The Pastor and His Flock

By J. J. Blanco
Minister, New Jersey Conference

IT WAS a small church, its membership about 30. It had been organized a little more than three years. Its members? Well, most of the folks were married and they ranged in age from the twenties to the forties. There was one unmarried man and two unmarried young women in the congregation. Recently a woman with a dark past had changed her ways and had been admitted to membership. The pastor's mother also was among the parishioners.

The pastor was a wonderful man. He had been among them about three years and was soon to be transferred. However, this seemed to be a poor time for him to leave, for recently two members from one family, brothers, had been working behind the scenes to become elders.

As might be expected, this aroused the entire congregation. The treasurer seemed particularly disturbed. The spirit of unity was broken, and certain families contemplated moving their membership. The pastor's mother also was among the parishioners.

The pastor waited for a while, then he took a towel and basin and did the work they should have done.

As might be expected, there were various reactions to the pastor's action. Offended by what his pastor had done, one man decided to leave right then and there. Another man remonstrated at first, but when his pastor said, "Peter, this is necessary," he fell into line. The brethren became united, the church held together, and the message filled the earth with power.

This happened nearly 2,000 years ago, but human nature has not changed. Neither has our Pastor. He is still willing to serve and to help.

Are you also ready to serve? And how do you react to church happenings? Do you threaten to withdraw your support at the slightest offense? Or do you, like Peter, accept whatever is necessary, even if it isn't your way, for the sake of the church?
SEVENTH-DAY ADVENTISTS believe that the Bible is the Word of God. In their Church Manual the first item on the list of fundamental beliefs reads as follows: "That the Holy Scriptures of the Old and the New Testament were given by inspiration of God."

Somewhat at variance with many professed Bible believers, Adventists hold that Bible assertions on points of natural science are as fully inspired as assertions on points of religion. To illustrate: because of the clear statement in Genesis 1 and 2 that God formed all living things by an act of special creation, Adventist scientists build their philosophy of living things upon this foundation.

Because Adventist scientists do this, they are looked at askance by many of their evolutionistic colleagues. In fact, these colleagues sometimes murmur something about pseudoscience in referring to Adventist beliefs.

To understand this feeling we need to remind ourselves that the idea of organic evolution did not arise among Bible-believing Christians. The authors of the doctrine of evolution were men who had no regard for the Bible. They believed that their own ideas were as good as, and even better than, those of Bible writers. They placed their faith in the ability of the human mind to grapple unassisted with the problems of the universe, and to solve these problems without help from any supernatural source. Then, having developed a fairly logical interpretation of the observable facts of nature, they were able to sell the idea of evolution to the theologians. In an effort to bring Scripture into harmony with science, the latter began to take liberties with the literal assertions of Genesis.

Adventist scientists recognize the necessity of an open-minded approach to all problems of natural science except those few items upon which scriptural assertions exist. They believe that revealed facts, such as special creation and a universal deluge, are of so great importance that God disclosed them to the Bible writers in order that mankind might not be confused about them. Thus the assertions of the Bible on natural science are held by Adventists to be not only as good as demonstrated facts but even superior to them.

The bulk of modern scientists place greater faith in the opinions of their finite colleagues than they do in Bible truth, and as a result are incapable of understanding the position of Bible-believing scientists. They brand the science of the latter group pseudoscience, and because evolutionists constitute an imposing majority of today's respected scientists, the man on the street accepts their pronouncements, and gazes with blank incredulity upon the minority who place Biblical assertion above the opinions of modern scientific authorities.

The pertinent evidence in the natural world on the problem of origins is of little help in determining whether basic types of organisms originated...
by evolution or by special creation. Evolutionists and creationists study
the same demonstrable facts, and both groups feel convinced that this
evidence supports their respective be-

The student of origins is faced
with a choice between the doctrine of
evolution and that of special creation.
Because of the absence of coercive
natural evidence for the manner in
which modern basic types of plants
and animals originated, the choice is
not determined by natural facts but
rather by persuasion and the exercise
of faith. The nature of the evidence
makes it possible for informed experts
to present a convincing case for either
side. The student who places all con-
fidence in majorities and no confi-
dence in the clear reading of Scrip-
ture will accept by faith the doctrine
of evolution. On the other hand, the
student who believes that the clear
account of Genesis is inspired of God
will place his faith in special creation.

Atheists deceive themselves into
thinking that when they invoke evolu-
tion in explaining origins they have
excluded all supernatural influences.
But every person who chooses to ig-
nore the Bible turns his back upon
the God of truth and places himself
directly under the control of the god
of deceit. There is no neutral ground.

The controversy between Christ
and Satan on our earth can be thought of as centering around the
way that man originated. According
to Scripture, man was created from
the dust (Gen. 2:7) in God's image
(Gen. 1:26, 27), as His son (Luke
3:38). Satan's substitute doctrine igno-
nominously brings man up through
the beasts, thus depriving him of his
trueness of God. As described by its
advocates, evolution is an extremely
long-drawn-out, indirect, inefficient,
point-and-error method, a bungling
process with many false starts and
dead ends. It is impossible to
think of God, who is described in
Job 37:16 as perfect in knowledge,
creating a man in His image by such
a crude method.

3. Evolution compromises God's at-
tribute of love, because this method
is described as a harsh, discordant,
selfish process where might makes
right; the strongest, most ruthless
wins, and bloody fang and claw rule
nature. Would a God of love employ

The Bible believer in making his
decision whether to accept the doc-
trine of evolution or of special crea-
tion must ponder the following facts:
1. The only manner of origins
known in the Scriptures is that of spe-
cial creation. The Bible contains not
one verse that even suggests an ori-
gin of plants and animals by a
greatly extended developmental pro-
cess. Throughout the Bible the various
authors accept as simple history the
clearly expressed account of origin by
special creation in six literal days
recorded in Genesis.

2. Evolution compromises the om-
nisience of God. As described by its
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THE
WAYSIDE
PULPIT

"The people that do know
their God shall be strong, and
do exploits" (Dan. 11:32).

During the rule of Cromwell and the Long Parliament in England it was
an offense against the state to participate in the services of the Church of
England. Many beautiful churches were desecrated, their arase glass windows
broken, their altars wrecked, and their sacred precincts defiled. But at great
hazard Sir Robert Shirley, with confidence that God was on the side of faith
and not of might, built a church for the common people to worship in. It was
a gem of architecture, and still stands in Leicestershire as a witness to his
fortitude. He was later apprehended by the Roundheads, and died in the
Tower of London. But on the entrance to the church he built appears this
inscription under his name—WHOSE SINGULAR PRAISE IT IS TO HAVE
DONE THE BEST THINGS IN THE WORST TIMES.

Our names will never become illustrious in the service of God if we are
only disciples of a comfortable conformity. The heroes of faith on the roster
of Hebrews 11 were men and women who dared for God in times of crisis.
As the church in these last days moves into the perilous times foretold by Paul,
those distinguished for doing "the best things in the worst times" will not be
conformed to the world, but will have heeded the injunction of the apostle,
"Be ye transformed by the renewing of your mind... Be kindly affectioned
one to another with brotherly love... ; rejoicing in hope; patient in tribula-
tion; continuing instant in prayer" (Rom. 12:2, 12).

H. M. TIPPETT

REVIEW AND HERALD, February 22, 1962
According to the doctrine of evolution, the days of Creation would be long periods of time ranging in length from 20 to 100 million years. (See C. Schuchert and C. O. Dunbar, Textbook of Geology, Part II, Historical Geology, page 72.)

Such a doctrine "makes indefinite and obscure that which He [God] has made very plain" (Patriarchs and Prophets, p. 111), H. C. Leupold, Exposition of Genesis, page 58, remarks, "six twenty-four-hour days followed by one such day of rest alone can furnish a proper analogy for our laboring six days and resting on the seventh day; periods furnish a poor analogy for days."

7. If the evolutionary development of man were a fact, Christ would have accepted it. However, in Matthew 19:4-6 (see also Mark 10:6-8), in discussing the subject of divorce, Christ said, "He which made them at the beginning made them male and female." Here He quoted Genesis 1:27; 5:2. At this same time He also quoted Genesis 2:24.

According to evolution, man's ancestor at the beginning was a sexless blob of protoplasm in some muddy pool. If the evolution of man is a fact, then Christ, man's Creator, was misinformed, for He referred to our first parents as male and female. But the implications of such a blasphemous suggestion are so obvious that no one immediately rejects it. If any substantiation of the truth of the Genesis account of origins was needed, certainly this acceptance of it by Christ as simple history is completely adequate.

The Fruitage

8. A tree is known by its fruits. The basis of Christ's teaching is that God treats people in a way they do not deserve, with love and kindness, and that man must treat his neighbor likewise. The doctrine of evolution is diametrically opposed to this teaching because it is built upon the concept that might makes right, and that which in a physical way is the most fit survives. To understand the fruits of evolution we need but to study the doctrines of three men who built their philosophies upon it. These men were Karl Marx (on whose philosophy Communism is built), Adolph Hitler, and Benito Mussolini. Sigmund Freud is a fourth. These godless men attempted to put the principles of evolution to work. The results do not recommend the doctrine.

9. Evolution tends to excuse man's mistakes. According to this doctrine every hereditary determinant in our bodies has come from the lower forms of life. If we display the characteristics of a beast, it is no wonder; so why should we be condemned too harshly?

10. Evolution does not harmonize with the plan of salvation. If man was developed upward through the beasts, he at best would be merely a noble beast. According to the philosophy of evolution he has not fallen, neither has he forfeited anything that could be redeemed. It is because of the fact that man was created in the image of God, as a son, that he is eligible for redemption after the Fall. For fallen man there is hope; for an evolved beast that forfeited nothing, there can be no redemption.

11. Evolution undermines and destroys the force of God's Word. According to evolution the clear story of Genesis cannot be accepted as truth. Likewise, because Matthew and Mark report Christ as saying that man did not originate by evolution but was created male and female in the beginning, the evolutionist knows Matthew and Mark were wrong, and the inference is that Christ Himself was misinformed on the matter of origins. These teachings of evolution work in a subtle way to undermine respect for the Bible.

My Favorite Text

And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment; blessed are all they that wait for him. Isaiah 30:18.

Because God is omnipotent He does not always grant our requests at the time or in the manner we expect. There may be times when it appears that He is insensate to our needs and oblivious of our problems. We may be tempted to believe that we are left to our own fate and that we must rely on our own strength and intuition in meeting life's challenge. Our text, however, assures us that this is not so. The Lord only delays His answers to our questions, and His granting of our requests, that He may accomplish more for us at a time and in a way that will be of greater benefit to His cause.

Mary and Martha couldn't understand why the Lord did not grant their request to heal Lazarus. The Lord waited before intervening in Lazarus' behalf because He had in mind a plan that would far exceed what the sisters dared hope for, and that would bring greater glory to God's cause. The sisters were compelled to wait for the revelation of the Lord's will and plan, which was made plain when Lazarus arose from the dead.

Joseph must have had some dark, anxious thoughts when—for no reason whatever, it seemed—he was sold as a lad into slavery. Then, to add insult to injury, he was placed in a dungeon for adhering to high morals. But he never lost faith or courage. He waited upon the Lord. Finally, when he was exalted to his high position in Egypt and was able to save his father and brothers from death by starvation, it was all plain to him why the events in his life had taken such a turn.

The greatest lesson we must all learn in life is to wait upon the Lord. The vicissitudes, the shattered dreams and plans, the misfortunes we are certain to meet, must not cause us to lose our spiritual equanimity. Deep, abiding faith and confidence in the parenthood of God will lead us to be patient and trusting, knowing that the Lord lets us wait, that He may be gracious unto us and that His name may be exalted.

Merle L. Mills, President
Southern New England Conference
Blindness almost resulted, but a story by her grandmother opened the author's eyes to the meaning of true beauty.

FAVOUR is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised (Prov. 31:30).

For many these words are difficult to comprehend and more difficult to apply. At least I found it so. When I was 12 years old, my grandparents moved into a small town of about 500 people. I went to live with them to attend school. The school building had only two rooms, but later was enlarged to four rooms.

The teachers encouraged us to ask questions, and I responded until my schoolmates called me the Question Box. I had the satisfaction of having my questions answered, and also of knowing that I pleased the teacher. All this would have made me very happy except for one thing. In town a great deal more attention was paid to personal appearance than in the country. My schoolmates were not backward in letting me know that I was decidedly out of style in my dress and in my hair-do. Bangs were the style, and every girl wore bangs except little, chubby, freckled-faced Alma Baker. So they called me Fatty and Freckles.

I smiled and said nothing, but how it hurt to be different! A neighbor must have divined my feelings, for one day he called to me over the garden fence. I went to him and he gave me a bottle of lotion labeled "Lily White."

"I saw this advertised in a magazine," he said. "Only three applications and your freckles will be gone. You rub it on your face every night for three nights and those bothersome spots will all disappear."

I took the bottle eagerly and thanked him for his kindness.

I decided not to tell grandmother, but surprise her with a face forever free from freckles. That night before retiring, I opened the bottle and with a pad provided for the purpose, spread "Lily White" over my face.

In the morning I bounded out of bed, washed my face, and looked in the mirror. I expected that my freckles would at least be dimmer, but they seemed as bright as ever.

"I didn't use enough of the lotion," I said to myself. So the second night I was very thorough in applying it. No results, except that my face burned strangely all day and I found it difficult to study. All this should have been a warning to me, but I thought only that the medicine was drawing those ugly spots right out of my skin.

That night I again smeared my face thoroughly. By morning the miracle would occur.

Great Pain

But alas! In the night I awoke in great pain. My face was swollen. It seemed to me to be twice its size, and I could not open my eyes. They were swollen shut. I washed my face and held a cold cloth to my burning eyelids, but the dreadful pain continued.

Grandmother heard me and came into my room. "Why, child, what is the matter with your face?"

Then the whole sorry story came out. She said nothing, but took the "Lily White" to the neighbor who had given it to me, and asked him to go at once to the drugstore and consult with the druggist. There was no doctor in our town. The neighbor, very frightened over his mistaken effort to help me, hastened away to the drugstore and returned with a solution he hoped would be an antidote.

In the meantime grandmother had heated water and applied fomentations to my painful, swollen face, and this she continued to do at intervals for two weeks. She never chided me once in all that time.

My parents came to town and when they saw my poor swollen face as I lay in a darkened room, mother exclaimed, "My poor child! She is blind! She will never see again."

"Oh," I thought, "can it be that I shall never see again?" My mind staggered at the thought. Later grandmother and I were alone.

"Is it true, Grandma? Am I blind?"
Then she said, “My dear girl, I wish you had told me how you felt about freckles. I know it is hard to be called names and be ridiculed, but everyone has some defect, some blemish. In the beginning God gave man a perfect, beautiful body, but because of sin nobody is perfect now. But if we love God and do His will, when Jesus comes we shall have perfect bodies and be very beautiful in face and form.

“There is a work for each of us to do. There is a special work for you, my dear child, and your success in that work does not depend upon your face or form, but upon what is in your heart and mind.”

I resolved that I would forget my freckles, and if ever I could see again, I would try to help others and find the place of service in life that God wanted me to fill.

Time passes slowly in a darkened room. At length after two weeks I was able to lift one eyelid a little and, looking down, could see dimly the pattern in the carpet. In a few days I opened both eyes and saw dear grandmother’s face plainly and could read a book.

Many years have passed since then, but never have I forgotten to be grateful for sight, nor have I forgotten the vow I made to use this gift only to hold the good and the true.

When I was 75 years old an oculist examined my eyes and smilingly said, “Your eyes are ten years younger than you are.”

Soon after my trying experience, my parents moved to town, and mother at once said she was going to church and to Sunday school. She explained to me that we were not giving up our faith; we were Sabbathkeepers and always would be, but since there was no Adventist church nearer than Denver, she felt it was quite all right to attend the Baptist church, the only church in town. A few days later, I went back for a century the awful tide of immorality now sweeping the English-speaking world.

I once reflected, “Though I am so bashful I find it difficult to meet the humblest stranger, yet in books I associate with the great of the earth and suffer no embarrassment.” And I repeated with Carlyle, “Blessed be the man who invented books.”

Joy in Service

Near us lived a very poor woman whose husband was in prison. She washed clothes for a living. This was before washing machines were invented, so she had only a washboard with which to scrub clothes. She ironed them with an iron heated on a wood stove.

I felt sorry for poor Mrs. Slover, and her three little children, and did what I could to help her. When winter came, her youngest child had pneumonia. He became very ill. One Saturday night there was a party for teenagers at the home of one of father’s best friends. I was invited and he insisted that I attend, so I accepted the invitation.

On my way to the party I passed Mrs. Slover’s house and went in to learn how her baby boy was that evening. He was unconscious and breathing heavily. His poor mother had been up all night and had done two washings without any rest. Her eyes were bloodshot, her face white and drawn. She staggered when walking.

All at once a party did not seem important, and I said, “Show me how to care for little Harry, and you lie down and sleep.”

“Oh, could you for just a few hours? Wake me at twelve o’clock.”

She took off her shoes, lay on the bed, and fell asleep almost at once. I covered her with blankets and left her. I was only 14 and knew little about nursing, but I followed the directions she had given me and kept a good fire, for it was a cold winter night.

As I sat by the little bed I began to realize what I had done. What would father say? But I argued with myself that he often sat up with the sick, and if he knew how tired Mrs. Slover was he would want me to relieve her.

At midnight I went to waken her, but in the dim light of her room she looked so tired and haggard I didn’t have the heart to disturb her.

I went back to my little charge. He seemed to be breathing easier. Strange thoughts came to me that night as I watched by that sick baby’s bed. I felt at one moment troubled, for I was sure that father would be displeased. The next moment I felt happy and peaceful. So much happier than ever I had been at any party, yes, happier than I ever had been before in all my life. It seemed such a privilege to help, even a little, a woman who had more than her share of life’s troubles and disappointments.

At dawn Mrs. Slover awoke, much refreshed but still full of self-reproach because she had slept so long. I assured her that I had had a good night also, better than she could ever know. Little Harry was conscious and opened his blue eyes and tried to smile when his mother bent over him.

I went home and explained why I had been out all night. My father said, “And you did not go to the party?” Then he added, “A girl who would rather sit up with a sick baby than go to a party is not normal.” I wondered, but did not understand. Life truly was a mystery.

(He Leadeth Me—Part 3. Next week: The Spell Was Broken)

Psalm 15

By ROBERT E. KNOX


I questioned the Lord, and then was still.

“He that walketh uprightly shall walk with Me. He that worketh righteousness My own shall be. And he that speaketh the truth in his heart—From him My presence shall never depart.

“He that backbiteth not with his tongue, And from whose lips no spite is flung.

Who to his neighbor doeth no ill, And, hearing tales of reproach, whose voice is still.

“A man by whom vitueness is abhorred, Who honor eth them that fear the Lord, Who speaketh the truth, and though his lot Is hurt thereby, he changeth not.

“He striveth not for greedy gain; From taking bribes he doth abstain. In such a man My love is proved—He from My side shall not be moved.”

February 22, 1962

Who to his neighbor doeth no ill, And, hearing tales of reproach, whose voice is still.
A God of Order Guides His Church—

Between the General Conference and union conferences is . . .

The Division Organization

By L. L. Moffitt

A typical division territory, covering parts of Europe, Africa, and the Middle East.

The next step in our denominational organization is that of division conferences. These division conferences are operational extensions of the General Conference into large, well-defined geographical units, and embrace the union conferences and union missions within their respective areas.

The need for larger units of organization in our expanding world program was strongly advocated as far back as 1893 by 0. A. Olson at a General Conference session. He said:

Our work is extending in foreign lands with wonderful rapidity. It will soon be impracticable to attempt to get delegates together from all the fields in foreign lands. Groups of conferences in distant fields must be formed for the purpose of holding District Conferences, which Conferences can elect delegates to the General Conference.—General Conference Bulletin, 1893, p. 24.

At the Autumn Council of 1912 consideration was given to a memorial from our leaders in Europe that presented the desirability of binding the work in overseas fields into a closer-knit organization that would embrace all the union organizations within certain major geographical units, as “a proper organization of the division as such.” The memorial said, in part:

The European members . . . in their last session, decided to kindly ask the General Conference Committee, at its autumn session, to take into consideration such a divisional organization, and, if favorably reported, to appoint a committee which could do the necessary preliminary work, and introduce a well-considered plan by the time of the next General Conference session.

Europe's needs today will be the needs of South America, Asia, and other parts of the world tomorrow. It can be only a matter of time until the world, as such, will have to be comprised fully in this divisional organization.—Ibid., 1913, p. 51.

After favorable consideration by the General Conference Committee, the following recommendation was submitted to the 1913 General Conference session:

1. That, in response to the memorial submitted by the European brethren to the fall council, 1912, we adopt the general plan of organizing important territories and groups of union fields into General Conference divisions and that this form of divisional organization be effected in the various fields as the conditions of the work require . . .

4. That steps be taken at this conference for the organization of the European Division Conference, with a constitution in harmony with the provisions of the General Conference Constitution.—Ibid., p. 91.

The session adopted the resolution and the European Division organization was effected. Before the close of the session the North American Division also was formed and provision made for the organization of other divisions as the advancing work required.

Fifty Years of Growth

Following this meeting, in a REVIEW AND HERALD editorial, F. M. Wilcox commented on a half-century of denominational growth:

The month of May, 1913, marked the fiftieth anniversary of the organization of the General Conference. It is interesting indeed to contemplate the many changes that have taken place in our work in organization during this period, and it is not only interesting, but most encouraging as well.

Fifty years ago this movement had but a meager following. The work had reached that stage that only several State conferences had been organized. Our system of institutions in printing-houses, schools, and sanitariums, which we possess today, had no existence. Our work had not extended outside of the American border. At the present time, in its various ramifications, this movement encircles the earth . . .

We have now not only a General Conference in the sense in which that term was understood five decades ago, but a world conference with divisions one-thousandfold more important in the interests they embrace than was the whole General Conference at the time of its organization.

This meeting has witnessed the organiz-
eral Conference. Then there will be the Division of the General Conference, also and Australasia. These, in time, as strength and membership increase, no doubt will be organized into divisions, the same as has been done for North America and Europe.

These changes in our work are inevitable. They come as a result of the added volume and strength and widespread influence of this movement. It is the firm conviction of all that the important changes made at this meeting will greatly make for the strength of our work in coming years.—June 5, 1913.

At the General Conference session in 1918 a modification and clarification of the divisional organization as an integral part of the General Conference was made.

Elder Wilcox' prediction concerning the implementation of division plans made at the 1913 session of the General Conference for other areas of the world did not have long to wait for fulfillment. In 1916 the South American Division was organized. In 1919 the Far Eastern and Southern Asia divisions were organized. In 1920 the Southern African Division was organized. In 1922 the Australasian field was organized in conformity to Australian legal requirements, into an inter-union conference that operated more or less as a division until 1958, when by General Conference action it was designated as a division. In 1928 Europe was reorganized into four divisions.

Other divisions have been organized through subsequent years. Two of them—the Russian and China divisions—owing to certain conditions, are at present inactive so far as our denominational division organization is concerned. The Middle East was organized as a division in 1951.

Currently there are ten world divisions in operation outside of North America, namely: The Australasian, Central European, Far Eastern, Inter-American, Middle East, Northern European, South American, Southern African, Southern Asia, and Southern European.

As previously indicated, these division organizations are extensions of the General Conference for their particular section of the world, and are conducted under constitutional provisions that assure wide representation and unity of operation.

The constitution and bylaws of the General Conference make adequate provision for the division organization. Among these provisions are the following:

The General Conference shall conduct its worldwide work in division sections, each section to operate within a specified territory in harmony with the policy of the General Conference.—General Conference Working Policy, p. 12.

The Vice-Presidents shall be elected... for each division of the General Conference... .

The Vice-Presidents elected for the divisions outside of North America shall act as chairmen of the division committees operating in their respective fields and shall have charge of the work in those fields under the direction of the division committees and shall be designated within their respective division territories as presidents of the divisions over which they preside.—Ibid., pp. 13, 14.

The actions taken by division committees pertaining to the administration of affairs in division fields, shall be considered final, provided they are in harmony with the plans and policy of the General Conference as set forth in the Constitution and Bylaws, and in its Executive Committee actions at regular Autumn Councils.—Ibid., p. 17.

Thus, for the efficient administration of the worldwide work, large continental or geographical sections are set apart by constitutional provision as divisions of the General Conference.

(Eighth in a Series of Nine Articles)

ESCAPE

By Inez Storie Carr

Every time I tried to call her “mother” I became a seething kettle of resentment. I taught my younger brothers and sisters to call her Aunt Sarah. Our mother was out on the hillside under the lilacs, and I had been acting-mother for two years. Even though I could see that big, husky Aunt Sarah was lifting some of the stoop from dad’s shoulders, it only infuriated me more.

“Take care of the little ones and dad, Metzel,” were mother’s last words to me; and that was just what I intended to do. To the new mother I was an intruder, and to me she was an intruder.

Then Charlie came.

He was of stocky build, slightly taller than I, and an only child, while I had four sisters and one brother. Charlie and I had known about each other’s existence but we had never met.

“Hello, Metzel,” he said, seating himself one evening on a porch chair near me. Then he added awkwardly, as his rosy face became florid, “How about going for a little ride?”

“A ride? Oh, anything to get away from her.” I thought to myself.

In a short time we each found that the other was trying to escape something—in my case it was a stepmother; in his it was an education.

“Don’t you plan to go back to school, Charlie?”

“Naw! I hate it.”

“Wish I could; but after being out these two years I’d look funny in a grade school,” I mused more to myself than to him.

“That looks like a bad storm rolling up in the west, Charlie. I’d better be getting back to the little ones at home.”

“How about another date along about Saturday afternoon?”

“Oh, I couldn’t go on Saturday.”

“I guess you do have a lot of work getting such a big family ready for Sunday.”

“It’s not that,” I said. “Saturday is the Sabbath. Mother taught us how to keep the Sabbath, and some of her last words to me were, ‘Metzel, see that the children remember the Sabbath day, to keep it holy.’ But I could go on Sunday if that would be all right with you.”

I was only 16, but my dates were pleasant news to Aunt Sarah. If dad objected, she overrode the reasons.

When Charlie stopped by the next Sunday, I ran out and jumped in the car. It pleased him immensely.
FINDING MYSELF IN A NEW SETTING

After a few awkward exchanges on the weather he said, "Metzel, since mom and dad have moved to town, they've turned the farm over to me; in fact, they've deeded it to me."

From the way he added, "But I wouldn't want to live there alone," I knew what was coming.

As he was stumbling for the right words, I wasn't asking myself, "Do I love him? Should I unite my life with someone of another faith? Is this God's plan for me?" Instead, my heart was pounding out the words "escape, escape, escape. This is my escape from a mother that is not my mother."

I politely demurred a little during his awkward, "Metzel, would you come to the farm—I mean would you marry me?" but I had no intention of letting this chance to escape get away.

We had a farm if not a dollar, and we both knew how to work; and work we did. But in time the monotony of it began to wear on me and I felt an urge to escape again.

I wrote a frantic letter to my uncle, a highly respected Adventist minister. His answer was: "You are married, Metzel. Stay by it and watch for God's guiding hand." At first I thought this sounded cold, firm, and impossible.

In the long summer evenings when the melancholy whippoorwills tossed their lonely calls from timberland to pasture hills I sat alone on the moonlit porch, and with tears on my cheeks I sang an old song my mother had taught me.

"The moon looks mildly down, as oft it did before,
And bathes the earth in floods of mellow light.

But its beams are not so bright upon this lonely shore
As they were one year ago tonight.
The little ones at home,
The little ones at home,

Oh, I long to see the little ones at home."

I wanted to be a girl again. I wanted to go somewhere besides to the barn. I wanted to grow mentally. I wanted an escape.

Was it my uncle's letter?
Was it my mother's teaching?
Or was it a verse-in-the-morning habit for each day? Was it a growing-up process? Or was it mom's oft-repeated words, "Remember, little girl, you have royal blood in your veins, and it calls for big living"? Anyway, something jarred me to my feet and I faced myself with these questions:

Is life a series of escapes from the unwanted?
Am I running from, instead of being the master of, circumstances?
Must a hasty marriage be a lifelong misery?
Is there a way out besides tears and fretting?

Leaving Charlie or getting a divorce did not seem fair or right, and I dismissed it quickly from my mind.

How the Lord blessed me later for facing life instead of lawyers!

(Concluded next week)
people. Much of his happiness and success will depend upon such small niceties. Public relations are important, and these principles cannot be learned in a minute. Beauty of behavior comes from years of careful training in the art of being gracious.

It is a pleasant and rewarding experience to meet a family of well-trained, well-mannered children. Every time I go to a certain home, even if I am unexpected, the children run to meet me almost before my car is stopped. Little Elizabeth will say, all out of breath, "You can stay for supper, can't you? And you can stay all night too, I hope."

And James’s eyes will be shining when he says, "Boy, I like to see you come."

Needless to say, I love to visit in that home. The children want me to see their new books, their pets, their hobbies, and their games.

I am convinced that these lovely traits of character do not crop up by accident; they represent days and months and years of gracious counsel and training, and the product is a delight to behold.

In some homes, when a visitor is there, the children seem to think they must be seen and heard continually. They will pound on the piano and scream and run through the house to such an extent that the hostess and the guest can hardly hear themselves speak.

Parents Must Teach

This is not fair to the children, for they cannot know how to act unless the mother and father teach them.

"A well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion,—an argument that the infidel cannot gainsay."—Patriarchs and Prophets, p. 144.

"Let not a mother allow her mind to be occupied with too many things... With the greatest diligence and the closest watchfulness she must care for the little ones who, if allowed, will follow every impulse springing out of the fullness of their unpracticed, ignorant hearts. In their exuberance of spirit they will give utterance to noise and turbulence in the home. This should be checked. Children will be just as happy if they are educated not to do these things. They are to be taught that when visitors come, they are to be quiet and respectful."—Child Guidance, p. 97.

Mrs. Brown went calling on a neighbor one afternoon. Just as she walked in the yard she noticed that her neighbor was coming out ready to go someplace.

"Oh, I'm sorry," said Mrs. Brown. "I just ran over for a few minutes. I'll come back later, if that'll be more convenient."

"I was just going for some peaches," answered Mrs. Smith. "I tried to get mother to come and watch the children, but she's sick."

"I'll be glad to stay with your children," said Mrs. Brown. "That is, if you won't be gone too long. I have to be home at three."

"I'll be home long before that, and I do thank you. I was going to take them, but it's always harder."

The five-year-old boy was standing there scowling. "I want to go," Mrs. Brown was not sure who he was addressing, her or his mother.

"You can't go today, dear," his mother said. "You help Mrs. Brown with the baby, and I'll bring you something from the store."

"You'd better!" the child replied rudely. The mother said not a word of reproof to the ill-behaved child.

As soon as his mother drove away, the little boy came and stood in front of Mrs. Brown.

"I'm not going to mind one word you say," he said impudently.

"Is that so?" asked Mrs. Brown. "Well, then, I won't do what I had intended to do."

The child stood and regarded her a moment.

"What were you goin' to do?" he asked, curiosity getting the better of him.

"Well, first, I thought I would take you and your little sister for a walk and we could play in some of the sand by the river. Then I was going to put your little sister to sleep and tell you some stories and draw some
pictures for you. But I don't like to hear children talk the way you talk. I'll have to wait till the next time I come, and see if you are doing any differently. Then we will see.'

The child stood for a moment and looked long at the visitor. He had not met up with this kind of talk before. He was trying to figure the matter out in his mind. Just what was involved, anyway? He had a distinct sense of loss of some kind. When he turned away he had a very unhappy look on his little face. Rude children are not happy.

When the mother returned, the child asked her abruptly, right in front of the guest, "Mamma, can Mrs. Brown tell stories?"

"I should say she can," said the mother, "You ought to hear her tell stories."

Then the child turned again and looked at the guest with the same bewildered look. "Would you tell me stories next time you come—if I'm good?" he asked in a subdued voice. Mrs. Brown put her arm around the little fellow. "Of course I will," she answered. "I love to tell stories to good little boys."

The mother looked a little quizzical, but the child and Mrs. Brown understood each other perfectly. He wished that he had been good. But he had never been restrained and taught to choose the better part. Small as he was, he was aware that he had lost something.

**Training Necessary**

All children, at times, do things that parents regret, but rudeness to guests will not occur if the child has been reared to be respectful to his parents. This training is more important to the child than to the guest.

"Neglecting the work of disciplining and training until a perverse disposition has become strengthened is doing the children a most serious wrong; for they grow up selfish, exacting, and unloving. They cannot enjoy their own company any better than can others; therefore they will ever be filled with discontent. The work of the mother must commence at an early age, giving Satan no chance to control the minds and dispositions of their little ones."—Ibid., p. 230.

It takes constant work to train a child to have the grace of politeness toward visitors in the home, but the effort is worth while. "A child’s true graces consist in modesty and obedience—in attentive ears to hear the words of direction, in willing feet and hands to walk and work in the path of duty. And a child’s true goodness will bring its own reward, even in this life."—Ibid., p. 145.

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**How Fast Fritz Grew**

By Ernest Lloyd

G RANDPA!" shouted a lively boy as he bounded into a sunshiny porch where a white-haired old man sat reading his paper. "Grandpa, I'm seven years old today, and I have long trousers on and I'm ready for the new school year."

"Well, well," said the old gentleman, laying down his paper, "how many things come all at once?"

"And now, Grandpa, measure me against the wall, so I'll be able to tell just how much I've grown by the end of the year."

So grandpa took out his pencil, and Fritz stood with his back to the wall, very stiff and still and straight. Grandpa made a mark on the wall over the lad's head, then wrote his name and age and the day of the month and year.

"But wait a minute, Fritz," said grandpa, as the boy was about to leave. "I've only measured one third of you."

Fritz looked puzzled. "Is your body all of you?"

"No, sir; I 'spect I've a mind too," answered Fritz doubtfully.

"Yes, a mind to do your arithmetic with, and a heart with which to love God and His creatures. You see, I've measured only one third of you. Come, and I'll measure your mind. How much arithmetic do you know? As much as multiplication?"

"Yes, sir," replied Fritz. "Good. And you are in the Second Reader?" "Yes, sir," was the answer again.

"Very well, now write your name here in my notebook, and put these facts down, and we'll have the measure of your reading, writing, and arithmetic."

Fritz, rather amused, took the pencil and wrote in a clumsy hand: "Ferdieck Jones, multiplication, and Second Reader."

"But what about my heart?" the boy asked. Grandpa looked serious, and was silent for a moment. Then he said, "Did you please your good mother by getting downstairs in time for prayers and breakfast this morning?"

"No, sir.

"Did you look for little sister Lucy's doll that she lost yesterday?"

"No, sir.

"Did you carry to Mrs. Parsons the honey she asked your mother for, to help cure her cough?"

"Why, Grandpa, I forgot all about it."

Grandpa said nothing, but began to write in his notebook, and Fritz, looking over his shoulder, managed to spell out these words: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

A year passed, and Fritz again was at his grandpa's knee. Grandpa was older, and his step slower. Fritz had changed some too. His trousers were longer, his shoulders broader, and his head covered last year's mark on the wall. His reading was better—and his writing too.

"And how about that other measure, Fritz?" asked grandpa. Fritz was silent, but grandpa put his arm around him and said tenderly, "I heard your good mother say yesterday that Fritz was her greatest comfort; Lucy cried when Fritz had to return to school after the holiday; and old Mrs. Parsons said she would be lost without the helping hand of Fritz."

Again grandpa wrote in his little book, and although the writing was rather shaky Fritz could read it plainly this time. "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well."

"Now, Fritz, my boy," he said, "that's the most important growing you've done this year." And Fritz was happy.

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**FOR THE YOUNGER SET**

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“For Signs . . .”

Stargazers and crystal-ball readers had a field day the first week of this month when five planets in our solar system lined up like billiard balls in the constellation Aquarius. In India and Nepal, particularly, monks and astrologers attached great significance to the event, and prayed that disaster would not overtake the world.

While we utterly repudiate the speculations of astrology cultists and horoscope readers, we subscribe fully to the belief that God at times uses heavenly bodies to convey messages to mankind. When He first established the functions of the sun and moon, He said, “Let them be for signs, and for seasons, and for days, and years” (Gen. 1:14). And in setting forth the signs that would alert the world to the imminence of His second advent, Jesus declared, “The sun [shall] be darkened, and the moon shall not give her light, and the stars shall fall from heaven” (Matt. 24:29).

The Dark Day occurred on May 19, 1780. The dazzling shower of meteors took place November 13, 1833. And since then scores of signs on earth have joined their voices in declaring, “Jesus is coming soon!” Though the routine motions of the planets convey no message of warning to us, events in the world do! Pray and work, work and pray, is the call of the hour. K. H. W.

The Critics and Their Criticisms—1

The Printing Press at Its Worst

Since returning to our editorial office after a long trip, we have spent no little time in the last several weeks going through a pile of books, booklets, papers, pamphlets, and mimeographed material that has been piling up on our desk. Much of this was routine material, informative, enlightening, sometimes inspiring. We found religious news of the world, reports of the progress of our own work in many lands, and invitations to subscribe to endless publications. If this and similar material had been all that we found waiting for us on our desk, we would not be writing this editorial.

But we found also an evil array of a particular kind of pamphlets, booklets, and mimeographed documents, dedicated to a certain theme. The literary construction and the printing were in some instances good, in others very poor, but they were all alike in this bad quality—they all were dedicated to an attack upon the Advent Movement and its leadership. And while they usually focused on the leadership in Washington, they moved by easy and evil generosity to include leadership anywhere and everywhere.

Obviously, they have a wide field to cover. The Advent Movement spreads over the earth with more than a million members, and therefore, the headquarters staff today is much larger than in former times. Besides, they have as their subject of attack finite men and women, and to top it all, they have their own finite, prejudiced minds to aid them in torturing facts and figures to support their favorite perennial theme, namely, that the leadership is thoroughly unworthy of trust and that the denomination has departed from the old doctrinal waymarks. In the reasoning of most of the critics, the second indictment follows from the first.

Now, let no one think that we are laboring under the false hope that anything we say will change the mind or the mood of certain critical people. We have no such mistaken idea of our limited persuasive powers. We are writing, rather, to protect a multitude of our own dear people who are sometimes a little confused by the endless array of plausible indictments of the leadership that are mailed to them. Yes, these are sometimes plausible. Even an outrageous lie can be made to sound plausible. The serpent in the Garden was plausible. And as there were serpents at the beginning, so there will be serpents at the close. The first serpent sought to rob our parents of the Garden of Eden. The last serpents seek to rob us of heaven.

Is this plain language? We hope so. We intend it to be so. This is a time for plain speaking.

Let us say, however, at the outset, to keep all things in perspective, we do not believe that the grand total of this deplorable type of criticism is very large. But, unfortunately, in our modern day of presses and fast postal service, it does not take many to create a blizzard of printed matter and the general impression that a whole army is attacking the Advent Movement.

One more word we should add to keep a sense of balance in every mind. There is the well-defined professional critic, who can see scarcely anything good in the cause, and if he does see something good he forgets to mention it. Then there is the loyal Adventist—yes, we believe he is loyal—who at times raises his voice on this particular point or that in a local assembly or by letter to some church official concerning a point that is not clear to him and which he feels ought to be different. We are speaking of the former group, not the latter. God forbid that we should ever say anything that would seek to stop any faithful, hard-working, sacrificing Adventist from expressing his mind on some particular point that is not clear to him and which he feels should be changed. Undoubtedly, at times there are things that should be changed.

The leadership makes no claim to perfection. The movement will always be in need of improvements until we cross the Jordan.

No, we are not talking about this latter group. We have little difficulty with them. We find rather uniformly that when a point is clearly explained they understand the reasons and go along, or betimes, a correction is made, and then we are all happy over it. Not so with the professional critic. We may provide him with the text of the minutes of an action, a photographic reproduction of an important letter of evidence, but that makes not a whit of difference. He goes right on, because his business is to attack and to downgrade. He does not want his mind disturbed by any contrary facts and refuses even to acknowledge that he has received it. It is of this group that we here wish to speak.

The Charges Against Leaders

We shall take up in order the two main assaults. First, that the leadership in general are unreliable men who cannot be trusted, who have self-seeking desires, who are interested more in position than in anything else, and who are concerned to feather their nest, as it were. Later we shall take up the second charge, namely, regarding departures from the old doctrinal waymarks.

We think the point of departure for this discussion may very properly be the point of residence of most of
these critics. They have much to say about “Washington,” or sometimes just “Takoma Park,” a suburb of Wash-
ington. We would like to speak for a moment about “California.” It is not that we have anything against that
beautiful State, or the great army of loyal Adventists who
live there, and there is a loyal army. Thank God for that,
and let no one mistake it. They are building a great, good
work for God, and carrying out still the program set in
motion by the pioneers long ago. Anything we here say
about California has no relationship to this good and
sacrificial army.

But we do want to say a word or two about California.
Why? Because for some reason much of the intolerable
mail coming to us from a mixture of criticstears a California postmark. We think this
a starting fact. With an abundance of sunlight and the
balmy warmth that goes with it, it is very easy for a cer-
tain type of mind to generate many ideas, nor is the gener-
atmg of them in any way hindered by easy access to that
Edenic drink called orange juice. No, we are not face-
tious; far from it. We are talking hard facts here. Take
any man with much time on his hands, warm sunshine all
about, and plenty to drink. plus a critical mind, and you
have all the material needed for a steady flow of critical
comments.

Let us interject again right here to maintain a good
balance, that we are so happy that the vast host of our
people in the Far West are using the fair weather and all
that goes with it, to do a larger work for God. It is the
spirit within that finally determines how the weather
without will affect us.

As we write these lines we look out through the win-
dow here in Washington on a wilderness of ice—ice on
the ground, ice hanging heavy from the trees, and a bleak
wind blowing. If being in Washington is such a desirable
thing, so much to be sought after, we wish that at least
the weather were better. Or if we are really so mistaken
about the weather and it really is so wonderful, why is it
most of the chronic critics seem to reside about three
thousand miles away from it? The point, we think, is well
taken. But that is only the beginning point.

F. D. N.

(To be continued)

Communication Across
Interstellar Space

What a strange world this is! A few centuries ago man
thought that planet earth was the center of our solar
system, perhaps even of the universe. He also believed
that no beings comparable to himself in intelligence ex-
isted outside of heaven. This planet was so special that
it alone had been favored with the splendid species
Homo sapiens, and no other world possessed creatures
their equal.

But no longer. Many astronomers now believe that
throughout the universe are many worlds on which in-

telligent life exists, and that interplanetary conversa-
tion is a distinct possibility. On some of the planets suit-
able for life “there may well be creatures intelligent
eough to transmit radio messages across the enormous
distances of interstellar space,” says Time magazine
(Dec. 29, 1961), expressing the view of German astron-
omer Sebastian von Hoerner. The Time story continues:
“Von Hoerner is convinced that if some highly cultured
creatures are actually trying to communicate across inter-
stellar space, earth’s astronomers could, by concerted
effort, detect and interpret the incoming messages.”

Von Hoerner believes that other planets have followed

the same general cycle of civilization as has earth, and
that some may have destroyed themselves through tech-
nology, as seems imminent on planet earth. “As a result,
some extraterrestrial civilizations may have destroyed
themselves completely, while others killed off only the
higher types of life, permitting new and later civiliza-
tions to evolve from the humble creatures that managed
to survive.

“Von Hoerner believes that the earth’s young civiliza-
tion is now approaching its first great crisis because of its
newfound powers of self-destruction. He feels that man’s
best hope of avoiding disaster is to listen hard for ra-
dioed advice. Far out in starry space, perhaps, is an old,
wise civilization that has survived many crises and is
trying to warn the callow earth against the mistakes of
its own youth.”—Ibid.

New Dimensions of Thought

Who would have thought, only a few years ago, that
speculation of this kind would appear in anything but
science-fact magazines! Yet the age of space, into
which we have suddenly been thrust, has revised man’s
concepts and opened new dimensions of thought. The
views of Dr. Von Hoerner, reported in Time, were origi-
nally published in the influential and respectable maga-

zine Science!

In the light of the Bible-predicted major role that
spiritism will play in earth’s final events, we cannot
help reflecting upon the ends to which today’s interest
in interstellar communication may lead. What if Satan
should communicate with man in this way, purporting
to be a representative from some “old, wise civilization”? What if he should inform mankind that the only way to
prevent nuclear destruction is to unite all nations in a
revival of religion centering in Sunday sacredness? What
if he should “appear in the character of an angel of light”
(The Great Controversy, p. 588), as a representative
from this “old, wise civilization”? What if he should
“profess faith in the Bible, and manifest respect for
the institutions of the church” (ibid.)? What if he should
go even farther, and appear as Christ?

He will. “In different parts of the earth, Satan will
manifest himself among men as a majestic being of daz-

zling brightness. . . . The glory that surrounds him is un-
surpassed by anything that mortal eyes have yet beheld.
The shout of triumph rings out upon the air, ‘Christ has
come! Christ has come!’ . . . In gentle, compassionate
tones he presents some of the same gracious, heavenly
truths which the Saviour uttered; he heals the diseases
of the people, and then, in his assumed character of
Christ, he claims to have changed the Sabbath to Sun-
day, and commands all to hallow the day which he has
blessed. He declares that those who persist in keeping
holy the seventh day are blaspheming his name by refus-
ing to listen to his angels sent to them with light and
truth. This is the strong, almost overmastering delu-
sion.”—Ibid., p. 624.

But God’s people will not be deceived. Contrary to Dr.
Von Hoerner’s opinion that “man’s best hope of avoiding
disaster is to listen hard for radioed advice,” the remnant
have mastered the counsel given in the In-
spired Word. They have recognized the messages in
this book as coming not from some “old, wise civiliza-
tion,” but from the throne of God.

In ancient days the prophet Isaiah wrote: “When they
shall say unto you, Seek unto them that have familiar
spirits, and unto wizards that peep, and that mutter:
should not a people seek unto their God? . . . To the law
and to the testimony: if they speak not according to this
word, it is because there is no light in them” (Isa. 8:19,
20). This counsel was never more relevant than today.

K. H. W.
 Forgiving Ahead

IN SOUTH AMERICA

By R. R. Figuero, President
General Conference

The South American Division is yielding a rich harvest. The sowing of past years is bringing forth a wonderful fruitage. The year 1960 proved to be a banner year in soul winning. Although reports are not yet all in for 1961, it promises to be even better. There is a most encouraging activity and earnestness on the part of our workers and people of South America to press forward to the completion of the task. First emphasis is placed upon evangelism of every kind—institutional, literature, public, and personal. This great field is developing into one of our strong divisions, with the work ever more firmly established. A marvelous growth has taken place since our first missionary set foot on the continent 65 years ago, obeying the command of the Lord to proclaim His message everywhere.

As J. J. Aitken, president, L. H. Olson, secretary, and R. E. Osborn, treasurer, rendered their reports at the division council, we were particularly impressed with the growth that has taken place in every line of activity. The population of the South American Division territory is 112,769,441, which means that there is one Seventh-day Adventist for every 1,092 people. Since the organization of the eight countries comprising this field as a division, back in 1916, with only 5,381 members, a steady growth has taken place. Constant emphasis has always been placed upon soul winning. Consequently, at the close of 1961 it seems certain that the division membership will be no less than 120,000.

Seventh-day Adventists are perhaps best known and most appreciated in South America through their medical work. In each of the eight countries, save one, we have medical work. Well in the interior of this great continent we minister to the most pathetic victims of a terrible disease commonly called savage fire. It is so repulsive that very few will have anything to do with it. Until Seventh-day Adventists began their ministry to these unfortunate ones, they were compelled to live apart from others—in fields, under trees, wherever they could find shelter. There they waited away, waiting for death to claim them. Now, loving hands and hearts minister to them, with the result that a large percentage recover their health. As we passed by the cot of one of these patients in our little medical institution, we heard him murmur, “Thank God for the Adventists.”

In response to urgent requests, there our colporteur found more than 100 persons in one place keeping the Sabbath through the reading of our books. In another place he found a group of 12 keeping the Sabbath. Shortly afterward he wrote to his director, saying, “I have 50 persons and expect, with God’s help, to have 60 more ready before the end of the year.”

The Voice of Prophecy is carried by 252 stations. Pastor Aitken, the president, reported that Pastor Rabello and Pastor Perez are heard weekly on radio in nearly every part of South America. Many are learning about Seventh-day Adventists through this medium, and are finding their way into the church. When, in a certain city, all religious programs were taken off the air because of certain difficulties and prejudices, the Voice of Prophecy broadcast alone was permitted to continue.

It was to central Argentina that our first missionaries to South America came in response to urgent requests. There our first church was established. From these early churches have gone forth increasing numbers of workers to various parts of South America and elsewhere. It is evident that the early believers diligently taught the precepts of this truth to their children and to their children’s children. We were thrilled to see in attendance at Woodstock, Virginia, Church Organized

Douglas William Cross, pastor (left); H. J. Capman, president, and R. G. Burchfield, treasurer (right), of the Potomac Conference, review the list of charter members at the organizational service of the Woodstock, Virginia, church on December 23. This new group of 23 members was first organized as a branch Sabbath school in 1960. One is a newly baptized member, and the others are from the conference church, Front Royal, Ida, Strasburg, and New Market.

WILLIAM E. CARPENTER
Departmental Secretary, Potomac Conference
the Austral Union quadrennial session third- and fourth-generation Adventists firmly established in the faith. Some are workers, others are church officers, and still others are earnest lay workers.

In South Brazil one of our laymen was riding on the train, reading his Bible. His seatmate became curious and inquired what he was so interested in. As our brother explained the Word of God to him, others and still others crowded around to listen. Soon our brother stood upon the seat and preached to the whole coach. He enrolled 60 in the Bible school. To date, 10 of those have been baptized.

One busy member, a lawyer, gave on an average of one Bible study each day of the year. When this brother's refrigerator developed trouble, he called a mechanic to fix it. While the mechanic worked, our brother talked to him about the truth. That was a year ago. Today the mechanic is a baptized member.

Elder N. P. Neilsen, remembered and loved in South America, preceded me as division president. With many less members, we have today, he believed that there should be a representative Seventh-day Adventist church in every capital of each of the eight countries of the division, including a commodious church in La Paz, the capital of Bolivia. I wondered why that goal has not been fulfilled, for the years have lengthened. Preaching to empty benches was not inspiring. But that venture of faith paid off. Last Sabbath I worshiped there and found every seat filled and people standing in the aisles. The brethren said it is like that every Sabbath. As part of the service a young man sang that expressive song “How Great Thou Art.” The pastor leaned over and whispered, “This young man was once a Communist and an atheist.”

Our brethren were not remiss 65 years ago in pressing into South America with the message. Not only did they press in, but they kept on with the work despite hardship and opposition, until today we see a flourishing and well-established work. Opposition has not ceased now; but God’s cause steadily moves forward in triumph.

Record Ordination in Korea

By T. V. Lytkoskee, President
Korean Union College

“M y brothers, being ordained, you must serve the Lord in all humility” was the admonition given by W. E. Murray, vice-president of the General Conference, to the 23 candidates for the sacred rite of ordination on the closing Sabbath of the twentieth biennial session of the Korean Union Mission. The nearly 2,500 believers who had gathered to witness this, the largest, ordination ever to take place in Korea, leaned forward, eager to catch each word as it was interpreted by Kim Ei Yeul, editor of the Korean Signs of the Times. The solemnity of the occasion was reflected in the unusual silence that pervaded the great throng. The ordination prayer was offered by Shin Chong Koon, president of the Southwest Korean Mission, as the 50 ordained ministers on the platform moved forward to lay their hands on the heads of those being set apart for the ministry.

As C. P. Sorensen, president of the Far Eastern Division, presented the charge to the newly ordained ministers, the 50 who had been longer in the way remembered their own ordination vows, and pledged anew within their hearts to discharge the duties of their sacred calling more acceptably. C. H. Davis, president of the Korean Union Mission, extended the welcome on behalf of the workers of Korea and around the world.

This ordination service represented a tremendous forward step for the work of the gospel in Korea. With God’s blessing, the statistics of the fast-growing church are out of date almost before they can be compiled. The church is enlarging and moving forward at an outstanding rate. How sorely needed are shepherds for the flock! Now, in harmony with the gospel commission, 25 more under shepherds go forth in the name of the Good Shepherd, to feed His lambs and His sheep in Korea.

Philippine Union College Promotes Branch Sabbath Schools

By Ottis C. Edwards
Head, English and Speech Departments
Philippine Union College

Among the many and varied missionary activities Philippine Union College encourages is branch Sabbath school work. Twenty new branch Sabbath schools, with a total enrollment of about 1,000 non-Adventist children, have been organized within the past six months, most of them being within walking distance of the college. One, however, is in the center of Manila and is conducted in Chinese by two students who speak that language. Another was begun recently in La Loma Cemetery, two and one-half miles from the college, where the children of a nearby barrio meet each Sabbath afternoon on the steps of a tomb.

The work is conducted entirely by students, but under supervision. Most of the branch Sabbath schools meet under mango trees. In some the children sit on mats on the ground; in one they sit on building blocks, which they stack nearby after each meeting; in still others the children bring benches from their homes. At first the children would come with soiled hands and faces, and with unkempt hair. Now, most of them wash and groom themselves before coming.

The branch Sabbath school that has attracted the most student interest is in Santa Quiteria, a little more than half a mile from the college campus. About 50 children attend regularly. This school is the training ground for students who desire to do this work, as many as 16 of them having worked together at a time there. Later several of these began work in new areas.

For several weeks groups of students met every Sabbath afternoon, drawing patterns and cutting pictures, getting ready for more branch Sabbath schools. Hundreds of patterns were made to aid in songs, finger plays, and stories. The work was done almost entirely by students, though some special patterns were made by faculty members. When this work was completed, it was planned that at least one new branch Sabbath school a month would be started.

Adults also come to these branch Sabbath schools, to watch what is being done for the children. Many have been observed leaving through the memory-verse Picture Rolls, and many have expressed their appreciation for the work the students are doing. One man, in whose yard a Sabbath school meets, is planning to build permanent benches for the members who attend. Some adults have re-
of the church, such an institution becomes a mission field. There are no Adventist doctors in the city.

Our group meets for early morning prayer in the large conference room of the hospital. We then enter upon our duties of the day in relieving the sick, and endeavor to awaken a spirit of inquiry, as we disseminate truth. We take seriously to heart the inspired counsel that has come to us concerning the operation of our medical institutions, that it be done with the same dedication of heart and life that characterizes our mission workers overseas.

Recently eight more Adventist families, including five graduate nurses, have joined the staff at Putnam. The department heads are all Seventh-day Adventists, but the goal of Jack Weisberg, the administrator, is to have every department of the institution so staffed.

More dedicated graduate nurses are needed, not only at the hospital in Palatka but in all of our hospitals where many are not yet members of the church. "I am deeply interested in the subject of medical missionary work, and the education of men and women for that work," wrote Sister White in Melbourne, Australia, on September 16, 1892. "I could wish that there were one hundred nurses in training where there is one. It ought to be thus."

Franco-Haitian Union Advances

By David H. Baasch, Secretary
Inter-American Division

The fourth annual meeting of the Franco-Haitian Union committee was held at the Union headquarters office in Port-au-Prince, Haiti, December 17 to 19, 1961. Elder M. V. Campbell, vice-president of the General Conference, and the writer were present.

The Franco-Haitian Union is the youngest union in the Inter-American Division, having been organized in 1957 to provide for the needs of the French-speaking Seventh-day Adventists of Inter-America. Encouragement and growth have resulted for our churches in Haiti, the French West Indies, and French Guiana.

C. L. Powers, the union president, and his colleagues, can point to a net increase in church membership during the past three and a half years of more than 4,000. Baptisms for the year 1961 alone will total over 2,000, which is more than twice the number of baptisms for the year 1957. The union now has more than 20,000 baptized members.

The Franco-Haitian Seminary is one of several examples of solid growth that point to even greater successes in the future. For years the total enrollment of this school averaged about 50. This year we were happy to find 173 secondary and primary students studying and working in an Adventist Christian atmosphere. The school is directed by Professor Perrin.

The union committee gave strong support for the strengthening and enlarging of this institution to offer a complete worker training course at the junior college level. In addition to the school in Haiti, we have strong secondary day schools on Guadaloupe and Martinique.

The optimism of the men who lead in this union is contagious. The results of their dedication and good spirit are clearly noticeable, and under God even greater works will be done in 1962.
On November 18, 1961, a capacity audience attended the dedication of the new Biloxi, Mississippi, servicemen's center, which is situated near the main gate to Keesler Air Force Base. J. R. Nelson, director of the General Conference War Service Commission, preached the dedicatory message. Others who participated in the special service were the mayor of Biloxi; Leroy J. Leiske, president of the Alabama-Mississippi Conference; Desmond Cummings, War Service Commission secretary of the Southern Union Conference; W. E. Piek, War Service Commission secretary of the Alabama-Mississippi Conference; and Chaplain Christy Taylor of Keesler Air Force Base.

At camp meeting in the summer of 1957 a special offering was taken for the construction of a church to serve Adventist personnel and friends living in the Biloxi area, and on January 25, 1958, a church was organized.

J. R. NELSON, Director
General Conference War Service Commission

Biloxi Servicemen's Center Dedicated

Circulation Report

January, 1962

In harmony with our promise, and with the plan outlined in the Review circulation action taken in Autumn Council, 1960, we publish herewith the results of the 1961 circulation campaign, which officially closed December 31, 1961. Naturally it takes some time for all the orders to come in, hence the delay.

These figures reveal that the grand total paid circulation of the Review now stands at 94,722. This compares with a grand total figure of 55,770 a year ago. The increase is almost exactly 70 per cent. By any method of calculating circulation this is a phenomenal growth in one year. We attribute this chiefly to two prime factors: (1) A subsidy graciously provided by the local conferences and the General Conference, that enabled the Review to drop its price substantially, (2) a plan in the local conferences of having a special telephone committee call each member, inviting him to subscribe. To the conference and the local leaders who carried on the telephone campaign we likewise express thanks.

We call special attention to the ten highest conferences that stand at the top in percentage of goal for a whole union: namely, 96 per cent. It should be added that these January figures are a refinement of the preliminary December figures, some of which have been published.

We have not yet reached our ultimate goal of saturation of the field, but we are well on our way toward it. Let us rejoice together that now the overwhelming majority of our people in the homeland may weekly read the authoritative record of the progress of the work. Thank God, the work is onward. Let us focus our minds and hearts on that. Soon comes the day when it will be finished.

The following tables show the circulation of the Review for each of the regions for January, 1961 and January, 1962, together with a comparison of the percentages of goal achieved. Of course, the figures for January, 1961 (55,770) are not included in the totals here for January, 1962, but are shown separately for comparative purposes.

It should be noted that the figures for Alaska include Alaskan and overseas orders, which are not included in the grand total for the year, but are separately itemized. Also, the figures for the Southern California Conference include the circulation of the CHANDELIA, which the Review is now handling for them.

The figure of 730 for the Northern California Conference includes 246 the circulation of the CHANDELIA, which the Review is now handling for them.

The figures for the North American Total include the Overseas circulation at 5,251 and the Misc. (paid) at 1,455, bringing the grand total for January, 1962 to 94,722.

The ten highest conferences are:

The Ten Highest Conferences

<table>
<thead>
<tr>
<th>Conference</th>
<th>Circulation</th>
<th>% of Goal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atlantic</td>
<td>5,886</td>
<td>79</td>
</tr>
<tr>
<td>Canada</td>
<td>5,068</td>
<td>77</td>
</tr>
<tr>
<td>Central</td>
<td>3,508</td>
<td>77</td>
</tr>
<tr>
<td>Pacific</td>
<td>4,242</td>
<td>65</td>
</tr>
<tr>
<td>Southern</td>
<td>3,387</td>
<td>83</td>
</tr>
</tbody>
</table>

GRAND TOTAL 94,722

(Grand Total for January, 1961 55,770)

COLUMBIA UNION
- Allegheny: 820 (28)
- Chesapeake: 872 (80)
- East Pennsylvania: 1,462 (102)
- New Jersey: 820 (99)
- Ohio: 2,363 (95)
- Potomac: 2,820 (87)
- West Pennsylvania: 601 (76)
- West Virginia: 440 (78)

Total 10,198 (77)

LAKE UNION
- Iowa: 2,085 (109)
- Indiana: 1,715 (102)
- Lake Region: 519 (30)
- Michigan: 4,675 (86)
- Wisconsin: 1,319 (81)

Total 3,387 (83)

NORTHERN UNION
- Alberta: 698 (78)
- British Columbia: 1,084 (86)
- Manitoba-Saskatchewan: 427 (62)
- Maritime: 300 (87)
- Newfoundland: 76 (83)
- Ontario-Quebec: 923 (77)

Total 3,508 (77)

CENTRAL UNION
- Central States: 260 (37)
- Colorado: 2,320 (99)
- Kansas: 1,006 (86)
- Missouri: 1,252 (88)
- Nebraska: 1,270 (76)
- Wyoming: 583 (88)

Total 6,500 (82)

PACIFIC UNION
- Arizona: 878 (98)
- Central California: 4,550 (105)
- Hawaii: 582 (81)
- Nevada-Utah: 425 (84)
- Northern California: 6,174 (101)
- SE. California: 5,461 (96)
- Southern California: 5,505 (86)

Total 23,575 (96)

SOUTHERN UNION
- Alabama-Mississippi: 834 (63)
- Carolina: 1,185 (81)
- Florida: 3,248 (101)
- Georgia-Cumberland: 1,576 (72)
- Kentucky-Tennessee: 1,327 (65)
- South Atlantic: 386 (13)
- South Central: 271 (20)

Total 8,827 (62)

SOUTHWESTERN UNION
- Arkansas-Louisiana: 986 (84)
- Oklahoma: 990 (79)
- Southwestern: 65 (6)
- Texas: 1,653 (68)
- Texico: 548 (83)

Total 4,242 (65)

NORTH AMERICAN TOTAL
- Overseas: 3,251
- Misc. (paid): 1,455

GRAND TOTAL 94,722

(Grand Total for January, 1961 55,770)
Sigma Chi Chapter at Walla Walla College

By Mrs. William Lay

A recent event of moment on the Walla Walla College campus was the installation banquet for the Whitman College-Walla Walla College Sigma Chi Club, with Dr. Wallace R. Brode, national president of the society, as speaker.

Installation of the new chapter of the national honorary society for the encouragement of scientific research took place at the student union building preceding the banquet. The eminent Dr. Brode is a scientist who has served the nation for 20 years in varied fields. He is known as lecturer, teacher, author of technical articles, assistant director of the national bureau of standards, and scientific advisor to the Secretary of State. He has earned many medals and received many honorary degrees. Dr. Robert Bennett, associate professor of physics at Whitman College, as president of the new club, received the charter from Dr. Brode.

Two members of the Walla Walla College faculty were also honored as officers. They were Claude G. Barnett, associate professor of physics, vice-president; and Harold G. Coffin, professor of biology, secretary-treasurer.

Others of the Walla Walla College faculty members who became members of the new local organization are Charles V. Bell, assistant professor of physics; George W. Bowers, emeritus professor of chemistry; R. H. Brown, professor of physics; James R. Chambers, professor of biology; R. V. Gentry, instructor in mathematics; and Don W. Rigby, assistant professor of biology.

About 50 members and guests were present at the vegetarian banquet served in the Alaskan room of spacious Kellogg Hall. June Bishop, assistant food director, was in charge of the food service for the occasion. Dr. R. H. Brown, Walla Walla College vice-president, was master of ceremonies. Responses were given by the two college presidents, Dr. Louis B. Perry of Whitman College, and Dr. P. W. Christian, president of Walla Walla College.

Introductions by Dr. Bennett as an illustrious alumnus of Whitman College, Dr. Brode declared his belief that America should produce better scientists instead of more scientists.

Statistics and charts presented by the Sigma Chi national president showed that a large percentage of high school graduates of superior intelligence are now entering science and engineering. Rather than press those not qualified into a study of science, the famous chemist urged selection of the gifted.

The speaker decried the high loss of science graduates, saying that about 70 per cent do not "practice" science. Instead, they go into medicine, dentistry, teaching, and other professions—necessary and excellent, to be sure, he admitted.

Dr. Brode paid tribute to the Seventh-day Adventist educational system, noting that this was the second installation ceremony in an Adventist school for Sigma Chi in which he had participated. Loma Linda University also has a chapter.

Dr. Wallace R. Brode (second right), national president of Sigma Chi, an honorary society in the field of science, presenting to Dr. Robert Bennett, associate professor of physics at Whitman College, a charter for the new Whitman College-Walla Walla College chapter. Others in the picture are Dr. P. W. Christian, president, Dr. Harold G. Coffins, professor of biology, and Dr. Claude G. Barnett, associate professor of physics, all of Walla Walla College; and Dr. Louis B. Perry, president of Whitman College.

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The fourth quadrennial session of the Seventh-day Adventist Church in Cuba is reaching new records in baptisms and literature sales. While the exact figures for 1961 are not available, the encouragement reflected in these reports assures us that our people are faithfully and successfully proclaiming the gospel. Denominational activities under the present Cuban regime are now carried on under the name “Seventh-day Adventist Church in Cuba.”

- The East and West sections (conferences) of the Seventh-day Adventist Church in Cuba, held their biennial sessions during the month of December. The session for the East Section was held December 7-9 in Camaguey, Cuba. The officers of the East Section—Pastor Alonso, president, and Brother Juan de Armas, secretary-treasurer—were re-elected. In the West Section the session was held December 10 and 11. Pastor Israel Gonzalez and Brother R. A. Vazquez were re-elected president and secretary-treasurer respectively. A fine spirit of courage and faithfulness was clearly evident in both of these sessions.

- A special ceremony to mark the closing of Antillian College, our senior college in Cuba, was held on the evening of December 9, 1961. Several members of the early graduating classes were present for the occasion. The Antillian College has functioned in Cuba for almost 39 years. Hundreds of workers have gone out from its classrooms to serve the cause, not only in Cuba but in many countries of the Inter-American Division. On the fifteenth of December the school was requisitioned by the government for its new program. The teaching faculty and students were asked to leave by the end of the year.

- The fourth quadrennial session of the Mexican Union Mission convened in Montemorelos, Mexico, November 21-25. The meetings were held in the new church building recently constructed near the campus of the Mexican Union Training College. This beautiful new building seating almost 600 persons is the finest church edifice in Mexico and one of the finest in the Inter-American Division. Together with the seminary classrooms and a connecting chapel, it has become the new center for ministerial training in the Mexican Union.

- The Central American Union Mission reports nearly 1,500 persons baptized in the seven local missions and conferences of that union during 1961. This report is larger by several hundred than in any previous year.

- The Franco-Haitian Union reports having reached and passed their goal of dedicating one church a month. During the month of November, 1961, the fourteenth church building of the year was dedicated.

- MIDDLE EAST DIVISION

- Iraq and Jordan have been without secretary-treasurers for some time because of a shortage of workers. Now, Brother Boutros Ghazal has been released from Middle East Press in answer to a call to become secretary-treasurer of the Jordan Mission. Brother Rafic Ebber has recently returned from Newbold College in England and has accepted an appointment to serve as secretary-treasurer of the Iraq Mission.

- E. W. Pedersen, associate secretary of the General Conference Home Missionary Department, began a tour of the Middle East Division field with R. H. Hartwell, Middle East Division home missionary department secretary, on January 5, 1962. The starting point was Istanbul, Turkey, and the visits end February 25 in Teheran, Iran. Pastor Pedersen then goes to Southern Asia.

- R. A. Wilcox and V. A. Fenn, who serve as officers of the East Mediterranean Union, as well as of the Middle East Division, have just completed the round of local mission annual committee meetings.

- W. E. Olson, ministerial association secretary for the Middle East Division, has just prepared boxes for the newly translated Friendship series of Bible study cards to be used in lay evangelism. These cards are in Arabic.

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He will be replaced by T. J. Bradley, who has been serving as public relations secretary of the North York Branson Hospital of Willowdale, Ontario.

As the result of a three-week evangelistic effort held in the church at Yorkton, Saskatchewan, by F. F. Schwindt of Lodi, California, seven persons were baptized and one was accepted on profession of faith.

Ten candidates were recently baptized by F. J. Crump in the church at Halifax, Nova Scotia.

Dr. Victor Soloniuk, of Vancouver, British Columbia, has accepted a call to serve in Port of Spain, Trinidad. Both Dr. and Mrs. Soloniuk were active members in the Vancouver church.

CENTRAL UNION

In the year 1961 Central Union literature evangelists delivered $425,233.57 worth of subscription literature. This is a gain over last year of $74,647.74. Besides placing the literature, these consecrated workers offered prayer in thousands of homes, placed hundreds of pieces of free literature, invited many to attend Sabbath school and Sunday night meetings, and enrolled scores in Bible courses. A number were baptized as a result of these missionary activities in connection with the distribution of the literature. The prospects for 1962 are bright. We fully expect to see more than a half-million dollars in deliveries this year.

Mr. Phil Neuharth and his son, Phil, Jr., believe in Ingathering. The father raised $600, and the son went caroling every night and received enough to get a Jasper Wayne Award.

On January 6, 13 members and 19 children in Thornton, Colorado, were organized into a company. This is the town selected by the Denver Central church as their "Target Town" evangelism project. It is planned to organize a church there before the end of the year.

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COLUMBIA UNION

Howard B. Weeks, secretary of the Bureau of Public Relations of the General Conference, was guest instructor for the fifth annual press workshop, held at the New York Academy of the New York, Allegheny, Northeastern, and Greater New York conferences on February 11. Others taking part in the program were A. E. Millner, public relations secretary of the Atlantic Union, and Don A. Roth, public relations secretary of the Columbia Union.

Euel Atchley, Bible teacher at Columbia Union College, was guest speaker at the Trenton, New Jersey Youth Rally, Sabbath, February 3. This was in connection with the temperance oratorical contest held Saturday night.

A series of seven religious liberty workshops have been scheduled for the Ohio Conference the week of February 21-28. Melvin Adams, of the General Conference Religious Liberty Department, and Neal C. Wilson, of the Columbia Union Conference religious liberty department, will be speakers for the workshops.

H. E. Hass, of the Faith for Today office, was speaker at the Chestertown, Maryland, church on January 13. He is public relations director for the television program, the oldest religious telecast on the air.

A series of press workshops, religious liberty workshops, and Sabbath school workshops have been planned for the New Jersey Conference during the month of February.

The Pathfinders of the Philadelphia West church presented a Christmas gift of $269.13 to the church officers for the new building fund.

Dedication services and open house for Morrison Hall, new men's dormitory at Columbia Union College, are scheduled for Sunday, April 1. Students living in the new home will serve as hosts for the conducted tours of the new residence hall.

Six students from Columbia Union College have been accepted at the Loma Linda University School of Medicine. They are Donald Chancy of Takoma Park, Robert Chew of Bangkok, Thailand, Malcolm Heppenstall of Berrien Springs, Michigan, Carl Douglas Lord of Collegeville, Pennsylvania, Lester L. Mohr of Takoma Park, and Richard Ruhling of St. Louis, Missouri.

LAKE UNION

During the Christmas season the students at Emmanuel Missionary College Academy sponsored a new family. It meant one or two articles of clothing for each of the nine members, and five bushel baskets of food.

Each week at Battle Creek Academy, in Michigan, about 40 students under the leadership of David Graham, a senior, visit four convalescent homes in the area. They sing, give inspirational talks, and offer joyful encouragement and cheer to those who are shut in.

A new Welfare Center was opened December 4 at Greenville, Michigan. Vernon Flory, of the Lake Union Conference, was guest speaker. Herbert Lohr, district leader, Roy Churchill, pastor of the church, and the city manager, Allen G. Davis, were among those who took part in the service. W. M. Buckman, home missionary leader of the conference, stated that this is the forty-fourth such center in the State of Michigan. There are 138 welfare units operating in the conference.

NORTHERN UNION

The conference workers of Wyoming met for four days early this month to receive instruction in the fields of evangelism and the health message of the church. Walter Schubert, associate secretary of the General Conference Ministerial Association, gave four hours of instruction each day on evangelistic methods. Dr. T. R. Flain, secretary of the Medical Department of the General Conference, gave instruction on health topics.

The inspiration and practical counsel given by these men were greatly appreciated.

Plans were laid by the Wyoming ministers to open up work in at least one new, unentered town or village in each district this year, with the definite objective of raising up a new church or organized company.

The highest achievement ever reached in Ingathering was reported by the district pastors of Wyoming. An average gift of 7.68 cents for each inhabitant in the State, or a total of $25,347.81, was received.

NORTH PACIFIC UNION

Lon Cummings, Montana Conference evangelist, reports that as a result of the six Living Word crusades held last year, 127 persons have been added to the churches in Montana.

On January 6, nine people were baptized by C. Dale Brusett at the close of a series of meetings held in Shelby, Montana. A town of 4,000 people, was without an Adventist church or minister and had only two Adventist residents. Now a small group gathers for services in the Episcopal church every Sabbath afternoon.

Our Regional believers in Portland, Oregon, were happy to use their new house of worship on January 20. The building was purchased some time ago, but was not vacated by the previous congregation until May 25, 1961. Since the building had been renovated, A. W. Clarke, pastor of the Sharon church, arranged an appropriate service in which the officers of the Oregon Conference participated.

Members of the Stone Tower church of the deaf, in Portland, Oregon, though few in number, were given an Ingathering goal of $250. However, a triple victory was expected, and when they reported $791.55, Arthur W. Griffith is their pastor.

Ground-breaking ceremonies for a new $352,000 boys' dormitory were witnessed by more than 300 visitors at Auburn Academy on January 21. This is the first step in a building program that will include a new administration building and church and the remodeling of other dormitories.

Dr. H. L. Rasmussen, academic dean of Walla Walla College, attended the fifth annual Institute for Academic Deans at Harvard University, February 11-17. Dr. Harold G. Coffin, chairman of the department of biology, attended a meeting of administrators of Marine Biological Stations in Washington, D.C., February 8-10.

Bernice Searle, associate professor of education at WWC, was honored on January 21 by the presentation of a 30-year service pin at a dinner and program sponsored by the WWC Teachers of Tomorrow Club. Others honored with service pins were M. O. Cheney, supervisor of language at the academy (25 years), Dr. R. K. Silver, chairman of the education department (10 years), Mrs. Hertha
presents food, books, and gifts to a local needy family during the Christmas season. The Student Association and the Missionary Volunteer Society also prepared and distributed food baskets.

Pacific Union

Mrs. Joyce Hopp, health education secretary of the General Conference Medical Department, will visit secondary schools in the Pacific Union Conference during the month of March, following a month of teaching in the School of Public Health at Loma Linda University.

On a recent Sunday the youth of the Yucaipa, California, church made a trip to Cuerus, Mexico, taking food, clothing, and school supplies to the teacher and students at the little Seventh-day Adventist college there.

Glady Baker, of the Southern Union Conference, accepted a call to join the Arizona Conference office staff as receptionist and secretary to the president. She took up her new duties February 1.

Arthur L. White, grandson of Ellen G. White and secretary of the White Publica-

tion, is at Loma Linda conducting a series of lectures on the life and work of Ellen G. White.

Harold H. Eslinger is serving as a ministerial intern at Fresno, in the Central California Conference.

On February 23 George Vandeman began a three-week series of meetings in Phoenix, Arizona, as a follow-up to the It Is Written television program.

Southwestern Union

The Texas and Texico conferences have both reached their Vanguard In-
gathering goals, for the third and seventh consecutive years, respectively.

Religious liberty workshops were conducted in the Southwestern Union during the month of January, with W. Mel-

vin Adams as consultant. Approximately 5,000 people attended these meetings.

The Student Association of Pacific Union College sponsored the student Week of Devotion, January 14-20, fea-
turing student presentations on the thoughts found in each chapter of the book Steps to Christ. Speakers were Bob Cowan, Larry Geraty, Bob Taylor, Ernest Bursey, Don Morrison, Larry Ray, Peter Morgan, Dick Winn, Emma Jean Thompson, Larry Downing, and Charles Young, Student Association president. The student Week of Devotion was under the general supervision of Bob Cowan, religious vice-president of the Student Asso-
ciation, with Bob Dunn acting as co-
ordinator. The week’s theme song, “Get Acquainted With Jesus,” was composed by a student, Jay Baldwin.

The young women of Kappa Nu Epsilon, the women’s club at Atlantic Union College, South Lancaster, Massachusetts,
daughter, Geneva Alcorn; two step-grandchildren; six
step-grandchildren; and a sister, Leta Whitenack, of
San Francisco, Calif.

KING.—Jane King, born Nov. 11, 1893, in St.
Louis, Mo., died Dec. 14, 1961. Her husband, Ralph
Kippers, is deceased.

KING.—Edith Mae Dixon King, born Oct. 12,
1871, at Wadesville, Maine; died Dec. 6, 1960, in
Binghamton, N.Y. Her husband, A. G. King, died in
1945.

LA GRONE.—Myrtle Scarborough LaGrone, born
Oct. 15, 1874, in Selma, Ala.; died at Amariillo, Tex.,
June 15, 1961. She was descended from the
great-grandparents, George and Sarah (Goode) LaGrone,
serve him in Texas and New Mex-
ico. She was the last of her family.

MORRELL.—Harry Bookman, born March 11,
1884, in St. Louis, Mo.; died Dec. 22, 1961. He was
educated at the University of Chicago. He served in
the Second World War as a captain in the United
States Army and as a representative of the
government in the Philippines.

MOSLEY.—Mary Lou Mosley, born Feb. 22,
1874, in Monteagle, Tenn.; died Aug. 19, 1961, at
Lomita, Calif. She was married to H. J. Mosley, a
famous Baptist preacher.

OLSON.—Oscar C. Olson, born Jan. 23, 1866, in
Chouteau, Baxter Springs Kans. He was a
schoolteacher and a farmer.

2, 1832, in Albermarle, N.C.; died Dec. 15, 1960, at
Douglas, Ariz. His daughter, Mrs. Lula Parkinson,
was the last of his family.

POLK.—George W. Polk, born June 25, 1862, in
South Fork, Pa.; died at Johnstown, Pa., Jan. 5,
1962. His ancestry was French Huguenots,
Switzerland. When he was 12 years of age his parents
remained in France for 13 years, and then returned to
South America. They were married in 1884.

ROBBINS.—Arthur Robbins, born Oct. 12, 1898,
In 1960 he served as a bishop in the United
States Conference of the Diamond Jubilee
Organization.

SIMPSON.—Mary Simpson, born July 4, 1880, in
Hinsdale, Maine. Her husband, Fred King, survives.

STARK.—Elizabeth Stark, born Oct. 12, 1884, in
Richhill, Mo.; died Dec. 22, 1961. She received her
baccalaureate degree at Central College, New
Hampshire, and her master's degree at the University of
Washington. She was a teacher in a Minnesota
community until her retirement in 1948.

VEHORN.—Addie May Vehorn, born Oct. 26,
16, 1962. She was the last of her family.

WHITBY.—Hyacinth Kelly, born May 8, 1885, in
Jamaica, W.I., wishes a continuous supply of
songbooks, and clean copies of
old Bibles.

WICKER.—Mrs. W. L. Wicker, born April 21,
1885, in San Antonio, Texas; died Oct. 18, 1961. She
died for a church school teacher.

WILSON.—James M. Wilson, born Aug. 19, 1885,
in Brooklyn, Ill.; died Aug. 9, 1961, at Hialeah, Fla.

WITZKE.—Lucille Witzke, born June 15, 1900, in
Loma Linda, Calif.; died at West Hollywood, Calif.,
Oct. 7, 1961. She was married to Dr. Alfred B. Olsen,
and was survived by her husband, Fred King, of Milo,
Maine, and a sister, Mary Jenkins, of Phoenix, Ariz.

WOLCOTT.—Charles W. Wolcott, born Sept. 8,
2, 1962.

25, 1862, in Brooklyn, Ill.; died Aug. 9, 1961, at
Hialeah, Fla. He was a reader of the REVIEW for 75
years. He helped in the building of the Loma
Sanitarium and Hospital. His wife, Gertrude)
remains.

NOTICES

Literature Requests

[All literature requested through this column is to be
used for missionary work, not personal needs. Requests
must be signed by the church pastor, institutional head,
or conference president. Mark packages: Used
Publications—no monetary value.]

John Guerrero-Tovar, 10, Providence Circular
Arima, Trinidad, W.I., wishes Signs, Listens, Tree,
Treasure, picture cards, Message, Life and Health,
Videos, Message, Life and Health, 1961, stump
tracts, and Spirit of Prophecy books; and books and
books in Arabic, Chinese, and Spanish.

Mr. F. C. McCune, 237 W. Mahone, San Antonio
25, Tex., wishes used greeting cards, Bible pic-
tures, books, Life and Health, Instructor, Guide,
teachers, and children's books.

Mrs. I. A. Polkey, 5901 Sokoto, Northern Ni-
ergia, wishes Review, Guide, Instructor, Life and
Health, 1961, and a church school helps, flannel
board cutouts, sand-
table cutouts, and story books for children. Outdated
Sabbath school lesson books cannot be used.

Christian Home Week February 17-24
Visitation Evangelism March 3
Church Missionary Offering March 10
Missionary Volunteer Day March 17
Visitation Evangelism March 24
Thirteenth Sabbath Offering (Southern Asia) March 31
Missions Magazine Campaign (Special price)
April 1-30
Church Missionary Offering April 14
Church Missionary Offering April 21
Church Missionary Offering May 12

Send These Times, Signs, small books, songbooks,
Life and Health, Messenger, Instructor, Little Friend,
Chureh Visitor, and the Adventist Review, Liberty,
MV Kit, Worker, Quarterly, Morning Watch,
Missions, and the Review.

Josue Galicia, Old Road Sagahan, Tacloban City,
neq Seventh-day Adventist children's literature.
Lian Flor Alinda, Southern Mindanao Academy.
Mancon, Samal. P.I., wishes a continuous supply
of Sabbath school helps, flannel board cutouts, sand-
table cutouts, and story books for children.

TO OUR CONTRIBUTORS: Manuscripts should be
type-written with double spacing, moderate margins. Use
only one side of paper. No return is made unless
we receive manuscript and return postage. Manuscripts
must be accompanied by a stamped self-addressed
envelope. Manuscripts that are not needed will be returned
in the following month.

REVIEW AND HERALD, February 22, 1962

22
Climax Your Soul-winning Efforts With the ... NEW

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ORDER FROM YOUR BOOK AND BIBLE HOUSE
Review and Herald Publishing Association, Washington 12, D.C.
Medical Launches Busy in South America

From Pastor L. H. Olson, secretary of the South American Division, comes the latest quarterly report of the seven medical launches that operate on the rivers of this great division.

Each day the consecrated boat captains and their helpers treat an average of 799 people suffering from malaria, parasites, digestive ailments, skin diseases, and other maladies. In three months' time 23,789 patients have received help. Malaria is still prevalent, with 3,108 cases treated. The largest number of patients, 4,544, were infected with parasites.

Besides ministry to the physical needs of the people of the Amazon, these evangelists found time in their busy and exhausting days to distribute 12,996 pieces of literature, to make missionary calls on 1,254, hold 315 meetings attended by 13,660 people, to give Bible studies to 760, to conduct two major evangelistic campaigns, and to hold five spearhead meetings. There was an average attendance of 472 and a notable increase in the number of baptisms—152 as compared with 33 for the previous quarter.

During this same three-month period, these devoted medical men of the Amazon gave 170 lectures on health and hygiene, helped 1,393 people with clothing and food, and conducted 68 child-training classes and 81 cooking classes.

These boat captains and their helpers follow in the footsteps of Jesus, who went about doing good, healing the sick, and preaching the message. 

Pray that the Lord will infuse new spiritual life into the work for these neglected other-language people of the North American Division.

WESLEY AMUNDSEN

One Church—81 Branch Sabbath Schools

Fernon Retzer, Sabbath school secretary of the Inter-American Division, writes of one church that is conducting 81 branch Sabbath schools. That is the highest branch Sabbath school record for any one church. He writes:

"While traveling we came to the town of Guasave, in Mexico, where we have a church of only 93 members. Their pastor is strong for branch Sabbath schools, and has set every member to work. They had 65 branch Sabbath schools operating when we were there, but planned to have 100 by the end of the year. Since returning home I have a letter from the pastor, Fernando Sosa, in which he gives the good news that they have already reached 81 schools."

WILLIAM J. HARRIS

Literature Evangelism Wins Souls

In a recent letter Nicolas Chaij, publishing department secretary for the South American Division, passed on the following information:

"In 1958 the literature evangelists in the South American Division won 670 persons to Christ. In 1959, 970 people whose first contact with the message was through our literature evangelists were baptized. In 1961, 1,174 precious souls were won to the message by their missionary efforts. This is ten per cent of the total baptisms for the South American Division for 1961. In the Peru Mission alone, 244 of those baptized were first reached by literature evangelists."

"We thank God for the more than 5,000 literature evangelists in the world field who are bringing happiness and hope into the lives of others through gospel-filled literature."

D. A. MCDADAMS

New Churches in Embryo

Interesting letters arrive daily from various conferences in the North American Division, telling of new church-building projects in process of planning or construction for foreign-language congregations. This indicates the new emphasis that has been placed upon the evangelization of the more than 30 million people in this country who read, speak, write, and think, in some other language than English.

Note these excerpts from recent letters:

"We are completing this year a beautiful church building for our Portuguese people in New Bedford, Massachusetts."

"In Edmonton plans are being completed to purchase a church building for our Ukrainian believers."

"As a result of interest, we called Elder Sanchez to hold evangelistic meetings in Scottsbluff, Nebraska, for Spanish-speaking people, and a fine church has developed. They are laying plans to have a church building of their own."

Regarding the work among the American Indians of the Carolinas, word comes that "the Indian worker, Presley Lowery, is getting money together for the building of a church. . . . We hope that in this building program a church school can be incorporated, so as to bring up the Indian children in the Adventist way of life."

Pray that the Lord will infuse new spiritual life into the work for these neglected other-language people of the North American Division.

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