

REVIEW

and Herald

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OUT OF GREAT TRAVAIL

A GREAT SCHOOL

A Firsthand Story of Loma Linda University

By the Editor

*Loma Linda, California
March 24, 1963*

TO LOMA LINDA I always love to go. It's like going home. That's where our family spent its first five years in America—1905 to 1910. My earliest view of Loma Linda was of a hill on which stood an empty hotel building, a few cottages, and a recreation hall—a monument to a bad business venture. Already there were murmurings in our ranks that it would soon be a monument, also, to Adventist folly. Or more exactly, to the folly of a few Adventists, particularly J. A. Burden,

the first manager. From his pocket had come the down payment on the property. Where would we ever get all the other thousands needed to buy and build? Or how would we ever create a combination sanitarium and school for training medical missionaries?

Even the stouthearted among us were perplexed, caught between the horns of a dilemma. They could hardly hope to make the payments—for our numbers were few and impressively poor—but Mrs. White had said not only to buy the property but also to begin operations without delay. Yet they knew not how to set up the kind of school she spoke of. The dilemma was as clear cut as that.

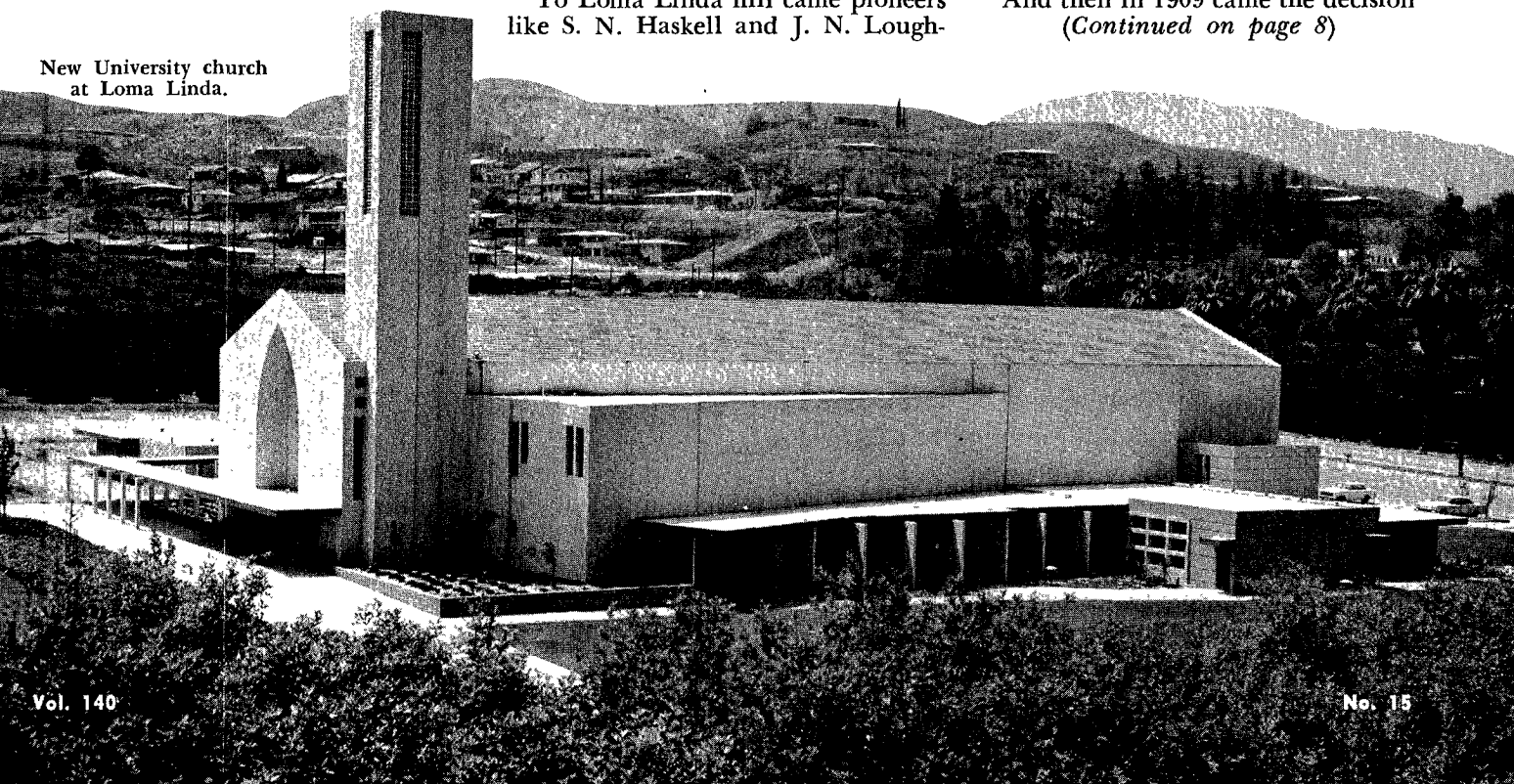
To Loma Linda hill came pioneers like S. N. Haskell and J. N. Lough-

borough, and also Mrs. White herself. Her presence both awed and encouraged the small band, who labored long hours for little pay—with the long hours always sure, but not the pay. The future of Loma Linda was the chief topic of conversation on the hill. But there was more than talk, there was constructive action—what better formula for dissolving dilemmas?

A school of nursing was begun immediately. Then about 1907 a modest structure was built across the road from the railroad station, in which to make health foods—the beginning of the now expansive and highly successful Loma Linda Food Company.

And then in 1909 came the decision
(Continued on page 8)

New University church
at Loma Linda.





By J. L. Shuler

A pattern or blueprint provides a correct form to be followed, whether building a home or a temple of truth.

TRUTH

Nine ways in which the Advent Movement corresponds to the Exodus movement.

EVERYBODY understands the importance of having a pattern. A true pattern provides a correct form to be followed. If the pattern is correct, and you follow it, you will have satisfactory results.

God has a pattern of truth that when followed item by item will fit together into a beautiful, pure, holy religion for us. If you locate God's pattern and follow it carefully you can be sure that you have the right religion.

The Bible presents God's truth for us from a number of different angles. In this article we will consider the pattern of truth as revealed in the days of Moses when God called the Israelites out of Egypt to be a special people for Himself. This pattern is of special significance to those who live in the last days.

Here is the apostle Paul's meaningful statement in 1 Corinthians 10:11: "Now all these things happened unto them for ensamples." What things is Paul talking about? If you will read the ten preceding verses you will discover that he is making a brief reference to the various incidents and experiences that happened to the an-

cient Israelites in connection with their being called out of Egypt, and being led through the wilderness to the land of Canaan.

After referring to these incidents, he says, "Now all these things happened unto them for ensamples [types, or patterns]; and they are written for our admonition, upon whom the ends of the world are come." This indicates that the Exodus movement by which God took His people from Egypt to Canaan teaches many spiritual lessons and is a pattern of truth for those who live in the last days "upon whom the ends of the world are come."

The Scriptures show that there are nine main parts to God's pattern of truth as revealed in the Exodus movement.

First, what was God's over-all purpose in the Exodus movement? Why did God call Israel out of Egypt? The answer is: "That they might observe his statutes, and keep his laws" (Ps. 105:45). God called the Israelites out of Egypt that they might keep His commandments. The basic purpose, the primary objective of God in this movement was to develop a pure, holy,

obedient people through whom He might manifest His glory.

When God tested His people whether they would obey His law (Ex. 16:4), on what commandment did the test come? The Sabbath of the Lord. It pleased God to make the keeping of the seventh day His special test for the people. So here is the second part of the truth pattern—the keeping of the seventh day, the true Sabbath, in recognition of God as Creator, Redeemer, and Sanctifier.

The third part of this divine truth pattern in the Exodus movement involves the time when the movement arose.

The Exodus movement came at the right time to fulfill Scripture prophecy. God Himself set the time for this movement to begin when He told Abraham that at the end of 400 years of affliction He would bring the Israelites out of Egypt and take them to Canaan. This is set forth in Genesis 15:13, 16.

We come now to point four. Shortly after God called His people out of Egypt, He said, "Let them make me a sanctuary; that I may dwell among them" (Ex. 25:8). God revealed to

them His way as it is in the sanctuary. David understood this. He wrote in Psalm 77:13: "Thy way, O God, is in the sanctuary." The worship of God in the sanctuary made necessary the maintenance of priests and ministers for God, men who gave their time to divine matters. So we find in Numbers 18:21 that God Himself appointed the tithing system as His plan for the support of His ministers.

In connection with this call out of Egypt, God gave His people the Spirit of prophecy to guide them. We read in Hosea 12:13: "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved."

Through Moses God gave them instruction in healthful living. He told them how to preserve their bodies in the best possible condition, that they might reflect His glory even in a physical way. In Egypt their diet had been

happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Among all the hundreds of religious teachings and denominations of our day, where can we find the one that corresponds to this divine nine-point pattern as revealed by the Lord in the Exodus movement? There is only one religious way in the world today that corresponds to this nine-point pattern, and that is the Advent Movement, symbolized by the three angels in Revelation 14.

When God gives a pattern He is particular that it be followed strictly, carefully, explicitly. You will recall that when Moses was directed of God to build the sanctuary, God showed him a pattern. Then the Lord told him to be careful that he make everything according to the pattern.

Does the Advent Movement cor-

Egypt, is likewise a special test in the call of the Lord today. The book of Revelation shows that the Sabbath question (the seal of God versus the mark of the beast) is God's final test upon which every soul will make a decision that will determine his eternal destiny.

Check up for yourself on this Adventist faith. Is it like the pattern? Yes. The keeping of the same seventh day, which God made a test in the Exodus movement, stands forth today as His test in the Advent Movement. There could not be a test on the other nine of the Ten Commandments, because all are agreed that people should keep these. But there is much opposition against the keeping of the seventh day. So God's test comes on the Sabbath commandment, which the people are neglecting and have lost sight of.

When we study the prophecy of

according to God's pattern

largely meat. But when God called them out to be a pure, holy people He gave specific instructions relative to the kinds of food that were not fit to be eaten. God devoted two whole chapters, Leviticus 11 and Deuteronomy 14, to this detailed instruction.

God also instructed His people to remove their "ornaments"—their bracelets, necklaces, et cetera—as evidence that they had repented of their sin at Sinai. You can read this in Exodus 33:5, 6.

When God called His people out of Egypt He revealed to them certain principles of organization. In Exodus 18:21 we find that God gave them a fourfold plan of organization—groups of ten as the basic unit, then those groups of ten making groups of fifties and hundreds, then the groups of fifties and hundreds making groups of thousands, and then these thousands making the entire body.

Please note what all this adds up to. It means that tithing, the Spirit of prophecy, healthful living, proper dress, and organization are the fifth, sixth, seventh, eighth, and ninth parts of the truth pattern as revealed in the Holy Scriptures in the Exodus movement.

The Word of God has now laid out the pattern before us. Remember Paul's word is, "Now all these things

respond to the divine truth pattern in the Exodus movement? Yes. Those who accept the threefold message are described in Revelation 14:12 as those who "keep the commandments of God, and the faith of Jesus." The Adventist faith corresponds to the first part of the pattern. The primary purpose of this Advent Movement is to develop a pure, holy, obedient people through whom God can manifest His glory, and through whom His truth can be made known to the world.

Why is God calling out a people into this Advent Movement? Here is the answer in Revelation 18:4: "I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins." What is sin? 1 John 3:4 says, "Sin is lawlessness" (R.S.V.). This means that God is calling a people out from the world and out of Babylon to keep His commandments.

Is the Advent Movement like the divine pattern in this respect? It is. God called Israel out of Egypt to keep the Ten Commandments. Even so God is calling His people today into the Advent Movement to keep the commandments.

The observance of the seventh-day Sabbath, which was a special test in connection with God's call out of

Daniel 8:10-14 and Revelation 14:6-12, we find that God appointed 1844, at the end of the 2300 day-years, as the time when a movement would begin on earth to carry the threefold message of Revelation 14 to every nation. God's Word never fails. In 1844, when the hands of God's prophetic clock pointed to the end of the 2300 days, a people began to arise in this world, keeping the commandments of God and the faith of Jesus, and proclaiming the special truths of the threefold message.

Mark this point well. The Advent Movement is not the result of a mistake made by William Miller in preaching that the world would come to an end in 1844. It did not arise because some man, or group of men, wanted to found a new church or a religious movement. It is of divine origin even as was the Exodus movement, of which Moses was the visible leader. As the Exodus movement was foreordained of God to begin at a time previously appointed in Scripture prophecy, even so this Advent Movement, or threefold-message movement, was foreordained of God to arise in 1844, at the time previously appointed in Scripture prophecy. Yes, it corresponds to the pattern by being brought forth of God at His own appointed time.

Does the movement correspond to the fourth part of the divine pattern in having God's way as revealed in the sanctuary? Yes. It was the unfolding of the truth about the sanctuary that led to the establishment of this threefold-message movement. This was marked out in prophecy in Daniel 8: 14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." As God revealed the truth about the earthly sanctuary at the beginning of the Exodus movement, the same blessed God revealed the truth about the heavenly sanctuary at the beginning of the Advent Movement.

It corresponds to the fifth, sixth, seventh, eighth, and ninth parts of the truth pattern in that God Himself has connected with this Advent Movement the Spirit of Prophecy, tithing, healthful living, proper dress, and organization, even as He connected these gifts and teachings with the Exodus movement.

When we check on this Adventist faith we find that it corresponds exactly with God's nine-point pattern. *Since this Adventist faith agrees with God's pattern then it must be God's way for us.* Think of the surety this gives us as Seventh-day Adventists! We can know that in accepting Jesus Christ, taking the Ten Commandments as the rule of our life, keeping the seventh day, accepting the principles of tithing, healthful living, proper adornment, organization, the Spirit of Prophecy, and the sanctuary, we are following God's pattern.

Peter was right. We have not followed cunningly devised fables. We are following God's pattern.

We come now to the best part of God's pattern in the Exodus movement. In Genesis 15:16 we find that 400 years before the Exodus, God pledged His own unfailing word that this movement would go through to victory in Canaan. In spite of delay and apostasy the Exodus movement was sure to succeed. God had marked it through to victory.

In the same way this Adventist faith corresponds with God's pattern, in that God has pledged His unfailing word that this threefold-message movement will go through to eternal victory on the sea of glass, in front of His throne in the New Jerusalem, the heavenly Canaan (see Rev. 15:2, 3).

God has pledged that those who are true to the commandments of God and the faith of Jesus will be taken to heaven when Jesus comes. They will stand in front of His throne and sing the song of Moses and the Lamb, the song of victory over the beast, his

image, and his mark. This Advent Movement is as sure to succeed as that God lives. We need not wonder how it will turn out in the end, or whether it will go to pieces. This Advent Movement is marked through to eternal

victory by God Himself. So we can gladly and wholeheartedly spend ourselves and be spent for it. It will survive the wreck of the world, and go to the New Jerusalem and be eternally triumphant.

The Art of Living.....

Whatever Happened to Music?

AMONG the minor mysteries to which I address myself when in a contemplative mood is the one I've chosen to call "Whatever Happened to Music?" (the mystery being where it has gone, in the everyday sense). Oh, I'll agree that records are played by disc jockeys (incessantly) and my ears are perpetually assaulted, but the tortured sounds that emanate from the radio could not by the wildest stretch of conceivable imagination be called *music*. Noise, certainly. An aggregation of strident jungle sounds heralding the dawn of a primitive civilization, perhaps. But music—never!

You're going to conclude, instantly, that I don't dignify any sound as music unless the composer is Bach or Beethoven. But don't dismiss me so summarily, because you're wrong! I do enjoy the classical composers, but not exclusively. My range of musical "likes" is pretty extensive, going even as far as ——— (on second thought, I'm going to claim the Fifth Amendment there!). Let's just say I enjoy any music appropriate for the occasion and emotion. I like church music to be church music, and a love song to be a love song.

I wish I knew where the Non-Music Cult got started, then I could do battle in a specific sort of way, rather than having to settle for frustrating mental tirades in which I'm consigning all the cult members to 30 days chained to a chair, with a record player whining over and over and over and over . . .

"Bi—i—ig girls . . .

Do—on't

Cry—yi—yi—yi—"

On second thought, these wretched creatures might *like* that.

Since we've brought lyrics into our discussion, I'm as puzzled about those as the monotonous, five-tone, up-and-down, up-and-down "non-harmonic" pattern. If you want to have some fun, think up lyrics as dull and repetitious as you possibly can, then repeat them endlessly, and you'll see what I mean. Something like this perhaps.

"Never knew I loved ya

Till I saw ya;

Then I kissed ya

Then I loved ya

When I saw ya,

Yeah, Yeah, Yeah, Yeah . . ."

when you're young

by Miriam Hood

(I'm embarrassed to admit that I authored this gem.)

All this deathless prose (?) or poetry (?) must be sung with the teeth clenched together as tightly as possible. (Maybe it turns the stomachs of the vocalists; that just occurred to me.) Syllables must be elongated and distorted as though our only known means of communication consists of a few basic grunts and gasps.

Really—letting one's imagination have full rein—if our civilization were suddenly to be buried like Pompeii, and centuries later explorers found the "remnants," consisting only of a record player and some of these outrages, I'd like to see their faces as the record player snarls and whines

"Cum on in—un

Si—rat—dow—un

Daddee—let you' min' run on!"

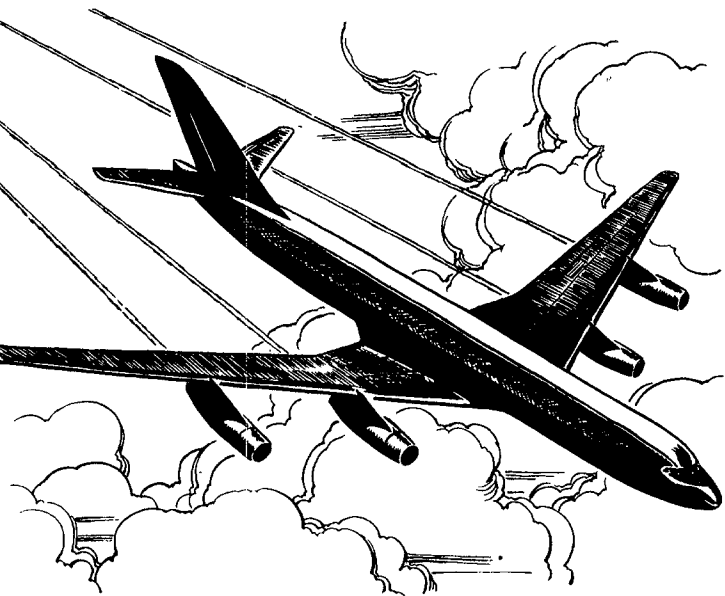
Probably the explorers would conclude that this civilization ended not a moment too soon.

You can see that I've done a bit of painful research on this topic; at least I allowed myself to be "exposed." It didn't "take," I assure you.

Basically, music ought to have some goals. The goals could be a theme of social justice, praise of beauty, exploration of harmonic patterns, or the idealization of what a nation holds to be beautiful, lovely, noble—in other words, themes that are worth immortalizing. Granted that not all minor love songs, or folk music, will become immortal—nor do they need to—they should nevertheless represent the cultural patterns of a nation.

Let me state right now that I am *not* represented by the flood of nonmusical illiteracy being forced on me. I hope you aren't either. I prefer to think of myself as created in the image of God, and possessing good taste. I reject the idea that these stupid, depraved "sounds" have any connection with a young Christian; a young, civilized Christian; a young, civilized, "good taste" Christian.





Is Conscience a Safe Guide?

The delicate instruments by which planes and ships are guided to their destinations must be accurately adjusted. Does conscience need adjustment if we are to reach our heavenly destination safely?

By Arnold V. Wallenkampf

THREE-YEAR-OLD Karen was playing happily in the living room. Contrary to her mother's explicit instructions never to use anything sharp on the furniture, she thought it safe to follow her own notions and try out the sharp edge of her broken pancake turner on the dark-colored piano stool. She believed that she could easily remove the scratch made on the bench with her eraser; but to her surprise the mark would not come off. She then went to her daddy's desk for his eraser, expecting that even though her own was unable to remove the streak, daddy's would be more successful. Again Karen was surprised and disappointed. Unable to obliterate the imprint, she went to the kitchen and called her mother. She showed her the mark on the stool and said remorsefully, "I was sure it would come off, but it didn't."

Many adults, and even Christians, seem to feel as did little Karen—that their own ideas or consciences are adequate standards or guides as to what is right and what is wrong. Thus they try to justify their questionable acts by saying, "It doesn't hurt my conscience," or "My conscience doesn't condemn me," or "I'll let my conscience be my guide." But the fact that their conscience is their guide or does not condemn or hurt them is no evidence that what they are doing is right. The Scriptures say: "There is a way that seemeth right

unto a man, but the end thereof are the ways of death" (Prov. 16:25).

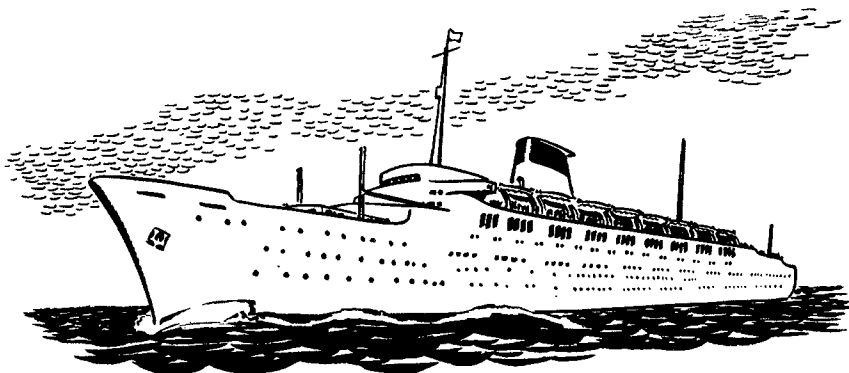
In reading the Scriptures we begin to understand why conscience is not a safe guide. We learn that the conscience is not always the same or that it does not maintain an absolute standard. Sinful men are capable of possessing different kinds of consciences. In 1 Corinthians 8:7 and 12 the apostle Paul speaks of a "weak" conscience. In 1 Timothy 4:2, he mentions a "seared" conscience—one branded with a hot iron. In Titus 1:15 and 1 Corinthians 8:7 the same apostle voices the possibility of a "defiled" conscience; and finally in Hebrews 10:22 of an "evil" conscience. It would not be advisable always to follow the promptings of a weak or oversensitive conscience; and certainly it would be unsafe to follow the suggestions of an evil conscience.

Need for Adjustment

In some power plants the boilers are equipped with warning lights that

are so adjusted that they flash on if the water in the boilers drops to a certain level. In other plants the boilers are equipped with alarm bells that sound a warning at the same danger point. The engineer adjusts these safety devices in such a way that they give the desired warnings at the right moment, while there is still a broad margin of safety. If correctly adjusted, these mechanical devices inform the engineer that his boilers need attention lest disaster result. However, the engineer might adjust his safety devices carelessly or in such a way that they would not give the needed warning until the boiler had been irreparably damaged or the whole plant ruined.

The conscience may be compared to such a safety device that God has given to each person as a warning light or alarm bell to inform him when he is approaching the zone of that which he knows to be wrong or sin. H. C. Trumbull said: "The conscience tells us that we ought to do



right, but it does not tell us what right is—that we are taught by God's Word."

"Conscience is the voice of God, heard amid the conflict of human passions.—*Testimonies*, vol. 5, p. 120. As such it urges us to do what we believe to be right, but it does not categorically teach us what is right or wrong.

Jesus is "the true Light, which lighteth every man that cometh into the world" (John 1:9). To make Himself audible to men God has given us His Word. The psalmist says: "Thy word is a lamp unto my feet and a light unto my path" (Ps. 119:105). "For the commandment is a lamp; and the law is a light" (Prov. 6:23). Only His Word is "able to make thee wise unto salvation through faith which is in Jesus Christ" (2 Tim. 3:15).

To be a safe and reliable guide to the kingdom of God the conscience must not be capriciously adjusted or regulated according to the individual's whims but according to the teachings of the Word of God "which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32). If the conscience is not in tune with the teachings of God's Word it will be "weak," "seared," "defiled," or even "evil." The guidance of such a conscience may lead a person to perdition, just as the boiler might be ruined if the safety devices are not correctly adjusted. Only by heeding a conscience illuminated by or adjusted in accordance with the instruction contained in the Word of God shall we be kept from straying into the fields of sin.

Sin, or wrong, therefore, is not always a violation of one's conscience; but it is always a violation of the will of God. The apostle Paul said he would not have known sin if it had not been for the law (Rom. 7:7). Before his conversion Paul persecuted the church of Christ even unto death without his conscience condemning him (Acts 26:9).

Judged by Law

When we finally stand before the judgment bar of God we shall be judged, not by our consciences but by the law of God. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:13, 14). Paul verifies this in Romans 2:12, 16, and the apostle James agrees by saying: "So speak ye, and so do, as they that shall be judged by the law of liberty" (James 2:12). Therefore "it is necessary for every

soul to have the truth planted in the heart so that it will control the life and sanctify the character" (*Selected Messages*, book 1, pp. 191, 192).

It is not safe for a Christian to follow the promptings of his heart indiscriminately without reference to the teachings of the Word of God. Church history records the experiences of many persons who believed that they received personal and direct revelations from God, and who valued these revelations above the teachings of the Bible. Such beliefs account for the emergence of disorderly and non-Biblical teachings of men like Melchior Hoffmann, Jan Matthysz, and John of Leyden during the Reformation. The concept that private revelation is superior to the written revelation invariably leads to opposition to the explicit teachings of the Word of God. The apostles therefore advised us to "prove all things" (1 Thess. 5:21), because "seducing spirits" (1 Tim. 4:1) will appear and try to deceive the children of God.

John the Beloved told us to "try the spirits whether they are of God" (1 John 4:1). The prophet Isaiah admonished us to turn "to the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

Ships at sea navigate by compass, but at certain geographical locations compasses are rendered unreliable as they may be in a mine field. Likewise the conscience may be warped in the mine field of sin and become unreliable unless it is constantly adjusted in conformity with the teachings of the Scriptures. Remember, it is not sufficient to tell time by a clock or watch—the watch must be set right, for even a good watch can tell incor-

rect time as well as correct time. It depends entirely on how the watch is set; to be reliable it must be set according to some master chronometer or standard timepiece.

The conscience likewise is an adjustable instrument, therefore we must be careful to adjust it according to a true standard. It is also a very delicate instrument.

Danger of Disregarding

The conscience may not only be warped and rendered treacherous, it may also become ineffective by neglect. If we repeatedly disregard the voice of conscience we may become just as unaware of its promptings as we are of the alarm clock at our bedside after we have shut it off and turned over and gone back to sleep. After doing this for a few mornings, the alarm may ring but we shall not hear it; the effect on us is the same as if it had not rung at all. "Light comes to the soul through God's word, through His servants, or by the direct agency of His Spirit; but when one ray of light is disregarded, there is a partial benumbing of the spiritual perceptions, and the second revealing of light is less clearly discerned. So the darkness increases, until it is night in the soul."—*The Desire of Ages*, p. 322. "A conscience once violated is greatly weakened. It needs the strength of constant watchfulness and unceasing prayer."—*Testimonies*, vol. 2, pp. 90, 91.

The Bible also speaks of a "pure" and a "good" conscience. The apostle Paul refers to a "pure" conscience in 1 Timothy 3:9 and 2 Timothy 1:3. In Acts 23:1, 1 Timothy 1:5, 19, and Hebrews 13:18, he speaks of a "good" conscience. The apostle Peter also testifies to the existence of a "good" conscience (1 Peter 3:16, 21). As Christians we should aim to develop or acquire "pure" and "good" consciences. To this end our consciences are to be purged "from dead works to serve the living God" (Heb. 9:14), in accordance with God's written word, the Bible. Like the apostle Paul a Christian will desire to possess a conscience "void of offence" (Acts 24:16) before God.

To the glory of God let us follow the advice of George Washington who admonished, "Labor to keep alive in your heart that little spark of celestial fire called conscience." Always remember, "There are only a few things heavier than lead—one of them being a guilty conscience." Let us develop good consciences, adjusted in accordance with the standards of the Word of God. As we do, our course through life will be "as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

Sacrificed All

By JAMES MARCHMAN HAMMOND

Praise a loving Saviour
Who died for you and me,
Thus made atonement for us
On the cross of Calvary.

Praise this gentle Shepherd
Who came down here below
To rescue poor lost sinners
Because He loved them so.

Yes, praise our great Creator
Who stepped down from His throne
To give to those who love Him
A bless'd eternal home.

He sacrificed His all
That we with Him might live—
What a forceful challenge
That all to Him we give!

UPON the foundation that Christ Himself laid the apostles built the church of God. Satan attacked the church from without and within, but even the "gates of hell" could not prevail against it. With infinite love, the Unseen Watcher guards and guides His church through every trial, in every circumstance.

In the Scriptures the church is likened to a living temple, the living stones fitly framed into this building of symmetry and glory (Zech. 6:12, 15; Amos 9:11; 1 Cor. 3:11-17; Eph. 2:19-22; 1 Peter 2:5, 6). In the days of the apostles, stones were gathered from the strongholds of heathen darkness even though the difficulties seemed insurmountable. "Kings and governors, priests and rulers, sought to destroy the temple of God. . . . One after another the foremost of the builders fell by the hand of the enemy. Stephen was stoned; James was slain by the sword; Paul was beheaded; Peter was crucified; John was exiled. Yet the church grew."—*The Acts of the Apostles*, p. 597. Even in the darkest days of the Dark Ages there were faithful souls who treasured the truth in their hearts and held up the light of salvation to a darkened world.

The building of the temple has never ceased. In these last days the glittering dome is being completed as living stones are gathered from every nation, kindred, tongue, and people. "In holy vision the prophet saw the ultimate triumph of God's remnant church. He writes: 'I saw as it were a sea of glass mingled with fire: and them that had gotten the victory . . . stand on the sea of glass' " (*ibid.*, p. 590).

The church, as described in Revelation, is one church in seven successive periods of history. There are seven churches—indicating completeness—not six or eight. All are a part of the church of the living God, the one church of Christ. Laodicea is as much a part of that church as is Ephesus; Pergamos as is Philadelphia. Each is a golden candlestick. Each is encircled with the love of Christ; each held in His omnipotent hand.

The "seventh" of the "seven churches" extends to the end of time and gloriously triumphs. There were those in Ephesus who left their first love; there were those who were led astray by false teachers; there were those who mingled with the world and, like Demas, who "loved this present world," were lost in the world. But there were overcomers in Ephesus; there were those whose lives were

BUILDING the LIVING TEMPLE

perfected in Christ. Even so, there are overcomers in Laodicea and these victorious ones, together with the victorious in Ephesus and Smyrna and Pergamos and Thyatira and Sardis and Philadelphia, are a part of a victorious church and partake of the promises.

Christ Outside?

The enemies of the Lord leave no "stone" unturned (if we might be allowed a play on words) in their efforts to remove "living stones" from the temple. One of their specious arguments, one of the "stones" they hurl at the temple, is that Christ is represented as standing outside the door of the Laodicean church, and never enters. Thus the symbol itself is made to minister to error instead of truth, to doubt instead of belief, and is used to lead men of weak conscience and wavering faith away from Christ and the church. Yet this text (Rev. 3:20) is used by the Lord's messenger to inspire confidence and is applied to the believers in the Ephesus, as well as the Laodicean, period of the church.

"The church was defective, and in need of stern reproof and chastisement; and John was inspired to record messages of warning and reproof and entreaty to those who, losing sight of the fundamental principles of the gospel, should imperil their hope of salvation. But always the words of rebuke that God finds it necessary to send are spoken in tender love, and with the promise of peace to every penitent believer. 'Behold, I stand at the door, and knock,' the Lord declares; 'if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.' "—*Ibid.*, p. 587.

The call of the Christ is always to the individual in the church. "If any

man hear my voice, and open the door"; "to him that overcometh." Even as there are "overcomers" in the battle against sin, there are those who open the door of their heart that Jesus may come in and abide with them. "I will come in to him" is the word of promise to all who open the heart's door. It is the door of the human heart that is the concern of Christ, for the door of the church is always open for those who yield their hearts and lives to Christ.

Would the enemies of the Lord have us believe that, because Christ is pictured as standing at the door, no man hears his voice and invites Him to enter? Surely not. Then why do they apply the symbol to the church as a whole and imply that Christ never enters the Laodicean church?

If Christ does not walk with the candlestick of Laodicea in these last days, if Laodicea is lost, then the church itself is lost, for Laodicea is the last of the seven integral parts of the church of Christ. Those who cling to sin, who fail to be clothed with the robe of Christ's righteousness, are lost, but the candlestick is never removed. The church, purified from dross, perfected in Christ, is gloriously triumphant.

Is the church defective? As long as there are defective members the church itself is defective. It will continue to be so until, under the trials and tribulations of the last days, the sinners in Zion are sifted out and the righteous are purged of dross and purified in Christ. There were false teachers in the early church, and many of the believers were ensnared by their sophistries. "Some faltered under trial, and were tempted to give up the faith. . . . Many had lost their first love of gospel truth. But in His mercy God did not leave the church to continue in a backslidden state."—*Ibid.*

So it is in the last days. The Spirit of Prophecy writings add their word of warning to those given in the Bible. False teachers and teachings are multiplying as Satan, knowing that he has but a short time, works with all deceivableness of unrighteousness, to deceive, if possible, the very elect.

In His great love and tender mercy the Lord has given us our organization as a safeguard against spurious "truth" and its advocates. In the last volume of the *Testimonies* these sober words are found: "Oh, how Satan would rejoice if he could succeed in his efforts to get in among this people and disorganize the work at a time

when thorough organization is essential and will be the greatest power to keep out spurious uprisings and to refute claims not endorsed by the word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor. . . . Some have advanced the thought that, as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man's being independent."—Volume 9, pp. 257, 258.

There were many "spurious uprisings" in the early days of the remnant church; there will be some in these closing days. The "spirit of disorganization . . . is in the very air we breathe" (*ibid.*, p. 257). Now, as never before, the church needs the organization that the Lord has so graciously given us.

Apostasy often begins with criticism, and criticism has its roots in self-exaltation. A "root of bitterness" is nourished in the heart and then breaks forth in rebellion. It is significant that Satan always directs his attacks against the leaders of the church. To lose confidence in the leaders is to lose confidence in the church. When anyone, minister or layman, takes his eyes away from the Author and Finisher of our faith, looks upon the defects of his brethren, and begins to "smite" with words his "fellow-servants," he is well on the way to apostasy.

Said a woman who had opened the door of her home to "studies" conducted by a man who quoted (better, "misquoted") the testimonies that criticize the church and its leaders, "When it came to the place where every time a minister began to preach I would think to myself, 'I wonder what crooked thing he has done,' I decided I had better stop the meetings or I myself would be lost."

Said the servant of the Lord of those who would "tear down that which God has been for years building up," "From such turn away, have no fellowship with their message, however much they may quote the testimonies and seek to intrench themselves behind them."—*Review and Herald*, Sept. 5, 1893.

"Stars" Are Leaders

In the symbols used in Revelation, chapter one, the "stars," which are held in the right hand of Christ, are said to be the "angels" or "messengers" of the seven churches. "These words are spoken to the teachers in the church,—those entrusted by God with weighty responsibilities" (*The*

Acts of the Apostles, p. 586). Our ministers, our teachers, our leaders, are the children of the church grown to maturity and entrusted with responsibility. They have the same temptations, the same battles against sin, as do the laymen in the church, and they need the prayers, not the criticism, of God's people. Some of the brightest stars will go out in darkness. Some will fail to overcome and be lost at last. But woe unto those who weaken the hands and destroy the influence of God's faithful workers.

"God has a church, and she has a divinely appointed ministry. . . . The Lord has His appointed agencies, and a church that has lived through persecution, conflict, and darkness. . . .

Men appointed of God have been chosen to watch with jealous care, with vigilant perseverance, that the church may not be overthrown by the evil devices of Satan, but that she shall stand in the world to promote the glory of God among men. . . . God has divinely appointed agencies,—men whom He is leading, who have borne the heat and burden of the day, who are cooperating with heavenly instrumentalities to advance the kingdom of Christ in our world. Let all unite with these chosen agents, and be found at last among those who have the patience of the saints, who keep the commandments of God, and have the faith of Jesus."—E. G. White, *Review and Herald*, Sept. 12, 1893.

Out of Great Travail, a Great School

(Continued from page 1)

to launch a medical school, a decision that quickly took on added scholastic meaning as Mrs. White gave counsel that Loma Linda should train doctors to pass State board examinations. Little did we then realize the rugged mountains of obstacles that must be scaled, and the turbulent rivers of difficulty that must be crossed, ere that medical school would be safely established. It is of the mercies of God that we do not know what lies ahead!

One of the major problems that soon loomed was that of securing clinical material—people on whom doctors in training could practice, under the guidance of their teachers. Fifty years ago the country around Loma Linda was sparsely settled. But Los Angeles offered an abundance of the needy who were happy to come to a medical center to be treated. And so a small store building on the east side of Los Angeles was rented and made into a clinic. Everything about it was poor—the setting, the furnishings, the personnel, the patients. The two or three nurses employed came from a group in training at Glendale Sanitarium. One of these nurses told me that not even carfare was provided for them in the budget. That was a personal matter. I know this nurse's statement is true. Often have we reminisced together in our home. What finer gift from God than a dedicated Adventist wife!

The store building, where the cockroaches haughtily claimed squatter's rights, soon became too small. A few blocks away a little land was bought, and a few buildings, mostly frame, were erected. Thus began White Memorial Hospital about the year 1915.

In the midst of the opening ceremonies an earthquake occurred. To the world around us, that probably seemed like the only earth-shaking feature of the ceremonies. Hardly auspicious, one must grant. Rather it was a fit symbol of continuing problems that were to shake the faith of the most stout-hearted. What the earthquake did not do—for our humble frame buildings were unharmed—the first world war almost did. Government authorities reasoned that our faltering little medical school could hardly hope to produce the doctors sorely needed. Perhaps we should close down and send out to other medical schools our students in training. But even a world war did not prevail against us. The word of our God stood fast—the Advent people were to have a medical school of their own.

And so the school grew. On the Loma Linda campus the buildings increased, as the school sought to give an ever better tutoring in the basic sciences. At Los Angeles, also, there was expansion, as clinical training was enhanced for the students in their last two years of medicine.

We were getting our stride. The future looked bright, despite problems that sometimes endangered our accreditation by responsible medical scholastic bodies. It so happened that at the very time we opened our medical school there began the heroic endeavor by ethical medical authorities to purge the land of shoddy, low-grade medical schools that were little more than diploma mills. Thank God that we began in that setting. It ever goaded us on to higher standards.

Among the higher standards set by the accrediting bodies was that of a

single campus on which all of the four-year undergraduate medical training is given. Of the official actions finally taken by the church to meet this recommended consolidation, I need not speak. Those actions have been printed in the REVIEW. But I think it worth while to offer this comment on the recent past. Able men, and loyal, held opposing views on this matter of the right location of the one campus. Most understandable! Where we labor day by day our memories and, rightly, our affections, become entwined. And affections can color the thinking of all of us. Unfortunately, I have found personally, that my affection for a certain viewpoint tempts me at times to have less than affection for those who differ with me.

But, thank the Lord, the chronicle of the Advent Movement is proving once again that the first and highest affection of all loyal Adventists is to the great cause of God. This movement would never have survived if we had permitted harsh and continuing obstacles from without to be intensified by strong and chronic controversy within.

I'm writing these lines at Loma Linda, after spending several days here and at our White Memorial Hospital in Los Angeles. I heard no harsh comment at that hospital, where labor skilled doctors whose long and devoted service have made the hospital a notable medical center. Nor did I seek to discuss the matter of location with anyone. That was why I felt it was both significant and cheering when one of the leading specialists there volunteered this remark to me: "I was naturally disappointed when the decision was reached to make Loma Linda the one center for undergraduate medical training. But perhaps that is best. Certainly I want to cooperate to make the medical school succeed." I have reason to feel that that is the increasing conviction among those who had sought to center the school in Los Angeles. Thank God, our medical men love the movement as truly as do the rest of us.

But let me go back to my story of the expanding medical school. As most of us know, in mid-1961 the College of Medical Evangelists was transformed into the Loma Linda University. This was much more than simply the change of a name; it was the recognition of a change that had been taking place over the years. Many of our people, apparently, have had only a general idea that in southern California there was a school to train physicians. The idea is right as far as it goes. But it doesn't go far enough. Actually the first school started at Loma Linda was the School of Nursing, in 1905. Medical work, particu-

larly in institutionalized form, such as our sanitariums, requires nurses. But the successful care of the bodies of men also calls for many other professionally trained persons, and every passing year makes that fact more evident. So today the university conducts these further schools, which have been created, one by one, over the years:

The School of Nutrition and Dietetics.

The School of Medical Technology.

The School of X-ray Technology.

The School of Physical Therapy. And related to this, the newer curriculum of Occupational Therapy.

The School of Dentistry. And within this the new curriculum, Dental Hygiene.

The list, you'll grant, is impressive, but this is not all. The distinguishing

mark of our day, in education, is ever higher, more specialized, schooling. In 1909, when our medical school opened, a student could enter with only 12 grades of education; but not so today. When he finally received his M.D. degree he went out immediately as a general practitioner. And with the help of his medical bag and his horse and buggy he carried on till he was gathered to his fathers.

Let no one belittle the versatile general practitioner of a past day, who often had little or no opportunity for advanced training. Generally, he had to rely wholly on his own skill in diagnosing and treating every affliction from brain tumors to fallen arches, to say nothing of all the obscure, organic dysfunctions in the visceral cavity. And certainly he had never even heard of viral infections, currently so helpful, at times, for a perplexed doctor in offering a patient a tentative diagnosis of his obscure malady.

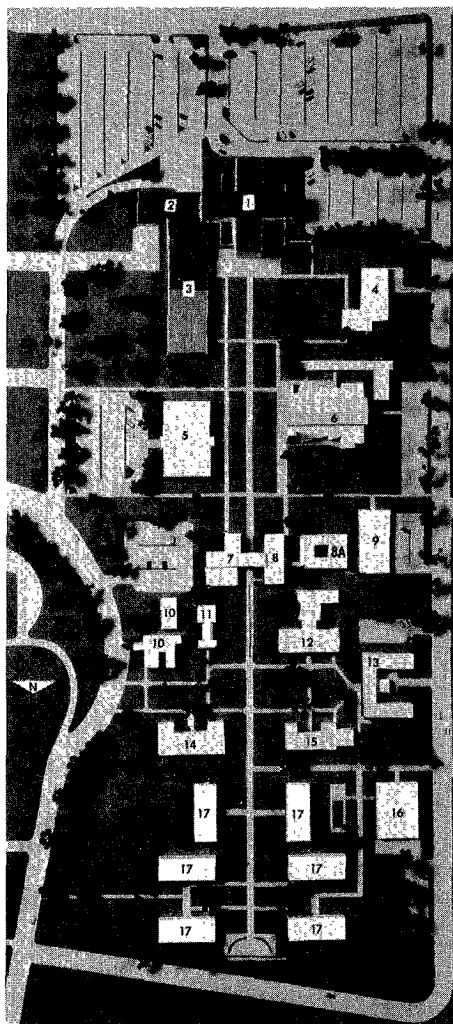
But the mistakenly described "good old days" are gone. Not only is the general practitioner more highly trained, he can refer certain of his patients to specialists. But to become a specialist a doctor must take graduate study that requires years, under the direction of specialty boards. Finally, if he is successful, he becomes what is known, professionally, as a board certified physician in a particular field—psychiatry, internal medicine, surgery, to mention only a few. Having said good things in favor of specialization, I still hope we will continue to have good general practitioners to take care of us.

Now this great advance in medicine involves, also, great strides in the basic medical sciences, for example, in anatomy, biochemistry, pharmacology. Actually, there is even a branch of medicine, today, known as nuclear medicine, which calls for a certain skill in electronics, and which treats patients, not with classic pills, but with radio isotopes.

And where would our Adventist medical school be if we failed to keep pace with these advances? The evident answer to this question is that we must offer graduate training—unless, of course, we wish our men to secure all such training outside our ranks.

That is why Loma Linda University has a graduate school that offers advanced courses, leading to the M.A., M.S., and Ph.D. degrees in certain basic medical sciences. And that is why the medical school of the university offers what are known as residencies, that provide opportunities for M.D.'s to take graduate work in various branches of medicine, with board certification as the goal.

One teaching division is that of



Proposed university campus, with various added buildings, as laid out by the firm retained by the university to plan for an orderly expansion. This layout, though approved in principle by the board, may undergo certain secondary revisions.

- | | |
|----------------------|-----------------------|
| 1. Hospital | 9. Student Union |
| 2. Outpatient Dept. | 10. Tropical Medicine |
| 3. Medical Sciences | 11. Auditorium |
| 4. Library | 12. Physiology |
| 5. Dentistry | 13. Dormitory |
| 6. Church | 14. Pathology |
| 7. Library | 15. Anatomy |
| 8. Administration | 16. Gymnasium |
| 8A. Graduate Studies | 17. Academic Building |

Public Health and Tropical Medicine. Here is offered a graduate program in health education. The influence of this program has extended to the mission field. In Tanganyika, Africa, a group of promising nationals have been in residence at one of our mission stations learning how to teach the prime principles of healthful living—sanitation, hygiene, nutrition, for example—to the African peoples throughout the land. There is an encouraging blend of religion and medicine.

Space won't permit me to describe other meaningful teaching features. To illustrate, there is a training program for cooks and bakers. Again, there is a curriculum offered to train medical records librarians. This is taught largely at La Sierra College, which is located some 20 miles from Loma Linda.

I should make clear that Loma Linda University comprehends not simply the program at Loma Linda and Los Angeles, but also, in part, our college at La Sierra. It is the latter school that provides certain features indispensable to a well-rounded university, an undergraduate school of liberal arts. It is in connection with La Sierra that the university is able to offer certain graduate work in the liberal arts area.

At Loma Linda, where are the administrative offices, the full undergraduate medical course, leading to the M.D. degree, will be given. Here, too, is the dental college. Also the graduate courses in basic medical sciences. In addition are certain of the ancillary schools I've already mentioned. At the White Memorial Hospital in Los Angeles the focus is on graduate training, leading to specialty board certification.

All the parts are important, vitally important, and together they constitute an educational institution of which we may be proud, a school that richly merits the resources of our prayers and our purses. Only united and loyal support from all can enable so little a people as we to do so great a work as that of operating a large, medically centered, university.

And let no one think that because we have ever been strained to maintain a medical school we are "getting by" with second-grade, mediocre work. As I wandered through the halls of White Memorial Hospital I saw signs on the doors, telling of this or that special work being done within. As I came by one door I was asked whether I would like to see some special work being done on a patient to discover if there were defects in the heart. They explained to me that some people are born with "holes" between the cavities of the heart, where no

openings should be. The doctors call them septal defects. Often surgery can be successful, with small risk.

I watched as the specialists ran a catheter through a blood vessel into first one and then another of the heart's cavities. The whole procedure was clearly visible on two small screens, through one of which I peered with strange fascination. All the while on a larger screen, blood pressure readings and other vital data were appearing. Besides, a moving-picture camera was making a recording for diagnostic purposes. For the benefit of the doctors who are reading, let me say that the examination revealed that the patient had both an atrial and a ventricular septal defect. The doctors told me that the defects were so located that the surgical prognosis was very good. That cheered me, for the patient told me, when I visited her the next day, that she so much wanted to get well to rear her three children. I assured her that God has a special concern for mothers, and that the specialists on her case are men who know God. How glad I was that I could say that.

It will be a long time before I forget the two hours I watched that heart catheterization. I felt a bit strange in surgical cap and gown and slightly smothering mask, plus a heavy apron to ward off radiation. I seemed to be watching a miracle. I was—a modern miracle in medicine. And what I saw was only one exhibit of the highly specialized work being done at White Memorial, where 71 residents, M.D.'s, are now in training for board certification.

Master Plan

The projected master plan for Loma Linda University calls for preserving and enhancing all the well-earned medical status and prestige the White Memorial Hospital has earned. A new wing is to be added to the main hospital building. Certain buildings are to be erected to provide more satisfactory housing, plus other features that will help to create a self-contained entity most conducive to the maintenance of our Adventist ideals. All this calls for an expenditure of \$3 million at Los Angeles.

Meanwhile at Loma Linda steps are under way to provide the physical plant called for by the consolidation of the two campuses. The money expended will be \$12 million. The accompanying sketch outlines how the money will be used. The sketch also shows buildings that await later appropriations.

It is easy for one's head to whirl amid multimillions, great buildings, and brilliant men. Suddenly I returned to the kind of world I best

understand. Into the university church at Loma Linda were streaming teachers and students. The hour was eight in the morning, the occasion, the spring Week of Prayer for our youth. A similar week had been held in the autumn. This program is matched at the White Memorial. The services are conducted both morning and evening.

Every Monday morning throughout the school year a chapel service is held—and, mark this, attendance is required and a record is kept!

I learned also that at the university church the midweek prayer meeting has regularly 600 in attendance. And that includes a fair share of teachers and students.

Twice a year a spiritual retreat is held in some quiet mountain spot.

Not far from the church stands the Dental School, where on one Sunday each month emergency dental cases are cared for. These come from far and near. No charge is made. The dental professors donate their time, and so do the students, who work not even for scholastic credits.

But I must close this story. I've told a woefully inadequate story of what I've seen and heard during my visit to Loma Linda University. The present program is great and the future prospects greater. I've kept saying to myself: What a wonderful opportunity the church is offering to all our youth who seek training in medical or related fields!

Through my window I can see Loma Linda hill, from whose brow our fathers surveyed the then thinly settled valley and tried to envision a great school for God. They sought to discover how they could reach the goal of training men and women in the highest scientific skills on the highest spiritual level. That goal will ever be difficult to reach, but, thank God, not unattainable. The pattern is clearly set forth by the humble messenger of God, whose voice and footsteps oft hallowed the hill. When I heard her voice I thought the spot sacred and the goal divinely inspired. The passage of the years has modified my childhood thought in this lone respect: I believe that the spot remains sacred only as the high goal is maintained. I believe it will be. It must be.

Conceived in prayer, born in the travail of anguished faith, and nurtured in poverty, mid dire threats to its life, this great school has survived and grown, not by accident, but by the will of God.

With a unitedly loyal staff and constituency ever keeping their eyes fixed on the high goal, Loma Linda University will continue to flourish till the day that our God calls us home to that bright land above where none shall say, "I am sick."



"I Don't Like to Keep House"

SOME people like to keep house, and make this necessary and important task a thing of pleasure and of beauty. Their homes are little heavens of joy and delight.

"I don't like to keep house," Mrs. Vinco said often. "I'd much rather work in the yard and the garden and give Bible studies and do church work." One might ask her, "Then why, pray tell, did you take that duty upon you? Why did you get married and surround yourself with a home and with children if the task of homemaking is so distasteful? You bargained for a job you are not willing to do now."

Mrs. Vinco would be aghast if Mr. Vinco would ever say, "I don't like to go out into the harsh world and make a living for my family. I'd much rather take hikes and mow the yard and read in the quiet of the shady porch."

Homemaking is a serious work and much depends upon cleanliness and decency in one's surroundings. Eternal destinies are influenced by such things. So, mother, whether you like it or not, it is your Christian duty to keep a neat and orderly home.

"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."—*Counsels on Health*, p. 101.

Walking into some homes where there is an unpleasant odor, dust on the furniture, and dirty dishes, one wonders at the spiritual condition of the family who lives there, for "the true child of God will be neat and clean" (*ibid.*, p. 102). If the housewife does not know how to order her household she should learn to do so. The home environment has a telling effect on the minds and hearts of little children.

"Mothers, if you desire your children's thoughts to be pure, let their surroundings be pure. Let their sleep-

By Josephine Cunningham Edwards

ing rooms be scrupulously neat and clean."—*Ibid.*, p. 103.

"God is displeased with disorder, slackness, and a lack of thoroughness, in anyone. These deficiencies are serious evils, and tend to wean the affections of the husband from the wife, when the husband loves order, well-disciplined children, and a well-regulated house. A wife and mother cannot

is their greatest lack."—*Testimonies*, vol. 2, pp. 298, 299.

Homes have been broken, husbands and wives estranged, just because wives have neglected to do their work regularly and faithfully.

The whole village knows about how dirty and disorderly and untidy Meg is. When she goes to town, her hair is bushy, her dress soiled and wrinkled, and her children go hither, thither, and yon, as they please. If they stay away at night, she does not show concern.

"They'll get along," she remarks with a shrug. Her dishes are surrealists' dreams of smeared egg and dried gravy, and the floors are strewn and filthy, while junk fills every corner. Her husband talks about her, and tells intimate details of their home life to whoever will listen. One wonders where their "heaven to go to heaven in" has gone.

And yet they claim to be Sabbath-

Saving Our Children—2

make home agreeable and happy unless she possesses a love for order, preserves her dignity, and has good government; therefore all who fail on these points should begin at once to educate themselves in this direction, and cultivate the very things wherein

Carrots and Caramels

By SYLVIA SPRAGUE

His big blue eyes surveyed with dismay the little red dinner pail that mother had so carefully packed that morning.

"Not carrots *again*," he snorted.

No one in the fifth-grade room seemed to notice, so he began gingerly to pull out one by one the other packets of food. "Let's see," he muttered to himself, "besides those old carrots there's an egg salad sandwich (I'd rather have jam, but it'll do), a few peanuts, tomato soup, and a big, ripe peach. Nope, she hasn't forgotten after all. There it is, down in the corner there—a little, chewy caramel. Wish she'd have put in a whole lot more! Umm'mm! I surely do like caramels."

Nicky's mother was wise. In her son's lunch she planned a balanced diet that provided him with the protein needed to build a healthy body. She included vitamins to give him resistance, minerals to increase stamina, and starches and carbohydrates to give him pep and energy for the day.

Spiritual food is important too. So each day Christ gives us experiences that will make us better Christians, healthier Christians. He allows perplexities, heartaches, and disappointments to come so that our faith and patience may be tested, and we may seek Him for strength. Grief and pain are needed to encourage a humble, contrite spirit.

Some of today's experiences may seem unbearable, but remember that God can see beyond today into tomorrow. He gives us what we need for character development, if we daily put complete faith in Him. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5, 6).

keepers. A great change must take place if these two are to get into the kingdom of God.

"One well-ordered, well-disciplined family tells more in behalf of Christianity than all the sermons that can be preached."—*The Adventist Home*, p. 32.

Many a child has lost all taste for spiritual things and for the beauty of holiness from being reared in unsavory surroundings. And the Lord will lay the blame in the last great day just where it belongs—on homemakers who did not consider their humble duties to be important enough to do them thoroughly and well, as unto the Lord.

A Story FOR THE YOUNGER SET

The Hummingbird's Nest—2

By Ruth Wheeler

PLEASE tell me, Grandpa, about the trip the hummingbird takes," Peter said. He and grandpa were eating their lunch in the orchard. "She's too little to fly very far, isn't she?"

"She seems awfully small to me, Peter, but not to God. He's given these little birds the strength to fly thousands of miles. The hummer spent her winter down near the Panama Canal. Soon as spring came, she began her long journey of maybe four thousand or more miles back to this orchard. A hummer nested in that apple tree last year, and this may be the same bird."

"Grandpa, what makes the birds go so far, and how do they find the way?"

"That's something we don't know, Peter. Nobody knows. Hummers have plenty of flowers to take the honey from down in Mexico, but they come here. Some hummers go still farther north, up to Alaska or Labrador."

Grandpa stopped and smiled at Peter. "There's something very comforting to me in their flight. God taught these birds just where they should live and where they should fly. And He knows where they are too. The Bible says so."

"It does?" Peter was surprised. "I never knew the Bible said that."

"Yes, sir. The prophet Jeremiah said that the crane and swallow know when they should come. Of course, birds fly by instinct. God has put something within them that makes them follow certain routes every spring and fall. One kind of hummingbird spends its winter in Mexico and then flies to California in the spring. Another kind goes on to Alaska. Another kind flies from Mexico to New York."

"I just can't understand how God can watch over all the birds every-



S. E. BOHLMANN, ARTIST

"I can't understand how God can watch over all the birds, can you, Grandpa?" Peter asked.

where, can you, Grandpa?" Peter asked.

"No, I really can't, Peter. But I know that He does. Jesus Himself said so. He told His disciples that not even a sparrow would fall to the ground without His Father's knowing it. That's hard to believe. But it's true.

"We have a wonderful God in heaven, Peter. Everything in the world is under His care. That's why I like to watch the little hummer. She's one of the smallest

birds in the world, and still God guides her."

Grandpa smiled at Peter again. "It makes us feel important, doesn't it?"

Peter smiled back, but he did not answer. He was busy thinking. He had never thought about it before, but God really did watch over him. He knew where he was every minute. Whenever I see a hummingbird, Peter thought, I'm going to remember about God's care.

Resurrection

By KATHRYN JENSEN NELSON

Mother is gone—

The home has lost its center;
The ticking of the clock echoes
and re-echoes within its empty walls.
The darkened eyes are closed to light;
The tired hands no longer work with
rags or rugs;
No longer cares of life do test the soul.
She sleeps the last long sleep of death,
And silence reigns supreme.
Grim death has left its sting,
The grave proclaims its victory.

Mother is gone—

A spreading elm tree shades her resting
place;
The cold dark ground now holds her
precious form.
But not for long shall earth its treasure
keep!
Those sightless eyes shall soon see Heaven's
light,
Those hands that oft did soothe the child-
ish brow
Shall once again their work of love pursue.
Our Christ did break the fetters of the
tomb.
O grave, where is thy victory!
O death, where is thy sting!





In the World but Not of It

In His intercessory prayer the Saviour spoke of His disciples as being "in the world," but hastened to add that they were not to be "of the world." It was while still "in the world," He said, that they were to find sanctification—through the word of truth He spoke to them. So it is with every mature Christian.

In the third century of our era some members of the church concluded that the best way to attain to righteousness would be to withdraw from society and the Christian community in order to live the life of a hermit or a monk. In no small measure, monasticism was a protest against the laxity that was creeping into the church with the mass admission of half-converted pagans. Worldliness in the church prompted devout souls to flee from the church. Their primary concern in doing so was their own salvation, not that of others.

Some souls find flight from undesirable circumstances more congenial than staying by to lend a helping hand. But instead of fostering true Christian character development, such a course actually stunts spiritual growth. First and last, monasticism was a sort of escape mechanism motivated by an immature concept of what it means to be a Christian. The idea of essaying to *do* something to attain to a supposed higher level of righteousness still appeals to people shackled by an immature concept of what is involved in following Christ. True spiritual strength comes from imitating the pattern of Christ's perfect life *amid* the stresses and strains of this imperfect world.

Protestant Monastic Group

Protestants usually associate monks and nuns with the Catholic Church. To some it may come as somewhat of a surprise that there are Protestant monastic groups as well. Perhaps the most famous of these is the French Protestant monastic brotherhood at Taizé. This unusual religious community was founded in 1939 and has been attracting considerable attention, especially on the part of Roman Catholics. This interest stems from the fact that the Taizé brotherhood lives by the monastic rule of St. Benedict, founder of monasticism in the West. It is said that in Europe and the United States more than 60,000 women have taken up the so-called "religious" life. Many are Anglican, while others are Lutheran, Methodist, or Reformed. In so far as the motive that leads to a monastic life is Christian service, perhaps a measure of commendation is in order. But where the motive is escape from the world in order to attain to a higher level of saintliness, we return once more to Christ's ideal for the mature Christian—to remain *in* the world but not to be *of* it.

Now, we do not expect ever to hear of a Seventh-day Adventist monastery or nunnery. Hardly. But may it be that we have developed escape mechanisms of our own? Is there virtue in overzealousness to be different from the world in ways of our own choosing, thinking thereby to attain to a higher level of holiness? Of course, we must beware of the other extreme—of being *of* the world as well as in it. That, of course, we do not advocate for a moment. But let us not deceive ourselves into thinking that there is merit in the opposite extreme,

either. God wants us to be well-balanced Christians, living up to all the light He has given us, but not setting out on righteous short cuts of our own devising.

R. F. C.

Tell-an-Adventist

A popular riddle a few years ago asked the question, "What are the three fastest methods of communication?" The answer, obviously formulated by a punster with more interest in humor than in accuracy, was: "Telegraph, telephone, and tell-a-woman." Even if we feel that this is unfair to "the weaker sex," it is undebatable that the grapevine is unsurpassed as a means of conveying news rapidly—and this "grapevine" includes men, as well as women. There is something almost uncanny about the speed with which a community can hear of a tragedy or a scandal when each person tells one or two others.

This leads us to state confidently that if every Seventh-day Adventist were to "proclaim the message, [and] press it home on all occasions, convenient or inconvenient" (2 Tim. 4:2, N.E.B.),* God's last warning message would make a worldwide impact almost overnight.

We are not here advocating that church members be offensive in pressing their beliefs on others but we think that all should be so well informed on the Advent message that they can skillfully turn any conversation into a discussion of saving truth. Too long have many Adventists felt that the truth for today must be presented in a neat package, carefully wrapped in a noncontroversial topic and tied with the eye-catching ribbon of Daniel 2. This attitude has sealed the mouth of thousands of church members when they should have said something to increase love for the Master, shown the unchanging nature of God's law, or interpreted the meaning of present-day events in the light of Christ's soon coming.

We can take advantage of many otherwise-lost opportunities to discuss our faith if we remember that our religion is basically the story of a Person, our Friend and Saviour Jesus Christ. When we talk about a friend we don't always tell the facts of his life in a rigid sequence. We don't say, "John was born in San Francisco, was reared in New York, and now attends school in Montreal. He has blue eyes, blond hair, even features, small hands," et cetera. No! If the person with whom we are visiting was born in Montreal, we say, "I have a friend who goes to school in Montreal." Then we add other relevant facts. Eventually we may get around to telling the color of John's eyes, but we will not come to this fact in a prearranged sequence.

In the same way Adventists need to be intimately acquainted with Christ and present truth. Thus they will be able to witness effectively many times each day, through ordinary conversation. This will make "tell-an-Adventist" the fastest method by which God can communicate His truth to our perishing world. Surely the times demand speed!

K. H. W.

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

(The series by the editor will continue next week.)

Reports From Far and Near

Bandung Hospital Opens

By Ronald F. Hann, M.D.
Departmental Secretary, Indonesia Union Mission

INDONESIA Our Native Land" sang more than 300 visitors at the ceremony officially opening the doors of the new Bandung Sanitarium and Hospital, known locally as Rumah Sakit Advent. On January 24 Mrs. Hartini Sukarno, wife of the President of the Republic of Indonesia, cut the ribbon and led the way into another major institution in the chain of Seventh-day Adventist hospitals around the world.

"Thanks to Almighty God, a hope has now become a reality," declared the mayor of Bandung. In his speech the minister of health also welcomed "the birth of a new hospital" and congratulated "the management and contractor on the new Rumah Sakit Advent in the successful completion of their task." The need for a new hospital is evident from the fact that throughout West Java there is only one hospital bed for every 18,000 people.

Dr. Neil Thrasher led the guests on a tour of the new building and its various departments. On the ground floor is the outpatient clinic, which serves about 3,000 patients each month. A well-equipped laboratory, an X-ray department, a physical therapy unit, and the pediatrics ward, as well as some private rooms, are also located here.

On the second floor are the operating rooms, and rooms for surgical and medical patients. Half of the third floor is occupied by the obstetrical suite, delivery rooms, and nursery. The other half is used by the student nurses as their dormitory.

About 150 beds are available now. This will increase to 200 beds when a nurses' dormitory is erected.

Our first medical work in Java began in 1909 when Sister Anna Nordstrom (later Mrs. G. A. Wood), a nurse from Australia, arrived in Surabaya. The next

year she was joined by Mr. and Mrs. Ethelbert Thorpe, who conducted the Java Health Resort. Over the years since then the fortunes of our medical work have varied. In 1932 Pastor and Mrs. Siegfried Horn opened a clinic in Batavia, now known as Jakarta. Later this became a maternity hospital and continued to operate until 1947, when it was taken over by the Red Cross during the revolution that led to independence.

In 1950 Dr. D. N. Holm opened a clinic in the mountain resort town of Bandung, which Dr. Ralph Waddell observes is "next door to Paradise." Also in 1950 a dental clinic was opened in Medan, North Sumatra, by Dr. N. Twijnstra. Both of these institutions continue to operate.

Later in 1950 Dr. Holm opened the Rumah Sakit Advent in Bandung, with 20 beds, in a converted dwelling house. After a few years the adjoining house was purchased, and by crowding facilities the hospital grew to 100 beds. Not because of our inadequate buildings but because of our Christian personnel the hospital has always been full.

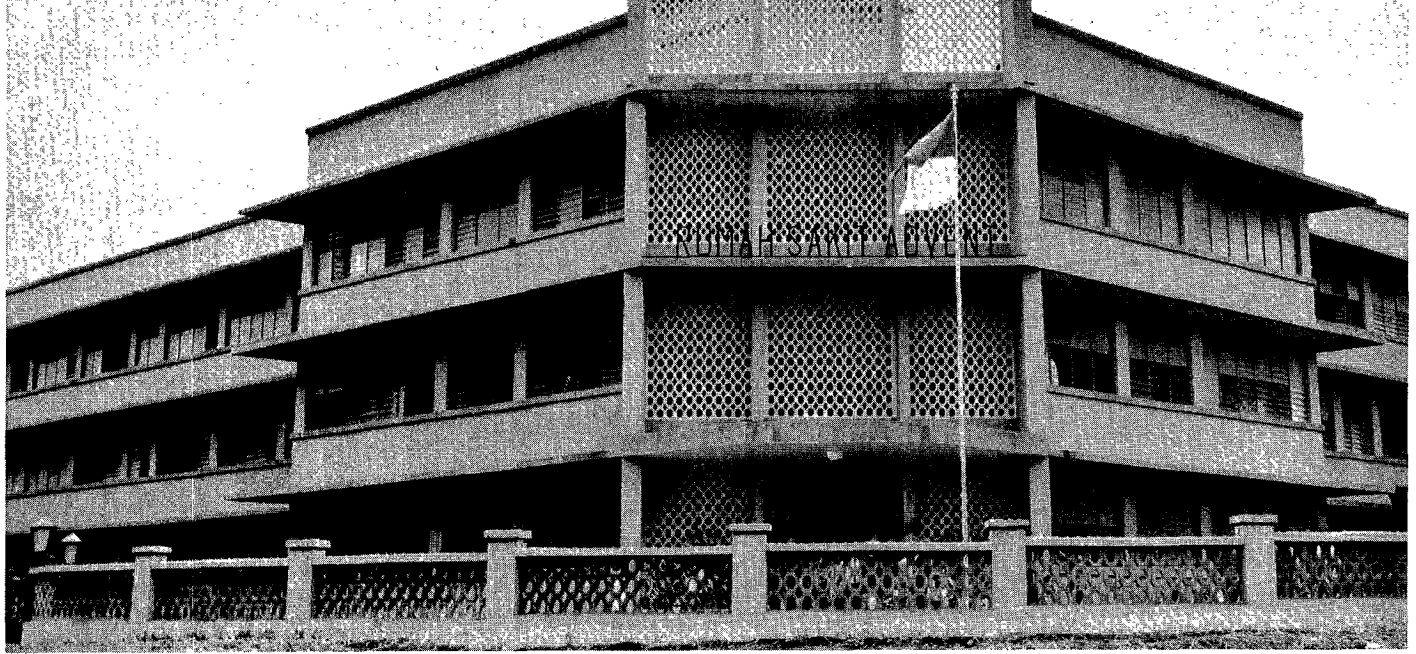
Working conditions have been extremely difficult. Running water has not been available for three or four weeks at a time, making it necessary to haul water from two miles away. The supply of electricity has been erratic. Often major surgery has been done or completed in the light of one small flashlight with run-down batteries. One hundred outpatients were cared for every day in an office eight by eight feet. Toilet facilities were poor. The kitchen has had no refrigeration, and the buildings have become old and are deteriorating, yet the patients came for care.

Today's accomplishments are a credit to the foresight of those who began to plan for the future. Before Dr. D. N. Holm left the field in 1960, plans had been made for the new hospital. A. L. Sherman designed and supervised the construction of the new building. Tan Peng Hong has given tireless hours of labor in business administration and construction supervision, and solicited much of the funds needed from his personal friends. Our hopes have now become a reality. This modern, 200-bed hospital stands as a memorial to all those who have served Indonesia in the medical work. Yet to be constructed are a church, nursing school, laundry, maintenance shop and power house, kitchen, and dining room. These will be built as additional funds become available.

One week prior to the opening, our first Indonesian doctor, Benjamin E. Supit, arrived home to join the staff, after studying medicine in Manila. This is a new era, with a government-recognized grade-A hospital and a government-certified school of nursing, and a chain of clinics from Medan in North Sumatra to West New Guinea.

Entering the new Bandung Sanitarium and Hospital after the ribbon-cutting ceremony (left to right): W. L. Wilcox, president of the Indonesia Union Mission; Dr. Jess Holm, director of the hospital; Mrs. Hartini Sukarno; and Mrs. Jess Holm.





The new Bandung Sanitarium and Hospital.

Also present at the opening ceremony, in addition to Mrs. Sukarno, were representatives of the minister of health and the West Java Health Department, the governor of West Java, the mayor of Bandung, the military commander of West Java, and the ambassador of the United States.

F. A. Mote represented the General Conference. C. P. Sorensen, A. E. Gibb, H. D. Johnson, and R. F. Waddell, M.D., president, secretary, treasurer, and medical secretary, respectively, of the Far Eastern Division, were present for the ceremonies, which were directed by W. L. Wilcox, president of the Indonesia Union Mission.

The hospital medical staff consists of Drs. Jess C. Holm, director; Neil R. Thrasher, director 1960-62; Ronald F. Hann; and E. Benjamin Supit. The hospital chaplain, Rifai Burhanu'ddin, himself a convert from Islam, is conducting a strong spiritual program on behalf of our patients.

As R. W. Munson wrote in 1903, "No work in heathen and Mohammedan lands tells more for the spread of the truth than that which first heals the diseases of the people." That tiny flame kindled 56 years ago has increased until now it lights the whole of this great island land of Indonesia.

Three Glorious Years of Evangelism in South Africa

By P. H. Coetzee, *Departmental Secretary
Southern African Division*

When Alvin E. Cook arrived in South Africa from Australia to conduct evangelistic meetings he listened intently as the union evangelist J. van der Merwe, warned him that Johannesburg, where his first campaign was to be conducted, would be "a hard nut to crack." As Elder Cook looked at his Bible he reflected that he had brought a good "nutcracker" with him from down under.

Now, as Elder Cook leaves the shores of

Africa, he thinks back with thankfulness that God abundantly blessed his use of that "nutcracker." The Plaza Theatre in Johannesburg, with a seating capacity of more than 2,000, was not large enough to accommodate the people who came. It took three crowded sessions to do so. At Pretoria, one of the most conservative cities in South Africa, three crowded sessions were held in the Capitol Theatre, with a seating capacity of 2,700. Elder Cook's third year took him to Cape Town, on the southern seaboard of this vast continent. For the first time in his experience four sessions were needed in the Alhambra Theatre, which seats 2,000.

During his three years in South Africa Elder Cook gave more than 6,000 addresses and Bible studies. He used three million items of literature, and conducted 28 baptismal services at which the sacred rite was administered to 525 persons.

Truly God has blessed!

Capping Exercises at Oshawa

By M. M. Gutman
Public Relations Director

Twelve first-year nursing students of the Branson hospital school of nursing were capped at the services held Sunday, January 27, in the College Park church. These students have successfully completed the first semester of their first year of training.

P. W. Manuel, president of the college, startled the audience when he commented:

"Judged by the standards of an earlier age, none of you could pass the admission requirements. The circular announcing the nursing course one hundred years ago read: 'No woman under 30 need apply. All nurses are required to be very plain-looking women. Their dresses must be brown or black, with no bows, no curls, no jewelry, no hoops.'"

Elder Manuel gave a fascinating ac-

count of the early standards and struggles of pioneers such as Florence Nightingale, Clara Barton, Linda Richards, and Kate Cummings. "They were women dedicated to a cause," he said, "and their unswerving devotion required high courage." He challenged the new nurses in training to live up to the high principles of their calling.

One of the personal high lights of the program was the capping of Flora Wood by her sister, Earla Wood, a second-year nursing student. Looking on was an uncle, Dr. E. A. Crawford, chief of staff of

Miss Earla Wood (left), who was capped by her sister Flora (right), a second-year nursing student. Their grandmother, Mrs. Flora Crawford (center), is a 1906 graduate of New England Sanitarium and Hospital nursing school.



the Branson hospital, and Mrs. Flora Crawford, grandmother of the two nurses, herself a 1906 graduate of the New England Sanitarium and Hospital. It was her eighty-fifth birthday. This was the fulfillment of her dream to see three generations of her family devoted to Seventh-day Adventist medical service.

The Branson school of nursing, affiliated with Oshawa Missionary College, represents the first accredited school of nursing established by Seventh-day Adventists in Canada. The school has been repeatedly inspected and praised for its high standards. It has been used as a model for other agencies that are in the process of attempting to raise their standards.

May God's richest blessing go with the class of 1965 as they continue their preparation for service!

Australia—Home Base for the South Pacific

By T. R. Flaiz, M.D., Secretary
GC Medical Department

The continent of Australia is a little smaller than the United States of America. Its landscape varies from the vast desert areas of the central and western portions to the extensive mountain ranges and verdant hill country of the eastern seaboard. Its climate varies from the steaming tropical jungle of North Queensland, with its tree ferns and orchids, to the snowy alpine mountains of Victoria in the south, where skiing is available much of the year.

To conserve her limited water resources, Australia is today developing an extensive system of dams, canals, tunnels, and hydroelectric plants in the snowy mountains of the south, which will take the excess waters of the eastern slope through tunnels to the arid but fertile western slopes and valleys, instead of allowing them to pour into the ocean. On its way from these mountain reservoirs to the western plains, this water will be made to develop vast quantities of electricity.

Australia has been charged by the United Nations with the responsibility of administering newly opened New Guinea and Papua. Its administration of these territories is not only highly efficient but just and progressive. At the same time, Australia is one of our most active home bases for foreign missions. Our members there and in New Zealand carry the responsibility for missions on all of the South Sea Islands. The widely scattered Central Pacific Union Mission extends 6,000 miles from east to west. Probably a larger per cent of graduates from our Avondale College find their way into denominational service than from most of our colleges elsewhere. A larger proportion of workers in this field serve, or have served, in the mission field than is true of other home bases.

In Australia our food manufacturing industry has developed far beyond that in any other country. Producing an attractive variety of foods, with special emphasis on breakfast cereals, our food com-



Adventist Publications Featured at Manila Book Fair

In late November a book fair was held in the new National Library in Manila. This was the first such display ever held in the Philippines, and proved to be a huge success. Pictured is the Philippine Publishing House display. More than 2,000 pesos' worth of books and magazines were sold at the booth. Hundreds of contacts were made that literature evangelists are following up.

J. T. MASON, Publishing Secretary
North Philippine Union Mission

panies hold much the same position in the Australian market that Kellogg and General Mills, together, hold in the United States. Operating gains from this industry support our extensive missions work in these South Sea Islands.

Adventist educational institutions established for the peoples of these islands are generally rated by government educational authorities as among the best. This is particularly true of our teacher training work and of the occupational training we provide in our colleges in the mission field.

Of 90 students in the Government school of nursing in Rabaul, Bismarck Islands, 30 are Seventh-day Adventist young people preparing to work for their own people. At the Government-operated medical school in Port Moresby, New Guinea, Adventist students from the highlands and some from the islands to the north are studying medicine. This physician-training plan will be extended to provide national physicians to work into the developing medical program for the New Guinea highlands.

With the exception of certain portions of the interior of South America, portions of Central Asia, and possibly the Middle East, no area of the world untouched by Christian influence presents so immediate a challenge as central New Guinea. Adventists have stood well to the front in this rapidly developing area, where there is as yet much unclaimed territory. Whether we remain in this favorable position de-

pends upon our continued liberality, and even more specifically on our response to calls for educational and medical personnel.

The Power of the Gospel in Inter-America

By B. L. Roberts, Evangelist
Colombia-Venezuela Union Mission

A little old woman who lived in Pereira, Colombia, had been attending services at our church and felt that God was calling her to dedicate her life to Him. We were seated in her granddaughter's home one afternoon when she told me of a problem that to her seemed insuperable. She had been smoking cigars since she was nine years old. At the time I was talking to her, she was near 70. For 60 years she had smoked every day, and thought it impossible to give up so long-established a habit.

I explained to her that God displays His power in the lives of those who need His help, and that He would gladly deliver her from smoking if she really wanted Him to. Her face lighted up with hope. Then we knelt and simply asked the Lord to manifest His power and give her an immediate victory over her besetting sin. The God who spoke the world into being graciously answered our request. The little woman got up from her knees with the joy of victory shining from

her eyes. To my knowledge she never smoked again, and a short time later she joined her Lord in baptism.

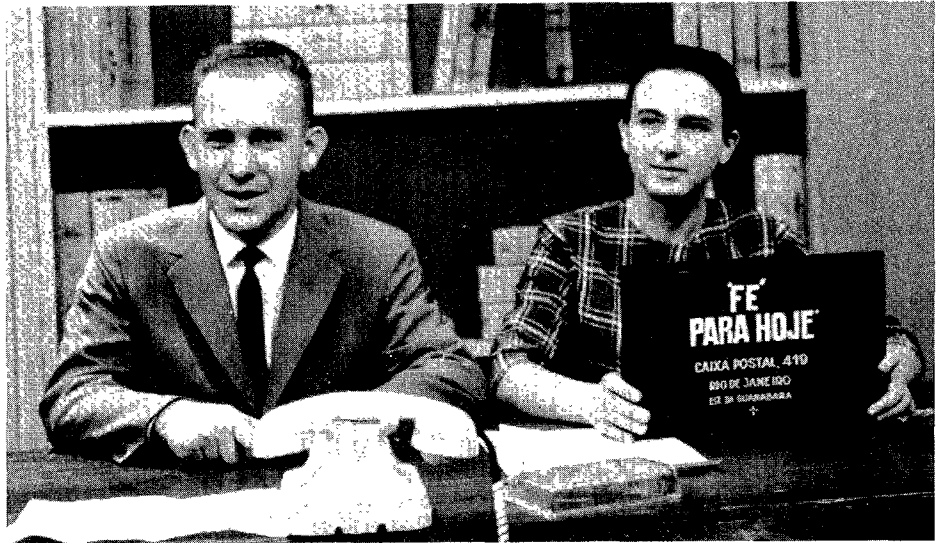
The glorious power of the gospel was revealed mightily in the life of Luis Ospina, now of Medellín, Colombia. Luis was the home missionary leader of the Medellín Central church when I met him. I was impressed by the commanding, stentorian voice with which he exhorted the church members to work for the lost. He had made a pioneer missionary visit to the region of Peque, Antioquia. There he had been threatened, cajoled, and even jailed in order to scare him away and thus silence his eloquent testimony to the power of the gospel.

Anyone could tell by looking at him that his past had been vastly different from the present. One day he told me his story. He had been a member of a guerrilla band in the time of the worst violence in Colombian history. When he and his cohorts entered the small mountain villages that belonged to the opposing political faction, it was their custom to destroy every human being, from the smallest child to the oldest grandfather. Only Heaven knows how many times Luis' hands had been raised to kill.

On one occasion, becoming tired of his ceaseless activities in the mountains and feeling a desire to see his wife, he made the trip to Medellín. There he found that his wife had been entertaining another man in his absence. One evening he placed his revolver on the night table beside a glass filled with a colorless liquid containing a deadly poison. He told her to choose between the two. She chose the poison, and in a few moments she was in her death agonies.

One evening Luis was invited to attend a lecture on the Bible. He entered the Adventist church with his revolver hidden in his belt beneath his coat. Im-

Juan Noguera, former political troublemaker, being baptized near Caracas, Venezuela.



Elder and Mrs. Alcides Campolongo telecasting Faith for Today in Portuguese for a Brazilian network.

pressed by what he heard, he returned night after night. Then the night came when he went to church without his gun. Not long after, he gave public testimony of his full regeneration by being buried in baptism. The power of the gospel had triumphed over inherited and cultivated tendencies to every imaginable sin.

The work Luis initiated near Peque has now become a thriving center of evangelistic endeavor, with some 100 baptized believers holding up the standard of truth.

I think also of God's power manifested in the life of Juan Noguera. Only a year ago this young man was recovering from wounds inflicted by torturers after being apprehended in an attempt to overthrow the Government. He had considered taking his own life, but was invited by a friend to attend our meetings in a theater in the city of Caracas. There he found a reason for living. The desire to end his existence was replaced by an overwhelming desire to live eternally. He surrendered his life to the Lord Jesus and was born again. His interest in politics, his drinking, smoking, and reveling were now buried forever. He is so vibrant with new life and hope, and so thankful for what the Lord has done for him, that he wants to tell everyone about the power that has worked a miracle in his life.

Someday Juan will approach you and thank you personally for your part in sending him the gospel. Are you glad you helped to make his conversion possible?

Faith for Today on TV in Brazil

By Roberto R. de Azevedo
Departmental Secretary
South Brazil Union Conference

The first telecast of "Fe para Hoje" was aired on November 25, 1962, in São Paulo, a city of four million people, over the most powerful station in Brazil and on a network covering the cities of the interior that reaches some 12 million people.

Months of preparation preceded this

first telecast. As plans developed it was decided that this new telecast in the Portuguese language should follow the format of the North American program Faith for Today, and that the program should bear the same name.

The program is being produced on video tape. The speaker is Alcides Campolongo. He is assisted by his wife, Neide. Our church members are cooperating in this work, giving good offerings to support it.

On December 23 the program also went on the air in Rio de Janeiro, a city about the size of São Paulo. It was well accepted by the viewers, and 100 people wrote following the first telecast saying how much they had enjoyed the program.

Thus Faith for Today is being seen in the South and East Brazil unions. We hope it will be seen in the North Brazil Union within a short time.

Converted on a Streetcar

By Chank Hoi Ku
as told to Robert L. Sheldon

I first met Specialist Bond on a streetcar one Saturday morning as I was going to school in Seoul. This American serviceman came up to me and wanted to talk. He asked about me, and I told him that I was an English teacher. He asked for my address, which I gave him, and before parting he handed me a pamphlet.

Being interested in English, I read the pamphlet. The following week I received three letters from this GI, who seemed eager to meet me again. In case I could not meet him at the time and place proposed, he suggested two alternatives. This made me curious, so I agreed to meet him at the USO in downtown Seoul.

He treated me to ice cream and doughnuts. As we sat eating, we talked. After about thirty minutes Mr. Bond handed me a Bible saying, "I would like to give this to you." I was shocked! We hardly knew each other and here he was giving me a present. What was I to think?

At this time I was teaching English at the Christian Union College in Seoul.



Chaplain (Capt.) Joseph T. Powell (right) bids farewell to Professor Chank Hoi Ku as he leaves Korea to study in the United States. Professor Ku has written several textbooks currently in use in Korean schools. Mrs. Ku (center) will remain in Korea. She has worked as a radio announcer and has helped make the Voice of Hope tapes.

This is a very strict Protestant school with very high standards. But although I was teaching in this Christian school, I had not been baptized.

The questions my new friend asked surprised me. I did not know what to think. "Have you heard about the Seventh-day Adventist Church?" he asked, adding, "I would like to come to your home and study the Bible with you."

I did not want him to come to my home. For one thing, my standard of living is very modest. Also, I did not want him to see the English novels that I had been

reading. He persisted, and then gave me more books to read. I remember especially *Love Unlimited*. The sentences in this book are so beautiful. They rang in my ears like music. He also gave me *Judy Steps Out*, in Korean.

After reading these books carefully I was eager to study with Mr. Bond and invited him to my home. He expected to be teaching only me, but I thought, "This is too good to keep to myself!" and invited some of my students. Our Bible class soon grew to 22 members, and we met every Saturday morning. Most of those who attended were college students, but we also had several high school teachers.

It was a great day for me when I decided to accept the teachings of the Seventh-day Adventist Church and be baptized. I had learned to love the life of an Adventist, and I liked the way they treated people. I was especially attracted by the teachings on diet.

I began keeping the Sabbath and my problems grew. I was teaching six days a week and my employers did not want to let me off on Saturday, but I explained that otherwise I would have to resign. After much discussion and explanation I was given my Sabbaths free and kept on full pay!

Last year I was offered a Fulbright Scholarship, but declined. I have made plans to further my education at one of our own Adventist colleges in the United States. My wish is to return to work in Korea for my own people.



► About 100 students of Loma Linda Union Academy are actively engaged in the It Is Written program being conducted in the San Bernardino area. They are concentrating their efforts in the Del

Rosa and Grand Terrace sections, where they will soon conduct follow-up meetings to Elder Vandeman's telecast. Robert Jacques is Associated Student Body chaplain.

The Crying Desert of South Africa

By W. M. Cooks, President
Bechuanaland Field
Southern African Division

Very little has been done either by the government or by private agencies for the Pygmies of the Kalahari Desert region of South Africa. This is doubtless owing to their nomadic life.

The government has recently prohibited hunting on a large section of the so-called desert so that these primitive people should not suffer for lack of food. Theirs is a constant battle against hunger and thirst, and when food is available they will eat until the abdomen is greatly distended. Their greatest fear is thirst. They have every reason to be afraid, for their capacity to store water is limited to such receptacles as blown-out ostrich eggs and animal skins sewn into water bottles. Water is used internally, never externally. When wild animals are killed even the fluid is collected and drunk.

These primitive people are men, women, and children for whom Jesus was willing to die. Because it is difficult for them to remain in one place very long at a time, we find it hard to help them. They plant no gardens, but live entirely from the ground and what springs from it, together with the animals they are able to shoot with their poisoned arrows. They own no cattle, sheep, or goats.

That God has not left the Pygmies out of His reckoning is evident from the story of one little Bushman who was guided to a Seventh-day Adventist minister by a dream. God spoke to Sekuba as He spoke to His servants of old. Sekuba rests in his grave today, but not without hope of the glorious resurrection. As a result of his

Below: Bushmen attending Sabbath school. Right: W. M. Cooks with a Pygmy Bushman sixty years old, on the Kalahari Desert in Bechuanaland, Africa.



influence a number of Bushmen are now meeting from Sabbath to Sabbath.

We are now laying more definite plans to work for these people of the Kalahari Desert. Our doctors have been able to minister to the needs of many of these poor folks at our mobile hospital unit. How they need Jesus! Let us pray, and work, and give for missions as we have never done before!

Southern Asia VOP Enrolls Two Million

By Kenneth H. Gammon
Departmental Secretary

Great excitement recently prevailed in the Southern Asia Division office of the Voice of Prophecy as the mail arrived and was taken to the filing room for sorting and registering. The staff clustered around and eagerly watched and listened: 1,999,996; 1,999,997; 1,999,998; 1,999,999; 2,000,000. Yes, two million! The 2-millionth application for the Bible study course.

Two million is a lot of people to reach with Bible studies. A hundred ministers each making 100 new contacts a year for Bible study would take 200 years to reach as many. If these two million people had queued up to hand in their applications it would have taken more than 300 hours for them just to walk past the school door. If all their application cards had been laid end to end, they would have stretched 190 miles.

It is our practice to treat as confidential the names, addresses, courses, and grades of our students. However, the 2-millionth applicant—Prof. M. T. Merchandani, a non-Christian and a lecturer in law at the Bombay University—readily granted permission for publishing his name and photograph when we explained the situation to him.

The Indian Voice of Prophecy school was conducted on an experimental basis for two years, until 1947. In that year it was assigned to one room of the director's home and offered one course—in English. Soon plans were made for lessons in Malayalam, Singhalese, Hindi, and Urdu. Applications by the end of that year numbered 10,400. This was a promising start.

In the eleven years that followed, the director, A. E. Rawson, made regular broadcasting one of its strong features. Then the government canceled all religious broadcasting. However, the branch schools in south and northeast India and in Ceylon and Burma, together with the division school in Poona, continued to make good growth.

About this time C. R. Bonney arrived from England. He introduced new courses and new languages. Under his strong leadership, in 1959 the first million mark of applications was reached. Since then more branch schools have been opened. The second million was reached in the comparatively short time of four years.

Recently a new course was introduced for the Moslems of Pakistan. It is entitled "Light From the Ancient Prophets." A whole flood of applications came in almost immediately for these lessons. Its popular appeal led to an editorial in a leading



K. H. Gammon, Southern Asia Division radio and TV secretary (second left) presents a Bible to the 2-millionth applicant for the Voice of Prophecy correspondence course in that division, M. T. Merchandani, a teacher of law at Bombay University. Looking on are Ananda Rao, pastor of the Bombay church (left), and S. B. Gaikwad, VOP secretary for the West India Union Mission.

Urdu newspaper complaining that the Voice of Prophecy lessons were in every Moslem home, disturbing the minds of the young people and weaning them away from the Mohammedan faith.

The Southern Asia Division represents one fifth of the world's population, and there is a mighty work to be done. Unfortunately, there are times when we are limited in what we can do. In some of our schools we cannot process all the applications that are received because we do not have the funds to print as many lessons as are needed. Last year alone our publishing house printed more than a million and a half lessons for the Poona school alone. In one area with 17 million inhabitants it has proved difficult to establish our work. In fact, we do not have even one minister, church, or company. But the Voice of Prophecy lessons have had an amazing reception. From the Gujarati section ap-

plications soared to 10,000 lessons a month, and great was our disappointment when we could accept only 7,000.

Today, throughout the Southern Asia Division we are now operating 22 schools and offering seven courses in 15 major languages. Seven schools are now waiting to translate the Hope of the World course.

Recently a minister of another denomination said at an interdenominational gathering that the Voice of Prophecy is the greatest single agency for the promotion of the Christian faith in all Southern Asia. The name is well known, and proves to be a most acceptable introduction to strangers.

Souls are being won. Stories can be told of converts from animism, from the Buddhism of Burma and Ceylon, from the Hinduism of India, and from the Mohammedanism of Pakistan. Nothing can stop God's work. Pray for us.

Bolivian Ordination a Rare Event

In Bolivia an ordination service is a rare event. During the 42 years of our work in Bolivia only three Bolivians had been ordained to the gospel ministry. January 19 was therefore a high day for our people in Bolivia, for two more men were set apart for this important avenue of service.

Both Pedro Castro (left) and Pedro Mamani (right) have been in the work for more than 20 years. They are now directors of two of our mission stations, and the Lord is wonderfully blessing their ministry. Between them they baptized 150 during 1962.

Taking part in the service were our three ordained national workers, Elders Acnuta, Pairo, and Ayala, together with Don Christman, president of the Inca Union, and the writer.

BERT ELKINS, President
Bolivian Mission



SDA Seminary Western Extension School

By Edward Heppenstall, *Chairman*
Department of Systematic Theology

One hundred forty-five ministers, Bible instructors, and other denominational workers from the Southern and South-eastern California conferences are attending Andrews University Seminary extension classes during the first and second semesters of the current academic year. Classes for the Southern California Conference have been held at the Los Angeles campus of Loma Linda University, and for the Southeastern California Conference in the Sierra Vista Chapel at La Sierra.

The writer is directing the extension school on the West Coast this year and will return to Berrien Springs in June. He is teaching courses in righteousness by faith, law and covenants, doctrine of the sanctuary, and doctrine of inspiration and revelation. He is being assisted by William Landeen, of La Sierra College, who teaches classes in theology of the medieval period and theology of the Reformation. During the first semester J. L. Shuler taught a course in public evangelism.

In addition to these regularly scheduled classes, in which a minister may earn between four and six hours of credit each semester toward an M.A. degree, the writer has also taught a no-credit class in righteousness by faith to a group of doctors and medical workers in the San Diego area every Thursday evening. From 50 to 100 persons have attended these weekly sessions at their own request.

More and more ministers and workers in service are availing themselves of the graduate work in religion and theology offered by Andrews University. Looking ahead, the Seminary plans to offer graduate work in the San Francisco area, in addition to continuing the present program in Southern California.

John Osborn and Cree Sandefur, the two local conference presidents, have affirmed a clear-cut, positive program with reference to advanced study for all their conference workers. Their desire and purpose is a ministry ever better qualified for the proclamation of the everlasting gospel.

Silent Witness for Christ in the Antilles

By Freberin Baerg
Departmental Secretary
Curaçao Mission

One would hardly expect to find a dry desert island out in the tropical Caribbean Sea, yet that is what the Netherlands Antilles Mission is composed of. Not just one cactus-covered island, but three—Aruba, Bonaire, and Curaçao. Commonly known as the ABC islands of the Caribbean, they are composed of a volcanic base partly covered by coral reef.

In these forbidding surroundings live some of the most friendly people in the



Ingathering Victory

On January 26 the Patchogue, New York, church met to sing the Ingathering victory song, having collected almost \$450 more than the church goal. Several received Jasper Wayne awards.

The nine church school children (above) worked night after night, fair weather and foul, and received more than \$633. One first-grader, Gail Hanscom (rear left), went over the Silver Vanguard goal and finally reached \$68.48.

The Patchogue church members are grateful for the way the Lord blessed and guided them on to victory.

HENRY KENASTON, *Pastor*

world. Being Seventh-day Adventists makes their lives full of meaning and adds purpose to their friendly existence. Ursula Colbourne is one such person. Her story begins with the thought from *Messages to Young People* that "character is power. The silent witness of a true, unselfish, godly life carries an almost irresistible influence. By revealing in our own life the character of Christ, we co-operate with Him in the work of saving souls."—Page 418.

"Such," she says, "has been the influence of my godly aunt, who first sowed the seeds of truth in my early life. I was taken to a little Sabbath school, the kindergarten department of the San Nicholas church on the island of Aruba. How thrilled I was that first Sabbath morning as I gazed into the sandbox and saw the teacher illustrate the story of the Good Samaritan. I had never seen Bible stories displayed in a sandbox before, and I was bubbling over with excitement. I was fascinated by the flannelgraph and the Picture Roll. I was amazed to hear the other children repeat their Bible verses!

"Sabbath after Sabbath my aunt faithfully took me to church with her. The impression implanted on my young mind has been with me ever since.

"When I went to live on the island of Curaçao I forgot all about Sabbath school. Grade school and Sunday school became the important schools in my life. For three years I was a carefree little girl with

parties, Sunday afternoon matinees, and picnics absorbing my attention. But godly influence, the silent witness my aunt had been to me while I was on Aruba, followed me. Remembering the Sabbath school, I asked some Adventist friends of my mother to take me to church with them. I began attending the church in Mundo Novo. Even then, at the age of 11, I could hear God's voice speaking to me. As I listened to the mission stories every Sabbath I determined that someday I too would become a missionary. I readily believed the Adventist message, but felt I was too young for baptism.

"Three more years went by, years filled with sorrow and difficulties. Mother forced me to eat the pork she had cooked, by feeding it to me. I was not allowed to attend the church, but was sent instead to the theater. Prayer was my only stronghold, and I tried to keep God's commandments as best I knew how.

"In our neighborhood there lived two Adventist families, also silent witnesses to God's power. One was that of Brother C. J. Smith. I started attending the evangelistic meetings R. R. Henneberg was conducting at the new Cher Asile church. How I loved those gospel hymns! And such wonderful people!

"Prayer meetings, Friday evening vesper, young people's meeting, all became very dear to me. Faithfully I attended every one of the church activities. In the junior division I had a wonderful teacher.

"During the early part of 1954 Glen Henriksen and Robert Hamm began a series of revival meetings at the church. I was so impressed with the sermons that I invited my friends in the neighborhood to attend the meetings. My best friend and I attended every night. We were rewarded with the gift of a beautiful Bible.

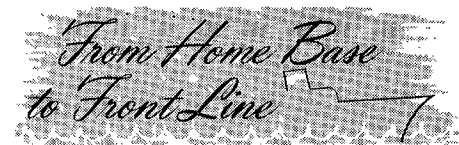
"This was the first Bible I had ever owned, and I was very proud of it. Every morning I would read a chapter to my brother and one to my mother. That was my way of conducting morning worship. One morning I read about the seven last plagues. Mother became so upset that she put a stop to my reading aloud to her. I could not persuade my family to attend church with me. They seemed to think the world had so much more to offer.

"My friend Irma and I were faced with the decision of choosing Christ or the world. Sad to say, my friend forsook Christ and chose the world. I wondered whether I had done my best for Jesus. On June 5, 1954, I was baptized. Mother's reaction was one of indifference. As far as she was concerned, I was still a Methodist.

"I was happy in the Lord, in spite of the difficulties I encountered in school and at home. After my graduation from junior high I went to Aruba to visit relatives. Once again my aunt bore faithful witness to the truth I now knew so well. I met the young people of the church, and we had some wonderful times to-

gether. Most of them were making plans to attend our college in Trinidad. Determined to get a Christian education, I too began laying plans when I returned to Curaçao.

"In 1957 I left for our college in Mandeville, Jamaica. I spent two and a half happy years there. Being in that wonderful Christian atmosphere was like being in Paradise! I have not yet completed my education. I plan to earn a degree in nursing education in the near future. As I think back over the past, I can see God's guiding hand in my encounter with each silent witness along the way."



Australasian Division

Mr. and Mrs. R. F. Sodeman and three children sailed from Sydney, on the *Mari-rosa*, February 4, en route to Western Samoa. Brother Sodeman is to serve as a member of the teaching staff at the Lalovea day school in Apia, which has an attendance of approximately 700 young Samoans.

Mr. and Mrs. Cedric Powrie left Sydney, February 6, for the New Hebrides.

Brother Powrie will take up teaching work in the Parker Missionary School, the leading SDA educational institution in the New Hebrides Mission.

Miss L. M. Phillips left Sydney for Madang, in the Territory of Papua, New Guinea, on February 13. She is to connect with the Coral Sea Union Mission to engage in medical work, and will be located at the Hatzfeldhaven Hansenide Colony on the northwest coast of New Guinea.

Mr. and Mrs. W. T. Andrews and two children left Sydney on February 17, going to Suva, Fiji. Brother Andrews has accepted a call to serve as accountant of the Central Pacific Union Mission.

North American Division

Mr. and Mrs. Harold James Jump and three children left San Francisco, California, March 3, returning after furlough to India. Brother Jump is a teacher in the Vincent Hill School in Mussoorie.

Mr. and Mrs. Henry R. Feyerabend and daughter left New York City on March 7, returning after furlough to Brazil. He will continue as a Voice of Prophecy worker in Rio de Janeiro.

Elder William H. McGhee and son William Harold left New York City on March 7 for Beirut, Lebanon. He formerly served in West Pakistan. Sister McGhee and son John Kenneth are to leave by boat about May 1. Brother McGhee is to be editor in chief at the Middle East Press.

W. R. BEACH



Nonagenarian an Active Iowa Church Member

At the age of 91 Mrs. Cora Nott Johnson is a regular reader of the *Review and Herald*. She still attends Sabbath school and church regularly in Estherville, Iowa, as she has for the past 68 years. Mrs. Johnson has nine living children, all of whom are members of the church. At a recent family gathering five generations were represented. Her husband, Lewis Johnson, was a charter member of what is now known as the Terril church.

F. J. KINSEY
Departmental Secretary
Iowa Conference



Columbia Union

Reported by
Don A. Roth

► Walter Herrell, a member of the staff of the Washington College Press, has been appointed manager of the College Press of Southern Missionary College in Collegedale, Tennessee. Mr. Herrell formerly served with the bindery of the Shenandoah Valley Academy.

► Leonard Bierlien, secretary of the publishing department of the West Virginia Conference, has accepted a call to district work in the Wisconsin Conference. The publishing interests of West Virginia have increased as a result of Mr. Bierlien's leadership in the past few years.

► Mrs. Zella Holbert is the new director for college relations at Columbia Union College. She also teaches in the department of education.

► Miss Alice Smith, chairman of the department of nursing of Columbia Union College, has been selected as a member of the board of trustees of the Washington Sanitarium and Hospital in Takoma Park, Maryland. Two doctors were also added to the board—Drs. George Innocent and Wilfred Eastman.

► The seventh annual H. M. S. Richards Lectureship on Preaching was conducted at Atlantic City, New Jersey March 12-14. Speaker for the series was Dr. Winton Beaven, academic dean of Columbia Union College.

► New director of church development for the Columbia Union Conference is Mel Rees, formerly of the New York Conference.



Lake Union

Reported by
Mrs. Mildred Wade

► C. M. Willison has accepted an invitation from the Illinois Conference to serve as educational, temperance and A.S.I. secretary. Brother Willison for a number of years has given faithful service in the Indiana Conference, first as principal of the academy and recently as educational secretary of the conference.

► As a result of evangelism during January at Bay City, Michigan, 26 have been baptized. Most of these came in as a result of the Walter-Henderson three-week series and the faithful follow-up work of the pastor, David Parkhurst, and his church members. Some interests orig-

inated a year ago when the Hour of Prophecy meetings were held in nearby Saginaw.

► The Michigan Conference is planning an ordination of eleven young ministers for July 6, the first Sabbath of camp meeting. It will be the largest held in recent years.

► 1962 was the best year in the history of the Michigan Conference. Tithe reached a new high with a gain of \$97,926; Sabbath school offerings showed a gain of \$12,865; and total mission offerings, \$15,093. Membership at the close of the year was 17,237, a net gain of 519.



North Pacific Union

Reported by
Mrs. Ione Morgan

► High school and academy students converged from all over the Washington Conference for a Bible Conference at Sunset Lake, February 21 to 24. Nearly 100 were in attendance. G. S. Balharrie, dean of the school of theology at Walla Walla College, was keynote speaker. Other youth workers participating in the camp were Ed Webb, Ed Norton, and Ralph McGann of the Washington Conference; John Hancock of the union conference; and R. C. Schwartz of the Oregon Conference. Similar Bible Conference camps are to be held in the near future in the Oregon, Upper Columbia, and Idaho conferences.

► Ground was broken for a new junior academy in Pasco, Washington, on February 24, to serve the Tri-City area of the Upper Columbia Conference. It will include four classrooms, gymnasium, and principal's office. Present enrollment is 93 students, with four teachers, but enrollment is expected to reach 120 next year. An additional four to six rooms can be added later as needed. Participating in the ceremonies were: H. A. Welklin, pastor; R. T. Minesinger, former pastor; C. M. Bunker, W. E. Wassenmiller, and A. J. Werner from conference headquarters; Al Hickman, school board chairman; David Gouge, school principal; and Dr. Orval Patchett, building committee chairman. Music was provided by the Tri-Cities junior academy choir and band, which is under the direction of Mrs. David Gouge.

► George E. Taylor, president of the Montana Conference since September of 1956, retired April 1. He and Mrs. Taylor will make their home in St. Helena, California. The Taylors have served for 35 years in responsible positions in the United States, Hawaii, and Canada.

► Additions to the Walla Walla College faculty for next school year are John Wesley Rhodes as professor of education, and John Perryman as assistant professor of mathematics. In addition to teaching duties, Dr. Rhodes will serve as chairman of the graduate council. Returning to the campus next year will be Gordon B. Hare, as chairman of the mathematics department, after a three-year study leave for the completion of work for the Ph.D. degree.



Pacific Union

Reported by
Mrs. Margaret Follett

► W. H. Beaven of Columbia Union College was in Utah from February 7 to 10 lecturing on temperance to junior and senior high school students in Springville and speaking to Adventist groups in Ogden and Salt Lake City. He also spoke at the Utah State Prison.

► E. Willmore Tarr of the Public Relations Bureau of the General Conference has been giving instruction at a number of public relations workshops for church public relations secretaries of the Pacific Union Conference.

► Ground-breaking ceremonies for the Phoenix, Arizona, Camelback church were held February 25, with many of the church members present to witness this important step.



Southern Union

Reported by
Mrs. Cora Kindgren

► Enthusiasm is mounting weekly over the use of the new "flip-top" projector being used by colporteurs in the Southern Union for presenting *Modern Ways to Health, Triumph of God's Love, and Golden Treasury*. Literature evangelists of eastern Tennessee, meeting in Knoxville recently, discussed future plans for films and records to demonstrate other books.

► Organization of a church with 42 charter members at Ringgold, Georgia, early in March removed one more dark county from the Southern Union list. Early developments in this area date back to the days when S. C. Harris was pastor in Chattanooga. In 1960 C. A. Reeves conducted a series of meetings, and late in 1962 L. A. Wynn baptized others in this area. The Ringgold church is in the Collegedale district. Roy B. Thurmon is the present pastor.

► Wilton Senecal and B. T. Senecal, Jr., concluded a three-week crusade in the Marietta, Georgia, church. Attendance of 100 or more from this small community was most encouraging. Late in March these two pastors conducted a similar series in Blue Ridge, Georgia.

► The Southern Union Music Festival was held April 5 and 6 in Miami, Florida. Music students from the other ten academies joined with Greater Miami Academy, of which James Shepard is principal. Twenty students from each academy participate in this annual event.



Southwestern Union

Reported by
H. W. Klaser

► There were 5,647 baptisms in the Southwestern Union during the past quadrennium, the result of 970 evangelistic meetings. Thirty-eight new churches and 21 new schools were added.

► During the past four years nearly four million dollars was spent to develop Southwestern Union College. A continuous program is being followed, replacing outmoded buildings, paving streets, and modernizing the plant generally.

► The per capita tithe that is paid by members of the Southwestern Union increased from \$102.11 in 1959 to \$110.72 during 1962. Ingathering during the past quadrennium amounted to \$1,832,540, an increase of nearly \$250,000.

► Since November 1962 the Ardmore Sanitarium and Hospital has been taxed to capacity. Often patients had to be cared for in the halls.

Church Calendar

| | |
|---|------------------|
| Medical Work of Loma Linda University | April 13 |
| Bible Correspondence School Enrollment | April 27 |
| Day | May 4 |
| Health and Welfare Evangelism | May 4 |
| Church Missionary Offering | May 11 |
| Disaster and Famine Relief Offering | May 18 |
| Spirit of Prophecy Day | June 1 |
| Home Foreign Evangelism | June 1 |
| Church Missionary Offering | June 8 |
| North American Missions Offering | June 8 |
| Thirteenth Sabbath Offering | June 29 |
| (Inter-American Division) | July 6 |
| Medical Missionary Day | July 6 |
| Church Medical Missionary Offering | July 13 |
| Midsummer Missions Service and Offering | August 3 |
| Pioneer Evangelism (Dark County) | August 3 |
| Church Missionary Offering | August 10 |
| Oakwood College Offering | August 17 |
| Educational Day and Elementary | September 7 |
| Offering | September 7 |
| Literature Evangelists Rally Day | September 7 |
| Church Missionary Offering | September 14 |
| Missions Extension Day and Offering | September 14 |
| MV Pathfinder Day | September 21 |
| Review and Herald Campaign | Sept. 14-Oct. 12 |

REVIEW and HERALD

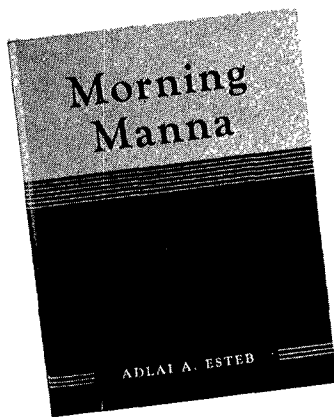
In 1849 a company of Sabbathkeeping Adventists whose background was the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review and Sabbath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

| | |
|------------------------|--|
| Editor: | Francis David Nichol |
| Associate Editors: | Raymond F. Cottrell Kenneth H. Wood, Jr. |
| Consulting Editors: | R. R. Figuhr, M. V. Campbell Theo. Carcich, W. E. Murray F. L. Peterson, R. S. Watts |
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| Special Contributors: | Frederick Lee, W. R. Beach, C. L. Torrey, Presidents of all Overseas Divisions |
| Circulation Manager: | R. G. Campbell |

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Family Worship Themes for 1963



MORNING MANNA, by Adlai A. Esteb

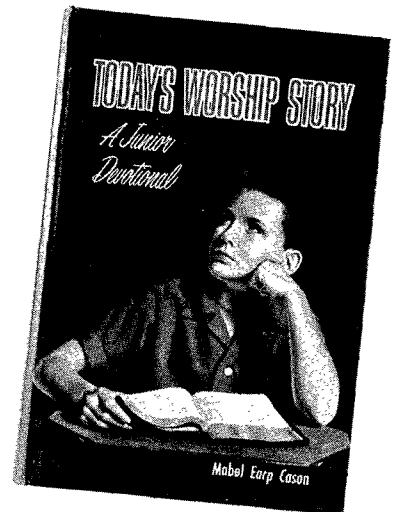
Here is a devotional book that is definitely unique among the volumes in this series.

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For the Junior Youth

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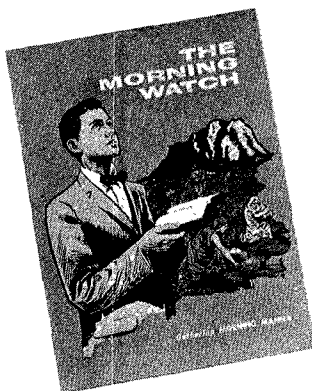
by Mabel Earp Cason

Again we present a devotional book especially for the boys and girls.

For each day there is an interesting worship story—teaching spiritual and moral lessons in language the children understand.

A discussion topic is provided at the close of each day's reading to allow the parents to enlarge upon the story. This feature enriches the worship period with personal teaching suitable to each child's experience.

Beautiful cover in color—Price **\$3.00** each.



MORNING WATCH CALENDAR, 1963

As usual the 1963 MORNING WATCH lists the memory texts for each day of the year. The verses are on the subjects set forth in MORNING MANNA and follow the Bible Year assignments for each day. The paper edition has a lovely four-color cover, while the deluxe has dainty outside cover stamped in gold.

They make inexpensive gifts. Mailing envelopes furnished. Prices—paper, **20 cents** each, de luxe, **30 cents** each,

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News of Note

Conference Officers Re-elected

A letter from W. J. Blacker, treasurer of the Pacific Union Conference, states that the entire working staffs of the Arizona, Central California, and Nevada-Utah conferences have been re-elected.

J. W. Bothe, president of the Canadian Union, informs us that the Maritime Conference has elected D. E. Tinkler as president. For the past four years Elder Tinkler has been president of the Newfoundland Mission with previous experience in pastoral, evangelistic, and departmental work.

THEODORE CARCICH

Growth in the Southern European Division

Work in the African mission territory of the Southern European Division has been moving along in the past two years in a rapid and remarkable way. For example, from 1961 to 1962 there were 61 new schools established, and there was an increase in the student enrollment of 885 pupils. The number of teachers increased by 143. Since 1958 there has been an increase of 6,448 students in our schools in those fields—a 45 per cent increase. There has been a good gain in the European schools also, but not as large an increase as we find in the mission territory.

We thank God to see the gathering of our youth into our schools, as we know it is only by having them in our own schools that we can pray confidently for God to save them.

E. E. COSSENTINE

Distinguished Achievement by Nigeria Nursing School

Seventeen of the 18 graduates of the Ile-Ife School of Nursing in Nigeria passed the national examinations. Theirs was the highest achievement in the entire country, and reflects much credit upon them and the faculty. This accomplishment is all the more impressive in view of the fact that this is a comparatively new school in a new country. We commend these students and their teachers.

The nurses, doctors, and students of Ile-Ife Mission Hospital are carrying on an active and effective program of evangelism in the surrounding villages. Hundreds have been won to Christ through their ministry.

MAZIE HERIN, R.N.

Foreign-Language Workers' Council

Forty-three foreign-language workers, representing 15 languages other than English, met in the New York Center, New York, March 17 and 18, together with representative workers from the Gen-

eral, union, and local conferences, and representatives from the Voice of Prophecy and Faith for Today. Their objective was to give study to essential items relative to strengthening the work among the foreign-language people of the Eastern States.

Consideration was given to such aspects of the work as public and personal evangelism, radio and television, Bible correspondence courses, foreign-language literature, revival work, and increasing the working force. Theodore Carcich, General Conference vice-president for North America and chairman of the North American Missions Committee, spoke to the group. He challenged them to a new dedication and a greater urgency in reaching out after the lost among the millions in North America who still read, speak, think, and write in some language other than English as their mother tongue.

WESLEY AMUNDSEN

Year-End Statistical Report Ready

The statistical report of the North American Division for the final quarter of 1962 reveals a total membership at the end of the year of 351,048. This is one of the high lights of the quarterly report being published this week by the statistical secretary of the General Conference. This is the first time membership in the North American Division has topped 350,000, and represents an increase of 7,384 members during the year.

During 1962, Seventh-day Adventists contributed a total of nearly \$87 million in tithes and freewill offerings, for the support of the work in their own churches and around the world. This represents a contribution of \$252.42 per member, the largest per capita amount of any major church body in North America.

The complete statistical report is being distributed this week. Those not on the regular distribution list may have a copy upon request. Send a stamped, self-addressed envelope to the Statistical Secretary, General Conference, Washington 12, D.C.

E. L. BECKER

Retreat for Servicemen in Korea

A retreat for all American Seventh-day Adventist military personnel in South Korea will be conducted June 7-9, at the Eighth U.S. Army Retreat Center in Seoul. Those wishing to attend should immediately contact our Seventh-day Adventist chaplain presently on duty in Korea:

Chaplain (Capt.) Joseph T. Powell
121st Evacuation Hospital
APO 20, San Francisco, California

Under certain circumstances service personnel stationed in countries near

Korea have also been allowed to attend these retreats. U.S. Air Force personnel interested in attending should contact our SDA Air Force chaplain in Japan:

Chaplain (Capt.) Wayne C. Hill
6100th Support Wing, Box 379
APO 323, San Francisco, California

Parents and friends of young men in any of the armed forces who will be in or near Korea at that time are urged to notify them of these details, including the chaplain's complete name and address.

CLARK SMITH

Branch Sabbath Schools in the Northeastern Conference

The Northeastern Conference, organized in 1945 with 2,000 members, now has more than 7,600 members, and is the largest conference in the Atlantic Union. The goal for the next two years is to reach the 10,000 mark in membership. They plan to achieve this largely through branch Sabbath schools.

There are 42 branch Sabbath schools now in operation within the conference. One church, the Park Place congregation in Brooklyn, is organizing 23 new branch Sabbath schools, which will make a total of 26 for this one church.

The Capital City church in Albany has 12 branch Sabbath schools. The Rochester, New York, congregation has a branch Sabbath school of 60 Spanish-speaking people, from which they anticipate that a church will be organized. There are other encouraging reports.

The Northeastern Conference has set a goal of one branch Sabbath school for each Sabbath school class in the conference.

LOUIS B. REYNOLDS



Selected from Religious News Service.

WASHINGTON, D.C.—When it reconvenes next September, the Second Vatican Council will provide "a tremendous opportunity for the Catholic Church to wipe away all the religious ills and misunderstandings of 450 years," Auxiliary Bishop Philip M. Hannan of Washington reported here. He said that the most important result of the council's deliberations to date is to make the hope of Christian reunion—once so remote—now a real possibility.

ROME—"It is a blessing to be in the Pope's company," the Rev. Leslie Davison, president of the Methodist Conference of Great Britain, declared in an interview here following his private audience with Pope John XXIII. "He is a gracious man of obvious saintliness of character." He said the Pope expressed deep interest in efforts current in Britain for union between the Methodists and the Church of England (Anglicans).