

REVIEW and Herald

April 12, 1962

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*Native missionaries persuade
a cannibal chief to bury,
not eat, his dead son*

The Cry of New Guinea

By **Ralph S. Watts**
Field Secretary, General Conference



In the foreground is the first grave at Karimui, New Guinea. The mother and father (the chief) crouch at the head of the grave, while the two "doctor boys," with the aid of the Picture Roll, tell the story of Jesus.

RECENTLY two native "doctor boys" in New Guinea were sent by L. H. Barnard, of the Mount Michael Station, to begin work among the very primitive Karimui people. These "doctor boys" were accustomed to seeing filthy tribespeople, but the Karimuis were the dirtiest, most sullen, sick, and degraded natives they had ever seen. The Karimuis are cannibals, whose only eating and drinking vessels are the human skulls of their own dead.

Some months ago Paul, one of these "doctor boys," returned to Goroka, headquarters of the Eastern Highland Mission, and related a horrible experience he had just gone through. The son of the cannibal chief died. Soon thereafter the parents and villagers gathered around the corpse, planning to eat the body in accordance with their tribal ritual.

Paul knew that he must *now* persuade these cannibals to change this unhuman and degraded custom. He explained to the chief and his family that civilized people bury their dead, not eat them.

The parents of the dead boy decided to place the body in a hut where they could mourn for it, after which they consented that the "doctor boy" could bury the body according to his way.

This mourning continued for five days. On the sixth day, surrounded by the parents and villagers who clamored now to eat the decomposing corpse, Paul and the other orderly forcefully gathered up the body and placed it in a crude coffin they had made. The people followed our native workers to a place where a hole had been dug in the ground, and there they witnessed for the first time a burial service.

The chief was so impressed with the burial ritual and the simple story of the resurrection that he requested the Picture Roll to hang in his hut to remind him of the wonderful story of the gospel.

Brother Barnard told me that this chief and his family are now attending the new Sabbath school organized among the Karimui people.

TUESDAY, February 20, 1962, was a momentous and exciting day. On this day people listened to their radios and watched their television sets. An air of expectancy seized everyone as the words came over the air: "T minus 10 and counting." This was the countdown for America's first manned orbital space flight.

In our family worship we invoked the protecting care of God upon our adventuring space pioneer. Later with my car door open and the radio volume on high, I listened further to the countdown. This tense and exciting atmosphere made me almost oblivious to the fact that I was shoveling out from under six and a half inches of new-fallen snow.

With a few minutes remaining, the countdown stopped as an electrical failure was reported in one of the intricate systems. People wondered if this would cause another delay or postponement. There had already been too many. Indeed, it was said that many had grown tired of the postponements; tired of waiting for the scheduled flight.

Despite previous postponements, at T minus zero, the blast-off was made, and John Glenn successfully entered space for three elliptical orbits around the earth—all in the short space of less than five hours, at the incredible

Events connected with America's successful orbiting of John Glenn turn our minds toward Christ's imminent re-entry

Man in Space

By T. K. Williams
Pastor, Wisconsin Conference

speed of about 17,500 miles an hour.

My mind turned to the time nearly two thousand years ago when a humble Galilean prepared to ascend into space. There was no cheering crowd; only a few intimate friends were present. There were no curious camera- and binocular-laden well-wishers. No worldwide communications systems to herald the news to the world. No launching pads and complicated scientific apparatus. No space craft or pressurized suit or form-fitting couch. Neither was there the hushed air of expectancy, or fear of delay, or failure. There had been no postponements or previous attempts. Clear skies were not a requirement.

The Son of God had completed His earthly mission and was en route to heavenly responsibilities. How great the contrast between the launching

of the man in space of recent weeks and the one of yesteryear. How marked the contrast between the hundreds of headlines reporting the success of spaceman Glenn and the simple report of the two men in white at the Mount of Olives: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

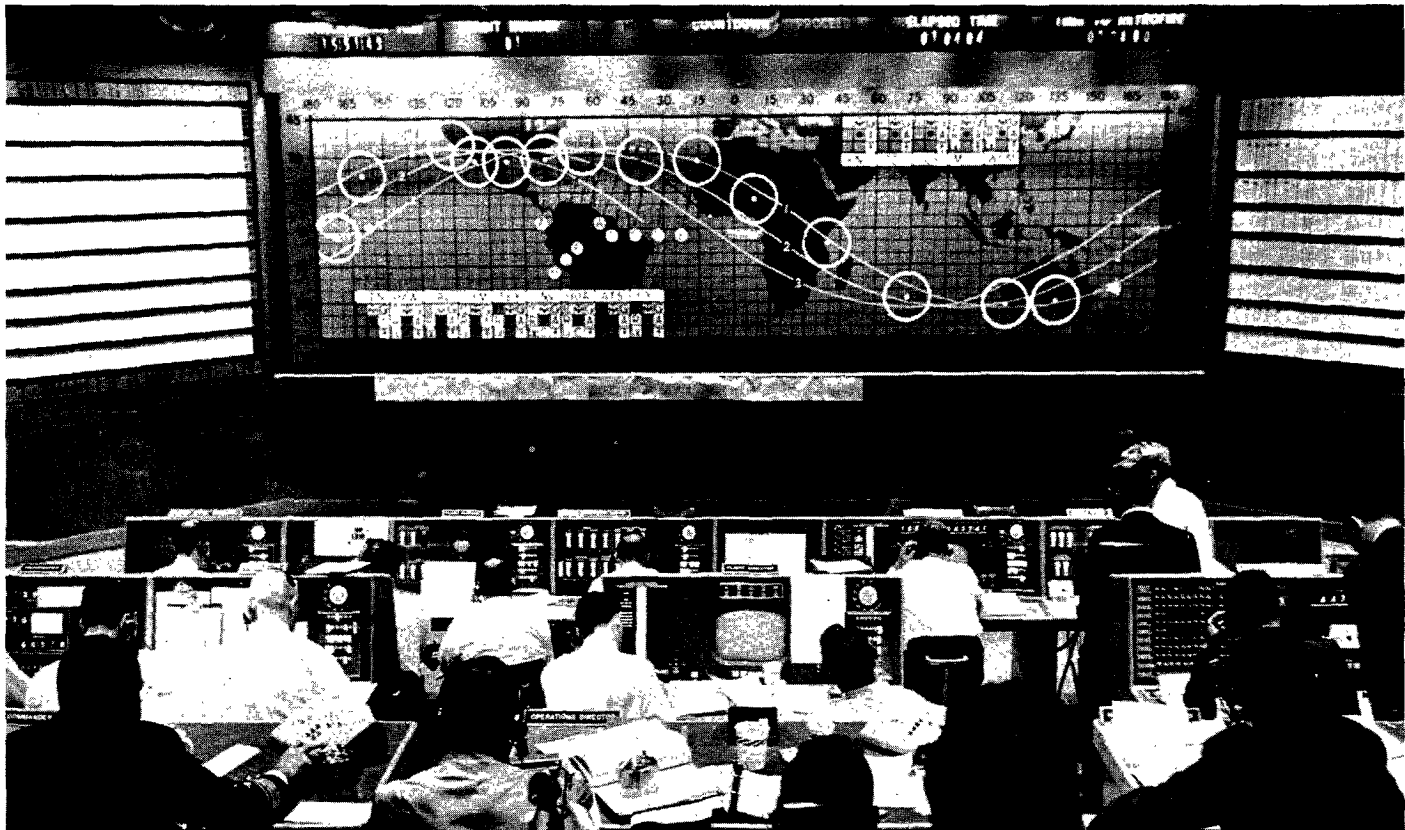
The Promise of Re-entry

The ascension of Jesus was marked with the promise that the Saviour of the world would make a re-entry. Centuries have elapsed since He went to heaven, but His promise has been remembered by those who long for His return.

Spaceman Glenn had a task to do.

How wonderful it would be if the same kind of interest and attention that were concentrated on tracking Colonel Glenn in space were focused on events connected with the return of Jesus.

NASA PHOTO



He did a remarkable job, and when his three orbits were completed, the task of re-entry of the earth's atmosphere remained. Again the world waited expectantly. The air was filled with reports concerning this perilous portion of the flight. Sighs of relief were breathed as word came that re-entry had been made successfully and the astronaut was safe.

Congratulations were offered by the President of the United States and other world leaders. Parades were held and presentations were made. But in time this excitement will fully subside, and Marine Lt. Col. John Glenn will be just another citizen—a historical personage, to be sure, but the memory of him will be dimmed as other astronauts cleave the skies.

Thus it has always been. Men such as the Wright brothers, Lindbergh, Rickenbacker, Gagarin, Titov, Shepard, and Grissom have been touted and hailed for a short time, then have slipped into the background.

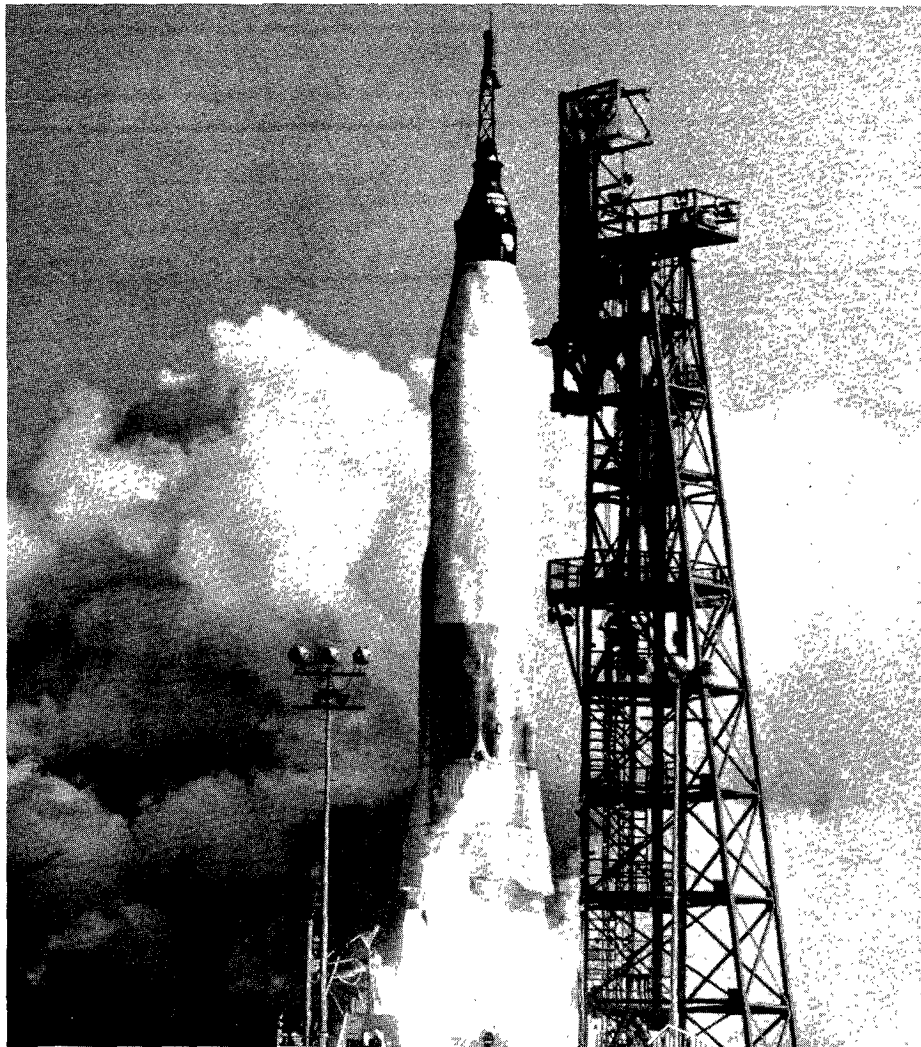
Sad to say, this has happened too often with Christ also. Passing time and new events have a way of obliterating from minds the true value of the mission of the Son of God. In many hearts, interest in Jesus has been dimmed as other things have crept in. Materialism, science, pressures of life, human tendencies, passing time, and many other things have taken their toll.

Multitudes have forgotten that Christ has not yet made His re-entry. Many have forgotten the promises of the One whose promises never fail. Many have grown cold and indifferent, and are so taken up with worldly pleasures and cares that the re-entry of God's Man in space seems only a distant and remote possibility. The signs and waymarks that were given to indicate that His re-entry is near have become so common that their significance seems to be lost. Multitudes have grown weary because of seeming postponements in the time for Christ's return.

The Reason for Delay

But why has Jesus not yet returned? Because of our weariness, indifference, and carelessness. "Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God."—*Testimonies*, vol. 6, p. 450.

"It was not the will of God that the coming of Christ should be so long delayed, and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God. As they refused to do the work which He had appointed



NASA PHOTO

The Atlas rocket with Colonel Glenn in the space capsule on its nose, belches flame as it starts skyward from Launching Pad 14 at Cape Canaveral.

them, others were raised up to proclaim the message. In mercy to the world, Jesus delays His coming, that sinners may have an opportunity to hear the warning, and find in Him a shelter before the wrath of God shall be poured out."—*The Great Controversy*, p. 458.

How wonderful it would be if, while we acknowledge the skill of science, the courage and ability of John Glenn, and the technological advances of the recent past, our minds would irresistibly be drawn to the Creator of space and science and courage and man; if while thanking God that our astronaut returned safely through the atmosphere to earth, we would breathe a prayer that Jesus Christ might soon make His re-entry!

What would happen if just for a mere four or five hours the attention of the world would be fixed upon the return of Jesus as it was upon the return of Spaceman Glenn? What would happen if the same careful preparations were given to the arrival of Jesus as were given to the return of our spaceman? Planes in the air and

on the alert; ships spaced strategically throughout the world; communication centers well manned; radio broadcasts interrupted; all this was a part of the well-planned and well-executed space shot.

Those who do not heed the admonition of our Guide Book can hardly be expected to give time and effort to preparation for the Lord's return, but our instruction is: "Watch. . . . For in such an hour as ye think not the Son of man cometh" (Matt. 24:42-44).

In this hour of earth's history, there could be no more appropriate counsel. The promises of God are sure and unfailing. Our Saviour is soon to leave the courts above and come back to earth. Nothing is more certain. Are we watching? Are we ready to meet Him?

If we are ready we shall join Him in the air. Will you be among that glad and joyful throng, or will you be among the group that calls for the rocks and mountains to fall on them? The decision is yours. Pray, work, and watch for the greatest, most triumphant re-entry of all time.

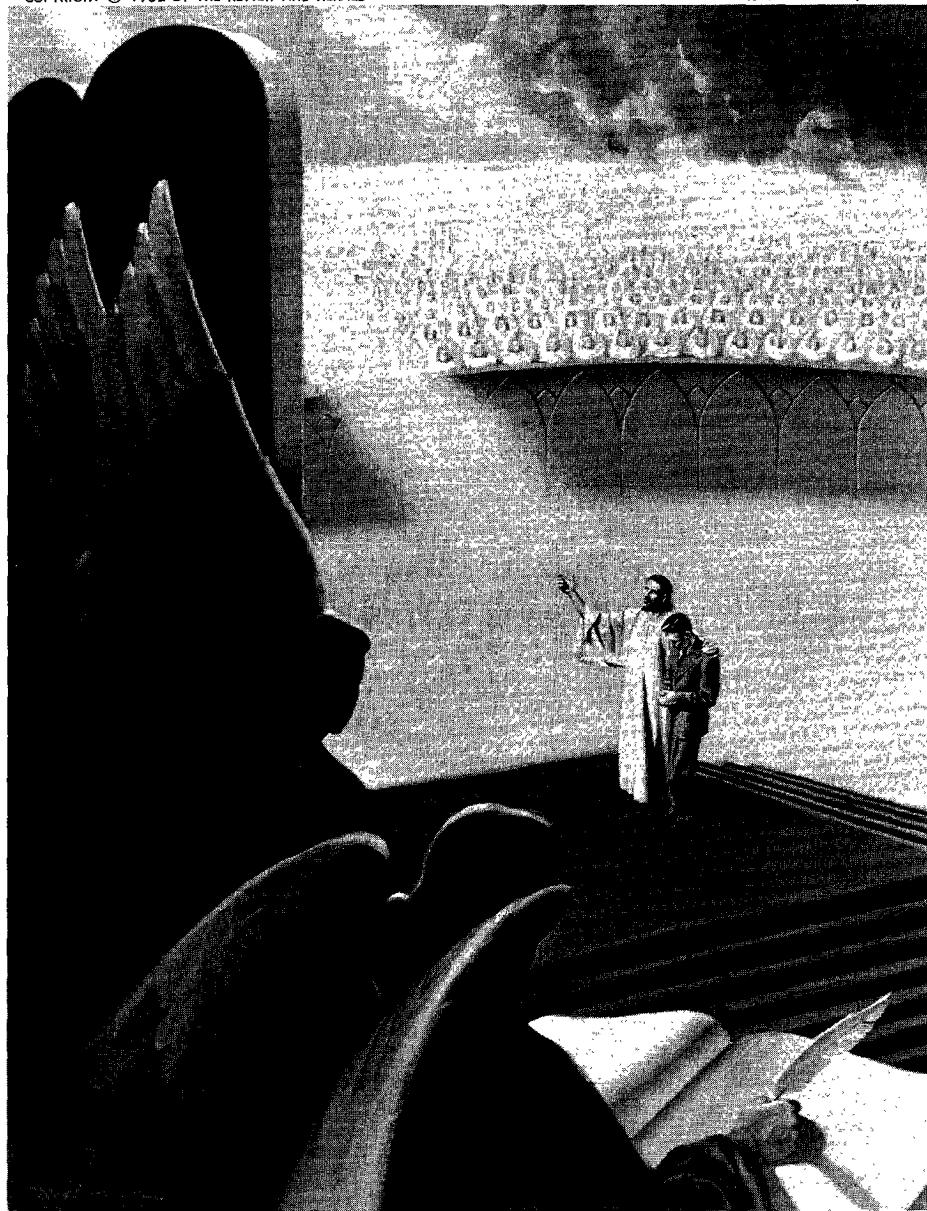
Why an Investigative Judgment?

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

Each soul has a case pending in the heavenly court.

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RUSSELL HARLAN, ARTIST



THAT there is an investigative judgment now in progress in the Most Holy Place of the sanctuary in heaven is the clear teaching of Scripture. A more pressing question is the subject of this article: namely, in view of God's omniscience, why is such an investigative judgment necessary?

Few serious students of the Scriptures will deny that there is a heavenly sanctuary. Hebrews 8:2 calls our Lord "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." The heavenly sanctuary is called a "greater and more perfect tabernacle" (Heb. 9:11). Thus one should approach with caution such words as "pattern," in Hebrews 8:5, and "figures of the true," in Hebrews 9:24, and not impute to these expressions meanings not inherent in the texts. That the earthly is similar in many respects to the heavenly sanctuary is clearly taught. But it is equally clear that there are differences, and that the heavenly is "greater and more perfect."

In the light of Hebrews 9:11 it would seem that a literalistic application of each detail of the earthly to the heavenly sanctuary is scripturally unwarranted. But all the essentials are there—the ark of the testament (Rev. 11:19), the altar of incense (chap. 8:3), the blood offered in atonement (Heb. 9:22, 26). There is, of course, an holy place and a Most Holy Place to the sanctuary above (chaps. 9:8; 8:1). More important than any of these physical aspects, Christ ministers as judge, advocate, and priest in the Most Holy Place, and has done so since 1844 (Dan. 8:14).

God's Omniscience Not Shared

That God knows and understands all—past, present, and future—"declaring . . . the things that are not yet done" (Isa. 46:10) does not eliminate the necessity of an investigative judgment. For while God knows all, men and angels do not. This judicial process justifies God before men and angels. It reveals Him to them as a God of mercy.

When man sinned, the Creator was faced with three alternatives: (1) He could destroy man immediately. This His love would not allow; (2) He could change His law to condone transgression. This would wreck His government, for Lucifer could then claim justification under these new terms; (3) He could come as man, live as man, and die for man, and thus provide for his pardoned justification.

This course, fraught as it was with personal sacrifice, was the one He chose. That selfless deed at Calvary renders baseless the charges of evil men and angels against the love of God. And His patient, painstaking investigation and disposition of cases in the current judgment will more than justify the executive act yet future.

"Some men's sins are open beforehand, going before to judgment; and some men they follow after" (1 Tim. 5:24). Sins sincerely repented of go before to judgment and are remitted. And this is indeed the time to seek the Lord (Isa. 55:6, 7) through repentant faith.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19). Another translation renders repentance as enabling Christians to receive the refreshing. But this refreshing must be received individually. The church cannot receive what its members have not experienced. Those who decry the spiritual health of Zion may well find the cause within themselves.

When probation closes, character will be fixed (Rev. 22:11). Not that a child of God cannot sin, but he will not, having the seal of the living God. This does not signify the removal of human fallibility, for this will exist until our bodies are changed (Phil. 3:21); rather, that we will reach the point where we would rather die than willfully and deliberately rebel against one of God's requirements. This experience we must seek now. Victory will be obtained person by person, or we will be shaken out. The perfection of our characters and the subjection of the flesh must claim our first attention and most earnest efforts. This is possible through Christ alone.

"And some men they follow after" (1 Tim. 5:24). Those who neglect this moment to repent will soon find it past. And their condemnation will be the greater, for in an age of great light they cherished their darkness as a thing beloved. And what will be their agony when they face sins not sent before unto judgment!

Unquestionably, the work of judgment is in its final stages, as human history has almost run its course. Those alive today have not long to await the final movements. The clock of Bible prophecy bespeaks the rapidly approaching midnight hour. Is the blood sprinkled at the doorpost of your heart? The destroying angel readies his sword for his last assignment. Those who surrender themselves to Christ now need have no fear for the future, for they will have no sins to "follow after."

When faced with problems, I turned to God for help, as did Nehemiah

Meeting New Challenges

By Alma E. McKibbin

GOD never leads His children otherwise than they would choose to be led, if they could see the end from the beginning and discern the glory of the purpose which they are fulfilling as co-workers with Him."—*The Ministry of Healing*, p. 479.

When my school closed at Centralia I was called north to lead the primary division at the camp meeting in Stockton. Here I met Prof. M. E. Cady for the first time. He had just been appointed president of Healdsburg College. He informed me that I had been selected to teach the first four grades in the elementary school at Healdsburg. He also told me that there would be a summer school for church school teachers.

I was delighted. I knew my work at Centralia had fallen far short of the ideal. It had been a crude attempt to carry out the principles of Christian education. But now I would really learn how to teach a church school.

It was with mingled feelings that I returned to Healdsburg, which had held for me so much joy and so much sorrow, but I resolutely put away the past and looked forward hopefully to the future.

The night before summer school began I met with a crushing disappointment. Professor Cady called me to his office and told me that he was leaving the next morning on a promotion tour for the college, that Prof. E. S. Ballenger would be principal of the summer school, and since I was the only teacher present who had ever taught a church school, I would be his assistant and teach methods in the common branches.

I learned a hard lesson that night, but a valuable one. I learned not to expect human help—not to lean on others. Perhaps I learned it too well, for in later years Professor Cady once asked me whether I knew there were other teachers in the world. We were very good friends, Professor Cady and I, and friends sometimes may help one another by a question.

Eleven persons besides myself had come to that summer school expecting to be taught how to teach. Not one of them had ever taught, and most of them had not been in school for several years. They said they were rusty, and they spoke truly. But they were earnest and sincere, and very humble, almost shrinking in their estimation of their own abilities. They felt just as I did!

"We do not understand how resurrection is possible," said a seventh-grade boy.

HARRY BAERG, ARTIST



For 13 weeks, during June, July, and August, 1899, we studied faithfully and diligently, but I perhaps longest and hardest of them all, for I must teach them. I burned much midnight oil preparing outlines, seeking to clarify difficult subjects. Among other things we studied the book *Christian Education*. We had nothing else at that time in book form on that subject.

Professor Ballenger was very helpful. He was a science teacher and each day presented a nature lesson. He was full of faith and courage and was practical in his teaching and in all his suggestions.

God blessed our efforts. Many times as we 13 prayed together the Spirit of God came down to encourage us and to strengthen and increase our faith.

At the close of summer school, examinations were given in the common branches, and each teacher received a note of commendation. The instructors had no authority to grant a certificate. Together we made out a course of study, and each was given a copy. I made out a year's course in Bible. It consisted merely of a subject and the Scripture reference. Each teacher was to write her lessons as I had done. They thought they were going to do this, but it was not long before I received letters saying, "I cannot write lessons" or "I have no time," et cetera.

I was disappointed, for I was coming firmly to believe that Christian education more than any other system demands originality and independence of thought. What a blessing it would have been if each teacher had become the author of the lessons she used, or at least a master of the subject.

How happy I was when school began and again I was teaching little children. Four grades only! It seemed like play compared with the nine grades at Centralia. It was too good to be true. For two whole weeks I had this blessed privilege—and then it came to an abrupt end. In the midst of the morning session Professor Cady came to my room and said that the teacher of the four upper grades had received a cablegram calling him to Australia and had already left the school. I was the only one who could take his place. A teacher from the East who had recently arrived would teach my little children.

Answering Questions

Without a moment's preparation I was ushered into the room across the hall where sat 50 boys and girls. Professor Cady introduced me and went away. Before I could speak a seventh-grade boy arose and politely welcomed me. He intimated, however,

that there were some conditions to be met by the one who would teach them, namely, some questions concerning Bible statements that they could not understand.

This boy was from Oakland. His mother was a Seventh-day Adventist, but his father, a lawyer, was a skeptic. As soon as I recovered from my astonishment sufficiently to be able to speak, I asked, "What are your questions?"

"One question is about the resurrection. We do not understand how resurrection is possible, for a dead body turns to dust and becomes a part of the earth as it was in the beginning. And sometimes a body is eaten by wild animals."

Like Nehemiah of old when asked a serious question, "I prayed to the God of heaven," and then remembered that I had been told that this class was interested in physiology. I saw two students in the room who had been in my Sabbath school class about seven years before. "This is John and this is Nellie, is it not?" I began. "How strange that I should recognize them, since there is not a particle of matter in their bodies or in mine that was there when we knew one another seven years ago. Identity does not depend upon matter but upon personality, character. The only thing we can take to heaven is character. We shall have new bodies. I am glad that I shall have a new, incorruptible, immortal body that will never know sickness, pain, or death."

They seemed quite satisfied with my answer and accepted me as their

teacher. But I had to expect strange, unusual questions at any time. I taught these grades, five to eight, for three years.

In 1901 A. G. Daniells visited the college on his way to the General Conference. He volunteered to hold some meetings with my children. It was wonderful to me to witness how that great man adapted Bible truth to the minds of youth and won their hearts for Jesus. More than half of my pupils were baptized as the result. But I noted with sadness that not one of the group of rebellious children had yielded their hearts and lives to God.

I cannot express the burden of soul I carried for those children and for those whom they influenced. Yet if you had visited my room you would have thought that all was well. You could not have dreamed of the power of influence of those few children. Much of it was unconscious influence.

I very much wished to have a school garden, as we are directed to have in the Spirit of Prophecy messages. Our school was held in the Sabbath school rooms of the church. There was no place for a garden. The best I could do was to have a window garden in our schoolroom. This interested the boys and girls. As they learned of the germination of the seed and the laws of plant growth it was natural for them to experiment at home at growing a garden. Some were very successful. It was one of my pleasures to visit their gardens.

I also tried to teach sewing, and I was surprised that the boys wanted to sew; and they did. We made quilts for

Fellowship of Prayer

"Prayers Are Being Answered"

"Some time ago I asked you to pray for my two sons. I am happy and thankful to our heavenly Father, and to each one of you who prayed for them. Our prayers are being answered in a wonderful way. The younger son tells me he knows I have joined Christ's true church and that he is going to keep the Sabbath, pay tithes, and attend our church. He tells others of our message. He is trying to overcome smoking. Please continue praying that he may have complete victory soon.

The eldest son was always interested in health. I see quite a difference in him also. They are both going to hear Pastor Vandeman speak in Victoria and Vancouver. Please pray that they may both make their decision for Christ."—Mrs. W., of British Columbia.

"Several years ago I sent a request for prayer for my son who had left the truth. I am thankful he has been rebaptized. Pray that his wife and children may join him in serving Christ."—Mrs. W., of Colorado.

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

the poor. One of the brightest, happiest pictures on memory's walls is of my 50 boys and girls stitching away on quilt blocks.

All this time teachers were begging for Bible lessons. At summer schools some would sit for hours and copy lessons from my notebooks. At last Professor Cady insisted that I have my lessons printed. Some teachers made no attempt to teach the Bible, because they had no prepared lessons. If the Bible was not taught, then all

our effort to establish church schools was in vain.

And so once more I must do what I did not know how to do—write books and publish them. The Healdsburg College Press printed my first books at my expense. The work went slowly. The college press was a very simple print shop, not too well equipped with anything, but the printer, Arthur Haines, did wonderfully well with his meager resources. I was not only author but proof-

reader and business manager as well.

The teachers sent in orders and were so urgent that I could not wait for the entire book to be printed, but sent each signature as it came off the press. There were 12 signatures in the first book. Twelve times I trudged more than a mile to the post office to mail them, doing this after my teaching day was done and home duties were yet to be done. Pioneer work is not easy.

(He Leadeth Me—Part 10. Next week: Strength for My Burdens)

Combating the Curse of Idleness

By H. T. Johnson
President, Canadian Union College

WHAT is your conception of the great God of the universe? Do you think of Him as a glorious being seated on a glittering throne surrounded by thousands and thousands of angels? The Bible describes Him thus, but our limited imagination fails when we attempt to picture the glory and the majesty of heaven.

There is another statement about God in the Bible which is beyond our understanding. The Bible tells us plainly that God works. Jesus said, "My Father worketh hitherto, and I work" (John 5:17). The Revised Standard Version gives it this way: "My Father is working still, and I am working."

This is a tremendous statement. Our very existence from day to day depends upon God's faithfulness in His work. "It is not by inherent power that year by year the earth yields its bounties and continues its march around the sun. The hand of the Infinite One is perpetually at work guiding this planet. It is God's power continually exercised that keeps the earth in position in its rotation. It is God who causes the sun to rise in the heavens. He opens the windows of heaven and gives rain. . . . In God we live and move and have our being. The beating heart, the throbbing pulse, every nerve and muscle in the living organism, is kept in order and activity by the power of an ever-present God." —*The Ministry of Healing*, pp. 416, 417.

Thus is revealed to us in a small way in what areas God works, though it is not given to us to understand *how*. His power holds the millions of blazing suns in place, and yet it is also evident in the smallest atom.

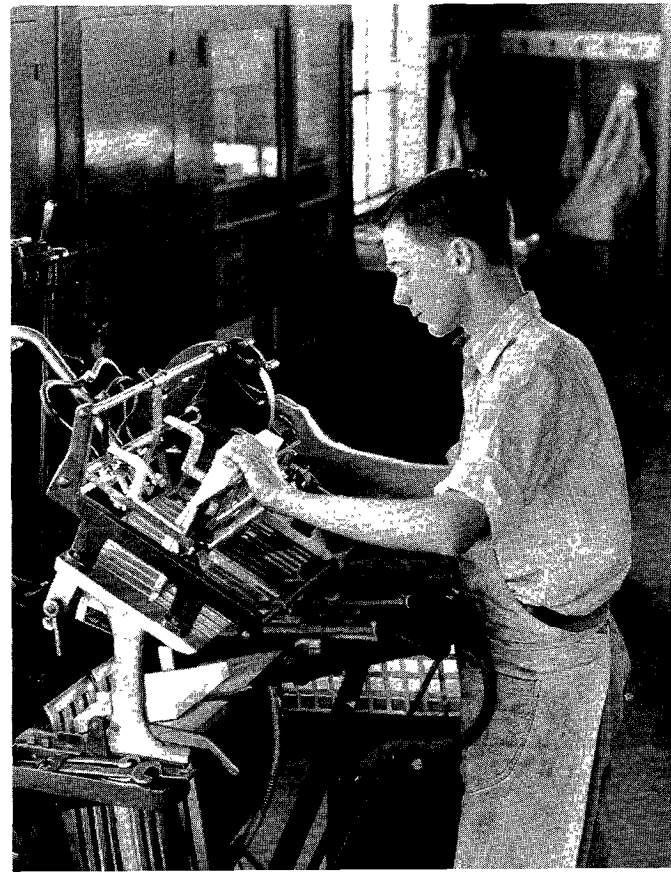
God works, and He has given to the dwellers on earth the inestimable privilege of working also. "It is the one investment possible to every individual, even to those who by physical handicaps are limited in the number of things they may set their hands to. Work knows no barriers of race or creed or political preferment. It is a blessing available to rich and poor alike. The genius of every progressive nation and its enterprises is explained by this little four-letter word, for all the great achievements have been the product of hand, of will, or of brain. It is a serious error, therefore, to look upon work as a curse. The earth has been cursed through sin, but God gave man the privilege of redeeming the earth through labor."—H. M. TIPPETT, *My Lord and I*, p. 106.

What a tragedy it would be if God the Father, God the Son, and God the Holy Spirit should stop working. God has set us an example, and we are to be like Him.

Inaction is the law of retrogression, and yet every conceivable effort is being made to glorify the superficial. Shorter workdays, shorter work weeks, longer vacations, and numerous

holidays are advocated, supposedly to enrich the individual in cultural and intellectual development. The aspiring and industrious person may take advantage of these opportunities, but the rank and file allow commercial amusement and professional sports to absorb much of their time and nullify true development.

"Through the observance of holidays the people both of the world and of the churches have been educated to believe that these lazy days are essential to health and happiness; but the results reveal that they are full of



A. DEVANEY

Students who are faithful both in their schoolwork and in their industrial assignments are the kind that teachers are happy to recommend for good positions.

evil, which is ruining the country.”—*Fundamentals of Christian Education*, p. 317.

Twofold Command

The command to work is just as pronounced as the command to rest. “Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work.” This is a twofold command—work and rest—but we cannot rest according to God’s command until we have labored through the six days. Those who do not labor are unprepared to rest and worship. “Diligence in this work [serving Him in temporal affairs] is as much a part of true religion as is devotion. The Bible gives no endorsement to idleness.”—*Christ’s Object Lessons*, p. 343.

And yet some people—both young and old—don’t want to work and will actually exert considerable effort to avoid it. They don’t think of work as a privilege and a blessing and their main purpose in life, but as something to be gotten out of the way as quickly as possible so they can have a good time. Some students seem to have boundless energy for games and sports but very little for work. Too many are like the little boy who was happily taking dirt from one place in the yard and carefully depositing it in another place. Suddenly he stopped, thought for a moment, and then ran to his mother with these words: “Am I workin’ or am I playin’? If I’m workin’, I’m gonna stop!”

Many young men and women think they want to work their way through school, but when they find that it means continuous and strenuous effort, and the giving up of some of the things they would like to do, they simply aren’t equal to the task. There are others who have to work a great deal and are faithful in their duties, enjoying both their classwork and the tasks that make it possible for them to be in a Christian school. They are the students who are a real asset to the school, and they are the ones that teachers are happy to recommend for good positions when school days are over.

When we neglect our opportunities, our enemy the devil makes use of the idle time. We are told that “idleness is the greatest curse that can fall upon man; for vice and crime follow in its train. It enfeebles the mind, perverts the understanding, and debases the soul. Satan lies in ambush. . . . He is never more successful than when he comes to men in their idle hours.”—*Patriarchs and Prophets*, pp. 156, 157.

Whenever we approach holidays we need to be reminded of the Spirit of Prophecy statement that “these days are Satan’s special harvest seasons.”—

Fundamentals of Christian Education, p. 321.

After the Christmas vacation a year or two ago, one enterprising reporter on a certain Seventh-day Adventist school paper decided to ask a number of students this question: “What did you do during vacation?” Seventy students were interviewed and the answers were published in the school

Epecially for Youth

paper. Here is a summary of the replies: Three said they did nothing, six said they “just fooled around,” nine said they “ate and slept,” three “had fun the whole time,” four “had a good time,” ten mentioned watching television. Others went visiting, skating, sleigh-riding, and shopping. But only one said he worked.

The world has its problems of unemployment—too many workers and not enough work—and the nations’ leaders are trying to solve the insoluble problems by making the working time shorter and giving more holidays. But to the Seventh-day Adventist organization this plan does not apply. Our work requires haste. “The man who loves God does not measure

his work by the eight-hour system. He works at all hours and is never off duty.”—*Testimonies*, vol. 9, p. 45.

This does not mean that we should never have times of recreation, change, and rest; it does mean that the whole life and energy of the Christian should be devoted to the service of God. This is the important fact, for no one can be saved in idleness.

To us comes the command from the only safe guide: “Whatsoever thy hand findeth to do, do it with thy might” (Eccl. 9:10). “Be . . . not slothful in business; fervent in spirit; serving the Lord” (Rom. 12:10, 11).

(Third in a Series by SDA College and University Presidents)

A Story FOR THE YOUNGER SET

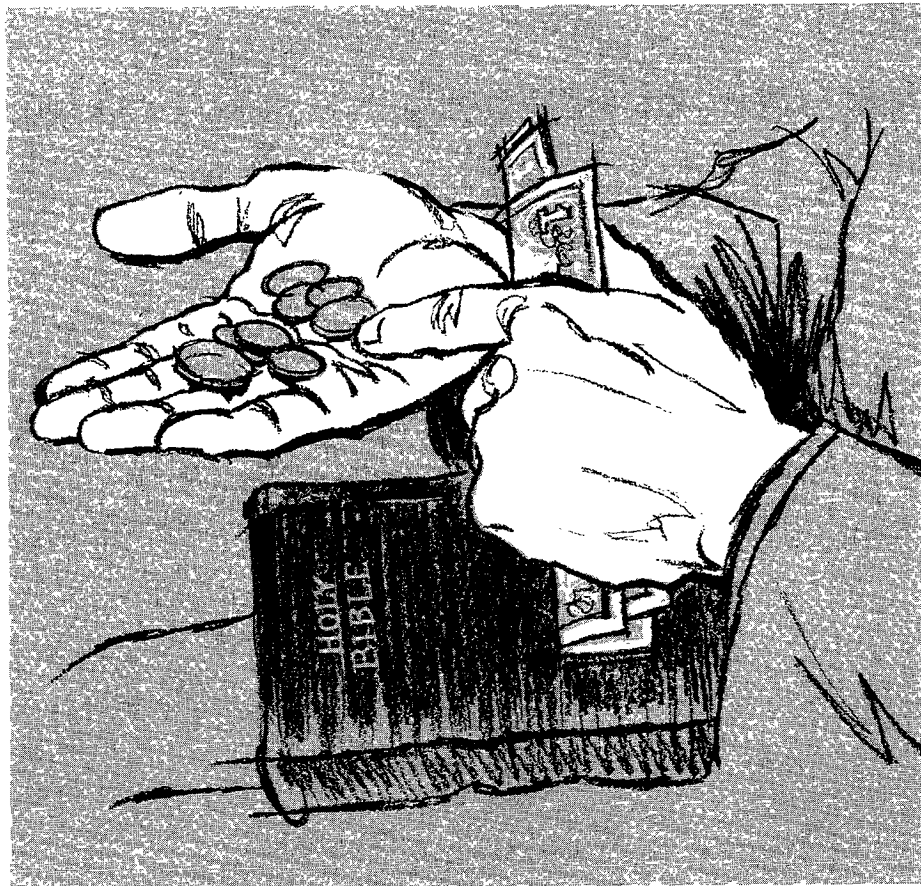
One Thin Dime

By Virginia Hansen

DOES it pay to be honest, even in little things? Pastor Bradshaw says Yes. One time he was holding an evangelistic meeting in a large city. The

The bus driver had given him too much change.

THOMAS DUNBEBIN, ARTIST



big tent was crowded every evening. The singing and the special music were wonderful, and the people seemed interested in the message.

His sermon one evening was entitled "Honesty Is the Best Policy." The very next day he had an opportunity to prove whether he really believed what he preached.

He had been out all morning calling on the people who had shown an interest in the Bible. It was such a joy to tell them of Jesus, of His great love for them, love enough to cover every sin! He told them how Jesus loved them so much that He died on the cruel cross of Calvary.

After he had had prayer with them he invited them to come again to the meetings. Many said they would. His heart was happy that busy morning. He didn't realize that Satan was watching for an opportunity to test him.

As he stood on the corner Pastor Bradshaw felt in his pocket for bus fare. No change. So he took a five-dollar bill out of his wallet and held it in readiness. When the bus came to a stop, he hopped on, and handed the bus driver the five dollars. After the driver gave him his change, he dropped a dime in the place for the fare and made his way back to a seat.

Before he put the money away, he counted the change. Four dollar bills, a fifty-cent piece, four nickles, and three dimes. That made five dollars altogether. He counted it again. Yes, he was right the first time. The bus driver had given him too much change. "Oh, well," Satan whispered, "It's not your fault. You're just a dime ahead, that's all. What's one little thin dime?"

Suddenly Pastor Bradshaw remembered his sermon and he made his way quickly to the bus driver. "Sir," he said, "you have given me too much change. I gave you five dollars and you have given me five dollars back. I believe I owe you ten cents."

I wish you could have seen the great big grin on the face of the bus driver.

"Well, preacher, you're all right! You see, I've been coming to your meetings and I heard your sermon last night on honesty and I thought to myself: 'Let's see if this preacher really believes and practices what he preaches.' I had made up my mind that I would not come to your meetings again if you didn't!" And he grinned some more.

How glad Pastor Bradshaw was that he had listened to the voice of Jesus and proved truly that "honesty is the best policy."

and offerings "for religious and charitable purposes amounted to fully one-fourth of their income."—*Patriarchs and Prophets*, p. 527. Deducting the tithe from this amount, we find that their offerings amounted to one and one-half times as much for offerings as the tithe. In other words, for every dollar of tithe they gave a dollar and fifty cents in offerings. Is this not a wonderful example of real liberality?

Immediately some will say, "That's too much. I can barely make ends meet now with what is left after taking out the tithe." Listen to what the messenger of the Lord writes about this.

"So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity."—*Ibid.*, p. 527. Here we have a commercial law superseded by a spiritual law—giving more brings more prosperity and less poverty, as the wise man wrote in Proverbs 11:24 and 13:7.

What has been the measure of our liberality? "If professing Christians would faithfully bring to God their tithes and offerings, His treasury would be full."—*The Acts of the Apostles*, p. 338. Should we not then be doing more than we have in the past? Prosperity is assured us if we are more liberal, and release from fear of poverty is also a result.

Some are setting aside a proportion of their income for offerings more nearly like that of the widow's gift. When they receive their income or salary they set aside their tithe, and at the same time an equal amount—a second tithe to be used for offerings. In some parts of Mexico where this plan has been followed, the offerings have increased to as much as \$1.90 for every \$1.00 of tithe paid.

Why should we not take the Lord at His word and prove Him with our offerings as we do with our tithe paying?

Conditions in the world testify that the end is near, very near. Already it is impossible to send our offerings into some countries. The doors are closed. The calls are becoming more frequent, because of the lack of means to answer the calls for help to teach those who want to know the way of life. Is it not high time to come nearer to the divine standard of liberality? "The spirit of liberality is the spirit of heaven."—*Ibid.*, p. 339.

"Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering" (Ex. 25:2).

What Is a "Liberal" Offering?

By H. A. B. Robinson
Retired Minister

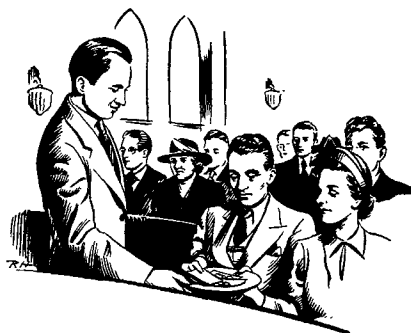
THE poor widow at the Temple gate dropped her two mites into the treasury—her two cents, shall we say?—while the well-fed priests cast in of their plenty—five dollars, or maybe ten dollars. But who really gave the most, the truly liberal, offering? Jesus said it was the poor widow, although by all the rules of business it was the priests. She received the greater blessing, not because her gift was two mites, but because she gave her all—100 per cent of what she had—and she had nothing left for herself.

The offerings of the priests were not liberal because what they gave represented only a small part of their "all." They gave of their abundance, Jesus said, and had plenty left for themselves. What made the difference?—the proportion of their all that they gave.

How then may we know what would be a liberal offering for us? One who has been honest with the Lord, paying as tithe one tenth of his income, has met the minimum requirement. How much should his free-will offerings be? The apostle Paul tells us that we should sit down at regular intervals to figure out how the

Lord has prospered us, and then give accordingly.

Has the Lord given us any way of measuring what it means to give thus? In *The Acts of the Apostles*, page 337, we read, "It is not God's purpose that Christians, whose privileges far exceed those of the Jewish nation, shall give less freely than they gave." And how much did Israel of old contribute as offerings? In special times of need, we are told, they gave so liberally that more than enough was brought in (Ex. 36:5, 7). They gave in abundance to help build the great Temple (1 Chron. 29:9). Their tithes



"The spirit of liberality is the spirit of heaven."



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



*Grandma teaches little Darlene
an important lesson
in a unique way*

The Blue China Bird

By Fannie A. Smith

DARLENE, are you getting into something on your sister's dresser again?" Grandma stopped at the door of Marlene's room and looked in. Sure enough. There was three-year-old Darlene shaking powder out of a pretty can, and the top was off the perfume bottle and part of the perfume had been spilled. A nice little vase (a birthday present) lay broken in several pieces on the floor too.

"My, my!" exclaimed grandma. "What will Marlene say when she sees that? I heard her and mommy both tell you to leave their things alone and stay away from that dresser. You don't listen to them, and you have done it again and again." Grandma noticed it was hard for Darlene to leave the pretty things alone, and quite a few had been broken. She decided she would help cure her of this bad habit. It would be rather hard, but she believed it could be done.

Grandma helped Darlene clean things up, then she got a small bottle of perfume from her own room. It all looked orderly and nice once more. Darlene looked very sober as grandma tried to tell her how naughty it was to play with other people's things and break them. The little girl promised to try to remember, and grandma said, "We hope you won't do it again."

That afternoon Darlene was all excited when they went shopping. They found a nice little vase with a pink rose on it that they both liked, to replace sister's broken one. "Now," said grandma, "you pick out anything you like for your dresser. I'll get it for you,

and then no one must bother it or break it."

"Oh, oh," exclaimed Darlene, "how nice! How can I decide? There are so many pretty things." There were vases, perfume bottles, china animals, and flowers. Finally she saw it—a beautiful blue china bird. My, it was pretty! "I think this is the prettiest of

all. Don't you think so, Grandma?"

"Yes, I do. Now let's get it wrapped." (When Darlene was not watching, grandma had picked out another blue bird just like the one Darlene had selected. But this was a secret.)

When they got home they sat down for another talk. Darlene liked these



CHARLES CAREY

Keeping out of mischief is sometimes hard for three-year-olds.

talks; they made her feel grown up and important. "Now," said grandma "this little bird belongs to you as long as you let our things alone. If you get into them again or break them, I'll have to break your little china bird all to pieces. You must learn to leave our things alone."

"Oh, you wouldn't do that," said Darlene. She couldn't believe that anyone would hurt anything of hers.

Everything went fine for a few days. It looked as if Darlene had really changed and that the family would not be bothered with her bad habit any more.

But one day as grandma sat on the porch with the mending (it was very, very quiet) she thought she had better see where Darlene was. Then she heard a loud noise—yes, it came from Darlene's room. There on the floor she found a very sorry, unhappy little girl picking up the pieces. But it was too late. The little boy-and-girl planter and several other things were broken. She was picking up the dirt and the little fern. Everything was in a mess.

"All right," said grandma, "you bring me your china bird. I'm sorry, but I'll have to break it."

"Oh no, don't do that," sobbed Darlene. "I won't do it any more."

"We'll have to make it a lesson you won't forget this time," answered grandma. So she took the beautiful china bird outdoors and broke it into many little pieces. Darlene cried and cried. Grandma held her on her lap and talked to her and told her how Jesus wanted children to obey their mothers and be good. She said that if Darlene would keep her promise and leave other people's possessions alone, afterwhile she would have a surprise for her.

Darlene really tried this time, and

played with her own things (and grandma gave her several more). She did so well that one day grandma told her to look on her dresser. There was a beautiful blue china bird just like the original one.

"Oh, Grandma, thank you so much. I'll always keep it and remember about obeying mommy and being careful with other people's things as Jesus wants me to. I've been good lately because I asked Jesus to help me, and He did."

On Keeping House IN APRIL



By Carolyn E. Keeler

ONCE more it is April, and as I walk to the post office I always watch for the crocus—gold and white and purple—snuggled up against the gray of Dr. Richard's house. And when the display of crocus is almost ended, the stately and friendly daffodils appear and nod as I go by. April brings such blue and golden days, and the loveliest white clouds. It also brings gray clouds full of April showers. Everyone seems to be out working a bit in his little garden here in town, getting it in shape for planting time. Some are already planting peas and sweet peas. I hope we have some sweet peas this summer. Somehow we never have much success with them, but neighbors and friends have such beauties with a heavenly fragrance.

At home on the farm we used to call the Sears and Montgomery Ward catalogs the wish books, and we had this and that marked as something very

desirable to have. (Later the books were used for paper dolls and doll-furniture cutouts.) My wish book now is the nursery catalog that comes to our home each spring. In fact, there are several of them, and couldn't I just spend money if I had it! To our rose collection of Peace, Starfire, Golden Dawn, President Hoover, Rome Beauty, and Climbing Caledonia, I would love to add King's Ransom, Twilight, Mirandy, Tiffany, Mojave, and Pink Parfait. I'd love to have several exquisite azalea bushes too, as well as a clump of white birch trees, and a cardinal bush. Also a hanging basket begonia, several of them, and a clump or two of violas and some Madonna lilies.

Doesn't it make a wonderful guessing game sometimes to wonder what kind of flowers and ferns will grow about your mansion in heaven? I often wonder, too, whether the different planets have something specially their own in the green-things-a-growing department. How wonderful eternity will be—always something new and delightful, and yet some of the old familiar things to return to.

Here's an idea for Sabbath school Investment. It came to me last summer when I worked in our booth at the fair. I was there all day, and in the middle of Exhibit Hall was the long, long row of tiered tables where the floral exhibits were placed. Some brought theirs in the day before the judging, and as I saw the different flowers I thought to myself, "I have some just as pretty." So the next morning before coming to the booth I fixed up an arrangement of yellow pansies and little yellow and purple Johnny-jump-ups in a low green glass vase. It won second prize in floral arrangement. Pat put in our one Caledonia (white) rose that was in bloom just then, and she won second prize also. Don't you have something very special that you could exhibit at a fair, and give your prize money to the Investment Fund? Sometimes you can take simple little flowers that grow along a stream and put them with something that will enhance their beauty.

When all the world is washed with April's silver rain, and the birds are singing and buds appear on bush and tree, a desire to be more beautiful in character and life springs anew in our hearts. Only recently I was reading a poem on love by an unknown author. It describes how love passes over weak and foolish traits and brings out the best in the beloved, disclosing beautiful characteristics until then unnoticed.

A true friend will do the same thing for us. Are our friendships doing that for others?

HOUSE CLEANING

By MILDRED WOOD HARRIS

We cleaned house together, my Father and I;
I swept my heart rooms, and He washed His sky.

I threw wide the windows to heaven's sweet air—
The windows of impulse, of self, and of care

For everything earthly, disgraceful, unkind—
Satanic delusions that made me quite blind

To the cobwebs of hate and the thick dust of sin;
Indeed, I was worthless and ugly within

Till the sun of His grace and the rain of His love
Filled all of my heart house with hope from above.

With my Father's help when I needed Him so,
I have rainbows and peace, and my life is aglow!



Faith Healing

A warning against the the misuse of faith healing was issued recently by the United Lutheran Church in America. The warning was contained in a 25-page report that had been in preparation for two years by a committee of ten Lutheran physicians, ministers, and theological professors. Among the charges leveled at faith healing quacks were these:

They fail to "recognize as God's gift to man proven scientific methods and recognized therapeutic procedures or to cooperate with those who practice them." They endanger the spiritual life of believers by "claiming that God is able and ready to heal, leaving the implication that failure to be cured is due to lack of faith on the part of the afflicted." They endanger human lives by misdirecting believers into a sense of false security with respect to sickness. In so doing they delay early diagnosis and treatment and in many instances directly contribute to an untimely death."

In general, the Lutheran report is in line with Seventh-day Adventist belief. Curiously, however, it endorses the practice of "laying on of hands" while rejecting the anointing of the sick with oil. How the force of James 5:14 and 15 could be missed by any religious group making a serious study of faith healing is a mystery.

On divine healing we might say, briefly, that at times God is pleased to raise up the sick immediately. At other times He chooses to bless rational procedures and scientific remedies, restoring the patient more slowly. Often He sees fit to let the dear one pass to his rest. More important than the physical result of prayer for the sick is a willingness that God's purposes shall be carried out. As one dear suffering Christian once said, "I would rather die in the Lord than be healed by the devil." K. H. W.

The Critics and Their Criticisms—8

Have We Forsaken the Sanctuary Doctrine?—3

[We have shown, in the past two weeks, how the word *atonement* is used both in the Bible and in the Spirit of Prophecy. We now wish to discuss how our present statement of the sanctuary doctrine helps to remove misunderstanding in the minds of non-Adventists.]

If through the century of our history we all had been more studious, attentive readers of the Spirit of Prophecy, we would not have had to wait until now to get the larger, more balanced picture of the sacrificial service of our Lord to which we have here been referring, nor would we have suffered under quite so much non-Adventist criticism, which is something different from the criticism we have been discussing. Although we need not be too concerned about the critical comments of those outside who are openly hostile to the Advent Movement, it is poor spiritual salesmanship to fail to present our wares in the best light.

When this movement began, God gave to us special truths to proclaim for the last days. Most of these truths had been preached to some extent in earlier times, but

had largely been forgotten. For example, God gave us the great truth of the binding authority of the law of God, which had been blurred through the centuries particularly because the fourth commandment of the Decalogue had been openly broken. Hence we had a special work given to us of God to proclaim not only the Ten Commandments in general but the Sabbath in particular. These we have proclaimed with fervor and zeal, so much so, indeed, that at times some have felt that we were a legalistic sect, hoping to gain salvation by obedience to the law.

This, of course, was a caricature of our teaching; but it is easy to see how some jumped to that conclusion when they heard the endless and heavy emphasis on obedience to the law. Mrs. White strongly reprimanded some for putting such great emphasis on this one truth to the point of throwing other truths out of proportion. That is an easy thing to do. Frail mankind possesses little of the rare grace of perfect balance in word and deed. The later emphasis on righteousness by faith, an ancient truth and one that is intrinsically believed and practiced by all Adventists, helped to create a right sense of balance again on this matter of law and grace.

An Enlightening Illustration

Incidentally, a record of the theological discussions inside our ranks reveals that some brethren had difficulty learning how to feature in their preaching the prime truth of salvation by faith alone. They had let the great truth—and a great truth it is—of the binding authority of God's law on all lives fill so much of the field of their thought that there was apparently little room for anything else. After these long years, we now have, we believe, a rather beautiful balance in our preaching of both law and grace.

We need not feel particularly embarrassed over this historical fact. We are human and have repeated some of the blunders of good men who lived before us. It was Philip Schaff, the prince of Protestant church historians, who remarked that when Protestantism began, it was so bedazzled by the glorious truth of salvation by faith and freedom from all legalistic, ritualistic requirements for salvation that there was great danger that it would forget completely the prime importance of law in God's government. For example, Calvin thought he could bowl on the green on Sunday to show his liberty in the gospel. Only slowly did Protestantism begin to see, and then never clearly as regards the fourth precept, that God's Decalogue is binding. As Schaff well observes: "Calvin's view of the authority of the fourth commandment was stricter than Luther's, Knox's view stricter than Calvin's, and the Puritan view stricter than Knox's."—PHILIP SCHAFF, *Creeks of Christendom*, vol. 1, p. 776.

An Understandable Situation

Now, if great Protestant leaders and all their followers should have been so bedazzled by the glorious, even blinding, light of the liberty of the gospel that came to them by the Reformation, so they almost forgot for a time about the binding claims of the Decalogue, it is not hard to see how equally frail human beings called Adventists might for a time put undue emphasis on the reverse of all this, the binding claims of God's law. It is not that we repudiated or denied in any way the grace of

God and salvation by faith. Rather, we were consumed for a time with the great importance of the truth that had come to us regarding the Ten Commandments as God's holy standard of life and the rule by which men will be judged in the last great day. We repeat, after the long years there now seems to be a rather excellent balance in our ranks in our preaching of both law and grace.

We have gone through something of the same problem in the matter of the great truth God has given us concerning the sanctuary service. Back in 1844 He opened before our eyes greater light on the priestly work of our Lord than Protestantism had had heretofore. This was particularly true with regard to the work of our Lord from 1844 onward. In our preaching we focused on the fact that in 1844 the antitypical day of atonement began. Accordingly, we naturally tended to restrict our use of the word *atonement* to this aspect of Christ's ministry.

Now, it so happens that through the years Protestant theologians have usually confined the word *atonement* to the act performed by our Lord on the cross. Accordingly, they have always spoken of the "finished work of our Lord" on the cross. Why not, said they, if the atonement was there completed? We focused the word *atonement* on the activity of our Lord in behalf of us from 1844 onward. Protestant theologians in general focused it on the work of our Lord on the cross.

Basis of False Charge

Hence the charge was easily made that we downgraded the great work of Christ on the cross, that we left it incomplete. That the charge was false was evident to anyone who ever took time to read our literature. It caricatured our whole belief concerning our Lord. We have ever believed as firmly as any evangelical soul could believe that at Calvary a fountain was opened for sin and uncleanness in Israel, and that all who plunged therein would rise again to walk in newness of life.

We need not here turn aside to explore the motives that may have governed some non-Adventist critics who brought their grievous charges against us, for these editorials are not a discussion of that type of critic. But the fact that recently some men outside our own ranks who, though questioning our teaching concerning the work of atonement from 1844 onward, were nevertheless willing to sit down and listen to a full exposition of our viewpoint made possible developments that are now the object of criticism by what we must describe as ardent critics *within* our own circle.

As a group of our brethren at headquarters explored more fully what both the Bible and the Spirit of Prophecy say on the subject of the atonement, it became evident to them that we ought to express the old truth in more exact language. Mark carefully our words, not that we should express a revised truth in revised words, but the old truth in language that would take in all the theological facts. It was this laudable endeavor that provoked the base charge that the church had changed its position on the sanctuary, thus departing from the old landmarks. The facts do not support the charge. If in our presentation of the sanctuary doctrine we had always stressed the statements from Mrs. White such as we have quoted, and many more we might have quoted, we would have freed ourselves from much criticism from non-Adventists. More important, we would have given to all our hearers a larger and fuller picture of the work of our Lord in our behalf, a work that has as its goal the covering over, the hiding, the burying in the depths of the sea, of the sins of all who turn in penitence to Him.

We might, perhaps, go on to discuss a few other objections by chronic critics within our own ranks, but we hardly think this necessary. We have focused on what we

believe are the main points of constant emphasis. If these are proved invalid, the lesser ones will hardly hold the attention of our serious-minded people. It is sad that we must take space betimes to discuss any of these criticisms, which are no more than dust thrown into the air by those who fain would disturb the Advent Movement. But even dust can sometimes obscure the vision of a traveler and sidetrack him from the main road, and it is the travelers moving onward toward the kingdom that are the concern, always, of the REVIEW. We would like their vision to be clear, so they can make greater speed toward the gates of heaven. That is why we have taken this time to lay the dust, as it were, of a few charges that so frequently are employed by chronic critics.

Perhaps after reading this analysis someone will ask us why the critics did not bring something more substantial. We can only answer that we know not, but that we presume they brought the best they could, for they seem like more or less alert, keen men. If this is the best they can present, how poor must be all the rest. Yes, and how poor must be their spirits, and their spiritual resources, if they try to live on this dust and find satisfaction in attempting to sidetrack others. For let it not be forgotten that all the chronic critic is able to show for all of his effort, all of his dust-throwing, all of his charge-hurling, is the confusing of members along the road, thus breaking into the calm and peace and progress of the children of God toward the kingdom. By their fruits ye shall know them.

F. D. N.

1962—Bible Emphasis Year

Seventh-day Adventists have designated 1962 as Bible Emphasis Year. How fitting! Let us one and all purpose to make this emphasis a reality in our own daily program, for a better understanding of God's Word and with the ultimate goal of producing a more exact translation of it in our own thoughts, words, and deeds—a modern version that all men can read and understand. The living edition of the Epistles and the prophets is still the world's best seller of gospel truth, and the most widely read.

A prime illustration of revived interest in Bible study among Seventh-day Adventists is the recent formation of a class of 107 laymen of the Sligo church in Takoma Park to study Biblical Greek, in order to be able to read the New Testament in the language in which John, Paul, and others wrote. Their efforts, we believe, not only are to be commended but are sure to be rewarding, inasmuch as the great truths of salvation can never be brought into sharper focus than when read in the original tongue. Not all will have this privilege, to be sure, but every one of us can set out on a new quest for the priceless gold of eternal truth in the glorious hills of God's Word, each according to the opportunity God affords him.

In years gone by Seventh-day Adventists were known as people of the Book, as men and women who knew their Bibles. Is this still true today? How about *you*? Let us not, in our generation, forfeit this reputation by default, content that we know all we need to know about revealed truth. Shall we not launch forth in a renewed study of God's Word, and nurture in our hearts a new and living devotion to it? Shall we not listen more intently for the voice of our heavenly Father speaking to us, individually, through its sacred pages? As we do so, our understanding of truth will grow, our power to witness for it will increase, and our efforts for others will produce a richer harvest for the kingdom.

R. F. C.

Reports From Far and Near

Relief for

FLOODED MINDANAO

By Mrs. P. H. Romulo, Secretary
SDA Welfare Service, Inc.

A MAJOR flood recently struck Davao, Surigao, and Butuan and other areas on the island of Mindanao. Telegrams from all of these places pleading for immediate help reached the president of the Philippines. The Seventh-day Adventist Welfare Service, Inc. (SAWS), ever alert to render relief, especially in times of emergencies such as this, immediately rushed available commodities donated by the people of the United States, to the flooded regions.

President Diosdado Macapagal authorized the use of the presidential yacht, the *Lapu-Lapu*, navy boats, and air force planes to transport food to the disaster-stricken victims of Mindanao. The presidential yacht has accommodations for 48 passengers. Its gross tonnage is 2,200. It is equipped with air conditioning, a heliport, and an automatic telephone exchange for 50 lines.

SAWS headquarters arranged for shipping 21,000 pounds of corn meal, powdered milk, cottonseed oil, medicines, and vitamins worth more than 2,000 pesos, and secured authorization for a medical team to go on the yacht to render medical service where needed.

Dr. E. C. Hedrick, medical director of the Manila Sanitarium and Hospital, and B. Page Haskell, business manager and associate director of SAWS, heartily arranged to send four hospital personnel

to join welfare representatives, making a team of six. North Philippine Union president and director of SAWS, A. J. Robbins, authorized the release of funds needed for the purchase of essential medicines and the expenses of the team. Three of the pharmaceutical firms in Manila were informed of the voluntary medical service the team would render to the flood victims, and each donated medicines for the team's use.

Cagayan de Oro City was the first port of call for the ship, which left in the afternoon of February 5, 1962. The Northern Mindanao Mission office, headquarters for the SDA work in the flooded regions to be visited, is in this city. The group was met by workers from the mission. F. M. Arrogante, president of the mission, gathered the full office force and Dr. Paterno Primero, an Adventist physician in private practice in a hospital of his own, to supervise distribution there.

At Nasipit, in Agusan, Apolonio Somoso, district pastor, his wife, and eight active members of the church helped unload the relief supplies, and the team proceeded to the flooded area. A panel truck was hired to take them as far as it could go toward Butuan, but it had to stop before reaching the city, which was under six feet of water. Small boats were pressed into service. The medical team went to work immediately. Physical ex-

aminations, medicines, and vitamins were given free.

Dr. G. L. Dybdahl and the rest of the group stayed by the truck and distributed literature to the people who waded through the water. All were eager for it. Some people, hearing of the medical team, came over to the truck and Dr. Dybdahl examined them—in the middle of the street.

The yacht's schedule allowed only one day for helping the flood victims in Butuan City. Dr. Primero was entrusted with the responsibility of helping flood victims in his own home town, and in organizing the distribution of relief supplies. The manager of a lumber company there, a regular Ingathering donor, supplied his large trucks for unloading and hauling supplies. No other trucks or buses were available, and only two or three passenger trucks were operating, owing to a shortage of gasoline, all of which was stored in the flooded city and thus was unavailable.

Thirty church members in Nasipit were assigned in rotation to cook the corn meal and milk with grated coconut to make *suman*, which is mixed with sugar and wrapped in banana leaves. This would be given to the flood victims. Lack of clean water and fuel presented a big problem. Relief supplies intended for Surigao were transferred to another navy boat for delivery there.

Contacts with the officers and crew of the presidential yacht, to whom we gave copies of *Your Friends, the Adventists*, were favorable. Most of them had never heard of Adventists before. The medical services and supplies and the hundreds of pieces of literature will work effectively to introduce people to Seventh-day Adventists and to their willingness to help in time of need.

The Seventh-day Adventist Welfare Service, Inc. (SAWS), sprang into action immediately when the island of Mindanao in the southern Philippines was recently struck by heavy floods. Left: SAWS team checking supplies forwarded aboard the presidential yacht *Lapu-Lapu*. Left to right: Mrs. P. H. Romulo, SAWS headquarters secretary; Mrs. G. L. Dybdahl; Dr. G. L. Dybdahl, Manila Sanitarium and Hospital pathologist; B. Page Haskell, associate director of SAWS; Dr. Ernesto Aqui, Manila Sanitarium and Hospital physician. Right: Adventist medical team entering a flooded home. Left to right: Dr. Ernesto Aqui; Enonie Valladolid, nurse; Mrs. Betty Miranda, Dorcas leader.





South Japan's Largest Colporteur Institute

You can tell by their faces that these colporteurs are happy in their work. The picture was taken at Unzen National Park, near the city of Nagasaki. Approximately 70 literature evangelists attended this institute for the spiritual and instructional messages that had been prepared. The South Japan Mission now has 89 full- and part-time colporteurs.

N. Miyamoto, publishing secretary, and his assistant leaders were in charge and conducted a well-organized program. Elders L. Venden, Bible teacher, K. Hatada, president of the South Japan Mission, and W. T. Clark, president of the Japan Union, brought inspirational help. This group reported 39 baptisms, and literature sales amounting to \$62,072.66 in 1961.

V. L. BRETSCH
Publishing Secretary
Japan Union Mission

Pioneering in West New Guinea

By Mrs. L. E. Keizer

Four years ago today we first set our feet in the green fields of western New Guinea. A week after our arrival my husband opened a school with six students. Two months later there were ten. Their ages ranged from 17 to 50 years, but all were on the elementary level. We opened the school by faith, without textbooks, chalk, or blackboard.

At that time there was not a single Seventh-day Adventist here in Dojo or in any of the nearby villages. Mr. H. Zuiderwijk and my husband began showing slides in one of the villages called Dojo Lama. They had a good audience to begin with, but immediately great opposition started. The brave ones came despite the opposition from the headman of the village and certain teachers of another Christian mission. Stones flew overhead from different directions and great shouting followed. One man came with a whip and drove the children and youth away. At times there were only five people in sight, but some, hungry for truth, listened to the message from dark corners and behind trees and bushes. The following year we baptized a few of these villagers, along with some of our students, in the creek near the village.

A year after our arrival Ethel Young, then division elementary supervisor, came to visit us. She proposed a church school, even though there would be only three or four children from Adventist homes. But who was to teach? I had a very limited Malay vocabulary then, and it was really beyond my ability to teach in Malay. But there was no alternative. The following morning scraps of wood and boxes were turned into tables, stools, blackboard,

and sand table. A red-letter day had dawned for the eight church school children enrolled in grades one to three.

A few days later one of my pupils came running to our home asking for protection. She had been flogged because she went to the church school. Soon her father came with a big sharp knife. He waved it at us and demanded that we surrender the girl. My blood ran cold. I locked all the doors immediately and tried to pull my husband away from the window where he was trying to reason with the man. The girl was sixteen years old, and her father wanted her to remain at home where he could marry her off to any man able to pay the dowry. Time passed, and God worked a miracle of grace on this man who, with his wife and other members of the family, is faithfully attending one of our branch Sabbath schools.

Once I went with a group of students to the branch Sabbath school in Siboiboi. We took a canoe and paddled for about half an hour. It was raining, and the village was muddy and dirty. Pigs were scurrying around. Our Sabbath meeting had just begun when a man living in the next room, with only a thin wall between, began shouting and beating his eight-year-old daughter in order to disrupt our meeting. He continued to beat her whenever she lowered her voice. Elder Tilstra had to speak above the man's shouting and the crackling of the loose floor as he paced back and forth. Later on he threw the girl into the lake nearby, where she screamed in unison with the frightened pigs. Finally, when the service was nearly over, he tired of his fiendish endeavors. He became quiet and seemed to listen. I distributed picture cards to all the children, including the drenched girl standing at the door. Her father also accepted some, and thanked me for them.

For about three years we endured constant opposition, such as shouting and stone-throwing. Pulling our students out of meeting was common practice. We endured false and immoral accusations. There were times when our students came from home with swollen faces and eyes. One student's teeth were broken off as the result of severe beatings. Another student had to stay in bed for some days because of a swollen back. There were times when my husband could hardly sleep or eat, and the doctor had to give him medicine to calm his nerves. Two or three times a week he went to the government authorities to plead for their support. Eventually orders from higher officials were sent to nearby villages not to disturb us. It was their ignorance and prejudice that made things difficult for us.

In time, however, everything worked out for the good, and God's name was glorified. Through these hardships the name Seventh-day Adventist became known far and near. The patience and love with which we met their evil deeds changed their attitude toward us. The government authorities told one group who disturbed our meetings that except for the good hearts of the Adventists many of them would have been heavily fined or sent to prison.

We had a good record for the school year 1960-1961. Of 70 students only one failed to return this school year. One other had to be rejected because of misconduct during vacation. Despite our extremely limited facilities the students wanted more Christian education. They felt they were getting something they wanted very, very much.

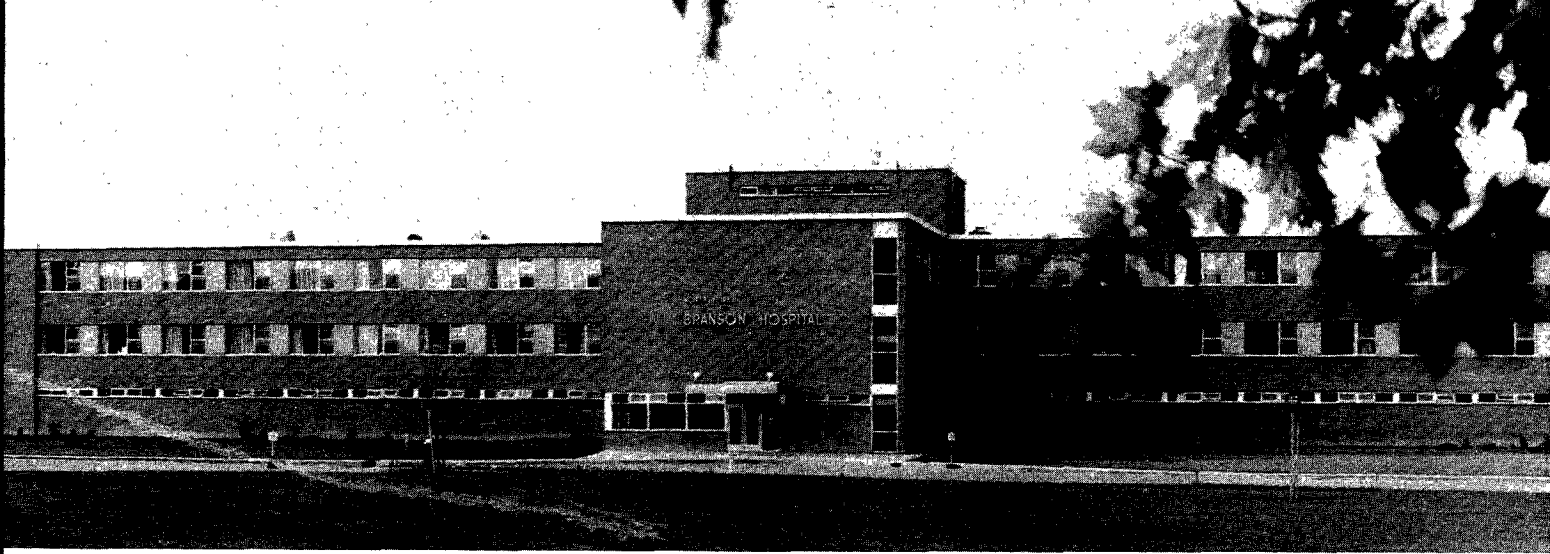
Our greatest joy is to see the transformation that is coming over these people. Who would not be thrilled to see a dirty, ragged, uncouth boy changed into a clean, honest person?

At present we have 135 students enrolled in grades one to six and in the teachers' training course. Ninety of these, all boys, stay in the dormitory. We could have accepted more, but limited financial resources and a lack of dormitory space made it impossible.

We now have seven faculty members, four of whom do the actual teaching. One is a carpenter and the other a work supervisor. Dr. G. Oosterwal came last month to join our staff as principal and business manager.

During the Week of Prayer recently conducted, thirty students joined the baptismal class. In addition, we have about sixteen people studying for baptism in our branch Sabbath schools. We are looking forward to a rich harvest of souls this school year. A church will be erected for one of the branch Sabbath schools as soon as the materials are in hand. A motorboat will be launched soon to provide needed transportation. We hope to see these projects materialize before we leave on furlough.

West New Guinea Training School is an infant institution, six years old, but its growth is steady and sure. It is our only institution in this country to prepare workers for service. Much still remains to be done. For what has been accomplished we thank God. He has worked marvelously in this field.



North York Branson Hospital Earns Coveted Approval

The North York Branson Hospital, in Willowdale, Ontario, Canada, announces with satisfaction and pride that it has been awarded the certificate of approval by the Canadian Council of Hospital Accreditation. Only 43 per cent of the hospitals in Canada have received this official recognition, which means that certain stipulated standards that guard against incompetence and hazardous conditions

have been met. The medical advisory committee and the medical staff as a whole played a most important role in achieving this standing. They have put forth untiring effort to reach the standards set, and deserve our highest commendation.

A. W. KAYTOR, *Administrator*
North York Branson Hospital

Health Education in East Africa

By Jack D. Zwemer, D.D.S.
Department of Microbiology
Loma Linda University

The highland of western Tanganyika near the shores of Lake Tanganyika is Livingstone country. In this cool and verdant upland live the Waha—a proud yet peaceful pastoral and agricultural people. Here David Livingstone saw “the smoke of a thousand villages” where no missionary had ever been. Twelve years ago a site for a hospital and mission was secured in the land of Buha beautifully situated on a watered hillside and valley at Manyovu.

Under the tireless, dedicated ministry of Dr. W. H. Taylor and his successor, Dr. W. E. Birkenstock, Heri Hospital and its dispensary have grown and prospered, a church and school have been established, and outlying companies of believers have been formed. The work, pressed forward despite many obstacles, now enjoys the good will and patronage of government officials and populace alike.

Now another dimension is being added to the medical work at Heri—a dimension envisaged by the first director years ago. It involves a breadth of activity that will include not only the people in the surrounding country but all East Africa and beyond. For several months hospital and dispensary patients, school children, and the little companies of believers in outlying areas have been stirred because national student workers have brought to them the simple and essential principles of healthful living in a planned program of health education.

Pastors, teachers, and hospital workers, representing eight tribes from various parts of East Africa, have begun a twelve-month training program in health education at the mission. The program re-

presents the culmination of four years of preparation directed by Dr. Harold N. Mozar and Dr. Saleem Farag of the Loma Linda University, Division of Public Health and Tropical Medicine. Through the years of planning, Dr. T. R. Flaiz of the General Conference, E. D. Hanson, field secretary of the Southern African Division, and other division officers have given valuable counsel and encouragement. C. T. J. Hyde of the Tanganyika Union and M. E. Lind of the East African Union have extended their cooperation to the venture. Dr. Archie N. Tonge, Dr. O. Rouhe, Dr. Marion Barnard, and other members of the Overseas Medical and Health Education Foundation have unstintingly supported the project and have personally assisted in the development of the program.

Instruction began in January of this year upon the completion of the teaching facilities and housing for the student families. The 11 national workers are receiving classroom instruction and laboratory and field experience in physiology and hygiene, communicable diseases and sanitation, applied nutrition, housing, building and mechanics, and gardening. Emphasis in the health areas is not on treatment but on the simple, practical, and inspired principles of healthful living and on preventive and control measures against disease, in harmony with recommendations made in 1959 by the Southern African Division medical missionary councils.

It has been a real pleasure and privilege to spend nine weeks in working with the enthusiastic and deeply earnest student body. In the coming months other faculty members and alumni of the university will serve with Dr. Lester Lonergan, Karl C. Fischer, Dr. P. William Dysinger, and others in staffing this training program. We look forward to an enlarged and enriched health ministry to the people of East Africa.

Trimming the Lamp of the Spirit of Prophecy

By Ernest Lloyd, *Retired Editor*

From the early spring of 1954 to the fall of 1957 Mrs. Lloyd and I had the privilege and pleasure of meeting the many visitors who came to Elmshaven, Sister White's old home near the St. Helena Sanitarium, in California. Thirty years before this interesting experience we were connected with the Elmshaven business office for several months as assistant to W. C. White, who was then in charge of the place. With this background we felt somewhat prepared to be of service to the old and young who came to visit Elmshaven and to ask questions.

Arthur L. White, secretary of the Ellen G. White Publications, gave us substantial help as we worked out a plan of instruction for the visitors. This included visual materials, projector pictures covering some of the high points in the life of Sister White, and helpful brochures for the visitors to take home with them. We were relieved of this work in the late fall of 1957 by Mr. and Mrs. Ernest Johnson of nearby Angwin, who carried on for more than a year until the arrival of Mr. and Mrs. Aaby, of Walla Walla, who are currently in charge of Elmshaven.

In January, 1958, at the request of the Pacific Union Conference, Mrs. Lloyd and I began to visit schools and churches with a view to building faith and confidence in the prophetic guidance God has given the remnant church. During the past four years we have held about 425 meetings in the four California conferences and Arizona, and more than 42,000 persons have attended. We are glad to report that the interest shown by our youth of all age levels has been excellent, and this has been most gratifying. However, we regret the sad lack of knowledge among both old and young regard-

ing Sister White's mission, work, and influence. Many of our people today are not really familiar with her writings, a situation which demands serious study on the part of local pastors. It is not uncommon to meet youth in our academies and colleges, and adults in our churches, who tell us they had no instruction regarding the Spirit of Prophecy before they were baptized and joined the church. This should never be. We have also been surprised at the number of persons in our schools and churches who had the idea that Sister White's work was finished when she died in 1915.

What is the solution to this problem? Let me offer a suggestion that I believe will help many among us to appreciate the value and importance of knowing more about the Spirit of Prophecy. A committee appointed by the General Conference officials early in 1960 worked out an interesting and helpful series of 24 lessons covering the historical setting, the continuous mission and the timely meaning and appropriateness of the Spirit of Prophecy. Called the Prophetic Guidance Course, this is handled by the Voice of Prophecy headquarters in Glendale, California. Some 50,000 persons throughout the world field have enrolled. There should be at least 100,000.

The 24 lessons are free. The only cost is one dollar for the splendid textbook, *The Treasure Chest*—190 pages of valuable reference material. Address the Prophetic Guidance School, Box 200, Glendale, California. Your church missionary secretary may have a supply of enrollment envelopes.

A Brazilian Colporteur Wins a Church

By Ronald C. Bottsford, Departmental Secretary, Mato Grosso Mission

God works in marvelous ways in the spread of the third angel's message around the world. Experiences are sometimes told of isolated people in remote places already keeping the Sabbath, thinking they were the only Sabbathkeepers in the world. Here is a story of more than 80 families who were doing so.

In Panambi, a county near the city of Dourados in the state of Mato Grosso, Brazil, 80 families banded together in spiritual fellowship after studying their Bibles earnestly for some time. They organized themselves into a group and took the name Church of the Sane Doctrine. They kept the Sabbath, and rejected unclean flesh foods, tobacco, and alcohol, and observed certain elementary principles of healthful living.

About that time Manuel Braff, one of our workers in that area, held a series of evangelistic meetings in the city of Itaporã, and two of these families came to his meetings and became interested in the message. After the meetings were finished, a colporteur, Diomar Perreira dos Santos, happened to be canvassing nearby and decided to work that town. He became so interested in winning people for Christ that for two months he sold very few books. As he visited members of the Sane Doctrine church he learned that the main



Brother and Sister Ignacio Viera. He was the former leader of the Church of the Sane Doctrine. Both he and his wife became Seventh-day Adventists along with many of the members of his church.

group was located at Panambi. They went there together and held a long series of studies.

These people believed that new truth must be presented all at once, and Colporteur Diomar had to study with each group until Bible proof had been given for everything. At times he spent the entire night studying with them. Several months went by, and a good number ac-

Diomar Perreira dos Santos, the colporteur who studied with members of the Church of the Sane Doctrine in the state of Mato Grosso, Brazil, and won many of them to the Advent message.



cepted the truth and were ready for baptism.

It has been several years since this experience took place, but there are still baptisms today as a result of that first contact.

The new converts are very missionary-minded, and have won over many more of their group to the Lord's side. They are real preachers, and are willing to sacrifice to give the message to the remaining few of their former group who are not yet in the fold. The majority have been won over, however.

Diomar rode his bicycle as many as 100 kilometers a day to bring the message to these people. He took the projector and battery on the bike with him in spite of the weight, and carried the program forward. His efforts were certainly blessed. In the town of Panambi, the center of the group, and in another place called Quinta Linha, 54 adults have thus far been baptized from the original group, and it is safe to say that 100 more elsewhere in Mato Grosso have come out of the Church of the Sane Doctrine and become Adventists.

Alumni Sponsor Overseas Aid Program

By G. H. Hoehn, M.D.

The alumni association of our medical school has been a strong supporter of our world mission program since its formation. The Woman's Auxiliary has chapters scattered about the United States and Canada. Each chapter "adopts" one or two medical mission families for a year at a time. They send out newsletters, Christmas gifts for the entire family, and often supply personal needs of the mission family, such as flavorings for cooking and seeds for the garden. They also help to provide equipment for the mission home. Each new family going out gets a cash donation to buy last-minute needs before they leave.

It has seemed natural for doctors who need equipment in their hospitals around the world to appeal to their fellow alumni. Often this was done on a personal basis, but usually these calls get turned over to the alumni office. Here the alumni association pays for an active staff to run its activities.

For many years now Mrs. Esther Hackman, one of the alumni association secretaries, has spent much of her time answering these calls. Advertisements are put in the *Alumni Journal* for equipment, and contact is made with medical supply houses. When the need is known the equipment has often been donated or bought at sacrificial prices. The Export Packing Company of Los Angeles has been very generous in packing, storing, and shipping these items and has often done it free or far below regular cost. X-ray machines, diathermy machines, hospital beds, surgical tables, and tons of medical equipment are shipped yearly. Trucking firms often ship these items across the nation free of charge.

It has been inspiring to see how, a short time after a request had been made,

the very piece of equipment needed would be forthcoming. One day the alumni office received an urgent call from India for an expensive medicine that was beyond the means of either the patient or hospital. Dr. Shearer was treating a young lad who was seriously ill, and helping this patient meant much to the prestige of our church work in this area. Contact was made with the Eaton Drug Company, manufacturer of the needed drug. In two hours they had \$300 worth of this medicine on its way by air mail.

The Simla, India, hospital wrote that their nurses were taking patients' pulse and respiration by the hourglass method, because they did not have watches. About this time one of our doctors gave the alumni association 11 watches. Collecting watches was his hobby. He decided the mission need was greater. Seven of these watches were mailed to India and the rest were given to other missionaries.

At one of the alumni postgraduate conventions a businessman passing the placement booth wanted to know who was putting on the convention. After he heard about our medical school and beliefs he became so interested that he gave the alumni association a Spencer binocular microscope for scientific research. This microscope was awarded to Edward H. Hon, M.D., class of '50, who was doing research at Yale University. Dr. Hon has since reached international fame for his "outstanding service to humanity" as the developer of the Hon Fetal Monitor, a delicate instrument designed to measure the heartbeat of unborn babies during the critical period of birth. He is now professor of obstetrics and gynecology at Loma Linda University, Los Angeles campus.

C. A. Fernando, M.D., came from the Philippine Islands for graduate work, in preparation for returning to the Philippines and starting a new hospital. While here we were able to help him gather 26 tons of equipment and medicines to open the new Cagayan Valley Sanitarium and Hospital in Santiago, Isabela. Many most grateful letters have been received since he returned.

Dr. Lester Lonergan has also been active in this work. After the war he bought up army medical supplies at a fraction of cost and shipped them to our doctors around the world. Travelers in Africa have often commented that all the heavy and newer equipment at the hospitals—generators, sterilizers, surgical tables, et cetera—were usually donated by the auxiliary, the alumni association, or Dr. Lonergan.

Dr. Gus Hoehn, who was flown home from Africa in 1952 with polio, had a great burden for the field he had left. While in the hospital as a patient he inspired Dr. Lucas Schmidt, a resident in anesthesiology, to try to gather up supplies for shipment to Africa. The laundry had a supply of sheets with permanent stains or small tears, and old styles of patient gowns and intern jackets. A supply house had 40 cases of gauze sponges of a triangular shape, which did not sell well. All these goods were taken to a hydraulic rag baler and compressed into a small 800-pound bale that could be shipped at a cheaper rate. Most boat ship-

ping goes by volume rather than weight, so the entire shipment went for less than what 10 cases of the gauze would have cost. Another 400 pounds of medicines were included, and from this humble beginning another branch of service was started.

Samples were collected from doctors' offices, pharmacists donated their shopworn goods at inventory time, and hospitals donated disposable needles and supplies left over from changed equipment or stock. Dr. Schmidt's enthusiasm was contagious. Soon he had an orthopedic surgeon, Dr. Gordon Bowen, collecting station-wagon loads of samples from doctors in the Lynwood area. Though he is not an alumnus, for ten years he has brought these regularly to the alumni office. After a few years the project outgrew his garage and it was moved to the basement of the nurses' dormitory at the White Memorial Hospital. Here the crew of volunteers (nurses, student nurses, and hospital workers) has spent several nights a week for years, sorting, condensing, and packaging these medicines for shipment. Small one-ounce samples in glass jars were combined into large plastic or metal tins for cheaper shipment, and thus gallons of cough syrup, liquid iron mixtures, and children's vitamins in syrup have been condensed and shipped. Barrels full of milk formulas for babies have been shipped, and even a barrel of 55 gallons of powdered milk. A 55-gallon barrel of vaseline was divided into one-gallon buckets and shipped out to different fields. The men in the boiler room warmed it with a steam hose and poured it out.

But last year this "medical Dorcas" project even outgrew the nurses' basement, and three vacant rooms in a cottage owned by the medical school were obtained at a token rental. This was precipitated when one vitamin supply house, Towne, Paulsen and Co., donated \$16,700 worth of vitamins through the contacts of Dr. Edson Nichols, chief of the Department of Obstetrics and Gynecology.

Other large donors last year were Squibb, Pfizer, Lederle, McKesson, Emel, Bristol, and Western Surgical. Most of these large gifts were due to changes in formula or in packaging, and the donors received a tax deductible receipt from the alumni association. Last year's total of medicines shipped to the mission field was valued at \$47,000. This does not include the amounts sent by the Woman's Auxiliary or the tons of equipment sent out by the alumni association.

This year marks the tenth anniversary of this mission assistance program. In the first month of this year almost \$50,000 worth of supplies and equipment have been donated. Best of all, these are donations of steroids and antibiotics, some of the most expensive and needful medicines.

Several alumni chapters are beginning a similar work, but tens of thousands of dollars' worth of medicines are still being destroyed annually in this country. How much better it is to ship these supplies to the world's suffering millions than to send company guards along with truckloads of medicine to be sure that they are dumped in a disposal pit and covered with earth!

Georgia-Cumberland Academy Ground Breaking

The ground-breaking ceremony for the new million-dollar Georgia-Cumberland Conference academy near Calhoun, Georgia, was held late last year. Those who participated are (from the left) L. E. Aldrich, conference treasurer; John Slagle, county commissioner; Hoyt Edwards, mayor of Calhoun; Don R. Rees, Southern Union Conference president; C. N. Rees, Southern Missionary College president, and A. C. McKee, conference president.

C. E. PLATNER, *Departmental Secretary*
Georgia-Cumberland Conference





Student colporteur leaders David Newman, Gloria Joshua, and Ted Bartter (left to right) of Newbold Missionary College, England, preparing for a day's canvassing.

A Unique "Industry" at Newbold Missionary College

By D. A. McAdams, Associate Secretary
GC Publishing Department

Newbold, a senior college situated on a beautiful 84-acre tract of land near London, England, serves the youth of the Northern European Division. It is affiliated with Columbia Union College in Takoma Park, Maryland. There are 20 members on the faculty, and 180 students representing 25 nations are enrolled for the 1961-1962 school year.

The college has several industries, a good farm, a fine herd of cattle, a garden, and a laundry. V. Norskov Olsen, president of this unique college, told me that the largest "industry" of the college is the student literature-evangelist work. A good number of students go canvassing each Sunday during the school year, and the average sales per student is equivalent to the cost of room, board, and tuition for one week. In other words, students sell enough gospel literature in one day to pay their school expenses for a whole week. Because of a lack of transportation, not all students who wish to go canvassing each week are able to do so.

According to J. W. Nixon, Northern European Division publishing department secretary, the 46 Newbold Missionary College students who worked last summer as literature evangelists earned 35 full scholarships, four earned three quarters of a scholarship, and seven earned one half of a scholarship. On the occasion of my visit to Newbold a banquet for the entire student body was held in honor of the student literature evangelists, and trophies were presented to the students who had made outstanding records.

Credit received by students who come to Newbold from our various junior colleges in Northern Europe is also recog-

nized by Columbia Union College. Upon graduation students from Newbold receive the same diploma, with the same recognition as graduates of Columbia Union College. The future leaders of our work in Northern Europe are in Newbold College receiving training for Christian service today.

Christian Home Week at Oshawa Missionary College

By M. M. Gutman

Climaxing weeks of preparation and planning, the students and faculty of Oshawa Missionary College participated in the activities of Christian Home Week, February 18 to 24. Opening with guest speakers, continuing with a panel discussion, and finishing with a giant youth rally over the Sabbath, February 24, the week proved a spiritually rewarding success.

M. Myers, pastor of the Kendalwood church, was guest speaker at the opening joint worship. The Wednesday night panel moderated by M. M. Gutman, of the English department, with Janet Toop, Harold Blackwell, Carolyn Clark, Ken Corkum, Frances Juriansz, and Bryant Adams, provided concrete suggestions on the subject of "Love, Courtship, and Marriage."

The Thursday morning assembly featured Laurie Dunfield, Russell Blair, and Karen Allison speaking on "Personality." The climax of the week came Friday night and Sabbath morning when Andrew C. Fearing, of the General Conference, delivered up-to-date reports of what youth around the world are doing for Christ. Christian Home Week will long be remembered at Oshawa Missionary College.

Ranchi Hospital Dedicates New Nurses' Hostel

By K. Gopala Rao, Business Manager

It was a happy occasion indeed for the single nurses of Ranchi Hospital when their new hostel was dedicated on December 14, 1961. B. H. Stickle, secretary-treasurer of the Northeast India Union, preached the dedication sermon and led out in the Act of Dedication and cutting of the ribbon. H. T. Burr, president of the East India Section—in whose territory the hospital is located—offered the dedicatory prayer, and K. G. Rao gave a brief history of the hospital. With only three buildings in 1921, the place has steadily grown to 17 buildings, the new nurses' hostel being the latest addition.

Besides rooms to accommodate 20 nurses, the hostel has a matron's apartment, a parlor, a spacious dining hall, and a good kitchen.

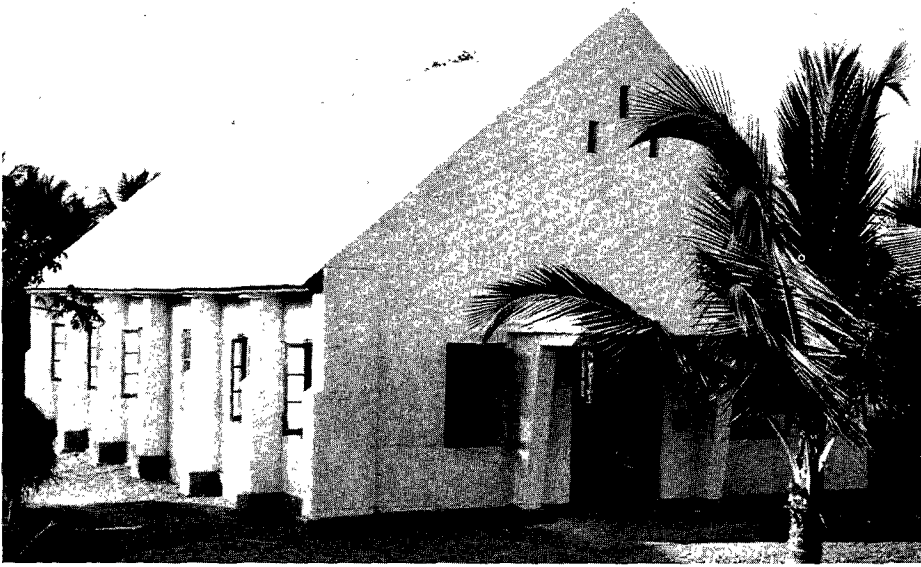
By God's grace this hospital has risen from humble beginnings into a well-established hospital serving the entire community. We now have 56 beds, and in 1961 a daily inpatient average of 50. Our patient visits were 18,650, and the inpatient admissions were 1,793. There were 339 major and 998 minor operations performed during the year, and 153 babies were born. Dr. N. A. Buxton is the medical director, and Hallie Thomas is director of nurses.

We also operate an outstation dispensary at Khunti, 30 miles away, where the East India Section has an elementary boarding school. An average of 25 patients daily were treated by the nurse stationed there.

Plans for 1962 call for the construction of two more staff quarters, a canteen to cater to patients, and more space where patients' attendants may stay.



B. H. Stickle cutting the ribbon and officially opening the new nurses' hostel at the Ranchi, India, hospital.



The "Right Way" church recently dedicated in Digenwela, Ceylon.

Digenwela, Ceylon— The "Right Way" Church

By Ruth E. Siphens

Several years ago a layman made a trip to the small village of Digenwela, north-east of Ceylon's capital, Colombo. This brother had friends in the village and was impressed to tell them about God's love. Among those he taught was a devout Buddhist, and Buddhism is the chief religion of Ceylon. Buddhists are satisfied with their religion and way of life, and this man was not easily swayed from his beliefs.

One night an angel appeared to him in a dream. Pointing upward, the angel said, "This way is right." The dream made a profound impression, and he decided to accept what our brother had taught him. This man and two others were soon buried in baptism, and later they became charter members of the Digenwela church.

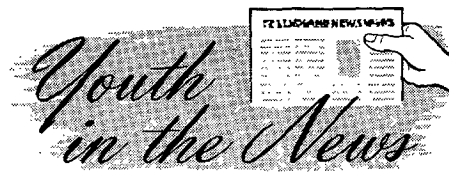
Evangelist E. D. Wijesinghe came to the village a short time after this and held night classes. The people gladly attended, for many of them had had no opportunity for schooling. When the classes ended, twelve more converts decided on baptism. From this early beginning a mission school opened, and classes were held in a little mud building with a woven palm roof. By 1959 more than 20 members met each week in this mud schoolhouse for Sabbath school and church. Then something wonderful happened! The Thirteenth Sabbath Offering overflow of the fourth quarter was set aside to build churches in places such as Digenwela.

On January 28, 1962, a beautiful new church was dedicated there to the service of God. Its open windows admit the spice-scented breezes of the island, and these in turn cool the worshippers.

What a thrilling experience to be present for the dedication service! All joined earnestly that day in singing the doxol-

ogy. The local pastor, A. R. Pieris, gave a welcome and a short history of the company, and E. C. Beck, union president, gave the dedicatory address. C. H. Goertzen, Colombo district leader, offered the dedicatory prayer.

A large sunny schoolroom is included in the building, and 22 children are enrolled. Nearly half of them are from the nearby village where the Rodias, the gypsies of Ceylon, or the beggar cast, live. Because of your Thirteenth Sabbath Offering four years ago these children now have the opportunity of learning about Jesus, and the Digenwela congregation has a place in which to worship.



► Vivien Ulloa and Thomas Flores, both of whom were delegates to the Far Eastern Youth Congress last April, have joined with the other Missionary Volunteers on Guam for their first Voice of Youth evangelistic effort. The meetings began February 23 and will continue until the end of April. A second series of meetings has already been planned for the future in another part of the island.

► Restituto Flores, Phoebe Tabo, and Jose Ricarte were three of the Missionary Volunteers who acted as unit leaders at the recent Senior Youth Camp held at Coronon Beach on the large island of Mindanao. More than 100 youth from the Southern Mindanao Mission attended this camp, where MV Secretary Martin Ligan acted as camp director.

► January 20 marked the close of an outstanding MV Leadercraft Training Course conducted at the West Visayan Academy. R. B. Castro and B. R. Arít

took an active part in this program and MV Secretary J. R. Obregon of the South Philippine Union Mission reports that 81 certificates were issued during the graduation ceremonies.

► Under the leadership of Mrs. M. J. Prest, the MV Society of the Vienna, New York, church has made a good start this year in its work of helping others. Each Sabbath afternoon the sunshine band visits shut-ins to bring cheer as they sing, read, and pray with them. Six baskets of food have been given out and 13 homes have been visited.

► Two academies in the Northwest held their student week of consecration in February. At Mount Ellis Academy in Montana the theme was "Your Life Tomorrow," and speakers included Ray Hoffman, Gloria Dellos, Bonnie Emmer-son, Shirleane Hartwell, Jackie Anderson, Harvey Turner, Gary Ross, Charles Kirkpatrick, Quentin Harden, John Farnsworth, Glen Zumwalt, and Pat Morrison. Speakers at Milo Academy were Mike Fellows, Carolyn Davidson, Dixie Dunks, Jim Gregg, Ben Eby, Linda Jones, Dan Wis-singer, Dussie Maier, Sharon Haeger, Lynda Cook, Jim Weil, Sandy Spomer, Ken McFarland, Neil Jamison, Mike Wil-son, Kay Unterseher, Carolyn Nevins, Carol Smith, Dave Abston, Connie Grone-meyer, Kathie Dickey, and Darold Big-ger.



Australasian Division

Mr. and Mrs. Max Ferguson and six children left Sydney, Australia, February 4, for Fiji. Brother Ferguson is a graduate from the Australasian Missionary College and has been attached to the Newcastle High School. He is a secondary school teacher and will join the faculty of the Fulton Missionary College, which is the senior training institution in the Central Pacific Union Mission.

Pastor and Mrs. K. J. Gray and son Kenneth sailed from Sydney on the *Iberia*, February 17, en route to Fiji. Pastor and Mrs. Gray have given more than 20 years of service in the South Sea Islands mission field, having been stationed in Papua, New Guinea, for most of the period. He has recently served as a departmental secretary in the Coral Sea Union Mission. Pastor Gray will take up responsibilities as educational, MV, and temperance secretary of the Central Pacific Union Mission.

North American Division

Dr. and Mrs. Keith W. Sturges and two children, of Denver, Colorado, left San Francisco, California, March 6, en route to Nepal. Dr. Sturges has accepted a call to medical mission service in the Himalayan Medical Mission, Kathmandu, Nepal.

W. R. BEACH



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.

ATLANTIC UNION

► Fifty persons qualified for certificates at the Leadercraft Training Course held at the Northeastern Conference Missionary Volunteer convention on the weekend of January 26-28. The convention was held at the Northeastern Academy, Bronx, New York, with Mildred Johnson, of the General Conference, L. E. Smart, of the Atlantic Union Conference, and L. H. Davis, conference MV secretary, as instructors.

► Recent changes have taken place in the working force of the Southern New England Conference. G. E. Rice of the Athol, Massachusetts, district accepted a call to the Northern New England Conference, and W. T. Skilton, leader of the Hudson-Framingham district, has become leader of the Athol district. K. W. Hutchins will assume the leadership of the Hudson-Framingham district, and Rolf Lindfors, leader of the Willimantic, Connecticut, district, has been assigned to the Pittsfield-Sheffield district formerly pastored by K. W. Hutchins.

► A special 10-hour Leadercraft Training Course was taught in Portland, Maine, on January 27 and 28, by the Northern New England Conference team composed of Ronald Rodgers, Raymond Richardson, Christine Rennard, Mildred Benzinger, and S. A. Renzi, conference MV secretary. Eleven certificates were issued to those who completed the requirements.

► On February 18 the large Pioneer Valley Academy committee and leaders of the churches in Southern New England Conference voted to go ahead with a \$900,000 construction program this spring and summer. Included in the proposed expenditure are the shell of the boys' dormitory, a heating plant, a 160,000-gallon water tower for domestic use and fire protection, water lines and fire hydrants, and an electrical system.

COLUMBIA UNION

► The new West Virginia Conference executive committee elected at the fifty-second biennial session in Parkersburg, on Sunday, March 11, consists of Arthur J. Patzer, Walter Smith, Norman Meager, J. H. McHenry, Ralph Wallace, Dr. W. C. Sandborn, and Daniel Schiffbauer.

► J. E. Chase, associate secretary of the General Conference Radio-TV Department, K. J. Holland, editor of *These Times*, H. K. Halladay, Columbia Union Conference home missionary and Sabbath school secretary, and D. A. Roth, Columbia Union Conference public relations secretary, were guest speakers at a recent ministers' meeting in Parkersburg, West Virginia.

► Elder and Mrs. M. E. Foll, and Lynn, Judy, Tommie, and Ronnie, have moved to the Michigan Conference, where Elder Foll will be pastor of the Lansing district. Elder Foll was a worker in the West Virginia Conference.

► Fred Barrett, a member of the Reading-Kenhorst church in East Pennsylvania, solicited \$525 during the recent Ingathering campaign. The amount was collected entirely by house-to-house canvassing after working hours, and his largest donation was \$15. A lineman for the Bell Telephone Company, Mr. Barrett often walks 30 miles a day carrying heavy equipment, but went out in the interest of the church three or four nights a week between Thanksgiving and Christmas.

► Bruce Fox, pastor of the Stroudsburg, East Pennsylvania, church has begun a new radio program, Religion in the News. This is aired over Station WVPO on Sunday mornings from 10:40 to 10:55.

► Walter Starks was guest speaker at consecration services for the new Bethel church in Cleveland, Ohio. This new church home, situated at 1443 Addison Road, was recently purchased from another denomination.

► The Faith for Today TV series is back on the air in Toledo, Ohio, on channel 11, WTOL-TV, at 11:30 A.M., Sundays.

► A new church has been organized at Carrollton, Ohio, partly as a result of systematic literature distribution begun some years ago by Guy Farber of the Canton church. The pastor will be Gerald B. Smith, of the Canton-New Philadelphia district. Seventeen people have signed the record indicating their desire to become charter members. Some of these are to be baptized in the near future. Everett Boggess was chosen as the elder, and a fine group of officers have been elected for the various departments of the church. A summer effort is planned by the pastor.



Pirates' Pitcher Wages War on Cigarettes

Vern Law, starting pitcher who helped the Pittsburgh Pirates win their first championship in 33 years, is shown with the Gem State Academy ATS officers before he addressed the academy chapel. During the 1960 World Series one of the large cigarette companies asked Vern to endorse their cigarette, but he refused. "I think it is wrong for you to go to any athlete and ask him to endorse cigarettes," he told the representative. "Cigarettes have no place in athletics."

Pictured (left to right) are Kay Lehmann; Vern Law; Leon Cornforth, Idaho Conference temperance secretary; Dick Ernest, and Rory York, as Vern presents them with an autographed baseball for the academy. At the close of the chapel hour Elder Cornforth presented Vern with a copy of *The Great Controversy*.

ROBERT W. HOAG, *Temperance Secretary Eagle, Idaho, Church*

NORTHERN UNION

► Harry Reile, of Bakersfield, California, has accepted a call to serve as principal of Sheyenne River Academy in North Dakota.

► E. F. Coy, district pastor, reports a high day for the Charles City, Iowa, members March 10, when this company was organized into a church and joined the sisterhood of churches. There are 17 charter members in this new group.

NORTH PACIFIC UNION

► On February 25, Merle Smith and Robert E. Becker began a series of meetings in the Grangeville church, nestled up on the plateau known as Nez Perce Prairie, in the Upper Columbia Conference. A Bible will be given to every family that attends, and after a specified number of nights the Bible is theirs. Thus every family will have a Bible in hand during the study.

► H. M. S. Richards, Jr., is the speaker for a series of meetings being held nightly for two weeks in the Seattle Central church beginning March 30.

► Thousands of enrollment cards are being used throughout the Washington Conference to interest people in the Voice of Prophecy Bible course. In the Seattle Central church a Bible was given to each of the three persons bringing in the largest number of enrollments. These went to a senior member, Mrs. Birdie Tinstman, 38 names; 7-year-old Danny Floyd, 21 names; and 12-year-old Rosilyn Roemer, 15 names.

► In a period of approximately 26 hours James Scully, secretary of the American Temperance Society, Washington, D.C., recently spoke on the subject of Temperance to eight Seventh-day Adventist schools in the Boise, Idaho, area.

► Recently the Oregon Conference secured a long-term lease from the United States Department of Agriculture and Forest Service on a suitable summer camp acreage fronting on Big Lake, in the heart of the State of Oregon. Work on this camp has been in progress since last fall, preparing essential buildings and facilities for JMV Summer Camp.

PACIFIC UNION

► President W. M. Landeen, of La Sierra College, has announced the appointment of faculty and administrative personnel as follows: Walter H. Comm, principal of Golden Gate Academy, Oakland, California, to a two-year term as dean of students, replacing George H. Akers, who has been granted a leave to study for his doctorate; Mrs. Vivian Nelson Smith, head of the Lynwood Academy English department for the past 18 years, as dean of women, succeeding Mrs. Lena B. Cady; Paul O. Campbell, pastor of the Burbank, California, church, as assistant professor of speech; and Dr. Roscoe S. Lowry, educational secretary of the Southern Asia Division for the past 12 years, to teach in the department of education.

► Dr. Arthur H. Grauman, Seattle, Washington, physician, was the speaker for the spring week of religious emphasis that

closed March 23 at La Sierra College. Dr. Grauman, a graduate of Walla Walla College and Loma Linda University School of Medicine, is also a musician of note.

► Glendale Union Academy recently announced the appointment of Charles L. Bacon as new manager of the academy press. A student of the University of Omaha and the Los Angeles Art Center, he has had a number of years of experience in the fields of printing and art.

► On March 4 the Mountain View church of Phoenix, Arizona, broke ground for their new church home. The architect is George Carlson, and Herman Dustman is the builder in charge of construction.

SOUTHERN UNION

► Upper Ten rallies throughout the Alabama-Mississippi Conference were concluded on Sabbath, March 10, with the Montgomery, Alabama, rally. Four rallies in all were held during the first quarter of the year. All these rallies were well attended by dedicated laymen who are determined to do their part in helping to finish the work of God in this conference.

► The Meridian, Mississippi, home and school association recently held a "white- elephant sale." A supper served by the association preceded the sale, and from both activities the association was able to raise money toward the purchase of shades for the school.

► The Carolina Conference welcomes to its group of workers M. Howard Johnson, as an assistant publishing secretary.

► As a result of meetings held in the Charlotte, North Carolina, church by the pastor, W. G. Ambler, five are planning for baptism.

► The winter evangelistic season is being utilized throughout the Florida Conference. Baptisms reported for February total 66.

► Besides carrying on an extensive welfare program locally, the Titusville, Florida, Dorcas Welfare Society has shipped clothing to Alabama, Mississippi, Kentucky, and Georgia, and has made five shipments to the New York warehouse.

► Ground-breaking ceremonies were held April 1 for the new school to be built in Nashville, Tennessee.

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It is essential to the successful operation of the perpetual plan that the following procedures be observed by the subscriber:

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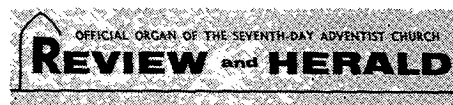
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REVIEW AND HERALD PUBLISHING ASSN.
Periodical Department

Church Calendar

Loma Linda University Offering	April 14
Dorcas and Welfare Evangelism	May 5
Church Missionary Offering	May 5
Servicemen's Literature Offering	May 12
Spirit of Prophecy Day	May 19
Home-Foreign Evangelism	June 2
Church Missionary Offering	June 2
Christian Record Offering	June 9
Thirteenth Sabbath Offering (Northern European Division)	June 30
Medical Missionary Day	July 7
Church Medical Missionary Offering	July 7
World Evangelism Offering	July 14
Pioneer Evangelism	August 4
Church Missionary Offering	August 4
Oakwood College Offering	August 11
Educational Day and Elementary School Offering	August 18
Literature Evangelists Rally Day	September 1
Church Missionary Offering	September 1
Missions Extension Day and Offering	September 8
MV Pathfinder Day	September 15
Review and Herald Campaign	September 15-October 13
Thirteenth Sabbath Offering (Central European Division)	September 29
Neighborhood Evangelism	October 6
Church Missionary Offering	October 6
Voice of Prophecy Offering	October 13
Sabbath School Visitors' Day	October 13
Community Relations Day	October 20
Temperance Day Offering (shared with local fields)	October 27



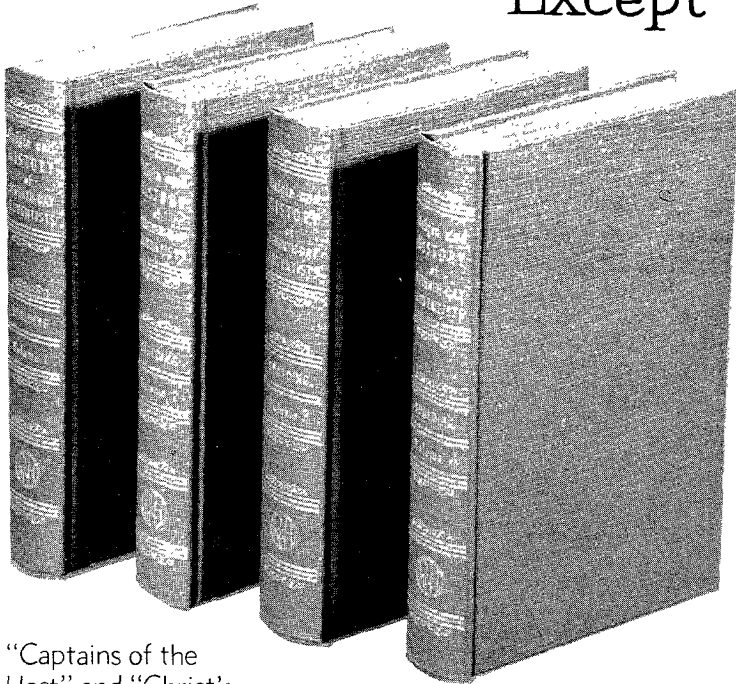
In 1849 the company of Sabbathkeeping Adventists who had come out of the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review and Sabbath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

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Circulation Manager: R. G. Campbell

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South Dakota Elects New President

The executive committee of the South Dakota Conference met on March 27, to elect a new president. This vacancy was created when O. T. Garner retired from this position to take up pastoral work in the Colorado Conference.

The choice of the committee for this post is F. W. Bieber, whose services have been greatly appreciated as educational secretary for the Northern Union Conference. Prior to this, Elder Bieber served as principal of Wisconsin Academy.

W. B. OCHS

Northeastern Conference Holds Session

Meeting at the City Tabernacle in New York on March 25, delegates to the ninth biennial session of the Northeastern Conference re-elected H. D. Singleton as president, F. L. Jones as secretary-treasurer, and the full staff of departmental secretaries to another two-year term of leadership. Reports of baptisms and net growth, also of financial condition, were excellent. There is a strong program of evangelism in the conference.

W. P. BRADLEY

Loma Linda Institute of Scientific Studies

The thirteenth annual session of the Loma Linda Institute of Scientific Studies for the Prevention of Alcoholism will be conducted on the campus of the Seattle Pacific College, Seattle, Washington, August 6 to 17, 1962, immediately following the forty-ninth session of the General Conference in San Francisco.

The work will be fully accredited by the Seattle Pacific College for either graduate or undergraduate credit.

Those planning to attend the institute will also have an opportunity to take in the Century 21 World's Fair to be held in Seattle. All overseas delegates and others planning to attend the institute are urged to make reservations early. For reservations, announcements, and application forms, write the National Committee for the Prevention of Alcoholism, 6830 Laurel Street, NW., Washington 12, D.C.

W. A. SCHARFFENBERG

Korea Prefers Adventist Education

R. E. Klimes, educational secretary of the Korean Union Mission, writes:

"A short time ago it looked as though most of our secondary schools in Korea would be closed, due to new government requirements for accreditation. However,

when we explained our program to the governor of the province where the schools had been closed, he agreed to reconsider the situation. Since then one school has received accreditation, and it is expected that the other three will also."

Concerning a medical student Elder Klimes writes:

"We still have many problems, but wonderful successes also. Joseph Kim could never attend the anatomy class because it met only one day a week, on Sabbath. But in the final test he was the second highest in the class of 165 students."

Elder Klimes states that the educational philosophy of the new government closely parallels our own. They express to Elder Klimes their agreement with our educational philosophy, and wish that we could establish more schools for training Korean youth. Our schools in Korea are overcrowded. In one that had 100 students last year, 150 applied this year. Another had to turn away 57 of our own Seventh-day Adventist children because there was no room. The brethren are doing their very best to meet the demands of the fast-growing work in Korea.

E. E. COSSENTINE

Vacation Bible Schools Produce Results

A partial summary of our 1961 Vacation Bible School growth reveals that more than 130,000 boys and girls were enrolled in Seventh-day Adventist Vacation Bible Schools last year. This is an increase of more than 25,000 over 1960. The reports show that more than half of these children came from non-Adventist homes. Over 8,000 joined our regular Sabbath schools. More than 12,000 entered either branch Sabbath schools, Pathfinder clubs, or JMV camps. Some 625 enrolled in Seventh-day Adventist church schools. An incomplete report gives 157 non-Adventist children as having been baptized as the result of Vacation Bible School ministry. These were children that had attended VBS and other Bible classes for some time.

WILLIAM J. HARRIS

Yugoslavian Radio Broadcasts

Branes Kanachky, minister in charge of the Yugoslavian work in the Greater New York Conference, writes that his church members have united with him in the development of a 52-week series of radio broadcasts in the Yugoslavian language. These broadcasts will be sponsored by the Greater New York Conference, the Indiana Conference, and the Yugoslavian church of Chicago in the Illinois Conference. WGRY in Gary, Indiana, will carry the program each Sunday at 4:30 P.M., for coverage of the Chicago-Gary area. Each Saturday morning at 8:30 WWRL in New

York City will beam the program to Yugoslavian homes in that area.

This is a new venture in foreign-language broadcasting of the third angel's message in North America. Your earnest prayers are solicited that the truth may reach honest hearts among these people of "other tongues" who live in our midst, our neighbors.

WESLEY AMUNDSEN

New Method for Printing the Review

After 113 years of continuous publication by letterpress, with this issue the Review goes to offset, an increasingly popular modern method of printing. The chief reason for the change is that with a weekly run of around 95,000 copies, the type face on the linotype lead slugs did not stand up well and make a sharp impression near the end of the run. The second reason is that the letterpress method is too slow. Papers were barely available from the presses for mailing out each week on time. In the offset method, impressions are made from plates rather than from lead type, and the printing is still sharp and clear at the end of the run. Moreover, by this process we are able to use 133-line engravings for pictures rather than 100. This helps all photographs approach the beauty and definition of photographic prints.

As might be expected, the offset process is more expensive than letterpress. But we hope that this increased cost can be "offset" somewhat by a steadily rising circulation list. We adopt this new method for the "good old Review," with the hope that it will make your church paper even more welcome in your home week by week.

Constituency Meetings in the Southern Union

Three constituency meetings have been held recently in the conferences of the Southern Union. On March 18 the Florida Conference held its meeting in the Sanitarium church at Orlando. H. H. Schmidt, president, and H. F. Roll, secretary-treasurer, were re-elected to a two-year term, together with their departmental secretaries.

On March 25 the Kentucky-Tennessee Conference, in session at Nashville, returned its president and secretary-treasurer, E. L. Marley and J. H. Whitehead, respectively, to office. One change was made in the departmental secretarial staff. Roy Chamberlin, who has been a representative of the *Christian Record*, was elected publishing secretary when L. G. Whitten, the former secretary, asked for a leave of absence.

Delegates from the Georgia-Cumberland Conference met at Southern Missionary College, Collegedale, Tennessee, on April 1, and re-elected A. C. McKee, president, L. E. Aldrich, secretary-treasurer, and the incumbent departmental secretaries.

Don Rees, president of the Southern Union, was chairman for all of these meetings.

CECIL COFFEY