giving in sending their young people to our Adventist colleges.

RICHARD HAMMILL

High Rating Given Voice of Prophecy

Early June 1961 ratings by Nielsen show that the Voice of Prophecy had the largest network audience of any religious program on the air. For example, the Voice of Prophecy, with 71 stations on the ABC network, reached almost 100,000 more radio homes than Billy Graham with 140 stations; 100,000 more radio homes than the Old Fashioned Revival Hour with 121 stations. It is believed that the present trend in radio to increased programming of talks, news, commentary, educational and opinion-sampling programs, will aid us in placing our message on quality stations.

ELMER R. WALDE

Appeal for Sacrificial Offering November 18

The Week of Sacrifice Offering will be received in all our churches on Sabbath, November 18. We earnestly hope that this offering will be the largest ever received, in view of the times in which we live and the work still before us.

The membership in the United States and Canada, as of December 31, 1960, stood at \$32,364. The Week of Sacrifice Offering for that year amounted to \$305,322.16, which is less than \$1.00 per member. You will agree with me, I am sure, that the Week of Sacrifice Offering should

and could be much larger. Let us determine under God to increase our giving. A goal of one million dollars would mean only an average of \$3.00 per member. Many, of course, will give much more.

May God help each member of the church to make November 18 a real day of sacrifice for Him.

C. L. TORREY

A "Thank You" From Southern Africa

J. B. Cooks, the Sabbath school secretary of the Southern African Division, sends the following word:

"During the second quarter of this year I often thought of our Sabbath school members around the world focusing their attention on Africa, and particularly Gitwe Seminary, to which our Thirteenth Sabbath Offering overflow was dedicated. I thought of the sacrifice many of our dear people would be making, of the pounds and dollars, the shillings and pence, and dimes and cents that would be brought out of abundance or poverty, with hands that love to serve and to help others do so.

"I also thought of the love of God which binds all members of our vast Sabbath school family together and leads us to sacrifice for Him and His needy people. That unity in love and service is a priceless heritage of the Advent people.

"And now the Thirteenth Sabbath Offering for the second quarter of 1961 has been given. The overflow was \$68,463.75. It was a very good offering, for it was motivated by the spirit of the Master, and given for a most worthy project. We in Africa say, 'Thank you very, very much for this token of your love, and we wish you God's choicest blessings as you continue to live for Him, until Jesus comes.'"

G. R. NASIH

Temperance Manual Now Ready

The General Conference Temperance Department has prepared and published a working manual for our temperance secretaries, teachers, pastors, and all who are interested in fostering an aggressive temperance program.

The manual, prepared in loose-leaf form, consists of 24 chapters. Each chapter is a unit by itself and covers a specific phase of our program. The manual, including binder, may be obtained from the General Conference Temperance Department for \$2.50 plus postage. A copy of the manual should be placed in all our college and academy libraries.

W. A. SCHARFFENBERG

New Address for London Transportation Bureau

The London Transportation Bureau of the General Conference, which has had its office at 19 Charing Cross Road, London, is now operating under a new name and from a new address. In the future all mail should be addressed to

Esda Travel Service
58/59 Margaret Street
London, W. 1.

Cables should be addressed to Lonesda, London, W. 1.

W. H. G. BENWELL

Worker for Ukrainians Accepts New Post

Nicholas Ilchuk, until recently employed by the Ontario-Quebec Conference to care for the radio and Bible correspondence work for the Ukrainian people of Canada, has accepted appointment jointly with the Pacific Press Publishing Association and the Voice of Prophecy, where he will give his full attention to the development of literature, Bible correspondence school lessons, and radio work for Ukrainian people in North America.

WESLEY AMUNDSEN



Selected from Religious News Service.

JERUSALEM—Jordan authorities issued a warning to all foreign women tourists that they must wear "modest and decorous" dresses when visiting the holy places in Jerusalem's Old City and Bethlehem, both under Jordan control. A Jordan radio broadcast said many foreign women wore shorts and other "immodest attire" when visiting the Mosque of Omar (a Mohammedan shrine

here), the Church of the Nativity, and other places of sacred significance to religious believers. The broadcast added that strict measures would be taken against offenders.

SPRINGFIELD, ILL.—A bill signed into law here by Gov. Otto Kerner, Jr., provides that ministers, priests, and rabbis may not be compelled to disclose in court, or to any public officer, information confided to them in their capacities as clergymen. Clergymen's confidences secured through counseling or confessions have always been protected in Illinois courts despite the lack of a covering statute. The new law confirms that stand, with the provision that such information withheld by the clergyman must have been obtained as a confessor or advisor.