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WONDERFUL WORDS OF LIFE

By Ernest Lloyd

PHILLIPS BROOKS, a well-known American preacher of other days, once wrote: "You never get to the end of Christ's words. . . . They contain life. They pass into proverbs, they pass into laws, they pass into consolation; but they never pass away, and after all the use that is made of them, they are still not exhausted."

It is particularly comforting and cheering, in these days of confusion and uncertainty, that Christ's mighty assurance regarding His words, in Luke 21:33, covers also all His promises. They, too, "shall not pass away." How many and precious are His promises! The pages of the New Testament shine with them. Read Matthew 11:28; 28:20; John 6:37; John 14:3. Kingly promises!

These promises are so great that our faith sometimes finds it hard to believe them! But He fulfills every one if we

do our part. "He abideth faithful" (2 Tim. 2:13). In His promises our Lord is speaking to us individually, speaking as directly as if we could listen to His voice. It is in these promises that our Lord communicates to us His grace and power. These are the words to live by, for they impart faith, courage, hope, inspiration, and vital energy to the soul of man.

We feel that we can depend on the rising of the sun, the nightly shining of the stars, and the order of the recurring seasons; yet our Lord assures us that even these are not so certain as the fulfillment of His words! Let us, then, cherish His wonderful words of life, obey His precepts, heed His warnings, and joyfully rest in His promises. The durable satisfactions of life will be ours, and His peace, "which passeth all understanding," will abide with us to the end.

In this, the first of two articles on the communion service, the author shows the place and need of . . .

The Ordinance of Service

By W. B. Quigley
Pastor, Southern California Conference

THE Scriptures teach that we cannot enjoy a satisfactory relationship with Christ unless we make every effort to be at peace with our fellow men. Jesus said: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment. . . . Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:21-24).

When Christ was pressed by a shrewd lawyer to identify the greatest commandment in the law, He set forth a twofold obligation. Our first duty is to love God with heart, mind, and soul. Our second duty is to love our fellow men as we love ourselves.

It is satisfying and beautiful to recognize that the communion service provides a complete concept of these two relationships. To celebrate Communion only on its divine level, as many churches do, is to ignore Communion's first phase: fellowship on the human level. Both the foot-washing ceremony and the Lord's cup are necessary to symbolize adequately our obligations to God and man.

Unity is a major need of the church today. Jesus recognized this in His prayer in Gethsemane: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, are in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:20, 21).

This prayer was answered, in the experience of the early church, 51 days later. The Pentecostal outpouring of the Spirit was the result. "They were all with one accord" (Acts 2:1).

If the church today is weaker than it should be, it is not because of a weak message. The most harmonious, complete, and powerful message ever given to mankind has been entrusted to us. If we as a church are weak, it is partially because of our spiritual and personal estrangement, our division, our lukewarm brother-to-brother relationships, our failure to truly unite in an adequate consecration and surrender.

I have had the occasion to visit many former Seventh-day Adventists. The almost universal cause of their estrangement from God and the church has been failure to receive enough understanding love. They say they were not made to feel wanted. They were not taken in and made a part of the church organism. They did not

experience unity with the believers in a vital oneness that involved spiritual exchange and activity. These precious souls were victims of the spiritual estrangement and coolness that is far too common in many churches.

We are by nature estranged. A thousand differences of background, concepts, and personal traits tend to keep us apart. But our common love of the truth and loyalty to Jesus Christ bind us together, making the church the great melting pot of the world. It is a marvel that men and women from every social stratum, income level, and intellectual background can be united in an organizational union such as the church. The present degree of unity seen in the church shows us what truth and its common objectives can do.

But greater results should be seen—in evangelism, for instance. We should see a dozen Adventist churches where today we see but one.

One major cause of this lack of adequate progress is spiritual estrangement from one another, and consequently from Christ. If we were in perfect unity, and our motives were fully in accord with Christ's, an experience greater than Pentecost would be ours.

In the world, unity is sometimes achieved by force. But in a spiritual society, such as the church or the family, unity must be achieved on a different basis. In marriage, a united home is the product of true love. As long as both parties are selfless and devoted, the home is happy. The children copy this pattern and grow into the same beautiful pattern.

In the church, unity among believers must be achieved by love, just as in marriage. As brethren and sisters press together, yielding up hostilities, peculiarities of ideas, and impulses, oneness can result. From this perfect unity will then come untold blessings to the church.

What Christ Did in the Upper Room

The condition prevailing among the disciples as they met for the Passover was tragic. In Luke 22:24 we read, "There was also a strife among them." The spiritual life of these men was being eaten out by pride, jealousy, and self-interest. In this condition they were unkind, loveless, restless, and estranged from one another and Christ.

They needed unity. They had refused to surrender and submit to one another, fearful lest this would show weakness. In terms of human ideals, it would. In terms of divine love, this surrender was necessary to their salvation and success. Jesus faced the problem by using His own divine example of perfect love to bring the response of surrender to their hearts.

The towel and basin became the symbols of a deep love relationship, which worked eleven miracles that

night. As Christ went around the circle, the disciples saw Him in a new light. The forcefulness of this new vision of the Master reminded them that this verily was the Man they had left all to follow. Here was the true Christ. This servant at their feet was the Man whose self-giving was being dynamically presented to them in the humblest servitude.

Some people hold that Christ had no intention of establishing an ordinance for the church to observe. A simple reading of John 13 would seem to make it plain that Christ had every intention of doing precisely that. Moreover, let it be remembered that through these divine symbols Jesus was endeavoring to meet human need and establish the experience and relationship that all Christians must have with Him and with one another. Since we are no different from the early disciples—certainly no better than they—it follows that we need the same experience. Christ's ordained way of meeting this great need is the ordinance of humility. Change Christ's method, and you destroy the means He ordained to restore us.

Christ's message through the foot-washing service was threefold: (1) There must be union with Him, through a change of heart. As He came to Peter, He said, "If I wash thee not, thou hast no part with me" (John 13:8). "The service which Peter refused was the type of a higher cleansing" (*The Desire of Ages*, p. 646). (2) We must have the true spirit of service. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (John 13:14). A willingness to serve characterizes the true Christian. (3) A mark of Christlikeness is love of the brethren. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35).

The desire of every church member who has taken the necessary steps in the discipline of the church is complete union with Christ. No Seventh-day Adventist would deny that his motive in making a profession is union with Christ. But many must realize that they can never be saved in their present spiritual condition. And the difficulty with some is a hostile relationship to some person or persons.

Let us begin with ourselves and assume that the persons with whom we are at odds will not change. We are

the ones who must change. Even if every person who has disappointed us should change, the change in ourselves would still be the most important thing to us. In the light of the electrifying experiences of the disciples that night, let us believe that we, too, may enter into a new experience.

To achieve the new experience that we believe is possible, let us seek God. Ere long we will realize that we are taking on a new Christlike attitude toward our hostile brethren. As the love of Christ in our hearts grows larger and larger through our seeking Him in prayer and study and meditation, we shall be prepared to demonstrate our love.

The ordinance of service provides the opportunity, in a formal way, to demonstrate that loving surrender which will bring unity. We must handle our critics and hostile brethren much as Jesus dealt with Judas. He knew that Judas was demon possessed (see *The Desire of Ages*, p. 645). Yet the Saviour was eager to do anything that might save Judas. So He bathed his feet. What power this had! "When the Saviour's hands were bathing those soiled feet, and wiping them with the towel, the heart of Judas thrilled through and through with the impulse then and there to confess his sin."—*Ibid.*

This is to be our relationship in the ordinance of service. Pray for the love of Christ to possess you and then pour this love out upon the person who is supposedly to blame for your withered Christian experience. His heart, too, will thrill "through and through with the impulse then and there to confess his sin."

But do not be disappointed if this does not happen. Even the infinite love of Jesus did not overcome the hostility and entrenched sin of Judas. The most important part of this self-giving is that when we place ourselves where Christ was in relation to Judas, the experience energizes us no matter what may be the response of the one whom we serve. If our brethren refuse to respond, we must leave this with God.

The sacred ordinances of Communion will soon be celebrated again in most of our churches. Let us now, in preparation for this high experience, re-evaluate our two-fold relationship—our relationship to God and man—upon which our eternal destiny depends. Let us seek God for the unity with one another that will open the way for Pentecostal power.

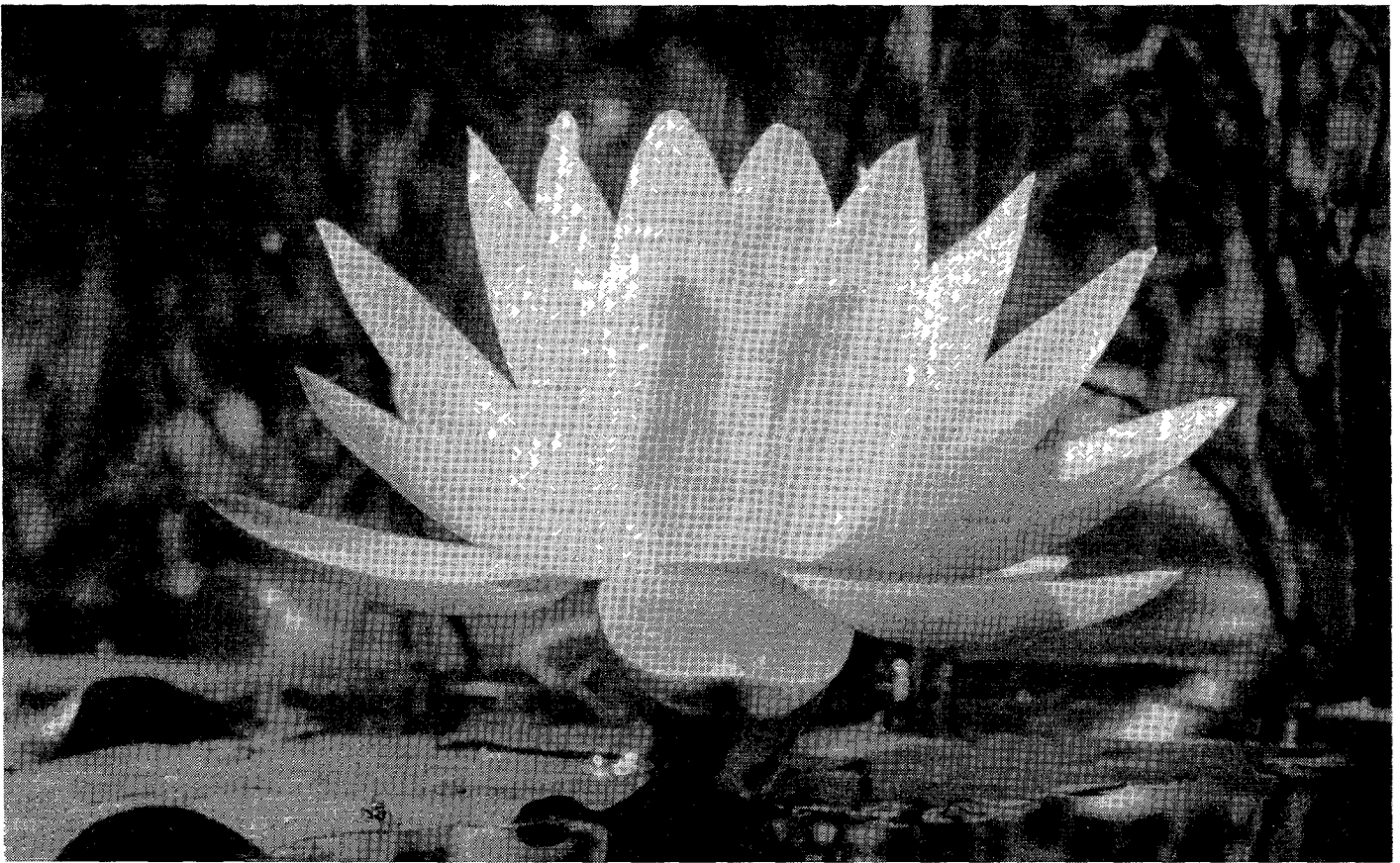
(Next week: The Lord's Supper)

In washing His disciples' feet, Christ created an atmosphere of unity and imparted new dignity to humble service.

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PAUL REMMEY, ARTIST





HARVEY HANSON

"He who has given such beauty to the blossoms desires far more that the soul should be clothed with the beauty of the character of Christ."—*Thoughts From the Mount of Blessing*, p. 97.

Beauty of Character

By R. D. Vine

Associate Editor, British Publishing House

WHEN visiting Gloucester recently I spent some time in the city's lovely cathedral. For nearly a thousand years the exquisite beauty of this towering Norman sanctuary has maintained its silent but uplifting ministry.

Standing beside me was another visitor who seemed far from pleased with what he saw. He was greatly impressed, of course, but unconcealed disapproval appeared on his face as he surveyed the soaring structure, its unique fan tracery, and its brilliant stained-glass windows. To him the breath-taking beauty was a misuse of genius and effort. "They'd never attempt anything like this today," he mused—in a tone and with a look that seemed to imply how glad he was to belong to a mature and sane society. For him all this beauty was a costly irrelevancy.

As Christians we can appreciate the danger of such an attitude when applied to life generally. To assess the things we do and say and see and plan, solely in terms of their basic utility,

not only robs life of its most uplifting elements but may well imperil the soul. That the vegetable garden is indispensable, no one would deny. But the flower plot too, fulfills a vital role.

For maturity and fullness of life, beauty must go hand in hand with utility.

Our God is a lover of true beauty and the Creator of it. "The Author of all beauty, Himself a lover of the beautiful, God provided to gratify in His children the love of beauty."—*Education*, p. 41.

All the color, the exquisite and endless variety of forms, flavors, and perfumes that vegetation provides are beautiful "extras" designed by God for the happiness of man.

When Moses fulfilled the Lord's instructions concerning what the high priest should wear for his sacred duties, the result was exquisitely beautiful. The ephod with its interwoven gold, the scintillating breastplate with its twelve colorful precious stones, the golden chains, the onyx stones

shining brightly from the high priest's shoulders, and the miter with its gold crown were impressive for their beauty.

True, they served a useful purpose, for they provided a covering for the high priest. They served also as symbols intended to convey many vital lessons. But they also served to gratify that appreciation of beauty which is a distinctive feature of mature human beings. The Lord said, "Thou shalt make holy garments for Aaron thy brother for glory and for beauty" (Ex. 28:2).

God had a similar purpose when giving instructions for the clothing of the ordinary priests. This clothing was, of course, far simpler and less ornate than that of the high priest. But the message of the Lord was clear: "For Aaron's sons thou shalt make coats . . . for glory and for beauty" (Ex. 28:40).

Much could be written about the splendor of God's ancient sanctuary. Its design and construction did not result alone from motives of mere util-

ity. God desired that His children might have a place of beauty to aid their worship of Him and to assist their understanding of His nature and plan of salvation.

We later read of the precious gifts that were offered by the Emperor Artaxerxes for the rebuilding of the Temple. Overwhelmed with gratitude, the noble Ezra exclaimed, "Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem" (Ezra 7:27).

Thus we see that to make His Temple a place of superlative beauty was a plan inspired by God.

The Lord loves beauty. This is eloquently witnessed by the natural world. But most of all, it is true in the realm of the spirit. God's wish for His children embraces far more than that they confine their acts and aspirations merely to duty or those things necessary for survival. The good Lord desires that we, His children, develop characters of outstanding beauty and attractiveness.

It was no mere flight of fancy but the spirit of truth that led Malachi to refer to the saints as "jewels" (Mal. 3:17). This appealing thought is in line with the symbol of the high priest's breastplate and shoulder stones. On those twelve gleaming jewels of the breastplate and on the fiery onyx stones were engraved the names of Israel. Whatever else these gems meant they certainly indicated the preciousness of God's people.

The saints are to be as jewels. God's grace will make them so. Their character will develop far beyond the basic requirements of straight dealing and honest toil. More and more evident as the days go by will be the delightful "extras" that give beauty to the character—a beauty as real and charming as that of the most precious jewels.

When I was a small boy one of my favorite hymns was the well-known one based on Malachi's beautiful picture:

"When He cometh, when He cometh
to make up His jewels,
All His jewels, precious jewels, His
loved and His own,
Like the stars of the morning, His
bright crown adorning,
They shall shine in their beauty,
bright gems for His crown."

As children we loved to sing this hymn, especially the last verse, which set the focus very much on ourselves:

"Little children, little children who
love their Redeemer,
Are the jewels, precious jewels, His
loved and His own."

The hymn is right, yet the thought of jewels shining in their beauty should not be confined to little children. It includes all the saints from the cradle upward.

As a student colporteur I occasionally visited a gnarled old nonagenarian and his equally aged wife—servants of God who not only knew the truth but loved it. The passing decades with their grinding toil had played havoc with the physical beauty of these two old stalwarts. But their beauty of character was a thrill to behold. Like scintillating gems these two dear souls made the most telling and delightful impact on all who met them.

They had developed far beyond the bounds of mere legality or of stoical adherence to duty. The God of all beauty, for the long duration of their membership in the remnant church, had molded their minds and souls into something of outstanding loveliness. They were two of God's precious jewels.

The Scriptures draw contrasts between the disfigurement of sin and the beauty of holiness. The effect of sin is nowhere better described than by the gospel prophet (see Isa. 1:6). It is an ugly picture. But the same prophet pictures the work of God's grace. This work, he said, is "to give . . . beauty for ashes" (Isa. 61:3). Such a picture is worthy of our gratitude. Few are so far consumed by sin that only spiritual ashes remain. Yet such is the power and willingness of the Lord, that the disfiguring effects of iniquity may be annulled, and supplanted by the beauty of holiness.

The Bible abounds in "case histories" that prove how wonderfully sufficient is God's grace.

What we must remember is that for us to have beauty of character is not

merely desirable, it is absolutely essential. The professing child of God whose character is odd or awkward or perverse or consistently sour or prickly in any way must ever seek for that maturity of which spiritual beauty and attractiveness are infallible marks. There are special dangers in a world where Christian virtues are widely frowned on as being synonymous with softness. The German philosopher Nietzsche roundly condemned the nobler Christian virtues of mercy and forgiveness. Their effect, he claimed, is emasculating. Masses have been adversely influenced by such sentiments.

The reminder of God's servant is worthy of daily meditation: "Not by their wealth, their education, or their position does God estimate men. He estimates them by their purity of motive and *their beauty of character.*"—*The Ministry of Healing*, p. 477. (Italics supplied.)

"The great Master Artist has taken thought for the lilies, making them so beautiful that they outshine the glory of Solomon. How much more does He care for man, who is the image and glory of God. He longs to see His children reveal a character after His similitude. As the sunbeam imparts to the flowers their varied and delicate tints, so does God impart to the soul the beauty of His own character."—*The Desire of Ages*, p. 313. (Italics supplied.)

Ugliness to Beauty

God's Word makes clear the special means whereby the unsightliness of sin may be transmuted into the peerless beauty of His own nature. The psalmist was inspired to affirm of the Lord: "He will beautify the meek with salvation" (Ps. 149:4). Acceptance of Jesus and His salvation and be-



Your Denominational IQ

By Idamae Melendy



Here are the names of ten General Conference presidents. Match the names with the years that they served. Rate yourself by the answers and scale on page 22.

- | | |
|-------------------------|------------------------------|
| 1. () O. A. Olsen | a. 1901-22 |
| 2. () W. A. Spicer | b. 1867-69 |
| 3. () James White | c. 1930-36 |
| 4. () W. H. Branson | d. 1888-97 |
| 5. () A. G. Daniells | e. 1936-50 |
| 6. () George I. Butler | f. 1922-30 |
| 7. () J. L. McElhany | g. 1865-67; 1869-71; 1874-80 |
| 8. () J. N. Andrews | h. 1950-54 |
| 9. () C. H. Watson | i. 1897-1901 |
| 10. () G. A. Irwin | j. 1871-74; 1880-88 |

lieving on Him as our Saviour and sanctifier are the most effective means of manifesting beauty of mind and soul. Without Jesus any striving for character beauty must prove largely unavailing.

Second, Psalm 27:4 presents the thought of communion with God and trust in Him as a means of acquiring beauty. Prayer lifts us into the Lord's presence. It helps us to behold our Saviour's unblemished beauty, and the apostle assures us that by beholding we "are changed" (2 Cor. 3:18).

For that beauty of soul which will most surely commend the cause of God to the unconverted, full acceptance of salvation and constant prayer are the unailing means. We might, however, add a third. "Strength and beauty are in his sanctuary" (Ps. 96:6), declares the psalmist. That beauty of character which is produced by salvation and prayer is enhanced by faithful church attendance. Fellowship with the saints as we worship together in God's sanctuary is both a joy and a duty that no one will neglect who truly desires this strength and beauty.

The story is told of a Japanese girl who explained in her own way how to glorify Christ. She said: "It seems to me like this. One spring my mother obtained some flower seeds—little, black, and unattractive—and then planted them. They grew, and at last they blossomed beautifully. One day, a neighbor who saw the flowers said, 'Oh, how beautiful! Would you please let me have some seeds?' If the neighbor had seen merely the seeds, she would not have been interested. But when she saw the beauty of the blossoms, her interest and desire were aroused. It is so with Christianity. Christian truths may not appeal to unbelievers; but when they see these truths blossoming in our lives in kindly deeds and words, then they will say, 'How beautiful are these lives. We must learn more about the Christian truth.'"

Sister White reveals that "through the flowers, God would call our attention to the loveliness of Christlike character. He who has given such beauty to the blossoms desires far more that the soul should be clothed with the beauty of the character of Christ."—*Thoughts From the Mount of Blessing*, p. 97.

The poet John Keats wrote:

"A thing of beauty is a joy forever,
Its loveliness increases; it will never
Pass into nothingness."

He was, of course, thinking merely in terms of time. But the life made beautiful by the salvation of our Lord will experience and radiate joy and gladness for all eternity.

Marriage Brought Me Both

Joys and Sorrows

By Alma E. McKibbin

THE trials of life are God's workmen, to remove the impurities and roughness from our character. Their hewing, squaring, and chiseling, their burnishing and polishing, is a painful process; it is hard to be pressed down to the grinding wheel. But the stone is brought forth prepared to fill its place in the heavenly temple."—*Thoughts From the Mount of Blessing*, p. 10.

I have attended many weddings, but never one like my own. I was dressed in a robe and placed in a reclining chair and bolstered with pillows. Edwin sat beside me. It was a beautiful May day. Roses and sweet peas filled the room with beauty and sweet odors.

Edwin's brother and sister, and my dear Clara, with the Grainger family, came in. Then came a great surprise. President Grainger presented me with a diploma in these words, "My wife has always said that a girl should finish her education before she is married. Unavoidably you have missed some months of your course, but because of your extracurricular activities, especially your Sabbath school work, the board of Healdsburg College feels free to grant you this diploma."

My beloved Bible teacher, R. S. Owen, performed the marriage ceremony. I have often wondered whether any other bride ever heard the words, "In sickness or in health, in adversity or prosperity," with such mingled feelings as I, or to whom did they mean so much? Elder Owen, like a fond father, prayed for the blessing of God on His dear children, said some very kind words, and left the room.

But where were the guests? Overcome by their emotions they had slipped out of the room to weep together over a bride who was doomed to die. When they recovered their composure, they returned with smiles and kind wishes to see us off on our wedding trip, which was a very short journey of three blocks down the street. I took this journey on a cot car-

ried by Edwin and his brother Wynford.

Edwin's sister Marian opened the door and welcomed me to my new home, of which she was to be the housekeeper. Marian was the most unselfish person I ever knew. Indeed, she had no faults that I ever discovered. She truly lived for others. Wynford was a kind, good-natured boy of seventeen years, always willing and helpful. During vacation he was delivery boy for a merchant in the town.

The Shadow Grows

We were a very happy family, and for two months I knew no care, no perplexity, only peace, contentment, and great happiness. Then a shadow fell, small at first, but it grew into a sense of impending calamity. Something told me that my husband was not well, but to my anxious questions, he assured me that it was only the summer heat. When cooler days came he would be all right. He began coughing and had fever. He decided to go to St. Helena Sanitarium and have some treatments.

A few days later a nurse from the sanitarium came to call on Marian. The door of my room was slightly ajar, and I heard her say, "Your brother had his examination, and the doctor discovered that he has tuberculosis in an advanced stage."

I heard no more. A merciful stupor came over me, and for hours I lay like one in a deep sleep. When I became fully conscious again, it was day and Sabbath.

A dear friend came to visit me. She was the wife of one of the teachers, Professor Hafford. Bad news travels fast, and my friends already knew the doctor's diagnosis. Mrs. Hafford was kind and very comforting. It was the custom in those days to have small cottage prayer meetings on Sabbath afternoons. One was held in the next block.

"How would you like to go to prayer meeting this afternoon?" asked Mrs. Hafford. "Two of the brethren

will come and carry you over on a cot." And this they did.

How I enjoyed that meeting. The prayers and testimonies warmed my heart and restored a degree of courage and strength to my broken spirit. At its close Sister Hafford stood up and said, "We have all heard the report that has come from the sanitarium. I have never believed that Sister McKibbin will never be well again. I spent most of last night in prayer for her and her husband, and I am deeply impressed that if we pray for her in faith, she will be healed. Do any of you have faith to pray with me?"

Dear old Brother McElhany, uncle of one of our former General Conference presidents, J. L. McElhany, came and stood beside her. Together they knelt by my cot and prayed simple, sincere petitions such as come up before God as sweet incense and are heard.

Sister Hafford took me by the hand and said, "Sister McKibbin, in the name of Jesus of Nazareth, rise up and walk."

I rose up and walked, and I have been walking ever since. Praise the Lord! The next day I wrote two letters, one to my husband and one to my mother. These alone were proof

of the wonderful blessing I had received, for I had not been able to write even one sentence for more than six months, not since that dreadful day when I left an unfinished letter on my desk.

Apparent Improvement

When my husband came home, he seemed much improved. The treatments had done him a great deal of good, but he said the doctor had made a great mistake. He was sure he did not have tuberculosis.

Ralph Waldo Emerson taught that there is compensation for every loss. The tuberculous person is optimistic; he has a false sense of well-being. He may be a bit under the weather today, but he was fine yesterday and knows he will be much better tomorrow.

Now vacation was over and Edwin entered upon his duties with great eagerness. He loved to teach and he looked forward to a good year. All went well until the rainy season began. Then that dreaded hacking cough returned, and the fever. But he kept bravely on at his work.

There came a morning, however, when he could not summon strength to walk the one block to the college building. I went to tell President

Grainger that Edwin was not able to meet his classes that day, but he felt sure he would be there tomorrow.

"Then I think you will have to substitute for him today."

"No, not I. I couldn't possibly do that."

He smiled reassuringly, took my arm and led me to Edwin's classroom, and introduced me to the class that came in. I taught my first class and three others before I went home. That was not all. I continued to teach them for the remainder of the year.

Edwin had relatives in the San Pasqual Valley of southern California. They asked him to come to them for the winter, which he did. He was much improved in health when he returned, and was able to teach the entire next year.

It was during this year that our precious little one came to gladden our hearts. But alas! he was too frail and delicate for this world. Of all the anguish this poor heart of mine has suffered in this world of pain and trouble, the greatest was to witness through long months the sufferings of my innocent little babe. Only those can understand who have had a similar experience.

Troubles multiply. About this time physicians began to teach the people about the contagious character of tuberculosis. Patrons of the college became alarmed, and asked the board to consider the danger to their youth in the classroom of a tuberculous teacher. The result was that my husband lost his position and could not get another. What were we to do? There was no provision for disabled workers in those days.

Again relatives in southern California opened their doors and warmly welcomed us to their homes. But it was a terrible trial to me. I thought it was the worst thing that had ever happened to me. I did not know till then the pride of this poor human heart, only I called it self-respect.

Our poor sick baby lived only two months after we went south. Eleven long months he had suffered. Now he was asleep and would suffer no more. But he will wake again. Angels will bear him to my arms in the resurrection and with his father we shall go where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

Because of one little child entrusted to me for a brief time, all little children are dear and precious to me.

"Because of one dear low-lying head
All little heads a halo wear."

(He Leadeth Me—Part 7. Next week: In Conflict With Evil Spirits)

Through the open door I heard the nurse say that my husband had an advanced case of tuberculosis. At this, a merciful stupor came over me.

HARRY BAERG, ARTIST



Moment of Truth

By Geraldine Fair

-
- *A thoughtful discussion of*
- *the important moment*
- *when the soul faces*
- *God*
-

APPROXIMATELY 1930 years ago a fisherman named Peter confessed, "Thou [speaking to Jesus] art the Christ, the Son of the living God" (Matt. 16:16). For centuries since that day, in different languages, different dialects, and often in different words, millions of men and women have made the same confession. This confession involves more than mere words; it requires, in many cases, an entirely new life pattern and adoption of a new life philosophy.

Why? How can a stated allegiance to a Man who has never been seen make such an impression? Why have thousands—no doubt millions—died rather than retract their allegiance? Why have millions of others lived with binding commitments to the Man from Galilee?

This is no treatise on the external evidences of Christianity. Nor is it a review of the internal evidences. The average person of today has neither the background nor the inclination to undertake an exhaustive theological study before making the decision to become a Christian. The point to note is that Peter's confession was more than the statement of a carefully prepared conclusion; it was the admission of a truth, long held on an intellectual level, perhaps, but suddenly accepted as fact with something of an aura of revelation. I believe that, although it may lack the drama of Peter's experience, there is just such a revelation for every sincere person who is looking for the Saviour.

In this connection I remember some comments that a minister made in a camp meeting sermon one summer afternoon. He said that he and his wife had always told their son that he should watch for the time when he would know for sure that Christ was his

personal Saviour. They told him that being in a Seventh-day Adventist home, or growing up as the son of a minister, or being educated in Adventist schools, was not a substitute for a personal encounter with Christ. They assured him that if he would watch and pray, he would recognize the moment when it came. I believe that this was excellent advice.

Especially for Youth

The phrase "moment of truth" was used during a recent election in the United States. If Election Day held the moment of truth for Americans collectively, another day and hour holds the moment of truth for each person individually. This moment is the one when a person is convinced that Jesus Christ is indeed his Saviour. It is a moment both personal and intimate.

Sometimes the moment for decision seems to arrive unexpectedly. It may

be unexpected to the person involved but not to God. The appeal for surrender is presented over and over with a patience known only to the Creator who has long known how to deal with perverse and obstinate human beings.

It may be that a person will dodge and try to avoid the moment of truth. Sometimes a lifetime passes and the fear of death finally crystallizes the decision to accept or reject the Saviour. But in many cases death slips in slowly and quietly. The histrionics of opera and drama have very little basis in reality.

Occasionally the senses are keen until the last breath. It is heart rending to attend an unconverted person who is dying this kind of death. The words, "Help me, oh, please help me!" are enough to touch the most objective attendant.

Between the dying soul and God there can be established, I am sure, a saving relationship. An omnipotent God is surely able to forgive and save in less than a moment as we measure time. But in the majority of cases long before death there is a time of confrontation when no such pressure is present.

There are times when the heart is more than usually receptive to divine influence. A song may recall earlier, poignant moods and allow the Holy Spirit access to the heart. There is also the magic moment when a parent gazes on his newborn child for the first time, and his thoughts turn naturally to the Creator of this new life. During sorrow and disappointment impressions from God are likely to meet a responsive attitude. At the open grave of a loved one the gift of life seems hollow without the wonderful promises of a living and life-giving Christ.

God has many ways of sending help for every human need. This help, which at times comes through human agencies, bears the imprint of heaven. "Flesh and blood hath not revealed it unto thee," Christ told Peter, "but my Father which is in heaven" (Matt. 16:17). God introduces Himself through help proffered by human beings. Accepting the help means partial, if not wholehearted, acceptance of the Giver. When it is fully realized who it is that offers the help, the moment of truth has come.

Has this moment come to you? Did you seize it and surrender completely to your Saviour?



EWING GALLOWAY

One's "moment of truth" may come during an appeal in a public meeting.



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



When a child comes home from school with a tale, parents have a golden opportunity to help him see the other person's side of the difficulty.

"But What Did You Do?"

By Josephine Cunnington Edwards

THE little face was pitiful. How it tugged at my heartstrings. It brought tears to my eyes. Big tears also brimmed in the sweet brown eyes.

"But, Mamma, I am your own little boy and you love me. You won't spank me, will you?" The little voice was so sweet, and the fat little hand patted my hand in childish conciliation.

I would rather have said to him, "Well, I'll let you go, this time. But you must never do it again." But I did not dare do this. It was a building block in his little character to learn to be depended on and to learn to obey. I would have destroyed his confidence in my word.

He had been told several times to come straight home from the store. He had been told why, and had been told that at nightfall the streets are not safe for children. The traffic is heavier, and the evil in the cities is great.

But he had not heeded. He had again stopped to play, and he had played so long that we were worried as to his safety and had been out hunting for him. I had told him before, that the next time he did this, he would have to be punished. For his own sake I must do what I had told him I would do. It was not easy, but it was the only right thing to do.

His punishment helped him to remember, for a child must learn the "Thou shalt's" and the "Thou shalt not's" of the home. Then, he will not chafe at the rules of the school, and of the church and of the Lord.

"In allowing children to do as they please, parents may think themselves affectionate, but they are practicing the veriest cruelty. Children are able

to reason, and their souls are hurt by inconsiderate kindness, however proper this kindness may be in the eyes of the parents. As the children grow older, their insubordination grows. Their teachers may try to correct them, but too often the parents side with the children, and the evil continues to grow, clothed, if possible, with a still darker covering of deception than before. Other children are led astray by the wrong course of these children, and yet the parents cannot see the wrong. The words of their children are listened to before the words of teachers, who mourn over the wrong."—*Child Guidance*, p. 326.

Prayer for Little Things

By Jessie Wilmore Murton

Not for the greater burdens

I must bear,
But for the little ones, O Lord,
I make this prayer.

Give patience for the petty

Little cares,
The hasty words and acts, that catch
Me unawares.

Give grace to smile, even though

My heart be sad,
If it will help to make some other
Dear one glad.

Not for occasional storms

That cross my way,
But little clouds, that dim
The brightness of each day.

O not for greater burdens

I must bear,
But for the little ones, dear Lord,
I make this prayer.

—From *The Shining Thread*

From the moment the child shows his small, earnest, shy, mischievous, or self-centered face in the schoolroom, he is a living display of the manners he has learned in his home. Parents would be terribly embarrassed if they could see how nearly their children carry to school the imperfections of the home.

"Let me help you," Vernon said to me shyly. I was sweeping out the entry of the school. He took the broom and carefully finished the small chore. There was real pleasure glowing on his small, earnest face.

I knew by this that Vernon was in the habit of helping his mother and his father at home. He had been taught to be alert to things to do. Later when I visited in the home, Vernon was on the job, doing his chores. He fed the cookstove, took out the peelings, and filled the woodbox.

"Anything else, Mother?" he asked, brushing the bark slivers from his sweater sleeves.

"You may go and play now," she had said gently. The boy left almost reluctantly. It was as if he would rather be indoors helping his mother than outside shouting with the other children.

Harley Was Different

But it was not the same with Harley. He was a trial everywhere. He teased the little ones, and took their things from them and threw their small toys, so he could watch them run for them. His uproarious laughter was not a lovely thing to hear. He had to be sternly dealt with, to stop him from this doubtful pleasure.

On the playground he was an especial trial. Big and overgrown, he had a perpetual, dissatisfied scowl on his face. I always played with the children, and I noticed right at the beginning that the children would not choose him for their side until the last. I was to learn why very soon.

We started a game of prisoner's base. Harley got caught early in the game, and the trouble began right then.

"No fair, no fair," he shouted. "You ganged up on me. I ain't going to prison. I ain't." He marched right back to the line, his lips stuck out defiantly. I had seen the whole thing. He had been honestly caught.

"Do you mean you are not going to play?" I asked.

"Oh, yes, I'll play," he said. "But they're not supposed to catch me. I never take 'it.' My mother says I don't have to."

"I'm sure your mother does not know how this game works," I told him. "In this game, if you are not willing to be caught and go to the prison, you cannot play. That is how the game goes. You can sit on the steps and watch us, if you don't want to play."

Harley opened his mouth to speak, a look of incredible surprise spreading over his face. Then, looking at my face, he changed his mind. He stood for a moment and looked at me, and I looked at him. "Aw right," he said in a low voice, "I'll go to the prison."

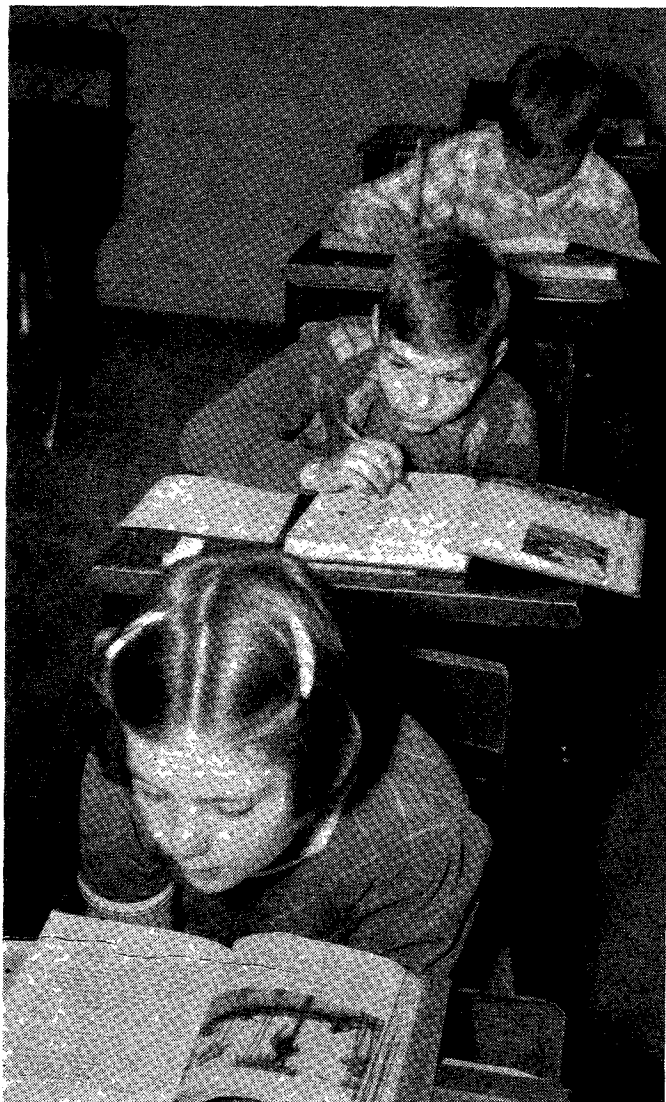
Then the game became gay and uproarious. I was the one to tap him and get him out of prison. Later, when I got in prison, he sneaked around and got me out. When we ran back to the line together, he said, "Boy, I like to get caught; I didn't know it was so much fun."

"Mrs. Edwards, you're in for it," an eighth-grader told me. "He'll go home and tell his mother, and she'll call you up and tell you off tonight. She always tells the teachers off if they do anything to Harley."

I decided to talk to the children awhile after the recess about the value of playing the game. I told them that games are for recreation, for exercise. We must play them, and not care whether we win or lose, but have a good time. Someone must lose or the whole pattern of the game is lost. Life is like a game, I told them. Sometimes we lose, sometimes we win, but we can play the game, and be happy in it all.

I told them about the One who lived to bless others, and how as a child He was full of grace and truth. We can make our lives so sweet that we can be like Him. "The aged, the sorrowing, and the sin-burdened, the children at play in their innocent joy, the little creatures of the groves, the patient beasts of burden,—all were happier for His presence. He whose word of power upheld the worlds would stoop to relieve a wounded bird."—*The Desire of Ages*, p. 74.

Then I told the children that a great deal depends on how lives are built every day. If we are spoiled and hate-



A. DEVANEY

The child in the schoolroom is a living display of the manners he has learned in his home.

ful when we are children, it is likely that we will be spoiled and hateful when we are grown. I told them of hateful and mean old women and men I had known, and how unhappy they were because they had never learned how sweet it is to get along with other people. We must strive to overcome the ugly things in our lives while we are young, or they will set like varnish, or cement, and it will be next to impossible to change when we are older. That is the reason that being converted is a miracle. The Lord does something that is really impossible. He takes an ugly, hateful life and makes it into something lovely and beautiful.

I felt sorry at the significant glances the children cast in Harley's direction; this was a cruelty his parents had inflicted upon him. He had a right to the pleasure of popularity and amiable association and fellowship. But he had never tasted that joy. Selfishness and unwise love had set him apart as an oddity, and not a pleasant

one at that. He could only look on sadly, for he honestly did not know how to get along with the other children.

Slanted Reporting

Many a teacher's life is made wretched and miserable by children who have never learned grace and truth. Tales are carried home from school so slyly twisted that the parents accept them as truth. Then, the parents arraign themselves against the teacher. The child sees what a stir he has caused, and it gratifies his ego to see how worked up he can get his parents, with a bit of slanted reporting.

Then begins the journey of the child toward an unlovely life. His critical and untruthful reporting goes on, for he sees what excitement he can cause. It gives him a sense of power to get revenge on a teacher who may be, and usually is, trying her best to help him. He is encouraged by those who should be with the teacher wholeheartedly in the business of helping the child.

His sweet innocence gives way to faultfinding and downright lying. The slightest occurrence is reported with a twisted significance. Hearts have been broken and lives have been sad-

dened by the actions and attitudes of parents with children like this. "Do not allow your children to see that you take their word before the statements of older Christians. You cannot do them a greater injury. By saying, I believe my children before I believe those whom I have evidence are children of God, you encourage in them the habit of falsifying."—*Child Guidance*, pp. 273, 274.

When a child comes home with a tale from school, do not for a moment let him see that it is of any particular significance to you. Do not do your child this injury. He is watching you closely, more closely than you realize. Do not let him think that you are pleased with this way of doing.

"All right, but what did you do?" I used to ask when some kind of plaintive tale was brought home to me, calculated to arouse my sympathy toward my poor wronged child.

"Why, I—"

"Come now," I encouraged. "I want to hear what you did to provoke

this. I know you quite well, you know, and I know that at home you do not always act like a nice boy. And I want the teacher to see to it that you are a good boy at school. Now, what did you do?"

I tried to be very careful to help the children to see the other person's side of any difficulty, and never to forget that they themselves had faults too. I usually ferreted out the full story, and made plain that the small punishment they received was merited. They were happier than they would have been with an injured-innocence role.

Criticizing the Teacher

I never criticized a teacher in their presence. I have gone and talked to a teacher, if I was puzzled about some small happenstance, but I have never yet, never even once, found that my child had been wronged, or discriminated against in any way. "Nothing should be said or done to weaken the children's respect for the one upon whom their well-being in so great degree depends."—*Ibid.*, p. 326.

"The neglect of parents to train their children makes the work of the teacher doubly hard. The children bear the stamp of the unruly, unamiable traits revealed by their parents. Neglected at home, they regard the discipline of the school as oppressive and severe. . . . The good that children might receive in school to counteract their defective home training is undermined by the sympathy which their parents show for them in their wrongdoing. . . . Fathers and mothers professing the truth for this time might better come to their senses and no longer . . . carry out Satan's devices by accepting the false testimony of their unconverted children. It is enough for teachers to have the children's influence to contend with, without having the parents' influence also."—*Ibid.*, pp. 326, 327.

Some parents who read this will say that their case is different, that these statements from the inspired pen are not applicable in their case; but they are applicable wherever there are children and church schools and parents. There are in every center, unwise people who believe strongly that their children are always in the right. They are due for a rude awakening, if they do not see their error, for the stakes are great. Their children's eternal welfare is at stake. They hold their children's destinies, to a great degree, in their hands. They need not make mistakes, for the Lord has given us a blueprint and careful directions which, if we heed them, will mean life eternal for us and for our children.

(Manners for Children—6. End of Series)



Deliverance by a Dream

By Virginia Hansen



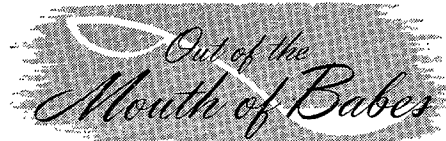
Mr. Obregon

"Wife, we must flee to the mountains!" exclaimed Mr. Obregon. "Yes, husband, that we must do, and right away!" responded his wife. It was wartime, and Mr. Obregon knew that they were not safe in their seacoast Philippine town. Enemy troops were already landing. So they loaded their big, black water buffalo with their rice, cooking pots, sleeping mats, and clothing, and started up the mountain. Slowly they inched their way, coaxing, pushing the big beast up, up, up until they finally could look down on the little seacoast village and all the warships and feel safe for a moment.

Up, up, up again they climbed. "Look! The chief's hut! There's the chief!" Mrs. Obregon exclaimed excitedly. Sure enough, it was the chief. He seemed glad to see them.

"Are there any Morros around?" Mr. Obregon had heard the terrible tales of these headhunters and he wasn't eager to have his head chopped off.

"No Morros here," the chief said. He took Mr. Obregon to a place high on the mountain, parted the shrubs, and pointed. Far away in the valley on the other side



The happiest times of my vacations with my loved ones are the hours that I spend with my small nieces and nephew.

Rita Jane, four years old, was always eager for our sessions with *Uncle Arthur's Bedtime Stories*, songs, finger plays, et cetera. After one of our happy song feasts together, she looked up at me, and with a big smile said: "Auntie, you make such pretty colors in my life!"

Thoughtfully, and prayerfully too, I pondered her words. Then questions came into my mind. Do we adults always think of the "colors" we paint into the lives of the little ones around us? Are they always the bright, brilliant colors of truth and light? Or are the bright colors sometimes tinged with the somber tones of deception and evil? May God help us to keep the colors that we paint into the lives of the children about us bright and pretty.

ARLENE MORRIS

of the mountain they could see the camp of the Morros. Luckily the Morros didn't know of this secret passageway.

The chief was friendly and did everything he could to make the Obregons comfortable. He even gave them a hut to use. There was a place to cook rice and a place to unroll their mats to sleep. What more could anybody want! They were so comfortable that Mr. Obregon, a minister, began to get restless.

"Wife," he complained, "what am I? Here I am a pastor with no congregation. What shall I do?"

"Why, husband," she admonished, "take your Bible and tell the heathen about it."

So, next morning bright and early, he started out.

"Good morning! I'm Brother Obregon, and I've come to tell you about the Bible," he said to the first head that popped out of a hut.

"Bible? What's a Bible?" Brother Obregon showed the pictures, explained the plan of salvation, and invited him to come to hear more about Jesus at a meeting that night. Finally, he had told all the people and they all came that evening. Everybody was pleased to learn of Jesus, even the chief. They were just one big happy family until—until Mrs. Obregon had a dream.

In the middle of the night she reached over and shook her husband and shouted, "Wake up! I dreamed I saw a man, dressed in white. He pointed out a little black cloud boiling in the sky. It became larger, larger, until it covered the chief's village entirely!" Mr. Obregon calmed his wife's fears, then both went back to sleep.

Suddenly she sat up in bed and shook her husband again and urgently repeated her dream. This time they felt sure the man in the white robe was an angel, who was warning them to flee before the village was destroyed. So they packed their things, ate some rice, and started out.

"You can't leave until you tell the rest of the people," Mrs. Obregon insisted. So he hurried to tell the villagers that an angel had said that they must flee.

Many packed their belongings and started down the other side of the mountain.

The old chief refused to believe the warning and sat stubbornly in his hut while the people passed him on their way down the mountain. He did put a guard of strong men around his hut that night, though.

Down the mountainside the villagers fled. When they reached a secluded valley they brought out their rice pots and unrolled their mats ready for sleep.

As they were having their worship around the campfire, one stood up and shouted excitedly, "Look, red in the sky!" Bright flames of fire streaked the mountaintop.

Truly, God had sent an angel to warn the people. The wicked Morros had found the secret passageway and had completely destroyed the homes of the villagers. The old chief and his guards were killed and all his property was taken.

With a prayer of thankfulness the Christians bowed their heads, knowing that "the angel of the Lord encampeth round about them that fear him, and delivereth them."



Jesus, Our Defense

A new Sunday law, on which hearings have been held in recent weeks in Maryland, would require merchants to file an affidavit with the police if they keep Sabbath instead of Sunday. Not surprisingly, this part of the law has been described by some opponents as having "Gestapo overtones." We doubt that this particular feature of the bill will be a part of the legislation in its final form, but we think it significant that such a procedure was even suggested. The mail fist under the velvet glove of certain pressure groups is beginning to appear.

It is important that Seventh-day Adventists keep a close watch on Sunday law developments. It is equally important that they be alert to other attacks by Satan. In *Testimonies to Ministers*, Sister White quotes the great deceiver: "We can separate many from Christ by worldliness, lust, and pride. . . . Go, make the possessors of lands and money drunk with the cares of this life. . . . Make them care more for money than for the upbuilding of Christ's kingdom and the spread of the truths we hate. . . . Lovers of pleasure more than lovers of God will be our most effective helpers. . . . Until the great decisive blow shall be struck, our efforts against commandment keepers must be untiring."—Pages 473, 474.

A close walk with God is our only defense against the enemy. So let us spend much time daily with Jesus. He will hold us fast.

K. H. W.

The Critics and Their Criticisms—5

Our Relation to National Council

[Last week we quoted the full text of an exchange of letters between the editor and the secretariat of the National Council of Churches, which revealed that our church does not hold membership in the Council.]

We think it very much in order to refer to the technical point the critics still seek to make over the fact—and a fact it is, denied by no one—that the Seventh-day Adventist Church has membership in a few special committees of the National Council, and that we make a modest contribution to the activities of those committees. They are, for example, Broadcast and Films, Foreign Missions, and Religious Liberty.

These are committees having to do, not with theology, but with practical aspects of church life. For example, how best to produce religious films and to meet certain complex economic problems that arise, or how best to meet financial budgets in church life, or what lines should be drawn in religious liberty. Is it any more wrong for us to meet with a committee of the National Council of Churches that is dealing with financial budgets than to meet with a wholly secular financial organization that deals with budgets?—we do the latter. For, after all, we do not have all financial wisdom in our own circle. Far from it. There's a world of difference between getting the benefit of other people's knowledge on finance and being dictated to financially. Our budgets are still very much our own.

Is it wrong for us to have membership in a committee on religious films, simply because it is set up by the

National Council, when we participate in other meetings of other groups from whom we often get much helpful guidance on the making of films? We certainly do not have all film wisdom in our own circle. So we might go on.

The practical question is this: Shall we isolate ourselves completely from all the world around us? We think the virtually unanimous answer would be, No. We must not, we cannot; none of us attempts to do so. But where should we draw the line? Shall we draw it simply because a particular committee is related to the National Council of Churches? We think not. That does not necessarily make a committee any more dangerous than any other group or board. The practical line that needs to be drawn, we believe, is where membership in a committee would embarrass or hinder us in presenting our distinctive message to the world. So long as we can go forward clearly, vigorously, and endlessly to carry on our work for God, we will not suffer from any of the limited contacts that we make with those who are not of our faith.

A Reasonable Conclusion

If that be valid reasoning, and we feel it is, then it follows that the measure of financial support we give to such organizations for the mutual help and aid we receive, is entirely reasonable; indeed, it is imperative that we make such contribution. If we did not, we would have to spend the money elsewhere, and perhaps much more of it, to gather all the needed help and data to carry on specialized subsections of our work.

The denomination is annually paying out millions of dollars to provide salaries, and mission services, and radio and TV programs, and endless other activities. How small is the amount of money we pay out annually in order to discover ways and means more efficiently and economically to carry on some of the mechanics of our work! Is there any sin in doing this? We think our readers will answer emphatically, No. How foolish to ask the question. And we think they will also consider foolish, and an exhibit of a desperate attempt to smear good men, the repeated comment made by some critics regarding the money the church thus pays out.

We would like to call the attention of our readers to this very important fact. The critics do not even seriously attempt to prove that our membership in certain special committees of the National Council, and our small payments of money for information and help we obtain, in any way affects our doctrines or our freedom to proclaim our doctrines. It is strange that the critics forget to bring in this evidence, for if there is no evidence in support of this point, the case collapses. It is far easier for them merely to fill the air with dust by simply showing, as can easily be shown, that a few thousand dollars has been spent for the purposes indicated.

An Analogy

Perhaps the following may not be a tight analogy, but at least it has some significance in the present discussion. Mrs. White encouraged our people to yoke up with others in the Sundaykeeping churches on the great program of temperance. She herself sometimes preached under the auspices of the WCTU, and followed this program consistently through the years.

Of course, we have always faced, through the years,

the questioning of a few sincere but bewildered folks who wondered why we should have anything at all to do with these temperance organizations sponsored by Sunday-keeping churches that are seeking also to secure Sunday laws. Our answer, in harmony with the practice that Mrs. White followed of working with them on temperance, is that we will go along with them as far as they are doing a great good work for God and society. At the same time we will bear our testimony against Sunday legislation. Furthermore, that in going along with them on this temperance work we are in no way entangling ourselves by any organic relationships as a body, so that in no way are our policies or our theology affected.

We might cite other analogies and illustrations of our contacts with those round about us, in all of which contacts we seek, as a body, to maintain a spirit of love and a realization that God has His children in all organizations. We believe we should do our best to be helpful and cooperative in certain matters, even though we must maintain a clear-cut apartness in questions of policy and organization and doctrine, so that we are wholly free to act and to witness as God would have us do.

We are well aware that at times some individual Adventist or group in a local area may conceivably maintain a little closer fellowship than might be desirable. We are not for a moment arguing that we have perfection or complete freedom from any failure to maintain the absolute ideal. That would be folly to attempt, and we believe that even the critics themselves would scarcely maintain that for their own course of life. We realize that while the denomination, without questioning from its members anywhere, has been wholly agreeable to its ministers' belonging to local ministerial organizations in the community, there has sometimes been a little difficulty in knowing just where to draw the line beyond that.

It is only in very recent years that there has been a clear tendency to tie ministerial associations in through to State organizations and into the national organization. Where the line rightly divides might well be a matter for fuller study. We are sure that at the local level where we have always maintained contacts without damage, and often with great good to the cause of God, there is no harm. If the developing years bring into focus a picture of ministerial associations in a community becoming tied to a county, to a State, and to the nation, then probably we shall have to reconsider the whole matter.

We mention this because some critics have tried to make a very great point out of the fact that in a few—a very few—local areas some of our ministers have joined ministerial associations that have gone through into a loose-knit State setup. We think such things are rare, not typical, and do not reflect the over-all policy on which the denomination has taken any position. Whatever else might be said, this much is sure: Whatever the tie-in might conceivably be, even the most ardent critic is unable to provide any proof that it has hampered the particular ministers involved in carrying on an ardent preaching program in behalf of the Advent Movement, and in bringing into the fold those who are willing to accept the message. Is not that the real measure of the ardor, loyalty, and genuineness of our Adventist ministry?

Another Fantastic Charge

We might mention one other attack made repeatedly against the denomination. We feel to apologize for using the space to deal with so utterly fantastic a charge. We have been considering to this point a charge that the leadership of the church are carrying us back to apostate Protestantism. This further charge—which, strangely enough, often appears on the same page of the critics' attacks—tries to prove that the leadership are seeking to carry us into the arms of Rome. We have always con-

sidered our leadership resourceful and ably dexterous in many difficult crises, but we cannot picture them doing all this—and at the same time.

The charge, in brief, is this: That on a certain date, now about twenty years ago, and indeed almost forgotten, an outstanding Roman Catholic leader was invited to give the dedicatory address for the opening of the library at one of our senior colleges. The professional critics hope, by telling and retelling the story, finally to persuade their readers that the story is not merely true, but significant, even damning.

What are the facts in the case? They are brief, easy to discover, and could have been known by all the critics through all the years. This particular senior college was in the process of securing accreditation so that the degrees and scholastic credits of its students would be acceptable in all other institutions of learning. The Middle States Association of Colleges and High Schools was the accrediting organization. It so happened that at this time a new college library building had been erected and was ready to be opened in a formal way. The chairman of the Middle States Association had been invited to make a speech in connection with the event. Just what his religious connections were seems not now to be clear from available sources, though it is known that he was a Protestant. At the last moment a situation developed that made it impossible for him to meet the appointment. By default the secretary, who happened at that time to be a Roman Catholic schoolman, spoke in his place.

That is the long and the short of the story. Rather simple, we think you will agree; in fact, almost colorless, until professional critics began to torture it into the weird form it now assumes in all of their writings. The particular college, we might add, has after twenty years continued on in its same ardent Protestant Adventist fashion. Why not?

Next week we shall consider a further grave charge against the leadership.

F. D. N.

Fearfully and Wonderfully Made

Long ago the psalmist wrote: "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. . . . In thy book all my members were written, . . . when as yet there was none of them" (Ps. 139:14-16).

From time to time a new discovery is made about the universe within us—the human body. For centuries physiologists have puzzled over the purpose of the thymus, a little gland situated just below the neck and behind the top of the breastbone. In a newborn babe it weighs one third of an ounce. Two months later it has doubled in size, and in a twelve-year-old child it weighs an ounce or more. Then it begins to shrink, and by old age it is back to baby size again.

Laboratory experiments on mice recently conducted by Dr. Jacques F. A. P. Miller, a British cancer researcher, now indicate that during the first few weeks of life the thymus produces basic cells that are distributed to other white-cell factories, in the lymph nodes and the spleen, where cells can then be mass produced at short notice when needed to protect the body against invading microbes. Once an adequate supply of master cells has been distributed for protection during the early years of life, the thymus seems to have completed its main assignment, for in later childhood, and after, it can be removed without apparent ill effect.

How appropriate it is for us to join the psalmist in praising God, for we are indeed "Fearfully and wonderfully made."

R. F. C.

Reports From Far and Near

Miracles of Grace in Mozambique

By B. J. Kohler, *Treasurer*
Southern European Division

ONE of the greatest thrills of a recent itinerary in Mozambique Mission territory was the privilege of witnessing an impressive baptismal ceremony on Sabbath afternoon, October 14, 1961, at one of the mission stations in the northern part of that field, which is part of Portuguese East Africa. This outpost is situated deep in the African forest.

There must have been joy in heaven, as well as on earth, when 141 were baptized in a small river not far from our Munguluni Mission Station. The majority of these converts had received instruction in baptismal classes for a period of two years before being accepted into church fellowship. On this solemn occasion many members and friends had gathered on both sides of the river. The service opened under a tropical sun, with a hymn and prayer, and the voices could be heard echoing in the bush for a long distance.

One of the native pastors explained the meaning and importance of baptism, and encouraged the candidates to be faithful and true to their vows. The 141 men and women were lined up at a shallow place in the river—women in front and men behind—and it was a never-to-be-forgotten scene as six national pastors walked into the deeper water and beckoned the first six candidates to enter. One of the pastors repeated, "I baptize you in the name of the Father, and of the Son, and of the Holy Ghost," and simultaneously all six candidates were immersed. Another six then followed their Saviour, and so on until all 141 had been baptized. It was indeed a great joy and inspiration to see these people give their hearts to Jesus.

The gospel is truly "the power of God unto salvation." These new members were delivered from sinful practices, from deep-rooted habits, superstition, and the evil spirits of the forest. We pray that they will remain faithful till Jesus comes to claim His own. We returned to the mission station, thankful to God for what we had seen and heard, and with the hope that these new members may develop into real soul winners for Christ.

Such a soul-winning lay member I met a few days later in another part of Mozambique. His name is Sardinha, and his story is truly a wonderful example of what a faithful, yet unlettered, man can do for Christ.

Sardinha came to our school at the

Munguluni Mission Station, and while taking studies worked at his trade, carpentry. He was much impressed by our message, soon accepted it, and was baptized.

In some parts of Mozambique it is very difficult to proclaim the message, since religious liberty in the full sense does not exist. Some time after Sardinha had been baptized, a European missionary came to our school in Munguluni and told the students that in one of the villages approximately 130 miles distant a few people had become interested in learning more about the Advent faith. Sardinha eagerly came forward, asking the director of the school whether he might be permitted to go to that village and teach the people. He explained that he would be entirely self-supporting, as he could work at his trade as a carpenter. Permission was granted, and soon afterward he established himself in the village of Munhiba.

When not working at his job, Sardinha went from hut to hut, telling the people about the love of Jesus for them. Then he began to build a chapel; and as there are no shops in that part of the bush where needed supplies could be bought, he fetched all his materials from the forest. The walls and floor were made of mud, the roof was thatched, windows were merely holes in the walls, and the benches were just tree trunks placed on the floor. Twice a week he preached in this small, simple chapel, and the villagers came eagerly to hear what he had to say. The audience grew steadily, and each year he had to enlarge the chapel, which now has the appearance of a row of small houses strung together. The walls are uneven, the roof is sagging, but the interest in the message of salvation increases.

News of his success reached the ears of the governor of the district. He sent word to Sardinha that he must burn this chapel and stop his work of telling the people

about Jesus. Sardinha decided that he would go to see the governor himself. This was a very courageous decision inasmuch as such an appointment is not easy to secure. However, he did see the governor, and said to him: "Your Excellency, you are a mighty man in the land; you are all-powerful, so you can burn my chapel. I cannot do it. You must come over to our village and do it yourself, because for me it is impossible!" The governor did not burn the chapel. It is still standing, and this year has been enlarged once more.

It was my privilege last year during the month of October to see the chapel myself and to get acquainted with this faithful and very successful lay preacher. I asked him how many souls he had won so far, and he modestly replied: "Until now the Lord has presented me with 251 souls." In addition, he had 127 interested people attending his baptismal class.

What an example for us all! Here is a simple carpenter, unlearned, but filled with enthusiasm for the message and with love for souls, and eager to preach the message to as many of his countrymen as will listen. He is still preaching the gospel in the village of Munhiba, and his desire is to do so until Jesus comes.

Juliaca, Peru, Clinic Completes Fortieth Year

By Dr. Erwin Omar Beskow
Medical Director

The year 1962 marks the fortieth anniversary of the Juliaca, Peru, Clinic, the highest in the world. These forty years have witnessed fruitful and noble labor on behalf of the suffering humanity in the high plateau region. The medical work of F. A. Stahl had been eagerly viewed by these people, most of whom are

Part of a group of 141 persons baptized recently at the Munguluni Mission in Mozambique, Africa.





Left: Rebecca Gucilar; right, Nenita Sumalnap.

Philippine Islands—Strong Home Base

On Monday, January 29, two of our young people left the North Philippine Union for service overseas, bringing the total number of overseas workers who have gone forth from the Philippines to more than 80.

Both of these appointees are nurses. Rebecca Gucilar (left) comes from Polillo, Quezon. After completing her early education there she entered the Philippine Union College-Manila Sanitarium and Hospital School of Nursing. Following her graduation she served as special nurse, staff nurse, and assistant head nurse, until called for service at Benghazi Hospital in Libya, in the Middle East Division.

Nenita Sumalnap comes from Artacho, Sison, Pangasinan. She took her academic work at Northern Luzon Academy, from which she graduated in 1952. Her nurse's training, leading to her degree, was also in the Philippine Union College-Manila Sanitarium and Hospital School of Nursing.

We solicit your prayers as these two young women join heart and hand to hasten the coming of Jesus.

ANDREW J. ROBBINS, *President*
North Philippine Union Mission

Indians, and in 1922 it was decided to begin regular medical missionary work somewhere in the Inca Union.

The Lake Titicaca Mission personnel began to look for an appropriate place to erect the new institution. Many places were considered, and the opposition of the clergy of the state church and the local authorities closed some locations to us. It was finally decided to open the clinic in a poor, small town that has a most disagreeable climate, with icy winds. It is without vegetation, and has no major attractions. The years have revealed that a divine hand was leading us, for those towns from which we were driven are dead today, and this former insignificant village—Juliaca—is today a prosperous city.

Juliaca is now a railroad center, and is the crossroads for all the towns of the high plateau region. It is the only city in the area that has railway, bus, truck, and airplane services, and is the most important commercial center of southern Peru. It now has 20,000 permanent inhabitants and some 5,000 transients who come here on business. Its climate is not the best. It is cold, and hail and snow alternate with periods of drought, strong winds, and torrential rains. The noonday sun is very hot and the night is icy. Nevertheless, be-

cause the city is such an important commercial center, the location of the clinic is excellent, and businessmen from all over the high plateau region take advantage of their business trips to come to the clinic.

About 80 per cent of the population is Indian. The Indians are of the Quechua and Aymara tribes, and are for the most part completely indigent and are suffering from vice and disease.

In the beginning the clinic was very modest, for the doctor had to do all his work for some five years in his small office. In 1927 the clinic moved into the building it has now occupied for so many years. This building was constructed of clay bricks, and at first had very limited space. During the years more land was secured, and additions were made to the building. This structure served admirably for 34 years, from 1927 to 1961. Last year it became evident that a new plant must be provided to accommodate the greatly increased flow of patients.

Lacking sufficient funds to hire a regular construction company, the author counseled with certain engineers of Lima and learned something of the secrets of construction. Then we set to work. By supervising construction ourselves it has been possible for us to save approximately \$10,000. Yet, without financial help from any other source, we have had to struggle on from day to day in order to meet the enormous expenses of construction.

As the accompanying picture shows, the new building is modern in every respect. Elsewhere this building may not seem extraordinary, but for Juliaca, where the dwellings are mostly clay huts, it is truly a marvel. It is the best building in the city and is highly appreciated by the city and provincial authorities. The Juliaca Clinic has had the honor of always being first in the area to introduce advanced medical procedures. It was first, also, to have running water, modern sanitary facilities, electric lights, private telephones with a central switchboard, X-ray equipment, and laboratories.

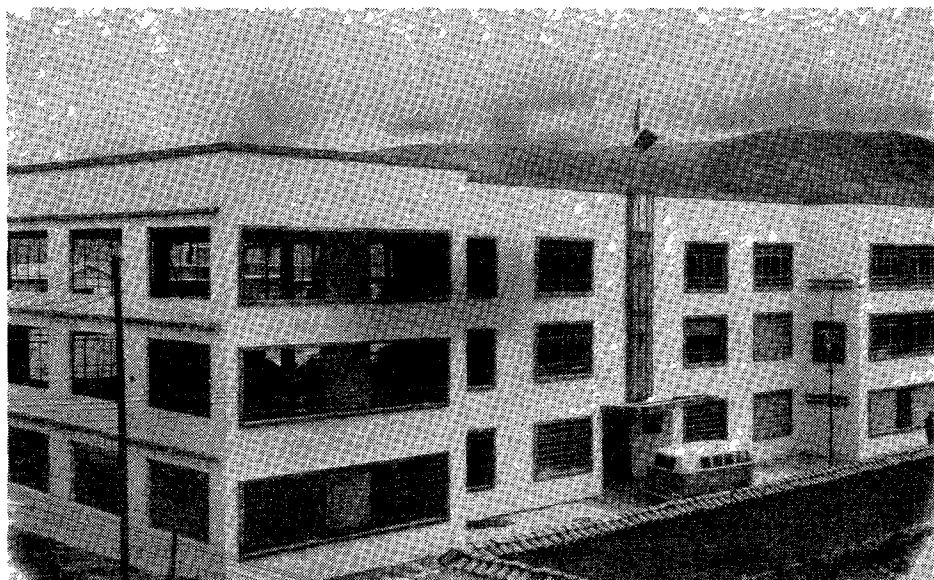
In past years the Juliaca Clinic was the only medical and welfare center in a vast region of 500,000 inhabitants. Today in the same area there are dozens of professional doctors and various hospitals and clinics. This competition has obliged the clinic to continue to make progress, in order to continue to be in the lead and to maintain its prestige. This has led us, within the past five years, to spend around \$130,000 of mission funds on improvements.

The Christian service, good equipment, and excellent medical services lead some 13,000 people to visit the clinic annually. About 900 entered the clinic for surgical treatment or other attention. The clinic will have a capacity of 60 beds, including accommodations in the new building. It has four operating rooms, rooms with bath and private telephone, and general wards. Twenty per cent of the patients are cared for completely gratis, which means some \$8,000 worth of free service annually. About 70 per cent pay what they can, all the way from ridiculously low amounts up to a reasonable fee. Only a bare minimum of patients pay the regular rates.

There are innumerable opportunities for preaching the message, and it is a pity we do not have a regular pastor to attend to the spiritual needs of the patients. The personnel of the clinic have done all they possibly could, but much more could have been done. Nevertheless, the church has been enlarged on three occasions in the past few years, and every Sabbath some 350 persons attend the meetings. Many of those baptized have been won directly or indirectly by the labors of this institution, and in heaven we expect to see much fruit from the seed that has been sown down through the years.

The clinic has also donated about 90 per cent of the value of a school for 170 students, constructed of the best materials, and among the best Adventist schools in Peru.

The future of the clinic is bright, and we doubt not that God will continue blessing His work in this place.

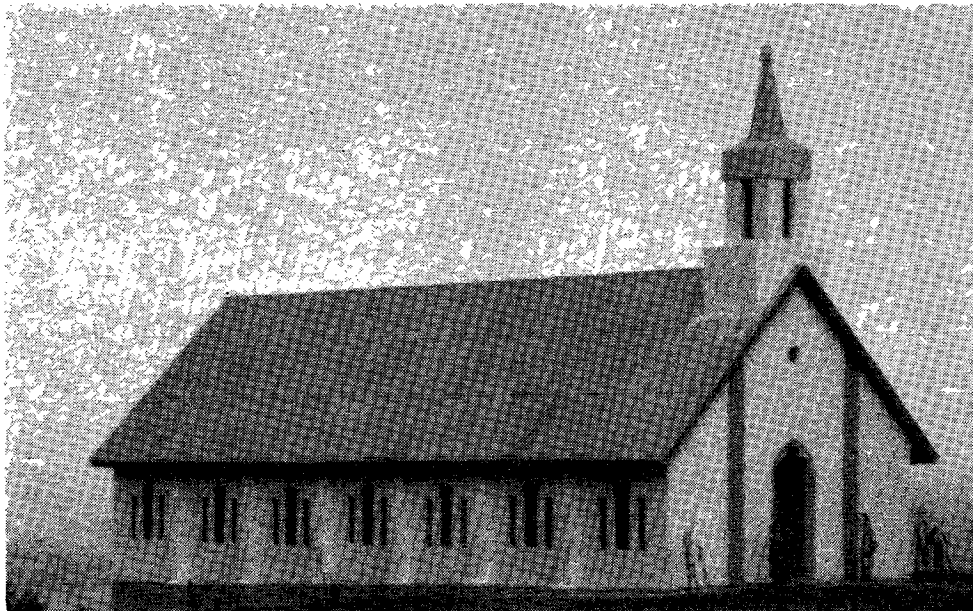


The new building of the Juliaca, Peru, Clinic. It replaces the old clinic building, which has been in use nearly 40 years.

Mitandi, Uganda, Dedication

Christmas weekend saw the dedication of the Ruwenzori Mission headquarters church at Mitandi, Uganda. The Honorable R. S. Rusoke, prime minister of the Toro Kingdom, and a number of Saza and Gomborra chiefs were present. M. E. Lind, president of the East African Union, preached the dedicatory sermon. The church seats 700. The church can be seen for as far as 50 miles as it glistens snow-white in the sun among the foothills of the Mountains of the Moon. H. E. Kotz, now president of the North Ruanda Field, planned and directed construction.

R. D. PIFER, *Director
Ruwenzori Mission*



New Haugesund, Norway Church

The newest and most attractive church in Norway was recently dedicated at Haugesund. The event received nationwide radio, TV, and press coverage. The auditorium seats 325. An efficient electric system concealed in the floor provides heat. Conference President J. Reichelt and six other ministers took part, and the mayor of the city was among the special guests. The writer gave the dedicatory sermon. Great sacrifices and thousands of hours of free labor on the part of the church members made this fine structure possible. The new church is centrally situated on the very best location in the city, and is readily visible from every direction. It borders on a park, in a fine section of the city.

ALF LOHNE, *President
West Nordic Union*

Inverness, Florida, Dedication

The Inverness, Florida, church was dedicated January 27. H. H. Schmidt, president of the conference, and D. G. Fleagle, district pastor, led out. C. E. Weaks, formerly secretary of the General Conference Publishing Department, helped to raise up the church, which was organized two years ago in what had been a dark county.

CHARLES R. BEELER
*Departmental Secretary
Florida Conference*



Platte Valley Academy Dormitory

The new \$225,000 girls' dormitory at Platte Valley Academy near Shelton, Nebraska, opened January 3. K. E. Vonhof, principal, Jacqueline Schmique, dean of girls, and J. L. Dittberner, Nebraska Conference president, participated in the ceremonies.

J. L. DITTBERNER, *President
Nebraska Conference*

The Entering Wedge at Waitsburg, Washington

By William McGhee, *Returned Missionary*

A one-dollar-a-plate health dinner was recently served to 100 guests in the little town of Waitsburg, 20 miles from Walla Walla, Washington. This was an experiment by Adventist physicians in partnership with youthful lay evangelists, to reach a community that has been critically prejudiced. The aim was to reach the people through the health approach.

Dr. I. C. Bohlman, temperance secretary of the College Place village church, acted as master of ceremonies. Outside costs of the dinner were subsidized from local temperance and missionary funds of the churches in the Walla Walla valley. Clinton Wall, director of food service at Walla Walla College, and his associate dietitians prepared the 800-calorie candle-lit meal. It was complete with everything from meaty-savored soy entree to milkless, sugarless, eggless salads and "chocolate" (carob) pudding. Mr. Wall commented on the composition of foods used that evening, 22 in all. Afterward a color film featuring Dr. Clive McCay, nationally known nutritionist, was shown.

As a result, several of the prominent residents of Waitsburg, including the wives of several pastors of the town, are attending an educational nutritional cooking class held every Monday evening preceding the prophetic services in the American Legion hall.

At these classes Mrs. Clayton Prussia and Mrs. Leonard Venden, holding certificates in healthful cookery from the North Pacific Union Conference, and Mrs. Robert Hayes, R.N., are demonstrating low-calorie, low-cholesterol recipes prepared without the use of milk, eggs, baking powder, soda, or sugar. They pass out delicious samples each time.

Pleased with this new way of cooking, non-Adventist women of the class are now driving to College Place, 25 miles away, to purchase health foods. One of these women, a grandmother, is planning to enroll at Walla Walla College for the spring quarter, to resume a college education interrupted years ago by marriage.

The Waitsburg plan originated when youth leaders and Walla Walla College Academy student members of the College Place village MV Society, looking for a place to share their faith, decided on Waitsburg. The writer, assisted by Ron Larson, was asked to take charge of the campaign.

Waitsburg, cradle of Washington State history, is on the old Lewis and Clark trail. It is a wheat-growing community with five Protestant churches and one Catholic church, serving 2,000 farmers. Ellen G. White once lectured here on temperance. In time a church was organized, but because of dwindling membership it was at last closed down. There it was, a comparatively new structure that could have seated around 100, with desks in the basement just as they were the day the church school closed. How could this church be brought back to life?

The following inspired counsel pointed the way to the answer to this question:

"[Health reform] will be an agency through which the truth can be presented to the attention of unbelievers."—*Temperance*, p. 242.

"Medical missionary work is the pioneer work of the gospel, the door through which the truth for this time is to find entrance to many homes." "As a means of overcoming prejudice and gaining access to minds, medical missionary work must be done."—*Evangelism*, pp. 513, 515.

"There are some who think that the question of diet is not of sufficient importance to be included in their evangelistic work. But such make a great mistake. . . . The subject of temperance, in all its bearings, has an important place in the work of salvation."—*Testimonies*, vol. 9, p. 112.

Having studied the blueprint, and believing it was time to use the "right arm" as the opening wedge, the staff physicians of the Walla Walla General Hospital linked their efforts with the youth of the village church in a three-phase seed-sowing lay effort. "Physical Fitness" was to be the theme.

The first phase began December 4 with an address by State Senator Herbert Friese, a nonsmoker and teetotaler. The Waitsburg mayor, health officer, high school principal, and others participated. The Methodist minister offered the invocation. William Clements, temperance secretary of the Upper Columbia Conference, introduced the pledge signing, and the Walla Walla College Academy medical cadet corps under command of Captain Donald Van Tassel drilled, and were interviewed on temperance habits by Marilyn Reiswig, academy temperance leader.

On subsequent Monday nights the Walla Walla College tumbling team, the academy band, and the choir under direction of Mr. Edward Timothy, performed. A medical panel with Arthur Dahl, chaplain of the general hospital, as moderator, answered questions. Prize-winning orations on "Why I Don't Smoke or Drink" were given by teen-agers, and films such as *One in 20,000* were shown.

A house-to-house canvass by young people brought in 50 enrollments in the Health and Happiness Course, a revised ten-lesson correspondence series supplied by the Colorado Conference.

After the Christmas holidays the second phase of the effort began with the health banquet and cooking classes, health talks by physicians, and 20-minute prophetic film messages by teen-age speakers. The physicians who participated were Drs.

J. E. Potts, J. D. Losey, W. L. Unterseher, G. R. Rice, and Robert Hayes, D.D.S. Paul Heubach, chaplain of Walla Walla College, gave an address on psychosomatic medicine.

The third phase begins in March, when the meetings will be shifted to the empty church and a series on Conversion will be added. In the spring a final two-week every-night thrust will be held by an ordained evangelist, to crystallize the specific interests, which are already beginning to develop.

A Year's Advance in Colorful Colorado

By Lee Carter, *Departmental Secretary*

Nineteen hundred sixty-one was a record-breaking year for the Colorado Conference. For the first time in its history membership passed the 8,000 mark, and at the close of the year stood at 8,145, for a net gain of 543.

School enrollment also reached a record high. The 1,244 students in our church schools, plus the 304 students in Campion Academy, make a total enrollment of 1,548 young people in our own schools. During 1961 construction was completed on the new camp at Glacier View. The attendance at youth camps this past summer was 557, which was almost 50 more than the highest previous record.

The tithe, which increased 10.3 per cent over the preceding year, was the largest amount ever received in one year. The Sabbath school offerings rose by more than \$9,000. Another broken record was in the field of Ingathering. For the first time in its history the Colorado Conference passed the \$100,000 mark, with a total of a little more than \$104,000.

There were 578 baptized, a gain of 42.7 per cent over 1960. There are close to 3,000 non-Adventists enrolled in the Bible correspondence school and the Health and Happiness Course. In addition, about 1,800 of our own church members in the conference are taking the health correspondence course for Adventists.

Total sales in the Book and Bible House showed a gain of \$16,000; and the publishing department had a gain of more than \$7,000.

It is truly marvelous the way the Lord has blessed the work in the Colorado Conference under the able leadership of R. S. Joyce, conference president.

Colorado Conference workers celebrate their Ingathering victory. For the first time the conference passed the \$100,000 mark.



Central States Workers Meet

By E. E. Cleveland, *Associate Secretary*
GC Ministerial Association

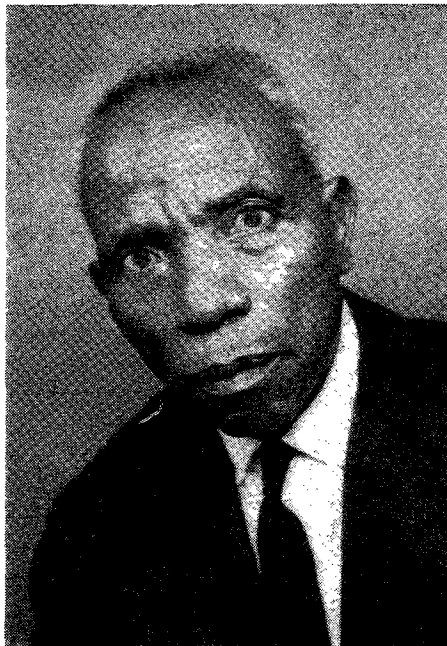
The Central States Conference workers met in St. Louis, Missouri, January 26-29. At each meeting the winning of souls through coordinated evangelism was emphasized.

"The time is come for the utilization of the total energies of the church," observed W. W. Fordham, president of the conference. "Laymen must move to the support of the ministry for the finishing of the work. To this end, the conference is prepared to back any layman who will run a lay effort, with a tent and finance, upon recommendation by his pastor and the church board." There was enthusiastic response to this challenge. The total working force pledged itself to an intensified program of training laymen for service in 1962.

An outstanding example of coordinated evangelism took place in St. Louis last year. D. B. Reid organized his church to follow up Voice of Prophecy interests and led his laymen in winning the 116 persons baptized in 1961. These interests accounted for 61 of the 116 baptized. Other outstanding efforts were conducted by S. D. Meyers of Omaha, who baptized 61, and C. S. Myles of Denver, who baptized 60.

Enthusiasm ran high at the Ingathering banquet, at which time the faithful workers reported more than \$33,000 gathered in for missions. Treasurer H. T. Saulter reported a healthy gain in tithe over the previous year, and M. A. Burgess told of ten branch Sabbath schools organized during the year.

A high light of the session was a temperance oratorical contest organized by L. W. Paytee, MV leader of the Central States Conference. Visitors at this inspiring session were Theodore Garcich, president of the Central Union; J. F. Kent, publishing secretary; P. M. DeBooy, MV leader; E. E. Hagen, home missionary and Sabbath school secretary; Samuel Thomas of the South Atlantic Conference, and the writer. A resolute group of workers returned to their several fields determined to make 1962 the year of the "big push."



Pastor Paulo Kilonzo, veteran minister who has served the church faithfully in many parts of East Africa. Retired three years ago, he is still busy raising up churches, and pleads with the mission president, "Please do not think that I am too old"—to go on working for at least four years more!

Seventy-one—and Still Going Strong

By C. T. J. Hyde, *President*
Tanganyika Union

Paulo Kilonzo was born in 1890 up in the Pare Mountains in northeast Tanganyika, and became a Seventh-day Adventist as a result of the work of our early German missionaries. A letter came to my desk this week with a picture of this elderly minister. It has been lying on my desk, and several people have picked it up and have asked, "Who is this man? What a striking face!"

The letter with the picture had this to say: "God's mercy remain with you. Even though I do not know you I know your work."

"I am here in the Kamba country in

Kenya for the purpose of finishing the work of my God. Just to contemplate the fact that we are nearing the end is good and joyous! In my old age I have promised to live only in the work and to search out God's faithful ones wherever they may be.

"Long ago when I was at Utimbaru Mission, now the headquarters for the East Lake Field, Tanganyika, I prayed that God would open the way for our message to go into the country around the town of Moshi, to the Wachaga tribe, and told the Lord that if it was His will I would be willing to go there."

This aged pastor has worked in many places in eastern Africa and has done faithful work. For the past three years he has been on sustentation but has pleaded that he might continue and not be cut off from the work. He agreed to work for four more years as a missionary among the Wakamba people of central Kenya. Pastor Kilonzo continues:

"This year I have heard that three entire groups of people have left their former churches with the purpose of joining the remnant church, and the African elders have come out with their people.

"It happened this way. Some young men from that area were looking for a school, and came to our Changamwe mission school at Mombasa on the coast of Kenya. There they learned the truth and now have gone back to their people.

"I have one more year to make the fourth which I agreed to serve here in Kenya, in the East African Union. But when 1962 is done I wish to continue in the work, if God wills, for another four years.

"Please do not think that I am too old. The doctor can examine me and give his verdict, but I feel that I still have strength enough to serve my Lord for even more than four years. Just look at my picture and then you will remember me. Pray for me."

What a challenge this man's spirit is to our youth today! Our older workers are praying that the gaps in the ranks may be filled, that the work may go forward without pause.

Paulo Kilonzo is ready to go to a new country to pioneer the work among the Wachaga people. Are you ready to give and to go as God opens the way?

Rio Lindo Academy Prepares to Open

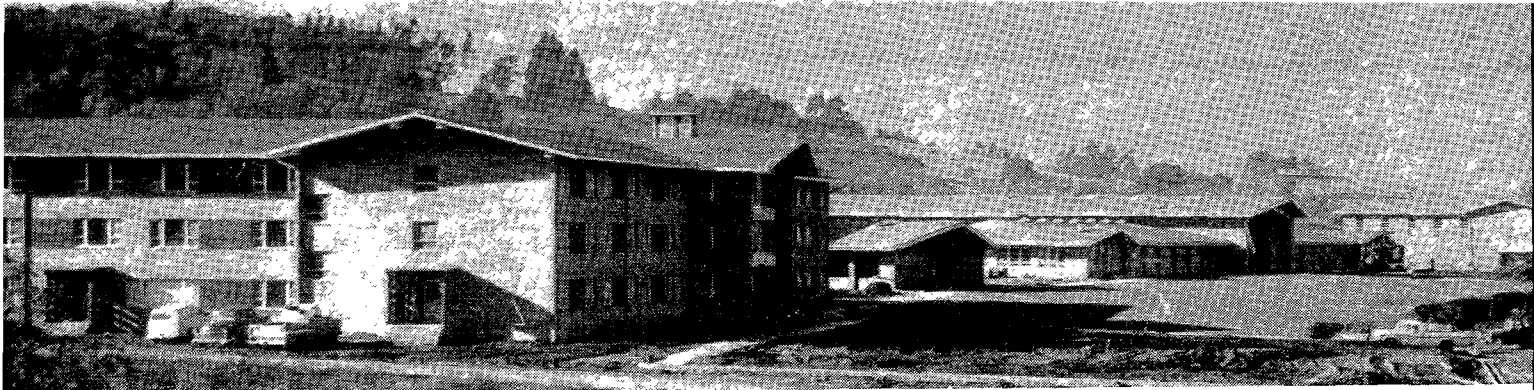
By Paul G. Wipperman
Departmental Secretary
Northern California Conference

Rio Lindo Academy will take its place among the boarding schools of the Pacific Union Conference in the fall of 1962, when its doors will open to the many youth eager to prepare themselves for service and for citizenship in God's kingdom.

Rio Lindo is Spanish for "river beautiful." Nearly four miles of frontage on the Russian River add beauty to the site. The 360 acres were part of an original Spanish land grant conferred on the Fitch family more than 100 years ago, in the days of the Spanish occupation of California. Fitch Mountain, which rises



Workers of the Central States Conference at their meeting in St. Louis, Missouri, January 26-29, with visiting ministers.



A panorama of the campus of Rio Lindo Academy near Healdsburg, California, which is rapidly nearing completion. Buildings to the far left and right, respectively, are the girls' and boys' residence halls. The administration-classroom building is in the center, and to its right, the cafeteria.

abruptly from the river to the south of the campus, provides a beautiful, wooded background. Rio Lindo Academy is situated two miles from old Healdsburg College, first Seventh-day Adventist educational institution west of the Rockies and forerunner of Pacific Union College.

The modern three-story residence halls are built to accommodate 300 students. Each room is equipped with built-in wardrobe and dresser units, lavatory, and attractive furniture. Worship will be conducted in the chapel of each residence hall. Other features include guest rooms, a clinic, and a large recreation hall.

The cafeteria building has been designed not only for efficient service but to teach the social graces. The entire north wall is a picture window that brings the pleasant surroundings—grape vineyards across the Russian River and wooded hills in the distance—into the cafeteria.

The dining area will seat approximately 350. The cafeteria building will contain a well-equipped bakery and ample refrigerated areas for quick freezing of foods, as well as refrigerated areas for storage of foods.

The hub of activity on the Rio Lindo campus is the administration building. Within its walls are the administrative offices, classrooms, library, all-purpose room, and the music department, with its practice rooms, teaching studios, and choral and band rehearsal rooms. In the center of the building is the chapel. Students will long remember the lessons learned, and the words spoken here will be guidelines that they will follow throughout their lives.

In the science building are the classrooms and laboratories to accommodate the teaching of physics, chemistry, commercial arts, biological sciences, and home arts. The home arts department has six complete kitchens, as well as a dining room for laboratory purposes.

A spacious gymnasium provides for health education, and has physical educational and recreational areas. As an auditorium it has a seating capacity of 1,150.

From Home Base to Front Line

Mr. and Mrs. Elsworth A. Hetke, of Bridgewater, Nova Scotia, sailed February 10, on the S.S. *Hoag Drake*, from New York City, for India. Brother Hetke is to

serve as a pastor-evangelist in Northwest India.

Mr. and Mrs. Robert D. Benfield and three children left Los Angeles, California, February 10, for Brazil. They are returning after furlough, having served one term in South America. Brother Benfield will resume his work as music teacher in the São Paulo Academy.

Mr. and Mrs. David H. Skau and four children left New York City on February 14, returning to India after furlough. This family first went to India in 1951. This is to be their third term of service overseas. Brother Skau will continue as a teacher in the Vincent Hill School at Mussoorie.

E. W. DUNBAR



► The Sylvaleers, a freshman male quartet from Columbia Union College, performed for a guest night of the Alexandria Harmonizers, a Virginia male chorus. The contact was made after the quartet was heard over the college radio station, WGTS, in a devotional series. Loren Dickinson, speech instructor, accompanied the group as announcer.

Clovis, California, Ground Breaking

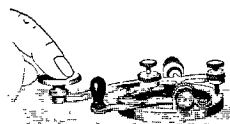
The Clovis, California, congregation recently broke ground for a new church to replace the present building, which is too small and antiquated. Participating in the service were (left to right) C. E. Smith, pastor of the Fresno Central church; Elmer Meredith, contractor and member of the Clovis church; the writer; Ronald L. Stretter, secretary-treasurer of the Central California Conference; D. E. Venden, president of the Central California Conference; and Mayor Douglas Dresser of Clovis.

Plans call for a sanctuary and Sabbath school wings, a pastor's study, and a secretary's room. Clear plate windows in the walls between the trusses will afford a view of gardens enclosed by decorative screen masonry on either side of the building. A choir transept on one side of the nave will permit the choir to see the speaker's face, as well as to view the congregation.

The church is being erected on a 10-acre plot, in a good section of this fast-growing community. On the far side of the same property stands the church school, with enough land to provide for later expansion.

CLYDE R. BRADLEY, *Pastor*





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

► A lay workers' institute for the Central Korean Mission was held recently in Seoul. Four hundred delegates and several hundred local laymen were in attendance. C. H. Davis writes: "It was a thrilling sight to see these hundreds of zealous laymen studying together for more efficient service. Pastor Oh Yung Sup, president of the Central Korean Mission, has set 3,000 baptisms as his goal in 1962."

► Pastor Jack Sager, director of the Tokyo Evangelistic Center, reports a second baptism after the evangelistic meetings held in the Center toward the close of 1961. In all, 31 have been baptized, and many more are in baptismal classes. The manager of a large factory and his wife were among those baptized, and also a lady medical doctor who also holds a Ph.D. degree.

► On October 26, 1961, Northern Luzon Academy played host to 79 supervisors, principals, grade teachers, and history teachers from the 33 schools in the province of Pangasinan. There were demonstration classes, and a vegetarian dinner was served.

► Philippine Union College students and teachers organized 20 new branch Sabbath schools within the past six months. These have a membership of more than 1,000.

► At the Indonesia Union Mission biennial session, which was held from January 25 to February 1 of this year, one of the most thrilling reports was that of the conversion of 679 Moslems since 1954. During the past two years, 1960 and 1961, a total of 168 Moslems were baptized.

MIDDLE EAST DIVISION

► E. W. Pedersen, associate secretary of the General Conference Home Missionary Department, recently visited Turkey, Cyprus, Lebanon, Egypt, and Jordan, in company with R. H. Hartwell, Middle East Division secretary. They have visited the believers in these places and conducted home missionary institutes. After visiting Iraq and Iran, Elder Pedersen will continue his work in Southern Asia and the Far East.

► C. V. Brauer and family, from the Nile Union, passed through Beirut, Lebanon, on their way home for furlough.

► Lucy Leontides, who has had five years of music training at the Royal College of Music in London, has come from Cyprus to teach music at Middle East College for the remainder of the school year.

► The Egypt Section has recently ap-

pointed several new departmental secretaries: Fikry Mikhail, home missionary department; Fakhry Naguib, Sabbath school department; and Farris B. Bishai, MV department.

► R. A. Wilcox, V. A. Fenn, and Naim Meshni recently visited His Majesty, the King of Jordan, in the interest of church work in that country.

► W. E. Murray recently visited the Middle East en route to the United States from Southern Asia, to consult with the division officers regarding the possibility of reopening medical work in Baghdad, Iraq.

SOUTHERN AFRICAN DIVISION

► Pastor James Malinki, veteran worker of Nyasaland, retired on sustentation, February 1, 1962, after what must in some ways be a unique record of service. Elder Malinki began teaching at nine years of age, while still a pupil himself. He had a unique grasp of English. He has been in the active service of the cause for 59 years, for the most part outside of Nyasaland. He helped pioneer the work in Katanga and spent many years in Northern Rhodesia.

► Thomas W. Staples, president of the North Congo Field, reports that in spite of the blows the country's economy has taken in recent months, the tithe receipts for 1961 show a gain of 15 per cent. Sabbath school offerings for the year, excluding Thirteenth Sabbath offerings, show an increase of 25 per cent, and the latter have doubled. Ingathering for 1961 is 90 per cent above figures for 1960.

► The Transvaal, Good Hope, and Cape conferences of the South African Union held their biennial session in December and January. In all three the present officers were asked to continue for a further two-year term.

► In January the Sentinel Publishing Company released for sale the first volume of *Testimony Treasures* in Afrikaans. The precious counsels of the *Testimonies* will be deeply appreciated by our Afrikaans brethren.

► Frank Unger, division publishing secretary, reports that 1961 deliveries rose 8 per cent over those of 1960, reaching a total of £109,000. The South African Union is working toward a goal of £10,000 in sales per month in 1962.

SOUTHERN ASIA DIVISION

► National delegates appointed by the Southern Asia Division to attend the General Conference session in San Francisco, July 26 to August 4, include the following: N. K. Baroi, Pakistan Union; G. J.

Christo, Northwestern India; R. S. Fernando, Ceylon Union; S. John, South India Union; K. P. Mathew, Spicer Memorial College; V. Raju, Oriental Watchman Publishing House.

► Nine Northwestern India Union workers were ordained to the gospel ministry at the union constituency meeting held in New Delhi, January 12-17. Those set apart at this sacred service were L. D. Paul, Lall Singh, Del Chand, A. C. L. Popkiss, Nihal Singh, R. M. Massey, M. C. Singh, B. M. Isaac, and P. G. Matthews.

► The cornerstone for the Jodhpur church in the Northwestern India Union was laid on January 24. The union president, A. J. Johanson, assisted the pastor, E. F. Gardner, in this service. A large number of Christian friends from other denominations were present to enjoy this special occasion.

► H. T. Burr, president of the East India Section for the past several years, has accepted the call to serve as educational and Missionary Volunteer secretary of the Northeast India Union.

► Devadason David, at present connected with the treasury department of the division, has been elected secretary-treasurer of the Northeast Union, filling the place of B. H. Stickle, who has joined the division staff in Poona as auditor.

CANADIAN UNION

► H. D. Henriksen, president of the Ontario-Quebec Conference, reports that *It Is Written* is now being shown over Toronto station CFTO-TV, channel 9, and Hamilton station CHCH-TV, channel 11, reaching a potential audience of 4 million viewers.

► Carl Neill has recently taken up duties as pastor of the Sudbury-North Bay district in the Ontario-Quebec Conference. He has been located in the Maritime Conference.

► Eighteen nursing students of the third class at the Branson Hospital School of Nursing held their capping exercises recently at the College Park church in Oshawa.

► CFQC-TV, Saskatoon, Saskatchewan, has accepted its first regular religious telecast. *It Is Written* will now be available to 60,000 TV homes each Sunday.

► N. Trynchuk and Philip Moores recently conducted two weeks of evangelistic meetings in Swan River, Manitoba, using two languages. The response was heart warming even with temperatures ranging to 20 below zero.

► David Gay and family have now located in Saskatoon, where he will take up his duties as assistant colporteur leader.

CENTRAL UNION

► Walter F. Page, associate professor of biology, and George P. Stone, assistant professor of education and psychology, are on study leave from Union College for the second semester. Mr. Page is studying for his doctoral degree at Michigan State University, and Mr. Stone is at the University of Nebraska, studying for his doctorate.

► Dr. E. M. Cadwallader is back on the campus of Union College for the second semester, and is teaching in the education department. Mrs. Cadwallader is an instructor in the art classes.

► H. B. Petry, of the Missouri Conference, has accepted a call to the Arkansas-Louisiana Conference, and is locating in Lake Charles, Louisiana.

COLUMBIA UNION

► The Corry, Pennsylvania, Sabbath school recently received \$38.20 from the kindergarten and cradle roll divisions, under the direction of Mrs. Robert Carr, Mrs. Gordon Creighton, and Mrs. Don Riffle. The youngsters brought in buffalo nickels, which were then stuck to a painting of large buffaloes. Leo Schuknecht, investment secretary for the church, reported a total of \$307.18 for the project during 1961.

► George W. Morgan, pastor of the Hatboro-Orvilla district in the East Pennsylvania Conference, has accepted an invitation to become pastor of the Grand Prairie, Texas, church. Merton Henry, formerly of the Waynesboro-Gettysburg-Chambersburg district, will assume his duties as pastor of the Hatboro-Orvilla district on March 1.

► Brad Braley, organist for the Voice of Prophecy radio program, presented a full concert at the console of the new pipe organ in the Takoma Park church on March 18. This program marked the dedication of the organ.

► J. R. Johnson, pastor of the Capital Memorial church in Washington, D.C., has announced plans for the construction of a new church building. Ground-breaking ceremonies are scheduled for Sunday, April 1, at 2:15 P.M.

► The Weirton, West Virginia, church closed its Ingathering campaign with a per capita total of more than \$50 a member.

► East Pennsylvania reports that all of its 61 churches have surpassed the \$25 per capita in the Ingathering campaign. Port Royal stands at the top with \$48.27 per capita.

► Dr. Charles B. Hirsch, of Columbia Union College, announces that Dr. Robert E. Firth, chairman of the department of business and economics at Union College, Lincoln, Nebraska, will be guest lecturer at CUC during the summer session. Dr. Lloyd Mauldin, chairman of the department of education at CUC will be guest professor at Union College for the same period, as part of the exchange program.

LAKE UNION

► W. C. Graves recently connected with the Hinsdale Sanitarium as employee chaplain. All his early life was spent in New England. Elder Graves has served in various capacities in the New England area.

► On January 24 the new church school at Green Bay, Wisconsin, was graded as a model school by G. E. Hutches, Lake Union educational secretary. School Board Chairman Dr. C. W. Crawford, the teach-

ers, Robert Fast, and Normajean James, and the pastor, Kurt Kurz, assisted in the evaluation. Thirty-nine students are enrolled this year.

NORTHERN UNION

► Fourteen literature evangelists in the Northern Union Conference made the honor roll during January. Three of these, Newton Zanes of Minnesota and Basil Backy and Clyde Anderson of Iowa, had sales in excess of \$1,500.

► Thirty-five students and four faculty members from Oak Park Academy joined the Ottumwa, Iowa, church members in making an It Is Written survey on a recent Sabbath afternoon and secured 52 enrollments for the Bible studies. One fourth of the 800 reached reported that they were watching the program.

► Richard Beerbower has been appointed as assistant publishing depart-

ment secretary for the Iowa Conference, replacing Joe Ring, who has moved to the Alabama-Mississippi Conference.

► An addition to the Mason City church for welfare services, has been completed with favorable comment from the city newspaper.

► F. W. Bieber, Northern Union Missionary Volunteer secretary, reports an active Pathfinder and Missionary Volunteer program in the Minot, North Dakota, area, where he spoke at a recent weekend rally. The Sheyenne River Academy choir presented a musical program under the direction of Milton Wheeler.

► Nine were baptized recently and joined the church as a result of meetings conducted by H. J. Eslinger and H. I. Jarnes in Gackle, North Dakota. Herbert Knopp, a layman, assisted in the meetings by leading the singing and directing a choir.

Five Generations of Adventists

Five generations of Seventh-day Adventists are featured in the accompanying picture. Left to right, seated, are Mrs. Henry Bechthold and Mrs. Charlotta Tebelius. Standing are Mrs. Arthur Liebelt and Mrs. Robert Taylor, who holds her year-old son Randy.

The great-great grandmother, Mrs. Charlotta Tebelius, was born in 1873. At the age of 17 she joined the Adventist church in Milltown, South Dakota. This, the first German church in South Dakota, was organized by Elder L. R. Conradi.

Mrs. Tebelius and her daughter and son-in-law, Mr. and Mrs. Henry Bechthold, are active members of the Harvey, North Dakota, church, while Mrs. Liebelt and Mrs. Taylor are members of the Bowdon County, North Dakota, church.

B. G. MOHR, Pastor
Harvey, North Dakota



NORTH PACIFIC UNION

► Arrangements are being made for a representative Seventh-day Adventist exhibit at the Seattle World's Fair, known as the Century 21 Exposition. A special offering was taken throughout the union on March 3, to provide literature for distribution at the fair. The General Conference, North Pacific Union, and several local conferences are sharing in space rental, preparing the exhibit, and staffing the booth with suitable personnel.

► A senior class of 131 was formally recognized February 19 on the Walla Walla College campus, in ceremonies for which Dr. Louis B. Perry, president of Whitman College, was guest speaker. His address was entitled "Christ and Academic Excellence—Incompatible?"

► Dr. P. W. Christian, professor of history and president of Walla Walla College, has accepted an appointment as guest professor in Latin-American history at Loma Linda University, School of Graduate Studies, for the first term of the summer session.

► Attention of the young people is centering in the union youth congress to be held in the Memorial Coliseum in Portland, Oregon, April 18-21.

PACIFIC UNION

► Dr. Keith Sturges gave a farewell sermon in the Redding, California, church on February 10. On March 6 Dr. and Mrs. Sturges and their two sons left for Nepal, where they will assume responsibility for the 20-bed Scheer Memorial Hospital, replacing his brother, Dr. Stanley G. Sturges. The Redding church presented them with a gift of over \$100 to aid them in Sabbath school work in Nepal.

► Dauphinee Hall will be the name of the new women's dormitory to be constructed this summer at Pacific Union College. This was the decision of the PUC board at its annual meeting on February 5. Miss Minnie Dauphinee was dean of women at the college from 1932 to 1943.

► The mother-daughter banquet was held at Pacific Union College the night of February 18, with Esther Ambs, food service director of the college, as guest of honor.

► Orville Iversen, public relations and radio-TV secretary of the Pacific Union Conference, is conducting special rallies and classes in Hawaii during March.

► J. L. Shuler began a series of evangelistic meetings in the Modesto, California, church on March 4.

SOUTHERN UNION

► Mrs. Eula Ward, a member of the Marion, North Carolina, church, has walked uncounted miles up and down the hills and mountains surrounding Marion, asking for Ingathering donations, and has received \$308.80. One day in the mountain area around Banner Elk and Valle Crucis, she walked a mile up a trail three times before finding anyone home.

► Thomas Parrott, a member of the Collegedale, Tennessee, church, read the Bible through 32 times during 1961. In

addition, he read 15 volumes of the Spirit of Prophecy.

► The Highland Academy Band traveled to Leach, Tennessee, January 28, to help celebrate the 1962 Ingathering victory of that district. The band is under the direction of John Durichek, M.A., former member of the Chattanooga and Nashville symphony orchestras. Master of ceremonies was W. E. Dopp, MV secretary of the Kentucky-Tennessee Conference.

► Capping services for the August, 1962, class of Riverside Sanitarium and Hospital Practical Nursing School, Nashville, Tennessee, were held February 11.

► As a result of a tent meeting last summer, J. L. Follette, pastor of the Florence, South Carolina, church, in the South Atlantic Conference, baptized 35. Others baptized during the year make a total of 50. The goal for 1962 is to erect a new church building and school. Ground breaking has been set for April.

SOUTHWESTERN UNION

► Opening services were conducted in the new El Paso, Texas, Smyrna church on Sabbath, January 13. V. L. Roberts, Southwest Region president, reported that a capacity crowd attended this all-day occasion. L. B. Baker is pastor of this fast-growing congregation.

► Voice of Youth meetings are being sponsored by the Tulsa, Oklahoma, church in the nearby city of Turley. The pastor, R. H. Wood, indicates that these meetings are well attended.

► A survey committee has been authorized to give study to the future development of Southwestern Junior College in Keene, Texas. The primary objective of this study commission is to determine what steps must be taken to make the school a senior college.

► I. M. Evans, president of the Arkansas-Louisiana Conference, states that the Ozark Academy has received a \$3,000 donation to purchase new science equipment. The Department of Education of the State of Arkansas indicates that the upgrading of this department will help the school to an A rating.

► Decisions to construct three new twelve-grade academies have been made during the past three years by the Southwestern Union. In the fall of 1960 the Jefferson Rural Industrial Academy was opened at Jefferson, Texas. The following year the Southwest Region Conference added grades 11 and 12 to its school in Dallas. On February 4, 1962, the Texas Conference constituency authorized the officers of the conference to purchase 1,000 acres in the central part of Texas for a twelve-grade boarding school.

ANSWERS TO

Your Denominational IQ

(Page 5)

1-d; 2-f; 3-g; 4-h; 5-a; 6-j; 7-e; 8-b; 9-c; 10-i.
 Ratings: 8 or more, excellent; 6 or 7, very good; 4 or 5, average; 1 to 3, better do some studying.

NOTICES

Correction

The REVIEW for February 22 reported the organization of a chapter of the national scientific society known as Sigma Xi at Walla Walla College. Through an error during the process of publication the name appeared as Sigma Chi, which is a fraternal organization.

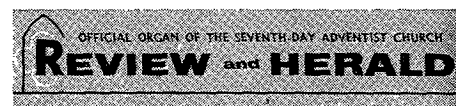
Calling All Scotsmen

A city-wide evangelistic campaign is to be held in the city of Glasgow, second largest city in Great Britain, this coming autumn. Do you have friends or relatives living within 20 miles of the city? If so, please send their names and addresses, legibly written, to

Organizer
 3 Bristo Place
 Edinburgh 1, Scotland.
 W. J. NEWMAN, President
 Scottish Mission

Church Calendar

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



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

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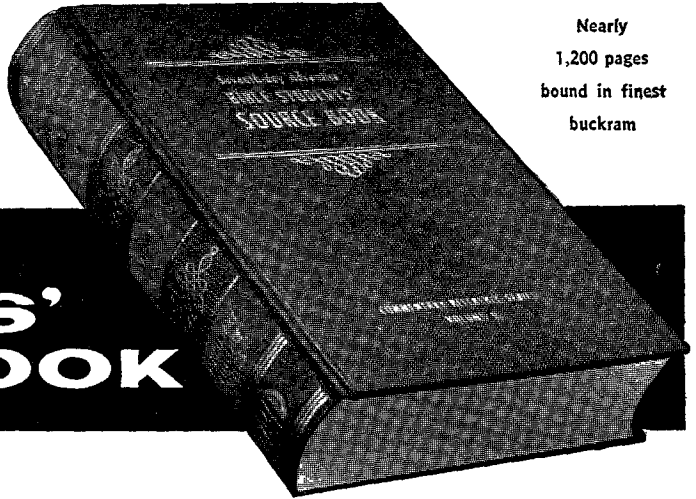
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News of Note

Loma Linda University Board of Councilors

In the latter part of 1960, the board of Loma Linda University voted to invite men of various professions and proven business ability to become members of a Board of Councilors, that the university might benefit by their experience, knowledge, and judgment.

In December of that year 12 men were chosen. An equal number were added the following month, and three more last August. There are now 27 men from various parts of the nation, all Seventh-day Adventists, who are members of this board.

They have met together several times, entirely at their own expense, and their counsel has been of great benefit to the university. Mr. Jerry Pettis, one of their number, was elected chairman. Since then he has also been elected vice-president for development of the university. Another member of the group, M. C. Patton, was invited to attend the last meeting of the university board. His presence was greatly appreciated.

The Board of Councilors recently met at Loma Linda with a large representation present, at which time careful study was given to the problems of the university. As on previous occasions, most of these men spent several days on the campus, to become better acquainted with the institution.

M. V. CAMPBELL

Onward and Upward

One day's mail from overseas brought these flashes of progress in God's work:

More than 400 evangelistic campaigns were carried on last year in Ruanda-Urundi, and some 20,000 decisions were made. Ingathering was several times more than ever had been received before—despite war, disruption, and devastation.

C. L. Powers, president of the Franco-Haitian Union, reports that he and Antony Henry, president of the North Haiti Mission, baptized 130 candidates on December 23, 1961, bringing the total baptisms for the union to more than 2,000 for the year.

The post office officials in North New Zealand have authorized the church to start the Dial-a-Prayer service in Auckland. The telephone number is listed in the emergency section of the telephone book, along with those of the police and fire departments.

The central telephone exchange operator in Sydney, Australia, has expressed the wish that the Dial-a-Prayer service be maintained, since the girls of the telephone exchange often use it when they are discouraged and need help.

From the North Congo comes word that three of our missionary families are back in the field and hard at work.

Until approximately a year ago one station was carrying La Voz de la Esperanza radio program in Mexico. Now eight stations carry the program and an additional one, Station XEQ of Mexico City, the most powerful station in Mexico, has agreed by contract to carry our programs.

The church is beset with many perplexities today. The blessings of God, however, far exceed the perplexities, and we are grateful to Him for His incessant guidance onward and upward.

W. R. BEACH

African Paramount Chief Praises Medical Missionary

A letter of appreciation for the services of Dr. Karl Seligmann of Mwami Hospital and Leprosarium in Northern Rhodesia was addressed to the Nyasaland Union by the Paramount Chief, Mapezvi III, of the Ngomi tribe, when the Seligmann family was about to leave recently on furlough. Said the letter:

"It is understood that Dr. Seligmann of Mwami Mission Hospital will be going on leave shortly. My chiefs and people have asked me to inform you that they are worried about whether Dr. Seligmann shall return to Mwami Hospital once more. They request you to see that he does return after his leave. All Ngomi chiefs and their people are unanimous in this demand. Dr. Seligmann has limitlessly endeared himself to my people. Please, we want Dr. Seligmann back to Mwami."

The service of faithful and true-hearted Christian doctors and other missionaries is still appreciated in Africa.

W. DUNCAN EVA, *Secretary
Southern African Division*

D. L. Olsen Called to Pacific Press

David L. Olsen, of the Southern California Conference and the Voice of Prophecy, has accepted the call of the Pacific Press board to serve as circulation manager. His new responsibilities will include promoting the circulation of the *Signs of the Times*, which, now in its eighty-eighth continuous year of publication, enjoys the largest circulation of any monthly in the denomination.

Elder Olsen has served in Kansas, Oregon, Washington, and California, as pastor, evangelist, home missionary secretary, and radio speaker. For 27 years the Lord has blessed his ministry in these different lines of work. He succeeds H. K. Christman, who is retiring after 48 continuous years of service, the last 19 as circulation manager for the Pacific Press.

RICHARD H. UTT, *Book Editor
Pacific Press Publishing Association*

Fighting Teen-age Drug Addiction

New York City has the unenviable record of leading all the cities in the United States in the number of known drug addicts. At a recent visit to the Federal Bureau of Narcotics in New York I was shown files containing names, addresses, and photographs of over 21,000 drug addicts in and around that great city. It is estimated that each year about 4,000 teenagers become "hooked." Only 2 to 5 per cent ever leave the drugs. Although many of them are treated and withdraw temporarily, most return to the "thrill of the needle" and its contents.

We have recently been pleased to present our *Listen* magazine to both the New York City health and school officials, who have welcomed this fine journal with its many articles on the truth about narcotics and alcohol. Distributing this good magazine is one way to prevent drug addiction—by presenting a better way of life.

JESSE O. GIBSON

Faith for Today on 20 More TV Stations

Sunday, February 18, Faith for Today was telecast for the first time in Brisbane, Australia. Further good word comes from Brother Fagal, that the Faith for Today station count is now up to 182—20 more stations than this time a year ago. February showed the largest income from viewers in the history of Faith for Today.

J. E. CHASE



Selected from Religious News Service.

MINNEAPOLIS, MINN.—If sales of religious books are an indication, the interest of Americans in religion is continuing and possibly growing, according to a survey of religious publishers meeting here. Several representatives reported that Bible sales have greatly increased, a fact they credited to the appearance of new translations and vigorous promotion of them.

NEW YORK—Four key issues in the area of religion and public policy were picked for nation-wide study and discussion by the Council on Religious Freedom and Public Affairs in its first meeting here. The council, which is a part of the National Conference of Christians and Jews, directed the conference staff to sponsor regional and national institutes and to develop resource material on the following topics: Religion and education; birth control and the law; the use and abuse of religion by secular movements; and proper and improper practices by religious groups in shaping public policy in a pluralistic society.