

REVIEW and Herald

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The author shares with REVIEW readers the experiences and scenes that impressed her on a trip into a remote area of the Philippines for a school dedication.

A MISSION SCHOOL FOR THE MANOBOS

By Irene Wakeham

DON'T read that, Marcelo!" ordered the priest. "It will make you crazy. Give it to me, and tomorrow I'll bring you a new one."

Sitting on the bamboo floor of the new mission school for the non-Christian Manobos at Cayaga, Philippines, Marcelo Lagiwas was telling me the story of his conversion. Only the flickering flame from a wick stuck in a bottle of oil lighted his kindly, brown face as he recalled the prewar days when a Baptist woman missionary had given him a Bible.

"I had been reading the Bible for only about a week when the priest came one day and saw me. Because he insisted, I gave it to him, and the next morning he brought me a new one. But it contained only the books of Matthew and John. I soon lost interest and stopped reading.

"Then after the war a colporteur came around selling two books. One of them was *Daniel and the Revelation*. I wanted very much to buy them, but I didn't have any centavos. So I went out and stripped the fiber from some of my abaca [hemp] plants, and the next day sold it to get the money the book cost.

"I read it off and on for two years, and it inspired me to buy a Visayan

Bible again. I especially enjoyed two Bible promises, which I memorized—the one in Matthew 7 that says, 'Ask, and it shall be given unto you,' and the one in John 15 about abiding in Christ.

"Then in 1956 there came the great flood of the Pulangi River, followed by a drought. We were all hungry. Our plants dried up. Even our banana plants didn't bear any fruit. I was embarrassed to pray in the presence of my wife and children, but one night I knelt in my bed at midnight and prayed for food.

"The next morning I heard the dog

barking, and a man said to me, 'Brother, someone wants to see you at Araneta's farm.' I knew no one at the home of the rich landowner, and I wondered what could be wrong. But the manager greeted me as a friend, and apologized for not coming to see me. He wanted to buy some of my guava posts, and after bargaining a while we agreed on 15 pesos each. He said he wouldn't pay in cash, but would give me ten sacks of corn. Although I was very needy, I didn't like to admit it to him. I took the corn home, and we ground some of it and

(Continued on page 8)

Miss Irene Wakeham with four women from the primitive Manobo tribe of the Philippines dressed in their distinctive native costumes.



Miracles

What do they prove? Can they be produced by sources both benign and malign?

By G. S. Stevenson

Editor, Sentinel Publishing Company



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PAUL REMMEY, ARTIST

BELIEF in miracles was until recently viewed with disdain by scientists, many theologians, and the man in the street. Miracles were thought to be a violation of natural law, which by its very nature is inviolable.

But a change has come. Now it is recognized that the operation of certain laws may produce results that appear miraculous to those not understanding them, but natural to those who do. The unlocking in recent years of some of nature's most

closely guarded secrets has brought a change of opinion regarding the miraculous. As these laws are put to work by men, and for mankind, an attitude of expectancy and eagerness for greater manifestations of the miraculous in science and nature has developed.

In this context a situation could arise when psychic phenomena and spirit marvels may play a much larger part in the affairs of men than is now thought possible. It may well be that in this way the stage is being

set for those final developments foretold in the Bible and the Spirit of Prophecy writings when "the spirits of devils, working miracles . . . go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. 16:14).

Seventh-day Adventists should be informed and alert lest they be misled by the overmastering deception which by "great signs and wonders" would "if it were possible . . . deceive the very elect" (Matt. 24:24). What part, if any, are miracles to play in the closing work? That they played a great and almost decisive role in the early days of the gospel is evident. The Master's commission to His disciples embodied the promise that "these signs shall follow them that believe"—and they were miraculous signs. See Mark 16:15-18.

The ministry of Jesus was marked by many manifestations of miraculous power. Peter's sermon at Pentecost cited these to show that He was "a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know" (Acts 2:22).

The same experience in the ministry of the apostles gave their message acceptance with the people, as appears from Acts 5:12 (and many similar passages) where we read that "by the hands of the apostles were many signs and wonders wrought among the people." "God also bearing them witness, both with signs and wonders, and with divers miracles" (Heb. 2:4).

At that time, no doubt, this was the means God used to arrest the attention of the people and bring conviction to honest hearts. For this the apostles prayed: "And now, Lord, . . . grant unto thy servants, that with all boldness they may speak thy word,

by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus" (Acts 4:29, 30).

This was the effect produced: "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed" (Acts 8: 6, 7).

Even the apostle Paul, who labored among the Gentiles, cited as evidence of his claim to apostleship the fact that God wrought with him "through mighty signs and wonders, by the power of the Spirit of God" (Rom. 15:19), and that "truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds" (2 Cor. 12:12). And yet, strangely, it appears that the age of miracles ended with the first century and the disappearance of the apostles from the scene of action.

The question naturally presents itself as to whether this power was given to the church as a temporary provision or whether its permanence was implied in the promise of the Master, which extends "even unto the end of the world" (Matt. 28:20). Granting that the purpose of miracles in the early church was to provide momentum to the preaching of the gospel at its outset, we might also ask whether their effect would be the same today, and whether the preaching of the gospel in our day would benefit by miraculous signs and, particularly, miracles of healing.

To answer this question we need to inquire what miracles prove, for healings of a supramedical nature are found among spiritists, Christian Scientists, Roman Catholics, and various Pentecostal groups, as well as among non-Christian religions. Faith healing, or divine healing, is found also among the conservative Christian and evangelical churches. Because these healings depend on the operation of laws not generally understood, they may be called miraculous.

But what do they prove? Simply that healing is possible through faith; and that mental, spiritual, spiritistic, and divine healing does occur. They prove that there are superhuman powers that can produce these results, and that contact with those powers produces the results desired. But they do not prove whether those powers are benign or malign, or that the doctrines and teachings associated with those powers are true. Obviously, since supernatural healing is

available from such a variety of sources, no conclusions can be drawn as to the nature and source of the power producing them. These must be arrived at in some other way.

If Seventh-day Adventists were to engage in large-scale miracle working, attention would undoubtedly be drawn to our message, but the miracles performed would not provide any more evidence of our being the elect of God than they do for others. This evidence must be provided by the testimony of God's Word and the witness of lives filled with spiritual power and divine grace. At present miracles would add nothing to our message. But when the church is ripe to receive the endowment of the Holy Spirit in the latter rain, the life and testimony of God's people will be such a mighty instrument in God's hand that miraculous signs will follow as naturally as they did in the church after Pentecost.

This is in harmony with the prom-

Christ's Saving Way

By HARRY SILBAUGH

Three crosses stood in bold array
On dark Golgotha's hill that day,
When out of his dross
Came the thief on the cross
To the light of Christ's saving way.

ise given in *Testimonies*, volume 9, page 126. "In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great Day of Pentecost."

Counterwork by Satan

But while the power of God is resting upon His church, and miracles are being wrought by the power of the Holy Spirit, a counterwork by Satan will produce counterfeit miracles, and the play and counterplay of these opposing forces will, in conjunction with the preaching of the third angel's message, bring mankind to its final decision. The messenger of the Lord was shown this development and wrote:

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Sa-

tan also works with lying wonders, even bringing down fire from heaven in the sight of men. Thus the inhabitants of the earth will be brought to take their stand."—*The Great Controversy*, p. 612.

At this stage the only way the world will be able to recognize what is right will be by the combined testimony of righteous lives and deeds of power. The church itself will have to stand squarely on the Holy Scriptures as the only means of distinguishing between true and false miracles. Note this forthright statement: "At every revival of God's work, the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final struggle against Christ and His followers. The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested."—*Ibid.*, p. 593.

Especially should miracles of healing be given close scrutiny, for it is in this area that Satan will operate. "Through Spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith. . . . While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation."—*Ibid.*, p. 589.

"Satan, surrounded by evil angels, and claiming to be God, will work miracles of all kinds, to deceive, if possible, the very elect. *God's people will not find their safety in working miracles*, for Satan will counterfeit the miracles that will be wrought."—*Testimonies*, vol. 9, p. 16. (Italics supplied.)

"The deep plotting of Satan will reveal itself everywhere for the purpose of diverting the attention of men and women from present duty. There will be signs and wonders. But the eye of faith will discern in all these manifestations harbingers of the grand and awful future, and the triumphs that await the people of God."—*Ibid.*, p. 47.

So impressive will be these satanic miracles that Seventh-day Adventists will need to be on their guard lest they be misled. Evil angels "work marvels and miracles in our sight. . . . Some will be tempted to receive these wonders as from God. The sick will be healed before us. Miracles will be performed in our sight. Are we prepared for the trial which awaits us

when the lying wonders of Satan shall be more fully exhibited? Will not many souls be ensnared and taken?"—*Ibid.*, vol. 1, p. 302.

As a direct warning against the modern craze for miracles of healing and the so-called gift of tongues we are told that "the world will not be converted by the gift of tongues, or by the working of miracles, but by the preaching of Christ crucified."—*Testimonies to Ministers*, p. 424.

The source of much of the miraculous healing manifested today is clearly identified as that of the miracle-working power of the great deceiver, in *The Faith I Live By*, page 314: "Many make great pretensions to holiness and boast of the wonders they perform in healing the sick, when they do not regard this great standard of righteousness [God's holy law]. But through whose power are these cures wrought? Are the eyes of either party opened to their transgressions of the law? . . . If those through whom cures are performed, are disposed, on account of these manifestations, to excuse their neglect of the law of God, and continue in disobedience, though they have power to any and every extent, it does not follow that they have the great power of God. *On the contrary, it is the miracle-working power of the great deceiver.* . . . We must beware of the pretended holiness that permits transgression of the law of God. Those cannot be sanctified who trample that law under their feet, and judge themselves by a standard of their own devising." (Italics supplied.)

Therefore, while some among us may be tempted to covet the miracle-working power that is seen here and there in other movements, we should be prepared to wait until God is ready to bestow it. At present we should concentrate on another kind of miracle. "There are miracles to be wrought in genuine conversion, miracles that are not now discerned. The greatest men of the earth are not beyond the power of a wonder-working God."—*Testimonies*, vol. 6, p. 82.

Genuine conversion is the greatest miracle of all, and it is the ultimate test of the truthfulness of the gospel we preach. "Even in the midst of the great deceptions of the last days, when delusive miracles will be performed in the sight of men in behalf of satanic theories, it is our privilege to hide ourselves in Christ Jesus. . . . We must learn to stand alone, our faith fixed, not on the word of man, but on the sure promises of God."—*Testimonies to Ministers*, p. 490.

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

The Worship of Mediocrity

LATELY I've been rereading some books on the history of civilization. My purpose? To see whether any other civilized people in any other period of history suddenly decided to idealize the nonideal and glorify the nonglorious. Because that's what's been happening to us. Thus far I haven't been able to establish a historical parallel. Perhaps someone who's an authority in this field can help me out.

Think for a moment of the heroes and heroines that down through the ages have been held up for admiration and emulation. Abraham Lincoln, Florence Nightingale, Queen Victoria, Lafayette, Caruso, Leonardo da Vinci, Rachmaninoff, George Washington Carver—to name only a few. What do they all have in common? They were *better* than the crowd; they cast a longer shadow. True, they dedicated themselves to achievement in different fields, but all loomed like giant trees above the faceless shrubbery of average people. Stories were written about them. They were imitated. They accepted the responsibility of greatness with all that it involved, not only in their chosen fields, but the total responsibility of greatness as people. They did not feel that their greatness gave them license to flout established standards of conduct. Quite the contrary. They felt a heavier obligation to be worthy because they were the cynosure of all eyes.

I'm certainly glad that I grew up being nourished on the idea that a great person has something more than others. I'm glad that these ideas of greatness shaped my thinking. Because suddenly it seems to me that we've begun to worship at the shrine of mediocrity—even less than mediocrity, really—downright inferiority.

For instance, I read in the newspaper that Clem Cantsing has recorded a simply superb new album. I listen to it in growing disbelief. Why, he's aptly named—he *can't sing*! Yet he's a "hero"—a national idol.

Or I'll go to see a much-touted art exhibit, after perusing the rhapsodic ravings of the critics who are apparently determined to be *avant-garde* even at the price of abandoning sanity. ("Such form! Such feeling!") And as I stand there, looking at blobs of paint, apparently unplanned, uncorrelated, I exclaim fervently, "Such nothing!" Incidentally, in this field I think the painting (?) "Black on Black" epitomizes it all. What more is there to say?

by Miriam Hood

Or take sports figures. Children and youth from time immemorial have literally worshiped at the shrine of sports stars. What fellow hasn't at one time or another pictured himself as the man stepping up to the plate with the bases loaded, score tied, ninth inning, two men out, 50,000 people in the stands? You know what I mean! Because of this great "specialness" the athlete has in the minds of youth, may his batting arm atrophy if he's involved in drunk driving, drug addiction, or immorality!

Literature also has become infected with this sickness. Almost anyone these days with an abundant collection of back-fence words can string them together in smutty, purple prose, and instead of being ignored by society, the author is touted, fawned upon, lionized. "A slice of life . . . marvelous insights . . . great sociological implications" . . . *ad nauseum*. Won't *anybody* stand up and announce firmly that this is the worship of inferiority at its worst? This is the worship of *filth*!

I suppose young people always have, always will, idealize to a greater or lesser degree the entertainers of their age. Entertainers become symbols of physical beauty (amazing what a make-up man can do!), of love, of all our golden, shining dreams. And so the goddess proceeds to descend from Mount Olympus and go junketing around the world with someone else's husband—blandly, no apologies. She's beautiful, isn't she? Why on earth should she need anything else? The gutter code is quite enough.

Or the aging Apollo, toupee and all, wends his lecherous way with girls young enough to be his daughters or granddaughters! Why not? He's an *entertainer*! And besides, he's rich!

You know what you can do about it? You can refuse to be taken in by any of this. You can set up heroes and heroines for yourself, with standards of excellence that are worthy of admiration. You can refuse to admire talent if it's displayed in a showcase that also contains immorality, godlessness, licentiousness, dishonesty. In fact, I think you owe it to yourself to choose your own really-truly heroes. For what you admire, you imitate. And who wants to follow a pattern that makes one less like a true son or daughter of the King!

THE Seventh-day Adventist Church pursued a world mission in 1962 with unabated vigor and vision. This conclusion is well substantiated in the report on overseas assignments.

The number of new and returning workers who left home bases for front lines of endeavor was one of the largest ever. The grand total was 449. In addition, 14 overseas nationals, in the United States for study and training, returned to their home divisions. Australasia (49), South America (44), Southern Europe (32), Northern Europe (30), Southern African (15), and North America (279) participated in the appointment of overseas workers in this global effort.

Two items in the report deserve, in our view, special mention. The first is relative to the 14 nationals who returned to their home divisions for service. This number represents a heartening trend, which we feel should be accentuated. The second is the number of overseas workers who, after a well-deserved furlough or leave of absence, returned to their overseas fields of labor. The total in this column for 1962 was 242, compared with the total of 207 new workers. In 1961

From Home Base to Front Line

By W. R. Beach
Secretary, General Conference

returning workers numbered 175, against 252 new workers. We rejoice at the dedication of men and women who accept new appointments in the overseas fields; however, the higher percentage of returning workers is an indication of strength and efficiency.

The unmistakable commission for God's church remains twofold: The church must live the gospel within its walls and it must make the proclamation of the gospel in all the world the responsibility of the whole church. Any failure to follow this two-point program will bring delay and frustration.

What was done in 1962 represents much sacrifice and giving—on the part of those who went and on the part of those who sent and stood by with prayers and offerings. We pay tribute where tribute is due. We recognize that God through Christ is living out His life and purpose in the experience of countless devoted, dedicated members and workers around the world. It remains, however, that the church's world mission is beset today by a host of challenges. We are still on the periphery of the task confronting us. The work within and without is still unfinished. God still has need of men and women—of you and me. Shall we not gird up our strength to do and to go and to give with total involvement—at home and overseas—until the the work is finished?

*"The
world
to
Christ
we
bring."*

FROM THE AUSTRALASIAN DIVISION

January

Mr. and Mrs. Raymond O'Hara and child, to Tonga.
Mr. and Mrs. Ronald Mills, to India.
Mary Wark, to New Guinea.
Rhonda Perry, to Africa.
Mr. and Mrs. Peter Bamford and two children, to New Guinea.
Mr. and Mrs. Wilfred McClintock and four children, to New Guinea.
Valerie Harrison, to Africa.

February

Mr. and Mrs. Max Ferguson and six children, to Fiji.
Pastor and Mrs. K. J. Gray, to Fiji.

March

Mr. and Mrs. Alwyn Campbell, to New Guinea.
Mavis Macfarlane, to New Guinea.
Mr. and Mrs. D. C. Sutcliffe and two children, to New Guinea (returning).
Mr. and Mrs. G. A. Lee and two children, to Cook Islands (returning).
Mr. and Mrs. S. G. Thompson and child, to Cook Islands.

April

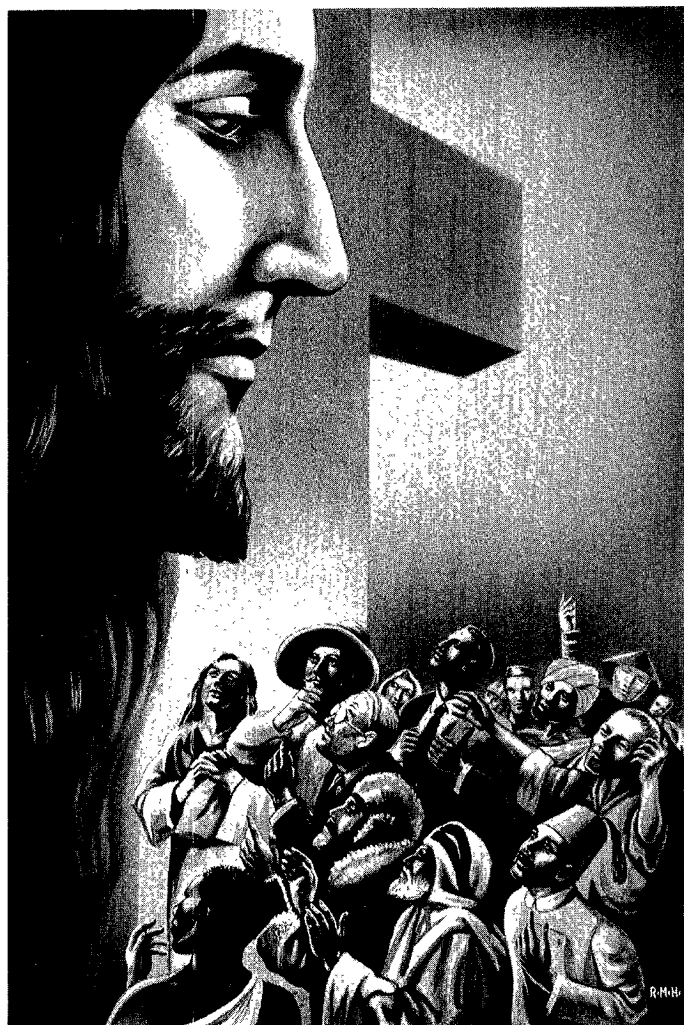
Florence Burgher, to New Guinea.
Pastor and Mrs. L. I. Howell, to New Guinea (returning).
Pastor and Mrs. E. A. Boehm, to New Guinea (returning).

May

Mr. and Mrs. Robert Sutcliffe and two children, to Gilbert and Ellice Islands (returning).

June

Pastor and Mrs. Cyril Pascoe, to New Guinea (returning).
Mr. and Mrs. J. R. Masters and two children, to New Guinea (returning).
Mr. and Mrs. A. J. Petrie, to New Guinea.
Pastor and Mrs. H. M. Pascoe and child, to New Guinea (returning).



August

Ione Markey, to New Guinea.

September

Mervyn Todd, to New Guinea.
Mr. and Mrs. J. R. Richardson and four children, to New Guinea.
Elizabeth Giles, to India.
Elaine Speers, to India.

October

George Scott, to New Guinea (returning).
Elsie Scott, to Fiji.

December

Pastor and Mrs. L. T. Greive and three children, to New Guinea (returning).

FROM THE NORTHERN EUROPEAN DIVISION

May

Lea H. Halonen, from Finland to West Nigeria.

June

Pastor and Mrs. N. B. Nielsen, to West Africa (returning).
Lillian A. Parkin, to Ghana (returning).
Miss Birthe Poulsen, from Denmark to Ethiopia.
Dorothy M. Hearne, to Ethiopia (returning).
Miss Hildur K. Tobiassen, to Ethiopia (returning).

August

Judith L. A. Martin, from Britain to Ivory Coast.
Pastor and Mrs. Borge Schantz Christiansen and two sons, of Denmark, to Sierra Leone.

September

Mr. and Mrs. H. I. Dunton and family, to Sierra Leone (returning).
Dr. Clemency Phillips, from Britain to Ethiopia.
Dr. and Mrs. R. M. Buckley and family, to South Africa (returning).
Mr. and Mrs. P. A. Jorgensen and family, to Sierra Leone (returning; they had previously served in Ethiopia).

October

Laina Miinalainen, to Ghana.
Pastor and Mrs. C. R. Bonney, to India (returning).
Pastor and Mrs. K. Gammon and family, of England, to India.
Mr. D. A. Leigh, from England to Liberia.

November

Mrs. D. A. Leigh, from England, to Liberia.
Dr. and Mrs. Lycett and family, from England to Ghana.
Pastor and Mrs. C. T. J. Hyde, to Tanganyika (returning).
Pastor and Mrs. Odd Jordal and family, from England to Ethiopia.

FROM THE SOUTH AMERICAN DIVISION

January

Adair Souza, of the East Brazil Union Mission, to the Belém Hospital in the North Brazil Union Mission.

February

Mr. and Mrs. Dario Azevedo, of the South Brazil Union Conference, to the North Brazil Union Mission office.
Eclair Gonzales, of the South Brazil Union Conference, to the Central Amazon Mission of the North Brazil Union Mission.
Alcides C. Rodriguez, of the South Brazil Union Conference, to the Northeast Brazil Mission of the East Brazil Union Mission.
Leonidas Santos and two children, of the South Brazil Union Conference, to the North Brazil Union Mission.
Walter Schmiele, of the South Brazil Union Conference, to the Lower Amazon Mission of the North Brazil Union Mission.

March

Mr. and Mrs. Wandyr P. Araujo, of the South Brazil Union Conference, to the Central Amazon Mission of the North Brazil Union Mission.
Mr. and Mrs. Willy Buchhammer and three children, from Argentina, to the North Brazil Union Mission (returning).
Mr. and Mrs. B. S. Ferrando and three children, from Argentina, to the Inca Union Mission.

1962 Summary

	New	Returning	Total
	Workers	Workers	
Australasia	30	19	49
Northern Europe	15	15	30
South America	34	10	44
Southern Africa	3	12	15
Southern Europe	10	22	32
North America	115	164	279
Totals	207	242	449

(In addition, 14 nationals returned from the U.S.A. to their home divisions.)

Rene Gross, of the South Brazil Union Conference, to the Lower Amazon Mission of the North Brazil Union Mission.

Dr. and Mrs. Zildomar Deucher and family, from Argentina, to the Belém Hospital in the North Brazil Union Mission.

April

Mr. and Mrs. Carlos Boock, from Argentina, to the North Brazil Union Mission (returning).
Mr. and Mrs. Rodolfo Steger and family, from Argentina, to the Bolivia Mission of the Inca Union Mission.

May

Mr. and Mrs. Norberto Franco and three children, from Argentina, to the Lake Titicaca Mission in the Inca Union Mission.

July

Silvina Alonso, of Paraguay, to the American Clinic, Ecuador, in the Inca Union Mission.
Mr. and Mrs. Rodolfo Hein and son, from Uruguay, to the Central Amazon Mission of the North Brazil Union Mission.
Mr. and Mrs. Carlos Kalbermatter, from Argentina, to the Belém Hospital in the North Brazil Union Mission.

August

Mr. and Mrs. Benedito Lisboa, of the South Brazil Union Conference, to the North Coast Mission of the North Brazil Union Mission.

September

Ruth Andrade Bezerra, from the South Brazil Union Conference, to the Northeast Brazil Mission of the East Brazil Union Mission.
Arlindo Caetano, of the South Brazil Union Conference, to the Northeast Brazil Mission of the East Brazil Union Mission.
Mr. and Mrs. Heriberto Dupertuis and two children, of Argentina, to the Bolivia Mission in the Inca Union Mission.
Mr. and Mrs. A. E. Schmidt, and two children, of Argentina, to the Inca Union Mission (returning after study abroad).

October

Mercedes Peverini, of Argentina, to the Rio de Janeiro Hospital in the East Brazil Union Mission.
Tercio Sarli, of the South Brazil Union Conference, to the Lower Amazon Mission in the North Brazil Union Mission.

November

Dr. and Mrs. E. O. Beskow and three children, of Argentina, to the Stahl Clinic in the Inca Union Mission (returning).
Mr. and Mrs. Oreste Biaggi, from Argentina, to the Good Hope Clinic in the Inca Union Mission (returning).
Mr. and Mrs. Ruben Meier, of Argentina, to the Belém Hospital in the North Brazil Union Mission.

December

Esther Reyero, of Argentina, to the Rio de Janeiro Hospital in the East Brazil Union Mission.

FROM THE SOUTHERN AFRICAN DIVISION

January

John Raitt, from Helderberg College to Southern Rhodesia.
Mrs. R. V. Gorie, from South Africa to Southern Rhodesia (returning).
Judith van Graan, from Helderberg College to Rhodesia.
Maureen Vigar, from Helderberg College to Southern Rhodesia.
Mr. and Mrs. C. K. Willmore and two children,

from Helderberg College to Southern Rhodesia (returning).

March

Mr. and Mrs. Frank Hayter, from South Africa to Nyasaland (returning).
Winifred Tickton, from South Africa to Southern Rhodesia (returning).

April

Louise M. Kleinert, from South Africa to Southern Rhodesia (returning).

May

Margaret B. Dawkins, from South Africa to Southern Rhodesia (returning).

June

Elder and Mrs. J. G. Evert and two children, from Belgium to Central Africa (returning).

December

Dr. and Mrs. K. Seligmann and two children, from South Africa to Nyasaland (returning).

FROM THE SOUTHERN EUROPEAN DIVISION

January

Mr. and Mrs. A. Bodenmann and two children, of Switzerland, to Cameroun (returning).
Juliette Yérétzian, of France, to Cameroun (returning).
M. Griser, of France, to Mauritius (returning).
Liliane Probst, of Switzerland, to Cameroun.
Mr. A. Pires, of Portugal, to Angola (returning).

February

Mrs. M. Griser and two children, of France, to Mauritius (returning).
Mr. and Mrs. J. A. Morgado and two children, of Portugal, to Angola (returning).
Mr. and Mrs. A. Rodriguez, of Portugal, to Angola (returning).

March

Mr. and Mrs. V. Chaves, of Portugal, to Angola (returning).

April

Mr. and Mrs. E. Cupertino and two children, of Italy, to Cameroun.

May

Raymonde Pernelle, of France, to Cameroun.
Mr. and Mrs. A. Jordan and two children, of France, to Cameroun.

June

Mrs. A. Pires and two children, of Portugal, to Angola (returning).

September

Mr. and Mrs. M. Fayard and three children, of France, to Senegal.
Mr. and Mrs. M. Le Gal, of France, to Cameroun.

November

Mr. and Mrs. A. Valente and two children, of Portugal, to Angola (returning).
R. Bergstrom, of Sweden, to Cameroun (returning).
Mr. and Mrs. J. Kempf and four children, of France, to Central African Republic (returning).
Mr. and Mrs. E. Ludescher and two children, of Austria, to Cameroun (returning).

December

Mr. and Mrs. H. Walder and child, of Switzerland, to Cameroun (returning).

FROM THE NORTH AMERICAN DIVISION

January

Dr. and Mrs. Edward C. Frank and two children, of Dublin, Georgia, to Taiwan.
Mr. and Mrs. Ernest V. Eltz and two children, to Brazil (returning).
Mrs. Theodore G. Sample and two children, to Uruguay (returning).
Dr. Roger T. Nelson, to Thailand (returning).
Mr. and Mrs. Oren L. Nelson and three children, of Ooltewah, Tennessee, to Haiti.
Elder and Mrs. Charles C. Case and two children, to Peru (returning).

Mr. and Mrs. Willard D. Jemson, of Berrien Springs, Michigan, to the Philippines.
Joyce E. Bourne, of Ottawa, Ontario, Canada, to Ethiopia.

Mrs. Norman H. Meyer and twin daughters, to Brazil (returning).

Dr. and Mrs. Galen H. Coffin and two children, to Singapore (returning).

Dr. and Mrs. Fred B. Moor, Jr., and four children, to Nicaragua (returning).

February

Mr. and Mrs. H. F. Mattson and two children, of Willowdale, Ontario, Canada, to Nigeria.

Dr. and Mrs. Victor J. Soloniuk and four children, of Vancouver, British Columbia, Canada, to Trinidad.

Mr. and Mrs. Elsworth A. Hetke, of Bridgewater, Nova Scotia, to India.

Mr. and Mrs. Robert D. Benfield and three children, to Brazil (returning).

Elder and Mrs. David H. Skau and four children, to India (returning).

Ruth Tobiasen, of National City, California, to Libya.

Evangeline Voth, of National City, California, to Libya.

Dr. and Mrs. James T. McDuffie and two children, of Lynwood, California, to East Nigeria.

Norman H. Meyer, to Brazil (returning).

Robert G. Wearner, to Uruguay (returning).

March

Mr. and Mrs. Kenneth L. Wahlen and two children, of Hoquiam, Washington, to Liberia.

Mr. and Mrs. Paul M. Coleman and three children, of Troutdale, Oregon, to Indonesia.

Mr. and Mrs. Robert G. Pierson and two children, of Memphis, Tennessee, to South Africa.

Dr. and Mrs. Keith W. Sturges and two children, of Denver, Colorado, to Nepal.

Dr. and Mrs. Heath Rowse and four children, of Santa Ana, California, to Burma.

April

Mr. and Mrs. Monroe Dale Duerksen and three children, of Bozeman, Montana, to Bolivia.

Mr. and Mrs. Donald A. Short, of Atlanta, Georgia, to Rwanda.

Elder and Mrs. Charles G. Oliver, to Southeast Asia Union (returning).

May

Mr. and Mrs. Tedd Snyder and four children to Puerto Rico (returning).

June

Mr. and Mrs. Palmer Harder and son, to Brazil (returning).

Annie Laurie Gifford, to Burma (returning).

Mr. and Mrs. Jack Henry Tegler, to East Africa (returning).

Dr. Ethel Mae Nelson and three children, to Thailand (returning).

Robert L. Rowe, to India (returning).

Dr. and Mrs. John B. Oliver and three children, to India (returning).

Elder and Mrs. Frederick C. Webster, of Takoma Park, Maryland, to Argentina.

Elder and Mrs. Carl B. Watts, to Okinawa (returning).

Mrs. Robert G. Wearner and two sons, to Uruguay (returning).

Dr. and Mrs. Clarence S. Ing and daughter, of Stockton, California, to Hong Kong.

Mr. and Mrs. L. Hartley Berlin and three children, of Corpus Christi, Texas, to Ghana, West Africa.

Mr. and Mrs. Jan Paulsen and daughter, to Ghana, West Africa (nationals returning to Northern European Division).

Elder and Mrs. L. J. Tessier and three children, to East Pakistan (returning).

July

Dr. and Mrs. T. O. de la Cruz and two children, of Los Angeles, California, to Nigeria.

Mr. and Mrs. William L. Zehm and two children, of Shelton, Nebraska, to Peru.

Dr. and Mrs. Gunther Ehlers, of Des Moines, Iowa, to Brazil (Mrs. Ehlers is a U.S. citizen; Dr. Ehlers is a national returning).

Mr. and Mrs. Theodore E. Wade, Jr., and two children, of South Lancaster, Massachusetts, to Ruanda-Urundi Union, Africa.

Isobel C. Butler, of Woodbury, New Jersey, to Southern Rhodesia.

Mr. and Mrs. Arthur E. Blake and three children, of Oshawa, Canada, to Liberia.

Dr. and Mrs. Arthur R. Corder and four children, to the Philippines (returning).

Dr. and Mrs. Arthur Zeisler, Jr., and two children, of Tulare, California, to Nigeria.

Amy Louise Messenger, of Waterloo, Iowa, to Guam.

Lois Elsie Foster, of South Lancaster, Massachusetts, to Guam.

Mr. and Mrs. Wm. F. Easterbrook, of Angwin, California, to India (their two children preceded them, having left in June for the opening of school).

Dr. and Mrs. Walter C. Thompson and son, of Hinsdale, Illinois, to Guam.

Mrs. Gudmundur Olafsson and son, to Iceland (national).

August

Dr. and Mrs. Raymond M. Nelson and two children, of San Fernando, California, to Puerto Rico.

Ellen McCartney, to Japan (returning).

Mr. and Mrs. Ernest W. Waring and three children, to Beirut, Lebanon (returning).

Nicholas Germanis, to Greece (returning).

Elder and Mrs. Lynn G. Baerg and two children, to Peru (returning).

Mr. and Mrs. Virgil T. Fryling, Jr., and two children, of Plainfield, New Jersey, to Colombia.

Esther May Feltus, to Thailand (returning).

Mr. and Mrs. Melvin G. Holm and three children, of Anaheim, California, to Ethiopia.

Elder and Mrs. Jack B. Bohannon and three children, of Cleveland, Tennessee, to Iran.

Mr. and Mrs. Maurice W. Cuthbert and two children, to South Africa (returning).

Marjorie Whitney, of Loma Linda, California, to Trinidad.

Violet V. Wentland, to Lebanon (returning).

Izella P. Stuiwenga, to Lebanon (returning).

Joshua Chong, to Singapore (national).

Dr. and Mrs. Edwin H. Krick and two children, of Los Angeles, California, to Japan.

Dr. and Mrs. Edwin A. Calkins and three children, of Lake Orion, Michigan, to Kenya, East Africa.

Alice Ruby Williams, to Lebanon (returning).

Dr. and Mrs. T. J. Littlefield and three children, of Bakersfield, California, to Jamaica.

Elder and Mrs. A. J. Johanson, to India (returning).

Dr. and Mrs. Ralph F. Waddell and son, to Singapore (returning).

Elder and Mrs. George W. Munson and two children, to Korea (returning).

Elder and Mrs. Warren I. Hilliard and four children, to Japan (returning).

Elder and Mrs. Philip G. Werner, to Ruanda-Urundi (returning).

Mr. and Mrs. Eugene Wilbur Rau and two children, to Singapore (returning).

Myrtle May Fitzgerald, to Thailand (returning).

Dr. and Mrs. Ronald E. Krum and two children, of Lanham, Maryland, to Ghana, West Africa.

Pastor and Mrs. C. V. Brauer and three children, to Lebanon (returning).

Dr. Reuben A. Sprengel, to Thailand (returning).

Mr. and Mrs. Arno Kutzner and child, of College Heights, Alberta, Canada, to India.

Mr. and Mrs. George M. Kurian and two children, to India (nationals).

Grace Robinson, to Kenya, East Africa (returning).

Elder and Mrs. George E. Stacey, Jr., and two children, to Brazil (returning).

Dr. and Mrs. Robert J. Steele and three children, to Singapore (returning).

Mrs. Dorita Lessard, to Puerto Rico (returning).

Donald J. Sandstrom, to Brazil (returning).

Elder and Mrs. Charles L. Christensen and three children, to Peru (returning).

Elder and Mrs. Wellesley W. Muir and two children, to Peru (returning).

J. N. Samuel, to India (national).

September

Carol Ann Jones, of Brooklyn, New York, to Ethiopia.

Mrs. Donald J. Sandstrom and four children, to Brazil (returning).

Elder and Mrs. Maurice T. Battle and three children, to Ghana, West Africa (returning).

Elder and Mrs. Karl H. Bahr and three children, to Bolivia (returning).

Elder and Mrs. Roger W. Coon and two children, to West Nigeria (returning).

Mr. and Mrs. Charles E. Hellman and three children, of Glendale, California, to West Pakistan.

Elder and Mrs. Edward A. Streeter and four children, to India (returning).

Mr. and Mrs. Jack E. Gibbons and two children, to Brazil (returning).

Mr. and Mrs. Phineas D. Bakker and two children, to Kenya, East Africa (returning; Mr. Bakker is a national; Mrs. Bakker is a U.S. citizen).

Elder and Mrs. George E. Bryan and two children, to Uruguay (returning).

Mr. and Mrs. Melvin C. Johnson and two children, of Eugene, Oregon, to Tanganyika, East Africa.

Dr. and Mrs. Charles L. Wical and two children, of Willowdale, Ontario, Canada, to Tanganyika, East Africa.

Elder and Mrs. William R. Leshner and two children, to Lebanon (returning).

Gudmundur Olafsson, to Iceland (national).

Dr. and Mrs. Carrol S. Small, of Loma Linda, California, to India.

Sin Boo (Bunny) Cheah, of College Place, Washington, to Singapore (national).

Dr. and Mrs. Harold N. Gates and two children, of Orofino, Idaho, to British Guiana.

Maria Margarita Anaya, of National City, California, to Puerto Rico.

Lois Kettner, to Hong Kong (returning).

Elder and Mrs. Norman R. Gulley and two children, of Madison, Tennessee, to Japan.

Warren D. Pierce, to Nyasaland (returning).

Elder and Mrs. Robert F. Correia and three children, to Brazil (returning).

Elder and Mrs. James F. Ashlock, to India (returning).

Elder and Mrs. James M. Campbell and two children, of Fargo, North Dakota, to India.

Dr. and Mrs. Arthur M. Owens and two children, to Nigeria (returning).

Dorothy L. Kuhn, of Willowdale, Ontario, Canada, to Ethiopia.

Mr. and Mrs. Curtis H. Carr, Jr., of Northridge, California, to Brazil.

Elder and Mrs. Claude B. Miller, of Reno, Nevada, to Hong Kong.

October

Elder and Mrs. John B. Youngberg and two children, to Argentina (returning).

Mrs. Nicholas Germanis and two children, to Greece (returning).

Elder and Mrs. Robert H. Pierson, to Southern Rhodesia (returning).

Elder and Mrs. Wilbur A. Burton and four children, to Vietnam (returning).

Mr. and Mrs. Jesse J. Jeys and three children, of Bakersfield, California, to Trinidad.

Carolyn J. Sibley, to Uruguay (returning).

Elder and Mrs. William F. Storz, to India (returning).

Roscoe S. Lowry, to India (returning).

Florence Sackett, to Uruguay (returning).

Elder and Mrs. Leland B. Mitchell, to Liberia (returning).

Mr. and Mrs. Jack Dassenko and two children, of Walla Walla, Washington, to Uruguay.

Elder and Mrs. J. I. Hartman, of South Lancaster, Massachusetts, to Uruguay.

Jonathan Kong, to Singapore (national).

Dr. and Mrs. Albert G. Goude and five children, to Nigeria (returning).

Dr. and Mrs. Calvin A. Olson and five children, of Monterey Park, California, to Japan.

Loretta Daniels, of Seattle, Washington, to Ethiopia.

Elder and Mrs. Elden B. Smith and two children, to Thailand (returning).

Elder and Mrs. Joseph N. Hunt and two children, to Southern Rhodesia (returning).

Mr. and Mrs. Royce C. Thompson and two children, to Puerto Rico (returning).

November

Elder and Mrs. David H. Hughes and two children, to Nigeria (returning).

Dr. and Mrs. Cyril G. Hartman and daughter, of Los Angeles, California, to Nigeria.

Elder and Mrs. Richard A. Hayden, to Peru (returning).

Elder and Mrs. Winston T. Clark and two children, to Japan (returning).

Dr. and Mrs. M. Clark Lamberton and four children, to Thailand (returning).

Elder and Mrs. Eugene F. Durand and two daughters, to Colombia (returning).

Elder and Mrs. Donald R. Christman and four sons, to Peru (returning).

Mr. and Mrs. Wilbur H. Olson and four children, to Brazil (returning).

Mr. and Mrs. Victor P. Kluzit and three children, to South Africa (returning).

Elder and Mrs. E. E. Roenfelt, of Takoma Park, Maryland, to England.

Elder and Mrs. Marvin L. Fehrenbach and son, to Peru (returning).

Mr. and Mrs. Verle D. Lacey and son, of Seattle, Washington, to Thailand.

Mr. and Mrs. Kingdom W. Whitney, to Trinidad (returning).

Elder and Mrs. Fred B. Moore, to Puerto Rico (returning).

Elder and Mrs. Ezra L. Longway, to Taiwan (returning).

Andre G. Roth, previously of Gland, Switzerland, to Ruanda-Urundi (returning).

Elder and Mrs. Clarence H. Davis, to Korea (returning).

Elder and Mrs. Emmanuel W. Pedersen and two children, of Takoma Park, Maryland, to England.

Andrew J. Robbins, to the Philippines (returning).

Elder and Mrs. Andres H. Riffel and son, to Colombia (returning; they had previously served in Puerto Rico).

Elder and Mrs. Garth D. Thompson and four children, to Singapore (returning).

December

Ruth V. Foote, to Nyasaland (returning).

Mr. and Mrs. E. B. Christie and daughter, to Ghana, West Africa (returning).

Mrs. Andrew J. Robbins and daughter (a son had preceded the parents in August), to the Philippines (returning).

Elder and Mrs. Royce C. Williams and four children, to the Philippines (returning).

Elder and Mrs. Derwood L. Chappell and son, to Lebanon.

Kwon Song, of Hinsdale, Illinois, to Korea (national).

Mr. and Mrs. S. P. Olivier and five children, to Northern Rhodesia (returning after a leave of absence; Mr. Olivier's homeland is South Africa; Mrs. Olivier is a U.S. citizen).

Elder and Mrs. Richard E. Delafield and son, of Corona, California, to East Africa.

Mr. and Mrs. James A. Dailey and three children, to Singapore (returning).



Part of the Manobo tribal group who gathered for the dedication of the new school at Cayaga, Philippines. The three girls on the left are Mountain View College students, training to be Bible instructors, who went along on the trip.

A Mission School for the Manobos

(Continued from page 1)

sold the rest. I then told my family about the prayer. That was the first time I believed fully in God.

"But I was still a heavy drinker; most of my money went for drink. I prayed that this vice would be removed. Then Pancrasio Ladion [won to the truth a few years earlier by the pioneers at Mountain View College] visited me and gave me Bible studies. Satan was still in my heart, and when Mr. Ladion first came, I mocked him. 'Where did you meet God?' I asked. 'For a long time I have wanted to meet Him.' But he went ahead with the service, and then listened to all my questions about keeping the Sabbath, about not eating pork, and all the rest. I was satisfied with all his answers. When he prayed my heart was touched, and I asked him to come again.

"Many times he came, and the Mountain View College students gave me studies too. They thought I was an Ilocano, because I was with some Ilocanos, but my mother was a Manobo. Pastor Mary baptized me on May 2, 1959, and a month later I decided to go to my Manobo brothers. So I came here to Cayaga. I began teaching them to pray before eating, and every night and morning. Finally the *datu* [chief] asked for a school."

Plane Flight and Hike

It was to the dedication of this new mission school that a group of us from Mountain View College and the Northern Mindanao Mission had come. For some, it had meant three hard days of hiking through the mountains, but for three of us, F. M.

Arrogante, president of the Northern Mindanao Mission, T. C. Murdoch, president of MVC, and me, it had been much less strenuous. We had been able to arrange with the Wycliffe Bible Translators, whose headquarters is some 25 kilometers from the college, to fly us about two thirds of the way, to a jungle landing strip hacked out on a nearly level stretch by the river, close to where two of their young women were studying one variation of the primitive Manobo languages. The pilot, Mr. Griffin ("Yes, I'm ordained, but don't call me Reverend or Pastor, just Bob"), expertly set down the helio-courier on the rough terrain around nine o'clock Friday morning, leaving us about a seven-hour hike to Cayaga.

As soon as we stepped off the plane we were surrounded by curious Manobos. They are short and slight of build, with wavy or bushy hair. Few of the older men had haircuts, and most of them sported thin chin whiskers.

Having heard of the many river

crossings, we at first tried to keep count, but soon gave up. Part of the time the bank on one side of the river would be steep; then the trail followed the level, gravelly area on the other side. At the next curve the gravelly area would be on the opposite side of the river, and across we would go. Rarely was the water more than knee deep, and often shallower, but the current was almost always swift. We braced ourselves against the current with poles.

The mission school had begun the previous year in a crude shack, with Primitivo Sto. Nino as the teacher. Before his conversion he had taught public school for several years in another Manobo area, where the language was about 75 per cent the same. This gave him a real advantage in communicating with the people. Now a new building had just been completed, and the first group of pupils were ready for baptism. Three of them were grown boys in their late teens; the other six were their younger brothers and sisters.

Colorful Costumes

When we arrived late that Friday afternoon, the entire 23 families in the area were gathered to welcome us and to celebrate the formal opening of the school. The women wore their bright red, orange, and yellow garments, with metal bands on their thumbs as well as on all four fingers and around their legs below the knee. Besides many strings of beads around their necks, they wore a dozen or more strings, in graduated lengths, suspended from one ear lobe to the other, forming a sort of apron in front of the throat. Tattooing covered much of their bodies, and their teeth were blackened and largely destroyed by the habit of chewing a favorite tree bark. Their welcome was most friendly, however, and there was not a trace of opposition on the part of the parents of the pupils who had accepted Christ and were planning for baptism.

As darkness shrouded the little jungle clearing, surrounded by towering mountains, and we wearily went to our rest, we could hear in the distance the strains of "Jesus Loves Me" and "What a Friend We Have in Jesus," sung by young voices—songs new to this pagan area, learned only recently in the Christian school where we all spent the night.

The temptation is strong when telling of such a trip to include some of the physical discomforts. There were the two hours between rivers where the trail was soft, ankle-deep mud, sucking and holding any shoe that tempted it, where the only way to make progress was to try to step on

Time and Space

By ELIZABETH WAKEFIELD

Ah! distances are not now measured
By long and weary miles;
They are synchronized with time, it seems.
Both quickly fly away!

Just a few things swifter
Do I know:

A flash of lightning—there and here,
The effect on the heart
Of a handclasp, warm,
And the descent of help,
From heaven above,
In response
To an earnest prayer.

the edges of the path, bracing yourself with a pole, and brushing arms and legs against the sharp-edged grass and thorny jungle bushes. There were the aching muscles and blistered feet. There was the hard bamboo floor at night—for those who didn't enjoy the comfort of my air mattress.

There was the painful apprehension on Sunday afternoon after our return to the vicinity of the airstrip, as the rain poured down, flooding the ground and raising the question whether the plane would be able to land the following morning to pick us up.

There was the disappointment when we arrived, faint with thirst, our canteens long since emptied, and learned that the only water available was that carried in hollow bamboo poles from the river in which we had been wading most of the day. Then we had to decide whether to fill our canteens, drop in chlorinating pills and wait for them to take effect, or to wait till the water could be boiled and cooled. Either interval seemed roughly as long as the time that has elapsed since the landing of the Pilgrims.

Women's Status

But even those of us whose contribution to the services was minimal were glad we had made the trip. Our three young prospective Bible instructors learned firsthand some of the differences between the way women are regarded in Christian and non-Christian cultures. "The women here have to do everything," one of them said to me in amazement. "They have to chop the wood and carry the water and dig the *camotes* and do all the cooking. The men just sit around and tell stories!"

On the way home we bargained with a man to carry Elder Murdoch's bulging brief case and my zipper bag. Presently we noticed that his wife had the two pieces of baggage tied together and was carrying them on her back. Pastor Arrogante asked the man why, and with a shrug he replied, "Because she is accustomed to it."

None of the girls were at all interested in exchanging their Christian status with that of the mountain girls, many of whom had never been outside the valleys where they were born. As the group left us to float down the swollen river on bamboo rafts, back to the Christian country of light and chivalry, they carried a clear picture of the unfinished task.

In Cayaga, Elder Murdoch tried to persuade the men to clear a landing strip so we could fly in a medical team from the college to treat their sick. In the home of the "mayor" of

the little barrio where we spent a rainy Sunday night waiting for the Monday morning arrival of the plane, there was a transistor radio donated by CARE. Through it we were happy to learn that the Cuban crisis, simmering when we had left civilization, had not erupted into war. Surely in the little time remaining much must be done for the Master, both at home and in the mission fields.



Sammie the Sparrow—2

The First Feeding

By Ruth Wheeler

WHAT kind of bird do you think it is, Mother?" Linda asked. "How can we tell what it is when it doesn't have any feathers?"

She and Donald were leaning over the box looking at the baby bird the neighbor boy had left with them.

"We can tell something about it by its size and by its bill and the feet. It's not a swallow or a flycatcher. Those birds catch flies right in the air. They have very wide, thin bills."

"This bird has a thick, round bill. His bill looks like a canary's bill, it seems to me," Donald offered.

"That's right. He has a sparrow's bill. Sparrows are seed-eating birds. It's fortunate that he's a sparrow of some kind, because we can feed him the kind of food he needs. If he were a baby flycatcher, we wouldn't be able to help him find food when he gets older."

"And his feet—" Linda said, "his feet are very big for such a little bird."

"All sparrows have strong feet," mother said, "for they're scratching birds. Most birds that belong to the sparrow family spend some time on the ground hunting for food. They must have strong feet."

Some birds—swallows, swifts, and hummingbirds, for instance—have weak little feet. They spend most of their time in the air, so they don't need big feet. They never scratch and seldom even stand on the ground."

When the egg that mother had put on to cook was done, she took a little of the yoke and a piece of the white and mashed them together. She mixed in a few drops of cream and some bread crumbs. Then she cut up a tiny sprig of parsley and put it in with the egg. She mixed everything together into a paste.

"Donald, you hold the bird in your hand," mother said. "Put your hand over his back and let his head stick out between your thumb and fingers. Hold him right side up and let his feet rest on your fingers."

Donald held the bird carefully just as mother told him. Mother made some of the egg mixture into a small ball on the end of a toothpick. She gently touched the baby bird's bill. The bird stretched his neck, and his mouth flew open. Mother pushed the ball of food far down his throat.

"He ate!" Linda cried. "He ate and he'll live!"

Mother smiled. "Yes, if he'll eat he'll be all right and he'll grow. We'll wait a few minutes before we feed him again. Let's give him a drop of water."

Mother dipped her finger into a glass of water. She touched the bird's bill and the drop of water that clung to her finger slid into the little mouth.

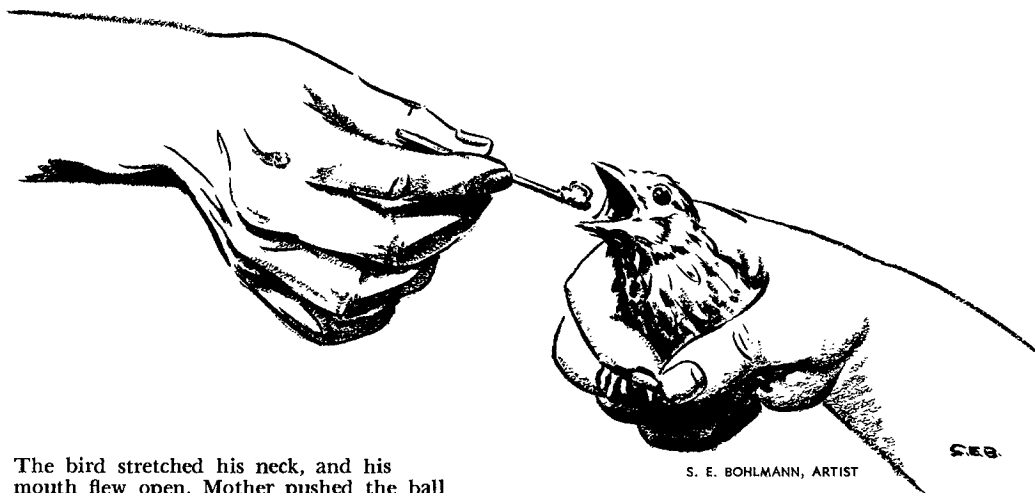
"A drop's enough for now. We can give him several drops of water every time we feed him."

Donald put the baby in the box and covered it with a cloth, so the bird would not be frightened. "Is he going to be all right?" he asked. "What would we do if he hadn't opened his mouth?"

"I'd have pried his bill open and put the food down his throat. Sometimes a baby bird won't open his mouth, and we have to open it for him. This bird will be easy to feed, since he's old enough to hold up his head."

"Let's name him Sammie Sparrow," Donald suggested. "I'm sorry he was stolen from his nest, but I'm glad we have Sammie. He'll be fun to teach."

(To be continued)



The bird stretched his neck, and his mouth flew open. Mother pushed the ball of food far down his throat.

S. E. BOHLMANN, ARTIST



Saving Our Children—4

YOUR son looks like his father," my sister said politely to a visiting neighbor.

The woman looked angry. Her eyes snapped. She clenched her fist. "Yes, and he acts like him too. But I'm trying to beat it out of him every day of his life."

We laughed a little at that, later, but it was really very sad. There were two people who once were in love with each other. At one time there were whispered love words and clasped hands. There were mutual pledges, too, holy and sacred. Marriage came because these two thought so much of each other that they wanted to spend the rest of their lives together.

But something went wrong—radically wrong—someplace. Resentment, even smoldering hate and revulsion, had come to take the place of tenderness and devotion. And what should have been, and was, dreamed of as being a little bit of heaven on earth is now unpleasant with hostility and resentment. The children feel it and want to get away from home as soon as they can.

She has long since ceased to wait eagerly for her husband to come home from work. Neither does he feel any need to hasten, for her face no longer is loved or sweet to him. He has ceased bringing her little gifts as he used to do, and birthdays and anniversaries go by unnoticed.

"What's the use?" he confides to anyone who will take the time to listen. "She's just an old nagger. Nothing I do ever pleases her. She gets onto me for everything. I can't win for losin'."

"Why should I try to please the old stuffed shirt?" she asks plaintively. "He never notices anything I do. He never has a good word to say to me. But you ought to see how nice he can be to everyone else. Hal Butter would melt in his mouth."

The children are listening to the continual fight, no holds barred. And since they only have one life, that life is checkered and marred by the unhappiness that surrounds them and threatens to engulf them, when they should be seeing a foretaste of the glory ahead. They are eager to find happiness—who isn't?—but how can

Parents Need to Pull Together

By Josephine Cunningham Edwards



EWING GALLOWAY

Togetherness in accomplishment of necessary tasks brings time for enjoyment of leisure and spiritual blessings together.

they learn to order their lives if they do not learn it in the home?

They hear their father making belittling remarks about their mother. And they hear their mother doing the same to their father. Children learn to order their lives from what they see and hear day by day. What a poor preparation for happiness many children have!

"When fathers and mothers are converted, there will be a thorough conversion of their principles of management. Their thoughts will be converted; their tongues will be converted. . . . There will be no loud, angry talking in the home. The words will be of a character to soothe and bless the hearer. . . . Take all the ugly features out of the voice."—*The Adventist Home*, p. 436.

There are many who admit frankly that they have a fiery temper. And they are willing to go on and tell you who they inherited it from, as if that excuses it. These things must be subdued and conquered if we expect to live with Jesus forevermore. The promises of God's Word are only to overcomers. Unless we control our words and our tempers we are virtual slaves of the evil one. "We are in subjection to him. He leads us captive. All jangling and unpleasant, impatient, fretful words are an offering presented to his satanic majesty. And it is a costly offering, more costly than any sacrifice we can make for God, for it destroys the peace and happiness of whole families, destroys health, and is eventually the cause of forfeiting an eternal life of happiness."—*Testimonies*, vol. 1, p. 310.

Chris was reared in just such a home. He told someone that he had to dodge every day to keep from being hit with dishes or pots and kettles. He was glad enough to get away when they sent him to the academy. But, alas, he had not learned the first principle of getting along with people. He was the bane of nearly every teacher's life. He was always up for some kind of discipline. Finally he was expelled, and he joined the Army and got married the same day.

Poor Audrey. She should have known better. I met her not long ago. Chris had left her.

"I did all I could," she sobbed, "but he just doesn't seem to know how a home ought to be run. He doesn't seem to have any idea as to what his responsibilities are, nor how he should act. I guess he just doesn't know."

How could he know, Audrey? He saw nothing that would teach him while he was growing up!

"What're you going to do with a wife who just can't seem to get ready for Sabbath school on time?" asked a

loud-mouthed man at a Sabbath school workshop. "I just sit there in our living room and holler my head off. The way she drags her feet, we just barely make it in time for Sabbath school. I like to be there in time to choose my seat at least."

I cringed at this critical statement, for I knew that more than likely, somewhere in the audience, his wife was hearing these unkind words with painful embarrassment.

Since I was one of the counselors, I spoke up quickly.

"How many children do you have?" I asked innocently.

"Five. The smallest one is five months old."

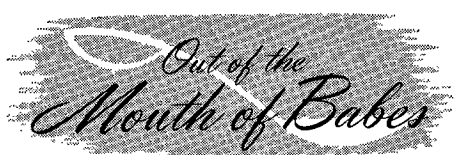
"Did you say you sat and hollered?" I asked incredulously. "You ought to go and help her. With five children to get ready, and the house to leave in order, and the kitchen to straighten up, she has a load almost too heavy for one person."

I saw him gasp at the boldness of my suggestion.

"You see," I added as kindly as I could, "you will have the blessing of togetherness if you do this. We had two little boys in our home. My husband and I did the dishes together, and then my husband took one boy and I took the other. That way neither of us was tired or vexed or overwrought. We could enjoy the blessings of the Sabbath together."

From the nudges and significant smiles, I saw I had caught a tartar and silenced him. The man reddened, started to say something, thought better of it, then subsided.

"Let the wife feel that she can lean



"Jesus Make Well"

One Friday when my husband was sick in bed with a virus and I was ironing in preparation for the Sabbath, our little girl, Tamba Lynn, who had just had her second birthday the day before, was playing on the floor near me. I observed that she appeared to get on her knees as though she were praying.

"Tammy, what are you doing?" I asked.

She replied, "Me talk to Jesus."

Surprised, I asked, "Why?" She answered in all sincerity, "Me daddy sick; Jesus make well."

My eyes filled with tears as I listened to such words of complete trust from the lips of such a little one.

The healing power of God had been presented to her just a short time before in her Sabbath school lesson about Lazarus.

MRS. HAROLD BARNETT

upon the large affections of her husband—that his arms will strengthen and uphold her through all her toils and cares, that his influence will sustain hers—and her burden will lose half its weight. Are the children not his as well as hers? . . . There is a tendency for the husband to feel free to go out and come in to his home more as a boarder than a husband of the family circle."—*The Adventist Home*, pp. 216, 217.

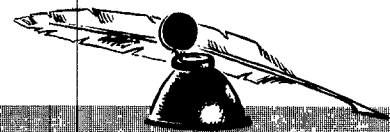
"Let the husband aid his wife by his sympathy and unfailing affection. If he wishes to keep her fresh and glad, so that she will be as sunshine in the home, let him help her bear her burdens."—*Ibid.*, p. 218.

The battle to overcome hateful traits of character, the selfishness and meanness that so often show in all their unloveliness, is a challenging one even in the most auspicious surroundings. The enemy of souls is continually seeking to destroy us and our children. He knows exactly how to do it, for he has had a great deal of experience in dragging down millions to their destruction.

Stamina, fortitude, and integrity of character can be stored up in the happy environment of a good home just as oil is stored in a lamp. It will be there to draw on, to light the life when the night is dark. "One well-ordered, well-disciplined family tells more in behalf of Christianity than all the sermons that can be preached. Such a family gives evidence that the parents have been successful in following God's directions, and that their children will serve Him in the church. Their influence grows; for as they impart, they receive to impart again. The father and mother find helpers in their children, who give to others the instruction received in the home. The neighborhood in which they live is helped, for in it they have become enriched for time and for eternity. The whole family is engaged in the service of the Master; and by their godly example, others are inspired to be faithful and true to God in dealing with His flock, His beautiful flock."—*Ibid.*, p. 32.

The biggest thing in life, then, is to prepare the whole of our household for the better land; to train our children in all the Christian graces. This is a tremendous work, and it will be well-nigh impossible if the husband and the wife do not love and honor one another, and pull together in dedication to their common task.

There is not time for selfishness and hatefulness, for blame and dissension. The stakes are high and the hour is late. The sun is setting in the blood-red of the western skies. But beyond the sunset lies the day—God's tomorrow.



Speaking in Tongues

The ancient Biblical gift of speaking in tongues is said to be experiencing a modern revival, curiously not among groups usually thought of as featuring a highly emotional type of religion, but among both clergy and laity of respectable, blue-blood denominations. For three years now, reports have come from Lutheran and Episcopal churches in the Middle and Far West where the phenomenon has gained a new sort of respectability. Several thousand pastors and parishioners in Minnesota, Montana, the Dakotas, and California are practicing the "gift" and enthusiastically recommending it as a desirable form of spiritual exercise.

More recently a group of some twenty undergraduates at Yale University, most of them serious students with excellent scholastic records, claim to have received the gift. One is a Roman Catholic, and most of the others are Episcopalians, Lutherans, Presbyterians, and Methodists. They claim that the "spirit-filled gibberish" they utter helps them to live a better Christian life.

To our way of thinking, this contemporary phenomenon is a crude and meaningless counterfeit of the ancient gift manifested in the apostolic church. It has the earmarks of a fad, and seems to consist of a sort of self-hypnosis. As the apostles spoke in tongues on Pentecost, thousands heard the gospel, each in his own language, and were converted to faith in Christ. Paul commanded that no one should speak in tongues unless what he said could be translated for the benefit of others. We choose to leave the unusual, the weird, and the bizarre to those who are emotionally unstable. True religion consists of an intelligent application of the principles of God's revealed Word to the practical situations of daily life.

R. F. C.

Mrs. White and the SDA Church—7

Eminent Testimony on Mrs. White's Health Teachings

The name of Dr. J. H. Kellogg, who began his medical practice in 1876 and who long was the medical head of the famous Battle Creek Sanitarium, was known not only to Adventists but to a wide host of outstanding people throughout the world. In his last years he broke with the Adventist Church and turned against Mrs. White. He even endeavored to make it appear that the Battle Creek Sanitarium had never had any relationship to the church! But he forgot some things that he had written years before, statements that bear a striking witness to the unique position Mrs. White holds in the matter of health. We quote here a statement he wrote in 1890 that constituted the preface to the book *Christian Temperance and Bible Hygiene*, the first part of which book was authored by Mrs. White. Said Dr. Kellogg:

Nearly thirty years ago there appeared in print the first of a series of remarkable and important articles on the subject of health, by Mrs. E. G. White. These articles at once commanded earnest consideration by those who were acquainted with Mrs. White's previous writings and labors. Thousands were led to change life-

long habits, and to renounce practices thoroughly fixed by heredity as well as by long indulgence. So great a revolution could not be wrought in a body of people without the aid of some powerful incentive, which in this case was undoubtedly the belief that the writings referred to not only bore the stamp of truth, but were indorsed as such by a higher than human authority. This is not the proper place for the consideration of the grounds upon which this belief was based, but the reader's attention is invited to a few facts of interest in this connection:—

1. At the time the writings referred to first appeared, the subject of health was almost wholly ignored, not only by the people to whom they were addressed, but by the world at large.

2. The few advocating the necessity of a reform in physical habits, propagated in connection with the advocacy of genuine reformatory principles the most patent and in some instances disgusting errors.

3. Nowhere, and by no one, was there presented a systematic and harmonious body of hygienic truths, free from patent errors, and consistent with the Bible and the principles of the Christian religion.

Under these circumstances, the writings referred to made their appearance. The principles taught were not enforced by scientific authority, but were presented in a simple, straightforward manner by one who makes no pretense to scientific knowledge, but claims to write by the aid and authority of the divine enlightenment.

How have the principles presented under such peculiar circumstances and with such remarkable claims stood the test of time and experience? is a question which may very properly be asked. Its answer is to be found in facts which are capable of the amplest verification. The principles presented have been put to the test of practical experience by thousands; and whenever intelligently and consistently carried out, the result has been found in the highest degree satisfactory. Thousands have testified to physical, mental, and moral benefits received. Many of the principles taught have come to be so generally adopted and practiced that they are no longer recognized as reforms, and may, in fact, be regarded as prevalent customs among the more intelligent classes. The principles which a quarter of a century ago were either entirely ignored or made the butt of ridicule, have quietly won their way into public confidence and esteem, until the world has quite forgotten that they have not always been thus accepted. New discoveries in science and new interpretations of old facts have continually added confirmatory evidence, until at the present time every one of the principles advocated more than a quarter of a century ago is fortified in the strongest possible manner by scientific evidence.—Pages iii, iv.

Following this long statement, every sentence of which is significant as evidence, Dr. Kellogg makes a most important general observation regarding Mrs. White:

The guidance of infinite wisdom is as much needed in discerning between truth and error as in the evolution of new truths. Novelty is by no means a distinguishing characteristic of true principles, and the principle holds good as regards the truths of hygienic reform, as well as those of other reformatory movements. The greatest and most important reformatory movements of modern times have not been those which presented new facts and principles, but those which revived truths and principles long forgotten, and which have led the way back to the paths trodden by men of by-gone ages, before the world had wandered so far away from physical and moral rectitude."—Page iv.

Well said. Would that Dr. Kellogg had always kept in mind what he wrote about Mrs. White in the days when he knew her so well.

There was published in the REVIEW AND HERALD early in 1959 a series of articles from the pen of Dr. Clive M. McCay, professor of nutrition at Cornell University. The series dealt with Mrs. White's health teachings, particularly in the field of nutrition. Dr. McCay had read a book by Mrs. White on health reform, particularly in diet, and was so impressed that he secured other books by her. This caused him to give a talk on Mrs. White as a remarkable woman of the nineteenth century. We read a copy of this talk and invited him to write for the REVIEW.

We still vividly recall the visit we made to his home

at Ithaca, New York. He graciously invited us to stay overnight. An authority in the field of nutrition, author of learned monographs and books, and an avid reader of many more, he proved to be a most stimulating conversationalist. Naturally the conversation kept turning to Mrs. White. We still remember the question he asked us, two or three different times during the evening: "How did Mrs. White, with virtually no education, set forth health teachings so far in advance of her times?" We replied that there were those who explained it by saying she simply picked up her ideas from various people of those earlier days. He laughed. He wanted to know how she could possibly have had the rare judgment and discernment to know which ideas to select and which to discard. He spoke with certainty, for he conducted a course at the university in the history of nutrition. He explained that a great majority of the ideas promoted in mid-nineteenth century were quite irrational and have now been repudiated. Then he added, in amazement, that the views she set forth are ones that have received increasing endorsement by the scientific world.

We tried to explain to him that the Adventist Church holds that Mrs. White was inspired and thus received special light and direction from Heaven, both as to what was good and bad among current views, and what new instruction was needed for good health. Naturally it was difficult for him to understand the word *inspiration* in the sense in which the conservative Christian world through the centuries has understood it. But he was sure of this—that Mrs. White must have been a most remarkable woman.

Statement by Dr. McCay

We can do no better than to quote the closing paragraphs of his three-article series on Mrs. White that appeared in the *REVIEW AND HERALD*:

To sum up the discussion: Every modern specialist in nutrition whose life is dedicated to human welfare must be impressed in four respects by the writings and leadership of Ellen G. White.

In the first place, her basic concepts about the relation between diet and health have been verified to an unusual degree by scientific advances of the past decades. Someone may attempt to explain this remarkable fact by saying: "Mrs. White simply borrowed her ideas from others." But how would she know which ideas to borrow and which to reject out of the bewildering array of theories and health teachings current in the nineteenth century? She would have had to be a most amazing person, with knowledge beyond her times, in order to do this successfully!

In the second place, everyone who attempts to teach nutrition can hardly conceive of a leadership such as that of Mrs. White that was able to induce a substantial number of people to improve their diets.

In the third place, one can only speculate about the large number of sufferers during the past century who could have had improved health if they had accepted the teachings of Mrs. White.

Finally, one can wonder how to make her teachings more widely known in order to benefit the overcrowded earth that seems inevitable tomorrow unless the present rate of increase of the world's population is decreased.

In spite of the fact that the works of Mrs. White were written long before the advent of modern scientific nutrition, no better over-all guide is available today.—Feb. 26, 1959.

As we look back over the development of the Seventh-day Adventist medical work, the place it has held, and the value it has been to the Advent Movement; as we think of the scientific confirmation of the health teachings Mrs. White set forth; may we not rightly find in all this further valid reason for believing that she possessed the gift of the Spirit of Prophecy? Why should we ever allow the force of the evidence in this area to become befogged because a few extremists have at times distorted her teachings and caricatured "health reform" into a synonym for irrational views and activities?

Let us remember that long before most of us were born Mrs. White was aware of the danger of extremism,

and she warned against it with vigor. Scathingly she denounced those who, with a zeal not according to knowledge, sought to pose as authorities on health and to distort her teachings to support their erratic ideas. We should ever look at Mrs. White's teachings in terms of her own presentation of them, and not through the fogs of weird distortions that this or that eccentric character may have breathed out.

F. D. N.

(To be continued)

What Price Freedom?

We are not concerned with the politics of the Berlin Wall, but we have long been intrigued by the ingenuity and daring exhibited by people on one side of the wall who wanted to be on the other side. Perhaps none have worked harder at escape than those who have gone underground—literally—and dug tunnels to freedom. In one recent escape a woman wriggled backward through a tunnel 20 inches in diameter for a distance of 180 feet, leading her blind sister. A grandmother was dragged with ropes in an escape so painful she lost consciousness during the process. One thing is certain—the escapees must be in dead earnest. If heaven could be reached by the burrowing process, we wonder how many would make the attempt?

R. F. C.

Good Christian, Bad Plumber

Someone once posed the question: "If you were drowning, whom would you rather see—an atheist who could swim or a bishop who couldn't?"

A question with similar overtones was raised recently by a story in the *Manchester Guardian Weekly*. The story, by David Gourlay, told of a bishop who preferred the services of a good plumber who was an atheist to a bad plumber who was a Christian.

Is it possible for a man to be a good Christian and a bad plumber? or a good Christian and a bad TV repairman? or contractor? or teacher? or physician? or dentist? or nurse? We answer, Perhaps, since natural endowments vary. Some people possess only one talent, while others have two or five. An atheist with a five-talent brain may do a better job in some lines than a Christian with a one-talent brain, everything else being equal.

But it is unfortunate that too often Christians fail to see the need for being "good" professionally, as well as morally. They fail to see a clear relationship between their personal religion and their occupational responsibilities. This is strange, for Scripture plainly teaches that the two are inseparable. Jesus declared Himself to be the "good shepherd" (John 10:11). He was "good" not merely in the sense of being sinless but in the sense of absolute dedication to His calling. In contrast to the hireling whose casual attitude toward his work permits him to run out on his responsibilities when danger approaches, the Good Shepherd rises to the challenge, stays by, and skillfully guards the sheep. As a carpenter, also, Jesus was "good." Technical competence and meeting the highest professional standards were an intrinsic part of His life on earth as the Son of God.

Christ's followers will be like their Master. They will recognize that shoddy work is a denial of their faith, a betrayal of sacred trust, a misrepresentation of what it means to be sons and daughters of God. How tragic that Christians should sometimes shame God by performing everyday tasks less skillfully and less conscientiously than atheists!

K. H. W.

Reports From Far and Near

GOSPEL WITNESS

In the Central Pacific

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

THE Central Pacific Union Mission contains about 10 million square miles of ocean—about three times the area of the United States—and a multitude of islands. On these islands live about 900,000 people.

Our mission activities are conducted on 454 islands. Many of the islands are too small to support a population. For example, only about 300 of the 500 islands in the Fiji group have a land surface of more than one square mile.

The Central Pacific Union Mission recently held its quadrennial session in Suva, capital of Fiji. This city has a population of about 40,000. Here we have a fine church building and our union mission headquarters. In charge were R. W. Taylor, the union president; Gordon Gilbert, the secretary-treasurer; and the members of the union staff. Delegates, including lay members, were present from all parts of the territory. Day meetings were largely given over to administrative matters and departmental reports. Evenings were devoted to in-

spiring reports from the fields and institutions.

There are eight local missions, as well as the Pitcairn Island district, nine educational institutions, one hospital, about 100 organized churches, a large number of companies, and about 9,000 baptized members. There are 65 church buildings and 335 regularly employed workers.

In the period under review the New Caledonian Mission doubled its membership, the Gilbert and Ellice Islands Mission had grown by 91 per cent, and the West Fijian Mission by 82 per cent. Said the secretary: "The spirit of evangelism is capturing the hearts of the Fijians. Our lay people are conducting and enthusiastically supporting public meetings. The women of the church are carrying out a labor of love for the needy, with the result that doors long closed to the Adventist faith are now opening."

One of the high points of the meeting was the Ingathering report, or the Mis-

These nine evangelists of the Central Pacific Union Mission baptized 305 persons in 1962. The highest number baptized by one man was 112, and there were 198 others preparing for baptism. Front row (left to right): Ferreti Puni, Masengnalo, R. W. Taylor, mission president, Niuafe and Aisake Kambu. Back row: Frank Tahahe, Forrest Doom, S. Neru, Matamua, and Bwebwe.



sions Appeal report, as it is known here. The goal was "All out, all over, and all in"—everybody taking part, everybody over the goal, and everybody turning in his money promptly. We can count on the united support of our people in the far islands of the South Pacific.

Our leaders in the Central Pacific have a large vision of the importance of training workers. They told me of a month-long leadership school in which 20 regular workers and 50 local church officials and laymen participated. Classes and study began at seven-thirty in the morning and continued till five in the afternoon. In the evening there was a fine demonstration evangelistic service. Three or four excellent textbooks were prepared especially for this school. Special equipment included a light plant, a movie projector, a "still" projector, a public-address system, and a quite extensive set of charts made by our Fulton College art department. Workers and lay people who attended this school are now giving Bible studies to 108 persons.

One of the perplexing problems is transportation. Regular air and boat service is maintained only between the larger islands. The mission operates a small but important fleet of boats to transport missionaries and supplies to the smaller islands. One of our veteran boat-captain-missionaries, Pastor W. G. Ferris, dressed in a white uniform and captain's cap, reported that he had dropped anchor at 52 destinations during 1962. His boat, the *Fetu Ao* ("Morning Star"), weighs 45 tons and is 65 feet long. He navigated 4,494 miles last year.

Pioneer Evangelism

Fulton Missionary College, about 30 miles from Suva, is making an important contribution to progress and stability. I was impressed with the devotion and sacrifice of the teachers and employees who carry on the work of this institution. They have had very inadequate buildings, but have done the best they can with the resources at hand. The overflow of the first quarter's Thirteenth Sabbath Offering of 1963 is to provide a classroom and administration building for this college.

One of our evangelists, a Brother Matamua, conducted an evangelistic crusade among the water tanks in two rain-water buildings. On many islands it is not possible to obtain good drinking water from wells, and the people have resorted to building large roofs to catch rain water. Under these are large tanks in which the water is stored for future use. He advertised his meetings by signs nailed to coconut trees on the main streets of the village. He was his own song leader and had no organist. For good measure he also supervised the construction of a missionary's home.

Brother Bwebwe held an effort on

the island of Rambo in East Fiji. He has a flat-bottomed boat with an out-board motor, in which he goes from village to village along the coast, visiting the people. He held meetings in private homes and in our smaller church buildings. He did his advertising by what he called the mouth-to-mouth method. He has already organized a church of 18, and has 61 in attendance at his Sabbath schools.

Evangelist Kambu held his meeting in the town hall of Suva. On the first night he had an attendance of about 500, and this soon increased to around 700. One of his converts was a prize fighter by the name of John who had won the Fijian heavyweight title. He was also a member of a gang that gave the police considerable trouble. Often he did not go home for three or four weeks. His wife knew that he was alive only as he sent groceries home. Both he and his wife are now members of our church, and fine examples of Christian influence.

Another convert in this series was a man nicknamed Tiger, who is the father of 14 children. As a member of a gang that operated chiefly at night, he lived from petty thievery. He had been in jail 31 times, and was there when eight of his children were born. He and his wife have now been baptized and reveal in their lives the power of the gospel.

Ferreti Puni works in the Ellice Islands. He held his evangelistic effort in the living room of the private dwelling of a church member. Into this room, about 24 by 18 feet, as many as 160 persons crowded to listen, sitting on the floor on mats. For each meeting the family had to move most of the furnishings out of the room. This brother nailed his advertising on the walls of the houses and on breadfruit trees. The only expense of this effort to the mission was for gasoline for his pressure light. At one point he was threatened by people who said they would kill him if he continued preaching. His meetings were often interrupted, and the meeting place was changed several times. He was able to baptize six people, and he has a baptismal class with seven members.

As I left this inspiring meeting I thought of the debt we owe to a merciful Saviour who is the inspiration and power of these faithful witnesses. I thought of the sacrificial giving of our church members in the homelands of the world, which has made it possible to begin and maintain these mission projects. I thought of the faithful overseas and national workers who are giving unstintingly of their service.

I thought also of pioneers like John I. Tay, who now sleeps in the cemetery in Suva. He felt a burden for opening the work in the islands of the Pacific for many, many years, and inspired our people to build the missionary ship *Pitcairn*. Finally he led out in opening the work in the islands. Then came J. E. Fulton, E. H. Gates, C. H. Parker, and a host of others to whom we owe a debt of appreciation for the great work they so faithfully established. May many others be inspired to keep on opening up work in new places and enlarging it in the places already entered!



New West Central Church, Oak Park, Illinois

In the foundation of the West Central church in Oak Park, Illinois, are many "stones." The first was "laid" in 1871, when John G. Matteson began preaching the Advent message to the Scandinavians in Chicago. The new believers bought a lot and built their first meeting house, known as the Erie Street church. In 1894 the West Side church came into being, and the Central church was formed in 1913. In 1917 these two congregations merged into the West Central church. In 1955 the Humboldt Park church sold the Erie Street church and merged with the West Central group. The new \$300,000 building testifies to the devotion and sacrifice of the members of this congregation.

Paul Matacio and E. D. Calkins, the present pastor, led the church in the successful completion of this fine edifice.

ESTON L. ALLEN, *Departmental Secretary
Illinois Conference*

"The Most Honest People in the World"

By Arthur H. Roth

Some time ago a Red Cross representative in Latin America said, "Those Adventists are the most honest people in the world." When I heard that, I was glad to be a Seventh-day Adventist. Some of my brethren had given that man reason to have unbounded confidence in Adventist integrity.

Here are the circumstances that led the Red Cross representative, a Mr. Patterni, to speak as he did. Tampico, Mexico, had been hit by three hurricanes in rapid succession, and he was in charge of relief work. Each storm was vicious, but the last, named Janet by the weather bureau, was by far the most severe. It blew everything down in its path, and Tampico was almost completely inundated. People had to be rescued from housetops. They were hungry and cold. The Adventist church, which was one of the few dry spots left, became a relief center.

The United States Government sent in food by air. Warships came loaded with tents, blankets, medicines, and other supplies in huge quantities. All these things had to be distributed equitably, and Mr. Patterni asked the people for the most honest young man in the city. "That's Miguel," the people said, and Miguel was placed in charge of food supplies, with instructions to give food only to people with properly authorized requests. When Mr. Patterni returned at the end of the day he asked

Miguel whether he had had anything to eat.

"No, Señor," came the reply.

"Why didn't you open some of these boxes and help yourself?" Mr. Patterni asked.

"Señor, you placed me here to guard the food, not to eat it."

"Where are you from? Where can I find more fellows like you?"

"I am from the Seventh-day Adventist church across the way on the hill. In our church there are many young men. They are better than I am."

Thus it came about that Miguel introduced Mr. Patterni to Pastor Perez. Soon thereafter Pastor Perez was made chief relief officer for all Tampico. When the relief work was done Mr. Patterni exclaimed, "Those Adventists did a magnificent job."

One year later hurricane Betsy hit the island of Puerto Rico and severely damaged the town of Yabucoa. Under the leadership of Pedro Geli, our Adventist men were among the first to offer their services for the rehabilitation of the stricken town. Again Mr. Patterni was in charge of relief. He gladly accepted the offer, but he did not assign them work immediately cleaning up debris.

At noon the Adventists again went to Mr. Patterni to inquire whether they were needed. "Yes, yes," he replied, "but I want to use you on jobs where we need honest men. From my experience in Tampico I have learned that we can count on the Adventists until the crack of doom."

Then he put Brother Geli and his group in charge of relief administration

and rehabilitation. They were given charge of Red Cross trucks and supplies, and \$50,000 was turned over to them with orders to use it "the way Adventists do." When it was all over, the people of Yabucoa were ready to make Geli mayor of the town.

I'm glad to be a Seventh-day Adventist and to have a part in the Disaster and Famine Relief Offering on May 11. How about you?

Tampa, Florida, Church Practices Disaster Routine

By Charles R. Beeler
Departmental Secretary
Florida Conference

A full-scale disaster-rescue maneuver was carried out in Tampa, Florida, on February 17, with the Southside Seventh-day Adventist church as the emergency hospital. All the various services of civil defense were in action, including the Radio Amateur Civil Emergency Service, which had a two-unit radio station set up at the church.

Mrs. E. F. Steiner, director of the Southside Welfare Center, was in charge of all operations at the church. More than 200 Adventist volunteers from Southside, the Tampa First church, and other churches of the area participated.

Responding to radio calls from four mobile units, ambulances and rescue squads went to 15 different localities about the city, where there were more than 100 volunteer casualties in varying simulated disaster conditions.

Upon arrival at the church each victim was put through the entire routine of decontamination, sorting, and distribution to the various facilities such as surgery, hospital, or first aid. The entire project on the church premises was well set up, and the participants performed remarkably well.

The key posts of hospital operation were manned by personnel from the Florida Sanitarium, along with Dr. W. E. Westcott, Florida Conference medical secretary, and local Adventist physicians.

Members of the Southside church have spent many hours in civil defense training, and in organization and preparation of their stand-by disaster relief center. For this activity the church was recently awarded a citation from the State of Florida.

A Year's Progress in Indonesia

By W. L. Wilcox, President
Indonesia Union Mission

With God's guidance and blessing, 1962 was a year of progress for the Indonesia Union Mission. Many unusual incidents took place for which we are grateful to our heavenly Father. A total of 2,063 persons were baptized into the truth during the 12 months ending December 31, and church membership stood at 22,694.

In the city of Madiun in East Java 31 Moslems accepted Christ and were baptized on December 22. Altogether 165 former Moslems entered the church during the year. The power of God is being revealed in the conversion of many followers of Mohammed.

Last year more than 65 evangelistic meetings were held in the nine (now ten) local missions that make up the union. These resulted in many conversions, and large baptismal classes are now being conducted in several areas.

The educational work is making large advances. Within the territory of this union we now have 52 schools with about 4,500 children and young people in attendance. Indonesian Union Seminary has almost 400 young people enrolled in its three departments, 176 of whom are college students. Besides this higher school of learning there are two other training schools—one in North Sumatra and the other in the North Celebes.

The North Celebes Training School was reopened only last September after having been closed for more than three years owing to political unrest, and 320 students crowded into its limited accommodations. New church schools are being opened in many of the missions throughout this large island field.

The young people, and our laymen as a whole, are doing more and more soul-winning work. A lay effort conducted in the capital city of Djakarta last year led to the baptism of six per-

sons. A Voice of Youth campaign in North Celebes resulted in 19 baptisms.

Many branch Sabbath schools have been started, and a great emphasis is being placed on child and adult Sabbath school evangelism. Through this means many are being led to Jesus.

In the large cities of Indonesia local radio broadcasts are being beamed to the 96 million people of this land. Besides these, each week a national network program is on the air throughout the archipelago. The Voice of Prophecy Correspondence School now has two branches, one in North Celebes and the other in the North Sumatra Mission. This school resulted in more than 900 baptisms during 1962.

The outpatient department of the old hospital was transferred to the new 200-bed institution in December of 1962. This has made it possible not only to increase the facilities but also to practice better medicine. Five clinics are now operated by the graduates and trainees of the school of nursing. Many more clinics will soon be opened.

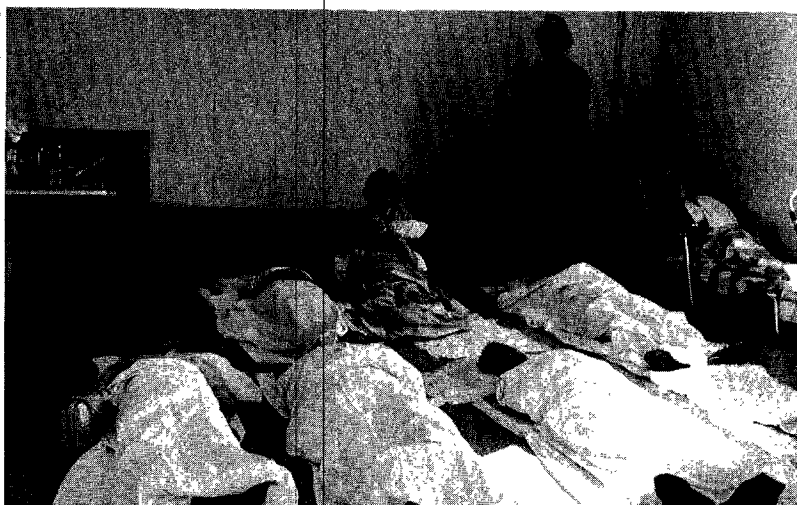
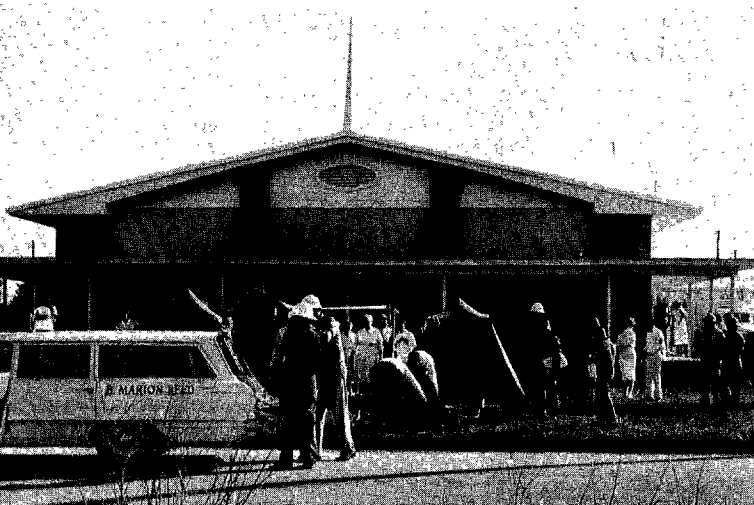
God is abundantly blessing the publishing work, also. In 1961, 13 million rupiahs' worth of literature were sold by our literature evangelists, but during 1962 our more than 300 colporteurs sold almost 22 million rupiahs' worth of books and magazines. They were also instrumental in bringing 228 persons to the truth.

There is still a great work to do. Building is in progress at our college, hospital, Djakarta evangelistic center, and our two local training schools. Continue to remember the work here in Indonesia in your prayers. Millions more need to know the truth, and time is short.

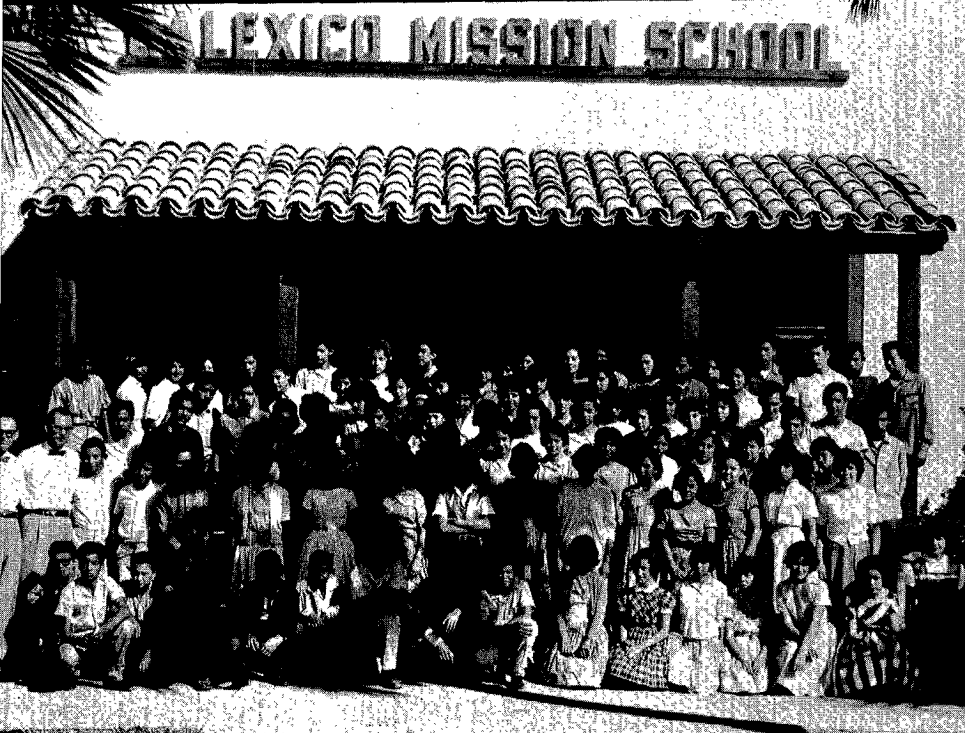
Calexico Mission School

By E. John Lorntz, PR Director
Calexico Mission School

Now in its twenty-fifth year of operation, Calexico Mission School, in Calexico, California, enrolls 325 students in grades one through ten. It is part of the denominational school system of the Southeastern California Conference. Established as a one-teacher school with only a handful of students, it now has a staff of 12 dedicated teachers and three office workers. Students from both Mexico and the United States attend.



Left: The Tampa, Florida, Southside church was the scene, February 17, of a large-scale disaster relief maneuver. "Victims" are here seen being moved from the ambulance. The tents in the foreground were the decontamination units. Sorting was done in the foyer. One hospital section was in the sanctuary, another in the youth chapel. Right: Simulated disaster victims lying on pallets in emergency hospital in the youth chapel of the church.



E. John Lorntz and Harvey N. Miller with their special English students in front of the Calexico Mission School, in Calexico, California. The Mexican border is two blocks from the school.

Hundreds of young people have gone on from this school to other institutions and are now carrying responsibilities as ministers, doctors, nurses, engineers, electricians, teachers, farmers, businessmen, and secretaries. It is rewarding to see the youth grow to maturity, establish their own homes, and rear children in the knowledge they acquired in the Calexico School.

Calexico is a border town, and many students are unable to use the English language in their classes. For these we conduct a special English section that enrolls about one third of the student body. Our bilingual teachers are E. John Lorntz and Harvey N. Miller, whose combined foreign travel and life outside the United States totals 35 years. They are also well qualified educationally.

Each year the special English students also take the Spanish Voice of Prophecy course of 24 lessons, which is in their mother tongue. At the end of the school year many are baptized and accepted into church fellowship.

Many students who are rejected because of language problems at other schools are placed in our special English department at Calexico. After nine months of intensive study these students are ready for the regular classes, which are conducted in English.

Last year the seventh-graders gained experience in gardening. The academy students had a variety of classes in the commercial and practical arts, including typing, shorthand, bookkeeping, mechanical drawing, woodworking, cooking, and sewing.

Vern Shepherd is in charge of the woodwork shop, in which a variety of useful items are made. Twenty-six typewriters are kept busy during most of the day. Typing is a big drawing card for many students, for they have observed that a person with this skill has a better chance of getting employment. Shorthand is another popular course.

Currently, a new plant is in process of construction. In the near future the school will become a full-fledged academy.

Music is also an important part of the training given at this school. A fine choir, under the direction of Harvey Miller, has performed in many of our churches in the conference. This has proved a real blessing to the students.

Recently the Calexico Mission School has been conducting night sessions in English for adults, many of whom hold positions in the Mexican Government and in civic affairs.

Light beams from the Calexico Mission will continue shining out into the darkness, calling still others to be ready to meet the Saviour when He comes soon in glory.

Found—in the Shadow of the Church

By Peter Tadej, *Departmental Secretary Washington Conference*

On Andy Umayan's first day as a literature evangelist, he and I set out from the Central Seventh-day Adventist church in Seattle. We soon came to a large apartment house. The door was locked, and beside it was an intercom button for each of the many apartments. Pushing button after button, including that of the manager, we found no one was at home.

The next day Brother Umayan was working by himself. He gained admission to the apartment house and began calling upon those who were home, leaving literature and an invitation to the evangelistic services to be conducted by the Mittleider-Beaman-Harbeson team. One couple invited him into their apartment. He visited with them and invited them to church. The very next Sabbath they were at church. One week later,

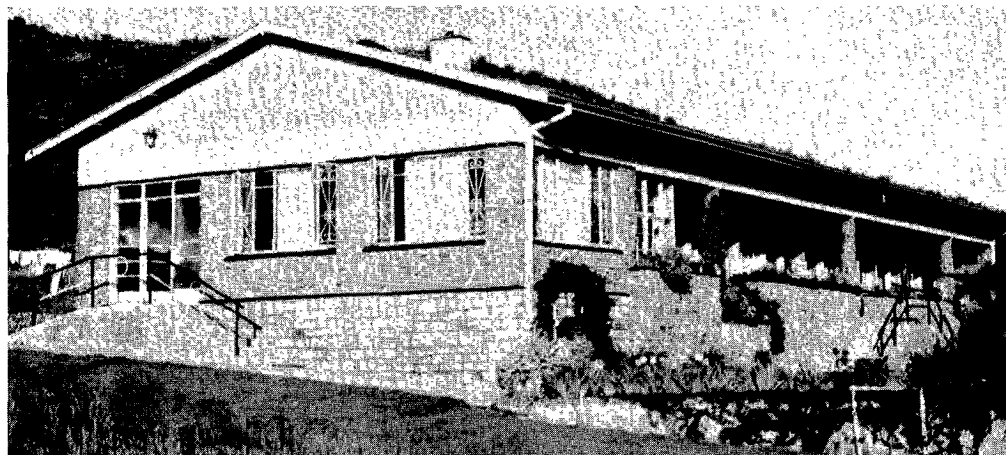
Adventhaven Village, a South African Home for the Aged

Adventhaven Village near Heidelberg, in the Transvaal, with its beautiful rock gardens and healthful climate, is one of the homes for senior citizens in the Southern African Division. Here a large social building with ample facilities serves a happy group. The building is of pink sandstone quarried from a nearby hillside.

Many couples live in duplexes owned by the denomination and built with welfare funds, for which they pay a small rent. Those who desire to do so put up their own homes, which at their death revert to the denomination. A nurse attends the sick, and a doctor is on call, without charge. Hospitalization also is free.

The South African Union considers itself richly rewarded for its investment in caring for the aged.

P. H. COETZEE, *Departmental Secretary Southern African Division*



when Elder Mittleider began his crusade, they attended each evening, not missing a single meeting. Soon they were in the baptismal class, and at the end of the three-week campaign they were baptized. Others living near the church are also receiving Bible studies.

Canvassing now in West Seattle, Brother Umayan has found several more interested people. He and Merle Snider, another member of the Central church, are conducting a branch Sabbath school in one of the housing projects.

For thrills in soul winning, there is nothing like the colporteur ministry. "May the Lord move upon many of our young men to enter the canvassing field as canvassing evangelists. By the canvassing work the truth is presented to thousands that otherwise would not hear it. Our time for work is short."—*Colporteur Ministry*, pp. 19, 20.

Bible Conferences in the Northwest

By John H. Hancock
Departmental Secretary
North Pacific Union Conference

Judy was typical of the 200 other teen-agers who participated enthusiastically in the two youth Bible conferences at Sunset Lake, in the Washington Conference, and at Camp Crest View, on the Columbia River in Oregon. There was deep sincerity in her eyes as she told me, "Those of us who grew up in the church need something to remind us of what we really believe. I was brought up in an Adventist home, but I never really understood some of our beliefs. This conference has really explained some of the questions I have had in mind."

Gordon Balharrie, dean of theology at Walla Walla College, stimulated thinking with six general presentations

on last-day events. The theme of the Bible conference, Knowing the Time, seemed not only to awaken the youth to the lateness of the prophetic hour but also to give them a new vision of their role and of the need for full dedication to service. N. R. Dower and H. L. Rudy, presidents of the Washington and Oregon conferences, respectively, and I made earnest appeals to the youth to live purposefully for God.

These two MV Bible conferences—for teen-agers only—were under the direction of MV secretaries Ed Webb of the Washington Conference and Richard Schwartz of the Oregon Conference. They were the first in a series scheduled for 1963 in each of the local conferences of the North Pacific Union. Additional conferences are also being planned for older youth and young married couples.

One teen-ager told me: "This Bible conference is only the beginning for me. I learned a lot, but even more important, my thinking has really been stimulated. I don't have all the answers, but I am now going to do some real Bible study on my own."

These MV Bible conferences have been so successful that plans are being laid to schedule them each year. They are being conducted on the local conference level instead of on the union level, in order to keep the study groups smaller and to utilize the help of local pastors and Bible teachers.

*From Home Base
to Front Line*

Elder and Mrs. Neander C. Harder and two children left Miami, Florida, February 4, returning to Brazil after fur-

lough. Brother Harder is to be connected with the Brazil College in São Paulo.

Mr. and Mrs. Charles M. Robinson and four children left Montreal, Quebec, February 10, returning to India after furlough. They will stop over in England for approximately a month. Brother Robinson is a teacher in the Vincent Hill School at Mussoorie.

Mr. and Mrs. Melvin D. Campbell and daughter, of West Lafayette, Indiana, sailed from New York City on the S.S. *Hellenic Leader*, March 12, en route to India. Brother Campbell is to serve as a science teacher in Spicer Memorial College at Poona. W. R. BEACH

Diogenes the Eavesdropper

By Antonio Nogueira, Jr., Pastor
Curitiba, Paraná, Brazil

As Diogenes Nunes da Silva listened to the Voice of Prophecy program with great interest, he enrolled in the Radio Bible School. But for some reason or other he dropped out after a few lessons.

About this time Diogenes and his wife moved into a large house that he made over into two apartments, one of which he rented. It so happened that the wife of his new neighbor was a faithful Seventh-day Adventist, and it was not long before she was talking about the truth to Diogenes' wife. When she tried to talk with Diogenes about it, however, he asked her to stop. But how could she? Her heart was so full of the truth that she had to talk about it, and Diogenes had no alternative but to listen.

To make matters worse for Diogenes, the Seventh-day Adventist woman was also trying to convert her own unbelieving husband. Every night she studied the Bible with him, and Diogenes sat quietly on the other side of the partition, eavesdropping. He wrote down the texts, looked them up in his Bible, and as he did so, the Spirit of God brought conviction to his heart.

One day he felt that he could resist no longer. He said to his neighbor, "Dona Carmen, I have listened to your lessons, and I want to know more." She gladly arranged for two Bible workers to give Bible studies to Diogenes and his wife, and it was not long before they joined the baptismal class. Today they are both happy in the truth and in leading others to Christ.

At "Bamboo Garden" on the Border of China

By E. A. Brodeur
Departmental Secretary
Far Eastern Division

The village of Chuk Yuen (Bamboo Garden) is only a stone's throw from the border of China. The people of this village are mostly farmers who raise vegetables for the teeming multitudes of Hong Kong.

Recently on a trip through the South

Young people at the Oregon MV Bible Conference at Camp Crest View on the Columbia River, who indicated their desire to be ministers and Bible workers. Gordon Balharrie, dean of theology at Walla Walla College, is in the center of front row.





Regular members of the Bamboo Garden chapel near Hong Kong.

China Island Union, I had opportunity to visit the Bamboo Garden village. A branch Sabbath school begun in the village last year has grown into a large church group. As the people entered the small chapel for Sabbath school it was apparent that there would not be room for all of them. The children sat on the floor, but still there was not enough room.

During the worship hour, as I spoke to the people about the promises and the love of God, I was impressed with the rapt attention, especially of the women. Then I realized why. They toil from early until late to eke out a bare living, and all about them are evidences of hunger and sickness. What joy must have filled their hearts as they listened to the story of Jesus. Here was hope! Here was a way out of a world with its toil and trouble.

Remember our believers and workers in the South China Island Union in your prayers. There are many jewels who must be found for the kingdom.

Rattraps—and an Answered Prayer

By Fred B. Moore, *Departmental Secretary Antillian Union Mission*

The Lord often uses the humblest instruments to bear His message, and the most ordinary means to impress human beings with His love and care.

Brother Alexander Callum is a Jamaican by birth, but for many years he has resided in Cuba and been a most successful colporteur in spite of the fact that his knowledge of Spanish is somewhat limited. His experience proves, however, that complete dedication to the Lord and a love for souls produces marvelous results.

Not long ago Brother Callum visited a man who was in poor health, penniless, and had no work. Even worse was the fact that he had no place to live. When Brother Callum visited him, he was living temporarily in a small home belonging to a woman who was in the hospital. As soon as she returned he would have to leave, and he had no idea where to go.

This man showed Brother Callum a small rattrap he had formerly made in

quantities for a livelihood. But for a long time he had not been able to get material to work with, and he had now reached such a financial state that he would not be able to buy materials if they were available. One trap was all he had left.

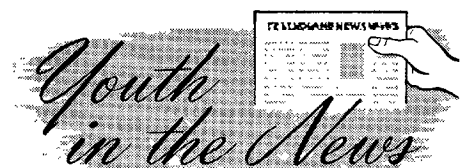
"I felt so sorry for him," writes Brother Callum, "that I stayed with him more than an hour and gave him many good, encouraging words. I told him that even while he was in this condition he did not know what the Lord had in store for him. I studied some of the important Bible subjects with him. He said he had never heard about the seventh-day Sabbath, but acknowledged that it was right. I prayed for him and promised that I would return later." When Brother Callum returned he could see, even as he approached the house, that the man was smiling and seemed eager to tell him something.

"Oh, sir! I have never seen a prayer answered so quickly as yours, and I want to thank you," he beamed. Then he told how, a few days after the former visit, the woman who owned the house died, leaving no heirs. Thereupon the people of the community circulated a petition requesting the governing body to grant ownership of the place to the occupant, and this had been done.

In connection with this transaction a government official came to the house on business. Upon seeing the rattrap, he became interested and asked permission to show it to a friend, who might buy it.

A few days later he returned with a contract for two hundred rattraps to be made for the government. All materials were to be furnished, two helpers were to be provided, and the contract was accompanied by a \$200 advance payment.

This happy man had already begun keeping the Sabbath as a result of the first visit, and he is now continuing his study of the message.



► Larry Bowes, a student at the academy of Madison College, was the first-prize winner in the annual academy oratorical temperance contest held at Highland Academy. On the college level, Terry McComb was chosen to represent Southern Missionary College in the national contest in April at Walla Walla College.

► During the annual colporteur institute at Union College, Buddy Boris and Don Bieber received awards for top sales during the summer of 1962. They worked in Minnesota, which led the conferences of the North American Division in student sales.

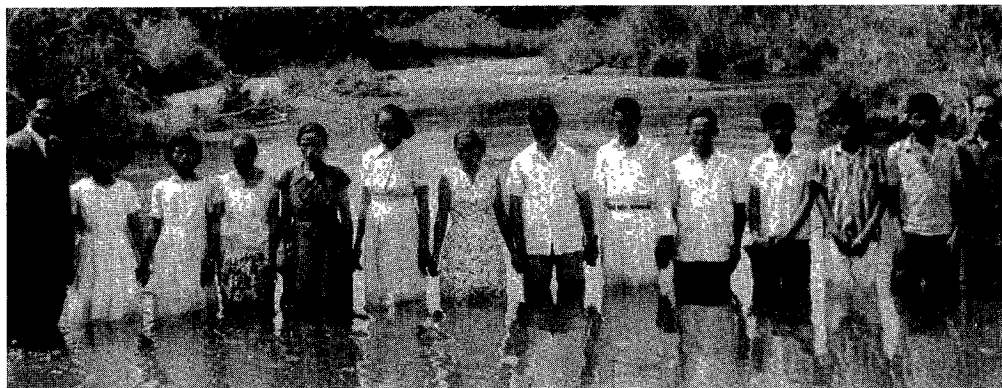
Victories of the Cross in Southern Mindanao

By I. C. Ladia, *Evangelist Southern Mindanao Mission*

We recently conducted an evangelistic campaign at Salaman in the Philippine Islands. Despite opposition, we were able to garner 13 precious souls from this harvest—a real victory for God.

The enemy tried his best to keep people from our meetings. At least four other religious groups decided to hold revival meetings simultaneously. Worst of all, the circus came to town, and people flocked there instead of coming to our meetings. However, we were not discouraged. With God's help and blessing, 13 souls were won to Christ.

After our campaign in the town we



Baptism at Pulay-pulay in southern Mindanao. The fourth woman from the left was formerly possessed by the devil. At the extreme left is I. C. Ladia.

held a spearhead effort in nearby Pulay-pulay, in space offered by a woman who lives in the village. We had preached barely a week when the devil went to work again. An evil spirit entered this woman and oppressed her. He told her to drive us away and discontinue the meetings.

To avoid trouble we left that place and went to another made available to us by a member of another denomination, who has since become a Seventh-day Adventist. So we continued our meetings

in his spacious house. The woman who was possessed by the devil became very sick and appealed to us for special prayer on her behalf. We responded, and the devil left her. The grace of God came upon her and she requested Bible studies. As a result, she was baptized and is now rejoicing in her new-found faith and in freedom from the evil spirits.

When our spearhead effort came to a close, another 13 persons were baptized. We praise God that the day of miracles is not past!

Eastern Federation president. The Red Cross also sent a representative.

■ Ethel Randall, who has given years of service to the New York Conference as office secretary, accepted a call to the Home Missionary Department of the General Conference recently to serve in the same capacity. She has already moved to her new field of labor.

■ The Middletown-Portland church in Connecticut is making plans for the immediate construction of a two-room school adjacent to the church they purchased not long ago.

■ Faith for Today recently gave a summary of the work done in the Southern New England Conference. During 1962 there were 352 graduates with 74 baptisms. Names of 136 interested people were sent to the ministers, and these with 82 others were visited by the ministers in the conference. This is a remarkable report, considering the few outlets that carry Faith for Today in this conference.

Brief News **OF MEN AND EVENTS**



Far Eastern Division

Reported by
A. E. Gibb

■ A copy of the first volume of a three-volume edition of *The Desire of Ages* in the Japanese language has been received in our division office. This book, which was released on February 1, contains 385 pages and will sell for about U.S. \$3.90 per volume.

■ Mrs. C. A. Williams, who is in charge of the Vacation Bible School and branch Sabbath school work in the Korean Union Mission, has conducted a number of child-evangelism institutes in the Southeast Asia and South Philippine Union missions. Her talks and workshops have been greatly appreciated. Through her efforts a strong impetus has been given to this work.

■ R. C. Williams, North Philippine Union Mission evangelist, is now in Zamboanga City, South Philippines, and a strong city-wide evangelistic effort is under way. On Friday night, February 22, an attempt was made to burn our church in that city, and many of the windows were broken by stone throwing. Our brethren need the prayers of God's people. It may be that there will be strong opposition to the Bible truths that will be presented.

■ Kenneth Smith reports that another baptismal service was held on March 2 in the Ubol, Thailand, church. Following their baptism, the 16 candidates were admitted to church fellowship.



Atlantic Union

Reported by
Mrs. Emma Kirk

■ William Bergherm has taken up his new responsibilities as manager of the Northern New England Book and Bible House. Before going to Northern New England Mr. Bergherm was assistant manager of the New York Book and Bible

House for two and a half years. Previous to his labors in Syracuse he worked for five years in the periodical department of the Review and Herald Publishing Association.

■ Members of the Schenectady, New York, Dorcas Society, under the leadership of Mrs. Henrietta Fonda, Dorcas leader, and D. E. Klam, pastor, worked long and hard to make their welfare center orderly and attractive in time for their official opening on February 18. Among others who participated were Mr. Sheldon, director of the city welfare; H. J. Harris, New York Conference welfare director; and Mrs. Russell Taylor,

Five Summers—Five Scholarships

Pointing at me before a large group of students attending the colporteur institute at Mountain View College five years ago, A. N. Santiago, Southern Philippine Union Mission publishing secretary, said, "If you go out to canvass this coming summer you'll surely come back to college with a full scholarship."

And sure enough! His prophecy was fulfilled in my life, not only once or twice or thrice but five times in five summers. How short those summers were! I am looking forward to many more of them.

I am amazed as I think of the experiences in the field through which God brought me success. I have learned to look forward to the dusty trail, the prospect's door, the sweet smile, the tear-dimmed eyes, the ceaseless breath of prayer, and the precious souls won to Christ.

I hope one day soon to be able to say, "I have given a good canvass; I have finished my course; I have attained the scholarship list. Henceforth there is laid up for me a diploma of success which my Alma Mater shall give me at graduation day, not to me only, but to many more students who are helping to finish the work of the Lord through the literature ministry."

RUDY C. RUIZ, *Literature Evangelist*
Mountain View College



Canadian Union

Reported by
Evelyn M. Bowles

■ Mr. E. C. Dearing, of the Central Vancouver church, made an appointment with Dr. James Ranz, chief librarian of the University of British Columbia, to show him the set of 21 books made available to universities by the General Conference. W. E. Kuester, of the British Columbia Conference public relations department, made the presentation of the books, which Dr. Ranz accepted for the university library.

■ Canadian Union College Missionary Volunteers are sponsoring a student missionary during this coming summer, to serve on the *Northern Light*, mission launch on Canada's west coast. Leslie Anderson of Beiseker, Alberta, a sophomore theology student next year, has been chosen to serve in this capacity.

■ Canadian Union College chapter of the Canadian Temperance Society recently sponsored a series of temperance contests. Winner of the oratorical contest was sophomore secretarial student Jeanne Moores, of Calgary, who will represent Canadian Union College at the ITS finals at Walla Walla College.

■ Opening services for two new churches in the Alberta Conference recently took place—the Fairview church in Northern Alberta on February 2 and the Red Deer church on February 16. Each of these churches has a seating capacity of approximately 150.



Central Union

Reported by
Mrs. Clara Anderson

■ Paul M. DeBooy and P. A. Kostenko, MV secretaries of the Central Union and Missouri conferences, respectively, conducted a nine-day revival in greater St. Louis, Missouri, March 22-30. The pastors of the St. Louis churches, L. R. Mansell,



Ecuador Mission Ordination

The committees of the Ecuador Mission and the Inca Union Mission voted the ordination of Luis Rueda (second right) after a successful period of service as pastor-evangelist. Among those participating were Don R. Christman, Inca Union president (left), S. E. Andrade, pastor of the Central Guayaquil church (second left), and Henry Baerg, Inca Union treasurer. Elder Rueda, who is now in charge of the new church in Esmeraldas, Ecuador, as a youth was baptized by Elder Andrade.

N. M. MERKEL, *President*
Ecuador Mission

C. L. White, and James Hoover, assisted and are following up the interests.

► Sylvia Stockdale, a teen-age member of the Berean SDA church in St. Louis, has raised more than \$130 for Ingathering for four consecutive years. M. A. Burgess, home missionary secretary of the Central States Conference, reports that she has had the distinction of being the youngest person in the conference to reach the Jasper Wayne goal.

► H. A. Young, secretary-treasurer of the Colorado Conference, will be the new secretary-treasurer of the Nebraska Conference. To fill the vacancy in Colorado, the conference has called H. L. Haas, manager of the Colorado Conference Book and Bible House.

► On Saturday night, February 23, the boys of Enterprise Academy moved into their new dormitory. E. C. Wines, principal, reports that open house was held on April 15.



Columbia Union

Reported by
Don A. Roth

► The new executive committee of the Columbia Union Conference was elected at the time of the eleventh quadrennial session in Atlantic City, New Jersey. Members of the committee are as follows: Neal C. Wilson, chairman; T. R. Gardner, secretary; E. F. Willett, D. W.

Hunter, F. W. Wernick, Arthur Kiesz, W. L. Cheatham, M. K. Eckenroth, A. B. Butler, A. J. Patzer, H. J. Capman, Cyril Miller, E. M. Peterson, C. C. Weis, Mel Rees, D. A. Roth, E. A. Robertson, B. M. Wickwire, C. E. Palmer, C. B. Hirsch, H. S. Nelson, G. B. Nelson, Harvey Rudisaille, Dr. George T. Harding III, Dr. W. C. Sandborn, and Charles Hickerson.

► Carl C. Weis in the new home missionary and Sabbath school secretary of the Columbia Union Conference. He replaces H. K. Halladay, who retired after 44 years of denominational service.

► The New Smyrna church in Lynchburg, Virginia, recently completed a week of consecration meetings in which officials of the Allegheny Conference and leading ministers of the city participated.

► A nurses' club was organized at Mount Vernon Academy under the direction of Mrs. Paul Gregoroff, R.N. Jan Pierce, from New London, was elected president and Marilyn Wilson, from Akron, vice-president.

► Elder and Mrs. Jay H. Lantry and family, formerly of the West Virginia Conference MV department, left the latter part of March for new duties in Singapore. He will be educational and MV secretary of the Southeast Asia Union.

► Donald McAdams, senior history major at Columbia Union College, has received a scholarship to Duke University in Durham, North Carolina. Considered the finest grant available at Duke, this is a National Defense Education Scholar-

ship, and includes \$11,000 for a period of three years and a five-to-nine-month residence in England for research purposes.

► Robert Oswald Rausch, senior zoology major from Takoma Park, has been accepted at the Loma Linda University School of Medicine for next fall.



Lake Union

Reported by
Mrs. Mildred Wade

► Every conference in the Lake Union shows an Ingathering gain this year as compared with last year. Total gain for the union, according to Vernon Flory, home missionary secretary, is \$39,202.12. This is one of the largest gains ever made in one year. The Michigan Conference has a total of \$293,760.36, the largest amount for any conference in the world field.

► A "churchwarming" service was held Sabbath, March 2, at Bloomville, Wisconsin. R. E. Finney, Jr., conference president, spoke at the worship hour. In the afternoon C. H. Turner, church development secretary, was the main speaker, and L. G. Wartzok, conference secretary-treasurer, led the congregation in the consecration prayer. In a little more than one year this small church was able to purchase a sturdy structure and remodel it into a fine sanctuary. Pastor Paul Whitlow and all members worked hard to make this a reality.

► The Illinois Conference reports an Ingathering total of \$176,572.58, an increase of \$12,045.33 over last year and a per capita of \$26.26. Silver Vanguard ratings were given 62 churches and 29 districts. The Hinsdale church brought in \$19,676.31, the largest amount of any church in the union. Brookfield had the largest overflow, amounting to \$3,188.46, doubling their goal and giving a per capita of \$40.31. Broadview Academy had the highest district, with a per capita of \$42.12. The highest church school was Beverly Hills in Chicago, with a per capita of \$55.90. The active Pathfinders at Du Quoin turned in a per capita of \$140.

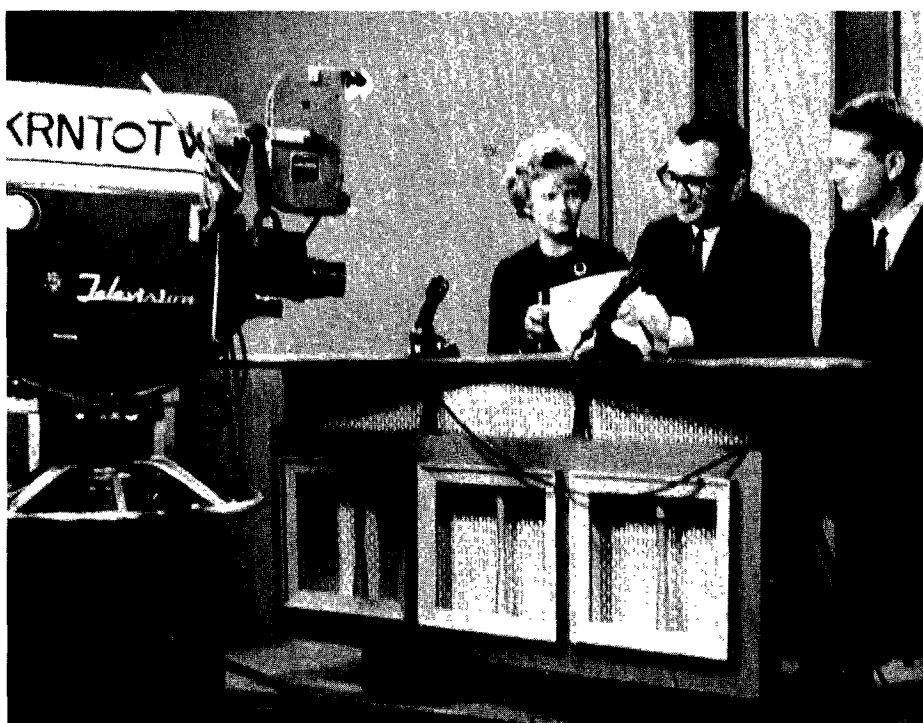
► The Andrews University has been chosen by the United States Government as one of its food storage and distribution centers in the event of atomic attack, states Dr. W. E. McClure, academic dean. Several tons of food, water, and equipment will be stored in three main buildings in areas surrounded by 8 to 10 inches of concrete. R. J. Gibbs, Berrien County director of civil defense, says the Government is assuming all expenses for purchasing and shipping supplies. Andrews University is providing storage space.



North Pacific Union

Reported by
Mrs. Ione Morgan

► A. O. Hiebert, who has been manager of the Walla Walla College dairy since 1950 and an employee there since 1946, has resigned his position effective at



Oak Park, Iowa, Academy on TV

Ruby Parrott (left), a student at Oak Park Academy in Nevada, Iowa, and Donald Duncan (right), musical director, were interviewed February 28 by Don Soliday on KRNT-TV in Des Moines, Iowa. The interview was in connection with the appearance of the school choir on the Soliday program, a half-hour feature, the same day and again March 1. The choir program itself had been recorded previously on video tape. Cheryl Gibbs, violinist, was featured with the choir. KRNT-TV was so well pleased that they requested a return engagement for a Christmas program.

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

the end of the fiscal year, and plans to move to a ranch near St. Helens, Oregon. Mrs. Hiebert, teacher at the Rogers school for the past ten years, has accepted a position as principal and teacher of grades 5-8 at the St. Helens church school. Bruce Wickward, assistant manager of the college dairy, has been named manager beginning July 1. He has been with the college since 1957. Assistant manager will be Warren Winkle, a graduate of WWC.

► High lights of the MV weekend on the Walla Walla College campus, March 21 and 22, included a simulated telecast Friday evening portraying "Earth's Last Hour." It was presented by J. N. Barnes, assistant professor of religion. Speaker for the Sabbath worship service was Theodore Lucas, secretary of the Missionary Volunteer Department of the General Conference. He was also guest speaker for the spring Week of Prayer at the college, March 23 to 30.

► With the registration of 27 new students for the spring quarter, the year's cumulative enrollment at Walla Walla College rose to 1,572, reports Orpha Osborne, associate registrar.

► A budget of \$690,000 for the 1963-1964 school year was voted by the Laurelwood Academy board. This is the largest budget ever voted for the denomination's largest secondary boarding school.



Pacific Union

Reported by
Mrs. Margaret Follett

► On March 19, the 111 delegates in attendance at the sixteenth biennial session of the Nevada-Utah Conference in Reno, Nevada, re-elected E. R. Osmunson as president and M. E. Hagen as secretary-treasurer. The departmental leaders were also re-elected.

► Dr. Earl Hilgert, professor of New Testament at Andrews University, in a series of meetings March 30 through April 6, provided a week of spiritual opportunity for the students of the Gledale Sanitarium and Hospital School of Nursing, as well as for all the church members.

► Robert M. Whitsett, of Minneapolis, is holding a series of evangelistic meetings at the Fattebert Family Center Auditorium in Phoenix, Arizona. The meetings, which began April 6, will be held each Friday, Saturday, Sunday, and Wednesday evening until May 8.

► H. D. Henriksen has joined the association staff of the Northern California Conference as a full-time field representative. He comes from the Canadian Union, where he has served for the past 35 years in various capacities.

Correction

In the April 11 REVIEW an article on Loma Linda University that described heart surgery spoke of "an atrial and a ventricular septal defect." The manuscript said "an atrial and a ventricular septal defect." In process of transforming the manuscript into type the error was made. We regret this. Fortunately the slight error did not reduce the patient's surgical chances.

Church Calendar

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

REVIEW and HERALD

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

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REVIEW AND HERALD, April 25, 1963

No!

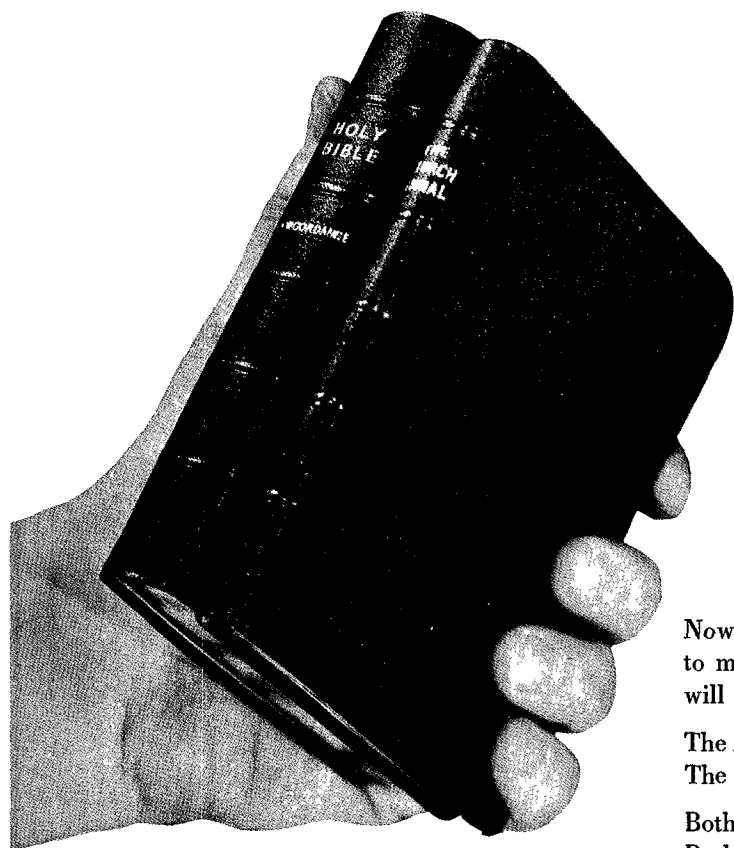
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Another Spring Meeting

The 1963 Spring Meeting of the General Conference committee just closed. Four days (April 8-11) were devoted to a careful study of current denominational problems. A full report will appear later, but today we would like to note the following items:

1. Final approval for the revised ministerial training plan adopted in principle at the 1962 Autumn Council. The new plan provides for a three-year (formerly two-year) internship beyond the four-year college course; the first of these three years to be study at Andrews University in the Seventh-day Adventist Theological Seminary.

2. Approval for Loma Linda University's efforts to devise a wage scale for the School of Medicine and the School of Dentistry that would supersede the present complex and varied methods of remuneration that have developed over the years. It is felt the results will add strength to the recruiting and holding of qualified faculty with an interest in academic medicine and dentistry.

3. An appeal urging church pastors and elders throughout the North American Division to utilize the first Sabbath of each month to present soul-winning topics dealing with coordinated evangelism as sponsored by the various departments.

4. Adoption of the 1962 General Conference Financial Statement, which revealed a heartening situation in the General Conference operation.

Several other interesting items will appear in the complete report. In short, the church will continue to pursue its world mission with unabated vigor and vision.

W. R. BEACH

Far Eastern Literature Evangelists Set Record

Reports from E. A. Brodeur, publishing department secretary of the Far Eastern Division, show that last year the literature evangelists in that one division delivered more than 130 million pages of literature. They also reported 647 persons baptized in 1962. The Far Eastern Division now has 1,200 literature evangelists. With such an army, great conquests will be made.

W. A. HIGGINS

South America Moves Forward

In a recent letter J. J. Aitken, president of the South American Division, mentions various items that indicate progress in that great region of the world field.

Arturo Schmidt is now engaged in an evangelistic crusade in the city of Arequipa, second largest city in Peru. One Sunday evening well along in the cam-

paign, after a baptismal service, he appealed for others to prepare for this step and asked them to sign covenant cards. More than 700 responded, expressing the desire to enter the Adventist Church.

Elder Aitken states that other large city evangelistic meetings are being planned for 1963 in Lima, Peru; Rio de Janeiro, Brazil; and elsewhere. He states that Salim Japas is now preparing for an evangelistic crusade in Montevideo, Uruguay. He already has a list of some 3,000 who have manifested interest in the meetings. This is chiefly the result of missionary efforts by laymen.

We rejoice with Elder Aitken in the rapid progress of the Advent Movement in South America. W. E. MURRAY

Death of B. M. Heald

Veteran minister, missionary, and administrator B. M. Heald died at the New England Sanitarium on Friday, April 12, at two months less than 79 years of age. Ordained to the ministry in 1912, he later became president of various conferences in the Atlantic Union and in eastern Canada. After a term of service in South Africa he returned to New York City, where he labored until his retirement in 1950. To the relatives we extend our sympathy and our appreciation for Elder Heald's long years of faithful ministry. An obituary will appear later.



Selected from Religious News Service.

ST. LOUIS, Mo.—A St. Louis business executive who recently visited Dr. Albert Schweitzer reported here that the 88-year-old medical missionary still works an 18-hour day in the tropical heat, walks five or six miles a day, and personally raises the \$250,000 budget for his hospital in Lambarene, Gabon.

PHILADELPHIA, Pa.—A top British Methodist leader predicted here that intercommunion between Anglicans and Methodists in England will be achieved within five years but full organic union will take at least 20.

YOUNGSTOWN, Ohio—A suburban school board has voted to ban baccalaureate exercises at future high school graduations because they would constitute sectarian religious services.

NEW YORK—The National Council of Churches has received a heavy volume of mail praising its current Bible study series on television and reflecting almost

Walla Walla College Enrollment Is 1,580

A letter from P. W. Christian, president of Walla Walla College, includes this encouraging item on the growth of the educational work in the Northwest:

"Our spring quarter registration brings the total enrollment of Walla Walla College to 1,580 for the 1962-63 school year. It is rather interesting—and significant—to note that this is larger than the entire Seventh-day Adventist membership in the Pacific Northwest (1,551) when Walla Walla College was founded in 1892. This is another indication of the remarkable way in which the work of the Lord has gone forward."

E. G. White Index Now Complete

We are pleased to announce that volume three of the *Comprehensive Index to the Writings of Ellen G. White* is through the bindery and now ready for distribution. This completes a monumental publishing endeavor, and furnishes the full key to the rich treasury of the Spirit of Prophecy books.

Volume three, representing entries R to Z, completes the Topical Index. It also contains the much-awaited Quotation Index and an Appendix comprised of glossaries, a history of editions of the E. G. White books, and a list of statements mistakenly attributed to Ellen G. White.

At the request of the General Conference Committee, arrangements have been made with the Pacific Press to extend the attractive pre-publication introductory price through the 1963 camp meeting season.

ARTHUR L. WHITE

no criticism of the program's thesis that there is not necessarily a conflict between Darwin's theory of evolution and the Genesis account of Creation.

WASHINGTON, D.C.—The United States Supreme Court, in an 8 to 1 decision, refused to review the case of a young Jehovah's Witnesses' minister who was convicted of draft evasion in refusing to accept assignment to alternative civilian work as a conscientious objector.

ALBANY, N.Y.—Gov. Nelson Rockefeller signed into law a bill permitting small "mom and pop" stores in New York City to open on Sunday if their owners observe their Sabbath on another day. The amendment to the State's Sunday statute will become effective if New York's City Council passes enabling legislation before the end of the year.

WASHINGTON, D.C.—Rep. Frank J. Becker (R-N.Y.) said here he will reintroduce a joint Congressional resolution for a constitutional amendment to overcome the U.S. Supreme Court's ban of the Regents' Prayer in New York public schools. Rep. Becker, in private life a prominent Roman Catholic layman, termed consideration of the constitutional amendment the most important and far-reaching question Congress will face this year.