

REVIEW

and Herald

★ **Christ Among the
Candlesticks**

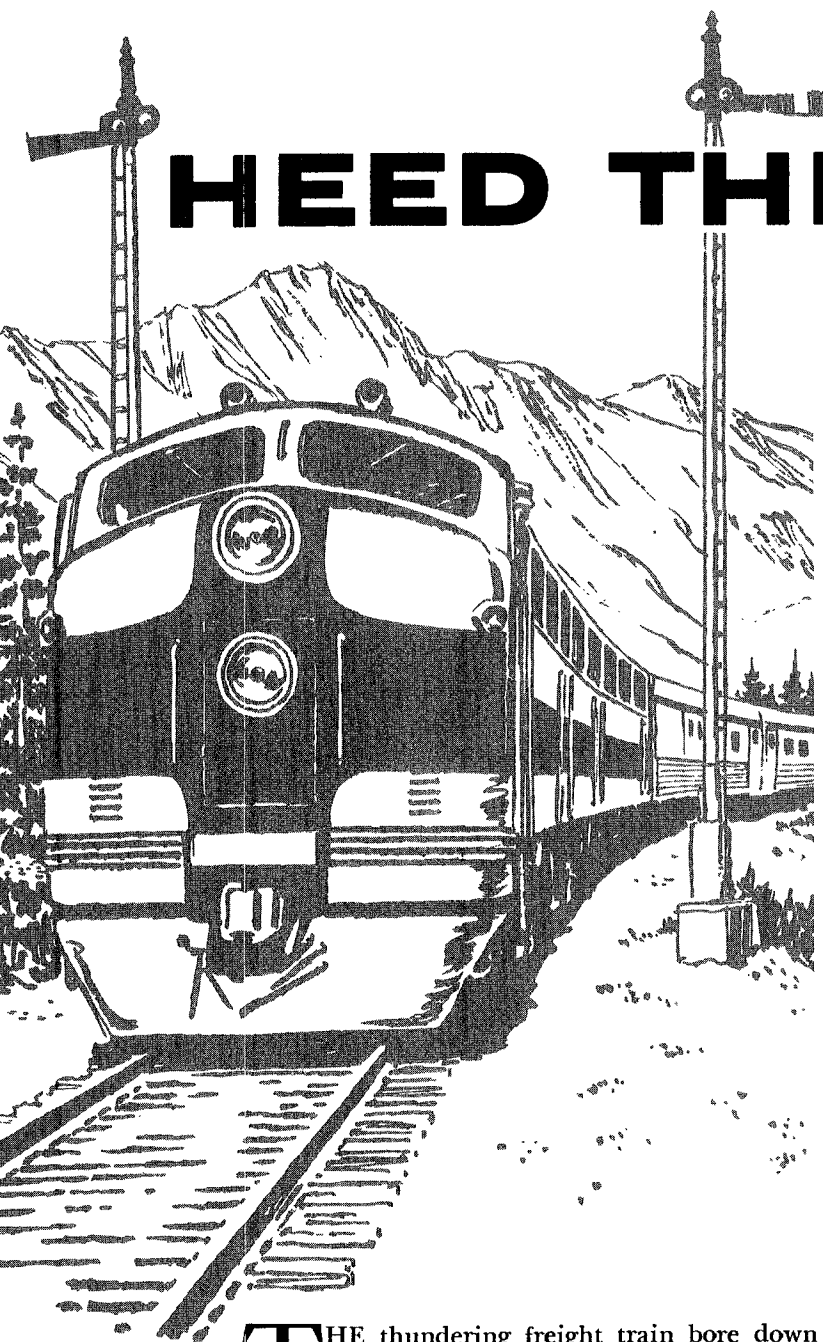
—Page 8

★ **Wings Over
the South Pacific**

—Page 14

HEED THE SIGNS!

By Elizabeth Spalding McFadden



THE thundering freight train bore down upon an obscure country crossing, whistle wide open in sharp warning to the tired farmers coming in from the fields to their evening chores. It was five-fifteen on a Wednesday afternoon, and the train was off schedule.

Three teen-age boys in a white sports car were racing along the narrow ribbon of blacktop that crosses the railroad tracks just one-half mile from my home town. The blazing August sun slanted its rays across the tracks directly into the

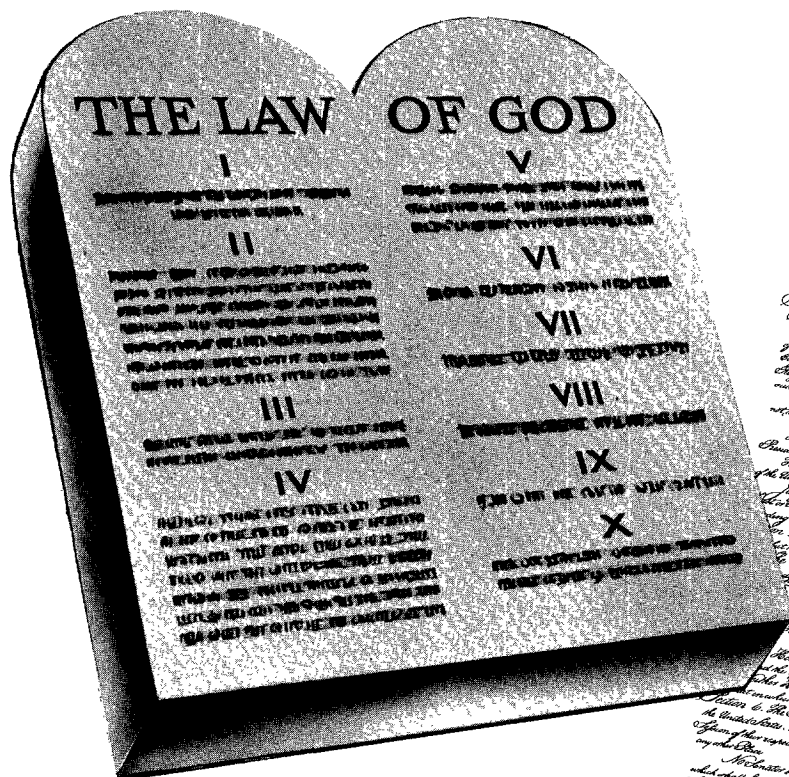
eyes of the driver as he approached the crossing, his radio blaring popular music across the countryside. He did not see the train. Neither did his two companions—one his brother. All were laughing and talking above the din of the radio, and none of them heard the train's whistled warning until it was too late. The Baker brothers were killed; their friend was maimed for life. At the funeral sat two young men, the Budinski brothers, high school companions of the victims. They kept shaking their heads and murmuring over and over:

"How could they ever have done it? The signs were all there. They even passed another car that was slowing down for the crossing, and sailed right in front of the train. They must have been flying low."

Yet only a short time later at this same crossing the Budinski brothers met *their* death. They did not run in front of the train; they hit the engine amidships without ever having applied the brakes to their father's 1959 DeSoto. Now it is *our* turn to whisper an astonished "Why?" The signs were still there. The men had the additional warning of the previous experience. The train's whistle was screaming, and the locomotive's headlight was glaring across the road to announce the train's approach, for this time it was eleven o'clock on a Saturday night. The answer is all too simple. The boys had been drinking.

We have a crossing to make too. Someday "at an hour when ye think not" Jesus is coming back to this earth. He has put up the signs; are we heeding them? He has given us the benefit of a previous experience, for "as the days of Noe were, so shall also the coming of the Son of man be." Will we heed the signs of the Saviour's coming, or, drunk with the "cares . . . of this life," be destroyed by "the brightness of his coming"?

"Watch ye therefore . . . lest coming suddenly he find you sleeping," is the counsel of God's Word.



We the People

[Faint, overlapping text from the Constitution and Declaration of Independence is visible in the background, including phrases like 'We the People', 'All legislative Powers herein granted shall be vested in a Congress of the United States...', and 'No State shall...']

Principles and Standards

Do principles
ever change?

Do
standards?

By Arnold V. Wallenkampf

MANY people use the words *principle* and *standard* loosely and employ the word *standard* in lieu of *principle* or vice versa or treat them as synonyms, which they are not. It is well to remember that there is a distinction between a principle and a standard, and to keep in mind that a principle is a basic rule that holds good under all conditions and at all times; whereas a standard may be a temporary or a local application of that principle in accordance with the existing conditions.

The principle according to which God operates the universe is love. This is but an articulation of His own character, "for God is love" (1 John 4:8). The application of the principle of love to this earth, in so far as man's conduct is concerned, is the ten-commandment law. This is evident from the fact that when Jesus answered a scribe's query about the commandments, the Saviour summed them up as love to God and love to one's fellow man (Mark 12:28-31). The apostle Paul compressed the law even further—into one word, *love* (Rom. 13:8, 10).

Ellen G. White says: "The law of

Jehovah dating back to creation, was comprised in the two great principles, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.' . . . The principles were more explicitly stated to man after the fall, and worded to meet the case of fallen intelligences. This was necessary in consequence of the minds of men being blinded by transgression."—*The SDA Bible Commentary*, Ellen G. White Comments, on Ex. 20:1-17, p. 1104.

"After the transgression of Adam the principles of the law were not changed, but were definitely arranged and expressed to meet man in his fallen condition.—*Ibid.*

The Ten Commandments are the law according to which God administers this earth. These are but an amplification of the eternal principle of love, expressed to meet the needs of a world in sin. The Ten Commandments themselves comprise both principles and standards. It might be said

that the two positive commandments are mainly principles, whereas the eight negative commandments are standards that embody wider principles.

The principle of the fourth commandment enjoins: "Remember the sabbath day, to keep it holy." But the application of that principle does not call for the keeping of absolute time all over the world; rather, time relative to location. Thus Sabbathkeeping in California begins when those living on the other side of the world have already observed the day for 12 hours.

The negative features of the fourth commandment, on the other hand, are standards stating in some detail how the Sabbath is to be kept, and what man is to avoid in order not to desecrate it. The principles of the negative commandments emerge when we convert them from negations into affirmations. The sixth commandment might thus be expressed: "Live and help live!"

Mistake of the Jews

The Jews failed to discern the principles on which the negative commandments were based, and thus guided their experience by the standard and not the principle inherent in the commandment. To them the scope of the commandments ended with the negations, hence so long as they had not committed the overt act

prohibited by the particular commandment they thought they had fulfilled the law. The rich young ruler illustrated this attitude when he confidently averred that he had kept the whole law (Matt. 19:16-22).

When Jesus magnified the law in the Sermon on the Mount, He unveiled the principles of a few of the negative commandments. The seventh commandment, instead of merely prohibiting the acts of adultery or fornication, also enjoins complete purity in thought and word. As a principle the seventh commandment might be phrased: "Be pure."

The first commandment enunciated by God through Moses on Mount Sinai states: "Thou shalt have no other gods before me" (Ex. 20:3). The children of Israel learned this divine precept, but despite their theological knowledge, they followed the customs of the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites who had inhabited the land of Canaan before them. They made images of wood and stone which they worshiped, as well as representations of Baal, a common Semitic god; Chemosh, the chief god of the Moabites; Ashtoreth, the chief goddess of the Sidonians; and Molech or Milcom. On account of their idolatry and other sins, the Israelites were brought into Assyrian and Babylonian captivity. As the Jews languished in captivity they

remembered some of their past deviations from God's will and repented of them.

One of the sins of which the Jews sincerely repented was idolatry. After their restoration to the Promised Land they never again reverted to the worship of idols of wood and stone. "By the Babylonish captivity the Israelites were effectually cured of the worship of graven images."—*Prophets and Kings*, p. 705.

But even after their restoration to Canaan the Jews did not keep the first commandment in its true sense. The reason for this was that they had confused the standard or the application of the commandment with the principle it embodied. They apparently thought that the commandment prohibited only the worship of images; but the principle of the first commandment enjoins God's people not to permit anything to rob God of first place in their lives. They missed the principle of this commandment that enthrones God as supreme in human affection, and continued to value things above God.

Some definitions of the word *principle* given in Webster's *New International Dictionary*, second edition, are: "A fundamental truth; a comprehensive law or doctrine, from which others are derived, or on which others are founded; a general truth; an elementary proposition or fundamental assumption."

Though times and customs may change, principles do not. The message of Christ is as relevant in the twentieth century milieu as in the days of the apostles.

COPYRIGHT © 1945 BY THE REVIEW AND HERALD

HARRY ANDERSON, ARTIST



A standard, on the other hand, is "that which is established by authority, custom, or general consent, as a model or example; . . . or the like, viewed as that which is proper and adequate for a given purpose."—*Ibid.*

Thus a standard is not to be confused with a principle. A principle is a fundamental truth or a statement of a primary or basic law; whereas a standard may be a temporary rather than an eternal guide—a geographical or situational, rather than a universal, application of that principle. Applied to the Ten Commandments, this means that the standards in the Decalogue are applicable to a world in sin, but not necessarily to the earth restored to Edenic conditions.

The Seventh Commandment

The seventh commandment as a *standard* will be irrelevant in eternity. "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (Matt. 22:30). "The doctrine that children will be born in the new earth is not part of the 'sure word of prophecy.' The words of Christ are too plain to be misunderstood. They should forever settle the question of marriages and births in the new earth."—*Medical Ministry*, p. 99.

As a *principle* enjoining total purity, on the other hand, the seventh commandment will be valid throughout eternity. This is consonant with the tenor of God's message to the remnant church. "After Adam's sin and fall nothing was taken from the law of God. The principles of the ten commandments existed before the fall, and were of a character suited to the condition of a holy order of beings. After the fall the principles of those precepts were not changed, but additional precepts were given to meet man in his fallen state."—*The SDA Bible Commentary*, Ellen G. White Comments, on Ex. 20:1-17, p. 1104.

As with the Ten Commandments, so the entire Bible contains both principles and standards. The apostle Paul enunciated principles when he enjoined "women [to] adorn themselves in modest apparel" (1 Tim. 2:9) and admonished the believers, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). Standards based on these principles are found elsewhere in the Bible. "The Bible is the great standard of right and wrong, clearly defining sin and holiness. Its living principles . . . are our only safeguard in trial and temptation."—ELLEN G. WHITE, in

Review and Herald, June 11, 1908.

The Constitution is the basic or fundamental law of the United States, the principle on which other laws are based and to which they are amenable. During this nation's history certain laws have been abrogated and others allowed to expire because they were no longer applicable to existing conditions. These laws were temporary applications of the Constitution or current standards for regulating certain forms of behavior in the United States. Thus even though the Constitution has remained basically unchanged during our entire history, laws have been changed from time to time to meet changing conditions.

As there can be no government, but only anarchy, without law, so there can be no unique organization or society without standards. Every organization in order to exist as a peculiar entity needs not only basic and guiding principles, but specific standards or norms delineating and regulating its existence. As John Locke said in the seventeenth century: "No society, how free soever, or upon whatsoever slight occasion instituted, . . . can in the least subsist and hold together, but will presently dissolve and break in pieces, unless it be regulated by some laws, and the members all consent to observe some order."—*A Letter of Toleration*.

A church is such "a voluntary so-

cietty of men, joining themselves together of their own accord in order to the public worshipping of God in such manner as they judge acceptable to Him, and effectual to the salvation of their souls. No man by nature is bound unto any particular church or sect, but everyone joins himself voluntarily to that society in which he believes he has found that profession and worship which is truly acceptable to God. The hope of salvation, as it was the only cause of his entrance into that communion, so it can be the only reason of his stay there."—*Ibid.*

As Seventh-day Adventists we have formed such a voluntary organization or church for the facilitation of our mutual salvation. As a church we believe that "the Bible is God's inspired word, and is the full, sufficient, and the only basic rule of faith and practice."—*Church Manual*, p. 51. On this base we have formulated certain official standards, which we believe are consonant with the teachings of the Bible.

The Seventh-day Adventist Church is composed of a group of Christians who have found the same basic information and arrived largely at the same conclusions from their study of the Scriptures. As followers of Jesus they know what it involves to be and remain members of the Seventh-day Adventist Church. "Similarly, when a shoemaker, a tailor, or some other craftsman wants to pursue his trade, he must know his trade, in order that he may fairly be called a tailor!"—MARTIN LUTHER, *Luther's Works*, vol. 51, p. 111.

Likewise if a person calls himself a physician or a dentist and has not qualified himself for that profession, he would be not only a laughingstock but a criminal. Accordingly, we too, as church members, must demonstrate that we have a right to be called Seventh-day Adventists. Thus from the *Church Manual*, page 50, in the introduction to "Doctrinal Instructions for Baptismal Candidates," we quote: "Every candidate should thoroughly familiarize himself with the teachings . . . and with the duties enjoined upon believers, demonstrating by practice his willing acceptance of all the doctrines taught by Seventh-day Adventists and the principles of conduct which are the outward expression of these teachings, for it is 'by their fruits ye shall know them.'"

Accordingly, all who join the Seventh-day Adventist Church have promise to accept and uphold its adopted denominational standards to the honor and glory of God.

(To the Glory of God—2)

Quiet Place

By Anna Jean Allen

One day, by burdens overcome,
Cast down with heavy care,
I wandered to a quiet place
And sought my Lord in prayer.

"Divest my selfish heart," I prayed,
"Of every worldly thing;
That I may love my fellow man,
And better serve my King."

My troubles seemed as nothing then;
My vain desires had fled.
I rose, determined from that hour
To follow where He led.

I felt a zeal I'd never known
To help those souls in need;
I saw the folly of my pride,
And gone was all my greed.

But other days brought problems still,
And time was pressing me;
My hours grew far too full to serve
The Man of Galilee.

Again I'll seek that quiet place,
And fervently I'll pray,
"Lord, give me back my vision, and
Renew it day by day."



Springtime Sunrise

By Edith Baird

The world is turning to the east;
All nature finds new joy and peace;
Bright sunbeams shed a silvery spray
On this returning, hopeful day!

The birds and bees sing in the trees;
Budding flowers sway in the breeze;
The grass is wet with sparkling dew—
A sight so lovely to review!

All nature has a part to lend,
Our dear Lord's love to comprehend;
We thank Him for such lovely scenes,
And pray He'll keep our hearts serene!

Transition

By Rachel A. Ware

Majestic monarch of the land—
King Winter—rules a vast domain
With icy scepter in his hand
And clothed in dazzling ermine.

And when he speaks in language rude
That echoes o'er the hills and vales,
The birches bow in servitude
And brooklets cover up and hide.

But now his reign is all but through,
For gentle Spring is on her way;
In gown of flowers so bright with dew,
She wields with grace her scepter green.

Where'er she walks in wood or glen,
She's followed by a retinue
Of beasts and birds and children of men
Who've waited with patience the new regime.

Lilies of the Valley

By Myrtle Leora Nelson

Tiny bells ascend on a narrow stem—
Lilies of the valley in redolent array.
Favored by their claim, our Saviour bore their name.
Lilies of the valley—no flowers so sweet as they!

Awake

By Mrs. Robert Clements

Winter's long deep night is past;
The dawn of spring has come at last.

Wake up, forsythia;
The sight of your gold
Will banish the memory
Of winter's bleak cold.

Awake, homely brown bulbs
Deep in the ground;
Poke up your green shoots;
Spread beauty around.

Awake, lovely blossoms;
Cover the trees;
Send out your sweet scent
To perfume the breeze.

Awake, little leaves;
Spread out your green
Till not a trace
Of bare branch is seen.

Awake, my soul;
Be thankful today
To the Creator
Who made spring this way.

Eternal Spring

By Inez Brasier

The season's frost and cold,
With clouds that hide the sun,
With starless nights so long
And hours that slowly run,
Have passed, and now, today,
There is the feel of spring,
The stir of pregnant earth,
And little birds awing.

So with life's winter here
When hearts forget to sing—
There is a glad new year
With an eternal spring.



From "Criminal" to Conscientious Objector

By Ronald Curtis

SUDDENLY the door to the office burst open and Captain Johnson glowered down upon Carl Adams.

"Why aren't you in that formation, Adams?" The captain pointed to the company street where the troops stood at attention.

"Today is my Sabbath, sir. I can't make it today: my conscience won't let me."

"What do you mean, you *can't*?"

"My conscience won't let me," Carl repeated.

"You mean you *won't*!"

"No, sir, I mean I *can't*."

"You *won't*!"

"I *can't*, sir."

"Adams, I'll give you just two minutes to get into that formation!"

"I don't need two minutes, sir. I can't do it." Carl tried to smile.

"Sergeant Wade, come over here," called the captain, keeping his eyes on Carl.

"Yes, sir, what is it?" asked the sergeant as he approached.

"Sergeant, I want you to witness this." Addressing Carl, he ordered in slow, measured words, "I give you a *direct* order, Adams. Fall into that formation at *once*!"

"I can't, sir," Carl protested meekly.

Captain Johnson took a long, deep breath. "Sergeant, put this man under arrest! Detail a man to guard him! I'll see him later." With that the captain stalked off.

"Get in there!" ordered the sergeant, indicating the orderly room entrance.

Once inside, Carl was ordered to stand at attention against the wall. The sergeant went to get a guard.

Soon the sergeant returned, bringing the guard. It was Al! He was carrying a loaded carbine and his field equipment, which he placed where the sergeant pointed. After explaining the duties of a guard to Al, the sergeant turned to Carl.

"You stay there and don't move a hair till the 'old man' gets back!" With that he was gone.

Carl looked at Al; Al stared at Carl. Neither spoke, for the room was full of the continual flow of personnel busy with the daily routine. At attention a good soldier neither moves nor speaks, and Carl was trying his best to be a good soldier.

Within a few minutes the troops marched away with Captain Johnson calling the orders. Carl knew that the captain would not be back soon, and already he was beginning to grow weary of his position.

Two hours passed. The sun was quite high in the eastern sky, and Carl could see by the clock that it was after nine. He was beginning to feel a little dizzy from the strain of standing at attention so long. Al would have liked to help, but there was nothing he could do. His duty was to prevent Carl's "escape," and that was all.

The morning passed slowly.

Shortly before noon Captain Johnson returned. Ignoring the two soldiers, he went directly to his office and made a few telephone calls. Presently he dismissed Al.

"Adams, consider yourself under arrest in quarters! Don't let me catch you out of the barracks! Go there now!" Turning, he disappeared again into his office.

Low in Spirits

Seated on his bunk, Carl sat gazing at the floor for a while. Then, almost without thinking, he reached for his Bible under the pillow. He couldn't remember any time in his life when his spirits had been so low.

He held the Bible in his hands for some time. It had brought him joy and good counsel before. Thoughtfully, slowly, he opened it. The Book opened to the thirteenth chapter of Job. Carl's eyes moved down the page. At the fifteenth verse he came to a full mental stop. "Though he slay me, yet will I trust in him."

Here was the help he needed.

The rest of the afternoon was quiet. Carl was alone, and he was thankful for the solitude. The blessing of the

Sabbath filled his heart and made his future seem brighter. It was a Sabbath experience he would never forget.

Sunday morning dawned with the news that the order of the day would be a forced march. The uniform was to be full field equipment. Not knowing what else to do, Carl prepared for it with the rest of the troops.

As they "fell in," Carl heard his name called. He was ordered to report to the mess sergeant for KP duty. There he stayed all day. The next morning was the same story. And again, on Tuesday.

About midmorning on Tuesday he had a visitor. It was the district pastor. Obtaining permission to leave for a few minutes, Carl went to the elder's car. As the two sat and talked, the minister said that he and others were working on Carl's case, but that they had failed to get a favorable decision from the chief of chaplains in Washington. Furthermore, Captain Johnson had refused to withdraw the charges. It seemed as though all that man could do had been done. Soldier and pastor prayed together that God would intervene.

Carl had been back at work in the mess hall for only a few minutes when he was called to the orderly room.

"Report to the CO, Adams!" he was told.

Captain Johnson read the court-martial recommendation that was filed against him, asked a few questions, then dismissed him. Carl saluted, turned on his heel, and left.

After the noon meal, he was again taken into custody. An armed guard, carrying a large envelope marked "Confidential," escorted him to battalion headquarters. The commander was not in, so the soldiers waited.

After a short wait Carl was ushered into the office of the battalion commander. He stood at attention while the officer read the papers handed him by the guard.

"Stand at ease, soldier. According to the testimony of officers of your company, you are guilty of a very

serious military crime—failure to obey a direct order. Is that correct?"

"I couldn't obey the order, sir."

The officer bent over the desk to affix his signature to the papers authorizing the court-martial.

For the rest of the day Carl and the guard shuffled from one office to another. Interviews and signatures were the procedure in most of them. About four o'clock the men returned to the company.

In the Colonel's Office

The next morning they started out on the same routine and soon were at the office of the regimental commander. He was an elderly man, who wore the spread eagle of a colonel on his shoulder and a paternal smile on his face. After returning Carl's salute, he motioned him to a seat and leaned back in his chair. He asked many of the same questions as had the others. He appeared much concerned as he spoke.

"Obviously, someone has made a mistake. You should have been sent to Texas for your training as soon as it was known about your religion. I've told Captain Johnson that this could be very embarrassing for him, but he won't withdraw the charges. There's nothing for you to do but see this thing through."

On Thursday, Carl fell out with the rest of the troops. Since it was the final week of training, they were marched to the proving grounds where they were tested on the skill and knowledge they had gained during the weeks of training. In the afternoon while Carl

was in the middle of his map-reading test, a messenger arrived from camp.

"Who's Adams? Private Carl E. Adams!"

"That's me, Sergeant!" Carl answered ungrammatically, hurrying to the spot where the strange sergeant stood.

"I'm Sergeant Moore, the new first sergeant of Company B. We got a call from the post chaplain; they want to see you in half an hour. I've been an hour trying to find you, so we'd better hurry."

"Do you have any idea what they want me for?" Carl asked.

"No."

"What did they say on the phone?"

"I didn't take the call."

It was evident that Carl wouldn't get any preview of the oncoming interview, and this fact puzzled him only the more. It was strange, he thought, that the chaplain would want to see him. The chaplain had nothing to do with this court-martial.

Arriving in front of the huge post chapel, Carl's gaze swept up the steps to the front door. The sergeant gave him some last-minute instructions and told him to knock on the first door to the right in the foyer.

Carl climbed the steps and entered the large double doors. Standing in the entry, he looked around. He felt hopelessly insignificant as his eyes wandered about the vast building. How could this rightly be called a chapel?

Then, before the first door on the right, he took a deep breath, squared his shoulders, and knocked.

"Come in."

Carl turned the knob, pushed open the door, and entered. Never before had he seen so much "brass." There were officers seated all around the room—20 or 30 of them. A brigadier-general sat behind a desk at one end.

Mechanically Carl approached the desk and smartly saluted.

"Sit down, Private Adams," said the general as he returned the salute. Someone set a chair for Carl in the middle of the room.

"To what church do you belong, Private Adams?" The general's opening question began a session that continued for nearly an hour. Carl answered each question to the best of his ability and evidently to the satisfaction of the officers. Finally, he was asked to step out for a few minutes.

When Carl was summoned back into the room, the general began, "Private Adams, no doubt you are wondering why you have been called here. It is part of our duty as a board of chaplains to evaluate the validity of religious claims. We have discussed your case in the light of your testimony here, and although many of us do not agree with you doctrinally, we are convinced of your integrity of purpose. Let me officially inform you that as of now you are granted a conscientious objector's status. Furthermore, we will recommend your transfer to a noncombatant unit as soon as possible. Normally, you understand, this is done prior to entering the service."

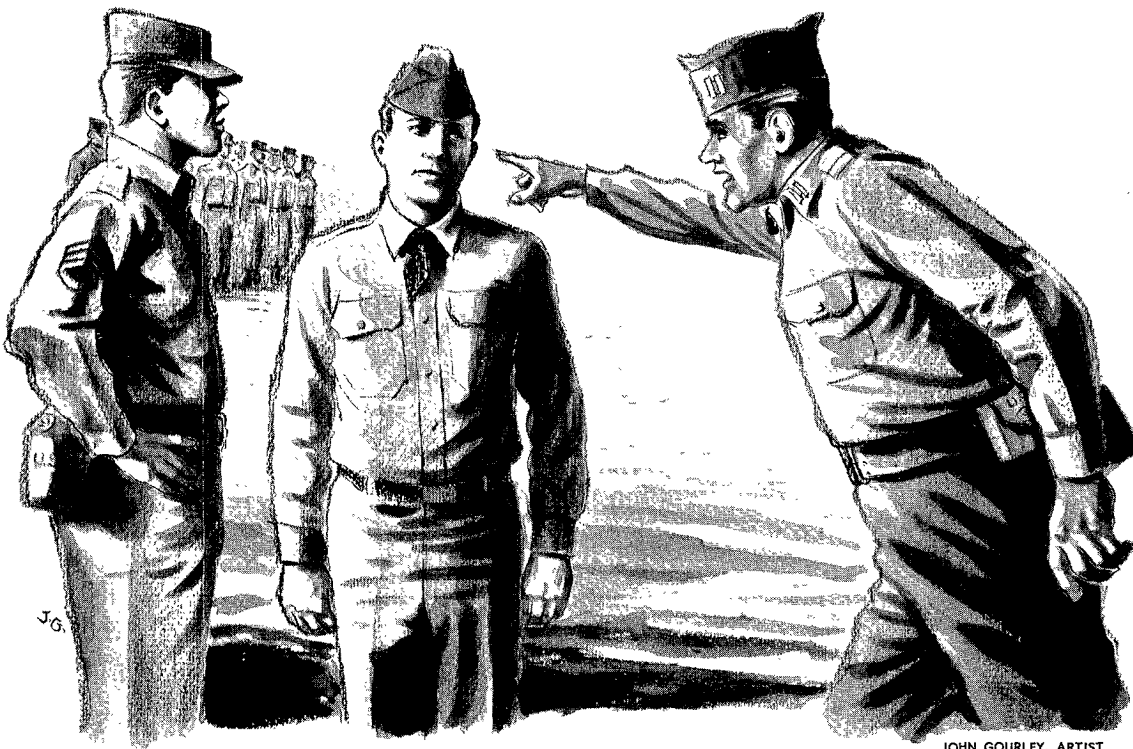
"Yes, sir, and thank you." Carl's radiant smile reflected his gratitude.

The long walk back to the barracks

was shortened by a light heart and joyful spirit. God had solved one phase of the problem; there yet remained the court-martial. Carl was sure the Lord would solve that problem too. And He did.

Later that day Carl and Al went to the orderly room to get a copy of the orders. The CO handed each soldier a set. Breathlessly, Carl ran down the list of names. There it was! He was to be assigned to Fort Sam Houston, Texas, at the Medical Training Center. He would receive the usual 14-day delay en route, so he could visit home. He closed his eyes and silently thanked God.

[The end]



JOHN GOURLEY, ARTIST

"Sergeant, I want you to witness this," barked Captain Johnson. Then, addressing Carl, he said in slow, measured words, "I give you a direct order, Adams. Fall into that formation at once!"



COPYRIGHT © 1957 BY THE REVIEW AND HERALD

WILLIAM HUTCHINSON, ARTIST

Christ Among the Candlesticks

First of four articles on the remnant church.

A PANORAMIC picture of the church of the living God from the days of the apostles until the end of time is presented in the book of Revelation, chapters 2 and 3. The Revelation reveals Jesus. It is a revelation of His infinite love for a lost world, His redemptive glory, His victory over the powers of darkness, His care for His church. Glorified, rising in triumph over death and the grave, Christ exclaims, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18). Jesus lives, and because He lives, we too may live. He opened wide the gates into the celestial city. He opened a fountain for cleansing that our sins may be washed away.

John heard "a great voice, as of a trumpet." The voice, "as the sound of many waters," was the voice of the One who is the Alpha and Omega, "the first and the last." Turning to see from whence the voice came, the prophet saw "seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man. . . . And his countenance was as the sun shineth in his strength" (verses 13-16). Christ, a being of surpassing glory—His head and His hair as white as snow, His eyes as a flame of fire, His feet as the bronze that

glows in the furnace, His face ablaze like unto the sun at its height—walked in the midst of seven golden candlesticks and held in His right hand seven stars.

What is the meaning of the "seven golden candlesticks" and the "seven stars"? These symbols must be of utmost importance, for Christ is "in the midst" of the candlesticks and "holds" the stars in His "right hand." Where Jesus stands and what Jesus holds must be near and dear to Him and to His heart of love.

We need not conjecture as to their meaning or their import, for the Holy Spirit gives the interpretation. "The seven stars are the seven angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches" (verse 20).

After His resurrection Jesus ascended to His Father's throne. Soon He will come again, according to His promise, to take His people to the land of many mansions. What of the intervening centuries, the long period of waiting and watching for the Lord's return? He who stands in the midst of the seven golden candlesticks, who holds the seven stars in his right hand, is with His people, His church, every moment of the day, every step of the way.

"I will never leave thee, nor for-

sake thee" is His promise. The dearest object on earth to our Father in heaven and His beloved Son is His church. "Christ . . . loved the church, and gave himself for it" (Eph. 5:25). His plan and purpose before His return in glory is to cleanse, purify, prepare the church, that He may "present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (verse 27).

After glimpsing the glory of the Son of God in Revelation 1, we read with sorrow and chagrin the picture of the seven churches in chapters 2 and 3. Not one of the seven is without "spot or wrinkle"; not one is "holy and without blemish." Our sorrow is the greater and our chagrin the deeper as we see ourselves in the picture. The True Witness does not cover up sin or conceal imperfection. The seven churches are one church in seven consecutive periods between the first and second coming of our Lord. Even the church of the first century, so near to Pentecost and the early triumphs of the cross, is rebuked for having left her "first love." Said the Holy Spirit in fearful words of rebuke, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (chap. 2:5).

A "Perfect" Church?

Strange paradox—a perfect Christ in the midst of an imperfect church. Christ the perfect Head; the church an imperfect body—how can this be? Has there ever been a time during this world's sin-cursed history that a "perfect" church has existed? From the reading of the epistles of Paul to the Corinthian church and the Galatian church, from the reading of the message to Ephesus in the Revelation, it is evident that the early church was not "without spot or wrinkle." What is the explanation of this disappointing situation?

God's ideals are so high that mortal man has never reached them. Not until mortality is swallowed up by immortality will the "blameless" become "faultless." This is but another way of saying that "sanctification" is not the work of a moment but of a lifetime. Ever climbing; ever pressing toward the mark of the high calling of God in Christ Jesus; ever praying for a deeper, richer Christian experience, a more perfect Christian character; the consecrated Christian has for his motto "Ever upward!"

"Looking unto Jesus the author and finisher of our faith," the Christian pilgrims along life's way go for-

ward and upward, armed by faith and winged by prayer. Of some of them Jesus may say, "Have you seen the sterling qualities of my servant Job? of my friend Abraham? of my messenger Paul?" Upon others He looks with longing and concern, anxious that their weakness may become strength, that their repeated defeats may become uninterrupted victories.

A church is a composite body, an aggregate of individuals. To have a perfect church there must be perfect people (and only perfect people) in the church. Has there ever been such perfection in this present evil world? As long as the church is the "church militant" there will be defeats, as well as victories, in the battle against sin. Provision has been made whereby we may be as perfect in our sphere as God is in His sphere. We are to be ever advancing from light to greater light, holding fast what we have already received, and praying for more.

Not all in the church attain "perfection" at the same time. Besides this there are those in the church who do not wear the robe of Christ's righteousness. The Lord loves them, reproves them, counsels them, pleads with them. This is the church composite, the "church militant."

"We may create an unreal world in our own mind or picture an ideal church, where the temptations of Satan no longer prompt to evil; but perfection exists only in our imagination. The world is a fallen world, and the church is a place represented by a field in which grow tares and wheat. They are to grow together until the harvest."—Ellen G. White in *Review and Herald*, Aug. 8, 1893.

"Has God no living church? He has a church, but it is the church militant, not the church triumphant. We are sorry that there are defective members, that there are tares amid the wheat."—*Ibid.*, Aug. 29, 1893.

"There Is But One Church"

"The church of Christ on earth will be imperfect, but God does not destroy His church because of its imperfection. . . . The Lord has not warranted us in coming to the conclusion that the church is perfect; and all our zeal will not be successful in making the church militant as pure as the church triumphant. . . . Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reprov'd, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard. . . . God has a church

on earth who are lifting up the down-trodden law, and presenting to the world the Lamb of God that taketh away the sins of the world. . . . There is but one church in the world who are at the present time standing in the breach, and making up the hedge, building up the old waste places."—*Ibid.*, Sept. 5, 1893.

The One who loves His church and gave Himself for it has never lost a battle, never met defeat. At times the outlook has been dark and discouraging. When Jesus turned to the twelve, and with tears in His voice exclaimed, "Will ye also go away?"; when He looked upon Simon Peter—impetuous, boastful, self-confident Peter—and said, "Before the cock crow twice, thou shalt deny me thrice"; when the Shepherd was smitten and the sheep were scattered; the outlook was dark indeed. These

were imperfect men needing and seeking perfection in Christ.

Through the centuries the church has ever needed the rebuke and chastening, as well as the counsel and commendation, of our Lord. "I have a few things against thee" (Rev. 2: 14), says the True Witness to the church of the Pergamos period. "I have a few things against thee" (verse 20), He repeats to Thyatira. "I have not found thy works perfect before God" (chap. 3:2), He says to Sardis. So it has ever been in the battle of God's people against sin and in the struggle for perfection of character.

But the Strength of Israel has been the strength of His people, and victories have been gained all along the way. The nail-pierced hand has never let go of any one of the seven stars; the Christ of Calvary never leaves His church.

—The Art of Living.....when



you're young

by Miriam Hood

LAST week we raised the question as to where *you*, an Adventist young person, are in today's religious world. Where you are, of course, is not nearly so important as where you're going. One never can remain static, for it is the law of the universe that we either progress or retrogress. So we need to have some general direction in mind for our future religious progress.

Many young people grow up in small churches, attend church schools, perhaps don't do much thinking for themselves, then in due time go away to school. Here they meet other young people from many different backgrounds. Perhaps some of these youth aren't quite so docile, quite so bid-dable, and they express somewhat controversial religious ideas.

Teachers are different also. Perhaps a teacher may employ the "Socratic" method, posing disturbing questions. He's trying to inspire you to use that brain of yours, to reason, to establish sound foundations. The questions may strike such a jarring note that your religious security is temporarily upset. There are differing opinions on the value of this method of teaching. I suspect it may not be the best kind for very young people. But teachers vary, and have a right to approach subject matter in different ways, as long as they are solidly grounded in religious principles.

Another tangential path on the "Where am I going?" road is the almost intoxicating effect that sudden new knowledge has on some students. You're familiar with the *nouveau riche* idea—someone very poor inherits a million dollars, and overnight becomes a vulgar show-off. Knowledge can have the same effect. You see, knowledge isn't always wisdom!

Just about this time in your experience you tend to become terribly impatient with your parents and with rules and regulations—who needs them? So sometimes you mentally roll together all these new experiences and new attitudes and try to carry them around with you. The weight of them on your mental shoulders causes you to look down instead of up—and then you really don't know where you're going!

I hope you'll decide that, first of all, you're going in the direction of a satisfying personal relationship with God. If you're as mature as you declare yourself to be, then it's surely time for this to happen. A *personal* knowledge of Christ will enable you to harmonize your new learnings with your old concepts.

Incidentally, some people get their theological ideas from the hymnbook rather than from the Bible. They really do! Be sure you aren't one of them. A person may write a beautiful hymn that is very "inspiring," but it isn't "inspired"!

Then, I hope you'll decide not to discard tried-and-true values in any area unless you first make sure you've something of value with which to replace them. "All that glitters is not gold" is true in the realm of ideas and values, as well as in ore!



The Problem of Selfishness

By Beatrice S. Stout

IT'S mine. I want it." An embarrassed mother listened regretfully to these words as her small son refused to share his toys with his playmates. "What can I do?" she asked herself in perplexity. "I try to teach him to be generous, but my words seem to make no impression." This mother was concerned, and rightly so, because the selfish child almost inevitably will become a self-centered adult.

A little girl, given some candy, was asked to share it with her sister. "No, no, I'll save the rest for tomorrow." The pathetic demonstration of the greedy child, unwilling to share, should become a warning signal to the discerning parent. Unselfishness is an old-fashioned virtue, but it remains the fundamental ingredient in making life happy and worth while.

There is an instinctive selfishness in the heart of the average child. How the parent is to cope with this trait is a problem that will require initiative and vision. If, in the early years, the concept of unselfish living can be planted in the child's heart, he will have a good foundation on which to build for future happiness.

Many parents are aware of the need; they do not want the lives of their children spoiled by selfishness. But like the perplexed young mother mentioned above, they at times feel inadequate, with no clear ideas of how the job is to be accomplished.

As seedlings do not become a forest in a day or a month, so an unselfish spirit does not develop fully overnight. Children, as adults, want to be liked and receive approval. We can help them understand that selfishness repels, whereas generosity and willingness to share make them attractive to their playmates. Little by little this quality may be built into the life. With fascinated interest we watch a ripple on the water as it spreads and lengthens. Just so, we may see the ingredient of kindness grow and work its magic as the child's character is formed.

The most powerful stimulus to a wholesome interest in others is to see this trait demonstrated in the life of father and mother. Let children see consideration for the poor and needy as part of our philosophy of living. Children will enjoy visits to the underprivileged, with food and clothing. This will bring out impulses of love and sympathy for the less fortunate.

As with any admirable quality, unselfishness develops with practice. At certain times of the year, especially the Christmas season, we gather up old toys and send them to our favorite charitable organization. Occasionally would it not be a good idea to encourage our little ones to part with some possession that would entail real sacrifice? This is where the personal touch enters in. To give to some unknown child will hold far less appeal

than for them actually to see the barrenness in the life of some unfortunate child. It has been said that a picture is worth a thousand words. Even so, one act of kindness to another human being is worth a thousand admonitions.

The greatest problem in this respect comes to the parents of an only child. Associating mostly with adults, the child has little opportunity to learn to share. Such parents should make an extra effort; otherwise as the child matures he will expect things to come his way. Many hard experiences will be his lot before he learns that unhappiness, not happiness, is the inevitable result of putting self first.

In the beginning of the proclamation of the third angel's message young people saw parents happy to sacrifice what today we would call absolute necessities, for the love they had for God and mankind. Today, as then, personal sacrifices by parents will serve as object lessons that will help mold the lives of their families. Since selfishness lies at the root of all sin, we can do our sons and daughters no greater service than to build into their characters the pleasing quality of self-forgetfulness.



EVA LUOMA

We can do our sons and daughters no greater service than to build into their characters the pleasing quality of self-forgetfulness.

"No T'ank Oo!"

A simple idea that solved a worship problem

By Ella M. Robinson

COME, Jennifer, and sit here in your little chair beside mother while we have our story. It's Donald's turn to tell the story tonight."

Daddy usually held Jennifer on his lap during the evening worship period, but now that she was three years old, her parents decided that she should learn to sit quietly by herself. To the older children, the short evening worship period was one of the most enjoyable features of the day. But little Jennifer had other ideas.

"No t'ank ool! No t'ank ool!" she protested, shaking her head vigorously. It was not until mother had used considerable persuasion and a little force, that, rather tearfully, the little girl relinquished her plan to take Flossie, her favorite doll, for a walk around the room, and sat down gloomily to listen to Bible stories.

"What shall we do about Jennifer?" was the serious question under consideration when the parents were alone that night. "How can we make the worship period attractive to her, so that she will learn to love it?" The memory verse drill and prayer, conducted while the family sat around the breakfast table, before eating, posed no problem, because it was so brief.

One day a package came in the mail from grandpa. In it were three beautiful books of colored Bible pictures, made especially for little people.

"This will solve our problem," said mother, as she quickly tucked the books out of sight.

That evening when the family gathered for worship, she brought out one of the books. "See, Jennifer! here is a book with pretty colored pictures in it that grandpa sent you. You may look at it while we are reading and telling the stories. This is your little worship Bible."

"May Flossie see it too?"

"Of course!"

Permission granted, Jennifer readily consented to sit quietly and show the pictures to Flossie. But what surprised daddy and mother both was her willingness to close the book, leave Flossie in the chair, and kneel quietly in the family circle, holding hands during prayer. After this she

stood with the others, still holding hands, and sang gleefully, "With Jesus in the Family, Happy, Happy Home!"

When prayer was over, and the little lady had received a big hug and kiss from daddy because she had been such a good girl, the book was laid up until the next evening, to be reserved as a special treat for the worship hour. Under no circumstances was it opened during the day. By rotating the three books, Jennifer's interest was kept keen and fresh; and it was never necessary after that to use force, or even persuasion, to keep little feet from pattering about the room during worship time.

A Story FOR THE YOUNGER SET

Wild Babies Obey

By Ruth Wheeler

JIM and Vonnie were having dinner in the park with mother and daddy. While they were eating, a baby squirrel came down the tree.

"Look," Vonnie said, "he isn't afraid at all. He's coming right over here to see us. Isn't he cute?"

"He shouldn't come out here in the grass away from the tree," Jim said. "A dog or a cat might catch him, or a hawk might come down and pick him up when people aren't here."

Suddenly they heard a chattering and scolding. The mother squirrel raced down the tree and called to her baby. The little squirrel looked around, but he did not go back. She called again.

The mother squirrel raced across the lawn and grabbed the baby by the back of its neck and scurried up the tree. She carried him to a hole, high in the tree. She set the baby down and scolded him. Then she shoved him into the hole.

Vonnie laughed. "I guess he'll remember to come when she calls him after this."

"He'd better mind her next time or he won't live very long," Jim said.

"Little animals have to obey, just as children do," daddy said. "Once when we were camping in the mountains I saw a mother bear spank her baby. She spanked him hard, and he squalled just like a human baby."

"Why did she spank him?" Jim asked.

"The bears were feeding in a meadow not far from camp. A cross old bear came into the field, and the mother bears sent their youngsters to hide. Most of the little fellows ran up the trees. But this one wanted to stay and eat. After his mother spanked him, he ran up the tree as fast as he could and sat on a limb sobbing and whining. I imagine he obeyed quickly the next time she told him what to do."

"Remember the baby deer we saw in the mountain meadow?" mother asked father.

"Tell us about it," Vonnie begged. "Did his mother spank him?"

"No, deer don't spank their babies. But they do teach them to obey. We were walking across the meadow and we saw this little spotted deer lying beside a log. Even though we walked right by him, he didn't move. His mother had put him there, and he knew he mustn't move until she came back and called him."

"How does she tell him?" Jim asked.

"I saw a deer hide her baby," daddy said. "She led him to the edge of the meadow and pushed him down with her front hoof. She held him until he was quiet. Then she touched him with her nose before she turned and walked away. He stayed right where she had left him."

"I guess that wild babies have to obey if they want to live," Jim said. "I never thought about it before. I just supposed that animal babies played and did as they pleased."

"They do play," daddy explained, "but animals have to be very watchful, and the parents know this. The way they train their young is part of God's great plan. He gives the parents wisdom to train their young so that they can live safely and keep alive."



JOHN GOURLEY, ARTIST

The baby sniffed toward the picnic table and then looked back at his mother as though he didn't know what to do next.



Mrs. White and the SDA Church—4

Our Literature Work Begins

We wish to come, now, to an array of evidences of early, sagacious planning and counseling by Mrs. White that caused her to stand out quite alone amid a poverty-stricken, loosely knit company, who gave pitiful evidence of a lack of any over-all plan, or of any means for carrying out such a plan if they had had it. We, today, witness a highly integrated, efficient, well-financed Advent Movement, whose plans and objectives are well defined and vigorously pursued. But we must remember that this was not always so. There *was* a day of small things, of feeble, faltering beginnings, yes, of gropings in the dark by a little company whose ideas and plans matched as poorly as the patches on their clothes. Indeed, often there seemed to be as many different ideas as there were persons in the small meetings held in the early years. The record is clear on this.

Let us turn back to November, 1848, and join the handful of Sabbathkeeping Adventists at a meeting held in the house of Otis Nichols in Dorchester, Massachusetts. James White was there; so was Joseph Bates. Mrs. White was taken off in vision. When she came out of vision she said to her husband:

"I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."—*Life Sketches*, p. 125.

But what would they use for money to pay the printer, to say nothing of the problem of gathering articles and circulating the paper? The record states that James White pondered this question till the summer of 1849. Then the impression took hold of him that indeed he should write and publish a little paper. But almost immediately he became troubled with "doubt and perplexity, as he was penniless." So, lacking in faith, he decided to go out and find a job with his scythe, mowing a grain-field. Here is the story of what happened, as recorded by Mrs. White:

As he left the house, a burden was rolled upon me, and I fainted. Prayer was offered for me, and I was blessed, and taken off in vision. I saw that the Lord had blessed and strengthened my husband to labor in the field one year before; that he had made a right disposition of the means he there earned; and that he would have a hundredfold in this life, and, if faithful, a rich reward in the kingdom of God; but that the Lord would not now give him strength to labor in the field, for He had another work for him to do, and that if he ventured into the field, he would be cut down by sickness; but that he must write, write, write, and walk out by faith. He immediately began to write, and when he came to some difficult passage, we would unite in prayer to God for an understanding of the true meaning of His word.—*Ibid.*, pp. 125, 126.

Our First Little Paper

That was the beginning of our publishing work. It was from this effort that the little eight-page paper, *Present Truth*, was brought forth, which was published more or less regularly for a year and then enlarged and transformed into the journal we now know as the *Review and Herald*. That first issue, printed in July, 1849,

was 1,000 copies. This was a small and unimpressive printing, compared with the mighty river of literature pouring out from our presses everywhere today. The significant point about it was not the size of the printing but the fact that this was the beginning of a great work of publishing.

There is another impressive fact here also. This publishing work, which was to grow so steadily and impressively, was launched before the Sabbathkeeping company of Adventists had taken definite form. But the most important fact is that the appeal to James White to publish at so early and unpropitious an hour did not come from some far-visioned man in the movement. It came from a young woman, scarcely 21 years of age, who declared that God told her in vision that the Advent people must begin to publish, that if by faith they would go forward, ultimately the endeavor would "be like streams of light that went clear round the world."

Some Pertinent Questions

It would be difficult to imagine the Seventh-day Adventist Church today without a far-flung publishing work. Those who look in on us always comment on this phase of our work and readily grant that it is one of the prime secrets of our evangelizing strength. But what most of them do not know—at least they routinely fail to mention it—is that our publishing work finds its origin in a vision given to Mrs. White.

Before hastening on past this important development in our worldwide work, we may pertinently ask: Why was it that a young woman, with practically no formal education, should have been so insistent on the importance of beginning a publishing work? And why should she feel dogmatically certain that such a work, though beginning small, would someday become world-encircling? Did she not know that endless papers had been started through the years by various organizations, only to languish and die a few years later, without having created any stir in America, much less the world? One needs only to examine the records in historical society offices to find eloquent, doleful proof of this. Why should she so soon—this vision was in 1848—risk exposing to ridicule her claim to having received visions from God, by making this most improbable prediction about the potential growth of the Adventist publishing work? Again, why did she call upon her own husband to subject himself to the rigors of the forlorn-looking publishing project? Why not single out someone else to take the thousand-to-one chance that the undertaking would dismally fail, and then seek to blame him for the failure of the project?

These and similar pertinent questions clamor for answers. For all of them there is patently but one answer: Mrs. White was firmly convinced that her visions came from God. And then follows inevitably the further conclusion: The amazing success of this publishing work, in which no astute businessman would have invested a dollar at the outset, only supports Mrs. White's repeated declarations that her visions came from God.

If only we could put ourselves in the historical mood and see ourselves in the setting of 1849, we could more fully appreciate how improbable, yes how impossible and fantastic, her words must then have seemed. There

is only one explanation why the publishing work actually did get under way in that year, and that is because someone obeyed what he believed was a vision from God. That statement is undebatable. Now as we look back we can say without hesitancy that our Seventh-day Adventist publishing work, so early launched, proved to be from its very beginning one of the greatest sources of our strength and of our growth. We thank God that He gave to Mrs. White a vision. We also thank God that there were those who, hearing the vision, accepted it and acted upon it.

F. D. N.

(To be continued)

Christian Witch Doctors

Ever since Adam and Eve hid from God in the Garden of Eden men have found the sense of guilt that follows sin emotionally disturbing. A sense of guilt is to sin what pain is to a sinus infection, a cut finger, an overloaded stomach, or a hand that has touched a hot stove. It is nature's built-in warning signal, alerting us to danger and advising us to take appropriate remedial or preventive measures. A sense of guilt is one of the Creator's ways of reminding sinners that the wages of sin is death, and of preparing them to apply the only remedy potent enough to avert sin's otherwise-fatal consequences.

Confronted with a sense of guilt, the sinner's natural perversity of heart prompts him to take evasive action. That is what our first parents were doing when they tried to run away from God. It is decidedly unpleasant to the unconverted heart to admit guilt, whether to someone else or to God—or even to oneself. Down through the centuries men have contrived all kinds of escape mechanisms in order to bypass the simple procedure God provided to release them from the sense of guilt that follows wrongdoing. Some have tried to solve the problem of sin by pretending that sin does not exist. Because sin is the transgression of God's law, they imagine they can dispose of sin by rationalizing God's law out of existence. Others take what they think is an easy-out at the confessional box or by attempting to expiate their guilt by supposedly meritorious works. The idea that it is possible to earn merit with God by outweighing bad deeds with good ones is a fatal delusion.

A few days ago we read of a new gimmick for exorcising the guilt complex. It has been in use by a Protestant church in Atlanta, Georgia, for the past 15 years. At New Year's time members are invited to write their failures, sins, confessions—anything they want to forget—on a four-inch square of paper, which they are invited to drop into a burning urn before the altar. Fifteen hundred of them did so on the last Sunday night of the old year. A Harvard psychologist has recently developed what he claims is an effective way of releasing young delinquents from their tensions and guilt complexes. Finding that young people are much less reticent to confess if they can remain anonymous, he has them divulge their deepest and darkest secrets to a tape-recorder! The incentive he offered was 50 cents to two dollars an hour for serving as his "research consultants." Christian witch doctors!

What remedy do you use for a sense of guilt? Do you postpone action in the hope the pain will wear off? Do you pretend to yourself that the sense of guilt is an imaginary psychological quirk? Do you take a dose of religious aspirin? Or do you come to God with the plea "God, be merciful to me a sinner"? There is no genuine remedy for a sense of guilt other than the one provided by the Great Physician of men's souls. Why not use it as often as the symptoms indicate?

R. F. C.

Tell the Truth

"How silly can gossipers get?" This question was posed recently by Bill Gold, a columnist in the *Washington Post* after he found that a story telephoned to him in good faith by a woman reader was sheer fabrication. According to the informant, a man stopped to change a flat tire for a stranded woman motorist on Suitland Parkway, not far from the District of Columbia. The woman offered him some money for his effort, but he protested that he wouldn't think of accepting pay. "Well, at least give me your name and address so I can send you a thank-you note," the grateful woman driver suggested. The man obliged and went his way. Several days later an RCA color television set was delivered to his home, along with a note of appreciation from the lady—Mrs. Perry Como, wife of the well-known singer-entertainer.

The columnist tried to check the story with the Hecht Company department store, the Good Samaritan's employer. No success. Nobody had heard of the incident. Then he attempted to telephone M. S. (Bud) Rukeyser, Jr., of NBC's New York press information office. The home telephone of this man was out of order, so the operator tried to reach several others on the staff, finally making connection with a Mr. Moore. Mr. Moore offered to try to reach Mrs. Como at Sands Point and get the straight of the story. But in a few minutes a call came through from Mr. Al Camman in New York, saying: "There's no truth to that story you were talking to Moore about. A certain columnist printed it three years ago with Como as the hero. Since then it's been reprinted all over the country, and in recent months Mrs. Como has become the central figure. But it just isn't true."

"I Don't Understand"

The *Washington Post* columnist thanked Mr. Camman, then telephoned the woman who had relayed the story to him. Abashed to discover that the story was pure fiction, the woman said, "But I don't understand. The woman who told me about it doesn't tell fibs. . . . Why would she tell me such a story?"

The columnist had no answer. Nor do we. But apparently the more fantastic the story the less it is questioned and the more rapidly it is passed along. We recall with a shudder a story that involved this editor's wife about seven years ago. Someone had read in the paper that a Mrs. Kenneth Wood had her purse, containing \$2,000, snatched while she was shopping. Nobody checked to see whether the Mrs. Kenneth Wood in question was this editor's wife. Why bother about a small matter like that! The important thing was to repeat the story quickly.

Ere long we were receiving undeserved sympathy from all quarters. We protested that the Mrs. Wood who had lost the money was a complete stranger to us; that our meager resources were still safe in our possession. (We were more than a little amused to think that people would consider us affluent enough—or foolish enough—to carry around \$2,000. How deceived can people be?) But the story would not die. It lived on and on, in spite of our denials.

If the habit illustrated by these stories were not fairly common, we would ignore it. Unfortunately it is widespread. Can we do anything about it? Yes. We can make certain of all the facts before repeating a story. We can question closely anyone who breathlessly recounts to us a story that he received secondhand. And whenever a story that we know is fictitious or distorted is repeated in our presence, we can spike it. We who claim to be staunch friends of truth should be friends in fact, not merely in theory.

K. H. W.

Reports From Far and Near

WINGS

over
the

SOUTH PACIFIC

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

IN THE Bismarck-Solomons Union Mission I met men of great stature in missionary work from the islands of the South Pacific. Some of our national missionary people from the islands are making an important contribution to the cause of God. A large number of our national believers from the Solomon Islands have gone as mission workers to islands near and far from their homeland. From the island of Mussau alone, with a membership of only two thousand, 147 have gone out as foreign missionaries.

The city of Rabaul, in New Britain, was the center of a bitter conflict in World War II. The city itself was completely destroyed by bombing. In the mountains above it gun emplacements can still be seen. Along the mountain roads are caves the Japanese used to for-

tify their position. It is said that mountain tunnels were drilled through solid rock as a part of the defense system.

In the harbor of Rabaul I saw a former Japanese submarine being used as a floating kerosene storage tank. There is also the hull of a ship that sank beside the old wharf. The port authorities have filled this old hull with stone and concrete, and it has become an integral part of the wharf. During our meeting six of our mission boats lay at anchor in the harbor—about a fourth of the division fleet, which I understand numbers about 30.

At our constituency meeting one evening we felt a very persistent tremor of the earth, which reminded us that the city of Rabaul is situated on the side of an active, or semiactive, volcano. A resident volcanologist on duty with sensitive equipment to measure earth movements is supposed to give the alarm in case of an impending earthquake or an eruption.

The constituency session was held in our beautiful Rabaul church building, which is well adapted to the tropical climate. On the sides it has louvered doors and walls. A wing of the church is used as office and Sabbath school department space.

A plaque on the wall of the church pays tribute to Pastor Malcolm Abbott and his self-sacrificing service as a missionary. He voluntarily remained behind when the other missionaries were evacuated during World War II, in an earnest desire to help our believers. According to the fragmentary information we have, he was taken prisoner, and with many others put aboard a ship that was torpedoed on its way to Japan. Sometimes our missionary heroes still pay the supreme price in the onward advance of the message. We are deeply indebted to men like this for their example of dedication in Christian service.

The constituency meeting was presided over by A. R. Mitchell, newly appointed president of the Bismarck-Solomons Union. E. Piez, secretary-treasurer of the

union, was in charge of preparations. About one third of the delegates were European missionaries and their families, and the other two thirds were delegates from the national church. Among the national delegates appeared such names as Micah, Elisha, and other Biblical names.

The territory of the union includes New Britain, New Ireland, and Bougainville. Its population is about 400,000. In this territory we have 118 churches, with nearly 10,000 members. During the four years ending in 1961, 2,830 people were baptized and eighteen new churches were organized.

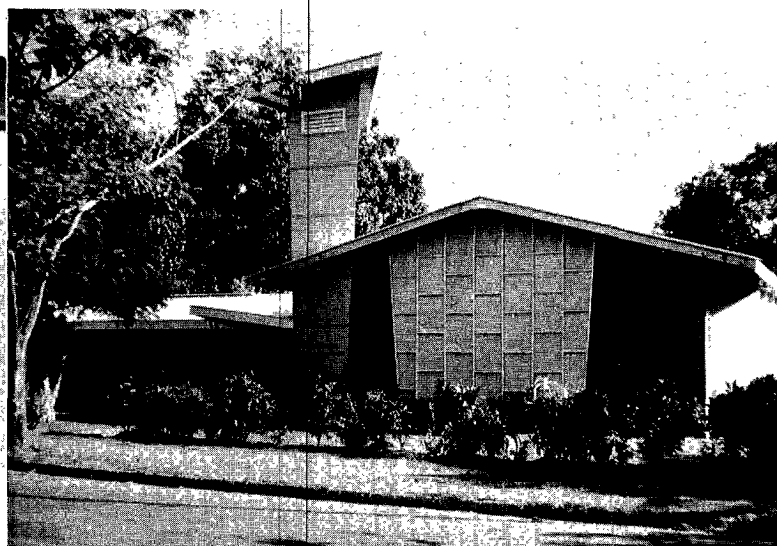
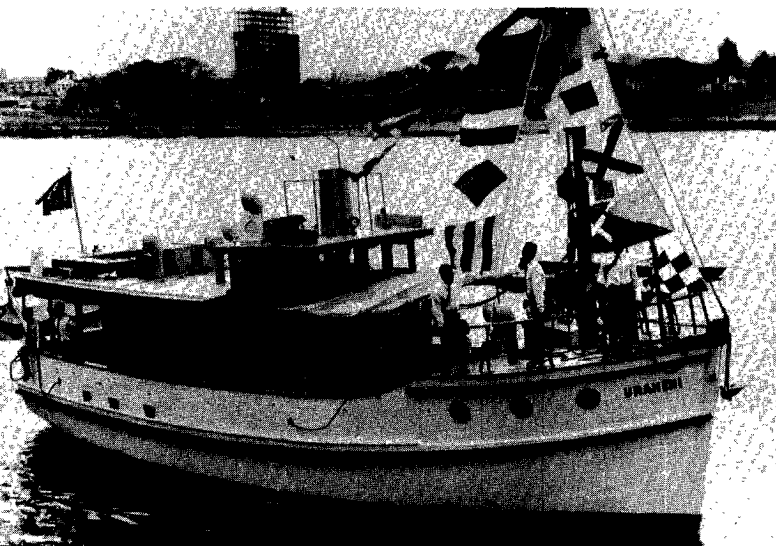
The Sabbath school plays a most important role in our mission program in this part of the world, as it does elsewhere. There are a total of 250 such schools, with a membership of 18,000. The Sabbath school is the vanguard of the organized church.

Jones Missionary College, about 50 miles from Rabaul, is the union training school. The young people who attend this school are trained as teachers and ministers. One of the school's profitable industries is furniture making. The school prepares a fine class of workers and gives vocational instruction to enable our people to earn better wages and become more useful in practical life when they return to their local churches.

At this meeting plans were laid for the construction of a new hospital on the island of Malaita. The land has already been secured and the wharf has been built. This institution, which will serve a populace of about 10,000, will be composed of a group of small, separate, one-story buildings connected by covered passageways.

A rather extensive medical work is already being carried on in this union. There are nine clinics and hospitals, which over the four-year period have cared for 103,000 outpatients and 6,409 inpatients, together with 863 maternity cases. Both national and European administrators, European supervising nurses, and a large number of trained and experienced hospital assistants serve

Left: One of the fleet of about 30 mission vessels operated by the Australasian Division in the islands of the South Pacific. Right: The Rabaul, New Britain, church, where the quadrennial constituency meeting of the Bismarck-Solomons Union Mission was held.



were promised that most of them would probably be feeling much better.

Mr. Smokeless was completely "fuzzy," as he expressed it, on the second day, and his article confirmed the fact. But on the third day he expressed his honest conviction that smoking is a "dirty habit." There is no reason why a cigarette three inches long should "take over and dictate to a six-foot man." He spoke of his taste and smell returning on the fourth day and on the fifth his headline was, "Heads Up—We're Free of Tobacco." He noted also that the course is sponsored by Seventh-day Adventists, but that there had been no fees and no pleas for church membership, or any other "gimmicks."

A team of five other willing workers acting as hostesses, usher, and projectionist helped to make everyone feel that we are, indeed, "Your friends—the Adventists." About 30 out of the 32 have successfully given up the tobacco habit. The course was the topic of conversation all over town, and already folks are asking when the next one will be held. As a doctor I heartily recommend this minister-doctor approach to the tobacco problem. I am happy to participate in the plan.

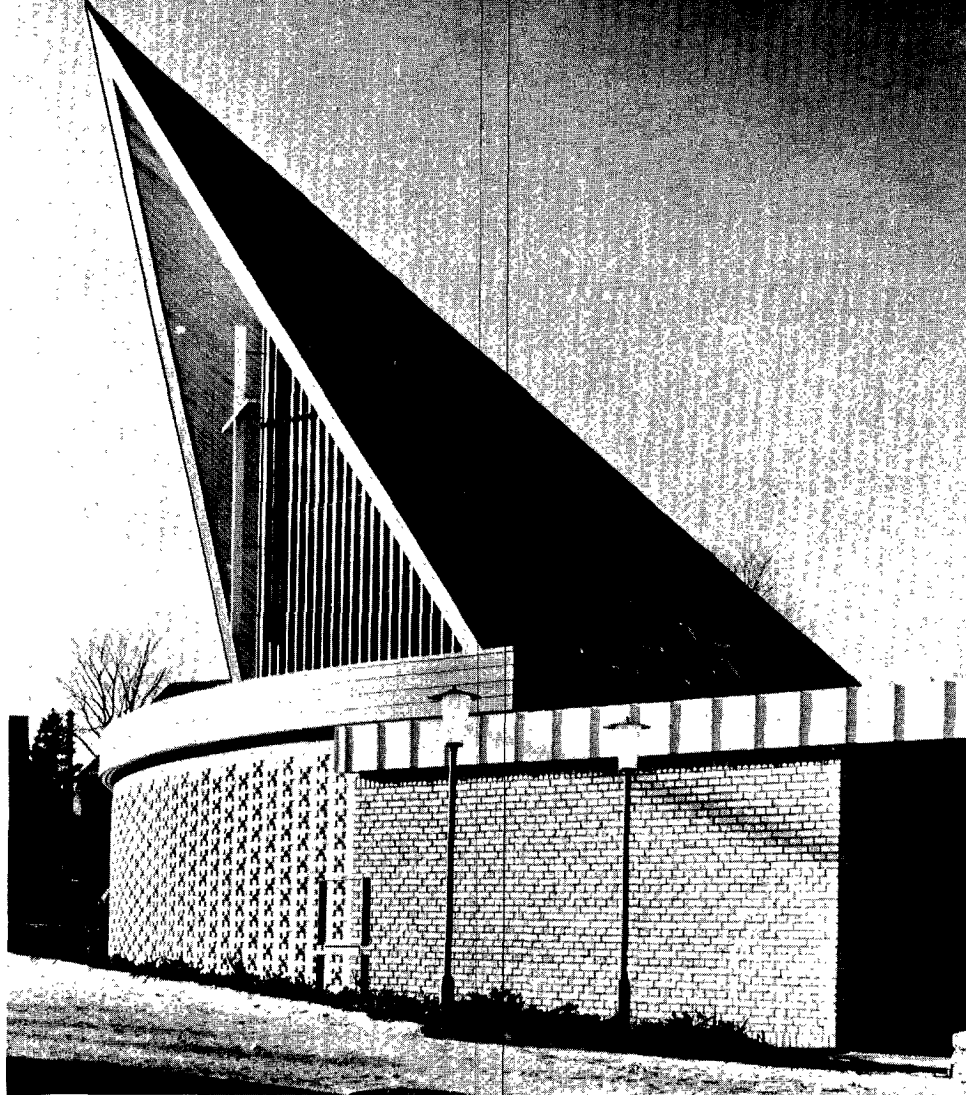
Largest Industry at Newbold College

By V. Norskov Olsen, *Principal Newbold College*

The unique features of Newbold College, near London, England, are many. The student body represents twenty-five nationalities, as well as most of our world divisions. Serving the Northern European Division as it does, with its 62,570 members, Newbold draws students from ten junior colleges. This college's affiliation with Columbia Union College in Takoma Park, Maryland, makes it possible for it to grant a B.A. degree in theology. To a very large degree the college is a training ground for ministers, and as a result the department of religion graduates more ministerial students, proportionately, than most of our sister colleges.

Newbold College has a fine, small farm and garden, and laundry and maintenance departments that provide work for a number of students. However, the majority of the students earn their way through college by selling our literature, which can therefore be called our largest "industry." However, we rather think of it as a vital part of ministerial training. Not taking freshmen into account, 90 per cent of the ministerial students canvass during the summer, and four fifths of these obtain either full or three-quarter scholarships.

During the school year itself, colporteur work continues as students go out on Sundays. For this purpose the college has bought two minibuses, but even these cannot accommodate all who wish to go out. A student's average Sunday income is equal to one third of his expenses for one week. But of more value than money is the training and blessing gained by the students, to say nothing of the truth-filled literature left in the homes of the people.



Roskilde, Denmark, Dedication

Sabbath afternoon, January 19, the new church in Roskilde, East Denmark Conference, was dedicated free of debt. The triangular lot made the task difficult for the architect, but he solved the problem in a unique way. Conference president Jens Madsen led the dedicatory service and offered the dedicatory prayer, and the writer gave the dedicatory sermon. Other ministers who participated were B. Olsen, A. Guldhammer, A. Varmer, Johannes Jensen, G. D. Asholm, C. Andreassen, P. Møllerup.

Several ministers from other denominations were present, and Bishop G. Schioler of the Danish Lutheran state church congratulated the congregation in a fine speech.

The church seats 160 in the main hall. It also has rooms for the children, rooms for welfare work, and cloakrooms.

ALF LOHNE, *President West Nordic Union*

The Best Ingathering Ever

By J. O. Bautista, *Departmental Secretary North Philippine Union Mission*

Past Ingathering records in the North Philippine Union Mission were all broken this year. Despite the tight financial situation, we launched out with our usual optimism and implicit confidence in God's leading. Our faith was richly rewarded.

After the 1961 campaign some were inclined to believe that the saturation point had been reached and that 1962 would inevitably show a decline. With bated breath we awaited the outcome of the first week's work in 1962. To our surprise and great joy, we did it again, breaking all past records by nearly 9,000

pesos. Each succeeding week showed a similar gain.

On November 20, we went to Tokyo, five days after the close of the campaign, to attend the annual council of the Far Eastern Division. The afternoon before A. J. Robbins, president of the North Philippine Union Mission, was scheduled to render his report, a cable brought the exciting news that the total had risen to ₱134,174.22. Thus, with God's blessing, we went over the super goal of ₱130,000 for the first time.

Some have expressed surprise over the fact that people give donations despite the hard times. But the Lord went before us to touch people's hearts, impressing them to give liberally. Some increased their donations this year. One gave six times what he had given before. There has also been increasing participation

by our church members. As a consequence many churches are reaching their goal in a shorter time each year. Ninety of them reached their goals in from less than an hour to one week.

Worthy of special mention is the big boost our health and welfare work gives to the campaign. The relief work conducted by our teams for the flood victims in Central Luzon during the middle of the year caught the attention of President Diosdado Macapagal himself, who sent a telegram of appreciation. Reproductions of his message were printed and placed in the hands of our solicitors and enclosed in letters to regular donors.

The manager of one prominent establishment sent the following note with the company's contribution, which shows how people appreciate the work we are doing for the needy and suffering: "We are sending you our check in the amount of 200 pesos, which represents our support to your most valuable 1962 project, one that contributed to the medical, educational, and social uplift of the masses."

We praise God for His favors and take courage for the future.

A Blazing Tent Draws Men to Christ

By John M. Staples, *Teacher Solusi College*

These are thrilling days in which to be living and working for the Master here in Africa. The many changes that have come to this continent within the last two or three years have brought with them difficulties never before imagined. But what a joy it is to witness the miracle-working power of God through it all, which results in unprecedented progress in all phases of the work. The work in Africa is advancing in spite of the difficulties. Great forces of evil are grappling with those of good for the soul of Africa, and what is done must be done quickly or it will be forever too late.

Some have mistaken their new-found freedom to be license, and as a result there has been loss of life and widespread destruction of property in some parts. We experienced a little of the latter in connection with our last evangelistic effort, which was conducted by the theology students of Solusi College in a township on the outskirts of Bulawayo.

A tent had been erected on the main road, and a large crowd was in regular attendance. A good interest was developing and the prospects of doubling the membership of the local church were promising. There had been some rowdiness and restlessness among the youth in the area, but additional ushers were appointed to maintain order. Some of these youth had come to the meetings each evening armed with knives, bicycle chains, and other weapons. In spite of this undesirable element we pressed on with the meetings, since there were so many evidences of the working of the Spirit of God on the hearts of the listeners.

One evening an incident occurred which, were it not for the mercies of God,

would certainly have ended in tragedy. After the workers' meeting, which always followed the evening's meeting, everything seemed in order when I left for my lodgings about 9:00 P.M. About 3:00 A.M. I received a telephone call to the effect that the tent had been burned to the ground. When I arrived at the scene all that remained was smoldering ropes. The equipment and personal belongings of those who were sleeping in the tent had been hurriedly removed. However, the damage to property was considerable, amounting to approximately five thousand dollars.

Jonah Nacibinga, one of the students who slept in the tent, told us that about 2:30 A.M. he had been suddenly awakened to see the canvas on the far side of the tent in flames. There was a strong smell of gasoline present. He quickly woke the other students, and together they saved what property they could. The burning of the guy ropes caused one of the tent poles to crash to the ground, just missing a student who, with the others, was feverishly working to remove the public address system, the projector, and other equipment. We regretted the loss of property, but were grateful that no one had been hurt.

In the minds of some the burning of the tent suggested the end of the effort. However, as we gathered together for prayer and guidance in the dark, amid the smoke of the smoldering ruins of our meeting place, we were united in the conviction that the work must go on. Before the light of another day dawned plans had been laid and posters prepared announcing the continuation of the meetings in a large hall one block away. That evening there was scarcely standing room for all who came. God blessed us with the largest attendance we had yet had.

The meetings continued in the hall for seven weeks, and the number now in the baptismal class is more than the mem-

bership of the church. This means that in the near future the church at Luveve will have doubled its membership, and this in spite of the attempts of the devil to bring the work to nought. We thank God for this manifestation of His watch-care, and are humbled to have a part in such a work.

From Policeman to Teacher in Nyasaland

By P. J. Salhany, *Departmental Secretary Nyasaland Union Mission*

Frank Sam Msowoya is one of the thousands of Africans who have been moving from the bush country into one or another of the modern cities. From Nthenje, a small village 477 miles from Blantyre, Frank walked to Zomba, the capital of Nyasaland, where he found work. The glamour of the police force caught his fancy, and a little later he himself became a policeman.

When Frank was a boy he and his parents were members of the _____ Church, and he attended their mission school. There his teachers filled his mind with prejudice against all other churches, especially the Adventists. For years this feeling grew until it became an obsession with him, and when he walked by an Adventist church hatred filled his heart.

Frank worked on the Zomba police force for several years, and was later transferred to Blantyre, a city of 50,000 and the headquarters of the Adventist Church in Nyasaland. Here he came in contact with zealous Adventist believers.

Daniel Harawa, an office worker, was giving Bible studies at the time, and eventually conducted a series of studies in the home of Frank's brother. It was here that Frank and Daniel met. The Spirit of God melted Frank's heart as he learned more of Christ and His message for our day.

Student evangelist Jonah Nacibinga of Solusi College viewing the debris after the fire.

BULAWAYO CHRONICLE PHOTO





Daniel Harawa (left) who won Frank Sam Msowoya, a former policeman (right), to Christ.

A little later Frank became a Voice of Prophecy student. With the help of his Tumbuka Bible, he studied the lessons alone and became impressed that this is present-day truth. He quit his job and headed north to his home village, where he was baptized in 1959. Today his wife is also a member, his only daughter attends an Adventist church school, his mother is in the Bible class preparing for baptism, and he is serving the church as one of its faithful teachers.

Frank's duties as a teacher in his home village do not keep him from sharing his faith. He conducts regular Bible studies each week, enrolls others in the Bible school, talks with African and European leaders, and is a bright light for God.

Michigan Youth Ingather for Christ

By W. M. Buckman
Departmental Secretary
Michigan Conference

James Stephan, principal of the Lansing church school, is all smiles as he totals the Ingathering raised by 16 stu-

Star Ingatherers of the Lansing, Michigan, church school with their principal, James Stephan; (left to right) Terry Juberg, David Buckman, Carolyn Butcher, JoAnn McElmurry, Sandy Southwell.



dents in his room—\$1,439.50, a per capita of \$89.97. Excellent records were compiled by other students as well. Grades 5 and 6 raised \$511.47; grades 3 and 4, \$246.33; and grades 1 and 2, \$351.16. The students were thrilled at their total of \$2,548.46, which was more than double the goal assigned them by the conference.

Six students who set the pace are Terry Juberg, \$260; David Buckman, \$263; Carolyn Butcher, \$156; JoAnn McElmurry, \$108; and Sandy Southwell, \$151. Little Larry Hall, a first-grader, deserves special mention for the \$50 he solicited.

The Ingathering exploits of the Lansing church school are typical of the enthusiastic participation of the academics and the university. Andrews University reports \$14,000; Adelpian Academy, \$3,000; Cedar Lake Academy, \$2,550; Grand Ledge Academy, \$1,660; Battle Creek Academy, \$1,000; and Michigan church schools, \$27,000, for a combined total of \$49,210!

We thank God for the loyal, devoted teachers and youth of the Michigan Conference.

From Home Base to Front Line

Australasian Division

Mr. and Mrs. L. H. Smith left for Rabaul, New Guinea, in the Bismarck-Solomons Union Mission, January 20, where Brother Smith will engage in a building program. His first assignment will be to build a hospital on the island of Malaita, in the Eastern Solomon Islands. Their two sons are also engaged in mission service.

Mr. and Mrs. Don Menkens and three children left Australia for New Guinea on January 21, to take up teaching work in the Coral Sea Union Mission. Brother

Menkens will be in charge of the Central School in Belepa, in the Papuan Gulf Mission.

Miss Gwenda Watson left on January 22 for the Solomon Islands, to take up teaching work at the Betikama Central School in the Eastern Solomon Islands. In addition to her schoolroom responsibilities, she will have the care of approximately 80 Solomon Islands girls.

Mr. and Mrs. Mervyn McLauchlan left Australia on January 23, returning to the Coral Sea Union Mission after furlough. Their location will be the Paglum Central School, in the Western Highlands Mission.

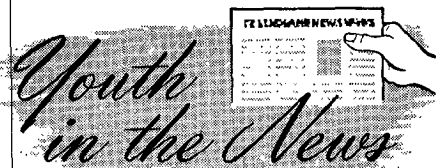
Mrs. Colin Winch and three children left Sydney on January 29, to join Brother Winch, who had preceded them to the Coral Sea Mission following a furlough. Brother Winch is to be located at Maprik in northwest New Guinea, which is a new area recently opened in the Sepik River Mission.

North American Division

Elder and Mrs. A. Kenneth Phillips and three children, of Lethbridge, Alberta, Canada, sailed February 19, on the S.S. *Mormacmail*, from New York City, en route to Nyasaland. Brother Phillips has been appointed as a teacher in the Mombera Secondary School, Mzimba, Nyasaland.

Mr. Don McEune, of Santa Ana, California, left Los Angeles, California, February 24, going to England. Sister McEune is to leave in a few weeks' time. Brother McEune is to serve as publishing secretary in the British Union Conference.

W. R. BEACH



► The student body of Gem State Academy at Caldwell, Idaho, have established a colporteur club, which will meet once a week for the remainder of the school year. The president of the club, Steve Cook, and secretary, Gayle McCoy, have both had experience in the canvassing field.

► Pathfinders of the Pioneer Memorial church are now editing and publishing a monthly newspaper that is distributed in the nearby community of Berrien Springs, Michigan. Milo Sawvel, Pathfinder director, is editor in chief of the paper. Printed at a Benton Harbor printing firm owned by Seventh-day Adventist Robert Patterson, *The Pathfinder* has a local circulation of 1,000. Each issue has four pages and from eight to ten pictures. The columns, editorials, and news stories are written entirely by Elder Sawvel and his Pathfinders. Some of the staff members are Linda Councell, editor; Pat Patterson, typist; Warren Johns, business manager; Gary Councell, circulation manager; Howard Gohde (an adult), photographer; and Phyllis Sawvel, art director.

Overcoming Hardship in the High Andes

By Herman Guy, *Departmental Secretary
Lake Titicaca Mission*

The story of our educational work in the high Andes of South America begins with F. A. Stahl, pioneer of the Lake Titicaca Mission. Today there are more than 80 primary schools in this area, with more than 3,500 youth enrolled. Over 100 students were baptized last year, and the teachers prepared more than 120 adults, many of them parents of their students, for baptism.

Fernando Condori, a tall countryman about 40 years of age, has had some fifteen years of teaching experience. In 1959 he was sent to teach in a school named Kcañi. It was a small country school with scarcely enough students to support the teacher. Since the teacher must live from the tuition of the students, he went fully expecting to see many a hungry day. Sad to say, this happens too often even today.

When Fernando arrived at the school with his wife and children he found a suitable building but no desks or furniture of any kind. On Sabbath he found some eight members present in the small chapel. He settled his family in a small, one-room house on the school grounds.

Whether or not Fernando felt discouraged I do not know, but he prayed and worked. The first two years it seemed that he accomplished little. Then, in 1961, he had 26 baptisms to his credit in that little school. This was the highest of any of the teachers. A few months later I had the privilege of visiting Kcañi, and have returned several times since then. The school still has no furniture, though a local carpenter is at last making a few desks. Today, the believers in that place have built a new church, and the Sabbath school membership stands at more than 130. This year the school has 66 students, and Brother Condori presented four of his students and 48 adults for baptism. A glorious harvest indeed from the most primitive of facilities, and in a situation that to many would have appeared hopeless. Pray for these faithful workers in the high Andes of South America.

Left: Fernando Condori, with his wife and his four children. Right: Some of the students sitting on empty alcohol boxes some of them had bought for desks. Those who could not afford a box sat on the ground.



Madison Hospital Awarded National Service Honor

Madison Hospital recently received national recognition when Robert W. Morris, administrator (third right), accepted, on behalf of the hospital, the PULSE Certificate of Merit for Patient Relations.

Mr. W. F. Robertson, of Tafel Surgical Supply Company (left), representative of the S. M. Edison Chemical Company of New York, sponsors of *Pulse on Human Relations*, made the award presentation on behalf of the editors and publishers. The award cites Madison for providing "patient comfort, morale and extra service beyond regular professional care."

As a recipient of this Certificate of Merit, Madison Hospital automatically becomes eligible for the annual national award to the four hospitals in the country with the best patient relations program. These awards will be made for the first time in the spring of 1963, and will be presented during Hospital Week in May.

Also present for the presentation were Don R. Rees, chairman of the board (second left); George Walper, personnel and public relations director (third left); Miss Mary Draughon, nurse; and Kermit Clark, a patient.

GEORGE W. WALPER, *Personnel Director*



Entering New Territory in Mato Grosso

By R. C. Bottsford, *Departmental Secretary
Mato Grosso Mission*

In the vast state of Mato Grosso there are several places where the Advent message has not yet been carried. One of these was a town called Vila Bela, now widely known as the city of Mato Grosso. It is situated about two and a half hours' flight by DC-3 from the capital of the state, Cuiabá.

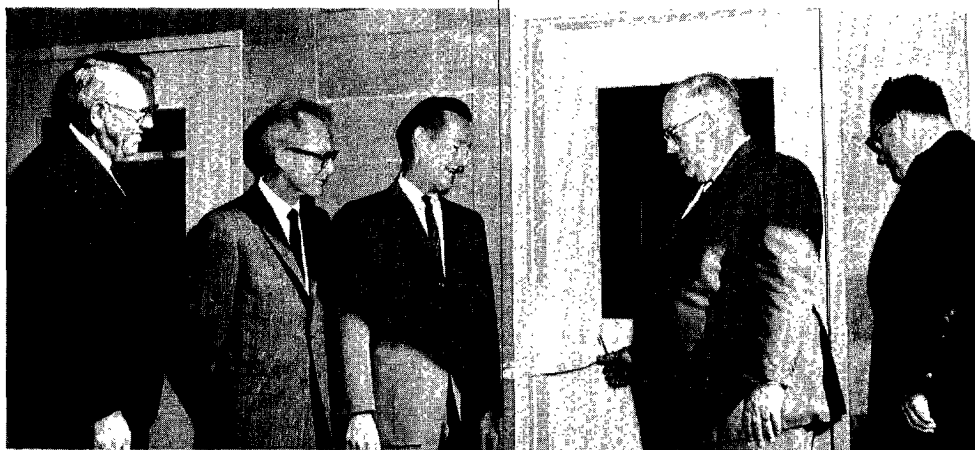
The day before Christmas, José Araújo, Cuiabá pastor, my wife, and I left the capital and headed for the unknown. Never had any Adventist entered that part of the country for the purpose of taking the message. With more than 40 pounds of books, Bibles, and tracts we arrived at Vila Bela. We were fortunate to find a place to stay, since there was only one small inn and the rates were impossibly high. We were glad, finally, for a mud hut that missionaries of another denomination offered us for two days. We hung our hammocks and settled down for the night. The next morning early we took a taxi (a canoe, since the only main road there is the Guaporé River) and went to the famous ancient capital, a city more than 200 years old and replete with ruins. The people there are mostly direct descendants of Negro slaves from Africa.

The first person we visited was the mayor—a leper! But the visit was pleasant. With his permission we worked the town systematically with our literature. Where there was interest we gave Bible studies and had prayer. In each home we left some message of hope.

In the two days we spent in Vila Bela we visited all but two or three homes, which we missed because of a torrential tropical downpour at the last moment. We left the seed to germinate in the hearts of the people. We pray that God will richly bless it.



Pastor José Araújo, of Cuiabá, Mato Grosso, and Mrs. R. C. Bottsford standing in front of the thatched hut that served as headquarters at Vila Bela.



St. Helena, California, Welfare Center

Judge Lowell Palmer, of St. Helena, long-time friend of the St. Helena Sanitarium and Hospital, snipped the opening ribbon at the well-equipped Sanitarium Dorcas-Welfare Center on January 13. Left to right, Assistant Pastor S. T. Borg; Pacific Union Conference Home Missionary Secretary D. E. Dirksen, who give the dedicatory address; Kenneth P. Hotelling, Napa County welfare director; Judge Palmer; Charles Mellor, pastor Sanitarium church.

MARGARET O. GREENE, *PR Director
St. Helena Sanitarium and Hospital*



Brief News OF MEN AND EVENTS



Southern African Division

Reported by
W. Duncan Eva

► On January 13, 1963, ten young women graduated from the nurse's course at Kanye Hospital, Bechuanaland Protectorate. All ten wrote the examinations of the Protectorate Government and passed. Dr. M. H. Schaffner, medical secretary of the Southern African Division, gave the graduation address.

► At the South African Union session at Port Elizabeth, February 7-11, J. D. Coetzee, union home missionary secretary, reported that 500 laymen are actively engaged in giving Bible studies. More than 1,000 studies are given each week, and more than 10,000 people have learned more about our message in the past four years in this way. In one year alone 235 were baptized as a result of this activity. Lay workers have invested \$11,800 to equip themselves with audio-visual equipment for this work.

► H. W. Stevenson, president of the troubled Congo Union, tells of word from an area of Katanga near Kongolo from which no news has been received for many months. At old Kikamba Station, founded many years ago by the late R. P. Robinson, the believers reorganized the work, appointing leaders to carry on in spite of heartbreaking difficulties. Pas-

tor Solomon Lupanda, presumed killed by hostile tribesmen two years ago, is one of these leaders. They are carrying on medical and educational work. In all, 13 workers are employed, awaiting the day when they will be reunited with their brethren.

► More than 3,000 people were present at the January 20 opening of J. van der Merwe's evangelistic campaign in Welkom, center of the Orange Free State gold fields. So great was the interest that the English-speaking populace asked that the message be repeated in their language. Pastor van der Merwe has therefore been conducting a meeting in English at 5:30 p.m. each Sunday, and another in Afrikaans at 7:30 p.m. More than 400 names of interested people are in hand, and the team is hard at work.

► The South African Union has re-elected A. W. Staples as president, D. A. Webster as secretary-treasurer, and J. D. Harcombe as vice-president for Group II. M. B. Musgrave was called to be Group II secretary-treasurer.

► After some years of planning and building, Good Hope High School and Training College near Cape Town opened its doors. More than 80 have enrolled. The initial gift that made the new school plan possible was a Thirteenth Sabbath offering overflow contributed by the world field in 1959. Again we express our gratitude for it.



Southern Asia Division

Reported by
J. F. Ashlock

- K. H. Gammon, director of the Southern Asia Division Voice of Prophecy Correspondence School, reports that the two-millionth applicant is a professor of law at one of India's leading universities.
- Lawrence D. Day, D.D.S., arrived in Pakistan last October to set up dental practice at our Karachi Hospital. This new undertaking has been so signally blessed that Dr. Day is now unable to handle the practice alone. The hospital board has taken action calling for a second dentist.
- On a recent tour W. G. Lowry, of the Lushai Hills Circle of the Assam Mission, baptized 35 persons and organized two churches. This brings the total number of baptisms to 99 and the number of churches organized within the past 12 months to five.
- Harris Gyi is the first Seventh-day Ad-

ventist to be granted the M.B.B.S. degree from the University of Rangoon, Burma. Dr. Gyi has steadfastly refused to sit for examinations on the Sabbath, even though it has meant that his graduation was delayed by several years.

► On a five-week tour of the Chin Hills of Burma, Tun Maung and Keith Mundt baptized 82 candidates.

► On January 12 the Rangoon Hospital School of Nursing presented caps and insignia to 15 students. R. S. Lowry was the guest speaker. On January 13 the Rangoon School of Midwifery graduated six students, with P. A. Parker as graduation speaker.



Atlantic Union

Reported by
Mrs. Emma Kirk

► A new church was organized on January 5 in Waterville, Maine. Charter members were members of the Hinckley church who voted to meet in Waterville,

Father and Son Ordained in British Guiana

On January 12, during the annual committee meetings in the large Georgetown church of the British Guiana Mission, three were ordained to the gospel ministry. Two of these are a father and son: Paul Rambharose (left), who has led the publishing work in the mission for several years, and his son David, a successful pastor-evangelist (right). Also ordained was Belgrove Josiah (center).

Guest speaker for the occasion was George W. Brown, MV and educational secretary of the Caribbean Union. O. E. Gordon offered the ordination prayer; J. G. Fulfer, union president, presented the charge; and M. E. Nebblett, mission president, gave the welcome.

J. G. FULFER, *President*
Caribbean Union



and several members from the Norridge-wock church who live in the Waterville area. Present for the occasion were W. J. Hackett, president of Atlantic Union Conference; Harold T. Maddox, secretary-treasurer of Northern New England Conference; Raymond Richardson, leader of the Bangor district; and J. W. Burgess, leader of the Norridge-wock district.

► The New York Conference annual literature evangelists' institute was held in Syracuse, New York, January 23-26. W. C. Whitten, publishing secretary of the Atlantic Union Conference, was in charge of instruction, and Hugh Forquer, associate book manager of the Review and Herald, represented the publishing house. R. W. Moore, president, and R. C. Mills, secretary-treasurer, of the local conference, presented licenses and credentials to 13 full-time literature evangelists. Special recognition was given Bruce Borgersen, who delivered more than \$12,000 worth of literature last year. This is a new record for a full-time worker in the New York Conference. Mrs. Anna Batt, who reported the highest sales figure for any woman in the Atlantic Union Conference, with more than \$7,000 delivered, also received special recognition. G. C. Peterson, publishing secretary, reported a total delivery of \$126,464 during 1962, a gain of more than 50 per cent over 1961. This included more than six hundred copies of *The Great Controversy* and 1,000 other full-message books.

► A ministers' council was held in the Pawtucket, Rhode Island, church on January 21. The all-day meeting brought together the entire ministerial force of the Southern New England Conference, to hear reports of 1962 endeavors and make aggressive plans for 1963. Members of the Atlantic Union Conference staff present were W. J. Hackett, K. W. Tilghman, E. J. Folkenberg, and W. C. Whitten. To climax the day of study and discussion, M. L. Mills, conference president, challenged the ministers to a year of fruitful soul winning during 1963. The ministers responded by resolving to work toward a goal of 350 baptisms, the establishment of 12 branch Sabbath schools, and the organization of two new churches during the new year.



Columbia Union

Reported by
Don A. Roth

► New secretary to the administrator of the Washington Sanitarium and Hospital is Dorothy Dales, formerly of the Southern Union Conference. She will serve in the office of Henry Nelson, administrator, replacing Marjorie Wheaton, who has moved to California.

► More than 60 pastors and church officers braved fog and slippery roads to attend a council for Missionary Volunteer officers and temperance secretaries for the East Pennsylvania Conference on Sunday, January 20.

► Keith Morey, formerly of Michigan,

is now pastor of the Portsmouth-Ironton district in the Ohio Conference.



Lake Union

Reported by
Mrs. Mildred Wade

► The Brookfield, Illinois, church raised its Ingathering Silver Vanguard Goal of \$3,150 in four days. Then they pressed on to raise a double Vanguard Goal of \$6,338.46, for a per capita of \$50.31. Among the 126 members there was almost 100 per cent participation. Thirteen members received the Jasper Wayne award. The primary children raised a per capita of \$25.06; the juniors, of \$32.07; and the youth, of \$44.50. The total raised by these young people was \$1,030.

► Celeste Carleston, of the Chicago Heights church, and William Byrd, Jr., of the Shiloh church in Chicago, were granted scholarships of \$200 to attend Oakwood College. These scholarships were made available by the respective churches, the Lake Region Conference, and Oakwood College.

► After 44 years of loyal service to the denomination, Earl Beaty retired January 31, 1963. He first worked as treasurer of Oshawa Missionary College in Canada. For the past 38 years he has served as treasurer and associate professor of business administration on the faculty of Andrews University.

► Gordon Weidemann, who has been serving in the Michigan Conference as pastor of the Burlington and Quincy churches, has accepted a call to become president of the Cayman Islands Mission in the British West Indies.

► Memorial services were held for Dr. T. Housel Jemison on the morning of February 15 in the Pioneer Memorial church at Berrien Springs, Michigan, as faculty, students, and friends from the community paid their last respects to a departed colleague, teacher, and friend. Dr. F. O. Rittenhouse, president of Andrews University, read a biographical sketch, and Dr. Daniel Walther, on behalf of faculty and students, paid the final tribute.



North Pacific Union

Reported by
Mrs. Ione Morgan

► During the evangelistic meetings held in Emmett, Idaho, January 5-26, 16 people took their stand for Christ, and nine have been baptized. The others are preparing to be baptized soon. The series was conducted by the pastor, Ralph W. Martin, in association with Harry Gray and Gordon Avery.

► On January 26, Harold R. Turner preached his farewell sermon as pastor of the Vancouver, Washington, church. The church has now welcomed Leonard L. Ayers as its new pastor, who comes from Tillamook, Oregon.

► Six students of the church school in Kalispell, Montana, united with the church by baptism on February 2. Accepted into fellowship along with the school children were a young couple recently discharged from military service.

► For 139 seniors at Walla Walla College, February 18 was Senior Recognition Day. Dr. John E. Riley, president of Northwest Nazarene College, Nampa, Idaho, gave the address. Among the seniors are 52 candidates for the Bachelor of Arts degree, four for the Bachelor of Music degree, 71 for the Bachelor of Science degree, and 12 for the Bachelor of Science in Engineering degree.



Pacific Union

Reported by
Mrs. Margaret Follett

► A select group of 65 juniors and seniors from the five academies of the Central California Conference attended the third annual Bible Conference at Wawona, February 14 to 17. Together, they studied the Bible and the last chapters of *The Great Controversy*. Speaking at the meetings were L. R. Callender and L. G. Scales of Pacific Union College, and D. E. Venden, local conference president. John S. McIntosh, conference MV secretary, was in charge.

► The seniors of Newbury Park Academy recently conducted a Student Week of Devotion, carrying on the complete project in addition to their regular class assignments. "Hope for the Crisis" was featured, and "We Have This Hope," the General Conference session theme song, was used as theme song of the week.

► N. M. Merzliakoff, recently appointed pastor of the Los Angeles Russian church, began a series of evangelistic meetings in February for the Russian-speaking people of the Los Angeles area. The meetings are held in the chapel of the Hollywood church. He is being assisted by John Cole.

► This year the students of Hawaiian Mission Academy elementary school more than doubled their last year's Valentine offering to Faith for Today, when they gave \$153 to help in establishing another program outlet.

► Four gold medals were won by the La Sierra College dairy at the Riverside County National Date Festival, reports Frank Judson, superintendent of agriculture at the college.

NOTICE

General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.), Annual Meeting

The annual meeting of the General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.), will be held at 7:30 p.m., Tuesday, April 9, 1963, at Washington, D.C., in connection with the Spring Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the corporation and the election of directors in harmony with Article III, Section 2, of the bylaws.

J. W. PEEKE, Secretary
STANTON PARKER, Treasurer

Church Calendar

Thirteenth Sabbath Offering (Australasian Division)	March 30
Missionary Magazine Campaign (Special price during April and May)	April 1-30
Church Missionary Offering	April 6
Medical Work of Loma Linda University Offering	April 13
Bible Correspondence School Enrollment Day	April 27
Health and Welfare Evangelism	May 4
Church Missionary Offering	May 4
Disaster and Famine Relief Offering	May 11
Spirit of Prophecy Day	May 18
Home Foreign Evangelism	June 1
Church Missionary Offering	June 1
North American Missions Offering	June 8
Thirteenth Sabbath Offering (Inter-American Division)	June 29
Medical Missionary Day	July 6
Church Medical Missionary Offering	July 6
Midsummer Missions Service and Offering	July 13
Pioneer Evangelism (Dark County)	August 3
Church Missionary Offering	August 3
Oakwood College Offering	August 10
Educational Day and Elementary Offering	August 17
Literature Evangelists Rally Day	September 7
Church Missionary Offering	September 7
Missions Extension Day and Offering	September 14
MV Pathfinder Day	September 21
Review and Herald Campaign	Sept. 14-Oct. 12
Thirteenth Sabbath Offering (Middle East Division)	September 28
Neighborhood Evangelism	October 5
Church Missionary Offering	October 5
Voice of Prophecy Offering	October 12
Sabbath School Visitors' Day	October 12
Community Relations Day	October 19
Temperance Day Offering	October 26
Witnessing Laymen	November 2
Church Missionary Offering	November 2
Week of Prayer	November 16-23
Week of Sacrifice Offering	November 23
Ingathering Campaign	Nov. 23-Jan. 4, 1964
Ingathering	December 7
Church Missionary Offering	December 7
Thirteenth Sabbath Offering (Southern African Division)	December 21

REVIEW and HERALD

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

Editor: Francis David Nichol
Associate Editors: Raymond F. Cottrell, Kenneth H. Wood, Jr.
Consulting Editors: R. R. Figuhr, M. V. Campbell, Theo. Gericke, W. E. Murray, F. L. Peterson, R. S. Watts
Editorial Secretaries: Promise Joy Sherman, Idamae Melendy
Special Contributors: Frederick Lee, W. R. Beach, C. L. Torrey, Presidents of all Overseas Divisions
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. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes.

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.

Choose Your Own

Periodical Combination

Family Group

Regular	Special
\$25.20	\$18.80
Perpetual* (yearly payment)	\$15.95

Big Four

\$14.95	\$10.80
Perpetual* (yearly payment)	\$8.25

Gem Trio

\$17.95	\$12.65
Perpetual* (yearly payment)	\$10.95

Junior Guide

ORDERED ALONE
\$5.50
included with combinations
\$4.25

* The money-saving perpetual-subscription plan means that shortly before expiration date you will be billed for the new year's subscription. Prompt payment at the perpetual rate will continue to save you money without the formality of reordering.



ORDER BLANK

Please send indicated items

Date _____

☐ Family Group _____ one year rate \$18.80 \$15.95

☐ Perpetual _____

☐ Big Four _____ one year rate 10.80 8.25

☐ Perpetual _____

☐ Gem Trio _____ one year rate 12.65 10.95

☐ Perpetual _____

☐ Junior Guide _____ one year rate 5.50 4.25

Include with indicated combination

Total remittance _____

Name _____

Address _____

City _____ Zone _____ State _____

Prices slightly higher in Canada.

ORDER FROM YOUR
BOOK AND BIBLE HOUSE

Columbia Union Conference Session

The eleventh quadrennial session of the Columbia Union Conference met in Atlantic City, March 11 and 12, with 280 delegates representing the eight conferences. The roster of elected leaders is: Neal C. Wilson, president; T. R. Gardner, secretary-treasurer; E. F. Willett, auditor; E. W. Bradley, associate auditor; E. A. Robertson, department of education; C. C. Weis, home missionary and Sabbath school; E. M. Peterson, MV and temperance; Don A. Roth, public relations and radio-TV; Bruce M. Wickwire, publishing; Cyril M. Miller, religious liberty and medical. H. K. Halladay had indicated his desire to retire from the leadership of the home missionary and Sabbath school departments.

High lights of the reports are: On January 1 a church membership of 42,367; with Sabbath school membership at 46,355; literature sold in 1962 valued at \$1,420,000; mission funds at a level of 82.5 cents a week per member; and a record of 80,000 *Liberty* subscriptions. That the educational work is flourishing is evident from the fact that during the past decade the church membership increased by 30 per cent, while the student census on all school levels increased by a truly remarkable 67 per cent.

W. P. BRADLEY

Evangelism in Iceland

From the little country of Iceland, Julius Gudmundsson, the president, sends the heartening word that four public efforts have been in progress this winter, with most encouraging attendance at each. Elder Gudmundsson himself has ended one campaign in Keflavik, and on January 1 began one in Reykjavik, the capital, where he has held many campaigns in years gone by. The prospects are bright in all four places for a good increase in membership.

A. F. TARR

Inter-America Reports 16,664 Baptized

In a recent letter C. L. Powers, president of the Inter-American Division, gives the following report of progress:

"About two weeks ago we received our final report for 1962 and were thrilled to realize that, with God's blessing, 16,664 precious souls were baptized in our division. This, of course, is the highest baptismal report in our history. But we did not know until this morning that the fourth-quarter report from Cuba was not included in this total. In spite of the difficult conditions in Cuba, 81 souls were baptized in the East Cuba Conference and 80 in the West Cuba Conference. We certainly have reason to rejoice as we

are constantly made aware of the fact that God is blessing His work in spite of great handicaps.

Our division committee has approved a goal of 19,500 baptisms for 1963. With the enthusiastic reports coming in from every corner of the field, we are already praying for at least 20,000 souls during the present year."

Guam Legislature Cites Adventist Disaster Service

The December 27 *REVIEW* reported the destructive effects of the typhoon that struck Guam recently. More recently, however, the significant role played by the staff of our Far Eastern Island Mission Clinic located on Guam has come to our attention.

On January 25 the Guam Legislature formally expressed commendation and appreciation to our physicians on Guam, who, they feel, served beyond the call of duty, selflessly guarding and saving the lives of others on that tragic night. In mentioning this statement of commendation we wish to consider it a recognition of the noble service of all our missionaries in lonely and sometimes dangerous outposts.

Christian missionaries in many parts of the world are often called upon to meet difficult and trying circumstances. In countless cases the dedication and service of these workers is not widely known. It is gratifying to note that the ministry of the missionary worker is deeply appreciated by the people whom they serve, though not always so publicly recognized.

T. R. FLAIZ

Religious Legislation Mushrooms

Already in 1963, 47 State legislatures have convened. In 32 of these assemblies Sunday legislation has been introduced. In some States more than one Sunday-closing bill is being considered. As of March 1, a total of 159 items of Sunday legislation have been proposed in these 32 States. In addition, a bill restricting the sale of liquor on Sunday is being considered by the commissioners of the District of Columbia.

Twenty-nine bills affecting the First Amendment of the Constitution, and regarding some form or practice of religion in the public schools, are before the State legislatures, and more than a dozen are before the Congress of the United States. Thirty-three bills are under consideration in 12 States to restrict solicitation of funds or regulate door-to-door salesmen.

To the student of Bible prophecy these developments are of great significance. Surely the signs of our Saviour's return are multiplying on every hand.

M. E. LOEWEN

Temperance on the Air in Korea

Rudy E. Klimes, temperance secretary of the Korean Union Mission and chairman of the Temperance Radio Committee, writes that we now have a temperance broadcast in Korea. The Korean Protestant Radio Network has steadily refused to grant us radio time, but when they were recently approached with a proposition to broadcast temperance programs sponsored by the Korean Temperance Society, they readily sold us favorable radio time at a reasonable rate. A potential radio audience of 6 million will be able to hear the 15-minute temperance message twice monthly over five stations in major cities.

George Munson, union radio-TV secretary, is secretary-treasurer and production advisor for the new program, and Stephen Choi, Central Mission temperance secretary, is script writer and public relations director. C. W. Pae, assistant union radio-TV secretary, is producer, and Dr. Chang, a self-supporting layman, is chief speaker.

E. R. WALDE

Laurelwood Academy's Share Your Faith Program

Boarding ships from nearby and far-away in the Portland, Oregon, harbor is one way students of Laurelwood Academy share their faith. Armed with gift boxes of books and magazines, the young people are invariably welcomed, and the seamen express their thanks. The nuclear-powered N.S. *Savannah* is among the ships that now carry a soul-winning library, placed there by Missionary Volunteers of Laurelwood Academy.

But the students do not stop with the ships. Literature racks in bus and railroad terminals, laundromats, and hotels are refilled regularly and often. Laurelwood students approached a railroad official for permission to place four of our leading journals. They were overwhelmed when he asked, "Can you furnish us with 50,000 to place on all our trains?"

Since November 10 the literature band of Laurelwood Academy has placed a box of books and other literature on 73 ships, at a cost of \$12 to \$15 a box. They have used 5,000 copies of *Listen, Life and Health, Liberty and Signs of the Times*.

MILDRED LEE JOHNSON

Medical Launches on the Amazon

The work of our eight medical missionary launches which ply up and down the mighty Amazon and its tributaries bring relief from physical ills and give spiritual hope to thousands. M. S. Nigri, secretary of the South American Division, gives the following report of work accomplished by five of these launches during the fourth quarter of 1962:

"The five launch captains baptized 99 persons in three months, preached to a combined congregation of 4,635, reported 7,871 assisted medically, and helped 1,162 people with clothing and food."

N. W. DUNN