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REVIEW and Herald

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Seoul, Korea Medical Team Visits Cheju Island

By Robert L. Sheldon
Manager, Korean Signs of the Times
Publishing House

EARLY on a Sunday morning the medical service team from the Seoul Sanitarium and Hospital, Seoul, Korea, left by truck for Cheju Island. This medical team consisted of four physicians, five nurses, one dentist, and three technicians. They took with them equipment to run a mobile field hospital, and more than \$7,000 worth of medicines.

The first leg of their trip took them to Pusan, where they boarded a Korean navy vessel, which took them to Cheju Island. Their first stop was to be Song San Po. Several of the team had been evacuated to this area, along with many other of our church members, during the Korean war.

I flew to Cheju Island on Thursday and arrived the following morning at the little stone church at Song San Po. This was the team's first full day of work on the island.

A sheet had been hung up to divide the church. In the front half the dentist had placed his equipment in one corner, and the pharmacy was set up to operate along one side. Benches at the front were used for interviews with the patients.

In the back half of the church the doctors, with nurses assisting them, examined the patients. This was far from being an ideal setup, but the poor people of this island appreciated the opportunity to receive this free medical care.

For the Friday evening MV meeting one of the team members told of his experience attending the youth congress in Manila. After breakfast it was decided to hold the church service outdoors, since there would be so many visitors. Everyone walked about a mile to the foot of Song Mountain,

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Everyone pitches in to help unload equipment and medicines at Saw Kee Po, Cheju Island. More than \$7,000 worth of medicines were distributed free.



SYD and his sister faithfully attended church each week. He was hardly in his teens when the message the missionary leader gave that Sabbath morning struck home. Plainly it was the Lord's will that he go Ingathering that very evening.

With can in hand, canvass in mind, and faint courage in heart he set forth. But he seemed vexed with conflicting thoughts. Were not Christians supposed to enjoy doing the Lord's work? Maybe he wasn't a good Christian.

Up ahead stood the first house. How awesome it appeared. Cold and formidable, it seemed to have all the marks of a medieval castle. He almost felt that at any instant some armor-clad soldier would appear, brandish a sword, and proceed to dismember him.

Actually, he was received far more humanely, though his offering appeal was rejected. Crestfallen, retreat seemed the only recourse. How many dollars were waiting for him at neighboring houses that day will never be known. His magazines were unused. Any returns for the day must spring from his own allowance. But somehow the missionary leader's talk about the delights of service had become an enigma.

How cheering it is to find people to whom duty has become a delight. God's instruction has become so deeply engraved in their innermost being that they have arrived at a pinnacle of power where, when doing the will of God, they are but carrying out their own impulses (see *The Desire of Ages*, p. 668).

Syd, however, surrendered before giving duty much of a chance. Perhaps his belief that service must agree with inclination contributed heavily to his ignominious defeat. But need he have doubted his Christian experience because some types of Christian work must be done from a sense of duty, at least in the initial phases, rather than from natural impulse?

The will must play a key role when inclination fails to fire us toward proper action. Our motive for doing right, of course, must spring from an appreciation of God's goodness, but we may not immediately enjoy all phases of Christian service the moment we are born again, any more than we relish certain kinds of food that are good for us and loathe harmful fare. Tastes have to be cultivated. Joy comes as a particular type of desirable activity becomes part of our life. Christ's way of acting becomes our way. We partake of the divine nature to this degree.

One of the plagues of the modern world is that people tend to do only what they feel like doing. A national

journal once described a movie magazine as knowing what people will pay to see—pictures that are "fictionalized history, resplendently costumed, sexed up, and heavily flavored with religion."

People in the last days are characterized in Scripture as having a "form of godliness, but denying the power thereof" (2 Tim. 3:5). Since the days of our first parents human beings have been masters of rationalization. "Every way of a man is right in his own eyes" (Prov. 21:2). This craving to have our own way—and justifying ourselves religiously at the same time—can keep us from knowing the delight of doing the will of the Lord. Like Balaam, we may want to die the death of the righteous, but we do not wish to live that way.

Three Joy Killers

There are three joy killers, short of gross sin, which I frequently encounter:

1. *Allowing legitimate work to steal time from the particular work of the Lord that lies at our door.*

The lure of overtime pay sends many an otherwise saint to a daily grind that leaves him ready for the living room sofa, but not for an evening of giving Bible studies. And how many second pay checks are coming into families that would be better off spiritually without them? We save our conscience with the thought that we will pay more tithe and offerings, but life's real values are crowded out.

Like the man who spent his time building bigger and better barns, the joy of life is ever one step away. By our being busy here and there, the really vital part of life is neglected. The instruction of the Lord does not get a chance to be written on the heart, and the delights of service are not known.

2. *Feeling that God's work immediately at hand does not need our help; that others with more talent or resources will see that it is done.*

There are people who attend church only when they desire an outing or when they feel inclined to attend for other reasons. Otherwise, they stay home or visit nearby churches. Once when I was pastor of a small church I experienced perhaps the ultimate in pastoral embarrassment—not a single member of the congregation showed up for the church service. And these dear people were not arranging a rebuke for the

Joy

in Christian

By H. Ward Hill

Pastor, Saint John, New Brunswick, Canada

pastor. Each had thought the other would be there.

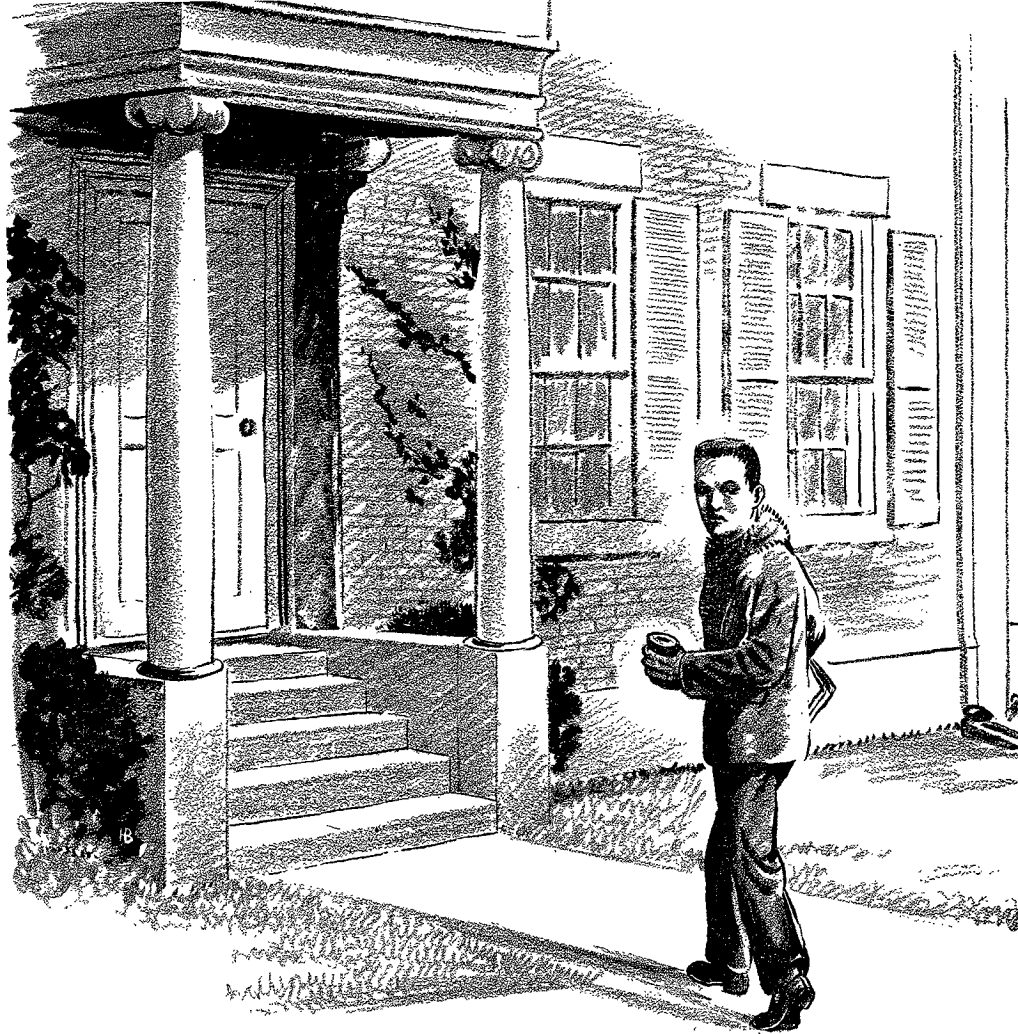
The delights of obeying God cannot be known by one who feels that his service is not necessary—that the work of the Lord will inevitably triumph regardless of whether he does his part. The one-talent man in the Saviour's parable found that he could not justify a course of doing nothing.

How often God has glorified little acts of faithfulness! A lad sacrifices his lunch for Jesus, and thereby determines the menu for thousands. This must have delighted the little boy's heart. Jesus could have fed the group without the help of the boy's lunch, but then much of the lesson would have been lost.

When we have done our part by faith, God makes Himself responsible for the over-all outcome. By acting we simply recognize our partnership with Him. When we make heaven our first business, what joy is ours!

3. *Predetermining the extent of our Christian activity without letting the Lord lead us at each step.*

I had been called to assist a fellow minister during a concentrated series of meetings in a neighboring church. For hours on end we labored—preparing handbills and newspaper articles, checking on the hall where the meetings were to be held, arranging for the music, for motion-picture fea-



Ingathering can in hand, Syd approached the first house. Fear filled his heart.

tures, and for a dozen and one last-minute details.

At last the series began. How glad we were to see our members turn out in force, many of them bringing a friend or acquaintance. But one prominent member of the church was conspicuously absent. I could not help wondering how this sister could have an interest in saving the lost and take no part whatever in our major soul-winning program.

Each night of the week was a repeat performance. Many were faithful, but this sister was absent. When I mentioned this fact to the pastor, his reply stunned me: "Oh, Sister — never comes to any program of the church except the Sabbath services. These she never misses."

Sure enough, on Sabbath this sister was there—rosy-cheeked, healthy, and unabashed. It was apparent that her religious life was cut and dried. Her timetable called for participation in church activities between 9:30 A.M. and 12 noon each Sabbath. No more. Here indeed was an abuse of habit. She was perfunctorily performing an act without bringing to it a fresh sense of adventure and development. Religiously, this is well along the road to lifeless formalism.

Even so wonderful a provision as the tithing system can become lifeless

and routine. When we feel that our financial obligation to the Lord has been adequately discharged by returning the tithe, we will find the urgent appeals for additional resources strangely upsetting—even annoying. Our defense mechanism springs into action.

We criticize the brethren for their many appeals for money—as though they were soliciting for private enrichment. We may become antismission, anticonference, antischool, or anti—anything that may call for additional funds. The joy of giving is gone. We set our boundary and we resent the Lord when He invades it—and we lose the delight of service and obedience.

Should I expect obedience to the Lord to be a joy and delight every step of the way? Exhilarating feeling need not accompany every step in the narrow path to life. The will to serve must often be brought to bear when natural desire fails. Choosing to do the right regardless of feeling becomes a habit. The closer we come to Jesus the more we see how He makes precious even that type of life which without Him would be bitter indeed. We become more than conquerors. Individually we can say, "I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. 40:8).

Service

Should a person force himself to fulfill unpleasant religious duties?

ESCAPE

Concluded

By Inez Storie Carr

Metzel married Charlie chiefly to escape from her stepmother, whom she called Aunt Sarah. Now, after several years of marriage, life was becoming sufficiently humdrum and boring so that she wanted to escape again. She considered divorce momentarily, but dismissed the thought quickly. She'd stick it out, but make some changes!

CHARLIE," I said one evening after he had stretched out in his comfortable chair facing the cedar-fringed hill, "what would you think of my trying to teach you to read better? Interested, or not?"

"Sure, I'd like to learn to read better, but we have no reading books for one thing, and——"

"Oh yes, we do," I interrupted. "We have a Bible, and I learned the Ten Commandments by memory when I was a little girl; I could help you while doing the evening dishes after you are through work."

Every evening after that the dining table became a study table, and I was not so lonely. Then, too, I felt as though I was facing life instead of running away from it. This gave me a feeling of victory and accomplishment.

But I was doing more than just teaching my Methodist husband to read better.

"What!" he exclaimed when we reached Exodus 20:10, "the seventh day is the sabbath? There's something wrong here. Is your Bible the same as our old family Bible?" We compared.

Everyone knew Charlie for miles around, and he had all degrees of cousins, in-laws, and a few out-laws.

They had never heard about the seventh day being the Sabbath, but they heard it now, willingly or unwillingly—it made no difference to Charlie.

"Hey, Jimmy, wait a minute!" And he would overtake one of his friends walking down the street.

"Did you know the Bible says the seventh day is the Sabbath?"

"Just dropped in for a minute," he would announce to a neighbor, "to tell you something you never heard before. The seventh day is the Bible Sabbath."

At the town's general store owned by his cousin, Charlie was the center

of a circle of a now somewhat belligerent group each Saturday night.

When they said that the Ten Commandment law had been done away with long ago, Charlie countered with, "Then it's all right to steal and kill and lie."

They argued and smoked, and Charlie argued and smoked.

But even though my husband's convictions were a matter of law, minus love for that law, the Lord seemed to be blessing him for his ardent witnessing.

Soon he was running a sawmill in addition to the farm work; and the cheese factories kept calling for more maple, elm, and basswood lumber to be delivered to them.

I had fought the setting up of that mill, but later, when I said, "Charlie, our two girls are ready for academy and I want them to go to one of our schools," he put in another log saw and hired two more men, making ten in all. It brought in tuition money plus.

Now I was standing over a hot stove winter and summer, cooking, frying, baking, and stewing a steady stream of food for hungry farm and mill hands; but not all the stewing was on the stove. Some of it was in a heart that wanted to exchange aprons for gay afternoon dresses, and evenings of silence for singing before an audience.

The urge to sing was always with me. Since I had few public opportunities, I sang continually around the house.

Several times I talked to Charlie about quitting smoking. He tried, but the habit formed at five years of age, when some fond in-law put a pipe in his mouth and applauded his liking for it, held him prisoner.

**A READING MUST
FOR YOUTH**

However, the more he listened to me sing "Sweet By and By" and "When the Roll Is Called Up Yonder" the more he wanted to give up smoking; and again my desire for escape was swallowed up in working on a project right at hand.

When the girls came home from the academy they were full of ideas—helping-others ideas.

They missed having no Sabbath school or church to attend. We were 30 miles from any other Seventh-day Adventists.

"Mommy," said serious-faced, black-haired Lu, "let's start a Sabbath school right here in our parlor."

"You be our special music," chimed in fair-haired, bubbly Ina, "and we'll have a Sabbath school after the same



HARRY BAERG, ARTIST

I was standing over a hot stove cooking food for hungry farm and mill hands. But not all the stewing was on the stove. Some of it was in my heart.

plan as the one at the academy; and let's invite all the men to stay Saturday forenoons, and let's take up a collection and everything, like a regular Sabbath school." Ina stopped for breath and Lu continued with plans that included everybody.

I hugged them both at once. Their enthusiastic plans were like a door flung wide, letting in new life, and I went right along with their proposition.

At first Charlie came just because the girls wanted him to, but gradually love gilded the edges of the Sabbath and it was not only law but love that drew him.

Teen-agers Attended

Some of the older woodsmen, Louie Dyke, Jim O'Neal, and a few others continued using the weekends for a spree and returned Monday a little bleary-eyed and jittery, but the teen-agers, students who had answered our ad in the union paper and were working their way through academy, loved to attend and take part.

There was Ezra Longway, who later became an ardent missionary in China; Roy Carr, who connected with our schools and colleges as business manager and held other offices also at Southern Missionary College, Collegedale, Tennessee, and Southwestern Junior College, Keene, Texas; Melvin Clem of the Northwest, also a worker in our schools. Then there was Joe Hayward, who in 1960 was elected president of the CME Alumni Association. His parents, Dr. and Mrs. Hayward, often came too, enjoying a few days of rest amid nature, and partaking of fresh garden vegetables. Besides these there were many others whose whereabouts I do not know. But all were students with a vision, working for tuition money by felling trees, sawing them into short logs, and hauling them from a densely timbered lake ridge to our sawmill.

Little by little I began to be asked to sing for all kinds of gatherings, from picnics and parties to funerals. I often sang for shut-ins.

I enjoyed singing Robert Burns's "Auld Lang Syne" and "Annie Laurie" for Jim and Ed McDougal, two old bachelors, and their sister Lizzie, who had come from Scotland and settled in our county.

Then it was fall again. Treetops competed with sunsets in flaming reds and yellows. Whippoorwills seemed to be mourning the passing of long, warm, moonlit summer nights and the fragrance of the wild roses along country roadsides.

September and school joined hands, and again we took our girls to the train and watched and waved good-by

A Letter From Our President

DEAR FELLOW BELIEVERS:

Late in January one of our missionary doctors was called to America for a few days and publicly honored, with nine other young men, for outstanding service to humanity. He represented his church and the principles it stands for in a most commendable manner. All who heard him and came in contact with him were impressed with his sincere humility and dedication to his high calling. Unfortunately, his faithful wife, who surely shares in this honor with him and to whom much credit is also due, could not be with him. She stayed by the staff.

There are a number of interesting incidents that might be mentioned in connection with Dr. Stanley Sturges' visit to this country. There is one that is particularly significant. It underlines again the value and stability that our plan of sustaining our world program brings to the work of our church. As the doctor appeared at interviews and before groups of people, he was frequently asked whether one reason for his being back in America was not to raise money for his mission work.

"No," our doctor replied in substance, "you see, I work for an old, established firm, the Seventh-day Adventist Church. I need not take off time to solicit. I devote all my time to my mission assignment."

The doctor's answer was right. The church that sent him out has assumed the responsibility of maintaining him. It assumes this responsibility for every missionary it sends out. Their support is not sporadic and uncertain, but constant and dependable. The worker is thus able to devote his entire time to the work to which he has been called.

God has greatly blessed the plan He has given this church for financing His work in the earth. The tithes and offerings, He directs, shall be brought into His storehouse. From this central treasury, disbursements are periodically made as the needs of the world field are carefully reviewed. This plan ensures an even and equitable division of funds to every field. Any other plan would result in an uneven apportionment of funds. The field that is the most glamorous and best publicized would get the largest amount of funds, while another, perhaps even more needy, but less glamorous, would receive little and would suffer. United giving and united planning ensure greater justice to all. This is the reason we urge our people to send in their offerings through regular church channels. Experience has demonstrated that thus our help becomes more effective.

Someone may remark upon reading this, as occasionally someone does, that we often—too often—refer to financial matters. It is true that frequently we refer to financial needs. Our reason for doing so is twofold. First, our Lord in His Word often speaks to us of financial matters. Second, we need to be constantly reminded that the Lord has made the diffusion of light and truth dependent upon the voluntary efforts and offerings of those who have been partakers of the heavenly gifts. (See *Testimonies*, vol. 5, p. 148.)

What better can we do with our funds than to invest them in the "old reliable firm," as the doctor said—the Lord's church, which ensures the support of those dedicated to proclaiming His message?

R. P. Fisher

President, General Conference

for as long as we could see their eager faces pressed against the coach window.

That evening I rocked alone on the porch, but I was not alone in my heart. I sang:

“One more day’s work for Jesus,
One less of life for me;
But heav’n is nearer,
And Christ is dearer,
Than yesterday to me;
His love and light
Fill all my soul tonight.”

As chirping crickets, swamp frogs, and night birds sang their evening vesper songs, an overwhelming peace filled my soul.

I had escaped—from self. I was free—from disappointment. My provocations had turned into blessings. The bud of life had opened, and its blossom was satisfying.

Uniting heart and voice with the angels beyond the stars twinkling over the cedar-fringed hill, I sang hymns of praise to Him from whom all blessings flow, to Him who had shown me what to escape from and how to do it.

The Spell Was Broken

No longer did the author want to be like the world

By Alma E. McKibbin

REMEMBER now thy Creator in the days of thy youth” (Ecc. 12:1).

Youth is a wonderful period of life, for during that time we make many decisions—decisions that usually determine what our later life shall be. Fortunate is the young person who has wise teachers and counselors to help him make right choices.

Mine was a divided home. Mother tried to teach me to be a Seventh-day Adventist, while father did all he could to persuade me to conform to the world, to be like my schoolmates. As I grew older it seemed difficult to

decide between the two ways of life.

My schoolmates were friendly in a casual way, but I had no close friends. They all learned to dance at an early age and attended the balls in the town hall. Almost everyone went to dances, even as they all went to church. There was also a public skating rink. I never attended either the dances or the skating parties.

I dressed plainly, for mother told me Adventists were a very plain people. At this period hoops and bustles were the style. I thought that both were ridiculous. The girls at school asked me often, “Why don’t you dress as we do?”

One day they proposed a march, in which I joined. When we got to a corner of the grounds behind a woodpile, a strong older girl held me while others took off my dress and put a hoop skirt on me. They pinned it securely, redressed me, and made me walk around.

Just then the bell rang. There was no time to take off the hoop skirt, and since the rules were strict I had to march in with the rest.

Now, it takes much practice to learn to manage a hoop skirt, especially to sit down in one. Try as I might I could not sit down in my seat, so I marched out without permission. Returning to the woodpile, I took off the hoop skirt and threw it to the top of the pile, where it lodged on a projecting stick. It hung there for many a day. No one could get it, for who can climb a woodpile?

No one ever mentioned hoops to me again. The girls evidently decided that I was hopelessly different, so there was no use trying to change me.

Starting to Write

About this time my class in English came to the subject of composition, and the teacher assigned me the topic, “History of Our Town.” I worked early and late gathering interesting stories of early days from old settlers. Father was a great help to me. He knew everyone in our county and had a marvelous memory.

In the old-time schools Friday afternoons were devoted to literary exer-

Suddenly every silly, foolish thing I had said and done came back to me with startling vividness.



HARRY BARRG, ARTIST

cises such as speaking pieces, reading compositions, or taking part in spelling bees. On the Friday that I read my composition, the editor of the town paper was present. He asked me for my paper. He said he knew that his subscribers would be interested in the "History of Our Town."

When father read my composition in the paper and the complimentary remarks of the editor, he gave me the first unqualified praise I had ever received from him. And mother whispered, "Someday perhaps you will write for our papers!"

About this time I had another encouraging experience. I began to understand mathematics. From the time that I first learned to read, history and literature were a delight to me, but figures were baffling. I wondered why I could not understand fractions and percentages.

But all at once these mysteries began to open to my mind, and my grades improved. We had a teacher who seemed to understand the principles of pedagogy better than most, and under his direction everyone did better work. Unknown to him or to anyone, I took notes on his methods, for was I not going to be a teacher?

There was still an invisible barrier between me and my schoolmates. As time went by, my sense of isolation became a cross too heavy to be borne. Little by little, I began to compromise.

When I recall my temptations and struggles to live up to my ideals, and the unanswered questions in my mind, I understand why young people often say and do things we do not expect of them. They see only the present. Their sense of values is distorted. The thing that really seems important is to be accepted by other young people, and this means to do as the crowd does, to be "hail fellow, well met."

The poet Longfellow expressed the dilemma of youth when he wrote,

"A boy's will is the wind's will,
And the thoughts of youth are
long, long thoughts."

A Big Event

Summer had now come, and soon the greatest event of the year would be a reality. This was the Fourth of July celebration. There would be a parade in which every old soldier had a place, patriotic speeches, a picnic dinner, and fireworks.

I looked forward to this event with pleasant anticipation. Father had given me a bracelet when I showed him my grades at the end of the school year, and promised me a new white dress. He went with me to buy a new hat—a white hat with blue flowers on it. I knew Adventists did not wear

artificial flowers, feathers, or jewelry, but I said nothing. For once in my life I would look like other girls. Of course, I would not wear hoops or a bustle, but I starched a ruffled underskirt until it was stiff, and tied a big bow in my blue ribbon sash. Like the Pharisees of old, I kept the letter of the law, and thus tried to ease my conscience.

On the morning of the Fourth, I dressed early and slipped away from home to join the young people. They greeted me warmly, and at once I was accepted into their circle. We had a gay time all day.

Finally, warm and weary, Fred, the leader, asked me to have a soda with him. I disliked soda water but if this was part of what it meant to be like the rest, I would drink it if it choked me. So to the drugstore we went, and the rest of the young people followed after us.

In spite of my best efforts I just could not drink soda water, so to cover up my failure, I began to relate anecdotes concerning famous men. My stories were well received. The old drugstore rang with laughter. Fred seemed greatly pleased, and declared I was great fun. The rest agreed.

The day would end with a grand ball in the town hall, but before the ball, a play was given by the members of the Presbyterian church for the

benefit of their minister. We now had three churches in town.

Fred invited me to attend the play with him and I accepted. The play was not long, and at its close Fred asked me to stay for the ball. But somehow I suddenly had had enough fun for one day, and I said, "I think I'd better go home. I don't dance and it would be no fun for you."

Fred walked home with me but assured me he would teach me to dance, and that I had been lots of fun that day. He returned to the ball and I went up to my room.

Suddenly every silly, foolish thing I had said and done came back to me with startling vividness. I felt sick at heart. I took off my gay ribbons, and the bracelet went rolling under my bed. I put on a robe and went to the window.

Long I pondered. Now I knew I could have friends if I would give up my ideals and my plans to someday be one of "mother's people." I wept long and bitterly. At length I breathed a prayer, "Dear Lord, I can't hold out any longer by myself. Please send an Adventist to our town to help me, and forgive me all my foolishness."

Help Arrives

Two weeks later when mother answered a knock at the door, there stood two Adventist ministers from Denver.

Fellowship of Prayer

"Thank You For the Many Prayers"

"My heart is too full to know how to thank you for the many prayers. God is so good. Yesterday I received a letter from my daughter stating that she is to be baptized soon. The same day my niece is to be baptized—also an answer to your prayers."—Mrs. G., of California.

"Quite a while ago I asked prayers for my son, who was an alcoholic. I don't think he has partaken of liquor for the past five years. He wrote me recently that he and his wife had been attending all the church meetings for over a month and were taking Bible studies on Sunday nights. He has started to read the Bible through, and wanted to be forgiven for any wrongs and to make amends. He requested prayer that he would break with the smoking habit. He said that he and his wife want to be baptized as soon as they are ready. I do thank and praise the Lord."—Mrs. W., of California.

"I am happy to write that my husband has completely stopped drinking. It has been wonderful to know that I was not alone, that others were praying with me."—Mrs. H., of Florida.

"Praise the Lord for the immediate answer to my request. One of my daughters said, 'There is power in prayer, because I was really planning to marry an unbeliever, but I don't want to talk with him any more.' Yes, prayer changes things in life. The other daughter is no longer interested in the unbeliever she was seeing. I thank you all for the prayers offered in behalf of my family."—Mrs. M., of the Philippines.

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

They had brought a tent with them and had come to hold a series of meetings in our town. The leader was Elder Charles P. Haskell and his assistant, Elder B. F. Stureman. Mrs. Haskell and two children came a few days later.

The ministers soon pitched their tent and began meetings. I attended every meeting and never missed a word. My soul thrilled with joy as one truth after another was presented. The plan of salvation opened to my mind as never before, and I wanted to accept it. But the evil one said, "You have gone too far. Your sins are too great. You can't be forgiven."

Despair seized me. I suffered agonies of remorse and regret, for I thought I was lost. I told no one, and kept on attending the meetings. I could not stay away.

At length on a Sabbath day the minister preached on the treasure hid in the field. I felt that I would give up all for that treasure if only I could be freed from my sins. After the sermon there was a testimony meeting. I thought, "These people are happy. They have never sinned as I have." I felt unworthy to sit with them, so I went to the back of the tent and knelt down all by myself and wept with a broken heart. I pleaded, "O take my sins away."

Then a wondrous thing occurred. A glorious light shone upon me and a voice that I felt was the voice of Jesus said, "I forgive you all your sins." Immediately the sense of sin left me and a marvelous joy which I cannot describe filled my whole being. I arose and exclaimed, "My sins are all taken away. Jesus has saved me!"

The ministers and all the people rejoiced—most of all, my mother—because they knew I had been converted. Oh, wondrous change! It can be experienced but it can never be described.

On our way home we passed the dance hall, and I wondered why I had ever wanted to go there. The spell of the world was broken. That was more than 70 years ago, but never since have I had the slightest desire for worldly amusements. Neither have I been lonely, for Jesus is my Friend.

It has been a privilege, not a duty, to do whatever the Lord has required of me. No service for one we love truly and deeply is ever a burden, it is always a joy. How can I keep from loving Him who paid my debt with His own precious life and promises eternal life with Him at last!

"Take the world, but give me Jesus;
All its joys are but a name.
But His love abideth ever,
Through eternal years the same."

(He Leadeth Me—Part 4. Next week: I Go to College)

A God of Order Guides His Church—

*In this, the last article of the series,
the author shows how each church member,
through delegates,
has a voice in the work of the
denomination's highest administrative body—*

THE GENERAL CONFERENCE

By L. L. Moffitt

AS WE have presented the organizational developments of the Seventh-day Adventist denomination, we have dealt with the various phases structurally rather than in the order of their coming into being. We now come to the consideration of the General Conference, which in point of time preceded some of the subsidiary organizations.

The General Conference was organized May 21, 1863, at a specially called meeting in Battle Creek, Michigan, to which the conference committees of the different State conferences had been requested to send delegates. A few weeks before this general meeting, James White wrote in the REVIEW AND HERALD as follows: "Delegates are being appointed to this assembly from different States, and our people are looking forward to it as the most important meeting ever held by the Seventh-day Adventists" (issue of April 28, 1863).

The delegates assembled for this meeting at 6:00 P.M. on May 20, and a temporary organization was effected at which time a committee on credentials was appointed. The next day other committees were appointed.

When the committee on constitution presented its report, it offered the following preamble to set forth the purpose of the General Conference organization: "For the purpose of securing unity and efficiency in labor, and promoting the general interests of the cause of present truth, and of perfecting the organization of the Seventh-day Adventists, we, the delegates from the several State Conferences, hereby proceed to organize a General Conference, and adopt the

following constitution for the government thereof."—*Review and Herald*, May 26, 1863.

The first two articles of this constitution designated the name and specified the officers of the organization.

"Article I. This Conference shall be called the General Conference of Seventh-day Adventists.

"Art. II. The officers of this Conference shall be a President, Secretary, Treasurer, and an Executive Committee of three, of whom the President shall be one."—*Ibid*.

Through the years certain adaptations have become necessary in the constitution as then adopted, but for nearly 100 years its basic concepts have remained unchanged.

Following the adoption of the constitution, the nominating committee presented the name of James White for president. To this suggestion the delegates gave unanimous approval, but Elder White declined to serve. John Byington was then elected as the first president of the General Conference. Uriah Smith was elected secretary, and E. S. Walker, treasurer. J. N. Andrews and G. W. Amadon were chosen to serve with the president as the executive committee.

Reporting on the spirit of this first session of the General Conference in the May 26, 1863, REVIEW AND HERALD, Uriah Smith said,

Perhaps no previous meeting that we have ever enjoyed, was characterized by such unity of feeling and harmony of sentiment. In all the important steps taken at this Conference, in the organization of a General Conference, and the further perfecting of State Conferences, defining the authority of each, and the

important duties belonging to their various officers, there was not a dissenting voice, and we may reasonably doubt if there was even a dissenting thought. Such union, on such points, affords the strongest grounds of hope for the immediate advancement of the cause, and its future glorious prosperity.

Representative Government

One of the important decisions of this conference was the establishing of the principle of representative government through approved delegations. Such a provision was written into the General Conference constitution. On this principle Sister White has commented:

God has ordained that the representative of His church from all parts of the earth, when assembled in a General Conference, shall have authority. . . . He has so arranged matters that chosen men shall go as delegates to our conferences. These men are to be tried and proved. They are to be trustworthy men. The choosing of delegates to attend our conferences is an important matter. These men are to lay the plans that shall be followed in the advancement of the work; and therefore they are to be men of understanding, able to reason from cause to effect.—*Testimonies*, vol. 9, pp. 261, 262.

As the work of the denomination grew and spread to different countries, adaptations of the organization were made from time to time to meet these expanding needs. As we have seen, local, union, and division conferences were organized around the world. One effect of the expansion was the enlargement of the General Conference Committee. In 1883 the General Conference Committee was increased from

three to five; in 1886 from five to seven. At present it takes more than two pages of the *Yearbook* to list the members of the General Conference Committee.

Other phases of denominational activities developed through the years into general organizations fostering special objectives, such as publishing, Sabbath school, and medical. For example, in 1874 the General Tract Society was organized, with James White as president. In 1882, the name was changed to International Tract Society. Likewise in 1879 the organization of the American Health and Temperance Association was effected, with Dr. J. H. Kellogg as president. In 1893 this association was merged with the Seventh-day Adventist Medical Missionary and Benevolent Association, which three years later was changed to International Medical Missionary and Benevolent Association. The General Sabbath School Association was organized in 1878, with D. M. Canright as president. In 1886 this name was changed to the International Sabbath School Association.

At the General Conference session held in Battle Creek, Michigan, in 1901, counsel was given regarding a wider distribution of responsibility to avoid undue centralization. To this end actions were taken giving more authority to union and local committees in all parts of the world. Provision was made for the transfer of ownership and responsibility for operation of institutions and enterprises within their territories, to union and local conferences. Thus by distribu-

tion of responsibility and diversification of interest a wider representation was assured while still preserving the basic organic unity.

A reorganization of the various lines of denominational activities, making them departments of the General Conference with representation on the General Conference Committee, also was effected. In referring to these administrative changes, A. G. Daniells set forth the most important of these changes as follows:

1. The organization of union conferences and union mission boards in all parts of the world where either the membership or the staff of workers make it advisable.

2. The transfer of the ownership and management of all institutions and enterprises of the cause to the organizations with which they are by location directly connected.

3. Making all the leading lines, such as the Sabbath-school, educational, medical missionary, religious liberty, and publishing work, departments of the General Conference, and placing the chairmen of these departments on the General Conference Committee.

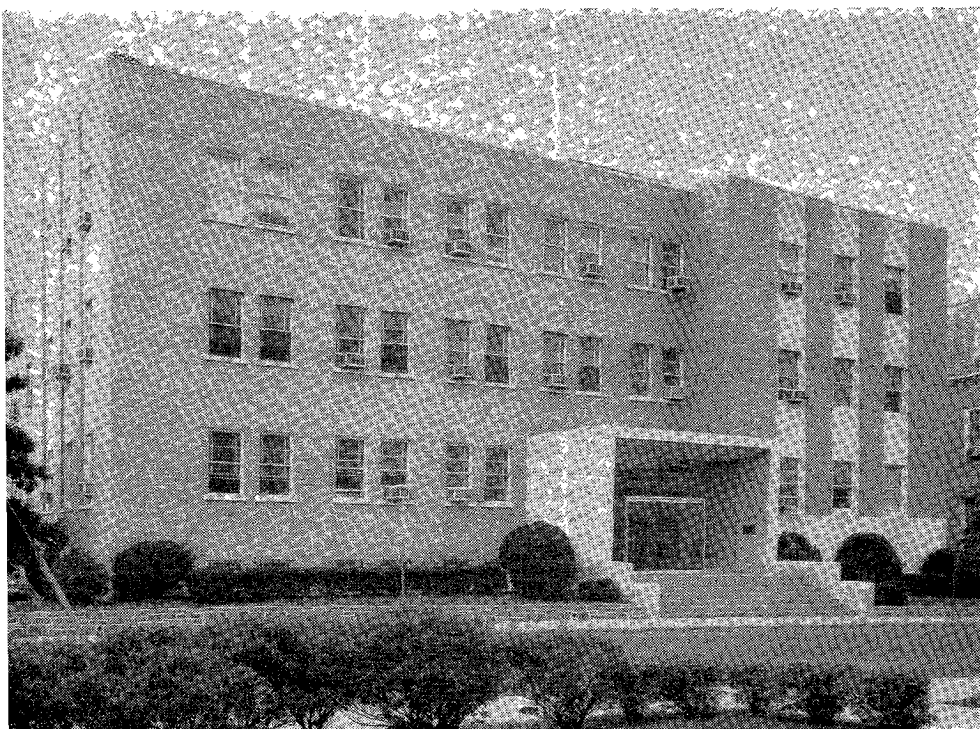
4. Enlarging and strengthening all conference committees and mission boards by placing on them men especially qualified to represent the evangelical, educational, medical missionary, and publishing interests of the cause.

5. Placing the responsibility of attending to the details of the work in all parts of the world, upon those who are located where the work is to be done.

6. Arranging an organic connection or union of all the parts of our organization and field by placing on the union conference committees the presidents of local churches; and further, by placing on the General Conference Committee the presidents of union conferences, the superintendents of union mission fields, and the chairmen of all department committees. Thus every church, every department of the work, and every institution in the denomination is represented in local and union conferences, and in the General Conference as well.—*Review and Herald*, March 29, 1906.

“Every member of the church has a voice in choosing officers of the church. The church chooses the officers of the state conferences. Delegates chosen by the state conferences choose the officers of the union conferences, and delegates chosen by the union conferences choose the officers of the General Conference. By this arrangement every conference, every institution, every church, and every individual, either directly or through representatives, has a voice in the election of the men who bear the chief responsibilities in the General Conference.”—*Testimonies*, vol. 8, pp. 236, 237.

Thus the remnant church moves forward under the leadership of God.



The General Conference headquarters building in Takoma Park, Washington, D.C.



The Family on Vacation

By Josephine
Cunnington
Edwards

In public places a child's training shows up, to his advantage or his disadvantage.

NO CHILDREN allowed." This sign appearing occasionally in public places is an attempt to prevent destruction and loss, inconvenience and depredation. Because of youthful vandals and their vandal parents, many well-behaved children are thus also barred from places that would be educational and inspirational.

The necessity for this sign is evident, as is also the reason for the children's poor conduct. Parents are woefully remiss in training their children how to act at home, so when they are away from home they do not know, nor do they care, how to act.

"Mothers, teach your children from their earliest years that they are not to look upon everything in the home as playthings for them. By these little things order is taught. No matter what fuss the children may make, let not the organ of destruction, which is large in babyhood and childhood, be strengthened and cultivated. 'Thou shalt,' and 'Thou shalt not,' God says. Without loss of temper, but decidedly, parents are to say to their children, No, and mean it.

"With firmness they are to refuse to allow everything in the home to be handled freely and thrown about on the floor or in the dirt. Those who allow a child to pursue such a course are doing him a great wrong. He may not be a bad child, but his education is making him very troublesome and destructive."—*Child Guidance*, p. 101.

Such tendencies go with the family when they go on vacations and outings. And often the families are not aware of the fact that many people dread to see them and their children appear in the group. This ought not to be, for the child's sake, for he will develop a callous feeling toward the attitudes of others if this situation obtains very often.

A sensitive person is ever alert lest

he offend or is in a place where he should not be. Christ Himself taught that His followers should be awake to this, when He told them to take a lower seat lest they be humiliated by being asked to step down from a place they had brazenly appropriated. A child who is used to offending has not the sweet grace of sensitiveness that is the characteristic of a well-trained person. And "the influence of an ill-regulated family is widespread, and disastrous to all society."—*Patriarchs and Prophets*, p. 579.

The Marywell family were on a vacation. They had planned just where they would go, and where they would stop, and what they expected to see.

But alas, they were a poorly trained lot, and they spread dismay and desolation wherever they went. Relatives were glad to see them go, although they seemed not to sense this. They had trouble at nearly every motel because of the noise and loud talk and running about that went on. A manager at one place came twice to ask them to be quiet.

"Of all the nerve!" the mother said angrily, when he had left. "Seven dollars for this place, and they want us to be still as the gravel!" And the children were listening. The oracle had spoken.

To them, naturally, mother's utterances were exactly right, and if she said they were shoved around, the children believed it. Watch a child's face when a parent is airing some unwise views. It is a sad sight to behold. It is in public places that the child's training shows up, to his advantage or his disadvantage.

The Broken Lamp

The Marywells stopped at one motel late in their trip. They moved in and settled for the night. The children were in bed, all but little seven-year-old Martin, who persisted in turning on and off a beautiful lamp on a table beside the bed. He jerked the pull chain so roughly it was a wonder he did not break it.

Mother and Father Marywell acted as though they could not see what he was doing. They sat and read and talked and looked at television, just



PHOTO, H. A. ROBERTS

They had their trip all planned—just where they were to go, where they were to stop, and what they expected to see.

as if everything Martin was doing was perfectly all right. Yet, a lamp is not, was not, and never will be, a plaything. He should have learned that at home.

The next morning, while the family was in a bustle getting packed up to leave, Martin got busy again on the lovely lamp. Father Marywell had gone out to a store to get some groceries, for they were planning to eat some cereal and fruit in the room before they left.

Suddenly, *crash!* The lovely vase-lamp lay on the floor, smashed in pieces.

Mrs. Marywell stopped her packing and shrieked at the child, "Now, just look what you've done, Martin! Just see! Now, you just march and get that big wastebasket. Clean it all up before daddy comes. He musn't see it. And now we'll have to get right out of here or we're going to have to pay for that lamp. That'll be at least \$20, and money doesn't grow on trees!"

The children were listening, for little Jean told several people about it when they got home. "You should have seen us hurry and get out of there," she confided. "We had the car all packed by the time daddy got back, and we didn't have to pay for it."

What a lesson in dishonesty those children learned that day—a lesson in conniving too; a lesson in deceit; a lesson that will make it harder in a hard world for those little children to find the path to life eternal.

"Honesty should stamp every action of our lives. Heavenly angels examine the work that is put into our hands; and where there has been a departure from the principles of truth, 'wanting' is written in the records."—*Counsels on Stewardship*, p. 142.

Someday the Marywells, with their children, must stand before the judgment bar of God. There will be before them the gate of heaven, with the ineffable glory of eternity shining through, beckoning with a joy unspeakable to the sweetness of an endless life with Christ and the redeemed who have washed their robes. But to allow vases, and lies, and lamps, and trivia, to bar that gate would be a frightful tragedy.

A child's character is warped by such experiences as the one just mentioned. He should be taught at home to respect the property of others. It is the duty of parents to teach them to be alert on this. They have to learn to be discerning, observant, full of grace and sweetness.

"Some parents allow their children to be destructive, to use as playthings things which they have no right to touch. Children should be taught that they must not handle the property of other people. For the comfort and

happiness of the family, they must learn to observe the rules of propriety. Children are no happier when they are allowed to handle everything they see. If they are not educated to be caretaking, they will grow up with unlovely, destructive traits of character."—*Child Guidance*, pp. 101, 102.

Trips can be a blessing to families that have been in the habit of following the blessed Jesus. They can be drawn nearer to the kingdom of heaven than ever before. This sweet fellowship of leisure and rest in travel, can run like a golden thread through the very fabric of their characters. Integrity, kindness, love, and togetherness will bring the family into oneness with Christ. During the long hours of travel, by loving counsel, ex-

ample, by story, and by precept the children can learn more surely the way to the kingdom.

"Let parents and children remember that day by day they are each forming a character, and that the features of this character are imprinted upon the books of heaven. God is taking pictures of His people, just as surely as an artist takes pictures of men and women, transferring the features of the face to the polished plate. What kind of picture do you wish to produce? Parents, answer the question! What kind of picture will the great Master Artist make of you in the records of heaven?"—*Ibid.*, p. 562.

(Manners for Children—3. Next week: A Store Is Not a Race Track)



Treasure in Heaven

By ERNEST LLOYD

DAVE lived with his poor old Uncle Toby in a little shanty. His clothes were shabby, but he went to Sabbath school as tidy as he could make himself. His class was a class of boys, and they did not think they could reach their offering goal because poor Dave could not bring his share. The teacher suggested that he earn some money, perhaps as an errand boy.

Dave decided to call on a Miss Darrell who lived with her servant a few blocks from the shanty. He did so, but before he could finish his little speech about running errands for her she scolded him for asking for money. Dave went away quite discouraged.

On the following Sabbath his teacher suggested another idea. "This coming week let's try to do some kind act to the meanest person we know. Jesus will count it as laying up treasure in heaven." One of the men in the Sabbath school, a florist, overheard the little conversation in Dave's class. He felt sorry for Dave, and promised him a fine lily if he would go on an errand the next day. Dave was happy to do this, and proudly took the lily home.

Then he thought of Miss Darrell as being the meanest person he knew. He decided to take the lily to her. It was raining, but Dave did not stop for that. When he arrived at Miss Darrell's house, her servant, Huldah, came to the door. Dave asked to see Miss Darrell. Huldah said, "I'll tell her there is a young man here with a flower for her." Miss Darrell was in bed. Dave was invited to step into her room and present the lily.

"Oh, you are the boy who came here asking for money," said Miss Darrell. "No,"

said Dave, "I'm the boy who wanted some work to earn some money." "Why did you bring me this flower?" asked Miss Darrell. Then Dave told her about his class and what the teacher had said. At first Miss Darrell was indignant, but coming from such a small boy it finally made her laugh. Huldah was surprised, for she had not heard Miss Darrell laugh in a long time. "What did you want money for?" Miss Darrell asked. And Dave replied, "To give to missions and lay up treasure in heaven." He told her about the plan in his Live-Wire Class. "I will give you five dollars," said Miss Darrell. "Oh, no," protested Dave, "I can't take that. I want it to be my offering, something I have worked for, you know."

Miss Darrell called Huldah and said to her, "Do you think you could use a boy here?" "Yes," said Huldah. "There are many things I can't do that a boy could do to help us." Dave was happy. Better times had come for him. Now he would have work every afternoon after school. But the next Friday his Uncle Toby was sick, and Dave had to stay with him. Miss Darrell was wondering what had happened when there was a knock at her door. Dave had come to tell her about Uncle Toby and that he must stay with him.

Then Miss Darrell said, "Now, Dave, here is your five dollars. You have earned it. I have a little surprise for you. I too want to have treasure in heaven. And I am giving \$100." Dave's joy was very great. He went to Sabbath school the next day, for Uncle Toby was feeling better. The class was much surprised when Dave gave his five dollars. Later in the Sabbath school program the superintendent said, "I have a message to read to you from a Miss Darrell. She says, 'I am giving \$100 for missions, and I'm giving it through the Live-Wire Class because of the work of Dave.' How happy this made Dave's Sabbath school!"

I am sorry to tell you that Uncle Toby's illness grew worse. Huldah went to the little shanty to care for him. When he died, Miss Darrell took Dave into her home, and they were a great help to each other. Best of all, Miss Darrell became a regular member of the Sabbath school.

From the Editors



The Critics and Their Criticisms—2

Church Leaders and Arduous Travel

[Last week we commented on the strange array of printed matter from critics who leisurely attack church leaders and relax in Western sunshine, while the church leaders, even when home, walk in snow and sleet.]

Actually, the church leadership do not spend all their time, or even the major part of their time, in Washington. Where are they? Away in balmy spots of the world, fanned by languorous breezes? Judge for yourself. Let us look at the record.

As we write these lines, here is where a representative group of the leadership are, beginning with the president, the secretary, and the treasurer of the General Conference. One is traveling in South America. Have you ever traveled in the high Andes, over mountain paths? Another is in Australia and New Guinea. Did you ever wander around in the fastnesses of primitive New Guinea? Another is traveling the Far East, another Inter-America, another West Africa, another South Africa, still another Central Africa, including the Congo. They will be fortunate if they complete their journeys without picking up one or more fierce germs whose special delight is to torment the deepest recesses of the digestive processes of the poor human frame.

Firsthand Knowledge

It may evoke a smile from you as you read this, but we assure you that those who are the victims of the fierce onset find nothing humorous in the experience. Incidentally, we are not theorizing about this matter of travel in any of its particulars. Though we stand, personally, as it were, to one side, chronicling the activities of denominational leaders, we have done our share of traveling afar. We know personally what it is to travel for days with one's hand on one's abdomen, because of the discomfort. We know what the brethren face in their eating three time a day for periods of weeks.

But why go on with this digestively distressing picture? We could harrow our readers for hours with the details. We make only this passing reference to help you realize some of the distinguishing marks of travel in far lands in out-of-the-way places. There is a certain kind of travel, of course, to a few great key cities abroad, where in sumptuous dining rooms, with soft music, one may luxuriate. We have never been in such a dining room, and what is vastly more important, we are equally confident that our brethren have not. In most of the places where they have to go, there are no such dining rooms.

Yes, we will concede that in some ways today traveling in far lands is easier than formerly. We have the airplane. But have our readers done much traveling at night in the coach section of a large jet plane, where the seats are so crowded together that you neither sit up nor lie down when the lights go dim and you are supposed to sleep? We repeat, even though we are simply chronicling the expansion of the work and the work of the leadership of the brethren, we do feel prepared to speak with firsthand certainty on this matter of discomfort.

One morning there came to us in the mail a scurrilous letter from a critic whose main theme was that the brethren in Washington were wasting all their money flying

in high-powered planes hither and yon. We were tempted at first to do what we regularly do with such letters, simply file it. But we could not resist the temptation this time to speak. It so happened that we had just come in that morning from sitting up all night in the coach section of a jet. We were neither quite awake nor quite asleep, and being of ordinary flesh and blood, we were thoroughly exhausted. But there was much work to do at the office, and so we came to work, and here was this letter awaiting us. We shall not quote the text of our reply, but summarize it in this short statement: We told the critic that any bed in his house, we were confident, would have been much more comfortable to sleep in than the quarters that we had, quarters that we regularly have in our travels because we seek, all of us, to economize for God. Actually, he wrote a letter of apology. The shock of receiving such a letter was very great!

The "Pope's Hat"

One recent critic, straining to find some parallel between the leadership of the Advent Movement and the Pope of Rome, boastfully declared that some of his recent declarations were toppling the "pope's hat" in Washington. We almost apologize for using space in the REVIEW to quote such drivel, but after all, we must be a bit specific at times in order to let our readers know just what the point is we are dealing with and why we are dealing with it. We thought of that foolish remark about the "pope's hat" when we read the cables a little while ago that stated that C. L. Torrey, treasurer of the General Conference, had received a shrapnel wound in the head. He was attending a meeting of mission leaders at Elisabethville in the Congo, when the mission was caught in the cross fire. Probably he had no hat on at the time, but if he had, we doubt not that the shrapnel blew it off. That is as near as any situation has come to blowing off the hats of the leaders of the Advent Movement. We might add, that sometimes their hats are knocked off as they try to make their way through thick jungle paths.

Church Leaders Unperturbed

We doubt not that if we took a vote of the headquarters leadership—impossible presently to do because they are scattered so far—they would all urge us to forget about the whole matter, lest there might be the slightest suspicion that they felt sorry for themselves and personally hurt by all the criticisms that certain people hurl at them. We are sure that they are not personally sensitive. They go right along doing their work, because it is their work to do, whether it be in some far jungle with the most unfortunate setting in house and diet, or whether it be for a limited time amid the ordinary comforts of a home in Washington.

No, we are not writing these lines at the request of these men. They know nothing of what we are writing at this moment. Rather, we are writing in an earnest attempt to give the great body of our loyal people a true picture of the brethren whom they have elected to fill the key offices and to whom they have entrusted millions of dollars of their money for the carrying on of a worldwide work. We want our people everywhere to know that their leaders are not reclining in Washington, loath to take up the rigors of long journeyings and concerned to have orange juice to drink. Rather, they go straight forward day by day, week by week, month by

month, and year by year, covering the circuit of the world, coordinating labors, inspiring laborers, and expanding thereby the borders of the kingdom.

Now, these leaders are supposed to be the men who are seeking to turn the Advent people from the old doctrinal landmarks, off, off deep into apostasy. Why should men who are endlessly willing to live in suitcases and eat indigestible, unknown mixtures, all in the interests of advancing the Advent Movement, then seek to undermine the doctrines that are the foundations of the movement? Sounds more than a bit silly on the face of it! This charge we shall examine next week.

F. D. N.

Top Religious Trends of 1961

The last days of the old year found members of the Religious News Association—men and women of the secular press who cover religious news for the nation's newspapers, magazines, and wire services—converging on Buffalo, New York, to discuss problems of mutual interest. Each year these representatives of the fourth estate poll themselves for a consensus on the top religious news stories of the year. Their collective opinion becomes, in turn, a significant basis for assessing the direction of contemporary religious trends.

Out of a possible 510 points in the poll, 423 assigned first place to President Kennedy's stand on Federal aid to parochial schools, against the Catholic bishops of the United States. This was the second year in a row in which Mr. Kennedy figured in the top story. Last year his election as the first Catholic President was almost the unanimous choice.

In second place, with 309 points, was the agreement of the United Presbyterian Church in the U.S.A., the Protestant Episcopal Church, and the United Church of Christ to explore together the sweeping Protestant merger plan proposed by Presbyterian Dr. Eugene Carson Blake and heartily endorsed by Episcopal Bishop James A. Pike. The Methodist Church, which was included in the original invitation, has not yet officially replied. Third place, with 264 points, went to the admission of the Russian Orthodox Church as a member of the World Council of Churches, at New Delhi.

Fourth was the presence of the first official Vatican observers at a session of the World Council of Churches, which met last year in New Delhi. Tying with Adolf Eichmann's trial for eighth place was the Vatican announcement that non-Catholic observers will be welcome at the Second Vatican Council to begin October 11. Fifth place went to Presiding Protestant Episcopal Bishop Arthur Lichtenberger's visit to the Pope on his way to New Delhi—the first head of any American Protestant church to make such a call. Tying for sixth place were (1) the participation of clergymen in the so-called Freedom Rides and (2) the U.S. Supreme Court decision upholding Sunday closing laws. Seventh was the formal merger that blended the Congregational-Christian and the Evangelical and Reformed churches into the United Church of Christ. Ninth place went to Pope John's social justice encyclical entitled *Mater et Magistra*, "Mother and Teacher." In tenth place was the upsurge of (Catholic) church-state tension in Poland, Haiti, Cuba, and the Dominican Republic.

What Do These Things Mean?

The interests of the Catholic Church are dominant in six of the items, and the ecumenical movement in five. Half of the news involving the Catholic Church

was related to the ecumenical movement. The racial aspects of religion figure in two of the news stories, and Sunday legislation in one. Assigning ten points for first place, nine for second, et cetera, we find that the Catholic Church made 41 per cent of the top-flight news of 1961, the ecumenical movement 40 per cent, race relations in religion 12 per cent, and Sunday legislation 1 per cent.

As the religious writers themselves pointed out, the dominant religious trend of 1961 was obviously the accelerated advance toward Christian unity, as evidenced by the number of friendly conversations and areas of cooperation among Protestant, Catholic, and Orthodox leaders. The rapidly ascending papal star, the burgeoning ecumenical movement, and the campaign for Sunday legislation are precisely the developments to which Seventh-day Adventists, more than a century ago, began to point as the fulfillment of Revelation 12, 13, and 17, and as initiating the great final crisis that is destined to bring history to a close. The climactic events for which the prophetic picture calls are rapidly and inexorably falling into place. More than ever before, it behooves us to look up and lift up our eyes, in the sure knowledge that contemporary events are an unmistakable harbinger of the imminent end of all things.

R. F. C.

Overworked and Unappreciated

Most Christian workers have had the experience described in a recent letter to Mary Haworth, Washington *Post* columnist. The letter writer complained that she had done most of the work in connection with a successful church library exhibit. She had organized the library, cataloged all the books, worked for two months as coordinator, supervisor, and poster maker in preparing for the exhibit, and later had sent cards of thanks to all who took part in the program.

What credit did she receive? Practically none. The church bulletin, in reporting the event that "attracted more interest than any event in the church in years," merely mentioned that she had introduced the speaker. "What is your advice?" asked the overworked and underappreciated lady.

Miss Haworth replied, in part: "Isn't there something in Scriptures to the effect that one should do good works for the work's sake, not for worldly acclaim? And doesn't the New Testament say that when you've been praised by men for the work you do, the account is closed? . . . Persons who labor in the vineyards of the Lord are called to be saints. And one of the earmarks of here-and-now progress towards sainthood is the discovery that one's good works are more often disdained, discredited, repaid with treachery and calumny, than rewarded with praise.

"Saints-in-the-making differ radically from other folks in their privileged awareness of the living God. . . . Having this awareness, saintly people also have an abiding sense of the folly of prideful individual claims to importance." They also try "to sustain the ordeal [slights, humiliations, and injustice] peaceably, as an exercise in charity—in the spirit of Christ's spat-upon journey to Calvary—and thereby translate the grueling experience into the stuff of soul growth."

Let every Christian remember that the "servant is not greater than his lord; neither he that is sent greater than he that sent him" (John 13:16). Since Christ did not receive warm acclaim for His work, neither will His followers. But is not the privilege of doing a task for Jesus reward enough for every effort, even if no public credit is received?

K. H. W.

Reports From Far and Near

AN ADVENTURE IN SOUL WINNING

"Somewhere off the Coast of British Columbia"

By Helen Kivinen, Office Secretary
British Columbia Conference

ONE morning a letter was received at the British Columbia Conference office from the director of the Bible correspondence school in Finland. "Somewhere off the west coast of British Columbia," the letter explained, "in a place called Texada Island, lives a Finnish woman by the name of Mrs. Lyyli Leppaaho. She has completed the Bible course and is interested in the Adventist message."

This letter was promptly sent on to Ronald Reimche, skipper of the *Northern Light*, a mission boat operated by the British Columbia Conference. Elder Reimche is in charge of the work along the west coast of the province.

Upon receiving the letter Elder Reimche started out to find Mrs. Leppaaho, and succeeded in locating her home. He soon discovered, however, that he could not communicate with her, as she understood scarcely a word of English and he could speak no Finnish. This presented a problem. Here was a soul longing to enter the remnant church, and he was helpless to guide her in.

Remembering that one of the personnel at the conference office was familiar with the Finnish language, he sent for help. A short time later the writer, in company with Mr. and Mrs. Martti Haapalo, a young Finnish couple from Vancouver, British Columbia, made the trip to Westview, the *Northern Light's* home port.

During the night a fierce storm came up, and by noon the next day, when we were to cross the five-mile stretch of water to Texada Island the waves were still dangerously high. Many earnest prayers were offered for the storm to subside, and plans continued for the trip. When all was in readiness, we noticed that the wind had ceased. We quickly loaded the car and drove to the wharf where the *Northern Light* was moored, and saw to our amazement that the waves, which had been in such turmoil only minutes before, were now quiet. The trip across was made safely. Upon reaching the island we hired a taxi to transport us another seven miles to Gillis Bay, where Mrs. Leppaaho lives.

As the car pulled up in front of the house Mrs. Leppaaho joyfully came out to greet us and ushered us into her comfortable little home. The next four hours sped quickly by as Bible doctrines were discussed and plans laid for baptism. It

was evident that Mrs. Leppaaho had studied deeply into the third angel's message. She brought out a stack of books and magazines that had been sent to her from the Bible school instructor in Finland and many of the passages and texts in these books and magazines were underlined and marked, showing that these points had been carefully studied. God is using the Bible correspondence courses and our other publications in reaching souls in remote corners of the earth.

Several weeks later another visit was made to Mrs. Leppaaho, and this time she was able to come back with us to Westview, where she attended her first Sabbath school. Sister Leppaaho spent a pleasant and inspiring afternoon of fellowship at the home of Brother and Sister Reimche and received further spiritual help. After sundown the *Northern Light* once again plowed the salty waves to Texada Island, taking her back to her

home. Later, when Sister Leppaaho was baptized, an atmosphere of reverence and peace pervaded the quiet spot on the shore of Powell Lake, as a little group of believers and friends witnessed the scene.

Although separated by a language barrier, Sister Leppaaho now feels that in spirit she is one with her brothers and sisters in the Lord. The Spirit of God knows no barriers.

Spirit of Prophecy Emphasis in Our Schools

By W. E. Murray, Vice-president
General Conference

Soon after the last General Conference session in Cleveland, Ohio, plans were laid, with the cooperation and encouragement of the field, for the conducting of Spirit of Prophecy emphasis weeks on the campuses of denominational schools.

As the result of careful planning with school and conference officials in North America and in several overseas continents, literally scores of our educational institutions have opened their doors for this work. Arthur L. White and D. A. Delafield, secretary and associate secretary of the White Estate, respectively, who were asked to lead out in this program, have been unable to fill all of the appointments. Within the last few months Spirit of Prophecy emphasis weeks have been conducted at Emmanuel Missionary College, Columbia Union College, and Atlantic Union College. Immediate plans call for similar programs at Canadian Union College and Madison College. The work is done through sermon instruction, chapel talks, and question-and-answer periods. Illustrated lectures are given, and Elders White and Delafield stand by the side of Bible teachers in scores of classrooms, cooperating with the faculty members in the excellent work they are doing in the same area.

A typical Spirit of Prophecy emphasis week on a college campus includes three to five chapel lectures, Monday through Friday, with joint worships every night, one or two faculty meetings, Friday night MV hour, Sabbath morning eleven o'clock period, and a Sabbath afternoon question-and-answer hour. During the week two or three Bible classes are conducted each day by the visiting minister, with talks to grade-school children and



Mrs. Lyyli Leppaaho of Texada Island, British Columbia (left), who became a Seventh-day Adventist after studying the Finnish Bible correspondence course and further studies with Helen Kivinen, a secretary in the British Columbia Conference office, who was able to converse with her in Finnish.



Above: First three graduates from the four-year theological course at Solusi College (left to right): Yoswa Gwalamubisi, from Uganda; Thomas Lisso, from Tanganyika; and Joseph Ngile Kyale, from Kenya. Left: Nineteen selected older workers who received certificates for completing a one-year course in denominational leadership at Solusi College.

academy students. It proves to be a full program.

The relationship of the writings of Ellen G. White to the Holy Scriptures are explained in the words of God's messenger: "Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light."—*Colporteur Ministry*, p. 125. The emphasis has been that the Bible is the Book of books. The inspired writings of the Spirit of Prophecy were given to bring God's people back to Bible principles and doctrines, to correct those who err from Bible truth, to simplify Bible truth, and to specify what is truth.

The members of the Spirit of Prophecy Committee of the General Conference, the members of the White Estate, and many others have joined Elders White and Delafield at camp meetings and workers' meetings, bringing to the attention of Seventh-day Adventists the workings of God's Spirit in connection with the exercise of the prophetic gift. Workers throughout the field, particularly since the inception of the Prophetic Guidance Course two years ago, have been giving an increased and hearty emphasis to the importance of the church's faithful adherence to the principles laid down in the Word of God and the supporting revelation available to us in the Spirit of Prophecy.

Our elementary school teachers, Bible and science teachers, the editors of our youth papers and other journals, retired workers, and our faithful laity have cooperated in this effort to keep before young people the guiding light of the prophetic gift.

"We have nothing to fear for the future," wrote Sister White, "except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196.

The messenger of the Lord passed to her rest approximately 47 years ago, and it is important that the youth today understand the place of the Spirit of Prophecy writings in the Advent Movement.

First Solusi College Graduation

By C. F. Clarke, *Former Principal*

Sixty-seven years after its founding, Solusi, our first mission ever established for non-Christian peoples, has graduated its first class of three students from a four-year post high school theological course. This course was carefully planned to be the equivalent of that of the Bachelor of Arts degree in theology offered in our American colleges. The college is seeking affiliation with Andrews University, so that upon successful completion of the Solusi course students who desire to do so may enter upon graduate study there.

During their training these three young men have had active experience in four evangelistic campaigns. We believe the future of the work in Africa depends to a great extent upon the training of an adequate ministry in the rapidly developing churches throughout this great and needy field.

At the graduation exercises six other men were given diplomas for finishing a two-year high school ministerial course, and 19 selected older workers received certificates for finishing a one-year course in denominational leadership. The courses offered at Solusi are part of our intensive program for training African men and women, right in the heart of the mission field, to work for their own people.

We are doing all we possibly can with the mission offerings received, but we must find some way to accomplish far more. At present the Southern African Division is using every available graduate from our European training center, Helderberg College, plus as many missionaries as it can afford to call from overseas. Yet we are barely touching the fringes of this vast field.

Let me relate one incident to illustrate what I mean. Some time ago I met two missionaries from another mission society who had worked in the western part of

the Congo for 17 and 25 years, respectively. I asked them if they had ever come across any Seventh-day Adventists. One replied in the negative. The other said, "Yes, I met a Seventh-day Adventist missionary in a Swedish missionary rest home several years ago." The western Congo is not the only large section of Africa still waiting to hear this message.

Need for Trained Africans

We are urgently in need of young men and women who can do secretarial work in our offices. We need secondary teachers, qualified nurses, and well-trained evangelists who can reach educated Africans in the cities, and young men who can lead out in a strong way as Missionary Volunteer leaders, as conference presidents, as secretaries, and as treasurers.

The expense of bringing foreign workers from overseas to answer the majority of these calls is very great. That is why it is impossible to expand the work in foreign lands without the help of a large army of well-trained national workers.

It is to train these national workers that Solusi has recently been made a senior college. Throughout the years the standard of education offered has been steadily raised, to keep abreast with the educational development of the African people. We now have in the Southern African Division a group of young African men and women who have completed their high school course and are looking forward to college training to fit them to carry heavier responsibilities in the work of the church.

Young people who complete the theological course at Solusi can be put in places of responsibility that would otherwise require overseas workers. Thus, every time Solusi places a trained African worker in the field it will have stretched mission offerings by something like \$1,500 to \$2,000, by saving the expense of calling a worker from overseas. You can readily recognize the great saving there will be when we are able to train a larger number of men and women.

Training Nurses in the Philippine Islands

By D. Lois Burnett
*Nursing Education Counselor
Philippine Union College*

This has been a happy, busy, and interesting year with never a dull moment! Fortunately, Manila is on the travel route for many missionaries and world-tourist friends. April will be my most remembered month of 1961. There was a Seventh-day Adventist youth congress held here, with delegates from all over the Orient. All our homes and the institutional dormitories were filled with guests. It was inspirational to hear the young people lay plans for active Christian service in their respective countries.

Bessie Irvine from Tokyo Sanitarium came here for the youth congress. After this we left for Melbourne, Australia, to attend the quadrennial session of the International Council of Nurses. We were away five weeks. This trip included visits to outlying mission stations in the Highlands of New Guinea, and a visit to Indonesia, Singapore, and Borneo. Beryl Marx from Los Angeles met us in Port Moresby for the New Guinea trip. When we chartered a three-passenger plane to take us into New Guinea's Highlands we found that three could ride for the price of one.

The hospitality of our Australian friends practically overwhelmed us. The Melbourne nurses went all out to see that the convention-goers were royally entertained. We were fortunate to be guests of the nurses of the Epworth Methodist Hospital. Gracious hospitality continued during visits in Brisbane, Canberra, and Sydney. It seemed that Australian hospitality was as rich and as abundant as the thick cream that was served so profusely everywhere.

The unforgettable memory from Borneo was the sad, sad plight of the people living in the long houses of the heathen villages. Such degradation! But what

a beautiful contrast are the Christian villages. When people accept Christ as their Saviour they move away from their heathen village and set up a village with other Christians. Here cleanliness and order prevail. The families plant gardens and build attractive little homes.

My work is challenging. It adds interest to have some foreign nurses here for study. Another blessing of the year is that Adventist Filipino nurses are being sent outside the Far Eastern Division as missionaries. This month two of our Filipino nurses will go to Karachi, Pakistan, and two to Benghazi, Libya. Our nurses have been going to other places in the Orient for a number of years, but this new demand from so far away thrills us. We know they are good nurses, and it gives us pleasure to share them with other fields.

There are so many people in distress in this old world, amid extreme poverty and suffering. How fortunate we are to have so many blessings. But the most precious blessing is to know Jesus as our Saviour, and that world events clearly indicate that He is coming soon.

Lay Work in Southern Asia

By O. W. Lange, *Departmental Secretary*

Lay work is growing rapidly in Southern Asia as greater emphasis is being placed on training lay workers for evangelism. V. P. Muthiah, home missionary secretary of the Western India Union, held two successful institutes in Maharashtra during the past summer. At least 67 enthusiastic laymen are now at work in this area, and souls are responding to their appeals.

During a workers' retreat held in Burma C. B. Guild, president and home missionary secretary for the union, strongly promoted the program of systematic visitation in the homes of nonbelievers. Besides theoretical instruction in training laymen for branch Sabbath school work and evangelism, two after-

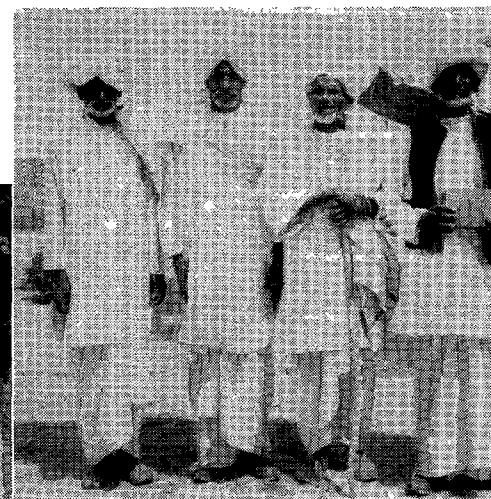
noons were spent in systematic door-to-door visitation. Every member participated in this practical program.

The Pakistan Union arranged to hold a lay institute in East Pakistan, at the Kellogg-Mookerjee High School. It met with enthusiastic response. The believers in East Pakistan go from village to village in small, canoelike boats. Some of them go several miles each Sabbath to conduct branch Sabbath schools or cottage meetings.

E. C. Beck, president and home missionary secretary for the Ceylon Union, led out in a lay institute at Colombo, with delegates present from every church and company on the island. Ceylon is giving special emphasis to branch Sabbath school work.

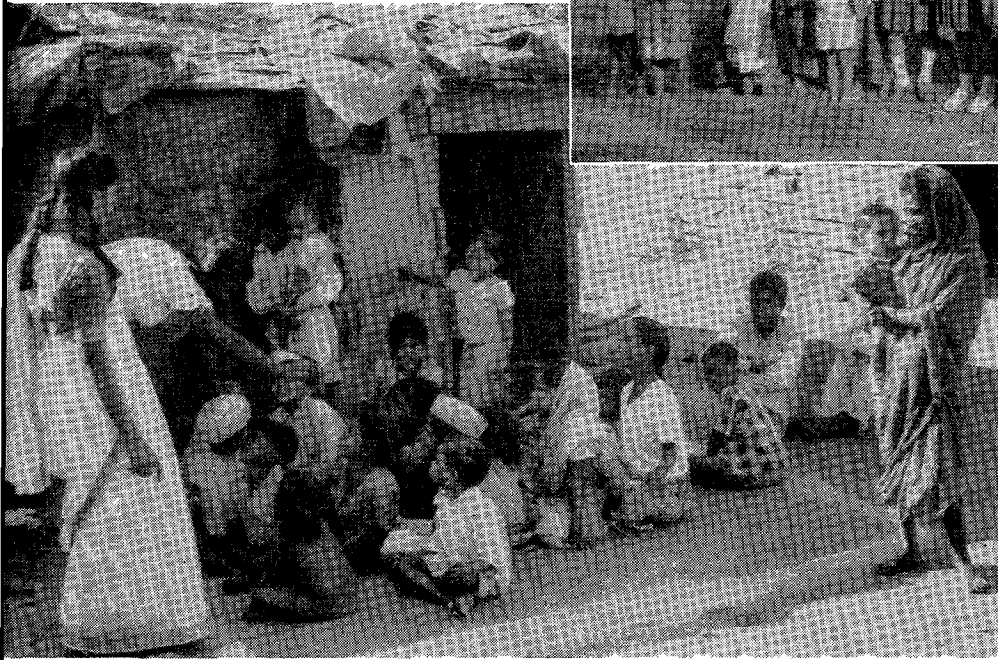
During 1961 the Assam Section of the Northeast Union held its first laymen's institute for the believers of the Naga Hills. Representatives from 14 churches and companies in this area were in attendance. Following the institute, visits were made to two churches that had been raised up largely by lay work. Believers are making real sacrifices to live the truth in these territories. We visited two brothers in a hospital who had suffered severe body injuries at the hands of persecutors. They were thankful to have escaped with their lives. It was a privilege to meet these precious souls whom God is drawing to the light of the third angel's message.

An inspiring report from M. G. Townsend, home missionary secretary for the South India Union, states that during October and November 92 churches in South India participated in the Crusade for Christ, 601 cottage meetings were held, and more than 700 Bible studies were conducted. This enthusiastic work for the Master led more than 400 people to become interested in the truth, and re-



Above: A layman of West Pakistan (right) and three men whom he recently won to the message. Left: A new group of believers won by a lay brother (third from left) in Manipur, Northeast India.

Right: A new village church raised up by youthful lay believers in Manipur, Northeast India. Below: A team of young women from Spicer Memorial College, Poona, India, conducting a branch Sabbath school near the college.



C. When he awakened, it seemed to him that he could still see those letters graphically portrayed before him. He was impressed by the Holy Spirit that he should sell *The Great Controversy*. From that time (1946) he has been selling *The Great Controversy* and other Spirit of Prophecy books as he goes from door to door.

"It is self-sacrificing work," Brother Wood said to me, "but my wife is with me 100 per cent. The Lord takes care of us and our children. We are dependent upon no one. We earn our own way. If I were not doing this work I would feel that I was running away from God, just like Jonah."

One day Brother Wood was working in a small town. As he canvassed on a certain street, one woman was particularly rude and ordered him to leave the place. After that trying experience Brother Wood quit work for the day. The following morning when he began again, he unknowingly revisited several homes he had called on the day before. The people said to him, "You have been here before."

A Big Surprise

Brother Wood said, "No, I have never been here before. It must have been someone that looked like me, but it wasn't me." Then he was surprised when he came to the home from which he had been expelled by the irate woman less than 24 hours before. Another woman met him at the door. "Well, I am not the lady who ordered you to leave yesterday, but I live here in the same house. Now, what was it that you wanted to show me?"

Brother Wood showed her a copy of *Patriarchs and Prophets*. She was impressed and ordered the book. She gave him a deposit and the volume was delivered later. Just what happened to the woman who had expelled him, Brother Wood did not know—and he didn't want to know! But God knew that this honest heart was in the same house and providentially led the man of God back to her. Soon after she read *Patriarchs and Prophets* she got in touch with the church, took Bible studies, and was baptized. Brother Wood has said that he is happier doing this work than anything else he has ever done in his life.

In Hampton Roads, Virginia, Brother

sulted in an increase of 295 Sabbath school members and 67 baptisms.

The Ingathering receipts for the past year totaled \$95,297.24. This is the largest sum ever collected in our division. To reach this goal required the cooperation of every worker and the redoubled efforts of all the church members. A greater proportion of the Ingathering funds than in any previous year was gathered by the laymen. Some laymen personally collected more than the equivalent of \$200 apiece. Village churches not only set Ingathering goals but reached them. The interest in working to support the activities of the church bears testimony to an awakening and maturing laity. We who have served the field through many changing periods anticipate the soon-coming day when the work of Christ will be self-sustained.

For all these wonderful evidences of God's blessings we are deeply grateful, and not the least for the fact that the work of laymen in witnessing for the Saviour is gaining momentum in Southern Asia.

The Great Controversy Wins Souls

By D. A. Delafield, Associate Secretary
Ellen G. White Estate

B. E. Wood, literature evangelist of the Potomac Conference, began canvassing in 1936. From the first he took an interest in the Ellen G. White books, and sold many of them. One day he and his sister

were driving along a highway in Texas, a neighbor's child being with them. Suddenly the little girl dropped down under the steering wheel, causing Brother Wood's sister, who was driving, to lose control of the automobile. The car plowed through five or six poles, turned over four times, and landed in a small lake. All three of the occupants were able to escape through the open doors and windows, and with only a few scratches.

A passing highway patrolman asked, "Whose car is that?"

Brother Wood said in reply, "It is our car."

"Well, how did you get out?"

"We just walked out."

"Well, Somebody was with you to protect you," said the policeman.

Brother Wood said, "Yes, God took care of us."

After the accident Brother Wood worked in the oil fields and raised chickens and turkeys to earn money to replace the car. Then one day he found a dead chicken in the yard, another the next morning, and still another the next morning. When he took the chickens to the county poultry inspector, the specialist said, "I can't find a thing wrong with these chickens."

Brother Wood began to feel that he should get back to the literature work, and so he moved to Fletcher Academy in western North Carolina, where he placed his boy in school. He worked there as an employee of the institution for some time. Then one night he had a dream. In this dream he saw two capital letters, G and

Wood sold copies of *The Great Controversy* and *The Desire of Ages* to a young married woman. She read them through and became convinced of the truth of their message. She was especially impressed that she should pay tithe. When she discussed this question with a relative, the thought came to her that she should telephone the pastor of her local church.

But her friend told her, "No, don't do that. Telephone the people who publish the book." So this woman spoke to the pastor of the Hampton Roads Seventh-day Adventist church. He visited her, and soon thereafter she was baptized. Her husband, an X-ray technician in the Army, was delighted with the message that his wife had learned, and he too was baptized and united with the remnant church.

Working for Our Jewish Friends

By F. A. Mote, Vice-president
General Conference

Of all peoples in the world none have made a greater contribution to it than the Jews. They produced excellent literature and bequeathed it to the world long before most present-day nations were born. They had a flourishing civilization before Socrates became a teacher of philosophy, and centuries before Herodotus recorded history.

To the Jews were committed the oracles of God. Since the days when they became a nation they have preserved the sacred teachings given by inspiration to their forefathers, and multitudes have forfeited their lives in order to guard the sacred treasures of God's Word, the Bible. "I say then, Hath God cast away his people?" asks Paul, and immediately answers: "God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew" (Rom. 11: 1, 2).

Apparently, God is still interested in the salvation of the Jewish people. Although as a nation they rejected the Messiah nearly two millenniums ago, yet as individuals God is still pleading for them to repent and give themselves fully to Him. We read:

"In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth."—*The Acts of the Apostles*, p. 381. "When this gospel shall be presented in its fullness to the Jews, many will accept Christ as the Messiah."—*Ibid.*, pp. 380, 381.

"The time has come when the Jews are to be given light. The Lord wants us to encourage and sustain men who shall labor in right lines for this people; for there are to be a multitude convinced of the truth, who will take their position for God. The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the dis-

ciples had received the Holy Spirit. The Jews are to be a power to labor for the Jews; and we are to see the salvation of God."—ELLEN G. WHITE in the *Review and Herald*, June 29, 1905.

In harmony with this counsel, a few years ago the General Conference set up the Hebrew Scripture Association to give guidance and counsel in connection with the various activities that are being carried forward for the sons and daughters of Abraham. The Bible correspondence course, known as The Hebrew Scripture Institute, is being sponsored by Faith for Today. There are about 2,000 enrolled in this correspondence course. We have also had a number of radio broadcasts in some of our larger cities, known as the Hebrew Scripture Hour. It is hoped that we can conduct more such radio broadcasts in different parts of the North American Division. We have the quarterly journal *Israelite*, which is prepared especially for the Hebrew people. Our subscription list for this special journal has a circulation of approximately 5,000. We hope to see this greatly increased.



The Seventh-day Adventist quarterly journal for our Jewish friends.

Nearly half of the more than 13 million Jews in the world today reside in the North American Division. We should do all we can as individuals to see that the gospel message is presented to these, our Jewish friends. One thing we can all do is to sponsor subscriptions for *Israelite* for them. We hope you will remember this on Sabbath, March 17, when a special appeal is to be made in our churches. If you have no names to submit, please make a liberal donation just the same, and we will gladly furnish the names and addresses.

A special Ingathering leaflet prepared for use among the Jewish people is available wherever it is needed. We have also completed the printing of the 40 revised lessons that are being used in connection with the Hebrew Institute Bible course. These lessons have been bound in three volumes, which are available to our conferences and church members through the Hebrew Scripture Association at the General Conference. These three

bound volumes are known as *Israel's Heritage*. Volume 1 covers the lessons up to the time of the Messiah, and volume 2 the Messiah and His work, while volume 3 consists of post-Messianic lessons.

Interesting reports come to us regarding Jewish friends who have accepted the Advent message and who are joining with us in active missionary work. We appreciate the interest of all our workers and church members who are assisting with this phase of the Lord's work. We wish to thank you for what you have done in the past, and also ask you to remember the Jewish work when it is presented in your church on March 17.

Radio-TV in Australia and India

By James E. Chase, Associate Secretary
GC Radio-TV Department

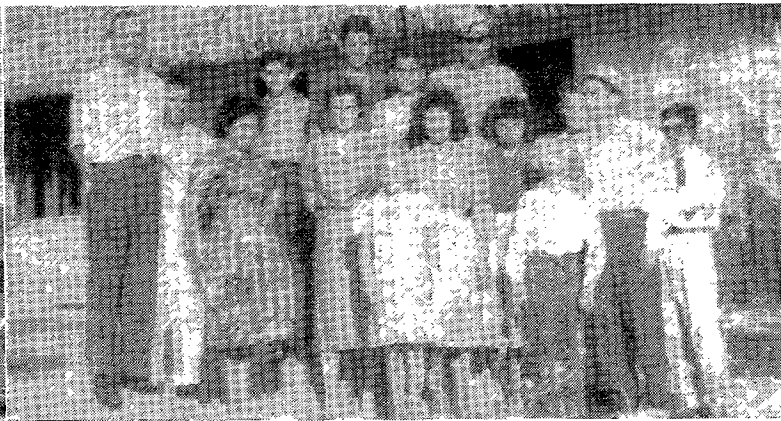
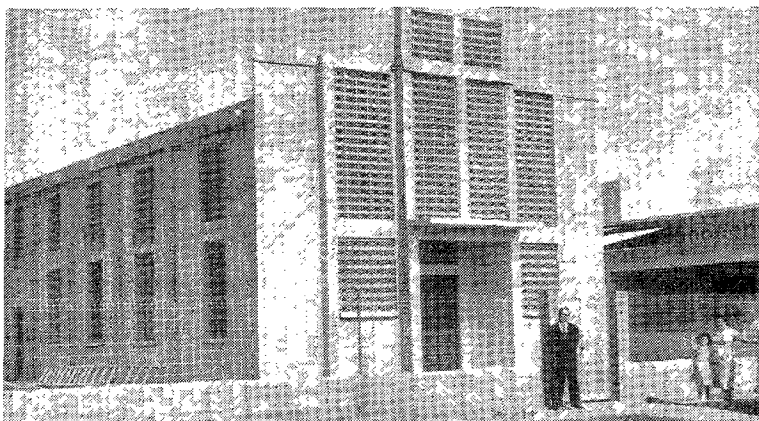
From Walter Scragg, associate director of the Voice of Prophecy, Australasian Division, comes the following: "Television enters phase three in Australia during 1962. Many new stations are opening in country areas. Recently two reports from conference radio-TV secretaries give assurances that Faith for Today will be telecast on a sustaining basis in a number of these important centers in the country.

"At a recent baptism in the city of Melbourne a large number of Faith for Today converts were welcomed into the Advent faith. In this city of almost two million people, where we purchase time for Faith for Today, it is proving the largest single source of interests at the present time. God is blessing greatly, and had we more financial means available we could begin telecasting the message on many more stations.

"Here is thrilling news for all our people. At last the Voice of Prophecy will be heard in the islands of the Pacific. The second week of the new year the Voice of the Friendly Isles Radio, Tonga, began broadcasting the Voice of Prophecy to the entire Central Pacific, thus opening a door into Fiji, Samoa, and perhaps also into New Zealand and other islands of the sea. The program will be broadcast at 10:00 P.M. on Wednesday. Let us pray for the new thousands who will be able to hear."

C. R. Bonney, Voice of Prophecy director, Southern Asia Division, writes: "A colporteur called on a Buddhist priest in one of the temples in Ceylon to sell one of our health books. At the end of the canvass a young priest who was seated near enough to hear stood up and said, 'I know all about your work.' At first the colporteur expected resistance, but he proceeded to support the colporteur's work, with the result that the high priest bought the book.

"When the sale was completed the young priest was given a copy of *Steps to Christ*. After looking the book over he said, 'I am a Voice of Prophecy graduate and I love to read literature like this. I want to study more of this message.' Then he went on to say, 'During my vacation time I will come along with you and help



Left: A new church building under construction in the city of Barcelona, Venezuela. Right: Teachers and students of the new secondary school recently opened on the upland plains in the interior of Colombia.

you in your work. Please arrange to bring a thousand copies of this book on Jesus Christ."

"The Voice of Prophecy lessons are going into thousands of Hindu, Moslem, and Buddhist homes, and into many temples in Southern Asia. The Holy Spirit is moving on the hearts of the readers in preparation for a further revelation of Jesus Christ."

Let us remember these great agencies of truth in our prayers.

Growth in Colombia-Venezuela Union

By Arthur H. Roth, *President Inter-American Division*

It would hardly have seemed realistic a few years ago to imagine that for the years 1960 and 1961 the staunchly Roman Catholic country of Colombia would be first among the many countries of the Inter-American Division in Adventist growth and progress. Yet such proved to be true. As a result of this the Colombia-Venezuela Union has increased in membership from the smallest to the fourth largest of Inter-America's seven unions. It now has nearly 17,000 members, almost 13,000 of whom live in Colombia.

On January 31, 1961, the Press and Information Service of the Evangelical Confederation of Colombia reported that "the Seventh-day Adventist denomination is

the largest Protestant body in Colombia." Figures given at that time indicated that there are more Seventh-day Adventists in Colombia than all other Protestant groups combined. To God be the praise and the glory! It is in the very areas where our brethren suffered so much persecution a short time ago that the message is making the greatest gains.

From December 4 to 10, 1961, representatives from Colombia, Venezuela, and the islands of the Netherlands West Indies met at our Instituto Colombo-Venezolano in Medellín, Colombia, for the second quadrennial session of the Colombia-Venezuela Union. Following the session, ministers from all parts of the union met for four days in a ministerial and evangelistic council.

A. Ray Norcliffe, president of the union, informed delegates that baptisms in the union during the past quadrennium had reached a total of 7,203. When reports for 1961 are compiled, baptisms for the year probably will have passed the 2,000 mark.

Evangelism has been the main feature of the activities of ministers and laymen in Colombia, Venezuela, and the Netherlands West Indies. The union evangelist, B. L. Roberts, has conducted extensive and successful campaigns in Bogotá and Caracas, the capital cities of Colombia and Venezuela. During the quadrennium he has also led out in strong evangelistic meetings in other important cities of Colombia.

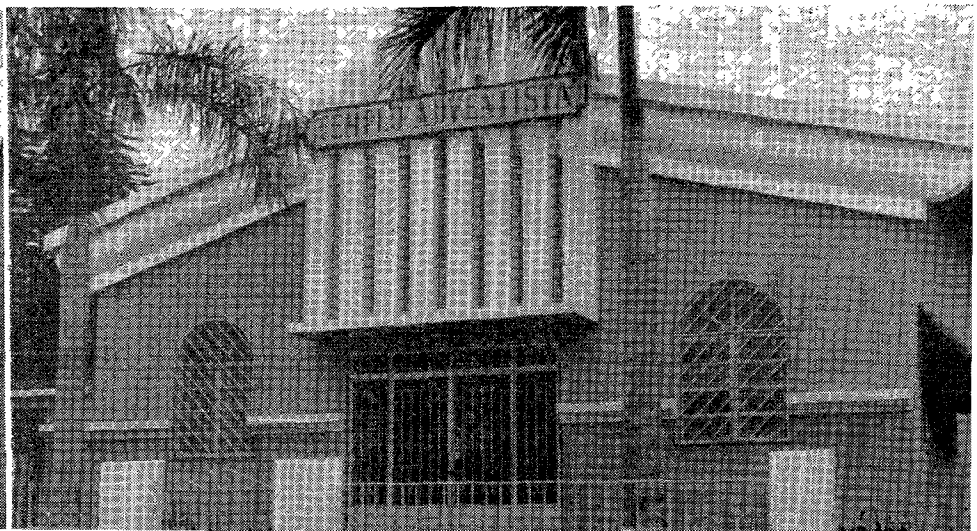
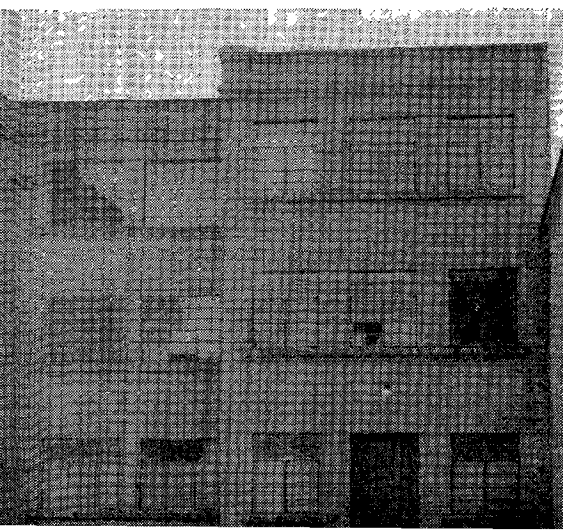
A high light and cause of great rejoicing at the union session was the ordination of six young workers to the gospel ministry. Those ordained were Sixto Tulio González, Pedro Garnica, Severo Gevis, Cupertino de los Ríos, James W. Zackrison, and Victor Montaña. It was noted by one of the senior members in the church that there are now approximately 100 ministerial workers in Colombia-Venezuela, whereas only a few years ago the ministerial forces could be counted on the fingers. "This is a glorious new day," he said.

Faith and courage shine brightly in this Andean section of the world field. The members of the church in the Colombia-Venezuela Union know that they are living in earth's last hour, and by God's grace they are determined to finish the work that still needs to be done among the people of northern South America.

Chosen as departmental associates of A. R. Norcliffe and L. S. Camacho, secretary-treasurer of the union, are W. T. Collins, education, Missionary Volunteer, and Sabbath school secretary; Luis Larrazabal, publishing secretary; and R. S. Arismendi, lay activities, radio, temperance, and religious liberty secretary.

Those who gave counsel and ministerial help at the union session and the ministerial council were M. V. Campbell of the General Conference, and D. H. Baasch, C. O. Franz, Henry Westphal, and Arthur H. Roth from the Inter-American Division.

Below: Headquarters building of the Upper Magdalena Mission at Bogotá, Colombia. The membership of this mission is 6,243. Right: Seventh-day Adventist chapel in the oil-rich city of Maracaibo, Venezuela.



Walla Walla Collegiate Nursing Program

By Mrs. William Lay, PR Secretary

The service goals of the Seventh-day Adventist college and of the nursing profession were represented by three nurses in a recent ceremony at the College Place post office when Frederick R. Hanson, professor of nursing education at Walla Walla College, received from Postmaster Gilbert Manuel the first sheet of nursing stamps. Following ceremonies in Washington, D.C., December 28, the stamp went on sale in post offices throughout the nation on December 29. Pictured on the stamp is a nurse in uniform lighting a symbolic candle representing service. The appearance on December 28, 1961, of this new four-cent stamp, honoring the nursing profession, highlighted the importance of the nursing profession in America and in Seventh-day Adventist colleges and hospitals.

Beverly Bunnell, director of nurses at the 64-bed Walla Walla General Hospital, is a graduate of Walla Walla College, having received her B.S. in nursing education in 1950. In the same year she began overseas mission service in the Karachi Mission Hospital in Pakistan, serving variously as operating room supervisor, director of nursing, and director of the school of nursing. She returned to her present position in Washington State in 1959 in order to be able to care for her elderly parents.

Mrs. Paul Miller, a graduate of the New England Sanitarium and Hospital, is a junior in the collegiate school of nursing program. She has been employed in surgery at the Walla Walla General Hospital. Mrs. R. H. Brown, a graduate of Boulder Sanitarium and Hospital, is a senior whose B.S. in nursing education will be conferred in June. She has nursed at the Iowa Sanitarium and more recently at the Walla Walla Veterans Hospital, from which she is on leave to complete the collegiate nursing program. Mrs. Brown is one of 46 who have studied on Federal Graduate Nurse Traineeships at Walla Walla College since 1956.

The Walla Walla School of Nursing was one of the original 47 colleges and universities in the United States approved for the Federal Professional Nurse Traineeship program by the Division of Nursing Resources, a health service of the United States Department of Health, Education, and Welfare. During the current year 12 traineeships have been approved, and seven of them allocated.

In 1953 the school received national accreditation by the Collegiate Board of Review of the National Nurses Accreditation Service. This, the highest rank attainable, was in addition to Washington State accreditation in 1948 and that of Oregon in 1950.

In the past decade 307 graduates with B.S. degrees in nursing and 115 with degrees in nursing education have been graduated. Many have done graduate work leading to advanced degrees.

During the fall quarter the School of Nursing had an enrollment of 205 on the College Place campus, and 97 at the Port-



Fred Hanson, professor of nursing education at Walla Walla College, receiving the first sheet of the new nursing stamp from Postmaster Gilbert Manuel of the College Place post office. Others in the picture (left to right) are: Beverly Bunnell, director of nurses, Walla Walla Hospital; Mrs. Paul Miller, junior student in the School of Nursing; Dr. P. W. Christian, president of Walla Walla College; Mrs. R. H. Brown, senior student in the School of Nursing.

land Clinical Division of the Portland Sanitarium and Hospital. Wilma L. Leazer joined the Walla Walla College faculty as dean of the School of Nursing in July, 1960.

Sioux Indians Baptized

By C. A. Lindquist, Minister
South Dakota Conference

On a visit to Standing Rock Indian Reservation more than two years ago we stopped one evening at a little home situated beside a creek. It was already quite dark, but the man was out in the yard cutting wood for the night. We had a friendly visit about things in which he was interested. As we turned to leave we asked if he read the Sioux language. He replied that he did, and we presented

him with a small Sioux book, *The Bible Made Plain*, and an enrollment blank for the Voice of Prophecy Bible Correspondence Course. Bible studies followed.

Last spring we had the privilege of baptizing this man, Ernest Iron. Then Brother Iron proved to be a real missionary by helping his wife to understand the message, and she was baptized in the autumn. Reading the *Signs*, the *Little Friend*, and the *Junior Guide* contributed much to their spiritual life.

Mark Garter of the Cheyenne River Reservation attended a series of meetings for a year or more before the reservation agency was moved to Eagle Butte. He read a number of books, including *What Jesus Says* and *The Bible Made Plain*, in the Sioux language, and the *Signs of the Times*. He has also studied the Sabbath school lessons for about three years.

When we suggested to him that he must understand the message quite well by now, he replied, "Yes, I do, and now I want to be baptized." He was baptized at the same time as Mrs. Iron.

Three more adult Indians were added from the Red Shirt mission. This year we look forward to the baptism of several more from the various reservations as a result of literature distribution and Bible studies. We ask a continued interest in your prayers.



Elder C. A. Lindquist (left) with a group of Sioux Indians in South Dakota, three of whom were recently baptized. Standing with Elder Lindquist are (left to right): Mark Garter; Tony High Bear, his grandson; Mr. and Mrs. Ernest Iron; and Mrs. Lawrence.

He Was a Hindu—and a Strict Vegetarian

By T. R. Torkelson, *House Editor*
Oriental Watchman Publishing House

He entered the bus bound for Roorkee, a city close to the foothills of the Himalayas in Northern India. Well-dressed and businesslike, he was obviously a professional man or a government official. Taking a seat near me, he soon engaged me in conversation. From the first he recognized me to be an American, and one of his first questions was, "Which part of the States are you from?"

From his understanding response I could tell that he had more than an average knowledge of America, which led me to inquire whether he had ever been there. He replied that he had. He had spent a number of years as a student in various American cities. Also, he had traveled extensively. We soon found that we had much in common.

"If I am not too inquisitive," he courteously put in, changing the subject, "what brings you to India?" This question gave me the opportunity a minister is always looking for, opportunity to speak of Christ and His love for mankind.

"I am a missionary," I replied, and went on to acquaint him further with the Bible and its message. "Have you ever heard of Seventh-day Adventists?" I inquired. At once a smile of recognition lit up his face, telling me that he had. Yes, he knew about Seventh-day Adventists and held them in high regard.

It all began in Denver, Colorado, he said. "You see," he went on to explain, "as a Hindu I am a strict vegetarian. So when I arrived in that city to study I inquired for a place where I could obtain

vegetarian meals. Place after place refused to cater to my apparently peculiar type of diet. Then, finally, someone directed me to a Seventh-day Adventist home. It was there that I found food to my liking, a shelter, and also there that I became acquainted with Seventh-day Adventists."

"Do you remember the name of your landlady?" I probed, thinking it might have been someone I had known in Denver. He did not remember. But he could never forget Seventh-day Adventists and the favorable impression he had received of Christianity because some faithful church member had let her light shine as she prepared meals for him, an Indian student in a foreign land who was conscientious about his diet.

The circle of influence started by that loyal Denver church member is ever widening—through the life of this young man, now a responsible director of a government research institute. He eagerly accepted the offer of an opportunity to study the Bible through the Voice of Prophecy Correspondence Course. Also, he and his wife were introduced to our believers at Roorkee. Who knows what the sequel to this story may be?

Adventist Dietitians Report Progress

By Joyce W. Hopp, *Assistant Secretary*
GC Medical Department

In the few short years of its existence as an organization the Seventh-day Adventist Dietetic Association has served the denomination well. Urgently needed were authentic, scientific materials for nutrition education for church members and for the general public. Proceeding

with both speed and accuracy, the dietitians have produced leaflets, books, and films. Latest reports of progress were given at the annual meeting, held last October in the well-appointed department of home economics at Union College.

A new booklet entitled *Entree Encores* has just made its appearance. This booklet, containing 50 tested recipes for vegetarian entrees, was developed primarily for medical institutions to share with their patients. We believe that homemakers will find it equally desirable. The new nutrition correspondence course, prepared for the Pacific Press and edited by Lydia Sonnenberg, was announced. This course will replace the one which has served for the past 15 years, and will be off the presses soon.

Very heartening was the news that the dietetic internships of the White Memorial Hospital, under the direction of Dr. Ruth Little, are filled to overflowing. Thirteen are currently enrolled, with an additional ten in the Master's degree program. This represents a substantial increase over the number even a few years ago, and will be good news to medical and educational institutions. The new Cooks and Bakers School, operated by the association in connection with the Loma Linda Sanitarium, opened with a full enrollment last September.

Several new projects are being undertaken this coming year under the leadership of Mrs. Ruth Jacobsen, newly elected president of the association. Each project is developed in close cooperation with the Medical Department of the General Conference, so that it is assured of meeting real needs expressed by various interests in the denomination. We are thankful for our consecrated and hard-working Seventh-day Adventist dietitians.



Members in attendance at the seventh annual convention of the SDA Dietetic Association, at Union College, Lincoln, Nebraska. Front row (left to right): Mrs. Anne Dunn, Dr. Ruth Little, Mrs. Jennie Hudson, Mrs. Fonda Chaffee, Mrs. Ruth Jacobsen, Mrs. Ruth Higgins. Back row: Warren E. Hartman, Alex Aab, Mrs. Alice Marsh, Mrs. Emma Landon, Mrs. Kathleen Zolber, Lydia Sonnenberg, Mrs. Kathy Ruf, Arleen Nelson, Ruby Johnson, Mrs. Joyce Hopp, Mrs. Dorothea Jones, Dr. J. A. Scharffenberg, Paul Damazo.



Seoul, Korea, Medical Team Visits Cheju Island

(Continued from page 1)

where there is a large grassy area. A beautiful place among the pine trees was chosen for the Sabbath school and church service.

Following the church service and a picnic lunch, provided by the ladies of the church, we all climbed Song Mountain. This mountain is in the shape of a box. On the top is a large natural amphitheater where years before, horses had been raised. Now the land is planted in grain and the grass is cut for livestock feed. The grain and grass must be carried over the ridge and down the other side of the mountain on the workers' backs.

Saturday night part of the medical team took their projector and generator to the village square, where they showed newsreels, health pictures, and the film *One in Twenty Thousand*. The rest of the team remained at the church and treated some of the local church members who had been unable to receive treatment the day before.

Sunday morning before the sun was up everyone was busy packing, getting ready to go to Saw Kee Po. This town on the southern coast of the island is a well-known resort area, where many tropical fruits are grown. I saw orange, fig, and palm trees growing around the village. There are also many waterfalls along the seacoast.

In Saw Kee Po we do not have a church building, so arrangements had been made to hold the clinic in one of the classrooms of the local primary school. Word soon went around the village that the team had arrived, and patients started to come.

In the afternoon a very interesting case came to the clinic. A young boy about 12 years old had a painful hip ailment. His father, mother, and uncle had built an improvised stretcher of bamboo poles, vines, and a blanket, and carried him to the clinic from their farm.

Monday I felt that I was only becoming acquainted with the team when I had to return to Seoul.

The following Sunday, William Van Arsdale, M.D., and Raymond Wahlen, D.D.S., from the Seoul Sanitarium and

Sabbath school and church services at Song San Po, on Cheju Island, were held on a grassy slope among scrub pine trees.

Hospital, and Louis Erich, M.D., director of Pusan Sanitarium and Hospital, went by boat to Cheju Island. They reported seeing many interesting cases, some of which called for surgery that they were unable to perform away from a hospital.

Each member of the team faithfully devoted many hours each day, ministering to and counseling the sick. Altogether, 3,360 persons were treated, 97 minor operations were performed, 22,700 vitamin capsules were distributed, and more than 500 teeth were pulled.

When I asked Nancy Moon, one of the nurses, what her reaction was to the trip, she remarked, "We worked very hard, but it was a lot of fun and worth it all."

Roda Meuyn bandages a small boy's head. Many of the children had sores that a little treatment could easily heal.



*From Home Base
to Front Line*

Mrs. Norman H. Meyer and twin daughters left Los Angeles, California, January 13, for Rio de Janeiro, Brazil, returning after furlough. Brother and Sister Meyer have given one term of service in South America. Brother Meyer sailed from New York City on February 16. He visited denominational hospitals as he traveled across the United States. He continues as business manager of the Rio de Janeiro Hospital.

Dr. and Mrs. Galen H. Coffin and two children left Portland, Oregon, January 27, for Singapore, returning after furlough. They have served two terms in the Far Eastern Division. Dr. Coffin will resume his work as medical director of the Youngberg Memorial Hospital.

W. R. BEACH

Unique California Literature Project

By Ellis L. Thompson

A unique literature project sponsored by the 400-member Arlington, California, church is winning souls on the opposite shores of the Pacific Ocean, 5,000 miles away. For some time Sisters Noble and Lorenz had been packaging used denominational periodicals and mailing them to

persons whose names were listed in the literature-wanted column of the REVIEW each month. These two sisters were paying the postage out of their own meager funds.

As the operation grew in size, and many packages of literature were being sent on their way each week, the church missionary leader suggested making the mailing a church project. Now the members all bring their used church periodicals to the missionary secretary, Brother Kirk, and he turns them over to Sister Noble, who packages them at her little store during the week. On Sabbath she takes them all back to the church, addressed and ready for mailing. As a call is made for those who wish to be responsible for mailing the packages, deacons distribute them.

The enthusiastic response of the church members in the sending is exceeded only by the joyous response of those who receive the literature and use it for missionary work. One Sabbath recently, during the missionary period, eight letters were read from recipients in the Philippine Islands, telling of their appreciation and of the use to which the literature had been put. One grateful recipient wrote:

"I greatly appreciate the help you give. As a result, four members in a certain family who have been continuously receiving the literature are now students in the Voice of Prophecy Bible Correspondence Course. They are the ones to whom I gave one of the Bibles you sent. Another two women are preparing for baptism."

Another wrote:

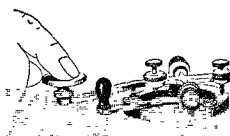
"How shall I begin my letter to express my profound gratitude for sending me the wonderful package? Thank you very much for the two lovely Bibles and the colorful pictures. The children were all happy and very proud to receive them. It has helped them to be more active in Sabbath school, and they would not think of being absent."

This letter was written by the fifth child in a family of 11 children. She had not been able to continue her education because a plague of locusts ate up their rice crop. When the government eradicated the locusts, rats multiplied and ruined the crops. They had not had a good crop since 1948, and finally were forced to move away from their own land.

Most of those receiving the literature could not possibly afford to purchase it themselves, but they are making excellent use of it in soul-winning endeavors.

► The College View MV Society under the leadership of Jane Nowak and Mitchell Tyner and their sponsor, Elder Mervyn Maxwell, chose Wahoo, Nebraska, for their "Target Town" evangelism project. There was one Adventist living in this town, which is 50 miles from the college. Sixty-two teams from the college visited the homes of the town with specially prepared questionnaires, and then for five weeks literature was distributed along with a Bible course. From the in-

terest created, E. V. Schultz, a Nebraska district pastor, conducted meetings, with the young people of the college assisting. Mitchell Tyner supervised the visiting teams and was coordinator for the series of meetings. Dalbert Snow and Don Burgeson led out in the music, and Mary Zezas and Elaine Wentlund were present to greet the people. As a result of these meetings Bible studies are being held in private homes preparatory to establishing a company of believers.



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.

FAR EASTERN DIVISION

► More than 60 students of Korean Union College spent all or part of their vacation during the past summer doing intensive evangelistic work in the islands and villages of Korea. Nearly 1,200 decisions were made for Christ. The mornings were spent in the market places, in visiting from house to house, and in personal evangelism. The Vacation Bible Schools enrolled a total of 2,700. Nurses were busy giving treatments in a simple clinic. They treated 1,983 persons. In the evening evangelistic services were held.

► P. P. Ramos, Voice of Prophecy and radio secretary of the South Philippine Union Mission, writes that the tapes for the Tausug broadcast for the 300,000 Mohammedans in the Sulu Archipelago have now been completed. Now tapes for the Magindanao broadcast are being prepared. There are one million Mohammedans who can understand this language. The Magindanaos are the most advanced of all the Mohammedan tribes.

► Among the many and varied activities encouraged by Philippine Union College is the branch Sabbath school work. Twenty new branch Sabbath schools, with a total enrollment of about 1,000, have been organized within the past few months. A follow-up program of medical aid and Bible studies for the parents of the children is already developing.

► E. L. Longway, president of the South China Island Union Mission, recently paid a visit to Australasian Missionary College in the interest of the 53 young people from the Far Eastern Division who are enrolled in the college.

► During the past four years between 43,000 and 44,000 persons have been baptized and added to the church in the Far Eastern Division, which brings the membership of the division to about 130,000. Reports for the year 1961 are not yet complete.

► In 1961, 47 young men were accepted on the ministerial internship plan in our division. This is the largest number ever to be thus placed.

SOUTH AMERICAN DIVISION

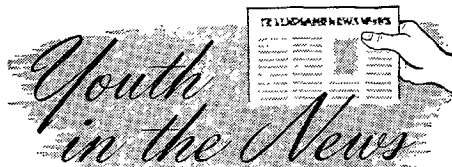
► On the São Francisco River in the East Brazil Union a new and larger medical missionary launch to be named the *Luminar II*, is nearing completion under the direction of L. C. Scofield, who has served for several years as captain of the *Luminar I*. This launch may almost be termed a floating hospital-clinic. With its additional facilities it will be able to care more adequately for routine medical service on this river.

► The medical missionary launch fleet in the North Brazil Union is being enlarged by the addition of the *Luzeiro V* and *Luzeiro VI*. These launches have been constructed in Belém, of Amazon basin hardwoods that resist tropical termites. These new launches are larger than the present ones in the fleet, and provide better facilities for caring for the sick and more adequate living space for the captain and his family.

► Dr. Gunnar Wensell, formerly director of the Chulumani hospital in Bolivia, is now located in Guayaramerin to be in charge of the government-owned institution that was recently turned over to the Bolivia Mission. Several years ago this hospital was operated by Dr. Pitman and later by Dr. E. E. Bottsford. It is encouraging to note that this institution will again function as a Seventh-day Adventist hospital.

► During the recent school year at Chile College, near Chillán, the ministerial students, under the leadership of Pastor Juan Tabuena, have been very active in carrying forward evangelistic work. Several of these students walked long distances to reach isolated groups of interested persons, and encouraging results are already seen. Eight new groups have been organized, 42 have been baptized, and a new church building in the nearby town of Coihueco has been constructed almost entirely with student labor and funds.

► Construction is proceeding rapidly on the nonboarding secondary school building in the city of Guayaquil, Ecuador.



► Two students of Middle East College—Farouk Haddad and Zaky Saliba, from Jordan—are leading out in the home missionary activities of the students in that school. Brother Saliba was formerly a tourist guide in old Jerusalem, and through the kindness of Adventist tourists from Hawaii, the Lord helped him to find his way to Middle East College. Pastor K. S. Oster is helping to encourage and guide these activities.

The large group of young people in our churches in this thriving port are eagerly awaiting the time when classwork will begin and they can receive adequate preparation for service.

ATLANTIC UNION

► W. C. Whitten, publishing department secretary of the Atlantic Union Conference, reports that the literature evangelists of the union delivered \$453,328.22 worth of truth-filled material during 1961. This is a new record. Last year 147 people were baptized whose first contact with our message was through these literature evangelists, who prayed in 14,648 homes, enrolled 6,693 people in the Bible correspondence courses, gave away 105,723 pieces of free literature, and also gave 2,679 Bible studies and contacted 511 former Seventh-day Adventists, inviting them to come back to church.

► Laymen and ministers of the Southern New England Conference are appearing and testifying against Sunday laws at 12 hearings that are being held in Massachusetts by the Mercantile Affairs Committee of the State legislature.

► The Bellows Falls, Vermont, church is working hard to finish a Dorcas Welfare Center in the city.

► The Oakfield, Maine, church has recently been improved. The basement wall has been repaired, two Sabbath school rooms and restrooms have been finished, and heat has been piped into the basement rooms.

CANADIAN UNION

► As the result of a recent evangelistic series conducted by E. E. Duncan in the church at Edmonton, Alberta, 20 persons were added to church membership—19 by baptism and one on profession of faith.

► George Reid, of the Williams Lake district in British Columbia, is conducting a radio program for that area, and is holding several Bible studies as a result. One of these is in the home of the manager of the radio station.

► There is a conference-wide interest in the It Is Written program, and many of the pastors of the British Columbia Conference are conducting successful evangelistic meetings in connection with it. A goodly number of baptisms are expected over the next few months.

► The methods of Christ, the Master Teacher, were emphasized at the teachers' convention held in St. John's, Newfoundland, January 18 to 20. Fourteen teachers received instruction from T. S. Geraty of the General Conference Department of Education, and F. B. Wells, of the Canadian Union education department. Other visiting speakers included Roy L. Dawe, of the provincial department, Eugene Hildebrand, of St. John's, and Arnold N. White, pastor of the Botwood district. The Newfoundland Mission conference operates four schools with a total enrollment of 344. Nearly four fifths of the students are from non-Adventist homes.

COLUMBIA UNION

► The Holley-Speyer evangelistic team was responsible for 233 persons taking their stand for the truth in 1961. Many of these were in the Oklahoma Conference, where the team worked during the first six months of the year.

► Mr. and Mrs. Clyde Hoover of Berlin, Ohio, have solicited more than \$220 for Ingathering this past year. Mrs. Hoover, in her seventies, does the actual soliciting, while her husband, 85, does the driving. Most of their work is done in the countryside among the Amish and the Mennonites. Mrs. Hoover is also the Dorcas leader and a Sabbath school teacher, and Mr. Hoover is a deacon.

► The Potomac Conference's evangelistic team, Charles L. White and Albert Ellis, conducted a series in Galax, Virginia, from February 3 to 18. After these meetings and the camp meeting, Lester Carney and George Digel will join in a series of tent meetings in Galax.

► S. R. LaRosa, pastor of the Camden, New Jersey, church, announces that a new building program has been launched. Stanley Farnham, fund soliciting committee chairman, said that more than \$8,500 has already been pledged, even though the congregation has not been solicited as yet. The new building will cost \$90,000, including the price of the land.

LAKE UNION

► Mrs. Celia McAlister, who has been a member of the Seventh-day Adventist Church since 1898, and who now lives in Moline, Illinois, has been active in the Ingathering program for 63 years. In spite of the fact that she is now 82 years old and had major surgery last year, she raised \$450 toward the Ingathering goal. In 1960 she brought in \$500. For many years Mrs. McAlister served as a church school teacher, and then became a Bible instructor.

► The church school at Raymond, Wisconsin, was the first to reach the Silver Vanguard Ingathering goal. In three weeks these boys and girls brought in \$1,069.23, a per capita of \$32.50. Ten raised the Golden Vanguard honor, and 20 the Silver Vanguard honor goal.

► Irvin Althage, head of the art department at Emmanuel Missionary College, put on an exhibit of his art in the South Bend art center in Indiana during the month of December. This exhibit contained 65 works. Included were allegories, cubism, and abstracts. He also had several in representation style of St. Joseph harbor area scenes, and a water color of the Eau Claire fruit market. An article in the South Bend *Tribune* made the comment that "such scenes are often done by painters of this area, amateurs and otherwise, but very few attain the competence exhibited by Althage."

NORTH PACIFIC UNION

► Last year 2,647 members joined the churches in the North Pacific Union by baptism, and at the close of December the union conference membership passed

40,000 for the first time, with a total of 40,405, reports C. A. Scriven, president.

► John Magnuson, Sabbath school superintendent of the Endicott, Washington, church, last year encouraged his Sabbath school students to read their Bibles. Eight did so: Mrs. Catherine Lust, Mrs. Florence Judson, Dan Smick, J. L. Grove, Mr. and Mrs. C. J. Schierman, Mrs. Fila Jordan, and Mrs. Maude Hargrave.

► W. K. Chapman, pastor of the Mount Tabor church in Portland, Oregon, reports that 50 members were added to the church through baptism during 1961, a number of them as the fruitage of the faithful witness of the dedicated medical workers and physicians of the Portland Sanitarium and Hospital, and the follow-up work carried on by the chaplain's staff.

► Mass milling, assembling, and finishing of bedroom furniture, bookcases, and desks began at the reactivated Laurelcraft Industry on January 10, under the supervision of Manager Robert Morris, at Laurelwood Academy. The variety of pieces now numbers 11, but nine more are to be added soon. At present there are 35 students working part time, and 11 adults full time. R. C. Johnson is assistant superintendent of the assembling department, and C. E. Wimer serves as sales manager.

► Patrons and friends of Walla Walla College attended an open house for the enlarged and renovated College Press on February 8. Floor space was increased one third when the College Place post office vacated the premises, making possible the addition of a photo-lithography department, with Kenneth Farnsworth in charge. Offices occupy the front portion of the building and provide facilities for Verlyn D. Bond, press superintendent, Jim Clay, in charge of sales, and *Gleaner* editor Mrs. Austin Morgan. Five full-time workers and 22 students are employed by the College Press.

PACIFIC UNION

► Members of the seven Orange County churches contributed clothing and other items to send with Chaplain R. L. Mole of the U.S. Navy when he left recently on a tour of duty in the Pacific on the U.S.S. *Navarro*. This material will be distributed by the chaplain at our various mission stations at ports of call during the coming weeks.

► The Music Guild of Seventh-day Adventists held their annual scholarship finals program in Glendale, California, on the night of January 20. Receiving \$125 scholarships were Robert Taylor and Janet Benson from Pacific Union College, and Ingrid Olsen and Carlyle Manous, students at La Sierra College.

► The literature evangelist with the highest sales for 1961 was Michael Bazy, with \$30,593.33. Mrs. Eva Easterbrook's sales totaled \$15,082.48, the highest for women literature evangelists.

► Wesley Amundsen, general secretary of the Association of Self-supporting Institutions, from Washington, D.C., is visit-

ing the Pacific Union Conference the latter part of February and the first part of March.

► Church membership in the Southeastern California Conference stood at 18,255 at the close of December. During 1961, 930 new members were added by baptism and 25 by profession of faith.

► Presenting lectures at the White Memorial church, Los Angeles, on the life and work of Sister White, is Arthur L. White of the Ellen G. White Estate in Washington, D.C.

SOUTHERN UNION

► Evangelistic meetings are now being conducted in the Hattiesburg, Mississippi, and Mobile, Alabama, districts of the Alabama-Mississippi Conference.

► Upper Ten rallies are now in progress throughout the Alabama-Mississippi Conference. The pastors report that many of their members have already received Upper Ten pins, and are actively engaged in giving Bible studies.

► H. V. Leggett reports 14 baptisms as a result of a six-week evangelistic effort held in the V.F.W. auditorium in Hendersonville, North Carolina.

► F. W. Detamore closed the second week of his evangelistic series in Lakeland, Florida, with an altar call. Forty persons made their decision to prepare for baptism.

► The Forest Lake church, with a membership of 621, is now third in size in the Florida Conference. H. V. Hendershot is the pastor. Twenty-two new members were added by baptism during 1961.

► A conference-wide Cuban relief clothing drive will reach a climax March 19 and 20, when a Georgia-Cumberland truck will begin a mercy mission to bring aid to about 800 Cuban refugees in the Miami, Florida, area.

► The Georgia-Cumberland Conference welcomes H. C. Brownlow as conference evangelist. He comes from the Kentucky-Tennessee Conference where he served as pastor-evangelist.

► A Bible-marking plan was simultaneously launched at a decision series at the Cascade Road and Kirkwood churches in Atlanta. The program provided a Bible for each family in attendance at a specified number of meetings. Bibles were filed alphabetically through use of attendance cards and were given to families on arrival each evening with a pencil for marking the speaker's texts. A total of 122 Bibles was passed out in the first two nights of the meetings at the Cascade Road church, and 160 at the Kirkwood church.

► Another schoolroom and a second teacher have been added to the Lexington, Kentucky, church school as a result of a large enrollment this school year.

The Lexington church sanctuary has recently been refinished and a new Hammond concert organ installed.

► In its continued efforts to serve the community, the Florida Sanitarium and Hospital, in cooperation with the University of Florida, is sponsoring an extension course for registered nurses in team nursing. Fifty nurses from Winter Park Memorial Hospital have registered to attend the course. Three hours college credit will be granted those who complete the course.

► The medical laboratory at Riverside Sanitarium and Hospital, Nashville, Tennessee, has recently put into use a new Yellow Springs Instruments Electronic Hematocrit. This portable device is used for the rapid determination of relative red blood cell concentration in the blood by means of electrical resistance measurement.

NOTICES

General Conference Session

Official notice is hereby given that the forty-ninth session of the General Conference of Seventh-day Adventists will be held July 26 to August 4, 1962, in the San Francisco Civic Auditorium, San Francisco, California, U.S.A. The first meeting will open at 7:30 p.m., July 26, 1962. We trust that all duly accredited delegates will take notice of this and be in attendance at that time.

R. R. FIGUHR, *President*
W. R. BEACH, *Secretary*



ON TAPE AND IN COLOR FILMSTRIPS

“The LIFE and WORK of *Ellen G. White*”

NARRATION BY HER GRANDSON ARTHUR WHITE

The story of the life and work of Ellen G. White is one that every Seventh-day Adventist should know and remember. The story is illustrated with many new art creations and pictures never seen before, and is one that will be a bulwark to your faith in the message and will develop a new appreciation for the Spirit of Prophecy literature with which we as a people have been so greatly blessed. It will thrill and rejoice your heart as it takes you back to the birth of the Advent Movement in old New England and to the cradle days of old Battle Creek.

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REVIEW AND HERALD PUBLISHING ASSOCIATION, WASHINGTON, D.C.

General Conference Association of the Seventh-day Adventists

Notice is hereby given that the next meeting of the members of the General Conference Association of the Seventh-day Adventists will be held in the San Francisco Civic Auditorium, San Francisco, California, at 10:00 A.M., July 31, 1962, for the transaction of any business that may come before the meeting. The members of this association are the delegates to the forty-ninth session of the General Conference. By order of the Board of Trustees.

R. R. FIGUHR, *Chairman*
R. H. ADAIR, *Secretary*

General Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next regular meeting of the members of the General Conference Corporation of Seventh-day Adventists will be held in the San Francisco Civic Auditorium, San Francisco, California, at 10:00 A.M., July 31, 1962, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the forty-ninth session of the General Conference. By order of the Board of Trustees.

R. R. FIGUHR, *Chairman*
R. H. ADAIR, *Secretary*

North American Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next meeting of the members of the North American Conference Corporation of Seventh-day Adventists will be held in the San Francisco Civic Auditorium, San Francisco, California, at 10:00 A.M., on July 31, 1962, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the forty-ninth session of the General Conference. By order of the Board of Trustees.

R. R. FIGUHR, *Chairman*
R. H. ADAIR, *Secretary*

Church Calendar

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
Spirit of Prophecy Day	May 19
Home-Foreign Evangelism	June 2
Church Missionary Offering	June 2
Christian Record Offering	June 9
Thirteenth Sabbath Offering (Northern European Division)	June 30
Medical Missionary Day	July 7
Church Medical Missionary Offering	July 7
World Evangelism Offering	July 14
Pioneer Evangelism	August 4
Church Missionary Offering	August 4
Oakwood College Offering	August 11
Educational Day and Elementary School Offering	August 18
Literature Evangelists Rally Day	September 1
Church Missionary Offering	September 1
Missions Extension Day and Offering	September 8
MV Pathfinder Day	September 15
<i>Review and Herald</i> Campaign	September 15-October 13
Thirteenth Sabbath Offering (Central European Division)	September 29
Neighborhood Evangelism	October 6
Church Missionary Offering	October 6
Voice of Prophecy Offering	October 13
Sabbath School Visitors' Day	October 13
Community Relations Day	October 20
Temperance Day Offering (shared with local fields)	October 27
Witnessing Laymen Consecration Service	November 3
Church Missionary Offering	November 3
Week of Prayer	November 10-17
Week of Sacrifice Offering	November 17
Ingathering Campaign	November 24, 1962- January 5, 1963

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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.

Editor: Francis David Nichol
Associate Editors: Raymond F. Cottrell, Kenneth H. Wood, Jr.
Consulting Editors: R. R. Figuhr, M. V. Campbell, W. E. Murray
Editorial Secretaries: Promise Joy Sherman, Idamae Melendy
Special Contributors: C. H. Watson, Frederick Lee, W. R. Beach, C. L. Torrey, V. G. Anderson, W. B. Ochs, Presidents of all Divisions
Circulation Manager: R. G. Campbell

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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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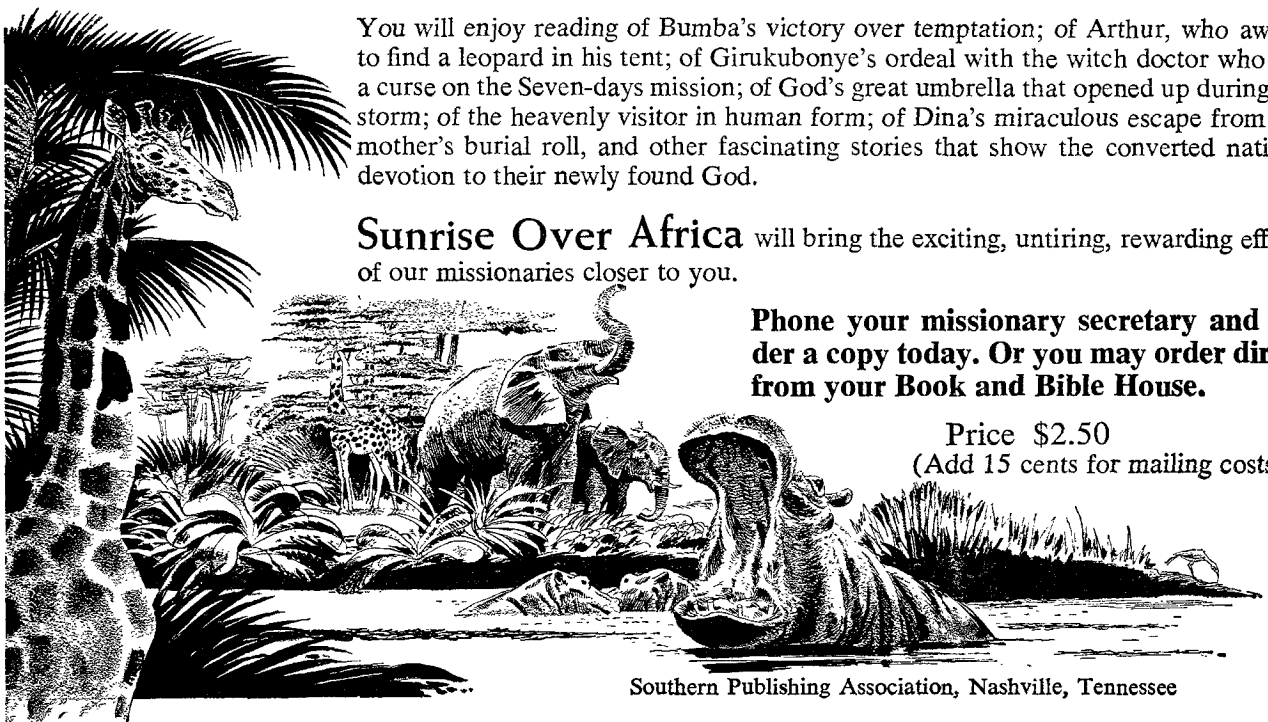
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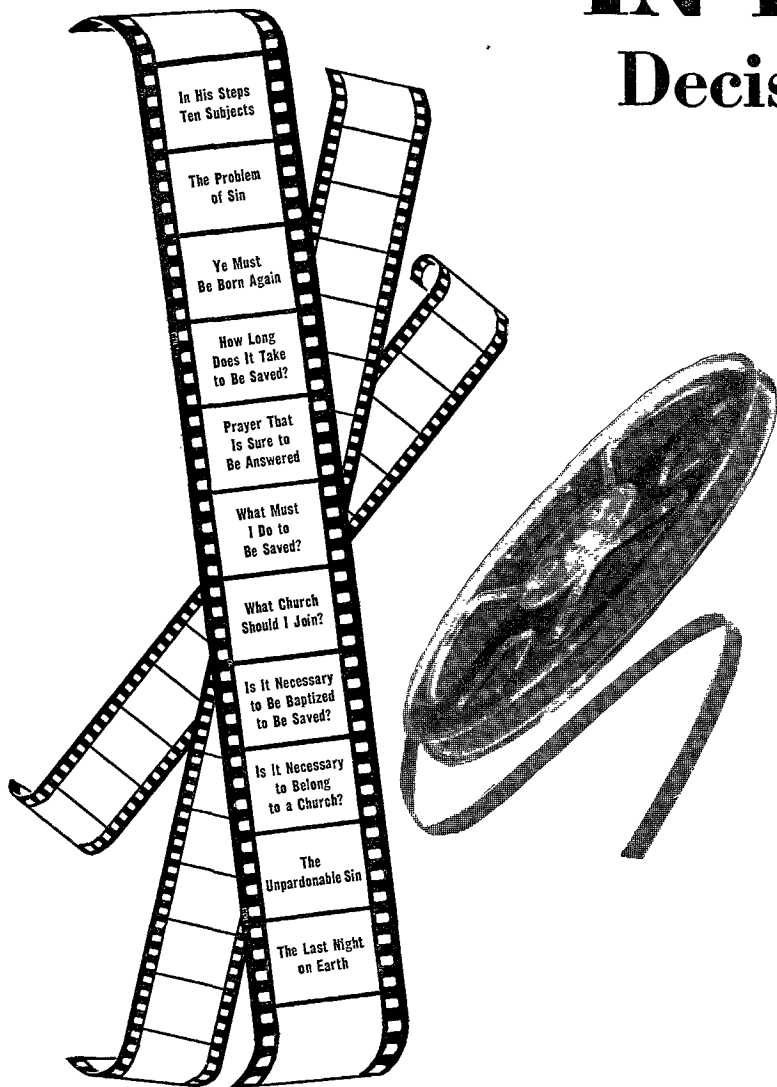
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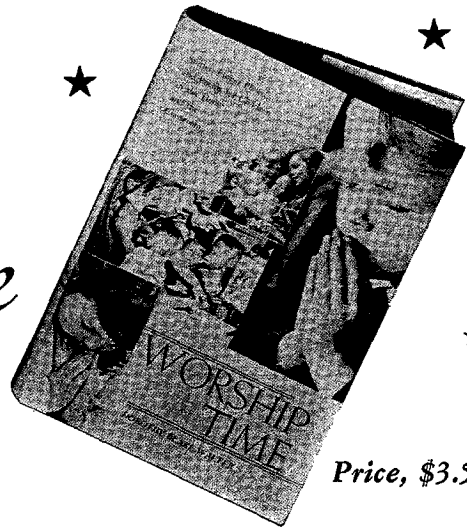
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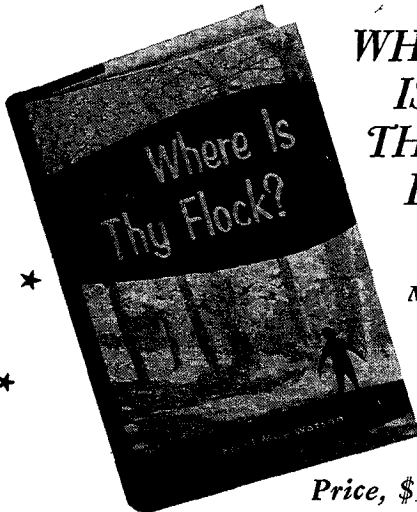
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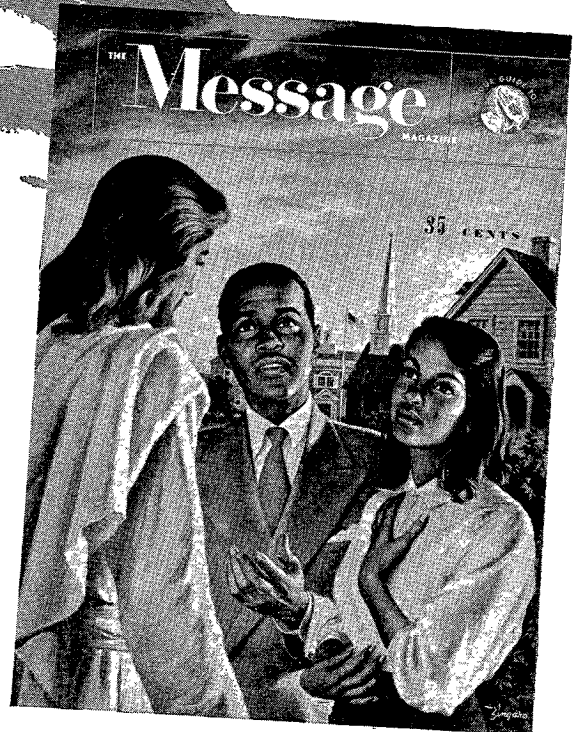
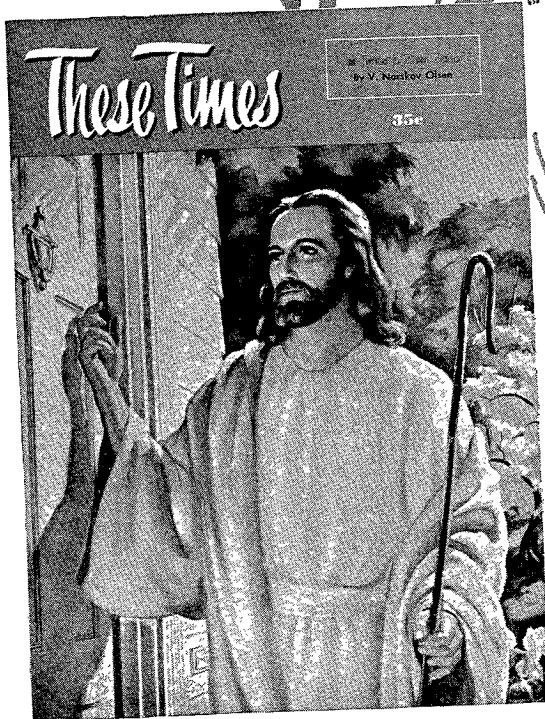
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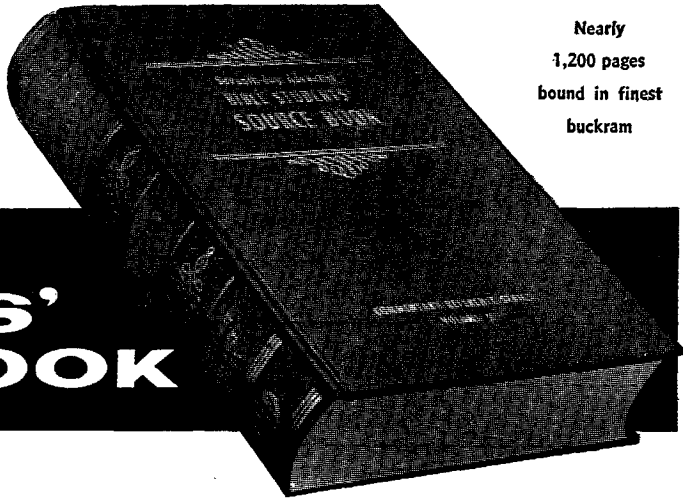
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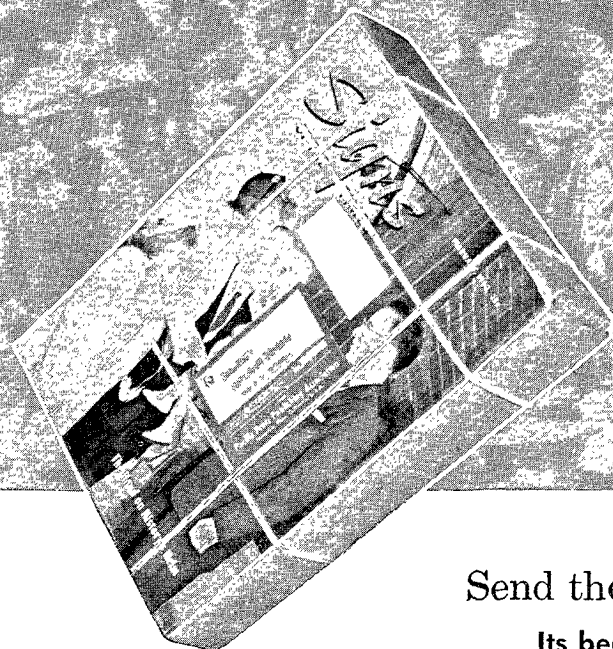
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News of Note

"Is There a Doctor . . . ?"

From Robert H. Pierson, president of the Southern African Division, and W. Duncan Eva, secretary, comes this urgent appeal:

"Unless we can find at least three or four doctors to man our Yuka (Barotse-land), Ngoma (Ruanda), and Heri (Tanganyika) hospitals within the next six months, these fine medical institutions will have to be closed. During 1961 these institutions cared for 4,692 inpatients and over 83,000 outpatients, and performed just under 5,000 major and minor surgical operations.

"Much is at stake both with the communities we serve and with the governments whose confidence we have, up to the present, enjoyed. To close these institutions would be a tremendous blow to our work in these places. Certainly among the thousands of doctors we have in our homelands there must be at least three who would be willing to help us keep these fine institutions open by offering their services, even on a temporary basis of from eight to ten months during 1962.

"This is an earnest Macedonian call. If you can help God's work in this way, please contact the General Conference Secretarial Department immediately."

"Gracias!" From South America

The Sabbath school department of the South American Division wishes to express appreciation to our dear brethren all over the world for the generous third-quarter Thirteenth Sabbath Offering overflow, destined for use in constructing a new boys' dormitory at the River Plate College. The amount received, thanks to the generosity of all, reached almost what we had anticipated. We had hoped for an overflow of \$72,000, and the amount sent us by the General Conference amounted to \$71,688.77. The new building will accommodate more than 100 additional youth.

MARIO RASI, *Secretary*
Sabbath School Department

Massachusetts Legislators Favor Adventists

Monday evening, February 12, R. R. Hegstad, editor of *Liberty* magazine, spoke in John Hancock Hall in Boston on the subject, "Sunday Blue Laws—Are They Good for America, Massachusetts, Your Church, You?" An attendance of 800 is reported. Many members of the legislature and other prominent citizens of Massachusetts were present. The subject matter was very favorably received.

The next day the Mercantile Committee of the State legislature held a hearing

on Sunday laws. Though the president of the Lord's Day League, the lobbyist for the Massachusetts Merchants Association, and the representative of the Labor Council were present, favoring Sunday laws, the senators who had attended the rally the night before fearlessly identified themselves as opposing Sunday laws. The results will not be known until the legislature acts.

The favorable reception of the position of Seventh-day Adventists is largely the result of the ground work laid by Elders M. L. Mills, A. E. Millner, and S. A. Yakush. M. E. LOEWEN

Tragic Loss in Peru Air Crash

An air accident in Peru that took the lives of 18 passengers, including two students from Inca Union College, near Lima, has just been reported by Earl G. Meyer, president of the college. The plane had left Lima for the interior when bad weather was encountered near Tingo Maria. A short distance from the landing field both motors caught fire. The plane crashed at the foot of a hill in a torrential rain. None escaped. All were badly mutilated and burned.

Zoila Montoya, one of the victims, had been in training at our school and was studying at the university. She had expected, upon the completion of her training, to return to the college as one of the teachers. Brother Meyer states, "Her death is a great loss to us."

L. L. MOFFITT

New Gains in New Guinea

I would like to share with the world church this glimpse of the successful yet rugged work of our leaders on the front line of battle. J. B. Keith, president of the Coral Sea Union Mission, which includes the Papuan coastal jungles and the highland peoples, writes:

"I am leaving tomorrow morning for a visit to the highlands, where we are opening two new districts among primitive people. Patrolling these primitive areas is fascinating work, and the Lord has graciously blessed me with health and strength for the task.

"We are off to a wonderful start this year, and already a number of the missions have reported good baptisms for January. We expect an all-time record in baptisms this year. Each of the last two years has topped 2,000, and it is time we moved up to 3,000.

"We are experiencing very hot weather in Lae at the moment and there is no let-up night or day. It is very trying."

A few short weeks ago I met with the committee at Lae to outline the 1962 program and advance. The baptized church membership in the Coral Sea

Union is now above 13,000, with 36,000 members of the Sabbath school. The incessant preoccupation of the workers in New Guinea is to bring the benefits of the everlasting gospel to every village and home in this remote area. God bless them as they march onward and upward toward the goal! W. R. BEACH

On the Air in Surinam

Fernon Retzer, radio-TV secretary of the Inter-American Division, writes: "I have just come from the small country of Surinam (Dutch Guiana), where Jan Brinkman has been conducting active radio programs. It all started several years ago when the station gave him a little time once a week. The response was so gratifying that the station manager has increased his time, little by little. He is now on the air six times a week, all free except one fifteen-minute program, which he calls the Voice of Hope. On Sabbath he is on twice, at 9:30 A.M. with his Weekly Bible Class and the Sabbath school lesson, and again at night with another program called Evening Prayers.

"These programs are all in Dutch, and are so well received that he was on the air twelve times during the Christmas holidays and eight times for the New Year's holidays—all free. He was also asked to give the special New Year's message for the people of Surinam."

JAMES E. CHASE



Selected from Religious News Service.

JERUSALEM—Scholars at the Hebrew University here hailed as of "the utmost importance" the disclosure that a Dead Sea scroll unrolled at the Palestine Archeological Museum in the Jordan-held Old City contained 36 Old Testament psalms in Hebrew text, among them the apocryphal Psalm 151. A joint announcement by the museum and the American School of Oriental Research pointed out that until now the 151st psalm had been found only in the Septuagint, the Greek version of the Bible made at Alexandria in the third century B.C.

WASHINGTON, D.C.—An Illinois Congressman called here for Congress to take immediate action to give relief to "parents who are saving taxpayers at least two billion dollars a year" by maintaining the nation's private and parochial school systems. Representative Roman C. Pucinski (D-Ill.) said he will press for early consideration of his measure, H.R. 8312, introduced late last session, to amend the Internal Revenue Code so that any amount contributed by a taxpayer for education of his children at a private, nonprofit elementary or secondary school may be considered a deductible contribution.