

REVIEW and Herald

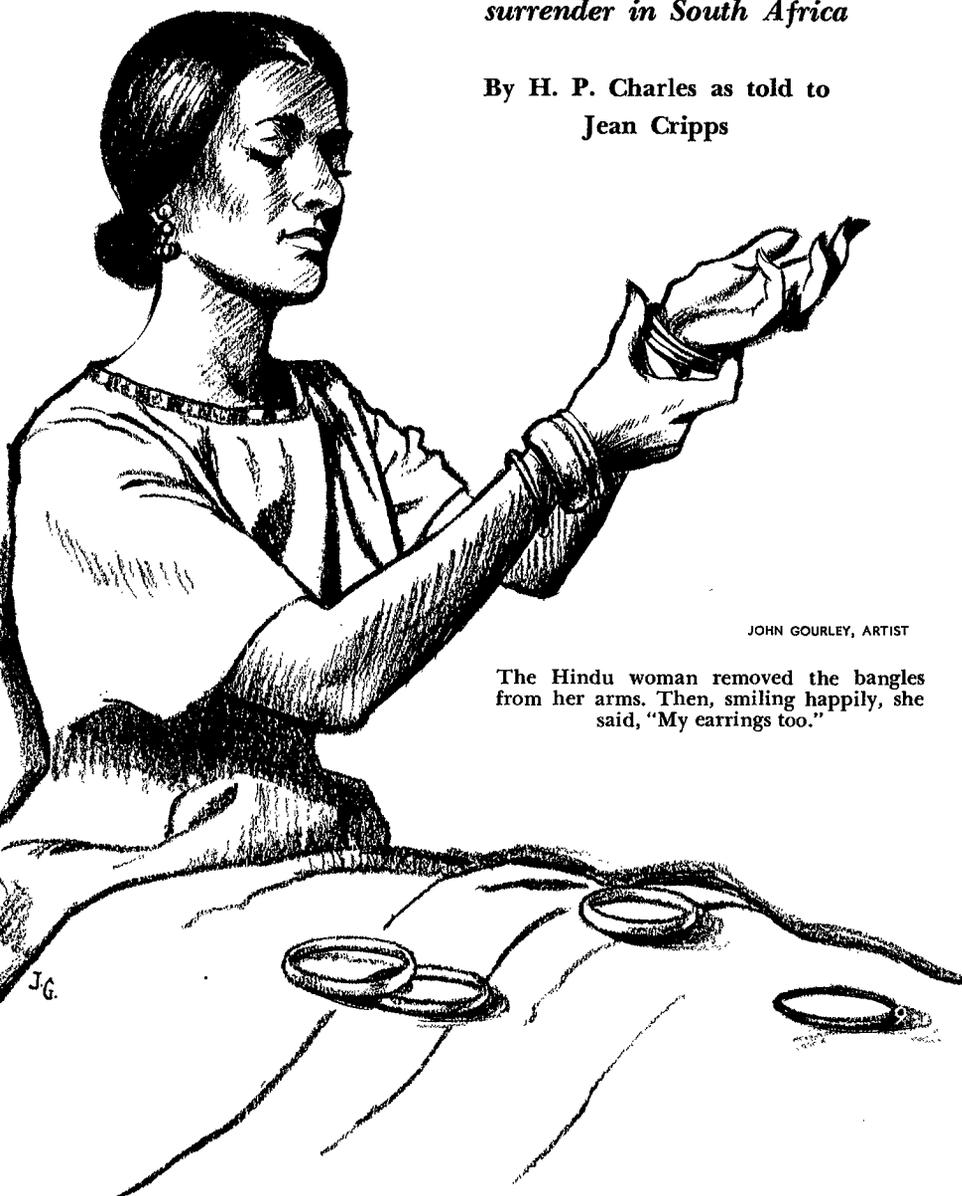
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“Anything for You, Lord Jesus”

A remarkable experience of surrender in South Africa

By H. P. Charles as told to
Jean Cripps



JOHN GOURLEY, ARTIST

The Hindu woman removed the bangles from her arms. Then, smiling happily, she said, “My earrings too.”

IN MERE BANK, a suburb of beautiful Durban, South Africa, an evangelistic meeting was planned among the Indian people. This new suburb of 1,500 homes as yet had no hall or other facilities, so we decided to send young people from house to house distributing literature.

The results were so meager that we turned to God in prayer for guidance. Promptly the answer came. “Print suitable lessons and canvass from door to door.” We obeyed, and the response was overwhelming. Hindus had been indifferent heretofore, but now seven out of ten accepted the lessons. These lessons required written answers. An average of 50 per cent returned completed papers.

Soon we had thousands of lessons to deliver each week. But with the ready help of the laity we met this challenge.

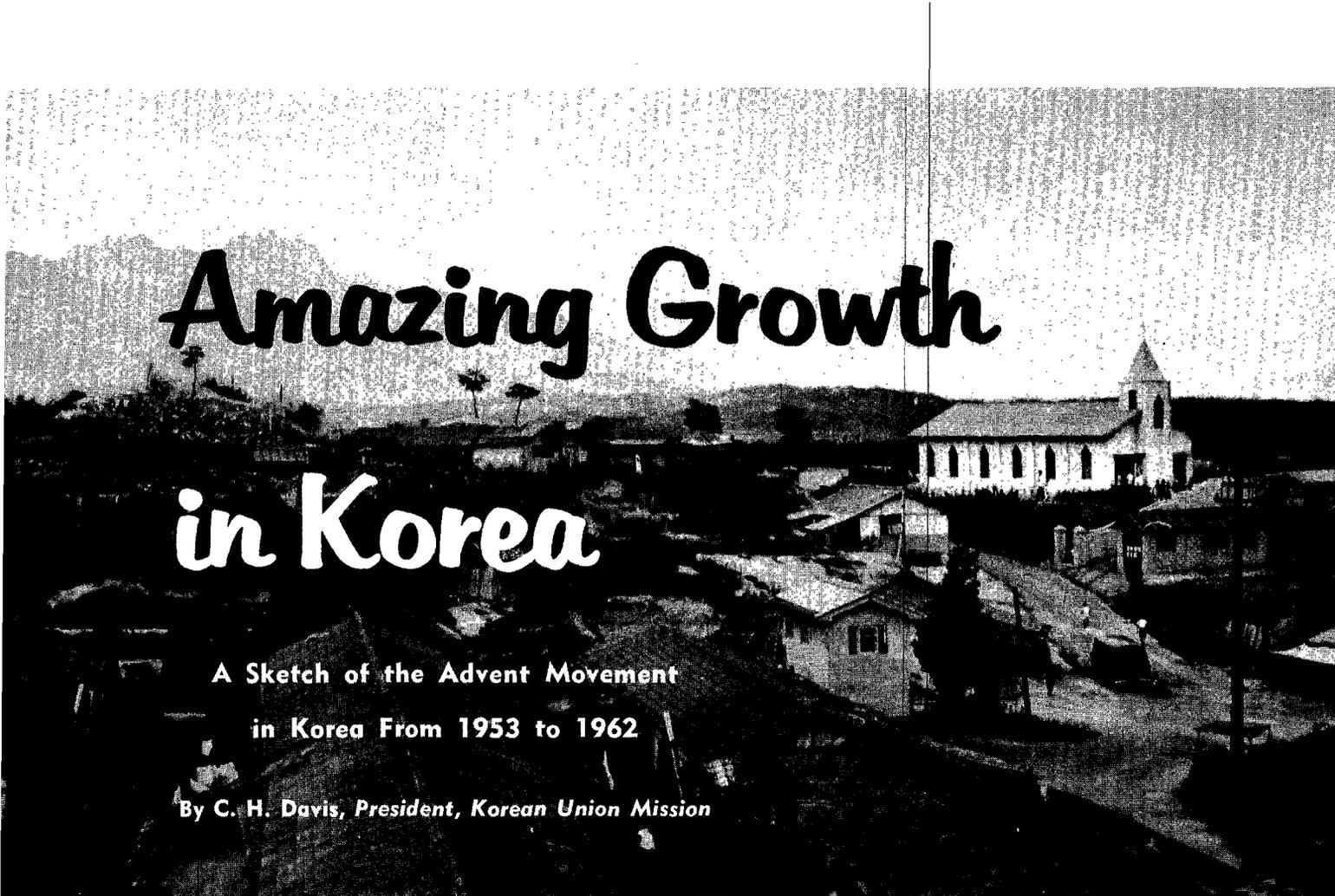
Requests for Bible studies began to mount. After a few weeks we found it impossible to meet the demand. On Sundays I was giving as many as ten Bible studies, beginning at nine o'clock in the morning and finishing at ten o'clock at night. Each week night I gave three or four studies. Other members were facing the same heavy program.

There was only one solution. We must get the interested people together. We prayed earnestly, and again the answer was prompt in coming: “Preach Jesus; the doctrines can follow later.” We obeyed, using the home of one of our brethren for meetings. Soon this room was overcrowded. We approached the municipality, and they sold us one of their houses. We removed some walls and thus had a small hall.

Twenty-four eager souls joined our baptismal class. They accepted all the different aspects of the message except one—the removal of jewelry.

It is not customary for a Hindu, especially a woman, to remove her jewels. She does that only if she is a widow or if she has been found unfaithful to her husband, in which case he removes the jewels as a mark of her disgrace. Because of the status symbol the jewels carry, Hindu people cling to them.

(Turn to page 4)



Amazing Growth in Korea

A Sketch of the Advent Movement
in Korea From 1953 to 1962

By C. H. Davis, *President, Korean Union Mission*

A sample of the many churches being built in Korea. A new one goes up on an average of every five days.

SOON after the Korean armistice was signed in 1953 our believers who had been scattered by the war (about one thousand members had escaped to Cheju Island), began to return to their homes and churches from the mountains, islands, and other secluded places where they had fled as refugees. But the seeds of present truth, which they had planted in the hearts of men, women, and children during their sojourn as refugees, remained. That seed continues to grow and produce fruit.

A year after the armistice permission was granted for the families of missionaries to return to the Seoul area. Three missions, Central, Southeast, and Southwest, had been reorganized, and restoration work on our institutions had begun. The reconstruction of the college, the erection of a nurses' dormitory at the Seoul Sanitarium, and the rebuilding of damaged churches was under way. Our missionaries were able to hold revival and evangelistic meetings in many places where we had churches and companies of believers.

In 1955 a large building program was begun at the Korean Union Training School. Workers and students assisted in the construction work.

By 1956 war-torn churches throughout the length and breadth of South Korea were being repaired, and new ones were being built. The Pusan Sanitarium was established and is now a thriving medical institution, serving in Korea's second-largest city. At the close of the year 1956, Korea had a baptized membership of 6,858 and a Sabbath school membership of 15,076.

During the year 1957 a change in leadership left the field temporarily without a full-time president, and the acting president had to carry the responsibility of the union in addition to the work of his own department. But the Lord's hand was over His work, and by the close of that year the church membership had increased to 7,782 and the Sabbath school membership to 18,426.

From the foregoing condensed history you will note that through the years since the close of the Korean war, this land has been a fruitful one for the Advent message.

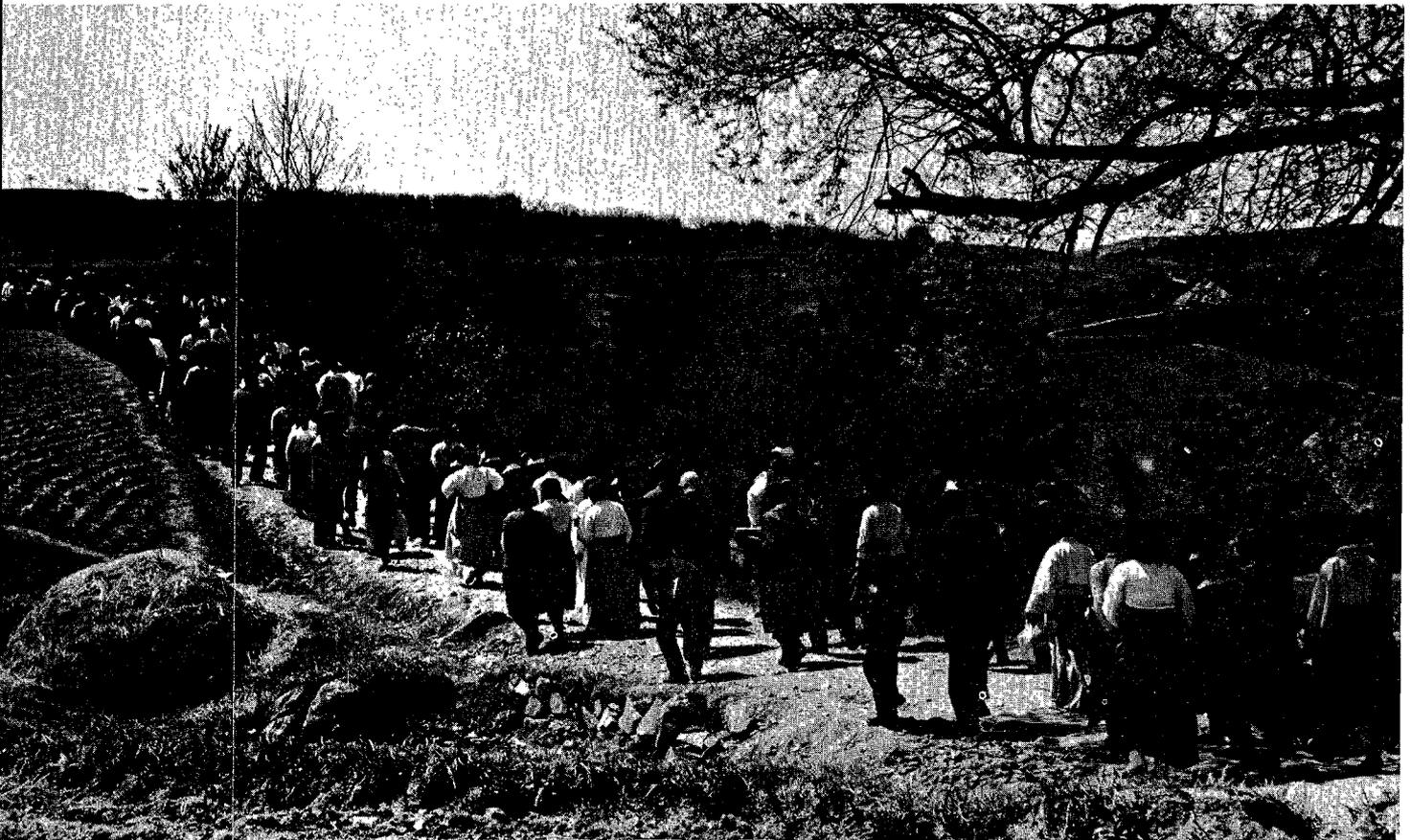
At the Korean Union biennial session, held in December, 1957, the Middle East Korean Mission was organized. After five years of work it is still our smallest mission, but it has made remarkable growth. The present membership stands at 1,333 and

the Sabbath school membership at 7,087. The tithe is coming in well. Many churches are being built, and the mission is growing rapidly.

During the past five years, each year has seen a marked increase in the number of baptisms, so that our church membership has grown from 7,782 to more than 19,000 and the Sabbath school membership from 18,426 at the close of 1957 to more than 80,000 at the end of 1962. Each quarter during the past five years there has been an average gain in our Sabbath schools of 3,000 members.

Many churches have been built to accommodate the new believers. There are now 328 church buildings in the Korean Union Mission, and an average of one new one is being added every five days throughout the calendar year. Reports coming from the field indicate that there is a need for 247 more church buildings at once.

Very early in 1958 reports of evangelistic success, as well as reports of large groups of people coming to us asking that they be instructed in our faith, came to our attention frequently. The requests for help began to come to us from tens and hundreds of people. In some instances there was no way of accounting for the interests, other than that God was speak-



PHOTOS BY ROBERT SHELDON

Top: Believers in a country place in Korea en route to Sabbath school. Left center: One of four mission boats used for work among the many inhabited islands along the coast of South Korea. Right center: Several hundred groups like this in Korea have no church building in which to worship. Bottom: Concert being given by one of the several choirs in the Seoul area.

ing to the hearts of the people, and using humble laymen in gathering around them hundreds of people who were seeking to know our message. A new day had dawned. There was a gain in our Sabbath schools for the year of 6,011 members.

The success of 1958 was carried over into 1959 when the people began to come to us in ever-larger numbers, and in many areas. After 50 years of work (1904 to 1953) we had 13,390 members in our Sabbath schools. But in 1959, in just six months, we had a gain in Sabbath school membership of 13,599.

In 1959 we revived the publication of the *Signs of the Times* magazine, and hoped that, under the blessing of God, the circulation would within a few years, build up to 20,000 monthly. But the circulation has grown until now the *Signs*, laden with our message, is going into 43,000 homes each month; and still the list is growing. In 1962 twice as many pages of literature were printed as during the previous year, which was a record year. Our presses are humming, and in spite of the fact that the economic condition of the people in Korea is deplorable, our colporteurs are selling more literature than ever before in the history of our work in this land.

Vacation Bible Schools had a rebirth in Korea in 1959, with 30,000 enrollments. More and more teachers volunteered for this work each year, and received training under the able direction of our child-evangelism department. As a result of their work in 1962, the Vacation Bible School enrollment reached 72,000, of whom 11,700 joined the Sabbath schools.

In May of 1961, thought was given to the plan of uniting lay members and workers in evangelism. The idea was carried to the union committee, and out of it developed the plan for a nationwide evangelistic drive. This resulted in about 300 evangelistic efforts, with 6,400 reported decisions for Christ. In 1962 institutes were held where our experienced laymen received training to better fit them for their work. Many more laymen joined the drive in 1962 than in the previous year, and 614 evangelistic efforts were held throughout the country, and on the islands. As a result 16,082 decisions for Christ were reported. Workers and laymen are thrilled with these wonderful results. Plans are already being worked out for an even larger nationwide evangelistic drive in 1963.

A few years ago we had 3,000 Missionary Volunteer members. The number has been increasing much

faster than our baptized membership, so that now we have 23,000 MV members. These young people have made a strong contribution to our Vacation Bible School work, and to evangelism through the Voice of Youth campaigns. Half of the youth enrolled in Korean Union College joined in these missionary endeavors in 1962. They preached our message to a total of 15,000 people. From their work 874 made decisions for Christ, and 3,690 children received certificates on completion of their Vacation Bible School training.

Many of our youth have a good understanding of our message, hundreds of them being second and third generation Seventh-day Adventists. They are on fire for God, and many of them choose to spend their vacations in evangelism in preference to any other form of recreation.

Briefly surveying the present condition of the church in Korea, we note the following:

1. All five missions are carrying on a strong, year-round evangelistic program. In the summer of last year more than 4,000 workers and laymen held 614 evangelistic efforts in a nationwide drive that netted 16,082 decisions for Christ.

2. The Vacation Bible School work has become a major soul-winning agency in Korea. Last year there were 3,836 volunteer teachers in 482 Vacation Bible Schools, with an enrollment of 72,221 children, of whom 58,114 received certificates.

3. Our publishing house printed twice as many pages of literature in 1962 as in 1961, which was our previous record year. One hundred forty literature evangelists sold most of this large quantity of literature during the year. Our *Signs* circulation has risen from 2,500 in 1958, to a printing order of 43,000 for January 1963.

4. Nearly all of our training schools and elementary schools are full. We now have 50 schools, more schools than all other Protestant missions combined. From these schools 510 young people were baptized in 1962.

5. Our laymen and the youth of the MV department have strong programs of evangelistic work. These continually active laymen reported 171,265 Bible studies and gospel meetings in 1962.

6. Our medical institutions are filled to capacity, and in Seoul there is urgent need to build a modern medical institution. Our medical department, through our sanitariums and public health work, is contributing much to our soul-winning program.

7. Near the close of 1962, a new mission, the Middle West Korean

Mission, was organized with a membership of 4,358, and a Sabbath school membership of 22,007. This new mission makes a total of five missions in South Korea.

8. The Korean Union Mission is a Volunteer Welfare Service organization for the distribution of relief food and clothing to institutions, such as orphanages and homes for poor and disabled persons, et cetera, and to poor and needy families throughout the length and breadth of Korea. This great work is, to a large extent, done through our Dorcas Societies.

9. The Seoul Sanitarium Orphanage, established with the purpose of salvaging some of the many orphans and destitute children, has made a good contribution to the work by bringing up these children in the fear and nurture of the Lord. Of recent years a large number of these young people have been baptized and joined the church. The percentage of converts from among such children is high. After they become members they remain loyal. Of recent years the Seoul Sanitarium Orphanage has sent to Seventh-day Adventist homes in America approximately 260 mixed-blood children for adoption.

We thank God for His blessings so bountifully bestowed on His work and His people in Korea. When the great gathering day comes we expect to see a multitude of redeemed souls who have been gathered from the Land of the Morning Calm.

"Anything for You, Lord Jesus"

(Continued from page 1)

We were in a deadlock. We again prayed earnestly and awaited an answer, which was not long in coming.

One Sunday evening about nine o'clock I was called to the bedside of one of the class members. She had been at work that day but suddenly had been taken dangerously ill. She was in such pain that no one could touch her. I prayed long and earnestly, but no relief came. Suddenly she whispered, "I cannot bear it any longer." She had been sitting up, but now she collapsed. She remained prostrate for a few minutes. Then she sat up and smiled happily at something she saw in front of her that was unseen to us.

"Jesus, I love You," she said. "Do You want me to remove my bangles? I will." She removed the bangles from her arms. Then, still smiling happily, she said, "My earrings too." She removed these saying, "I will do any-

thing for You, Lord Jesus." All her jewels were now removed. Turning to me, she said, "Tell the people that the time is short, Jesus is coming soon. Point them to the law of God. Be not afraid. Every one of the 24 candidates will go through the watery grave."

Next she picked up the Bible, held it high above her head in her left hand, turned the page with her right hand, handed it to me, and said, "Read this to the people tomorrow at divine service." It was Isaiah 3:16-23, which tells about removing jewelry.

All pain and anxiety left the sister's face, and she fell into a deep, refreshing sleep.

The next morning, as my custom was, I called for a deacon who accompanied me every Sabbath to Meribank church. I was surprised to find a sister also awaiting me, a woman who had accepted the truth two years before. She had never been baptized, because she clung to her earrings. She had never attended church before.

During the service I related the previous night's experience. The 24 baptismal candidates slowly removed their bangles, earrings, and rings. I called for testimonies.

The first on her feet was the woman we had brought with us. She said, "I did not know what was the purpose of my coming here this morning. Now I can see that the Lord had a message for me. I am determined to be baptized."

The day before the baptism, May 25, 1962, the only child of one of the young couples became seriously ill with double pneumonia. The doctor ordered that he should not be moved. We were afraid for the child, and I recommended that the sister stay home. With tears in her eyes she said, "No, I love Jesus; I have given all I possess to Him and He can heal my child."

The child had not eaten or had anything to drink for four days. The mother insisted on being baptized, although we had to travel 13 miles from her home to the church. She wrapped her little baby in a shawl and we took him with us. As she sat with the baby in her arms during the service the child opened his eyes and smiled. The mother fed him and he was healed.

We praise God for the wonderful way He has led, in bringing this group of people into the truth. A second baptism has since been conducted, and we are planning a third.

In past years it was considered marvelous to baptize Indians in threes and fours. This is the first occasion for us to take 24 through the watery grave. Surely the honest in heart are being led to accept Christ.

A Letter From Our President

Dear Fellow Believers:

The recent decisive step taken by the board of Loma Linda University providing for the consolidation of the four years of medical training on the Loma Linda campus, appears to have the strong support of the overwhelming majority of our leaders and church members. We judge this from the large number of favorable comments that come to us. When our program of medical training was launched a little more than half a century ago, by force of circumstances it was necessary to divide the four years between Loma Linda and Los Angeles. It was soon recognized that this arrangement, though necessary then, was not ideal. The Council on Education of the American Medical Association early called our attention to the undesirability of such an arrangement. Frequently therefore, in the ensuing years, especially during the last 25 years, the possibility of uniting the four years on one campus was discussed. But always it seemed an impossible undertaking. One of the obstructing features was the expense involved in such a move.

The time came when the matter could be postponed no longer. A decision had to be made to offer some of the first two years of basic training in conjunction with the clinical years. Courageously the board took an action to offer half of the first two years at Loma Linda and continue the other half at Los Angeles. I say "courageously," for it took courage for such an action in the face of the financial implication and also the divided opinion of many good men. Although this action soon proved impractical of implementing, it did something helpful for us. It cleared the air and prepared the way for the recent nearly unanimous action to consolidate the entire four years of training on the Loma Linda campus. So after years of uncertainty, perplexity, and much discussion, we are at last on our way with a definite and well-supported program. The decision, we feel confident, is final, and as far as we know, the board is fully committed to the carrying out of the action.

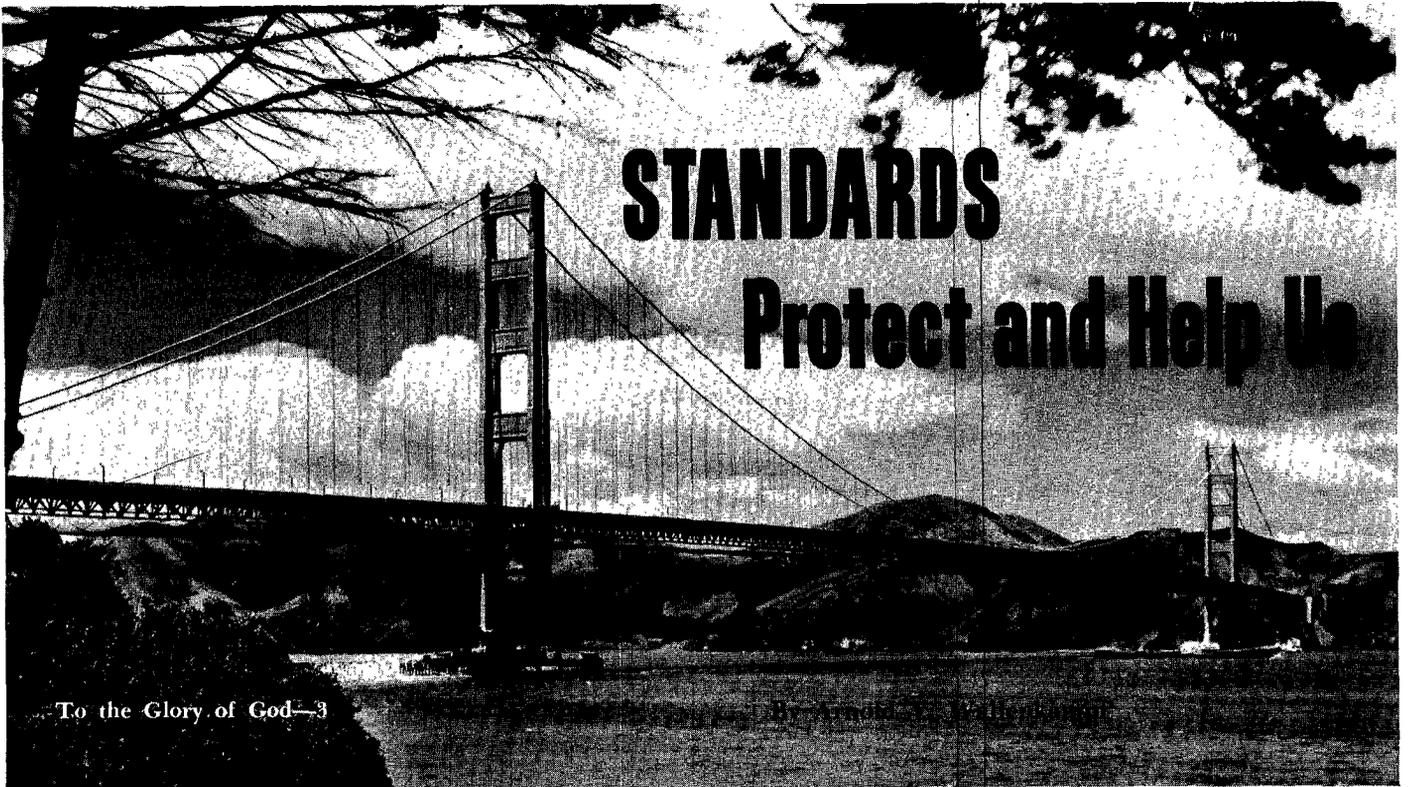
The program now adopted does not envision abandoning the White Memorial Hospital in Los Angeles and losing the valuable contribution of this important institution to medical training and community service. The plan contemplates strengthening certain important features of the work there and thus retaining the usefulness of the White to the cause.

Medical training is costly. It is becoming increasingly so. It is evident that if we are to offer training in medicine and related sciences we must undertake the raising of large sums of money. This would be true, though to a lesser extent, were we to continue as we are on two campuses. Consolidating the entire four years on one campus will require even more funds. We believe, however, that He who through the years has brought this institution successfully through crisis after crisis, will continue to lead, until its mission will have been accomplished. We are also confident that our people will lend their hearty support by their prayers, encouragement, and means; that this great program can be carried to completion. Already not a few are doing so and many more will join these.

It is vital for our world program of missions that we continue to train, in our own institution, medical workers. Were the supply of this type of worker cut off, it would be a serious setback to our work everywhere. Our Lord's admonition is to preach, to teach, and to heal. As a church we must remain dedicated to the carrying out of this full gospel commission. Our people, we know, will loyally support the program.

R. P. Fisher

President, General Conference



STANDARDS Protect and Help Us

To the Glory of God—3

THE GOLDEN GATE BRIDGE, COPYRIGHTED BY FRED MAVOR

I noticed the substantial railings on the bridge. They were there to facilitate a safe crossing, not to make it difficult.

CHRIStIAN fathers and mothers desire their boys and girls to be good and to develop into men and women who will be useful to society and a glory to God. But no reasonable parents leave their children, whose comprehension is limited, with the scanty command to be good and do what is right. In order to help their children develop into good members of the family and society, parents apply the broad principles of right conduct, giving specific and detailed directions for their children's guidance. The younger the children the more specific amplification of any particular principle is needed.

Through conversion we became members of God's family. "When in conversion the sinner finds peace with God through the blood of the atonement, the Christian life has just begun. Now he is to 'go on unto perfection'; to grow up 'unto the measure of the stature of the fulness of Christ.'"—*The Great Controversy*, p. 470. We are to obey the apostle's admonition: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). As the Corinthian Christians gradually overcame their immoral ways through Christ's saving power (1 Cor. 6:11), so we are to be transformed by the renewing of our minds (Rom. 12:2).

During this growing process God's attitude toward us is like that of fathers and mothers toward their growing children. He desires to protect us

from pitfalls and dangers and to enable us to attain to Christian maturity. To this end, God has not left us merely with the broad admonition of being good and doing what is right; He has given us specific directions or standards as guides in building characters according to His will.

"There is a science of Christianity to be mastered—a science as much deeper, broader, higher than any human science as the heavens are higher than the earth. *The mind is to be disciplined, educated, trained; for we are to do service for God in ways that are not in harmony with inborn inclination.* Hereditary and cultivated tendencies to evil must be overcome. Often the education and training of a lifetime must be discarded, that one may become a learner in the school of Christ. Our hearts must be educated to become steadfast in God. We are to form habits of thought that will enable us to resist temptation. We must learn to look upward. The principles of the word of God—principles that are as high as heaven, and that compass eternity—we are to understand in their bearing upon our daily life. Every act, every word, every thought, is to be in accord with these principles. All must be brought into harmony with, and subject to, Christ."—*The Ministry of Healing*, pp. 453, 454. (Italics supplied.)

The blueprint for rebuilding our thinking patterns, inclinations, and habits is the Word of God. "In every

generation and in every land the true foundation for character-building has been the same,—the principles contained in the word of God. The only safe and sure rule is to do what God says."—*Acts of the Apostles*, p. 475.

Like Fences

The Biblical principles amplified into standards may be compared to fences erected for our protection along the way to heaven. The Scriptures repeatedly speak of God's expressed will under the symbol of a fence or a hedge. In Isaiah 5:1-7 where the vineyard represents God's people, the fence or hedge surrounding the vineyard symbolizes God's law. The law was given as a guiding and protective agent. "In the beginning God gave His law to mankind as a means of attaining happiness and eternal life."—*Prophets and Kings*, p. 178.

"In obedience to God's law, man is surrounded as with a hedge and kept from the evil. He who breaks down this divinely erected barrier at one point has destroyed its power to protect him."—*Thoughts From the Mount of Blessing*, p. 52.

The prophet Ezekiel upbraided his fellow prophets because they had failed to teach the whole law, or they refused to be repairers of the breach (Eze. 13). As members of the remnant church it is our privilege to repair the breach and teach all the will of God revealed to us in His Word.

As a family we recently traveled east from Roseburg toward Crater Lake in Oregon. The road we chose was not a major highway, but one of the little-traveled back roads meandering along a small, tortuous river. Suddenly we noticed a suspension bridge to the right of us, crossing the river among the pine trees. The bridge was possibly 80 feet long, and the distance from it to the rock-strewn river bed below might have been about 20 or 25 feet. It was just a wooden footbridge about three or four feet wide.

What attracted our attention as we drove by was the absence of railings. As I noted this it made me feel ill at ease, particularly as I thought of our three young children possibly trying to cross the river on it.

A few days after this incident we drove across the Golden Gate Bridge in San Francisco. Although we were traveling in one of the inner traffic lanes with many other cars rushing in the same direction, I noticed the substantial railings. I was delighted; I knew they were there for our protection. They were not placed there to impede or obstruct our progress; their purpose was to facilitate a safe crossing instead of making it difficult!

The railings are intended to contribute to the peace of mind of those who cross the bridge, to protect them from danger, and possibly save the life of an unfortunate traveler who might lose control of his car on the bridge. If, for instance, the tie rod on a car should become disconnected and drag on the road, as happened to me once, the railing would prevent the unmanageable car from sliding off the bridge into San Francisco Bay.

As Christians, we have chosen to travel toward heaven. As a motorist is appreciative of railings along a mountain road or on a bridge to save him from potential disaster, so as Christians we are happy for divine standards to protect and help us in rebuilding our characters in conformity with the new-found will of God.

Need for Will Power

At first these divine standards may occasionally run counter to our own inclinations. When the light of healthful diet came to Mrs. E. G. White she embraced it from principle in order to glorify God in her body by keeping it in better health. About this she wrote: "When making these changes in my diet, I refused to yield to taste and let that govern me. Shall that stand in the way of my securing greater strength, that I may therewith glorify my Lord? Shall that stand in my way for a moment? Never! I suffered keen hunger. I was a great

meat eater. But when faint, I placed my arms across my stomach and said: 'I will not taste a morsel. I will eat simple food, or I will not eat at all.' Bread was distasteful to me. I could seldom eat a piece as large as a dollar. Some things in the reform I could get along with very well, but when I came to the bread I was especially set against it. When I made these changes I had a special battle to fight. The first two or three meals, I could not eat. I said to my stomach: 'You may wait until you can eat bread.' In a little while I could eat bread, and graham bread, too. This I could not eat before; but now it tastes good, and I have had no loss of appetite."—*Testimonies*, vol. 2, pp. 371, 372.

It is evident from this incident in the experience of Mrs. White that, as a servant of God to whom the rules of health had been revealed, she chose not to cater to or gratify inclination or the desires of her palate. Rather she was guided by sanctified reason—reason committed to God as He through His Word and His Holy Spirit admonished her to treat her body as a temple of the Holy Ghost. In this way she was able to re-educate her palate and bodily desires until they conformed to the advice of God through reason.

"In the lives of many of those whose names are on the church books there has been no genuine change. The truth has been kept in the outer court. There has been no genuine conversion, no positive work of grace done in the heart. Their desire to do God's will is based upon their own inclination, not upon the deep conviction of the Holy Spirit. Their conduct is not brought into harmony with the law of God."—*Review and Herald*, July 7, 1904.

Once while riding on a bus in London, Lee C. Morehead noticed a sign hanging just above the eyes of the driver. It read: "This is a double deck bus." Puzzled, he asked the conductor the purpose of the sign. The conductor told him that some of the London buses were single deckers, whereas this one was a double decker, and the drivers who drove both kinds of buses must be constantly reminded when they drove a double decker lest they handle it inadvertently as a single decker by driving it under a low bridge. Likewise, as children of God, we need to be constantly reminded of Christian principles through pertinent standards.

But someone asks, "Is there any virtue in doing good under duress?" Or to phrase the query positively, "Are only those actions and thoughts virtuous which we think and do spontaneously, or without conscious application?" Unfortunately, even

though we are given new hearts or minds at conversion we still have bodies habituated to the ways of sin. We are often like the bus driver—prone to forget principles by which we consciously choose to live, provided we remember them.

When Right Becomes Natural

I recall many years ago when I was learning to drive in Sweden. When I desired to slow down I very deliberately and with conscious effort took my foot off the gas pedal and placed it on the brake. Now, after many years of driving, this same action is never a conscious effort; reflexively my foot moves from one pedal to the other as soon as my eye discerns the need for reduced speed. But the fact that during my learning period every movement connected with my operation of an automobile was preceded and accompanied by conscious effort did not nullify its value.

Likewise under the guidance of the Holy Spirit hereditary and cultivated tendencies to evil must and will be overcome and patterns of successful Christian living will be built into our characters. Thus what we once did only through conscious effort will soon be done unconsciously because Christian principles have by God's grace become part and parcel of our character. "While we yield ourselves as instruments for the Holy Spirit's working, the grace of God works in us to deny old inclinations, to overcome powerful propensities, and to form new habits."—*Christ's Object Lessons*, p. 354.

In the same way some temptations that once troubled us no longer cause difficulty. We have been at least partially rebuilt in character by the grace of God, and many actions now conform to our freely chosen objectives. Thus a man who once loved smoking may now hate even the fumes of tobacco. He broke the bondage of this vice by consciously submitting to the will of God despite the cravings of his body. "If we were left to follow our own inclinations, to go just where our will would lead us, we should fall into Satan's ranks and become possessors of his attributes. Therefore God confines us to His will, which is high, and noble, and elevating."—*The Desire of Ages*, p. 329.

It is God's purpose to fashion His followers by the freedom of their wills into sonship to Himself and brotherhood with one another. Voluntarily we subject ourselves to the will of God. In choosing to submit to the molding influence of God we have not relinquished our freedom. Voluntary or self-imposed discipline is the very essence of personal freedom and power, rather than the denial of it!

A Message From the General Conference Treasurer

Dear Fellow Believers:

I want to share with our church members in North America a concern that I have felt for a number of years.

Recently I was attending meetings in the Far Eastern Division. Time and time again it was stated that if only additional funds could be provided to employ more workers to answer the many calls that were coming to them daily, a much larger number of souls could be won to the message. For example, in one union mission the Voice of Prophecy department notified the field that only a stated number of enrollment applications for the Voice of Prophecy lessons could be accepted, since there was a limited amount of money in the budget for this work. In this particular union mission the Voice of Prophecy lessons have made a tremendous impact, yet the inquirers for truth must be told that their applications could not be accepted. As you will see, this is no less than a tragedy.

In this same union there is a dearth of workers to respond to the many urgent requests coming to the union and local mission officers for someone to come and teach them the message or to baptize those who have accepted the truth. Two of us made a trip into a portion of that field, and we found many ready for baptism, but no one could be spared, for there are so few workers that they are unable to keep up with the many interests that have developed and are continuing to develop throughout that field. The baptisms could have been doubled or tripled if only money could have been provided to employ additional national and overseas workers. The need is most urgent.

This is not the only place where such need obtains. It is true in many other places. This is the time of the harvest, and yet God's work is hindered for lack of funds with which to meet the greatest emergency in our time. I wish I could take you to some of the places where I have recently visited and to other lands where I have traveled and show you what the cause is facing and the unnumbered opportunities in the mission fields of earth.

The Catholic Church is sparing no means to evangelize the world. While in the city of Taipei, Taiwan, I learned that the Catholic Mission Board had set the stage for converting all of the people of that island. More than 1,000 priests had already arrived; also a large number of nuns. These priests and nuns are at present operating hospitals, schools, and churches, or are studying diligently the language of the people. The Catholics say: "In 50 years Taiwan with its millions of people will be Catholic." At the present time there are 11 million people living on this island.

Africa also has been receiving special attention by the Catholic Church. Hundreds of priests and nuns have been hurriedly transported to Africa, where hospitals, schools, and churches have been established. It is no secret that the Catholic Church is predicting the winning of the African people to their faith. It costs much money to finance their work, yet their members are responding to the appeal from the Pope, and their leaders are planning further tremendous expansion. The Catholic Church is interested in all other countries, as well.

Our leaders and workers in the mission fields view this expansion and ask, "What can we do to enlarge our working staff and to win the people to the Advent Movement?" In many places the people are waiting for us to come to them. They have rejected offers from all other denominations, and yet they continue to wait while the Catholic Church almost saturates the nations with men and women and means for their program.

I want you to notice from the tabulation below what has been taking place for the past 62 years, in particular, by way of our mission giving:

Cents Given in Missions Offerings for Each Dollar of Tithe, in North America

1900 \$0.30	1916 \$0.48	1932 \$0.67	1948 \$0.36
190133	191747	193362	194937
190228	191862	193459	195036
190324	191948	193556	195133
190425	192059	193653	195233
190523	192166	193751	195332
190621	192267	193850	195433
190728	192364	193949	195531
190832	192463	194050	195631
190936	192562	194147	195730
191038	192667	194241	195829
191136	192765	194341	195928
191241	192866	194440	196028
191342	192965	194540	196128
191449	193068	194641	196227
191553	193170	194738	

In 1900 we had a church membership of 63,335. That year the tithe was \$425,809.88 and the missions offerings totaled \$128,516.83. This meant that for every dollar of tithe turned into the treasury 30.18 cents was contributed for missions. In 1930 the membership stood at 120,560 and the

tithe amounted to \$4,040,190.07. The missions offerings increased to \$2,732,241.24, or for every dollar of tithe 67.63 cents was given for missions.

Now look at the tabulation for 1962. During that year for every dollar of tithe only 26.6 cents was given for missions.

You will see that the record of our missions giving in comparison with the tithe has fallen short of what it was 62 years ago. In other words, the increase in missions offerings has lagged far behind the increase in tithe. Had the missions offerings increased at the same ratio as the tithe there would have been a much larger amount of funds in the Lord's treasury year by year for the expansion of the work.

Our work has, of course, made good progress, especially during the past few years and in many places of earth, but had additional funds been available, how much more rapidly our work might have advanced!

The average goal for missions offerings is \$1.00 per week per member, half of which is promoted by the Sabbath School Department. Had we reached our goal, the total missions offerings would have amounted to \$17,349,157.80 for North America in 1962 as compared with the \$13,103,830.82 actually received; in other words, there is a shortage of \$4,245,326.98. I am confident that this goal can be reached.

If the Catholic Church sees the need of urgency in promoting and expanding their work, surely, believing as we do that the end is so near, we must arise to this need and provide the additional funds necessary to finish our task.

Now, my dear brethren and sisters, what shall we do about this tremendous problem? I fear that the Lord will hold us accountable for our lack of interest and zeal in providing the funds for the finishing of the work. I know the Advent family can meet the challenge. I appeal to you to meet the goal for missions, so that our work may go forward and prosper and a multitude of souls be saved for the kingdom of God before it is too late.

The servant of the Lord has said: "If every church member were imbued with the spirit of self-sacrifice, there would be no lack of funds for home and foreign missions; our resources would be multiplied; a thousand doors of usefulness would be opened; and we should be invited to enter. Had the purpose of God been carried out in giving the message of mercy to the world, Christ would have come, and the saints would have received their welcome into the city of God. If ever there was a time when sacrifices should be made, it is now."—Counsels on Stewardship, p. 37.

May God bless you as you consider this great need and quicken the pace in giving the message to all the world, so Jesus can soon come.

C. L. Torrey, Treasurer

A Story FOR THE YOUNGER SET

The Hummingbird's Nest

By Ruth Wheeler

PETER was visiting grandma and grandpa. He was always happy each spring when school was out and he could spend a few weeks on the farm.

Grandpa was working in the apple orchard. When he saw Peter coming he sat down under a tree to rest.

"Guess what I found in the tree this morning," he said.

Peter looked up into the tree. He looked very carefully, for grandpa had taught him to have sharp eyes.

Suddenly Peter heard a sound that made him look at a limb high up. It was a soft, humming sound. A hummingbird was hovering over the limb. Suddenly she settled down on what looked like a knot on the limb. Then Peter knew what grandpa had seen.

"It's a nest!" Peter said. "It's a hummingbird's nest."

"That's exactly it!" grandpa laughed.

Peter laughed too. He knew that it pleased grandpa for him to use his eyes instead of asking questions.

"It's a hummer, all right," grandpa said. "You can climb up and look in. She won't mind too much. Look at it carefully."

Peter looked up into the tree. He looked very carefully, for grandpa had taught him to have sharp eyes.



JOHN GOURLEY, ARTIST

Peter climbed the rough trunk. He edged out on the limb where the hummingbird had built her nest. The bird sat still until he was less than three feet from her. He looked at her, and she watched him.

When he moved closer, her wings began to whirl and she lifted from the nest and hummed about the tree. Peter edged close and looked at the nest. It was so small he could have reached around it with his thumb and middle finger. The nest was lined with soft plant down. Outside it was decorated with bits of lichens that were the same as those that grew on the tree. The lichens made the nest look like a little knot on a limb.

In the nest were two white eggs. They were not much bigger than white beans. Peter crawled down from the tree, and the hummingbird came back to her nest.

"She's such a tiny little thing," grandpa said, "but she's one of the most wonderful birds on earth. She can fly backward or forward. She can hold herself still in the air. And she's not afraid. I've seen a hummer fly after a bird a hundred times bigger than she."

"But the most interesting thing about a hummer is the long trip she takes every spring and every fall. Well, we've got to get to work. I'll tell you about her trip while we're eating our lunch."

(To be continued)

The Church-- “God’s Chosen Instrumentality”



By Varner J. Johns

THE number *seven* in the Bible often indicates completeness or perfection or both. In the book of Revelation there are seven churches, seven seals, seven trumpets, seven candlesticks, et cetera.

The seven churches represent seven successive periods of Christ's church. They are not seven separate churches; they are one church through the centuries. The characteristics of the seven congregations named apply more especially to the church of a particular period, but the body is one and the major fundamental beliefs of all are identical. Even as some Christians in a local church are more like their Lord in character than others, and some churches even in the days of the apostles were more faithful than others, so the church as a whole was marked by distinguishing characteristics during successive periods. The Lord is fully aware of the particular trials, tribulations, and temptations that His church faces at a certain time, and He takes these into account in His reproofs, rebukes, and counsels. In Jesus is fulfilled the word of promise, "A bruised reed shall

he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth" (Isa. 42:3).

And so Revelation pictures seven churches and seven stars, all encompassed with divine love, all held by divine power, all strengthened and perfected by the One who is the strength of Israel. The enemies of the Lord and of His church would have us believe that the last of the seven golden candlesticks is removed out of its place, that the last of the seven stars is taken from the hand of our Lord. They would have Christ victorious through six successive periods of His church but defeated with the seventh.

If such could be, then Satan himself would be in control of the seventh candlestick and would hold in his vile and rebellious hand the seventh star. The words of Christ, "Upon this rock I will build my church; and the gates of hell shall not prevail against it," would be proved false, and Christ Himself would suffer defeat at the hands of the enemy. Triumphant at the cross; triumphant during six suc-

cessive periods of the church; but defeated at last—what a blasphemous charge!

Let us never forget that the seven churches of Revelation are representative of seven periods of the church, but that there is only one church, not seven. This is the church militant, "enfeebled and defective, needing to be reproofed, warned, and counseled," but "the only object upon earth upon which Christ bestows His supreme regard" (*Testimonies to Ministers*, p. 49).

Let us never forget, as well, that while the messages of reproof and counsel are given to the "seven churches," the promises are made to individuals in the churches ("he that overcometh"; "to him that overcometh"). In each letter a promise is given and each promise is from Christ Himself. That there is a promise to the overcomers in Ephesus and in Laodicea and in all the seven periods is evidence that Christ never leaves or forsakes His church. The overcomers are the victors, and when the church militant becomes the church triumphant the "overcomers" in Eph-

esus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea will enter through the gates into the city of light.

Laodicea is the seventh of the "seven churches." While the words of counsel, reproof, and promise to all seven churches apply to those who are living in these last days, as well as to those who lived before, the message to Laodicea is given directly to us and for us. We live in the Laodicean period of the church militant. The Lord Jesus holds the star of Laodicea in His mighty hand. The Lord Jesus walks in the midst of this seventh candlestick. To the overcomers in Laodicea our Lord gives the precious promise "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21). When the door of the heart is opened, the lovely Jesus comes in and abides. He gives overcoming power.

Rebuke, Not Defeat

The message to Laodicea is a message of rebuke and reproof but not of discouragement and defeat. Satan discourages in order to destroy. The Lord Jesus wounds but only that He may heal, chastens only that He may purify and pardon. "Repent," says Jesus to Ephesus; "repent," says the One who has "the sharp sword with two edges" to Pergamos; "repent" says the "faithful and true witness" to Laodicea.

The call of Christ is to confession of sin, repentance, consecration, sanctification. But Satan condemns, never counsels. He declares that Laodicea is a fallen church. He calls men to separate from the church, to join another organization or "dis-organization." He calls them to independence of action, calls them to war against the church they once loved.

So great is the love of our Lord for Laodicea that He has given to the church of this particular period not only the words of counsel and reproof in Revelation 3, not only the words of admonition found in all the Bible, but, special messages from His servant Ellen G. White. Why these special messages? In order to help prepare the Laodiceans to stand in the presence of the Lord at His coming, in order to help them stand true to their sacred trust in the time of trouble, in order that they may awaken to the fearful responsibility that is theirs in carrying the last message of mercy to a dying world. In the messages of the Spirit of Prophecy there is nothing to dishearten or discourage. Such words as these are found:

"We have no discouraging message for the church. Although reproofs and

cautions and corrections have been given, the church has stood as God's chosen instrumentality to diffuse light. The commandment-keeping people of God have sounded forth a warning to the world, in all languages, tongues,

and kindreds. The church of God is a living witness, a continual testimony to convince men of truth if accepted, to condemn them, if resisted and rejected."—*Review and Herald*, Oct. 10, 1893. (Please turn page)

The Art of Living.... when you're young

"Beehives" and Blue Jeans

I WAS surprised (and gratified) recently when I read in a news magazine that student council representatives from Philadelphia high schools had met to set up standards of acceptable dress for the students. I was even more gratified to discover that the "banned" items included extreme hair styles—an example given was that horror known as "the beehive"—too-tight sweaters, and skirts that don't cover the knees. (Do they call those "skorts"?) Lest the boys feel neglected, the council members put thumbs down on blue jeans, skin-tight, tapered pants of any variety, leather jackets, and long, flowing hair. Oh, yes, another young masculine custom that came in for a wrist-slapping was the one decreeing that the shirt is to be left unbuttoned halfway down the torso. I was somewhat taken aback, not having been aware that this was considered an "in" thing to do; it sounds so repulsive. And—believe it or not—boys were asked to wear ties to school!

The article intrigued me so much that I did a little investigating. I found that this same sort of "peer group leader" dress reformation is going on in a number of communities, inspired, not by the demands of the adults (although I'm sure they're all for it), but by the disgust of the young people themselves with what started as a "beatnik" cult and has become a study in "How ridiculous can you get?"

Now if this news item had appeared in one of our Seventh-day Adventist college or academy papers, I wouldn't even bring it to your attention. After all—don't "our" schools *always* try to take the joy out of life? (No—but that's another area of discussion.) The public school students mentioned above are from both religious and nonreligious backgrounds. Their reasons for taking these actions are based on good taste.

And that's what I'd like to plead for—poor, dragged-in-the-dust, trampled-upon, scorned, ignored, Good Taste. When I see a young girl mincing into church in a cocktail dress (we don't often use that expression, but these dresses are sold on racks bearing that name) I don't think she's showing emancipation from "old-fogey" ideas; she's just showing poor taste. And

I'd suggest that girls who are enamored of "superbouffant" hairdos make it a point to look at the back of themselves. Interesting? Yes, if you like the two-headed impression. Cartoonists to the contrary, if a space ship from Mars suddenly landed on Earth, and encountered some of these hairdos as their first impression of Earth-life, they'd doubtless run screaming back to their space ship for a fast getaway. When fellows appear in semiformal situations, without ties or wearing "desert boots"—well, need I say more?

Really, consistency is a great virtue. Since we Adventists don't wear jewelry, or make up our faces to look like Halloween masks, there's hardly any way to rationalize appearing with a multicolored, leaning Tower of Pisa hairdo; now is there? And since we accept modesty as a cardinal tenet of our conduct, how in the world can a young Adventist man justify wearing trousers so tight that they appear to have been applied with a brush and a jar of cement glue? (I can't imagine any other way they could be gotten into.)

On the other side of the picture, please do not assume that I am opposed to a chic look, or that I feel there is some special virtue in being dowdy. Certainly not. To equate a dowdy appearance with godliness is to indulge in twisted reasoning. Certainly we owe it to ourselves and to those who have to look at us to do the best we can with the sometimes-limited material we have! But the point is that extreme styles aren't chic, aren't pretty, aren't elegant, *regardless* of which member of society is promoting them.

If we hope to influence others at all, if we accept the responsibility of sharing the great truths of God's Word with others, then I think we'll have to take a close, hard look at ourselves. Go stand in front of a full-length mirror. Do you see a person who looks genteel, well-bred, a nonextremist? I hope so.

"When men arise, claiming to have a message from God, but instead of warring against principalities and powers, and the rulers of the darkness of this world, they form a hollow square, and turn the weapons of warfare against the church militant, be afraid of them. They do not bear the divine credentials. God has not given them any such burden of labor. They would tear down that which God would restore by the Laodicean message. He wounds only that He may heal, not cause to perish. The Lord lays upon no man a message that will discourage and dishearten the church. He reproves, He rebukes, He chastens; but it is only that He may restore and approve at last. . . . How is it that men can be so deceived as to imagine that the loud cry consists in calling the people of God out from the fellowship of a church that is enjoying a season of refreshing? O, may these deceived souls come into the current, and receive the blessing, and be endowed with power from on high."—*Ibid.*, Oct. 17, 1893.

"The counsel of the True Witness does not represent those who are lukewarm as in a hopeless case. There is yet a chance to remedy their state, and the Laodicean message is full of encouragement; for the backslidden church may yet buy the gold of faith and love, may yet have the white robe of the righteousness of Christ. . . . They may yet wash their robes of character and make them white in the blood of the Lamb."—*Ibid.*, Aug. 28, 1894.

Lukewarmness

Against the Laodicean church the Lord brings the charge of lukewarmness. And no wonder! All the light of sacred story gathers around them; all the prophecies meet their fulfillment in their day; the Holy Spirit appeals to them to realize that this is their day of opportunity and responsibility—but the Laodiceans seem not to sense their need. A dying world; everywhere the piteous plea for the word of hope; doors of opportunity open wide but soon to close—and yet, Laodicea is lukewarm. The Laodiceans live and labor as though there were long centuries ahead for the finishing of God's work, while at the same time the powers of darkness are marshaling their forces for the last conflict.

Is the reproach of indifference wiped away? Do the showers of the latter rain fall upon the people of God? Is the church purified and made ready for the coming of her Lord? Assuredly so. The Bible promises this. The messages of the Spirit of Prophecy confirm it. Already a mighty work has been done in carrying the last message to the world. When the words

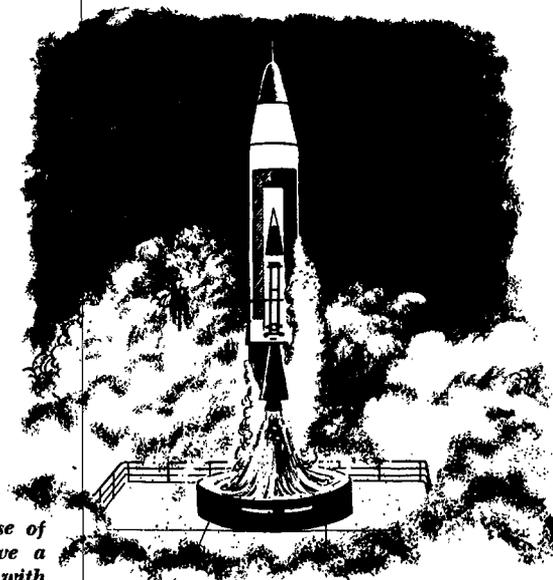
were written which we have quoted from the servant of the Lord, the church had made but a feeble beginning in carrying the gospel message to the world. The strongholds of heathen darkness had not been entered. But today the message has been carried to the ends of the earth. The story of the conquests of the cross in lands afar is the story of the mighty working of the Holy Spirit upon the minds of men. A modern book of Acts is being written. Proclaiming the third angel's message in nearly 900 languages and dialects, this is the greatest "tongues" movement the world has ever known. But this is only the beginning. Still to be fulfilled are the words "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory" (Rev. 18:1).

What of the sinners in Zion? What of those who cling to the doctrines or practices of Babylon, the ways of the

world, who fail to buy of Christ "gold tried in the fire," who fail to overcome their defects of character? There will be a sifting, a separation. Some will be vanquished; some victorious. Some will be led astray by false teachers. Many bright lights will go out in darkness. In the loud cry multitudes will be brought to Christ, accept His message of mercy, and be numbered with the faithful remnant.

The church militant will be the church triumphant. The overcomers in Ephesus and Thyatira, in Pergamos and Philadelphia, in Sardis and Laodicea, from every kindred, tongue, and people, from every period of the world's history, will enter through the gates into the celestial city. The church on earth will be united with the church in heaven. The battle has been fought and the victory won. The cross makes way for the crown. Through endless ages, world without end, the church, redeemed from the earth, dwells with her Lord.

The Wayside Pulpit



"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5:1).

The news commentator finished his broadcast of a recent space launching with the dramatic statement: "And so another satellite is put into eternal orbit around the sun." Here is a bit of special pleading on the part of science to accept as certainty that which is as undemonstrable as the evolution hypothesis. Not content with measuring time past in astronomical millions of years, modern science is now dealing with temporal achievements in terms of eternity. On the threshold of conquering space, it now reaches out to conquer time future. Refusing the limitations of recorded history, it has wiped out time's beginning and would ignore its ending.

Peter had a vision of these moderns when he said, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter 3:3, 4). The only eternity the Bible knows is spiritual in concept, for it applies to "eternal glory" (2 Tim. 2:10), "eternal salvation" (Heb. 5:9), "eternal judgment" (chap. 6:2), and an "eternal inheritance" (chap. 9:15), but not to an eternal occupancy of this present sinful world. In fact, Peter says all things earthly are to be burned up (2 Peter 3:10). Only the Christian believer, then, not the scientist, has any right to the language of eternity.

H. M. TIPPETT

REVIEW AND HERALD, April 4, 1963



Saving Our Children—1

The Home, Producer of Saints or of Sinners

By Josephine Cunnington Edwards

AT NIGHT in cities all across America, boys and girls are abroad, alone, idle, undisciplined. One god they have and one only, and that is self. Along dark streets they come, in knots, in gangs, filthy words on lips stained by tobacco.

These youngsters should be at home. Being at home should be more fun than being in gangs on dark streets. But where are the big kitchens where someone sits and cracks nuts and tells stories and asks riddles while another is popping corn? Someone is at the kitchen table with school-books, and a little girl has her doll. A baby boy has his blocks in one corner of the room, sitting on the bright linoleum, building towers with uncertain little fingers.

A home like this can keep a child. He would rather be there, if it is attractive enough; if it is clean and spicy, and smells like new bread and bubbling soup.

I remember running, running, so I could get home from school. I ran through rain and snow and slush to get home to dear mother, who kept her eye on the door, watching for us to come.

At chore time Chester and Willie would get the milk pails and head for the barn, and we girls would set the table and do little chores around the house. We knew that in the cooky jar were several kinds of delicious treats, for mother remembered the lunches

we had to carry and had surprises for us all the time. There would be thin sugar cookies, glistening with sugar, or scalloped-edged gingersnaps, and fat molasses cookies, spicy and crumbling tender.

Supper was always a wonderful experience. Mother's cooking was both healthful and delicious. There was always plenty of fresh milk, or a cup of sassafras tea and a plate of buttered homemade bread, and a dish of applesauce.

We would gather around the long table, tastefully set. And we were very happy, although mother had never heard of an electric stove or the marvel of a porcelain-surfaced refrigerator. There are other sources of happiness, besides those with *things* as the prime object. I loved home. It was clean and

comfortable. I felt safe and secure and loved there.

Poor Raymond

Raymond did not have such a home. I used to hear footsteps along the sidewalk, when we lived in town, and would hear father say, "There goes poor little Raymond Schaffer. He hadn't ought to be out like this at night." Ten years old, and coming home at one and two in the morning. No, he had nothing very appetizing to hold him. Dirt and squalor, and uncertain meals, and unsavory beds made up his environment. And whisky. Yes, whisky was there, and his mother, as well as his father, was fond of it. No wonder he is behind bars today. He had no anchor, nothing of depth and goodness to hold him.

Perhaps we nod our heads piously and say it is terrible for children to be reared in such circumstances. Yet there are homes so disorderly and in such mad confusion that it is a won-



A. DEVANEY

If mother can only be patient when tiny, eager hands fumble, she will have a real helper by and by.

der that children ever learn the holy lessons of purity, goodness, and love of truth. An orderly home is a constant lesson in neatness and purity. Even a small child takes pride in beauty.

"Order is heaven's first law, and the Lord desires His people to give in their homes a representation of the order and harmony that pervade the heavenly courts. Truth never places her delicate feet in a path of uncleanness or impurity. Truth does not make men and women coarse or rough and untidy. It raises all who accept it to a high level."—*Counsels on Health*, p. 101.

"From their infancy, children should be taught lessons of purity. Mothers cannot too early begin to fill the minds of their children with pure, holy thoughts. And one way of doing this is to keep everything about them clean and pure."—*Ibid.*, p. 103.

"There is a sense of fitness, an idea of the appropriateness of things, in the minds of even very young children; and how can they be impressed with the desirability of purity and holiness when their eyes daily rest on untidy dresses and disorderly rooms? How can the heavenly guests, whose home is where all is pure and holy, be invited into such a dwelling?"—*Christian Temperance and Bible Hygiene*, p. 144.

In the homes of believers in the second coming of the Lord, it is urgently necessary to be an example in all things. "The influence of an ill-regulated family is widespread, and disastrous to all society" (*Patriarchs and Prophets*, p. 579), while "a well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion,—an argument that the infidel cannot gainsay" (*ibid.*, p. 144).

The environment of the child is so important that a parent should create this with fear and trembling. In his home the child learns the philosophies that will carry him through life.

Home does not need to mean luxury, nor all the child thinks he needs. Indeed, a child loses all value of things, and time, and money, if he does not want for something once in a while, and if he does not learn that hard work is the price of getting things. Softness and protection and saccharin tenderness are poor ways to put mettle in a child. A poor boy or girl who has known only hovering and protection and lavish profusion of gifts to satisfy his slightest wish, spoken or anticipated, is an unhappy child. If he has never learned to get out and dig, to long for something, and to work for it; if he has never learned the fun of sharing, to give and to take, he is sadly defrauded.

Children Need Tasks

Home should be made attractive, and full of security, yes, but it should be a school, also, teaching children the beauty of living a holy, happy life. They need to learn the important place they hold in the plan of things, and that their small contribution to the comfort of the family is important. It is a sin to allow a child to be on the receiving end all the time. He must have tasks to do daily, and with regularity. If this is enforced there need be no scenes.

"I have been shown that much sin has resulted from idleness. Active hands and minds do not find time to heed every temptation which the enemy suggests, but idle hands and brains are all ready for Satan to control. . . . Parents should teach their children that idleness is sin."—*Testimonies*, vol. 1, p. 395.

"Train up a child in the way he should go." Training involves a steady daily grind, every day of the young child's life. It means managing, but not over-managing. It means love, but not indulgence and coddling and blind adoration in which even the hateful faults are excused. It means companionship and underling; also words of severe counsel sometimes, even indignation. For children are people, who are interested in themselves, and who do not like criticism or censure. It is so much more comfortable to let someone else take the hard part.

The child thinks it is more fun for mother to clean up the boot tracks, and pick up the toys, and mop up the spilled water. And it is easier for the mother who is blindly adoring and who coddles unwisely to do it,

now. But *later*, when the clouds gather and the storm is imminent and parents see the monster they have created, they lift up their voices and weep.

"My wife is fasting and praying for our boy," a distracted father told me once. "He curses his mother to her face, and orders her to get him this and get him that."

"And does she?" I asked artlessly. "Why, yes," the father answered me bewilderedly. "She loves him most tenderly, and she loves to do for him better than she likes even her life."

"My children demand meat when they come home," a mother with a grown family sighed, when I saw some red meat in her refrigerator. "They were reared in the truth, but . . . oh, dear . . . they have forgotten all we ever did at home."

"And do you give it to them?" I asked. "I would not," I added. "They should think of home as a bulwark of truth. They should not have any conception of you in any act of compromise. You have too much delightful food to compromise for them."

"The curse of God will surely rest upon unfaithful parents. Not only are they planting thorns which will wound them here, but they must meet their own unfaithfulness when the judgment shall sit. Many children will rise up in judgment and condemn their parents for not restraining them, and charge upon them their destruction. The false sympathy and blind love of parents causes them to excuse the faults of their children and pass them by without correction, and their children are lost in consequence, and the blood of their souls will rest upon the unfaithful parents."—*Ibid.*, p. 219.

To Live

By Gerald C. Pendleton

"For me to live is Christ, and to die is gain." Philippians 1:21.

Though Jesus had nowhere to lay His head,
Though "Not my will, but thine, be done," He said,
We spend our lives in getting gain, and striving for security.
God, give us minds to know, and lips to say, as Paul:

For me to live is not to feel the thrill of sensuous pleasure day by day.
For me to live is not to walk my own unguided way.
For me to live is not to spend my energy in search of joy and happiness.
For me to live is Christ!

Though Christ stretched out His arms to gather all the world,
We spend our lives in building walls of separation,
And try to squeeze another's life into our mold.
God, give us hearts to know, and lips to say, as Paul:

For me to live is not a heavy burden borne.
For me to live is not the unconforming soul to scorn.
For me to live is not to know each verse and rule by heart.
For me to live is Christ!



Decalogue for Churchgoers

We do not know who composed the following "ten commandments" for churchgoers. Some may think they deal with trivial matters, but, after all, is anything too small to be important in God's eyes? The sanctuary is God's house. He is the Master of the house, and anything that distracts the thoughts from Him is out of place.

1. Thou shalt not come to service late, nor for the Amen refuse to wait.
2. Thy noisy tongue thou shalt restrain when speaks the organ its refrain.
3. And when the hymns are sounded out, thou shalt join in, not look about.
4. The endmost seat thou shalt leave free, for more to share the pew with thee.
5. Forget not thou the offering plate, nor let the usher stand and wait.
6. Thou shalt not make the pew a place to vainly decorate thy face.
7. Thou shalt give heed to worship well, and not on thine own business dwell.
8. Thou shalt the Sabbath not misuse, nor come to church to take thy snooze.
9. 'Tis well in church thy friend to meet. But let thy ardor be discreet.
10. Be friendly at the church's door, so shall the stranger love God more.

If your guardian angel were to grade your conduct last Sabbath by this churchgoer's decalogue, what would your score be?

R. F. C.

Mrs. White and the SDA Church—5

Church Organization Takes Shape

We have remarked that the first Sabbathkeeping companies that took shape in the late 1840's and into the 1850's had little cohesion or coordination. There was no church government, there were no conferences. There was not even a church name! This situation was almost inevitable. That has been the history of the beginnings of almost all religious bodies.

Our background, as earlier stated, was the Millerite movement, a loose-knit aggregation of people, who, often-times without withdrawing from membership in their particular churches, accepted the stirring preaching on the soon coming of Christ. They were more or less united in spirit with others of like faith in attendance at great meetings held by Miller and his associates. This was the extent of the unity of Millerism.

Now, the Millerites had unhappy memories of their relationship to this or that particular church body. They remembered that when the Millerite movement had gained great momentum by early 1844, many of them had been disfellowshipped for accepting Miller's teaching. Ellen Harmon, for example, was disfellowshipped, along with her father and mother. It was in the sum-

mer of 1844 that Millerite ministers, in turn, raised their voice not only to proclaim the advent of Christ as near but to call on those who believed this to come out of the churches, because, said they, those churches had become Babylon. It is easy to see how these disfellowshipped, spiritually homeless people, might easily be suspicious of the idea of church organization, with its names and creeds. It was the very rigidity of those church bodies that had made it impossible for them to retain as members those who had accepted the Bible teaching of the visible appearing of our Lord.

Now, it was a segment of such spiritually homeless people that largely constituted the initial membership of the newly forming Sabbathkeeping Advent Movement. That explains why this new movement began, not simply with a lack of organization, but with a fear of it. To transform this loosely knit movement into a church was to many of them equivalent to returning to Babylon. So strong, indeed, was this fear, this antipathy to formal church order and organization and doctrine, that some were averse to the idea of even attempting to vote a formal name for the new movement. As we look back through the pages of the *Review and Herald* of the 1850's, we find this fear expressed by various of the clergy and laity.

This lack of organization in the Adventist Church in the early years, that is, up to the 1860's, inevitably revealed the general weakness inherent in such lack. The record of those earliest years discloses that in the absence of organization it was difficult to protect against disintegration. Human nature being what it is, it was easy for men with strongly divergent views of how church life should be conducted, to seek to carry out their variant views. The result was friction that threatened to split apart different companies. Furthermore, in the absence of any well-defined statement of belief, or of agreed-upon credentials for Adventist ministers, how could the different companies hope to protect themselves against erratic and often pious-appearing frauds who might seek to prey upon them? One cannot read far into the record up to the 1860's without wondering how this Sabbathkeeping segment of Adventists ever escaped the sorry fate that came upon most all of the fragments of the Millerite movement, the fate of disintegration, dissolution, oblivion.

In the midst of all this we see James White and Ellen White traveling about from company to company. Here and there they found that even devout men were sometimes tainted with this or that extreme view and nearly everyone feared all organization as they feared Babylon itself. The mystery is, How did Mrs. White herself escape being swallowed up by this discord and sometimes actual confusion, if she were but an unstable individual, who simply reflected the viewpoint of those around her?

Mrs. White Differed on Organization

The calm record on the yellowed pages of the *Review and Herald* bears eloquent testimony to the fact that the most distinguishing thing about Mrs. White in those difficult days was that she differed with most of those round about her on the key question of church order and organization. Indeed, her anguish of spirit, of which she often spoke, grew partly out of the fact that she was

in conflict with the current thinking. She took issue with it right and left as she stood before one company and then another and rebuked those whose views, and sometimes even their conduct, were alien to good order. We hear her speaking forth in 1853 these key words that were to be followed by many like them: "The Lord has shown that gospel order has been too much feared and neglected. Formality should be shunned; but, in so doing, order should not be neglected." These are the opening lines of a message she published in a little pamphlet, now a part of *Early Writings*. The message begins on page 97 of that book.

In 1860 we adopted the name Seventh-day Adventist. In 1861 sufficient support was secured for the idea of organization to create our first conference, the Michigan Conference. In 1863 the General Conference organization was set up.

In a letter written from Australia to the 1893 General Conference session, Mrs. White recounted the history of church order and organization of the Adventist Church. We quote a few paragraphs:

I was one of the number who had an experience in establishing it [gospel order] from the first. I know the difficulties that had to be met, the evils which it was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point, and this light, together with the lessons that experience has taught us, should be carefully considered.

From the first our work was aggressive. Our numbers were few, and mostly from the poorer class. Our views were almost unknown to the world. We had no houses of worship, but few publications, and very limited facilities for carrying forward our work. The sheep were scattered in the highways and byways, in cities, in towns, in forests. The commandments of God and the faith of Jesus was our message. . . .

Our numbers gradually increased. The seed that was sown was watered of God, and He gave the increase. At first we assembled for worship, and presented the truth to those who would come to hear, in private houses, in large kitchens, in barns, in groves, and in schoolhouses; but it was not long before we were able to build humble houses of worship.

As our numbers increased, it was evident that without some form of organization there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable.

Yet there was strong feeling against it among our people. The first-day Adventists were opposed to organization, and most of the Seventh-day Adventists entertained the same ideas. We sought the Lord with earnest prayer that we might understand His will, and light was given by His Spirit that there must be order and thorough discipline in the church—that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God's people on the earth.

We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding by His providence. We engaged in the work of organization, and marked prosperity attended this advance movement.—*Daily Bulletin of the General Conference*, Jan. 29, 30, 1893, pp. 22, 24. (Republished in *Testimonies to Ministers*, pages 24-27.)

A Disturbing Cry

But though organization was created definitely by instruction from Heaven, we were long troubled by this person and that who cried out that the Adventist Church had become part of Babylon, a cry that perplexed and disturbed at least a few of our people at times. In 1893 Mrs. White prepared a series of articles for the *Review and Herald* (see issues of August 22 to September 12) to refute the view that the remnant church had become Babylon. This later appears in *Testimonies to Ministers*, pages 32-62. Her clear-cut declaration then, as at other times, that the remnant church is not Babylon, has served mightily to hold steady the hearts of Seventh-day Adventists and to bind them into a Heaven-ordained

organization that has been divinely enabled to do an ever-increasing work for God.

It has always seemed to us, more so today than ever before, that Mrs. White's ringing counsels, counsels springing from visions she declared God gave her on the subject of church order, provide one more strong reason why we should believe that her counsels were, indeed, inspired of God.

F. D. N.

(To be continued)

Unity Idea Continues to Grow

Not long ago we attended a meeting where Dr. Conrad Bergendoff, president of Augustana College (Lutheran), and Fr. Gustave Weigel, S.J., professor at Woodstock College (Catholic), were the principal speakers. In his presentation Dr. Bergendoff said that the growth of the ecumenical movement since 1921 and the improved relationships among the churches have been somewhat surprising even to those most wholeheartedly dedicated to ecumenicism. He pointed out that the friendly, warm attitude of Pope John XXIII has given further impetus to the movement and created a new and favorable climate in which to work.

Dr. Bergendoff stated that there are obstacles to genuine union that cannot be ignored, yet leaders have been surprised to discover that the major branches of Christendom—Protestant, Catholic, and Orthodox—are closer together than had been supposed. Plans for union should include all three groups, said Dr. Bergendoff. He emphasized that when Christianity can speak with one voice the world will listen.

Fr. Weigel endorsed the picture painted by Dr. Bergendoff. He said that no one can be sure what kind of unity may eventually be achieved among the churches, and urged that no one attempt to dictate to the evolving ecumenical spirit. He confessed that the Roman Catholic Church has been slow to participate in the unity movement, being somewhat aloof as recently as 1948, but made it clear that a change has now taken place. He took a broad view of conversion, saying that the Roman Church acknowledges the clear evidence of salvation in the lives of baptized persons of other communions. Such people hold a kind of dual citizenship, he averred, and although they may not want to be considered members of the Catholic Church, "We are broadminded," he stated humorously, "and are taking them in anyway." Fr. Weigel is an interesting speaker, a skillful apologist for his church, and a leading exponent of ecumenicism, but his genial manner only thinly disguised the clear truth that the Roman Church will not make basic changes in itself to make rapprochement with Protestant and Orthodox groups easier.

As we listened to Dr. Bergendoff and Fr. Weigel, we could not help thinking that Martin Luther and the other Reformers would be amazed to see the cordial relations that exist between Protestantism and Romanism in 1963. What would perhaps puzzle them most would be the fact that this cordiality has been achieved without any fundamental change in Catholicism; in fact, Rome has added two major dogmas that the Reformers would doubtless have objected to vigorously—the infallibility of the Pope, and the bodily assumption of Mary. Can we doubt that the way is rapidly being prepared for the final movements of prophecy outlined in Revelation 13 and 17? "Let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5:6).

K. H. W.

Reports From Far and Near

South American Division Council

By Kenneth H. Emmerson
Assistant Treasurer, General Conference

THE South American Division council was held this year at its headquarters in Montevideo, Uruguay. Representatives from all eight of the countries that make up the division field, as well as W. R. Beach, secretary of the General Conference, and I, were present. J. J. Aitken, division president, opened the meeting with the challenging words of Revelation 22:12, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

In Elder Aitken's report attention was called to the rapid growth of membership in the division. In 1916 the division was organized with 5,381 members, and 46 years later the membership stood at 122,356. Of this total 42,385 have been added through baptism during the past four years. In 1961 baptisms numbered 12,635, and from the reports given by the union presidents it was confidently felt that the 1962 goal of 13,200 baptisms would be reached. M. S. Nigri, secretary of the division, stated in his report that it was their confident hope that at the close of 1962 the membership would be at least 125,000, and that they might reach their super-goal of 130,000 members.

Elder Nigri challenged the leaders with the words: "God is blessing us, but the challenge is still before us to evangelize South America before our Lord returns. It is our earnest desire that the 2,506 administrators, evangelists, pastors, colporteurs, and educational, medical, and factory workers in this division will unite to meet the challenge of this great hour and accomplish the task."

Enoch Oliveira, Ministerial Association secretary, enthusiastically reported that in 1962 more evangelistic campaigns and financial resources were used in direct soul winning than ever before in the history of the division. The results were thrilling to hear, for in many previously unentered territories we now have new churches and many believers.

Segundo Andrade led a crusade in Esmeraldas, Ecuador, where there wasn't one Adventist. Now there is an organized church there with 105 members. In Trinidad, Bolivia, where the Adventist message was unknown, Jorge Talbot, assisted by a group of consecrated workers, raised up a church of 80 baptized members, and 20 more are getting ready for baptism. In dynamic Brazil, within the throbbing city of São Paulo, Luiz de Freitas, after a few months of intense labor, reported more than 300 Sabbath school members. These are only a few of the city cam-

paigns that were included in the report.

Each of the departments gave thrilling reports of progress during the year. Mario Rasi, Sabbath school secretary, reported that membership increased by 11,566 to a total of 145,366. Nicolas Chaij, publishing department secretary, reported colporteur sales increases ranging from 10 per cent in one union to 63 per cent in another. He told of one colporteur who sold 200 books to the governor of a state, and another who sold 250 books to a colonel in Brasilia. In a period of three months a colporteur in Brazil took orders from all except five of those he visited. In three months he sold 1,005 copies of *The Great Controversy* and *Nutrition and Vigor*.

The Word of God has power to convince the hearts of people to do great things in advancing the gospel to every part of the world. The godly workers in our River Plate Sanitarium so impressed a well-to-do woman that she accepted the truth and then contributed the entire cost of a building for a new Seventh-day Adventist church in her home city of Concordia, Argentina. Juan Riffel reported that 60 per cent of the laity of the church are actively taking part in the evangelistic program. In one locality a lay brother was able to present 41 precious souls for baptism, where four and a half months earlier there was not one Seventh-day Adventist. In that same locality another lay-

man gave large sums of money to establish a flourishing church and church school.

The Belém Hospital is progressing nicely, and the future is most encouraging. This institution is now led by Dr. Zildomar Deutcher. With the cooperation of the city authorities, an official emergency service has been set up. This new section was dedicated January 13, with the participation of the Federal deputy from the Belém district and a representative of the mayor.

Having spent several years as treasurer of the South American Division, I was especially glad to hear the good report of increased tithe and offerings, as presented by John I. Hartman, new treasurer of the division. As the budget was presented, with larger amounts being set aside for evangelism and other forms of direct soul winning, all expressed confidence that the work will be finished rapidly. A spirit of true unity and courage was manifested, one which I am sure will make possible the realization of the goal of 15,000 baptisms for 1963.

Surely the Lord will continue to guide and multiply the efforts of this vast army of sincere leaders, workers, and laity as they press forward to the ultimate goal of carrying this message to the millions who have not heard the invitation to prepare for the coming of the Lord.

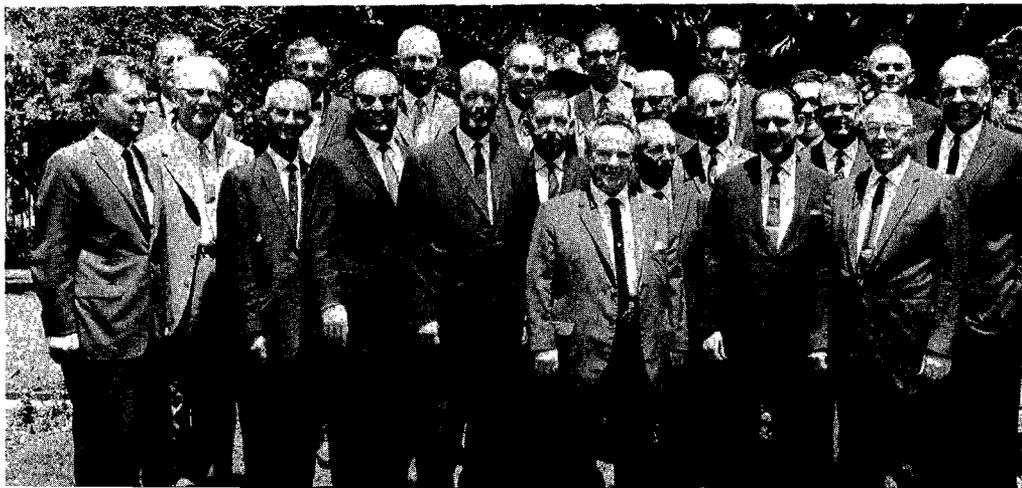
Record Moslem Baptism

By A. T. Siong

The city of Madiun in East Java was famous during the Indonesian revolution. By 1930 we had a church there, but the work went slowly.

Last year we prepared to attack the

Leaders in attendance at the South American Division annual council recently held in Montevideo, Uruguay. Left to right: T. G. Sample, assistant treasurer of the division; Nicolas Chaij, publishing secretary; Juan Riffel, home missionary secretary; Oswaldo Azevedo, president of the São Paulo Conference; Henry Baerg, secretary-treasurer of the Inca Union; Walter Streit-horst, president of the North Brazil Union; R. M. Rabello, Voice of Prophecy speaker for Brazil; J. J. Aitken, president of the division; Mario Rasi, Sabbath school and radio secretary; Bruno Kaercher, manager of the Buenos Aires Publishing House; Jose Tabuenca, president of River Plate College; W. R. Beach, GC secretary; D. P. da Silva, religious liberty secretary for Brazil; Rodolpho Belz, president of the East Brazil Union; H. J. Peverini, president of the Austral Union; Enoch Oliveira, ministerial secretary of the division; M. S. Nigri, secretary; F. N. Siqueira, MV secretary; John Elick, president of the Inca Union; Jairo Araujo, president of Brazil College; J. I. Hartman, division treasurer; K. H. Emmerson, GC assistant treasurer.





The 31 Moslems baptized at Madiun in East Java on December 22, 1962.

walls of this modern Jericho. For several months we worked and prayed, together with Brother Sumarjono, our active missionary leader, who had begun to explain the Bible to the Moslem workers in the Radjoagung sugar factory. About 70 attended these studies every Sabbath morning, and in time a branch Sabbath school was organized in a large room at the front of the factory. Finally 31 of these men, all Moslems, took their stand for baptism.

On December 22, 1962, a baptismal service was held in the Madiun swimming pool as these 31 believers were buried beneath the water. Many Christian as well as Moslem guests witnessed the event. Elder Ritongs, president of the East Java Mission, assisted in the baptism. It was a day we shall never forget. Over and over again we give thanks to God because He has helped us to bring these precious souls into the fold. Now the door is open for the Moslems.

With the addition of these new members the church was no longer large enough to hold everyone. Accordingly, the hall at the factory is being used as a new place of worship. Now Madiun has two Seventh-day Adventist churches! A second baptism will soon be held for ten others who are now receiving Bible studies. Please pray for the Madiun church.

Onward to Victory in the Trans-Commonwealth Union

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

From a small beginning the Advent Movement in the city of Melbourne has grown to large proportions. On May 10, 1885, S. N. Haskell; J. O. Corliss and family; M. C. Israel and family; Henry Scott, a printer; and William Arnold, an experienced colporteur; set out from San Francisco for Australia. They landed at Sydney, but decided to start work in Melbourne. J. O. Corliss, who had worked for James White, was impressed by Mrs. White's statement in regard to the future work in Australia. The record shows that he wrote to Elder White offering his services for opening up the work in that land. Elder White simply wrote on his letter, "We are not ready to open work in Australia. When we are, we will let you know," and returned it. It was ten years before the call finally came.

The Trans-Commonwealth Union embraces about two thirds of the territory of Australia, together with the island of Tasmania with its 1,270 members. It was indeed an interesting experience to attend the fourth quadrennial session of this im-

portant union from January 9 to 13. The session was held on the campground of the Victoria Conference near Melbourne. Five hundred tents had been pitched for the camp meeting, which was to be held after the union session. The delegates were all housed in tents, and the meetings of the conference were held in a large tent-auditorium. Arrangements and preparations for this meeting were made by T. C. Lawson, president; P. A. Donaldson, secretary-treasurer; and the union staff. About 150 delegates were present, including the division staff and delegates from the institutions.

The Trans-Commonwealth Union is comprised of five conference organizations, the largest being the Victoria Conference and the smallest, Tasmania. The population of the union is 6 million.

The evangelistic reports were of special interest at this meeting. We were told that there were 144 churches with 12,574 members at the end of the quadrennial period, 1961. During the quadrennium 2,682 were baptized. All but 12 church congregations in the union have their own buildings. Some of these are completing buildings in 1963.

As reports were given on the different phases of departmental work, progress was apparent everywhere. One of the areas of endeavor that attracted great attention among the delegates was that of

Left: Aboriginal children at the Wiluna Mission school say grace before partaking of their meal. Right: Aboriginal boys at the Karalundi Mission in West Australia.



the mission work being carried on in West Australia for the aborigines. Large numbers of these people are employed on cattle ranches in that area. Many live in poor and unkept dwellings. Many are addicted to alcohol, and drunkenness is prevalent. They still cling to their primitive ways and to the ceremonies of their heathen past.

Our church is establishing work among these needy people in three different districts. In two of these places we are carrying on schoolwork for the young people in a strong way. At the Karalundi school 75 are enrolled, and at the Wiluna school, 35. The land at these stations is being cultivated, and we were shown many scenes depicting the wonderful produce being raised. Water comes from artesian wells. These missions are isolated, and the workers there are carrying on with great dedication. Their labors are meeting with success, both in converts to the message and in the education of young people as future leaders in the national church congregations.

The Warburton Sanitarium recently completed a large new unit, which was opened for service on December 15. The institution has a bed capacity of about 110 patients.

Another important institution is the West Australian Missionary College situated at Carmel, in the Darling Range, 17 miles from the city of Perth. This institution is making a meaningful contribution to the cause of Christian education. Vocational opportunities are provided for the students. A new brick dormitory has been recently completed for the boys, and last year a dormitory was completed for the girls. A new dairy building has also been built.

For some time great need has been felt for a secondary school in the vicinity of Melbourne. A plot of 32 acres has been purchased, and plans are now being made for a building to accommodate 100 boarding students.

An item of special interest is the work being carried on for the New Australians, recently migrated from Europe. There are now something like 30,000 Yugoslavs in Australia. Stephen Manestar, who has migrated from Ohio to Australia, is in charge of the Yugoslavian church. When he came he found a congregation of 80, which has now grown to 120.

They have purchased a lot in a section of Melbourne where a good many of these people live, and a church is being built. On the day the foundation was poured nearly all of the members were at work on the job. The congregation is fortunate to have a bricklayer for a pastor, who is said to have laid as many as 2,000 bricks in a day. The new building will seat 300.

T. C. Lawson, who has given long years of service to the cause, some 13 years as president of the Trans-Commonwealth Union, retired at this meeting. We are indeed thankful for the men and women in this cause who dedicate their lives to service through long years of sacrificial endeavor. We wish Pastor and Mrs. Lawson the blessing of the Lord as they enter retirement.

J. B. Keith was elected to the presi-



PRESS INFORMATION BUREAU, GOVERNMENT OF INDIA

Adventist Leaders Meet Prime Minister Nehru

As a result of recent events in India, and in counsel with the Southern Asia Division committee, a delegation of our leaders including J. F. Ashlock, general field secretary, and S. James, public relations and temperance secretary, visited Government authorities in Delhi, the capital. Their purpose was to present to the Central Government the Seventh-day Adventist attitude toward national defense and the bearing of arms.

The Director General of Civil Defense suggested that our members not enlist in the armed forces but, as opportunity affords, volunteer for civil defense work in their respective communities. He agreed to instruct the state commissions to this effect, so that the loyalty of Seventh-day Adventists might not be questioned.

Photographed left to right are A. J. Johanson, president of the South India Union; C. N. John, treasurer of the Northwestern India Union; S. James; and J. F. Ashlock as they met Pandit Nehru, Prime Minister of India, and on behalf of the church presented him with a contribution for Red Cross relief work among families affected by the recent border clashes.

ROSCOE SYDNEY LOWRY, *President*
Southern Asia Division

dency of the Trans-Commonwealth Union. He served for ten years as president of the Coral Sea Union, and has had a large part in the rapidly developing work in New Guinea.

At this meeting plans were laid for evangelism in new areas and for strengthening the church in other areas. Lay evangelism received special attention. The departmental and institutional workers and the colporteurs are urgently pressing forward God's work. We appreciate the earnest labors being put forth in the Trans-Commonwealth Union, and wish our leaders and people there the abundant blessing of the Lord.

*From Home Base
to Front Line*

Elder and Mrs. H. C. Morton left Miami, Florida, on March 4, returning to Peru after furlough. Brother Morton

is to serve as an assistant director of the day school secondary program in Chepen.
W. R. BEACH

North Pacific Union Leadership Training

By John H. Hancock
Departmental Secretary
North Pacific Union Conference

At the recent quadrennial session of the North Pacific Union Conference in Portland, Oregon, the MV department was able to report a record of achievement in youth leadership training unparalleled in MV history.

During the years 1959 to 1962 a total of 1,408 new Master Guides were invested in the North Pacific Union, including 1,254 who were invested at the North Pacific Union Youth Congress in the Portland Memorial Coliseum on April 21, 1962. At this largest single Master Guide Investiture service ever held, C. Lester Bond was Grand Marshal for the huge procession of candidates who were



Some of the 1,254 new Master Guides invested at the North Pacific Union Youth Congress in the Portland Memorial Coliseum last year. This was the largest Master Guide Investiture in MV history.

presented with a special insignia for the occasion. During the past four years one out of every 28 persons in the union was invested as a Master Guide, and during the past 12 years one in 16.

The most encouraging part of this picture of strengthened leadership is that the majority of these 2,000 persons, in order to be invested as Master Guides, had to complete either a ten-hour Leadercraft Course, or a 20-hour JMV Pathfinder Counselor's Training Course. Nearly 4,000 of these Leadership training certificates were awarded during the past four years alone. Think what this has done to help make our church members and ministers more youth conscious. This means that one person of every ten in the entire union constituency completed one of these training courses.

These new youth leaders are being recruited to staff the ever-growing list of JMV Pathfinder Clubs, which now number more than 600, and to direct senior youth activities in the local churches and schools.

A new plan is being introduced in the Northwest during 1963 to recognize the service of active Master Guides. All those who are assisting or leading out in a church-sponsored youth activity will receive a special gold bar with numerals "63," that attaches to the regular Master Guide insignia. These service-recognition bars will be presented from year to year in special church ceremonies and fellowship dinners. In-service training will also be conducted in each conference, keeping the challenge of better youth leadership ever before the Master Guides.

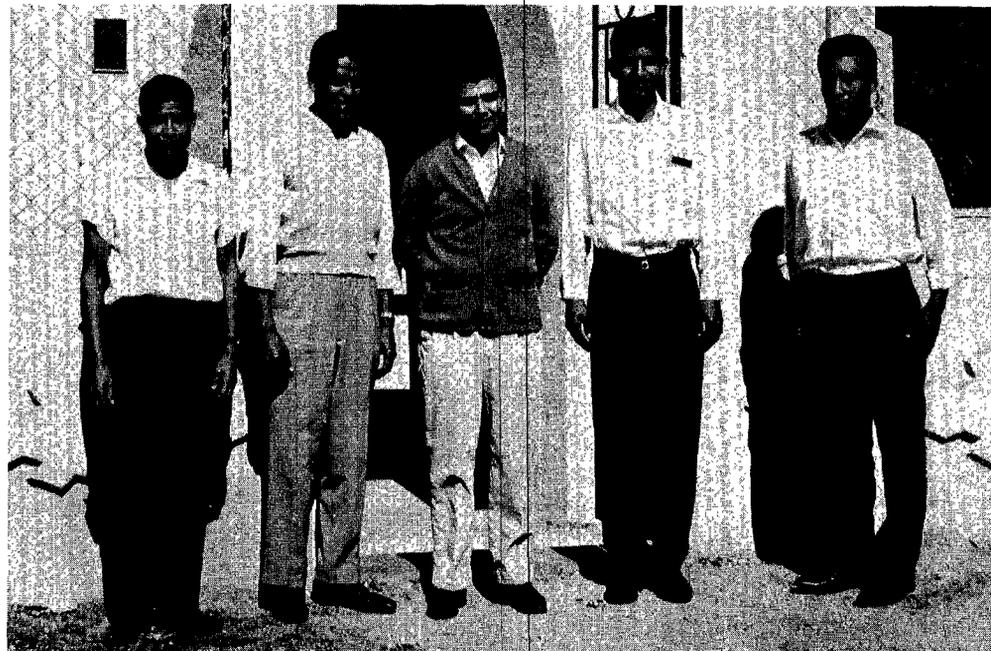
Our Training School in Southern Mexico

By Horace A. Kelley, Director
Colegio Linda Vista

November brought to a close the fifth year of activities at Linda Vista Academy, our training school in Chiapas, Mexico, and marked the second graduation from

the ministerial training course. Ten of the graduates took up their duties in the field immediately. The other graduate is canvassing, preparatory to continuing his education at our seminary in Montemorelos, our advanced educational center located in the northern part of the country.

Four of the young men joined their Bible teacher, Samuel Guizar, in an evangelistic crusade in Motozintla, high in the mountains near the Pacific Coast. This group of students spent the first week putting the practical side of their training at Colegio Linda Vista to good use. They laid a tile floor, installed lights, and painted the church and pews. This proved to be the best kind of advertising in a small, isolated community, and the hall has been crowded every night. One of the young men will stay on as district



The evangelistic group from Linda Vista Academy in southern Mexico. Left to right: Nicolás Pérez, Daniel Barreto, Elder Guizar, Samuel Nuñez, and Eduardo Quero standing in front of the church building in Motozintla.

pastor when the evangelistic crusade has been completed.

God has signally blessed the work of our training school in southern Mexico, and we ask for your earnest prayers as we plan for the future.

Loyal to the Sabbath in Tanganyika

By Yohana Lusingu, President
North-East Tanganyika Field

In the North-East Tanganyika Field some of our young people attend the government secondary schools. Arrangements had been made for them to be excused from classes on Sabbath, and for some years things went along smoothly. But last year the principal of the Tanga Secondary School received a letter from the director of the Ministry of Education stating that all students must attend classes on Saturday.

The 31 Adventist students were called into the principal's office, and this matter was explained to them. It was his duty, he said, to follow the directive of the Ministry of Education and insist that they attend classes on their Sabbath. Though they were not given time to consider the matter, these students were unanimous in their reply to the principal. "Sir," they said, "we do not want to be rebellious in this school, but we are Seventh-day Adventists and we must be loyal to our God and worship Him on the day He requires. We therefore ask you to excuse us from attending these classes on Saturday."

The principal tried to convince the boys that they would be dismissed from school and would lose their year's work, but they stood by their conviction and were not afraid. The principal was very surprised and puzzled by their strong stand.

About that time I was visiting in that district, and the principal asked me to discuss the matter with him. He told me he felt very sympathetic toward the boys, but also felt that he must carry out the instructions from the Ministry of Education. However, because the boys stood firm to their decision he would wait until the end of the year to do so. Thus, for the rest of the year these young men were free from Sabbath classes.

As the school year closed, however, these students were told they could not return to school unless they were prepared to attend classes on Saturday. Thus far this decision stands, but we are praying that God will overrule so that these students will be able to continue their education.

Loma Linda University Offering

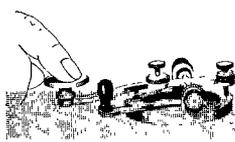
By M. V. Campbell, *Vice-President General Conference*

For nearly half a century our medical school has been faced with the problem of uniting its four-year course on one campus. At each inspection by the accrediting bodies, the necessity of bringing the basic science and the clinical instruction together at one location has been emphasized. Each time this point was stressed more strongly until four years ago, when it was made clear that the decision could not be delayed longer.

Had the move been made many years ago the cost would have been much less, but it had always appeared to be beyond the financial ability of our denomination. Another factor that delayed the plan was the difficulty of deciding whether to unite all four years of the medical school at Loma Linda or at Los Angeles. While today it may seem to many that this is not a question over which there should be much difference of opinion, the fact is that throughout these many years there was a very decided cleavage of opinion on the subject.

It was not until September of last year that a firm decision was made to unite the clinical teaching, which had from the very first been conducted at Los Angeles, with the basic science teaching at Loma Linda. Steps are being taken to implement this decision as rapidly as possible. Studies are already under way with the architects for the erection of the needed buildings.

As stated in my article appearing in the February 21 issue of the REVIEW AND HERALD, the cost will be tremendous. There is every indication, however, that our members throughout the world are in agreement with the decision that has been made to bring the full medical school to the University campus at Loma Linda. Each member will have an opportunity to share in the financial burden in the offering to be received in all our churches on Sabbath, April 13. This is a time for more than an ordinary offering. It should be a sacrificial gift to provide money for the consolidation of our medical school—its very existence depends upon concerted action at this time!



Brief News OF MEN AND EVENTS



Australasian Division

Reported by
R. R. Frome

► On February 1, the Sanitarium Health Food Company opened a second retail store in a busy section of Sydney. This is the thirty-third retail branch in Australia and New Zealand.

► The secretary of the Coral Sea Union Mission reports 2,143 baptisms in 1962. There are now 121 organized churches, with a membership of 14,033. There were 40,795 Sabbath school members at the end of the year, and the membership continues to spiral upward.

► On February 3, A. P. Cooke opened a second series of meetings in Christchurch, in the South New Zealand Conference. Evangelist Cooke is using a hall seating 750 people. Prior to his opening meeting he had received reservations to fill the hall four times on the first day.

► E. H. J. Steed, division public relations secretary, reports that the Dial-a-Prayer service is now being operated in Sydney, Brisbane, and Newcastle in Australia, and in Auckland, New Zealand. Plans are afoot to extend this service to other cities. In every place where this service has been introduced, telephone lines have become jammed, and the church has found it necessary to increase the facilities. In Sydney, 400,000 calls have been received.

► W. R. L. Scragg, radio-TV secretary for Australasia, states that the goal of 40,000 applications for the Bible courses has been greatly exceeded. More than 50,000 applications were received.



Far Eastern Division

Reported by
A. E. Gibb

► Dr. G. Oosterwal, principal of the West New Guinea Mission Training School, has been invited to teach in the Bible department of Philippine Union College. The Oosterwal family plans to leave West New Guinea in a few weeks. Political changes in West New Guinea have made necessary a number of changes in mission personnel.

► Chaplain P. R. Diaz and student nurses at Manila Sanitarium and Hospital have completed a Christ-centered evangelism course. Certificates and emblem pins were awarded the graduates.

► Ninety-six young people have left the doors of Philippine Union College and the Manila Sanitarium and Hospital for overseas service. On January 8, two nurses, Misses Ofrancia Bahana and Olegario Obana, left for service with the Far Eastern Island Mission Clinic on Guam. On January 10 Misses Lucila Deles and Esperanza Roda left for Benghazi, Libya, and Karachi, Pakistan, respectively, the

former to serve as a clinical nurse and the latter as hospital dietitian.

► An ordained Baptist minister, a patient of Dr. Louis Erich at the Pusan Sanitarium and Hospital, has accepted Adventist teachings and plans to be baptized.

► Pastor and Mrs. C. G. Oliver, who have for many years served so capably in Borneo, have accepted a call to the West New Guinea Mission where he will be the president. He fills the vacancy caused by the departure of Pastor and Mrs. K. Tilstra for the United States.

► The Lee evangelistic team, Pastors Milton Lee and Daniel Lee, are now holding an evangelistic effort for the Chinese-speaking people of Cebu City, in the South Philippines. The meetings are being held in the evangelistic center.



Atlantic Union

Reported by
Mrs. Emma Kirk

► Under the direction of J. M. Clemons, acting department head, the Atlantic Union College theology department sponsored a Five-Day Plan to Stop Smoking, in Leominster, Massachusetts, in February. Twelve theology and premedical students assisted Dr. J. Wayne McFarland and E. J. Folkenberg in directing this plan. The evening group-therapy meetings were held in the Leominster Public Library. Approximately 25 smokers attended, 15 of whom have definitely stopped smoking. The 12 Atlantic Union College student apprentices have pronounced the plan a success, and have formed a club with Robert Roy as leader and Terrence Roth as assistant. The club plans to purchase audio-visual and other equipment, give more clinics, and expand the program by visiting high schools, churches, and civic groups near the college.

► On Sunday, February 10, a testimonial luncheon honoring Leon H. Davis was held in the Imperial Ballroom of the Hotel Americana, New York City. More than 750 people attended the luncheon to pay honor to Elder Davis, who for more than eight years has served as educational and youth director of the Northeastern Conference. As of January 1, 1963, the educational and MV departments of the conference were divided, and Elder Davis remained as MV secretary of the conference. F. L. Jones was master of ceremonies, and the program chairman was Gilbert Foster. He was assisted by Miss Valerie Bennet, Mrs. Sybil Gooden, Mrs. Ruby Foster, and O. A. Troy, Jr.

► Mr. and Mrs. Manfred Suckert have recently joined the staff of Atlantic Union College. Mr. Suckert, a graduate of 1960, has already taken up his responsibilities in the maintenance department.

► Atlantic Union College is the recipi-



Ubol, Thailand, Baptism

These 16 candidates were recently baptized in Ubol, Thailand. Three were from the village church of Na Dee, and nine from the Ubol mission school. In the rear of the group stand the village worker, Kun Sootin; the Ubol Bible instructor, Miss Boon Dtang; and the Ubol district leader, D. Kenneth Smith. In the past six months 34 have been baptized in Ubol.

D. KENNETH SMITH, Minister
Thailand Mission

ent of a grant from the Gulf Oil Corporation. Grants of this nature are computed from data furnished by colleges to the United States Office of Education, Department of Health, Education, and Welfare; and the American Alumni Council in Washington, D.C.

speaker was Carl Sundin of the Loma Linda University. There are a number of openings for physicians and dentists in British Columbia.

► Darrell R. Martin, D.D.S., has recently set up practice in Kamloops, British Columbia. Dr. Martin is a graduate of Walla Walla College and received his training in dentistry at Loma Linda University.



Canadian Union

Reported by
Evelyn M. Bowles

► C. S. Cooper has concluded a series of meetings in the Indian village of Kispiox, British Columbia. The meetings were held in the community church, which normally seats about 100 people. The attendance averaged about 150 each evening, with many standing in the aisles and children seated on the floor. Largely the same group attended night after night. The interest will be followed up by the Hazelton church members.

► George W. Reid is the new pastor in the Langley district. He will pastor the Whalley, Langley, and White Rock churches. He was formerly situated at Williams Lake, British Columbia.

► H. W. Beavon, formerly of the Langley district, is transferring to the district previously directed by G. W. Reid. Brother Beavon's district will include the Beaver Valley, Lamming Mills, Prince George, and Williams Lake churches.

► The physicians, dentists, associated-professions personnel, and conference workers of the area met at the Bamboo Terrace in Vancouver, British Columbia, for their annual fellowship evening. The



Lake Union

Reported by
Mrs. Mildred Wade

► On January 5, ten persons were baptized in the Colfax Avenue church in Benton Harbor, Michigan, by the pastor, John Wright. Six joined the church in Benton Harbor. The others were from Kalamazoo and Dowagiac.

► E. T. Remmers has recently joined the Wisconsin working staff as assistant treasurer. He replaces Delmar Wood, who is to be treasurer of the Ecuador Mission.

► Mrs. Harriet B. Hall was recently given special recognition by the members of the Chicago Shiloh church, for her 27 years of faithful service as church treasurer. Samuel D. Meyers, pastor, states that Mrs. Hall went far beyond the call of duty in helping to steer the church through financial difficulties.

► Fourteen new members were recently baptized and joined the Detroit, Michigan, Burns Avenue church of the Lake Region Conference. Several others are in the baptismal class.



Northern Union

Reported by
L. H. Netteburg

► The Plainview Academy worthy-student offering amounted to \$638.47. Several students will be aided in obtaining a Christian education as the academy finance committee allocates this fund. Among them are several Indian students from the South Dakota reservation.

► South Dakota church school children are estimated to have raised more than \$2,000 in the recent Ingathering campaign. Every school participated. The young people of Huron, Pierre, and Rapid City brought in an unusually large amount, and all the students enjoyed their field day.

► Worthy students in Iowa are assisted by means of the One Hundred Club. Several students were helped last year, and the club is being built up again this year.

► The 70 students of Capital City Junior Academy, in St. Paul, Minnesota, doubled their Ingathering goal this year by raising \$3,118.42.

► The Stevens Avenue church in Minneapolis has begun a series of teachers' meetings on Wednesday evenings to improve the quality of teaching in the Sabbath school. Other churches plan to follow this program.

► A weekly Bible Story Hour is held every Friday night at Parshall, North Dakota, when 18 to 25 children, most of whom are Indians, gather to sing, pray, and listen to stories from Uncle Arthur's Bible Story books.

► The Minot, North Dakota, evangelistic crusade conducted by D. E. Howe and R. M. Whitsett, ended Sunday evening, February 10. Eighteen persons were baptized as a result of the meetings, and another 12 plan to be baptized at an early date.

► On Sunday, March 3, a series of evangelistic meetings began at Turtle Lake, North Dakota. The meetings will be held every Sunday, Tuesday, Thursday, and Saturday night at the city hall. The Benedict and McClusky churches are sponsoring the meetings. E. R. Gienger and B. G. Mohr are the speakers.

► The Grassy Butte, North Dakota, church has upped its previously reported investment total to \$1,953.75, a per capita of \$78.15. A wonderful accomplishment—by far the highest in the union.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Last October a full-scale evangelistic series began in the Medford, Oregon, Armory. For several months preceding this, an intensive program of county-wide personal evangelism had been carried on by the Ashland, Valley View, Medford, and Shady Point churches. Crowds ranging from 300 to 650 attended 33 nights at

the armory. Thus far, 59 persons have been added to church membership, and at least a score more are preparing for baptism. Meetings are continuing simultaneously in Central Point and Shady Cove. Evangelist Duane M. Corwin was assisted by Arvin Winkle, C. C. Weis, Reuben Hubbard, and Sidney Nelson, together with their wives.

► January 13 marked the beginning of public meetings in Great Falls, Montana, with A. M. Matar as the speaker. On February 9, eight persons followed their Lord in the sacred rite of baptism.

► The Sabbath school members of the Upper Columbia Conference raised an all-time high of \$57,695.57 for Investment in 1962. This was an average of \$5.37 per church member for the conference.

► At the annual meeting of the Walla Walla College board in February, special funds in the amount of \$250,000 were made available for a department of education instructional building. Classrooms, teachers' offices, an educational-materials center including the curriculum library, and an audio-visual area will be included in the 15,000-square-foot building. Construction will probably begin next fall. Funds were also allocated for a major remodeling of the college library, and construction of biology and music buildings.

► Miss Orpha Osborne, assistant registrar at Walla Walla College since 1950, has been named registrar beginning with the new academic year. Mrs. Irene Black, WWC registrar since 1941, has requested lighter responsibilities and has transferred to a position as teacher certification counselor in the education department.



Southern Union

Reported by
Mrs. Cora Kindgren

► Sylvia Allen, junior nursing student of Southern Missionary College on the Orlando campus, received the W. B. Calkins Award. This award is given in recognition of significant contributions in the area of nursing care, leadership, and citizenship.

► G. I. Gantz has accepted a call to be pastor of the Sarasota-Venice-Nokomis district of the Florida Conference. He comes from the Inter-American Division, where he was president of the Cayman Islands Mission.

► At the close of a two-week revival held in the Selma, Alabama, church, five persons were baptized.

► Two elderly members of the Kress Memorial church in the Florida Conference were recently honored in Sabbath school. William Fink, who was celebrating his ninety-fifth birthday, attributed his long life to observance of the fifth commandment. W. E. Ricks, 85, repeated the memory verses for a whole quarter in 16 minutes. He said he was prepared to quote them for a full year.

► The Lakeland, Florida, church has

voted to erect a new church building, according to Harold L. Flynt, pastor.

► M. Donovan Oswald, home missionary and Sabbath school secretary of the Georgia-Cumberland Conference, has accepted an invitation to become field secretary of the Lake Union Conference for Hinsdale Sanitarium and Hospital in Hinsdale, Illinois.

► Five persons were baptized as a result of meetings held by the Hayward-Keehn evangelistic team in Dalton, Georgia.

► Fifth- and sixth-grade students at Atlanta Union Academy contributed \$17.12 to Faith for Today instead of buying valentines.

► F. W. Foster, superintendent of education, reports that 34 of the 54 teachers in the Kentucky-Tennessee Conference have their college degrees. This places the conference among the top conferences in North America in teacher training.

► Baptisms for the Kentucky-Tennessee Conference show an increase of 13 over the same month a year ago.

► A group of 140 Kentucky-Tennessee youth leaders gathered at Mammoth Cave National Park recently to lay plans for 1963.

► Twenty-four persons were recently baptized in the Portland, Tennessee, church as a result of a three-week series of meetings held by the Cumbo-Jones evangelistic team.



Southwestern Union

Reported by
H. W. Klaser

► Recently it was reported that E. A. Lemon in the Northern Arkansas district had baptized 62 persons and organized

two new churches. Now comes word that 20 more have been baptized, and others are preparing for the rite.

► W. D. Welch, and Drs. J. S. Lucas and D. L. Brown, have conducted a Five-Day Plan to Stop Smoking, in Baton Rouge, Louisiana. Fifty business people of the city stopped smoking, and five weeks later 95 per cent were still enjoying their victory. Elder Welch feels that this has been a wonderful opening for further evangelistic work among this class of people.

► Plans have been drawn, and as soon as funds are available building will begin on the new girls' dormitory at Ozark Academy. The new building will provide space for 76 young ladies. A special gift will make it possible to carpet all the rooms.

In Remembrance

AALBORG.—Anna Johnston Aalborg, born Nov. 30, 1882, in Ontario, Canada; died at Glendale, Calif., Feb. 13, 1963. She took nurse's training at the Battle Creek Sanitarium. After her marriage to Elder Nathan Aalborg they labored in Alberta, Canada. In 1913 they were sent as missionaries to Jamaica, where they remained several years. Upon their return to the States they labored in Minnesota, Kansas, and California. She is survived by a son, Evan E. Aalborg, of Glendale, Calif.

ALLEN.—Dorothy Allen, born at Tifton, Ga., in 1918; died Feb. 11, 1963, at Albany, Ga. She obtained a degree in hospital dietetics at Madison College. After serving as a dietitian at the Washington Sanitarium and Hospital, she held the same position at Georgia Baptist Hospital, Atlanta, Ga. She is survived by her parents, and two brothers, Ben and Hugh, all of Albany.

BARING.—Lucile Baring, born Oct. 24, 1879, at Industry, Tex.; died Feb. 12, 1963, in Dinwiddie Co., Va.

BENNETT.—Benjamin Richard Bennett, born Jan. 6, 1879, in Michigan; died at St. Helena, Calif., Jan. 27, 1963. His wife, Laura, survives.

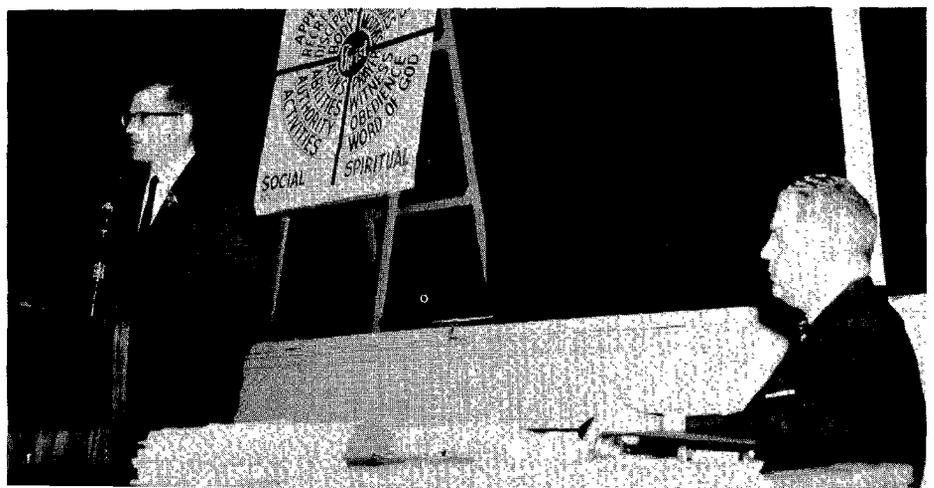
BIRTICIEL.—Pearl Birtciel, born March 18, 1881, at Garfield, Pa.; died Dec. 8, 1962.

Pacific Union Conference Ministerial Institute

The ministerial institute held in connection with the eleventh quadrennial session of the Pacific Union Conference, February 4 to 7, in Long Beach, California, focused on the theme of the local church and its needs. Five committees of pastors planned and moderated the three-hour course, which was repeated five different times in five localities.

The 1,200 ministers and Bible instructors of the Pacific Union studied and discussed items such as the church in the community, qualifications of pastoral leadership, communicating the sermon, Bible-marking evangelism, reaching today's youth, and shepherding the flock. Here Wayne Jones, youth minister of the Glendale Central church (left), and Miller Brockett, MV secretary for the Pacific Union Conference, participate in one of the discussions.

J. O. IVERSEN, *Departmental Secretary*
Pacific Union Conference



BOUTILIER.—Avery Freeman Boutilier, died Nov. 2, 1962, at Seabright, Nova Scotia, Canada, aged 81. He sent thousands of pounds of missionary literature to other countries. [Obituary received Feb. 11, 1963.—Eds.]

BROOKS.—Rollin Theodore Brooks, born Dec. 12, 1864, at Lima, Wis.; died at Takoma Park, Md., Jan. 30, 1963.

BROWN.—Corydon William Brown, born Sept. 28, 1874, at New Haven Township, Olmstead Co., Minn.; died Jan. 27, 1963, at Berrien Springs, Mich.

CHAPMAN.—Eather Louise Chapman, born Oct. 13, 1907, near Atlanta, Ga.; died Jan. 26, 1963, at Hinsdale, Ill. She was a graduate nurse of the Mason Memorial Hospital, Murray, Ky. Her husband, Merle Elton Chapman, survives.

CLARK.—Stanley Lee Clark, born in 1887, in Clare Co., Mich.; died Feb. 4, 1963, at Graysville, Tenn. He served as principal of Hazel Academy, Murray, Ky., and taught at the Fox River Academy and the Battle Creek Academy. His widow, May, survives; also his son, Warren, of Brighton, Colo., and two sisters, Sina Goddard, of Orlando, Fla., and Alberta Salca, of Hayward, Calif.

CLOWERS.—Ethel May Van Voorhis Stephenson Clowers, born July 28, 1901, at Mansfield, Ohio; died Feb. 10, 1963, at Dayton, Tenn. Her husband, Charles G. Clowers, survives.

COOPER.—Gladys Bowen Cooper, born Nov. 17, 1889, at Randolph, N.Y.; died at Randolph, N.Y., Oct. 30, 1962. In 1916 she graduated from South Lancaster Academy, and for the next eleven years worked as a secretary at the Review and Herald, and in the East Pennsylvania Conference, the Atlantic Union Conference, and the New York Conference. In 1927 she married Orlow W. Cooper, who survives. She is also survived by a brother, Ruland G. Bowen, of Colledale, Tenn. [Obituary received Feb. 15, 1963.—Eds.]

DENICH.—Ralph Denich, born Feb. 16, 1881, in Russia; died Jan. 14, 1963, at Paso Robles, Calif. In 1940 he became an American citizen. His wife, Rosa Denich, survives.

EVANS.—Bennie Everett Evans, born Nov. 1, 1920, at Trail, Okla.; died at Sutherlin, Oreg., Jan. 31, 1963. In 1939 he married Ethel LaJune Keller, and they accepted the truth in 1951. In 1954 he graduated from the theology course at Walla Walla College and then taught at Laurelwood Academy. From 1956 to 1959 he was pastor of the Albany and Lebanon districts. After his ordination in 1959 he became Bible teacher and pastor at Laurelwood Academy. He attended Andrews University, and in 1961 moved to Sutherlin, where he served as pastor until his death. Surviving are his wife; a daughter, Gloria June; a son, Gary Otis, both at home; his father, Charles Evans, of Milton-Freewater, Oreg.; a sister, Leota Curl, of Lyle, Wash.; and a brother, Merrill, of Hood River.

HAYNES.—Ethel Wilson Haynes, born in 1898, at Arlington, N.J.; died Jan. 28, 1963, at Knoxville, Tenn. She graduated from Washington Missionary College and took nurse's training at Madison College. She was a Bible instructor in the Knoxville church. Survivors are a brother, Norman Wilson, of St. Helena, Calif.; a niece, Joyce Wilson Hopp, of Keene, Tex.; and a nephew, Lewis C. Wilson, of Berrien Springs, Mich.

HOFFER.—John B. Hoffer, born Aug. 24, 1894, in Russia; died Jan. 19, 1963, at Chowchilla, Calif. His wife, Caroline, survives.

HOLLINGSWORTH.—Adeline Lusher Hollingsworth, born March 19, 1875, at Redwood Falls, Minn.; died Feb. 23, 1963, at National City, Calif. She and her husband were pioneers in the operation of healthful food service in a number of our Western sanitariums and businesses. Surviving are a daughter, Evah Park, of San Diego; a son, Paul; two grandchildren; and four great-grandchildren.

JACKSON.—James Elmer Jackson, born Jan. 29, 1914, at Blackfort, Ark.; died at Sanitarium, Calif., Jan. 26, 1963. He is survived by his wife, Iota, of St. Helena, Calif.

JEMISON.—Thomas Housel Jemison, born Nov. 27, 1914, at Trenton, N.J.; died at Berrien Springs, Mich., Feb. 12, 1963. In 1939 he graduated from Pacific Union College. He was joined in marriage with Hedwig Nagele. They entered the service of the church in the Northern California Conference, beginning his evangelistic labors at Mount Shasta. After spending two years there, he taught Bible at the Loma Linda Academy for two years; then he taught two years at Lodi Academy. From 1945 to 1949 he was a member of the department of religion at Pacific Union College. In 1948 he received his M.A. degree at the Theological Seminary. From 1949 to 1953 he was chairman of the department of religion of Columbia Union College. For two years he served on the staff of the White Publications at the General Conference, writing the college textbook *A Prophet Among You*. In 1955 he became the first principal of Blue Mountain Academy, in Hamburg, Pennsylvania. From 1956 to 1959 he was a member of the General Conference Department of Education. During this time he authored the books *Christian Beliefs* and *Facing Life*. In 1959 he received his Ph.D. degree in history and philosophy at the University of Maryland. In that year he joined Andrews University as professor of systematic theology. Shortly thereafter he became chairman of the Department of Education. Surviv-

ing are his wife; daughter, Barbara Marie; father, Charles E. Jemison, of Trenton, N.J.; mother, Helen Hunsicker, of Baltimore, Md.; brother, Charles Wendell Jemison; and sister, Marita Lynn.

KLEMENT.—Edith May Cash Klement, born May 21, 1878, near Fort Atkinson, Wis.; died at Lincoln, Nebr., Dec. 20, 1962. In 1897 she married George Klement. Surviving are three children, Mrs. Buford Black, of Wichita, Kans.; Elder Harold Klement, of Topeka, Kans.; and Miles Klement, of Lincoln, Nebr.

KRING.—Harriet Krings, born Sept. 29, 1879, in Newark, N.J.; died Jan. 8, 1963.

MESSINGER.—Roy Franklin Messinger, born Dec. 16, 1895, near New London, Wis.; died at Oakhurst, Calif., Jan. 23, 1963. After teaching school in Montana, Washington, and Wisconsin, he was called into military service. In 1936 he graduated from the College of Medical Evangelists. He practiced medicine in California and Montana. His wife, Marie, survives.

MILLER.—Walter Wayne Miller, born April 12, 1923, at Colorado Springs, Colo.; died Oct. 14, 1962. In 1943 he married Catharine McCauley, and in 1953 he graduated from Walla Walla College. For some time he was credit manager at the St. Helena Sanitarium and Hospital. Survivors are his wife; three sons; three daughters; his parents; a brother; and a sister. [Obituary received Feb. 25, 1963.—Eds.]

OCHS.—Fred Ochs, born Dec. 22, 1870, at Scheinfeldt, Russia; died Jan. 24, 1963.

POTTER.—Hannah Peterson Potter, born March 6, 1881, near Alcester, S. Dak.; died Feb. 1, 1963, at Alma, Mich. She was converted under the labors of Elder Luther Warren. She attended Union College for two years and later trained as a nurse at the Hinsdale Sanitarium and Hospital. In 1906 she married Elder E. R. Potter. Together they spent 13 years in western Canada. Later they served in the Southwestern Union Conference and the Illinois Conference. With Mrs. Herman Kleist she organized the first regional Dorcas and welfare department in the denomination. After that they served the Michigan Conference, and she was chosen as the State-wide president of the three regional Dorcas and Welfare units in operation. She held the first State office of this kind. Survivors are her husband, Elder Eber Russell Potter; two daughters, Muriel Huff,

of Kingsport, Tenn., and Bertha Walker, of Silver Spring, Md.; and a son, Earl Clifford Potter, M.D., of L'Anse, Michigan.

PRICE.—George McCready Price, born Aug. 26, 1870, at Havelock, New Brunswick, Canada; died Jan. 24, 1963, at Loma Linda, Calif. He accepted the Seventh-day Adventist message in eastern Canada during his later teens and became a colporteur. Later he attended Battle Creek College. On December 15, 1887, he married Amelia A. Nason, and this union was blessed with a son and two daughters. Professor Price became a great teacher, but perhaps his greatest work was in the field of writing. His teaching career began in New Brunswick in 1897, and in 1903 he became principal of the Williamsdale, Nova Scotia, Academy. He did research work in New York City and Washington, D.C., from 1904 to 1905. From 1906 to 1912 he taught at the College of Medical Evangelists, and from 1912 to 1913 at Sah Fernando Academy. From 1914 to 1920 he taught chemistry and physics at Lodi Academy. In 1920 he became professor of geology at Pacific Union College, and held the same position at Union College from 1922 to 1924. After that he spent four years in Europe, teaching and doing research work. From 1929 to 1933 he was professor of philosophy and geology at Emmanuel Missionary College, and at Walla Walla College from 1933 to 1938. In 1938 he retired from the classroom and devoted his time to writing books. According to *Who's Who in America*, he authored 23 books. He is best known as an author in the field of geology. A manuscript he completed at the age of 92 is soon to be published by the Southern Publishing Association. In 1943 he and his wife again moved to Loma Linda, and became members of the "Hill Church," where they were much appreciated by members and pastors alike. When health permitted, he always attended church until the age of 92. His wife went to her rest October 31, 1954. On March 13, 1957 he was married to Zoa Florence Brezice. Those mourning his death are his companion; his son Ernest; daughters Portia Dill and Beatrice Brier; five grandchildren; 16 great-grandchildren; five great-great-grandchildren; and a brother, Charles Luther Price, of Ryley, Alberta, Canada.

RUSK.—Clara Viola Draper Rusk, born Nov. 23, 1871, at Camden, Ohio; died at Columbus, N.C., Jan. 2, 1963. In her early twenties she was married to DeWitt Draper, and one child, Elva, was born. After her husband's death she worked in the Cleve-

"School of Prayer" at St. Helena, California

Numerous prayer groups dot the hillside around the St. Helena Sanitarium, and several additional groups meet weekly in the Sanitarium church. One, made up of workers in the sanitarium, meets at seven o'clock Tuesday mornings in the minister's study.

This earnestness is the outgrowth of a School of Prayer held late in the fall by Elder and Mrs. Taylor G. Bunch (left), Miss Minnie Dauphinee (second right), A. L. Ham (right), and the pastor of the church, Charles Mellor (center), who planned and directed the program.

The school met six Wednesday nights in the sanctuary of the church with an average attendance of 375. The theme was "What Can I Do to Be Ready?" Each evening one speaker presented a different aspect of prayer. After the general presentation those assembled divided into five groups for discussion, after which a spokesman presented the conclusions of each group.

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



land Mission, Cleveland, Ohio. There she met and married Thomas Rusk, now deceased.

SHOCKEY.—Clarissa Belle Shockey, born Oct. 16, 1885, in Arkansas; died Dec. 29, 1962, at Compton, Calif. Her husband, Charlie H. Shockey, of Compton, survives.

SORENSEN.—Clara Odella Nissen Sorensen, born Nov. 15, 1895, at Tyler, Minn.; died at Lincoln, Nebr., Dec. 3, 1962. Her husband, Clarence W. Sorensen, survives.

THOMPSON.—George Allen Thompson, born Feb. 7, 1880, in Spokane, Wash.; died Jan. 23, 1963, at Loma Linda, Calif. He spent eight years as a missionary in the Malay States, and returned to America in 1922. He was a pastor in the States of Washington and Oregon until his retirement. Three years ago he was asked to be chaplain of the Azusa Valley Sanitarium, where he labored until his death. His wife, Leah R. Thompson, now of Loma Linda, Calif., survives.

WALKER.—Rita Ophelia Walker, born May 29, 1884, at Ozona, Fla.; died Jan. 19, 1963, at Tampa, Fla.

WIERTS.—Bertha P. Wierst, born Feb. 17, 1889, in New York City; died Jan. 31, 1963, in Chattanooga, Tenn. She was a Bible instructor with her late husband, Elder John Hubert Wierst, as he labored for German- and English-speaking people in many parts of the United States for almost 40 years. Survivors are a daughter, Ruth Purdy, of Allentown, Pa.; a son, Paul, of Chattanooga; and four granddaughters.

WILSON.—Sharon Goodlett Wilson, died Dec. 13, 1962, at McMinnville, Tenn., aged 21. Her husband, Stanley Wilson, survives.

WOLTER.—Carl William Wolter, born March 25, 1878, in Magdeburg, Germany; died at Westington Springs, S. Dak., Feb. 19, 1963. He graduated in 1910 from Union College, and when the Plainview Academy opened in 1911, he became a teacher there. Surviving are his wife, Elizabeth; a son, Raymond, of Hinsdale, Ill.; a daughter, Norma, a teacher at Denver Junior Academy in Colorado.

WORKMAN.—P. J. Workman, born Oct. 18, 1895, in Grand Rapids, Mich.; died at Takoma Park, Md., Jan. 28, 1963. In 1921 he married Mary Woodley Hubbell, and in 1929 he graduated from Emmanuel Missionary College. From 1929 to 1933 he was a teacher at Battle Creek Academy,

and the following three years was custodian of the Battle Creek Tabernacle. He was foreman of the paint shop at Columbia Union College until 1960. Four children with their mother mourn his death: Robert W., of Washington, D.C.; Louise Emmerson, of Houston, Tex.; Paul E., of Beltsville, Md.; and Lt. Ralph C., chaplain at Fort Hood, Tex. Other survivors are six grandchildren; three brothers; and three sisters.

NOTICES

Literature Requests

[All literature requested through this column is to be used for missionary work, not personal needs. Requests must bear the endorsement of the local church pastor, institutional head, or conference president. Mark packages: Used publications—no monetary value. Destroy if not deliverable.]

Viola Walker, Rt. 1, Box 230, Fairburn, Ga., wishes a continuous supply of *Instructor*, *Life and Health*, *Message*, *These Times*, *Guide*, and used books.

Send *Signs*, *These Times*, *Message*, *Life and Health*, *Little Friend*, *Primary Treasure*, *Liberty*, *Instructor*, *Guide*, old Bibles, songbooks, Spirit of Prophecy books, and other supplies to Pastor A. G. Lawrence, P.O. Box 10, Port Morant, Jamaica, W.I.

URGENTLY NEEDED: Filmstrips, doctrinal (except 20th Century); filmstrips of illustrated songs and song choruses, and group songs with words; filmstrips of denominational buildings and portraits; songs and sermons on records; visual-aid materials; picture cards, old Bibles, songbooks, and small books, by Pastor I. C. Ladia, Salaman, Lebak, Cotabato, P.I.

Send *Signs*, *These Times*, *Life and Health*, *Message*, *Guide*, *Little Friend*, and tracts to A. A. Nahman, 123-6th St., Linden, Johannesburg, So. Africa.

Abraham Lomoso, T'Berts Clothier, Bansalan, Davao City, P.I., wishes *Signs*, *Review*, *These Times*, songbooks, Voice of Prophecy sermons, slide projector and supplies.

Jose Fontomillas, Cobanbanan, Babak, Davao City, P.I., wishes a continuous supply of recent issues of *Review*, *Signs*, *These Times*, *Listen*, *Liberty*, *GO*, *Guide*, *Instructor*, small books, old Bibles,

songbooks, *Quarterly*, *Worker*, and projector. Do not send issues older than 1959.

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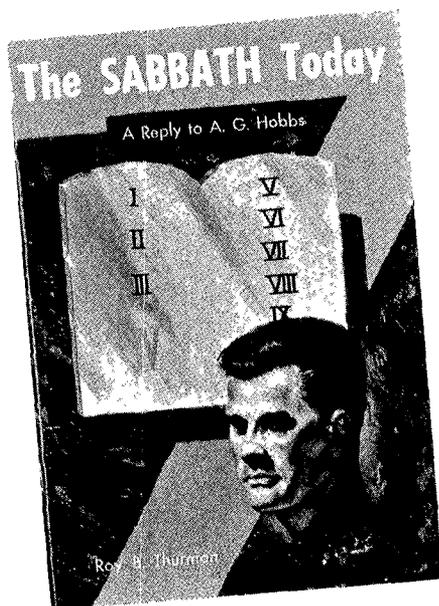
A REPLY TO A. G. HOBBS

By ROY B. THURMON

Mr. Hobbs, a Church of Christ minister, has written a small book pointing out the "errors" of Seventh-day Adventist teachings in regard to the law and the Sabbath. Many thousands of this booklet are in current use. Now Elder Thurmon, a former Church of Christ minister, and a personal acquaintance of Mr. Hobbs, presents a point-by-point reply. Elder Thurmon is presently pastor of our large church at Southern Missionary College in Tennessee. An earnest and convincing preacher, Pastor Thurmon has now put in book form a well-written treatise that will be especially helpful to our evangelists and pastors. And all of our members will find it very helpful as a little "refresher course" in this important subject.

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REVIEW AND HERALD PUBLISHING ASSN.
Periodical Department

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. PREEKE, Secretary
STANTON PARKER, Treasurer

Church Calendar

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

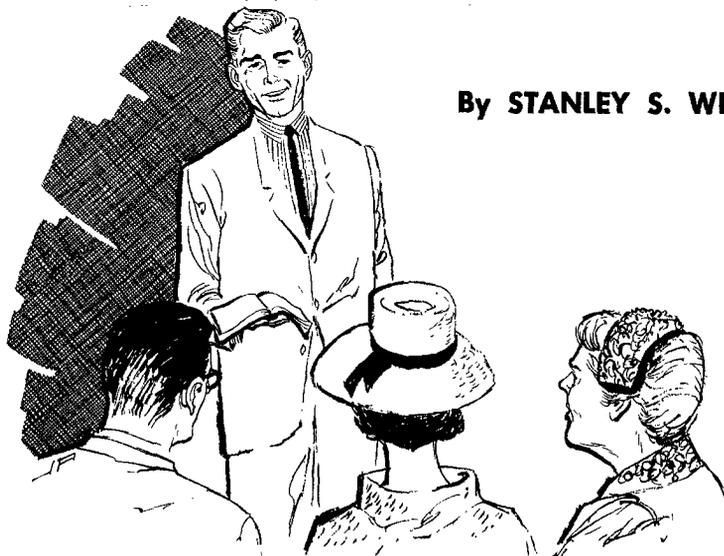
OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH
REVIEW and HERALD

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.

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Kenneth H. Wood, Jr.
Consulting Editors: R. R. Figuhr, M. V. Campbell
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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.



By STANLEY S. WILL

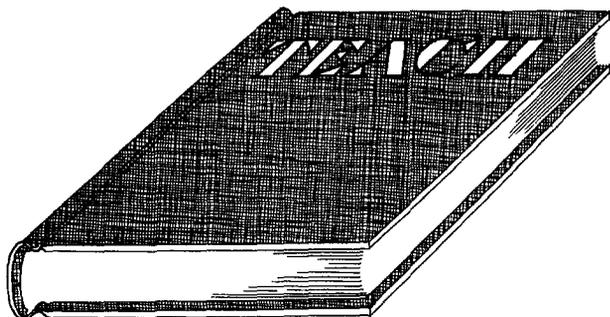
TEACH

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The urgent need of a Sabbath School teachers' manual has now been met in the new book *Teach, a Guide to Effective Sabbath School Teaching*, by Elder Stanley S. Will, Sabbath School secretary of the Southern Union.

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Prepared at the request of the General Conference Sabbath School Department.



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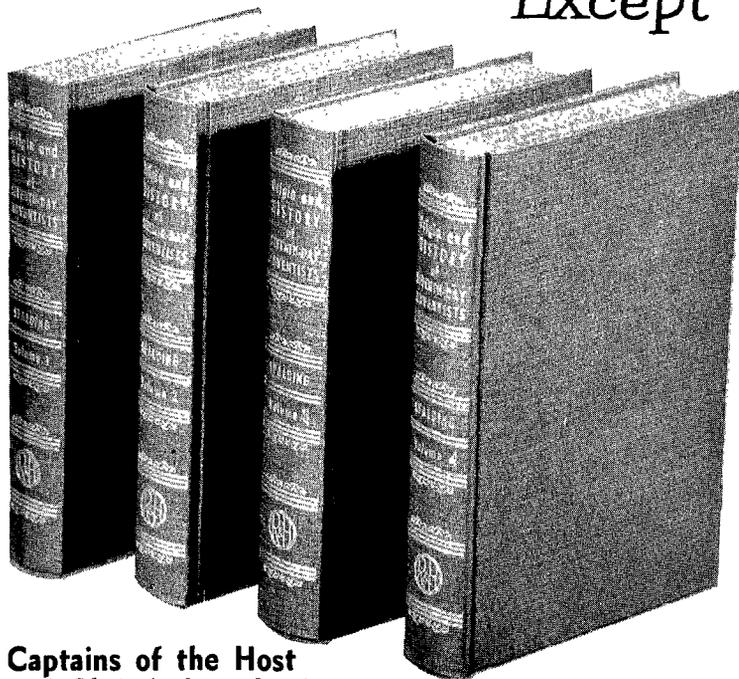
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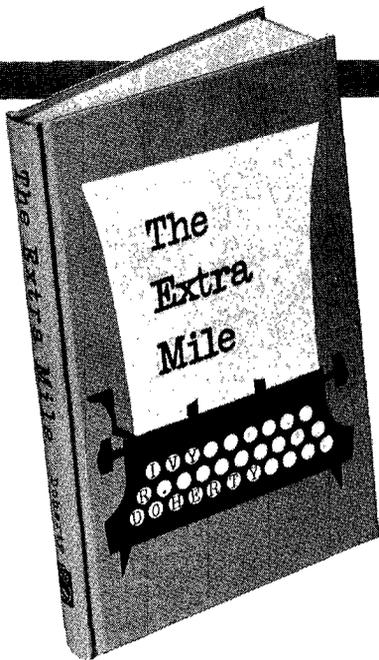
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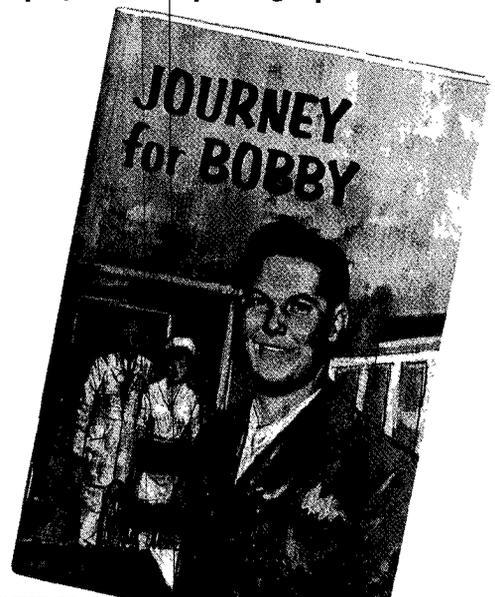
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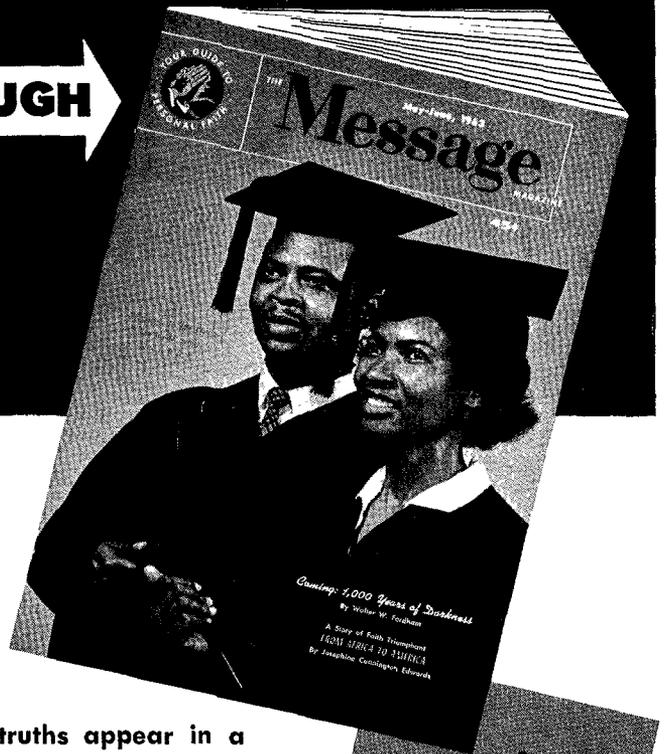
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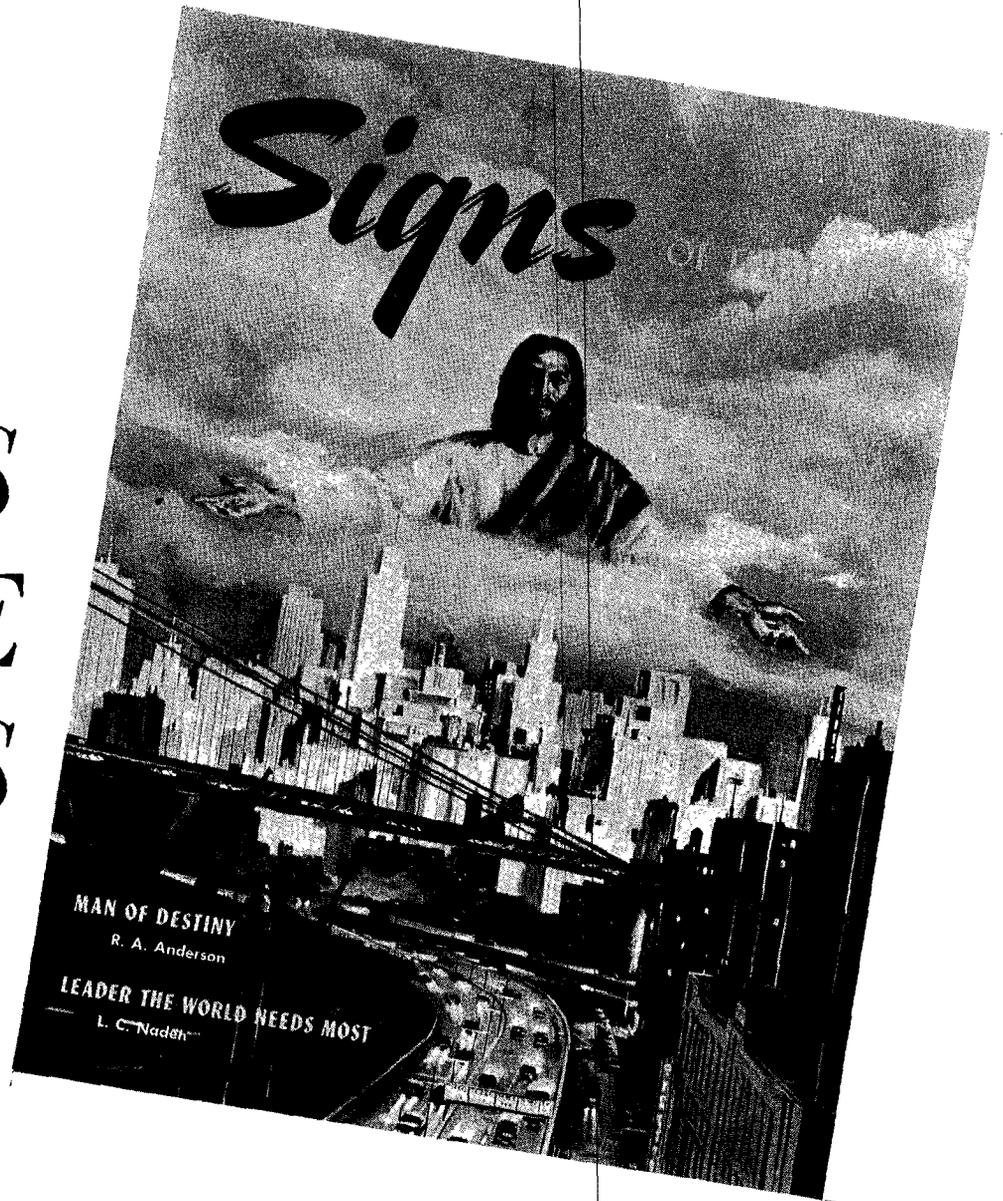
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News of Note

Atlantic Union Conference Session

In the Atlantic Union Conference session, meeting at the New York Center, March 18 and 19, W. J. Hackett was re-elected president, and K. W. Tilghman secretary-treasurer. Others elected to leadership responsibility were: F. R. Aldridge, auditor; L. E. Smart, department of education and YPMV secretary; W. C. Whitten, publishing secretary; J. W. McFarland, medical, temperance, and ASI; E. J. Folkenberg, ministerial; Byron R. Spears, associate in the ministerial responsibilities. The filling of the vacancy of Sabbath school and home missionary secretary was referred to the union executive committee. A. E. Millner will continue with the religious liberty, public relations, and radio-TV portfolios, and H. R. Jenkins as president of the Bermuda Mission.

Church membership in the union stood at 25,858 as of December 31, 1962. Gains recorded during the quadrennium over the previous four years were many, including: tithe, \$3,199,774.85; Sabbath school offerings, 22.4 per cent; publishing sales, 33.5 per cent. In all the schools in the union, 657 students were baptized during the quadrennium. The Atlantic Union Conference has won acclaim as the territory where the Five-Day Plan to Stop Smoking came into existence.

W. P. BRADLEY

Sabbath School Investment Record

Word has come from Ralph S. Watts, Jr., Sabbath school secretary of the North Dakota Conference, to the effect that Grassy Butte church raised \$1,950.02 for the Sabbath school Investment Fund. This is not the largest sum ever raised by a church, but it does represent \$78 per capita—probably the largest per capita in the world field. If any church raised more per capita in 1962, we would be pleased to receive the information.

We congratulate the Grassy Butte church and commend their worthy example to others.

G. R. NASH

Servicemen's Retreat at Berchtesgaden

Two hundred and fifty Seventh-day Adventist servicemen and their families in Europe attended the annual Seventh-day Adventist retreat at Berchtesgaden, Germany, March 5-7. This annual "camp meeting" for military personnel in Europe was held at the General Walker Hotel, high in the snow-covered Bavarian Alps, where at one time Hitler's fliers came for rest and recuperation.

Twenty-five Master Guides were invested in a colorful ceremony. Seven persons were baptized in a service held in the

nearby Salzburg, Austria, Seventh-day Adventist church.

Guest of honor and one of the principal speakers at the retreat was Maj. Gen. Floyd L. Wergeland, MC, Surgeon General, USAREUR, a graduate of the College of Medical Evangelists (now Loma Linda University).

The meeting closed with a renewed dedication for service to God and country, as the adults clasped hands in a large circle and sang "God Be With You Till We Meet Again." Inside the large circle were the children clasping hands in a smaller circle.

J. R. NELSON

Andrews University Accredited

Word has just been received from Dr. Rittenhouse, president of Andrews University, that the North Central Association has approved the accreditation of Andrews University. We rejoice with the faculty and board of Andrews in this recognition, which means that the work given will be fully recognized.

E. E. COSENTINE

Medical Evangelism in New Guinea

Being a nurse, L. H. Barnard, our pioneering missionary in the Western Highlands Mission in New Guinea, is combining his medical activities effectively with evangelism, with good results in these primitive frontier areas. Concerning his most recent trek into the hinterland he writes:

"I have just returned from the trip into the newly opened Kandep area, where I spent a week visiting seven of our stations. I was astonished at the progress of our work in the short time we have been there. Many souls have already completely given up heathenism, and many more are preparing to do so. A young man, who had been crippled for ten years, was miraculously healed by the prayers of one of our humble workers, and the story is known all around. Another lad of 14 heard the gospel story, and when no worker could go to his village he returned himself and is now building a mission station and conducting regular services. His whole village is keeping the Sabbath, and 15 are preparing for baptism."

There is still much unclaimed territory in this central New Guinea Highlands area. Plans have been approved and are now being implemented for the substantial strengthening of the medical work there. A public health team consisting of a physician and two nurses, with appropriate transportation, will be based at our new Sopas Hospital near Wabag, and a physician trained in rehabilitation work will take over the direction of the leprosy work of our Hansende hospital in New Guinea.

T. R. FLAIZ, M.D.

Loma Linda University Medical School Offering

On April 13 an offering is to be taken in all churches for our medical college. The needs there are many and urgent. Your generous contribution will be greatly appreciated. Please pray for the success of this important institution.

C. L. TORREY

Death of L. K. Dickson

A telephone message from California brings word that L. K. Dickson died at the Paradise Valley Sanitarium on March 24 following a heart attack and, earlier, an accident. Elder Dickson was known throughout the ranks of the Seventh-day Adventists for his long service as an evangelist, writer, and administrator. He served the denomination for forty-eight years. Since 1945 until his retirement in 1958 he was one of the vice-presidents of the General Conference. A life sketch will appear later.

ARTHUR H. ROTH



Selected from Religious News Service.

MINNEAPOLIS, MINN.—"Speaking in tongues" has become a growing phenomenon in Upper Midwest Protestant churches. Hundreds of pastors and laymen in Montana, North Dakota, South Dakota, and Minnesota claim to have experienced the "spiritual speaking."

MADRID, SPAIN — Ten Protestant churches in this country have reopened recently with the permission of Spanish authorities, it was reported here by Jose Cardona Gregori, executive secretary of the Commission for Protestant Defense. He said that in the past six months fines totaling about \$480 have been levied against evangelicals by provincial officials for "holding meetings without authorization." He also cited the case of a Protestant soldier who was released from prison last December after serving 18 months of a three-year sentence for refusing to attend a Catholic service.

CINCINNATI, OHIO — Protestant denominations that participate in the ecumenical movement were urged here to establish closer relations with the conservative, evangelical groups that remain outside the movement. The gulf that exists between these two groups in the United States is being exported around the world and is hurting the missionary effort, Dr. Eugene L. Smith told the Methodist Board of Missions' annual meeting.

WASHINGTON, D.C.—A proposal that a special Federal commission be established to study the problem of obscene and pornographic materials was given strong impetus here when a bipartisan group of 16 Senators sponsored a bill to establish such a body.