

REVIEW and Herald

April 18, 1963

The Glories of Space

BY ERNEST LLOYD

*What thrilling sights await the redeemed when
God invites them to explore the vast universe!*

WE HEAR much these days about the achievements of astronauts and cosmonauts, but how insignificant are present "excursions" into space compared with the space travels of God's saints in the soon-coming years!

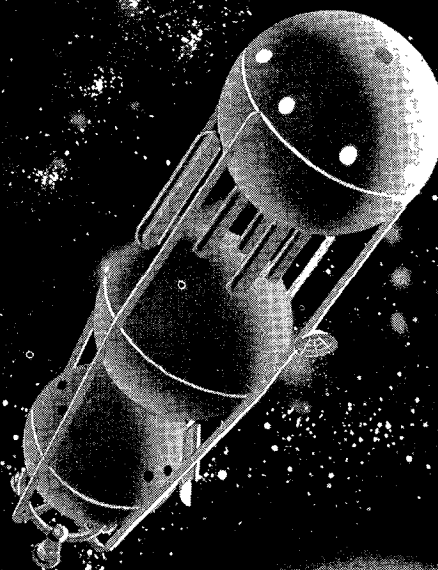
More than one hundred years ago Ellen G. White was privileged to see in vision some of the wonders of the starry heavens. Words failed her to describe the glory of what she saw. When she had her vision (December 16, 1848) of the "open space" in the constellation Orion, comparatively little was known regarding this "corridor of glory," the colossal size of which now appears to be almost beyond mathematical computation.

On page 41 of *Early Writings*, Sister White mentions this greatest of astronomical wonders: "The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God. The Holy City will come down through that open space."

One of the reasons that God gave the Orion vision to Sister White was evidently to convince Capt. Joseph Bates, one of our leading pioneers in the message, that Sister White's information and instruction were divinely inspired. The captain had doubts regarding her visions before, but not after seeing and hearing her in the Orion vision at Topsham, Maine.

Captain Bates had been a student of astronomy in his youthful days on the high seas. He had heard and read of the open space in the constellation

(To page 9)



Heart Surgery Leads to Heart Conversion in Faraway THAILAND

By L. G. Ludington, M.D.

Medical Director, Bangkok Sanitarium and Hospital

ONE of the greatest rewards that comes to a physician is to see his patient recover physical health. But an even greater reward brightens the life of the Christian doctor when his patient is healed both physically and spiritually. I would like to tell you about an experience such as this that occurred recently in faraway Bangkok, Siam.

I first met Sinyin, the quiet, gracious little Thai woman of my story, in May of 1960. Dr. Ralph Truitt, a specialist in internal medicine who was her attending physician, asked for a surgical consultation regarding her

case. On entering her private room on the third floor of our modern mission hospital in Bangkok, I saw a well-dressed, important-appearing businessman standing beside the bed in which lay a little woman of 42 years. She greeted me with a beautiful smile, but I could see that fear etched her face and reflected from her expressive black eyes. After the customary Thai salutation, I sat by her bed as the story was related. As she gripped my hand her fingers and palms were cold and perspiring. She was frightened, very frightened.

"Mr. Chin is a wealthy merchant

HARRY BAERG, ARTIST

Pointing to a large image, the priest said, "You have put it on a lower platform than the rest of the idols. Therefore it is casting a curse on you for your disrespect."



here in Bangkok and he is very concerned about his wife Sinyin," Dr. Truitt began. "For many years she has suffered increasing weakness and shortness of breath. Now she can hardly climb up and down the stairs of her home. She can't accompany her husband on his business trips to Hong Kong or Singapore. She has been told for years that she has a bad heart. Despite this condition she has been able to have a family of ten children, though she nearly died during the birth of the last child. Since that time she has been more or less confined to bed. She has been in and out of many hospitals and has seen many doctors, but is getting no better. In fact, she is gradually growing worse. I am convinced that she has a congenital heart condition which might be corrected by surgery. I would appreciate your opinion."

Physical examination and a study of her X-rays and electrocardiograph tracings seemed to confirm the diagnosis of a heart defect as a result of which her heart was having to pump from five to ten times the usual amount of blood in order to get a sufficient amount out to the body. When she was young her heart had been strong enough to stand the strain, but now it was weakening under the heavy load. Further examination substantiated this diagnosis, and corrective surgery was advised.

The suggestion of operating on her heart frightened Sinyin more than ever, and she refused to consider it. She was sure a person could not live if the heart were cut open. We left her to discuss the situation with her husband and relatives, explaining that surgery was her only hope.

Influence of a Book

I didn't learn the rest of the story until some months later. Both Mr. Chin and his wife were Buddhists. But many years before, when Mr. Chin was only 13 years of age, he had attended a Methodist school in China for six months, and gained some vague ideas about Christianity. When he later came to Thailand he bought a copy of *The Ministry of Healing* from one of our pioneer workers. He read it and liked its message but was not disposed to take its teachings too seriously.

When his wife began to have recurrent spells of invalidism, he became very troubled. The doctors being unable to help her, he purchased many images and set them up in his home. One idol was especially costly, for it was supposed to be able to answer questions. Every day the family offered food and burned incense and joss sticks in worship to these idols, but still Sinyin was no better. Mr.

Chin worried so much that he became sick himself.

Finally he sent for a very high-ranking priest. After carefully examining the altar table and the idols, the priest explained: "This large image you have is a very important and costly idol, and you have put it on a lower platform than the rest of the idols. Therefore it is casting a curse on you for your disrespect."

Disturbed and Angry

As Mr. Chin began to think about the priest's explanation he became disturbed and angry. He recalled some of the things he had read in the book sold by the colporteur and that he had heard in school as a boy. He began to wonder whether this idol was getting its power from the evil one. They had favored it in so many ways, yet it had put a curse on them! Surely a good god would not act that way. He did not relate these thoughts to Sinyin, but in his heart there began to form a determination to get rid of the idols.

Later his wife became very ill and was taken to a nearby nursing home. Mr. Chin also became sick as he worried about his wife and the future of his family and his business. His heart began to pound, and he became so dizzy that he fainted while walking about the garden. When he returned to consciousness a few minutes later, he was lying on the grass. Once more his thoughts turned to the God in heaven. Right then and there he decided that he was going to stop worrying and put himself in God's hands. Immediately a great load seemed to drop from him and he felt calm and strong.

Returning to his wife's room, he saw the nurses bring a man down the ramp on a stretcher and place him in an ambulance, on the side of which were the words Bangkok Sanitarium and Hospital. He asked the nurses what was wrong with the man and where they were taking him. "Oh, he is a very serious heart case," they told him, "and they are taking him to the American mission hospital."

A few days later Sinyin improved enough to go home, but a week later she was sick again. This time Mr. Chin inquired of a friend, "Where is the Bangkok Sanitarium and Hospital? I want to take my wife there." His friend was well acquainted with our hospital and arranged for a room for her. These were the circumstances that brought Mr. Chin and his wife to our hospital.

Streams of relatives and friends came to visit Sinyin, and they were full of advice. "Don't be foolish and let anyone operate on your heart. After all, you are 42 and have a large

family. You will surely die if they cut your heart open." Sinyin became very upset. Mr. Chin didn't know what to do. He believed that God was leading him and that his wife should have the operation.

For the first time he told Sinyin about the true God in heaven and about his suspicion that the special idol at home was under the control of the evil one. "You must have the operation," he told her. "We have a large family and a big business and you are not going to live long without surgery."

Still Fearful

Sinyin was still fearful. She had always been a good Buddhist, and couldn't quite accept all that her husband told her. But she loved her husband. So, though still fearful, she agreed to have the surgery performed. Mr. Chin decided he would not allow any more relatives or friends to see her.

The morning for surgery arrived. The nurse came to check her pulse and blood pressure shortly before wheeling her to the surgery suite. Her pulse rate was more than 130 per minute, and the nurse asked her, "Are you very frightened?"

"Yes, I'm very frightened," was Sinyin's reply.

Then her husband took his wife's hands in his and told her about his experience on the lawn outside the nursing home. "Just put your trust in God and He will take your fear away," he said. She closed her eyes and prayed and God answered. The calming influence of her faith was immediately evident, for her pulse rate dropped to 88.

Sinyin was taken to the operating room. Before she was put to sleep, the doctors and nurses gathered around her for a united appeal to the Great Physician. As Sinyin went to sleep she was covered with ice to lower her temperature to 86° Fahrenheit. It would be necessary to open her heart to repair the hole and this would take from eight to ten minutes, and at normal temperature, stopping the heart for this long would result in permanent brain damage. At the lower temperature the oxygen requirement of the brain is only half the normal requirement.

First the chest was opened, and then the heart. A large oval opening, one and one-half inches long, was found in the septum between the two atrial chambers. This was quickly sewed together with strong silk. The heart wound was then closed and the clamps removed so that blood could circulate again. Finally the chest was closed and the patient was returned to her room.

Sinyin made a quick recovery, and in a few weeks was home again. In the meantime her husband had given away all their idols. E. B. Smith, the hospital chaplain, and his wife made weekly visits to see Mr. Chin and Sinyin in their home and to teach them about the Saviour. Twelve months later Sinyin was baptized, and her husband is now preparing for this step also. Already he has given up tobacco and alcohol and unclean meats, but he is still in the process of arranging for the Sabbath closing of his several stores and factories. He has built a beautiful chapel in his home, where each Sabbath he invites as many of his employees as will come, to listen to the new truths he has found. On a

recent Sabbath I had the privilege of attending one of these services and was surprised to find every chair taken. A son, now in the United States attending one of our academies, was baptized a few months ago.

I felt a real thrill as I listened to Mr. Chin and his wife tell their story and as I saw the great happiness that has come to their home. "You just can't imagine how wonderful it is not to be frightened all the time," he said. "And God has not only given us good health and peace in our hearts, but my business is better than it has ever been before. You know, my friends said that when I became a Seventh-day Adventist my business would fail and we would become poor."

Chinese merchants usually close their shops only three days a year. Obviously the thought of closing a big business with several factories and shops one day in seven confronted Mr. Chin with a major decision. But God has led Mr. Chin remarkably thus far, and he is strong in his purpose to follow the Saviour all the way.

This story of heart surgery and heart conversion in faraway Bangkok is an example of what medical evangelism can do and is doing around the world. It is no wonder that the servant of the Lord wrote, "In no other line of the work is the truth to shine more brightly than in the medical missionary work."—*Medical Ministry*, p. 39.



The Art of Living.....

when

you're

young

by Miriam Hood



Questions and Answers

A NUMBER of questions have been asked, a few of which I am answering this week. It should be understood clearly that these answers represent only my own opinion, based on what seem to me to be reasonable standards of Christian belief and conduct.

Do you think my parents have a right to ask me where I'm going, who I'm going to be with, and what our plans are when I go out on a date?

Certainly.

What's your opinion of a girl paying half the expense of a date?

I'm appalled at the idea. Girls often complain that chivalry is dead, or very nearly so. This Dutch treat dating plan ought to extinguish the last remaining flicker of life in the poor old thing. A man needs to feel that he's "in charge"; he's entitled to his status as knight-errant, be it via a 20-cent sundae or a \$5.00 dinner. Let's not carry the nineteenth amendment too far, girls.

Why do people keep saying that things will look different to me when I'm older?

Because it's true.

How can I get my parents to stop treating me like a child?

By acting like an adult.

How can I let a boy know that I don't want to date him, without being rude?

It seems to me that people old

enough to date ought to "bone up" on the complicated finesse of social behavior. There's a language to be learned, a set of ground rules to be adopted. For instance, if a girl is asked for a date by a young man completely unacceptable to her, she does *not* say, ringingly, "I wouldn't go out with you if you were the last boy on earth!" She may feel this heartily, but she says, after an appropriate pause—just long enough so that he begins to suspect she isn't wildly enthusiastic—"I'm sorry; I'm busy that night." This presupposes that she hasn't already accepted another date. If she has, she says so, politely (never gloatingly: today's "reject" may be tomorrow's "prize," you know). This isn't dishonest; the girl really *will* be busy—out with another boy, washing her hair, studying, et cetera. If he's an unusually obtuse individual and won't take her graceful "busy" refusal, it may come to the point where she says, still gently, "Oh, I'm sorry—I'll be busy that night . . . and the next . . . and the next . . ." I can't imagine a fellow anywhere who wouldn't "get the pitch" by then. I hope his feelings aren't too wounded though. I feel a deep empathy for boys making forays into the world of social graces. It can be a little like landing on Mars and not knowing one word of Martian. Who can figure girls out anyway?

What is your view of a good-night kiss on a first date?

Dim—terribly dim.

Girls seem determined to "obligate" a fellow, by baking cookies for him, offering to type papers, et cetera, when he's dated them only casually. It's awkward and embarrassing. What do you suggest?

I blush for my sex. The obvious answer is that "you can't blame them for trying" but it's really more complicated than that. You are aware, of course, that the status symbol of "going steady" is at the root of most of these problems; that is, "going steady" is a social phenomenon that appeals to girls more than boys, and they tend to try to get a "steady" all tied up.

In a way it really is "a man's world" in that men can go out at will; they can *ask*; they're the aggressors, that's their role. Girls have to wait to be asked. It's pretty frustrating at times. So they figure out ways to circumvent this passive role. Unfortunately, some of these schemes are a bit unfeminine.

I haven't really suggested any course of action because I don't think there *is* one. I would suggest, however, that you refrain from considering yourself "the greatest" merely because a girl likes you. A gentleman learns to use such a feather touch, if he must let a lady down, that she's practically unaware of the process. Why not regard it as a challenge to your social know-how and innate kindheartedness?

The Future of the Remnant

By Varner J. Johns

THE glory of God is revealed on earth in and through His church. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:21). From the beginning of time those who have yielded their hearts to God, who have been "born again" into the heavenly family, transformed into the divine likeness, have constituted the church of the living God. In the patriarchal age men of faith like Enoch and Abraham were a part of the church. In the days of Israel men like Moses and Elijah and Isaiah were leaders in the church. From days of old conversions took place, and the church of God on earth was enlarged, and prospered.

Those who would divide the Scriptures, separating the Old from the New Testament, speak disparagingly of the "Jewish church" as if it were a body separate and apart from Christ. The fact is, some commentators feel that the prophecies of Micah 4 and 5 picture the church, the "daughter of Zion," giving birth to the Lord Jesus Christ, even as does Revelation 12. In the Scriptures, Christ is pictured as the "head" of the church, the "husband" of the church, and as the "child" of the church. The "daughter of Zion, like a woman in travail" brings forth the One "that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." The "woman clothed with the sun" "brought forth a man child, who was to rule all nations with a rod of iron." This was none other than Christ, the Son of the living God.

In every age there have been those who were counted as members of the church but had never experienced conversion. Not until a man's name is recorded in the Lamb's book of life is he a *de facto* member of the church. The fact that a man was a Jew by birth did not make him an Israelite. "For he is not a Jew, which is one outwardly; . . . but he is a Jew, which is one inwardly" (Rom. 2:28, 29). "For they are not all Israel, which are of Israel. . . . They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed" (Rom. 9:6-8). Even as

Isaac was a child of a miracle birth, so must the children of God, the members of Christ's church, be "born again" Christians.

The scribes and Pharisees of the days of Jesus were not a part of the church pictured in the prophecy as giving birth to the Messiah. So far had they departed from the truth that they had turned the truth of God into a lie. They had exalted tradition above the Scriptures; they had made of their religion a meaningless, Christless form and ceremony. The nominal Jewish church had gone into apostasy, but the church of the living God, numbering such consecrated souls as "just and devout" Simeon; Anna the prophetess, who "served God with fastings and prayers night and day"; the priest Zacharias and his wife Elisabeth, "both righteous before God, walking in all the commandments and ordinances of the Lord blameless"; and Joseph and Mary; was in existence at that time as it had been through all the ages.

There has always been a "remnant" according to the "election of grace." Bible "election" is of "grace," not of race. There was a remnant in the days of Isaiah the prophet. He it was who said, "The remnant shall return . . . unto the mighty God. For though thy people Israel be as the sand of the

sea, yet a remnant of them shall return" (Isa. 10:21, 22). In the days of the apostle Paul also there was "a remnant according to the election of grace" and the apostle quoted the very words of Isaiah, but with this difference: instead of the word "return," he used the word "saved" (Rom. 9:27). The gathering of the remnant is not now a return to a place but a return to a Person, a return to righteousness, a gathering to Jesus and into the circle of His salvation.

The Jewish rabbis had so misinterpreted and misapplied the prophecies of the coming Messiah that all the people, even the disciples of Jesus, were looking for a kingdom of worldly glory. It was not until after the death and resurrection of Jesus, until after Pentecost, that they fully comprehended the mission and message of their Lord. In the book of Acts, over and over again the prophecies are quoted and their fulfillment applied to the salvation from sin that had come to Jews and Gentiles alike through the Lord Jesus. The word "saved" is the word of emphasis in Acts 2:16-21, 38-41; 4:10-12; 5:29-31; 13:23, 33-38. "Forgiveness of sins," "repentance," "conversion," "salvation"—these were fundamental in the preaching of the apostles.

Through the ministry of the apostles and under the power of the Holy Spirit churches were organized and the gospel was carried to all the civilized world. Not all who united with the organized church, not all who were baptized into its fellowship, were truly converted. Many apostatized. There were divisions and heresies in the church. Some reverted to the ceremonies, teaching a righteousness-by-works experience. Nevertheless, the church enlarged and prospered. While "Christ is the fountain, the church is the channel of communication" (*The Acts of the Apostles*, p. 122). Christ works through His church in the winning of souls.

Dragon Angry

While there has always been a remnant according to the election of grace, the word "remnant" is especially applicable to the last period of the church on earth, to those who are prepared to meet the Lord at His

REVIEW PICTURES

All who open the heart's door to Jesus become part of the "remnant."



coming, to those who are entrusted with the last message of mercy. This is the church with which the dragon is "furiously angry" (Rev. 12:17, Weymouth) and against which he wars when he knows that he has but a short time to do his nefarious work. Persecution and deception—by these means, with these weapons, Satan

seeks to discourage and destroy. In the time of distress and darkness, the church will go through a peculiar experience. There will be a blending of the persecutions of the past with the outshining of the glory of God upon His people that His work may be finished in the world.

"Zechariah's vision of Joshua and

the Angel applies with peculiar force to the experience of God's people in the closing scenes of the great day of atonement. The remnant church will then be brought into great trial and distress."—*Prophets and Kings*, p. 587. Even as Satan stood at the right hand of Joshua the priest to "resist him," so the "accuser of the brethren" points to the defective characters of God's children. "He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer."—*Ibid.*, p. 588. Are the charges true? Christians realize only too well their own imperfections. "As Joshua pleaded before the Angel, so the remnant church, with brokenness of heart and unfaltering faith, will plead for pardon and deliverance through Jesus, their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness; and they are ready to despair."—*Ibid.*

Thank God for the Advocate! Says the Lord Jesus: "'The Lord rebuke thee, O Satan. I gave My life for these souls. They are graven upon the palms of My hands. They may have imperfections of character; they may have failed in their endeavors; but they have repented, and I have forgiven and accepted them.'"—*Ibid.*, p. 589.

Even as Joshua was cleansed from his unrighteousness and clothed in the spotless garments of purity, so "the spotless robe of Christ's righteousness is placed upon the tried, tempted, faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world."—*Ibid.*, p. 591.

Is Laodicea victorious? Are there overcomers in Laodicea? Do they buy of the Lord gold tried in the fire? It is not in vain that the Lord has sent His warnings and counsels to His church. "Nothing in this world is so dear to the heart of God as His church."—*Ibid.*, p. 590. His people are His purchased possession. He never leaves us or forsakes us. He ever walks amid the golden candlesticks.

What is the message to the church? It is a message of hope. It brings sunshine into darkened lives. It brings "deliverance to the captives." Under the showers of the latter rain the church is purified and perfected. "And as the prophet beholds the Lord of glory descending from heaven, with all the holy angels, to gather the remnant church from among the nations of earth, he hears the waiting ones unite in the exultant cry: 'Lo, this is our God; we have waited for him, and he will save us.'"—*Ibid.*, p. 728.

(End of Series)



The other day I noticed a new plant beginning to break the surface of the soil of one of my house plants. I imagined it must be a bean plant, since my children occasionally stick beans from the kitchen into the pots.

Today I saw how quickly it has grown and that it is, as I surmised, a bean plant. Strangely, the bean itself has been raised by its stalk about two inches above the soil with the leaves another inch above that.

As I looked at it I thought of the dormant life that this bean had had in it all the while in my kitchen. This life became evident only when exposed to the life-giving agencies that God provided in warmth, moisture, and food.

It was to me a deeper revelation of God's creations. Within all of us is a dormant life. We may live for years without dreaming of its existence. But when exposed to the life-giving agencies of God's love, a new growth begins. Spring comes to our souls, and beautiful blossoms appear. The better the care, the more lovely the blossoms. Just as plants can be dwarfed by improper care, so can our souls be stunted or blighted by neglect.

But oh, the sweet fragrance of the blossoms that God produces. If we will yield ourselves wholly to His influence, He will call into full and complete being the strength and beauty that His creative hand put within us.

The Life Within Us

By JEANINA GLASS

Obedience Is a Joy

Jesus seeks not outward conformity to a sterile moralism but to transform our characters so we will do right from the heart.

By Arnold V. Wallenkampf



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CHARLES ZINGARO, ARTIST

ALTHOUGH standards or rules are helpful in Christian living there is no salvation in them. Not even keeping the Ten Commandments legalistically will ensure one of salvation. Railings on the Golden Gate Bridge do not guarantee that a motorist will reach his destination or even cross the bridge. A driver may stop his car, climb over the rail, and jump to his death in the bay. The railing will help save the life only of an individual who has an accident on the bridge but whose purpose it is to cross the bay successfully.

Likewise, standards will save no one whose motives and aims are not in agreement with God's will. But they can be of inestimable help to the Christian who is sincerely desirous of practicing the will of God and living to His glory. Standards may help such a one know God's will or may remind him of what is right when he is tempted to forget.

Standards may also be likened to scaffolds. The scaffold is not the real building, but scaffolds are helpful and needed while a building is in the process of construction. Thus standards are spiritual scaffolds that help us erect characters in accordance with God's will and to His glory.

From personal experience I have learned that structure is important to successful teaching. During the past seventeen years while I have taught many different courses in our schools I have found that it is a definite aid to me in my class presentations from day to day to go into the classroom with a certain structure of presentation. If I have not definitely structured my work it is easy for me to digress from the main theme that I ought to follow in order to cover the contents of a course within the allotted time.

In the same way standards may help guide us toward the kingdom. But the condition of divine blessing is not mere mechanical obedience. There is no more guarantee of salvation from obedience than there is in mentally assenting to the nearness of Christ's second coming. Salvation will never come to those who merely remain physically within the divine fence or who keep the law of God under compulsion. To the Jews who kept the law outwardly, Jesus said:

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). The Jews had become involved in a religious routine, the omission of which offended their misdirected consciences, yet the observance of which did nothing to bring their lives nearer to God.

The keeping of the law should ideally be an outward manifestation of divine life abiding within; but let us never confuse a mechanical or legalistic observance of the law of God with that life! In the experience of the Jews the lack of inward righteousness and a willing spirit prompted by a warm personal relationship to God was not atoned for by the ritualistic observance of the law!

Coerced Obedience

There may be a coerced obedience that at times is difficult to distinguish from a willing obedience. Thus the prophet says, "If ye be willing and obedient, ye shall eat the good of the land" (Isa. 1:19). This indicates that our motives and objectives must and will be changed into conformity to the will of God when we choose to become His children.

Too many Christians are attempting to keep the commandments of God and abide by the standards of the church, hoping that even an unwilling compliance with the rules of the church will give them a ticket to the kingdom of God. But no reluctant or unwilling practitioner of the law will enter the kingdom. The divine standards express the will of God for us, and our resentment toward those rules or standards shows that our hearts have not been transformed.

"But in heaven, service is not rendered in the spirit of legality. When Satan rebelled against the law of Jehovah, the thought that there was a law came to the angels almost as an awakening to something unthought of. In their ministry the angels are not

as servants, but as sons. . . . Obedience is to them no drudgery. Love for God makes their service a joy. So in every soul wherein Christ, the hope of glory, dwells, His words are echoed, 'I delight to do Thy will, O My God: yea, Thy law is within My heart' (Psalm 40:8)."—*Thoughts From the Mount of Blessing*, p. 109.

This condition will be restored when sin has been obliterated from the universe. Only those shall dwell with God in heaven and in the earth made new who feel at home in heavenly companionship.

"The sinner could not be happy in God's presence; he would shrink from the companionship of holy beings. Could he be permitted to enter heaven, it would have no joy for him. The spirit of unselfish love that reigns there—every heart responding to the heart of Infinite Love—would touch no answering chord in his soul. His thoughts, his interests, his motives, would be alien to those that actuate the sinless dwellers there. He would be a discordant note in the melody of heaven. Heaven would be to him a place of torture; he would long to be hidden from Him who is its light, and the center of its joy. It is no arbitrary decree on the part of God that excludes the wicked from heaven: they are shut out by their own unfitness for its companionship. The glory of God would be to them a consuming fire. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them."—*Steps to Christ*, pp. 17, 18.

If we feel like the man who said, "I never like to stay for a weekend in the

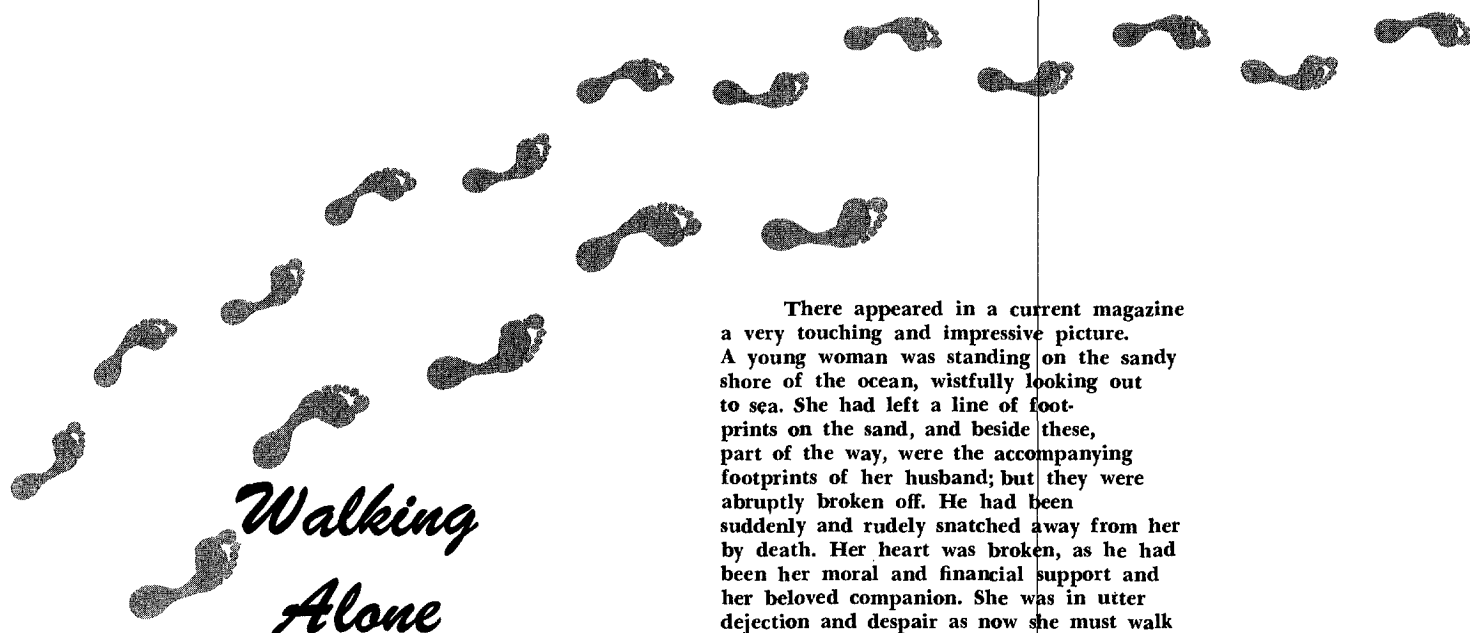
homes of friends because it's hard to be nicer than you are for so long," we will not be found in heaven. To such a person good conduct is only a veneer; it is not part or parcel of his nature. Only people who are transformed and have become partakers of the divine nature will live with God throughout eternity!

From Duty to Joy

Occasionally when children begin school they do not like it. But their parents do not gratify their desires and permit them to stay home. They send their children regularly each morning of every school day. Then one day Johnny comes home delighted with school. At first school had been a discipline; now it becomes joy to him. Without regular school attendance, however, Johnny might never have developed a liking for school.

The same is sometimes true with music lessons. Many mothers and fathers encourage rather reluctant boys and girls to practice faithfully on the piano. Fortunately, it finally dawns on many of these boys and girls that they really like to play the piano. They come to the place where they practice for hours, or even whole days, on their own initiative, as does the famous Texas pianist, Van Cliburn.

At Loma Linda University, where I teach, hundreds of professional students arrive each fall. About 100 of these are medical students. They come here willingly. They have chosen to submit to a discipline that at times is rather rigid and exacting in order that they may someday become practicing physicians.



There appeared in a current magazine a very touching and impressive picture.

A young woman was standing on the sandy shore of the ocean, wistfully looking out to sea. She had left a line of footprints on the sand, and beside these, part of the way, were the accompanying footprints of her husband; but they were abruptly broken off. He had been suddenly and rudely snatched away from her by death. Her heart was broken, as he had been her moral and financial support and her beloved companion. She was in utter dejection and despair as now she must walk alone. It occurred to me how different is our life as Christians. We can depend on Jesus for guidance, strength, and courage; and because He lives forever, we will never have to walk alone.

By STELLA KENNEDY SALISBURY

As I have visited with some of these young men over the years, I have found that they willingly devote themselves assiduously to their studies and to their laboratory tasks. Many an evening after an arduous day a medical student may be tempted to forget his studies and take his wife out for dinner and a subsequent pleasant evening as he occasionally used to do before he came to Loma Linda. But even though such thoughts occur to medical students, few of them gratify such impulses. They remind themselves of their objectives and desires to become practicing physicians, and volitionally return to their studies.

As members of the church of God we are not like dumb animals who jostle or crowd the fence of God's law trying to get away from God's directions to us; nor are we like the man on the Golden Gate Bridge who climbs over the railing and jumps to his death into the bay. Rather we are intelligent beings endowed by God with freedom of choice and reason, sanctified by the grace of God. As new creatures in Christ Jesus we voluntarily choose to stay within the divine fence, His law, His expressed will for us.

The Christian, like the mature medical student, chooses to live under self-imposed discipline. Ours is not an experience of coerced duty or compulsion; it is an exhilarating experience of friendship and companionship with Jesus.

Those who think that God coerces human beings are mistaken. In God's army are volunteers only. The purpose of church standards is not to fence in unwilling individuals, but to help those who desire to stay on the right path while traveling toward the kingdom of God. Anyone is free to sever his connections with the church any time he chooses.

Negative and Positive

A young woman protested indignantly, "The religion of Jesus Christ has nothing but negations. I am not interested in negations. I want something positive." Her statement sets forth a partial truth. Religion is negative; but only to those who have made merely half a choice, or only a partial surrender. Such Christians, miserable as they are, are like the man of Matthew 12:43-45 who had driven out the devil from his soul but had not filled the vacancy with a new tenant. Christians, in addition to refusing to do evil, also choose positively to let Jesus live out His life within them so that they may do good. Thus is their choice complete, since a complete choice not only includes a renunciation but a positive espousal of something else. A Christian not only ejects Satan

and his evil ways but he also makes a full and positive decision for Christ and His plan of life!

Jesus speaks of His followers as sheep, never as mules. The Oriental shepherd never drives his sheep; he walks before them, and they follow him. He depends on neither force nor fear to induce them to obey his call. They know his voice and trust him, therefore they choose to respond to his biddings. A mule, on the other hand, must be driven.

Christians are sheep, not mules! Such is our relationship to God and His will expressed through the standards of His church.

Every person who joins the Seventh-day Adventist Church has gained the privilege, or accepted the responsibility, of representing the Lord Jesus. Since a true sense of responsibility cannot be imposed but only accepted, so true Christians cannot be made through coercion, but only through free, personal choice. As Christians we are free, but freedom is more than a removal of restraint, which is only the narrow, negative phase of freedom. Positive freedom is a willingness to assume the responsibility of governing oneself and making right decisions.

As Christians we are free from the bondage of sin and at liberty to follow the Lord Jesus. Jesus seeks not outward conformity to a sterile moralism against which the inner self constantly struggles, but a transformation of our character. He envisions a change of character through which man becomes a partaker of the divine nature (2 Peter 1:4). Thus "God desires from all His creatures the service of love—homage that springs from an intelligent appreciation of His character. He takes no pleasure in a forced allegiance, and to all He grants freedom of will, that they may render Him voluntary service."—*The Great Controversy*, p. 493.

(End of Series)

The Glories of Space

(Continued from page 1)

of Orion but was surprised and delighted with the remarkable statements regarding it that Sister White made during her vision. Since the time of that vision astronomical photography has greatly added to the general interest and wonder of the subject.

About 52 years ago a few of us who were then connected with the old Southern California Conference office arranged to visit the Mount Lowe observatory near Los Angeles. There we had the pleasure of meeting Prof.

Edgar L. Larkin, the director, and listening to his highly interesting remarks regarding Orion. About that time he was writing a series of articles on astronomy for the magazine section of the Sunday edition of the Los Angeles *Times*. Professor Larkin wrote, in part, concerning "the open space" in the constellation:

"Human speech is impotent. Pen of writer, brush of artist, are alike lifeless and inert in any attempt to describe this interior. Mammoth Cave glories in Kentucky illumined by electric lights are so beautiful that words cannot be found for their description. What then should be said of the mighty cavern in the depths of depths of Orion's nebula? Torn, twisted, and riven masses of shining gas, irregular pillars, columns and stalactites in glittering splendor, and stalagmites rising from the mighty floor. The appearance is that of light shining and glowing behind Herculean walls of ivory and pearl, and these studded with millions of diamond points—shining stars."

Could it be that at the end of this "corridor of glory" is situated the throne of God?

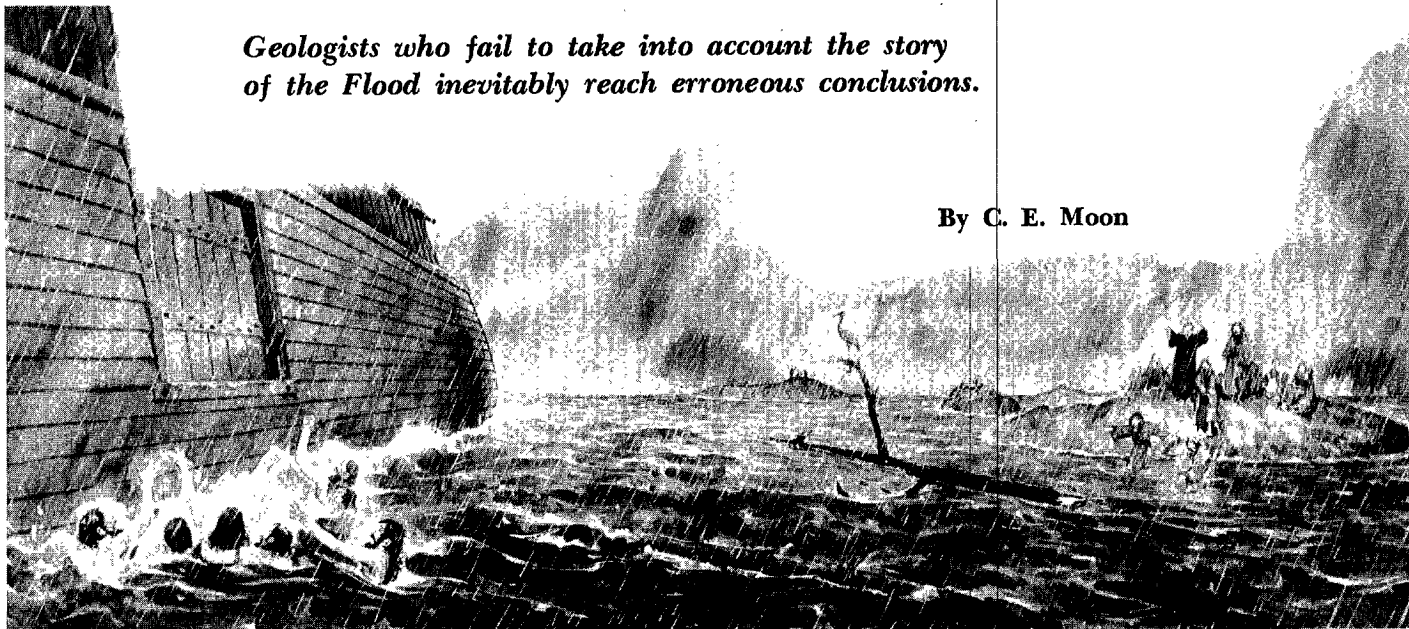
Space travel is very limited now. Only a few able and daring men venture out into the vast unknown. But at the coming of our Lord unnumbered saints will share the experience. Here is a thrilling paragraph from *The Great Controversy*, page 677, to remind us of the glorious space travel to be enjoyed by the faithful children of God:

"Unfettered by mortality, they wing their tireless flight to worlds afar,—worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation,—suns and stars and systems, all in their appointed order circling the throne of Deity."

No telescope, no photographic instrument, no invention of man, ever will be able to picture the wonders and glories that our heavenly Father is preparing for the saints. Nor can man's remarkable faculty of imagination ever succeed in picturing those wonders and glories. To know what they really are, we must individually be ready for the great "change" that will come to the faithful when they are caught up to meet the Lord in the air at His glorious coming. What a day that will be! Dear reader, you and I must be there, and we must take others with us!

Geologists who fail to take into account the story of the Flood inevitably reach erroneous conclusions.

By C. E. Moon



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HERBERT RUDEEN, ARTIST

"In the Beginning God Created"

THE Bible makes plain that this world had its beginning by the direct design and will of God. It is not surprising, therefore, that Jesus, who was the Creator (John 1:3) knew of no other starting point than that marked out by the divinely inspired Word of God. In Mark 13:19 He spoke of "the creation which God created." The prophets from the ancient scrolls read to the people of the true God who "made heaven, and earth, the sea, and all that therein is" (Ps. 146:6). "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast" (Ps. 33:6-9).

Here nothing is said about the slow processes of evolution: the man-made theories of science falsely so called. Moses comes right to the point and says in Genesis 2:1, 2: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."

In the law of God we are told to remember the Sabbath as a memorial of the work of Creation. All through Holy Writ there is perfect harmony with the belief that God created the world in six days. Only when human ideas and theories are introduced to account for certain phenomena in nature does conflict develop with the Biblical record of

Creation. Ellen G. White comments: "Inferences erroneously drawn from facts observed in nature have, however, led to supposed conflict between science and revelation; and in the effort to restore harmony, interpretations of Scripture have been adopted that undermine and destroy the force of the word of God. Geology has been thought to contradict the literal interpretation of the Mosaic record of creation. Millions of years, it is claimed, were required for the evolution of the earth from chaos; and in order to accommodate the Bible to this supposed revelation of science, the days of creation are assumed to have been vast, indefinite periods, covering thousands or even millions of years.

"Such a conclusion is wholly uncalled for. The Bible record is in harmony with itself and with the teaching of nature. Of the first day employed in the work of creation is given the record, 'The evening and

the morning were the first day.' Genesis 1:5. And the same in substance is said of each of the first six days of creation week. Each of these periods Inspiration declares to have been a day consisting of evening and morning, like every other day since that time. . . . In order to account for His works, must we do violence to His word?"—*Education*, pp. 128, 129.

Up until the time of the Flood much of the water supply of the earth was retained in the fountains of the great deep and filtered out on the earth to produce a luxurious growth of vegetation. But at this time the great rocky strata of the earth were violently broken up and the waters gushed out upon the earth. Some of these strata were thrust up on end and helped create lofty peaks. Then the great waves of surging water washed the rich soil down from the mountaintops, filling the valleys. This tremendous action of the water did not take long to produce great geologic changes. Of course, if this Biblical account is not accepted, men would need untold numbers of years to account for the present condition of the earth.

But right here it should be said that the Scriptures inform us that in the end of the world some will repudiate the story of the Flood. They will declare that "all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the

Easter

By INEZ STORIE CARR

The tomb could no longer hold Him
When the "It is written" time had come.
Our sins can no longer hold us,
"It is written" in His Word.

earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Peter 3:3-7).

It is not strange that men of science have miscalculated the time required for geological changes to take place, for they study only nature, ignoring the great light shining from the Word of God. A good illustration of formations produced by sudden catastrophe occurred in 1959 when an earthquake wrenched the Rocky Mountains, formed a lake, and created new geysers. Although this upheaval was limited to the Yellowstone Park area of Montana, it nicely illustrates what happened at the time of the Flood.

In the *National Geographic* magazine of March, 1960, it is wonderfully described by Samuel W. Matthews in his article, "The Night the Mountains Moved," page 329. He says:

"Suddenly, 22 minutes and 45 seconds before midnight, an earthquake of historic force wrenched thousands of square miles of the northern Rockies. The earth's crust, warped by unimaginable strain, broke and shifted along several faults, or fractures. A lake in southwestern Montana tilted. Water leaped a dam in racing waves.

"Downstream in the Madison's narrow canyon, a mountain face 1,300 feet high and half a mile wide split off and came roaring down on sleeping campers. Eighty million tons of rock and earth smashed into the river. . . . Water and terrible blasts of air shot out from under the thundering slide."

Then follows more of this vivid presentation of what happened at the time of this phenomenon of nature. On page 348 we have the impression of Park Naturalist George D. Marler, told to the writer of the above article:

"Nature turned a climactic page in her book. It could have taken hundreds of years to bring about what happened here in a few hours."

This is well stated and shows that things happen in nature which if examined a few hundred years later might be attributed to long periods of time done by the slow, natural process of erosion; but this happened in a few hours.

In these days when overwhelming evidence indicates that the Creator will soon return to this world, we have the last warning message to give to every kindred, tongue, and people. This message says, "Worship *him* that *made* heaven, and earth, and the sea, and the fountains of water." No message was ever more timely.

A Story FOR THE YOUNGER SET

Sammie the Sparrow

By Ruth Wheeler

THERE was a knock at the door. Donald ran to the door, and Linda heard him say, "Where did you get that?" Then she heard him call, "Mother, come here, please."

Linda and mother hurried to the door. A neighbor boy stood there. In his hand was a tiny baby bird. It was covered with down. There were only the very beginnings of feathers coming on its head and on its wings.

"Our cat brought this little bird in. My mother took it away from the cat. It doesn't seem to be hurt, but we don't know what to do with it. My mother thought maybe you'd know how to care for it and make it live."

"Oh, sure," Donald said quickly, "we can take care of it." He held out his hand for the bird. The neighbor boy quickly gave it to him.

"Thanks a lot," the boy said. "We didn't want it to die." He hurried away. Donald turned to mother and held out the bird.

"We can make it live, can't we, Mother?"

"You can, can't you, Mother?" Linda pleaded. She gently touched the tiny head with her finger.

Mother looked a bit puzzled as she gazed at the baby bird. "I don't know. Sometimes a bird that isn't hurt will die because it's been frightened too much. Or maybe it's been without food too long. Sometimes it'll die because it's been chilled. Baby birds are very frail, and it's hard to keep them alive."

"You'll try, won't you?" Donald held the little bird out to mother.

"Yes, we'll try. I'd never take a baby bird from a nest to make a pet of him. That would be cruel. But this little bird will die if we don't take care of him, so we'll do what we can to keep him alive."

In the kitchen, mother found a little box and lined it with some old cloths. She laid the little bird in the nest. "Poor little thing. It's so helpless. The first thing we must do is feed him," she said. "Almost all baby birds can eat hard-boiled egg. We'll fix some right away."

Donald and Linda watched the little bird. It lay in the nest with its eyes closed. It was breathing, so they knew it was alive.

"I think he'll live, don't you?" Linda whispered.

Donald nodded. "I hope he does. He'll be fun to play with."

"And when he can fly, we'll turn him loose to fly away," mother added.

Donald nodded again, but very slowly. "Maybe," he whispered.

(To be continued)



S. E. BOHLMANN, ARTIST

Donald and Linda watched the little bird. It lay in the nest with its eyes closed. It was breathing, so they knew it was alive.



Saving Our Children—3

Teaching Evil by Example

By Josephine Cunnington Edwards

ALL right, just let them do me dirty like that! Just let them! I'll show them! It'll sure cost this church aplenty. And the conference too, for that matter. I'll fix them. I'll send my tithe elsewhere."

Walter Binnell, a businessman, made this statement when he came home from a church business meeting at which some pet scheme of his that he had counted on strongly was not given precedence. He was so angry that he pouted like a spoiled child. He shouted and he called names—and the children were listening.

They heard the minister called an old dictator, the elder was said to be a fool; and plans for revenge were made right there in a place where the children should have been learning the things the Lord requires of them if they are to enjoy the society of holy, saved beings and angels.

It was inevitable that tithe paying was interpreted in their young and plastic minds as money that can be paid or withheld, just as one pleases. If you pay it, it is an advantage to someone, who will suffer some kind of inconvenience if it is not paid. The prerogative of paying or withholding tithe becomes an instrument of personal power in the children's minds, and this is a far cry from the way the Lord would have it to be.

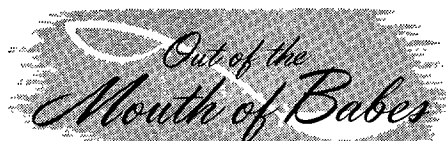
The children heard their father declare that he would put the tithe where he wanted to, in some good place where he was sure it would be handled the way he thought it ought to be.

They were made to think that it really did not matter if it was not brought into the storehouse, even though God specifically commands this. So the will of the Lord, minimized as of little importance, lost some

of its influence in their lives. By the training of the home the children thought less of the express commands of the Lord.

The children learned too that it is legitimate to get revenge on people who oppose you in the church, and one of the ways to do it is to withhold the tithe. So the windows of heaven are sealed tight shut, and no one is there to rebuke the devourer for he is invited into the family circle.

Satan is there to teach the children



"No, Thank You"

Our two little boys, Steven, five, and Danny, four, were begging for a drink. We were waiting for a bus in the hot Florida sun, and it had been delayed 45 minutes. Finally it arrived and we reached our destination, where I had an appointment. How the little boys did long for something to cool their parched throats! But no water was available.

During a lull in my business I glanced across the room to where our boys were sitting. A kind woman was holding out to each of them a bottle of Coca Cola. They had been taught that this was not healthful for them; but what would be their reaction under the circumstances?

There in a moment of crisis God let me realize the importance of home training. Smiling at the woman, both little boys said quietly, "No, thank you, we do not drink Coca Cola."

I have thanked God over and over for giving our boys the character to stand for principle when severely tested. "He that is faithful in that which is least is faithful also in much" (Luke 16:10).

MRS. GEORGE W. SCHULTZ

to be infidels. He is teaching them that they can lay aside one of the Lord's commandments through malice. And this evil seed will carry over so that they can easily make light of other things as holy and as good. Instead of being taught how to be saved they are given definite instructions in the dark and devious ways of iniquity. And they will follow—yes, they will, for children listen, and they hear, and they do as they hear.

"The divine eye is ever upon us. We cannot cover one act of unjust deal from God. The witness of God to our every action is a truth which but few realize."—*Child Guidance*, p. 152. "Remember that your children will speak as they hear you speaking. By your example you are educating them."—*Ibid.*, p. 551.

"To many parents the Judge will say in that day, 'You had My Word, plainly setting forth your duty. Why have you not obeyed its teachings? Knew ye not that it was the voice of God? Did I not bid you search the Scriptures, that you might not go astray? You have not only ruined your own souls, but by your pretensions to godliness you have misled many others. You have no part with Me. Depart; depart.'"—*Ibid.*, p. 569.

On Keeping House IN APRIL



By Carolyn E. Keeler

ANOTHER silver April has come, an April full of promise and hope and faith. Today the skies are brilliantly blue, and white clouds sail across serenely. Tomorrow

the skies may be gray, and April weeps. But April showers stir the life long dormant in the millions of seeds hidden within the earth. A robin sings in the rain, a bluebird flashes by. The cardinals are busy, and every-day new bird arrivals come to add song and loveliness to a world waking up.

We walk about the yard, picking up the debris of winter. We put up new birdhouses. And, by the way, let us give a wholehearted welcome to the bluebirds. Put up bluebird houses wherever you can. I feel a sadness when I think how few bluebirds we see nowadays.

In the woods the leeks are showing their green leaves. I guess Potter County, Pennsylvania, is famous for leeks. Everywhere leek suppers are advertised, and people betake themselves to the woods with baskets and bags and dig up these tasty (and smelly) cousins of the onion. Some friends gave us a jar of canned leeks last Christmas, and we certainly did enjoy them!

A Farmer and Some Forget-me-nots

Some of the streams in this area are just bordered with forget-me-nots in the spring. We asked a farmer one day when we stopped by his house whether we could take a few home. "What did you say their name was?" he asked. I wondered how he could have been surrounded by so much beauty for so many years and not know the name of the flowers. There are a few by the river behind our house.

We'd like to find some water cress and plant some of it as well as leeks and forget-me-nots at our home up in New York State. As we ride along some of the off-the-main-highway trails we try to see if we can find some cress in the wet places. Water cress in the spring supplies that nippiness one enjoys.

In the marshes, too, we find cowslips. My husband longs for some cowslip greens, the kind he enjoyed when he was a boy on the farm, but by the time we find them, they are already in blossom. I think to be good they must be gathered before that stage. I cooked some of them once—the blossomed plants—and I didn't like them. The blossoms are so bright and gay, typically Aprilish.

As often as we can we go up home on Sundays and work around the place. Orin has pruned our little vineyard that bore its first grapes last fall. He has pruned some of the apple trees. This is the year for a good crop of Northern Spies.

I do hope the three peony plants Orin set out for me last spring have

wintered through and will reward us with those delightfully different blooms. The white lilacs and the pur-

ple lilacs give promise of many blooms. Then there are the tulips, the daffodils, the hyacinths, and the little grape hyacinths to come. And the iris and the lilies of the valley, and the little Johnny-jump-ups.

And plans—our heads are full of plans for improving this and that. We pore over the wallpaper books to see which paper will look best in the living room and our bedroom. And we plan to finish off one of the attic rooms. All these plans make owning a home so much more fun than living in a rented house or apartment.

May we have springtime in our hearts and have our lives blossom in Christian beauty.

Redemption's Story

By MYRTLE LEORA NELSON

Jesus left His heavenly home
To bear the cross of shame.
He lived for us,
He died for us,
He rose and lives again.
In heaven He intercedes for us
Who humbly seek His grace.
O joy divine,
How fathomless,
To look upon His face!

Silence

By ETHEL DONALD

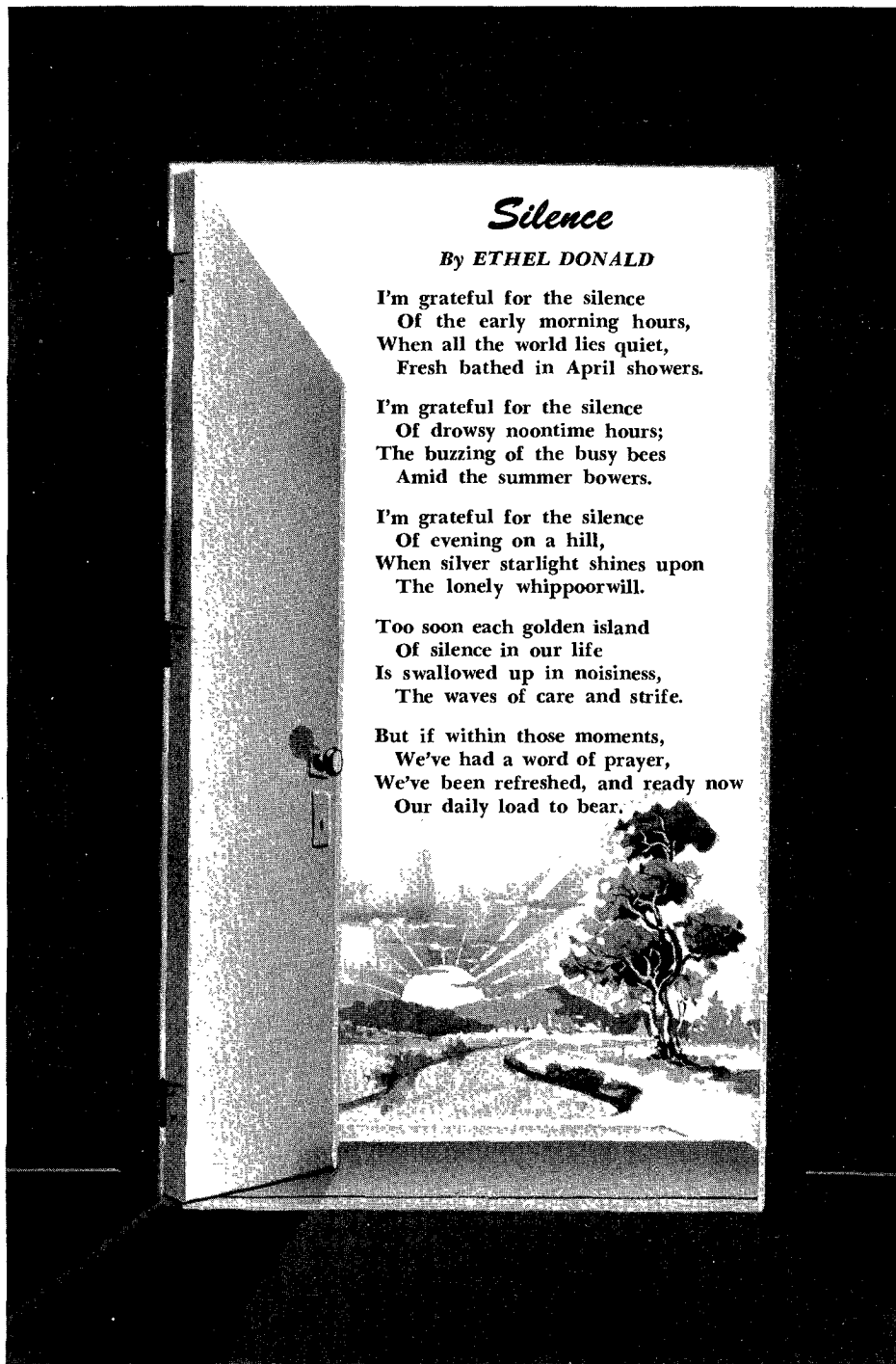
I'm grateful for the silence
Of the early morning hours,
When all the world lies quiet,
Fresh bathed in April showers.

I'm grateful for the silence
Of drowsy noontime hours;
The buzzing of the busy bees
Amid the summer bowers.

I'm grateful for the silence
Of evening on a hill,
When silver starlight shines upon
The lonely whippoorwill.

Too soon each golden island
Of silence in our life
Is swallowed up in noisiness,
The waves of care and strife.

But if within those moments,
We've had a word of prayer,
We've been refreshed, and ready now
Our daily load to bear.





Mrs. White and the SDA Church—6

Mrs. White Writes on Health

Perhaps nothing has distinguished Mrs. White's relationship to the Advent Movement more than her writings on the subject of healthful living. If we wish to understand the real and even startling significance of her writings on this topic, we need to carry ourselves back to the mid-nineteenth century to see how men lived, how they ate, and how they sought to cure themselves of various maladies at that time. In the mid-1850's the American diet was appallingly far from healthful. With this statement any present-day public health worker or authority on nutrition would agree. Overeating, even gluttony, was common, and so was drunkenness. The record of those times is a witness to the great durability of the stomachs of our forebears. Indeed, their very constitutions must have been made of something like unto iron. How else would they ever have survived the drugs they swallowed to "cure" them of the illnesses that afflicted them?

The common medicines then employed, though sometimes bearing an innocent-sounding name like calomel, often had as their active ingredients such lethal substances as opium, strychnine, and mercury. A writer of those times, with some realization of the dangers of the popular medicines, ironically remarked that "Saul has slain his thousands, but Calomel its tens of thousands." Tight-fitting dresses enveloped and constricted women. Corsets were drawn so tight that they gave a wasplike appearance to the body and made breathing difficult. Long, trailing skirts gathered up the dust of the street, thus adding to the folly of women's dress.

So great, indeed, was the folly of it all, in diet, in medicine, and in dress, that men here and there were beginning to speak out against it. Each man had his own distinctive idea, some focusing on reform in dress, some on medical care, some on diet. It was in those days that hydrotherapy treatments began to be used in somewhat organized fashion by certain who rebelled against the dreadful methods of drugging that were killing rather than curing people.

Various ideas of reform in diet were abroad. And what variant ideas they were! For example, there was Graham, who gave his name to graham bread. Some, for example, thought that no salt should be used in the diet—it was said to be poison. That was certainly a tasteless approach to better diet.

Who was right or who was wrong in all the divergent thinking, and indeed whether any of them were right in opposing accepted medical practices and current dietary habits, was difficult, if not impossible, to know. In this kind of world the Advent Movement started, its leadership suffering physical affliction in marked degree, with James White strikingly among those afflicted. What to do? Where to turn? Which of the discordant views to accept? These were questions of the first order.

With this picture before us we come to a farmhouse, the home of A. Hilliard in Michigan. It was Friday, June 6, 1863. James and Ellen White and others were kneeling in a circle of prayer, for the opening of the Sabbath. She was praying, and very particularly for her

husband's health, when she was taken off in vision. In that vision, she declared, there were revealed to her certain principles of healthful living that should govern the Advent people. This was followed by a second vision on December 25, 1865, at Rochester, New York. This further vision gave additional light on the whole matter of health and of the need of Adventists having a health institution of their own in which to give practical expression to these right health principles. Primarily out of these two visions came the distinctive health teachings that have marked the Advent Movement from that day to this. Out of these visions came our chain of sanitariums, the first of which was opened at Battle Creek on September 5, 1866.

Now, if Mrs. White was only an emotionally unstable woman who was easily moved by anything strange or unusual, we would expect her to have incorporated in her narration of her visions endless oddities in the matter of diet and of medical care, for many oddities were being set forth by different reformers. On the other hand, in view of the fact that she had only about three grades of formal education, and, as some have charged, she reflected only the dominant thinking of her day, we might expect her visions to endorse the accepted dietary, and even more, the accepted methods of healing, for did they not express the view of the learned medical profession?

Not Beholden to Accepted Views

The actual facts reveal that in these two extended visions, and in others later on the subject of healthful living, Mrs. White certainly did not stand in awe of accepted medical practices. On the other hand, she did not take up indiscriminately with all the new ideas on treatment or on diet. True, her views were in harmony with *some* of the new ideas. On the law of averages some of the new ideas would be right. The simple record is that she made her way through an uncharted wilderness of divergent views, sometimes accepting, sometimes rejecting, and ever and anon setting forth a view that none had endorsed.

Her over-all presentation of health was strangely different from that either of the orthodox doctors or of the divergent medical or nonmedical healers, who often accompanied their healing program in their institutions with dancing, entertainments, and the like. She squarely built her whole presentation of healthful living on a scriptural basis, that our bodies are the temples of the Holy Ghost, that it is a spiritual duty to care for these bodies, which, if we keep them in good health, will enable us better to live for God. She stressed four aspects of healthful living:

Four Aspects of Healthful Living

1. Diet. She declared that diet was of vast importance to good health. Remember, that was in a day when doctors gave little, if any, attention to diet in relation to health or recovery from disease.

2. Natural aids to health, such as hydrotherapy treatments, fresh air, sunlight, rest, proper exercise, and the like. She affirmed that these were of prime value. But she wrote at a time when such things were rarely thought about in medical circles. If advocated at all, it was by fringe elements considered by the learned to be hope-

lessly eccentric. Mrs. White's emphasis on natural aids to health was accompanied by an indictment of the drugs then being used. If a doctor today used such drugs—whose active elements often were opium or strychnine—he would almost certainly forfeit his medical license.

3. Mental health. She insisted that the health of the mind has a tremendous effect upon the health of the body, and vice versa. Was much attention being given to this matter in the mid-nineteenth century? No.

4. Preventive medicine. She declared that a proper regimen of living could do much to ward off various diseases. Indeed, one of the reasons she set forth for the creation of our sanitariums was that they might teach people not only how to get well but how to keep well.

Now, as we look back on this, what she wrote assumes large significance. How did this woman, with virtually no education, emphasize four aspects of healthful living that the passing decades have brought most prominently to the fore? Certainly today diet has major emphasis in the whole program of health. Physical medicine, which deals with hydrotherapy, electrotherapy, exercise, rest, and other related matters, now has a most respectable and significant standing. Mental health, the relation of body to mind, is really only today beginning to come into its own, as is indicated by a relatively new term used in the medical world, psychosomatic medicine. This describes that branch of medicine primarily concerned with the question of the interaction of mind and body in the field of health. Mrs. White long ago declared that a great per cent of physical maladies reflect troubles in the mind. Modern medicine agrees with this. And preventive medicine? Great emphasis is given to this today by a whole array of medical men.

F. D. N.

(To be continued)

Reverence in the Sanctuary

Reverence in the house of God is not an end in itself, but a means to something even more important. It not only reflects an awareness of God's presence but conditions a person to listen attentively to God's voice speaking to the heart in song, prayer, and the study of the Word. It is much more than mere courtesy; it is an attitude of heart and mind and body that says, in effect, "Speak, Lord; for thy servant heareth." Like true Sabbath observance, reverence finds expression in outward forms, but the form testifies of, and in turn contributes to, a vital inward reality. Nothing so lifts a man heavenward as true humility born of an awareness of the presence and the greatness and goodness of God.

When building a church we give the most careful attention to such things as acoustics, light, heat, comfortable seating, and reverence expressed in wood and stone. But all too often we tend to neglect the weightier matter of reverence expressed in our own words and deeds. The wise man describes irreverence as "the sacrifice of fools," and admonishes us as we enter God's house, "Guard your steps. . . . Be not rash with your mouth. . . . Let your words be few." The ideal is complete silence in God's house concerning our own affairs.

Among Seventh-day Adventists, churchgoing calls for the participation of the entire family, children and even infants as well as youth and adults. We believe that, at a very early age, our little ones should appear with us before the Lord. No child is too young to begin to learn proper conduct in the sanctuary, though years of training are necessary before he can appreciate fully the sacred services of God's house.

From time to time we have encountered what we

thought were excellent ideas for training children, even from their earliest years, to appreciate the sacred services of God's house and to enter into the spirit of true worship. Have you found some plan particularly helpful? Please write and tell us about it—briefly. We will share some of the more outstanding suggestions with the REVIEW family, in the belief that other parents will appreciate them. We are asking for practical suggestions, not sermons on the importance of reverence or mournful laments about the lack of it.

In the meantime, let us study to be reverent as we cross the threshold of God's house from Sabbath to Sabbath.

R. F. C.

Mule in the Well

A story (doubtless apocryphal) related by a departmental secretary at a council several years ago has been a favorite with us ever since. According to the tale, a farmer owned a blind mule whose years of service were of sufficient length to place him on some kind of animal sustenance plan. Too tenderhearted to destroy the faithful old beast, the farmer let him roam the pasture at will.

One day the sightless animal was luckless enough to fall into an abandoned well from which he was unable to extricate himself. Knee-deep in water he patiently waited for deliverance, which was not soon coming. When the farmer eventually discovered the mule's plight he set about to effect a rescue, but being without adequate resources either intellectually or machinery-wise, he concluded that the effort was hopeless. Since neither the mule nor the well were of any real value to him, he decided simply to fill in the well and thus bury the aged beast.

Soon the dirt was flying as the farmer's shovel dug into the ground over and over and dumped its contents into the well.

But the mule had other ideas. Unaware of his owner's perfidy, he shook off the dirt as it rained down on him, and stamped it underfoot. More dirt. More shaking. More stamping. Gradually the well filled up, and at the same time the mule rose higher and higher. At last he stepped out and strolled away.

The point of the story, set forth by the one relating it, is that none of us can be buried under a load of poor territory, hard times, or discouragements unless we are willing to be buried. This lesson is needed by people in all walks of life and in every profession. It is needed by colporteurs, evangelists, and schoolteachers. It is needed by housewives, students, and secretaries. It is needed by lawyers, administrators, and businessmen. No one need be defeated, destroyed, or buried by his situation—however difficult and impossible it may appear—unless he gives up. So long as he has the courage to attack his problems with all the ability and vigor at his command, he will solve them and rise to the top.

This brings us to another truth that is well illustrated by the mule's experience. If we relate to them properly, difficulties may prove of benefit to us and, through us, to others. Wrote God's servant: "Trials and obstacles are His [God's] chosen methods of discipline, and His appointed conditions of success. . . . God's care for His heritage is unceasing. He suffers no affliction to come upon His children but such as is essential for their present and eternal good. . . . All that He brings upon His people in test and trial comes that they may gain deeper piety and greater strength to carry forward the triumphs of the cross."—*The Acts of the Apostles*, pp. 524, 525.

If through trials, obstacles, or affliction we are enabled to represent Christ more adequately and lift the cross higher, should we complain? Should we not rather rejoice?

K. H. W.

Reports From Far and Near

East Africa Alight for God

By C. T. J. Hyde, *President, Tanganyika Union Mission*

SOME years ago we were sent to an isolated mission station in Uganda, more than 120 miles from anywhere. Out there we had no car and no other modern transportation. In the tropical night the scream of giant crickets, the call of snakes in the nearby swamps, the yell of the bush babies, and the hoot of the eagle owl emphasized our loneliness and isolation. We were new to Uganda and had not learned the ways of the people. There had been rioting and arson throughout the country in protest against an archaic system of election.

One night my wife awakened me. "Listen, what is that noise?" I listened—people talking, people shouting, people all around on four sides. I was fully awake now. What is that flickering light on the ceiling? There is fire outside somewhere. Maybe a bush fire, but why all the shouting? These were the thoughts that raced through my brain.

I was out of bed in no time at all. Out on the front veranda I saw something I had never seen before in all my years in Africa—little fires everywhere, literally everywhere, and people running with lighted torches from one place to another. We went to the four sides of the house and saw the same thing. "What is it all about?" We did not waken our children, but talked in whispers so that our ears could catch every sound from those people at the fires.

All the time more fires were being started, many right on the mission property. It was not a grass fire, for the fires remained separate. Occasionally we could hear laughter, and that eased our tension somewhat. Women and girls were at the fires also so it could not be war or a riot. We watched and wondered but there was no way to know without asking. "Morning will break soon and then we'll find out," I said. "It is something peaceful, so let's go back to bed."

In the morning we found out. Uganda is a land of termites, and everywhere are large termite nests or mounds made of earth—ant hills we would call them. They may be ten or more feet high. The Baganda people know when the ants will swarm, for some of the ants begin to grow wings. The night this is to take place they dig a hole at the base of each ant nest and light a fire, which attracts the ants. A heavy cloth is thrown over the ant hill so that none can escape by any other hole. Then, as these little creatures fly out, they are trapped and kept in baskets. Later they are fried or sun

dried, and constitute a source of fat and protein. This happens once or twice each year.

Ever since that first night we have watched the scene with interest. First a call. Someone has seen the ants beginning to come out. This person lights his fire by the ant hill he has chosen. Someone else hears the call, comes out with a shout, and lights his fire. And so it goes, on through the night. More calls, more shouts, more responses and more lights, then laughter and shouting back and forth from fire to fire, and running back and forth to help light more fires.

To us this became a vivid picture of how we should be taking this message of warning out through the darkness of earth's midnight. We should be out and doing, with the shout, "Behold, the bridegroom cometh; go ye out to meet him." Our lamps must be trimmed and burning.

Later we were transferred to Tanganyika, where the people do not care particularly for ants. But we were engaged in a different kind of hunt—for souls. We were lighting lights all over Tanganyika, as one soul here and another there joined us in the quest. Our colporteurs and church members were handing out Voice of Prophecy invitation cards, and men and women were reading their way into the truth. Back to the office the

calls began to come: "Come and visit me." "I believe the Sabbath." "I am now a Christian." "I wish to be baptized." These flickering lights are waiting for the call to be answered. Tanganyika is so vast a country and our travel budgets have been so small that we cannot keep up with the requests for visitation. Our Voice of Prophecy secretary did his best, but where he couldn't go, and where there was no church to do the visiting, the mailman had to make the visit for us. In this way we hope to keep those lights burning.

Some encountered opposition. One wrote: "I am a student in the ——— mission school. Please put everything into plain envelopes, or I will not receive the lessons." "We are 20 students in the ——— mission school. Our principal has refused to let us receive the Voice of Prophecy lessons any more. What can you do to help us?" Four Voice of Prophecy students are already conducting branch Sabbath schools. Fourteen more have written asking how to conduct a Sabbath school.

The little lights are burning, some brightly, others just flickering, waiting for a personal touch to the flame. In Dar es Salaam, capital city of the new republic of Tanganyika, there are 26 readers. One of them, an Indian, studies with a group of his friends. On the Spice Island of Zanzibar are five readers. In the south, at Mbeya, are 15. At Bukoba on the western shores of Lake Victoria there are ten. At the junction of the former slave traders' route, Unyamwezi—now called Tabora—where Dr. David Livingstone spent more than a year waiting for supplies, nine are studying.

At a place called Singida in the center of



Laymen of Tanganyika, each of whom has won ten or more converts in the past year. The tallest man in the back row won 100.

Tanganyika we heard of some 35 people meeting in Sabbath school. We sent our nearest preacher to meet with them and find out about them. In his report he told of their faithfulness each Sabbath. An Adventist trader had found these interested people as he went through, and decided to stay a while with them and teach them how to hold Sabbath school. Two hundred miles farther north is another group, some of whom had migrated from one of our churches in search of better farming land. They too had found some isolated Voice of Prophecy readers and were meeting with them every Sabbath. Tithes and offerings had been kept in hand until the day when someone would find them.

Scattered throughout that large country 371 people were reading their lessons regularly and faithfully, even though long delays because of poor postal facilities in outlying places often made them wait for the next lesson. The following year 500 new lights began to shine.

In the towns and out in the outlying villages of Tanganyika many lights are now shining brightly. Some are only small, flickering lights, but one day soon they will burst into a brilliant glow. How we need means for larger travel budgets and for more workers to go out and lead these searchers after truth into the church, and then teach them how to gather still others!

What is true of Tanganyika is true of Kenya, Uganda, and of every emerging African nation today. Now is our time of opportunity; soon, very soon, it may be forever too late. Let us pray and work and give as never before, for the coming King is at the door.

Big Baptism in Buddhist Burma

By P. A. Parker, President
Central and Upper Burma Section

One of the largest baptisms ever to take place in Burma was conducted on December 8 in a little stream near our Burma Union High School about nine miles from Toungoo. Thirty-eight precious souls entered God's remnant church in this impressive ceremony, with the writer and W. L. Murrill, Burma Union president, leading out. Eighteen of those baptized were students from the school, and 20 were the first fruits of a recent evangelistic campaign in Toungoo.

The Toungoo evangelistic team was composed of P. A. Parker, Elisha Paul, Thra Peter, and Moses Po. The meetings were held in the newly dedicated Toungoo church. From the opening meeting until the very end, attendance was good. It was necessary to hold separate children's meetings upstairs in the mission house, so that there would be room enough for the adults in the church. These children's meetings, conducted by Mrs. P. A. Parker and Mrs. Elisha Paul, were very well received. It was an inspira-

P. A. Parker, in background, baptizing one of the candidates, with W. L. Murrill and another candidate in the foreground.



Baptismal candidates at Toungoo, Burma.

tion to hear both Buddhist and Christian children and young people lustily singing the songs taught them, and to see them attentively listening to the Bible stories.

To a large degree the success of the campaign can be attributed to personal follow-up work. Many Bible studies were given to those interested. One woman whose daughter attended the children's meetings invited us to study in her home. Because of her small children she had not attended any of the public meetings herself. However, she and her daughter were baptized. Among those baptized were others who attended only a few of the public meetings, but who received regular Bible studies.

A new day for evangelism has dawned

in Buddhist Burma. Never before have so many Buddhist people been so interested in hearing about Christ as the hope of the world.

It Is Written Evangelism

By J. O. Iversen, Departmental Secretary
Pacific Union Conference

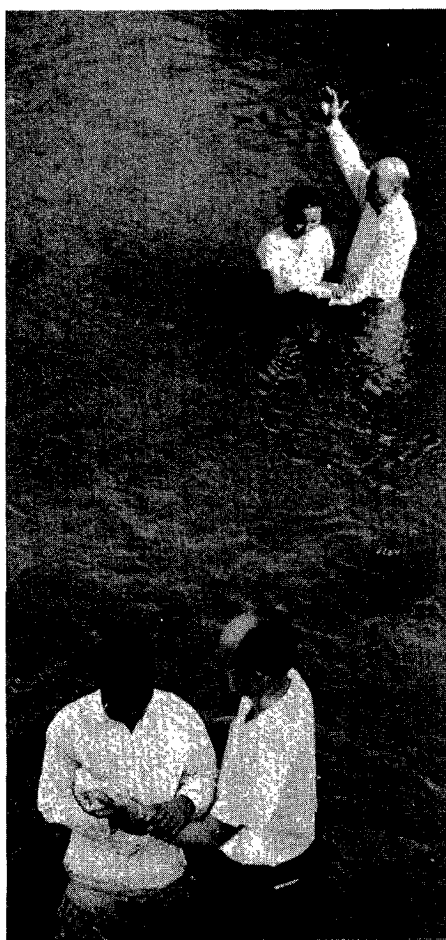
"I've always wanted to attend an Adventist church, but never got around to it. I guess I wasn't ready before, but now I am!"

This fragment of a telephone conversation between a woman requesting the book *Planet in Rebellion*, and one of the *It Is Written* staff members characterizes the response of literally thousands of persons in the Southern and South-eastern California conferences since the program was launched here last September.

There are 40,000 Seventh-day Adventists among the eight million people of southern California. In this great metropolitan area with its variety of attractions we must continually explore new ways of appealing to mass audiences, and *It Is Written* promises to make a unique contribution to our evangelistic endeavors. By combining the mass appeal of a telecast with the personal work of 40,000 laymen and the dedicated ministry of 200 pastors, *It Is Written* utilizes the energy of every church member who is willing to work.

In the autumn of 1962 George Vandeman, speaker and director of *It Is Written*, began the telecast, and thousands of laymen were trained in the art of personal visitation. The program was released in Los Angeles and San Diego, from which centers almost all of both conferences can be reached.

By March 1 more than 13,000 persons had enrolled in the "Take His Word" Bible study plan. Of these, nearly one third were sending in their completed work sheets. By March 15 more than 10,000 had telephoned to request free copies of *Planet in Rebellion*. This offer





Sir Ambrose Flux Dundas with members of Newbold College Board, prior to official opening. Left to right: V. Norskov Olsen, president of Newbold College; E. E. Roenfelt, president of the Northern European Division; U. Rouhe, business manager of the college; J. A. McMillan, president of the British Union Conference; and Sir Ambrose Flux Dundas.

has been made five times during the campaign. About half of these also enrolled in "Take His Word" over the telephone. These results far exceeded expectations. As a result, budgets have been expanded, additional television release times have been negotiated, and supplies have been reordered.

To take full advantage of the large interest generated by the telecasts, Elder Vandeman is conducting public evangelistic meetings in San Bernardino, San Diego, and Los Angeles. In San Bernardino television viewers of the Redlands-San Bernardino-Riverside area filled the 6,000-seat auditorium night after night. In San Diego, Elder Vandeman spoke twice each evening, five nights a week, in the El Cortez Hotel, which seats 2,000.

In Los Angeles, the Sports Arena, which seats 15,000, has been reserved for weekend meetings during the major reaping campaign. On Tuesday and Thursday nights meetings will be held in the Shrine Auditorium.

Ten tons of Bibles are being used in these three centers. Every family attending the meetings receives a Bible to read and mark during the sermons, and is presented with the Bible as a gift after attending ten meetings. Veritable armies of ushers, hosts, and hostesses help distribute and receive the Bibles each night.

To ensure that every person living in the Southern and Southeastern California conferences has the opportunity of learning about *It Is Written*, extensive advertising techniques are being employed. The backbone of the advertising program is the mass of consecrated, willing laymen in both conferences who have dedicated their feet and lips to the task. More than a million printed announcements about

the telecast have been distributed. Many thousands of persons have been given an invitation by telephone. Professional and business people have sent invitations to their clients, patients, and customers. Newspaper and magazine advertisements, billboards, television and radio announcements, bumper strips, and bus and taxi cards have also been used.

To date, the *It Is Written* program in southern California is still gathering momentum, and thousands are praying for its success.

Newbold College Opens New Men's Dormitory

By V. Norskov Olsen, *President*

Words of thanks and appreciation were expressed to Sabbath school members around the world on February 11, when the new dormitory of Newbold College near London, England, was opened and dedicated. This fine building was made possible by the liberal Thirteenth Sabbath Offering in June, 1962.

At the dedication service the college was honored by the presence of Sir Ambrose and Lady Flux Dundas. Sir Ambrose has spent many years in India. In his address he praised the fine educational and medical work of Seventh-day Adventists. The dedicatory speech and prayer were given by E. E. Roenfelt, president of the Northern European Division and chairman of Newbold College board.

The many non-Adventists present were favorably impressed with the college. The press gave excellent coverage of the open-

ing of the dormitory, and of the work of our church generally. The British Broadcasting Corporation referred to the event on the evening news.

A. K. Armstrong, a member of the first class when the college opened in January, 1902, was present, and was honored for his long service to the church in Great Britain. S. G. Maxwell, who had just returned from more than 40 years of dedicated service in Africa, represented those who have gone from Newbold to the far-flung mission fields. The new building was named in honor of George D. Keough, pioneer missionary to the Middle East, and for many years Bible teacher at Newbold, who was also present, with Mrs. Keough.

At this opening service the young men of George Keough Hall dedicated their lives to follow in the footsteps of the alumni, so many of whom have gone forth to lives of dedicated service.

Finland Publishing House Prospers

By Aarne Unhola, *Manager*

In many respects the decision to move our publishing house out of Helsinki to a country location some nine miles from the nearest city, Tampere, was an act of faith. Great obstacles were in the way. Now, one year after the move was completed and work begun at the new plant, we are happy to testify that God has wondrously changed many of the seeming liabilities of such a move into real assets. Four recent developments clearly show how God prospers His work despite difficulties.

For one thing, postal facilities in the new location were antiquated. A lad of sixteen bicycled once a day around the district, delivering the mail. We had either to fetch our mail from the post office, or wait for the afternoon delivery. Now, our incoming mail, including money orders, is locked into a big mailbag especially made for us and delivered by the city mail bus from Tampere at our gate at seven o'clock each weekday morning. Outgoing mail is picked up by the same bus late each afternoon.

The local telephone system was not automatic when we came. Only two lines connected the whole district to Tampere and the outer world. Now the local system is automatically connected with Tampere. We are able to reach Helsinki and the rest of the country without delay.

A publishing house has considerable business with its bank, but there was no bank in the vicinity of our new location. But as soon as our buildings had been erected, the directors of the largest savings bank in the country came to us to study possibilities for opening an office to serve us. Now they have a branch within 200 yards of our gate. This is very convenient for our workers as well as for the house itself.

When we moved to the new location electricity was furnished by a small firm operated by eight farmers for their local needs. The situation was far from satisfactory. The current was so weak that

the bank could use its bookkeeping machine only occasionally. Eventually the firm was merged into a larger district organization, and now there is enough electricity for all, and the rates are lower.

How happy we are to work under the guidance of our heavenly Father, who is able and willing to perform great things for His children. Our move from Helsinki has proved to be a great improvement.

Denver South Church Dedicated

By O. F. Locke, *Pastor*

On February 22 and 23 members of the Denver South church brought nine years of sacrifice and planning to a joyous climax in services of dedication for their new church edifice. The new church, which is next to the Porter Sanitarium and Hospital, is an imposing structure of rose-colored brick set off with a cream-colored terra cotta trim. The sanctuary

seats 1,100, and the youth chapel an additional 200. There are also an assembly hall and recreation room with kitchen facilities, 25 classrooms for the Sabbath school, and Dorcas, Pathfinder, and mothers' rooms.

The membership stands at 880. A few months before the dedication more than 100 members had formed the new Littleton church.

Total cost of the property was \$438,000, of which \$327,250 was given by the members. The balance was contributed by the General, union, and Colorado conferences and the Porter Sanitarium and Hospital.

Prior to the dedication service Sabbath afternoon, Melvin West, chairman of the Walla Walla College department of music, gave an organ recital. The dedicatory address was delivered by R. R. Figuhr, president of the General Conference. This was followed by the Act of Dedication, conducted by W. P. Bradley, associate secretary of the General Conference, and the dedicatory prayer by Theodore Carcich, vice-president of the General Conference for North America.

Other participants were R. H. Nightingale, president of the Central Union Conference; R. S. Joyce, president of the Colorado Conference; A. F. Storz, a former pastor; O. T. Moline, administrator of the Porter Sanitarium and Hospital; O. F. Locke, present pastor; and Dr. John Davis, Dr. Paul Wenzel, and W. E. Tines, all members of the Denver South church.

The Denver South church family rejoice in their new church home and dedicate themselves to a new life of service for God.

The Devourer Rebuked in Brazil

By Antonio Nogueira, Jr., *Pastor*
Curitiba, Parana, Brazil

In a certain church in Brazil there is a blacksmith with a large family. They are poor in the material things of this life, but very rich in faith. One day the mother said to her husband, "Seeing we are so poor that we cannot afford to have a tailor make clothing for our children, I have decided to grow flax, in the hope of making enough profit to be able to buy a hand sewing machine."

"That's a good idea," said her husband. "I'll fix up the plow and plow the field. Then you and the children can plant the seeds and care for the growing flax."

As the flax grew the field was beautiful to behold. One evening as harvesttime approached our sister was shocked to find her flax covered with grasshoppers! Her disappointment was indescribable, and she hurried back to tell her husband the sad news. He listened patiently and then said, "Wife, many times we have prayed and God has always heard. He has always supplied our needs. He is still able to answer our prayers. Go back to the field, kneel down, and tell God we have been faithful with our tithe. Tell God that part of this flax is His. Tell Him how much you need the sewing machine, and then let us see what He will do for us."

Back to the field she went. It looked as if the flax would be utterly destroyed by morning unless the Lord performed a miracle. She knelt in the field, poured out her heart to God, and then went home. It was nearly sunset.

Early the next morning she eagerly went to the field. Upon arriving at that plot of ground she stood in amazement, hardly daring to believe her eyes. God had performed a miracle! He had destroyed the devourers. There they were covering the ground, millions upon millions of dead grasshoppers it seemed, as dead and black as if they had been roasted! She rushed home with the good news, and the whole family praised God for His goodness.

A little later the flax was harvested and sold for a good price. Our sister paid her tithe, bought her sewing machine, and was able to give 500 cruzeiros for a thank offering. Poor in the material things of this life? Yes, but millionaires in faith.

Interior of the new Denver South church, Denver, Colorado.





F. A. Mote Interviewed on Television in Cebu City

F. A. Mote, general field secretary of the General Conference, was interviewed for 30 minutes on television in Cebu City, Mindanao, on January 7. V. M. Montalban, president of the South Philippine Union Mission, introduced Elder Mote to the TV audience, along with the Far Eastern Division officers who were present.

One of the interesting features covered were Elder Mote's impressions about the growth of our work in the Philippines as compared with the early days when he worked as a pioneer missionary to the islands. He also mentioned our work elsewhere in the world, and discussed world conditions in the light of Bible prophecy.

P. P. RAMOS, *Departmental Secretary
South Philippine Union Mission*

A Visit to the Prime Minister of Korea

By R. C. Thomas
*Departmental Secretary
Korean Union Mission*

From the beautiful city of Seoul, capital of Korea, to Pusan on the southern tip of the Korean peninsula, from people in the little Chinese shops to dignitaries in their spacious offices, all Koreans know of the Seventh-day Adventist Seoul hospital and Dr. George Rue, and of our college with its threefold type of education—physical, mental, and spiritual. They know, too, of our publishing house and the Korean *Signs of the Times*, for our literature evangelists visit the larger offices at least twice a year.

It was on one such visit recently that I met the prime minister. After preliminary telephone calls to complete the appointment, the local publishing department secretary, a literature evangelist, and I drove to the capitol building in Seoul and parked our car.

The capitol building had been erected by the Japanese during their occupation of Korea. It was constructed in the form of the Chinese character that stands for Japan. During World War II the building was gutted by fire. When Korea gained her freedom after the war the new government refused to use it, because its very existence and shape said "Japan" to every Korean mind. For more than 20 years its gutted skeleton stood in the center of Seoul as a reminder to 20 million Koreans of their past hardships and present blessings.

In we went, past the guards and the secretaries. Soon we were ushered into the presence of the very distinguished Mr. H. C. Kim, who had studied in America and speaks excellent English. We were

pleased to find the prime minister already well acquainted with our educational, medical, and publishing work. Imagine our joy when we learned that he is a Christian and a Protestant. God has representatives in key positions in many lands of earth.

The prime minister's signature is of great value to the literature evangelists of Korea. Being able to tell the people that one of their foremost leaders is a Christian encourages them to think favorably toward Christianity. God's last-day message is now in the prime minister's office and in at least some offices of

Prime Minister of Korea H. C. Kim welcomes R. C. Thomas, Korean Union Mission departmental secretary, at his office.



every ministry of the Government. As we were leaving the prime minister's office we met a three-star army general who told me, "I too would like to be a Christian." Pray with us that angels will watch over the books and magazines our faithful literature evangelists are placing in the offices and homes of Korea.

Faithful Tithing in South Africa

By Peggy Dawkins, *Office Secretary
Southern African Division*

Increases in tithe during 1962 have been reported by several of our local fields in the Southern African Division. To the human eye these financial reports consist of little black symbols on sheets of white paper, yet these symbols have a deeply spiritual significance. In God's sight these little symbols represent faithfulness, honesty, consecration, and a desire to see His work finished. The total tithe increase for the division amounted to more than \$36,000, in spite of war, political unrest, and confusion in many areas of our division territory.

The Congo Union, parts of which have recently seen devastation, hunger, sickness, and death, reports the highest increase of any union—nearly \$9,000. This surely indicates faithfulness under the most forbidding circumstances.

North of Elisabethville near the southern border of Katanga is our Kikama church. When hostilities broke out in 1960 our believers there were completely cut off from the mission and union headquarters. For a long time it was believed the leaders had been murdered and the members scattered. But recently word came through that they are all alive and have organized themselves into a miniature mission. The leaders, ministers, and teachers had received no salaries during



Tithe basket in Nyasaland, Southern Africa.

their period of isolation, but supported themselves as best they could. They were faithfully holding the believers together and discharging their duties. Is it surprising that the Congo Union is able to report tithe and other increases?

Another outstanding tithe increase, of more than \$9,000, is reported by the Central African Union. This field is composed of the new countries of Rwanda and Burundi. Here faithful tithe-paying farmers herd their long-horned cattle into the kraal. As the animals jostle each other through the gate, every tenth beast is marked for the Lord.

Crossing the border into East Africa, we would find Jonathan Mbogo, who lives near Mombasa on Kenya's eastern seacoast. Leaning on his hoe in the cool of the day, he listens to his neighbor complaining about the destruction caused by invading elephants. "How is it that the elephants do not eat your garden?" asks the neighbor. "They were back last night, and just look what they have done to my garden!"

"They used to destroy my garden too," sympathizes Jonathan, "that is, before I became a tithepayer. Last year they did come again, but it was the night after I had harvested my maize."

This little conversation was followed by a Bible study on tithing.

Next, we could visit Tanganyika. The four fields in this union are headed by capable African presidents who are giving strong leadership, in tithe paying as well as otherwise. The road to self-support is still a long one for them, but this is their goal and their faithful members are responding well. Here we would hear of a Voice of Prophecy student, as yet unbaptized, who walked 15 miles to pay his tithe to the mission office because he had learned from his Bible lessons that the tenth part of his income belongs to God.

Paid in Kind

In many of our rural churches in Nyasaland tithe is paid in kind. Diligent tithe promoters encourage members to measure off a tenth part of their gardens and to bring in the produce grown on that tenth

section. On Sabbaths the head deacon stands at the large tithe basket. These baskets are placed on stilts to keep the precious tithe corn and beans protected from thieving rodents and reptiles.

In one village the people inquired of the deacon about the "magic" that brought prosperity to so many of his church members. Like Simon of Bible times, they wanted to buy this "magic."

In Manicaland, the brilliant light of the Rhodesian sun was dimmed one summer afternoon as a swarm of locusts spread devastation and ruin wherever they alighted. A tithe-paying member dropped to his knees, and in faith claimed the promises of Malachi 3:10, 11, humbly

pleading with the Lord to remember His promise to rebuke the devourer. The Lord graciously heard and answered this prayer. His crops were spared, while his neighbors' fields lay desolate.

These experiences of faithful tithe paying and systematic giving of offerings are being repeated in various ways, over and over again, throughout the Southern African Division. Everywhere there is evidence of more accurate calculation of tithe income and greater faithfulness in returning it to the Lord. There is more sacrificial giving and more active participation in Ingathering. For the most part, God's people here are faithful. They are striving earnestly toward self-support, and they want to see the work of God finished soon.

A Faithful Layman of the West Indies

By V. T. Boyce, *Treasurer*
West Indies Union Mission

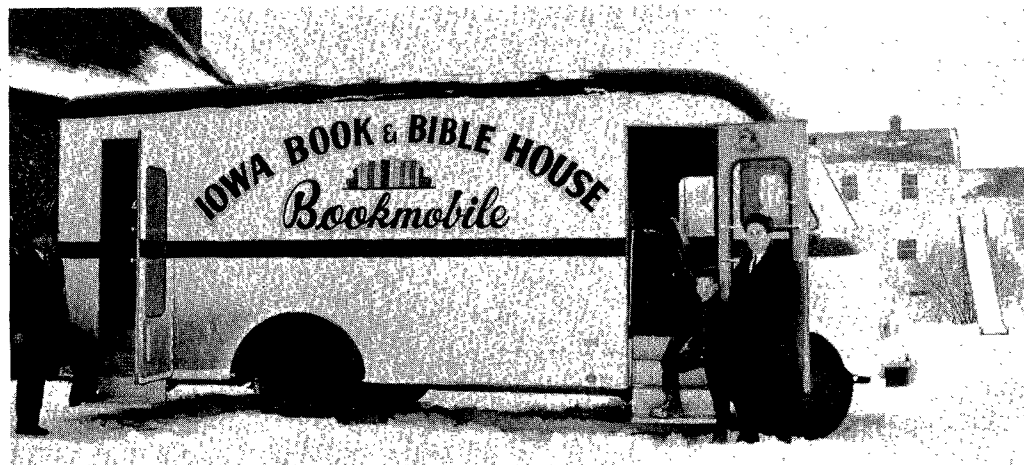
For twenty years Ivan Francis had been a faithful church member in Jamaica. Although he could neither read, write, nor speak fluently, he developed into a mighty lay preacher for Christ. His wife or someone else read the Scriptures for him. Then he would speak for the Saviour as the Holy Spirit impressed him. It was he who prepared the way for a series of meetings by the pastor of the May Pen church at a place called Give-Me-Bit, a few miles away. The meetings, held in an old schoolhouse, encountered stern opposition. While S. G. Lindo preached, a certain man would march

Iowa Bookmobile

One hundred years ago the Iowa Conference joined other early pioneer conferences to organize the General Conference. Now Iowa is pioneering a new adventure in literature distribution—a bookmobile. J. C. Kinder, Book and Bible House manager, stands beside his son Mike, and Frank LaRose of the Omaha Branch of the Pacific Press is at the rear of the bookmobile, in Ames, Iowa. The bookmobile is comfortably heated and brilliantly lighted. Church members are expressing great appreciation for this new service.

Tentative plans call for the bookmobile to make regular visits to churches throughout the State, and to be on hand for regional and State-wide meetings. The possibility of using it at county fairs is being studied.

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



around the building with his followers, beating drums, playing cymbals, and shouting.

The evangelist could hardly be blamed for becoming somewhat discouraged. But in such moments Brother Francis would step up and say, "Don't stop! Keep right on! The work is the Lord's, and it will prosper!" Because of his exemplary life he was able to calm the mob, and the meetings continued and prospered.

The first six members were baptized soon afterward, and the company continued to grow. Plans were laid to obtain a plot of land on which to erect a thatched church. The man who had tried to disturb the meetings donated a piece of land, and soon thereafter, mainly through the influence of Ivan Francis, he was baptized.

The new members traveled many miles up into the hills to gather materials for the construction of the little church. Brother Francis, though poor, gave freely of what he had, and worked with his own hands to further the project. In fact, he led the new church in giving the news of salvation in that entire district. Today Give-Me-Bit has a representative building of steel and blocks to the honor and glory of God.

Ivan Francis' work was cut short just a few months ago. While on his way to church on Sabbath morning, May 6, 1961, he was struck down by a truck and died peacefully that night. No better epitaph could be set up than the words of one of the hospital attendants: "Francis was a good man." Though he rests from his labors, his works follow him.

New Gainesville, Georgia, Church

By C. Elwyn Platner
Departmental Secretary
Georgia-Cumberland Conference

Gainesville, Georgia, church members marked the seventieth anniversary year of the organization of their church by opening a new church on February 2, 1963. It was the first to be constructed with plans provided by the Southern Union Conference church development service.

Among special guests present for the event were Mrs. Howell Brooke of Canton, Georgia, daughter of W. A. McCutchen, first pastor at Gainesville in 1893; Mrs. A. E. Deyo, of Orlando, Florida, whose husband placed a colporteur, E. F. Fenner, in Gainesville and continued to assist the church's development for many years; two former pastors, R. M. Ruf, now pastor of the Columbus, Georgia, church, and T. E. Hansen, now of Takoma Park, Maryland.

Costing \$25,000 to construct, but valued at \$40,000, the new church is designed to seat 140 people and has about 3,000 square feet of floor space. It is located on the crest of a hill that overlooks an area soon to be developed into a new business area in the northeast section of the city.

Final payments for the church are being made and members are looking forward to the construction of the educational section as soon as sufficient funds can be accumulated.



Bonnie and Barbara Meyer and Eroina Passos, leaders of a Rio de Janeiro branch Sabbath school.

A Branch Sabbath School in a Brazilian Favela

By Mrs. Gunther Ehlers

The harbor of Rio de Janeiro is famed as one of the beauty spots of the world. Our Silvestre hospital is situated on a mountainside that overlooks the beautiful Guanabara Bay, and upward to Mt. Corcovado, where the statue of Christ the Redeemer stands with arms outstretched. All about the hospital are the miserable wooden shacks and adobe huts of the poor—the slums or *favelas*.

Every Sabbath afternoon a group of teen-age girls sets out from Silvestre hospital armed with Bibles and *Lesson Quarterlies*, flannel board and cutouts, crepe-paper rainbows, crowns and stars, and a variety of visual aids to help to make an interesting branch Sabbath school. When the rains fall, the young people skid and slide on the clay of the hilly pathways between the huts, but after a year and a half of experience they are expert at holding their footing. On their way they stop at homes to invite children to the *Escola Sabatina*. A friendly woman lends her small living room, simple but neat, and the children crowd in.

The Sabbath I attended as guest storyteller there were 21 children present. As the Bible lesson was presented in a simple way, the songs sung, and prayers offered, I could not help thinking of Isaiah's promise: "As the rain cometh down, and the snow from heaven, and returneth not thither, . . . so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the

Little children who attend the *favela* branch Sabbath school.



thing whereto I sent it." In time the seeds of truth being sown will produce fruit for the heavenly kingdom.

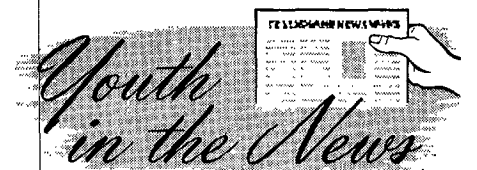


Dr. Carrie J. A. Robbins and daughter Marian left Los Angeles, California, March 10, returning to West Pakistan after furlough. Dr. Robbins will resume her work as a staff physician in the Karachi Hospital.

Dr. and Mrs. Albert J. Patt and four children left Los Angeles, California, March 17, returning to India following a furlough. Dr. Patt will continue service as a physician in the Vellore Christian Medical College.

Mr. and Mrs. Wellington D. Pereira and child left New York City on March 18, returning as nationals after study in the United States, to Rio de Janeiro, Brazil.

W. R. BEACH



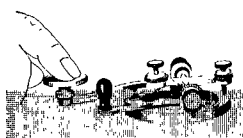
► The Loma Linda Union Academy music department recently presented a program at the local Kiwanis Club. The Lolinians, a 32-voice mixed group under the direction of Iris Ghaly, sang several songs. Also featured were the Senior Quartet, composed of Richard Neufeld, Don Anderson, Murel Moddrell, and Buck Cox. Lorna Maxwell played a piano solo.

► Winner of the annual oratorical contest of the South Lancaster Academy chapter of the American Temperance Society held on Thursday, February 21, was Roberta Sprague.

► El Donna Chase, a student at Sheyenne River Academy, North Dakota, won first prize in the conference temperance orations held February 9.

► The Northern Union Bible quiz and temperance orations were held March 9 at the Oak Park Academy. Alvin and Leta Hensen, of Maplewood Academy, took top honors in the Bible quiz, and Janet Ruths, also of Maplewood Academy, took first place in the temperance orations.

► On February 25 the South Dakota Conference entertained the faculty, students, and board at a banquet at Plainview Academy. Last spring the conference president promised the students that if Plainview enrolled 90 or more students this year, the conference would treat them to a special evening's entertainment.



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► Recently a Training Light Bearers Course was conducted in the New London, Connecticut, church by the pastor, Marion Kidder. Fourteen of the church members graduated from this ten-week course, and the graduates are now giving 16 Bible studies each week.

► Edward W. Ney, professor of modern languages at Atlantic Union College, will retire from his duties at the end of this school year. He was honored at the faculty-board banquet on the evening of February 27, and has been named professor emeritus. Dr. Ney has taught at the college for 17 years.

► A Five-Day Plan to Stop Smoking clinic was brought to a successful conclusion in the Rockingham Hotel, Portsmouth, New Hampshire, recently. George E. Rice, district pastor, presented the psychological aspects of the smoking habit, while Drs. M. W. Westermeyer, R. I. Clark, J. E. Drexler, and R. A. Bettle presented the physical aspects of the habit. Eighty-five per cent of those participating were successful in shaking the habit.

► C. G. Edwards, new pastor of the Stoneham and Somerville, Massachusetts, churches, has arrived and taken up his responsibilities. Elder Edwards first served in the Indiana Conference, and comes to the Southern New England Conference after eight years in the Kentucky-Tennessee Conference. Most recently he has been pastor at Memphis.

► The first 1963 class of nurse aids and orderlies was conducted from January 14 to February 1 at the New England Sanitarium and Hospital. The instructor was Mary Camara. Two of the students in the class of six took the instruction as a refresher course. At the completion of the three-week period of instruction, five of the six were employed by the New England Sanitarium.

► Eduard Magi recently retired after 42 years of ministerial and executive work for the church. He began working for the church in Estonia, in 1920. He has served as editor, evangelist, conference secretary, departmental secretary, Bible teacher, conference president, and director of the Refugee Resettlement Committee. In the latter capacity he found sponsors for 2,083 persons.



Canadian Union

Reported by
Evelyn M. Bowles

► The new church at Vancouver, British Columbia, held its first services on

Sabbath, February 23. J. W. Bothe, president of the Canadian Union Conference, preached the first sermon, and J. N. Barnes of Walla Walla College was guest speaker at the afternoon service. This day was a richly rewarding experience to the members and friends of the Vancouver church.

► The Kingston-Ottawa district churches in Ontario, together with a few of the New York Conference churches, met at Kingston on March 2 in joint services. R. W. Moore, president of the New York Conference, presented the Sabbath morning message, and D. L. Michael, secretary for the department of public affairs for the Canadian Union, spoke to the group in the afternoon.



Columbia Union

Reported by
Don A. Roth

► E. Frank Sherrill, MV secretary of the Potomac Conference, has accepted a call to become MV and public relations secretary of the Southwestern Union.

► Mr. James Finn is the new publishing secretary for the New Jersey Conference. He replaces Olen Gilliam, who has taken up work in literature evangelism in the Greater Washington area. Mr. Finn served as an associate in the New Jersey Conference until his recent election to be secretary of the department.

► Otis Graves is the new MV and temperance department secretary of the Potomac Conference, replacing Elder Sherrill. Replacing Otis Graves as pastor of the Silver Spring church is Stephen Pauly, currently pastor of the Philadelphia Boulevard church in the East Pennsylvania Conference.



Lake Union

Reported by
Mrs. Mildred Wade

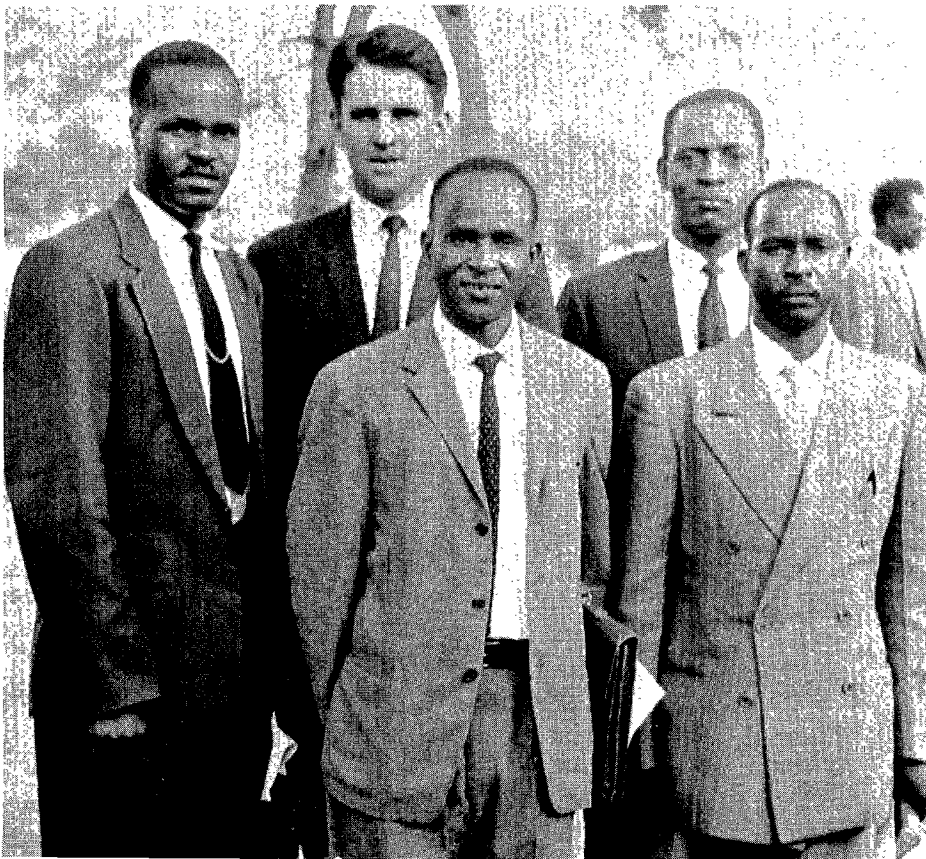
► On Sabbath, February 16, the Lake Region Conference sponsored a Chicagoland Youth Federation in the Shiloh parish hall, under the theme "Ablaze for God in '63." Earl W. Moore was guest speaker Sabbath morning. In the afternoon the MV Legion of Honor was presented by J. H. Jones, Jr., conference MV secretary. Features at the evening social hours included a Pathfinder drill team, the Spanish church choirs, and a special presentation of the Rodgers family from Costa Rica in concert.

Tanganyika Union Ordains Three

At the recent session of the Tanganyika Union, R. Ngasani (left), Z. Bina (center), and T. Chacha (right) were ordained to the gospel ministry.

R. H. Pierson, president of the Southern African Division, preached the ordination sermon. F. G. Thomas, president of the Tanganyika Union (second left), read the charge, and F. Muganda, president of the Majita-Ukereve Mission (second right), welcomed the three brethren into the ranks of the Adventist ministry.

F. G. THOMAS, President
Tanganyika Union Mission





Oldest Hinsdale Patient Meets Youngest

Mrs. Mary May Lee of Lakeville, Indiana, was born July 10, 1861—the year that Abraham Lincoln became President. Recently she entered Hinsdale Sanitarium and Hospital. Here 101-year-old Mrs. Lee is introduced to the hospital's youngest patient, two-hour-old Anton Joseph Panzica, Jr. Holding the infant is Registered Nurse Hellen Wright.

Mrs. Lee attributes her long life to the fact that God has been with her. Her father lived to be 94, and her mother died in her 80's. Her two living sons are 75 and 73 years of age. Mrs. Lee has been a member of the Seventh-day Adventist Church since she was 18.

D. T. HAWLEY, PR Director
Hinsdale Sanitarium and Hospital

► The Philadelphia church in Muncie, Indiana, was dedicated March 2. C. E. Bradford, Lake Region Conference president, led in the ceremony, and was assisted by R. T. Andrews, the pastor. At this service seven persons, the first fruits of their strong soul-winning program, were baptized. Six became members at Muncie, and one at Fort Wayne.

► Mrs. Grayce Crawford, who has faithfully and loyally served the Michigan Book and Bible House for the past 19 years, is retiring from active duty. An emergency in her family has arisen that requires her help. Mrs. Gertrude King, who has had a good background of experience in this type of work, will be her successor.

► The book bindery at Wisconsin Academy, which has been a productive and paying industry for many years, has now been moved into a spacious new building. Mr. and Mrs. Glen Curry have operated this industry for a number of years. Last year, with a total sales of \$53,883.37, it provided student labor in the amount of \$22,057.37.



Northern Union

Reported by
L. H. Netteburg

► K. D. Johnson, who has served for the past six years as president of the North Dakota Conference, has been

called to the presidency of the Iowa Conference to fill the vacancy caused by the retirement of M. D. Howard.

► Ben Trout, treasurer of the Nebraska Conference for the past six years, has accepted the invitation of the North Dakota Conference to serve as its president.

► Ten Rapid City, South Dakota, young people were baptized January 19.

► At the close of the Northern Union quadrennial session on February 19, a special council meeting was conducted for all ministers of the union. R. R. Figuhr, Theodore Carcich, W. P. Bradley, and J. R. Spangler were the main speakers.

► A Sunday-closing bill has been tabled in South Dakota. The bill would have granted permission to the cities and municipalities in that State to have Sunday-closing laws if they so desired.

► The Pierre, South Dakota, Home and School has launched an extensive money-raising project to better its church school facilities and purchase new equipment.

► The 33-voice Oak Park Academy Chorale, under the direction of Don Duncan, was featured on KRNT-TV of Des Moines on February 28 and March 1. They have also been invited to present a Christmas program this year.

► Clyde Anderson, Iowa literature evangelist, took top honors in the Northern

Union, with sales totaling nearly \$15,000 in his first year of service.



North Pacific Union

Reported by
Mrs. Ione Morgan

► The Seattle Central church building was gutted by fire early Sabbath morning, February 23. It was a definite case of arson. The building was insured for \$85,000. While the fire was still smoldering most of the congregation assembled at the First Christian church two blocks away. The pastor, Allan W. Lee, has graciously offered his church for as long as a temporary church home is needed. R. A. Rentfro, pastor of Central church, says that future building plans will depend upon the decisions of church and conference officials.

► On the afternoon of February 28, 125 academy-age young people gathered at Camp Crestview near Corbett, Oregon, to attend Oregon's first MV Bible Conference. The theme for the weekend of concentrated Bible study was "Knowing the Time." Study groups were led by C. J. Ritchie, Paul Gordon, Don MacIvor, Ed Webb, Jim Grisham, Gary Strunk, Mart Mooers, Dalles Dull, and Ray Anderson.

► Eight charter members were present for the first service in the new Fairfield church building of the Upper Columbia Conference on February 9. At the close of his sermon E. R. Priebe, the pastor, conducted a baptismal service for four people. On the first Sabbath 35 visitors were present, with 54 and 71 visitors on succeeding weeks—most of them non-members. On Sunday, March 3, the public was invited to a special open house. More than 250 visitors responded, and each family was presented with a copy of *Your Friends the Adventists*.

► Five 1963 spring graduates of Walla Walla College with majors in theology will be attending Andrews University during 1963-1964 under conference sponsorship: Dean McDaniel, Idaho Conference; Don R. Blehm, Washington Conference; Harold McKay, Upper Columbia Conference; Calvin Smith, Oregon Conference; Ed Scheresky, North Dakota Conference.



Pacific Union

Reported by
Mrs. Margaret Follett

► Ron Graybill, a freshman theology student, won first prize in the annual La Sierra College temperance oratorical contest March 4, and will represent the college at the national ATS contest to be held at Walla Walla College, April 20.

► More than 570 Seventh-day Adventist instrumentalists from the academies of the Northern and Central California conferences met March 24 at the Stockton Civic Auditorium for a band festival.

► Land has been purchased east of the University of Arizona in Tucson, and

funds have been pledged, for a new church edifice for the members of the Mountain Avenue congregation.

► The Pacific Union Conference In-gathering total for 1963 is \$886,170.99, a gain of \$41,751.51 over the previous year.

► D. C. Butherus was re-elected president and H. R. Trout secretary-treasurer at the regular biennial session of the Arizona Conference held March 10 at Thunderbird Academy. Orville O. Butler, for five years secretary-treasurer of the Hawaiian Mission, was invited to assist Elder Trout in Arizona.

► V. W. Schoen of the General Conference Home Missionary Department was a guest speaker at the Northern California Conference Dorcas Federation meetings held March 31 to April 8.



Southern Union

Reported by
Mrs. Cora Kindgren

► Harold L. West and family were welcomed by the members of the Charleston, South Carolina, church when they arrived from Rome, New York. Elder West takes over pastoral duties left by Herman E. Davis, who is now pastor of the Charlotte, North Carolina, church.

► The Carolina Conference received approximately \$1,700 on a recent Sabbath in cash and pledges for the purchase of a disaster-relief van to serve the needs of both States in the conference.

► At a Youth Crusade for Christ recently held in Birmingham, Alabama, two teen-age boys witnessed the baptism of another boy to whom they had given Bible studies. A large gathering in of souls is anticipated from this endeavor. The crusade was conducted by Pastors Elden Walter and Gordon Henderson, and their wives.

► The first revival services to be held in the newly dedicated St. Matthews, Kentucky, church resulted in the baptism of 11 converts, two rebaptisms, and several decisions for church membership. It is expected that follow-up work will yield several more baptisms.

► Two laymen, Russell Schaeffer and Orley Johnson of Cleveland, Tennessee, recently witnessed the baptism of ten people to whom they had given Bible studies.

1963 Camp Meetings

Readers of the REVIEW AND HERALD will be interested to know in advance the plans for the camp meetings in North America. The following is the list as reported by the various local conferences.

E. W. DUNBAR

Atlantic Union

Greater New York	
Berkshire SDA Camp	
Wingdale, New York (Rt. 22)	June 28-July 6
Spanish	July 7-13
New York	
Union Springs Academy	
Union Springs	June 27-July 6
Northeastern	
Camp Victory Lake	
Hyde Park, New York	June 27-July 6
Northern New England	
Freeport, Maine	June 27-July 6
Southern New England	
South Lancaster, Massachusetts	June 27-July 6

Canadian Union

Alberta	
Canadian Union College, Lacombe	July 12-20
Pobida Church, Beauvallon	July 26-28
Peace River, Peoria	July 26-28
British Columbia	
Hope	July 19-27
Manitoba-Saskatchewan	
Clear Lake, Manitoba	July 5-13
Saskatoon, Saskatchewan	June 14-16
Maritime	
Fugwash, Nova Scotia	August 2-11
Newfoundland	
St. John's	August 9-11
Ontario-Quebec	
Oshawa Missionary College, Oshawa	June 28-July 6

Central Union

Central States	
Edwardsville, Kansas	June 13-22
Colorado	
(Location not yet decided)	June 28-30
Kansas	
Enterprise Academy, Enterprise	July 17-20
Missouri	
Sunnydale Academy, Centralia	June 21-29
Nebraska	
Union College, Lincoln	June 5-8
Wyoming	
Casper	July 11-14

Columbia Union

Allegheny	
Pine Forge, Pennsylvania	June 27-July 7
Chesapeake	
Catonsville, Maryland	July 25-August 3
East Pennsylvania	
Wescosville	June 28-July 6
New Jersey	
Kingston	June 27-July 6
Ohio	
Mount Vernon	June 27-July 7
Potomac	
Shenandoah Valley Academy	
New Market, Virginia	June 13-22
West Pennsylvania	
Somerseset	August 1-11
West Virginia	
Parkersburg	June 7-15

Lake Union

Illinois	
Makanda	June 12-15
Indiana	
Indiana Academy, Cicero	June 6-16
Lake Region	
Cassapolis, Michigan	June 27-July 6
Michigan	
Grand Ledge	July 4-13
Wisconsin	
Portage	July 18-27

Northern Union

Iowa	
Oak Park Academy, Nevada	June 14-22
Minnesota	
Medicine Lake, Minneapolis	June 7-15
North Dakota	
Sheyenne River Academy, Harvey	June 14-22
South Dakota	
Huron	June 21-29

North Pacific Union

Idaho	
Gem State Academy, Caldwell	June 19-29
Montana	
Mount Ellis Academy, Bozeman	June 26-July 6
Oregon	
Gladstone	July 10-20
Upper Columbia	
Walla Walla College,	
College Place, Washington	June 12-22
Washington	
Auburn Academy, Auburn	June 5-15

Pacific Union

Arizona	
Prescott	June 20-29
Central California	
Soquel	June 13-23
Nevada-Utah	
Moab, Utah	May 3-4
Las Vegas, Nevada	May 10-11
Reno, Nevada	May 18-19
Bishop, California	June 7-8
Salt Lake City, Utah	June 14-15
Northern California	
Paradise	June 19-23
Fortuna	July 17-21
Southeastern California (no camp meeting)	
Southern California (no camp meeting)	

Southern Union

Alabama-Mississippi	
Bass Memorial Academy	
Lumberton, Mississippi	June 7-15
Carolina	
Lake Junaluska, North Carolina	May 24-June 1
Florida	
Maitland	June 7-15
Georgia-Cumberland	
Southern Missionary College,	
Collegedale, Tennessee	June 13-22
Kentucky-Tennessee	
Highland Academy,	
Portland, Tennessee	May 31-June 8
South Atlantic	
Hawthorne, Florida	June 6-15

South Central	
Oakwood College,	
Huntsville, Alabama	May 30-June 8

Southwestern Union

Arkansas-Louisiana	
New Orleans, Louisiana	June 12-16
Ozark Academy, Gentry, Arkansas	June 19-22
Oklahoma	
Oklahoma City	August 2-10
Southwest Region	
Winona, Texas	May 30-June 8
Texas	
Keene	May 30-June 8
Texico	
Sandia View Academy	
Albuquerque, New Mexico	June 21-29

NOTICE

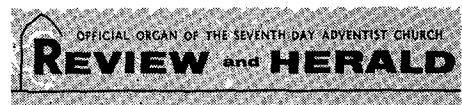
Andrews University Constituency Meeting

The regular quadrennial meeting of the constituency or association of Andrews University is called to meet at the Civic Auditorium, Grand Rapids, Michigan, May 2, 1963, at 10:00 A.M. for the purpose of electing a Board of Trustees and to transact such other matters as may properly come before the constituency.

R. R. FIGUHR, Chairman
J. D. SMITH, Vice-Chairman
F. O. RITTENHOUSE, Secretary

Church Calendar

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 10

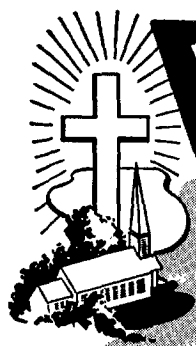


In 1849 a company of Sabbathkeeping Adventists whose background was the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review and Sabbath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

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Consulting Editors:	R. R. Figuhr, M. V. Campbell Theo. Carcich, W. E. Murray F. L. Peterson, R. S. Watts
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The Sabbath School WORKER

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

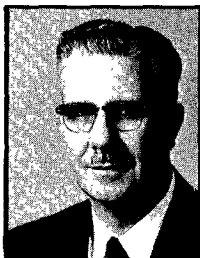


R. R. Figuhr, *President, General Conference*

The SABBATH SCHOOL WORKER contains a wealth of helpful suggestions on the various phases of Sabbath school work. Its many practical suggestions for superintendents and division leaders, together with teaching aids for all classes, from the cradle roll to the adult division, make the SABBATH SCHOOL WORKER an invaluable tool for all who are endeavoring to build successful and progressive Sabbath schools.

W. J. Keith, *Pastor, Takoma Park Church*

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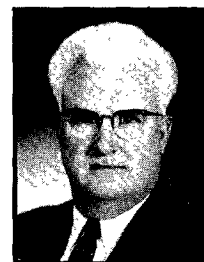


G. R. Nash, *Secretary, General Conference Sabbath School Department*

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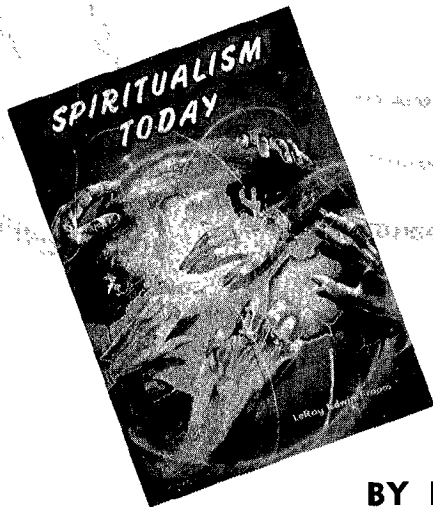
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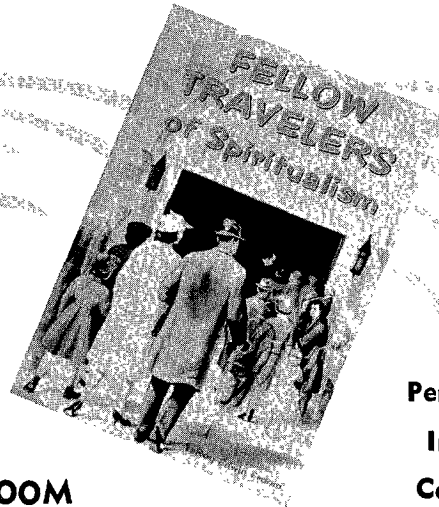
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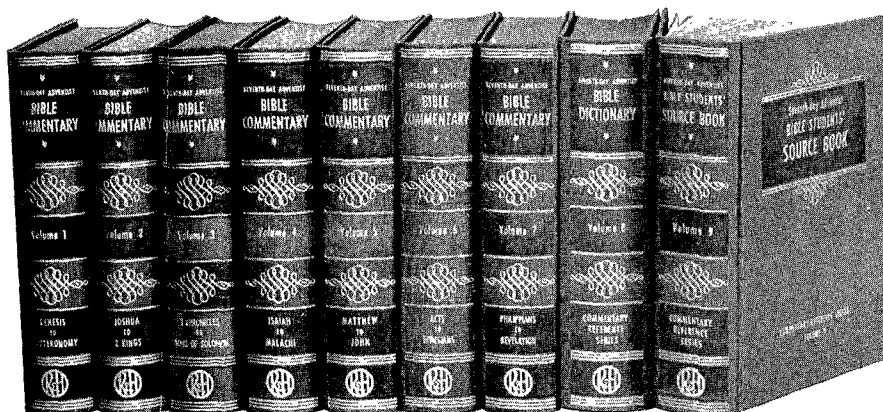
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News of Note

Death of A. V. Olson

We regret to announce the death of A. V. Olson on Friday afternoon, April 5, at Takoma Park, Maryland. In seemingly good health, he was walking to his home when he collapsed and died. He was on the eve of his seventy-ninth birthday. Elder Olson gave long service to the church. For example, he gave leadership to the Southern European Division for years, and from there came to the General Conference as a general vice president. Even after official retirement he gave active service. He was president of the Board of Trustees of the White Estate till his death. To his sorrowing family we extend our deep sympathy. A life sketch will appear later.

Evangelism Flourishing in Southern California

More than 18,000 persons streamed into Los Angeles' giant new Sports Arena in the first two Los Angeles area meetings of the Southern California It Is Written reaping crusade, which opened Saturday evening, March 30. The arena's electronic counters numbered 11,071 persons on opening night; 7,044 on Sunday evening, March 31.

The truly mammoth aspects of this vitally important search for souls are being efficiently met through the united prayer of all Southern California Conference members and an organization of workers and laymen of several hundred.

Already more than 6,000 Bibles have been given to persons in the crusade as Elder George Vandeman conducts the It Is Written Bible-marking plan.

The prayers of all readers of the REVIEW AND HERALD are invited in behalf of the success of this crusade.

CREE SANDEFUR, President
Southern California Conference

Thousands Visit Elmhaven and Sunnyside

E. C. Aaby reports that 10,400 visitors called in 1962 at Elmhaven, Mrs. White's home near the St. Helena Sanitarium in northern California. Pastor A. J. Campbell writes that last year 3,500 visited Sunnyside, Mrs. White's home at Cooranbong not far from the Australasian Missionary College. These two homes, half a world apart, are now owned by the respective conference organizations, and are maintained as a service to the church. The number of non-Adventist visitors, especially to Sunnyside, is astonishing.

The educational exhibits provided by the White Estate for each of these homes broaden their influence in keeping the life and work of Ellen G. White before the present generation, especially our young people.

"Sunnyside," observes an officer of the division, "is playing a very important part in the work here in Australia." We believe he voices the united opinion of the growing influence of these two Ellen G. White homes, equipped with informative exhibits and manned by well-informed custodians.

ARTHUR L. WHITE

Temperance Day Offering Reaches New High

The 1962 Temperance Day Offering was the largest ever—\$82,882.22. The Pacific Union took the lead in contributing \$28,650.59. This was \$4,431.77 beyond their goal. The goal for each union, the amount of the offering, and the percentage of the goal reached were as follows:

Union Conference	Goal	Offering	Per Cent
Atlantic	\$ 7,698.15	\$ 4,932.64	64
Central	7,497.43	5,797.44	77
Columbia	12,748.31	9,814.21	77
Lake	11,931.10	7,861.69	66
Northern	3,954.73	3,798.13	96
North Pacific	12,321.97	9,890.16	80
Pacific	24,218.84	28,650.59	118
Southern	13,221.94	5,953.11	45
Southwestern	6,407.53	6,184.25	97
GRAND TOTALS	\$100,000.00	\$82,882.22	83

Seventh-day Adventists are becoming temperance conscious. We appreciate the fine support our members are giving the temperance work.

W. A. SCHARFFENBERG



Selected from Religious News Service.

PRINCETON, N.J.—The latest Gallup poll survey reported "a sizable shift" in sentiment in the public's stand on Federal aid to parochial and private schools. It showed that while 44 per cent of those surveyed would restrict Federal aid to public schools, 49 per cent would allocate assistance to parochial and private schools.

LOS ANGELES—A store-front "Welcome Center" has been opened here for American Indians in the Los Angeles area as a pilot project by the United Presbyterian Church in the U.S.A. to reach Indians moving into the country's major cities.

SAN FRANCISCO — Dr. Albert Schweitzer, famed Protestant medical missionary in Lambarene, Gabon, has accepted the honorary chairmanship of the Thomas A. Dooley Foundation, it was announced here. A Foundation spokesman said that it was Dr. Schweitzer who

Half a Million Missionary Volunteers!

In 1907, when the youth department was organized, after 63 years of church growth, 5,400 youth were registered as Missionary Volunteers. This number has greatly increased during the fifty-five years since 1907. Latest reports reveal that as of June, 1962, there were 502,190 MV's in the world.

With 94,094 Southern Africa has the greatest concentration of Adventist youth. North America follows with 90,431. The Far East is growing fast, with 71,650.

Even more significant than the large numbers is the evidence that more youth are engaged in active witnessing than ever before. Our colleges and academics at home and abroad are sponsoring evangelistic projects that utilize the talents of increasing numbers of youth.

L. A. SKINNER

Review and Herald Quadrennial Meeting

On April 4 the quadrennial meeting of the Review and Herald was held. Reports presented at the day-long meeting revealed that the past four-year period was the most successful in the history of this publishing house. C. E. Palmer was re-elected general manager, and M. E. Dawson, secretary-treasurer. J. D. Snider was re-elected manager of the book department, R. G. Campbell, manager of the periodical department, and V. N. Clymer, superintendent.

Theodore Carcich, vice-president of the General Conference for North America, was elected president of the board.

A report on the meeting will appear in an early issue.

gave the late Dr. Dooley, Roman Catholic jungle physician in Laos, the inspiration to dedicate his life to alleviating sickness in southwest Asia. Dr. Dooley died of cancer in New York in 1961 at age 34.

WASHINGTON, D.C.—Because of its decisions banning the New York State Regents' Prayer, the U.S. Supreme Court undoubtedly will outlaw in the public schools such other religious practices as Bible reading and recitation of the Lord's Prayer, Roman Catholic attorney William B. Ball said here.

PORT MORESBY, NEW GUINEA—Native New Guineans have snapped up the first 15,000 volumes of the four gospels printed by the British and Foreign Bible Society in pidgin English. An immediate reprint has been ordered by the Society.

HONOLULU, HAWAII—April 8 would be designated as Buddha Day and become a legal State holiday under a bill expected to be approved by Hawaii's House Committee after no opposition was voiced at a public hearing. Introduced by Representative Jack K. Suwa, a Democrat, the measure would honor Gautama Buddha, founder of the Buddhist religion, of which there are an estimated 100,000 adherents in Hawaii.