

REVIEW and Herald

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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. This was indeed a critical moment in the history of the church. The pastor, however, managed to keep the congregation together, and the issue seemed to be settled.

Now it was time for the pastor to leave. The members had known he would be transferred soon, but somehow the event

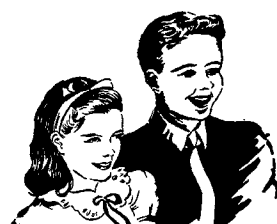
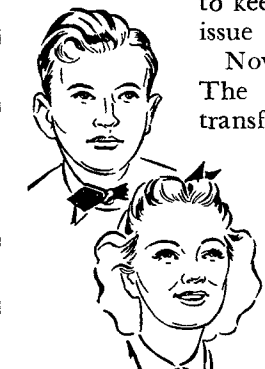
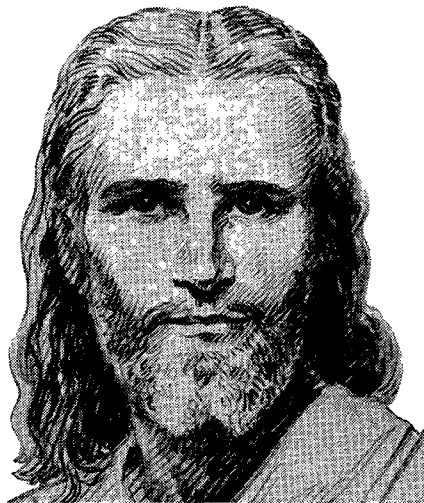
seemed far off. Presently it was here. They rented a hall and the farewell supper was placed for Thursday evening. When the members arrived, certain matters needed to be cared for. Those who thought highly of themselves said, "Let the deacons do it." The deacons in turn said, "If they want to run the church, let them do the work too."

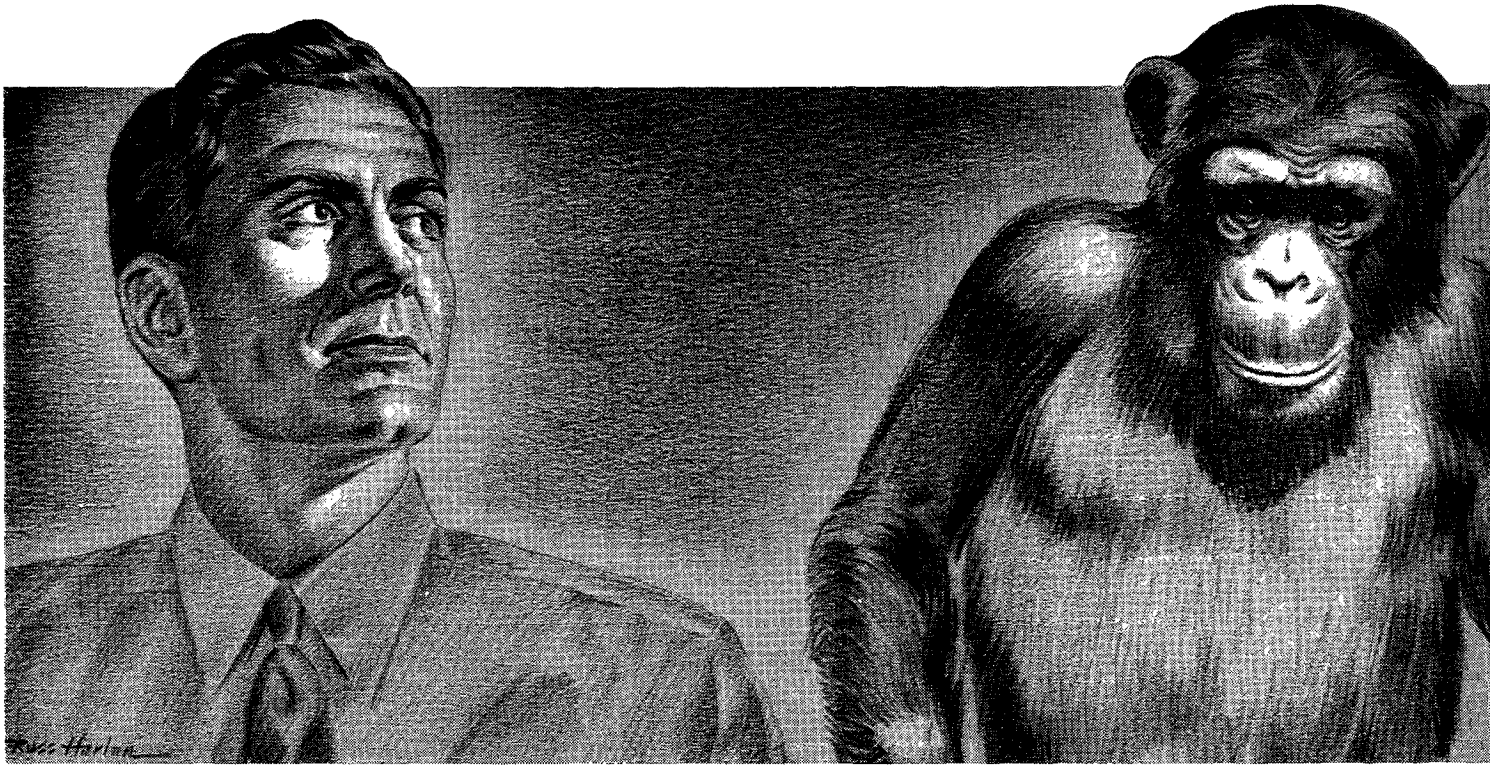
Noticing the situation, the pastor waited for a while, then he took a towel and basin and did the work they should have done.

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?





RUSSELL HARLAN, ARTIST

CAN A BIBLE BELIEVER ACCEPT THE THEORY OF EVOLUTION?

By Frank Lewis Marsh

Director of Geo-Science Research, Department of Education, General Conference

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.

These same devotees of scientism invented what is known as the open-minded method of study of problems of natural science. This method requires that every problem of natural science—that of origins included—must be studied without any preconceived idea or mental bias. This would mean that in the study of origins one must push aside Biblical assertions and must study nature only. With the demonstrable facts uncovered, the scientist must study what these suggest in the matter of general principles.

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 beliefs. This impasse is without natural help because of the subjective nature of every item of evidence that bears on the problem.

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 confidence in majorities and no confidence in the clear reading of Scripture 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 evolution in explaining origins they have excluded all supernatural influences. But every person who chooses to ignore 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 ignominiously brings man up through the beasts, thus depriving him of his true dignity; and because man, as the result of such an origin, can be no more than a noble beast, such a doctrine leaves him without possibility of redemption, without hope.

The same god of deceit who stirred up a majority against Christ in His day stirs up a majority against the doctrine of special creation today. Noted scientists, themselves deceived, declare impressively that evolution is now a demonstrated fact, and the popular churches believe, and adapt their theology to a bestial origin of man, to the delight of the great deceiver. Even some theologians who claim to accept the entire Bible as God's inspired Word troop along with the ranks of the theistic evolutionists. Too frequently we hear the question, "Does it really matter if I choose to believe that God formed man by evolution instead of by special creation?"

The Bible believer in making his decision whether to accept the doctrine of evolution or of special creation must ponder the following facts:

1. The only manner of origins known in the Scriptures is that of special creation. The Bible contains not one verse that even suggests an origin of plants and animals by a greatly extended developmental process. 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 omniscience of God. As described by its advocates, evolution is an extremely long-drawn-out, indirect, inefficient, wasteful, trial-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 attribute 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

so cruel a method in forming a man in His image? True, nature today "groaneth and travaileth in pain together" (Rom. 8:22), but this situation was ushered in by man's sin (Rom. 5:12) and thus did not develop until after Creation was completed. Because those who developed the idea of evolution refused to be guided by the Bible, they assumed that the present state of survival of the fittest had continued since the first appearance of life on this earth.

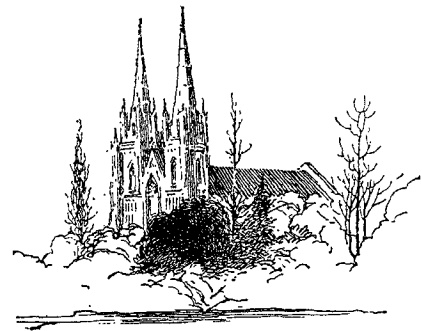
4. Evolution brings parts of the Creation story into conflict with one another. Genesis 1:30 tells us that in the beginning all animals ate plant materials only. Evolution teaches that from the beginning of living things they have fed upon one another.

5. Evolution compromises the dignity of man. According to Genesis man was created in the image of God and is a son of God. Evolution says that he is at best a noble beast. There is nothing dishonorable about beasts, but why imagine we are one with them when God says that we are His sons and daughters by creation?

6. Evolution strikes directly at the foundation of the fourth commandment, which says, "for in six days the Lord made heaven and earth, the sea,

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 art-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 tribulation; continuing instant in prayer" (Rom. 12:2, 12).

H. M. TIPPETT

and all that in them is" (Ex. 20:11). According to evolution the days of Creation week 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 cause us immediately to reject 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 conception that might makes right, and that 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 determiner 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 omniscient 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

In the light of the widespread acceptance of the philosophy of evolution today, it is little wonder that many of our popular theologians teach that the Bible is no more than an interesting anthology of man's religious beliefs through the centuries. Why should we wonder that the Sunday sermon is devoted to the themes of relative ethics, social problems, noted individuals, and "doctrines varied to the changing hour"? What else is there to talk about? The apostle Paul vividly describes our modern devotees of evolution in the words of 2 Timothy 3:7—"Ever learning, and never able to come to the knowledge of the truth." Such is the fate of those who refuse the clear word of truth.

Does it really matter if we choose to believe that God formed man by evolution instead of by special creation? In order to believe in evolution one must refuse the clear Word of God and partake of the forbidden fruit of the tree of knowledge of good and evil.

One of our great privileges as Bible believers is that of bringing to men and women the glad news that they are sons and daughters of God, specially created and redeemed, not the offspring of mere beasts, without hope.

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 trustful, 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

The Freckle-removing Lotion

By Alma E. McKibbin

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?"



HARRY BAERG, ARTIST

"We hope not. We hope the infection is only in your eyelids, and has not impaired your vision, but we can't tell until the inflammation is gone and you can open your eyes."

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 behold 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. It had only eight members at the time, but the services were well attended. Nearly all the children in the town went to Sunday school. A well-educated, cultured woman from Boston taught my class. The lessons were usually from the Gospels or from the book of Acts. She made them very interesting.

About this time my father subscribed for the *Youth's Companion* for me. This was a high-class paper adapted to young people. It was a secular publication, but it taught high ideals in morals, education, temperance, and patriotism.

I also read biographies of many fa-

mous persons. I was especially interested in Florence Nightingale and Frances Willard. I was fired with zeal for the temperance cause and even went so far as to write a temperance lecture, which I delivered to our old cow in the barn, though she did not need it, being a confirmed teetotaler. But I would have been too embarrassed before any other audience.

I greatly admired Queen Victoria, and still do. I believe her moral and social principles and example held 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 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

"Lord, in Thy tabernacle, who shall abide?
And who shall walk by Thy glorious side?
Who shall dwell in Thy holy hill?"
I questioned the Lord, and then was still.

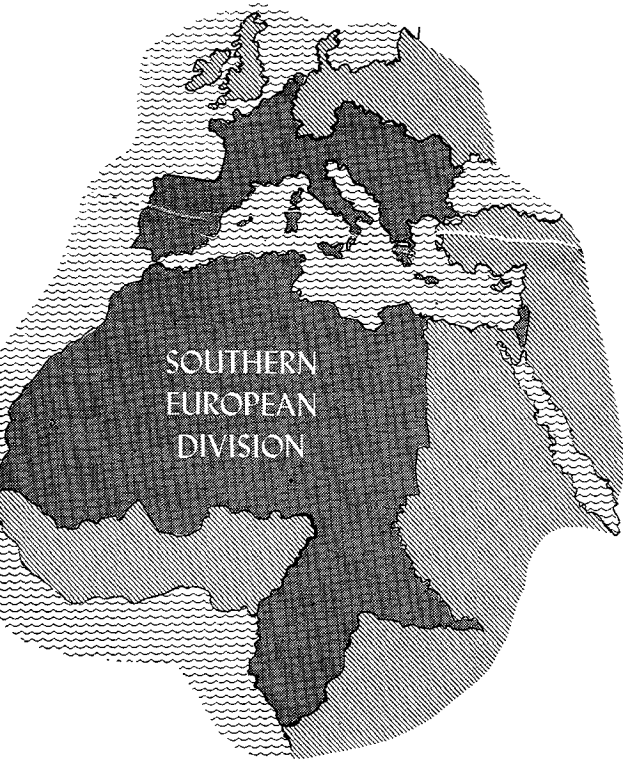
"He that walketh uprightly shall walk with Me.
He that worketh righteousness My own shall be.
And he that speaketh the truth in his heart—
From him My presence shall never depart.

"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 vileness is abhorred,
Who honoreth 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."



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

Between the General Conference and union conferences is . . .

The Division Organization

By L. L. Moffitt

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 O. 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 organi-

zation of what is known as the European Division of the General Conference, also the North American Division of the General Conference. Then there will be the great mission fields of India, of China and Japan, of South America, the organized work in South Africa, the West Indies, 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 organiza-

tion. 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.

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

Though written in the first person, this story is not about the author. Metzel and Charlie are her mother and father.—EDITORS.

**A READING MUST
FOR YOUTH**

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 fligid, "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.



HARRY BAERG, ARTIST

"How about going for a little ride?" Charlie inquired awkwardly.

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 jerked 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)

CONDUCTED BY PROMISE JOY SHERMAN
For Homemakers

Children must be taught how to relate to guests . . .

When Visitors Come

By Josephine Cunnington Edwards

EVERY time I go to the home of a friend her little boy welcomes me as warmly as she does. He smiles, runs to take my coat and purse, and does all he can to see that I am well cared for. Though he is only five, he has a rare grace for so small a child.

Only yesterday he stood in front of me, and looking up into my face, he said, "I think you would like a nice cup of Ovaltine, wouldn't you?" I could not resist that, and he ran to fix it for me—with his mother's help. Children need to be taught to greet

a guest. It is necessary for them to learn this. They are a part of the home, and any training is woefully deficient if it is lacking in this particular.

When children come in from play or from school or from an errand, it is rude and uncultured for them to dash through the house, paying no attention whatsoever to a guest in the home. Many children come in shouting, slamming doors, demanding, and never give a guest so much as a glance.

This should not be, for the child will always need the grace of meeting

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



J. BYRON LOGAN

Every time I visit the home of a certain friend, her little boy greets me warmly and offers to take my coat and purse.

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 hate you!" he said angrily. "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."

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 unlovable. 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 truest 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.

(Manners for Children—Part 2. Next week: The Marywells on Vacation)



How Fast Fritz Grew

By Ernest Lloyd

GRANDPA!" 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: "Friederick 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 fulfil 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.

Grandpa made a mark on the wall over Fritz's head, then wrote his name, age, and the date.



From the Editors



“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 despicable type of critic 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 power than 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 Washington. 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 critics bears a California postmark. We think this *not* unimportant for a starting fact. With an abundance of sunlight and the balmy warmth that goes with it, it is very easy for a certain type of mind to generate many ideas, nor is the generating of them in any way hindered by easy access to that Edenic drink called orange juice. No, we are not facetious; 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 window 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 existed 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 intelligent life exists, and that interplanetary conversation is a distinct possibility. On some of the planets suitable for life "there may well be creatures intelligent enough to transmit radio messages across the enormous distances of interstellar space," says *Time* magazine (Dec. 29, 1961), expressing the view of German astronomer Sebastian von Hoerner. The *Time* story continues: "Von Hoerner is convinced that if some highly cultured creatures are actually trying to communicate across interstellar 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 technology, 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 civilizations to evolve from the humble creatures that managed to survive.

"Von Hoerner believes that the earth's young civilization 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 radioed 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-fiction 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 originally published in the influential and respectable magazine *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 dazzling brightness. . . . The glory that surrounds him is unsurpassed 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 Sunday, 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 refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion."—*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 Inspired Word. They have recognized the messages in this Book as coming not from some "old, wise civilization," 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.

Reports From Far and Near

Forging Ahead

IN SOUTH AMERICA

By R. R. Figuhr, 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 112,759,441, which means that there is one Seventh-day Adventist for every 1,022 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 wasted 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."

From its very beginning the South American Division has emphasized literature evangelism. Each year hundreds of students go out during vacation to earn scholarships. During this present vacation 600 are thus engaged. Their numbers added to the 800 regular colporteurs, brings the colporteur army of South America up to 1,400. Nicholas Chaij, division publishing department leader, reported that 1,174 persons had been won by literature evangelists in 1960, in this respect surpassing all other divisions. Two local fields of the South Brazil Union, the São Paulo and the Rio Minas conferences, exceed all other local fields in the world in the number of regular colporteurs, with 125 and 98, respectively. Next in line is Michigan, in North America, with 46 regular colporteurs.

Quoting from Nicholas Chaij: "One

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.

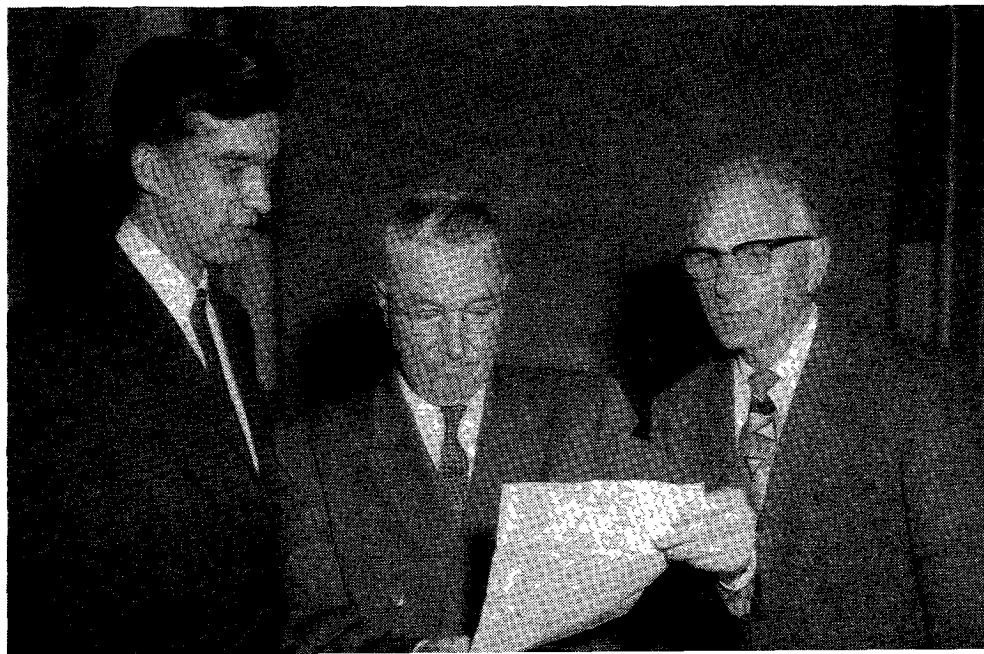
It was to central Argentina that our first missionaries to South America came in response to urgent requests. There our first church was established. From these early churches have gone forth increasing numbers of workers to various parts of South America and elsewhere. It is evident that the early believers 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, Ilda, 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 these 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 than 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 they built a church there for five or six people. 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 nor have the problems disappeared; but God's cause steadily moves forward in triumph.

Record Ordination in Korea

By T. V. Zytoskee, President
Korean Union College

"My 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



Twenty-three ordained to the ministry in Seoul, Korea, at the recent biennial session, together with those who participated in the ordination service. Seated on the front row (left to right) are: Chung Tong Sim, president, Southeast Korean Mission; Shin Chong Koon, president, Southwest Korean Mission; C. H. Davis, president, Korean Union Mission; W. E. Murray, vice-president, General Conference; C. P. Sorensen, president, Far Eastern Division; and Oh Yung Sup, president, Central Korean Mission.

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, 23 more undershepherds 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 leafing 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-



Four students from Philippine Union College conducting a branch Sabbath school for squatter children on the steps of a tomb about two and a half miles from the college. The students are (left to right): Bonifacio Tiburcio, Fe Roquiz, Ben Siapco, and Ligaya Reyes.

quested Bible studies and offered the use of their homes as places for these services to be held.

A follow-up program of medical aid and evangelistic studies for the parents of the children is already developing. Recently the Student Ministerial Association began an evangelistic effort in connection with one of these branch Sabbath schools. Some 40 adults attend. Previously, medical work had been done for the poor.

The plan for establishing one Sabbath school a month was quickly outmoded as the students became interested and branch Sabbath schools began to spring up by twos and threes. God is blessing the students, and they are entering into this work with enthusiasm.

Witnessing at Putnam Memorial Hospital

By B. M. Heald, *Chaplain*

"It's fortunate that the county selected an efficient group such as the Seventh-day Adventists to administer the hospital. But it isn't fully appreciated until you realize the deplorable conditions that exist in many hospitals throughout the country as a result of administrative graft and corruption, which has never been a problem with the Adventist-run hospitals." So wrote the editor of one of the local newspapers of Palatka, Florida, about the Putnam Memorial Hospital of that city.

We expect a hospital report to cover such things as finances, the patient list, and expansion, but it is uncommon to report the progress of a county hospital operated by the church. To Adventists in the hospital family, where 58 per cent of the employees are nonmembers and no members of the medical staff are members 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 medi-

cal 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 collaborators, 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.



Putnam Memorial Hospital, Palatka, Florida.



Biloxi Servicemen's Center Dedicated

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. Peeke, 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

Review and Herald 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 conferences we express our profound thanks for the subsidy, and to the loyal pastors and laymen who carried on the telephone campaign we likewise express thanks.

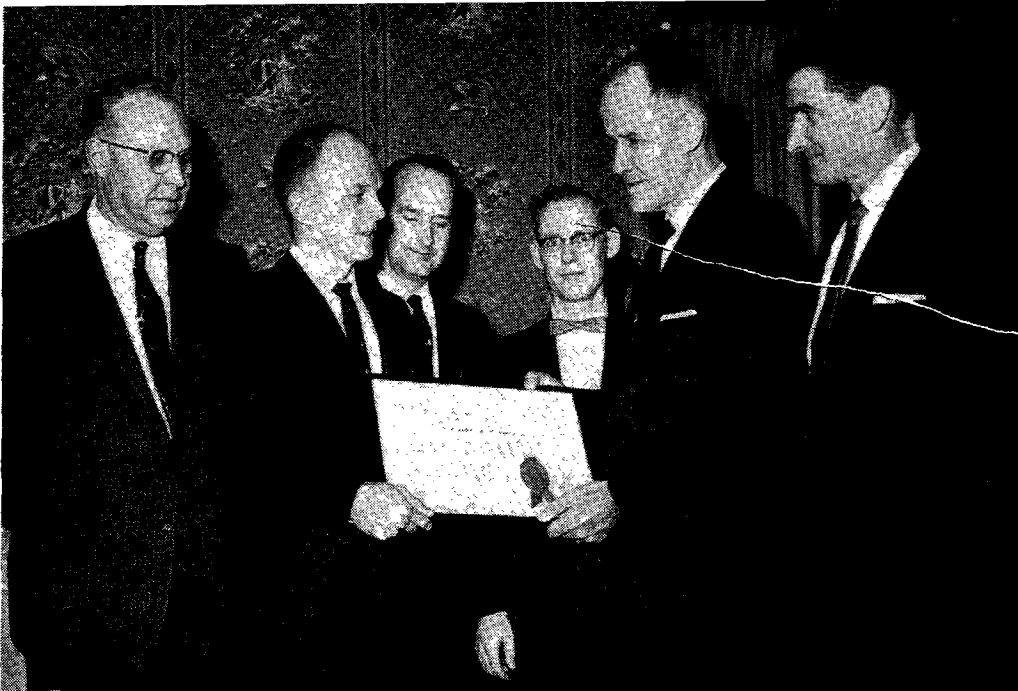
We call special attention to the ten fields that stand at the top in percentage of goal reached. We should add right here that in harmony with the 1960 Autumn Council action the REVIEW goal is now set at one subscription for every three members. Many conferences have come close to reaching it. We salute Pacific Union, among the ten in North America, for having reached the highest per cent 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.

	Circulation	% of Goal
ATLANTIC UNION		
Bermuda	45	16
Greater New York	782	111
New York	1,365	106
Northeastern	741	33
Northern New England	892	99
Southern New England	2,043	106
Total	5,868	79
CANADIAN UNION		
Alberta	698	73
British Columbia	1,084	86
Manitoba-Saskatchewan	427	62
Maritime	300	87
Newfoundland	76	63
Ontario-Quebec	923	77
Total	3,508	77
CENTRAL UNION		
Central States	269	37
Colorado	2,320	93
Kansas	1,006	86
Missouri	1,252	88
Nebraska	1,270	76
Wyoming	383	88
Total	6,500	82

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		
Illinois	2,085	109
Indiana	1,713	102
Lake Region	519	30
Michigan	4,675	86
Wisconsin	1,319	81
Total	10,311	83
NORTHERN UNION		
Iowa	1,000	81
Minnesota	1,347	87
North Dakota	607	79
South Dakota	433	76
Total	3,387	83
NORTH PACIFIC UNION		
Alaska	225	122
Idaho	795	83
Montana	699	100
Oregon	4,340	83
Upper Columbia	3,182	89
Washington	2,359	93
Total	11,600	88
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	15
South Central	271	20
Total	8,827	62
SOUTHWESTERN UNION		
Arkansas-Louisiana	986	84
Oklahoma	990	79
Southwest Region	65	6
Texas	1,653	68
Texico	548	83
Total	4,242	65
North American Total	88,016	81
Overseas	5,251	
Misc. (paid)	1,455	
GRAND TOTAL	94,722	
(Grand Total for January, 1961 55,770)		
THE TEN HIGHEST CONFERENCES		
Alaska	122%	
Greater New York	111%	
Illinois	109%	
New York	106%	
S. New England	106%	
Cent. California	105%	
E. Pennsylvania	102%	
Indiana	102%	
N. California	101%	
Florida	101%	
Montana	100%	



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. Coffin, professor of biology, and Dr. Claude C. Barnett, associate professor of physics, all of Walla Walla College; and Dr. Louis B. Perry, president of Whitman College.

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 C. 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

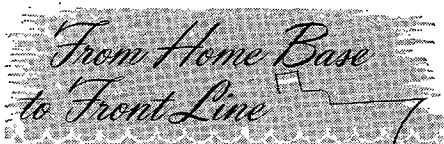
College vice-president, was master of ceremonies. Responses were given by the two college presidents, Dr. Louis B. Perry of Whitman College, and Dr. P. W. Christian of Walla Walla College.

Introduced 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.



Elder and Mrs. Charles C. Case and two children left Vancouver, Washington, January 9, for Peru, returning after furlough. They have served one term in South America. Brother Case will continue as president of the Upper Amazon Mission in Peru.

Mr. and Mrs. Willard D. Jemson, of Berrien Springs, Michigan, left San Francisco, California, January 15, for the Phil-

ippines, on the S.S. *C. E. Dant*. Brother Jemson will be manager of the Philippine Publishing House in Manila.

Joyce E. Bourne, of Ottawa, Ontario, Canada, sailed on the S.S. *Queen Elizabeth*, January 19, from New York City for England, en route to Ethiopia. Miss Bourne is to serve as a nurse in the Gimbie Hospital, in the Wollega Province of Ethiopia.

W. R. BEACH

Recruiting Nurses in the Southern Union

By Marion S. Simmons

Educational Consultant, Southern Union

Five years ago Southern Missionary College began to offer a baccalaureate degree in nursing, and prior to this the Florida Sanitarium and Hospital had operated a three-year-diploma school of nursing. In time it was felt that someone should travel about the union to interpret the new program to the constituency and to recruit students for it. For the past two years I have served in this capacity.

Students admitted to the collegiate nursing program this year number 105. The majority of these are young women. The first class to graduate included two young men and nine young women. Three young men were among those who received the B.S. in nursing in 1961, all of whom are in denominational employ. The Florida Sanitarium is now known as the Orlando Campus of Southern Missionary College, and serves as a clinical laboratory for the students.

In view of the fact that most prospective leaders choose their career before graduation from high school, all junior and senior academies in the union have become focal points of interest. Senior academies are visited at least twice during the school term, and each has organized a Future Nurses Club. Nursing majors from the college accompanied me on my visit to every academy last school year, and also to a number of churches. Their objective has been to inspire the students and to provide the Adventist public with a better understanding of the scope of the nursing profession.

As consultant I also visit as many church schools as possible, and accept speaking appointments for church and MV services, Home and School, prayer meetings, and workers' meetings. All appointments are arranged by conference presidents and superintendents of education in their respective fields. A Nurses Appreciation Day became a major event on the Georgia-Cumberland campground in 1960 and again in 1961. Similar programs were conducted at the Carolina and Florida encampments this past summer.

Nursing Briefs, a newsletter sent to every academy principal and sponsor of Future Nursing Clubs, keeps them informed of the activities of the several clubs, of new trends in the nursing profession, and about the collegiate program. These and other avenues are being utilized with marked success to educate Adventists generally, members of other health disciplines, and potential candidates for the curriculum.



Brief News OF MEN AND EVENTS

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

INTER-AMERICAN DIVISION

► The latest reports indicate that 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 Camagüey, 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 1,900 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 Esber 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 fields 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

Two Veteran Lay Workers

Mr. and Mrs. Birdell Pride recently celebrated their sixtieth wedding anniversary. Brother Pride is 84 years of age, well, happy, and a valiant lay worker for God. He spent 12 years in the colporteur work. His wife, Minnie, 79 years of age, has spent 23 years in the literature ministry and is still actively engaged in it. Since their conversion under the ministry of L. C. Evans, in Zanesville, Ohio, 30 years ago, they have been instrumental in bringing 47 persons into the church. Brother and Sister Pride now attend the Youngstown, Ohio, church, and may be found in the front pew every Sabbath.

M. W. SICKLER, Pastor



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.

► Mrs. R. W. Wilmot has been asked to teach at Middle East College since the departure of Mrs. E. L. Gammon.

ATLANTIC UNION

► Anna E. Barker, a native of South Portland, Maine, has accepted a call to teach grades 5-6 in the Pine Tree Memorial Intermediate School, Freeport, Maine. She had previously taught for 33 years in public schools where she also has directed all the music. Miss Barker spent three summer sessions at the National Audubon Camp in Maine.

► L. H. Davis, MV secretary of the Northeastern Conference, conducted the first Investiture service in the Nyack, New York, church on Sabbath, December 30. Essa B. Smith is the Pathfinder Club director, and with his staff of four adults he has done outstanding work with the junior boys and girls. The club has an average attendance of 21.

► Dean R. E. Cleveland, of Atlantic Union College, announced recently that the following students have been accepted by the School of Medicine of Loma Linda University for the freshman class of the 1962-1963 school year: Sandra Bent, Maurice McFarlane, Robert Nicora, Ray Seet, and Everad Williams.

► Richard Hammill, T. S. Geraty, and G. M. Mathews, associate secretaries of the General Conference Department of Education, spent a few days recently on the Atlantic Union College campus observing the teaching and work programs at the college.

► The New England Sanitarium and Hospital at Stoneham, Massachusetts, has just completed the disaster nursing series. During October and November the sanitarium offered this course for nurse aids and orderlies, the first such course to be taught in the Commonwealth of Massachusetts. It consisted of nine sessions, one of which was in home preparedness. Certificates were awarded by K. W. Tilghman, administrator; Esther Oldham, director of health education and the instructor; and Alice Kuhn, director of nursing service. Members who have finished their classes are Sandra Barry, Mrs. Mable Brace, J. A. Carr, Mrs. Margaret Edmister, Mrs. Lois Fuller, J. Hiscock, Mrs. Helen Hyde, Mrs. Phyllis Marshall, Mrs. Esther Noiles, Mrs. Constance Wagner, Mrs. Olive Wilbur, and Miss J. LaFleur. Last spring the licensed practical nurses participated in disaster nursing.

CANADIAN UNION

► A. G. Rodgers, who has been administrator of the Rest Haven Hospital in British Columbia for a number of years, recently accepted a call to be manager of the Maracle Press at Oshawa, Ontario.

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. Dalrie Berg, D.O., is the leader of the group and has worked with the Denver pastor, E. E. Lutz, Jr., in this project.

COLUMBIA UNION

► Howard B. Weeks, secretary of the Bureau of Public Relations of the General Conference, was guest instructor for the sixth annual press workshop, held at the New York Center for the New Jersey, 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 Depart-

ment, 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 needy 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 youthful 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. Flaiz, 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 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. Shelby, 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 28, 1961. Since the building has 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 theirs in three short weeks 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 to 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. E. Silver, chairman of the education department (10 years), Mrs. Hertha

Johnson, assistant to the dean of women (5 years), students Mrs. Paul Frost, Mr. and Mrs. Wayne McDaniel, Margaret Kostenko and Caesar Nawalkowski (one year each).

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 Cuernavaca, Mexico, taking food, clothing, and school supplies to the teacher and students at the little Seventh-day Adventist school there.

► Gladys 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 Publications, 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 Ingathering 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. Melvin Adams assisting. Approximately 5,000 people attended these meetings.



► The Student Association of Pacific Union College sponsored the student Week of Devotion, January 14-20, featuring 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 Monge, Dick Winn, Emma Jean Thompson, Larry Downing, and Charles Teel, Jr., Student Association president. The student Week of Devotion was under the general supervision of Bob Cowan, religious vice-president of the Student Association, with Bob Dunn acting as coordinator. 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,

presented clothing, 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.



ARGENT.—Henry Argent, born Jan. 31, 1902, in London, England; died at Takoma Park, Md., Oct. 23, 1961. He was connected with the publishing work in England and America for 34 years. Surviving are his wife Ivy; a daughter, Violet Crowley, of Rockville, Md.; a son Russell; three grandchildren; and four sisters, Mrs. Carlyle B. Haynes, Ethel Burgess, Evelyn Cawthorne, and Alice Gibbs.

ASHTON.—Robert Ashton, born June 7, 1884, in Pennsylvania; died at Mount Vernon, Ohio, April 11, 1961. For a time he was dean of men at Mount Vernon Academy. Survivors are his wife Gertrude; two daughters, Mrs. Orville Sturtevant and Corrine Glisson; and two brothers, Ralph and Elder N. S. Ashton. [Obituary received Jan. 8, 1962.—Eps.]

BARTHOLOMEW.—O. P. Bartholomew, born Oct. 7, 1875, near Pleasant Grove, Minn.; died in Multnomah County, Oreg., June 26, 1961. His wife, Linnie Messmore Bartholomew, remains. [Obituary received Jan. 15, 1962.—Eps.]

BLANCK.—Mae Blanck, born June 10, 1871, in Indiana; died Dec. 19, 1961.

BLASER.—Arnold Blaser, born May 31, 1897, at Medford, Mass.; died at Athol, Mass., Dec. 20, 1961. His wife remains.

BOWYER.—Charles H. Bowyer, born Sept. 12, 1875, at Teeswater, Ont., Canada; died at Brownsville, Tex., Dec. 8, 1961. For 11 years he had practiced medicine at Los Fresnos, Tex., and previously had been a physician in Milwaukee for 36 years. He graduated from Battle Creek College in 1905, and from Marquette University in 1909. He is survived by his wife, Ruby Strem Bowyer; two sons, John H., of Brownsville, and Dr. Charles M., of San Pedro, Calif.; two daughters, Mrs. Dawson Ostoich, of West Covina, Calif., and Mrs. Kenneth Deodon, of Wacanda, Ill.; 16 grandchildren; and 12 great-grandchildren.

BROWN.—Calvin M. Brown, born Feb. 4, 1870; died Dec. 16, 1961, at Bonne Terre, Mo.

BROWN.—Charles Edward Brown, born Sept. 29, 1892, in Gladwin County, Mich.; died Jan. 4, 1962, at Coalmont, Tenn. His wife, Ariel Arnold Brown, survives.

BROWN.—Evangeline Brown, born April 18, 1879, in Bristol, England; died Jan. 14, 1962, at Glendale, Calif. Her husband, Arthur C. Brown, remains.

COBBAN.—Harold Henry Cobban, born April 24, 1882, at Howard, S. Dak.; died Jan. 11, 1962, at Orlando, Fla. He graduated from Mount Vernon Academy in 1904, and in 1905 was united in marriage to Grace Thornton. This same year he began his work in the Treasury Department of the General Conference. In 1907 they answered a call to the mission field and spent a term in Jamaica, Panama, and Trinidad. On their return to the States, he again took up his work in the Treasury Department of the General Conference, where he served until his retirement in 1950. During this time he also helped to establish our offices in China, Hawaii, and Colombia, South America. Mourning their loss are his wife, and a sister, Franke Cobban, of Orlando, Fla.

EMERY.—Earl Arthur Emery, born May 21, 1892, at Maurice, Iowa; died in Portland, Oreg., Dec. 26, 1961. He served in the Colorado Book and Bible House and as secretary-treasurer of the Missouri, Alberta, and Southern Oregon conferences from 1920 to 1931. For two years he was manager of the Matanuska hospital in the Alaska Mission. Left to cherish his memory are his wife Minnie, a daughter, Jean Hall, both of Portland, Oreg.; three grandchildren; his mother, two brothers, and one sister, all of Oregon.

ERICKSEN.—Carrie M. Ericksen, born Sept. 28, 1876, in Denmark; died Jan. 14, 1962, in Glendale, Calif. She graduated as a nurse from the Battle Creek Sanitarium and served for a time as a missionary in China. Her sister, Christine Hartwigen, survives. Another sister, Matilda Andross, preceded her in death.

FELTER.—Charles Brade Felter, born April 17, 1887, near Marietta, Ohio; died at Mount Vernon, Ohio, Dec. 18, 1961. He was instrumental in helping establish churches at Chautaucy and Glouster, the first Adventist churches in southeastern Ohio. Surviving are his wife, Alice Gotham Felter; and six daughters, Nellie Conaway, of Chillicothe, Ohio; and Hazel Hines, Lucille Phillips, Irma Rawson, Delores Hines, and Myrtle Burdette, all of Mount Vernon, Ohio.

GARDNER.—Rosa Meininger Gardner, born March 21, 1873, at Alpena, Mich.; died in Glendale, Calif., Dec. 9, 1961. For 14 years she was a literature

evangelist, and sold magazines until she was 78 years of age. The surviving children are Edgar J. Gardner, Santa Susana, Calif.; Irene McCool, Glendale, Calif.; Sylvia Holsinger, Mapleton, Kans.; Leatha Limerick, Salt Lake City, Utah; Fay Bowman, Branch, Mo.; Ruth McAdams, Takoma Park, Md.; and Edith Davis, Arlington, Calif.

GLASGOW.—Thomas Edward Glasgow, born July 27, 1892, at Poyner, Mo.; died Jan. 6, 1962. His wife, Lillie Hutcherson Glasgow, remains.

GLENN.—Ora Hudson Glenn, born in Savano County, Mo.; died in Santa Cruz, Calif., Nov. 15, 1961.

HALL.—Ora B. Hall, born Nov. 3, 1877, at St. Marys, Ohio; died at Marion, Ind., Dec. 29, 1961. In 1903 he married Grace Tudor. His training for the ministry was obtained at Emmanuel Missionary College. In 1918 he was elected home missionary secretary of the Indiana Conference. He also served in this capacity in the East Michigan and Missouri conferences. In 1921 he was ordained. He was an evangelist in the Potomac Conference. Since 1928 he and Mrs. Hall had lived in Marion, Indiana. Surviving are his wife Grace, and his sister, Mrs. Arthur Shugart.

HANSEN.—Lawrence F. Hansen, born June 16, 1865, near Copenhagen, Denmark; died Jan. 5, 1962, in Little Rock, Ark. In 1891 he married Lydia E. Caron, and they entered the colporteur ministry. He graduated from the Battle Creek School of Nursing, and then became a missionary. He and his family spent seven years in the fields of India and Burma, serving in Calcutta, Rangoon, and Mussoorie. Survivors are a daughter, Florence Sell, of Little Rock; five grandchildren; 12 great-grandchildren; one sister, Mrs. Grant Roberts, of Covina, Calif.; and two brothers, W. R. Hansen, of Napa, Calif., and Elder L. A. Hansen, of Orlando, Fla.

HARRIS.—Emma Thornton Harris, born May 3, 1866, near Ironton, Wis.; died at Loma Linda, Calif., Jan. 5, 1962. In 1891 she graduated as a nurse from the Battle Creek Sanitarium. She was engaged in mission work in London, England, for a time, and there married Edward R. Harris. Together they labored in Texas and Kansas. He predeceased her in 1931.

HART.—Melton Hart, died at Joplin, Mo., Dec. 26, 1961, aged 80 years. His wife, Blanche Hart, survives.

HARTNETT.—Lena Hartnett, born Nov. 18, 1884, at New Harmony, Ind.; died Sept. 23, 1961, in Houston, Tex. Upon receiving an inheritance of nearly \$5,000, she gave it to the church. [Obituary received Dec. 29, 1961.—Eps.]

HAWKINS.—Winona Loomis Hawkins, born Dec. 6, 1924, in Lincoln, Nebr. As a child, she served with her missionary parents in Bolivia. She studied at Atlantic Union College and the White Memorial School of Nursing. Her husband, Dr. Hubert Hawkins; three children, Hubert, Carolyn, and Winette; and her parents, Mr. and Mrs. Samuel Loomis, survive.

HODGE.—Luther Monroe Hodge, born Dec. 30, 1892; died near Caledonia, Mo., Jan. 3, 1962.

ICE.—Verda Mae Ice, born Oct. 1, 1946; died near Poplar Bluff, Mo., Dec. 31, 1961.

JONES.—Maude Irene Jones, born June 18, 1872, at Hernando, Miss.; died Dec. 25, 1961, at Collegedale, Tenn. She completed her secondary schooling at Miss Higby's School for Girls in Memphis, Tenn., and then graduated from the Mississippi State College for Women in Columbus, Miss. Later she taught in both of these schools. In 1917 she became a faculty member of Southern Missionary College, as associate professor of English. She served there until her retirement in 1952. At one time when the board had voted to close the college because of lack of funds, she gave her services without pay for a two-year period.

KERN.—Milton Earl Kern, born May 4, 1875, near Bedford, Ind.; died at Lynwood, Calif., Dec. 22, 1961. He accepted the truth in 1889, and in 1891 went to Union College. In 1900 he married Florence Pierce. That same year he became head of the Bible and history departments of Union College. His work in promoting missionary activities among students led the Central Union Conference to elect him secretary of the young people's department in 1904, and thus he became the first young people's secretary in the denomination. One of his first tasks was to establish young people's departments in local conferences and to train leaders. In 1907 at the General Conference session in Gland, Switzerland, the young people's department was organized and Elder Kern was named its secretary. In July of that same year, when Elder Kern met with 200 delegates on what is now the campus of Mount Vernon Academy, Mount Vernon, Ohio, the name Young People's Missionary Volunteer Department was chosen for the new organization, and Elder Kern became the first Missionary Volunteer Secretary for the world of Seventh-day Adventist youth. From 1908 to 1912 Elder Kern carried the presidency of the Foreign Mission Seminary along with his Missionary Volunteer duties. In 1930 he was elected associate secretary of the General Conference, then became its secretary in 1933. In 1936 Elder Kern became president of the graduate school that was the forerunner of Andrews University. In 1943 he relinquished the duties of the Seminary and became field secretary of the General Conference, serving as chairman of three committees and as president of the board of trustees of the Ellen G. White publications. He retired in 1950 and moved to Lynwood, Calif. Left to cherish his memory are a

daughter, Geneva Alcorn; two step-grandchildren; six step-great-grandchildren; and a sister, Lera Whitnack, of Kearney, Nebr.

KIME.—Jane Kime, born Nov. 11, 1883, in St. Louis, Mo.; died Dec. 14, 1961. Her husband, Ralph Kime, survives.

KING.—Edith Mae Dixon King, born Oct. 12, 1871, at Wales, Maine; died Jan. 6, 1962, at Farmingdale, Maine. Her husband, Fred King, survives.

LA GRONE.—Myrtle Scarborough LaGrone, born Oct. 13, 1876, in Selma, Ala.; died at Amarillo, Tex., Jan. 7, 1962. In 1894 she married Elder George A. LaGrone, serving with him in Texas and New Mexico in the early days of the Advent Movement. Mourning their loss are her husband; one daughter, Mrs. Jewell Elliston, of Hereford, Tex.; two sons, Clyde, of Amarillo, Tex., and Elder Vance LaGrone, of South Lancaster, Mass.; 11 grandchildren; 17 great-grandchildren; and four sisters, Velma Mattison, of Arlington, Calif., Lula Hough, of Arlington, Calif., Lona Knight, of San Antonio, Tex., and Gertrude Jacobs, of Glendale, Calif.

LANE.—Lillie A. Lane, born Aug. 19, 1885, at Brooklyn, Ill.; died Aug. 9, 1961, at Hialeah, Fla. [Obituary received Jan. 22, 1962.—Eds.]

LING.—Anna Viola Ling, born Oct. 5, 1892, in Emporia, Kans.; died in Glendale, Calif., Aug. 28, 1961. For a time she and her husband were employed by the Azusa Valley Sanitarium. For 17 years she cared for homeless girls in her home. [Obituary received Jan. 7, 1962.—Eds.]

MORRELL.—Hiram Morrell, born March 11, 1873, in Litchfield, Maine; died at Loma Linda, Calif., Jan. 3, 1962. In 1899 he married Sadie Newhall. They were baptized as a result of the efforts of Elder F. C. Gilbert. Brother Morrell had written a number of articles for the *Review*. He had committed to memory many choice passages from the Spirit of Prophecy, and often shared the inspired counsel with his missionary daughter. Left to cherish his memory are his wife Sadie, of the Loma Valley Rest Home; two sons, William Henry, of Gardiner, Maine, and Milton, of Ventura, Calif.; one daughter, Antoinette Klingbeil, of Loma Linda, Calif.; 13 grandchildren; 36 great-grandchildren; one great-great-grandchild; a brother, Jack, of Leominster, Mass.; and a sister, Mary Jenkins, of Phoenix, Ariz.

MOSLEY.—Martha Jane Gill Mosley, born Sept. 8, 1880, at Pleasant Plains, Ark.; died in Little Rock, Ark., Jan. 2, 1962.

OLSEN.—Mary Poole Olsen, born Feb. 22, 1874, in Indianapolis, Ind.; died Dec. 22, 1961, at Loma Linda, Calif. With her husband, Dr. Alfred B. Olsen, she served the cause as a physician in England; Worthington, Ohio; Battle Creek, Mich.; Hinsdale, Ill.; and other places. The survivors are three sons, Clarence W. Olsen, M.D., of Los Angeles; Richard E. Olsen, M.D., of Bloomfield Hills, Mich.; and Humphrey A. Olsen, of Rome, Ga.; a daughter, Gertrude Saxman, M.D., of Ulen, Minn.; 13 grandchildren; and four great-grandchildren.

OLSON.—Oscar C. Olson, born Jan. 23, 1866, in Henry County, Ill.; died Nov. 18, 1961, at Kahoka, Mo.

OWEN.—Anna Erskine Owen, born Nov. 6, 1881, at Richhill, Mo.; died Dec. 22, 1961. She received her training at Battle Creek and was one of the pioneer workers at Loma Linda, serving as nurses' supervisor, anesthetist, chef, and masseuse. In 1910 she married George Owen. They continued to labor at Loma Linda until about 1920, when they established a convalescent home at San Diego. After her health failed she lived in Vista, Oceanside, Azusa, and Loma Linda. Surviving are her husband, of Loma Linda; a son Sterling, a major in USAF; a grandson, Roderick Owen, of Moro Bay; and a sister, May Gettemy, of Long Beach.

PALMER.—Clifton Spencer Palmer, born Nov. 11, 1887, in Minnesota; died at Santa Cruz, Calif., Jan. 4, 1962. His wife survives.

PEGG.—John Edward Pegg, born Nov. 14, 1870, at Green Mountain, Iowa; died at Ventura Estates, Calif., Dec. 26, 1961. He graduated as a nurse from the Boulder-Colorado Sanitarium and Hospital, and engaged for a time in pharmacy and laboratory work.

RAGER.—Sarah Ann Rager, born May 20, 1872, at South Fork, Pa.; died at Johnstown, Pa., Jan. 5, 1962.

REARDON.—Marguerite Dewey Reardon, born Oct. 26, 1902, at Brookfield, Vt.; died at Clinton, Mass., Sept. 10, 1961. Many people were won to the truth through her efforts. Her husband survives. [Obituary received Jan. 15, 1962.—Eds.]

ROBERT.—Fred Ernest Robert, born May 22, 1867, in Locle, Switzerland; died at Nashville, Tenn., Jan. 5, 1962. His ancestors were French Huguenots, who when driven from southern France settled in Switzerland. When he was 12 years of age his parents brought him to the United States. After accepting the truth, he studied at Battle Creek College, and in 1884 began working at the *Review* and *Herald* Publishing Association. In 1894 he married Adaline Drake, and in 1903 they were sent as missionaries to France, where he labored among the descendants of the Huguenots in southern France and in the Alps. In 1905 they returned to the United States and settled in Nashville. Several years later his wife died, after which he married Juliette Marie Fontane, also of Huguenot descent. In 1912 he connected with the

Southern Publishing Association, where he continued as head of the art department until his retirement in 1944. He was a reader of the *Review* for 75 years. He is survived by his wife, Juliette; his daughter, Genevieve, by his first wife; and two sons, Paul H., of Altadena, Calif., and John, of Chattanooga, Tenn., by his second wife. There are also six grandchildren; and six great-grandchildren.

RODMAN.—Frederick M. Rodman, born in 1878, in Tulare County, Calif.; died in Fresno, Calif., Dec. 12, 1961. He helped in the building of the Loma Linda Sanitarium and Hospital. His wife, Gertrude Patterson Rodman, who was a Bible instructor for some years, survives.

RUBENDALL.—Porter E. Rubendall, born March 21, 1875, at Artesian, S. Dak.; died at Mountain View, Calif., Dec. 20, 1961.

SMART.—Maude Maria Smart, born March 17, 1874, at Milo, Maine; died at East Holden, Maine, Oct. 18, 1961. She held a branch Sabbath school for years in the Milo area. Her husband, Fred Smart, of Milo, Maine, survives.

STARNES.—Opal Starnes, born May 9, 1904, in Oklahoma; died in Los Angeles, Calif., Jan. 8, 1962. Her husband, Marlin D. Starnes, survives.

STOREY.—Raymond Howard Storey, died Dec. 27, 1961, at the age of 50. He was the lay leader of the Beaumont, Tex., church. His wife, of Vidor, Tex., remains.

VEHORN.—Addie May Vehorn, born Oct. 26, 1885, at Winooski, Vt.; died at Clinton, Mass., Jan. 12, 1962. She, with her husband, William, became Adventists in 1913. For 25 years he served the Atlantic Union Conference as secretary-treasurer in the union office. She is survived by a granddaughter, Ardye Griswold, of Washington, D.C.

WENDTH.—Anna Sophia Grandhacka Wendth, born Feb. 14, 1877, in Wiborg, Finland; died Dec. 30, 1961, at Loma Linda, Calif.

WITZKE.—Clara Lucille Witzke, born June 15, 1900, at Grand Island, Nebr.; died at Takoma Park, Md., Jan. 7, 1962. She first taught in our Neanderthol College, near Dusseldorf, Germany. One year she taught in our school at Collonges, France. After completing her college education at Broadview College, she taught in an Italian school. Then she taught in the academy in Honolulu, Hawaii, for two years, following which she taught school in Vancouver, British Columbia. In 1931 she taught at the J. N. Andrews school in Takoma Park, Md. Surviving are her brother Henry, of Takoma Park, Md.; and a sister, Laura Patton, of Roanoke, Va.

NOTICES

Literature Requests

[All literature requested through this column is to be used for missionary work, not personal needs. Requests must bear the endorsement of the local church pastor, institutional head, or conference president. Mark packages: Used publications—no monetary value. Destroy if not deliverable.]

John Guerrero-Tovas, 40, Providence Circular, Arima, Trinidad, W.I., wishes *Signs, Listen, Present Truth, These Times, Guide, Little Friend, Primary Treasure*, picture cards, *Message, Life and Health, Review, Instructor*, old Bibles, Testaments, songbooks, and Spirit of Prophecy books; also papers and books in Arabic, Chinese, and Spanish.

Urgently needed: A continuous supply of *Signs, These Times, Instructor*, and *Present Truth*, for six reading racks, by Donald W. Dickerson, 1516 Chateau, Baxter Springs, Kans.

Hyacinth Kelly, Juno Pen, Enfield P.O., St. Mary, Jamaica, W.I., wishes used greeting cards, Bible pictures, Hymnals, and clean copies of *The Quiet Hour, Review, Guide, Instructor*, tracts, *Little Friend, Signs, Life and Health*, old Bibles.

E. M. Iheanachor, Box 91, Sokoto, Northern Nigeria, desires *Review*, religious books and papers for a branch Sabbath school, also health literature.

Mrs. F. C. McCune, 1327 W. Malone, San Antonio 25, Tex., wishes a continuous supply of *Signs, These Times, Life and Health, Instructor, Message, Little Friend, Primary Treasure, Guide*, tracts, and children's books. Do not send *Worker, Quarterly*, or *Review*.

Mrs. Del Cortejo, Sagna, San Pedro, San Jose, Antique, P.I., desires a continuous supply of songbooks, old Bibles, picture cards, greeting cards, *Signs, Quarterly, Instructor, Review, Guide, Life and Health, Primary Treasure, These Times, Worker*, and *Little Friend*.

Cayetano A. Trennota, Diemaquette City, Or. Negro, P.I., needs *Quarterlies*, periodicals, old Bibles, Hymnals, and gospel songbooks.

L. L. Calipayan, Madrid, Surigao, del Sur, P.I., wishes a continuous supply of Sabbath school supplies for adults and children, *Counsels on Sabbath School Work*, children's stories, songbooks, old Bibles, and literature for distribution.

L. G. Storz, Mountain View College, Malaybalay, Bukidnon, P.I., needs a continuous supply of *Morning Watch, Signs, These Times, Life and Health, Listen, Review, Quarterly, Worker, Instructor, Guide, Primary Treasure, Little Friend, Present Truth*, old Bibles, tracts, small books, songbooks, *MV Kit, Message, My Bible Story*, picture cards, *Liberty*, cutouts, children's stories, Bible games, and *Go*.

Send *These Times, Signs*, small books, songbooks, *Life and Health, Message, Instructor, Little Friend, Guide, Primary Treasure, Listen*, old Bibles, *Review, Liberty, MV Kit, Worker, Quarterly, Morning Watch*, tracts, to the following:

Josue Galicia, Old Road Sagcaban, Taclaban City, near Seventh-day Adventist church, P.I.

Lina Flor Alfinda, Southern Mindanao Academy, Managa, Matanae, Davao, P.I.

Judith Alfinda, Southern Mindanao Academy, Managa, Matanae, Davao, P.I.

Bernitta Wilson, Middlesex, Dias P.O., Hanover, Jamaica, W.I.

Placeda Saboron, Carabalan, Himamay San, Negro Occidental, P.I.

Adriana Samuels, Mt. Pleasant, Dias P.O., Hanover, Jamaica, W.I.

Vinette Burns, Middlesex, Dias P.O., Hanover, Jamaica, W.I.

E. L. Provost, Box 21, Lionel Town P.O., Jamaica, W.I.

Corrinne Jeffries, 8 Confidence View Lane, Kingston 6, Jamaica, W.I.

WANTED: *Review, Signs, These Times, Instructor, Quarterly*, children's papers, by Mrs. Fely D. Anque, Isabela, Basilan City, P.I.

Rosie D. Lao, East Visayan Mission, Box 119, Cebu City, P.I., needs *Worker, Instructor, Signs, These Times, Quarterly*, small books, songbooks, and papers for children.

Beryl M. Turtill, County Hospital, Ahoada, E. Nigeria, wishes primary lesson books, Scripture cards, Sabbath school helps, flannel board cutouts, sandtable cutouts, and story books for juniors. Outdated Sabbath school lessons cannot be used.

Church Calendar

Christian Home Week	February 17-24
Temperance Commitment Day	February 24
Visitation Evangelism	March 3
Church Missionary Offering	March 3
Sabbath School Rally Day	March 10
Missionary Volunteer Day	March 17
Missionary Volunteer Week	March 17-24
Thirteenth Sabbath Offering (Southern Asia Division)	March 31
Missionary Magazine Campaign (Special price during April and May)	April 1-30
Church Missionary Offering	April 7
Loma Linda University Offering	April 14
Dorcas and Welfare Evangelism	May 5
Church Missionary Offering	May 5
Servicemen's Literature Offering	May 12

REVIEW and HERALD

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

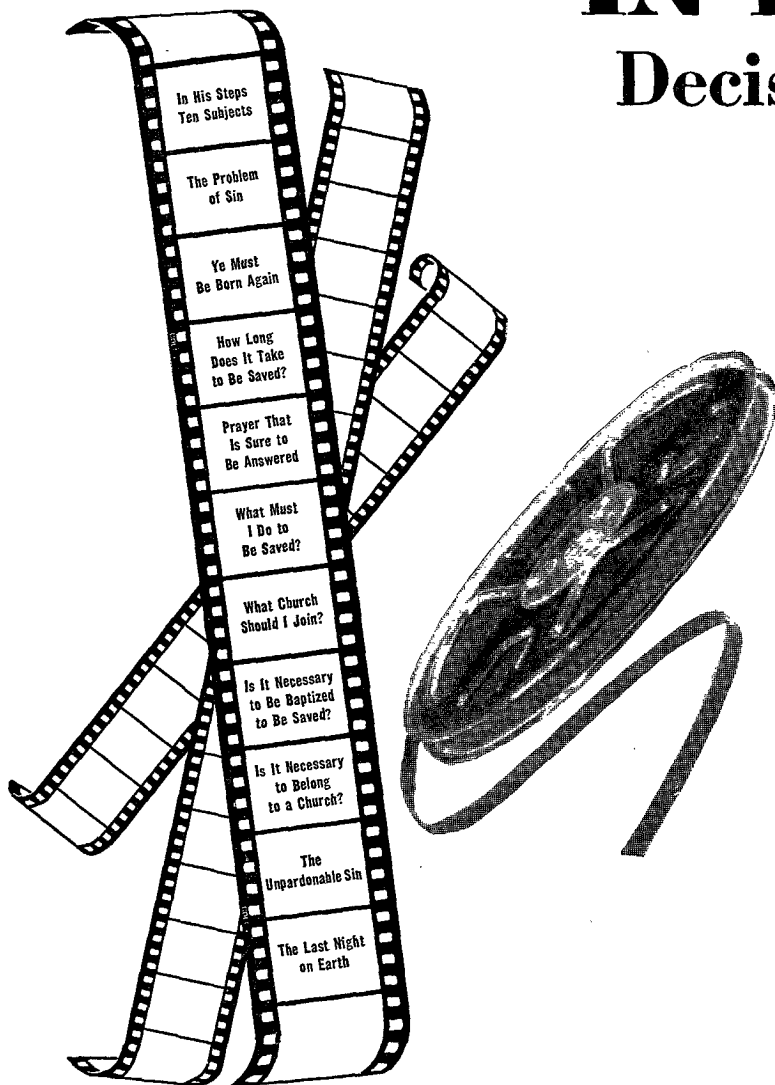
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Circulation Manager:	R. G. Campbell

Subscriptions: United States, \$5.95 (slightly higher in Canada); other countries, \$6.95. When changing address, give both old and new address; allow four weeks for change.

TO OUR CONTRIBUTORS: Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be returned unless stamped self-addressed envelope is sent with them. The *Review* does not pay for unsolicited material. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

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News of Note

Final Circulation Figures

On page 17 we give the final REVIEW campaign figures. Our conference leadership and all our pastors will want to examine the figures. Never has anything more encouraging happened to the REVIEW—never anything more encouraging for our church members. Let us fill our minds with the weekly news of the glorious gains of the Advent Movement over the world. The REVIEW will be full of such news in the months ahead.

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 793 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 3,103 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.

J. ERNEST EDWARDS

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 North America 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 interests, 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, Prestley 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.

WESLEY AMUNDSEN

On the Air in Mexico

For years it was impossible for us to secure time on any stations in Mexico to broadcast La Voz de la Esperanza, our Spanish version of the Voice of Prophecy broadcast, with Elder Braulio Perez Marcio as speaker. A few months ago, however, the way was opened to broadcast on six stations. Now comes the encouraging word from Fernon Retzer, radio-TV secretary of the Inter-American Division, that on February 4, a station in Mexico City began releasing La Voz de la Esperanza. We rejoice in this good news.

JAMES E. CHASE

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, I believe, on record for 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. McADAMS



Selected from Religious News Service.

ARLINGTON, VA.—Lt. Col. John H. Glenn, Jr., America's next astronaut, and members of his family are described by the pastor of Little Falls Presbyterian church here as "just about the most active family we have in the church." The Reverend Frank A. Erwin said here that "Col. Glenn's faith is real proof to me that science is the best friend that religion has."

VATICAN CITY—Pope John XXIII announced that the Second Vatican Council would open here on October 11, the Feast of the Maternity of the Virgin Mary. At the same time he again ex-

horted the Catholic faithful to pray for the success of the council.

BRIDGEPORT, CONN.—Roman Catholic Bishop Walter W. Curtis of Bridgeport announced here that couples under 21 who plan to be married in the church in his diocese will be given a long "second look" because of the rising divorce rate in the area. This policy will apply to both Catholic couples and those contemplating mixed marriages. Couples under 18 will undergo an even more thorough investigation than those between the ages of 18 and 21, because of the increase in youthful marriages.

BOSTON—Roman Catholic Auxiliary Bishop Thomas J. Riley of Boston declared here that some modern dances "seem to have been invented entirely for the purpose of arousing sexual excitement, and to have little or no value as media for helpful physical exercise or legitimate artistic expression."