

REVIEW

and Herald

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CAMP meeting time is upon us. Thousands upon thousands of our members will attend these meetings. The preaching, singing, and instruction provide a season of spiritual refreshing that cannot be obtained otherwise. Nevertheless, some people reason that it is expensive to attend camp meeting, and that it would be better to stay home and give the money thus saved to some needy church project.

This is faulty reasoning. Though it is true that local churches need every gift possible, our people stand in greater need of the blessing that comes from attending these great convocations. In God's mysterious providence the expense involved in attending camp meeting comes back in blessings that cannot be measured in dollars, for the experience gained at camp meeting empowers our people to support God's cause more strongly at home and abroad.

Consider, therefore, one of the chief objectives of camp meeting. Is it not to promote spiritual life among us? Living as we do in the last days, when the priestly mediation (Turn to page 8)

Why Go to Camp Meeting?

By Theodore Carcich

Vice-President of the General Conference for North America

UNEXPECTED discoveries are exciting experiences in every excavation. We had such an experience during the 1962 campaign at Shechem when we found part of a cuneiform tablet. In Mesopotamia such tablets come to light in great numbers during every excavation, but they are rarely discovered in Palestine. Therefore, archeological expeditions working in Palestine do not usually have cuneiform experts on their staffs. The result is that fragments of tablets can easily be overlooked. This has repeatedly happened in the past, as the following examples will show.

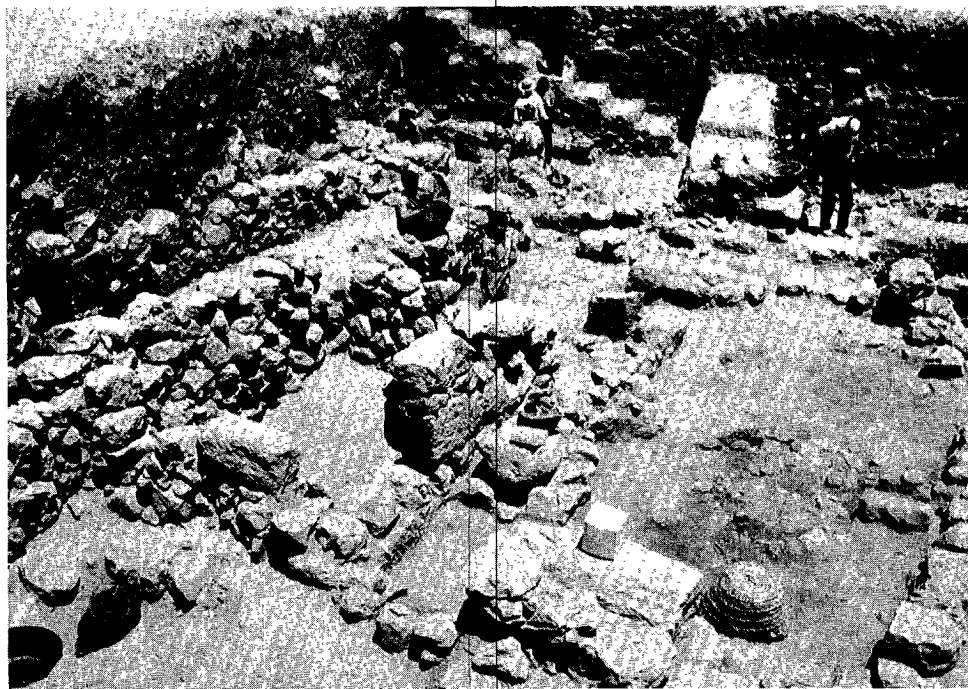
Prof. E. Sellin, the excavator of Shechem, dug at Taanach in the Valley of Megiddo in 1902 and 1903. During his second campaign four cuneiform tablets came to light. Since he could not read them, their meaning was not known until an Assyriologist, B. Hrozný, read them in Europe after the close of the campaign. Their contents revealed that the four tablets had formed part of an important archive, and that there must have been many others at the spot where the four had been found.

Sellin immediately was haunted by the unpleasant suspicion that his workmen might have thrown away with the debris many cuneiform tablets or fragments without recognizing their value. To relieve his mind, he planned a third campaign and returned to Taanach to work in the summer of 1904. He labored under rather primitive circumstances, for he had already disposed of the camp that had served him as living quarters during the previous two expeditions.

As soon as he arrived he assigned scores of women to screen the tons of debris of his previous two excavation seasons. That his suspicions were warranted was proved on the second day, when the first cuneiform tablet turned up in the debris sieved by these women. Later several more tablets came to light. These also had been discarded previously along with the worthless debris. This experience demonstrated to Sellin and to others in the archeological world how easy it is in field work to miss important objects or evidence.

On the neighboring mound of Megiddo two similar experiences occurred. This mound was first excavated under the direction of Dr. G. Schumacher before World War I, and again by an expedition sponsored by the Oriental Institute of the University of Chicago from 1925 to 1939. In the spring of 1926 a stone found on the dump heap of the German expedition proved to be part of an inscribed victory monument erected by Pharaoh Shishak.

The famous Egyptologist James H.



Walls and foundations of an Israelite house of the eighth century B.C., destroyed by the Assyrians in 722 B.C.

Excavating Biblical Shechem in 1962—2

RECONSTRUCTING HISTORY From Ancient Structures

By Siegfried H. Horn

Breasted, founder and director of the Oriental Institute, happened to visit Megiddo at that time, and was thus on hand to decipher the inscription. How excited he was when he recognized Shishak's name on the stone, for he had been familiar with Shishak's military campaign to Palestine since the days that he first learned of it in Sunday school (see 1 Kings 14: 25, 26; 2 Chron. 12:1-9). This important part of an Egyptian monument had come to light during the German excavations, but its value had not been recognized and it had been thrown on the dump heap as a worthless rock.

Although the American excavators, alerted by this experience, worked at Megiddo with the greatest possible care and made exciting discoveries in the ruins of this important city, to their disappointment they never found any written records. But in March, 1955, Moshe Karawani, an Israeli shepherd of a neighboring village, while sitting on one of the American dump heaps, found a clay tablet fragment inscribed with a cuneiform text. It proved to be part of the Gilgamesh Epic, which is one of the most illustrious Babylonian literary compositions, since it contains the Babylonian story of the Flood. This belated and unexpected discovery again has shown how easy it is for important objects to be overlooked in excavations.

Discovery of a Cuneiform Text

We almost had a similar experience at Shechem. One afternoon as I, along with one of our pottery experts, was examining the pottery found during the morning, I picked up a piece of pottery from a basket and immediately recognized it as part of a cuneiform text. I had had some experience in handling such texts in my student days at the University of Chicago, and some ten years ago I had been fortunate enough to discover two broken pieces of a large cuneiform tablet in the hands of playing children, a text that proved to be an Assyrian king list, of which only one copy was known up to that time.

The fragment of the cuneiform tablet I held in my hand at Shechem was poorly preserved. It was badly broken and not one of its lines of writing was complete. Furthermore, it was written in a crude way and the individual signs were not very clear. The result was that I had a hard time to convince other members of our expedition that this piece of pottery was actually part of a cuneiform tablet.

Two of my colleagues accepted my claims, but the others remained skeptical or did not want to commit themselves. Since not one of us was a spe-

cialist in the field of cuneiform texts, and also because we lacked sign lists and dictionaries in our camp, we could not decipher this fragmentary text. Some members of the expedition even made jokes about the alleged discovery of a cuneiform text and believed that I was the victim of self-deception.

When a visiting archeologist saw our tablet the next day, he too was skeptical and suggested that what some of us considered to be a cuneiform tablet was more probably the broken base of a clay vessel. The assumed cuneiform signs, he suggested, probably were impressions of the mat on which the vessel had stood before it was baked. Luckily for us who believed this was the fragment of a genuine cuneiform tablet, a few days later Roland de Vaux, director of the French Archeological School in Jerusalem, paid us a visit. When the fragment was shown to him, he at once agreed that this was a cuneiform text, and he took it to Jerusalem to be deciphered by R. Tournay, the well-known Assyriologist of the French school. A few days later we received a letter from Tournay telling us that the fragment was indeed part of a genuine cuneiform tablet that originally had contained a religious text, probably a hymn to the sun-god Shamash.

Besides an occasional unusual experience like this, archeological work has its daily excitements—some ma-

jor, some minor. Although the field work of an archeologist loses all glamour after a few days working on a tell (ruin mound) in the hot Palestinian sun, and seems to be nothing but clerical activity under uncomfortable conditions, something unexpected happens every day. One never knows in the morning what is going to come to light during the day's work. Sometimes it is an unbroken vase, an infant's grave unearthed under the cornerstone of an ancient house, a corroded bronze vessel found after having been hidden in dirt for many centuries, or a coin picked up from an ancient street where someone lost it more than 2,000 years ago. All these objects tell a vivid story of ancient life and tragedy, of the rise and destruction of one city after another. They also make the Bible live again.

Digging Through Ten Strata

As mentioned in last week's article, our work in Field VII began in 1960 in an untouched sector of the ancient tell. The area excavated at that time measured 17 by 17 meters (56.5 by 56.5 feet). Our prize discovery in that area was the remains of a comparatively well-preserved Israelite house of the eighth century B.C. Since part of that house reached into unexcavated soil, we enlarged our Field VII in 1962 by adding to it a strip of seven more meters (23 feet) in the west.

Excavating Field VII. The earth walls seen in the picture are left standing for control purposes and are later removed.



The whole area was then divided into two sectors. The eastern half was excavated under the direction of Prof. E. Campbell, while I excavated the western half with four assistants and about 50 workmen.

Again we peeled off one occupational layer after another, and at the end of the 1962 campaign we had reached the tenth stratum of the mound, which represents the remains of the tenth century B.C.

First we removed the agricultural top soil, which contained objects lost by Arabs and Turks in recent times. Having done this, we encountered at once the remains of walls of the Hellenistic period, coming from the second and third centuries B.C. Four levels of houses were thus found, one built on top of the other, from the time of Alexander the Great until the city was destroyed for the last time by John Hyrcanus.

Most of these houses had been poorly built. Stone foundations of one or two rows were laid, and on top of these foundations walls of mud brick were erected. Such walls had crumbled to dust when the city was destroyed, and only the stone foundations remained, thus giving us the evidence for the existence of houses and enabling us to recognize their plan and layout.

In the remnants of these buildings we found ovens in which the people had baked their bread, millstones by means of which they had ground their grain, pottery kilns in which they had fired their pottery, and various utensils, but also the evidence of military actions that had caused repeated destruction of the city—thick layers of burned material, arrowheads, spear points, daggers, and sling stones.

After removing the earliest Hellenistic level, which consisted of the remnants of buildings erected at the time of Alexander the Great, we found that only a small population seems to have lived at Shechem during the previous 400 years. These people had made no effort to build solid houses, but rather had lived in the ruins of the previous city. They evidently had repaired some walls and occasionally had laid a new floor, but they carried out no major repair job. The main evidence of their existence during the 400 years between the Assyrian destruction of Shechem in 722 B.C. and its rebuilding under Alexander in the fourth century consisted of broken pieces of pottery.

But the story is different with regard to the houses destroyed by the Assyrians in 722 B.C. In Field VII we found the remains of a well-built Is-

raelite house constructed during the middle of the eighth century B.C. and which had been burned down in the Assyrian onslaught. We could trace all the walls of that house, which had an outside size of approximately 13 by 11.5 meters (43 by 38 feet) and nine rooms surrounding a central courtyard. Some of the walls were still standing to a height of four feet. The flat roof that once consisted of a thick layer of dirt mixed with vegetable matter had burned and collapsed, burying under it the household utensils. On one side of the portions of roof, which leaned in large chunks against the walls, we found the broken vessels that had been inside the building when it was destroyed. The vessels that had been on the roof were lying in smashed condition on the other side.

After we had excavated this house, removed all objects and pottery, carefully recorded all available historical and architectural evidence, drawn its walls to scale, and photographed it from every angle, we sadly gave orders to demolish it. The work of the archeologist is not only to recover ancient history but to destroy evidence that has been preserved by protective debris for many centuries. In order to know what lies beneath a certain structure, the superimposed buildings must be razed. An archeologist must do his work conscientiously, because after he has destroyed evidence, nothing remains except what his notebooks contain and his drawings and photographs show.

Foundations of Earlier Buildings

As soon as the fine Israelite house of the eighth century and surrounding structures of the same period had been removed, foundations of earlier buildings came to light. They belonged to Stratum VIII and were the remains of buildings destroyed in the middle of the eighth century, perhaps in the upheavals connected with the overthrow of the dynasty of Jehu by Shallum or Menahem (2 Kings 15: 10-15). The walls of Stratum VIII were not well preserved, because the people who had rebuilt the city of that time (Stratum VII, to which our fine eighth-century house belonged) had laid good foundations and removed much of the preceding structures. Again we studied the remains of this stratum, and then removed them.

At once we found the walls of Stratum IX of which two phases were recognizable. They represent the remains of the city of Shechem during the ninth century, the period of

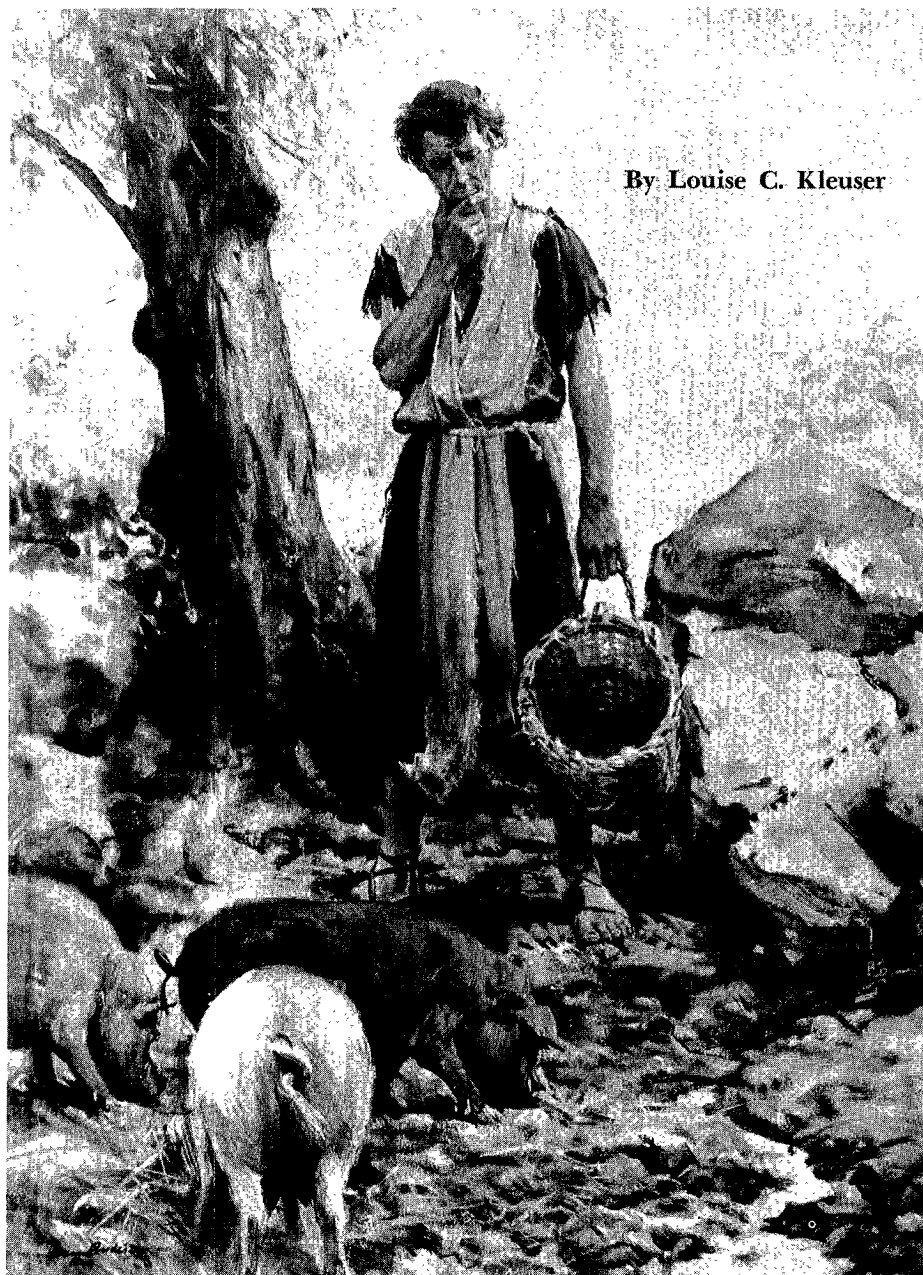
King Ahab, and of the prophets Elijah and Elisha. Once more we found well-preserved walls, many of them still standing four to six feet high. They formed a row of small houses all entered from a narrow street that ran along a terrace wall. These structures were built early in the ninth century, and another one toward the end of the same century. We archeologists could not agree whether the first destruction was caused by military action or by an earthquake. There was little evidence of intensive fire, which usually goes along with a military destruction, and all walls leaned either toward the west or north. This seemed to some of us an evidence of a seismic disturbance.

Apparently the same people who had lived in the houses before they were destroyed returned, leveled off the debris, and brought in more soil to prevent the walls from collapsing, thus filling in the whole area to a height of about three feet. They also walled up all door openings to the same height, repaired the upper parts of the walls, laid new roofs on them, and lived in the new buildings with essentially the same plans as the earlier ones. The rebuilt structures of Stratum IX were then destroyed by one of the Syrian invasions under which the kingdom of Israel suffered in that time, as we learn from the records of the books of Kings and Chronicles.

Finally we made a probe in one sector of Field VII and dug down for another three feet to find out what lay underneath Stratum IX. In this small sector we found tenth-century pottery coming from the period of Solomon and David, but encountered no walls.

Having reached Stratum X in the excavations of Field VII, our season came to an end, and we left Shechem in the hope of continuing the excavations in the summer of 1964. It is our plan to uncover the remains of ancient Shechem from the period of the united kingdom under David and Solomon and from the period of Judges. When we have done this, the excavations of Field VIII that started at the top of the ruin mound will reach the stratum of the palace and temple areas of Sellin's excavations, and thus provide the link between the information obtained in our area and that which the other areas already have provided. In this way we will obtain a clear and continuous history of Shechem from the beginning to the end of its existence. Another Biblical city will then have been resurrected from the dust of ages.

Displaced Christians



By Louise C. Kleuser

THE problem of the backslider should receive the church's sympathetic and intelligent attention. These poorly adjusted and displaced believers may be found on any church-membership list. Among them are some who may have forgotten God entirely, but many are in an approachable mood, ready to return to their church when the occasion presents itself. It is tragic, however, that entirely too many are procrastinating when some initiative on their part might readily restore their peace of mind and a satisfactory church relationship. Such persons must be very unhappy. They have exchanged their Christian joy for a "mess of pottage."

God still loves backsliders and is calling to them to return to His fold. "I will heal their backsliding," He says, "I will love them freely." Read the context of Hosea 14. The concern and expression of the Father's love is that of a soul physician conveying cheerful news to his patient.

The Bible has many similar promises, warm with the love of God. We readily recall the interest of the prodigal son's father in Luke 15. The chapter's theme is finding the lost. First we read that the good shepherd continued his search for the straying sheep until he found it. Next, the possessor of the coin that had rolled away from sight diligently swept the house until it was found. Last—and what a story!—the father of a willful son scanned the horizon awaiting his return. When, after long delay, his son, clothed in the rags the world had provided, did return, that loving father went out to meet him. There was no scolding; he called on his entire household to rejoice with him. Reclaiming the lost, restoring their status in the household of God, should be accompanied with great rejoicing. Rebuke finds no place when we love the displaced Christian back to God.

Is There Excuse for Backsliding?

The displaced Christians should first be lovingly instructed and then definitely alerted as to the true cause for his detour from the right path. We must help him to face up to Satan's wiles the next time. The enemy will be even more determined to trip up the vacillating one. Backsliding must be healed. The patient should voluntarily come to the Great Physician for a cure, as from a malady. It may require drastic measures to produce a thorough work of healing, but unless this is achieved, the disease of distrust and unfaithfulness to God may return, with greater problems for the future. And here we might remark that several rebaptisms will not effect the cure. Baptism is

Down and out, feeding swine in the far country, the prodigal believed that if he returned home his father would welcome him.

the outward sign of a spiritual experience within. The Bible does not teach that this rite itself provides a cure.

Biblically speaking, there can be no excuse for backsliding. Sin may have been courted unwittingly, but it is still an offense against God—and man, perhaps. It must be made clear to the defeated one that all sin leads to death at last. Backsliding, therefore, is no exception. Lovingly, these facts should be presented by the Bible teacher. The straying soul must understand that to be restored in the church he must return to his earlier status—that of the born-again Christian. He takes the initiative by acknowledging his fault, while the church opens her arms to receive him. In God's sight he is justified because he humbly asks forgiveness (Hosea 14:1-4).

During the period when the repentant believer reflects on his detachment from Christ, he should not be subjected to an embarrassing probing into his former behavior; he should be dealt with in love and mercy. The Bible does not teach a human confessional for an earthly priesthood; it leads the sinner directly to God's mercy seat. There Christ's love warms the heart and urges a return to a life of obedience, whether in Sabbathkeeping, healthful living, stewardship, or any other neglected responsibility. His changed status toward God now makes him alert to any duty which the human teacher may overlook but which the Holy Spirit is now controlling.

Still applying the analogy of displacement from Christ, here let us consider another type of delinquent believer the church should endeavor to help. Since apostolic times the warnings to maintain the "faith once delivered to the saints" have been studied by the church. Today these New Testament warnings have new significance because of the varied accumulating voices that question, distort, and destroy sound doctrine, too often tearing down the very foundation upon which Bible doctrine is built—the sound interpretation of truth. We realize with much concern that some of these innovators of truth arise within the church itself, apparently oblivious to their sinful course. Often without direct intent of perverting the truths of the Bible, such guides soon reveal their shallowness in Bible knowledge and in their weakening Christian experience.

In 2 Timothy 3 Paul referred to the self-sufficiency of headstrong men during earth's last days. Church members, those maintaining "a form of godliness, but denying the power thereof," "lovers of pleasures more than lovers of God," would be partaking of the spirit of these perilous times. In his Epistle Paul continues his admonition to preach the pure Word of God by sound doctrine. Again he warns that seducers and deceivers would increase to persecute the true believers. Such a picture of our times should make any Christian cautious. It is most important not to sell the truth bought at the price of great sacrifice.

But in conflict with the enemy of all truth, the church today may expect to have some weaker elements to nurse along into a Christian experience. It is always inspiring when we may help frustrated souls find their way back to the Word of God and become well established in its doctrinal teachings. When this is in progress we would advise our lay believers to counsel well with their pastors. Confusion of doctrine may be accompanied with the malady of an obstinate spirit. It may then necessitate the persuasive counsel of several experienced church leaders. The most devoted may become deceived in his reasoning: neither does experience or age shield a saint from self-deception.

Forget the Lapse

When the brother or sister who has become the object of Satan's thrust on doctrinal confusion sincerely recognizes his dangerous course, then let those who are sound in the faith refrain from referring to this unfortunate lapse. Elements of skepticism hover close to those of faith. In church fellowship each is to receive new courage and strength from the other members. The church acts as a unit; divisions of opinion and disharmony on points of doctrine merely indicate that the sanctifying work must continue. But weak and defective as the church may be, she is still the object of God's supreme love.

The church of Christ has been aptly compared to a ship meeting the lashes of a severe storm. We do well here to reread Acts, chapter 27. The angel of God had revealed to Paul how the storm-tossed passengers could be safe. They were to believe God and act under His commands. Paul's counsel received from the angel was for all to stay in the ship: "Except these abide in the ship, ye cannot be saved." No member of the crew was to act independently. Thus, acting in unison, each doing his part to save himself, his brother, and the ship, all came safely to shore.

When eventually the old ship Zion sails into port because the church's mission is accomplished, then, using this analogy of Paul's shipwreck, it may be said of the redeemed, "That they escaped all safe to land." We have been especially counseled to learn the lessons for which this inspiring chapter was included in the Bible. Brother and sister, it will soon be heaven at last! Hold fast to the truth. Hold fast in unity of spirit. Make certain that you take your position on the ship, so you will not be among the displaced. Cherish the fellowship of the saved.

(End of Series)

Fellowship of Prayer

Wholehearted Thanks

"In acknowledgment and with appreciation I again thank our heavenly Father for His manifold blessings, and especially for granting our request for our wavering daughter and son. Thanks to you for your faithful prayers. My children were well nigh lost to worldly pleasure and sin. They attended public schools and gradually lost interest in spiritual matters and neglected to attend church services regularly. In answer to prayers my daughter decided to attend one of our Adventist colleges. God has wonderfully answered all our prayers in solving the many perplexing problems we and our children were confronted with. His guiding hand was plainly seen in directing them back to the fold and later in bringing about a happy solution to their individual marriage problems. Both had married non-Adventists. After some Bible studies my son-in-law was baptized into our faith. My daughter-in-law, after hearing a series of Bible lectures, also took her stand and became a baptized member of our church. To God we give our humble thanks and the praise and the glory for answering our prayers. Today both couples are actively engaged in church work."—Mr. P., of Arkansas.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented, it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.

Each year the American Temperance Society conducts a national oratorical contest for Adventist college students in North America. When this year's finalists met at Walla Walla College April 20, Lauralee Trainor, of Pacific Union College, took top honors with her oration—

The

FLAW

DO YOU feel like a group of VIP's today? Well, whether you feel like it or not, you are. Yes, you youth are Very Important Persons. For proof of your importance, stop sometime and look about you. You go to a school that was placed there for just one purpose—to supply youth with an education designed to assure high moral courage and lofty ideals.

Yet another indication of the importance of young people is found on a sign at the entrance to my home town. It reads, "Drive carefully; we love our children." Today we find a nation whose chief interest is centered in its youth. Teachers, preachers, parents, and all society are cooperating to bring up a generation of intelligent and high-minded citizens in whose hands the safety of this republic will be secure.

Now there is one further proof of your importance—prohibition! Does that statement startle you? Yes, today we have prohibition, and how fortunate we are to have it! Can you imagine the type of propaganda we would be subjected to if it weren't for prohibition?

Imagine seeing this on a billboard: "Hemp tips taste good like marijuana should. Just one puff will have you up in the clouds." Or hearing this on the radio: "To get that hopped-up feeling use Bennie's Benzadrine, in easy-to-take capsule form." Or seeing this on television: "Ladies of discretion use Milady's Morphine. Inject just a few drops daily for that glow-all-over feeling." Or think of picking up the telephone and hearing this party-line conversation: "My dear, did you hear the latest? They're having a special at Dooley's drugstore this week. If you buy a thirty-day supply of heroin, you get a Super-Duper Main-Line hypodermic needle free!"

You see, we really do have prohibition. That is, unlicensed sale of heroin, marijuana, morphine, and other narcotic drugs is prohibited. For the protection of her youth, America has built a wall of prohibitory law, a wall to prohibit what would harm and undermine the character of her young people. And to this wall of protection she has added schools, churches, and recreation centers, to assure proper physical and social development of

her youth. The wall is being built higher and higher, stronger and stronger, and it would seem that this nation is sincere when it proclaims the high value it places on youth and its desire to safeguard them in every way possible.

But I must point out that this seemingly flawless wall has a disastrous hole in it. And because of this one flaw, the entire wall is of small avail. Through this hole flows a dangerous and subtle narcotic, a drug that numbers among its countless victims many of the youth of our land. This menace that we see advertised every day is *alcohol*. Alcohol is a narcotic, and a narcotic that may be bought without license or prescription. And because this poison flows freely through our wall of protection, there is misery, disease, delinquency, and crime.

For every sign proclaiming "We love our children" there are hundreds of billboards advertising intoxicating liquors. For every church that teaches abstinence and clean living, there are hundreds of taverns and other drinking places that mean danger to youth. For every classroom lesson on the effects of alcohol, there are hundreds of

magazines, newspapers, radio, and television ads saying, *Drink! Drink! Drink!* For every flaming protest against its ravages, there is a law on the statute books saying it is legal to produce it, it is legal to transport it, it is legal to sell it.

Today I ask the adult members of society and the leaders of our country, who seem so eager to build a protective wall so that you may grow up strong of limb and clear of mind, "What do you plan to do about the hole in the wall? Will you sit supinely by and see this work of destruction and deterioration go boldly on?"

What will be the attitude of the church and of Christian people toward this frightening situation? Shall we say we have tried to prohibit liquor, but it will not stay prohibited? Shall we say that we have tried to regulate liquor, but it will not be regulated? Shall we say we have tried moderation, but liquor will not be moderated? Shall we say that we have tried persuasion, but the liquor drinker and the liquor seller will not be persuaded? Shall we say that we might as well quit?

If I had a more convincing voice and could reach every ear in America, I would send out a call today—not alone to the youth but to the fathers and mothers who should care the most but who need to be awakened. I would warn them of this enemy who today is boldly, menacingly, laying hold on the homes of this nation.

And to all those who are striving to seal the hole in this wall of protection, I would say, Live—live so that youth can see in you a constant example of right. Teach—teach so that youth will know the evils of alcohol and the wholesome benefit of clean Christian living. And finally, fight—fight as you never have fought before, to mend this hole in the wall and stop the flow of this deadly narcotic! Follow this procedure, and I sincerely believe that with the help of God you can save our youth—and you can save America.



Lauralee Trainor accepts the winner's plaque from R. S. Watts (right), General Conference vice-president, as J. V. Scully (left) and Miller Brockett, of the General Conference and Pacific Union temperance departments, respectively, look on.

Why Go to Camp Meeting?

(Continued from page 1)

of our Lord in heaven is drawing to a close, we all need a fresh revelation of our spiritual condition and of the abundant provisions God has made for our salvation.

Camp meeting is designed to provide this self-revelation. It could come in the quiet of the early morning prayer service or in the daily devotional Bible study or in the evening preaching service. Away from the bustle of business and cares of home life, the soul is free to commune with God in an atmosphere of prayer and spiritual exercises.

God is always present when His people come together seeking forgiveness of sin and the grace that enables them to live victoriously over sin. All who have attended camp meeting

recognize the determination, courage, and strength they received by uniting in prayer and study with fellow believers. This is wholly due to the brooding of God's Spirit over the encampment of His people, "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

In addition to the personal benefits gained, our attendance at camp meeting can be a means of imparting a blessing to others. As we actively participate in the service and testify to the mercy, goodness, and grace of our Lord, we help the faltering to take a new hold on God's promises and press toward the kingdom.

For Strong and Weak

Obviously, camp meeting is a desired place for those who are strong in Christian faith and experience. Equally so, camp meeting is a must for the discouraged, downhearted, and defeated. Here the weak and

strong unite their prayers, testimonies, and songs, and encourage one another to "lay aside every weight," to "run with patience the race that is set before us" (Heb. 12:1).

As no other gathering, camp meeting provides us the opportunity to "stimulate one another toward love and helpful activities, not neglecting our own church meeting, as is habitual with some, but giving mutual encouragement, and all the more so since you see the Day approaching" (Heb. 10:24, 25, Berkeley).

Parents need to attend camp meeting, as do young married couples and young people contemplating marriage. We live in days when home ties need to be strengthened and the youth instructed in the Christian disciplines of obedience, integrity, chastity, and honesty.

Church officers, schoolteachers, and institutional workers, above all others, need the inspiration of these great spiritual feasts. The Seventh-



The Art of Living.....



Peaceful Coexistence

SOME areas that are deeply troubling when you're young are so sensitive that I'll admit a vast reluctance on my part to discuss them—and I'm not referring to boy-girl problems.

To state this particular "sensitive" question frankly, as it has been asked by many young people, "Why do the older members of the church always criticize us? Don't they have anything better to do?"

So there it is, right out in the open. Let's see what, if anything, can be done with it. I suppose we'll have to begin with the hypothesis that young people *are* being criticized by older church members; or they *think* they are, and they predicate their response to this situation on their conviction that they are.

I'll risk your displeasure by offering a timid word of defense for "older people." (Anyone over 30 comes in that category, right?) It may be that some unfortunate senior citizens enjoy disparaging the young, but surely they're in the minority. Often a remark that you, a young person, consider as criticism is simply an observation. Young people are *interesting* to older people; they're so buoyant, so enthusiastic, so eager. Life is ahead of them, with all its promise, and you can't help commenting on this once in a while.

For instance, I live in a college and academy town. I enjoy watching the students at church services and social events; but I've never been aware of feeling critical toward them. I realize my interest could be construed as "looking for something to criticize," but as a matter of fact, there's more than a tinge of envy in my heart as I observe them. I'd like to be young again!

Actually, when older people make somewhat "sharp" remarks, this little bit of envy could have something to do with it. (I don't know whether you had better quote me on that point!)

Let's approach the problem from another angle. Are you doing things that invite criticism? Do you make it a point to look as extreme as you possibly can? Do you call attention to yourself in public places by uninhibited behavior? It's quite natural to be taking some mildly sensational "trial flights" from the safe home-school nest, seeing how far you can safely push against the structured order of things in your particular universe. But sometimes these "declarations of independence" take such obviously ridiculous forms that you can hardly blame older people for raising an occasional eyebrow.

But, actually, when it's all said and done, I think we'll just have to accept the fact that things look different to people of different ages. I may sound

**when
you're
young**

by Miriam Hood

repetitious on this point, since it seems to come into many of our discussions, but it's true! I can testify to it—sorrowfully. But there's really nothing wrong with your youthful viewpoint if it's based on Christian standards, good common sense, and a firm sense of values. There's nothing wrong with the older viewpoint either, granted the same conditions prevail, but probably there will be some differences between the two. Harmonizing them—there's the rub! To paraphrase Kipling—

"Youth is Youth, and Age is Age,
And never the twain shall meet."

I think each side may have to give a bit here and there. But I also think—and you may not like this—that the youthful segment should be prepared to do the most "giving." Flexibility is the very essence of youth.

Above all, let's not live in a state of relentless cold war between the generations, which frequently erupts into overt hostility. We can do better even than armed neutrality, I think. Let's make it peaceful coexistence—even peaceful coappreciation.

day Adventist Church is a world church, global in scope and responsibility, and those who make up its leadership and membership need to gather periodically to renew their unity of belief, purpose, and world mission. Camp meeting presents this opportunity, and when rightly conducted, the camp meeting becomes a great rallying point for the advancement of God's work in the local conference and in the fields beyond.

Regardless of our position in the church, we all have an obligation to attend camp meeting. Concerning that obligation we have the following counsel:

Inspired Counsel

"God has committed to our hands a most sacred work, and we need to meet together to receive instruction, that we may be fitted to perform this work. We need to understand what part we shall individually be called upon to act in building up the cause of God in the earth, in vindicating God's holy law, and in lifting up the Saviour as 'the Lamb of God, which taketh away the sin of the world.' John 1:29. We need to meet together and receive the divine touch, that we may understand our work in the home. Parents need to understand how they may send forth from the sanctuary of the home their sons and daughters so trained and educated that they will be fitted to shine as lights in the world. We need to understand in regard to division of labor and how each part of the work is to be carried forward. Each one should understand the part he is to act, that there may be harmony of plan and of labor in the combined work of all."—*Testimonies*, vol. 6, pp. 32, 33.

The shadows are lengthening. The night of this world's history will soon be upon us. On every hand we see its stealthy approach. Witness the appalling violence, the resurgence of Rome, the development of the "image to the beast," the enactment of Sunday laws, the collapse of morality, and the threat of nuclear war—all signs of the imminent close of probation and the return of our Lord.

In addition to the foregoing preparation, may I appeal that earnest prayer be offered in each home for those who shall minister at the coming camp meetings. Let such prayer also be offered in churches on the Sabbath day. As we thus pray for one another, let us do so believing, to the end that "sin shall not have dominion over you" and that "ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . unto the uttermost part of the earth" (Rom. 6: 14, Acts 1:8).

A Story FOR THE YOUNGER SET

Ella May's Room

By Miriam Hardinge

ELLA MAY had a beautiful room, and since she had no sisters, she had it all to herself. She had some nice things in it too—dolls, plenty of dolls' clothes, paper dolls, coloring books and crayons, balls, building blocks, a tea set, as well as books and other things a girl likes. Even though she had enough toys to fill two or three good-sized drawers, Ella May always seemed to want something more. But mother thought she had quite enough. In fact, she told Ella May that she had too many things, for she didn't seem to be able to take care of all her toys properly.

Often when mother went into Ella May's room at night, or in the morning after she had gone to school, she would find a doll sock on the rug, books piled up in one corner, or crayons that had been left in the middle of the floor; and if she ever peeked under the bed, what a sight met her eyes—dolls' clothes, bits of paper, book covers, and what have you!

"Ella May," mother said sternly one day, "you must take better care of your playthings or I may have to take action."

"But it takes so long to put things away," Ella May complained, spreading the word out to make mother realize how very long it took her to put away each article.

"Well, I think I have an idea that will help you," mother said.

So next day, after Ella May had gone off to school, mother went into her room and surveyed the confusion. It was no better than usual! She looked at the

scene thoughtfully for a moment, then turned and went through the hall and kitchen and down the stairs into the basement. A few seconds later she came back up with two large cartons. In half an hour she went down the basement steps again with a box filled to the top with games and dolls and dolls' clothes and small toys. When she had put this away she went up for the second box. This was full of books and the rest of Ella May's treasures.

When Ella May came home at noon and went into her room she was sure a thief had broken into the house that morning. She went running into the kitchen where mother was completing preparations for the noonday meal.

"Where are my things?" she cried.

Without turning her head from the stove mother said, "Well, it seemed to me that you had too many things to look after properly, so I have put them away to make your task of tidying your room easier."

"But what will I play with?" asked Ella May, aghast.

"You can pick out one toy this afternoon and one book, and we'll see how you get along taking care of them," said mother, as she set a plateful of food before Ella May at the table.

It was a silent and thoughtful girl who picked out a book and a doll that afternoon, and when she went to bed that night the book was placed very tidily on the book shelf. The doll sat up very straight on the shelf too!

The next afternoon Ella May added another book and doll, and she hardly missed a day when she was not permitted to add one more item because she had kept her room tidy. Then one day she came home to find that mother had restored every treasure to Ella May's room.

After that Ella May kept her room spick and span! She had learned the worth of the old admonition to have "a place for everything, and everything in its place."

JEANIE MCCOY, ARTIST

"Ella May," mother said sternly one day, "you will have to take better care of your things, or else we may have to take action."





Saving Our Children—7

Does Your Child Believe in Your Religion?

By Josephine Cunningham Edwards

I THINK I hate my father," a sweet-faced girl once said to me, when she had stayed after school to talk with me. I must have looked shocked, for she went on to explain and qualify her statement.

"Please don't tell anyone I told you, for even mother feels bad about the way things go in our home. But sometimes I feel that I'll go crazy if I don't tell someone. I know it's a sin to feel as I do, but I don't know what to do about it."

We talked a little while that lovely fall afternoon, and she wept and we prayed together. She said later, "You know, father is a deacon in the church. And I read this week in Bible class that deacons should not be doubled-tongued. That's what hurts me. Father's tongue says one thing at church, but at home it says something else."

I knew more about Elsa's father than I let on that I knew. The whole church knew about his almost insane fits of temper. One of the neighbor men called the police once when he saw him beat a horse while he was plowing. And it was common knowledge that the oldest son who ran away had done so because of his father's temper.

Elsa told me about that to unburden her heart. Her face was wet with tears as she told me of the terrible scene.

"My father beat him once too often. My brother grabbed the whip and broke it in two, then yelled that he hoped he would die before he ever went into a church again. We have never seen him since. Mother cries sometimes in the night. I have heard her."

I pondered this awful situation, this terrible sin; this father, so unkind, with a temper so unbridled as to spoil his son's life for time and perhaps eternity.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26).

Too many men and women have a religion that shows up beautifully at church, but which wears thin at home. They depend on the ones at home to forgive them continually, and to get used to the ugliness they show so often toward those they love.

The servant of the Lord has written: "Treat your family in a manner that Heaven can approve, and so that peace may be in your dwelling. . . . Your children have had your bad example before them; you have blamed, and censured, and manifested a passionate spirit at home, while you would, at the same time, address the throne of grace, attend meeting, and bear testimony in favor of the truth. These exhibitions have led your children to despise you and the truth you profess. They have no confidence in your Christianity."—*Testimonies*, vol. 2, p. 86.

Reaction on Children

There are in every place people who have not overcome the wickedness in their own lives, and whose families see all too much of their temper fits and tantrums. The children of these poorly regulated homes are listening and learning, and the leaven of this terrible influence will spread to all bounds. We are told that the very expression on the countenance has an influence for good or for evil.

There are children everywhere who grow discouraged from the harsh and hateful words of those who have them in charge, and their destinies will be for good or evil as they have been taught and led. "Fathers, provoke not your children to anger, lest they be discouraged." Under a hateful atmosphere of perpetual blaming and harsh criticism, it is natural for children to seek the society of those who will be kind to them and give them the approval their hearts are hungry to receive.

One father had fanatical ideas about women's dress, and he rode his hobbyhorse continually. You could not talk to him for five minutes without his beginning to recite the failings of all the church members, proclaiming with authority the destination of those who did not line up with what he felt was the proper mode of dress. His wife and daughters were miserably ashamed of this activity. They were always modestly dressed and in good taste. But, of course, even they did not in any way please this man. He thought cotton stockings were the only kind a Christian should wear; and as for the vulgarity of displaying the elbows—well,

a person who did that was headed for perdition!

One day he sighed in my presence and said loudly that he could hardly hope to do a thing with his own household when the minister's wife wore such vulgar attire. The minister's wife was a friend of mine, and no one could dress more modestly than she, and she would have been crushed if she had heard his unkind remarks so entirely unwarranted.

Everyone felt sorry for the girls, but you can be sure they escaped from home as soon as they could by way of worldly marriage. Both have been gone for years now; gone from a religion they never saw lived out in their home and that was never made attractive.

"Pray for my boy, please," said a father to me one day. "He tells lies; he lies when the truth would serve his purpose even better. He'll lie when he can't help knowing that I know he's lying; he'll brazen it out no matter what I do or say."

I might have replied:

"I could tell you, brother. The

Out of the Mouth of Babes

Ready to Go

It was in the midst of a typical morning's rush. Plans for the day were already formulated. Worship should have been first on the day's agenda—but it had been missed. As I hurriedly dressed preparatory to leaving the house, three-year-old Floyd's remark carried more impact than a sermon from the pulpit: "Mommy, I really want to go to heaven with Jesus and I'm praying that you'll be ready too." A squeeze for the dear lad and a verbal reassurance that I, too, wanted us to be ready to meet Jesus, ended the discussion. All day my son's words stayed with me and gave me food for thought. "Out of the mouths of babes"—'tis true!

VONSELLA LYNN SCOTT

whole church knows about your temper fits. You may think your outbursts are not known, but they are. Your wife leaves the house and goes out

into the garden to weep and sob because of your hateful words and outbursts. Your boy hides from you when your brow clouds over.

"Your combativeness is large, and you stand braced, prepared to rebut everything where you have a chance. You . . . stand all ready to differ if there is a possible chance for you to do so. . . . You possess a hasty temper, which grieves your friends and the holy angels, and wounds your own soul."—*Ibid.*, p. 163.

"Your boy has learned to lie to save himself from you and your violent fits of anger, which will mean your eternal destruction unless you overcome by the grace of God. If you do not overcome, all your piety in the church and on weekends will not save you, and you may drag your whole family down with you.

"You will have such a reward as you little dream possible if you make it your business to redeem the time. It will take some doing, for you are set in your habits; but you had better hurry. One of these days it will be too late."

A. DEVANEY



the faith of a little child

How I long for the faith of a little child
As he holds to his father's hand,
When they walk on a dark and a rocky road
Through a strange and an untried land.
But the child does not tremble or ask with fear,
"Are you sure that you know the way?"
But he trudges forward with his hand in his
Just as though it were light as day.
The child does not know the way he should take
Or the dangers that lurk so near;
Still he trusts the one who is leading him
And he knows that he need not fear.
May I trust in the One who is leading me
As I search for the way to heaven;
Let me walk by His side every step He takes
O'er mountain, through woodland, and glen.
For I dare not go on in my willful way
In this world that is dark and wild,
But must walk with Him every dangerous step
With the faith of a little child.

By HAZEL PHILIPS TREIBLE



God Pays Well

At this time of year, hundreds of young Seventh-day Adventists are graduating from our educational institutions all over the world. Many of these graduates are still debating questions such as, Shall I enter denominational employ or shall I work for "the world"? Shall I stay in the homeland or respond to a call overseas? Shall I accept a position because it pays a high salary or because it offers the maximum opportunity for service? Shall I locate where the need is greatest or where the living is easiest?

Before anyone attempts to answer these questions he should consider two important facts. First, *whom* one works for is more important than the kind of work he does or the size of his pay check. This is suggested strongly in Christ's parable about the householder who hired workers in the market place. The householder said to those still idle at the third hour, "Go ye also into the vineyard, and whatsoever is right I will give you" (Matt. 20:4). These workers went into the vineyard without any agreement concerning the exact amount of their pay. They went to work because they had full confidence in their employer. They believed he would deal with them fairly. So today, no one makes a mistake in accepting employment from God. For God is just; He is fair; He is generous.

The second point to consider is that God's "pay" involves more than money. His "pay" includes numerous spiritual benefits. It includes an enlargement of faith and a closer fellowship with Himself. It includes a special blessing on one's income, expanding its buying power far beyond its usual dollars-and-cents potential. It includes the satisfactions that come from being in partnership with the Infinite in the most important enterprise on earth. And it often includes many intangible dividends, such as broader intellectual and cultural horizons, obtained through travel and labor overseas; and greater opportunities to serve, with wider experience, gained by meeting desperate needs among primitive peoples.

Young people, you may be tempted to feel that God's work offers little by way of financial compensation, and you may be right. But high pay alone will not make you happy. To be truly happy, you must be engaged in a task that you feel is worthy of your best energies. A sense of mission makes life more meaningful than does a high salary.

So choose wisely. God needs you. The church needs you. Lost humanity needs you. Take the long view, as did Jesus, who, though choosing the path of self-denial, sacrifice, and crucifixion, "shall see of the travail of his soul, and shall be satisfied" (Isa. 53:11).

K. H. W.

Mrs. White and the SDA Church—11

The Price of Spiritual Leadership

Throughout her life Mrs. White faced criticism by those who were hostile to the Advent Movement. They saw in her a chief spokesman for the movement, and so focused their criticisms on her. A man named D. M.

Canright left the Adventist ministry in the 1880's and soon began to write against Adventism in general and Mrs. White in particular. In fact, his writings have been the basis of most of what has later been written against her.

The mere fact that various persons have written against her has in itself created doubts in the minds of some people who would otherwise be favorably disposed. They seem to reason that surely if a person is a good Christian, living a wholly upright life, he would not be the object of such attacks, nor could any plausible charges be brought against him. But on second thought we all know that the price a great, good leader always pays is the price of criticism, sometimes even vicious attack. Indeed, no great man who ever lived escaped criticism, and often the greater, the finer, the man, the more bitter the attacks. Certainly the Bible prophets did not escape, nor did our Lord, who was harshly described as one who dined with publicans and sinners and wine-bibbers.

Attacks on Bible

Yes, Mrs. White's writings have been attacked and held up to ridicule, but so has the Bible. Perhaps no book ever has been attacked so viciously, so vehemently, so repeatedly, as the Bible. And how wide a range the attack covers. Some critics describe Bible writers as epileptics, or at least hysterical creatures, who borrowed other men's thoughts. They ask, for example: Do not Moses' laws, even the very phrasing of them, sound strangely like the great legal code of Hammurabi, which appeared long before Moses' day? Bible writers are accused of having expressed only the thoughts of their day on astronomy, for illustration, and on various other matters. The critics look at the Old Testament permissives in the matter of slavery and polygamous marriages, to say nothing of the divine order to kill men and women and children in certain of the Palestinian wars, and then level the horrible charge that the Bible is an immoral book. It seems dreadful even to summarize in a few sentences the charges that critics have written out voluminously against the Bible.

But we who are Christians do not see the Bible that way. We approach it from a different viewpoint, with different glasses on, so to speak, with a different understanding of God and His purposes. We see in the Holy Book what it indeed claims to be—the Book of God that can guide us safely to heaven.

Why then should we be disturbed by seemingly plausible arguments against Mrs. White and her writings, arguments that do not sound half so overwhelming as some of those brought against the Bible? Let us never forget that plausibility is not to be confused with validity. An argument can be plausible and still be wholly untrue.

A Strange Claim

There are those who claim that a man like Canright, for example, who lived and labored for a time with Elder and Mrs. White, was more competent to speak of her than any of us who have lived later, because he was actually there. He heard her speak. He knew many facts firsthand. Here, certainly, is a plausible argument. But let us test it out. The dreadful attacks that have been made upon many great men of past centuries were often

made by critics who lived in their own day, in their own community, who knew them well. But did that prove that these critics were thus uniquely qualified to speak authoritatively as to the worth of these great men? We all answer emphatically, No. Does the mere fact that a critic lives in the same day and in the same city as does the great man mean that he is devoid of prejudices and hatreds, and is capable of arriving at dispassionate, accurate conclusions? Again we answer emphatically, No.

To be specific, take the case of Abraham Lincoln, one of the greatest of good men known in American history. If we accept the plausible argument before us, members of Lincoln's cabinet were the ones best prepared to give us an accurate picture of him, for did they not live with him and listen to his voice? But once again, and with the greatest of vehemence, we answer, No. If we were to let certain of these men, with their deep-seated prejudices and antipathies, paint the picture of Lincoln, it would be a sorry, grotesque one. We feel, rather, that men living in later years, who have access to all the historical sources, who can calmly read the record, whose pulses are not quickened, whose temperatures are not raised, by the surging passions of that day, can see Lincoln more clearly, can understand him more truly, and can provide us a portrait more accurate.

The Heaviest Price

Speaking of the price of spiritual leadership, the very fact that Mrs. White declared that God had given to her visions was perhaps the heaviest price she had to pay. At the beginning of this series we referred briefly to the spiritual uncertainty through which even loyal members of the Advent Movement passed as they considered accepting Mrs. White's claim that God had given her visions. Their very questioning was inevitably a source of spiritual distress to Mrs. White. But it was as nothing compared with the questioning—yes, and the ridicule—that came from critical onlookers. To them the very idea that a person claimed to have the gift of the Spirit of Prophecy was enough to brand him either as a fraudulent, crafty deceiver or a weak-minded, deluded fanatic. In other words, the claim in itself was a condemnation.

The reasoning of the critical onlookers might be summed up thus: The world has ever been troubled with false prophets, people who for one reason or another have said strange things and led men astray. Various patently false movements have claimed to have a prophet as a leader. Mrs. White and the Seventh-day Adventist Church are therefore simply one more exhibit of false religious excitement.

But such reasoning, though plausible, has the fatal defect of failing to take note of certain scriptural facts. First: Through the long ages of Biblical times the distinguishing mark of God's true movement in the world was the presence of prophets who spoke for God and led His people. Second: The gift of prophecy is one of the gifts of the Spirit for the church in post-Biblical days (see 1 Cor. 12:7-10; Eph. 4:11-13). Third: The Bible specifically declares that the gift of the Spirit of Prophecy is to be a distinguishing mark of the "remnant" people of God when Satan, the "dragon," is making his last attempts to overthrow God's truth in the earth (see Rev. 12:17; 19:10).

We did not have to wait for the critically-minded to tell us that the world has ever been troubled with false prophets. Bible writers have related this sorry fact many times and have warned against the danger of listening to such prophets. But do they hasten on to the conclusion that all who claim the prophetic gift are frauds? No, how could they without branding themselves frauds? On the contrary, the apostle John declared: "Try the

spirits whether they are of God" (1 John 4:1). And the mighty evangelist Paul, who more than once raised his voice against impostors, emphatically admonished the church: "Despise not prophesyings" (1 Thess. 5:20).

From these and many other passages of Scripture we rightly conclude that the prophetic gift belongs in the true church of God, even to the end of time. And we believe that when we "try the spirits" we may rightly conclude that Mrs. White proves to be, not a fraud, but someone who is in the true prophetic succession.

F. D. N.

(To be continued)

Protestant Leaders Eye the Future

The interdenominational *Christian Herald* recently asked a panel of eight distinguished Protestant leaders what they think the next twenty years hold in store for Christianity, and printed their responses on April 24. Among the eight were such ecclesiastical lights as J. Irwin Miller, president of the National Council of Churches; Carl F. H. Henry, editor of *Christianity Today*; and Kenneth Scott Latourette, greatest church historian of our generation.

The panel's collective preview of the future came to a focus on two related developments: (1) The massive threat to Christianity posed by secularism, by increasing religious indifference on the part of professed Christians, and by a major offensive being mounted by the non-Christian religions of the world. (2) A great intensification of effort toward the reunion of all Christendom to meet this threat and to make the Christian witness effective in society and in world affairs. Dean Merrill C. Tenney of evangelical Wheaton College's graduate school warned against "a creeping secularism" that "has infiltrated even the church and has begun to paralyze it." "It is a sobering fact that the world contains more non-Christians than it did 100 years or even 200 years ago," Dr. Latourette commented in predicting a great non-Christian missionary crusade.

Meeting the Threat

To meet the present and potential threat to Christianity the panel prescribed Christian unity and flexibility. Observing that "a united witness to the truth of the Gospel is many times more effective than the sum of many competing witnesses," the president of the National Council of Churches said that Christians "must learn how to work and speak as one." Another said the church should "aim at the unity of the whole body of Christ." Members of the panel called for "church mobility," "flexibility," and "creativity," in order to make the message and mission of the church relevant and effective in a rapidly changing world situation.

The collective report of this distinguished panel is of major interest to Seventh-day Adventists in that it envisions the very situation foretold by the prophets of old and set forth by God's messenger to the remnant church. Developments to which we have looked forward for more than a century are now taking shape before our eyes. We agree with Dr. Tenney on the need for strong beliefs and a clear purpose, and with Dr. Latourette on making the gospel "effective in every phase of human life."

Shall we not respond affirmatively to the challenge to look up and lift up our heads in the realization that our salvation draws nigh, to make the gospel effective in our own lives, to be possessed by a strong belief in the truth and a clear purpose, and to seek ever more effective ways and means to present our message to the world with telling force?

R. F. C.

Reports From Far and Near

New Work Among

The Cuna Indians of San Blas

By Dorothy O. Bowen

HOW brave you are, Señor Hernandez, to sleep in darkness! We leave our kerosene lamps burning so the devil won't enter." So spoke the Cunas.

Nestled along the Caribbean coast of Panama, like baby chicks close to a mother hen, are the more than 365 little islands of San Blas.

For untold centuries the Cuna Indians of San Blas have lived and died with the same superstitious beliefs. Some of their ceremonies would make us shudder. Let us look in on them while one of these ceremonies is in progress.

As we draw near we see a hammock with a sheet over it. Questioning a bystander, we learn that a living human being is under that sheet, well tied, awaiting cremation. A fire is being kindled under him and soon he will die of suffocation. He is afflicted with mental illness and this must be his fate.

For centuries the Cunas have thought to keep their race pure by taking a hostile attitude toward any stranger who dares to remain on their islands toward evening. At dark the visitor must leave. Not many years ago they feared the birth of twins as an omen of bad luck, and would bury one of the twins alive.

A New Dawning

But a new day is dawning for the Cunas. Customs are changing. They are much more hospitable toward strangers, and many of the men leave the islands to live in the towns of Panama. Some even marry out of their tribe.

Three years ago a Cuna Indian with the Spanish name of Hernandez attended Glen Maxson's Youth Crusade in Panama City. He was converted, baptized, and went to our school in Costa Rica to finish his secondary education. After graduating from the ministerial course he married a classmate from northern Panama who is a well-qualified teacher and a devoted missionary.

Brother and Sister Hernandez were sent out to the island where he had grown up, and he had a happy reunion with his family. His happiness was short-lived, however, because another Protestant mission had already laid claim to the island. The director of this mission made a special trip to the island to turn the minds of chief and people against receiving Brother Hernandez. The chief, however, was a broad-minded, intelligent person. Faced with this problem, he called a general meeting in the counsel hut.

Now, Sister Hernandez speaks Spanish but not the native Cuna language of her husband. So she sat in silence, praying earnestly. Some stood up and spoke against Brother Hernandez while others spoke favorably of him. There were some tense moments. The chief favored permitting both religious workers to remain so all might be free to choose between the two forms of religion. The very fact that the other mission representatives were so persistent in trying to force Brother Hernandez to leave the island permanently seemed, instead, to turn the assembly in favor of him. Finally it was decided to ask the other mission to leave the island.

The chief has final authority on his own island. Island property is usually handed down from generation to generation. Brother Hernandez was required to pay for a low plot of land on which to build his home. This was intended to test the seriousness of his intentions. However, with the help of family and friends the new home was soon in order.

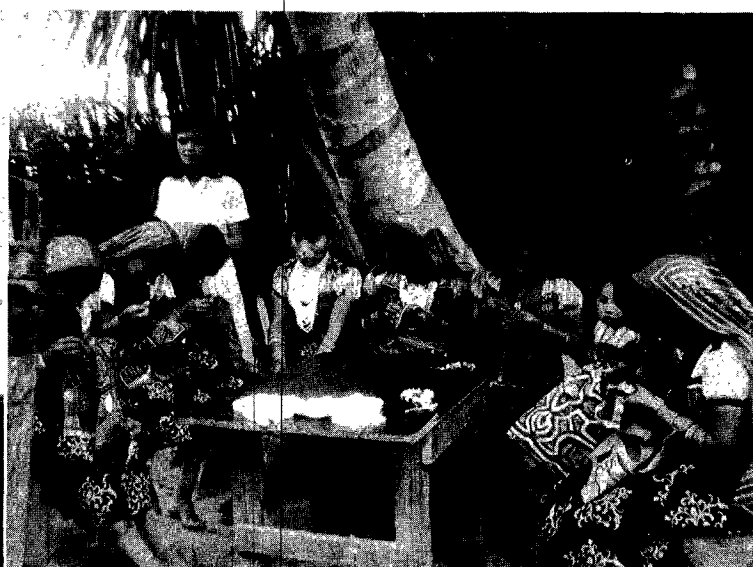
Children Attracted

With songs and story hours the two missionaries attracted many children and young people, and soon they started a Sabbath school and a day school as well. In a short time students in the government school began to complain because they were missing the story hour. Now Sister Hernandez has a special story hour for the students from the government school. Sewing classes are also a part of her day's program.

The Sabbath school has grown so large that their *chozo*, or hut, cannot accommodate them all. Sabbath school begins at 7:00 A.M. for the little children, 9:00 for the youth, and 11:00 for adults. In the afternoon there is a service for young people.

In a recent letter Brother and Sister Hernandez mentioned that twice a month at high tide the sea rises and floods their house, bringing in garbage and sewage. They did not complain about having to live in the house, but were finding it somewhat difficult to hold day classes and three Sabbath schools in it under such circumstances. Would the conference help them to build a schoolhouse?

Left to right: The home of Brother and Sister Hernandez, where they also conduct day school and hold Sabbath services. 2. Mrs. Hernandez and her sewing class.





Brother and Sister Claudio Hernandez, missionaries to the Cuna Indians of San Blas Islands, Panama.

The heathen mother of Brother Hernandez has donated a good plot of high ground, possibly one and a half feet above sea level, on which to build the school. More recently the chief has refunded the money paid for the low ground, and the Hernandez hut has been moved onto the school property.

The needs are many. For example, drinking water must be carried to the islands in small *cayucos*, or dugouts, from rivers on the mainland. Food is meager. From their small salary Brother and Sister Hernandez are laying aside a few dollars a month with which to help send a young Cuna Indian to our secondary school in Costa Rica, that he too may return to help give the light of the gospel to the many sin-darkened islands of San Blas.

This little island mission is now only seven months old, but the response is most encouraging. Already four have laid aside strong drink, unclean food, tobacco, and the gold nose ring, and are keeping the Sabbath in preparation for baptism. Twenty-one are enrolled in the Voice of Prophecy course, and more than thirty attend Sabbath school regularly.

The doors are now open wide in the land of the Cunas. Shall we not press in with the good news of Jesus' soon coming?

The Tell Cape Town Crusade

By Dennis M. Baird, *President Cape Conference*

A cuddly koala, emblem of Australia, welcomed approximately 8,000 people to the opening meeting of Alvin E. Cook's Tell Cape Town Crusade on Sunday, February 25, 1962, at the Alhambra Theatre in the center of Cape Town, South Africa. The koala appears on the front of an impressive program folder placed in the hands of friends who attended the meetings. Through subsequent weeks it became evident that a major evangelistic breakthrough in this key city of our conference had been achieved.

The crusade was the climax of months of planning and prayer. Five weeks before the public meetings began we held a special Tell Cape Town dedication service, in which the surrounding churches gathered for combined Sabbath morning services, at which time a special call was made for consecration to the task at hand. Elder Cook outlined his plans, emphasizing the important role of each member. Prayer-partner cards, attractively prepared, were handed to all members, and hundreds covenanted to pray daily for themselves and for the meetings.

Three weeks later the call for a special day of fasting and prayer went out to the churches. Hundreds gathered in the church at 7:00 A.M. for special prayer seasons. Churches hundreds of miles removed from the scene of action shared the spiritual blessing and enrolled gladly as daily prayer partners.

A few days in advance of opening night, invitations began to go out by telephone. Tireless volunteers staffed three telephones from 7:00 A.M. to 10:00 P.M. Others maintained a ticketing service at the theater in the center of the city, and thousands of tickets were issued to long queues of eager people. By Wednesday the 4:00 P.M. Sunday session was booked full, and by Thursday the 6:00 P.M. session was also booked out. Two more sessions were arranged—one at 2:00 P.M.

and the other at 8:00 P.M. Telephones continued to ring as people urgently inquired for seats to hear "the man from Australia." The expression is a well-known advertising slogan in Cape Town today.

The Alhambra Theatre seats 2,000 people. In some of the meetings people sat on the steps to listen. We praise God for the prayers answered and for the rare opportunity of presenting the message to so many thousands in one afternoon. It was a triumph of faith and works!

Helderberg College lies some 30 miles from Cape Town, below the Helderberg Mountain, and from this institution came ready and energetic support. An a cappella choir was recruited from the Cape Peninsula churches, many of whose members are former students who had sung in the college choir.

One of the older members of the church said as he left the theater, "I hope the Lord understands, but I just feel proud!" He spoke for the whole family.

As the year closed we were able to report that 114 persons had been baptized, bringing our European membership to just under the thousand mark. We praise God for what He has done.

Building a Modern Noah's Ark

By L. C. Scofield, *Minister Minas Mission, Brazil*

I couldn't believe my eyes, but there it was in black and white. We had money with which to build a new launch!

After working three years on the São Francisco River in eastern Brazil, treating the sick along the approximately two thousand miles of that river in our first launch, the little *Luminar I*, we decided to build a launch that would provide good quarters for the captain and his family, and adequate facilities to treat the sick. The launch we envisioned was 65 feet long and 15 feet wide. It would weigh 30 tons and have quarters for the captain and his family and the crew and their helpers. The second floor would be entirely devoted to a clinic, which would consist of an open-air waiting room, a small office, an examining room, a pharmacy and laboratory, a combination den-

3. Students arriving from other islands to attend classes. 4. The beginners' class.





Ringgold, Georgia, Church Organized

A new church was organized in Ringgold, Georgia, March 2, thus lighting another dark county in the northwest corner of the State. Forty-two members from Standifer Gap, Collegedale, Apison, Dalton, Chattanooga, and Lafayette were listed as charter members. Organization ceremonies were conducted by A. C. McKee, conference president, and L. E. Aldrich, conference secretary-treasurer, in a home provided by Mrs. Rose Poteet for use as a church.

Early development in the area began with a branch Sabbath school when S. C. Harris was pastor of the Chattanooga church. From time to time Southern Missionary College students have given Bible studies there. In 1960 C. A. Reeves, of Southern Missionary College, conducted a series of meetings, and in March a year ago Lewis Wynn began a branch Sabbath school in a non-Adventist home. He left Ernest Stevens, a senior theology student, in charge of the Sabbath school.

When it was announced that a church would be organized, area residents swelled attendance to 60 on the first Sabbath, and to 90 two weeks before the organization ceremonies.

The Ringgold church is in the Collegedale district, of which Roy B. Thurman is leader and Lewis Wynn is associate.

C. ELWYN PLATNER, *Departmental Secretary*
Georgia-Cumberland Conference

tal and surgical room, and a small ward where we could care for perhaps five or six patients.

We laid the keel for this launch on the muddy bank of the São Francisco River, in a little town called Pirapora. We hoped to complete the launch in about a year, but we did not realize the great difficulty of building so large a boat in so primitive an area. Material was difficult to find, workmen who knew how to perform the needed work were even more scarce, and problems of all kinds presented themselves. Before we knew it the first year had passed and the launch was only well begun.

By this time we began to joke among ourselves, calling the launch Noah's ark, and the young Brazilian brethren that were working with me began to call me Noah. I hoped we would finish it in a shorter time than Noah took to build his ark, but I accepted this humor with good grace and informed the boys that if we were going to build Noah's ark we ought to follow his example and do some preaching as well, while we were building.

In the little town of Pirapora at this time we had a representative church building of fairly good size that had been built some years before. So I said, "Boys, let's hold an evangelistic effort in the

church." They replied, "You'll never get anybody to come to the church."

"Oh, yes we will," I said, "because we're going to use a new, modern approach—a tooth-pulling evangelistic effort."

"What's that?" they wanted to know.

"We'll announce around town," I told them, "that everyone who comes to the meeting Sunday night at the church will be entitled, at the close of the meeting, to sign up to have their teeth extracted on the following Sunday."

The people of the São Francisco River valley suffer constantly from dental decay, toothache, and infection. More than 90 per cent are in need of multiple extractions. When we set up our dental clinic, whether it is in the launch or out under a tree on the river bank, in a mud hut or in a village, there is always a long line of people clamoring to have their teeth extracted. This service relieves the pain, eliminates the infection, and improves the over-all health, besides winning many friends for the medical launch work.

Sunday night as I arrived early for the meeting I found the church practically full, and by meeting time the place was packed. We preached the gospel to them as enthusiastically as possible, and then presented an illustrated Bible lecture. As we dismissed the people, those who

wanted their teeth extracted gave their names to our two helpers stationed at the door.

All during the sermon I was worried that if the people all gave their names to have teeth extracted, we would never be able to care for them. That sea of faces before me contained thousands of decaying teeth! Fortunately, only about 100 turned in their names.

With two or three helpers whom we have trained to extract teeth, I began the next Sunday to take out 350 or 400 teeth. We pulled only three or four for each patient, telling them to come back Sunday night, attend the meeting, give their names again, and have more extracted the following Sunday.

The second Sunday night the church and the yard in front of it were full of people, but again, fortunately, only about 100 people gave their names. We found that many returned every week even though they didn't want an extraction.

The third week the church was full, the yard was full, and the street in front of the church was full. We started a Bible class before the service, and our meetings continued for two hours every Sunday night—a Bible class, a preaching service, and an illustrated lecture at the close. The tooth extractions kept up at the regular rate. About 100 people would give their names, and we would extract 300 or 400 teeth each Sunday. During the day we worked on the launch; Sunday afternoon we extracted teeth; and Sunday night we preached the gospel.

Soon there were so many interested

New Academy Opens in Korea

On March 11 Mission President Pak presented Principal Kim Chun Pal with the school flag at the opening ceremony of the new Middle East Academy in Korea. With the sacrificial help of local believers and a generous appropriation from the Far Eastern Division, five large classrooms have been built. For lack of a dormitory, students are housed in the partly vacated mission office building. The mayor of Wonju expressed his appreciation for this new Christian school in his city.

RUDY E. KLIMES
Departmental Secretary
Korean Union Mission



Norwegian Aid for Algeria

Learning of the desperate need of the Algerian people for food and clothing, our churches in Norway organized for action. In all parts of the country our members responded most willingly. The newspapers gave us favorable publicity such as we had never enjoyed before.

The municipal Government of Oslo gave us permission to use one of the newest fire stations in the city as a receiving center for clothing from all over Norway. Oslo church members helped sort and pack the clothing.

After a few days we had ten tons of clothing ready for shipping, but we knew that much more was yet to arrive. Altogether, 40 tons was shipped from Oslo, in 1,350 boxes—clothing for men, women, and children, as well as many blankets.

Much of the clothing was given by our own church members. One brother 85 years of age hobbled into our welfare depot and handed over his new overcoat, keeping an old one for himself. "The Lord must have the best," he said.

Above: All adventist churches in Norway recently cooperated in a large shipment of clothing and blankets for Algeria. Pastors J. H. Wollan, Alf Ulland, and F. H. Opsahl were kept busy directing operations. Here they are with boxes of clothing from the far north—Kirkenes, Berlevag, and Vadsø. Center: Three sisters from the Oslo church helped to sort and pack the clothing. One sister 80 years of age spent 12 to 14 hours each day. Below: The 1,350 boxes on the wharf awaiting shipment.

J. H. WOLLAN
Departmental Secretary
West Nordic Union



people that we asked four or five Adventist helpers who were working on the launch to visit them. Before long each of us had from six to twelve Bible studies a week. Soon we conducted our first baptism, and one every quarter thereafter.

After two and a half years we finally inaugurated the floating hospital, the *Luminar II*. It was a joyous day when the launch was finally completed. The ribbon was cut by a government representative, a bottle of water from the Amazon was broken over her bow, and the first floating clinic hospital was added to our fleet of medical launches.

I was happy that the launch was finished, but even happier with the results of our tooth-pulling evangelistic effort. During the two and a half years that we were building the launch we baptized 79 people and built a church school by the side of the church, with two teachers and an enrollment of 90 children. On Sundays it served as our dental clinic. Eleven of those baptized were men who worked on the launch.

Whereas it took Noah 120 years to build his ship, we completed our modern ark in two and a half years. Like him, we preached as we built.

If other evangelists are interested in our new evangelistic techniques, we invite them to get in touch with us immediately for a short course in the art of quick, painless, tooth extraction.

Mindoro, Philippines Youth Leadership Camp

By Otis Edwards, Instructor
Philippine Union College

Sixty-seven senior young people from Oriental Mindoro, in the Philippines, gathered to help pitch camp at the beautiful Balete, Pinamalayan, campsite on February 11. This youth leadership camp, under the direction of T. V. Barizo, MV secretary for the South-Central Luzon Mission, convened for seven days.

A variety of activities helped to make the camp both practical and enjoyable for the campers. The leadership training course under Pastors Barizo and Arit emphasized the MV program and the responsibilities of leaders. Otis Edwards conducted a nature-study class each day and gave out nature nuggets. Pastor Arit gave instruction for an Honor in rock collecting.

On Sabbath the campers participated in a literature distribution program in the surrounding communities. In the afternoon 18 were baptized in a river that flows directly through the camp. A spirit of Christian fellowship pervaded the camp, and the Lord added His evident blessing. The mayor of nearby Pinamalayan visited the camp on Friday and was well impressed with the activities.

A fine vegetarian menu was provided by Mrs. A. S. Barizo and Mrs. Bulahan. Mrs. F. A. La Villa was camp nurse and first-aid instructor. Mr. Aranas Floresta and Mrs. Mary Moore served as division leaders.

In a beautiful candlelight ceremony on the last evening of the camp Pastor Barizo presented a challenge to the young people to finish giving the gospel to Mindoro. There was a unanimous response to the challenge. The youth of Oriental Mindoro returned home with a new vision of what they can do to help finish the work of the Lord in this generation.



THE SEATTLE TIMES

Members of the Seattle Central church gather at their burned-out building after the disastrous fire late in February. With outstretched hands Richard A. Rentfro, the pastor, speaks to the members of his congregation.

Seattle Central Church Burns

By Hazel Lovell

On Sabbath morning, February 23, members of the Seattle Central church found themselves without a sanctuary of their own. However, they met for Sabbath services at the First Christian church, only two blocks away, while the fire was still smoldering.

Fire Chief William Fitzgerald said the fire was definitely a case of arson. Firemen found three points in the building where fires had been set, two in the basement baptistry and the third in the choir room. The fire was well along before it was detected. An hour after the alarm flames still outlined the high steep roof. Eight engine companies and three ladder companies were summoned. Three firemen were injured. Risking their lives to put out the fire and protect nearby

buildings, the firemen managed to rescue the organ and the pulpit furniture.

Damaged or destroyed were mementos of Pastor Richard A. Rentfro's 1957 trip to the Holy Land, along with new rugs, hymnbooks, pews, microphones, and sound and Ingathering equipment. The building was insured for \$85,000, and the insurance company has settled for the full amount.

KIRO-TV shot about fifteen minutes of film on the fire. Reporters from both of the Seattle daily papers requested that the congregation walk over to the burned-out church for pictures after the eleven o'clock services on the day of the fire.

In his issue for February 28 the editor of the *Post Intelligencer* wrote: "Fire Chief Fitzgerald believes that arson was involved in the burning last week of the Central Seventh-day Adventist church. If this is so, and even if a distorted mind was involved, it is a shameful blot on this community. The burning of churches is not for North America, not for Seattle. We commend the First Christian Church for offering its facilities to the congregation of the Central Seventh-day Adventist church. This was, as the pastor of the



Northeast Brazil Ordination

In a recent ordination service at the Northeast Brazil Junior College, Erisson Michiles was set apart to the gospel ministry. Pictured (left to right) are: John Baerg, president of the Northeast Brazil Mission; Elder Michiles; D. Peixoto da Silva, religious liberty secretary for the East Brazil Union; Mrs. Michiles; Enoch de Oliveira, ministerial association secretary of the South American Division; Andrew Fearing, associate secretary of the General Conference Ministerial Association; and the writer.

RODOLPHO BELZ, President
East Brazil Union Mission

burned-out church so aptly said, a gesture of true Christian brotherhood."

The fire gave our members an opportunity to express gratitude for the excellent work of the fire department. Both Seattle dailies printed their letter of appreciation praising the work of the fire fighters and the 60 members of the cleanup crew who worked two days to finish the job. They also sent a year's subscription to *Listen* and *Liberty* to all 38 fire stations in Seattle, and a copy of R. F. Cottrell's *Beyond Tomorrow* to each station that responded to the call.

The church has decided to build a completely new edifice, either on the old site or in a new location.

Southwestern Union Trains Lay Leaders

By R. E. Cash, District Pastor
Texico Conference

There is something new under the sun. In San Antonio, Texas, a group of more than 100 laymen and ministers of the Southwestern Union gathered March 27 for a five-day laymen's training school. From this school this dedicated group would go forth to help prepare our

churches for greater missionary endeavor. This was the first complete training program to be given in the North American Division.

These laymen along with a few pastors and district leaders spent five days in this pilot program of training. Val Schoen,

associate secretary of the General Conference Home Missionary Department, arranged the program and gave the principal instruction, along with many valuable experiences in soul winning. Master of ceremonies was A. R. Mazat, of the Southwestern Union home missionary department, who gave instruction in the art of securing decisions. R. A. Bata, genial home missionary secretary of the Texas Conference, led out in the study of the doctrines. George Schram, dean of home missionary secretaries in the Southwest, served as instructor in denominational history. Also helping to make the school a success were W. G. Larson and Bill Elder, home missionary secretaries for the Oklahoma and Arkansas-Louisiana conferences, respectively.

New Members

At the school were some who had recently accepted the message, and who in their zeal to work for the Master were looking forward to great accomplishments in the near future. Two of the students are young people not even baptized as yet, but who are determined to begin their association with the remnant church by being soul winners. We believe that this spirit will be planted in the churches throughout the union.

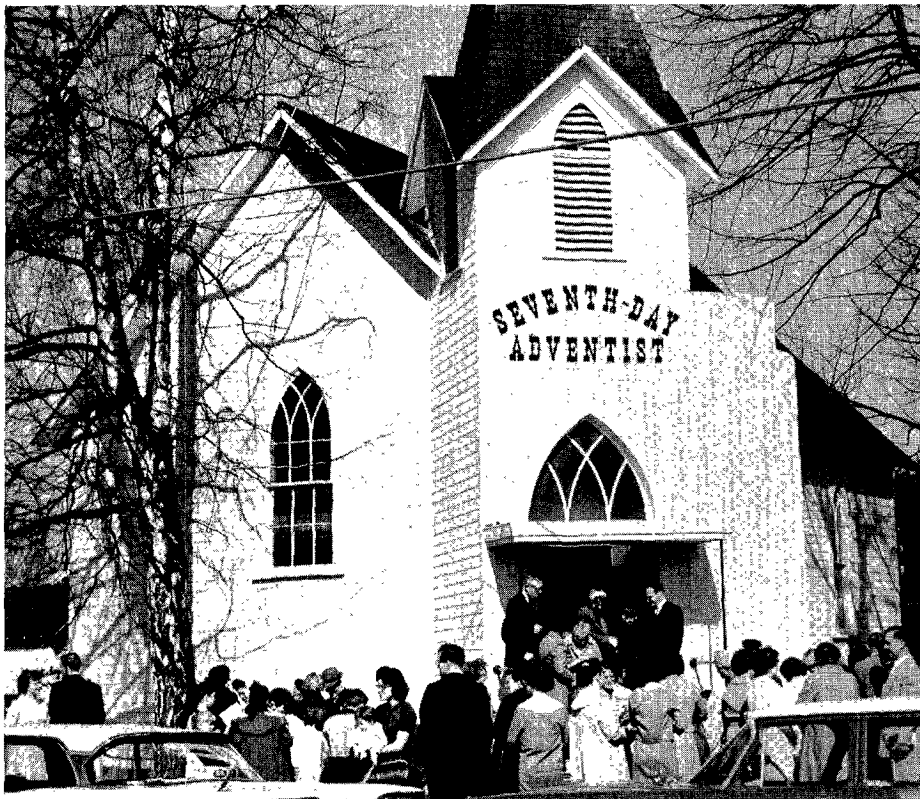
The ones who attended this school will work through regular channels in promoting the program in their home churches through the church boards and missionary committees. Church members will be invited to dedicate their time and talents to finding ways and means of winning many to the truth.

There are many sincere members in our churches wanting to do a work for God. All they need is the necessary preparation. This training program is aimed to fill this need. "Many would be willing to work if they were taught how to begin."—*Christian Service*, p. 59.

We look forward to greater soul-winning activities in the Southwestern Union and in many other places where this program is to be carried out. Pray with us that much will be accomplished to help hasten that blessed event—the glorious appearing of our Lord in the clouds of heaven.



Laymen and instructors in attendance at the Southwestern Union Training School.

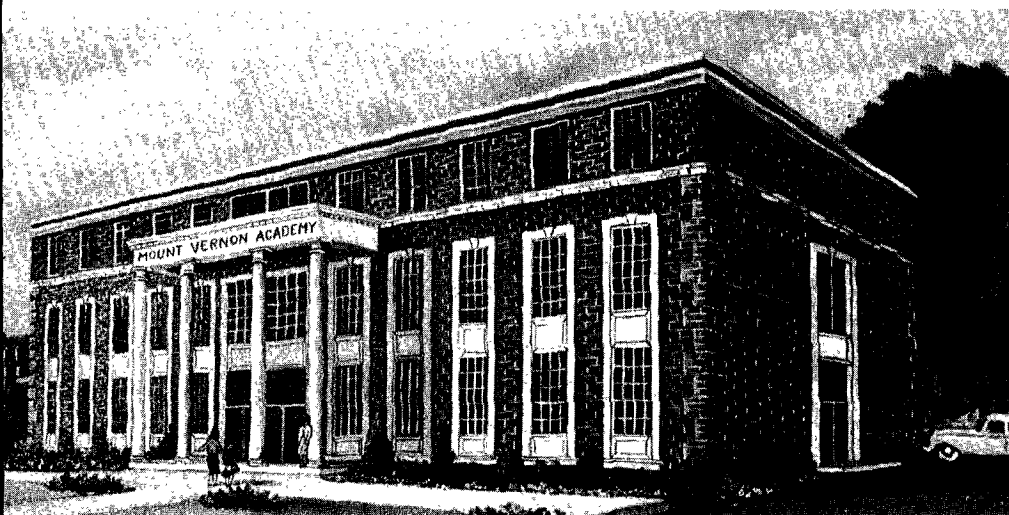


Enumclaw, Washington, Dedication Service

The Enumclaw, Washington, church was dedicated March 9, debt free. The building had been purchased from another Protestant congregation in 1956 and subsequently remodeled. Mayor William Burns said a few words of greeting and extended his best wishes to the members.

N. R. Dower, president of the Washington Conference, gave the dedicatory sermon. Former pastor Dan Matthews read the scripture, and former district pastor William Ring led in the Act of Dedication. The dedicatory prayer was offered by R. W. Wentland, present district pastor. Others participating in the service were Mrs. Gladys Ring, H. C. Krogstad, L. Newell, and C. D. Mundy.

BILL ROBISON, Pastor



Mount Vernon Academy Building Project

In view of the fact that the new Kettering Memorial Hospital is expected to draw 800 out-of-State Adventists to the Dayton area, the Ohio Conference plans to invest one million dollars in six major facilities at Mount Vernon Academy to enable it to accommodate 500 students by 1966. Pictured is a cafeteria-classroom-library unit scheduled for use in the autumn of 1964. Funds solicited through a Statewide all-member canvass will be matched by a conference appropriation to speed the project.

Upon the State inspector's visit in March, 1962, Mount Vernon Academy became one of the first church-operated high schools in Ohio to receive an A-1 charter classification.

F. W. HUDGINS, Departmental Secretary
Ohio Conference

A Triumph of the Cross on St. Vincent

By James G. Fulfer, President
Caribbean Union Mission

When Capt. William Bligh lost his ship, the *Bounty*, to mutineers led by Fletcher Christian, he was on his way from Tahiti with breadfruit trees for the island of St. Vincent in the West Indies. Since that time, St. Vincent, one of the pearls of the Lesser Antilles, has been known as the Breadfruit Isle.

This was one of the first islands in the eastern Caribbean to be reached by our message, about the turn of the century. We now have 11 churches there with more than 800 members.

Some months ago Lawson Sutherland, an energetic literature evangelist, was canvassing near Diamond. Near the close

of the day he was impressed to follow a trail that led to a few houses far away on the top of a hill. Things had not gone well that day, and the response of the man at the first home on the trail did not offer much to change the discouraging picture. However, he did succeed in selling a copy of the small book *Story of Jesus*.

Upon his return to this home later, Brother Sutherland received a warm welcome. "What a wonderful story you have brought us of the love of Jesus! Where can we learn more of the Adventist message?" In a short time the family was reading *The Great Controversy* and *Hope of the Race*, and developing an intense interest in spiritual things.

Branch Sabbath School

Brother Sutherland suggested starting a branch Sabbath school in the home, and soon 24 persons were attending regularly. Now, with the assistance of the pastor

Literature evangelist Lawson Sutherland points out a Bible truth in the book he sold to Mr. and Mrs. John Harry. As a result of this sale 19 persons have been baptized and a Sabbath school of 46 has been organized.



Southern Asia Division

Reported by
J. F. Ashlock

► H. M. Williams, Voice of Prophecy director for the Pakistan Union, reports the organization of four Bible study classes.

and a ministerial intern, 19 new believers have been baptized and are rejoicing in the blessed hope. The Sabbath school membership stands at 46. This growth constitutes another triumph of the cross in the Caribbean.

From Home Base to Front Line

Northern European Division

Dr. and Mrs. Keith Madgwick and family left on the M.V. *Aureol*, February 15, for Ghana, West Africa. Dr. Madgwick has joined the medical staff of the Kwahu Hospital.

Anna K. Jensen left Antwerp, Belgium, on the *Usumbara*, April 18, going to Addis Ababa, Ethiopia. She has connected with the nursing staff of the Empress Zauditu Memorial Hospital.

W. R. BEACH

Youth in the News



► Phyllis Zabolotney, a student at Sheyenne River Academy, was chosen as the Betty Crocker Homemaker of Tomorrow for the school. She achieved the highest score in a knowledge and aptitude test sponsored by the General Mills Corporation and is eligible to compete for the State Homemaker of Tomorrow title.

► During the MV Week of Prayer, six young people presented to the Boise, Idaho, church their interpretation of what being a Christian means in these closing hours of earth's history. Speakers for the evening services and their topics were: Francis States, "Giving Christ His Rightful Place"; LeRoy Kelm, "Reflecting the Glory of Christ"; Judy Gray, "Victorious Living"; Marilyn Matthews, "The Balanced Christian Life"; Marilyn Davis, "Is Christ Real to You?"; and Roger Cook, "Our Time, Our Work, and Our Young People."

Brief News OF MEN AND EVENTS

These classes, made up of Voice of Prophecy students living in the proximity of one of our churches, gather for weekly study of the Voice of Prophecy lessons under the direction of a worker. This plan, which originated in South India, is proving most effective and it facilitates good follow-up work. The Bible study-group plan is being promoted throughout the division.

REVIEW AND HERALD, May 23, 1963

► S. Thomas, ministerial association secretary of the South India Union, baptized 11 persons at the close of the spring Week of Prayer held at the Kattarakara Mission high school. Witnessing this sacred rite were 12 other young people who came forward asking for instruction.

► Dr. P. S. Nelson, medical secretary of the Southern Asia Division, has completed revision of the book *Health and Longevity*. This medical book, originally written by Dr. A. C. Selmon, a pioneer medical missionary to China, has had a remarkable circulation in Southern Asia. It has been published in 15 languages, with total sales of more than 200,000 copies. The colporteurs report that this book continues to be in great demand.

► Two evangelists were ordained to the gospel ministry on Sabbath, April 6, at the Western India Union constituency meeting held in Bombay. The candidates for ordination were K. G. Smith, pastor of the Bombay church, and Vasant Ohal, leader of the Kolhapur district. J. F. Ashlock delivered the address, C. R. Bonney offered the prayer, M. D. Moses gave the charge, and M. E. Cherian extended the welcome.

► Dr. Gordon G. Hadley and family, accompanied by Dr. Hadley's mother, Mrs. H. G. Hadley, spent a few days in New Delhi on their way to Afghanistan, where Dr. Hadley is returning for another term of teaching in the medical college of Kabul University. Previous to going to Kabul, Dr. Hadley served for three years on the faculty of the Christian Medical College at Vellore, South India.

► In an interview with Orissa state officials, S. James, Southern Asia Division temperance secretary, was asked to hold temperance rallies in many centers in Orissa at government expense. A jeep for touring and a projector for showing temperance films are being made available. A state-wide oratorical and poster contest will be conducted under Pastor James's supervision.

► V. D. Edwards, president of the Kannada section of the South India Union, reports that one brother conducted an evangelistic campaign that resulted in the baptism of six persons. Another member prepared three candidates for church membership. A third lay preacher won five to Christ.



Atlantic Union

Reported by
Mrs. Emma Kirk

► Robert B. Griffin, chief engineer for the New England Sanitarium and Hospital, has been appointed by the board of trustees to head the maintenance department of the sanitarium in addition to his duties as chief engineer. Mr. Griffin is well acquainted with the hospital plant, having served as chief engineer since April, 1939. He designed the new engine room and assisted in developing the water-sprinkler system for the hospital.

► Eight new members were added to the Patchogue, New York, church on March 30. They were baptized by Henry Kenas-

ton, pastor-teacher. Of the eight baptized, six were church school pupils.

► Mrs. Frederick Johnson, junior division Sabbath school teacher for the Ballston Spa, New York, church, stands as a living testimony that Sabbath schools result in baptisms. Eight of her 11 class members were not baptized church members. With the approval of the church board her Sabbath school class became a baptismal class. Using the *Junior Baptismal Manual* as a guide, the Sabbath school lesson hour as the time, and the classroom as the place, she carefully taught them the principles of the church. At the year's end all eight made their decision for Christ and baptism.

► Four new teachers will begin work in the Southern New England Conference in September. Dorothy Cress will teach at Pittsfield, Massachusetts; Russell Strade at Stoneham, Massachusetts; Wayne Cherrier at New London, Connecticut; and Edward McWilliams at Springfield, Massachusetts.

► Eight members were added to the Rochester, New York, churches by baptism on Sabbath, March 16. Four were from the Culver church school. Two of the new members joined the Genesee Park Boulevard church and the other six united with the Browning Memorial church.



Central Union

Reported by
Mrs. Clara Anderson

► Mr. and Mrs. Merle Bascom have recently moved to Enterprise Academy, Enterprise, Kansas, where he is academy accountant.

► Open house was held for the new boys' dormitory at Enterprise Academy on Sunday afternoon, March 24. E. C. Wines, principal, introduced Kansas Conference president H. C. Klement. Others participating on the program were R. H. Nightingale, Central Union Conference president; George Tewksbury, architect and an alumnus of the academy; S. E. White, conference secretary-treasurer; and B. E. Jacobs, conference educational superintendent.

► Roger Eno has accepted a call to the Wyoming Conference to be part-time literature evangelist secretary of the conference and to work as a literature evangelist on a part-time basis. Mr. Eno has been a successful full-time literature evangelist in the Kansas Conference.

► On Sabbath, March 23, the Newton, Kansas, church was organized. This is the second church organized in the conference this year. Vernon Heglund is pastor of the district. H. C. Klement, conference president, and S. E. White, secretary-treasurer, were present for the organizational service.

► A conference youth rally for the Central States Conference was held in Omaha, Nebraska, April 26-28, under the direction of Lorenzo W. Paytee, conference MV secretary. P. M. De Booy, Central Union MV secretary, was the Friday-evening speaker. Joseph P. Winston, pastor of the City Temple church in Detroit, Michigan, was guest speaker.



Columbia Union

Reported by
Don A. Roth

► Drew Gackenhimer, a theology major at Columbia Union College, was the outstanding student colporteur of the Columbia Union for the summer of 1962. He delivered \$4,880 worth of books in 531 hours of work, earning two and one-half scholarships.

► Columbia Union College alumni met on the campus the weekend of April 26-28 for their annual homecoming. They were in charge of all services at the Sligo church, where Merle Mills, president of the Southern New England Conference, spoke at the two worship services. The weekend program was under the direction of Harry House, Jr., national president.

► The new Holley-Speyer union evangelistic team is holding special meetings in Greensburg in West Pennsylvania.

► Robert Hamilton, temperance secretary of the Chesapeake Conference, met recently with area high schools. He showed the film *One in 20,000* to 800 students in the Sykesville, Maryland, High School, and a few days later *Verdict at 1:32* to a group of 400 in the Howard County High School.

► An MV Leadercraft Training Course was held at Blue Mountain Academy, May 3 and 4. Instructors included Clark Smith of the General Conference, E. M. Peterson of the Columbia Union, and Dale Ingersoll of the East Pennsylvania Conference.

► Visitors' Day was held at Blue Mountain Academy Monday, May 6. Special features included the band and choir of the academy as well as other items of interest to academy-age young people.

► V. W. Schoen, Associate Home Missionary Secretary of the General Conference, was guest speaker at a conference laymen's rally in Canton, Pennsylvania, on Sabbath, May 4.



Lake Union

Reported by
Mrs. Mildred Wade

► Indiana Academy served as host to the seven other academies in the Lake Union for their annual music festival, April 5 and 6. V. L. Bartlett, principal of the academy, opened the program on Friday evening with a greeting, and G. E. Hutches, Lake Union educational secretary, who served as general coordinator for the festival, gave the welcome.

► Chester Shumaker, a literature evangelist from Pontiac, Michigan, is the newly elected associate publishing secretary for the Michigan Conference. He will be in charge of the work in the southwestern section of the State. Last year he made the highest volume of deliveries of all the colporteurs in Michigan. His total was \$17,833, and so far this year he is close to \$5,000.

► Dwain Ford, associate professor of chemistry, has been appointed to serve as



Kristi Parker and Her Braille "Bible"

Nine-year-old Kristi Parker, a student at the Kansas State School for the Blind in Kansas City, Kansas, reads the story of Abraham and Isaac in her Braille-inkprint copy of *Bible ABC's*, by Charles L. Paddock.

Kristi was longing to have a Bible to carry with her to church, like other little girls, but even one volume of the Braille Bible was too large. The principal of the Kansas School for the Blind suggested the possibility of obtaining the *Bible ABC's*, one of the Christian Record full-vision Braille-inkprint books especially produced for blind mothers and fathers who have sighted children. These books help to bring "storytime" to the homes of blind parents and their children.

The stories delight Kristi so much that she uses her Braille typewriter to copy them for her blind friends.

ALTEN A. BRINGLE
Administrative Assistant
Christian Record Benevolent Association

chairman of the Chemistry Department at Andrews University. He will assume the duties of H. F. Halenz, who retired after 26 years of consecutive service. A graduate of the collegiate division of Andrews University in 1949, Dr. Ford continued his graduate work at the University of Wisconsin and later received his Ph.D. degree in chemistry from Clark University at Worcester, Massachusetts. For a number of years after graduation he taught at Wisconsin Academy.

► The Hinsdale Sanitarium and Hospital has recently employed M. Donovan Oswald as field representative. Elder Oswald formerly served as home missionary and Sabbath school secretary in the Georgia-Cumberland and Nebraska conferences, and has also had experience as a pastor and speech instructor.

► On March 16 an ordination service was conducted in the Battle Creek Tabernacle for Gordon Weidemann, who has been employed in the Michigan Conference since his graduation from Andrews University in 1960. The sermon and charge were given by Jere D. Smith, president of the Lake Union; the prayer was by R. D. Moon, pastor of the Tabernacle; and the welcome by N. C. Wilson, president of the Michigan Conference. Bruce Johnston of

Andrews University also participated in the services. Elder Weidemann has accepted a call to become president of the Cayman Islands Mission.



Northern Union

Reported by
L. H. Netteburg

► Twenty-five people from the Cedar Rapids elementary school were invested on March 30 into the various MV Classes. Their teachers are James Donovan and Mrs. Genevieve Skuttle.

► Press secretaries' workshops were held in Minnesota the latter part of April, with Marvin Reeder, associate secretary of the General Conference Public Relations Department, as speaker.

► The Shenyne River Academy has added new bathroom facilities and a combination entry and lounge to the boys' dormitory.



North Pacific Union

Reported by
Mrs. Ione Morgan

► By popular request of the townspeople, a second Five-Day Plan clinic was held March 17 to 21 in the speech arts room of the new high school in Auburn, Washington. In charge were Dr. Floyd Scott of the American Lake Veterans Hospital; Glenn Patterson, pastor of the Auburn district, and Norman Versteeg, associate pastor. Eighteen persons, including seven housewives, one real estate broker, one restaurant owner, one farmer, one aircraft manufacturer, one serviceman, one carpenter, one grocery-store owner, and one garden-supply owner, successfully and enthusiastically completed the course. Last fall in the Auburn class 23 members in the stop-smoking clinic succeeded.

► As a result of a three-week evangelistic meeting followed by a one-week Bible class by the Mittleider-Beaman-Harbeson evangelistic team in the Grays Harbor church serving Aberdeen-Hoquiam in Washington, 53 persons were baptized and added to the churches of the area.

► On Sabbath afternoon, March 23, the facilities of the new Japanese church in Seattle were used for a baptismal service. Twelve persons were baptized, five of them uniting with the Rainier Valley church and seven with Highland Park.

► Capping exercises were held on March 28 in the Mt. Tabor church in Portland, for the 27 members of the 1963-1964 class of practical nurses in training at the Portland Sanitarium and Hospital. R. C. Schwartz, MV secretary of the Oregon Conference, gave the address and E. E. Bietz, administrator of the Portland Sanitarium, gave the challenge to service.

► Eugene Winter, chairman of the department of physical education at Walla Walla College, completed requirements for the Ph.D. degree in physical education at the University of Oregon on April 15, when he successfully defended his thesis. Mr. Winter is the first Adventist to earn the Ph.D. in physical education.

► Two students from Columbia Academy in the Oregon Conference—Willard Santee and Patrick Colvin—recently held Week of Prayer services in the Meadow Glade church school. Bernice Cornforth, an academy senior, was pianist. At the close of the week 35 young people came forward for baptism, dedicating their lives to the Lord.

Church Calendar

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	Sept. 14-Oct. 12
Thirteenth Sabbath Offering	
(Middle East Division)	September 28
Neighborhood Evangelism	October 5
Church Missionary Offering	October 5
Voice of Prophecy Offering	October 12
Sabbath School Visitors' Day	October 12
Community Relations Day	October 19
Temperance Day Offering	October 26
Witnessing Laymen	November 2
Church Missionary Offering	November 2
Week of Prayer	November 9-16
Week of Sacrifice Offering	November 16
Ingathering Campaign	Nov. 23-Jan. 4, 1964
Ingathering	December 7
Church Missionary Offering	December 7
Thirteenth Sabbath Offering	
(Southern African Division)	December 21

REVIEW and HERALD

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

Editor: Francis David Nichol
Associate Editors: Raymond F. Cottrell, Kenneth H. Wood, Jr.
Consulting Editors: R. R. Figuhr, M. V. Campbell, Theo. Carcich, W. E. Murray, F. L. Peterson, R. S. Watts
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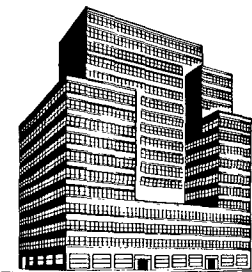
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TO OUR CONTRIBUTORS: Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be returned unless stamped self-addressed envelope is sent with them. The *REVIEW* does not pay for unsolicited material. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

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News of Note

Bermuda Mission Biennial Session

At the biennial session of the Bermuda Mission, held in the Hamilton church, May 2 to 5, the mission superintendent, H. Reese Jenkins, announced that 184 individuals had been baptized, bringing the membership to 914.

We now have three churches in Bermuda. Work is being started on another, and land has been bought for a fifth. There is one Adventist in Bermuda for each 54 persons on the island.

C. E. Bradford, president of the Lake Region Conference, is in Bermuda for a series of evangelistic and revival meetings that began May 11.

W. P. BRADLEY

Central Union Pledges 1,955 Branch Sabbath Schools

E. E. Hagen, Sabbath school secretary of the Central Union Conference, writes:

"The last week in March and the first part of April, G. R. Nash of the General Conference Sabbath School Department joined us in holding ten meetings with pastors and district leaders of the six conferences within the union. At each meeting the conference workers were challenged to greater achievement in branch Sabbath school evangelism. The response was spontaneous, with each worker making a personal commitment to encourage the establishment of branch Sabbath schools in his district. The grand total for the union is 1,955."

These commitments foreshadow a mass breakthrough in Sabbath school evangelism that could change the course of our soul-winning program and thus help to hasten the coming of Jesus. When our people get a vision of what can be done and set their hearts to the task God will pour out His Spirit to finish the work in a short time.

THEODORE CARGICH

Publishing Triumphs in South America

A recent letter from Nicolas Chaij, publishing secretary of the South American Division, recounts the blessing of Heaven on the colporteur work:

"In January, 1962, the Brazil Publishing House published a paperbound edition of *The Great Controversy* in four volumes—a printing of 120,000 separate volumes. In ten months the colporteurs of Brazil sold out the entire edition. Six years were required to dispose of the edition of the same book of 30,000 printed in 1955 in one volume.

"In the Central Amazon Mission in South America last year, the eight colporteurs won 56 people to the Advent message, and in the Lower Amazon Mission the colporteurs were instrumental in bringing 77 into the church. In the Cen-

tral Peru Mission the number was 105, or 27 per cent of the total baptized in that mission in 1962."

We rejoice with the brethren of South America in these encouraging reports, and pray that even greater accomplishments may be recorded in the future.

W. E. MURRAY

Evangelizing the Jews of New York City

For many years one of the great problems before us has been how to reach the Jewish people with the Advent message. In recent years the new evangelistic center for work among the Jews of New York City—the Times Square Center—has made a new approach to this problem.

Recent reports from Jay Hoffman, the Times Square Center evangelist, indicate that 29 persons, most of whom are of Jewish lineage, have manifested definite interest. Of these, 25 have accepted Jesus as a personal Saviour and believe in His soon return and 17 have requested baptism. Eighteen are already keeping the Sabbath and 10 are contemplating doing so.

Attendance at the meetings on Sabbath afternoons has been as high as 400. The varied program, which is carried on week by week, includes health lectures, physical fitness classes, Bible classes, and preparatory baptismal classes. Associated with Elder Hoffman are Herbert Silver, Wolfe Ismond, and A. M. Potlin.

WESLEY AMUNDSEN

Faculty Changes at Pacific Union College

Word has just been received that Dr. F. O. Rittenhouse has accepted the presidency of Pacific Union College. For the past 11 years he has served Andrews University first as president of Emmanuel Missionary College, and then of the University. Coming to Pacific Union College, also, will be Dr. W. M. Schneider, from Southern Missionary College, and R. D. McCune, formerly principal of Mountain View Union Academy. Dr. Schneider will serve as academic dean and Professor McCune will be the dean of students. Lee Taylor, formerly professor of elementary education, will be accepting the position as director of public relations.

E. E. COSSENTINE

Death of Vernon S. Dunn

We regret to announce the sudden death of Vernon S. Dunn who for many years has rendered dedicated and efficient service to the denomination as business manager and treasurer of Union College. A life sketch will appear later.

RICHARD HAMMILL

All-European Institute of Scientific Studies

The ninth session of the All-European Institute of Scientific Studies for the Prevention of Alcoholism will be conducted in Lausanne, Switzerland, June 10-21. The All-European Institute is conducted under the joint auspices of the European bloc of the International Commission for the Prevention of Alcoholism and the International Bureau Against Alcoholism.

Basic lectures will call attention to the effects of alcohol, even in small quantities, on the physical, mental, and moral powers of the individual, as well as on the social, economic, political, and religious life of the nation. Emphasis this year also will be placed on the treatment of alcoholism and on measures to hold in check the rise and spread of alcoholism, which is now recognized as the world's fourth major public health problem.

Present correspondence indicates that approximately 20 countries will be represented at the Institute this year. An excellent attendance is expected.

W. A. SCHARFFENBERG

Are You Visiting New England?

If you are visiting New England the informative "Go-It-Yourself" guide entitled "On the Trail of the Pioneers" will take you easily to the places of denominational interest. This 20-page pamphlet, with maps and illustrations, lists the places of principal interest in Michigan, New York State, and New England, and gives the best routes to take. If you are planning a New England trip and wish to have a copy of this guide, write to the Ellen G. White Publications, General Conference, Washington 12, D.C.

ARTHUR L. WHITE



Selected from Religious News Service.

MILWAUKEE, Wis.—Leo Pfeffer, general counsel for the American Jewish Congress, predicted here that the U.S. Supreme Court will rule it is unconstitutional to say the Lord's Prayer or read the Bible in the public schools.

CHICAGO—Judaism and Christianity stand together as potent forces in the present "apocalyptic age" when the United States faces choices of "life or death, coexistence or coextinction," participants in a Protestant-Jewish colloquium were told here.

MINNEAPOLIS, MINN.—Future generations will see the 20th century in retrospect as "a real dark age, one from which humanity had to be rescued by a renaissance in the discovery of the supernatural," Dr. William G. Pollard said here.