

REVIEW and Herald

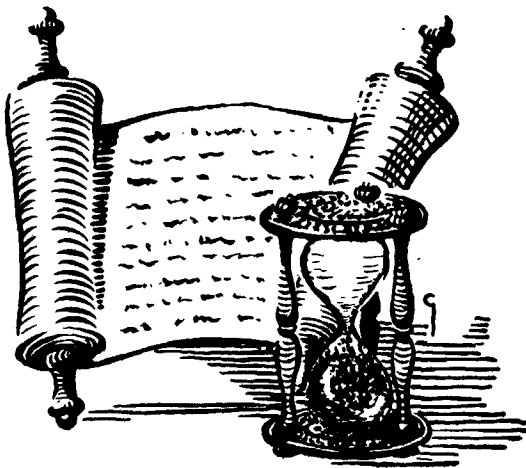
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Recent finds by archeologists shed light on history, and confirm the accuracy of the preserved Hebrew text of the Scriptures



Amazing Discoveries in the Wilderness of Judea

By Siegfried H. Horn

Professor of Archeology and History of Antiquity, Andrews University

WHEN discoveries in the Wilderness of Judea near the Dead Sea are mentioned, most readers think of the famous Isaiah scroll which, together with other Biblical and non-Biblical texts, was discovered by a goatherd in a cave in 1947. They will also connect the scrolls found there with a Jewish sect, most probably the Essenes. They may further remember that the sect's center, a large, monasterylike building of the time of Christ—the Khirbet Qumran—has subsequently been excavated in the area where the first scrolls were found and that in its vicinity ten additional caves containing much scroll material have been discovered.

Although overshadowed by the Qumran finds, some amazing discoveries have also been made in other parts of the barren and almost uninhabited Wilderness of Judea. When the Bedouins found out that old manuscripts were worth their weight in gold, and that scroll hunting was far more profitable than tending flocks, they began an intensive search throughout the many valleys and cliffs of the rugged and uninhabited desert area.

In 1951 in the course of this search these indefatigable sons of the desert found numerous manuscript fragments in four caves situated in one of the most inaccessible corners of the Wilderness of Judea. Shortly afterward these newly discovered scroll fragments found their way to Jerusalem and were offered for sale to R. de Vaux, director of the French School of Archeology in Jerusalem.

After weeks of careful negotiations De Vaux was able to learn the location of the caves in which the new discoveries had been made, and then organized an expedition

which began a systematic investigation of these caves. This work began on January 21, 1952, and was completed five weeks later. These caves lie in the limestone cliffs of a valley called Wady Murabbaat, about 15 miles southeast of Jerusalem in a straight line, yet this valley, being three hours' walking distance from the nearest desert police station, is so inaccessible that it takes almost half a day to reach it.

The expedition suffered great hardships in their work. Every drop of water and all food had to be carried over many miles of rugged mountain terrain. The work of excavating the dark and stuffy caves was rather unpleasant, for the dust produced in digging was so intense that storm lanterns went out for lack of oxygen. The work had to be carried on with the help of flashlights in an almost suffocating atmosphere.

Recently the final report of the excavation of the Murabbaat caves has appeared in two monumental volumes.¹ They contain also the description of the objects and manuscripts—Biblical and non-Biblical—found during the excavations as well as those documents which the Bedouins had extracted from the caves before the excavations began. The two volumes present one important Biblical scroll found at a later time near one of the caves.

The work of the archeologists revealed that the Murabbaat caves were inhabited during four different periods. The people of each period who lived in these caves left a thick layer of occupational debris, which amounted to a total depth of five to six feet. In the lowest level pottery and tools from one of the earliest

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HARRY ANDERSON, ARTIST

The people in the cities must be told that Jesus' arms are outstretched toward them in compassion and love.

The Spiritual Need of the Cities

By Arthur L. Bietz
Minister, Glendale, California

NO SCRIPTURAL passage is more heart-rending than Christ's aching call to the city of Jerusalem: "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings" (Matt. 23:37).

Cities are not the impersonal asphalt jungles they are often portrayed to be. They are the abode of human hearts that beat with desires, hopes, and aspirations. They form the background for groups of human beings who need salvation and the grace of God. Cities are not simply buildings and streets, but the abode of people whom God loves and for whom Jesus died.

The establishment of cities is not new. The centers of great cultures have always been in cities. History describes in detail the social, political, and cultural developments of such notable cities as Athens, Antioch, Ephesus, Rome, Corinth, Damascus, Tarsus, and Jerusalem. They formed the nucleus of trade, education, government, and religion.

Yet, these ancient metropolises, often protected by massive walls of stone, were on a minute scale compared with the urban sprawl of today. Our modern cities are the greatest revolution man has experienced. Think of Tokyo, New York, London—giants of civilization. We are told that three thousand acres of rural

area are being bulldozed every day in order to make room for more city space in America.

In Greater New York alone 15 million people reside. This is a larger number than that of all the people required to produce the food for the United States. Nearly 90 per cent of all U.S. citizens live in urban areas. It is believed that within 15 years stretches such as that between Boston and Washington or San Francisco and San Diego, will be one vast city.

City life affects every dimension of society. Family life is different in the city than in the country. The home is no longer a cohesive unit because fathers spend too little time at home. Their schedule is taken up with meet-

ings, office assignments, and work away from home.

Racketeering, machine politics, bureaucracy, and racial tension in the cities have grown to the point where they cause physical stress, heart attacks, and mental exhaustion. They weaken the physical and mental stamina of city family life.

The church must meet the challenge of urban expansion. Its influence must be felt there as in no other place in the world. The church is to spread Christ's gospel to people—wherever people are. Bishop William Martin has observed: "The church must Christianize the city, or the city will paganize the nation." The church's work is not limited to any one idea or one phase. It must answer humanity's needs on all fronts.

The Church as an Instrument of Healing

The terror of the modern city is that it is so impersonal. Those within its limits often feel that nobody cares for them. No loneliness is more excruciating than the loneliness of being in a crowd but never feeling part of it. In this area the church can do a healing work. By bringing people back to a proper and close relationship to God and to fellow human beings, it can soothe the pain of feeling destitute and left out. Through church fellowship new warmth and new meaning can be brought to lives that have lost all hope. Christ's words, "Come unto me, . . . and I will give you rest" need to be repeated over and over.

A physician asked one of his patients if he was leading a normal life. The answer was Yes. Said the doctor, "Then you're going to have to cut it out for a while." Leading a normal life, to most of us, means becoming part and parcel of a herd, each doing what he is told, trying to keep as close to the stereotyped ideal as possible. We have lost our capacity for intimate friendships, close family ties, or anything else that might demand creativity.

The church must ask city people to stop adjusting to their environment, to stop following the accepted culture, and to start bringing their life into harmony with truth. They must be challenged to think, to study, to use intelligent effort in delving into spiritual truths. They must be made fully aware that the way of the transgressor is hard.

The church must call attention to the moral law which in a city often is obscured. The church must remind the throngs of city inhabitants that living for things instead of spiritual values is the way of inner death. City dwellers must be told, as they gape

and wonder at the marvels of engineering or architecture, that the things of God count more than the things of men.

The larger the city the more it needs to be told that Jesus wants to save men and women and that His attitude of tender love has never changed from the day that He wept over Jerusalem. The church must tell the city people that Jesus' arms are outstretched toward them in compassion and love.

Ellen G. White has given definite instruction with respect to the mission of Christians to the cities.

"The inhabitants of the ungodly cities so soon to be visited by calamities have been cruelly neglected. . . . At the present time there is not a thousandth part being done in working the cities that should be done, and that would be done if men and women would do their whole duty."—*Welfare Ministry*, pp. 135, 136.

"The burden of the needs of our cities has rested so heavily upon me that it has sometimes seemed that I should die."—*Evangelism*, p. 34.

"Establish in all our cities . . . centers of influence."—*Testimonies*, vol. 7, p. 115.

"Behold the cities, and their need of the gospel! The need of earnest laborers among the multitudes of the cities has been kept before me for more than twenty years. Who are carrying a burden for the large cities? A few have felt the burden, but in comparison with the great need and the many opportunities but little attention has been given to this work. . . . All through the large cities God has honest souls who are interested in what is truth."—*Testimonies*, vol. 9, pp. 97, 98.

Although Sister White endeavored to arouse the church to action on behalf of the cities, she also wrote of a time when we will have to leave the cities. When does this apply? What is the reason for leaving the cities? Who should leave the cities?

My Prayer

By THAIS COLE

Dear Lord, please make our hearts entwine
That I may find my will in Thine;
Thy living power abide in me,
My mortal strength depend on Thee.

I ask that heaven's brightest rays
Transport my soul and light my ways.
I want the watching world to know
I live with Thee and love Thee so.

And may sweet perfume, Thine above,
Surround my days with holy love,
That I may breathe the atmosphere
Of Thy pure home, while I am here.

Here are the answers to these questions in Ellen White's own words:

"As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation in the decree enforcing the papal sabbath will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains."—*Testimonies*, vol. 5, pp. 464, 465.

First Call to Leave the Cities

This call comes at the close of probation, when witnessing for Christ is no longer possible.

"As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return."—*Ibid.*, p. 451.

Some whose work does not hold them in the cities may be able to live in the country, but apparently the first general call to leave the cities is for those who have access to homes in secluded places. The second and last call to leave the cities will come when the death decree is issued against God's commandment-keeping people. Ellen White describes this call:

"As the decree issued by the various rulers of Christendom against commandment-keepers shall withdraw the protection of government, and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places."—*The Great Controversy*, p. 626.

"In the time of trouble we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with a sword. They raised the sword to kill us, but it broke, and fell as powerless as a straw."—*Early Writings*, p. 34.

"It is now, in the hour of utmost extremity, that the God of Israel will interpose for the deliverance of His chosen."—*The Great Controversy*, p. 635.

Just as the early Christian church won its greatest victories in the large cities, so the last work of the church of the remnant is to be a crowning evangelism in the cities. Let us heed the instruction of Ellen White and be true witnesses for God in the large cities. Let the spiritual hunger of the cities be our signal to service, ere we must flee the cities and leave their inhabitants to perish.



*Something besides the unfinished task of world evangelism delays our Lord's return.
What is it?*

By Robert H. Pierson
President, Southern African Division

MANY years ago, when I was pastor of the Takoma Park church in Washington, D.C., there were in the congregation such men of God as W. A. Spicer, W. W. Prescott, and I. H. Evans. As I visited in their homes our conversation inevitably turned to their favorite theme—the finishing of the work. For many, many years they had worked and prayed for “the finishing of the work.” They longed to see the message preached “in all the world.” They yearned for the end to come.

Here in the Southern African Division, also, are many veterans of the work. I love these silver-haired fathers and mothers in Israel. I honor them for the years of faithful service they have rendered to the cause of God in this great field. They expected the work to be finished years ago. Still we are here, laboring on amid difficult and trying circumstances.

Not long ago on a campground in South Africa I was speaking with one of our sisters who had grown gray in the message. “You know, Elder,” she said, “when I was born, Sister White suggested to my mother that the end was so near that it was a difficult time in which to rear children. Now, here I am, well advanced in years, and the work is still not finished. Jesus hasn’t come yet. But certainly it can’t be long.”

On another occasion I was speaking to a dear old saint who was trembling on the brink of eternity. “All these years I’ve been expecting to see Jesus come,” he said sadly. “I’m afraid I’m not going to make it. I may go to sleep first.” Then his face lighted up with a joy not of this world, and he exclaimed, “But I’ll see Him in the morning when the work is finished!”

Several years ago I was far back in the hinterland of South America visiting the Davis Indians in the shadow of Mount Koraima in British Guiana. We had experienced a blessed time in fellowship with our Akawai and Arecuna Indian believers at Paruima and were preparing to leave on our return journey down the Kamarang River—back to civilization.

The mission boat was loaded to capacity as we stepped aboard. On the riverbank to say good-by were Elder and Mrs. Brooks and a large crowd of our Indian brethren. As the boat pulled away from the bank, while we were waving farewell, we all broke spontaneously into song:

“O there’ll be joy when the work is done,
Joy when the reapers gather home,
Bringing the sheaves at set of sun
To the New Jerusalem.”

“When the work is finished”—how dear this expression is to the heart of every true Advent believer! How the thought has spurred on the flagging

spirits of many a worker! Scarcely a prayer is offered in our churches but that it includes a fervent petition that the work may soon be finished. How many believers say to me, “Oh, I wish the Lord would finish the work and come!”

I know, dear reader, that this subject of “finishing the work” is precious to your heart also. You also long for the blessed day when the last sermon will be preached, the last hymn sung, the last benediction pronounced—the day when Jesus comes! But there is much to do before the work is finished.

Many years ago I preached the first Adventist sermon in Goa, then Portuguese India. Still we have no work established there. The work not only has not been finished there, so far as I know, it has not even been started! I have stood on the front veranda of our mission bungalow in Kalimpong, Northeast India, and looked out over the ermine-clad peaks of three unentered lands—Tibet, Bhutan, and Sikkim. Here again, with Afghanistan, are four great challenges to the Advent people!

I have traveled up through the Middle East, that great bastion of Mohammedanism. Here Arabia, Muscat, Bahrein, Kuwait, on the Persian Gulf, have not been entered. Even the unentered areas of those great lands of Iraq, Persia, Jordan, and other Moslem territories offer a tremendous challenge to the Advent people.

Here in the Southern African Division we have large areas in many lands where the work is not finished—in fact where it is not even begun, so far as we know. There are the vast reaches of the Congo River basin, the wide expanses of interior Tanganyika, and much of South West Africa—still waiting. As Joshua said, there is “yet very much land to be possessed” (Joshua 13:1).

Why the Delay?

Why the delay? Why has the work not yet been finished? The fault is not with the message we proclaim! There are no flaws in the truth of God. God's Word unmistakably assures us that the events marking the return of our Lord are now taking place. We are living in the very last of the last days. Christ's message is going to the world. It is the message of prophecy. It is true beyond a doubt.

What then delays our Master?

The answer, I believe, is found as we study the words of our Saviour: “When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come” (Mark 4:29). “When the fruit is brought forth”—here is the secret of the delay.

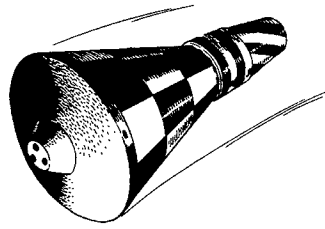
The servant of the Lord says, “The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” This fruit can never perish, but will produce after its kind a harvest unto eternal life.—*Christ's Object Lessons*, pp. 68, 69.

Both the Saviour and the servant of the Lord speak of a close relationship between fruit bearing and the harvest. The Lord's messenger makes clear what fruit bearing is—the presence of the fruit of the Spirit (Gal. 5:22) in the lives of the believers. Jesus says the harvest is His appearing at the Second Advent. (See Rev. 14:14-16; Matt. 13:39.) “When the fruit is brought forth, *immediately* he putteth in the sickle, because *the harvest is come.*”

What could be clearer? When the fruits of the Spirit are seen in the church, when Christ's character is reproduced in His people, then the Saviour will come; the harvest will take place.

“Christ is waiting with longing desire for the manifestation of Himself in His church. *When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.*”—*Ibid.*, p. 69. (Italics supplied.)

While to a certain extent it is true that not time but a task separates us from our Saviour, there is more to it than that. Not only is there a message to be proclaimed, there is a character to be perfected—your character and



Space Man

By MILDRED WOOD HARRIS

So now we've put a man in space!
Sealed in a capsule tight
He's orbited our midget world
So darkened by sin's blight.

But I who am a creature of
God's purchased human race
Am heir to all the worlds His hand
Upholds in outer space.

And soon I'm going home to be
Forever by His side,
Where I can visit all His worlds,
An angel for my guide.

mine! The Advent message must enter not only Tibet, Arabia, and Afghanistan, transforming lives in those unentered lands; it must enter *your* heart and *mine* and transform *our* lives! The message of truth must make Sabbathkeepers not only in the

South Pacific; its power must create born-again, loving, Christlike saints inside the church of God in all lands. There must be a finished work in us, as well as in Bhutan and Muscat and old Goa! There must be a finished work in you, in me!

Now, friend of mine, note these startling statements: “It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ.”—*Ibid.*

“Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain.”—*Ibid.*

“It is the privilege of every Christian not only to look for but to hasten the coming of our Lord.” What a challenge! What an indictment! How much longer will we fail to live up to our privileges? How much longer will our silver-haired fathers and mothers in Israel go down to the grave without seeing the work finished? How many more years shall we be laying plans and praying for “a finished work?”

If it is neglect of heart preparation on our part—the production of the fruits of the Spirit in our lives—that delays the Master's return, shall we not with deep contrition of heart and renewed strength in Him seek the needed preparation now?

Shall we not say now, “Lord, have Thy way with me! Purge me of sin! Perfect in me the fruits of the Spirit. Make me like Thee, so that I shall no longer delay Thy appearing!”

Fellowship of Prayer

Wonderful Answers to Prayer

“I asked prayer for my grandson who had run away from the academy. He wrote and begged to be taken back, and he is again in the academy. I thank all for their prayers.”—Mrs. E., of Missouri.

“The wife of one of my sons ran away from him, taking her three children. Exactly a month after I requested prayer for her return, she telephoned him one night, asking him to meet her. He went by air and brought her home. We know there is power in united prayer.”—Mrs. F., of Arizona.

“My heart is overwhelmed with joy. Two weeks ago I received a beautiful letter from mother saying she has decided to keep the Sabbath. The joyful part is that father has also said he will try his best to keep Sabbath—the first time he ever said such a thing. Last week mother wrote again, saying that they are happy and attending church. A few days ago I received a letter from my two brothers, who were once baptized but left the message, saying they have at last found God again.”—Mrs. M., of Massachusetts.

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

The Crime of Being Young

By L. G. Scales

President, Southwestern Junior College



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RUSSELL HARLAN, ARTIST

David was disparaged as a "stripling," but his victory over Goliath revealed him to be a giant in faith.

AT THE close of the Korean war the American people were shocked to learn that 21 American soldiers had decided to cast their lot with Communist China. The names and home towns of these young men appeared from time to time in news releases. As time went on, however, these young men changed their minds; and nearly all of them have since returned to the United States.

One young man, Samuel David Hawkins, particularly attracted my attention. It seemed that he got more than his share of publicity and notoriety.

After young Hawkins returned to the States and to his home in Oklahoma City, he was asked, "Why do you think you gained more publicity than the other GI's who remained in China?" After a thoughtful moment he replied, "I suppose it was because I was the youngest of the group."

It seemed to me that this was a good answer. It is not the first time it has been given as a justifiable reason for some publicity. The headlines literally scream of juvenile delinquency

and its obvious mass indictment of the younger generation. J. Edgar Hoover and the FBI reports are cited freely by ministers, educators, law-enforcement officers, judges, and lawyers. It appears that the major guilt of youth is that they are young. Perhaps George Bernard Shaw was not far from right when he quipped, "Youth is a wonderful thing. What a crime to waste it on children."

But the apostle Paul took a different view of youth. He said, "Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity" (1 Tim. 4:12, R.S.V.).

David was a young man who set the pace for his elders. You will recall that he was sent on a mission to visit the front lines, to take supplies to his older brothers who were serving in the army of King Saul. Upon his arrival David learned of the challenge of Goliath; and his young heart was stirred as he heard the huge soldier defy the armies and the God of Israel. He was determined to meet the challenge.

Just then his older brothers came by, and in typical rebuke of a younger brother, endeavored to humiliate him. Note the sarcastic implication of their question, "With whom have you left those few sheep in the wilderness?" (1 Sam. 17:28, R.S.V.).

Apparently it did not take the intelligence department of Saul's army long to learn of young David's eagerness to go into combat. When the news reached the eager ears of Saul, David was quickly summoned. Saul's disappointment at the youth's appearance was obvious. Like David's brothers, he tried to get him to abandon the idea. "Goliath," he said, "is a trained man of war, but you are but a youth." Despite a uniform and armor that would not fit, despite the discouragement of brothers and the commanding general of the armies of Israel, young David sallied forth, his youth notwithstanding.

The result of the encounter is well known, but the sequel to the story still carries with it the stigma attached to youth. When seeking to decorate the young hero for his bravery far above

and beyond the call of duty, the commandant of Saul's army said derogatorily, "Whose son is this stripling?"

Condemnation of youth is not a new thing. In an editorial that appeared in *Harper's Weekly* 100 years ago, the editor said: "It is a gloomy day in history. Not in many years, not in the lifetime of many men now living, has there been so grave and deep apprehension. In our country there is universal prostration. What is to become of our youth?" *Ladies Magazine*, a defunct journal, said in the year 1800: "Young women today live in a perpetual round of amusement. They go about day and night in perfect freedom. Their sole occupation is to amuse themselves with dancing. They read improper books, and the foulest philosophies fall from their lips."

Obviously, in the year 1660 there was no better opinion of youth, for John Bunyan wrote, "It is horrible to behold how irreverently and how disrespectfully children in this day carry on to their parents; snapping at them and rebuking them as if they had received a dispensation from God to dishonor and disobey them." And Socrates, shortly before his death in 399 B.C., joined in the chorus by saying, "Children today love luxury too much. They have execrable manners, flout authority, have no respect for their elders. They no longer rise when their parents or teachers enter the room. What kind of awful creatures will they be when they grow up?" And last, these words were chiseled in a tablet of stone in Constantinople, apparently some 2,000 or 3,000 years before Christ: "Our world is full of corruption. Children no longer obey their parents."

Christ the Example for Modern Youth

We hear much today about juvenile crime and juvenile delinquency, but millions ignore the fact that an estimated 95 per cent of the 16.5 million teen-agers in America cannot be characterized as delinquent.

I have tried to imagine Christ living as a teen-ager in our generation. I like to think of Him as a youth. In fact, He could scarcely be called anything but a youth. The poet was right: "Not one hair was gray on His crucifixion day." In the original version of the hymn that Matthew Arnold, on the last day of his life, called "the noblest hymn in the English language," Isaac Watts refers to Jesus as "the young Prince of Glory." How much more accurate to sing, "When I survey the wondrous cross, on which the young Prince of Glory died." He was, He ever will be, a young Prince of Glory.

My Petition

By RACHEL WARE

Lord, guide my feet in paths of right
And give my hands the strength they need
To work for Thee in earth's dark night.

Open Thou mine eyes, that they may see
The way to heaven through the maze of sin,
And prompt my lips to speak of Thee

To those I meet along the way.
Now quicken my ears, I pray, dear Lord,
That I may hear Thy voice today.

Help me to rise though I've fallen again;
Forgive my sin and cleanse my heart.
In Jesus' name, I ask. Amen.

As we recognize the dilemma of today's youth the response should be twofold. First, the young people of our generation, in the words of our text, should allow no one to look down upon them because they are young. Second, there needs to be an understanding of the problems of youth by those of us who are older.

There is a story, doubtless apocryphal, of a little three-year-old boy in a Midwestern city. Apparently he had wandered away from his mother during the busy morning hours. Out on the sidewalk and down a house or two from where he lived, the little fellow noticed a construction crew building a house. His eyes spotted a

ladder leading up to the roof. As he noticed the men going up and down the ladder, he decided that he would climb too. It wasn't long until his chubby little feet were making round by round as he climbed skyward.

When his mother noticed his absence she rushed out into the street and began to look for him. After some minutes she noticed him high on the ladder, climbing toward the roof. Her screams brought neighbors to the scene and fear to the heart of the little fellow. It wasn't long before neighbor women gathered frantically at the foot of the ladder, and their cries caught the attention of the carpenters on the roof.

In a moment of drama one carpenter looked over and saw the toddler high on the ladder and down below the panic-stricken mob shrieking, "He'll fall; he'll fall!" But up on the roof the carpenter said, "Look up here, sonny. Come on up. You can make it." With this encouragement, the lad began to climb; and a hush fell over the crowd below. It wasn't long before the little fellow reached the safety of the roof and the carpenter's arms.

Just so, the youth of the twentieth century find themselves the center of a controversy. There are always those who cry, "They will fall!" But upstairs the Carpenter of Nazareth is putting the finishing shingles on the heavenly mansions. He says, "Come on up. You will not fall." Listen to Him.

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

THE WAYSIDE PULPIT

"Blessed are they that hear the word of God, and keep it" (Luke 11:28).

Wycliffe in the fourteenth century and Tyndale 150 years later made the Bible available to the people in the common tongue. Today, in spite of translations in more than 1,100 languages, through illiteracy the Bible is still a locked book to 700 million adults. A new key is proving effective in unlocking the Word of God for these underprivileged peoples in the program of The Committee on World Literacy. It has the deserved support of many church organizations.

Paul contends in his letter to the Romans that the Jews would not have been without excuse if they had not heard the Word of God preached, for "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). The Jews chose not to believe, but millions of earth's unlettered peoples today cannot believe because they have not heard.

Yet more tragic is the condition of countless thousands in enlightened lands who are spiritually illiterate because they will not read. Nevertheless, we must not cease to pray, "Send out thy light and thy truth" (Ps. 43:3), and support every agency engaged in distributing the Word of God, for the promise is, "It shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

H. M. TIPPETT



Amazing Discoveries in the Wilderness of Judea

(Continued from page 1)

periods of Palestine's history—the so-called chalcolithic period—came to light. The next occupational level showed that these caves had again been inhabited during the early patriarchal period, which archeologists call Middle Bronze Age. After another gap in time people lived in these caves during the period of the Hebrew kings, and finally used them as places of refuge during the second Jewish war against the Romans in the second century A.D.

It is this latest period of occupation from which the most important manuscript discoveries come. The Jewish rebel Bar Cocheba, a self-styled messiah, in trying to shake off the Roman yoke, plunged his nation into a bloody and disastrous war. We do not know as much about this devastating war as of the first Jewish war, which ended with the destruction of Jerusalem by Titus in A.D. 70.

Concerning the first Jewish war the Jewish historian Josephus has given us detailed information in his preserved works. But no contemporary historian recorded the history of the second war, hence our knowledge of it is rather meager and fragmentary. We do know from bits of information obtained from various historical sources that the second war was at least as bloody as the first and that the Jewish nation as a whole suffered more from this latter war than from the former.

Historians of antiquity in general and those interested in the history of the Jews in particular are therefore very happy to obtain firsthand source material about this great war left by some of its participants and refugees. The Murabbaat caves in the Wilderness of Judea have preserved not only weapons, tools, and vessels left by the Jews who lived in these caves 18 centuries ago but also some very important written documents, among which are letters written in the name of Bar Cocheba, the leader of the rebellion.

A Scroll of the Minor Prophets

One extremely important discovery, however, was not made during the time when the caves were excavated but three years later—in March, 1955. At that time some Bedouin shepherds found in a hole, only about 900 feet from one of the previously excavated caves, a badly battered Hebrew scroll of the Minor Prophets. This scroll has now been published in the already mentioned work on the Murabbaat caves.

The scroll originally had a length of about 16.5 feet and a height of 14 inches, containing 40 columns of text. Only 21 fragmentary columns have been preserved. The text begins at Joel 2:20 and ends with Zechariah 1:4. The books of Hosea and Malachi are missing. All 12 books of the Minor Prophets were written in this scroll in the same sequence with which we are familiar from our modern Bibles.

As soon as the publication of this scroll came into my hands I made a careful study of it. To my amazement and satisfaction I found that its text is practically identical with that of our currently used Hebrew Bibles, and I could discover very few textual variants. Therefore, I decided to count the words of the preserved text in order to find out how large the percentage of text variants is. The following remarkable statistics are the results of this work: The 12 Minor Prophets contain a total of 14,339 words in current Hebrew Bibles. The fragmentary Murabbaat scroll contains 3,792 fully or partly preserved words, which means that about 26.4 per cent of the whole text has been preserved and is available for comparison. These 3,792 words show 46 variants when compared with the

commonly used Hebrew text, known as the Masoretic text. This amounts to only 1.21 per cent.

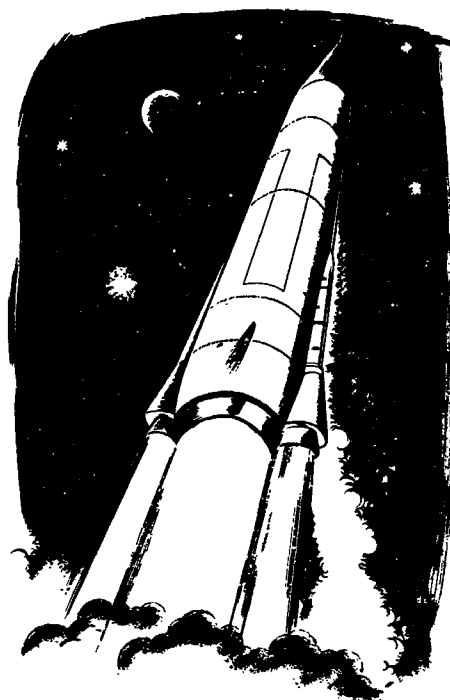
These 46 variants are, with two exceptions, of such a nature that they hardly show up in a translation and are of no consequence to the meaning of the text. Some words show a slightly different spelling. In two cases the singular is written instead of the plural, and twice a plural is found for a singular. Once a definite article is added to a noun, and three times a conjunction is included. Also a few scribal errors are noticeable.

The only two verses in which the reading is affected by variants are Obadiah 17 and Nahum 3:8. I shall quote these in full to demonstrate to the reader how slight even the variations are in the only two instances where the actual meaning of the text is somewhat altered. Obadiah 17 reads, according to the Revised Standard Version:

"But in Mount Zion there shall be those that escape, and it shall be holy; and the house of Jacob shall possess their own possessions."

The Murabbaat scroll of the Minor Prophets shows a different reading only in the last phrase of this verse, interestingly enough agreeing with the Septuagint, the Greek translation:

". . . and the house of Jacob shall possess those who have taken them in possession."



In Need of Power

By GEORGE R. KENDALL

When men today with rockets play
And seek control of space,
And very soon will claim the moon
As just a stopping place—
Beware, my friend, we're near the end
Of human vanity,
And from the skies God will arise
And rule with majesty.

When men today with missiles play
And build their shelters too,
When pillared clouds betoken shrouds,
God has a work for you.
For many wait without the gate
And seek to enter in,
With wistful eyes implore the skies
For surcease from their sin.

When men today would launch away
In flight beyond the moon,
And, fully shod, defy their God,
The end is coming soon.
No longer wait; the hour is late;
Shake off your lethargy.
The blazing skies cry out, "Arise,
And work with energy!"

Nahum 3:8 reads, according to the R.S.V.:

"Are you better than Thebes that sat by the Nile, with water around her, her rampart a sea, and water her wall?"

This text reads, according to the Murabbaat scroll:

"Are you better than Thebes that sat by the Nile, with water around her, the strength of waters as her wall?"

This scroll demonstrates in an eloquent way that the Bible text was faithfully transmitted during the many centuries when all copying had to be done by hand. We have here a text written in the first half of the second century A.D., only about 100 years after Christ's time, yet for all practical purposes it is identical with the next earliest Hebrew Bible manuscript containing the Minor Prophets, which is the Cairo Codex of the Prophets, written by Moses ben Asher in A.D. 895.

Similar Discoveries Made in Israel

Encouraged by the amazing finds of manuscripts in the northern part of the Wilderness of Judea, Israeli scholars of Hebrew University and officials of the Department of Antiquities in Israel in the spring of 1960 began exploring some of the wild areas of the southern part of that wilderness that lies in Israel. Their efforts were rewarded by some fantastic discoveries in a number of caves. During the research carried out in the spring of 1960, caves were found that contained evidence that they had also been used by Jewish soldiers of the Bar Cocheba rebellion and by refugees from that period. The cave debris contained pottery, and coins struck by Bar Cocheba, shoes and clothing, arrows, and foodstuff such as grain, lentils, beans, nuts, and the remains of fruit all well preserved.

The most outstanding discovery of the 1960 expedition was a basket that contained 19 metal vessels of Roman make. Similar vessels had been found during the excavations of Pompeii in Italy. Those discovered in the wilderness caves probably had come into the hands of Bar Cocheba's soldiers as the result of a successful military encounter with Roman forces. On some of these vessels mythological scenes are engraved, as they are frequently found on Roman vessels. These pagan features were scratched out by the pious Jews who had captured the vessels.

Also a fragment of the book of Psalms was found and 15 letters of Bar Cocheba, of which one was written on wood and the others on papyrus. All these documents were inscribed in Hebrew and Aramaic.²

The Israeli explorations of the southern part of the Wilderness of Judea were continued in the spring of 1961. The discoveries made during the second campaign were even more startling than the preceding ones. Again pottery, weapons, and coins of the time of Bar Cocheba came to light. Also fragments of Biblical scrolls were found. In one cave 40 skeletons of refugees were excavated. The people who had buried them in the caves had put on the bodies pieces of pottery engraved with the names of the deceased. One reads, "Saul, the son of Saul—peace!" We are here in the fortunate position of having not only the remains of some Jews who died during the second Jewish-Roman war, almost 2,000 years ago, but of having their very names preserved together with their meager possessions.

In a niche inside one of these caves, 430 objects were discovered. Some are of ivory, but most are of metal. All were found carefully wrapped in matings. Final reports on these objects have not yet been published, but preliminary reports show that among them are articles which have not been found at any other place in the Near East. Their shapes and appearance suggest that they may have come from a pagan temple.

During these cave explorations dozens of documents were discovered in Hebrew, Aramaic, Greek, and Nabataean. It is reported that some of the

papyrus documents are as large as 28 by 10 inches.³

Archeological explorations have been conducted in the Near East for more than 160 years, and in Palestine for almost a century, but never have such amazing discoveries been made as during the last 15 years. Archeologists simply did not suspect that the uninhabited Wilderness of Judea could be the hiding place of so much important material from antiquity as has recently come to light. Palestine, with its humid climate, does not ordinarily preserve objects made of wood, cloth, leather, or other perishable material. It is only in the dry wilderness area west of the Dead Sea that such material, well protected in caves and undisturbed for many centuries, could have been preserved.

We are happy that this material has been discovered. It sheds welcome rays of light on a dark period in the history of the Jewish nation, and also gives us Biblical manuscripts many hundreds of years older than the earliest Hebrew Bible manuscripts previously known. They show that the Word of God was faithfully transmitted from one generation of scribes to the other.

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CONDUCTED BY PROMISE JOY SHERMAN

For Homemakers



Mother Was Like That

A restudy of the Bible brings tender memories of mother

By Clara Nosworthy Wright

AFTER a workers' meeting in Florida about a year ago and the inspirational suggestions by guest speakers on how to read our Bibles, I decided to start with the Gospel of John and read the remainder of the Bible first. This now is long since completed, and those mes-

sages of Paul to the Galatians seem much more real to me. They remind me so much of mother's teachings. For example, Galatians 6:9, 10: "And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all

men." That was part of her religion—never hold a grudge, never think an evil thought. Once when a friend related something unpleasant to her about another person, mother said, "Please don't make me think evil thoughts of anyone."

Mother was always faithful in writing to each of her children; and her consistent life of service, hope, and faith is still our guiding light. When financial problems faced us in our childhood days, her faith was strong. She did what she could and left the rest to God. She believed fully that God would supply all our needs. Paul wrote about this in Philippians 4, and he was grateful to the Philippian brethren for their thoughtfulness to him.

Mother's wisdom and understanding seemed to be based wholly on God's Word. "My mother's old Bible is true; From cover to cover, all true!" I have that Bible. Mother is at rest, but truly her works do follow her. She was thoughtful, kind, and loving; she taught us to share what we had with others.

But her letters! How we miss them. Never did they contain a word of gossip, so far as I can remember, but they were newsy of the family doings and of her love. She always ended her

letters with love and kisses. I found that Paul did this too when he wrote to the Corinthians. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with an holy kiss. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (2 Cor. 13:11-14).

Mother sang to us and taught us to sing the old hymns, the meaningful ones: "The Ninety and Nine"—how we loved the story of the shepherd and the sheep—"Into a Tent Where a Gypsy Boy Lay," "Jesus Loves Me," "Bringing in the Sheaves," "Is It Far to Canaan's Land?"

These are treasured memories—the hours we spent together as a family in front of the old Baltimore heater on a cold evening in Brooklyn, New York, after a busy day, or on vacation out on a rock in Newfoundland overlooking New Bay, when mother took her brood on Sabbath to a place apart to worship God. At that time there were no other Seventh-day Adventists there, but now there are several faithful families because of Uncle Ben Manuel's ministry.

This lovely poem by H. M. S. Richards seems to testify of mother's faith.

Faith of our mothers! living still
In spite of all our straying far;
Unbroken love by night and day,
For that's the way our mothers are.

Faith of our mothers! like a star,
Shining through all the years the same;
O how our hearts beat warm with joy
Whene'er we hear the lovely name!

Our mothers, chained to homely tasks,
Are still in heart and spirit free;
How sweet would be their children's lot,
If they, like them, would live for Thee!

Faith of our mothers! burning bright,
Unfailing lamp for those who roam;
Bring us at last, O Lord, to Thee;
Guide all the wandering children home!

Mother read and memorized her Bible, chapter after chapter. One time, when facing a most trying situation, instead of giving way to despair she turned to Jesus and found comfort in the blessed Book, and by memorizing Psalm 119. How often have I witnessed her at twilight quietly rocking and reading her Book of books.

Mother played with us! She played hard. She loved a good game, a Bible game or an active game. She learned to swim and to skate with us, and en-

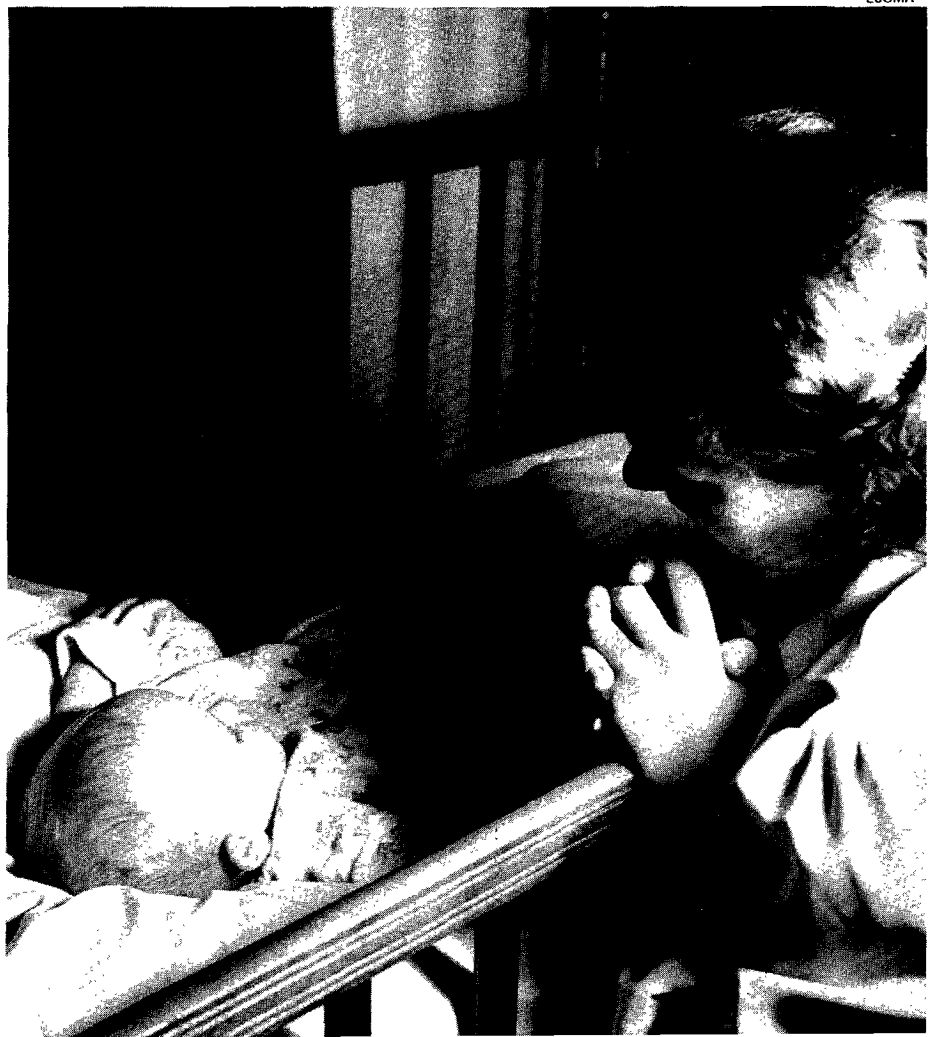
When My Mother Tucks Me In

By H. M. S. RICHARDS

How the changing years have borne me
Far away from days of home!
Now no mother bends above me
When the time for sleep has come.
But it gives my poor heart comfort,
And it brings me rest within,
Just to dream that I am little
And my mother tucks me in.

As I kneel there with my brother
By the bed above the stairs,
And I hear my gentle mother
Whisper, "Boys, remember prayers!"
Then she comes and prays beside us,
"Father, keep them from all sin."
Oh, her kiss is tender, loving,
When my mother tucks me in.

When at last the evening finds me,
And life's busy day is done,
All the bands of earth that bind me
Shall be broken one by one.
Then, O Lord, be Thou my comfort,
Calm my soul, Thy peace to win;
Let me fall asleep as gently
As when mother tucked me in.



LUOMA

joyed sledding over the hills in the snow. She enjoyed thinking and meditating. A lady friend once said to me, "Your mother may not have had much formal schooling, but she certainly is well educated." That was true. She loved to read, to sing, to sew, to play, to recite, and best of all she shared her life with us children. In sickness or in health mother was with us, to enjoy a vacation or to assist in an emergency. Her life was one of constantly serving others in whatever way seemed needful.

Mother was courageous. Left with four children under the age of five, and with no income except what she could bring in from dressmaking, she educated her children in Christian schools. They are faithful to the message, because of her devotion to God and family.

Mother was hospitable. Her home was open to everyone. During World War I it seemed that our home in Brooklyn was a regular USO. In later years when our home was larger and more funds were available, friends, relatives, church people, those in need—everyone was welcome. And dad (mother remarried when I was 14) was just as gracious; he loved to have company. It could well be said of them, as it was of Thomas Jefferson, their "hospitality was immense."

When mother married Dad Patterson, he became a loving father to all of us as well as to his own two children. He died a few years before mother. One day at Collegedale, Tennessee, after she made her home with us, I found her sorting some clothing. In the process she came across dad's wedding coat. Knowing it was a sacred moment for her, I said nothing. My tears flowed freely later, however, while I watched her from the back bedroom window set a lighted match to the coat in the yard. Like the American flag, it was cared for nobly so that it would not be just played with and mocked.

Mother never looked back. With Annie Johnson Flint she could truly say:

I don't look back; God knows the fruitless efforts,

The wasted hours, the sinning, the regrets; I leave them all to Him who blots the record And mercifully forgives, and then forgets.

When she had done her best, she left the rest to God and kept looking up into the face of Jesus. We too must keep looking up, for a special day is coming. "It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25:9). Mother will be there at that great day. We must be there too.

A Story FOR THE YOUNGER SET

Ruffians and a Debate

By Virginia Hansen

A MINISTER in Northwestern India was holding an evangelistic effort. Many of the people were interested. During an altar call some came forward to take their stand for Jesus. This was too much for a group of ruffians who had watched during the meeting. They gathered their group together and decided they must do something about these men who were undermining their idol worship.

new group of believers with our church.

"You will follow me," the minister said quietly to the baptismal candidates as he started toward the river. Suddenly, with a loud cry, the ruffians rushed into their midst, disrupting the line of converts.

"Begone, heathen dogs! You shall not have a baptism here!" And they made passes at the minister to drive him away.

Our poor minister! The day had started off so well, but now—Silently he prayed that the Lord would protect him and his friends.

As if in answer to his prayer, a venerable Hindu man stepped forward. "Friends," his commanding voice immediately quieted the crowd, "let us not have bloodshed. Rather, let us have a debate. We all know that our sacred religion is the right way. It is our heritage from our forefathers. We can do no harm by discussing it. Let the minister dare to compare his religion with ours! We shall prove our way is best." The people nodded in agreement.



CHARLES TEMPLE, ARTIST

The plotters looked at one another knowingly and slithered their fingers across their throats in a way that left no doubt as to their intentions.

"Tomorrow," the leader ordered, "let us get rid of these heathen dogs!" "Tomorrow" seemed the right time, because the preacher had announced there would be a baptism at the river.

"We will meet near the willow grove and take care of this matter." The plotters looked at one another knowingly and slithered their fingers across their throats in a way that left no doubt as to their intentions.

For the minister the baptism was to be a joyous climax to weeks of preaching and studying with the people. Little did he dream of the excitement that this seemingly peaceful day would bring forth.

Time for the baptism came, and all the people gathered by the river to witness the sacred rite that would unite the

"Debate!" our brother thought fearfully. "What are they getting me into?" He didn't want to argue with these people.

One of his friends urged him, "Go on; tell them about Jesus. This is your chance!" so the minister spoke one night and his opponent the next.

The Holy Spirit helped our brother, even as Peter at Pentecost, as he spoke to the people. Little by little the love of God changed their hearts. After three nights his opponent had run out of anything to say, but the Adventist preacher had barely started.

At the end of the series of meetings, which grew out of these debates, many were baptized and became members of our church!



Meeting Injustice

Much is said these days about "rights." People all over the world are contending for their rights. Some are demanding much more than their rights. But "Jesus did not contend for His rights" (*The Desire of Ages*, p. 89). Though He had a keen intellect and thus recognized instantly when He was being discriminated against, He bore the mistreatment without complaint. He did not retaliate. He did not protest. "Though calumny and persecution were heaped upon Him from the cradle to the grave, they called forth from Him only the expression of forgiving love."—*Thoughts From the Mount of Blessing*, p. 71.

Think of it—Christ's only response to injustice was forgiving love! From His earliest years and minor unkindnesses from His companions He progressed until in the face of absolute injustice, when He was being crucified, He was able to say, "Father, forgive them; for they know not what they do."

"The Father's presence encircled Christ, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us. He who is imbued with the Spirit of Christ abides in Christ. The blow that is aimed at him falls upon the Saviour, who surrounds him with His presence. Whatever comes to him comes from Christ. He has no need to resist evil, for Christ is his defense."—*Ibid.*

Injustice will be routine when the saints are called before earthly tribunals to witness for their faith. How patiently they stand in that day is being determined by their reaction to smaller trials now. Today is a preparation for tomorrow.

K. H. W.

From the Editor's Mailbag

A subscriber writes at great length and in great distress over what he feels are the shortcomings of the brethren, both clergy and laity. He cites a variety of exhibits of what he feels are evidences that our churches are losing their sense of direction, their piety, and the old-time denominational standards. Hence, he says, he feels alienated from the church and unable actively to take a strong part in its life and work. His letter is not that of a professional critic, but rather of a much bewildered brother. Here is our reply:

Our Reply

My dear brother, I think you have looked so long and intently at defects in the church that you feel overwhelmed and well-nigh ready to throw up your hands, with the result that you have difficulty in fellowshiping sweetly with others or in rendering a major service in the church. Now, I would be the last person in the world to say that the church today is perfect. It is not. It is remiss in many matters. There are mistakes made by the laity and by the leadership. But in saying this I am merely saying what anyone in the REVIEW editorial office would have had to say at any time during the hundred years of our existence.

If you doubt that, my brother, let me ask you to turn

to the nine volumes of the *Testimonies*, begin with volume 1, number 1, and read what Sister White has to say there about the low spiritual state, and then read on through the long years of her rebukes to leaders and laity, to church companies and institutions, for their mistakes, their shortcomings, and their oftentimes lack of courage and vision to follow the counsel of God. If I were to let myself focus exclusively on those aspects of Mrs. White's messages through the years, I could become utterly discouraged with the Advent Movement. But there is more to her messages than this, much more. There is hope and courage, assurance that God is with us and leading us onward. Indeed, we are assured that God is carrying a people through to the kingdom, not a stray offshoot here or there but the Advent Movement. All this we learn from reading fully Mrs. White's writings. That gives us a sense of balance.

In other words, the record of the movement through the century is one of contrasting faithlessness and faith, frailties and fervor, apathy and energetic action. Sometimes those apathetic at one time become fervent later, and vice versa. And why is all this? Because the Advent Movement is made up of frail human beings with whom God is trying to work and through whom He is seeking to bring a message to the world. After all, what makes the Advent Movement important? It is not the people but the message. True, the message should ultimately sanctify our hearts, and it does, thank God, for those who accept it and practice it sincerely. Some do not thus practice it, and fall by the wayside, or at least will be missing in the great day when God makes up His own.

"The Good Old Days"

I once talked with Elder W. C. White, son of Mrs. E. G. White, about the so-called "good old days." His memories ran back over a large part of our history. He meditated a moment and then answered: "There were no 'good old days.'" By this he did not mean that God had not been with us and blessed us and given growth to the movement. He simply meant that the old days, as compared with now, were not uniquely different. There were problems and perplexities, there were brethren who failed to measure up, and then there were the beloved brethren, both leaders and laity, who devoutly and sacrificially advanced the cause. It will always be thus, my brother, until the day of our Lord.

I have some opportunity here in my editorial office, reading a constant flow of letters from our people, to know something of the feel of their hearts and of the tempo of the movement. Some write me critically, but the great majority write with joy and fervor, with expressions of resolute determination to go on to the kingdom. Many tell of the missionary work they carry on and of how God is blessing their particular church. I always feel refreshed after reading a cross section of such letters, and thank God that He is with us.

I also have opportunity in traveling hither and yon over the land to meet our people in their local areas. How often I find them telling me of some special missionary project in which they are engaged. Perhaps it is literature distribution, perhaps it is holding Bible studies or bringing people to church, or perhaps they have some ambitious project for gathering in money for the church. Repeatedly I find, so repeatedly it is routine, that the

great majority of our people not only say that they love the cause, they give evidence of it by their active endeavors in behalf of it.

Yes, I also discover problems in churches as I travel, but no greater problems than Paul met in some of the churches he raised up and about which he wrote in his letters, no greater problems, indeed, than Sister White discusses in various of her testimonies to individuals and churches.

Large Investments

You have some very definite things to say about large investments in churches and institutions in the homeland and express the thought that that is why we do not have enough money to provide sufficient missionaries. My brother, this is an old charge, easily made and sounding very plausible, but it will hardly stand close scrutiny. You forget a very important point. It is this. As our investment in building churches and institutions in the homeland has risen, so has our investment overseas. Our annual budget today runs into tens of millions, a major part of which goes to extend the work all over the earth. This kind of total was undreamed of not many years ago, even as the idea of a million or more dollars for a building in America was formerly undreamed of. Our investments have grown in every respect.

There's another point to remember and that is, as we lengthen the cords overseas we must strengthen the stakes in the homeland. But it is an interesting and undebatable fact that though we have built greater buildings and churches in America through the years, we have constantly raised our total of giving to the world work. There is an even more interesting point than this, as has been noted by many a pastor. When a church has set out to raise a large sum to build a new church building, it has quite uniformly maintained and even enhanced its giving for missions. Perhaps there are instances where a church building is more ornate than it needs to be, though I do not think of any instance at the moment. Our buildings are solidly constructed and must be in accordance with building codes and fire regulations. We have churches today with a thousand or more members, something not known before, and when you put a thousand members in one church building, you are involved in very great cost.

You know, my dear brother, the human mind takes on the color of that on which it focuses. It seems to me, as I have read your long letter, that you have meditated so long on the frailties and blunders of the leaders and laity that a kind of grayness and shadow has come over your mind and soul and a real depression of spirit has ensued.

A Way Out of Depression

Permit me to offer a suggestion to you. Take the report section of the REVIEW and read there of the advances of the kingdom that are taking place all over the world and that reflect the forward drive of the movement. And remember that that great program is possible because of the millions of dollars our people sacrificially give to advance the work. Then go down the list of your own church and think of those who quietly and faithfully are serving God day by day, living circumspectly and bearing a good witness for the cause. Think of the faithfulness in tithes and offerings represented by your own church. Remember that non-Adventist ministers everywhere marvel at the faithfulness of our people in tithing and wonder why they can't make tithing work. They hope that simply by the mechanics of setting a 10 per cent goal for their members they will have tithing. They forget that real tithing is possible only when our hearts are touched by Heaven, and a high sense of our duty to God finds expression.

Let me suggest this further antidote for your temptation to feel not only that the church at large but the leadership are failing to follow God's guidance: Remember that the brethren who must make major decisions have before them a very great deal more information on all the complexity of the problem at issue than you can hope to have. Remember that they have spent a long time praying and studying before making decisions. And remember, finally, my brother, that inasmuch as you, along with them, are finite, you *could be* mistaken and they could be right. It is one of the devil's chief temptations, when we begin to look at all the failures of the brethren, to forget that we also are frail, faulty, and full of mistakes. I find that when I begin to pray for my brethren who have hard problems, I find it difficult to criticize them.

Well, my dear brother, I must not go on. My letter is already too long. I write you in no hard or condemnatory mood. Satan has sought to benumb you, to depress you. Don't let him do this. I see mistakes and failings, even as you can see them. Indeed, I may even have a better chance to see them than you. But I refuse to be depressed. I think of the history of our church and of God's leadership through its crises, through its times of low courage and faith. I believe that today God is as surely with us leading us on as He ever was, and He is going to carry the movement through to victory. The more of us who thus resolutely believe and act in accordance with our belief, the more sure the victory and the sooner. God bless you, my brother.

F. D. N.

A Salute to British Logic

It would seem that the past two months have demonstrated rather dramatically that Britishers are more logical than Americans. Early in March the Royal College of Physicians, the 444-year-old elite organization of British medicine, issued a 70-page indictment of cigarettes as a major contributing cause of lung cancer and appended a series of recommendations suggesting what the Government might do about it. The House of Commons went on record that the Government "accepts that this report demonstrates authoritatively and crushingly, the causal connection between smoking and lung cancer."

Only five days later the Government opened its campaign to educate the public, especially school children, to the danger of smoking cigarettes. The Royal College report was published and went on sale in bookstores, circulars were printed and distributed by the Ministries of Health and Education, local health authorities were requested to go all-out to make the conclusions of the report widely known, and posters were widely displayed in public places. Six tobacco manufacturers began withholding TV advertising until after 9:00 P. M., when most children would be in bed. One tobacco company withdrew its public vending machines, in order to keep youth below the legal limit of 16 from making purchases, and five others agreed to talk the matter over with the Government.

On April 7, exactly one month after the report had been issued, the Royal College declared that the report was making "a dramatic impact on the British public," one that was proving to be "much bigger than we expected." The vigorous response of Parliament was credited with being the most important factor in the surprising success. Tobacco shops were reporting a 10-to-40 per cent drop in cigarette sales. Sales of antismoking pills have soared, and tobacco shares have dropped steadily on the market.

We salute the leaders of Britain for their logic in relating facts to action.

R. F. C.

Reports From Far and Near

A Visit to
the Land of the Morning Calm—

KOREA FORGES AHEAD

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

WITH the announcement of our Northwest Orient flight to Seoul at the Tokyo Airport began a most interesting Korean interlude in which we visited the country known as the Land of the Morning Calm. One's respect and honor for a country deepens as he thinks of the past generations that have made it what it is today. Korea's recorded history is said to date back to 57 B.C., and its legendary past 2,000 years before that.

Korea is a land of mountains. Some travelers have described the land surface as resembling a sea in a heavy gale. The thrift and industry of this people is evidenced by the terraced fields of the countryside and ceaseless activity in the cities and villages.

As I stepped off the plane I realized that I was in a land where a long line of dedicated overseas and national missionaries had spent many years in sacrificial Christian service. I was reminded of the faithful efforts of such pioneers as Dr. Riley Russell, who some 60 years ago began the work of our church there. The efforts of the pioneers, their prayers and sufferings, were seed sown in good ground which today is producing a hundredfold harvest.

Almost immediately upon arrival the Far Eastern Division officers and I were ushered into the church, where the Korean Union session had already begun. C. H. Davis, the president, told us that the population of the union is 25 million. There is now one baptized Seventh-day Adventist for every 1,500 of the population, and one Sabbath school member for each 392 of the population. What a challenge! Think of how many are seeking truth. Reports were not all in as we met in the third week of December, but conservative estimates place baptisms for 1961 at 3,000.

Fifty-three churches were erected in 1960, or more than one a week. The 1961 record is 80 churches complete or nearly so—a building every four and one-half days. But to house the increasing membership it will be necessary to build a hundred more churches in 1962!

At one of the sessions we were inspired by the report of a woman lay worker who had fled to an island off the coast during one of the invasions of South Korea. Our sister has been able to organize Sabbath schools with 812 members. Her ambition is to give every one of the 6,000 inhabitants of the island an opportunity to join.

Elder Davis told many interesting experiences which space does not permit us to mention in detail. On one trip he dedicated seven church buildings in eight days. On a nine-day trip he made altar calls resulting in 500 people making decisions to follow Christ. He related how a former Buddhist gathered together a group of 400 among the pine trees to hear the Advent message. These people declared that they had tried non-Christian religions long enough and now they wanted to be Seventh-day Adventists. They took him to the site where they were to build their new church. He told also of laymen who began preaching on an island in 1959. As a result of their work there are now 17 Sabbath schools with 3,500 members. A lawyer found this faith by reading the Bible and Seventh-day Adventist literature. He began to preach, and today 13 Sabbath schools, with a membership of 1,100, testify to the blessing of God on his work.

Last year Vacation Bible Schools were held under the leadership of 1,915 volunteer teachers, with 50,927 children enrolled. As a direct result we know of 2,148

children who joined our regular Sabbath schools. This is indeed a remarkable example of the potential of this kind of evangelism. Reports of public evangelism last summer indicate that some 7,000 decisions were made for Christ.

We have two medical institutions serving Korea, one in Seoul and the other in Pusan. The personnel of these two institutions are alert to the spiritual as well as the physical needs of the patients. Extension work in the form of field trips is carried on by the doctors and nurses as a regular part of their work. These trips out into the country and into the villages bring inspiration and challenge to the medical workers, as well as giving physical relief to the needy in the more remote parts of the country. Some of the missions have nurses on their staffs for medical missionary work on a regular basis, not only among our own members but among non-Adventists in unentered villages. These nurses conduct a health education program for the benefit of the general population.

Korean Union College is a factor of wide influence in preparing ministers and gospel workers for all branches of Christian service. Others who may not finish a course of study return to their villages to serve as laymen. This college has now received government recognition, which is a great advantage to it. This year a new dormitory wing has been built for 36 more girls. A new library building has also been completed, which adds strength to the teaching.

During the union session night meet-

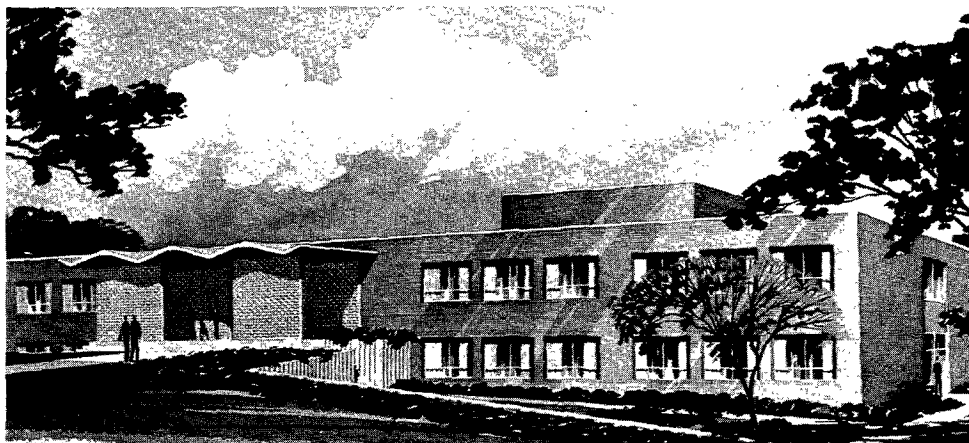
Open House at Enterprise Academy

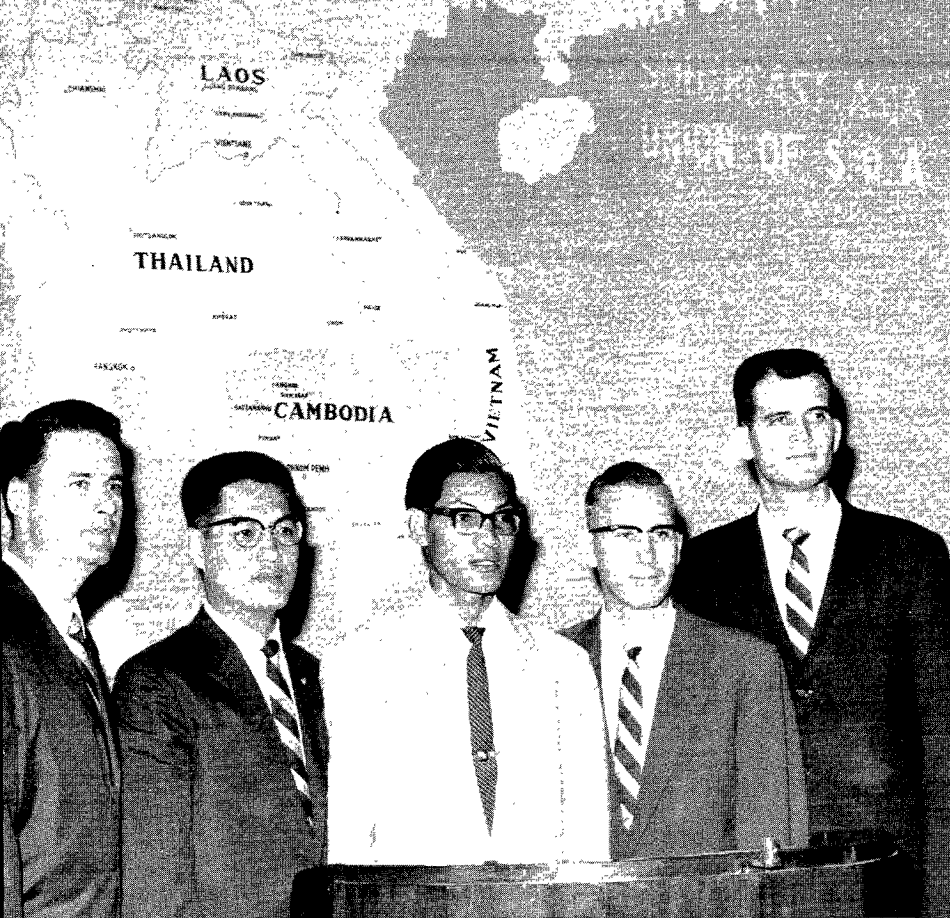
The new classroom and administration building of Enterprise Academy was presented to the constituency of the Kansas Conference in a special open-house ceremony Sunday afternoon, March 11.

This building, which replaces one erected in the 1880's, contains offices, library, and classrooms. It is joined to the chapel, which was built a few years before.

The open-house-day address was delivered by Theodore Carcich, Central Union Conference president, and other speeches were given by W. A. Howe, Central Union Conference educational secretary, and Dr. Maurice Cook from the Kansas State educational department. The early history of the school was given by Richard Hoffman, a local banker, and by George Stacey, one of the first students.

F. O. SANDERS, President
Kansas Conference





The Thai Voice of Prophecy radio group. Sapon Jaiguar (center) is the speaker. Members of the quartet are (from the left); John Harris, Gumjorn Sriratprapas, Wayne Martin, and Chester Damron.

ings were held in the auditorium of the day school near Seoul, with an attendance of some 1,200. It was cold weather and sometimes raining, but the people continued to attend.

According to C. U. Pak, secretary of the Korean Union, we are now in the fifty-eighth year of our history as a mission society in Korea. He paid special respect to the dedicated and devout foreign missionaries who had labored in his country. He said that a total of 73 had come to Korea, and that of these 16 are still at their posts of duty. Long periods of service are greatly appreciated by the peoples of mission lands. The average service period of the foreign missionary in the period under review has been about seven and a half years, and eight have served more than 20 years. The list includes Mrs. Theodora Wangerin, 36 years; Helen May Scott, 32; H. A. Oberg, 27; Clinton Lee, 27; George Rue, 26; H. M. Lee, 23; W. R. Smith, 20; E. J. Urquhart, 20. This represents 211 years of dedicated service. Many have served for shorter periods.

On the final Sabbath some 2,000 were present at the church service at which 23 were ordained to the gospel ministry. It is indeed encouraging to see our national workers developing into strong leaders. This group of ordained ministers will significantly strengthen the church in Korea.

During the first few minutes of the first meeting I attended I learned a Korean expression, "Ko map sum nida" ["Many thanks"], which I was to use frequently during my stay in Korea. Now as I leave I first say to God, "Many thanks for the blessings on the church in Korea." I say "Ko map sum nida" to the foreign mis-

sionaries who have given themselves so generously through the years to the cause in this wonderful land. I say "Ko map sum nida" to the national workers who have labored so faithfully among its rolling hills and fertile valleys. Then to the president of the Korean Union, to the leaders of the various fields, and to the heads of the institutions goes a big "Ko map sum nida" from my heart for their consecration to the unfinished task, and a prayer to God that greater blessings may accompany their efforts than ever before.

Radio Work in Southeast Asia

By Daniel R. Guild
Departmental Secretary
Southeast Asia Union

The Voice of Prophecy was broadcast in the Thai language for the first time on January 7, by the most powerful station in Bangkok, Thailand's capital and most populous city. Mail response is being received from a distance of hundreds of miles.

Sapon Jaiguar is the Voice of Prophecy speaker. The quartet is composed of John Harris, district pastor; Gumjorn Sriratprapas, mission MV secretary; Wayne Martin, mission president; and Chester Damron, Bangkok Sanitarium and Hospital church pastor.

Funds to continue the broadcast for three months were collected in one offering from the church located on the sanitarium grounds. Prayers are ascending that funds will become available to add

other stations, making it possible to reach more of Thailand's 23 million people.

From the four stations of South Vietnam the Voice of Prophecy is heard weekly in the Vietnamese language. Broadcasts are heard three times weekly in three different Chinese dialects. Once each week the broadcast is heard in English. All of the time for these broadcasts is donated by the stations.

The radio station manager in Hue recently wrote: "Your broadcast is the most loved by our listeners in the old capital, though its population is strongly Catholic and Buddhist, for you have a scientific way of presenting your message." The director of the station in Dalat recently said, "Your broadcast is the best religious program we have. It has its listeners among people of all creeds." Although the broadcast originates in South Vietnam, it reaches North Vietnam also.

Our four Bible correspondence schools—Saigon, Vietnam; Bangkok, Thailand; Phnom Penh, Cambodia; and Singapore, Malaya—offer 17 courses in seven different languages. One-half million Bible lessons were mailed out from these schools in the past two years.

The correspondence schools are the backbone of our mission work in this union. All three of the English-speaking pastors in the Malaya Mission are direct converts from the Singapore Voice of Prophecy Bible school. One of these pastors recently stated that 16 of the 20 converts in his church during the past two years were Voice of Prophecy students. Three of them are now attending Southeast Asia Union College, preparing for the ministry.

The man correcting the Chinese Voice of Prophecy lessons in Cambodia is a graduate of the Bible school. Another graduate, while not yet baptized, has just finished translating the Voice of Prophecy lessons from Chinese into Cambodian. It will thus soon be possible to offer the Voice of Prophecy lessons for the first time in that language.

The present Voice of Prophecy director in the Thailand school and the Voice of Prophecy radio speaker are both converts won through the Voice of Prophecy Bible Correspondence School. In fact, 80 per cent of all the people who have been baptized in Thailand during the past four or five years have been Voice of Prophecy students.

We need the prayers and the continued financial support of our faithful brethren in America.

A New Light for Ecuador

By N. M. Merkel, *President*
Ecuador Mission

"That is all good, but when are you going to do something for Esmeraldas?" asked Señor Diaz. I pondered his question for a moment. It reflected the thoughts of several other merchants that B. W. Steinweg, Ecuador Mission treasurer, and I had visited that day. Esmeraldas is a city on the north coast of Ecuador, and capital of the province that bears the same name. We were making our annual Ingathering calls, as other



Some of the 80 new members of the Esmeraldas church on the northern coast of Ecuador. The evangelistic team is in the front row: Segundo Andrade, evangelist; Galo Maury; Rosa Gonzales; Eugenia Avilez; Luis Rueda; Carlos Bermeo.

in Vancouver, Kelowna, and Kamloops. Present baptisms in these areas indicate that this type of evangelism is well worth while. Recently two beautiful new church buildings were dedicated, one in Aldergrove and the other in Langley.

At the business session on February 25 the present conference officers and departmental secretaries were unanimously re-elected. The Canadian Union was represented by W. A. Nelson, president, E. L. Green, secretary-treasurer, and John Hnatyshyn, home missionary and Sabbath school secretary. The writer represented the General Conference.

Opening New Territory in New Guinea

By K. Tilstra, *President*
West New Guinea Mission

Recently I have been itinerating in the interior of New Guinea. We went to Sarmi and from there by a small steamer to Pionier Bivak, far up the Memberamo River where several national teachers are stationed. Here we received word that other villages are also asking for teachers. From Pionier Bivak we traveled by native dugout up river for about four days, visiting different villages.

It is certainly no joy ride to sit all day in a narrow dugout. There is no room to stretch, and if you move about much you are likely to tumble out. We had to go through two rapids. The first one was not too bad, but the second took us about two hours to cross. Everything had to be taken out of the dugout and carried over big boulders to the other side. Then the boatman managed, very cautiously, to pull the boat upstream by a long rope till the dangerous falls were passed.

It was toward evening when we finally got through. Everyone was so exhausted that we rolled out our air mattresses and slept right there on the beach. Fortunately it did not rain. Of course, there are no hotels or rest houses. You are lucky to find an old tumble-down hut, or almost any shelter to crawl under for the night. We took our food along and cooked it where we stopped for the night. Most of the Papuans we met are still very primitive, and hardly live like human beings. The last village we visited was a large one by New Guinea standards. We counted about 150 people. They seemed more industrious than some of the tribes, and had gardens with vegetables and banana and papaya trees. They begged us to send them a teacher. We hope we can do so when our school in Hollandia closes for the year.

Although these trips are strenuous we feel fully rewarded when the people ask for teachers. There are many remote tribes never visited by a white man, but the message must be carried to them. The best way to win these people is by starting a school in their village.

Yesterday was a wonderful Sabbath at our West New Guinea Training School. In the morning we had the regular Sabbath services, and in the afternoon baptized 27 persons, 15 of whom were students in the school. The other 12 were from surrounding villages. One of our Papuan

missionaries had done for several years. Each year attractive folders explained the medical, educational, and spiritual work being done in other parts of Ecuador. Señor Diaz asked his question after we had given him the folder for 1961.

Before we could answer he went on to say that not only the city but the entire province, which was without the help of the Adventists, offered a place to work. "There are many villages along the rivers that need medical help. If you had one of these launches in the province," he said, pointing to a medical launch in the folder, "you could do a wonderful work. There are many villages that need schools too," he added.

At that moment a new Adventist church was nearing completion in the city, and it was a relief to be able to tell Señor Diaz that very soon he would hear of new Adventist work in that province. Little did we know at that time that he was the owner of the large theater across the street, and that it would be rented to us within two months for evangelistic meetings, or that the rent he asked would be so low as hardly to affect our meager budget.

From the names obtained and the faces observed it was estimated that two thirds of the inhabitants of Esmeraldas attended at least one or more of the meetings held in the theater during the first two months. As many as 1,500 pressed into the theater to hear the messages, and the evangelistic team was kept busy visiting the homes of interested persons.

Unexpected Eulogy

Among those who attended at least one of these meetings were several local representatives of the state church. Ecuadorian Evangelist Segundo Andrade was surprised at one of the earlier sessions when the president and the secretary of the local cultural society came up one evening with a eulogy for the lectures on the Christian home and on youth problems, and presented him with a large bouquet of flowers.

With the coming of the rains and the transfer of the meetings to the new church the attendance narrowed down to the earnest seekers for truth. The already inadequate supply of electricity failed at times in that section of the city, but the people came and listened by the light of gasoline lanterns. They filled the benches and extra folding chairs, and stood out-

side listening through the open windows and door. We later learned that an order had been given to cut off the electricity, in an effort to hinder the meetings.

Other Protestant churches were fortunate to have a dozen members out for a week-night meeting, while the Adventist church never had less than 250 in attendance. One pastor asked what it was that attracted and held the interest of so many. Truth truly attracts.

Now, seven months after our visit with Señor Diaz, there are 80 baptized members in the Esmeraldas church, and some two score more are studying and preparing for future baptism. But our joy doesn't end there. Among the new members are some who live in four different villages out from the city. In one of these villages work is already being done and a new group has just been officially organized. We know that where there are faithful laymen the work will spread quickly, and in its wake there will be schools and medical work too.

Señor Diaz, God is now doing something for Esmeraldas!

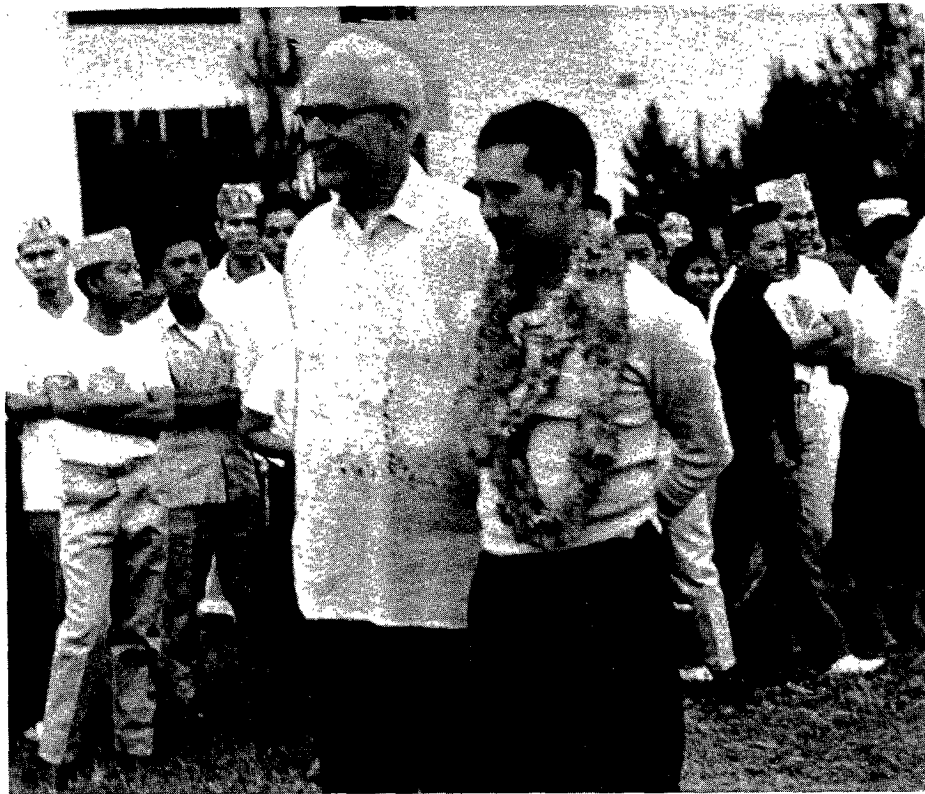
British Columbia Conference Session

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

On the evening of February 24, 256 delegates of the British Columbia Conference gathered in the Vancouver Central Seventh-day Adventist church to participate in the thirty-eighth biennial session of the conference.

The reports of the biennium were uniquely presented in pictures during the opening session. G. O. Adams, the president, reported that as of December 31 the conference membership stood at 3,893, the highest membership figure for any conference in Canada. The financial statement rendered by A. N. How, secretary-treasurer, indicated that the Lord had greatly blessed His people "in basket and in store," and that they had returned to Him \$1,609,943.83 in tithes during the past two years.

All activities of the church had steadily moved forward. Greater emphasis was placed on TV evangelism through the media of Faith for Today and It Is Written. This latter program has been presented in Victoria and is now being seen



T. C. Murdoch (left), president of Mountain View College, and the Honorable Alejandro Roces, secretary of education for the Government of the Philippine Islands.

teachers rejoiced to see his mother and sister buried in the watery grave. He had studied the Bible with them very faithfully. "Now," he said, "I will have to work hard to win my father also."

After the baptism we celebrated the ordinances, and 93 took part. I remember that when I first came to New Guinea we did not have 93 members in the entire field, whereas now we have more than that in one group. Yes, the Lord is working by His Spirit among these people, and the day is not far off, I believe, when hundreds will be ready to accept the call of the Master.

High Official Visits Mountain View College

By T. C. Murdoch, *President*

For several years the Seventh-day Adventist system of education has caught and held the attention of many leading educators and government officials of the Philippine Islands. The directors of both private and public education have spent considerable time on the campus of Mountain View College. This, however, is the first time the secretary of education, the Honorable Alejandro Roces, has visited us. He landed by private plane on the college field on March 8 and requested a guided tour of all the school industries. He showed special interest in the sugar mill, sawmill, and soybean processing plant. For the first time he tasted and enjoyed a glass of warm, fresh soybean milk. A hurried visit was made into the hills to see the now-famous hydroelectric plant that was constructed and donated to the school three years ago by an American doctor, William Richli.

The same day a program was held in honor of the Honorable Alejandro Roces

in the Florence Kern Auditorium, with a thousand students, faculty members, and friends in attendance to hear the secretary give an inspiring lecture.

"If all our schools in the Philippines had the same standard of instruction as you have here," he said, "there would be no problem of raising our educational standard."

It was a delightful surprise to discover that our highest educator was a son of the soil of the same province in which the college is situated. In his early days he herded his father's cattle on these hills of Bukidnon. A friend of boyhood years reported that once while they were out

herding the cattle, Alejandro Roces suggested that his ambition in life was to be the secretary of education for the Philippines.

As the secretary entered the plane our academic dean, Dr. Downing, presented him with the books *Education and Counsels to Parents and Teachers*. These were graciously received, and with a promise that they would be read. Special prayer was offered for the safety of the secretary on his journey back to the capital. As we warmly shook hands, our new-found friend happily stated, "If I can do anything to help your school, please let me know."

Colporteur Trophies in the Land of Tomorrow

By J. C. Culpepper
*Departmental Secretary
Inter-American Division*

Poverty, crisis, and drought were so great in Haiti a few years ago that five of the six colporteurs there discontinued their work. Brother Acosta, however, stayed on, faithful and hopeful of a brighter and better tomorrow. Like many he met, our colporteur brother was often hungry and sick, but he continued working, visiting, and praying with those who were interested. One day he sold a book jointly to two brothers who were heads of families. Later both families accepted the truth. One of these men is now the Franco-Haitian Union publishing department secretary.

A brighter tomorrow has come to Haiti, though there is still much poverty on every side. Now there are 18 full-time colporteurs and 43 student colporteurs.

After his first full year as a colporteur in the Pacific Mexican Mission, H. Leon told his experience: "Great joy came to me while studying with an interested woman who had purchased our truth-filled literature. My joy was complete when she ac-

Bolivian Ordination

At the recent biennial session of the Bolivia Mission in Oruro, Rodrigo Gutierrez (front, with wife) was ordained to the gospel ministry. Elder Gutierrez has served as pastor of the Oruro church, has worked with Jorge Talbot, mission evangelist (left rear), and has conducted a successful campaign on his own in Yacuiba, Bolivia. Officiating ministers were Henry Baerg, treasurer of the Inca Union Mission (not shown); Dr. Talbot; C. L. Christensen, president of the Bolivia Mission (rear, second left); the writer; and Julio Huayllara.

JOHN WILLIAM ELICK, *President
Inca Union Mission*





Delegates attending the Welfare Center directors' workshop in Battle Creek, Michigan. About 40 Welfare Center directors were present, and 60 Dorcas Federation officers. On the front row are C. E. Guenther, associate secretary, GC Home Missionary Department; Vernon Flory, Lake Union home missionary secretary; Maybelle Vandermark, assistant secretary, GC Home Missionary Department; Dorothy Tower, Michigan Dorcas Federation president; Mrs. E. E. Kidder, Wisconsin Dorcas Federation president; Mrs. Thelma Rodenberg, Indiana Dorcas Federation president; and T. E. Unruh, president of the Indiana Conference.

cepted Christ as her Saviour and I saw her go into the baptismal waters. Later her husband followed. I also found and won the lady who became my wife."

Alfredo Gaona, leading colporteur of the Colombia-Venezuela Union, delivered more than \$10,000 (U.S.) worth of literature during 1961 and held two evangelistic efforts in Barquisimeto, Venezuela, one in the Central church and the other in a rented building in a suburban section of the city. Eleven souls accepted Christ as their Saviour and were baptized. The last four were baptized on Sabbath afternoon at the annual colporteur institute. What a thrilling experience this was for each colporteur, worker, and member present, but especially for Colporteur Gaona! How happy also are these new souls as they look with eyes of faith to the "land of tomorrow" and to their heavenly home.

Lake Union Welfare Center Workshop

By Vernon Flory
Departmental Secretary
Lake Union Conference

The Battle Creek Health Center (formerly the Battle Creek Sanitarium) was the setting for a three-day Lake Union Conference welfare center directors' workshop, March 12 to 14. Approximately 100 delegates attended, including 40 welfare center directors and 60 Dorcas Federation officers. This was the first meeting of this kind held in the Lake Union. Louis Gordon, Battle Creek Health Center administrator, personified the genial, comfortable atmosphere of this oldest Adventist medical institution.

The agenda covered every phase of the operation of a welfare center. Delegates were encouraged to enter into the spirit

of the sessions, even to the extent of interrupting the speakers to make sure that their questions were answered. It was designed with the thought that no delegate should go home without specific help on any operational problem that might occur in a center. This informality added greatly to the interest in every session, and resulted in many lively discussions with practically everyone participating at one time or another. The fact that not more than a half-dozen delegates left before the close of the last meeting speaks well for sustained interest.

C. E. Guenther and Maybelle Vandermark, from the General Conference Home Missionary Department, kept before us the ideals of Christian service and brought many practical and helpful suggestions in response to questions from the floor. Elder Guenther reported on overseas relief.

The Lake Union home missionary secretary and each of the local conference home missionary secretaries presented topics that dealt with the financial, reporting, conference relationships, and soul-winning aspects of welfare work carried on in our centers. Gordon Engen, Lake Union public affairs secretary, assisted by Morten Juberg, his Michigan Conference counterpart, and Oliver Jacques, public relations director of the Battle Creek Health Center, led out in a panel discussion covering the possibilities for greater news coverage of the opening ceremonies, as well as continuing publicity for a welfare center. Some 50 new suggestions were given regarding news possibilities.

It is our prayer that this meeting will result in a great strengthening and enlarging of our welfare work in the Lake Union Conference. From statements made we are sure that many delegates received a new and enlarged vision of service for the Master.

Wonderful Words of Life

By U Hla Pe, Departmental Secretary
Burma Union Mission

This is a story of how our literature is winning men and women to Christ in Burma.

Mrs. Myat Maung, the wife of Dr. U Myat Maung, who was then assistant director of the Vaccine Depot in Meiktila, bought a copy of *Bible Readings for the Home Circle* and accepted the truth through reading it. U Po Shwe, the agent for Irrawaddy Flotilla Co., Ltd., accepted the truth through reading *Our Day in the Light of Prophecy* in Karen, and later became one of our ordained workers.

One day I sold *The Desire of Ages* to Mrs. Ohn, but her husband was very much opposed and told her not to allow me to come any more. A little later I rented one of his houses, and this gave us the opportunity to have a good talk together now and then. One day at the end of our conversation he bought the whole set of Conflict of the Ages Series and through reading these books he accepted the message. This was when I was a student colporteur.

U Po Shwe and Mrs. Myat Maung are now dead, but the other members of the family, including a large number of their children, are still living and are members of the Rangoon church.

When I was a publishing department secretary I was helping a younger man learn to sell our books in old Mandalay, last seat of Burmese kings and still second largest city of Burma. The people of Mandalay are proud of their city, which is the center of Burmese culture and the stronghold of their religion. One third of the people are monks. We had only this one literature evangelist there at that time. We began selling in the better-class area of town, going only to the big houses, for we thought only those living in the

big houses could afford to buy our books. Although we made several sales, we did not meet with the success we had expected.

One noon of a very hot day as we passed by a small house a young man came out and called to us. An elderly man there asked us why we passed by his house. We tried to hide our embarrassment by saying that it was our mealtime.

When he found out that we were selling books he showed us a copy of *Health and Longevity* in Burmese, which he had bought from one of our literature evangelists when he was working as a forest officer in Shwebo. He bought more books from us, including *Bible Readings* in Burmese. We left that house thanking the Lord for His guidance.

Years passed by, and we had forgotten the person who purchased these truth-filled books. In October, 1961, I went up to Mandalay to assist another literature evangelist. Sabbath morning following the church service an elderly, gray-haired man came up to me and asked whether I remembered him. His face was familiar, but I could not recall his name or when I had met him or where. I apologized that I did not remember his name. Then he told me how many years before I had sold him a copy of *Bible Readings*. He had studied this book all by himself. He had wanted to find someone to explain the Bible to him further, but he had no one's address, and so the years had rolled by.

In 1960 W. W. Christensen and his Bible seminary students began a three-month effort in the city of Mandalay. Out of curiosity this man attended the meetings and found them to be just what he had been searching for through the years. He attended regularly and at their close was baptized into the remnant church. Today he is a literature evangelist in that city and I have had the privilege of working with him. This new literature evangelist is happy, and my own heart is full of praise to God.

May God bless all of the books that our faithful colporteurs are leaving in the homes of the people. They will be like bread cast on the waters.



First Korean Union College Seniors Graduate

Korean Union College reached another milestone of growth as the president, T. V. Zytkoske, awarded the first Bachelor of Theology degrees to the 1962 graduates. In his graduation message C. H. Davis, union president, challenged the first fruits of this senior college to follow in the steps of their Master. A number of students who had been called into the army graduated in absentia. The graduates are seated in the front row, graduation service participants stand in the middle row, and some faculty and board members are in the third row.

RUDY E. KLIMES, Departmental Secretary
Korean Union Mission



Mr. and Mrs. Monroe Dale Duerksen and three children, of Bozeman, Montana, left Bakersfield, California, April 4, for Bolivia. They will go first to Lima, Peru,

for language study, and will then locate in La Paz, Bolivia. Brother Duerksen is to be educational and Missionary Volunteer secretary in the Bolivia Mission.

Mr. and Mrs. Donald A. Short, of Atlanta, Georgia, sailed from New York City on the S.S. *South African Patriot*, April 10, en route to Ruanda. Brother Short has accepted an appointment to serve as a station director in the South Ruanda Mission, with headquarters at Gitwe.
W. R. BEACH

Adventist Servicemen at Camp Dietrich

Cradled in the valley of the historic city of Frederick and walled in by the hills of Maryland is the U.S. Army Camp known as Fort Dietrich, where many Seventh-day Adventist men in uniform come and go each year. More than 100 men are now stationed here.

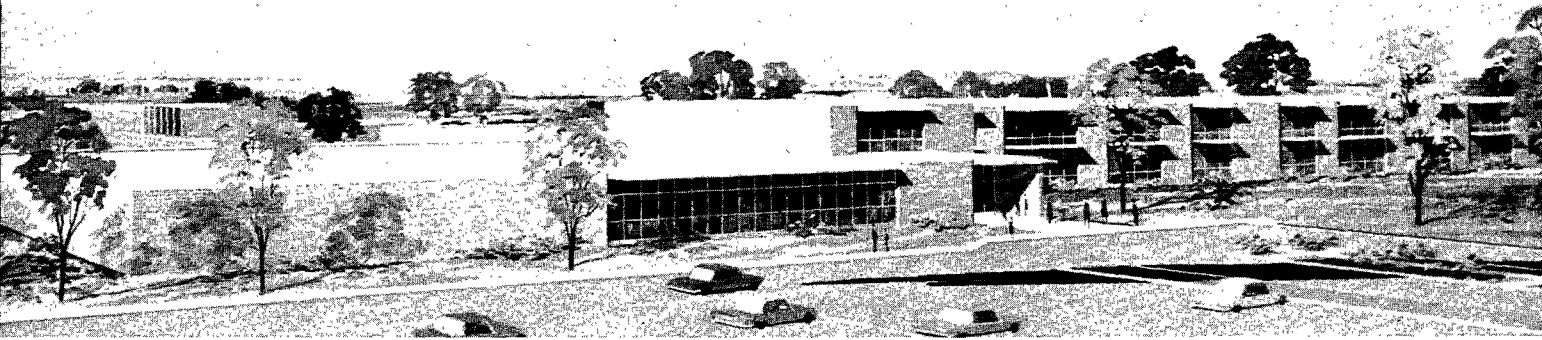
The energetic leadership and members of the Frederick church do yeoman's service in providing friendly religious and social conveniences, homelike entertainment, and accommodations on Sabbaths to help make these men, and often their families, feel welcome

in both the community and the church. Frequently the physical facilities are heavily overtaxed, but the cheerful and congenial atmosphere more than makes up for the discomforts and inconveniences.

Remember in prayer these brethren who must set aside their life's plans for a time in order to fulfill their duty to country.

A. B. BUTLER, President
Chesapeake Conference





Architect's drawing of the new 72-bed hospital to be erected in Beeville, Texas, and operated under contract by Seventh-day Adventists.

Adventists to Operate Beeville Memorial Hospital in Texas

By B. E. Leach, President
Texas Conference

Seventh-day Adventists have been asked to operate a new 72-bed county hospital to be erected in Beeville, Texas, at a cost of approximately \$1.6 million. Construction is to begin in June and the building is expected to be ready for occupancy approximately one year later. Beeville is a dark county as far as our work is concerned, and little was known about Seventh-day Adventists except for an elderly couple by the name of Mr. and Mrs. Wolfschlaeger, who formerly lived there. Faithfully they made their missionary contacts and passed out literature, sent *Liberty* magazine to county officials, and lived such Christian lives before their fellow men that they were respected in the community for their constant efforts to be of service.

The faithful witnessing of this couple, along with light shining from the San Marcos Hospital about 125 miles away and the recommendations of a minister from another denomination who had formerly lived in Menard where we are operating a hospital for Menard County, make up the reasons why we were asked to operate the Beeville Memorial Hospital.

A Seventh-day Adventist board will be in complete charge. County officials and the citizens of Beeville understand what Seventh-day Adventists believe, why they operate hospitals, and how they propose to operate the Beeville Hospital. The county judge, John Monroe, the commissioners' court, and the county attorney have all been most cordial. There is a real need in Beeville, and a hearty welcome awaits us. H. E. Rice from the General Conference, and L. C. Evans, president of the Southwestern Union, participated in the formulation of plans for this truly golden opportunity to be of service to a community.

At the time of signing the lease on January 12 the subject of religious liberty came up for discussion, and it was soon apparent that these men shared the same view as Seventh-day Adventists. Someone had been sending them our *Liberty* magazine. Both the county judge and the county attorney praised it highly, commenting on how much they enjoy reading it.

Another torch of truth has been lighted in one of the dark counties of Texas. Already it is burning and is affecting the lives of individuals, laying the groundwork for greater evangelism in the months and years ahead. Already it has become apparent to the people in Beeville that the hospital is not going to be run by just another organization, but by a group of dedicated people who have a purpose in life and have come to their community to render service.

We thank God for this challenge and pray that He will make us adequate to make the most of the opportunity that is ours in Beeville.



► Leo P. Carlin, mayor of Newark, New Jersey, was the speaker at an Eastern States Federation meeting for the youth of the Allegheny Conference. He told the youth gathered at the Mt. Calvary Baptist church that "the world needs consecrated young people whose aim is to make a contribution to society."



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.

ATLANTIC UNION

► Delicious food, pleasant surroundings, good fellowship—these and more characterized the smörgåsbord held in Fellowship Hall of the New York Center for the food editors of radio, television, newspapers, and book and magazine publishers of the area. The menu was planned and executed by June Croft, center dietitian, with the able assistance of Dorothea Van Gundy Jones, nutritionist of International Nutrition Research Foundation of La Sierra, California. This was the first in a series of dinners planned to acquaint the public with vegetarian foods and their preparation. Others who assisted in the evening's affair were: J. Wayne McFarland, M.D., South Lancaster, Massachusetts; John Scharffenberg, M.D., La Sierra, California; and Dunbar Smith, M.D., Bates Memorial Hospital and New York Center.

► The ninth biennial session of the Northeastern Conference was held in City Tabernacle, New York City, March 24, 25. More than 1,000 persons have been baptized since the last session, with the

membership at the end of 1961 standing at 7,179. Two new churches were added at the session, Westbury and Hempstead. The officers of the conference, H. D. Singleton, president, F. L. Jones, secretary-treasurer, and the departmental men were re-elected. Assisting in the work of the session from the General Conference were W. P. Bradley and C. E. Moseley, Jr. The Atlantic Union was represented by W. J. Hackett, C. H. Kelly, F. R. Aldridge, D. E. Caslow, A. E. Millner, L. E. Smart, and W. C. Whitten.

► W. J. Harris, of the General Conference Sabbath School Department, conducted Sabbath school institutes throughout the Atlantic Union territory recently. He brought inspiration to the Sabbath school workers and held informative and instructive Vacation Bible School and branch Sabbath school sessions. He was assisted by D. E. Caslow, Atlantic Union Sabbath school secretary.

► Alva L. Sherman, Southern New England Conference builder, has arrived and is residing in South Lancaster, Massachusetts. He is already at work at Pioneer Valley Academy, supervising the comple-

tion of the first-floor partitions of the cafeteria building and starting plans to build the boys' dormitory and heating plant.

► T. O. Moore has been appointed to the position of personnel director of the New England Sanitarium and Hospital. He has been connected with the sanitarium since June, 1957, as the patients' business manager. Carl Greenhill, currently the assistant accountant in the business office, will assume the responsibilities of patients' business manager, and Pierre Mitchell, one of the administrative interns, will be the assistant accountant.

COLUMBIA UNION

► Chaplain Robert A. Wilson, of Hadley Memorial Hospital, Washington, D.C., was one of 12 chaplains honored at the luncheon given at Morrison Hotel, Chicago, sponsored by the American Protestant Hospital Association. He is the only Seventh-day Adventist chaplain accredited by this organization at the present time.

► W. C. Loveless, pastor of the Cincinnati-Hamlet, Ohio, district, has been named to head the new Church Development Service in the Ohio Conference.

Ghanaian Fetish Priest Accepts Christ

Komfo Omari (second left), for more than 40 years a noted fetish priest of Ghana, in West Africa, recently surrendered to Christ. In preparation for baptism he gave up all his jujus and idols to be burned. This symbolic service was carried out after Sabbath morning worship on March 10, at the Apesika church, headed by district leader S. O. Onyina, following a short prayer offered by the writer.

The decision of this fetish priest is nothing short of a miracle in view of his influence and success in turning thousands of his devotees from the truth in recent years.

It was a day of joy to us in Apesika when unexpectedly Komfo Omari came to our church elder and requested to become a Seventh-day Adventist. We could hardly believe him, even though we had constantly prayed for his conversion. At first we thought he had come to tease us, and it was only when he surrendered all his jujus and idols that we knew he was in earnest.

Standing with Komfo Omari are Thomas Domkor, an elder of the Apesika, Ghana, church; Edmund Frimpong, Apesika chief and a member of the church; S. Y. Mensah, a lay worker; Emmanuel Oduro, church treasurer; and E. D. Chrematen, Sabbath school superintendent. At their feet are the juju objects burned on March 10.

S. Y. MENSAH, *Lay Worker*
Ghana, West Africa



► The Faith for Today group were in the Chesapeake Conference the weekend of April 27, 28 for appointments on the Eastern Shore of Maryland. A Sabbath afternoon TV rally was held in the Ashbury Methodist church, Harrington, Delaware.

► A new welfare center was opened in Cambridge, Maryland, with Mayor C. W. Mowbray, A. B. Butler, president of the Chesapeake Conference, and A. M. Karolyi, director of welfare activities for the conference, participating.

► Harold J. Wright, local elder of the Dale Wright Memorial church in Germantown, Ohio (Allegheny Conference), is conducting a series of TV programs on WHIO-TV, channel 7, Dayton, on Sabbath afternoons.

LAKE UNION

► R. H. Ferris has recently joined the working force of the Illinois Conference, and is in charge of the Chicago Heights district. A graduate of Atlantic Union College and Andrews University, he has served in the ministry in Massachusetts, and for the past five years as leader of the Oswego County district in the New York Conference.

► March 17-22, under the direction of J. W. Proctor, Lake Union publishing secretary, meetings were conducted at Emmanuel Missionary College in the interest of literature evangelism. He was assisted by the publishing department leaders and Book and Bible House managers from the local conferences, and as a result 117 students plan to enter the work this coming summer. Harry Show is sponsor of the EMC Colporteur Club, and Norman Kinney is the president. Officers representing the five conferences are: Emil Moldrick, Warner McClure, Koheleth Katando, Dick Proctor, and Larry Mahlum.

► The largest investment in the history of the Wisconsin Conference was brought in during 1961. A. W. Bauer, conference secretary, reports a total of \$18,704.77. The churches highest on the list were Green Bay, \$1,431.14; Milwaukee Central, \$1,353.34; Madison, \$1,281.58; and Milton Junction, \$1,213.46.

► F. O. Rittenhouse, president of Andrews University, addressed the class of 154 seniors at Emmanuel Missionary College on the topic "The Validity and Vitality of Our Heritage," at their recent presentation, February 28.

SOUTHERN UNION

► Walter Wright, of the Meridian, Mississippi, district, reports three decisions for baptism as a result of the Week of Prayer at Pine Forest Academy.

► The West Palm Beach and Lake Worth churches in Florida have been carrying on house-to-house missionary work in Lantana, Lake Park, and Riviera Beach. Literature was distributed and then an effort was made to get enrollments for the Bible course.

► Baptisms resulting from the Detamore evangelistic campaign at Forest Lake Academy, Florida, totaled about 100, up to April 1.



Iowa Conference Office Staff

The newly elected officers of the Iowa Conference and their office secretaries stepped outside in chilly weather to pose for this early morning photo. They are (left to right): M. D. Howard, president; J. W. Wilson, MV and educational secretary; F. J. Kinsey, Sabbath school, home missionary, public relations, and radio-TV secretary; Elsie Danielson, secretary to M. D. Howard and J. O. McLeod; M. R. Lyon, publishing secretary; Dorothy Fredregill, secretary to J. C. Kinder; Ethel Soranson, secretary to J. W. Wilson; J. C. Kinder, Book and Bible House manager; Phyllis Kinder, It Is Written secretary; Judy Waddell, secretary to F. J. Kinsey and M. R. Lyon; William E. Jones, assistant treasurer; Mrs. Pat Jones, part-time secretary; and J. O. McLeod, treasurer.

F. J. KINSEY, *Departmental Secretary*
Iowa Conference

► The Florida Conference Sabbath school department has set a goal of 100 branch Sabbath schools by camp meeting time. By actual report there are now 22. The Tampa Southside and Miami Spanish Sabbath schools have three each, and Clearwater has two.

► More than 150 baptisms have been reported for the Georgia-Cumberland Conference for the first quarter of 1962. These baptisms are more than double the record made during the first quarter of 1961.

► Sixteen persons have been baptized in Chattanooga, Tennessee, as a result of a two-week revival held by Harmon Brownlow.

► Twenty decisions to accept the Advent message were obtained in a six-week revival conducted by John and James Hayward in Atlanta. They have now launched a crusade in Athens, Georgia, with the assistance of B. L. Thompson, local pastor.

► A four-week revival in Augusta, Georgia, by the Millet-Baldwin revival team was climaxed on March 31 with a baptism of ten persons. Four more are preparing for baptism in the near future.

► F. G. Petty reports that 5,000 leaflets have been distributed as a result of a youth home-visitation program conducted in Albany, Georgia.

NOTICES

Seattle World's Fair Housing at Auburn Academy

Many have been inquiring about lodging at Auburn Academy during the World's Fair at Seattle. Our facilities do not permit red-carpet service, but for Adventists who desire accommodations the academy is making available one of its dormitories during the summer months, except during the Washington Conference camp meeting, July 1-15. Visitors should bring their own bedding. Meals will be available in the cafeteria at a nominal charge. A limited amount of trailer space is also available. Auburn Academy is about 30 miles from Seattle. For reservations write: L. E. McClain, Principal, Auburn Academy, Auburn, Washington.

How to Become a Perpetual Subscriber

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

1. Send to your Book and Bible House your order or request to be placed on the perpetual plan. Do NOT send orders or payments to the publishing house.
2. Please remember that a perpetual subscriber is not required to order again after placing his initial order. If you do so, it causes much confusion and loss of time and effort at both the Book and Bible House and the publishing house. The Bible House will send you a bill when your next year's extension is due. Please pay promptly within the time indicated on your bill. Failure to do so will cause you to lose your standing-order status and will necessitate your paying the regular full subscription price.
3. All perpetual subscribers will receive the benefit of the annual reduced rates, regardless of the time of the year that the bills are sent out.
4. How to Identify a Perpetual Subscription.

Sample address: Mrs. Mary Jones
37 North Fenton Ave.
Syracuse 10, N.Y.
9-P CA4876 R

On the last line following your address on the magazine or wrapper is a series of code numbers and letters. The combination "9-P" is a sample of the code that determines a perpetual subscription. For accounting purposes the number 9 could be any number from 1 to 12, representing the months of the year. P is for perpetual, and if it does not appear in the code the subscription is not a perpetual. The perpetual code is always at the beginning of the line.

REVIEW AND HERALD PUBLISHING ASSN.
Periodical Department

Servicemen's Literature Offering	May 12
Spirit of Prophecy Day	May 19
Home-Foreign Evangelism	June 2
Church Missionary Offering	June 2
Christian Record Offering	June 9
Thirteenth Sabbath Offering (Northern European Division)	June 30
Medical Missionary Day	July 7
Church Medical Missionary Offering	July 7
World Evangelism Offering	July 14
Pioneer Evangelism	August 4
Church Missionary Offering	August 4
Oakwood College Offering	August 11
Educational Day and Elementary School Offering	August 18
Literature Evangelists Rally Day	September 1
Church Missionary Offering	September 1
Missions Extension Day and Offering	September 8
MV Pathfinder Day	September 15
Review and Herald Campaign	September 15-October 13
Thirteenth Sabbath Offering (Central European Division)	September 29
Neighborhood Evangelism	October 6
Church Missionary Offering	October 6
Voice of Prophecy Offering	October 13
Sabbath School Visitors' Day	October 13
Community Relations Day	October 20
Temperance Day Offering (shared with local fields)	October 27
Witnessing Laymen Consecration Service	November 3
Church Missionary Offering	November 3
Week of Prayer	November 10-17
Week of Sacrifice Offering	November 17
Ingathering Campaign	November 24, 1962-January 5, 1963
Home Missionary Day	December 1
Church Missionary Offering	December 1
Thirteenth Sabbath Offering (Southern European Division)	December 22

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

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

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

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

Students!

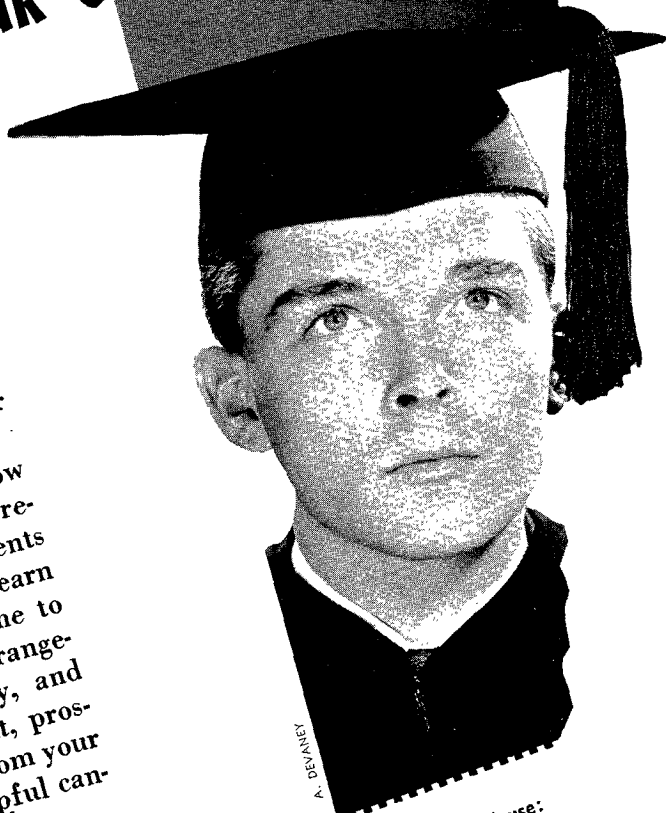
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News of Note

Northern New England Biennial Session

Delegates from Maine, New Hampshire, and Vermont gathered in Portland, Maine, on April 21 for the twentieth biennial session of the Northern New England Conference. Carl P. Anderson was re-elected president and Harold Maddox as secretary-treasurer. All other members of the staff also were returned to office.

A tone of courage characterized the reports given, and workers and delegates left the meeting with strong conviction that the year ahead will see great progress in this area where our worldwide work had its beginning.

F. R. MILLARD

Alabama-Mississippi Conference Session

New Bass Memorial Academy in Southern Mississippi was the site of the Alabama-Mississippi Conference biennial session held Sunday, April 15. LeRoy J. Leiske was re-elected president, and A. J. Hess secretary-treasurer. Also returned to office were the departmental secretaries of the conference staff. The featured event of the biennium was the opening of Bass Memorial Academy, one of the most modern and complete school plants in the denomination. Don R. Rees, president of the Southern Union Conference, was chairman of the constituency session.

C. R. COFFEY

Oklahoma Conference Re-elects Officers

W. A. Dessain was elected to his fourth two-year term as president of the Oklahoma Conference at its fifty-first constituency meeting, held in the Oklahoma City Central church on Sunday, April 22. The other officers and departmental secretaries also were re-elected. The president's report revealed that Oklahoma's membership has climbed to an all-time high of 3,901. This represents a net gain of 400 during the past two years.

Secretary-treasurer B. L. Cook reported operating gains for both years of the biennial period. Additional reports indicated one new church congregation organized and three new church buildings constructed. Several new church schools were opened. Definite growth and progress were indicated in each of the departmental and administrative reports.

CYRIL MILLER

"We Need Men Like Yours"

As I was about to leave the office one evening recently my phone rang, and I found myself in conversation with an

official of the Agency for International Development. He mentioned three or four of our well-known missionary physicians in the Orient and stated that he was a personal friend of two of them. He also mentioned a half dozen Adventist hospitals he had visited in the Orient, and expressed high appreciation for their work.

He went on to say, "In my office we are facing an emergency with which I believe you people will be able to help us. We have been asked to prepare several medical teams to go into Vietnam to begin the attack on malaria, tuberculosis, and other diseases. We need physicians, nurses, laboratory technicians, X-ray technicians, specialists in internal medicine, surgery, and other lines. As I have studied this problem I can think of no one to whom I can more appropriately turn than to you people."

Our Medical Department representatives are meeting with this gentleman to discuss possible areas in which we may be able to serve. Christian physicians and nurses dedicated to selfless service can welcome such a challenge as this.

T. R. FLAIZ, M.D.

Planning to Visit New England?

To enable Seventh-day Adventists who visit New England to find places of denominational interest, the General Conference recently issued a go-it-yourself guide entitled *On the Trail of the Pioneers*. This informative 20-page pamphlet with maps and illustrations lists the places of principal interest and gives the best routes to take. If you are planning a New England trip and wish to have a copy of this guide, write to the Ellen G. White Publications, General Conference, Washington 12, D.C.

ARTHUR L. WHITE

Could It Be Your Son?

Recently I stopped for a visit at Fort Hood in Texas, one of some 800 major military bases in the United States. I came in search of SDA servicemen, and arranged for a Wednesday evening meeting with those who were stationed there.

To my surprise, between 20 and 30 service personnel and dependents assembled for the service. At the close of the meeting I had a list of 25 soldiers stationed at Fort Hood. They had appointed a lay leader and were meeting on Friday night and on the Sabbath. Counting the members of their families, there would be around 50 in attendance.

The biggest surprise, however, was to find more than half of these soldiers not on our mailing list to receive our literature! Someone had neglected to send us their names and addresses. There must be

many others on other military bases. Could one of them be your son?

Since the first of the year we have added 800 new names to our list, and there have been only a little more than 100 discharges. Our literature fund is being heavily taxed, but we are happy to be able to supply these servicemen. Please send us the names and addresses you know should be on our list, and as long as our Servicemen's Literature Fund holds up they will be supplied.

J. R. NELSON

Faith for Today Manila Telecast

Beginning in 1955 over DZAO-TV, Manila, Faith for Today began its spiritual ministry to the Philippine Islands. At that time the viewing audience was comparatively small. In fact, this station was the first television station in the Philippines, having gone on the air commercially about two years earlier. Now the number of television sets reached by this station is about 45,000. At four persons per set this means that a population of 180,000 is being reached at the present time. This includes a high concentration of viewers in the upper- and middle-income brackets.

The intervening years have resulted in thousands of Bible enrollments, and scores of graduates from the enrollments secured are either prospective or regular members of the church. The telecast has the distinction of being the longest continuous overseas religious television program.

At the present time several new stations are opening up in this land. It is our prayer that some of these new outlets will make time available to the telecast.

HERBERT HASS

A Rich Harvest in Santo Domingo

Word has come from Arturo Schmidt, an Argentinian evangelist who is at present holding two simultaneous public campaigns in the city of Santo Domingo in the Dominican Republic, that about 1,000 persons are attending each meeting, in spite of the present political instability of the country. He has already baptized 58 persons, and in a few more days expects to have passed the 100 mark. His 14 collaborators are unable to keep up with the work of visiting and giving Bible studies to nearly 2,000 people who have shown an interest in the truth.

WALTER SCHUBERT

General Conference Symphonic Choir

A symphonic choir of 125 voices has been organized in the San Jose-Mountain View area of the Central California Conference with Prof. George W. Greer as director. All singers who plan to attend the General Conference session in San Francisco are invited to join. Write to George W. Greer, Box 580, San Jose, California.

R. W. ENGSTROM