

REVIEW

and Herald

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BE A BUILDER NOT A WRECKER

By H. B. Lundquist

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THE world may be divided into two general classes of people—builders and wreckers. Paul suggests this in his first Epistle to the Corinthian church. He says, "In discharge of the task which God graciously entrusted to me, I—like a competent master-builder—have laid a foundation, and others are building upon it. But let every one be careful how and what he builds. . . . For the day of Christ will disclose it. . . . If any one's work . . . stands the test, he will be rewarded. If any one's work is burnt up, he will suffer the loss of it" (1 Cor. 3:10-15, Weymouth, 3d ed.).

By inference, one class are builders, the other, wreckers. The poet Longfellow declared 100 or more years ago,

"All are architects of Fate,
Working in these walls of Time;
Some with massive deeds and great,
Some with ornaments of rhyme. . . .
Our to-days and yesterdays
Are the blocks with which we build.
Truly shape and fashion these;
Leave no yawning gaps between;
Think not, because no man sees,
Such things will remain unseen.

In the elder days of art,
Builders wrought with greatest care
Each minute and unseen part;
For the Gods see everywhere."

The great poet concludes with this stirring appeal:

"Let us do our work as well,
Both the unseen and the seen;
Make the house, where Gods may
dwell,
Beautiful, entire, and clean."

The building materials of the builder for God are clearly stated by Paul in 1 Corinthians 3:12—gold, silver, precious stones. We might liken gold to sincerity, the silver to obedience, and the precious stones to love.

The builder for God must be a sincere person. When Abraham was 99 years old, God called upon him to perform what seemed an impossible task: "Walk before me, and be thou perfect" (Gen. 17:1). In the margin of this verse, as synonyms of "perfect," are found the words *upright*, *sincere*. That places the requirement within the bounds of reason; for every one can be upright or sincere. To have a character that perfectly reflects

that of Christ is the supreme goal, but it takes an entire lifetime to achieve it, and then it can be accomplished only with divine aid.

The second material that the Christian builds into his life structure is obedience. Even of the divine Son of God, it is written: "Though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8). And the great apostle Paul in his speech before King Agrippa cried out: "I was not disobedient unto the heavenly vision" (Acts 26:19).

Of the Dauphin of France, son and heir of Louis XVI, it is written that when the murderers of his parents by specious and debasing temptations tried to destroy this royal scion, each time he would rise to his full height, and looking into his tormenters' eyes, would say: "I cannot do that. I am the son of the king of France!"

The third material used by the builder for his God, is love. In his Epistle to the Romans Paul comments on this quality: "Loving one another reciprocally with tenderness and brotherly love, striving to anticipate one another with the tokens of honor

(Continued on page 8)

[In line with current trends in journalism, articles in the Review usually are short. Often this is achieved by dividing a manuscript into several parts, for publication in two or more issues. Occasionally, however, the message of an article creates greatest interest and produces maximum impact only when it is available for reading in one sitting. We feel that the article on these pages, somewhat longer than those we usually publish, falls into this category. We hope, you agree, and that you will enjoy this first-person story of a typical Adventist missionary.—EDITORS.]

BROTHER, why did you go to the mission field?" This question was put to me by the editor of the REVIEW AND HERALD in his office one day. I had never before been asked this question, so I answered, "Elder, I'll think about it

homesickness must have been very apparent in the letter I wrote to Ed, because he had asked his daughter to write to me.

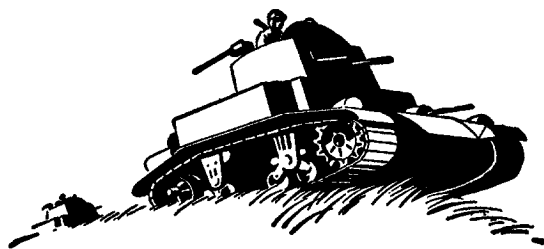
Donna's letter was very kind, and as I read it there in my homesickness and in my fear in the battle of Manila, it brought a strange warmth to my heart. Could it be that I was good enough to exchange letters with this Christian young lady and perhaps even to dream dreams of some sort of future involving her?

The letters continued. The war ended. And six long months of waiting after the war I boarded a ship to

and we would once again go back into the depths, trying to run away from ourselves.

Vacation ended. Donna went to the Washington Sanitarium and Hospital to take nurse's training. I felt a vacuum in my heart, and for several months life was terribly empty. I tried to go to church but I still felt the pull of the world. Occasionally I would feel some sort of power drawing me toward a better life and religion, a power the true nature of which I didn't understand. I didn't even realize it was being exerted.

Donna's brother invited me to go



from **U.S. Army**

The personal story of how God called and prepared a World War II soldier for mission service on a medical launch in South America.

overnight and let you know tomorrow."

The next day I was back, and replied something like this: To answer this question I'll have to go back to 1945, during World War II, to Manila on the island of Luzon in the Philippines, where I was serving in the United States Army. It was not my privilege at that time to be a Christian and I was in a tank battalion supplying tanks to the front-line combat area. Although I had been in the army almost two years, the scenes of battle seemed to fill my heart with an acute sense of homesickness.

Thinking back to the little town of South Branch, Michigan, I remembered my high school days. I remembered working in the little garage in that town and I remembered my good friend who ran this garage, Ed Greve. He was a Seventh-day Adventist. My last year of high school I lived in his home and worked in his garage. Although my life and habits were not Christian in any way, Ed demonstrated wonderful patience and true Christian love to me. I decided to write Ed a letter asking him to send me the addresses of several of the young ladies with whom I had attended high school.

Shortly thereafter I received a letter written in a feminine hand. It was from Donna Greve, Ed's daughter. I remembered Donna when she was a little girl in South Branch. We had played together. Later she had gone away to school, to the academy, and so I hadn't seen her for several years. I didn't realize she'd grown up. My

come back home. I had every letter safely saved in my barracks bag, along with a mud-spattered picture that I had carried through a good share of the battle. I had a castle of dreams all constructed involving Donna, the girl who was so faithful with her letters.

Arriving back in the little town of South Branch, Michigan, I found that the quietness, and the order and peace of this country town, instead of having a calming effect on my nature, made me extremely restless. I joined another veteran of the war and we began to try to drown this restlessness in drink and in worldly dissipation.

Then Donna came home on vacation from college. Upon seeing this young woman with whom I had corresponded so long, that same warm feeling returned to my heart. At our first meeting I announced that she was going to marry me. She treated me kindly and was very gracious, but she informed me that she would never marry anyone who wasn't a Seventh-day Adventist Christian.

I was bewildered. I said, "I don't see what difference religion makes." But she was strong in her insistence that she would never marry anyone who was not of her faith.

Life Was Empty

We saw each other frequently during the summer. She tried to get me to go to church and to other activities in which she was engaged. I would go occasionally, but off and on I had outbreaks of that old restlessness, or nervousness, from the war. On these occasions I would unite with my old buddy

with him during Thanksgiving vacation to visit Donna in Washington, D.C. I jumped at the opportunity. In her letters she had been growing more distant, it appeared, and I was very eager to close up this distance.

So I went to Washington, and visited the sanitarium and the college in Takoma Park. I was a veteran and had GI bill of rights privileges. I noticed the college and thought of going to college. I asked Donna, "Is that a college there? Do you suppose I could go to that college?"

"I don't know. With your habits, you might not want to stay if you were accepted," she replied.

I said, "Well, ask them to send me an application blank."

Returning home, I soon received an envelope from Washington Missionary College (now Columbia Union College) with an application blank. The blank was not easy to complete. There were several very embarrassing questions involved, about whether I had been smoking or drinking in the last six months or had been engaging in other questionable activities. I answered these questions the way I thought they wanted them answered and then sent in my application. Soon afterward I received a letter notifying me that I had been accepted as a student at Washington Missionary College and could begin the second quarter, in January of 1947.

My father asked me, "Are you sure you know what you're doing?"

I said, "I don't know, but it's worth a try."

He said, "What about the religion?"

He wasn't the slightest bit religious. I answered, "Well, I'll go to school. I'll study pre-engineering. I suppose I'll have to go to some of their religion classes, but I'll just ignore their religion. Besides, I'm interested in Ed Greve's oldest daughter, who is there in nurse's training."

Arriving at the college, I felt definitely out of place. In fact, I felt like a duck out of water. But being a veteran and being used to adjusting to different situations, I soon adapted to college life. I had a terrific struggle breaking the smoking habit, but I felt it was the only honest thing to do,

school started, I retired one night and for some reason I could not sleep. Usually, shortly after my head touched the pillow I was sound asleep, but this night I lay awake. Something seemed to be trying to impress me.

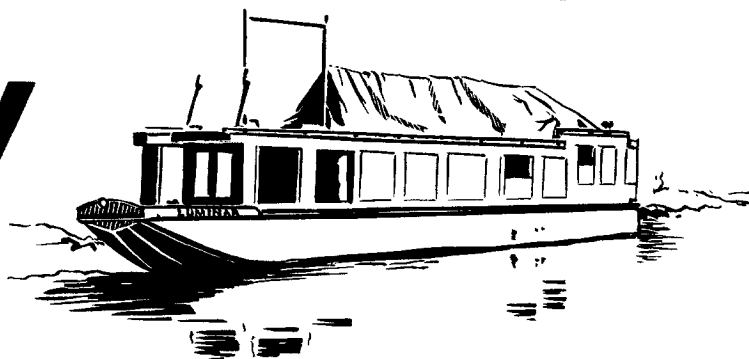
I lay there several hours in this strange mood, not understanding what was happening to me, but I was strongly impressed that something or someone was trying to convey something to me or speak to me. I had heard of people being impressed by the Lord to do this or do that, or people who thought the Lord impressed them, and I had always received these

Well, I was absolutely sure that the Lord wanted me to take nursing and theology. I was thrilled to the very core of my soul. I was so thrilled that I awoke my roommate and told him about my experience. He immediately burst into tears and we knelt together and prayed. He afterward told me that he knew God was present in the room that night.

The landlord of our house was a good friend of mine, and at five o'clock in the morning I went upstairs, knocked on his door, and woke him up out of a sound sleep. I was so thrilled about what had happened, I

To God's Army

By L. C. Scofield



since I was enrolled in this school where they expected their students not to smoke or drink. I must say it was a terrific battle, but in the school environment it was much easier, for there people were not continually blowing smoke in my face.

Enrolling in classes, I soon found myself very, very busy. It seemed that the years of war and other activities had affected my thinking apparatus unfavorably, and it was necessary for me to put forth tremendous effort to comprehend the lessons and to keep up with my class. The Bible class took more time and study and required more homework than any other class. The wise old Bible teacher apparently singled out some of us for even heavier assignments than he gave the rest. He required us to read large portions of the Bible each day, and several chapters in the books of the Conflict Series. I soon found myself spending a good share of my time studying the subject that I was determined to ignore.

God's Word, when it enters your heart, cannot be ignored, and just a few months later, after joining the college baptismal class, I was baptized in the Sligo church by M. G. Conger. I was sincere in my decision to be a Christian, to be a Seventh-day Adventist, although I didn't understand all that was involved in this decision.

I worked all during the summer on construction, and the next fall I changed my course from pre-engineering to predestinistry—I don't know why, just because I felt I should. I was living, at the time, in an apartment with another veteran. Two weeks after

accounts with much skepticism. But here I was, convinced that the Lord was trying to speak to my heart. I determined to be scientific about this and not be deceived by self-hypnosis or anything of that nature. But I was still firmly convinced that the Lord wanted to speak to me.

It was now early in the morning, around three o'clock. I hadn't slept a wink. Finally I thought, "All right, Lord, tell me what You want me to do." And the answer came back just as clearly as if it had come over the telephone, or by radio—the impression on my heart and mind was that clear, and I knew it was the Lord—and the Lord said, "I want you to do something, but I won't reveal it to you until you agree to do it."

The Struggle Began

Then the struggle *really* began. I struggled for an hour or more. Finally, just at daybreak, I gave in and said, "Lord, I'll do whatever You want me to do. What is it?"

Then came the surprise of my life. I, who had been a tank soldier in the battle of the Philippines, a mechanic who wanted to be an engineer or a dentist, I heard the voice of God say clearly and distinctly, "I want you to take nurse's training and theology."

Such a course had never been suggested to me by anyone. Even I, a few days previously, had asked Donna who the young fellows were in her class in the nursing school. She said they were nurses. I replied, "Do you mean *men* nurses? Well, I don't see why a man would ever want to be a nurse!"

wanted to tell him and his wife about it.

Early the next morning I was waiting at the door of T. M. French, the head of the theology department of the college. I told him what had happened and that I wanted to begin theology immediately, and nursing. He smiled and advised me to go see the head of nursing instruction, Ada Dean. I burst into her office and told her I wanted to take prenursing, just as rapidly as possible, all in one year.

She smiled and said: "You'll have to take at least 18 hours and four labs, to finish it all in one year."

"That's all right," I replied. "I'll take it."

So I registered for 18 hours and four laboratories, and had the best school year I had had up to that time. The cobwebs seemed to have disappeared from my brain, and school was a joy.

Well, I married Donna in 1949, and then finished nurse's training. I graduated from the nurse's course in 1951, received my B.S. in nursing in 1952, and my B.A. in theology in 1953.

Through those six years of study—solid 12-month years of study—I never once doubted that the Lord wanted me to do just what I was doing. And since then I have never had the slightest doubt that the Lord spoke to me that night.

When I finished theology, there were five candidates for every call. Having worked at Leland Memorial Hospital as an orderly, I noticed they had no chaplain. So I went to that

wonderful Christian doctor, Lawrence Malin, the director of that institution. I told him that he needed a chaplain and that I was applying for the job.

He answered, "Fine! I think we need one too. You are hired."

Our family was increasing. We had two children, a boy and a girl. My wife was director of nurses at the hospital, and I plunged into the hospital chaplain's work. It was a most satisfying work, and here again I felt I was doing just what the Lord wanted me to do. We were instrumental in winning souls among our patients, and after noticing that many of our interested patients lived in the Beltsville area, we decided to help start a church in that community. The church has continued to grow, until now it has a good building, a fine school, et cetera.

At every opportunity we had given our name to the General Conference for mission service, and after two years at the Leland Memorial Hospital, one day we received two calls at once. One was from Blue Mountain Academy, the other from the General Conference to serve as a nurse in the Bella Vista Hospital in Puerto Rico. We finally decided to go to Blue Mountain Academy. There we labored twelve months. We helped to construct the academy, and had a very satisfying year at that wonderful institution.

A Visiting Minister

Then in March, 1956, we received a bulky letter from the General Conference. Now let me go back once again, to 1949, when my wife and I were both students at the Washington Sanitarium and Hospital School of Nursing. One Sabbath a visiting minister spoke at church. He was a missionary from the Amazon River. He presented a series of lectures and experiences about mission life on the medical launches of the Amazon River. I was thrilled by his presentation and went to him after the meeting and said:

"Elder, I surely would like to work on one of those launches some day. Do you think it is possible?"

He inquired as to my training, then said, "You finish your education, and if the Lord wants you there He will call you and we'll be glad to have you." I never forgot that wonderful old pioneer missionary and the love which just seemed to beam from his face, for the medical launch work in the great Amazon Valley.

The envelope from the General Conference contained a call to the

A Letter From Our President

DEAR FELLOW BELIEVERS:

We have just been privileged to attend a memorable service in one of our city churches. Because it was a special occasion, many visitors were present. Some members were there who, we regret to say, had not been too regular in attendance. We hope their hearts were warmed anew. Near the beginning of the carefully prepared program one long acquainted with the church, a former pastor, made a comment that we have been thinking of since he made it. It was: "This has already been a high day. Just to sit and look at the brethren and sisters brings a blessing."

This brother has a commendable and appreciative attitude toward his fellow church members. He comes to church as others do. He looks into the same faces that they look into, and finds encouragement and strength in so doing. Just to be with his fellow believers makes the day a high one for him. He could doubtless recall the failures and weaknesses of some of his brethren—and no one knows them better than a pastor—but he does not. He believes that the faces he looks into are set toward the kingdom of God and he rejoices in the thought. In spite of past failures and manifest weaknesses, they are his fellow pilgrims journeying with him to that better land. So, with a glad heart, he joins them in song, in prayer, and in happy fellowship. In so doing, his faith in God is renewed and his confidence in and love for the brethren are deepened. Faithful church attendance helps and inspires him.

Fellowship among Christians is a great privilege. Traveling in a foreign land on a certain occasion, we were in the company of a fine business gentleman, an adherent of a non-Christian faith. He remarked about as follows: "You Christians are different from us. When we have finished discussing the items of business we have come together to discuss, we go home and sit in our houses alone. But you Christians appear to be glad to be in one another's company, and apparently find real happiness fellowshiping together."

This delightful, stimulating fellowship has always been a trait of real Christians. It dispels the clouds of discouragement and criticism. It brings new strength.

The apostle Paul found it so. In the last chapter of Acts (28:15, 16) Paul is depicted coming down the Appian Way toward Rome. He was a prisoner. The long journey had been hard, perilous, and wearing. His fellow believers in Rome, whom he had never seen, heard of his coming. They felt moved to go out to meet him, "as far as the Appii forum, and The three taverns." The Appii forum was some 40 miles from Rome; the three taverns about ten. These Christians dropped their work and set out to meet a fellow believer, "whom when Paul saw, he thanked God and took courage." Though physically weary, Paul found the remainder of his journey much easier. There is help and encouragement in Christian fellowship. I am glad that our brother found that just to sit and look at the brethren and sisters makes the day a high one.

R. R. Fiquiera

President, General Conference

mission field, to South America, to the country of Brazil, to the São Francisco River, to operate the medical launch *Luminar I*, on that 2,000-mile river. *This was the call for which the Lord had prepared us during the past ten years.* Now I knew why that voice, years before, had told me to take nurse's training and theology. God's plan for me was now perfectly clear. What a joy to know just what to do with my life! I could go to Brazil knowing that He was with us and I was following His will.

Arriving at Rio de Janeiro, we studied Portuguese two or three months in that beautiful city, while staying at our lovely hospital. Then, taking an airplane 1,000 miles back into the interior, we began our medical launch service.

Arriving at the little town where the launch had been anchored for the past three years, unused for lack of a captain, I was intensely eager to board the launch and see what condition it was in. I imagined that it would be in very poor condition and that considerable repairs would be necessary.

From the airport we boarded a truck and started down the side of the mountain, for the airport was on a plateau above the river valley. I could see a river below and I could see a little white dot on the river, which I felt sure was the *Luminar*. As soon as the truck stopped, I leaped from the truck, forgetting baggage, forgetting family, forgetting everything, and dashed down to the little white launch anchored there in the river. The launch was a gleaming white, looking as if it had been freshly painted.

I was puzzled. I went inside. There I noticed that the inside of the cabin was freshly painted, and new canvas beds were suspended from the ceiling. The floor was freshly covered.

I went into the engine room. The engine was clean and generators were installed. Everything was spick and span, in tiptop shape.

Then I heard a noise out in the galley (the kitchen), and going to the stern of the launch I saw someone kneeling on the floor in the kitchen. It was a large man and he was working and perspiring on that hot tropical day, laying the linoleum on the kitchen floor so that Mrs. Scofield could have a little easier life on the medical launch, *Luminar I*. The last time I had seen that man was seven years before at the Washington Sanitarium and Hospital, in 1949. It was the same Leo Halliwell, the grand old pioneer of the medical launch work. He had been there alone for four months working to have the launch ready for the Scofields.

When he saw me, he said: "Oh, brother, you are here! I had hoped to get the launch all finished before you arrived."

So we joined him and finished the repairs on the launch, and made our first trip together, a 14-day trip in the launch to our new base, from which we would work for the next three years. We traveled, on this first trip, all day, and at night we would anchor and lower the canvas beds suspended from the ceiling. Then Elder Halli-

well would share with us two or three of his wonderful medical launch stories.

That started a life of service to the 5.5 million people who live in the dark valley of the São Francisco River.

Why did we go to the mission field? We went because it was God's call that we should go, and supreme happiness and satisfaction have been ours as we have done our best to fulfill His will.

"Behold, I Stand at the Door"—2

Laodicea's Bright Future

If she heeds

Heaven's invitation to repent,

the church will

fulfill her earthly task, and

finally share Christ's throne.

By Robert L. Rowe

AS THE proud Pharisee offered his prayer on the street corner, he felt no need. He extolled his supposed virtues, yet really he had nothing. Had he been a member of today's Laodicean church he might have gloried in the fact that he did *not* do certain things. He might have taken pride in the fact that he did not go to this entertainment, did not drink this or eat that, did not curse or smoke or drink.

But the mere absence of certain evils in the life does not prove the presence of righteousness. Too often those who are deceived on this point lose sight of their standard, Christ. They begin to compare themselves with themselves. As they discover that others in the church are less zealous than they, they are inclined to overestimate their personal spirituality. Here is deception, for the soul feels no need. The Laodicean feels that he needs nothing. He must be shown that he lacks everything that really counts with God.

Is it possible that *we* are poor in faith and love? That is expressly implied in the remedy offered, for the Spirit of Prophecy interprets the "gold tried in the fire" as faith and love (see

The Desire of Ages, p. 280). Apparently the church needs other things more than works of mercy and large offerings. For example, the wisdom and grace to detect sin, the eyesalve of the Holy Spirit. The all-important righteousness of Christ is another need.

Here is cause for the most sober reflection. If these indictments are true—and Christ Himself makes them—then we are lacking in the very essentials of Christianity.

We may believe the doctrines, but this is not adequate; "the devils also believe, and tremble" (James 2: 19). Intellectual persuasion will not save the soul. The heart must be yielded to Christ. Where is the faith that believes, "Now is the time! This is the hour!"? We profess to believe that the signs of Christ's advent are fulfilling. Do our talk, our giving, our actions, reveal that we really believe Jesus is coming—*soon*? How can we believe and not put heart and soul—all we are and have—into the task of warning others? We say we believe that Jesus is coming; are we now preparing to live with God and sinless angels in a pure and holy heaven? If our faith is genuine, we will live it.

If we truly love Christ, we will love those for whom Christ died. We will not allow the world to go down to ruin without making every conceivable effort to seek and save the lost.

True Love

True love forgives. In a spirit of meekness it seeks to restore the erring. True love trusts. True love unites. And when the love of Christ really dwells in the church there will be no striving for the highest place. One spirit will impel the faithful quickly to gather in God's scattered sheep; all else will become secondary to this. As the faithful worker sees the curtain of eternal night lowering, he cannot rest until every honest soul is won.

When we see ourselves as God sees us, human pride will vanish. The convicting Spirit of God reveals the defects of the soul, in order that we may "be zealous, . . . and repent." In our deep need we shall seek the precious "wedding garment" (Matt. 22:11), the fine linen of Christ's own righteousness (Rev. 19:8). Self-righteousness blinds; we do not see our own sins, only the defects of others. The Holy Spirit must show us what we really are and what we ought to be. Only by trusting completely in Christ for righteousness can we be prepared to meet a pure and holy God.

The "white raiment" is not a cloak to cover unconfessed sins. It is not for the proud, the ambitious, the world-loving, or the impure (*Early Writings*, p. 71). "It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour."—*Christ's Object Lessons*, p. 310.

Human works have always been a covering too short and too narrow for spiritual comfort. The result is a pitiable, miserable religious experience. "All our righteousnesses are as filthy rags" (Isa. 64:6). Christ must work in the believer to do what man can never do for himself.

"By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah."—*Ibid.*, p. 312.

The Lord's messenger urges us to consider, personally, this message to

Laodicea: "Let us make an application of the words of Christ to our own individual cases. Are we poor, and blind, and wretched, and miserable? Then let us seek the gold and white raiment that He offers. The work of overcoming is not restricted to the age of the martyrs. *The conflict is for us*, in these days of subtle temptation to worldliness, to self-security, to indulgence of pride, covetousness, false doctrines, and immorality of life."—*The SDA Bible Commentary*, Ellen G. White Comments on Rev. 3:18-21, p. 966. (Italics supplied.)

The message is applied still more forcibly in the following statement:

—The Art of Living..... when



Life's Not That Simple

THE other day I spent considerable time trying to figure out why most television programs and nearly all fiction have such a debilitating effect on one's moral fiber. I had been reading the *Saturday Review*, since I'm interested in the opinions of the "critics." (It's rather stimulating to disagree with them and engage in a mental dialog. You've done that also, I'm sure, if not on this particular subject, possibly on school rules?)

The obvious (and somewhat overworked) conclusion that I arrived at was that most TV and fiction lack or undermine the religious principles to which I subscribe; but beyond that I still had a rather large area for thought.

Briefly stated, I came to the conclusion that these entertainment mediums do the hapless beholder (or reader) a fearful injustice by their blatant oversimplification of life and its problems. Oh, I know they throw in a standard number of "complications"—if romance is the theme, girl and boy get together, a triangle soon develops, girl and boy vow never to speak to each other again (the cracking sounds are their hearts breaking), some great tragedy makes them realize how much they care—and the story ends as they gaze soulfully into each other's eyes. It is presumed that love has conquered all. No problems, no need for a way to pay the bills, no grim discussions about buckling down and amounting to something before plunging into the sea of matrimony minus the life preserver of common sense. It's all so delightfully, marvelously, abysmally, stupidly, unrealistically simple. And I shall here and now declare that life is just *not like that*.

Even that bane of intellectuality—TV "Westerns"—throw the sop of oversimplification to the anesthetized viewer. The "goodies" and the "baddies" chase one another back and forth, back and forth, across the living room

"Today a large part of those who compose our congregations are dead in trespasses and sins. . . . The stirring testimonies of reproof and warning do not arouse them to repentance. The sweetest melodies that come from God through human lips—justification by faith, and the righteousness of Christ—do not call forth from them a response of love and gratitude. Though the heavenly Merchantman displays before them the richest jewels of faith and love, though He invites them to buy of Him 'gold tried in the fire,' and 'white raiment' that they may be clothed, and 'eyesalve' that they may see, they steel their hearts

you're young

by Miriam Hood

interminably. The "goodies" are so good—so upstanding, so virtuous, so heroic, so always right; the "baddies" are so bad—so unshaven, so coarse, so unredeemable, so sinister. (I once heard a neighbor state, in attempting to differentiate the two categories for his little girl, that the "goodies" wear white hats and the "baddies" black ones. That's *really* oversimplification!)

The thing is, people are seldom all good or all bad. They're human, and that means a lot. Situations are seldom so completely clear cut that you can afford to denounce every single thing on one side of the fence and condone everything on the other side. You understand, of course, that we're not referring to obviously immoral, unwholesome situations. We're speaking of the everyday, run-of-the-mill type of living in which we're all involved. There are innumerable ramifications in daily life, there are intricate relationships, there are interlocking facets—in short, life just isn't simple!

Therefore, if you read "pink cloud" fiction or watch TV programs that build up this idea of an instant (or half hour) solution for every problem, you're bound to be heading for a really big letdown. I think you may even feel somewhat bewildered when all the pieces of life's jigsaw puzzle don't fit into place neatly and perfectly on the first go-round; they always have—in stories and TV. I doubt, however, that you'll find it very effective to turn and say to your life, "You wouldn't dare treat me this way if my script writers were here!"

against Him, and fail to exchange their lukewarmness for love and zeal. While making a profession, they deny the power of godliness. If they continue in this state, God will reject them. They are unfitting themselves to be members of His family."—*Testimonies*, vol. 6, pp. 426, 427.

And lest some should feel that the counsel applies principally to non-Adventist Christians, the Spirit of Prophecy makes the following specific application: "The wares of heaven are offered to our churches. Every individual needs to have a decided interest in the invitation of Christ. Brethren and sisters, are your thoughts after this order? 'These sharp, decided words do not mean me; I am in a fairly good condition spiritually, though I may not have all the fervor and zeal that some have. I believe the truth. Those to whom this message belongs may take it. I think some need it.' You who think and reason thus, be assured that you are the very ones to whom this message belongs."—*The SDA Bible Commentary*, Ellen G. White Comments on Rev. 3:8, pp. 964, 965.

A Divine Appeal

In the message to Laodicea Christ is in effect saying to His people, "You are in danger of missing the way. You are going contrary to My will. Be quick to turn back to the right. Let Me take charge of your life, and you will enjoy a wonderful fellowship with Me." The message that contains so much that cuts with the Sword of the Spirit closes with a wonderful promise, prefaced by "To him that overcometh." Obviously it is possible to overcome, even for Laodicea. But if they are to overcome, it must be "by the blood of the Lamb" (Rev. 12:11). Christ must become to them "wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

The hour is late, but the door of access into the heavenly sanctuary is still open. All who will may come. The judgment is passing upon Laodicea, the people of the judgment. Doors of opportunity are still open to preach the gospel in many lands, but the day of mercy will not long linger. Already restrictive forces hinder the proclaiming of the message in some countries. Will not Laodicea rouse from lukewarmness and determine to finish the work God has given to His people? The message must go to every nation, kindred, tongue, and people.

Glorious is the prospect before the church of God. Ransomed souls in all lands will look up to welcome their returning Lord. Then the faithful of Laodicea will enter into the fullness of the reward. The heavenly communing with Christ by faith will become an even more wonderful reality—to

The Wayside Pulpit

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8).



Lent, observed by the Roman Catholic Church since the Middle Ages as a forty-day season of penitence before Easter, and becoming currently more and more recognized by many Protestant churches, is in sharp contrast to the riotous orgies that precede its coming in many lands. Two reports recently appeared of widely separated but typical annual pre-Lenten celebrations—the Mardi Gras of New Orleans, and the Carnival of Brazil. Several hundred thousand empty beer cans were among the 400 tons of rubbish gathered from the carousals of Canal Street, while 104 dead, with 9,027 injured, was the toll exacted by the revels in Rio alone. Adjectives used describing the pre-Lenten excesses were "wanton," "riotous," "lustful," and "boisterous."

It is presumptuous to charge the popular church calendar with fostering these revels, but what strange concept of religion is this that countenances a wild, savage, profligate time of revelry as a permissible indulgence that can later be balanced by a formal period of sober conduct and special devotion. Those who give themselves to such moral laxity expecting to make amends by later confession and conformity surely have a dim sense of spiritual discipline as a way of life.

Paul, writing to Titus, presents quite a different pattern of testimony for those who profess to witness for Christ: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-13). There is no provision in the gospel plan for seasonal indulgences that can be compensated or shrived by later pious observances.

H. M. TIPPETT

see and be forever with our Redeemer!

Wonderful is this hope but He promises yet more: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21). Our limited understanding cannot comprehend the magnitude of the privilege, but just as a lover truly longs to be with his beloved, so should we long to be forever with our Lord.

Why does Jesus linger? Why does He not come, that we may enter into the glorious reward? Answers the Lord's messenger: "God's unwillingness to have His people perish has been the reason for [His] so long delay."—*Testimonies*, vol. 2, p. 194. "In mercy to the world, Jesus delays His coming, that sinners may have an opportunity to hear the warning, and find shelter in Him before the wrath of God shall be poured out."—*The Great Controversy*, p. 458.

A church unready, a world unwarned; how can we be careless and

indifferent to God's last appeal to His church? Will you not accept the "straight testimony" of the true witness and be numbered among the overcomers?

"O brother, be faithful! He soon will descend,

Creation's omnipotent King,
While legions of angels His chariot attend,

And palm wreaths of victory bring.
O brother, be faithful! and soon shalt thou hear

Thy Saviour pronounce the glad word,
Well done, faithful servant, thy title is clear,

To enter the joy of thy Lord.

"O brother, be faithful! eternity's years
Shall tell for thy faithfulness now,
When bright smiles of gladness shall scatter thy tears,

A coronet gleam on thy brow.
O brother, be faithful! the promise is sure,

That waits for the faithful and tried;
To reign with the ransomed, immortal and pure,
And ever with Jesus abide."

Be a Builder, Not a Wrecker

(Continued from page 1)

and deference" (Rom. 12:10, Spanish version of Torres Amat).

According to an old story, two brothers lived side by side, the one, the youngest of several, the other, the oldest. One night, just after the harvesters had finished their work, the youngest went out in the light of the moon to contemplate the results of his labors. Before him lay a large pile of sheaves. God had been very generous to him. He could not help thinking of his oldest brother, who was now approaching middle age and who had a large family to support.

He said to himself, "My dear brother needs more than I do." So, suiting his actions to his words, he began pitching sheaves over the fence into his brother's field. Meanwhile his brother was engaged in the same activity, saying to himself, "My poor little brother. He is still inexperienced, and may need more than he has raised." The brothers were pitching sheaves into each other's field because they loved each other.

True love does not need any prompting, but gives of itself spontaneously and generously without counting the cost. Love is rewarding, for love begets love, and the one who receives the greatest reward is the one who bestows it. Just as there are criteria for anything of value, there are criteria for the builder. These criteria may be summed up in five questions: Is it right? Does God want me to do it? Is this the time it should be done? Will it be for the general welfare? Is it unselfish?

As there are criteria for the builder, so there are criteria for the wrecker. He is ready for action, provided the following questions can be answered in the affirmative: Will it profit me? Will it make me more comfortable? Will it give me more prestige? Will it make my future more secure?

The Good Book is replete with vivid and breathtaking examples of God's builders. One of the greatest of these was Joseph, next to the youngest son of the patriarch Jacob. This child of Jacob's old age was the recipient of many favors that the older boys had not received. And, quite naturally, their anger was roused. When opportunity appeared they improved it to avenge themselves, and to sell Joseph into Egyptian bondage.

This youth, then about 17 or 18, was soon placed in an exceedingly difficult situation where the alternatives were simple, To sin and prosper, or resist and suffer. The criterion that aided him at the peak of tempta-

tion was: "How then can I do this great wickedness, and sin against God?" He chose to resist, and earned for himself 12 years of confinement in an Egyptian prison as a reward.

In order to understand just how compelling this temptation was we must remember how young and unaccustomed Joseph was to the ways of the heathen world, whose supreme aim seemed to be the satisfaction of the demands of one's natural desires. As John puts it: "For the things in the world—the cravings of the earthly nature, the cravings of the eyes, the show and pride of life—they all come, not from the Father, but from the world" (1 John 2:16, Weymouth). In the young, the desire for enjoyment is heightened by the vigor of youth as well as by the lack of experience, which provides a safeguard for those of older years. One never yields to temptation without first determining to forget—even if but for a moment—not only God and family, but honor and right.

But—as in the case of one of his most worthy successors in the leadership of God's people, Moses—Joseph also was "determined to endure ill-treatment along with the people of God rather than enjoy the short-lived pleasures of sin; because he deemed the reproaches which he might meet in the service of the Christ to be greater riches than all the treasures of Egypt" (Heb. 11:25, 26, Weymouth).

God's Payday

Payday with God is not always at the end of the month, but even in this life there are compensations for following the dictates of an enlightened conscience rather than those of a carnal nature. In the case of Joseph, in God's own time and way, he arrived at the place of supreme opportunity over the thorny path of hardship and duty just in time to save God's people from extinction. His exaltation to the post of prime minister was employed by this young hero to further God's cause in the earth.

Daniel is another whose unusually close relationship with God while serving in the court of the world's greatest living potentate opened the way for him to occupy positions of great responsibility in the Babylonian Empire and, later, in the Medo-Persian Empire. While occupying these positions, he was ever alert to opportunities for rendering special service to God and His cause. With David, he shared the commendation of God, for the angel told him that he was "greatly beloved." His intervention and influence meant much in returning God's people to their homeland.

While thinking of God's great

builders, the character of Esther stands out like the evening star. Like Joseph and Daniel before her, this young Hebrew maiden, an orphan reared by her cousin, relied entirely on God. She even disdained to enhance her natural beauty and charm by artificial means to gain the king's favor. Of her it is written, on the occasion that the king chose someone to replace Vashti, the rejected queen, that "Esther obtained favour in the sight of all them that looked upon her. . . . And the king loved Esther above all the women . . . so that he set the royal crown upon her head, and made her queen instead of Vashti" (Esther 2:15-17).

Her position in the realm of Medo-Persia did not turn her head nor cause her to depend on her relationship to the king. When her people, through the machinations of the wicked courtier, Haman, were threatened with destruction, she was equal to the occasion. Her one-time guardian and counselor, Mordecai, reminded her of the great opportunity facing her, by saying: "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?"

She answered her cousin and counselor that after he as well as she and her maidens had fasted and prayed for three days and nights, she would go in before the king, although to do so was exceedingly risky, and added: "If I perish, I perish."

God cannot but honor nobility of that kind. In His powerful hands she became the means not only of saving her people but also of giving a serious setback to the enemies of the Jews from which they never fully recovered. To her, honor meant more than life. God has a way of drawing us out of the stagnant pools of self-pleasing into the broad, swift currents of His eternal purposes, if we will but allow Him.

In comparison with God's noble builders, how feeble, disappointing, and contemptible seem the lives and activities of the wreckers. Esau, who might have been the father of the 12 tribes of Israel, is a case in point. To satisfy his hunger loomed larger to him than the privilege of spiritual leadership. When tempted by Jacob, his crafty twin brother, who half jokingly offered to appease his appetite in exchange for his birthright, he replied: "Behold, I am at the point to die; and what profit shall this birthright do to me?"

To Esau present satisfaction meant more than future rewards. He lived

for the excitement and indulgence of the moment. Anyone who follows this course must inevitably suffer remorse. And remorse can lead to hatred and the desire to be avenged for the fancied wrongs we have inflicted on ourselves. What a sad end Esau had! He became an enemy of God's chosen people, and fell under the curse of God.

Only in a small degree is another character less tragic than that of Esau. Samson was called from before birth to become the deliverer of God's people. But when he arrived at his majority, he preferred to associate with Israel's enemies rather than with his own people. When his godly parents remonstrated with him and urged him to seek a wife from among

the maidens of his own people, he brusquely ordered them, referring to a Philistine damsel, "Get her for me; for she pleaseth me well."

Like Esau, Samson seemed to find his greatest delight in pleasing himself without regard for the feelings of his parents or for the high purpose of God for his life. He must have had moments of bitter remorse when later, grinding in the Philistines' mill, he thought of the brighter days and the opportunities that life had held for him. This will ever be the fate of those who sacrifice their ideals for the satisfaction of the present at the expense of the future.

In order to avoid missing God's purpose for us, let us pursue the following program:

1. Be happy, and do right, even if the other man reaps your reward.

2. Strive to be good rather than to be famous.

3. Be prompt to praise, but slow to criticize.

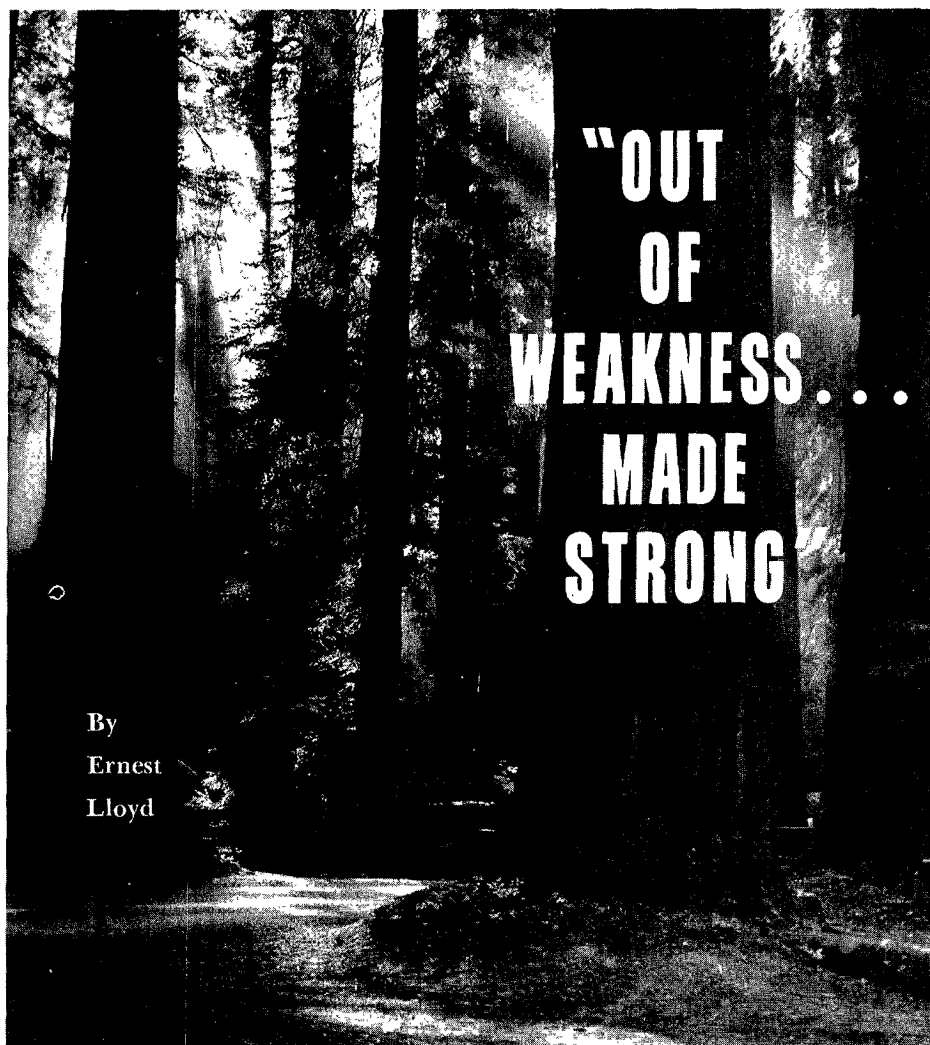
4. Do not be influenced so much by what man thinks as by what God thinks.

5. Be more sensitive to the approval of conscience than to the praise of men.

6. Take time to be holy.

7. Practice your religion.

God is now making up His jewels in this present generation. Only those who are wholly consecrated to the reaching of God's ideal will merit a part in the great reward awaiting those who love His appearing.



EWING GALLOWAY

WE MUST never undervalue any agency or means for good simply because it appears to be weak and insignificant. What power was wrapped up in the infant Jesus! When He grew up and entered His great public ministry many of the people made a terrible

mistake, as revealed in the disparaging question regarding Him: "Is not this the carpenter's son?" In other words, "What can you expect from a poor, uneducated family? He has never attended the schools of the rabbis!" But such is the attitude of many intelligent people toward the lowly

and humble. Most of us are impressed with the powerful, the rich, the brilliant, and we do not always rightly value the potentialities of the apparently weak and insignificant.

But "God hath *chosen the weak things of the world*" to accomplish His mighty purposes (1 Cor. 1:27). In the natural world we see the power of God's "weak" and little agencies everywhere. The big trees of California have sprung from seeds, each of which was no larger than a grain of wheat. God wraps up tremendous power in small packages. The mustard-seed parable is almost constantly illustrated before our eyes as we daily witness the great issuing from the small. The river, which at its source is only a tiny stream over which a child can step is at its mouth broad enough and deep enough to bear a navy on its waters.

In both the Old and New Testaments we see how often God works out His mighty objectives, not through the strong but through the lives of weak men and women, many of whom had little or no preparation for doing great things. You have often noticed in your Bible the names of the poor men and women and youth whom God used in the olden days. He is doing the same today. In our times we have seen many who with limited talents and energies have achieved great things for God. It is the weak person, fully consecrated and utterly given to Him and His work, whom God can use and of whom it may be said, as it was of Caleb of old, "He hath *wholly* followed the Lord."

Of such a nature was the life of Ellen G. White, a poor, weak, young woman, frail in health, having little formal education, but willing and ready to do God's bidding. Eager to serve in His cause and to make known His great message for this gen-

eration, she became, under Heaven, the guiding influence of the Seventh-day Adventist denomination. It would be impossible for mortals to measure the far-reaching influence of the inspired instruction given by Mrs. White to the leaders of the various departments of our denominational work through its developing years. And that influence is still a mighty factor in the onward sweep of the work.

This prophetic guidance in the remnant church is doubtless kept certain and strong through the great circulation of the Ellen G. White books. Many thousands of our members are walking in the light today because of the influence of one or more of her wonderful books. Think what *Steps to Christ* has accomplished! About 10 million copies of this remarkable book have gone into the homes of the people, and this volume is now being printed in 85 languages! What other religious book, outside the Bible, has gone into so many translations? *The Great Controversy* and *The Desire of Ages* are also in millions of homes.

There are now 54 Ellen G. White books going out in ever-widening circulation in America and abroad. What a remarkable, indeed stupendous, achievement for a woman who served in many other ways in addition to writing for publication! And so we see what God can do with one of His chosen "weak things"—in this case a frail woman entirely surrendered to Him and wholly dedicated to His work. She coupled her will with the will of God, worked diligently to improve her humble talents, and developed into a tower of strength for His people. "Out of weakness . . . made strong" (Heb. 11: 34). What a blessing she has been in this old world! Countless thousands purchase and read her wonderful books. Thus she "being dead yet speaketh."

Every one of us needs to be fortified against the pressure of evil forces all about us, and the Word of God and the writings of His special messenger for these testing days contain the very helps that young and old need in order to live victoriously and effectively. How signally has God honored us as a people, and how richly has He bestowed His blessings upon us! Let us ever remember the words of Jehoshaphat in 2 Chronicles 20:20: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." We are *established* in the things of God through constant belief, obedience and faith, and we *prosper* in the right way as we follow the guiding counsels of the Lord's special messenger to the remnant people.

A Story FOR THE YOUNGER SET

When Aunt Ellen Lost Her Smile

By Miriam Hardinge

AUNT ELLEN was staying at Betty's house, and Betty always loved to have her there. Aunt Ellen was such fun, for she knew lots of stories, and she always took Betty out somewhere special. She was always cheerful and smiling.

One noontime during her aunt's visit Betty came in from school frowning and looking like a thundercloud.

"Hello," said Aunt Ellen, who couldn't help noticing her niece's unhappy expression. "Troubles?"

"Everything went wrong today," said Betty. "Jeanie isn't at school today, and Miss Williams put Johnny at the desk next to mine and he kept putting his foot out to trip me every time I went to my desk, and—"

"And you've got a nice home to come back to and a good warm dinner waiting for you, and a kind mother, and you're coming out with me after school," continued Aunt Ellen. But even those pleasant prospects didn't chase the thunderclouds away.

"Come now," said Aunt Ellen. "Let's see that pretty smile of yours." But Betty's smiling apparatus didn't seem to be in working order that day.

"Don't you know how to smile?" asked Aunt Ellen, giving a good demonstration herself.

"Of course I do, but I don't have much to smile about today," said Betty.

"I think that you can at least smile at the knowledge that you *can* smile," said Aunt Ellen.

"Well, anyone can smile," said Betty, pouting more than ever.

"Oh, no, they can't," replied Aunt Ellen. "Did I ever tell you the story of how I lost my smile once?"

"Lost your smile?" questioned Betty. "Why, you can't lose a smile!" And she almost smiled at the idea.

"Well, I did," declared Aunt Ellen.

"How?" asked Betty, her interest thoroughly awakened.

"Many years ago, before you were born, I had some surgery

right here," began Aunt Ellen, touching a place behind her left ear.

"Where that scar is?" asked Betty.

"Yes, that's it. It was to save my life that the surgeons operated, and I'm thankful to be alive as a result of their skill. Somehow a nerve was injured during the surgery—the nerve that controls the movements of that side of the face—and for a long time I wasn't able to move the left side of my face or to shut my left eye. It was difficult to eat and I soon found out that it was impossible to smile, for when I tried to smile only the right side of my mouth turned up.

"Three days after the surgery a little girl was put into the other bed in the two-bed room where I was, to have her tonsils out. She looked lonely and a little frightened when her mother left her, so I gave her what I intended to be a reassuring smile. But instead of cheering her up, it made her burst into tears! I didn't know what I had done to upset her, so I reached into my locker for a mirror, and holding it before my face I smiled into it. Then I knew why the little girl was so frightened. My smile was lost and in its place was just a grimace."

"That must have been terrible," said Betty thoughtfully. "Just imagine not having a smile to give."

"Yes, it was very difficult for a while, but God was good to me. In answer to our prayers He healed the nerve, and after a few months I was able to smile as well as anyone else. And didn't I appreciate being able to!"

"Is that why you smile so much now?" asked Betty.

"Well, that experience did teach me the value of a smile," said Aunt Ellen, "and I never forget to be thankful for the ability to smile. Besides, there's so much to smile about when we think how good God is to us."

Betty was smiling by this time—a broad, beautiful smile.



JOHN GOURLEY, ARTIST

"Come now," said Aunt Ellen. "Let's see that pretty smile of yours." But Betty's smiling apparatus didn't seem to be in working order that day.



With the Poets

Life's Sunset

By HERMAN ROBERTS

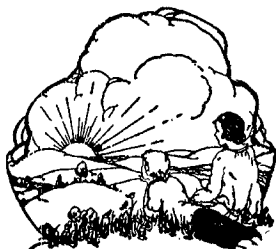
Lord, when at last I bend my way to tread
With slow and faltering steps my life's decline;
When sunlit paths that through green hills have led
Yield their delights to younger hearts than mine,

Oh, may I not with vain repinings mark
The twilight shadows falling o'er my way;
May I not turn to mourning for the dark
That soon shall hide the splendors of my day.

No, I would go as one who ends his quest
Of gathering goodly treasures far and wide,
Or as the weary plowman, seeking rest,
Turns homeward in the dusk of eventide.

Yet even as the sun's last lingering light
Searches the verdant hills beyond the dale,
So let my spirit climb some Nebo's height
To view the land beyond the darksome vale.

Then let my day draw gently to its close—
All earthly scenes fade slowly from my sight;
I shall lie down and take my brief repose
Upon the velvet bosom of the night.



A Prayer for Our Youth

By CLIFFORD B. HOWE

Heavenly Father, guide our youth, I pray,
Through these dark and trying days;
Lest, perchance, they stray or lose the way
In this world's confusing maze.
Breathe upon them holy inspiration,
Light, and sanctified insight;
May they have that true evaluation
Of the things that make up life.
Guide them in the choice of their companion
For that future home to be,
Heaven on earth, a joyous, happy bastion,
Lasting as eternity.
Stay the careless spirit of abandon
That would lead unto a fall.
Pilot them until earth's run is done,
To the final port of call.
Save them from that cruel and costly blunder
That would darken all their years,
Where the lonely shadows tear asunder
Love and life with bitter tears.
Place about them Thy protecting aura,
Like great arms of burnished gold;
Till they're safely through this threat'ning era,
Safe at last within Thy fold.

The Dawning

By MRS. E. M. HOOVER

Long the pioneers had labored,
Long the heavy burden bore;
One by one they ceased their toiling,
Days of struggle came no more.

Long they waited for the dawning,
Yearning still to see the light
Of the coming of the sunrise
That will close earth's fitful night.

Now they're resting in the shadows;
We the vigil keep. How long
Shall our eyes far eastward scanning
Watch ere comes the glorious dawn?

See! Yon sky with gold is gleaming!
Soon the dawning will appear!
Soon will end our watching, waiting,
Soon the day of God be here!

See! The colors strengthen, broaden,
Spread to all the sleeping sky,
Reach out for the far horizon—
Now the morning draweth nigh!

O my soul, the day is breaking!
Soon the morn will Jesus bring!
Now the long, dark night is ending;
Soon we'll stand before the King!

Oh, the import of this hour
As earth's closing scenes draw near!
Solemn every passing moment;
Day—and night—are almost here!

There's no time now for earth's vain
pleasures;
No time now to turn aside
To this old world and its allurements—
To its cares or to its pride.

This, a time for deep soul searching,
With strong yearning, earnest prayer,
Pleading for the Holy Spirit,
For its cleansing and its power.

This, a time for earnest labor;
Time now to arise and shine
Till this earth's remotest regions
Shall behold His form divine.

Troubles

By AMY E. HARRIS

Just trivial things,
Yet they seemed to me
As tall as a mountain,
As deep as the sea.
Then out of the night
A voice seemed to say,
"If you are a Christian
Then why don't you pray?"
I prayed; like a child on
its mother's breast
I fell asleep, for my heart
had found rest.

Awaken, O Israel

By MARGARET LOCKE

Awaken, O Israel, arouse from thy slumber;
The judgment is on—does the Christ reign within?
Do burdens oppress thee, dishearten, encumber?
Art thou striving daily to overcome sin?
Take thine eyes from thyself and all of thy weakness;
Look only to Christ; He will gladly impart
His righteousness, gentleness, loveliness, meekness—
Will make thee like Him; bid Him enter thy heart.



Neighborliness

By a new neighbor

IT IS nearing the close of May Day, as I write. This afternoon our door chimes sounded, but when we got to the door, no one was there. Instead, hanging on the doorknob was a little basket, made of bright yellow and pink strips of paper interwoven. In the basket were three big iris blooms, several pink and yellow rosebuds, an immature lime, and a calla lily whose throat held a tiny geranium flower and a single honeysuckle. The basket was obviously the work of a child.

Later, my wife, sleuthing, revealed the artist: it was little S——, who lives across the street from our new home and attends the village church school. You see, we have just moved into this neighborhood, and this was his way of saying Welcome to his new neighbors.

An hour later, another May basket appeared, this time a used plastic strawberry basket, bright with pink and white snapdragons and a blue larkspur. This gift, my wife learned from C——, S——'s tiny sister, was bestowed by little B——, who lives "over there"—a location she indicated by a sweeping gesture that showed command of a fundamental fact that everybody ought to know.

In a few moments little preschool C—— reappeared, bearing her gift of love—a green paper basket of iris and rosebuds and bottle-brush blossoms. The basket, she explained frankly, had been given to her that morning, but she had turned it inside out and fashioned a new handle, because, she said, "I didn't have time to make a new one."

All of which has made us reflect on the things that have "happened" to us during the last two weeks since we moved here.

Good things began to happen the

first night. It was Monday when we arrived, but far too late to get settled for the night. Our neighbors up the street, whom we had known before, took us into their home for the night, and then provided a hearty breakfast as prelude to a day of strenuous unpacking. To make easier the day's tasks, they also insisted on our taking dinner with them, and again reinforced us with a satisfying meal.

When it came time for dinner, we left a utility man at work in the new home and went off. On our return, we found a bag conspicuously standing on the table in the breakfast nook—its contents, a quart of rich soup and a foil-wrapped package of crack-

ers. We have not yet identified the donor, but the gift made a substantial breakfast the next morning, proving the recommended value of soup as a breakfast foundation for a hard day.

Things Kept Happening

Well, things kept happening. Tuesday afternoon our next neighbor down the street called, introduced herself, and insisted on our taking dinner with her family. Meanwhile, our neighbor on the corner below, finding that we had not yet acquired a lawn mower, brought his own and unceremoniously began cutting our lawn. We discovered that he had kept it watered during the days before our arrival.

It seemed to us that everybody wanted to be neighborly, and everybody did something—or offered to. One brought a bag of oranges and avocados; another, a bag of mixed citrus fruits; another, a jar of pomegranate jelly. A man offered his help—he confessed to being an expert with the screwdriver. Someone anonymously left a bunch of flowers and an iris rhizome at the door. And a former neighbor drove 60 miles to bring us an orchid and a potted hydrangea with three huge flower clus-

Fellowship of Prayer

More Answers to Prayer

"Some time ago I asked for prayer for my children. I am happy to report that my youngest daughter has returned to the fold."—Mrs. L., of Colorado.

"In 1959 I asked prayer for my husband and son. I am happy to report that my son was baptized at the end of 1962. Please continue to pray for my husband, who is not as prejudiced as he used to be. I thank God for these victories."—Mrs. O., of Washington.

"Six months after I wrote you to pray for my sister she was baptized. Ironically, our mother died. But my sister listened to the voice of God and accepted Him."—Mrs. S., of Florida.

"A few weeks ago I asked for special prayer for my husband. I am so happy to report that he accepted the message and was baptized March 2. He lost his job because the company would not give him Sabbaths off. He is just worried sick about debts we owe. Pray for him to have faith in God. Your prayers mean so much to us now. We have prayed and waited eight years for him to accept the truth and to have a united home. We thank you from the bottom of our hearts. May God richly bless you."—Mrs. D., of South Carolina.

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.

ters to inaugurate our new home, and a bit of home-baked banana bread and a whole-wheat loaf to delight our taste buds. Bless her—with her, neighborliness is not a matter of adjacency, it is a condition of the heart.

Thus, two Sabbaths have passed. Before the first Sabbath, the pastor of the local church called, inviting us to worship with his congregation. And both Sabbaths we have enjoyed dinner in neighboring homes, with a vesper meal at another home only two blocks away.

Certainly our new home is set in a little corner of heaven on earth. We are sure that we are welcome in this neighborhood.

The Grace of Hospitality

And so we have been thanking the Lord for His goodness, and for the love demonstrated in the hospitality of His children. How sweet is the grace of hospitality! "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133:1). "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

What does this mean to us? Shall we be only the recipients of unnumbered blessings?

No, rather, we have a new challenge to be active, love-inspired Christians, good neighbors, in a world that is growing increasingly smug and self-contained. What are we doing—you and I—to demonstrate the love of God, to be good neighbors? Are we proving ourselves worthy citizens in our communities, and making our neighborhood a little heaven on earth?

Says God's messenger: "If you have God's presence, and possess earnest, loving hearts, a humble home made bright with air and sunlight, and cheerful with the welcome of unselfish hospitality, will be to your family, and to the weary traveler, a heaven below."—*Testimonies*, vol. 2, p. 527.

"When hearts sympathize with hearts burdened with discouragement and grief, when the hand dispenses to the needy, when the naked are clothed, the stranger made welcome to a seat in your parlor and a place in your heart, angels are coming very near, and an answering strain is responded to in heaven. Every act of justice, mercy, and benevolence makes melody in heaven. The Father from His throne beholds those who do these acts of mercy, and numbers them with His most precious treasures."—*Ibid.*, p. 25.

P.S. Several neighbor men are coming over to help weed our garden, and we have just received an invitation to next Sabbath's dinner.



A. DEVANEY

"The Bible lays much stress upon the practice of hospitality. Not only does it enjoin hospitality as a duty, but it presents many beautiful pictures of the exercise of this grace and the blessings which it brings. . . .

"The privilege granted Abraham and Lot is not denied to us. By showing hospitality to God's children we, too, may receive His angels into our dwellings. Even in our day, angels in human form enter the homes of men and are entertained by them. And Christians who live in the light of God's countenance are always accompanied by unseen angels, and these holy beings leave behind them a blessing in our homes."—*Testimonies*, vol. 6, pp. 341, 342.



From the Editor's Mailbag

A sister writes that she and her husband are retired. They have long been Adventists and through the years have given thousands of dollars to the cause. They have their home clear of debt and "a few thousand in the bank for emergencies." Their question: "Is it right to have this savings in the bank or should we take it out and put it in the work, and trust in the Lord to take care of the emergency?" Here is our reply, as expanded for publication.

Our Reply

Without hesitation I can say to you that it is no sin, nor is it a lack of dedication to the cause, to keep in reserve some money for the infirmities and emergencies of old age, beyond your Social Security. I can speak with certainty because of explicit counsel that Mrs. White has given us. Repeatedly she speaks of the need and the virtue of thrift, not simply so that we may be able to meet our current needs but also that we may be able to save for emergencies and to buy a home. Here are a few typical statements from her pen:

"Had you and your wife understood it to be a duty that God enjoined upon you, to deny your taste and your desires, and make provision for the future instead of living merely for the present, you could now have had a competency, and your family have had the comforts of life."—*Testimonies*, vol. 2, pp. 432, 433.

"There are some workers who are so situated as to be able to lay by a little from their salary, and this they should do if possible to meet an emergency."—MS 67, 1899.

"You might today have had a capital of means to use in case of emergency, and to aid the cause of God, if you had economized as you should. Every week a portion of your wages should be reserved, and in no case touched unless suffering actual want, or to render back to the Giver in offerings to God. . . . The means you have earned has not been wisely and economically expended so as to leave a margin, should you be sick and your family deprived of the means you bring to sustain them. Your family should have something to rely upon if you should be brought into straitened places."—*The Adventist Home*, pp. 395, 396.

Nor does Mrs. White condemn our passing on to relatives monies that we may have saved. Writing of the need to make out a will, she says:

"In disposing of your property by will to your relatives, be sure that you do not forget God's cause. You are His agents, holding His property; and His claims should have your first consideration. Your wife and children, of course, should not be left destitute; provision should be made for them if they are needy. But do not, simply because it is customary, bring into your will a long line of relatives who are not needy."—*Testimonies*, vol. 4, p. 482.

Note the reasonableness of this statement. The needy family comes first. It is a solemn duty to make provision for wife and children. Paul says that "if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8). One of the ways to provide for one's own is through a will. But if you have given away everything

ahead of time, how is the surviving spouse, or possibly other needy relatives, to be cared for?

However, note that Mrs. White enjoins us: "Be sure that you do not forget God's cause." There is a simple and sure way whereby an aged couple can make provision both for the emergencies and illness of old age and also for God's cause. The husband and wife can make out wills so that after caring for needy relatives, if there be such, whatever is left of their means shall, upon their death, go to the cause. There are variations, of course, in the matter of legally planning to remember the cause. These you can discover by talking with your conference president or treasurer.

Speaking of Mrs. White's counsel in this field, let me give you a little story about a day long ago when my father and mother with their three children lived in Australia. We lived near Sydney where a sanitarium was being built. Father was an exceptionally successful colporteur. There were great calls for gifts to build the sanitarium. My father, who was away at the time on a canvassing trip, sent in all his profits on a large delivery of books. This greatly cheered the workers at the sanitarium, though they knew not, at first, who the generous giver was, for father was secretive in his giving. When father returned home, Sister White, who had been told that father sent the gift, said to him: "Brother John, if I had known it was you that sent in all that money, I would have told you to keep some of it to take care of your little family." My father, on several occasions, told me that story through the years. What a refreshing insight into the balanced kind of counsel Mrs. White was wont to give.

My dear sister, God bless you and your companion. You have given liberally in the past, and God has the record. You need have no troubling of conscience over keeping the limited funds you still have, for emergencies and grave illness may come. Finally, if you have no needy relatives, you and your dear husband, when your earthly journey ends, could leave to the cause whatever remained of your estate.

F. D. N.

Two Catholic Claims Examined

A REVIEW reader asks concerning the accuracy of certain claims made in a recent book entitled *The Faith of Millions—The Credentials of the Catholic Church*, a comprehensive work on Catholic doctrine written by J. A. O'Brien, of the faculty of Notre Dame University. The book carries an introduction and a preface by two American cardinals. From time to time we receive similar inquiries on the validity of certain assertions appearing in newspaper and magazine advertisements sponsored by the Knights of Columbus. Let us here consider two of the basic claims that appear in Mr. O'Brien's book and often in Catholic apologetic literature—that the Roman Catholic Church was the only Christian church in existence for the first 16 centuries of our era, and that it produced the New Testament.

Any standard church history dealing with the centuries in question will mention a number of Christian church bodies in the eastern Mediterranean area and in northern Africa that have never submitted to the authority of the

bishop of Rome, from the days of the apostles continuously down to the present time. There were also such groups in Ethiopia, Armenia, southern France, northern Italy, and the British Isles—all wholly independent of Rome. In addition, from the eleventh century onward countless millions of Orthodox (Greek) Catholics have rejected Roman authority, and continue to do so. Mr. O'Brien apparently wants to think that the Roman Catholic Church originally had a monopoly on the Christian faith, and makes his wish out to be historical fact.

The word *catholic* means "universal." During the first three or four Christian centuries there was a catholic church (meaning all Christian congregations throughout the world), but there was no Catholic Church (meaning the Roman Catholic Church). The Roman Catholic Church—with authority over Christendom centralized in the bishop of Rome—was the product of a long and gradual historical process that required several centuries. (See the *SDA Bible Commentary*, volume 4, pages 834-838.) The first bishop of Rome successful in the attempt to exercise catholic papal authority was Leo I ("the Great"), who died in A.D. 461. Some of his predecessors had essayed to exercise such authority, but without success.

During apostolic and postapostolic times Christian churches everywhere were bound together by their common faith in one Lord, and they lived under the direct supervision of the Holy Spirit. For the first century after the crucifixion Jerusalem and Antioch were the focal centers of Christendom, but the church at neither place ever attempted to exercise jurisdiction over other churches. For some centuries thereafter the bishops of Alexandria, Antioch, and Constantinople exercised at least as much authority as the bishop of Rome. It was not until the fifth century that the catholic—that is, universal—authority of the bishop of Rome came to be generally recognized. Prior to that time the Roman Catholic Church, as such, simply did not exist.

Is the Bible a Catholic Book?

The popular Catholic claim that the Catholic Church produced the New Testament, and that the Christian Bible is therefore a Catholic book, is equally at variance with the facts of history. Mr. O'Brien claims that the New Testament in its entirety was written by Catholics, and that his church translated the Bible into many languages before Protestantism "saw the light of day." However, the twin facts that the Roman Catholic Church did not exist in apostolic times and that the writers of the New Testament, with the possible exception of Luke, were all Jews, make it obvious that the Church of Rome had nothing whatever to do with the writing or compilation of the New Testament.

In its entirety, the New Testament was written and generally accepted long before the Roman Catholic Church, as such, took shape. The process of deciding what writings bore the divine imprint, and thus had the right to be included in the New Testament, continued for three or four centuries during which the church at Rome, along with all the other churches of Christendom, participated in the process of selection. The first extant list naming the books of the New Testament as we know it today occurs in a letter by Athanasius, Bishop of Alexandria, in A.D. 367. The New Testament was recognized as Scripture long in advance of any official pronouncement to that effect by a church council or by the bishop of Rome. These later Roman pronouncements did not create the canon of Scripture; they were, in fact, simply a recognition of what was already generally accepted.

By no stretch of either the imagination or the facts of church history can the apostles or their writings be considered Roman Catholic. Any assertion to the contrary

is historically inaccurate and misleading, and is made either in ignorance of the facts of history, or with deliberate intent to distort them. Inasmuch as Mr. O'Brien has been a professor of the philosophy of religion at Notre Dame University for 23 years and is the editor of a number of religious publications and the author of several books, it is difficult to dismiss his allegations on the basis of ignorance.

R. F. C.

Eat the Best!

A recent issue of *The Insider's Newsletter* gives some facts on meat inspection in the United States that will startle thoughtful readers. The article says, in part: "If you've always assumed the meat you buy has been properly inspected, wake up. . . . Federal inspection laws cover only companies dealing in interstate commerce. Almost 3,000 local shops, now doing a considerable volume of in-state business, are subject only to cursory once-overs or *never examined at all*. . . . A recent study by the U.S. Department of Agriculture of non-Federally inspected plants revealed widespread insanitary practices, many cases of contaminated food processed for public sale, use of chemical additives not permitted under Federal regulations, deceptive labels and packaging materials. . . . Sixteen states do not inspect, others merely license slaughtering establishments; *only a handful come up to Federal standards in assuring that their state meat supply is free from spoilage or disease.*" (Italics theirs.)

The purpose of the *Newsletter* article is apparently to alert the public to the need for more stringent inspection laws. Warns Leslie Orear of the United Packinghouse Workers: "A mild illness from meat can masquerade as flu—and too often does. It's time for loud public protest."

Information and warnings concerning diseased meat and the consequent dangers to the consumer are not new to Seventh-day Adventists. Nearly 100 years ago, in 1864, Ellen G. White wrote: "Very many animals are sold for the city market known to be diseased by those who have sold them, and those who buy them [the merchants] are not always ignorant of the matter. Especially in larger cities this is practiced to a great extent, and meat eaters know not that they are eating diseased animals."—*Counsels on Diet and Foods*, p. 386. In 1902 she wrote again: "Animals are becoming more and more diseased, and it will not be long until animal food will be discarded by many besides Seventh-day Adventists."—*Ibid.*, p. 384. Later she added (in 1909): "If meat eating were ever healthful, it is not safe now. Cancers, tumors, and pulmonary diseases are largely caused by meat eating."—*Ibid.*, p. 404.

Why did the Lord reveal these facts to His remnant people so many years ago? Because He loves them. Because He wants them to enjoy the best health possible. Because He wants to reduce the likelihood of their contracting certain diseases. Because He wants them to be an attractive exhibit of what can be accomplished through obeying His laws, both natural and moral.

With the rising rate of alcoholism and lung cancer, Adventists feel exceedingly grateful to God that years ago He gave us light on the evil effects of alcohol and tobacco on the body. But are we equally grateful for the light He has given on flesh foods? Would we demand coercive scientific evidence that meat is a threat to good physical and spiritual health if we truly believed that "God is trying to lead us back, step by step, to His original design,—that man should subsist upon the natural products of the earth" (*ibid.*, p. 380)? K. H. W.

Reports From Far and Near

*The story of a pioneer expedition
into a primitive mountain region
of the Philippine Islands—*

A CENTENARIAN CHIEFTAIN FORSAKES DEVIL WORSHIP

By R. B. Castro, *Departmental Secretary
West Visayan Mission*

HUNGRY, weary, and gasping for breath, we stumbled over precipitous trails for about 60 miles from Tabuan, our nearest Adventist outpost, on our way to Kapataga in the West Visayan Mission of the South Philippine Union. When our destination came in sight late on the third afternoon of our journey, we bowed our heads to thank God for His protecting hand and to ask His blessing on this soul-winning venture into a very primitive area.

Arriving at Kapataga, we were led to the tree-bark house of the centenarian we had come to see, but he did not return until late that night. Kapataga, we found, is a scattered barrio, or village, with isolated houses hidden among the trees here and there on the mountainside, a mile or so apart.

The people of Kapataga are almost entirely illiterate, and very poor. They eke out a precarious existence by cultivating small *kaingins*, or clearings, on the mountainside, where they grow corn, camote, and upland rice. Often these clearings are several miles from their homes.

Our host greeted us with a broad and sincere smile, expressing his regret at not having been present to receive us when

we arrived. He had been expecting us for many months, and had given up hope that we would ever come. Now that we had come at last, he was greatly impressed with our sincerity.

The year before, Lucio Patricio and his group of active lay preachers happened upon this isolated place and had met this man, Ponciano Fernando. They talked to him about Christ, and he listened with intense interest. That visit was short, however, and Mr. Fernando expressed a desire to learn more if they would return. Now that we were under his roof for the sole purpose of telling him more about God and the plan of salvation, he was happy beyond words. One of Mr. Fernando's several sons confided to us that his father had once been a member of a notorious bandit group that made forays into the lowlands. When the Americans came he settled in Kapataga. Here his seven wives bore him 40 sons and daughters.

This aged man asked many heart-searching questions as we introduced him and his family to God's Word, in which he showed great interest. In the simplest language we told him about the origin of sin, and how God loved us and sent His



Ponciano Fernando (right), chief of the Kapataga tribe said to be 120 years old. He has forsaken his devil worship, and with his family is turning to the true God.

only Son to redeem us. It all seemed wonderful to him and his family, and they expressed their wonder by interrupting us again and again with an expression that sounds like "Ay, ay, ay—ay, ay!"

One of Ponciano's older sons, José Fernando, had reached the sixth grade of elementary school. He seemed to be as interested in the truth as his father, and he became a real asset to us. As we gave Bible studies we let him, pride of the household, read the text we pointed out to him. Repeatedly we saw this young man's face light up as the true light penetrated his heart. His interest was so great that he would walk several miles through the darkness each night, through the forests and over rugged trails, to his father's house in order to attend our nightly meetings. We have great hope for José. When we left he asked for a songbook and a Bible, which we have since sent to him.

Another obstacle we met in Kapataga



Members of the expedition to Kapataga. R. B. Castro, who led the group, is holding up his hat.



Those attending the medical evangelism institute in Nuzvid, India.

was devil worship. These simple mountain people are devil worshippers, and they are afraid of the *a-ngol*, a vengeful, black giant who lives in the mountains. They believe that when they displease him he makes them or their children ill. To atone for their sins they offer two fatted chickens and a pig, which they dress elaborately and place under a designated tree for the *a-ngol* to feast on. They believe in the power of charms, or *hinuptanan*, to ward off sickness. For a headache or stomach-ache, a wooden charm carved like a dog is moved over the affected parts. It is no wonder that these primitive people have a very high mortality rate.

Early one morning as we were studying the Bible, Mr. Ponciano stopped suddenly in the midst of a statement he was making and fell unconscious. We immediately applied what first aid we knew, and while doing this we talked to those around about the devil, who is the cause of all illness, and about our source of help, the Lord Jesus. We told them that those who worship the true God do not use charms and are not afraid of the devil. We invited them to kneel with us while we talked to our God, asking Him to heal Mr. Fernando. They had not knelt with us before, but on this occasion everyone did so. We prayed as we had never prayed before, for these superstitious people would surely blame us if he died. These people must be convinced that their *a-ngol* is powerless before God.

As we finished our prayer and opened our eyes, a miracle took place before us, for Mr. Fernando opened his eyes and was soon well again. We fed him multivitamins, suspecting that his weakness was aggravated by malnutrition. As his family gathered about him, we talked to him about God and how the devil was trying to discourage him. We asked him whether he would believe in God and promise to follow Him. He nodded. We

explained to him that he must confess his sins and ask forgiveness. Again he nodded. When we asked him to surrender his charms as evidence of his willingness to follow God wholeheartedly, he went through what was evidently for him a real struggle. He was still fearful of the devil's retaliation. Finally he directed that his *hinuptanan* be brought out, and he surrendered them without reserve. We then prayed God to accept his surrender.

As we were burning his charms, Mr. Fernando asked his sons and daughters to surrender their charms also. Two of his sons said they would do so.

That night one of Mr. Fernando's older daughters had a severe stomach-ache. With their *hinuptanan* gone, the family looked to us for help. Again we asked them to kneel with us in prayer, after which we gave the girl some medicine. She slept soundly the rest of the night, and next day, to the wonder of all, she was about as if nothing had happened.

After some time we went on our return journey, leaving Lucio Patricio to carry on the work there with one of his mission school students. Mr. Fernando and his sons are requesting us to open a mission school for their people. Unfortunately we are unable to do so, because no funds are available. The best we can do is to have a lay preacher stay with these people until they are solidly grounded in the truth. The great distance and the difficult trail will make his food supply a very real problem, for a lowlander could not possibly subsist on the primitive diet of the people of Kapataga.

We must establish an outpost for the message in Kapataga, for beyond this area are thousands of underprivileged mountain people who have not heard about Christ. Until these benighted people shall have heard the message of salvation our Lord cannot return. Remember Kapataga in your prayers.

Medical Evangelism Institute in India

By Lucile Joy Small

The Giffard Memorial Hospital in Nuzvid was host to a medical evangelism institute held March 14 through 17. This institute was sponsored by the South India Union, with Ella May Stoneburner leading out in arrangements. Its purpose was to assist nurses and lay workers with limited training and facilities who are operating clinics in needy areas, and to encourage and inspire doctors and nurses in our larger institutions by reviewing the objectives of Seventh-day Adventist medical work. Some 25 delegates from various parts of the union assembled to hear the lectures on scientific and inspirational themes, which were given by the medical staff at Nuzvid and by some of the visiting doctors from Vellore. Drs. Noel Fernando and John Hsuen from Vellore presented the Friday evening MV meeting, highlighting the importance of spending a portion of each day in the audience chamber of the Great Physician.

Dr. Carroll Small, also from Vellore, spoke Sabbath morning on the role of the medical work in finishing the gospel commission.

Dr. Andrew P. Haynal, of the Department of Preventive and Social Medicine at Christian Medical College in Vellore, led out discussing the basic philosophy of the Seventh-day Adventist health message and stressing the need for a return to the divine blueprint in our medical missionary work. He also emphasized the superiority of simple natural remedies.

Those who attended the institute left with the feeling that the time had been profitably spent and with a renewed determination to make the Bible and Spirit of Prophecy their guide in the conduct of their work in medical missionary lines.

"God and the Mudhole"

By Lynn Baerg

In all of South America there is no provision for advanced education in Seventh-day Adventist schools. To be sure, we have excellent schools on the college level for the preparation of ministers and elementary teachers, but if our young people wish to study for other professions, they must attend a state university. This obviously creates problems, for many of our young people lose their way at a university, and others remain only lukewarm church members. Those who eventually find their way into denominational employment face a major problem of adjustment to denominational standards and methods.

For years many of our young people from the Lake Titicaca Mission have attended the state university of Cuzco. Last year we established a university home in Cuzco, to provide physical shelter and spiritual guidance for our young people there. This home is under the direction of Prof. Justo Taina, who is taking graduate work at the university. This arrangement not only has been a bulwark of faith for young people but also has impressed the authorities with our concern to cooperate with them in the preparation of qualified, professionally trained men and women. The Sabbath privileges occasionally granted in past years have become easier to secure, and it appears that ere long our students may be entirely free in this respect.

The registrar of the Lake Titicaca Training School, Prof. Prudencio Vasquez, had been granted a special leave at the beginning of this year for further study at the University of Cuzco. His medical examination was scheduled for Sabbath, however, and he was unable to make other arrangements. He returned from Cuzco to his work, disappointed that his plans

had been frustrated, but confident in God's guidance. His wife remarked, "Maybe the Lord knows that if you earned your university degree you would become proud and leave the Lord's work."

The Friday night after Brother Vasquez' return, there was a terrible rain-storm during which some travelers passing near the school lost their way, and their car became stuck in mud up to the windows. Our tractor pulled them out, and we put them up for the rest of the night in one of the faculty homes. The next day as they were about to leave, the gentleman handed me his card. It read, "Julio Miranda Bernal, Dean of the School of Education, Cuzco University." He kindly proffered his services and expressed deep appreciation for our small kindness.

The next day I learned what had happened to Brother Vasquez, and I immediately wrote a letter to Dr. Bernal regarding the problem, asking him to send a telegram if he could make arrangements for Brother Vasquez to take his medical examination on some other day than Sabbath. Thursday of that week I received a message in the affirmative. Brother Vasquez returned to Cuzco and was able to take his examination. However, he and another young Adventist still faced their main entrance examination, which was also scheduled for Sabbath. Under the leadership of Brother Taina at our university home in Cuzco, they determined to stand faithful to their principles. They prayed and did all they could to win favor with the university authorities. Then they waited. The examination on Sabbath came and went, but our boys stood firm. It looked as though all was lost. Then, without announcement, they were notified that they could take their examination on another day. Through the intervention of a student group they also were granted semiofficial recognition as Seventh-day Adventist students, ex-

empt from class or examination responsibilities on Sabbath. Incidentally, they gave an excellent account of themselves. It was a glorious victory of prayer. Such a concession in this strongly Roman Catholic country is nothing short of miraculous.

The Blind and Crippled Find Christ in Uruguay

By Pablo C. Rodriguez, Pastor
Montevideo, Uruguay

Through a series of evangelistic meetings in Montevideo, Uruguay, contact was made with two young people, a man and a girl, both Voice of Prophecy listeners.

The young man, Mario Requena Barcelo, had been working in a motion-picture theater. Spiritual perplexity made him different from his work mates in that environment. In 1955, at the age of 23, he suffered the greatest trial of his life—he contracted polio, and for two years he hung between life and death. Only his strong will power and his burning desire to find a satisfactory answer to the great questions of life brought him through the ordeal.

The disease left its mark on Mario. His legs, once strong and agile, were now crippled and useless. However, the suffering deepened his spiritual life and made him more eager than ever to find out about man and his destiny. He took Bible studies from various denominations, but these only brought bewilderment and confusion into his life.

The girl, Maria de los Angeles Varela, although blind, had a keen mind—and similar perplexities. Being neighbors, these two often discussed their mutual problems and kept listening to the Voice of Prophecy.



Maluti Hospital Forges Ahead

Dr. E. W. Staples, superintendent of Maluti Hospital in Basutoland, South Africa, reports four new buildings completed during 1962. Included are a new hospital wing, a modern operating room, a duplex home, and two homes for African hospital workers.

During the year there were three baptismal services as a result of the evangelistic labors of the entire hospital staff. Dur-

ing 1963 these workers plan to conduct two evangelistic efforts.

Left: J. D. Harcombe, vice-president of the South African Union, Group II, speaking at the dedication of the new operating-room block at Maluti Hospital. Center: New hospital wing. Right: The medical staff of the hospital.

J. D. HARCOTBE, Vice-President
South African Union, Group II



Mario and Maria (right), with the Bible worker, Mrs. Giannoni, and Pastor Rodriguez.

About this time they both met Mrs. Juana Giannoni, Bible instructor of the Las Acacias church, who began to study God's Word with them. Both accepted the truth happily, and were baptized in December, 1962. They love the Lord dearly, and are looking forward to seeing Him come in the clouds of heaven, when He will restore them to health. In the meantime, although he cannot move his legs, Mario is happy to "walk" in the Lord's ways, and although she cannot see, Maria is rejoicing in the light from above.

A Link in the Chain

By W. duPlessis, *Principal, Sedaven High School, Transvaal, South Africa*

Sedaven High School, a Seventh-day Adventist academy, is situated in the Transvaal thirty miles from Johannesburg, South Africa, center of the richest gold mines in the world. In fact, the name Sedaven is a contraction of the words "Seventh-day Adventist." Nestled at the foot of the hills, with a panoramic view, Sedaven is a haven of refuge against the evils of the cities and a place of peace for our young people. The call of the guinea fowl and pheasant can be heard, as well as the bark of the baboon on the hillside. Wild buck and porcupine come down at night to feed in the school gardens. The water supply is abundant.

Sedaven is a feeder school for Helderberg College near Cape Town, a thousand miles away. It is a coeducational and bi-

lingual school, since both English and Afrikaans are used by the teachers.

There is ample opportunity for missionary work among the surrounding African families and in the nearby African township. There are four active branch Sabbath schools. Our Ingathering territory, more than a hundred miles in extent, consists mainly of farms. On the whole, there is a friendly spirit toward our work.

Adjoining the school is Advent Haven, the old people's home established and maintained by the Transvaal Conference.

Some of our students take up nursing when they leave school. Not all are able to enter our nurses' hostel at Cape Town, and Sabbath privileges are often a problem for those who cannot go. In one non-Adventist hospital, however, Sabbath privileges have been secured as a result of the faithfulness of one of our students.

Annatjie Wilken's Influence

Let me tell you the story of Annatjie Wilken. She is the oldest of a family of six children. As a young girl she lost her father, and the mother was left to care for the family. Soon, however, the mother became seriously ill, and the children went to live with relatives who made it possible for Annatjie and her two sisters to come to Sedaven. Last year she left school to take up nursing in Johannesburg. Her request to be excused from Sabbath lectures was refused on the ground that she was fanatical. Certain other Seventh-day Adventist girls were attending the lectures. Annatjie, however, said it would be impossible for her to do so, and she was dismissed.

She applied for admission at another hospital in one of the adjoining mining towns and explained about her religious convictions. The matron said she would give her a trial, and as a result of her hard work, cheerfulness, and high Christian morals, the way has been opened for others. At present there are five Adventist girls in training at that hospital. The matron of the hospital has expressed her appreciation of the standard these girls are setting. Oh, if only our young people would remain true to principle, what a witness they could be for the truth, and what a blessing to those who follow after!

Pray that Sedaven may be able to fortify our young people against Satan's attacks.

From a Union Mission President's Diary

By F. G. Thomas, *President Tanganyika Union Mission*

February 12: Today I left home by Land Rover, in company with Brethren Marx and Pendleton. As we set out on this 3,000-mile trip I wondered whether the vehicle would stand the stress and strain of the rough roads of Tanganyika. We were not greatly reassured when it came to a stop after only eight miles. The trouble was soon found and remedied, however, and we were happy to arrive at Utimbaru mission, where we found the East Lake Field committee in session.

This field is led by nationals, and the efficient way the committee was conducted is a great encouragement. These brethren are good leaders. It was heartening to see the committee members take formal action expressing gratitude for the work of A. L. Davy, the retiring president. How good it is that workers of different nationalities can work together in a spirit of Christian love!

February 17: This morning I drove out of Nairobi at 3:00 A.M. No sooner had we left the city lights behind than I began to see wild animals in profusion. Once I narrowly missed crashing into two giraffes standing in the middle of the road. As the sun rose I had a beautiful view of Kilimanjaro, Africa's highest peak, which rises steeply out of the plains of Tanganyika. If this sin-cursed earth can be so beautiful, what will the new earth look like?

As I headed for Suji mission, headquarters of our North-East Tanganyika Field, my heart was stirred as I drove mile after mile through country where we have no work. I saw signs pointing to the churches and stations of other mission groups, but not one of ours!

At Suji, high in the Pare Mountains, I met with the mission committee, which was already in session. A fine spirit prevailed. The Pare people have been missionary-minded for many years, and they are to be found in mission service in many places in East Africa. This same spirit was in evidence at the committee. The work here is in good hands. Pastor

Boys at Sedaven High School helping to build a new reservoir.





Marathon Ingatherer

Seventy-four years young, R. B. Sheets, of the Southwestern Union Conference, worked at Ingathering for seventy-four days during the 1963 crusade and raised \$5,428.75. In the past four campaigns he has brought in more than \$21,000.

When he picks up his prospectus a big smile brightens his face, as he says, "I'm confident, really confident, that God needs me today, and He will give me success." God always does.

A. R. MAZAT
Departmental Secretary
Southwestern Union Conference

Y. Lusingu, the president, and Brother K. N. Elisa, the treasurer, have an earnest desire to finish the work. Pastor Y. Makanta retired after 40 years of service—a fine record.

February 20: Arrived in Dar es Salaam, capital of Tanganyika. We were lost for a while today as we drove through the bush, but we met a railway engineer who gave us the right directions. We were happy when we arrived in Dar es Salaam. In July, E. E. Cleveland, of the General Conference Ministerial Association, will hold an effort here, and we hope and pray that many will accept the message and unite with the 56 members we already have here.

February 23: We met with the Dar es Salaam church today, but not in the church building. We do not have one yet, though we do own property on which to build. We are still negotiating for a builder. We met in a theater, and next door the phonograph was blaring its wild rhythms. I could see that the

Sabbath school superintendent was having a hard time competing with the noise. When I preached I found out by personal experience *how* hard. There are some fine people in this church. One woman was so eager for the new converts to have a baptismal manual that she translated it herself, doing all the writing in longhand. Another good sister comes every week, even though she faces serious opposition from her husband. A number of government employees have taken a strong stand on Sabbath observance, and have obtained Sabbath privileges.

February 24: Tonight I am tired, for I have ridden more than 300 miles in an uncomfortable railway bus. Even so, it was a privilege to meet Brother A. Tenga in Iringa. He and a colporteur are working in this town, where we have only a few members. Courageous men are these, diligently working more than 1,000 miles away from mission headquarters. This city is ripe for evangelism, but where are the personnel and the funds?

February 26: Another 300 miles by bus. How good to be at Mbeya Mission Station with Brother and Sister Hugh Stevenson. They have been here less than a month, but already things are improving. God is yet going to do great things in this place.

February 28: Today we felt well rewarded. We sent two young men off on a 1,000-mile journey to Bugema Missionary College to take the ministerial course. One young man, Anyawile, has quite a story. His parents, who belong to another

church, have consistently opposed his being an Adventist. They went so far as to get their minister to curse him. Recently, Anyawile gave up a career that included free training at government expense, because of the Sabbath. I don't think I ever saw a man as happy as he when I told him that he could go to Bugema College.

March 1: In the beautiful hills of Tukuyu lies our small Masoko church. Here I met Mbuponelo, who for weeks has been beaten every Sabbath by her husband for coming to our church. Her clothes have been taken away, she has been denied food and money, yet she has been faithful. The church had a special day of prayer to intercede for her. Last Sabbath her husband did not mistreat her. The local elder here has given the equivalent of two years' salary to build a church which, unfortunately, is not yet complete. We must do something to help these people.

March 12: Home again! I have traveled 3,100 miles this past month—1,500 miles by Land Rover, 1,000 miles by bus, and 600 by airplane. I have seen the manifest evidence of God's Spirit at work, but I have also traversed great areas of Tanganyika where we have no churches and no members. The map on my office wall mocks me, for I see on it places where I can travel for hundreds of miles without meeting an Adventist. How can the gospel reach these places? More than ever I realize that it is "not by might, nor by power, but by my spirit, saith the Lord."



Elyria, Ohio, Church Dedicated

The Elyria, Ohio, church was dedicated April 20, after 29 years of determined effort by the members to have a church home of their own.

Neal C. Wilson, president of the Columbia Union Conference (speaking), and D. W. Hunter, president of the Ohio Conference, shared the Sabbath morning hour.

The church began in the home of Mrs. Minnie Frederick as a branch Sabbath school in 1934, with William McWilliams as pastor. On June 19, 1937, the church was organized with a membership of nine. By 1959 the group had saved \$5,000, which was used to secure the plot of ground on which the attractive red brick structure now stands. H. R. Thurber is the pastor.

FRANKLIN W. HUDGINS, *Departmental Secretary*
Ohio Conference



Cambridge, England, Church Dedication

On January 5 and 6 the congregation in Cambridge, great center of learning in England, dedicated their new church home. Speakers at the dedication service were J. A. McMillan, president of the British Union Conference, and J. H. Bayliss, president of the South England Conference.

For 42 years the believers in Cambridge have been meeting in one rented hall after another. Now they have a modern, well-designed building, excellently equipped, that is representative of the message it proclaims to this learned city.

PAUL CUMINGS, *Pastor*

From Home Base to Front Line

Mrs. Reuben A. Sprengel left Los Angeles, California, on June 3, returning after furlough to Bangkok, Thailand. Dr. Sprengel had preceded her, he having

returned in August, 1962. Their two daughters, accompanied by Dr. Effie Jean Ketting, left May 5. Dr. Sprengel serves as a physician in the Bangkok Sanitarium and Hospital.

Florence Muriel Howe left New York City on May 29, returning after furlough to Taiwan. Miss Howe is director of nursing education in the Taiwan Sanitarium and Hospital.

W. P. BRADLEY

Brief News OF MEN AND EVENTS



Far Eastern Division

Reported by
A. E. Gibb

► The Friendship in Christ Crusade at the Manila Evangelistic Center reached its climax with the baptism of 195 persons. Clinton Shankel, director and speaker, had as his translator Carmelito Galang, assistant director of the Manila Center, and Tagalog Voice of Prophecy broadcast speaker. Pastor Shankel, director of the Djakarta Evangelistic Center, was on loan to the North Philippine Union Mission for this crusade.

► J. M. Tawatao, for nine years connected with Mountain View College, is the new principal of Northern Luzon Academy. He succeeds B. B. Alsaybar, who has been elected to serve in that capacity at Philippine Union College Academy.

► V. L. Bretsch, publishing secretary of

the Japan Union Mission, reports that at the close of the literature-evangelist institute held at Japan Missionary College, 156 students signed contracts for 1963.



Atlantic Union

Reported by
Mrs. Emma Kirk

► W. A. Alexander, manager of the Atlantic Union College broom shop, and his brother, J. D. Alexander, have been called to the broom shop at Newbury Park Academy. The Alexanders started the broom shop at Atlantic Union College three years ago and have made it a paying industry. A. F. Oster, presently at Newbury Park Academy, will join the Atlantic Union College staff next year as broom shop manager.

► President R. L. Reynolds recently announced three new faculty additions at Atlantic Union College: W. H. Lesovsky, to be in the modern foreign language department; Floramae E. Blood, in the home economics department; and Mrs. George Yamashiro, who will teach classes in French.

► On Sabbath, April 27, the 28 members in Portsmouth, New Hampshire, were organized into a church. W. J. Hackett, Atlantic Union Conference president, was the worship hour speaker. Others who took part in the worship service were C. P. Anderson, president, and H. L. Maddox, secretary-treasurer, of the Northern New England Conference; Edward Gammon, of Portland, Oregon; George E. Rice, district pastor; H. P. Gram, retired minister who served in the Northern New England Conference for many years; Carrol Lombard, district colporteur who was instrumental in winning many of the charter members; and Lester Elkins, local elder.

► C. Arba French, dairy manager, reports that the Atlantic Union College Dairy has been placed on the honor roll of the Worcester County Dairy Herd Association. The herd of 61 cows averaged 11,728 pounds of milk and 465 pounds of butter fat for the year ending December 28, 1962. A certificate of award was presented to the college dairy by the Massachusetts Extension Services.

► A new curriculum will be offered next school year at Atlantic Union College—a major in science education. Students taking this major will get the basics in biology, chemistry, physics, and mathematics, then will specialize in two of these fields. Another new addition will be a minor in journalism. This curriculum consists of 18 semester hours in composition, journalism, and grammar.

► Robert Ingram is the new assistant Book and Bible House manager and Home Health Education Service manager of the New York Book and Bible House.

► On Sabbath, April 20, nineteen apartment houses and several businesses were completely wiped out by a disastrous fire in the city of Biddeford, Maine. State and Federal officials declared the city a major disaster area. The Red Cross officials asked Marcus E. Payne, home missionary secretary of Northern New England Conference, to superintend the distribution of donated clothing to the 142 fire victims, comprising 49 families. Altogether approximately 75,000 garments were donated to the Red Cross for these victims. The Dorcas women from Portland and Saco sorted approximately 40,000 of these garments during the eight days of the Red Cross clothing operation. Many boxes of clothing were left untouched, because they were not needed. The rest of the clothing will be used for welfare work.



Central Union

Reported by
Mrs. Clara Anderson

► Gene A. Gerdts has accepted a call to be associate chaplain at the Porter Memorial Hospital in Denver, Colorado.

Pastor Gerds has been located in the Goodland, Kansas, district.

► Administrator for Boulder Memorial Hospital is Warren M. Clark. He has been business manager of the Brighton Medical Clinic in Colorado. Mr. Clark replaces J. R. Shawver, who is to be associate administrator at the Kettering Hospital.

► New staff members for Enterprise Academy, Kansas, have been announced by E. C. Wines, principal. Mary Hoffman, a spring graduate of Union College, will replace Ruth Ann Hagen, dean of girls, who will go to the Inter-American Division.

► Robert Davidson and family will transfer to Enterprise Academy from Tulsa, Oklahoma, to teach mathematics and science.



Columbia Union

Reported by
Don A. Roth

► Eugene R. Cowling, for the past four years assistant principal and business manager of Mount Vernon Academy, has been appointed principal. He takes the place of Jack Shull, who has been named educational secretary of the Ohio Conference.

► The Toledo Seventh-day Adventist church celebrated its seventy-fifth anni-

versary on May 10 and 11. Merle L. Mills, president of the Southern New England Conference, a former pastor of the church, spoke at a Sabbath afternoon meeting, which was highlighted by the burning of the school mortgage.

► John Ridpath of Southwestern Union College has been called to head the new department of physical education at Mount Aetna Academy in the Chesapeake Conference. Mrs. Dale Martin has been named head of the music department, and Mr. Martin will teach grades 7 and 8 in the church school.

► Ground was broken recently for a new \$65,000 church school in Frederick, Maryland. Plans call for the school to be ready by September. There will be facilities for 80 students from grades one through eight.

► Drs. Stuart Nelson and Morrill Quinam have set up offices in Washington, D.C. Both have been located in Takoma Park with the clinical group at the Washington Sanitarium.

► Mrs. Gertrude Battle, Bible instructor in Richmond, Virginia, has accepted a call to the Northern California Conference. Betty Witt, of Richmond, Virginia, will become the new Bible instructor for the Patterson Avenue church in Richmond.

► Robert Roberts, a graduate of Andrews University, has been called to serve his ministerial internship in the Potomac Conference.

Denver, Colorado, Baptism

On April 6, 26 precious souls were baptized at the Arvada North church in Denver, Colorado, by the pastor, Gunnar H. Nelson. The group of candidates here declare their baptismal vows. In the baptismal group were three father-son combinations, one mother-daughter combination, and one mother with her three grown children—two daughters and one son.

GUNNAR H. NELSON, *Pastor
Arvada North Church, Colorado*



Lake Union

Reported by
Mrs. Mildred Wade

► James Herr, who has been teaching in the Milwaukee Junior Academy, took up his new work at the Wisconsin Book and Bible House at the close of the school year.

► L. A. Bierlien, of Parkersburg, West Virginia, has recently accepted an invitation from the Wisconsin Conference to pastor the Tomahawk district.

► H. W. Jewkes, MV secretary of the conference, presented awards to 18 young people in connection with the annual Investiture program at La Crosse, Wisconsin.

► After 42 years in denominational service, T. E. Unruh, president of the Indiana Conference, has retired from active duty. Under his leadership the Indiana Conference has shown marked progress. R. S. Joyce, president of the Colorado Conference, has been invited to the Indiana Conference. Elder Joyce also has served as pastor of the College View church in Lincoln, Nebraska, and as president of the Nebraska Conference.

► The Illinois and Michigan conferences have recently held Pathfinder fairs. The Michigan group of more than 1,000 youth met in the State's capital for the day's activities. The day was climaxed with a colorful parade around the Civic Center. The Illinois fair was the largest ever to be held in the State, with 17 clubs receiving trophies. Lou Gaeta, of the Peoria Zoological Association, presented his "Birds of Prey," which proved to be a high light of the fair.



Northern Union

Reported by
L. H. Netteburg

► Eleven persons were baptized on May 7 at Rapid City, South Dakota, after a four-week revival conducted by D. W. Schiffbauer, conference evangelist, and L. H. Opp, pastor. Several of those baptized traced their first contact with this message to a copy of the *Signs*. Another baptism is planned.

► Many seeds of truth are being sown through the Faith for Today television program and Bible correspondence courses. Mrs. Duane Plummer studied one of these Bible courses when in high school. Five years later as she was watching the program she felt impressed to call the pastor of the Seventh-day Adventist church, who gave her Bible studies. She was recently baptized and is now a member of the Leola, South Dakota, church.

► Ten literature evangelists who recently converged on Cedar Rapids, Iowa, placed literature in more than 600 homes, and called attention to the *It Is Written* telecast on the local TV station.

► Ottumwa, Iowa, has recently opened a new welfare center. It is not complete,



Southeast Asia Dedicates New Printing Press

A special dedication service was conducted for the new Heidelberg Giant automatic printing press, at the Viet Nam Mission biennial session in March. All the mission delegates were present for this inspiring service. The dedication address was given by H. W. Bedwell, president of the Southeast Asia Union, and A. E. Gibb, secretary of the Far Eastern Division, offered the prayer.

This printing press weighs more than 13,000 pounds, prints an area of 22 inches by 30 1/4 inches, and is able to make up to 4,000 impressions per hour. It came to the Vietnam press of Saigon through the General Conference Publishing Rehabilitation and Expansion Committee, and was voted by the 1962 General Conference session in San Francisco. Funds for projects such as this are made available by the Review and Herald, the Pacific Press, and the Southern publishing associations. Each devotes a portion of its yearly earnings to help equip their sister publishing houses in the mission field.

Pictured (left to right) are John Bernet, publishing secretary of the Southeast Asia Union; R. K. Tilstra, president of the Viet Nam Mission; G. O. Bruce, secretary-treasurer of the Southeast Asia Union Mission; A. E. Gibb, secretary of the Far Eastern Division; H. W. Bedwell and D. R. Guild, president and ministerial secretary, respectively, of the Southeast Asia Union; Le Cong Giao, manager of the Viet Nam Publishing House; Boyd Olson, educational secretary of the Far Eastern Division; and W. A. Burton, principal of the Viet Nam Adventist Training School.

**JOHN BERNET, Departmental Secretary
Southeast Asia Union**

but newly baptized members have enthusiastically joined with older members to create a vigorous, active society. During the month of April, 59 families were helped.

► Last fall a building was purchased at LaPlant, South Dakota, to serve as an evangelistic center. Since that time C. A. Lindquist, the pastor, with the help of Indian believers and friends in the area, has been repairing and redecorating this structure to serve as an all-purpose type of building for that area. It will make a suitable place for Sabbath school and church services, and also for social occasions. Several meetings have already been held.



North Pacific Union

Reported by
Mrs. Ione Morgan

► In addition to the union and local conference workers attending the North Pacific Union camp meetings this year, others who have assisted include: W. R. Beach, R. R. Hegstad, W. A. Higgins, A. F. Tarr, J. V. Scully, W. E. Murray, the Voice of Prophecy "B" team, and Elder and Mrs. V. T. Armstrong.

► Six persons were received into church membership by baptism on May 4, in the Cedar Creek district of the Oregon Conference. Logan E. Houser is district superintendent.

► On May 4, four men confined in the Montana State Prison were received into church fellowship by baptism. Through the cooperation of the Protestant chaplain, monthly Sabbath services have been held for some time, and others have been baptized previously. George Beech, a layman of the Butte church, has labored faithfully for many years. Wayne E. Moore, pastor of the Butte district, reports that early this year they were given the opportunity to conduct weekly Bible classes for 12 weeks, at the conclusion of which they were offered the privilege of continuing another quarter. This series is now in progress. Those baptized were members of this class. They also studied the Voice of Prophecy Bible Correspondence courses.

► A baptismal service was held by Wayne E. Moore on May 11, when three people joined the Helena, Montana, church, and one the conference church.

► Latest additions to the faculty at Walla Walla College include Robert L. Noel, coming from Emmanuel Missionary College to be associate professor in the de-

partment of engineering; and Andrew Leonie, Jr., principal of Mount Ellis Academy in Bozeman, Montana, as assistant professor of education. Norman Cavaos, science supervisor at WWC Academy from 1959-1961, will return to the academy teaching staff. Wesley Jordan and Virginia Loop, both WWC alumni, will replace Mr. and Mrs. Maurice Smith of the Rogers Elementary School, who have accepted positions at San Diego, California.



Pacific Union

Reported by
Mrs. Margaret Follett

► Sam Renzi of the Northern New England Conference has been called to San Gabriel Academy as Bible teacher; Jack Christianson of Emmanuel Missionary College to join the staff of Pomona Junior Academy; Anastacia Caldelinia of Hawaii, the Whittier school; and Genevieve Black of the Central California Conference, the Book and Bible House staff.

► Maurice Hodgen, associate professor of education at La Sierra College since 1958, has been appointed director of teacher training at Solusi College in Northern Rhodesia and will be leaving for his new post late this summer. Willard H. Meier, who is currently completing his doctorate in education at the University of California at Los Angeles, has been appointed assistant professor of education to replace Dr. Hodgen.

► Ralph Browning has assumed the pastorate of the Ridgecrest church in the Southern California Conference. Elder Browning entered the work of the church in 1933 and has served in a number of positions, most recently as a staff member of the White Memorial Hospital in Los Angeles.

► The opening of the Chula Vista, California, Fellowship Hall was held May 4 with conference, church, and civic leaders present.

► Elder and Mrs. Ernest Lloyd have spent the past six months in the Los Angeles area building faith in prophetic guidance given the remnant church. They held 54 meetings in the academies and churches of the conference.

► One hundred La Sierra College students shared in scholarships, assistantships, and awards of various types, totaling \$33,523. These were presented at the annual awards chapel, May 31.

► John D. Butler, associate professor of French in the Pacific Union College department of modern languages, recently received his Ph.D. degree at Stanford University.

► J. B. Currier, formerly with the Southeastern California Conference, is now in the Central California Conference as pastor of the Merced and Mariposa churches.

► G. E. Smith, principal of Thunderbird Academy in Arizona, reports the graduation of 61 seniors the weekend of June 1.

► Pacific Union College graduated 115 seniors on June 2. An additional four

students received the Master of Arts degree.

► Michael Bazy succeeds C. C. Stoner as assistant publishing secretary in the Northern California Conference.

► Ninety-four La Sierra College seniors received their degrees June 9. Seventeen more will graduate in August.



Southern Union

Reported by
Mrs. Cora Kindgren

► Six persons, including two staff members and four students of Bass Memorial Academy, were invested at the close of the school year. An impressive service was conducted by W. D. Wampler, MV secretary of Alabama-Mississippi Conference, in which 13 elementary school children also received recognition for their achievements in Character Classics.

► The little communities of Woodruff, Sharon, York, and surrounding areas in South Carolina have felt the impact of the gospel message as the result of personal evangelistic work carried on by individual families there. The Elmer Sutton family in Sharon, recent converts themselves, have 30 to 40 persons attending a branch Sabbath school. In York, Dr. Kenneth Wynn, a dentist, and his family are giving Bible studies to interested persons. H. D. Colburn, district pastor located in Spartanburg, has recently completed a series of meetings for these persons and anticipates the baptism of at least ten persons from this dark county in South Carolina.

► E. J. McMurtry, assistant publishing

secretary of the Florida Conference, has been assigned the central portion of the State. Coming from Arkansas-Louisiana, he replaces E. D. Tetz, now serving as a special representative for the Book and Bible House in southern Florida.

► Robert H. Wood is the new pastor of the Jacksonville, Florida, church. He succeeds O. M. Berg, who is now pastor of the Memphis, Tennessee, church.

► William E. Dopp leaves his work as MV secretary in the Kentucky-Tennessee Conference to head the same department in the Georgia-Cumberland Conference. The latter vacancy was occasioned when Ted N. Graves accepted a call to the Colorado Conference as MV secretary.

► The John Hayward-Harold Keehnell evangelistic team launched a five-week crusade in the Atlanta, Georgia, Cascade Road church. A Bible class has been formed, and the first baptism will be held soon.

► G. I. Pearson, of Greenville, Mississippi, in the South Atlantic Conference, recently held a two-week revival and baptized 12 persons.

► At recent organizational meetings, the ministers of the South Central Conference accepted the challenge of sending 10,000 missionary subscriptions of *Message Magazine*. Every conference worker personally pledged 20 or more subscriptions to the magazine.



Southwestern Union

Reported by
H. W. Klaser

► Work has begun on a beautiful new church and school at Waco, Texas. L. E. Rogers is the pastor.

Westview Church Dedicated in El Paso, Texas

The dedication of the Westview church in El Paso, Texas, on April 20 was the climax of many gifts, hopes, prayers, dreams, and hours of labor. Like his predecessors, Ralph Cash, present pastor, had worked tirelessly to present the Upper Valley area with an attractive church.

More than 200 people filled the Westview sanctuary and overflowed into the halls for the dedication service. Mrs. T. E. Bock read a history of the church. G. H. Rustad, president of Texico Conference, presented the dedication message. E. D. Clifford, a departmental secretary of the conference, offered the prayer of dedication, and A. W. Fiedler, minister of Amarillo, Texas, gave the benediction. A sacred concert was given by the Sandia View Academy choir. The fine young faces of the choir, their excellent training, and reverent songs, left a lasting impression upon the audience.

VIOLA PAYNE, Press Secretary
Westview Church



► Operation Lone Star in the Texas Conference was presented for the fifth time at the Texas camp meeting, Sabbath, June 8. Several hundred thousand dollars has already been given by our people through this means, and new churches established in 24 dark counties.

► Construction work on the new 75-bed hospital at Beeville, Texas, is progressing on schedule. It is planned to open this institution, which is in a dark county area, in October. Marvin Midkiff will be the administrator.

► On May 13 the Gentry, Arkansas, church opened its new welfare center. The Honorable Mr. Donald Kirk, mayor of the city of Gentry, presided at the ribbon-cutting ceremony. Others who took part were M. L. Kaylor, pastor of the Methodist church; W. H. Elder, Jr., director of welfare for the Arkansas-Louisiana Conference; J. J. Swinyar, pastor of the Gentry church; Byron Richburg, first-aid chairman of the Benton County Chapter of the American Red Cross; R. W. Doss, welfare director of the Gentry church; and Mrs. Charles Dennis, Dorcas leader. The Ozark Academy Band, under the direction of the principal, Herbert Hewitt, provided music for the occasion.

In Remembrance

BARNETT.—Mary E. Barnett, born July 18, 1865, near Topeka, Kans.; died April 27, 1963. For more than 73 years she was a member of the Kansas City Central church. Survivors are two daughters; four grandchildren; four great-grandchildren. One grandson, Eldon Christie, has served several terms as a missionary in Africa.

BRASS.—Minnie Brass, born May 29, 1893, at Greene, Iowa; died March 11, 1963. In 1912 she married H. Neville Brass. For the past 15 years she had been a worker at the Glendale Sanitarium and Hospital. Survivors are her husband; a son, Richard, of Glendale; three daughters, Harriet E. Lake, of Palm Desert, Calif.; Dorothy E. Feld, of Fort McClendon, Ala.; and Margaret E. Johnston, of Torrance, Calif.; and a brother, Westley Beal, of Riverside.

DEAUX.—Walter Eugene Deaux, born March 1, 1919, at Summerville, Ala.; died March 12, 1963, at Mountain View, Ark. With his wife, Billie Glass Deaux, he organized the large Rocky Brook branch Sabbath school, which met each week at their home. His wife survives.

DILLON.—Jessie Hicks Dillon, born May 13, 1885, in Umatilla County, Ore.; died April 18, 1963, at Sanitarium, Calif. In 1914 she married Elder Isaac Dillon. She was a church school teacher for 37 years. Survivors are a daughter, Margaret Kolb; stepdaughter, Margaret Gillespie; and stepson, Milton Dillon.

DUNN.—Vernon S. Dunn, born July 8, 1904, at Sidney, Iowa; died at Lincoln, Nebr., May 7, 1963. He became manager of Union College laundry in 1926, and in 1942 graduated from Union College. In 1944 he was granted his Master's degree by the University of Nebraska. He married Anne Devnich in 1931. In 1943 he became assistant business manager of Union College, and in 1948 was made associate business manager. Since 1950 he has been business manager and treasurer. Surviving are his wife, who is chairman of the home economics department of Union College; his father and stepmother, Mr. and Mrs. F. E. Dunn, of Chunky, Miss.; brothers, Elmer, of Webster City, Iowa; Ted, of Kansas City, Mo.; Fay J., of Madison, Tenn.; Donald, of Richmond, Va.; sisters, Genevieve Siebenlist, of Boulder, Colo., and Leona Reilman, of Campbell, Calif.; stepbrother, Other Speaker; and two step-sisters, Adeline Sullivan and Ila May Speaker.

EKLUND.—Johanna Anderson Eklund, born May 27, 1892, at Sanges, Sweden; died March 30, 1963, at Lowry, Minn. Her husband survives.

FARROW.—Anna Pearl Rose Farrow, born Feb. 12, 1922, near Turners, Mo.; died at Springfield, Mo., March 1, 1963. Her husband, Jack Farrow, survives.

FISHER.—Marilyn Kay Fisher, born Jan. 18, 1962, at Elk City, Kans.; died April 29, 1963.

FOSTER.—Susan Hagerman Foster, born Nov. 17, 1893; died April 21, 1963, at South Chetopa, Okla. Her husband, James H. Foster, survives.

FRICK.—George Frick, born Jan. 1, 1871, in Russia; died Nov. 25, 1962, at La Crosse, Kans. His wife survives, as do seven sons, including Elder J. E. Frick, of Longmont, Colo., and two daughters. [Obituary received May 27, 1963.—Ebs.]

GANESH.—Amritha A. Ganesh, born April 25, 1934, at Tiruchirappalli, South India; died at Takoma Park, Md., May 1, 1963. He came of a Brahmin family. After baptism, he attended Spicer College and earned a Bachelor's degree in business administration. He served in the office of the South India Union, Bangalore, and was soon called to be assistant to the manager at the Oriental Watchman Publishing House, Poona, India. In 1960 he married Merry Crussiah, a secretary in the division office. They came to America so that he could further his education. Survivors are his wife, of Takoma Park, Md.; his mother; two brothers, Krishnan and Kali Das; and two sisters, Lolitha and Raji, all of South India.

HANNAH.—William Clifford Hannah, born Feb. 26, 1887, in St. John, New Brunswick, Canada; died Feb. 22, 1963, at Niles, Mich. He graduated from South Lancaster Academy, in 1911. His first teaching position was in St. John's, Newfoundland. In 1912 he married Cora Briggs. From 1914 to 1921 he was preceptor at Oak Park Academy, in Nevada, Iowa. He received his A.B. degree at Emmanuel Missionary College in 1922, and that same year became principal of Adelpian Academy, where he served until 1927. Then he was principal of Shenandoah Valley Academy, at New Market, Va., for 26 years. After retirement, he served as principal of Emmanuel Missionary College Academy, and also assisted in the store for a time. He is survived by his wife; a son, Dr. Harry W. Hannah, assistant clinical professor of ophthalmology, at Loma Linda University; a daughter, Bonnie Jean Hannah, professor of secretarial science at Andrews University; two grandchildren; one great-grandchild; two sisters, Mrs. Ida Wilson and Mrs. Harold Lofthouse, of Oshawa, Ontario; three brothers, Walter and Cecil, of St. John, New Brunswick; and George, of Washington, D.C.

HARRISON.—Millie Quick Harrison, born May 25, 1886, at Leonardville, Kans.; died April 12, 1963, at Stockton, Calif.

HERSH.—Elizabeth M. Hersh, born in 1876, at Piqua, Ohio; died May 7, 1963, in Omaha, Nebr.

LANPHEAR.—Joseph Vernon Lanphear, born Sept. 17, 1888, at Brownsville, Minn.; died Aug. 28, 1962, at La Sierra, Calif. His wife, Ruth, survives. [Obituary received May 6, 1963.—Ebs.]

LEHMANN.—Wilhelm Friedrich Lehmann, born May 24, 1893, at Blumengart, Manitoba, Canada; died April 1, 1963, at Rostern, Saskatchewan, Canada. His wife, Mary Werner Lehmann, survives.

LIPKE.—Auguste Wilhelmine Schulte Lipke, born June 7, 1871, at New Haven, Mo.; died in Moema, São Paulo, Brazil, April 11, 1963. In 1897 she married Dr. John Lipke. Both studied at Battle Creek College and later went as missionaries to Brazil. For eight years she was preceptress at the first mission school at Gaspar Alto, Santa Catarina; and for four years at the Taquari school, in Rio Grande do Sul. Survivors are two adopted children; two granddaughters; and four great-grandsons.

MANCOSKEY.—Martin P. Mancoskey, born Aug. 30, 1886, at Maple Grove, Wis.; died April 13, 1963, at Larned, Kans.

MARTIN.—Irvin M. Martin, born at Dixwell, Quebec, Canada; died Feb. 20, 1963, at Middletown, Conn. He began ministerial work as pastor of the Philadelphia, Pa., church. For several years he was union evangelist in the Southland; and later was pastor of a number of churches, including New York City, Hartford, Meriden, and Middletown, Conn. His wife, Harriet Needham Martin, of Bristol, Conn., survives. Other survivors are a son, J. Needham Martin, M.D., of California; and two granddaughters, also of California.

MELTON.—Fred Edward Melton, died March 31, 1963, at Palo Alto, Calif., aged 36 years. His widow, Geneva Brown Melton, survives.

OSWALD.—Edna L. Hooper Oswald, born April 20, 1884, in Philadelphia, Pa.; died May 7, 1963, at New Brunswick, N.J. In 1903 she married Elder Julius C. Oswald. In 1919 he entered the ministry and pastored churches in New Jersey. Mrs. Oswald assisted him by giving Bible studies and laboring in health lines. A daughter, Mrs. Henry G. Lutzmann, of Metuchen, N.J., survives.

REVERT.—Jeanne Sara Revert, born July 8, 1900; died April 7, 1963. She gave approximately 40 years of service to the denomination, serving in publish-

ing houses, other institutions, and the General Conference. Survivors are two sisters, Renee O'Neil and Georgette Noel; and two brothers, Emile and Georges.

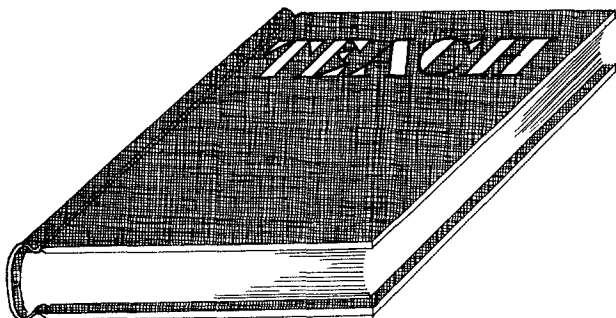
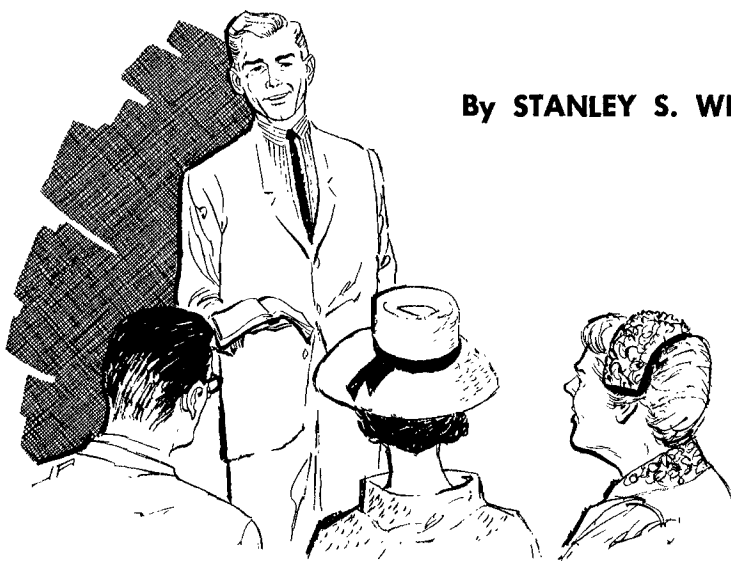
ROBINSON.—Martha Welch Robinson, born Jan. 21, 1866, at Bever Creek, Minn.; died March 28, 1963, at Graysville, Tenn. In 1884 she married Elder H. E. Robinson, who predeceased her.

ROTHGEB.—James Evert Rothgeb, born Sept. 13, 1891, at Zanesville, Ohio; died May 8, 1963, at Bakersfield, Calif. More than 150 persons trace their conversion to his work as a layman. His wife, Julia Inez McIntosh Rothgeb, survives.

RUHLING.—Richard Ruhling, born July 1, 1889, in Fretterode, Germany; died April 26, 1963, at Takoma Park, Md. He was baptized in 1909 and decided to devote his life to the ministry. He graduated from the Friedensau Missionary Seminary in 1912 and began his ministry in Berlin, where he also directed a large choir of the Greater Berlin Conference. In 1916 he was ordained, and held the office of secretary of the East German Union through World War I. In 1920 he was transferred to Hamburg as secretary-treasurer of the German Missionary Society. In 1922 he was sent to Czechoslovakia, where he subsequently became union president until he was called again to Berlin in 1930 to become secretary of the Central European Division. In 1934 he became field secretary of the General Conference, which position he held until his retirement in 1950. He was editor of the German missionary paper *Herald of Truth*. He translated English hymns into German for the use of our churches. Besides numerous articles and tract series, he was the author of a number of books, including an explanation of the book of Daniel, a history of the martyrdom of the early reformers in Moravia, and *At the Crossroads*, translated into Czechoslovakian and Dutch, with editions of more than 100,000 copies. The survivors are his wife, Erna Fanke Ruhling; two sons, Rudy Ruhling, M.D., of St. Louis, Mo., and Otto Henry Ruhling, of Takoma Park, Md.; a daughter, Hildegard Johnson, of Clayton, Del.; nine grandchildren; and a brother in Germany.

STEVENS.—Gertrude E. Stevens, died March 17, 1963, at the age of 75, in Cedar Springs, Mich. Her husband, Clinton, survives.

TAYLOR.—Daisy D. Taylor, born Aug. 14, 1877, in Philadelphia, Pa.; died Jan. 2, 1963, at Phoenixville, Pa. She was a graduate of the Battle Creek, Michigan, school of nursing. Her husband, Howard L., of Valley Forge, Pa., survives. [Obituary received May 9, 1963.—Ebs.]



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VALENTINE.—Nora Ella Valentine, born in 1887, at Aurora, Ill.; died May 2, 1963, in Kansas City, Mo.

WALKER.—Hampton C. Walker, born Feb. 1, 1887, at Cloverdale, Calif.; died at Lodi, Calif., May 3, 1963. His wife, Edith, survives.

WALTERS.—August Walters, born Oct. 1, 1875, at New Hammond, Mo.; died Feb. 13, 1963, in St. Louis, Mo. His wife, Mildred Hatcher Walters, survives.

WATERS.—Cornelius Francis Waters, born in San Benito County, Calif.; died April 11, 1963, in Hollister, Calif., at the age of 78. His wife, Edna Scott Waters, survives.

NOTICES

Literature Requests

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

Send a continuous supply of *Signs, These Times, Life and Health, Message, Listen, Worker, Instructor, Review, Quarterly, Guide, Primary Treasure, Little Friend, Present Truth, MV Kit, Liberty, GO, Mission Quarterly*, tracts, old Bibles, small books, songbooks, picture cards, cut-outs, children's stories, Bible games, color books, and fingerplays to the following:

Literature Band, c/o T. C. Murdoch, Mountain View College, Malaybalay, Bukidnon, P.I.

Pastor E. A. Sinco, 21 Commonwealth St., Lupon, Davao, P.I.

Mrs. Angela Griffith, Los Iros Road, Erin, Trinidad, W.I.

URGENTLY NEEDED: Copies of *Greater Love* (the story of Harry Orchard) to be used with prisoners by Pauline Goddard, 10537 Atlantic Blvd., Jacksonville 11, Fla.

H. T. Burr, Northeast Union of SDA, Karmatar, S.P., Bihar, India, wishes discarded Bible lesson textbooks from grades 3 through 8 for village schools.

Alexander G. Haynes, P.O. Box 156, Kingstown, St. Vincent, W.I., desires old books, especially *The Adventist Home, Beyond Tomorrow*, and *Counsels on Sabbath School Work*. Magazines and tracts are also needed.

Pastor H. L. Douce, West Jamaica Conference, Box 176, Montego Bay, Jamaica, W.I., desires *Instructor, Guide, Little Friend, Primary Treasure*, and picture cards.

Send *Signs, Review*, and other literature to Crispin Sanchez, c/o Mabel Oil Philippines, Inc., Butuan City, Agusan, P.I.

Manley D. Coleman, The Creek P.O., Box 7, Cayman Brac, W.I., wishes a large and continuous supply of *Life and Health, These Times, Listen, Present Truth, Signs*, old Bibles, songbooks, Spirit of Prophecy books, *Your Bible and You, Courage for the Crisis, Love Unlimited, The Marked Bible*, greeting cards, Bible games, Christian Home Calendar, *Instructor*, children's books, small books, flannelgraph, audio-visual aids, filmstrips with songs, Voice of Prophecy booklets, Faith for Today films, color books, fingerplays, New English Bible, and children's S.S. supplies.

Church Calendar

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
<i>Review and Herald</i> Campaign	Sept. 14-Oct. 12
JMV Pathfinder Day	September 21
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

REVIEW and HERALD

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

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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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TO OUR CONTRIBUTORS: Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be acknowledged or 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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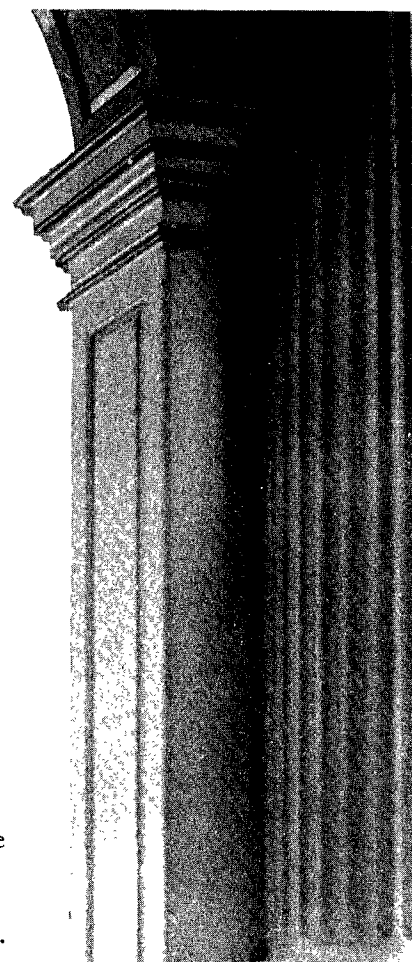
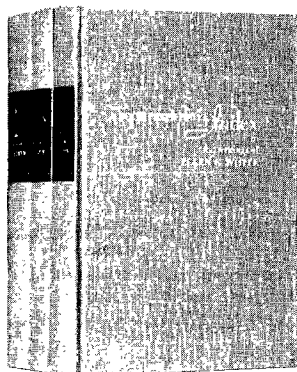


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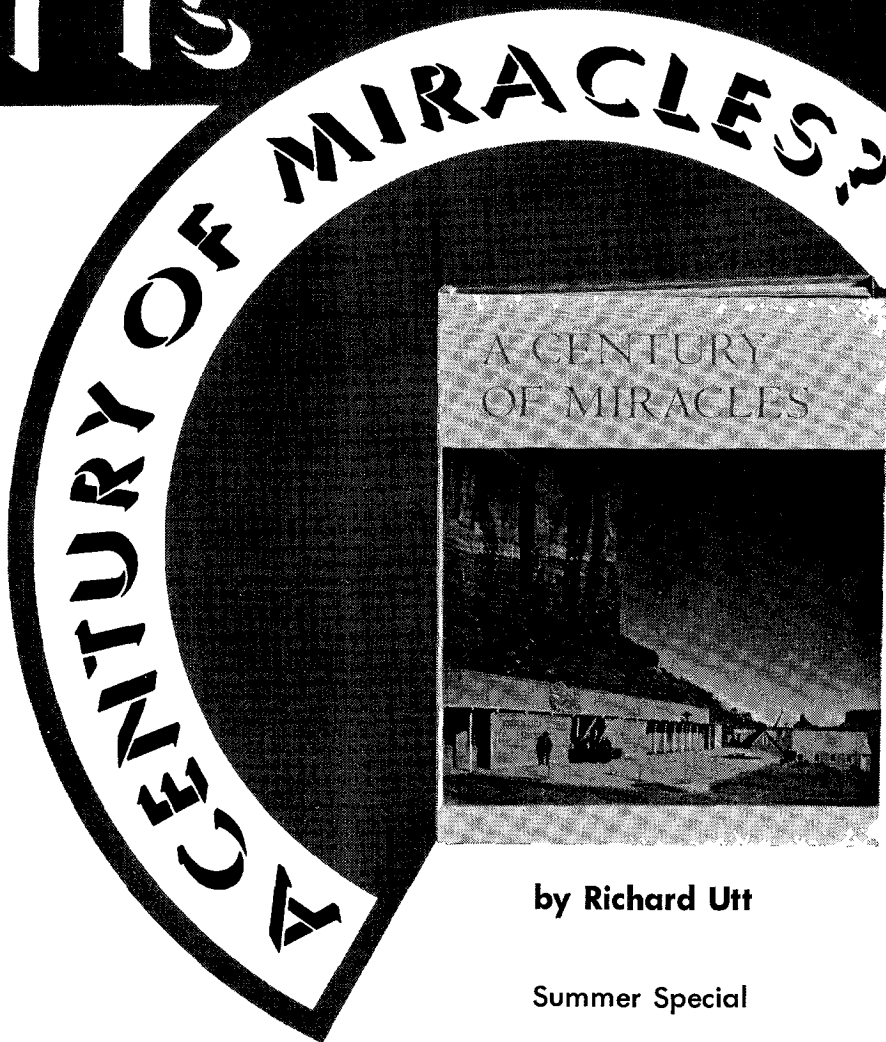
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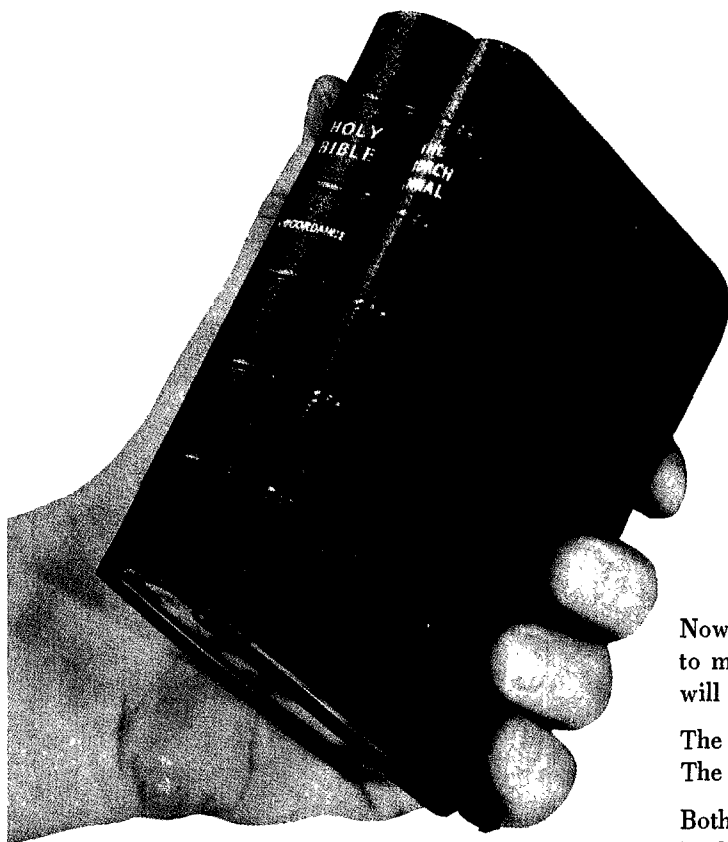
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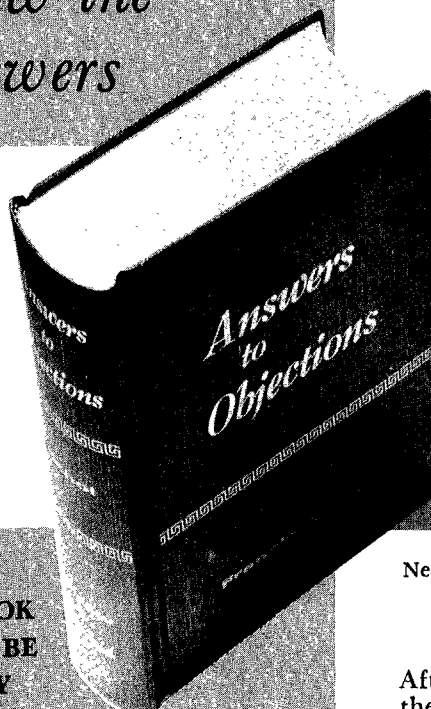
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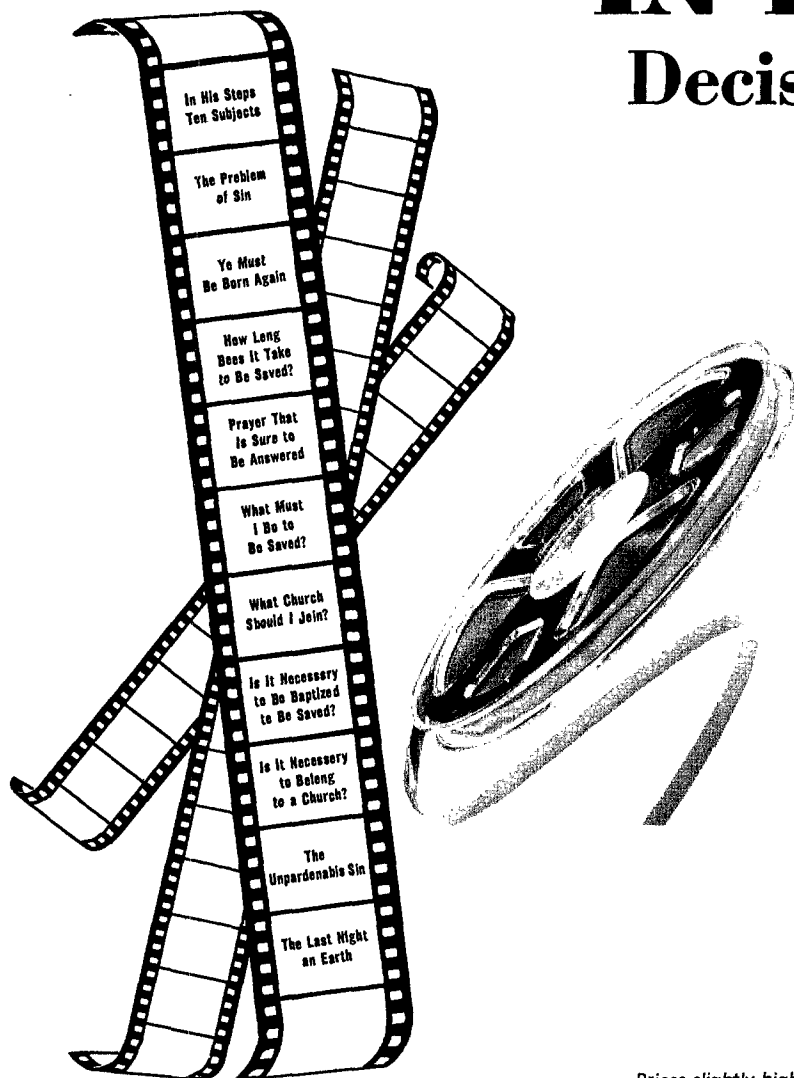
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News of Note

Supreme Court Rules in Favor of Adventists

By a seven to two decision the Supreme Court of the United States, on June 17, ruled that a Seventh-day Adventist is eligible for unemployment compensation. This was the case of Mrs. Adell Sherbert, who was refused unemployment compensation by the South Carolina Supreme Court because of her unwillingness to work on Saturday. Reversing the decision of the lower court, the Supreme Court ruled that it is unconstitutional for a Government agency to force an individual to choose between a financial benefit and his religious beliefs.

M. E. LOEWEN

[See editorial next week, "A Seventh-day Adventist and the Supreme Court."—EDITORS.]

Medical Work on the Kalahari Desert

Dr. C. J. Birkenstock, medical director of our Kanye Hospital in Bechuanaland, in Southwest Africa, reports as follows concerning the work among the Bushmen on the desert of Southwest Africa:

"With regard to the work in the Kalahari Desert, I want to assure you that we are still carrying on this mobile medical work. We are holding clinics in more villages than ever before. We have held an effort out there recently, with very promising results. The believers have been making cement bricks, and we hope to build a church in the village of Hukuntsi. We have also begun some mobile medical work to the south of Kanye, along the border of Bechuanaland. As this place is much nearer to Kanye, we can make this trip in two or three days.

As the clinical trips out over the Kalahari Desert proper have required up to several weeks' time, according to the number of stops and the time spent in each clinic, these new stations nearer to Kanye will be easier to service on a regular basis.

Dr. Birkenstock reports that they will have the official opening of the new hospital at Kanye in mid-July. This excellent medical work on a far-out frontier of our worldwide work is one of our more aggressive working fronts. We pray for the continued success of this fine institution.

T. R. FLAIZ, M.D.

Midsummer Offering

This year the Midsummer Offering will be taken in all of the churches in North America on July 13. This is a very special date and offering, which we hope all will remember. This offering is a part of the world operating budget upon which the fields depend, and therefore what is raised in this offering means much to those who are advancing the gospel message throughout the world. Missionaries and national

workers overseas have a keen interest in what we do in the homeland on July 13. This year we are committed to the largest world operating budget ever voted.

The last Midsummer Offering amounted to \$114,580.42. This year the hour demands that goals be reached, not merely set. May we all do a little more and go over the goal of \$150,000.

O. A. BLAKE

Surprising Gains in North Celebes

In a personal letter from Indonesia, where he serves as secretary-treasurer, Gordon Bullock gives an encouraging report of our work in the North Celebes. The brethren there feel that the Holy Spirit now being poured out in this area promises to make of it a second Korea. There are more than 10,300 members in that one mission.

The enthusiasm and earnestness of the people are evident in their Sabbath school and vacation Bible school program. They have set a goal of one branch Sabbath school for every Sabbath school class. After a Sabbath school and Home Missionary rally in one of the churches the members went out and that very afternoon organized 16 branch Sabbath schools. Later reports indicate that all 16 are going well, and enthusiasm runs high. Similar experiences reported from many other churches promise a greatly expanded work in the Celebes.

F. R. MILLARD

New President for Carolinas

W. B. Johnson, who has been serving as pastor of the St. Petersburg, Florida, church, has been elected president of the Carolina Conference. He succeeds H. V. Reed, who has been elected president of the Colorado Conference.

THEODORE CARCICH

Five-Day Pilot Schools

More than 1,000 people eager to quit smoking attended the two Five-Day Plan to Stop Smoking clinics that were held in conjunction with the personnel training pilot schools recently conducted in Orlando, Florida, and Minneapolis, Minnesota. Another pilot school and clinic is now in progress at Battle Creek, Michigan.

Scores of requests are being received from individuals and organizations, asking the Adventists to conduct Five-Day Plan to Stop Smoking clinics. More and more doctor-minister teams are now responding to these invitations. This public service activity, conducted by carefully trained teams, is creating a highly favorable impression for the church. Already numerous exsmokers have made further inquiries about Seventh-day Adventists, and have expressed a desire to become members of the church.

Future pilot schools still scheduled for 1963 will be conducted by Elder E. J. Folkenberg and Dr. J. W. McFarland in Calgary, Alberta, Canada; Lincoln, Nebraska; New York City; and in San Francisco and Los Angeles.

ARTHUR H. ROTH

Spanish Baptisms in New Jersey

A recent letter from Jose I. Rivera, pastor-evangelist for the Spanish-language people in New Jersey, brings the encouraging information of more baptisms among the Spanish-language population. He says, "Last year I had the privilege, under the blessing of God, to baptize 26 persons. This year I am praying that He will give me not less than 50."

Apparently Elder Rivera is on the way toward this goal, for he expects to baptize six this month in Vineland; he has a baptismal class of 17 in Hoboken; ten more are being prepared for this rite in Perth Amboy, where the conference is negotiating to purchase a church property for the fast-growing Spanish work. May this goal for souls be realized to its fullest extent, with an overflow.

WESLEY AMUNDSEN



Selected from Religious News Service.

NEW YORK—A group of 225 men, women, and children called Old Believers, a Russian Orthodox sect, arrived here by jet from the Lake Manyas area in Turkey to begin a new life in America.

ST. PAUL, MINN.—The Minneapolis Legislature adjourned its biennial session without acting on a bill that would have provided public-supported bus transportation for pupils in private and parochial schools. The measure, strongly backed by Roman Catholic groups, failed to win approval from committees in both houses. Legislators also made no attempt to override Gov. Karl F. Rolvaag's veto of a State-wide Sunday-closing bill. The bill had passed the senate, 48 to 17, and the house, 94 to 21.

WASHINGTON, D.C.—Secretary of Health, Education and Welfare Anthony J. Celebrezze said, "We cannot tax one group to promote the religious teachings of another group." He said he opposes a plan for tax relief to parents of private and parochial school students offered by Senator Abraham A. Ribicoff, his predecessor in the Kennedy Cabinet. "The Administration feels it has fulfilled its obligations when it provides support of mass public education available to all," he declared.

TOKYO—A campaign to raise worldwide Scripture distribution in the next three years to 150 million copies annually—a tripling of the present rate—was launched here by the Council of the United Bible Societies.