

REVIEW and Herald

★ **Changes Needed in
Adventist Diet**

—Page 6

★ **A New Day in
Ethiopia**

—Page 14

HAROLD M. LAMBERT

He Is Risen!

By Delphia Cline Freeman

THE tomb is empty! Let all Christians rejoice! For in that fact lies the believer's hope of a life hereafter. Because the Heaven-sent angel rolled away the stone on that resurrection morning, death cannot hold our saved ones long in its chains. They will rise again, with incorruptible and immortal bodies, just as surely as did the Saviour when He stepped forth from Joseph's tomb with the resounding tread of a conqueror.

He is risen! He is risen! We echo the glad proclamation down through the years, from generation to generation, since that memorable morn when early visitors to the tomb found it empty.

Some may say that there is no resurrection—no hope of life beyond the grave. But all nature, each spring, declares that there is! The outdoor world at this time of year is everywhere full of new life. Golden daffodils blow on the greening hillside that was barren and drab but a few short weeks ago. Pink-white blossoms burst the dull and lifeless bark of the cherry tree and sway in the warming breeze. And a beautiful yellow butterfly emerges from its ugly cocoon and dries its wings in the sun.

Yes, throughout the realm of nature rings the song of life. "I am the resurrection and the life!" And because Jesus lives, we too shall live.



Juan Obispo, member of the Callao church, who has established groups of Seventh-day Adventist believers in many places. As a result of his work, the church of Oyón was established last year.

By Ed Bryan
Departmental Secretary, Central Peru Mission

Modern "Heretics" in Peru

Adventist laymen are doing exploits for God in the very shadow of the "Inquisition"

FROM the land of the ancient Incas come modern stories of heroism in the cause of God. A scant few years from the screams of the rack, the terrors of the dungeon, and the flickering flames of the fagot, men of vision and purpose are sharing their faith.

As I stood on the hillside in the city of Cajamarca, Peru, and looked at the terrible hangman's wheel embedded in the side of the massive wall of St. Peter's cathedral, I thought how dreadful must have been the anguish of those who here perished for their faith. Also, as this tremendous edifice cast its shadow over me, I mused, "How strangely realistic! Here I stand in the very shadow of the Inquisition."

Even as in the days of the Inquisition, sinister forces are busy suppressing truth—not by hanging but by threatened excommunication; not by the stake or the rack but by deception and coercion, by expelling from school the children of all who study the Bible and by denouncing as heretics any who would teach its truths.

Many years ago an inquisitor was sent to seek out and destroy the Waldensians of Italy. He reported that his task was an impossible one because as soon as one became a Waldensian he immediately set out to win another disciple. "They are all preachers," he said, "and so are unconquerable."

For this same reason every great movement in the history of the Christian church has triumphed. And today the work of lay evangelism is going forward with mighty power in Peru in the very shadow of the Inquisition.

Our lay preachers, often unknown and unsung heroes of the unfinished reformation, are often treated with contempt and their work is depreciated; but they are nonetheless among those who "will be qualified rather by the unction of His Spirit than by the training of literary institutions" (*The Great Controversy*, p. 606). Their burden for souls is deepened by the sense of the shortness of time. They are called heretics by the same power that devised and invented the Inquisition.

"What is a heretic?" you ask. An inquisitor who knew them well said of them: "Heretics are recognizable by their customs and speech, for they are modest and well regulated. They take no pride in their garments, which are neither costly nor vile. They do not engage in trade, to avoid lies and oaths and frauds, but live by their labor as mechanics—their teachers are cobblers. They do not accumulate wealth, but are content with necessities. They are chaste and temperate in meat and drink. They do not fre-



Group of members baptized this year as a result of the work of Victor Mestanza. Pictured at the left and right, respectively, are Clodomiro Ruiz, pastor, and Victor Mestanza, lay evangelist.



Guierlmo Chuco and companion near the city of Cerro de Pasco. These men carry the gospel message at extremely high altitudes.

quent taverns or dances or other vanities. They restrain themselves from anger. They are always at work; they teach and learn. . . . They are to be known by their modesty and precision of speech, avoiding scurrility and distraction and light words and lies and oaths. They do not even say *vere* or *certe*, regarding them as oaths.”—HENRY CHARLES LEA, *A History of the Inquisition of the Middle Ages*, vol. 1, p. 85.

Saint Bernard said of heretics: “If you interrogate them, nothing can be more Christian; as to their conversation, nothing can be less reprehensible, and what they speak they prove by deeds. As for the morals of the

heretic, he cheats no one, he oppresses no one, he strikes no one; his cheeks are pale with fasting, he eats not the bread of idleness, his hands labor for his livelihood.”—*Ibid.*, p. 101.

I am acquainted with some modern “heretics” who live and act just as did those who suffered persecution and were tormented under the Inquisition. I want you to meet some modern “heretics” from Peru who actually live in the shadow of the Inquisition.

Meet Victor Mestanza, who is 55 years old, a humble lay worker, who without a formal education has nevertheless dedicated his life to the preaching of the gospel. He moved into one of the most isolated areas of northern Peru known as Bambamarca. He was the only Seventh-day Adventist there. So incensed were the priests with his missionary activities that they plotted ways to eliminate him.

Failing in every attempt on his life, they then accused him of being a narcotics peddler, and cast him into prison. No sooner had he arrived in prison than he began to organize a Bible study group. Before long more than 250 inmates and guards were participating.

Again the very ones who were responsible for his imprisonment were angry, not only because Brother Mestanza was converting the inmates but because their own influence had dwindled. Now, with their new understanding of the gospel, the prisoners cast off the superstition of Catholicism that had so long bound them, and many became members of the Seventh-day Adventist Church. When released, one of the prisoners

returned to his home town of Cajabamba and established a Seventh-day Adventist church!

So Brother Mestanza, after nine months of witnessing under these seemingly dreadful circumstances, was released. When I asked him recently how many souls he had won to Christ, he said, “I have not kept any record, but where I was once the only Seventh-day Adventist in this area, now there are more than six hundred.” New churches dot the hillside in Cunuales, Lluacan, Bambamarca, Cochaben, Vista Alegre, and other places where the faithful brethren converted by Brother Mestanza carry on the same work of leading souls to Christ. And so his work continues.

He is not alone. There are many more modern “heretics.” In the bleak highlands of the Andes Mountains, at an altitude of more than 12,000 feet, Guierlmo Chuco and a companion use their bicycles to reach the surrounding villages. In the jungles they move by foot, muleback, or canoe. It matters not that they suffer and endure privation—all must be reached with the gospel.

Juan Obispo, a member of one of the city churches, makes systematic trips to small villages in the interior. Last year he raised up several groups of new believers, established one church, and is now studying for the ministry in Inca Union College.

Rouque Castillo Alarcon lives in the city of Trujillo, and although he has only one leg, each year since his baptism in 1947 he has prepared several families for baptism. Recently nine people were baptized.

These modern “heretics” are conscious of the fact that they have little time left. They are acquainted with the words of Ellen G. White: “God’s word has given warning of the im-



Hangman’s wheel, St. Peter’s cathedral, a grim reminder of the Inquisition.

pending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influences in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated. Stealth-

ily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage-ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God, will thereby incur reproach and persecution."—*The Great Controversy*, p. 581.

Our laymen in Peru are fully aware

of the persecutions that will come upon them for their faith. Even now they are classed as "heretics," and they live within the shadow of the Inquisition. Yet with the Saviour they say, "While daylight lasts we must carry on the work of him who sent me; night comes, when no one can work" (John 9:4, *The New English Bible*).*

* *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

Tuning Your Ear for Music

**A READING MUST
FOR YOUTH**

By C. N. Rees
President, Southern Missionary College



The music to which one listens has an important relation to the Christian life

PLAY it again!" Bob snapped his fingers and glanced admiringly at Debbie. Debbie's fingers glided effortlessly and almost automatically over the keys in response to the many requests for the latest "hit" songs. "Come on, fellows, let's sing."

"Since when has Debbie let her hair down?" Greg remarked.

"I thought she only played that classic stuff," added one of the girls. "Guess she's decided to play what most of the kids want."

Debbie was the life of the party. There is always a certain crowd willing to encourage borderline entertainment! How easily ten years of piano study, the best in serious and church music, are turned to pleasing the thoughtless taste for trivial tunes!

Innocent fun? At first glance, yes. But along with Debbie's carelessness in the kind of music she played, the quality of her choice of friends also fell. Her usual modest appearance began to show a laxness. Debbie's classmates and teachers noticed that she was not so serious about religious things as she once was.

Christian youth want to know how music relates to their spiritual life. As they listen to music from a roommate's record player or the neighbor's TV set, they want to know how to select the best. They want to know whether the music they hear meets the standard set forth by Paul in Philip- pians: "Whatever is true, whatever is honorable, whatever is just, whatever

is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things" (chap. 4:8, R.S.V.).

How, then, shall we be able to distinguish the uplifting and genuine forms of music from the degrading and counterfeit? Is it possible to set forth principles in the choice of music as clearly as in the areas of temperance, social conduct, and reading? Have you stopped to "think on these things"?

How to Distinguish

A young person can tell a good friend by the things he talks about and the way he expresses himself. So one can choose music by the things it talks about and the way in which the lyrics express ideas. If the words are colored with slang and vulgar expressions, the song is certainly undesirable company. The silly ditties with nothing to say but puny puns are poor friends, and are so boring to the Christian that the friendship soon breaks.

Many of today's popular songs speak flippantly of love. Oftentimes, the noble beauty of true love is made cheap and common. It is doubtful, for example, that any thinking young woman would want to meet the man of her choice "across a crowded room" at a night club on "some enchanted evening" only to say the next day: "I'm going to wash that man right out of my hair." Broadway plays and film sound tracks are declared "off limits" by many thinking youth because the music does not express their Christian ideals and is not elevating.

Many youth let their emotions soar on the wings of music. Uncontrolled passion and impulse rule the imagination. The rhythm is spicy, and the whole body seems to come under the sway of the music. We must guard well this avenue to the soul.

Even religious topics are brought down to the level of the popular styles of our day. For example, our heavenly Father is spoken of as the "Man upstairs." But prayer is more serious than the trivial jests of the current song hits. The birth of our Saviour in Bethlehem, His life on earth, and His soon coming should be lifted above the commercial hillbilly tunes of the Grand Ole Opry. "Gospel jazz" has no place in our homes and churches any more than social dancing. Mixing a little religion with cheap music or using secular music for sacred themes is equally dangerous.

Even in places where one would expect to find the best in music, the young person must choose carefully. At a symphony concert recently, a

composition by Leonard Bernstein portrayed three sailors trying "to make up" to a couple of girls in a bar. The other music was excellent—above reproach; and I recommend most symphony programs to our youth. Remember, however, that evil can weave its ideas into music of culture as well as into obvious trash. This is one important reason for the warning against opera and ballet. The stories or plots are usually worthless in terms of moral values, even though the music is often beautiful and technically excellent.

Even jazz these days has gone intellectual. There is an art and finesse to the "progressive jazz," but don't let this new look fool you. The raucous riots at the Newport Jazz Festival in a recent year certainly did not speak well for the results of the "cultural" quality of the music.

No Evil Effect?

How many youth shrug their shoulders, saying, "This type of music doesn't seem to have any evil effect on me," or, "My conscience doesn't bother me." Our spiritual life is affected by everything we listen to or play. Music appeals directly to our emotions without necessarily going through the mind. The listener soaks it up whether actively listening or just

letting the radio play all day while studying or working.

In case one has difficulty visualizing what the music of our day is talking about, all you have to do is look at the television screen or glance at the record jackets of the latest hits. Today many people seem to gain pleasure from suggestive ideas in music and pictures. Whether we like it or not, music inspires present conduct and affects future action. If we surround ourselves with the music popular in our day, can we meditate upon spiritual things or expect to hear the "still small voice"?

Those who are eager for a close walk with God will not waste time on the music we have been talking about. As we become more sensitive to spiritual things, our desire for light music will lessen. Cheap music will disappear along with worthless reading and worldly amusements.

Good music is a precious gift of God. It elevates the thoughts and brings lasting pleasure. So let's fill our homes and dormitories with good music. Let our voices sing and our instruments play good music. "Music is acceptable to God only when the heart is sanctified and made soft and holy by its facilities."—*Evangelism*, p. 512.

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

Reduce and Be Beautiful

By DAVE GUYOT

"I'm now in the process of reducing," a professor friend of mine declared recently. "I feel that fat impedes my agility; it detracts from my appearance." Although this is by no means his first attempt to slenderize, he claims it will be his most successful. By informing his friends of his undertaking, he hopes to strengthen his determination to carry out his plan.

With face twisted in mock agony, a colleague points to the jar from which the professor is calmly drinking a thick, dark-brown liquid. "You drink that stuff?"

My friend smiles, smacks his lips. "It's guaranteed to drive pounds away."

"I'm afraid I'd rather die overweight!"

"Truthfully, don't you wish you were a bit slimmer yourself? Think of all the things you could do if you were."

As the teacher lauds the virtues of slenderness, acquaintances tauntingly describe luscious foods for which he has a known weakness. Though his eyes acquire a faraway gleam, our weight-losing savant remains steadfast, knowing the end result of his stringent diet will more than compensate for his temporary discomfort.

Even though I am slim myself, I think I might profit by a reducing plan—a different type. Selfishness, minor deceptions, discourtesy, build up ungainly fat deposits in a person's character. They ruin its beauty, its symmetry. Love, the ever-effective reducing agent, will successfully melt away this ugly obesity if the individual will give it a try.

When a person is striving to defeat old habits, acquaintances may tempt him to revert to his former patterns of behavior, to forget the diet temporarily. But if he is blessed with our professor's objectivity, he too will be convinced that the long-run reward is of far more significance than the momentary effort exerted.

Church members should take a close look at their intake of fats, sugar, cereals, and fruit.

Four Major Changes Needed in Adventist Diet

By J. A. Scharffenberg, M.D., M.P.H., Director
International Nutrition Research Foundation



H. ARMSTRONG ROBERTS

The use of more fresh fruits would improve the health of most people.

FOUR major changes are needed in the diet of most Seventh-day Adventists. First, less fat should be used, and the fat that is used should be of the right type. Recent scientific evidence suggests that fat is an important factor in the problem of hardening of the arteries.

The second major change is that Seventh-day Adventists should use less sugar. This fact not only concerns the question of tooth decay but also that of good general nutrition.

Third, they should use less refined cereals, but more cereals of the whole-grain variety. This is an important consideration from the standpoint of getting adequate vitamins and minerals. It also concerns the problem of overweight, which is U.S. Public Health Problem No. 1. With the use of more concentrated foods one tends to overeat. The use of fewer refined foods would help conquer the obesity problem.

Fourth, Adventists should use more fruits and vegetables, but especially fresh fruits. Fresh fruit is better than canned fruit because the latter contains large quantities of sugar. Of course, where one cannot get fresh fruit, he may use dried or canned fruit. If canned fruit is used, select varieties that are packed in a light syrup.

In outline form, here are some suggestions on how to make these four major changes. Some of these suggestions apply principally to Adventist cafeterias rather than to the individual in the home; but others apply equally as well around the family table.

Take time to evaluate your family's diet, and see how many suggestions you can add to this list to improve the diet on these four points. "Let us make intelligent advancement in simplifying our diet."—*Medical Ministry*, p. 274.

I. Less fat, and that of the right type

A. Educate that it is a personal choice in decreasing the intake of visible fats. Allow for such choice by—

1. Serving margarines separately from toast.

2. Serving salads and mayonnaise separately (ideal for overweight persons).

3. Serving other spreads for breads, such as avocados, chopped olives, fruit jams* without added sugar, and soy mayonnaise.*

4. Serving margarine (not butter) or some high-fat foods, but in a cafeteria have signs to educate the patrons. This is better than legislating.

* Recipe at end of article.

B. Make bread with oil rather than hard shortening.

1. You will discover that this uses a third less fat.

2. You may use sprouted-wheat bread or other types of bread without free fat.

C. Decrease intake of ice cream.

D. Use less milk.

1. Use less milk in cooking. Boys may still drink three glasses of whole milk a day without getting too much, and sedentary adults who should be using only skim milk will not get too much. A decrease in the use of milk in cooking is not so noticeable as a decrease in the amount of milk served for drinking.

2. Offer a wider variety of foods for breakfast, then young people will not feel the need for so much milk. Eighty-two per cent of the boys in one of our schools were using more than three glasses of milk a day, many using six, eight, and ten glasses a day.

E. Use fewer eggs. Use fewer eggs in cooking. Build up a supply of recipes without milk and eggs. Limit eggs to three per person per week for servings and in cooking in our cafeterias. Our academies use approximately 3½-4½ per person per week. The average American uses approximately six eggs a week.

F. Limit the use of chocolate.

G. Use peanut butter without hydrogenated fat in it.

H. Discontinue use of meat. Even lean meat contains 43 to 50 per cent of its calories as fat. From surveys of more than 1,300 Seventh-day Adventist students it is known that 43.5 per cent are vegetarians; 56.5 per cent are not. Of the latter group, only 16.9 per cent use meat on a daily basis.

II. Less sugar—less than 25 pounds per capita each year instead of 100

A. Decrease intake of ice cream, or discard entirely.

B. Discontinue use of sugar on cereal. Serve raisins and dates; educate patrons of our cafeterias to use these on cereals rather than sugar.

C. Fruit toast. Use it often, but with only small amounts of sugar.

D. Build up supply of recipes using little sugar or none at all, such as:

1. Banana-cream pie without sugar, using cashew nuts for the cream.*

2. Apple crisp with dates and oat topping without added sugar.

3. Fruit toast with thickened grape juice without sugar.

4. Fruit toast with thickened raisins without sugar.

5. Thickened bananas with a little honey added.

6. Applesauce from sweet apples with no sugar added.

7. Princess bars without added sugar.

E. Use less canned fruit. Use more fresh and frozen fruit.

F. For special occasions try making attractive fruit dishes rather than the usual desserts.

G. Cut down quantity of sugar in pies and other dessert recipes.

H. Do not use sugar-coated breakfast cereals.

I. Use peanut butter without sugar added.

J. Use unsweetened grape juice and other juices which are unsweetened.

III. Use less refined cereals, but use more cereals of the whole-grain variety

A. Breakfast cereals:

1. Serve Granola.
2. Serve whole wheat, brown rice, et cetera.

3. Serve corn on the cob for breakfast when in season.

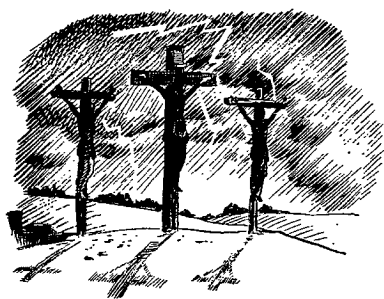
B. Use whole-wheat and soy noodles and spaghetti rather than the refined variety.

C. Use whole-wheat bread. Serve white only occasionally.

D. Use whole-wheat pastry flour for pies.

IV. Use more fruits and vegetables, but especially fresh fruit

A. Make suppers fruit meals with



Calvary

By EDITH V. SPILLMAN

A hill,
Two thieves,
Rabble,
Darkness,
Three crosses,
Salvation's nativity—
On Calvary.

cereals where possible, rather than vegetable meals.

B. Use large servings of fresh fruit. Use fruit as staples.

C. Make fruits into attractive and easily used servings (grapefruit cut and ready to be eaten instead of whole, et cetera).

RECIPES

Date and Apricot Jam

Wash one cup of dried apricots; soak until soft. Blend one cup pitted dates in

liquefier. Use water from apricots as necessary to blend. Other dried fruits may be used. Try prunes, apricots, and crushed pineapple.

Soy Mayonnaise

1 cup water ½ teaspoon Ac'cent
½ cup Soyagen ½ teaspoon paprika
½ teaspoon salt 1 cup oil, approx.

Blend first five ingredients. Add oil gradually until it thickens. Then blend in juice of one lemon.

Banana-Cream Pie Without Sugar

1 cup whole-wheat flour, sifted
pinch of salt
4 tablespoons oil
2 tablespoons boiling water

Measure flour and salt in separate bowl. Stir boiling water and oil with fork and add to flour. Mix to form a soft ball. Place at once in warm piepan. Press with fingers to cover pan to the rim. Prick with fork and bake at 400° F. until brown. This makes a thin, crisp crust. Variation: cut dough into small balls and press into muffin tins to make tarts.

Cream Filling

½ cup raw cashew nuts
12 pitted dates
1 teaspoon vanilla
1 cup water
pinch of salt

Blend ingredients in liquefier or blender, then add cup of water. Place in pan and cook 15-20 minutes, stirring until it thickens. Cool, and place in refrigerator until ready to use. If pie crust is made, place in it a layer of cream filling, then a layer of sliced bananas, then another layer of cream filling. Top with ground coconut or with fresh strawberries or cherries. For tarts put several slices of bananas into tart shell, then cover with cream filling and top with coconut, strawberry, or cherry.

"It Is Finished"

By R. M. LARGE

"It is finished," He said, and bowed His head and died—
The Lord of glory, King of earth and heaven,
With broken heart and pierced hands and side,
Mocked and scourged by those He had forgiven.

With shame the sun put on its mournful robe of night.
From out the confines of the holy place the light of God departed.
The Temple veil was torn away, the mercy seat exposed to sight;
No more for sin would gentle lambs be slaughtered.

'Tis finished! The Lamb of God has full atonement made.
He gave His life that man might be forgiven,
Saved from sin to live a life for Him instead,
Through power divine at last to dwell in heaven.

He sits in majesty at God's right hand,
Shedding abroad His love and saving grace;
The sons of men made sons of God, a holy, happy band,
Waiting for the time when they shall see His face.

* Recipe at end of article.

By Alma E. McKibbin

GOD does not ask us to do in our own strength the work before us. He has provided divine assistance for all the emergencies to which our human resources are unequal."—*Testimonies*, vol. 8, p. 19.

Soon after I began teaching the church school in Healdsburg, I had a wonderful surprise. One Sunday morning as I sat planning the week's schoolwork the doorbell rang. There stood my father and mother and my little brother. O what joy to look on mother's face again, to hear my father's voice, and to know my dear little brother, Lonnie! He was almost five years old, just the age my own would have been had he lived. I took Lonnie to my heart at once to fill the place so long empty and lonely.

Mother explained later that her health was failing seriously. She had come hoping to recover in a lower altitude, but if not, that she might leave Lonnie to my care should she be taken away from him. I gladly accepted the charge, only regretting that the time I could give him was so little, for the following year grandmother was brought to me also. She had lost her memory and was bewildered and homesick in strange new surroundings. We had to keep the doors locked always because she would wander away searching for her home in Colorado.

Father was homesick, and after two years went back to Colorado. Now the responsibility of two invalids and a little boy was all mine. My salary was \$30 a month for nine months of the year—\$270. A relative gave me \$5 a month for grandma. Thus my total annual income on which to support four people was \$330. How did I do it? I know nothing about high finance, but I claim to be an expert in low finance. Yet I take no credit. It was a miracle, nothing less.

At length I had to give up church school work and was given a position in the preparatory department of the college. I regretted this. I loved the children and would gladly have stayed with them, but the strain was too much—long hours at school, much of the housework, books to write, and the ever-present problem of how to meet my bills.

Finally grandmother fell and injured her hip, so that she never walked again. Three months later my mother had a stroke and was paralyzed. She lived the rest of her life either in bed or in a wheel chair.

I had no money to hire help, so I had to leave the two helpless women alone in bed and go to school from seven in the morning until one-thirty in the afternoon. I had a dear neighbor who worked very hard to send her children to school. Out of the goodness of her heart she would drop in two or three times during the morning and do whatever was necessary for my two dear invalids. Thus did God provide.

Mailing Twelve Books

In those days we had very heavy rains in the winter in California. Sometimes they lasted for weeks. In the middle of December I received an order from Australia for twelve *Bible*

God
Gave
Me

STRENGTH

Lessons. I stopped at the college and picked up these books on my way home from school. At home I must see to the comfort of my sick folks and get dinner for us all. Brother would help mother with her dinner. Her right hand was paralyzed. I must put the food in grandmother's mouth or she would never eat at all. She had done that for me when I was a baby. Dear grandma—the comfort of my childhood days. How I loved her. I was the only one she now recognized, and then only when I wore a certain blue housedress. She would gather a fold of it in her hands and kiss it—because it made her think of me.

She was in pain this day, so after dinner I spent a long time giving her fomentations and other treatments. At length she went to sleep and then I turned my attention to mother. Finally I had time to wrap the books. When I addressed them I thought, "I'll have trouble with the postmistress over these packages. She doesn't like foreign mail. It takes too much of her time to compute the postage."

The last time I had taken a package to her, she had told me that she could not attend to my mail any more until after six o'clock because so much Christmas mail demanded her attention. It was dark at six o'clock in the wintertime, and I shuddered at the thought of the long walk in the rain and the mud. Healdsburg had few sidewalks in those days.

For weeks I had not felt well and a great fear was building up within, the fear that I was going to break down

under so much work and care. This day I felt unusually weary and depressed. I had received a letter from a relative asking me why I did not teach in the public school, where I would get a decent wage. She hoped I did not "stuff Lonnie with religion" and ruin him. She added, "He is a bright boy and might make his mark in the world if you don't spoil him with your queer ideas."

It was raining, a slow drizzle, and a cold breeze was blowing. Lonnie would keep the fire going and place a lighted lamp in the window for me. He was a faithful little watchman. I knew I could trust him.

I reached the post office well after

six o'clock but the postmistress would not even look at me. I waited. At seven I tried again. She only snapped, "Can't you see that I'm busy?"

"Yes, but I have come so far and it is very dark tonight." No answer. She kept me waiting until eight o'clock. When she saw the address, "Australia," she exploded. "What are these books you are sending to distant places? Who wrote them? Where are they printed?"

"They are textbooks, Bible lessons for children. I wrote them. They are printed by the college press."

Her face softened. I learned afterward that she had great respect for authors. She had tried to write some stories herself but had not found a publisher. She finally computed the postage. I paid her and was turning away when she said, "I observe that you use good English. Could you tell me where I could find a good text on the subject?"

"I take a magazine called *Correct English*. It is very helpful. Tomorrow I will have my brother bring you some copies."

"Oh, thank you, Mrs. McKibbin. I'm sorry it is so late—and so dark." I was sorry too.

Stuck in the Mud

The blocks now seemed twice as long as when I had come to the post office. I came to a vacant lot and decided to cross it instead of going around it. But in the middle of it my feet sank in the mud and I seemed to have no strength to pull them out. As

I stood there an awful depression came over me. I wanted to lie down there in the mud and water, go to sleep, and never wake up.

At the farther side of this lot was a footbridge over a small stream that was dry in the summertime but now was full of foaming, roaring water. I must cross this bridge to get home and perhaps I would fall in, the bridge was so narrow and I was so tired; and no one would ever find my body. Better lie down here, then I would be found and they would know what had become of me, I thought.

A strange drowsiness came over me and I was about to sink down when the words I had spoken to the spirit-

ualist medium sounded in my ears: "You must live and not die." This roused me and I thought of those two helpless women and the little boy waiting for me. An awful sense of shame and remorse came over me and I cried, "O Father, forgive my cowardice, and give me courage to live and not die. Please give me strength to walk home."

Then I heard the sound of heavy steps on the footbridge, which was hidden by willow trees. Soon a dark form emerged and slowly walked toward me. As it drew near I saw that it was a huge dog. He passed around me and came close to my right side and looked up as much as to say, "Let's go."

His body was strong and warm and seemed to give me strength. I leaned on his broad shoulders and pulled my feet out of the mud, and together we walked on, crossing the narrow bridge side by side. Just beyond the bridge lived a man who had been a merchant in the town. Something unfortunate had happened and he had retired to his home, built a high wall around his yard, and obtained a large dog that guarded his place night and day. This must be that dog. As we drew near I could see that the gate was open. The padlock shone in the light from a lantern that hung from a post in the yard.

I thought, "This dog will leave me when we come to the gate." But he did not. He walked past as if he did not see it, and kept steadily on his way until we were at my own gate. Then he stopped stock still. I took his beautiful head in my hands, gazed into those wonderful eyes, and said, "Thank you. You are God's gentleman." He turned and with the same dignified tread walked away toward his home.

The rain had ceased, and the moon came out from behind the clouds. Everything seemed glorified. Suddenly, all weariness and depression was gone. I felt young again, and well and strong, hopeful and confident. I praised and thanked my heavenly Father for His wonderful goodness to me when my faith had failed under the cares of this life.

"Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Ps. 103:13, 14).

When I opened the door of mother's room all was quiet. Lonnie sat at the table where he had set the lamp to guide me across the intersection. Overcome by drowsiness, he had laid his head on his arms and was fast asleep. So were they all.

As I gazed at the quiet scene I said, "I shall not fail. God will help me to care for these dear ones as long as they need me." And He did.

A few weeks later my youngest sister came from Denver to help me. She was very capable and a willing worker. What a relief to know that when I was at school our sick ones were not alone. She not only did the heavy work of our home but did fine laundry for the guests at a nearby resort to help with the bills.

After nearly a year of helplessness and suffering, dear old grandmother died. She was 92 years old. Hers was a long and useful life. I am so thankful that it was my privilege to care for her in her last years.

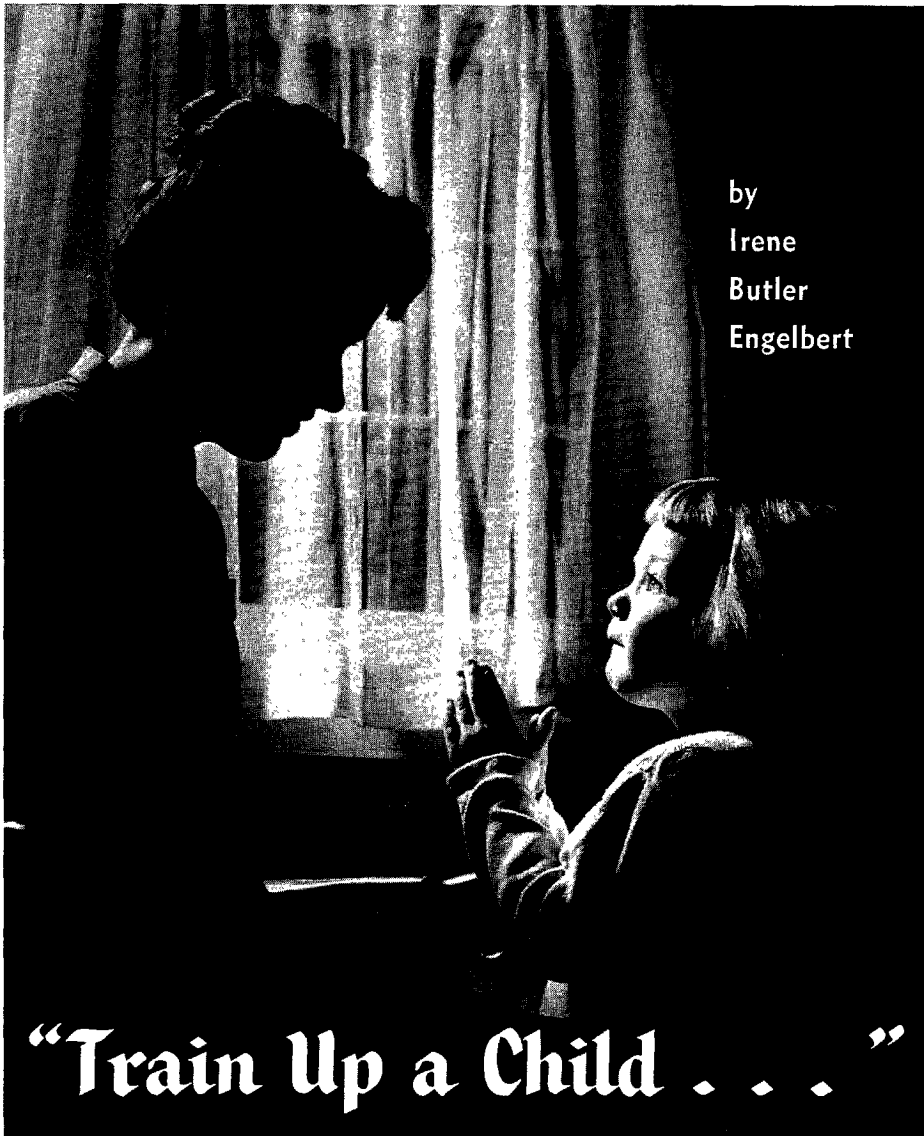
(He Leadeth Me—Part 11. Next Week: Into the Sunset)

for My Burdens



HARRY BAERG, ARTIST

The huge dog came close to my right side and looked up, as much as to say, "Let's go."



by
Irene
Butler
Engelbert

"Train Up a Child . . ."

H. ARMSTRONG ROBERTS

An unfortunate experience teaches two little girls an important lesson

MRS. WALLACE seldom went on a trip with her husband. But this time he was to be gone only a week, so she agreed to go with him. The daughters—all four of them—were to be left in the competent care of Mrs. Rosenthal.

Mrs. Rosenthal was a widow with two girls of her own. She would bring them with her and stay in the Wallace

home while Elder and Mrs. Wallace were gone.

"I can hardly wait!" cried Ethel Wallace, one of the daughters, when she heard the plans. "When are you leaving?" she asked her parents.

"Wait a minute!" her father laughed. "You sound as if you were eager to get rid of us."

"Oh, no," Ethel protested. "I'm only glad that the Rosenthal girls are coming. Just think—having our best friends here for a whole week!"

"We'll have more help doing the dishes, won't we?" Grace remarked. Dishwashing was not her favorite chore.

"You do whatever Mrs. Rosenthal tells you to," Mrs. Wallace admonished. "You each do your fair share, and no quarreling. Remember."

"Yes, Mother!" her daughters chorused. "We'll be good!"

"We will be leaving on Monday morning, just after you go to school," their father told them. When you come home from school Mrs. Rosenthal will be here looking after things."

On Monday morning when the girls were ready to leave for school, Mrs. Wallace gave the usual last-minute reminders and cautions. "Mary, you be sure to set a good example, because you're the oldest," she said. "And don't forget to practice your piano. Bessie, you're next oldest, so you be sure to do all you can to help. And remember to go to the dentist right after school on Thursday. Mary, you'd better go with her."

Turning to the two younger girls, Mrs. Wallace said, "Grace and Ethel, you do your regular jobs, and anything else that Mrs. Rosenthal tells you to do. And don't get noisy in the house."

There were kisses and good-bys, and the four sisters left for school. In the afternoon when they returned, bringing the Rosenthal girls with them, there was Mrs. Rosenthal, finishing the ironing.

Every day was fun, with six girls making beds together, setting the table together, and doing the dishes together. Each morning Mrs. Rosenthal packed six lunches, all alike, and got six girls off to school together.

On Thursday, Mary went with Bessie to the dentist, so Ethel and Grace and the two Rosenthal girls walked home from school by themselves.

"What shall we play when we get home?" Grace asked. "Let's decide now."

"Let's play 'May I?'" Ethel suggested.

"How about 'Stone School?'" one of the Rosenthal girls asked, and her sister added, "Or 'Twelve O'clock Midnight.'"

"I suggest 'Tap on the Icebox,'" Grace added.

They had about decided to play all four games, if there was time before supper, when Ethel had another idea.

"Let's play 'Dress Up.' We have a lot of fancy things to dress up in."

"Oh, let's do!" added Grace. "There's a whole big box of dresses and hats and shoes and things that Aunt Marjorie sent us to play with. Let's do play 'Dress Up!'"

So they went to the big upstairs bedroom and played "Dress Up." There were old chiffon and dimity dresses, high-heeled shoes, Empress Eugenie hats, elbow-length gloves, purses, scarves, and two pairs of old glasses frames.

A happy hour followed as the four girls dressed up in the finery of a

decade gone by, and carried on adult-sounding conversations with one another over their dolls.

When footsteps were heard on the sidewalk below, Grace went to the window to see who was passing. The house was at the corner of the lot, only about four feet from the sidewalk.

"It's Mrs. Duncan," Grace informed the other girls. "And she's got her hair bobbed!"

At that time very few women had short hair. It was considered proper for small girls to have their hair cut short, but a grown woman who had short hair was considered worldly, and a little too daring.

The other girls rushed to the window to take a look at Mrs. Duncan with her short hair.

"Let's yell at her," Grace suggested. "She can't see who it is."

"Yoo-hoo! Bobbed hair! Bobbed hair!" the four girls yelled, then quickly ducked below the window sill. They sat on the floor giggling, feeling very reckless and pleased with their naughtiness.

Mrs. Duncan, stunned and angry, looked up in time to see several heads disappear below the window sill. "Well, I never saw such rudeness!" she spluttered.

Ethel looked cautiously out the window. "She's gone now," she reported. Then, feeling a little guilty, she added, "Maybe we shouldn't have yelled at her."

"Well, she shouldn't have her hair bobbed," Grace retorted. "She ought to know it's worldly." But her pert words were only a weak attempt to push away a sudden feeling of guilt.

Mrs. Duncan walked on down the street, her mind a turmoil of anger and resentment. Before she reached the next corner she met Mrs. Rosenthal, who was returning home from the store with a few groceries for supper.

"Who lives in that big white house up there on the corner?" Mrs. Duncan asked as she pointed back to the Wallace home.

"That's where the Wallace family lives," Mrs. Rosenthal answered pleasantly. "Elder Wallace is our minister, you know."

"Minister or no minister," Mrs. Duncan replied heatedly, "I can tell you one thing—he hasn't taught his children to behave." Then she told Mrs. Rosenthal what had happened.

Mrs. Rosenthal was embarrassed and ashamed, and she tried weakly to apologize for the girls. When she got to the house, however, her words of well-deserved rebuke quickly put the four girls in a sober and repentant mood.

"You can see how it reflects on your

parents when you're ill-mannered," she concluded. "People usually blame the parents when children don't behave. You must remember that the Bible tells us to honor our fathers and mothers."

Though the girls tried to forget about the way they had mocked Mrs. Duncan, it was hard not to remember every time they combed their own bobbed hair in front of the dresser mirror.

The Parents Return

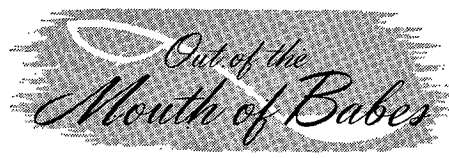
Aside from that one naughty escape the week slipped happily by, Elder and Mrs. Wallace returned, and Mrs. Rosenthal and her girls left. The first day the parents were home there was so much to talk about that Grace and Ethel forgot all about the affair of Mrs. Duncan. But somehow, on the second day home, Elder and Mrs. Wallace learned what had happened at the upstairs bedroom window when Mrs. Duncan had walked by. At evening worship Elder Wallace talked to his two girls about it for some time.

"You must not let this unkindness go without making it right," he told them gently. "I'm ashamed of what you've done. Mrs. Duncan has every reason to think that your mother and I have not been careful in bringing you up."

"Do you remember," he went on, "how the Lord punished the children of Bethel who mocked the good prophet Elisha?"

"Yes," Ethel replied. "The bears got them."

"But we didn't mean to mock Mrs. Duncan, really," Grace said through



We were at supper a few weeks ago when the telephone rang. On taking my place at the table again, I passed on to my wife the sad news that the six-month-old baby of a young couple we knew had died.

The face of our elder son, five years old, registered great concern, for he was the proud big brother of a sister just six weeks old. "I don't want our baby Shirley to die," he said.

We assured him that it was unlikely because our little baby was well, whereas the other baby girl had been ill for some time before she died. Alistair was quiet a moment; then his face brightened. "Daddy," he said, "soon Jesus will come and wake her up, won't He?"

Adults may argue about the resurrection, the Second Advent, and the nature of man. The perplexity of one little mind on matters of life and death was dispelled by a simple understanding of a great truth.

VICTOR H. HALL

her tears. "I don't know why we did it. We're really sorry."

"Tomorrow morning," her father said, "I'll go with you to see Mrs. Duncan. We can go before school begins. She lives not far from the school. Then you can make things right with her and get the matter settled."

How grateful Mary and Bessie were that the dental appointment had kept them out of the trouble over Mrs. Duncan. But their eyes showed silent sympathy for their two younger sisters.

Grace and Ethel awoke the next morning with dread. Their father had not forgotten, and was ready to walk to Mrs. Duncan's with his girls. Grace and Ethel had heavy feet and uncomfortable lumps in their throats. But their father was going with them, and holding his girls by the hand. It comforted and encouraged them.

When they arrived at Mrs. Duncan's house Elder Wallace knocked firmly on the door. It was soon opened, and there stood bobbed-haired Mrs. Duncan, seeming surprised at such early callers. Grace's and Ethel's courage faltered. They had almost hoped Mrs. Duncan would not be at home.

"Good morning," their father said pleasantly. "My name is Wallace. I'm the minister who lives in the big white house on the corner of Julius and Kimmel Streets. These are my two little girls, and they have something to say to you."

Mrs. Duncan looked at the two girls curiously. She remembered the white house on the corner very well.

Grace was the older, so she did the talking. She got right to the point, before she could lose her courage.

"Mrs. Duncan, we yelled at you and we mocked you when you passed our house one day," she began. "We're really sorry." Her tears were spilling fast as she added, "Will you please forgive us?"

Ethel was crying too, for her heart had said all the words along with her sister. Both girls looked up timidly to see how angry Mrs. Duncan might be.

But in Mrs. Duncan's eyes there was a gentle and forgiving look, and her cheeks were wet with her own tears.

She stooped down and gathered both girls in her ample arms. "Of course, my dears," she answered tenderly. "I forgave you even before you asked!"

When they left, there were two girls who had received a lifelong lesson in confession and forgiveness, a father who rejoiced in seeing the character development of his daughters, and a woman who knew there was an Adventist minister who, like Abraham, was training "his children and his household after him."



The Falling Moral Barometer

One night just before the ides of March national hero John Glenn went to pick up his daughter at a teen-age party in the home of a friend. In front of the house he encountered a group of teen-age toughs who were lamenting an unsuccessful attempt to crash the party and who were, at the moment, casting about for further adventures. As Astronaut Glenn emerged from the house with his daughter he overheard one of the crowd propose that they go over to the Little Falls Presbyterian church, of which the Glens are members, where another group of young people were gathered in the Teen Canteen. Taking his daughter home, Colonel Glenn went over to the church, where he found the young toughs surrounding the pastor, the Reverend Frank Erwin, cursing and threatening him because he had asked them to leave. Mr. Glenn told them to "get going," and began to take the license number of their car. At that, some of the gang attacked him, but the Marine colonel was able to hold his "beachhead" until a group of adults came out from the church and the gang fled.

In court a few days later the youths who had insulted and attacked Colonel Glenn apologized, excusing themselves on the basis that they had not recognized him—as if that would have made any difference in their conduct or their guilt. It so happened that these youth had been drinking, and Rev. Erwin expressed the hope that this incident would awaken the public conscience of suburban Arlington, Virginia, to the problem of drinking among teen-agers. Such, he said, is the practice of from 40 to 60 per cent of the high school youth in the neighborhood. "The age level," he added, "just seems to keep going down, down, and down."

An Epidemic of Mass Violence

Last year thousands of drunk youth rioted in such widely separated places as Fort Lauderdale in Florida, Lake George in New York, Ocean City in Maryland, Clermont in Indiana, and Los Angeles in California, to name only a few. In each instance the rioting began when authorities attempted to restrain the rowdy antics of these bleary-eyed youthful demons. The past year has witnessed an unprecedented epidemic of "cop fighting," mostly by juveniles, that has police in the large cities across the country genuinely alarmed. For instance, when two policemen in the Bronx cornered three teen-age boys carrying loaded shotguns, more than 100 youths and adults gathered to jeer them and to throw beer cans and rocks at them. In sentencing one 17-year-old "cop slasher" to a maximum 15 years' imprisonment, Judge Samuel Leibowitz of Brooklyn told him: "You are lucky your aim was bad, or you now would be on your way to the electric chair. The 'cop' could have put a bullet into you in self-defense. You are a dangerous animal."

In 1961 New York City police were attacked 2,525 times—223 times by groups—and the number of policemen injured while making arrests or curbing disorderly groups increased 86 per cent over the preceding year. More and more people are coming to the criminal's aid, and mobs of several hundred sometimes gang up on one or two policemen. In Philadelphia last year 57 policemen were permanently disabled. In city after city from New York to Los Angeles statistics for this type of violence

in 1961 were practically double those reported for 1960.

Last year the Juvenile Delinquency Evaluation Project set up by Mayor Wagner of New York City reported the startling fact that nearly half of the city's million public school pupils are maladjusted and in need of special help. Commenting on this report, the editor of the *New York Times* observed that it is "hard to absorb the shock."

Last summer the Juvenile Delinquency Subcommittee of the U.S. Senate reported "an alarming change in patterns" of youthful crime over the past 20 years, with the number of cases 177 per cent greater in 1959 than it had been only the year before. In the age group 10 to 17 it was found that 666,000 children had been in court—to say nothing of minor offenders and youth who were not caught. In 1960 one out of every 26 young people in the country between these ages was arrested. In response, last September, Congress passed and sent to the President a bill appropriating \$30 million as a starter to aid communities in fighting juvenile delinquency. R. F. C.

(To be continued)

From the Editor's Mailbag

A sister writes that she has been giving the *REVIEW* regularly to a non-Adventist. Someone in her church chided her for so doing, declaring that that was not proper. She inquires whether it is all right to use the *REVIEW* for missionary work.

Our Reply

The question you raise is one that comes up from time to time. There is no one simple, sweeping answer that can be given as to whether or not the *REVIEW* should be used as a missionary paper. Obviously, of course, the *REVIEW* is not published with the general public in mind. The *REVIEW* is intended first and before all else, for Seventh-day Adventists. It seeks to bring to them guidance in holy living and reports on the progress of the work throughout the whole world. We have journals that are published with the general public in mind, such as the *Signs of the Times* and *These Times*. These journals present principal Adventist doctrines as they would be presented in an evangelistic meeting, and endeavor to bring the truth to men and women who may know little or nothing about the Bible, much less about Seventh-day Adventists. Obviously, then, the great broad business of bringing our doctrinal truths to the millions around us should be in terms of journals whose avowed task it is to present the truth to non-Adventists.

But does this mean that under no circumstances should the *REVIEW* be offered to a non-Adventist to read? I do not think that this follows, nor did the Autumn Council in 1960 think so. That Council passed an action on *REVIEW* promotion that not only encouraged all Adventists to subscribe for it themselves but urged them also to use it in laboring for those who had formerly been Adventists, and for those who, having received a wide knowledge of our doctrines through our other missionary literature, needed now to know something definite about the Adventist Church. For example, how the church operates, what its mission program is, what its distinctive standards and procedures are, why it believes

in Mrs. White, why it believes in foot washing, why it counsels its members against card playing, dancing, theaters, to mention only a portion of the unique standards we seek to maintain.

I like to think of the REVIEW AND HERALD as the assistant of the pastor or evangelist, who seeks to bring all the way into the church those who have been convicted of the truth of our doctrines through reading our missionary papers. Let us never forget that quite routinely the work of bringing people into the Advent Movement involves the activities of our ministers and Bible workers as well as the service of our missionary literature. Thus the REVIEW, assisting the minister or Bible worker, might be viewed as the last link in the literature evangelistic chain. When I say this, I simply mean that there is something more needed in order to make a person an Adventist than to convince him of the truthfulness of our distinctive doctrines. We must help him to see that these doctrines are held by a unique company of people, with unique standards and principles and procedures, and with a great mission program over the world.

One of our church members sent a REVIEW subscription to someone who had formerly been a member, and received in reply a heart-warming letter stating that the REVIEW seemed like a letter from home. This person was later baptized again. Another Adventist sent the REVIEW to a woman who knew all of our doctrines and rather definitely believed them, but had not become a member of the church. She replied that when she read the REVIEW and saw that our distinctive doctrines were promoted and believed by a remarkable church organization that was preaching the gospel to every nation, kindred, tongue, and people, she felt there was nothing for her to do but to accept fully and be baptized. I quote from a letter she wrote me after she joined the church: "Reading the REVIEW gave me an insight into the extent of the work the Adventist people were doing in all parts of the world. The spirit of sacrifice manifested by the missionaries and the believers in foreign lands, as told in the REVIEW, had a great deal to do with my becoming an Adventist."

It is illustrations like this that cause me to describe the REVIEW as the last link in the literature evangelistic chain. It is also uniquely the right-hand aid of the evangelist, pastor, and Bible instructor who finally bring men into the fold of the Advent Movement. It opens the door of the church and invites men to look within.

I hope I have made myself clear. It will never be possible to publish different kinds of journals without a little overlapping at the fringes, but certainly there need be little in the case of the REVIEW and our regular missionary papers, and certainly no occasion for confusion. Our missionary papers ought to be circulated by millions over the whole land. When the readers of these papers assent to the doctrines, let our people, and particularly our ministers and Bible workers, call on the aid of the REVIEW to bring into clear focus the image of the church—the promoter of the doctrines—with its standards and program.

There is no good reason to misunderstand the distinctive purposes of our different types of journals. Under the pattern here presented, the REVIEW goes, of course, to a certain number of people who may still be reading our missionary papers. But it is also true that our own people, under very proper encouragement, subscribe by thousands to our missionary papers for their own reading in their homes. In other words, they read both a missionary paper and the REVIEW. We are sure they are blessed thereby.

I thank God for all of our good literature. Let us ever interlock it to make a great chain of spiritual help

to those without and within the church. Right now, as you know, the annual campaign for our missionary journals is being carried on. The duty of all of us at this time is to support strongly this campaign. F. D. N.

Pencils, Legs, Cancer, and Lungs

"Though arguments still rage [whether "to smoke or not to smoke"], the weight of opinion, based on evidence that is awfully hard to refute, indicates that smoking greatly increases the incidence of lung cancer, the death rate from coronary disease and the seriousness of such ailments as peptic ulcer and chronic bronchitis and, in general, it shortens life." So goes an article in the March, 1962, issue of *Changing Times* magazine. Yet Americans in 1961 smoked a record 490 billion cigarettes, an increase of one third over 1954. "Enough cigarettes were made and sold last year for each man and woman over the age of 15 to light up 4,025 times—or 11 times a day."

Alarm over the rise of lung cancer is growing in England, as well as in America. In the February 15, 1962, *Manchester Guardian Weekly*, Science Correspondent John Maddox writes: "Among the fatal diseases which take a steady and substantial toll of human lives, cancer of the lung retains and, indeed, continues to reinforce its pride of place. The latest statistics show that in 1960 22,000 people died of lung cancer in England and Wales. The chances are that something like 18,000 of these people would still be alive if it had not been for the habit of smoking, for though the death rate from cancer of the lung continues to mount, the confidence is also steadily increasing that smoking is the principal cause of lung cancer, at least in societies like the British." England is calling for a strong program of education on the subject, aimed not only at smokers but at young people who have not yet acquired the habit.

A Question to Answer

Education will help, but likely it will be accompanied by such a barrage of confusing information from the tobacco industry that its effectiveness will be greatly reduced. Perhaps satire can accomplish more than statistical evidence. A good example of the effectiveness of satire is this extract from an editorial in the *New England Journal of Medicine*:

"If, perchance, cigarette smoke is not eventually found to contain the cause of at least some bronchogenic carcinoma [lung cancer], it will turn out to be one of the most extraordinary coincidences in the history of science. . . . One is reminded of the small boy who, after passing several crippled peddlers on the street, asked his mother, 'Why does selling pencils cut off both your legs?' The question that those who suggest devious explanations for the clear association between smoking and lung cancer must answer is, 'Why does getting cancer make one smoke so much?'"

More effective than satire, of course, is a clear recognition of two facts: first, the "body is the temple of the Holy Ghost" (1 Cor. 6:19); as such it should be kept in optimum health, free from defiling practices. Second, the power of Christ is available to break the tobacco habit and other health-destroying vices. He who broke the power of the tomb can set free every son and daughter of Adam who wants victory and an eternal home in heaven.

The abundant life that Jesus offers is so filled with worth-while goals, so filled with hope, peace, and happiness, that the redeemed soul can cheerfully and with finality cast aside all artificial emotional crutches and physical stimulants. Moreover, it offers adequate motivation for so doing. So let us preach "Christ, and him crucified." He satisfies.

K. H. W.

Reports From Far and Near

The Dawn of

A New Day in Ethiopia

By Erwin E. Roenfelt, Associate Secretary
General Conference

THE 1962 annual meeting of the Ethiopian Union was held in the union office in the city of Addis Ababa from January 24 to February 6, with representatives present from the various sections of the field and from the respective educational and medical institutions. The Northern European Division, of which this union is a part, was represented by A. F. Tarr, president of the division, and I had the privilege of representing the General Conference. This was a most interesting and inspirational gathering, and everyone present was thrilled by the evident blessing of God upon the work.

Twelve years had passed since my previous visit to this field, and I was greatly impressed by the advance that has been made in every phase of the work. I was delighted to see the new union office, with the representative church adjacent to it. Both of these are fine structures, and they certainly give standing and prestige to our work in the Ethiopian capital, which is rapidly becoming a modern city.

The membership growth of the field is

particularly encouraging. As recently as 1956 this stood at 1,496, but at the end of 1961 it had increased to 4,647, an increase of 210 per cent. In many areas there are indications that the field is ripening for a great harvest and that the growth in membership soon will be greatly accelerated. New converts baptized during 1961 number 891. The great need is more workers to garner in the ripening harvest.

Our leaders in the Ethiopian Union are all placing their main emphasis on evangelism. Winning souls to the Lord and to His message of truth is their great concern. The work of the various departments is being expanded as the membership growth warrants it. The balanced program of evangelism and departmental work is commendable.

An extensive educational work is being developed throughout the field. The children and young people of Ethiopia are eager for an education, and if our schools could take in more students, many non-Adventists would attend. Preference of admission is, of course, given to Advent-

ist children and youth. All the schools are filled to overflowing.

Of primary importance is the Ethiopian Adventist Training School at Kuyera, which at present enjoys an enrollment of 344 students at all levels. I had the opportunity of visiting this school, and was impressed by the progress made in building up the teaching staff, in buildings and facilities, and in enrollment since I was there 12 years ago when this school had just opened.

The school is nicely situated, and everything on and about the campus indicates good organization, unity of effort, and a pride in the general appearance of the institution. The one vexing problem of the school at the time of my visit was the inadequate water supply. A shaft has been sunk, water has been found, but as yet they have no way to bring the water to the surface. In the meantime, the school is dependent on water from a stream that flows nearby, but at this time of year—the dry season—the water from this stream is so discolored that it is virtually red. Filtering this liquid to make it fit for human consumption and for household purposes is quite a task.

Medical work is being carried on in four hospitals and a number of dispensaries. These institutions are all busy caring for the many sick and suffering who come for attention, and are giving an excellent witness to the message. Through the years the hospital in Addis Ababa has rendered outstanding service, and even now it is patronized by many of the lead-

Luminar II Now Serves the São Francisco River of Brazil

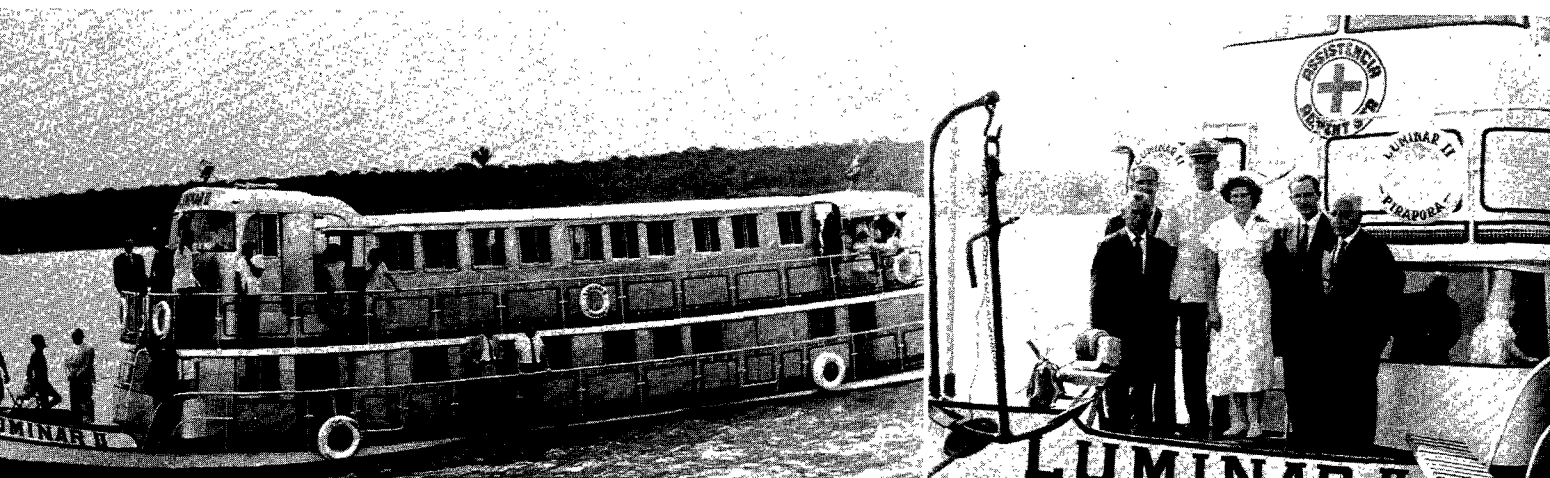
A new medical missionary launch now plies the waters of the São Francisco River in Brazil—the recently completed *Luminar II*. This new launch was dedicated at Pirapora, its home port, in the state of Minas, Brazil, on February 20, with high government officials and division, union, and local mission representatives present. The *Luminar II* is equipped with an examining room, a laboratory, a pharmacy, X-ray facilities, a room for surgery, and beds for six patients. It is approximately 65 feet in length and is equipped with a General Motors Diesel engine that develops 165 horse power and a speed of 15 miles an hour.

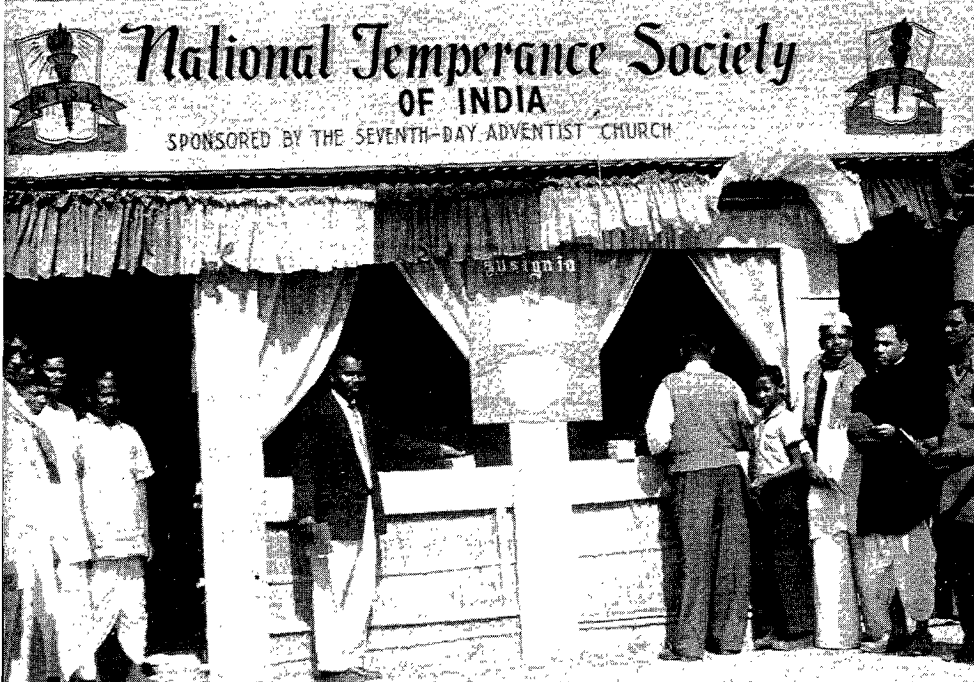
Captain of the *Luminar II* is L. C. Scofield, Jr. The launch on which he served last year brought treatment to 46,813 patients. In

addition he held 1,256 Bible studies, health classes, and meetings of various kinds. The number baptized during the year as a result of this work was 51. Also, 423 persons were given food and clothing.

Left: The *Luminar II* on its three-day inaugural voyage, with mission officials aboard. Right (from the left): Rodolpho Belz, president of the East Brazil Union; Wilbur Olson, secretary-treasurer of the East Brazil Union; L. C. Scofield, Jr., captain of the *Luminar II*; Mrs. Donna Scofield, nurse; Robert Osborn, treasurer of the South American Division; Domingos Peioto da Silva, departmental secretary, East Brazil Union.

WILBUR OLSON, Secretary-Treasurer
East Brazil Union





Temperance booth at the Patna exhibition. Patna is the capital of Bihar state, India.

ing citizens of the country. It is constantly filled to capacity. However, the need for the erection of a more modern hospital with better facilities is long overdue. These fellow workers of ours are being asked to work under almost impossible conditions. A sum of money has now been made available for the erection of a new hospital, and everyone concerned is thrilled and excited over the prospect.

Upon the conclusion of the annual meeting I had the opportunity of spending a few days in various sections of the field. Travel in Ethiopia is difficult and uncomfortable, for there are few maintained roads. Except in Addis Ababa and a few of the principal cities, automobiles cannot be used. Travel, therefore, has to be done by means of heavy trucks or jeeps. Some of our missionaries make use of the British Landrover, which is much like a jeep.

Since it was the dry season, the dust was terrible, especially along the cattle tracks we usually had to follow. It is claimed that human beings swallow a peck of dust during their lifetime. I calculate that I swallowed about six pecks of dirt and dust in that many days. I could write a book on some of the experiences I shared with some of the workers. There was the time in the Danakil Desert with Dr. Johannes, when his automobile sank in the desert sand and with our hands we had to remove bushels of sand in order to extricate ourselves. On another occasion we found a Landrover with a doctor family of the Norwegian Lutheran Mission bogged down in the mud of a river in the south of the country. Only after the removal of much mud and rock and the expenditure of much energy and much perspiration did we finally succeed in extricating them and their vehicle. The difficulties, hardships, and annoyances, however, were completely outweighed by the inspiration and satisfaction of being associated with workers such as nurse Shake Nalkranian, who came from Turkey 20 years ago and who has for the past two years been working in a place where only occasionally does she see a white person and where even mail rarely reaches.

During my stay in Ethiopia I visited Pastor and Mrs. Eric Palm, who have pioneered our work in various sections of Ethiopia and who are at present engaged in building up a new station in the south. Like many others of our workers in Ethiopia, the Palms have forgotten themselves, their personal comfort and convenience, in order to carry a knowledge of Christ to the people of some of the earth's remotest places.

May God bless His work in Ethiopia as it is carried forward on the mountains and in the valleys of this land, and may He bless His self-sacrificing and self-denying workers.

Patna, India, Temperance Exhibition

By P. Kailas Peterson
Departmental Secretary
Northeast India Union

From January 4 to 6 the sixty-seventh session of the Indian National Congress met in Patna, capital of Bihar state. Nearly 4,000 delegates came from various parts of the country, and 430 buses brought visitors. It was estimated that 1.5 million people came to see the Congress leaders and an exhibition that was held near the place where the delegates met.

We booked a booth four months in advance in the noncommercial section, and made the best use of the funds allotted to us. Our posters were made by Raymond Memorial Training School students. They did a good job. Assam Training School and Raymond Memorial Training School printed booklets for the exhibition. We distributed copies of *Seventh-day Adventists, Your Friends in the Community*, in both English and Hindi, along with several thousand back issues of *Alert*.

On the average 100,000 people came to the exhibition every day for three days, and nearly 10,000 visited our booth daily. Our supply of tracts and booklets was exhausted within three days, but Brother P. D. Kujur gave us 2,000 tracts from the

Patna church. We enrolled hundreds of students daily in the Voice of Prophecy Health Course. C. R. Bonney provided us with 4,000 more health cards, and Brother J. Pandit with 4,000 Life of Christ cards in Hindi.

We also had a Quiz Board with questions on alcohol and cigarettes, which became the center of attraction. Three correct answers entitled one to a prize. We were pleased that hundreds of people attempted the quiz. At times there was no standing room inside the booth. Often 15 persons were attempting the quiz at the same time. Students from the Patna Medical College and from the Bihar Veterinary College took a special interest in it. We gave out the booklet *Facts and Effects of Alcohol*, by the writer, as a prize for the winners.

Prominent Visitors

Many prominent men visited our booth, among them Dr. K. S. Sinha, who paid tribute to the work we were doing. Professor Kupuswamy, pathologist of the Veterinary College in Patna, said that he came into the booth because of the signboard, which read "National Temperance Society of India, sponsored by the Seventh-day Adventist Church." He said that he first heard of Seventh-day Adventists in Australia, through our Sanitarium Health Food products. He also knows about our health food industry in America. He was happy to enroll for the Voice of Prophecy course. I also told him of our new restaurant in Calcutta.

Prime Minister Nehru, and his daughter Mrs. Indira Gandhi, his sister Mrs. Vijaya Lakshmi Pandit, former Indian High Commissioner, and Mr. Krishna Menon, defense minister for India, toured the numerous booths one Saturday. Our booth was closed. This interested Prime Minister Nehru, who stepped back to read the signboard, smiled, and passed by. His smile was probably due to the fact that we did not open even our booth on the Sabbath day.

Canadian Union College Student Week of Prayer

By Hugh J. Campbell
Professor of Religion

An inspirational Week of Prayer has closed at Canadian Union College. During the week of February 11 to 17 student speakers brought messages of timely import to the school family, and many decisions were made for Christ.

The week's activities were conducted under the auspices of the Missionary Volunteer Society, with Melvin Anderson and Donna Mathews serving as faculty sponsors. The Missionary Volunteer executive committee under the chairmanship of Henry Welch placed the responsibility of laying plans for the spiritual emphasis week in the hands of Herbert Larson and Alberta Reimche, who presented a well-planned program for the week.

"Behold, He cometh" was the theme at each morning chapel and each evening worship hour, as student speakers stirred the school family with the realization that the coming of our Saviour "draweth



This group of ten young people, students at Canadian Union College, united with the church by baptism at the close of the recent student-sponsored Week of Prayer. Their Bible teacher, Hugh J. Campbell, stands with them, at the right.

nigh." A large picture of the coming of the King of kings in the clouds of glory, with a group of people in the foreground, served as a visual background for the messages of the week.

To climax this week of spiritual emphasis, on Sabbath morning ten young people who had been attending the Friday evening doctrinal study hour during the first semester of the school year declared their desire for baptism. Several others are looking forward to baptism toward the close of the second semester of the school year.

Moving Forward in the South Philippine Union

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

The fifth biennial session of the South Philippine Union was held at beautiful Cebu City early in January, under the leadership of V. M. Montalban, the president. The delegates gathered in the Cebu Evangelistic Center, known locally as Capitol Center, directly across the street from the provincial government administrative building. The Center will accommodate a thousand or more. Preparations for this session were ably cared for by the president, the secretary, M. M. Claveria, the treasurer, B. O. Gravino, and the union departmental staff. Progress reports given during the session brought great courage to all.

One of the important steps taken at this meeting was the completion of plans for the organization of a new mission on

the island of Negros, which has a population of two million. There are already 132 churches and companies with about 7,375 members on Negros. The headquarters for the new organized mission will be located in the city of Bacolod. This new organization has been carried into effect with the definite plan to evangelize a territory that has been unentered hitherto.

The union secretary reported 67 ordained ministers and 32 licensed ministers, with all workers numbering 527. This is an increase of 99 over the number reported at the last biennial session. As of September 30, 1961, the membership of the union was 48,843. Unusual emphasis has been placed on evangelism. There were 538 evangelistic series held during 1961. During the period under consideration six new churches were organized, making a total of 490. The 20-bed Miller Sanitarium and Hospital in Cebu City is doing outstanding work.

At the last biennial session the Sabbath school secretary reported 41 Vacation Bible Schools, but in 1961 the number grew to 238. Of the 8,500 children who attended these schools 32 were baptized. The parent and home education department is doing an unusually fine piece of work, instructing parents in homemaking. In the two-year period 534 instruction courses were conducted.

The president reported that 77 per cent of the 675 cities, towns, and municipal districts in the union, and 96 per cent of 8,550 barrios, or villages, are still without a permanent memorial to the truth, even after 50 years.

An outstanding effort is being made for

Moslems. A committee has already been formed to give special study to effective methods to reach them with the message. Plans are going forward to prepare literature for them. A new radio program to be called the Voice of Hope is being planned for the Moslems of the Sulu Archipelago. While at the Mountain View College it was my privilege to meet a young Moslem recently converted. He is the first one from his island to attend school with the objective of returning to witness to his own people.

The youth of the South Philippines are alert to the challenge of the times for consecrated service. Many experiences could be told to illustrate their zeal as missionaries. For instance, a young rice and corn farmer in the province of Bukidnon on the island of Mindanao was impressed to take the gospel message to a new settlement. After planting his crops he arranged for his brother to care for the farm while he, his wife, and one little child went to a settlement some miles away to preach the gospel. There he attracted to his meetings some backslidden Adventists who had gone there to work. After three months nine new believers were baptized and four backsliders reclaimed. He then piloted a movement to build a chapel for the new group. He enlisted five other MV's, and within a short time their structure of wooden poles, straw roof, and bamboo walls was a reality.

Another group of 13 Moslems caught the vision of bringing the gospel to a semi-civilized tribe in the mountains of the Mindanao jungle. Led by the mission MV leader, these young people went on foot four or five days over the rocky, mountainous ridges, crossing the same river 21 times to reach these primitive people, so primitive, in fact, that they barter rather than use money. Arrangements were made to begin a mission school, and a graduate of Mountain View College and his wife answered the call.

In the South Philippine Union 14 radio stations are broadcasting our programs in the dialects of the area. This year *Counsels for the Church* by Ellen G. White is being made available to four language areas—Tagalog, Ilokano, Cebuano, and Ilongot. We have great faith that the distribution of these books will be of lasting spiritual benefit to our members in these areas.

Left: Miss E. Camacho and her ten pupils in the Sindangan, Zamboanga del Norte, church school. Right: Five Filipino workers ordained to the gospel ministry at the Capitol Center evangelistic auditorium in Cebu City, Philippine Islands, on January 6, with their wives. They are (left to right): D. P. Danlag, Severino J. Balansag, Paterno M. Diaz, N. G. Tumangday, D. A. Brion.





Yonkers, New York, Church Organized

On Sabbath, February 3, 25 members from Colorado, Georgia, Florida, Maine, Michigan, Washington, D.C., Staten Island, and New York established a new church, to be known as the Bates Memorial church, at Yonkers, New York. Many of the charter members are connected with the new Bates Memorial Hospital, which will open its doors about midyear. Last September an elementary school was opened on the grounds.

G. ERIC JONES, *President*
Greater New York Conference

At the end of my visit it was my privilege to visit the recently established training school of the South Philippine Union and Mountain View College on the island of Mindanao.

Among the beautiful mountains of this island are 2,500 acres of land on which this important institution is being developed. There are some 600 students. One of the striking aspects of the work of the college is its vocational program. Training in general farming, one of the outstanding industries, is being given on the basis of a college major. I was introduced to a young man trained in agriculture who has been appointed to the management of the farm connected with one of our schools in northeast India. There are other vocational activities, such as the sawmill, rice mill, sugar factory, poultry industry, and gardening.

On our last night's stay at the college we attended a banquet held for the Boosters' Club. This organization is made up of students who have persuaded at least one student to attend the college throughout the school year. Attendance at the college has grown from 140 in 1956 to 689 in 1962. At this banquet the fifty-five 1962 graduates were presented.

On the Sabbath a group of us visitors were taken over one of the world's worst roads in an antiquated army weapons carrier (an oversized jeep) to one of some 20 churches and companies of believers raised up by the teachers and students. During the past 10 years more than 300 have been baptized in evangelistic efforts in the outlying villages.

The trip to the Philippines has been enriching and rewarding. I only wish our brethren in the homelands of the world could have a like privilege to see the ad-

vances being made on this missionary front of the world.

May God make 1962 a great year in institutional progress and soul winning in the Philippines.

A Medical Mission for San Andrés, Panama?

By George C. Nickle, *Missionary*

The long arm of medical ministry has reached the little town of San Andrés in the Republic of Panama, bringing its inhabitants what they consider a most unusual experience. It all began with the arrival of Drs. Paul Freeman and Kirk Pearson in their private planes at Puerto Armuelles on Panama's Pacific coast, accompanied by Dr. David Webster, a dentist by profession, and Brother John Lundy.

Dr. Freeman is president of the group of medical missionary doctors based in California and popularly known as the Liga. The object of this visit was to determine the need for medical work in and around San Andrés, and whether the people would welcome the establishment of a medical center. They planned to offer free medical and dental service for a day, and draw their conclusions on the basis of the response.

A two-hour ride on the train, and then one hour on a motor railroad car, brought the party and their supplies to San Andrés, where solicitous church members made them comfortable for the night. Early next morning the clinic was set up and it was not long before patients began to arrive.

Dr. Webster set up his dental clinic on a concrete ledge at the back of the building, and began extracting teeth with the able assistance of Brother Lundy. Soon a long line of prospective patients had formed, and any doubts the doctors may have entertained as to whether the people would respond were entirely dissipated.

Inside the building the two doctors were seeing patients, working with all possible speed so that none of the waiting group, which was rapidly increasing in size, would have to be turned away. Many men came for consultation and treatment, but a large proportion of the patients were mothers with several children in tow, all in need of medical help.

Since none of the visiting personnel spoke Spanish, Mrs. Nickle and I served as translators, from 7:30 A.M. to 7:00 P.M. At times, when I was called away on some emergency, Mrs. Nickle would be translating for both doctors at the same time, with an occasional call for help from the dentist thrown in. Consequently, it was a great relief to see Lloyd Reile, the union president, and R. R. Drachenberg, the conference president, appear on the scene. They were drafted as translators immediately, and gave much-needed relief for the two hours they were with us.

The long line of waiting patients had not diminished when the afternoon motor car the doctors had hoped to take arrived, so they continued on. Arrangements were made for a special railway taxi to come for them that night, at their own expense, and take them back to the port and their waiting planes.

In the meantime, the dental line continued to grow. Before the day was over Dr. Pearson turned dentist, and with his help only about 20 persons had to be turned away.

When the day finally came to an end these willing workers hurriedly packed their bags, and Dr. Freeman offered a fervent prayer that God would bless the medical work that had been done that day.

Seated in the railway taxi, Dr. Webster's thoughts returned to the many who had undergone extractions that day. "No doubt there are many people in this town with sore mouths tonight," was his sympathetic comment. He had extracted from one to 12 teeth for no less than 60 persons, and the medical doctors had patiently listened to the complaints of 350 people and indicated the proper treatment in each case.

Enthusiastic comments came from all parts of San Andrés the next day. "It was the Adventists who did this for us. What a pity others did not know about it so they could have come." And always the question, "When are the doctors coming back?"

Our work has progressed rapidly in this section in recent years, and we are well received. The people have heard of our medical work in other countries, and have been looking for us to begin work in their community. Their response to the medical assistance offered on this trial day leaves no doubt as to the existing needs, and we have a strong hope of establishing a permanent medical mission in the village of San Andrés.

Northern Luzon Home Training Class

By B. B. Alsaybar, *Departmental Secretary Northern Luzon Mission*

A unique class on home and parent-hood was recently held in the Northern Luzon Mission. Forty-eight attended, including 15 couples and three retired ministers. Five of the couples were grand-parents. A rather heterogeneous class, per-haps, but all were eager to learn more about Christian parenthood.

Mrs. Maria T. Carbajal, home and school association secretary for the mis-sion, taught the class. The 24-hour course prescribed by the office of the union home and school association secretary covered all aspects of homemaking. After the class had met for one hour twice a month for a year, commencement came. The speaker was Dr. L. L. Quirantoe, union home and school association secretary. He congratulated the Northern Luzon Mission for sponsoring the class, saying that it was the first of its kind in the whole union. With Mrs. Carbajal's assist-ance he handed certificates to the grad-uates. The ceremony was given publicity by Manila and Baguio newspapers.

The Spirit of Giving at Walla Walla College

By Mrs. William Lay, *Instructor in English*

The true spirit of giving has character-ized the Walla Walla College campus this past winter. The men of Omicron Pi Sigma sponsored a dinner, party, gifts,



The child of an unemployed laborer in nearby Walla Walla reaches excitedly for a toy truck, presented to him as part of a civic project by Walla Walla College students. Men of Omicron Pi Sigma assisted by women of Aleph Gimel Ain feted 53 children of 18 families. Nileyde Stoehr, freshman pre-nursing student from Brazil, now residing in Hills-boro, Oregon, and Don Ammon, sophomore business major from Nespelem, Washington, were hosts for the four-year-old boy pictured.

and an evening's program for 53 under-privileged children from 18 families in the Walla Walla area. With an Omicron Pi Sigma man and a college woman from Aleph Gimel Ain giving time and atten-tion to each child for the evening, the diminutive guests responded with starry-eyed happiness. The missionary aspect of the project was heightened by the presen-tation of truth-filled books to the parents,

as college youth accompanied the chil-dren to their homes.

College youth responsible for the suc-cess of the venture, for which names were supplied by Mrs. Laurence Hudson and the College Place Dorcas Welfare Society, were Ralph Johnson, Seattle, coordi-nator; Dick McDaniel, Alaska; Dave Lomeland, Big Timber, Montana; Bob Forsythe, Reedsport, Oregon; Ed Turner, Vancouver, Washington; and Bob Lopp, Somers, Montana. Associate dean of men, Norman Woods, was faculty sponsor.

A number of home and overseas mis-sion projects were sponsored by the women of Conard Hall. These included providing clothing for women at Moun-tain View College in the Philippine Is-lands and toys for a Mexican family in nearby Walla Walla.

*From Home Base
to Front Line*

Dr. and Mrs. Fred B. Moor, Jr., and four children traveled by car from Los Angeles, California, to La Trinidad, Nic-aragua, leaving January 29. They have been on furlough, during which Dr. Moor took a leave of absence for postgraduate study. Dr. Moore is to continue as physi-cian and medical director in the Puerto Cabezas Clinic and Nicaragua Adventist Hospital.

W. R. BEACH

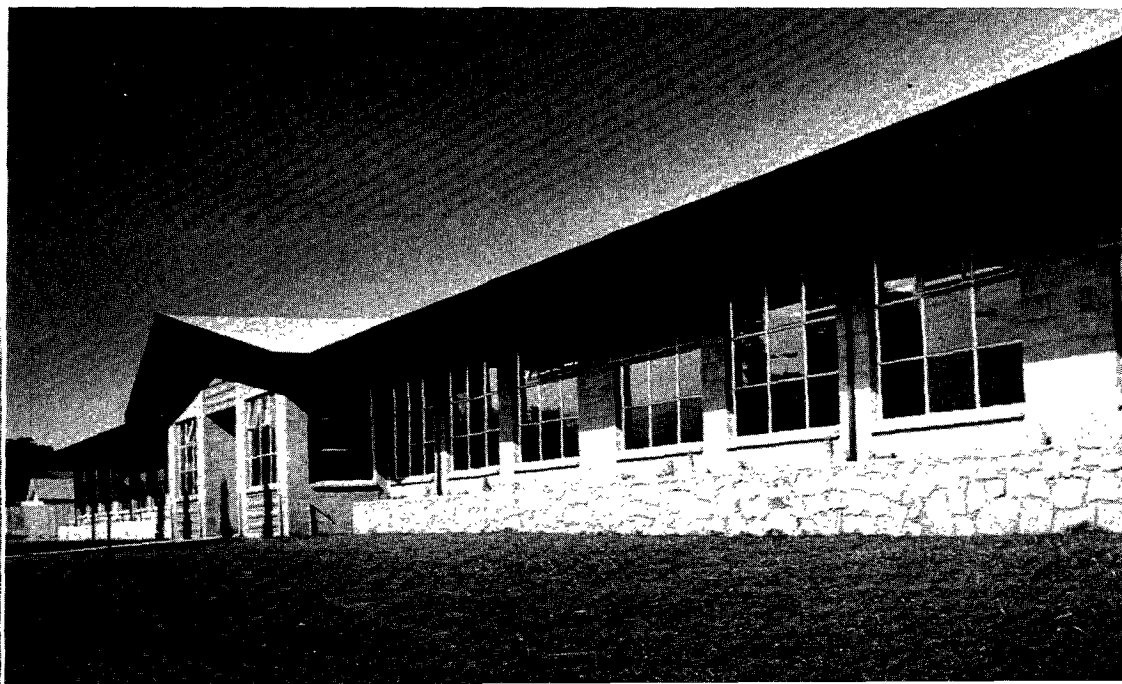
New Junior Academy Serves Santa Cruz Area, California

The doors of the new Virgil Hauselt Memorial Junior Academy opened to the students of the Santa Cruz, Soquel, and Watsonville area of California on September 5, 1961. Mr. and Mrs. George Hauselt, of Santa Cruz, erected the school as a memorial to their son. This fine Christian couple donated generously, and Mr. Hauselt worked many hours to see that his son's memorial was completed in time for the opening of school. Now, 167 students are enrolled under the guidance of eight consecrated teachers.

There are six classrooms, two offices, a counseling room, and a library-study hall. Space in the former building is being used for practical arts and band and choir.

Shown in the picture are Mr. and Mrs. George Hauselt, Norman Morris, principal, and Elder Andrew Dahl, board chairman at the time school opened. This school has grown from 45 students in 1959 to 167 today.

NORMAN MORRIS, *Principal*





M. G. Townend, home missionary and Sabbath school secretary of the South India Union (right), with D. S. David, pastor (left), and a group of converts recently baptized in South India. One of the group was formerly a Roman Catholic, and the others were all non-Christians prior to baptism.

Laymen on the March in Kerala

M. G. Townend
Departmental Secretary
South India Union

The state of Kerala in South India has the fastest growing Seventh-day Adventist church membership in Southern Asia. This is the result of the combined endeavors of faithful evangelists and missionary-spirited lay members.

In March, 1961, P. S. Johnson, home missionary secretary of the South Kerala Section (Conference), conducted a series of evangelistic meetings in a suburb of the city of Trivandrum. For the first eight days public meetings were held every night and classes in lay evangelism during the day. At the end of three months 32 persons were baptized and a Sabbath school of 70 members was organized.

Each of the 18 laymen who attended the classes in evangelism has since conducted or is conducting a series of evangelistic meetings on his own, and as a result of these efforts many have already been baptized. One of these laymen already has had the joy of witnessing eight souls pass through the watery grave. Similar results are being reported by the presidents of the other six local sections in South India. The work in Kerala is being pressed forward by 66 conference workers and 3,548 faithful laymen.

Kerala's greatest need is for a hospital. Disease is rampant and medical facilities hopelessly inadequate. In some areas every third person walking the streets has at least one leg permanently swollen and disabled with elephantiasis. Is it any wonder that the people of Kerala have for years been urging us to establish medical work there?

East Pennsylvania Sets Ingathering Record

By H. K. Halladay, Departmental Secretary
Columbia Union Conference

Not only is East Pennsylvania a Silver Vanguard (\$25.00 per capita) Conference but every church in the conference also has reached that objective. This is the most outstanding attainment in the Columbia Union Ingathering crusade for 1962. With \$119,926.29 reported by Feb-

ruary 9, the conference shows a gain of \$4,071.02 over last year's total in Ingathering, and the conference per capita is now \$26.55. Under the able leadership of T. H. Weis, the home missionary secretary, workers and laity have responded in making this victory possible.

The 61 churches of the conference have reached between \$25 and \$48.27 per capita each, and have done so in the shortest time of any campaign. They also report the largest number of baptisms in many years.

Such devotion and loyalty to the cause of missions reflects a determination that the work of God should be finished soon. Arthur Kiesz, conference president, is giving strong leadership in every line of service—including Ingathering.

Old Sabbath Tract Creates New Interest

By Ralph S. Watts, Field Secretary
General Conference

Brother W. H. Sheckler, now 79 years of age, is a member of the West Palm Beach church in Florida. Recently he related to me an interesting experience. More than 30 years ago, while living in West Virginia, he read the book *Bible Readings*. At the time a tract, *One Hundred Bible Facts Upon the Sabbath Question*, printed by the Review and Herald in 1885, fell into his hands. This literature convinced Brother Sheckler that the seventh day is the Sabbath of the Lord, but his coal-mining business and other worldly interests led him to suppress his convictions until a few months ago, when he was baptized.

Brother Sheckler was no sooner baptized than he wanted to witness for his faith. He took the old Review and Herald tract down to the local newspapers and arranged to have the entire tract reprinted. In September, 1961, the Palm Beach Times and the Lake Worth Herald publicized the tract. These one-half page insertions cost him \$270. As a result, many have telephoned and written to Brother Sheckler inquiring more about the seventh-day Sabbath.

Brother Sheckler has demonstrated again that people are interested in factual Bible evidences of faith and belief.

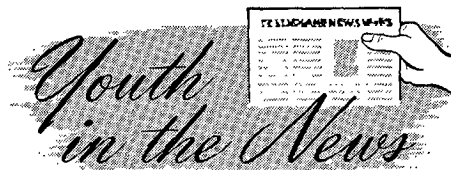
Hope for the Hopeless

In Mato Grosso, Brazil's great jungle state, literature evangelism is reaching souls far from the circle of civilization. In the interior of a region called Bata-guaçu, in the very heart of the jungle where it is common to hear the screeching of wild monkeys and the roar of tigers, Colporteur Eraldo Rufino de Araújo found a man rich in goods but poor in physical and spiritual health. Because of the type of illness he had contracted, his doctors had amputated both feet, a hand, and had removed an eye—leaving him in a helpless and discouraging condition. He spent his time in a prostrate position on a mat beneath a tree, awaiting death to put an end to his misery and suffering.

The colporteur introduced himself and stated the purpose of his visit, as he did so bringing a bright beam of light to this dark and dismal soul. Wasting his time? Colporteur Eraldo did not think so. He told the man of the love of Jesus for him, and brought him hope and courage. As the colporteur presented his books and spoke of Christ's love, the man's face took on a new expression, one of relief—there was hope after all. "I shall buy all these books you have shown to me today," he said, "for today is a new day for me, and as I read them I promise to follow all the doctrines and to prepare myself for the great day that you have told me about, when Christ will come back to gather the faithful." Colporteur Eraldo knew from this promise that his visit had not been in vain.

It is often in the out-of-the-way places, in the last house at the end of the day, in an old shanty, that the colporteur gathers the best memories of his life.

RONALD C. BOTTSFORD
Departmental Secretary
Mato Grosso Mission



► A group of eleven young lepers at the Togaba Hansenide Colony near Mount Hagen in New Guinea recently completed requirements for JMV classwork and qualified for their badges. These leper young people were taught by their nurses and a native teacher of the school for leper children, himself also a leper. Although some lacked fingers or toes, each had completed his or her work creditably. The large church at Togaba was divided down the middle between those with leprosy and those without the disease, to witness the Investiture.

► Sixteen Southern Missionary College and Academy students were enlisted as student colporteurs for the Georgia-Cumberland Conference during the student colporteur institute at the college, March 26 to 28. The institute was conducted by

Eric Ristau and his associate, W. E. Roberson, Southern Union publishing department secretaries; C. F. Adams, Southern Publishing Association; and S. L. Clark, from the Review and Herald Publishing Association.

► "Christ Is the Answer" was the theme for an exceptionally fine Voice of Youth campaign presented by students of Madison College. Each evening featured a youth speaker, a health talk given by a student nurse, and fine music. The attendance filled the Hermitage Methodist church to capacity every night. The interest created is being followed by the pastor with several definite baptismal prospects.

► The annual temperance contest was held on February 16 at Greater New York Academy. The finalists chosen to represent the academy at the Atlantic Union contest were Anthony Torres, Eileen Wangerin, and Gabriele Cornelius, winners in the oratorical, poster, and jingle contests, respectively.

► Two carloads of young people from Sheyenne River Academy arrived at the Hurdfield, North Dakota, Seventh-day Adventist church in 12°-below-zero weather for the opening meeting of a six-week Voice of Youth effort. Sandy Bjone, Larry Juhl, Celest Osgood, and Georgia Rae Widicker were the leaders for the first meeting. T. P. Thompson, Bible teacher at the academy, is guiding the efforts of these young people in this Voice of Youth endeavor.

► On Friday, February 23, the American Temperance Society of South Lancaster Academy held its annual oratorical contest. Five students participated in the contest. They were Dan Bettle, Christine Wilson, Bonnie Kennedy, Leonard Harms, and Marcia Williams. Dan Bettle was chosen the winner and will represent the academy at the union contest.

► When Miss Hranoush Avedissian, Bible instructor in Tabriz, Iran, up near the Russian border, was called to a workers' meeting in Teheran, the first question was who would take care of the MV meeting and the children's Sabbath school class. One 13-year-old girl volunteered and she did very well.

► The Middle East Division committee voted to translate into the Arabic language and print 1,000 sets of the Friendship Series of Bible study cards. In order to keep the cost of these lesson cards at the lowest possible figure, the young people of Middle East College and the juniors and children of the Museibe school in Beirut, Lebanon, joined others in donating their spare time to help assemble the 300,000 cards and place them in small envelopes and then in boxes.

► Two evangelistic campaigns were recently given a boost by students from Mount Pisgah Academy. The 47-member academy choir visited Charleston, South Carolina, and sang for the evangelistic crusade being conducted in Mount Pleasant. Two weeks later the choir presented its program for the evangelistic meetings being held in Charlotte, North Carolina.



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—Cyril Miller.

CANADIAN UNION

► Peter Samograd of North Battleford, Saskatchewan, conducted a series of evangelistic meetings for Ukrainian-speaking people in the Prince Albert church, February 3 to 10. The meetings were well attended and a number of decisions were made for the truth.

► A friendly gesture on the part of Ruth Strutz, radio-TV secretary for the Prince Albert church, resulted in a 20-minute interview on CKBI-TV, February 6. The popular demand for vegetarian recipes during the Lenten season made her meatless recipes especially welcome.

She offered the booklet *Entre Encores*, published by the Seventh-day Adventist Dietetic Association, free to viewers. Mrs. Strutz was interviewed concerning Seventh-day Adventist dietary principles. She was invited back for a second program on the preparation of vegetarian foods.

► F. J. Crump began a series of evangelistic meetings at Dartmouth, Nova Scotia, on Sunday night, February 25. Dr. Arthur Moores and lay members are assisting with the meetings.

► W. M. Mercer has launched an evangelistic campaign at Hillsboro, New Brunswick.

COLUMBIA UNION

► Junior and senior ministerial students of Columbia Union College have been preaching in various churches in the Washington-Baltimore area as a requirement for some of their religion courses. Two students, Harvey Bristow and Vincent Puccinelli, are conducting meetings to interest patients and their friends at the Leland Memorial Hospital in Riverdale, Maryland. Other activities include conducting Sunday morning service at the Eastern Star Rest Home and visits to the area home for juvenile delinquents.

► The newly elected conference executive committee for the Chesapeake Conference includes A. B. Butler, W. M. Nosworthy, R. M. Spencer, John Kelchner, Dr. Elmer Lorenz, S. B. Olney, Sidney Young, Gale Gabbert, and Ralph Hartle.

► H. K. Termohlen, pastor of the Annapolis-Grasonville district of the Chesapeake Conference, and Clay Farwell, theology student from Columbia Union College, are conducting a series of evangelistic services on Tilghman's Island. This strip of land on Chesapeake Bay is in a "dark" county, and is 50 miles from the nearest Adventist church. The meetings will continue through May 29.

► Members of the Greater Baltimore Academy brass ensemble have presented MV programs for four churches in the area, as well as special music for Sabbath school and church services locally.

► New Jersey Conference literature evangelists report a total of \$184,191.14 in deliveries for the two-year period 1960 and 1961. The previous two-year period totaled \$81,695.08.

► Alexandria, Virginia, members broke ground for their new church on Sunday, February 25. Edwin E. Christian, pastor, announced that construction would begin as soon as the weather settles. H. J. Capman, Potomac Conference president, gave the dedicatory address, and Frank E. Mann, mayor, addressed the group. J. Lee Price gave a brief church history and C. J.

99 Faithful Years

Mrs. Minnie Perrine, of Longview, Washington, went to her rest on February 12 at the age of 99, three days after this picture was taken. She was the oldest resident of the city. Each year the local newspaper carried her birthday picture and a news story identifying her as a Seventh-day Adventist who loved her Bible and who attributed her long life to faith in God and to healthful living. The Portland *Oregonian* picked up the story of her death and mentioned her faithful Bible study. Her life was a constant inspiration to all who visited her, for she was constantly thinking of others. Deeply religious all her life, she united with the Seventh-day Adventist Church by baptism at the age of 84.

PRESTON SMITH, *Pastor*
Washington Conference





Hermitage, Tennessee, Church on Fire

The Hermitage, Tennessee, church is on fire for Christ. The past four months have seen a 300 per cent increase in attendance. Members visit homes in the community every week, often giving hydrotherapy and massage treatments. Those who do so are students from the Madison College medical evangelism course. The college evangelism class conducted a Voice of Youth campaign. Crowds came out every night, and some non-Adventists never missed a night. Five joined the baptismal class. Every Wednesday night the members meet together to study soul-winning methods and to mark their Bibles by the chain reference system. Five branch Sabbath schools are in process of organization.

A warm spirit of unity pervades the group. Pictured is the Hermitage church and the instructor of the class.

NORMAN R. GULLEY, *Bible Teacher*
Madison College

Coon, former president of the conference, offered the prayer of consecration.

► R. H. Shepard, pastor of the Huntington-Logan district in West Virginia, was ordained at the recent conference constituency meeting.

► A Rockefeller Doctoral Fellowship in Religion has been awarded to James J. C. Cox, of the department of religion at Columbia Union College. The fellowship is one of 38 awarded in a highly competitive screening process. Elder Cox plans to complete his doctoral work at Harvard in June of 1963.

LAKE UNION

► The Investment offering in the East St. Louis, Illinois, Sabbath school doubled under the leadership of E. H. Starkel. Alex Petchkurow, superintendent, set aside one Sabbath each month for Investment promotion. Their goal was \$495. They brought in a grand total of \$1,003.64.

► Illinois evangelists baptized 369 during 1961. Eighteen united with the church by profession of faith. Total conference membership is now 6,716. Several campaigns are already in progress this year, one by E. J. Klute for German- and Polish-speaking people in Chicago, B. H. Green and W. R. Hoffman at Moline, and the Walter-Henderson team at the West Central church in Chicago.

► Floyd Murdoch, a junior history and zoology major at Emmanuel Missionary College, has been appointed missionary intern to the Mexican Union Mission this summer. He will spend ten to fourteen weeks observing educational and medical work and will lend assistance wherever possible. This project is sponsored and financed by the student association and MV Society. During the summer of 1961 Daniel Patchin was sent to the Haitian Union.

NORTHERN UNION

► As a result of a press secretary's release in Greenfield, Iowa, the local WCTU discussed stricter standards for their own

membership requirements. Many Adventist quotations were mentioned, and an invitation was extended through the public press for all residents of the community to sign the temperance pledge and enroll as members of the American Temperance Society.

► Within one hour after the close of the It Is Written telecast Sunday night, March 18, Ralph Pueschel, district leader at Ottumwa, Iowa, received 96 requests for a free copy of *Planet in Rebellion*. It Is Written is meeting with marked success in many sections of Iowa.

► T. Paul Misenko, pastor of the Rochester, Minnesota, church, reports the baptism of nine candidates. Rochester has an active church school and young people's society.

NORTH PACIFIC UNION

► Capt. Richard C. Sessums, Seventh-day Adventist chaplain at Ft. Lewis, Washington, conducted the spring Week of Spiritual Emphasis March 11-17 at Auburn Academy, using the theme "Meeting Men Who Met the Master."

► Six candidates participated in a recent baptismal service in the Glendive, Montana, church. The pastor, Harold K. Dawson, reports that four of them joined the Glendive church and two the Fallon church.

► Mr. and Mrs. Monroe Duerksen of Mount Ellis Academy, Bozeman, Montana, have responded to a call to Bolivia where Brother Duerksen will serve as educational, MV, and temperance secretary.

► Dale Brusett and his wife opened meetings at Cut Bank, Montana, the night of March 17. Having been informed that it was impossible to get people out to meetings in Cut Bank, they were pleased with the good attendance.

► Spring quarter registration statistics for Walla Walla College show 1,148 on-campus students as compared with 1,131 a year ago.

► A minister-doctor four-man team led

by N. R. Dower, president of the Washington Conference, conducted the spring Spiritual Emphasis Week on the Walla Walla College campus March 24 to 30. The other men were Dr. R. B. Maddox of Chehalis; youth pastor Ed Norton of the Seattle area; and E. H. Webb, Washington Conference MV secretary. During the same week Elder Webb conducted the Week of Prayer services for the Walla Walla College Academy and Elder Norton for the upper-grade pupils at the Rogers Elementary School.

► With the new wing of Conard Hall, women's residence at Walla Walla College, completed, 404 students can now be accommodated.

PACIFIC UNION

► Dedication services for the Waipahu, Hawaii, church were held March 31, with J. O. Iversen of the Pacific Union Conference public relations and radio-TV department speaking. Also participating in the service were B. W. Mattison, Hawaiian Mission president, and students of Hawaiian Mission Academy under the direction of Bruce O'Neil. Donald Lee is pastor of the Waipahu church.

► P. C. Roque, who formerly served in Guatemala and the New York Conference, was invited to join the Southern California Conference staff as minister of the Lincoln Heights Spanish church.

► From the South American Division, Santiago Schmidt comes to assume the leadership of Southern California Conference's Santa Paula Spanish church.

► T. A. Nickum of the Central California Conference has been asked to serve as pastor of the Azusa church in the Southern California Conference.

SOUTHERN UNION

► Walter C. Earle, Jr., has been conducting evangelistic meetings in the Thomaston, Georgia, church. One baptism has taken place and more interested people are attending the current meetings.

► R. C. Russell, pastor of the McMinn-

ville, Tennessee, church of the Georgia-Cumberland Conference was recently named chairman of the Warren County American Red Cross blood service program. He is also a certified first-aid instructor and is beginning a first-aid class for prospective Master Guides and other church members.

► Fifty-four student and faculty members of Little Creek Academy received graduation certificates after completing a ten-hour leadership course conducted at the school February 2 and 3 by T. N. Graves, Georgia-Cumberland MV secretary, and Desmond Cummings, Southern Union MV secretary. The course is also being presented in several churches throughout the conference this spring in order to develop better youth leadership.

► John and James Hayward of Atlanta's Kirkwood and Beverly Road churches, are holding meetings in Athens, Georgia. As a result of a crusade they conducted this winter, a company of members has been organized in Duluth, Georgia.

SOUTHWESTERN UNION

► Earl S. Osborn, Oklahoma Conference publishing secretary, reports a successful "group canvass" covering the entire city of Muskogee, Oklahoma, in one week. Every home in this city of 10,000 population was contacted by one of the 13 literature evangelists. They delivered \$3,000 worth of books and magazines and took orders for another \$1,000 worth. Thirty people requested Bible studies.

► The Texico Conference reports a \$4,484.06 gain in literature evangelism sales for January and February, as compared to the same period of time last year.

► Herbert Christensen is speaker for the Hope for Tomorrow broadcast each Sunday morning from seven to seven-thirty in Denton over station KDNT. The Golden Gate Quartet is featured each week. They have received many invitations to sing at other churches throughout the city.

► Texas Conference officials broke ground February 28 for the new camp meeting pavilion at Keene, Texas. The new facility is scheduled to be completed by camp meeting time this summer.

► Howard Weeks of the General Conference Public Relations Department and J. W. L. Evans of the Texas Conference recently completed a series of eight public relations rallies throughout the Texas Conference.

► Forty-eight new branch Sabbath schools were pledged by eight churches during a Sabbath school institute in Fort Worth, Texas, on Sabbath, March 17. This is three times more than the entire union had two years ago.

► Rosenberg, Texas, officials including the mayor, the radio station manager, the newspaper editor, and two reporters visited a recent Health and Welfare Federation meeting held in their city to thank Seventh-day Adventists for their good citizenship. The visit resulted in several prominent news stories and pictures.

1962 Camp Meetings

Atlantic Union

Greater New York (District meetings)	
New York	
Union Springs Academy	
Union Springs	June 28-July 7
Northeastern (District meetings)	
Northern New England	
Richmond, Maine	June 28-July 7
Southern New England	
South Lancaster, Massachusetts	June 28-July 7

Canadian Union

Alberta	
Peace River, Peoria	June 29-July 1
Canadian Union College, Lacombe	July 6-8
Pohida church, Beauvallon	July 14, 15
British Columbia (District meetings)	
Manitoba-Saskatchewan	
Clear Lake, Manitoba	August 22-26
Maritime	
Pugwash, Nova Scotia	August 17-26
Newfoundland	
St. John's	August 31-September 2
Ontario-Quebec	
Oshawa Missionary College, Oshawa	June 29-July 1

Central Union

Central States	
Edwardsville, Kansas	June 14-23
Colorado	
Denver	May 31-June 2
Kansas	
Wichita	June 22-24
Missouri	
Sunnydale Academy, Centralia	June 27-30
Nebraska	
Platte Valley Academy, Shelton	June 8-10
Wyoming	
Casper	July 5-8

Columbia Union

Allegheny	
Pine Forge, Pennsylvania	June 28-July 8
Chesapeake	
Catonsville, Maryland	August 18 and 25
East Pennsylvania	
Wescosville	June 29-July 7
New Jersey	
Kingston	June 24-July 1
Ohio	
Mount Vernon	June 28-July 8
Potomac	
Shenandoah Valley Academy	
New Market, Virginia	June 14-23
West Pennsylvania	
Somerset	June 14-24
West Virginia	
Parkersburg	June 8-16

Lake Union

Illinois (Southern)	
Makanda	June 13-16
Indiana	
Indiana Academy, Cicero	June 7-16
Lake Region	
Cassopolis, Michigan	June 28-July 7
Michigan	
Grand Ledge	July 5-14
Wisconsin	
Portage	June 28-July 7

Northern Union

Iowa	
Oak Park Academy, Nevada	June 8-16
Minnesota	
Minneapolis	June 8-16
North Dakota	
Sheyenne River Academy, Harvey	June 22-30
South Dakota	
Huron	June 15-23

North Pacific Union

Idaho	
Gem State Academy, Caldwell	June 21-30
Montana	
Mount Ellis Academy, Bozeman	June 29-July 7
Oregon	
Gladstone	July 5-14
Upper Columbia	
Walla Walla College	
College Place, Washington	June 14-23
Washington	
Auburn Academy, Auburn	July 5-14

Pacific Union

Arizona	
Phoenix	June 8-10
Tucson	June 15-17
Prescott	June 22-24
Central California	
Soquel	June 14-24
Nevada-Utah	
Moab, Utah	May 4, 5
Las Vegas, Nevada	May 11, 12
Reno, Nevada	May 18, 19
Bishop, California	June 8, 9
Salt Lake City, Utah	June 15, 16
Northern California	
Auburn-Meadow Vista	June 15, 16
Paradise area	June 20-24
Redding area	June 29-July 1

Redwood area	July 4-8
Southeastern California (Plans unknown)	
Southern California	
Lynwood	June 22-30

Southern Union

Alabama-Mississippi	
Bass Memorial Academy	
Lumberton, Mississippi	June 8-16
Carolina	
Lake Junaluska, North Carolina	May 26-June 2
Florida	
Forest Lake Academy, Maitland	June 8-16
Georgia-Cumberland	
Southern Missionary College	
Collegedale, Tennessee	June 14-23
Kentucky-Tennessee	
Highland Academy, Portland, Tennessee	June 1-10
South Atlantic	
Hawthorne, Florida	June 14-24
South Central	
Oakwood College, Huntsville, Alabama	June 1-9

Southwestern Union

Arkansas-Louisiana	
Centry, Arkansas	June 6-10
Little Rock, Arkansas	June 15, 16
Baton Rouge, Louisiana	June 22, 23
Oklahoma	
Oklahoma City	July 5-14
Southwest Region	
Winona, Texas	June 7-10
Texas	
Keene	June 1-9
Texico	
Sandia View Academy	
Albuquerque, New Mexico	June 22-30

Church Calendar

Missionary Magazine Campaign (Special price during April and May)	April 1-30
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

REVIEW and HERALD

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

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The Sabbath School WORKER

"The Sabbath school should be one of the greatest instrumentalities . . . in bringing souls to Christ."—Counsels on Sabbath School Work, p. 10.



R. R. Figuhr, *President, General Conference*

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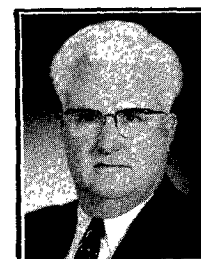


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Spring Council Report

The General Conference officers and representatives from the field met in Takoma Park from April 3 to 5 for the annual Spring Council. A report of proceedings and measures adopted will appear in an early issue of the REVIEW.

Faith for Today "Sabbathbreaking" Trial

The Faith for Today trial for "Sabbathbreaking" is scheduled to be heard in the Court of Special Sessions in New York City, May 16. Many have been asking for this information. Let us pray that God will direct the proceedings in such a way that the cause of religious liberty will be advanced.

M. E. LOEWEN

Listen Receives National Award

We have just received a letter from Howard Pyle, president of the National Safety Council, informing us that *Listen* has been granted the National Safety Council's Public Interest Award for Exceptional Service to Safety in 1961.

"We believe you are doing an important job for safety, and we are delighted that the judges have seen fit to recognize this fact," said Mr. Pyle. "We hope you feel, as we do, that there is another dividend as a result of your safety efforts—the knowledge that you have helped prevent many accidents."

We are deeply gratified at this honor bestowed upon *Listen* by the National Safety Council. Surely this will do much to help us further the temperance phase of the third angel's message.

MIKE A. JONES
Assistant Editor, *Listen*

500 Branch Sabbath Schools

Branch Sabbath school evangelism is going into orbit in North America during 1962. Many thrilling reports are coming in from coast to coast. Don R. Rees, president of the Southern Union, writes:

"Would you believe it? Our churches in the Southern Union Conference are working toward the establishment of 500 branch Sabbath schools during 1962. This is by far the most ambitious soul-winning project ever undertaken by the Sabbath school department.

"But the important point to make here is that it is working. Already we know of scores of branch Sabbath schools in operation. It seems that, of the lay activities of the church, a well-planned branch Sabbath school is least likely to fail. And it's comparatively easy to start one.

"What an opportunity for virtually every member! Just a little effort—push, if you please—on the part of every mem-

ber would make this such a glorious undertaking that our blessings would overflow—and so would our churches.

"Out of 500 branch Sabbath schools would arise many new churches—probably far more than the approximately 100 we're endeavoring to establish during the next year. There is no limit to what can be accomplished along these lines if we permit God to work in us and through us."

May God help us all to get a vision of the tremendous evangelistic potential in branch Sabbath school evangelism.

G. R. NASH

Progress Among New York Germans

F. K. Erlecke, pastor of the Brooklyn German church in New York City, sends this encouraging word:

"I am thankful that the foreign work in all corners of the U.S.A. is growing. In our German Bible correspondence course we have at present 56 active students. In 1961 we issued diplomas to 39 people, and three of these have been added to the church by baptism. Our house-to-house work is being blessed of God, and five persons reached through this method last year have begun to keep the Sabbath. About 400 families in the vicinity of our church are receiving *Zeichen der Zeit*—the German *Signs of the Times*."

WESLEY AMUNDSEN

Still More Medical Missionaries

Loma Linda University takes pride in the large number of its graduates who accept appointments to foreign mission service as medical missionaries. During the past few months, 18 have left for the foreign field, as follows:

Walter Bozak, M.D., Agana, Guam; W. G. Dick, M.D., Penang, Malaya; Lois T. Dunlop, M.D., Port of Spain, Trinidad; Martha Hanson, R.N., Maluti Hospital, South Africa; Andrew Haynal, M.D., Vellore, India; Harold G. Hebard, M.D., Youngberg Memorial Hospital, Singapore; Jess C. Holm, M.D., Bandung, Java, Indonesia; Samuel Ketting, M.D., Bangkok, Thailand; Effie Jean Ketting, M.D., Bangkok, Thailand; Irvin N. Kuhn, M.D., Bangkok, Thailand; Herschel C. Lamp, M.D., Ile-Ife, Nigeria, West Africa; Ralph F. Meinhardt, Jr., M.D., Naha, Okinawa; Thelma Irene Ogren, R.N., Kanye Hospital, Bechuanaland Protectorate, Africa; Trygve Opsahl, M.D., Port of Spain, Trinidad; Allen W. Perpelitza, M.D., Kendu Hospital, East Africa; Glenda Shirley Rolph, R.N., Taipei, Taiwan; Kenneth W. Saunders, M.D., Gimbe, Ethiopia; Gene Zimmerman, M.D., Addis Ababa, Ethiopia.

M. V. CAMPBELL

Faith for Today Extends Coverage

Eight new stations were added to the number carrying Faith for Today, as the result of recent contacts made with TV stations by conference radio-TV secretaries and Ernest Wendth, Faith for Today's station relations director. The time given on these eight stations would cost \$36,000. The addition of these stations substantially increases the program's total audience. Three of the stations are in Texas, two in Arkansas, two in Alabama, and one in Mississippi. All carry the program free. A total of 188 stations now carry the program. Five other stations contacted have promised to begin telecasting the program soon—also free.

Faith for Today enjoys another "first." W. R. L. Scragg, radio-TV secretary for Australasia, reports that a country television station—CBN8 Orange—covering a population of around 200,000 and located 140 miles west of Sydney, went on the air with its first telecast on March 17 at 5:30 P.M. The station requested the Faith for Today program for its first day of operation.

J. E. CHASE

Australian Radio, TV Feature Temperance

On a recent tour of Australia, following participation in the second session of the Australian Institute of Scientific Studies for the Prevention of Alcoholism, W. A. Scharffenberg, secretary of the General Conference Temperance Department, was interviewed by 24 different newspaper reporters. He was also the principal participant in 17 different radio programs, and was featured on seven TV programs, including the popular Guest of Honor and Meet the Press programs.

The Guest of Honor radio program is a coast-to-coast national broadcast that features the outstanding personality of the week, while the TV program Meet the Press, with a blanket coverage of New South Wales and Victoria, is sponsored by the Sydney Daily Telegraph.

FRANCIS A. SOPER



Selected from Religious News Service.

VATICAN CITY—An event widely regarded as of historic significance in the growing movement for greater Protestant-Roman Catholic good will and understanding was recorded here when the top leader of the strongly Calvinist Church of Scotland was received in audience by Pope John XXIII. Dr. Archibald Campbell Craig, 73-year-old moderator of the General Assembly of the Church of Scotland, later disclosed that Christian unity was a major topic of his talk with the Pope.