

REVIEW and Herald

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MANY have only a vague idea of what is involved in true conversion. They seem to think that conversion must be accompanied by some very decided emotional experience that instantly and completely changes the entire life.

Perhaps they think of the experience of the apostle Paul. At the time of his conversion he was on his way to persecute those who did not agree with his religious ideas. His whole early training was wrong. He had great learning, but that learning was set in the wrong direction. Then the Lord spoke to him on the way to Damascus, and his entire purpose in life was instantly changed.

The word *convert* means literally to turn about. This means that one has a complete change in his nature. The things he once hated he now loves, and the things he once loved he now hates. In the experience of Paul this was accomplished suddenly and dramatically. Instead of going into Damascus to bring persecution, he began in that same city to advance the very cause he came to persecute.

But most people do not have a sudden and awe-inspiring conversion. They come to the place where they must make a decision for or against Christ, but they do not have any extreme emotional feeling in the matter. Some emotion is involved, but this varies with individuals, just as in nature no two natural objects are exactly alike.

But whether the emotion is much or little at the time they make their decision to let Christ rule in the life, the change is definite, and they demonstrate by all of their actions that a change has been made. They are truly converted.

Another sort of person may not make any sudden decision, but the change is gradual. Perhaps the person himself does not realize that any change is occurring. He is unconsciously being influenced, but is not aware of any sharp change in his attitude. After a time he realizes fully that he should be a Christian, and that he should acknowledge his allegiance to the Lord. The decision is made, he is baptized, and is thenceforth a consistent Christian.

No Type Superior to Another

Of the three general kinds of conversion, no one type can be declared superior to the other two. The important thing is that a person be truly converted. A consistent Christian life is the real evidence of true conversion.

Too often people think that unless they have an experience just like that of another person, they have not been converted. But since the Lord has ordained that no two persons look exactly alike, why should we expect the experience of conversion to be identical?

(Continued on page 12)

How may we know that we have been converted?

CONVERSION

By W. L. Adams

STANDARD PUBLISHING CO.
O. STEMLER, ARTIST

The conversion of Saul was sudden and dramatic, but not more genuine than the change of heart wrought more gradually by the Spirit.





Entrance to the vault in which are preserved the Ellen G. White manuscripts and important books and documents relevant to early Advent history and the Spirit of Prophecy.

By Arthur L. White
Secretary, Ellen G. White Estate

[See editorial on page 13.—EDITORS.]

EVERY church member knows that Seventh-day Adventists are unique in that from their beginning days, and extending for 70 years, the church was favored by having a prophet in its midst. All know also that the writings of Ellen G. White are voluminous and exert a strong influence on the church and its members.

Not so well known are how these special writings, published and unpublished, are today cared for, and the arrangements for their continued publication. Some ask, just why, so many years after Mrs. White's death, is a staff of workers required to care for these writings?

Perhaps we who have been connected with this work have been remiss in not keeping the church better informed. So in this and succeeding articles we shall take you behind the scenes—we have nothing to hide—hopeful that the information given, both technical and narrative, may prove not only interesting but reassuring.

Ellen White's oral presentations in North America, Europe, and Australia held large audiences transfixed, and the messages thus imparted made deep and lasting impressions upon church members and the general public. The written message, however, provided the permanent record, which is not limited in its influence either by prox-

imity to the author or by the lapse of time.

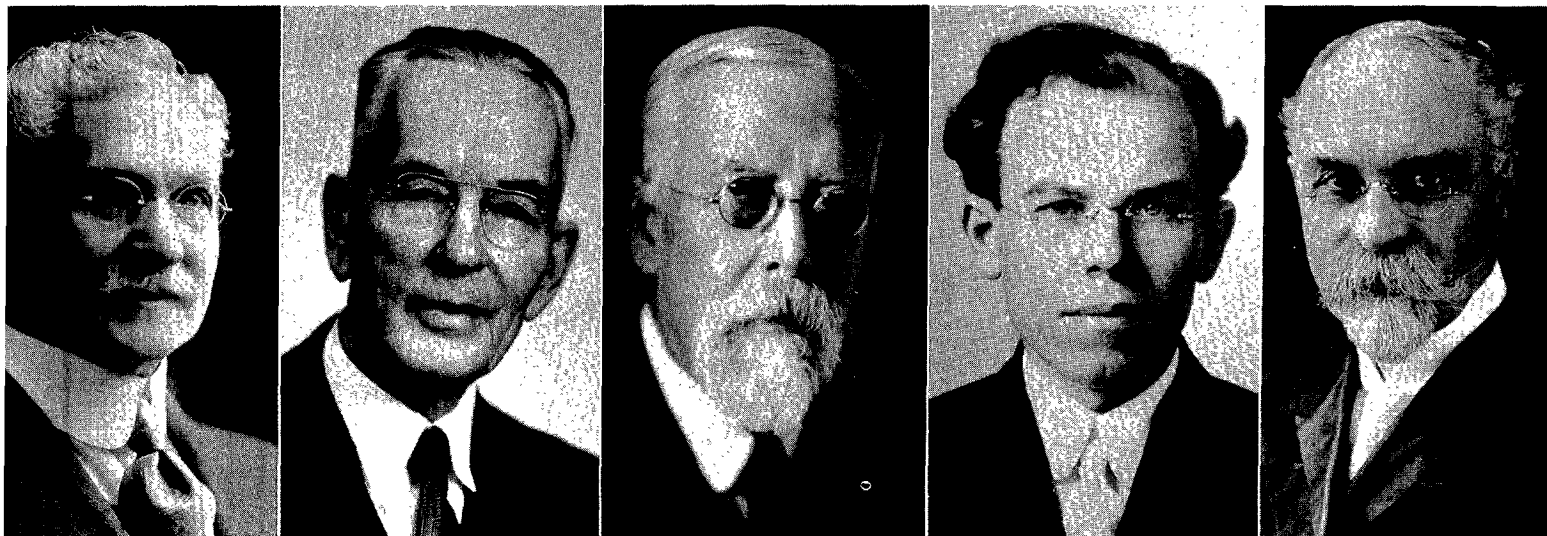
The painstaking task of writing by hand the personal testimonies, the messages to conferences and institutions, the periodical articles and the books, drew heavily on Ellen White's time and strength through seven decades. "Write, write, write, I feel that I must," she declared, "and not delay." —Letter 11, 1884, in *Messenger to the Remnant*, p. 109.

But Ellen White worked in an age more fortunate than that of the ancient prophets. In those times transcribing and duplicating copies of their messages was a forbidding task. The permanent record was confined to the single copy laboriously traced, a letter at a time, on parchment or papyrus. Ellen White lived in the day of the printing press. Then, in the midst of her ministry, typewriters and carbon paper came into use, making the production of several permanent copies of documents easy and inexpensive, and the preservation of file copies a simple task.

So instead of having but a few chapters, or a few letters, preserved, as we have from the inspired writers of old, we were fortunate in having, when Mrs. White's ministry closed, more than a score of books and several thousand periodical articles printed from type and widely distributed. In addition, we have some 60,000 pages of manuscripts and correspondence in typewritten and handwritten form, which include also the journal records of her labors and travels.

It was these combined writings that she treasured as the means by which her work would serve the church while she lived and for all time as well. In 1907, during the last decade of her life, she wrote assuringly:

Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last. My writings are kept on file in the office, and even though I should not live, these



The five original trustees of the White Estate, appointed by Sister White in her will. Left to right: C. H. Jones, F. M. Wilcox, W. C. White, C. C. Crisler, A. G. Daniels.

words that have been given to me by the Lord will still have life and will speak to the people.—*Selected Messages*, book 1, p. 55.

The provisions made by Ellen White to bring this about, and how these provisions have been and are being carried out, is the subject of this series. In the statement just quoted, Mrs. White makes reference to writings "kept on file in the office." She referred to the office and vault near her Elmshaven home in northern California. These materials, in 1938, in a transfer we shall describe later, were moved across the continent to the office building of the General Conference in Washington, D.C., and are now housed in a spacious concrete fireproof vault in conjunction with a suite of offices known as the offices of the Ellen G. White Estate. We think it well at the outset to attempt to draw a picture of the files in this vault as basic to this over-all presentation.

The White Estate Vault and Its Contents

The vault is divided into two areas: (1) the library vault and (2) the manuscript vault. These two areas contain not only the E. G. White materials but also other documents related to the history and work of the church that came into the possession of James and Ellen White and were left by them, as well as like materials acquired down through the years. There is a full file of the *REVIEW AND HERALD*, from 1850 to 1962, the issues bound up year by year. These carry 2,000 E. G. White articles furnished by her to the official church paper. These *REVIEWS* are rich in historical data.

Other journals published during

Arthur L. White, secretary of the Ellen G. White Estate, discusses the contents of a manuscript with Bessie Mount, assistant secretary of the Estate.

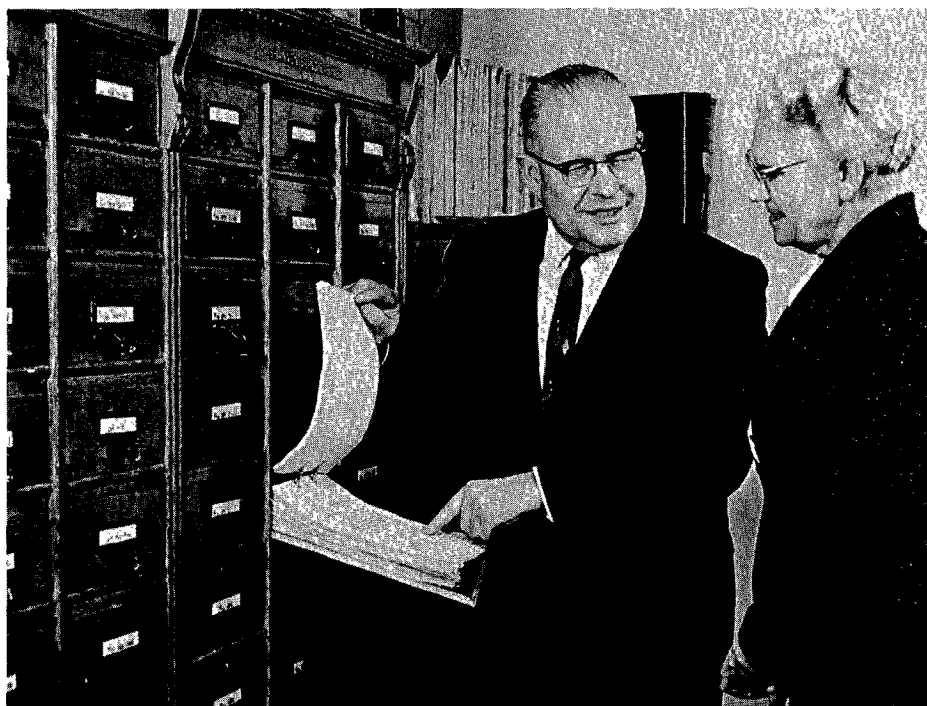
the life of Ellen White are here too, such as *The Youth's Instructor*, *Signs of the Times*, *Watchman Magazine*, and many of the union conference and health papers. The E. G. White articles in these journals bring the total to 4,600. Adjoining these files is a card index to the E. G. White materials in these papers.

The Ellen G. White manuscript files are kept in an orderly manner, which we will describe later, in 120 drawers. Adjoining this file is a card index to the subject matter in the 60,000 manuscript pages. Various special testimonies published in pamphlet form are here accompanied by appropriate index records. The files contain not only the E. G. White communications but also the principal letters from denominational workers

written to James and Ellen White. The office correspondence, down through the years, is itself a rich source of historical data.

Another file of great value is the "document file," filling 40 standard letter file drawers. Here in numbered file folders are book manuscripts, compilations, or historical documents. While this file contains a great deal of E. G. White material, it is not confined to her writings. It contains also the documents that relate to her writings and work, and the work of the church. Through an appropriate index any document on file may be referred to easily.

Then there is the question-and-answer file, where extra copies of answers to questions regarding Ellen G. White, her life, her work, and her



writings are kept for reference. It is a file of great service and growing value.

There is a file of the various editions of the E. G. White books, back to the very first issued in 1851. There is also a valuable photograph file. In all, the White Estate vault houses thousands upon thousands of rare and valuable documents.

Ellen White Concerned With Proper Use of Her Writings

Ellen White was diligent, down through the years, in the proper care of her writings. She learned from experience, very early in her work, that there were people who, if possible, would distort them; there were also those who would misuse them. She sought constantly to write with such care that distortion and misuse would be held to a minimum. She endeavored, but not always successfully, to prevent an incautious use of confidential documents. As can well be understood, she was frequently called upon in her work to write about confidential matters, matters that were between the Lord and certain individuals. She ever sensed the possibility of a wrongful use that could be made of such communications if they were made public.

The distorted and wrongful use of her writings bore heavily upon her, and she ever maintained that the responsibility of the use of her writings was one that she could not delegate lightly to others. While she lived, Ellen White, to the best of her ability, kept the messages given her by God before the people in such form as to convey her intent and thought.

As she neared the close of her life a matter of large concern to her was the custody and use of these writings in the years to come after she was gone and could no longer carry that responsibility. She well understood that this was a matter of great importance to the future of the Seventh-day Adventist Church. Her will, dated February 9, 1912, established the provisions for the custody of her writings. Her death on July 16, 1915, activated the organization that she created to be responsible for the care of her writings after her death. As we are primarily concerned in this article with the Ellen G. White literary properties, we shall confine our discussion to that phase of Mrs. White's will and the work of the board of trustees created by that will.*

Here are the key provisions of Mrs. White's will as they have to do with

the care and use of her writings and other records in her possession:

I hereby give, devise, and bequeath to William C. White, Clarence C. Crisler, Charles H. Jones, Arthur G. Daniells, and Frank M. Wilcox, . . . [here in the will there appears a listing of her modest properties, consisting of the home and its appurtenances] also all of my right, title, and interest in the copyright and book plates in all languages of the following publications . . . [here follows a list of her current books]. Also, my general manuscript file and all indexes pertaining thereto; also my office furniture and office library.

Together with all and singular, the tenements, hereditaments, and appurtenances thereunto belonging, or in any wise appertaining in trust nevertheless for the uses and purposes hereinafter contained.

TO HAVE AND TO HOLD, the said real and personal property unto said trustees, and their successors, upon the trust to enter into and upon and take possession of the said real estate and said personal property, . . .

Administering, preserving, and protecting the said real property and of handling said personal property, and publishing and selling said books and manuscripts and conducting the business thereof.

The will then leads into certain financial provisions, and in further specifying the work of the trustees in their care and use of the writings, says:

Then my said trustees shall use the overplus for the improvement of the books and manuscripts held in trust by them, and herein provided; for the securing and printing of new translations thereof; for the printing of compilations from my manuscripts.

We have before us now the specific plan as developed by Mrs. White in the creation of a board of trustees to care for her writings, together with the general instructions given to these five men of her choosing.

All the members of this board were men of long experience in the work

of the church. A. G. Daniells was president of the General Conference, F. M. Wilcox was editor of the REVIEW AND HERALD, Charles H. Jones was manager of the Pacific Press, William C. White had traveled and worked with his mother since the death of his father, James White, in 1881, and Clarence C. Crisler was a trusted secretary carrying large responsibilities in Mrs. White's work.

Three of these five men were members of the General Conference Executive Committee at the time their work on the board began, and within a few years all five were members of that committee. Under the terms of the will the men were appointed for life. Mrs. White created in the very heart of the work of the denomination an organization consisting of trusted men of long experience who would constitute a self-perpetuating board. The board was thus an autonomous body, answerable to the will of Ellen G. White.

Mrs. White in her will designated that the normal earnings of her literary properties should furnish the financial support of the work of this board of trustees. The will further specified concerning the perpetuation of the board that:

If a vacancy shall occur for any reason among said trustees or their successors, a majority of the surviving or remaining trustees are hereby empowered and directed to fill such vacancy by the appointment of some other fit person, and in the event that the majority does not agree upon the appointment, then such vacancy shall be filled by the Executive Committee of the Seventh-day Adventist General Conference.

(To be continued)

I Was Despised Today

By Wadie Farag, Minister, Middle East Division

I was despised today. My friends forsook me. I was left alone—all, all alone. They made me feel that I am not wanted and that my talents are not needed. All my friends shunned me. They treated me as one who stood in their way. I was the cause of their annoyance. I felt downcast, despised, and rejected, forsaken by those I trusted. I stood alone—all alone. I said to myself, "Does the Master care? Does He understand me?"

Then I heard Him say: "Oh, yes, I do. I know how you feel, for I have passed that way. I too stood alone one day—all, all alone. The people I came to save rejected Me, and sought to destroy Me. My own disciples forsook Me. One of them denied Me, and another betrayed Me. They all fled and left Me alone. I am the stone that was rejected by the builders of Solomon's Temple. They felt that I was an annoyance to them, that I stood in their way. They would not use Me until they needed a cornerstone. It was then that they found me."

Then I heard the Master say, "So it is with you. As a rejected stone you are left alone. The atmospheric changes, the influence of frost, tempest, and sun will only better fit you to endure the immense pressure of the days ahead. Only trust, and I will make you a pillar in My temple."

Oh, Lord, how much I trust Thee!

* For a detailed account of Mrs. White's finances, the financial provisions of the will, and the handling of her estate at the time of her death, see *Ellen G. White and Her Critics*, by F. D. Nichol, pages 516-530. For the full text of this will, see pages 674-678.

By W. E. Read

DID ADAM AND THE PATRIARCHS KEEP THE SABBATH?

IN THE first article of this series two weeks ago we mentioned that no reference in the Bible says flatly that any of those who lived in the patriarchal age observed the seventh-day Sabbath. We did call attention, however, to several considerations that would indicate that they recognized and kept the Sabbath, as they did other precepts which they understood to be the commandments of God.

Our Jewish friends have a wonderful literature, and while much of this constitutes commentaries on the Holy Scripture, a good deal of it presents their understanding of many things from the traditional point of view.

As one reads these ancient writings, one cannot but feel that the Jews entertained strong convictions as to the integrity and obedience of the godly men of ancient days. They felt that these men were loyal to the commandments of God, and particularly to the Sabbath.

We will select certain excerpts from these writings, which, from the standpoint of tradition, support the view that the Sabbath was observed by these ancient servants of God. Let us notice:

1. *The Sabbath observed by Adam and Eve*: "Both Philo and the Rabbins assumed that already the first man emulated his Maker and rested on the Sabbath."—Solomon Goldman, *Book of Human Destiny*, vol. 2, JPS, 1949, p. 744.

This is in full harmony with the words of Ellen G. White: "Because He had rested upon the Sabbath, 'God blessed the seventh day.' . . . He [God] gave it to Adam as a day of rest."—*The Desire of Ages*, p. 281.

"He [God] rested upon the seventh day, blessing it as the day of His rest, and gave it to the beings He had created, that they might remember Him as the true and living God."—*Testimonies*, vol. 8, p. 197.

"Before the fall, our first parents had kept the Sabbath, which was instituted in Eden; and after their expulsion from Paradise they continued its observance. . . . The Sabbath was honored by all the children of Adam that remained loyal to God."—*Patriarchs and Prophets*, pp. 80, 81.

2. *The Sabbath observed by Enoch*: "He [Enoch] was the first to write a testimony, and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order

the months and recounted the Sabbaths of the years as we made (them), known to him."—*Jubilees* 4:18. See R. H. Charles, *Apocrypha and Pseudepigrapha*.

This is emphasized also in one of the well-known Protestant commentaries: "Enoch, we cannot hesitate to believe, kept holy sabbath, or holy seventh day . . . until God took him to the holy rest above."—*Langes' Commentary*, vol. 2, p. 197. See also *The Great Controversy*, page 453.

3. *The Sabbath observed by Noah*: "It [the Sabbath] lingered with Noah and his family, if we may judge from the seven-day periods observed in the ark."—*Ibid.*

4. *The Sabbath observed by Jacob*: "Jacob entered Shechem on a Friday, late in the afternoon, and his first concern was to lay out the boundaries of the city, that the laws of the sabbath might not be transgressed."—LOUIS GINZBERG, *The Legends of the Jews*, vol. 1, pp. 394, 395.

"Jacob, of whom the keeping of the Sabbath is mentioned, viz. *And he rested* [E. V. 'encamped'] *before the city* (ib. XXXIII, 18), which means that he entered at twilight and set boundaries before sunset."—*Midrash on Gen. XI:6-8*, p. 85.

5. *The Sabbath observed by Abraham, Isaac, and Jacob*: "On the Sabbath of Repentance, say: 'Thou art One, and Thy name is One, and who is like Thy people Israel, a unique nation in the earth? Glorious greatness and a crown of salvation, even the

day of rest and holiness, Thou hast given unto Thy people Israel:—Abraham was glad, Isaac rejoiced, Jacob and his sons rested thereon;—a rest granted in genuine love, a true and faithful rest, a rest of peace and tranquility, in quietude and safety, a perfect rest wherein Thou delightest.'"—J. H. HERTZ, *Authorized Prayer Book*, p. 579.

"Abraham, Isaac, Jacob . . . the patriarchs are often represented as having observed the Sabbath. They were all distinguished for their tranquil confidence in God and this seemed of the Rabbis a prefiguration of the Sabbath calm as enjoined in the law."—*Ibid.*

This again is fully endorsed by the writings of Ellen G. White:

"The Sabbath institution, which originated in Eden, is as old as the world itself. It was observed by all the patriarchs, from creation down."—*Patriarchs and Prophets*, p. 336.

"It was kept by all the patriarchs, from Abel to righteous Noah, to Abraham, to Jacob."—*The Great Controversy*, p. 453.

These patriarchs kept the Sabbath—not what some call the "Jewish" Sabbath, but God's Sabbath. Abraham is called a "Hebrew" (Gen. 14:13), but in those early days that did not mean a Jew. Abraham descended from Eber (Gen. 11:14-26), sometimes spelled Heber (1 Chron. 5:13). It is probable that the name Hebrew came from Heber.

Jews, on the other hand, were named after Judah, one of the sons of Jacob. So by no means could it be truthfully said that the patriarchs kept the "Jewish" Sabbath; they kept "the sabbath of the Lord thy God" (Ex. 20:10). Let us ever remember that God is its author; He is the one who rested on that day in the beginning (Ex. 31:17). This holy day God gave to the human race; it was His gift, His legacy to the children of men. It is to be for them a day of rest, a day of worship, and a day to rejoice in the wonderful works of God.

Our article next week—the last in this series of three—will deal with the question, "Did Israel know of and observe the Sabbath in their bondage in Egypt?"

Prayer at Dawn

By ELSIE SMITH GARVIN

Now, in this early morning hour
Before the day's begun,
I must remember night will come
And setting of the sun.

For then there comes a quiet time
When I review the day;
It is a time of peace and joy,
If I take time to pray.

If I take time to ask my Lord
To walk and talk with me,
Then closing hours of the day
Will bring serenity.



STAND IN YOUR PLACE

*In God's plan there is a place for you. Whatever your activity,
Christ is interested. He watches over you.*

By Leonard Nelson



I AM disillusioned," said Dr. James one morning as he and a friend walked toward the journalism building on a State university campus. It was early, and the campus was not yet astir. Dr. James, who was 59, had been thinking of retirement, and that made him especially conscious of the fact that he was mortal. "I have been a full professor at the university for 30 years," he continued, "and I have written and published six books."

Dr. James had never married, but lived alone in a rooming house near the campus. On his face appeared a long, red scar that he had acquired during his student days at a European university—fencing—and he still seemed as vigorous as when he was a young man. One had to read between the lines to find out why he was disillusioned, but the substance of his complaint seemed to hinge on his imminent retirement, coupled with the fact that he had not been recognized as widely, or achieved as much, as he had hoped. Perhaps he felt, too, that there were some things he should have done and now would not have time to do. Then he added, "And I think Professor Jones is disillusioned too." Dr. Jones was head of one of the university departments, a man widely read and traveled. But disunity in his department had increasingly marred his success, causing him to turn toward narcotics. Two years later he died of a liver condition.

These men, though respected and honored by the world and by the university for their achievements, both became disillusioned in their later years. Did they expect too much? Did they achieve too little? Or did they achieve normal success but fail to evaluate it properly and be content?

Like these two professors, every person eventually asks himself the question: what have I accomplished in life?

Many people feel compelled to achieve what they consider success, at any cost, but they often experience surprise and shock at the limited success that comes to them. Some men set low goals and never really test their powers, while others set goals they cannot possibly achieve. Here, however, we are concerned only with the minimum for life achievement. This minimum requirement is: *Stand in your place*. What one achieves need not be small, however, because the requirement is called "minimum." No one can tell what the achievement will be at this point, but all will agree that it ought not to be less than the minimum. If it can be more, so much the better.

In the January issue of *Presbyterian Life* there appeared an article

entitled "The Man at Work in the Middle." The man at work was the minister, and the "middle" represented his office, as standing between God and man. In this capacity the clergyman answered late-at-night telephone calls, worked at the city mission, preached from the sacred desk, and performed marriage and funeral ceremonies.

Pastor J tells of his experience with a young Puerto Rican family at the city mission. One day the husband of this family found it necessary to make a trip to Puerto Rico. While he was away, his three-year-old daughter became ill and suddenly died. Upon his return his wife told him of the circumstances connected with their daughter's death, and then added, "The pastor was here the night Juanita died."

"The pastor was here?" he asked. "What did he do?"

"Why, I don't know whether he did anything—but he was here!"

At another time, late at night, the telephone rang for Pastor J. It was a mother who could not sleep, because her daughter had married, against her wishes, a most unpromising man. Her son had joined the Army and was far away, and he seldom wrote home. But her crowning burden was desertion by her husband. Her question to Pastor J was "Is it worth going on?" Fortunately, that night the pastor was in his place when he was needed, and she decided to "go on."

These experiences of Pastor J. were the most significant thing about his ministry—he was always "in his place." Not preaching like Peter at Pentecost, nor shaking Christendom like Luther, nor defying the cannibals like John G. Paton—of course not. Many a Christian would have to say, if asked how many souls he had won to the Lord, "I can't think of anyone." The Bible speaks of many who will be saved saying, "When saw we thee an hungred?" But to their everlasting credit Christ says, "You were there at the time you were needed." Where? At the hospital, at the prison, at the Dorcas Society, at the dormitory, at the factory, on the campus, in the office.

Several Warnings

Lest men should be confused by seeing so many people in the world, and feel that God will not miss them if He finds them out of place, God has placed several warnings in the Bible.

At one time God told Abraham that He would spare Sodom if ten righteous men could be found in it. All those ten righteous men had to do to save Sodom was to be there—in their places. The fact is that the city would have been spared if Lot and all

his family had been "righteous." But ten righteous men were not found, and the Sodom-Gomorrah metropolitan area went down in ruin—for the lack of ten men.

Centuries later the Lord told Daniel to inform Nebuchadnezzar that he was not filling his place properly, and warned him thus: "Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity." But Nebuchadnezzar did not realize the seriousness of his position until one day God found it necessary to remove him temporarily from his throne. But God set about rehabilitating Nebuchadnezzar, who learned the hard lesson about filling his place. He learned that he could be replaced.

Daniel also had a special place, one that he filled better than most of the renowned men of history. Although he was dean of the prophets and might expect special treatment, God said only: Daniel, at the end of time you shall stand in your place—as a righteous man, along with the multitude of your peers, the righteous of all ages. You will stand in your place on the great judgment day.

David saw a day when ten thousand men would fall, beside the righteous man. Apparently, righteous men will be scarce—but they will be found, each in his place. There will be at least ten thousand other places in which he will not want to be found.

Students give a variety of reasons for wanting to attend college. The chief one nowadays seems to be status. But the only valid reason for attending college is a desire to learn. If a person expects anything else he has paid his money under a false assumption. Some students come with false images of themselves, and others with impossible goals. Sometimes the process necessary to correct these false ideas may seem harsh, but there are two things every student ought to know—there is a worth-while place for him to fill, and it is urgent that he find that place and fill it. He who seeks his place and is willing to fill it will surely find it. Schools have a way of helping youth find their places.

But kings, prophets, and educated people are not the only ones whom God expects to fill their places. Mr. and Mrs. A have lived simply on their farm for more than 50 years. They come home in the gray dawn after spending all night nursing sick neighbors. Mr. A sometimes says such things as this: "Yes, I was with Clifford the night he died," or, "I gave Roy Wilson hot water treatments every other day for three years." Or you may hear him say, "I saved a friend's life by holding my finger in a bleed-

ing wound for two hours until the doctor came, when a neighbor girl in vexation had thrown the scissors at her brother and had opened a vein in his throat." For 50 years of things like this Mr. and Mrs. A may seem to have received little in return. But they were standing in their place.

At a small Midwestern college was a Mr. H, an earnest man, a quiet and faithful public servant. He had been

there since he graduated in 1917. At one time when the school was undergoing financial difficulties, Mr. H was asked to work for half salary. He had two children at home, and his wife did not work. Mr. H could have left the college and taken other work. He might have complained publicly and become bitter. But instead, he stayed in his place.

Aunt Lonnie was one who stayed at

her post. She was married to Ansel for 56 years. During all that time they had not been separated for even one night. During the last ten years of his life her husband's mind became confused, and he became a burden. Six weeks before he died he broke his hip, and following an operation it was necessary to strap his hands to the bedstead because he could not understand why he was bandaged. The day he died I visited Aunt Lonnie. She was visibly shaken by the events of the past few weeks, but she was calm. She said, "The Lord permits these experiences to come to us to break our hold upon the world, and to reconcile our hearts to Him." She has been alone for 15 years now, but she has not been disillusioned. She always seemed prepared for each part of life when it came to her. She stayed in her place.

John the Baptist

John the Baptist was a kinsman of Jesus. He had a place. No man ever had a more significant place, Jesus said. He was an earnest preacher, and won the attention of all Israel. While yet a young man, one morning he met Christ face to face. It was a momentous occasion for John, the high point of his career, in fact. Then, abruptly, his fortune changed and the multitude began to follow Jesus. Finally John was out of business. Taking advantage of John's failing popularity, Herod arrested and imprisoned him. His place was no longer that of a popular teacher. Once the idol of the people, he was now a prisoner whose fate rested on the caprice of an unstable, unprincipled, petty puppet king of Rome.

John thought Jesus might secure his release, if He tried, but Jesus knew that John was in his place. His place was now one of suffering, one in which he demonstrated how a righteous man is to bear adversity. The long line of martyrs and others who have suffered for Christ have remembered John, and found strength to endure.

Let those who may be tempted to leave their appointed place because it is difficult and painful not forget that Jesus did not go to John's relief. John was permitted to stand in his place, and he stood there faithfully. Later, Jesus Himself prayed for relief from His burden, but the Father permitted Him to stand in His place also.

God may relieve you from the burden, but if He does not, it is your privilege to know that you have His confidence, and that He expects you to stand at your post no matter how remote and lonely it may seem. Yes, God expects you to stand in your place.

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

"What I Can't Have"

WHAT I can't have, I don't think about." This sentence, which summed up the attitude of the late Alec Templeton toward his blindness, struck me with considerable force as I read of the recent death of this famous pianist-composer, blind since birth. Blind, yes, but never feeling that he was an "unfortunate," he went on to achieve success. Perhaps you haven't heard much about him. He reached the height of his popularity when some of you were, I suspect, more interested in playthings than pianists. I'm not so concerned at this point in thinking about his triumph over his handicap as his attitude toward it.

It seems to me that most people waste a lot of time thinking and agonizing over things *they never can have*. I'm not referring to goals that are possible of achievement by superhuman effort. That's another area of discussion. And I'm not thinking about even the worthwhileness of superhuman effort; I'm not in the realm of "If at first you don't succeed . . ."

No, my concern is the tragedy of being preoccupied with the impossible, with letting the unreachableness of certain desires poison our attitude toward what we *do* have and what we *can* have. I'll illustrate this by a painful confession. I wish I hadn't wasted so much emotional energy at various times in my life grinding my teeth together in impatient rage because I'm not tall! Foolish? Yes. But hardly unique. I know plenty of other people with comparable frustrations. (More to the point, I wish I could be sure that I'd never think about it again!)

I've seen students with goals that were unattainable, and because they couldn't set reasonable goals for themselves they gave up entirely. If you're determined to be a physicist, or an analytical chemist, and you have *absolutely no mathematical aptitude whatsoever* (you're lucky to have mastered division of simple fractions), then you simply are not going to realize your ambition. So stop thinking about it. Set goals for yourself that are com-

by Miriam Hood

mensurate with your ability, with your particular gifts. Because you do have them. Abilities and gifts, I mean. Maybe they aren't the ones you most wanted, but while you're raging at fate and "troubling deaf heaven with your bootless cries" the world is going on and other people who've made peace with themselves and have stopped wanting to climb Mount Everest are doing very well with Mount McKinley.

Perhaps you're acquainted with someone who can sit down at the piano or organ and play anything, just like that! Wouldn't you love to have that aptitude? Well, I think with study and practice you can become a very good musician and make a worth-while contribution, but the particular spark of genius that a few gifted ones have won't be yours. (One of my nephews puts records on the stereo, then plays along with them on the piano, changing from key to key, with no music to look at—just that "something" that's his musically. He can't understand why I'm so dazzled.) Should you, then, boycott music in your life forever? You'll miss a lot of fun if you do.

Now if you think for one minute that I'm suggesting to you, or that I believe in, a philosophy of limp, passive resignation toward life, you are wrong. I subscribe to the fight, fight, fight-every-inch-of-the-way viewpoint. But I do want to be sure that my battle lines are drawn up sensibly, that my campaigns have at least a glimmer of a chance of success. If hard work, determination, sacrifice, hard study, self-denial—if any or all of these will tip the scales favorably, then by all means I'd say go to it! Otherwise, I'm for a re-examination of the goal, and a concerted, intelligent effort to make the most of *you*, whatever you are and can be.

WHAT NOT

to

ELIMINATE

*An appeal for faithful daily
study of God's Word*



The waitress relayed the information from the cook: "The eliminator is broken."

ACCORDING to a widely circulated story, a number of years ago a salesman found himself stranded in a small backwoods village. In the morning he went to the town café for breakfast. He read the menu: "Ham and eggs."

"Give me two eggs scrambled well, and eliminate the ham," he said to the poorly educated waitress. Her brow knit as she listened to the order, but dutifully she went into the kitchen. After a few moments she came back, explaining, "The cook says the eliminator is broken. Would fried ham do?"

At times people suggest that certain features of the Sabbath school should be eliminated. But most people become as confused as the cook and the waitress when they come face to face with the problem of eliminating anything. If the choice were yours, what would you decide to leave out of the weekly Sabbath school program?

Perhaps without much pondering we would agree that the study of the week's Bible lesson would be the one feature of our Sabbath school program that we would be most reluctant to eliminate, for we love God's Word and we love the Saviour of whom it speaks. We know that through personal Bible study our minds will expand and our lives will be transformed. Note how beautifully this is put in *Steps to Christ*, pages 89 and 90: "As we meditate upon the perfections of the Saviour, we shall desire to be wholly transformed, and renewed in the image of His purity. There will be a hungering and thirsting of soul to become like Him whom we adore. The more our thoughts are upon Christ, the more we shall speak of Him to others, and represent Him to the world. . . .

"There is nothing more calculated to strengthen the intellect than the study of the Scriptures. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose rarely seen in these times. . . . Keep your Bible with you. As you have opportunity, read it;

fix the texts in your memory. Even while you are walking the streets, you may read a passage, and meditate upon it, thus fixing it in the mind."

The thrilling converting power of the Word and the joy of fellowship produced by its study is challengingly revealed in the experience of Ada and Bob, young people in love. The hearts of these two beat as one, but they were poles apart in their religious beliefs. Bob was a faithful Seventh-day Adventist; Ada was a Catholic, a splendid young woman of high character and determination. Both sensed the bleak prospects for happiness if they should marry while possessing opposing religious views.

One day Ada and Bob arranged to visit with his pastor. With her Douay Bible under her arm, she and Bob met the appointment with the pastor, who had been at one time a Catholic. Ada was so indignant when she learned that he, now a Seventh-day Adventist minister, had once been a member of her church that she was almost insulting.

The wise pastor pointed to a few Bible texts to show her that their Bibles were basically alike. "Well, that much is good," she said, "But believe me, I'll never be an Adventist; in fact, if my mother back home knew that I was here talking with you, she'd be horrified!"

The prayerful and wise pastor proceeded to show how the Holy Scrip-

tures, not tradition or the "commandments of men," are the only infallible guide, and that through Jesus salvation is assured. This foundation was laid solidly, then the promises were added, such as the beautiful and assuring words of Jesus Himself in John 14, that He would return for her and Bob, and for all who study His Word and accept Him.

The Holy Spirit was at work, so the wise pastor sat quietly, prayerfully, for a minute or two. Ada finally looked up from the pages of her Bible and through tear-filled eyes she exclaimed, "How wonderful! And to think that it was right here in my Bible all this time and I didn't know it."

Today Bob and Ada are happy in the Lord's work. God's Word has power! How much peace, joy, happiness, assurance, and security we miss because we fail to study the Word daily for ourselves!

Friend, reader, whoever you are—pastor, teacher, student—when God's Word is studied daily, the Holy Spirit will be given, and all other blessings will follow. We shall be regular in attendance at services, liberal and systematic in our giving, and faithful in missionary endeavor.

God grant us the courage and determination to make first things first. Whatever we eliminate in our personal or public life, let it not be the study of God's Word.



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



HAROLD M. LAMBERT

Fathers should spend time with their children.

The Way He Should Go—1

The HEARTS of the FATHERS

By Gordon M. MacLafferty

A TYPE of heart trouble affecting both parents and children is to be prevalent in the earth just before the coming of the great and dreadful day of the Lord. The cure, as found in the Elijah message, indicates the more specific nature of the malady. "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal 4:6).

We who are living in the very last days need a clear understanding of this aspect of the Elijah message. We remember that the prophet was a great reformer. We think of his decisive competition with the prophets of Baal, when fire from heaven licked up the sacrifice he had prepared and the prophets of Baal were all killed.

To be sure, Elijah's experience was most dramatic. But while we are excitedly cheering for Elijah's side let us not forget God's underlying purpose in the experience. Just before his simple prayer Elijah called upon the people to humble their hearts and turn to the God of their fathers (see *Prophets and Kings*, p. 152). A heart response was the important thing.

A later example of the meaning of the Elijah message is found in the work of John the Baptist. He gave the message heralding the first advent of Christ, as the remnant church is to give the message before His second coming. He was to go before Christ as His forerunner, "possessed by the spirit and power of Elijah, to reconcile father and child, to convert the rebellious to the way of the righteous, to prepare a people that shall be fit for the Lord" (Luke 1:17, NEB).*

Both Elijah and John are interested in heart religion. Both are against rebellion. Both are seeking to prepare the people to avoid approaching calamity. But John's message, though not different, is more specific. If there is to be a general reform, it must start in the home. Since "the early education of the youth generally shapes their characters for life" (*Counsels to Parents and Teachers*, p. 77), the greatest and most lasting good can come from a turning of the hearts of the parents to their children.

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

If we want to see reform in the church, where can we better start than with the fathers? If we want more self-sacrificing missionaries to carry the gospel to the ends of the earth, we will need more dedicated fathers—fathers whose hearts have turned toward the salvation of their own children. Such fathers will be able to do much to help their children.

Parents have a responsibility to see that their children are sent to the right schools and that they attend Sabbath school and worship services, but even this is not their greatest responsibility. The most important work is to be done in the home. "If the homes of professed Christians had a right religious mold, they would exert a mighty influence for good. They would indeed be 'the light of the world.'"—*The Adventist Home*, p. 36. "In His wisdom the Lord has decreed that the family shall be the greatest of all educational agencies. . . . Here, with his parents as instructors, he [the child] is to learn the lessons that are to guide him throughout life,—lessons of respect, obedience, reverence, self-control."—*Counsels to Parents and Teachers*, p. 107.

We can only imagine what our church schools might accomplish if the majority of the children came to school with sound bodies, alert minds, and stable emotions, children who had already learned respect, obedience, reverence, and self-control at home.

Money is not an important factor in establishing a healthy home atmosphere. In fact, it has been found that an abundance of money and free time pulls families apart instead of binding them together. Few physical accessories are necessary, but the hearts must be right. The hearts of parents must be turned to God in complete surrender, and after that to their children.

The Advent Movement has produced some wonderful families, but we are evidently not all living up to our possibilities as we continue to lose about 50 per cent of our youth. We should also be concerned for others of our children who may keep their connection with the church, but who have well nigh lost their connection with Heaven. We believe that a boy or girl who learns by precept and example from his parents to be respectful, obedient, reverent, and self-controlled will not find his niche on the debit side of the church ledger.

We live in a busy, rushing world. We plead that life's complexities prevent us from doing what we would like to do for our children. But in God's sight this is not an acceptable excuse. "No time," says the father;

"I have no time to give to the training of my children, no time for social and domestic enjoyments." Then you should not have taken upon yourself the responsibility of a family."—*The Adventist Home*, p. 191. The mother who says she has no time has been given this counsel: "Then for Christ's sake spend less time on your dress. Neglect if you will to adorn your ap-

parel. Neglect to receive and make calls. Neglect to cook an endless variety of dishes. But never, never neglect your children."—*Ibid*, pp. 191, 192.

If we respond to the call of God, He will respond marvelously to us and to our children. "I will contend with him that contendeth with thee, and I will save thy children" (Isa. 49:25).



Sakaika

By Josephine Cunningham Edwards

Sakaika lived in a small village of northern Nyasaland, in Central Africa. At that time there was no bus system, and it was dangerous to go anywhere at night for lions and leopards went out every night hunting for food. People out in the bush sometimes had trouble with these great cats of the forest.

Once a company of Portuguese people took trucks through the country to buy wheat. Sometimes a driver would sell passengers seats up on top of the wheat sacks, so they could go from place to place in safety.

Sakaika's father and mother had wanted for a long time to visit some relatives in a place 120 miles away. Except for the wheat trucks they would never have dreamed of going, for it was too far. So they went to a stream along the road where the lorries used to stop for water. Sakaika's father asked the driver if they might ride on the truck as far as a place called Dedza.

"Yes, you can," the driver answered. "But you must be right here in ten minutes, and you must pay me right now."

The family was right there, and father paid the driver. After a few minutes they

all climbed up high on the truck. Then away they went, clinging tightly to the fat sacks of wheat. It seemed as if they were going like the wind, for never had any of the family ever ridden on a motorcar before. It seemed both terrible and wonderful.

When night fell, they stopped at a resthouse to sleep for the night. Sakaika's father took his family to one side, for some of the other passengers were drinking and quarreling most of the night. At last morning came, and Sakaika's mother fixed a big pot of porridge for her family.

When they went outside Sakaika's father noticed that the driver had been drinking too. This made him afraid, for he knew how terrible strong drink is.

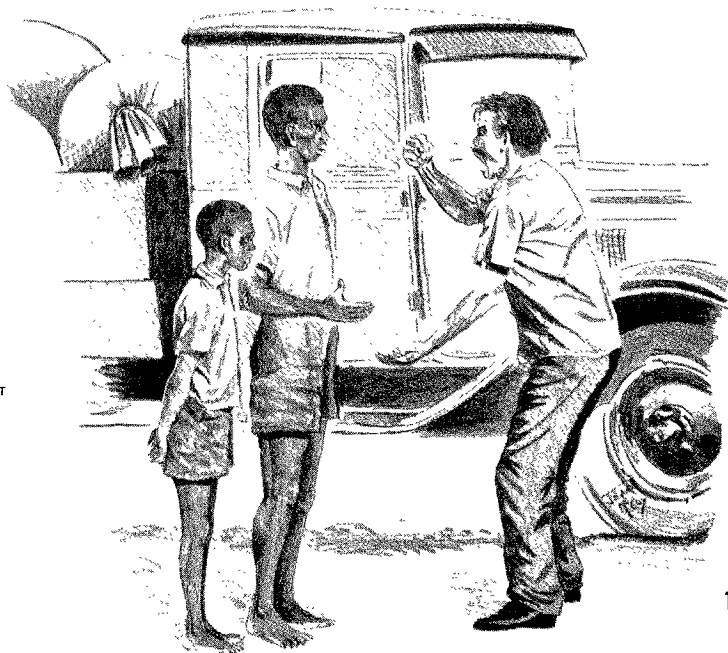
He prayed that the Lord would protect his family from harm. Then a hard thing happened. When they lined up to board the truck the driver tried to get Sakaika's father to pay again. He loudly shouted he had not paid him. He would not let a one of them on the truck, though they had already paid for the trip to Dedza. They were sad when they saw the truck leave, and they started out to walk the rest of the way.

Next day they learned a terrible thing. The driver had been so drunk that he had driven off the top of a mountain, and everyone on the truck had been killed. Sakaika never forgot that day, and no one could persuade him to take a drink of liquor, not even with a bushel of money.

You see, Sakaika is looking forward to a wonderful trip to heaven one of these days, and he knows that no drunkard will ever make that journey.

Half drunk, the truck driver demanded that Sakaika's father pay his fare a second time.

JEANIE MCCOY, ARTIST



REVIEW AND HERALD, October 10, 1963

even more particularly his literary products are in some way communal property, and that therefore these products may be conserved or disposed of by a majority vote of the Advent people.

In her concern that after her death these writings should continue to serve the church, she took steps in

liam C. White, was for many years secretary to Ellen G. White, and then later, secretary of the White Estate. There is thus evident a continuity of service which has given stability to this solemn and delicate matter of the proper care of the writings of Mrs. White. In selecting the son and then the grandson, the board of trustees

Where Is the Spirit of Sacrifice?

By R. M. Reinhard

Treasurer, Southern African Division

gave their health and strength; and they sacrificed the remainder of their earthly assets—all for the speedy finishing of God's work. What an example for us!

at one time that he had lived all his life with a good conscience, though on the Damascus road he was bent on murder. The Saviour once told Peter, "When thou art converted,

were controlled by the desire to provide the most understanding and efficient service for the trustees.

Needless to add, this succession of secretaries is *not* a continuity of the prophetic gift, and none realizes that more fully than the present secretary. Neither he nor any of the other trustees has acquired, or has *thought* he acquired, any special sanctity or illumination because of his unique relationship to the writings of Mrs. White. If we may be pardoned for a moment, as one of the trustees, for speaking personally, we would remark that the longer we are connected with the trusteeship the more we realize our spiritual limitations and our finiteness. We know we speak for all the other trustees!

We have not attempted to go into any particulars regarding the White Estate. We leave the detailed presentation to Elder White. We believe you will find his series informative and spiritually helpful.

F. D. N.

Sin in the Ancient Ritual Service

A REVIEW reader asks about the transfer of sin from a repentant sinner to the ancient sanctuary, and about comment on this aspect of the ritual service on page 354 of *Patriarchs and Prophets*.

By "the transfer of sin" we mean the transfer of guilt and of responsibility for paying the penalty for sin, which is death. By forgiving a man God releases him from guilt and from the penalty the law attaches to transgression. Our guilt and our responsibility for paying that penalty are transferred to Christ, who "was manifested to take away our sins" and who bore them "in his own body on the tree" (1 John 3:5; 1 Peter 2:24). The ancient sacrificial system was designed to help people of that time understand and accept God's gracious offer to release men from the guilt and penalty of sin.

The Old Testament describes this transfer of accountability from the individual to the sanctuary as the making of an *atonement*, literally a "covering" for him. The man himself was "covered" and the sanctuary accepted responsibility for his sins before God. On the Day of Atonement a similar "covering" was made for the sanctuary itself, by which all the sins transferred from repentant sinners to it during the year were removed from it. Now, "it is not possible that the blood of bulls and of goats should [actually] take away sins" (Heb. 10:4). The transfer of sin from the repentant sinner to the ancient sanctuary was figurative only. The sacrificial service could do no more than point the sinner to the Lamb of God, who alone is able in reality to remove the sinner's guilt and to pay the penalty for him. To argue against a figurative transfer in the ancient service, and a real transfer from the sinner to Christ, is to argue against the plain teachings of Scripture.

In view of the fact that the ancient sacrificial service provided only a figurative transfer of sin, was the repentant sinner actually released from accountability for his sins? The answer is Yes—if he looked in faith to the true Lamb of God for forgiveness. On Calvary, Christ paid the penalty for all sins, including those for which atonement had been made figuratively under the ancient system (Heb. 9:15). According to Leviticus 4:26, 31, and 35, sins were indeed "forgiven" when the penitent presented his sacrifice and the priest made atonement for him. But the atonement provided at this time did not completely and finally release him from all responsibility, for Moses told the people that on the Day of Atonement the high priest would "make an atone-

ment for you, to cleanse you, that ye may be clean from all your sins before the Lord . . . once a year" (chap. 16:30, 34). Obviously, if something had to be done on the Day of Atonement to "cleanse" the people from *all* their sins committed during the year, the forgiveness already granted upon the presentation of individual sacrifices was only provisional, and did not fully release them from the claims of the law (see *Patriarchs and Prophets*, p. 356). That full release, as Leviticus 16 makes clear, came upon the Day of Atonement.

According to Leviticus 4 the blood of the sacrifice in the case of a priest or of the whole congregation was carried by the officiating priest into the holy place and sprinkled before the veil, while in the case of a ruler or one of the common people it was not taken into the holy place but presented at the altar of burnt offering in the courtyard. A superficial reading of the second paragraph on page 354 of *Patriarchs and Prophets* has led some to conclude that the description of the sacrificial service there given is at variance with the ritual outlined in Leviticus 4. In this paragraph it is said that the blood of the sacrifice presented by a repentant sinner "was carried by the priest into the holy place and sprinkled before the veil," but that "in some cases the blood was not taken into the holy place." The paragraph closes with the comment: "Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary."

Some have inferred that Sister White here reverses the special procedure to be followed in the case of a repentant priest, in which the blood was taken into the holy place, with the more common procedure in the case of one of the common people, when it was presented at the altar of burnt offering in the courtyard. However, a word-by-word comparison of this paragraph with Leviticus 4 reveals that the two are in agreement. Both state that in some cases the blood *was* taken into the holy place, and that in others it *was not*. Leviticus specifies the circumstances under which the two different procedures were followed, while *Patriarchs and Prophets* does not do so. But there is no discrepancy.

A careful reading of the chapter in which this paragraph occurs makes evident that Sister White here summarizes several lengthy passages from Leviticus in a single composite statement intended to cover all cases and designed to highlight the great truth represented by all the daily sacrifices—namely, the transfer of accountability for sins from the repentant sinner to the sanctuary. In so doing she places emphasis on those aspects of the different forms of the sacrificial ritual that seemed to her to set forth most clearly and impressively the great central truth the sacrificial system was designed to teach. For this purpose, the summary statement in *Patriarchs and Prophets* is both sufficient and accurate.

The danger of branding a Spirit of Prophecy statement in error after a superficial reading was impressed upon us a few years ago while we were editing the *SDA Bible Commentary*. A chronological arrangement of certain events in the life of Christ set forth by Dr. A. T. Olmstead of the University of Chicago in his book *Jesus in the Light of History* proved to differ considerably from the order set forth in *The Desire of Ages*. Who was in error—Sister White or Dr. Olmstead? Olmstead, we found, based his arrangement of events on a passage in a profound, scholarly work on the ancient synagogue by Jacob Mann. We read most carefully what Mann had written, and to our surprise found that Olmstead had understood Mann as saying the very opposite of what he did say! Jumping at conclusions on the basis of a superficial reading of a passage is poor exercise indeed, and when such jerry-built conclusions are set forth as proof that an inspired writer is in error, let us not be in haste to accept them.

R. F. C.

Reports From Far and Near

Reaching Hearts Through Missionary Medicine

By Ralph E. Waddell, M.D.

Medical Secretary, Far Eastern Division

AT THE cornerstone-laying ceremony for the new Tsuen Wan Hospital in Hong Kong on June 6, Dr. D. J. M. MacKenzie, director of medical services for the colony, remarked that it is possible to circumnavigate the globe without being far from a Seventh-day Adventist hospital. As a matter of fact, we have opened a new medical institution in the Far Eastern Division every year since the close of World War II. Today there are 30 church-owned hospitals and clinics in the division from Korea and Japan in the north to Indonesia in the south, serving more than 300 million people. Our medical work is bringing healing of soul, as well as body, to many of these people. Listen to the heart-warming experiences of some who have been won to Christ by this means.

Little Shu-Chiao was 11 years old but looked no more than six. She had never been well and seemed to be getting worse. Her parents had spent all of their money and pursued every possibility of obtaining help for her. They could no longer afford to keep her, yet did not want to see her die. So they advertised publicly for a buyer, honestly telling of her physical condition and the family's predicament.

They received many replies and much advice. One letter, however, was different from the rest. All it said was, "If you want help, see Mr. Barnett." Doyle M. Barnett, our missionary in that part of central Taiwan, directed them to our Taiwan Sanitarium and Hospital, where one day Shu-Chiao arrived, "a pitiful and hopeless sight" as Dr. Roger Heald later described her.

Dr. Mitchell diagnosed her condition as a serious congenital heart defect readily responsive to surgery. After earnest prayer, surgery was undertaken. It was successful, and in a short time Shu-Chiao was ready to go home. But Shu-Chiao's physical recovery was not the most notable part of her hospital experience. The nurses who cared for her told her the story of Jesus, and that it was really He who had healed her—through Christian doctors and nurses. She gave her heart to the Lord and, a little later, was baptized.

But the story does not end there. Shu-Chiao was so happy with her new-found health and knowledge of a Saviour that through her influence most of her family have been baptized. The little church in

her village has grown to be one of the strongest on the entire island of Taiwan.

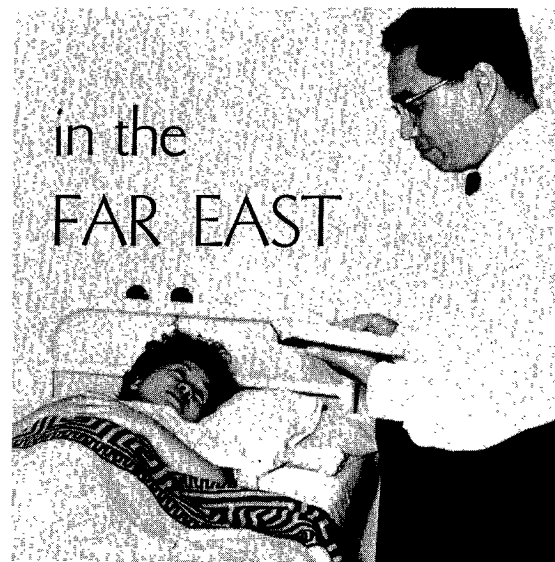
Indonesia is a Moslem land, where Rifai Burhanu'ddin, a comparatively recent convert from Islam, is chaplain of our Bandung Sanitarium and Hospital. During his first five months as chaplain he has baptized five more Moslems. The story of how he won Muchtar, lieutenant in the Military Police Corps, has already been told in the REVIEW.

One day Oey Gwat Hwa came to the sanitarium full of fear and misgivings, expecting her first baby. She had been warned that she would have a difficult time, and perhaps lose her life. A neighbor advised her that, although our hospital was far away, she would find the help she needed there. Her husband accompanied her to Bandung, little knowing what was in store for them both.

Normal delivery evidently being impossible, a Caesarean section was performed. A healthy baby was presented to the parents, and in three weeks Oey Gwat Hwa was ready to leave. Beaming with joy, she had also found her Saviour, and she and her husband are both preparing for baptism as they attend our church in Tjirebon.

Looking for truth, Somdet came straight

Ship Engineer A. Monterde being baptized by F. T. Geslani, medical director of the Miller Sanitarium and Hospital.



Chaplain Rifai Burhanu'ddin reading to Mrs. Oey Gwat Hwa.

to the house and right to the point. Dr. Clark Lamberton, who had recently arrived in Chiangmai in northern Thailand to establish a mission dental clinic, enrolled him in the Voice of Prophecy Bible Correspondence School. He studied hard and was an apt student. Upon visiting Somdet in the village of Bah Sow, Dr. Lamberton found him to be the village doctor, legal adviser, and leader. At Somdet's request a branch Sabbath school was begun the following Sabbath afternoon, with more than 200 villagers in attendance.

A little later evening meetings were begun. All went well for a few nights, and the audience grew to 500. Soon, ominous warnings began to trickle in, to the effect that there would be serious trouble unless these Christian meetings were stopped. Nevertheless, the meetings continued. One night as a call for those who wanted to give their hearts to Jesus was being made, rocks and bricks began to bang on the tile roof. The situation grew tense. Somdet's mother urged that the missionaries leave at once and his wife was apprehensive of what might happen. But Brother Gow, the speaker, restored peace by calmly announcing, "Don't worry. Satan fights back, but we trust in Jesus and no harm will come." The meetings have continued, the attendance has not lessened, and a rich harvest of souls is expected.

Veteran medical missionary Dr. Harry Miller relates the experience of a young married Chinese woman who came to the sanitarium for treatment for an acutely toxic thyroid. When she was ready to leave she announced her intention to remain and study to be a nurse. Attempts were made to discourage her, for she was not an Adventist and had little education. But she would not be deterred. She



Left: Staff of the Miller Sanitarium and Hospital, with the priest, who became a friend of the institution, standing between Dr. and Mrs. F. T. Geslani. Right: Seventh-day Adventist physicians in Taiwan.

was finally admitted to the school of nursing on probation, was found to be an excellent student, became a baptized church member, finally graduated, and became an outstanding nurse. Later she went to the United States, graduated from Pacific Union College, and is now serving as operating room supervisor in one of our largest medical institutions.

From the Mindanao Sanitarium and Hospital Dr. Arturo P. Roda recently reported the experience of a young housewife who suffered from leprosy and an abdominal condition that required surgery. While her leprosy was being treated and while she recovered from her operation she was impressed by the earnest prayers offered by the nurses, the sympathetic and understanding attention shown her, and the Bible studies that she came to enjoy. Upon recovery from surgery she was baptized and has been a faithful and constant witness for her Saviour ever since.

Upon leaving the same hospital a prominent businessman in his early fifties said to Dr. W. M. Torres, chief surgeon, "My eyes have been opened! You and your staff have given me a new outlook on life! Your janitors, aides, nurses, doctors, and particularly your chaplain, Pastor Somoso, have given me a vision of life I have never known before." Two weeks before this he had been admitted in a state of shock, with acute abdominal distress resulting from a ruptured viscus. Following emergency surgery he made an uneventful recovery. A heavy consumer of alcoholic beverages, a chain smoker, and a confirmed tea and coffee drinker, he became interested in our health principles, and this interest led to Bible studies. When discharged from the hospital he had nearly completed a series of studies, was reading several of our books, and had accepted the light that came to him.

From time to time Dr. G. C. Ekvall, medical secretary of the North Philippine Union Mission and medical director of the Manila Sanitarium and Hospital, leads members of the medical, nursing,

and chaplain staff on visits to country villages for health education, welfare, and evangelistic rallies. Recently they went to Santor, about 32 miles from Manila. Among the patients was a sickly boy. The parents were instructed how to care for him and were given vitamins to supplement his diet. Two months later an effort was held in Santor, and the parents, happy for their son's marked improvement, attended and were baptized.

God frequently uses medical evangelism to break down prejudice and to soften hearts. An over-zealous priest had bitterly opposed the work of the Miller Sanitarium and Hospital in Cebu City. He constantly harassed the hospital workers as they conducted branch Sabbath schools and Vacation Bible Schools, by placing a loud-speaker immediately in front of the places where they met. He went from house to house telling parents not to allow their children to attend. He would follow our members who were attempting to do Ingathering, with a loud-speaker mounted on a jeep, urging the people not to give.

One day Dr. F. T. Geslani, medical director of the Miller Sanitarium and Hospital, was called to see an acutely ill woman. Upon arrival he found the priest administering extreme unction, waited until the ritual was completed, and then proceeded to examine the patient. The family was advised that the patient should be taken to the hospital at once. As she was being carried to the ambulance the priest remarked sarcastically, "If she gets well it will all be to my credit." He knew that she had been refused admission to two hospitals and had been given up as hopeless.

After four days of earnest prayer and intensive treatment the woman was able to walk, and her recovery was rapid and complete. The priest heard of the miraculous change in her condition and came to see her. A miraculous change took place in his attitude, and he became very friendly. His bitter opposition turned into kindness and loyal support.

R. B. de Angel, the chaplain, reported 26 baptisms for the first half of this year and expects to have 50 by the end of the year. One of these is Mrs. Emeliana Monterde, wife of a ship engineer. Her husband had been a heavy smoker and drinker, but owing to her Christian witness, he has surrendered himself to God, and Dr. Geslani has baptized both of them. Today they are active missionaries and have won several of their relatives.

We praise God for His bountiful blessing upon the consecrated labors of our medical workers in the Far East. Pray for them.

A New Dispensary in Tanganyika

By Marlowe H. Schaffner, M.D.
Departmental Secretary
Southern African Division

"It was a dream that led me to Heri Hospital and the Adventist truth," Daniel Ruhenga related about three years ago. I was a member of another Protestant mission society. Then I had this dream that directed me to Heri Hospital in Tanganyika, where I was converted and joined the Seventh-day Adventist Church. Then I felt that God wanted me to go to Runde to teach the Advent message to the people there."

Although Daniel was a simple man and could hardly read or write, he went to Runde, about 35 miles from Heri Hospital, and began to work for the people of the Waha tribe. Soon realizing that he needed help, he asked that a teacher be sent. As no budget was available, Dr. Walter Birkenstock and Nurse Ulla Sundell of Heri Hospital each decided to pay half of the teacher's salary themselves. This teacher went to Runde and taught the people Bible stories, and how to read and sing.

Daniel soon became concerned about another need at Runde. He kept coming

back to Heri Hospital, asking that a dispensary be opened to help the sick. Finally Miss Sundell offered to finance a dispensary at Runde herself, and went in her own car once a week to conduct it. Dr. Birkenstock also went occasionally. The patronage built up until 100 patients were being seen each time.

When it became evident that the number of patients would keep on increasing steadily, the hospital took over the operation of the dispensary and used the hospital jeep to take the staff to Runde each week. Soon the patronage increased to 175.

Realizing the need, the Tanganyika Union agreed last year to furnish the money to build a dispensary and a church at Runde. The hospital furnishes a full-time medical assistant, Jackson Ruhuha, who teaches the school and runs the dispensary. He became so busy that it was necessary to give him an assistant. The income from the dispensary is supporting the entire program of the school and the dispensary.

Another group in the area was jealous of the success of our Runde dispensary and church and began to tell the local people all kinds of false stories. But Brother Ruhuha visited in all the villages in the area and told the people the truth, explaining that the Seventh-day Adventist mission had built the church and dispensary solely to help the people of the area.

There are now 75 members in the Sabbath school. When I visited Brother Ruhuha recently, he and his helper were happy in their work. I found a fine church and dispensary and a house for the medical assistant on the top of a hill. Truly this is a light set on a hill!



Runde Dispensary with Jackson Ruhuha.

Leprosy Today

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

Leprosy, known in scientific circles as Hansen's disease—from the name of the Norwegian physician who gave the first clinical description of the disease in 1874—is more widespread than is generally known. It appears in some of the earlier historical records in the Middle East, in India, and in China. The exact relationship between modern leprosy and "the plague of the leprosy" mentioned in Leviticus is not clear. True leprosy as we

know it today was doubtless known in early Biblical times, particularly in New Testament times. Within comparatively modern times leprosy was a problem in Northern Europe. Many emigrants from Norway to Minnesota and Wisconsin carried leprosy with them, and there is an occasional case even today from this source. These cases go to America's leprosy colony in Louisiana.

The American Leprosy Mission held a seven-day seminar the last week of April in Carville, Louisiana. Physicians and nurses from most of the important mission leper hospitals around the world were in attendance. Baptist, Presbyterian, Methodist, Lutheran, Episcopal, Disciples, Mennonite, Congregational, and Adventist leprosaria were represented. The day's work began with excellent devotional studies from the book of Romans by the Methodist pastor of the Tulane community university church.

We were deeply impressed by the colossal task posed by the world's 10 million lepers scattered in every country of the world. Africa, Latin America, Southern Africa, and the Far East are the home countries of the majority of the victims, and most of the sufferers are not under regular effective treatment. In many of the more progressive countries involved there are comprehensive programs under way to eliminate the disease. Seventh-day Adventists are at work for lepers, with significant programs in the Southern African Division and in New Guinea. Until the development of sulfone and related drugs, there was little progress in the suppression of the disease. Before these drugs were discovered, the leper colony was little more than a place of detention for the protection of others and for the containment of the disease generally.

The disfigurement and the suffering resulting from this disease can be known only to those who are working with lepers. Several medications are now known to be effective against leprosy. These are administered by trained workers who must follow closely the reaction of the patient to the particular medicine, and where necessary change from one to another. By

Northeastern Conference Ordination

On July 6 three workers of the Northeastern Conference were ordained to the gospel ministry at the conference campground at Hyde Park, New York. Participating were G. E. Peters; F. L. Peterson, vice-president of the General Conference; F. L. Jones, secretary-treasurer of the Northeastern Conference; and R. T. Hudson, president of the conference.

Judge Brummell (left) is pastor in the Albany, New York, district; William Alleyne (center) of the Corona, New York, district; and Beryl T. Rivers (right), of the Syracuse, New York, district.

**F. L. JONES, Secretary-Treasurer
Northeastern Conference**



Careful administration of the drug found to be most effective, most of the early cases of leprosy are brought under control within two or three years. These patients are able to return safely to their homes and to productive employment. While these successfully treated cases appear clinically to be symptom free, and the superficial biopsies are reported negative for lepra bacillus, recent studies show the continued presence of the organism within the larger nerve structures. Apparently the chemotherapeutic action of the drugs does not reach the interior of these nerves. This has led to the realization that therapy must be continued, probably throughout life. What has been thought to be a cure is actually suppression to subclinical level. The patient is thereby rendered safe to return to normal family and community life.

The most rewarding development in leprosy therapy today is the surgical rehabilitation of the disabled. By transplanting still vital and active tendons from one side of the hand to the other, useful function is restored, enabling the patient to grasp objects or tools with which to work, and possibly earn a livelihood. For this newly developing technique, by which tens of thousands of these crippled people may be restored to a useful place in the community, we are indebted to Dr. Paul Brand of the Christian Medical College in Vellore, India. We hope to see more of our own physicians trained in these techniques, and to add this restorative service to the basic work in our leprosy hospitals.

If you were permitted to visit some of our more effective leprosy units you would be impressed by the extent to

which the lepers are growing their own gardens, the interest they take in the schools conducted for them, and the large and interested church attendance on Sabbath. Many of these people are either baptized members or in the baptismal classes.

The need of the untreated leper still constitutes a great challenge to mission-oriented Christians.

A Medical Missionary Outpost on the Orinoco

By G. F. Henriksen, *Captain*
"El Mensajero" →

Henry Niemann, Colombia-Venezuela Union evangelist (left), and Harold Bohr, president of the East Venezuela Mission, plant the first eight trees of a mango grove on Hell Island in the Orinoco River as work is begun on a new medical missionary outpost. The purpose of this project is to demonstrate Adventist living in a rural tropical setting. Combining health education with evangelism, we aim to conquer the spiritual, sanitary, and nutritional problems that cause people in this area much suffering. This base is to train lay missionaries who will in turn demonstrate Adventist principles in other Orinoco communities.

The Hell Island project will be administered by the staff of the *El Mensajero*. The team consists of Captain and Mrs. Glen F. Henriksen, a young Venezuelan teacher and his wife, and selected colporteurs and laymen.



Starting a mango grove on Hell Island in the Orinoco.

A Fortuneteller Helps to Answer Miss Ito's Prayer

By W. T. Clark, *President*
Japan Union Mission

Miss Keiko Ito is a 17-year-old high school girl who lives in Morioka, in northern Japan. Her recent baptism climaxed an unusual experience.

Eight years ago a colporteur had visited her home and sold Mrs. Ito volume one of *Bedtime Stories* in Japanese. Little Keiko San read the book and was fascinated by the stories. When the colporteur came back later, Mrs. Ito purchased another children's book. Thus Christianity first found its way into this Buddhist home. Last fall Pastor Yamaji held evangelistic meetings in the Morioka Adventist church, and one of those who came regularly was Miss Ito, now 16. Little by little the longings of her heart were fulfilled as she listened, and although her parents were distressed by their daughter's interest in Christianity, they did not oppose her openly.

Even when she told them of our Christian academy and college, and asked permission to visit it, they reluctantly agreed to make the one-day trip by train with her. Reservations were secured, tickets were purchased, and plans were made for the trip. But in the meantime Pastor Yamaji presented the Sabbath and appealed for decisions. Convinced and convicted, Miss Ito courageously made her decision immediately, knowing full well that she would have to miss school the following Sabbath. She hoped this would not upset her parents too much and spoil plans for the trip.

Praying for courage and tact, she timidly informed them of her new belief, and asked permission to go to church the following Sabbath rather than to school. "Absolutely not," was the blunt reply. "Go to school next Sabbath or forget all of

Century of Miracles in Hundreds of Iowa Libraries

Ernest Lundin (left) presents *Century of Miracles*, commemorating the one-hundredth anniversary of the Iowa Conference, to Ray Darby, president of the library board in Albia. A State-wide project is placing this book in hundreds of public libraries in Iowa. Elder Lundin was the first district pastor to make a presentation.

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



this Christian nonsense." Miss Ito retired to a quiet part of the house to think things over and decide what to do. Nothing more was said until Sabbath morning, when she arose, dressed, and left the house. Shortly afterward the parents became suspicious that she might have gone to church. They waited until almost noon, then went directly to the church and arrived at the very close of the service. Sure enough, out walked their daughter!

They took her home and lost no time informing her that she was to have nothing more to do with Christianity. Furthermore, they would cancel the planned trip, and she was to forget about everything. But Miss Ito was neither discouraged nor afraid. She had no intention of giving up her new beliefs not even for her own beloved parents.

Baffled by her attitude, the parents decided to consult a fortuneteller in the neighborhood. After hearing their story he replied:

"Five years from now a great problem will arise and you will have to deal firmly with your daughter. But this time she is right. Do as she says and do not interfere with either her plans or her beliefs."

Perplexed and silenced, Mr. and Mrs. Ito made their way home, where after further discussion they agreed to give in to their daughter. Furthermore they wished to see the school of which by now they had heard so much.

As a result of the visit to our school, all resistance melted away. A few days later she announced that she would be baptized and join the Adventist Church, and they gave their blessing. Both parents were present to witness the baptism, and glistening eyes bore silent witness to their happy approval. After the baptism, Mrs. Ito announced her desire to begin Bible studies.

The Lord can use even a fortuneteller to draw people to Him and to save them for the kingdom!



Miss Ito with her parents.



Instructional staff of the North Pacific Union Laymen's Congress.

North Pacific Laymen's Congress

By B. M. Preston, *Departmental Secretary North Pacific Union*

The North Pacific Union Laymen's Congress, one of a series throughout North America, was held at Gladstone Park in Portland, Oregon, July 24 to 27. More than 700 official delegates, representing 338 churches in Oregon, Washington, Montana, Idaho, Alaska, and Alberta in Canada, together with many pastors and conference leaders, were present.

The keynote address was delivered by J. E. Edwards, secretary of the General Conference Home Missionary Department. Others leading out in the work of the congress were R. S. Watts, vice-president of the General Conference; Adlai Esteb, Carl Guenther, and V. W. Schoen, associate secretaries of the General Conference Home Missionary Department; and the administrative and departmental leaders of the North Pacific Union.

Dr. and Mrs. Tom Campbell of Bradford, Tennessee, assisted in the Health and Welfare workshop features. Workshops dealing with literature visitation, Bible evangelism, and health and welfare were conducted. The Sabbath school program on July 27 featured branch Sabbath school work as a most rewarding avenue of service. Several laymen related experiences where new churches have been organized as a result.

The 3,000 laymen present the night after the Sabbath joined their leaders in a commitment to a life of faithful service.



Australasian Division

Doreen Bichel left on August 8 for Rabaul, Territory of Papua and New Guinea. Miss Bichel had previously served

in the Voice of Prophecy office in New Zealand. She will assist with the stenographic work in the Bismarck-Solomons Union Mission.

W. Miller left on August 25 for Fiji. Mrs. Miller and their daughter will soon follow. Brother Miller had previously served for a period in the Central Pacific Union Mission. For health reasons he had returned to the home base. He is to teach in Fulton Missionary College.

Frances Chambers, a nurse qualified in general and midwifery nursing, left Perth on the west coast of Australia, August 27, for Northern Rhodesia. She trained at the Sydney Sanitarium and Hospital and has had nursing experience in her home state of Western Australia. She has accepted an appointment as a nursing sister at the Yuka Hospital.

North American Division

Elder and Mrs. William E. Baxter, Jr., left Texas by car for Mexico on August 27, returning after furlough. Brother Baxter is school director of the Seminario Adventista de Mexico at Montemorelos, Mexico.

Elder and Mrs. Charles D. Martin and three children left San Francisco, California, August 28, for Singapore. They are returning after furlough. Brother Martin is Missionary Volunteer department secretary for the Far Eastern Division.

Mr. and Mrs. Robert L. Chase and two children, of San Juan, Texas, sailed on the S.S. *Del Norte* from New Orleans, Louisiana, August 29, for Brazil. Brother Chase has accepted a call to the Goiano-Mineira Mission as home missionary, Sabbath school, and Missionary Volunteer department secretary.

Elder and Mrs. Edward W. Higgins and three children left Los Angeles, California, August 30, returning after furlough to the Far East. Brother Higgins is principal of the Palau Academy in the West Caroline Islands.

Mr. and Mrs. John G. Keyes, of Detroit, Michigan, left Los Angeles, California, September 1, for Singapore. He is to teach English in the Far Eastern Academy.

Mr. and Mrs. John B. Falconbridge and three children, of Cedar Lake, Michigan, left Los Angeles on September 4, for Thailand. Brother Falconbridge has accepted a call to be principal of the Ekamai Adventist School, in Bangkok.

Mr. and Mrs. Herbert D. Ingersoll, of Holly, Michigan, left New York City on September 5, for Nyasaland. Brother Ingersoll is to be manager of the Malamulo Press.

Elder and Mrs. James J. Aitken and daughter, who have been on furlough, left New York City on September 6, returning to South America. Brother Aitken went by plane, and Mrs. Aitken and the daughter sailed on the S.S. *Moore-McCape*. Brother Aitken will continue as president of the South American Division, with headquarters at Montevideo, Uruguay.

Elder and Mrs. Avery V. Dick, of Oshawa, Ontario, left New York City for the Philippines, on September 8. They planned to stop off in Europe for a time on their way. Brother Dick has accepted a call to teach Bible in Mountain View College. Brother and Sister Dick served in China and the Philippine Islands from 1947 to 1952.

Mr. and Mrs. H. M. Baldwin left New York City on September 8, returning to the Philippines. They are to spend a little time in Europe en route. Mrs. Leah Baldwin, the mother of Brother Baldwin, will leave San Francisco for the Philippines on November 16, to make her home with them. Brother Baldwin is the secretary-treasurer of the North Philippine Union Mission.

Elder and Mrs. H. W. Beavon and three children, of Williams Lake, British Columbia, sailed from Vancouver, B.C., on the S.S. *Benghalis*, September 10, for India. Brother Beavon is to serve as a teacher at Spicer Memorial College.

Elder and Mrs. John G. Corban and two children, returning after furlough, sailed from Vancouver, B.C., on the S.S. *Benghalis*, September 10, for India. Brother Corban will continue his work as a pastor in the Western India Union.

Elder and Mrs. Max Martinez and three children, of Broadview, Illinois, left Los Angeles, California, September 10, for Caracas, Venezuela. Brother Martinez is to be a pastor-evangelist in the East Venezuela Mission.

Northern European Division

Miss Happaskoski left June 5, on the M.V. *Apapa*, for West Africa.

Ruth Brown left on the *Kenya Castle*, June 14, returning after furlough, to Rwanda, Africa.

Miss L. Kasa left on June 17, returning after furlough, to Ethiopia to resume her duties as a nurse.

Pastor and Mrs. J. M. Howard left for Canada, on July 31. Brother Howard will connect with the work in the Ontario-Quebec Conference.

A. J. Anderson left on the M.V. *Oreol*, August 2, returning after furlough, to Nigeria.

Beryl and Sylvia Turtill left on August 8, on the S.S. *Queen Elizabeth*, for the United States. They are to remain several

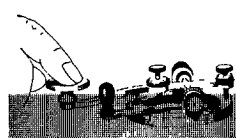
months in the United States and then proceed to West Africa. Beryl Turtill is returning after furlough. Sylvia Turtill has recently been employed in The Stanboroughs, in England. She had formerly served, however, in West Africa.

Elder and Mrs. Robert E. Ford and three children left by car via Salvador on August 18, returning after furlough to Nicaragua. Brother Ford serves as a dis-

trict leader in the Nicaragua Mission.

Harriet Elsie Dinsmore, of Loma Linda, California, left Los Angeles, California, August 20, for Korea. Miss Dinsmore has accepted a call to be head of the nursing school in the Seoul Sanitarium and Hospital. She was director of nursing service in the Rangoon Hospital in Burma from 1953 to 1961.

N. W. DUNN and W. P. BRADLEY



Brief News

OF MEN
AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► E. L. Gammon has been called by the Atlantic Union Conference to be church development secretary and executive secretary of the National Health Foundation and Research Institute.

► Paul B. Aldrich, head baker for Atlantic Union College, recently left for Harvey, North Dakota, where he will direct the cafeteria at Sheyenne River Academy.

► L. H. Cox has accepted the invitation of the New York Conference to take charge of the work in the Rome district. He comes from the Indiana Conference where he has served for seven years.

► On July 23, Dr. Paul Congdon of Springfield (Massachusetts) College and members of his sociology class visited South Lancaster to make a study of the effect of a religious body on a community. The group met in the Southern New England Conference committee room for six and one-half hours. Among the Adventists who participated were Mrs. Karen Hicks, F. R. Aldridge, R. L. Reynolds, F. L. Millet, and S. A. Yakush. Several non-Adventists also took part in the study. What started out as a study of the influence of Adventists on the community ended in a lengthy question-and-answer period on Adventist history and beliefs. Many misconceptions the group held were cleared up by this interesting discussion.

► There have been several changes in the faculty of Union Springs Academy. Constance Battle will serve as mathematics and science teacher; Shirley Barnell will teach French, home economics, and typing I; M. E. Fralick will serve as the Bible and speech teacher and assistant principal; Donald Loveless will be dean of boys and teach biology; Carl Cobb joined the staff as maintenance superintendent; and Robert Roberts will be food director with his wife as assistant.

► A new welfare center was dedicated at the Northeastern Conference camp meeting at Camp Victory Lake. Mattie Johnson, Northeastern Conference Federation president, led out in the drive to raise funds to build a permanent Dorcas

Welfare Center on the campground. The building was dedicated during camp meeting this year. The center is named in memory of Mrs. Florence Edwards, who spent her life seeking to make the lives of others happier and more pleasant.

► The Lowell, Massachusetts, church has purchased the Trinity Lutheran church for \$18,000. The main auditorium seats 180.



Canadian Union

Reported by
Evelyn M. Bowles

► Percy Paul, former president of Indonesia Union College, has returned to Canada. He will be educational and MV secretary of the Alberta Conference, replacing Emmerson Hillock who has accepted a call to India as principal of the Lasalgaon High School.

► The smallest camp meeting in the world was recently held at Camp Frenda, 180 miles north of Oshawa, Ontario. More than 40 Japanese members gathered for a four-day session under the leadership of G. S. Aso.

► Robert Kandt, M.D., and Ralph Oral Garner, Jr., D.D.S., have recently opened offices in Calgary, Alberta.



Central Union

Reported by
Mrs. Clara Anderson

► J. Sherwood Jones, C. J. Owens, and I. J. Dennison, were ordained to the gospel ministry at the Kansas camp meeting. Those participating in the service were Karl F. Amba, assistant treasurer of the General Conference; Andrew Fearing, associate secretary of the Ministerial Association of the General Conference; R. H. Nightingale, president of the Central Union Conference; and H. C. Klement, president of the Kansas Conference.

► B. E. Jacobs has accepted the call of the Nebraska Conference to be educational and MV secretary, taking the place left vacant when R. A. Tyson accepted a call to the East Pennsylvania Conference.

► E. F. Armour of the Greater New York Conference has accepted the invi-

tation of the Kansas Conference to be educational and MV secretary.

► O. T. Moline, administrator of Porter Memorial Hospital, was advanced to Fellowship in the American College of Hospital Administrators, a professional society. The twenty-ninth annual Convocation Ceremony was held August 25 in the Americana Hotel in New York City.

► Larry Boyd, a minister in the Nebraska Conference, has accepted a call to be a pastor in the Oregon Conference.

► Robert Beck of Nebraska has accepted a call to be youth pastor at Lynwood, California.



Columbia Union

Reported by
Don A. Roth

► Elmer Malcolm, pastor of the Staunton-Waynesboro district in the Potomac Conference, reports a good interest in McDowell, Virginia, a dark area where he has held Sunday afternoon meetings for more than a year.

► New teachers in the Potomac Conference this year include Helen Yingling and Mrs. Alice Reinoehl in Vienna, Joyce Miller in Staunton, Mrs. Courtney Block

and Miss Connie Davis in Norfolk, Anne Tygart and Cecelia Phillips in Petersburg, Mr. and Mrs. Harry Sparks in Hampton Roads, Raymond Rice in Richmond, Mrs. Margaret Ween in Lynchburg, Mrs. Ellen Council in Buena Vista, Mrs. Ethel Detwiler in Beltsville, Mrs. Doris Tonsberg in Alexandria, Sandra Sublett in Roanoke, Joan Mondics and Mrs. George Vandulek at John Nevins Andrews, Dan Burrow and Ida Mae Baerg at Sligo, Mrs. E. D. Dennis at the H. J. Detwiler school in Washington, D.C.

► Robert Roberts, new ministerial intern in the Potomac Conference, has moved to Charlottesville, Virginia, where he will associate with Carl Hartman in an evangelistic series and in the completion of the new Charlottesville church.

► Bruno Heidik, a recent graduate of Andrews University, has taken up his duties as ministerial intern at the Sligo church.

► Robert A. Tyson, secretary of the MV and educational departments of the Nebraska Conference, has accepted the invitation of the East Pennsylvania Conference to be educational and public relations secretary.

► Clyde Brooks is the new secretary-treasurer for the West Virginia Confer-

ence. He will also be manager of the Book and Bible House. He has served as secretary-treasurer of the Greater New York Conference. He takes the place of Walter H. Smith, new secretary-treasurer of the Northern New England Conference.

► John Forrow is the new pastor of the Youngstown, Ohio, church in the Allegheny Conference. J. C. Smith of Dallas, Texas, former worker in the Southwest Regional Conference, is the new pastor of the Toledo district in the Allegheny Conference. He takes the place of William DeShay, who transferred to the North Philadelphia church. The new pastor of the Cincinnati, Ohio, church of the Allegheny Conference is Leon Cox, formerly of North Philadelphia.

► W. H. Carey, pastor of the Sharon, Pennsylvania, church, will be the new pastor of the Greensburg-McKeesport district in the West Pennsylvania Conference. N. K. Shepherd, pastor of the Everett district, will be in charge of Sharon, New Castle, and Beaver Falls churches. Joseph Krpalek, from the Ohio Conference, has accepted a call to become pastor of the Everett district.



Lake Union

Reported by
Mrs. Mildred Wade

► A Lake Union literature evangelist seminar and summer retreat under the direction of J. W. Proctor, the publishing secretary, was conducted at Silver Lake Campground, in Wisconsin, August 25-31. Special classes were given for credentialed and licensed literature evangelists, and a training school was held for new and part-time workers. Guest instructor was D. A. McAdams of the General Conference. A number of others giving assistance came from the Review and Herald and Southern Publishing associations, the Lake Union Conference, and Andrews University.

► Capt. Robert L. Mole, who was the first SDA chaplain assigned duty at the Great Lakes Naval Training Center near Chicago, where Chaplain Norman Goodwin is now serving, has recently returned from his third tour of sea duty with the U.S. Marines. He now has been appointed as the first SDA chaplain to be stationed at Camp Pendleton in California. This is a large base with more than 65,000 Marines and their dependents.

► The Andrews University community recently honored Dr. and Mrs. Roland E. Loasby on their fiftieth wedding anniversary. The record of service the Loasbys have rendered increases each year as the 76-year-old scholar continues teaching for Andrews University and Columbia Union College at Takoma Park, Maryland.

► Some 300 members from the City Temple and Sharon churches of Michigan gathered in Inkster on Sunday, July 28, to break ground for the new \$175,000 Berean-Sharon SDA school. Construction was expected to begin about August 15.

► The Glezen, Indiana, church held its

Inter-Union Curriculum Workshop

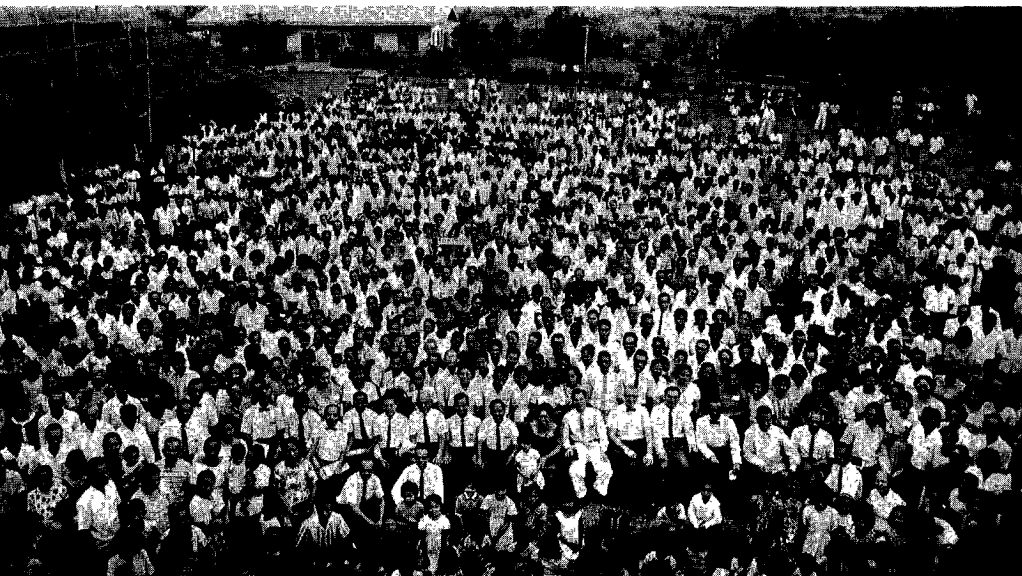
Four unions were represented at the elementary school curriculum workshop held at Andrews University June 17 to August 2. The purpose of the workshop was to evaluate and revise existing programs. Especially stressed were science, mathematics, and health. A curriculum guide, similar to the one produced last summer for Bible and social studies, is to be duplicated and given to elementary teachers of the unions represented. This guide, tested for one year in certain classrooms and revised, will be printed for extensive use.

Directing the workshop was Ethel Johnson, Columbia Union Conference supervisor of elementary education (second right), who announced plans for similar projects on art and language arts classwork in the near future.

Educational secretaries from the participating union conferences are (left to right): G. E. Hutches, Lake Union; V. W. Becker, Southern Union; E. A. Robertson, Columbia Union; Ethel Johnson; L. E. Smart, Atlantic Union. Middle row: Dorice Engman, Lilah Lilley, Mary Ellquist, Marion Simmons, Emerton Whidbee. Back row, left to right: Florence Morriss, Adelaide Christian, Agnes Eroh, Bernice Pittman.

DONALD S. LEE, *Director of Public Relations*
Andrews University





Southern Mindanao Mission Session

The Southern Mindanao Mission of the South Philippine Union Mission held its third general meeting on the campus of Southern Mindanao Academy, from March 25 to 30. Guest speaker was P. H. Eldridge, ministerial association secretary of the Far Eastern Division. Present from the South Philippine Union Mission were V. M. Montalban, president; M. G. Jereos, secretary-treasurer; and all the departmental secretaries. E. L. Lamera, president of the mission, presided. Sabbath attendance was approximately 6,000. Pictured are some of the delegates and members present. The president reported 1,489 baptized during the past two years.

PATERNÓ M. DIAZ, Secretary-Treasurer
Southern Mindanao Mission

first Vacation Bible School this summer with 26 enrolled from non-Adventist homes. As a follow-up, the members are conducting a story hour on Sabbath afternoons.

Pioneer Valley Academy Under Construction

Rapid progress is being made on the new boarding academy for the Southern New England Conference. Pioneer Valley Academy is located on a 450-acre farm at New Braintree, Massachusetts. On the left is the cafeteria, and on the right is the boys' dormitory and the watersphere. The power plant, water system, and sewage disposal ponds are also nearing completion. Plans are being made to begin construction on the girls' dormitory early in 1964. Classrooms and administrative offices will be located temporarily in the dormitories.

S. A. YAKUSH
Departmental Secretary
Southern New England Conference



North Pacific Union

Reported by
Mrs. Ione Morgan

► Heading the Bible department at Milo Academy in the Oregon Conference is Edward C. Harms. He will also pastor the Milo Academy church. Until recently he had been engaged in pastoral work in the Idaho Conference.

► Four hundred doctors and ministers of the Oregon Conference met in the first annual medical-ministerial council at Big Lake Youth Camp, August 29 to September 1. Visiting speakers included Dr. R. T. Walden, professor of preventive medicine and public health at Loma Linda University, Dr. Fabian Meier, president of La Sierra College, and Fordyce Detamore, Florida evangelist. Six lecture-discussion hours were interspersed with retreat activities during the four-day outing.

► Seventh-day Adventists were repre-

sented at eight county fair booths in Oregon last month. Displays were set up at fairs in Gresham, Oceanlake, Junction City, Coquille, Bend, Tillamook, Grants Pass, and Dallas. Nine thousand *Signs of the Times* were distributed, as well as 4,500 brochures on Oregon Seventh-day Adventists.

► Richard D. Fearing, pastor of the Hinsdale, Illinois, church for six years, has accepted an invitation to become pastor of the college church at Walla Walla.

► Construction on the Walla Walla College campus this summer has included the new engineering-physics building, the campus chapel and Sabbath school building for children's divisions and Dorcas, library remodeling, an addition to the college dairy, and completion of the Conard Gardens project.

► Sixty Vacation Bible Schools were conducted in the Oregon Conference this year. One is continuing on a weekly basis until Christmas.

► Beginning September 15 the Oregon-Conference-sponsored TV Bible class conducted by George Knowles is on KMED-TV in Medford every Sunday for one year. Evangelist Knowles and his associate, Jim L. Hiner, are scheduled for evangelistic efforts in southern Oregon at Eugene, Grants Pass, and Brookings.

► Members of the Tabernacle church in Portland, Oregon, occupied their new church building June 15. Open house for the community was held June 23. W. R. Riston is the pastor.

► Two ministers and their families, formerly of the Upper Columbia Conference, have transferred to the Oregon Conference. M. L. Miles is working in the Klamath Falls district, and Edwin G. Brown is in Roseburg.



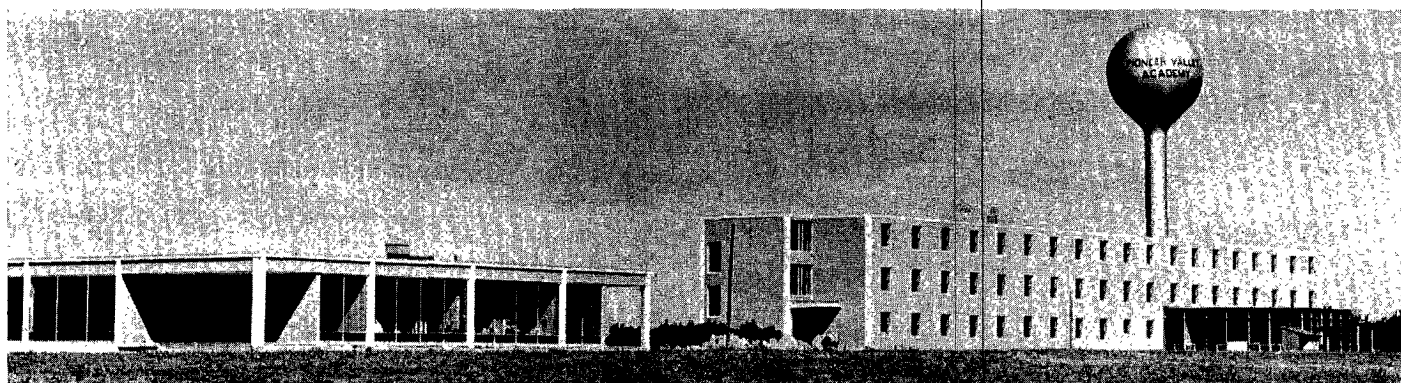
Northern Union

Reported by
L. H. Netteburg

► Eleven persons were baptized on August 17 at Spearfish, South Dakota, as a result of the three-week tent revival in Belle Fourche held by D. W. Schiffbauer and H. F. Anderson.

► Cooking classes were conducted in Centerville, Iowa, by Mrs. Alfred Morford. Two women who attended the cooking classes are now attending a Bible-marking class.

► D. T. Burke has been appointed pastor of the churches in the Council Bluffs district of Iowa.





Student Witnessing in Japan

This is the colporteur club of Japan Union College. V. L. Bretsch, publishing department secretary of the Japan Union, writes that 135 students were out in the field this summer, traveling the highways and byways of Japan to witness for their Master with message-filled books and magazines. This represents about 60 per cent of the academy and college sections of the college, a fine record indeed. These students are not only bringing lost souls to Christ, but are earning scholarships in order to secure a Christian education. Pray earnestly for their success.

GEORGE A. HUSE, Secretary
GC Publishing Department

► A professional survey recently showed that *It Is Written* has four times the viewing audience of any other religious telecast in the Cedar Rapids-Waterloo area. It was found that men comprised the largest segment of *It Is Written* viewers.

► On the second Sabbath of the South Dakota camp meeting a program on conference evangelism was conducted, at which time it was reported that more than five times as many were baptized this year, to June 30, as in all of last year—85 as compared with 16 one year ago. During October every district pastor and all departmental men are engaged in public efforts. The sum of \$11,500 was pledged at camp meeting for conference evangelism.

► C. R. Morton has been called from the Arkansas Conference to fill the vacancy created when George Melashenko accepted a call to Minnesota. Elder Morton will pastor the Plainview Academy church and teach Bible at the academy.

► James Parmele has accepted the pastorate of the Aberdeen-Leola district in South Dakota.



Pacific Union

Reported by
Mrs. Margaret Follett

► Herbert Ford succeeds J. O. Iversen as public relations, radio-TV secretary in the Pacific Union Conference. Elder Iversen has accepted a call to serve as associate secretary of the Radio and Television Department of the General Conference.

► W. R. Robinson and Kenneth Livesay, chaplains at the Paradise Valley Hospital, conduct a Bible class each Sabbath

morning for patients. So far this year 28 persons have been led to join the church through this endeavor.

► Robert L. Larsen has accepted an invitation to serve as pastor of the Fallon-Yerington district in the Nevada-Utah Conference. For the past two years he has taught Bible at Highland Academy in the Kentucky-Tennessee Conference.

► More than 650 elementary and junior academy teachers from 192 schools in the Pacific Union Conference met at Squaw Valley, August 18 to 22, for their biennial institute directed by Lowell R. Rasmussen, educational secretary for the union.

► New teachers at Thunderbird Academy in Arizona this year are Bob Towse, teaching algebra, geometry, and biology; Clair Johnson, teaching grades four through six and an academy art class; and Mrs. Richard Figuhr, teaching organ.

► Two new secretaries have been welcomed to the Arizona Conference office: Mrs. Jean Anderson, secretary to G. H. Friedrich; and Mrs. Barbara Shephard, secretary to H. R. Trout.

► Ground-breaking ceremonies were held for the new Paradise church, August 25, with A. G. Streifling, pastor, welcoming more than 250 guests and church members. State and community officials as well as representatives from the Northern California Conference office attended the service.

► Beautiful new Rio Lindo Academy near Healdsburg, California, played host to 235 youth, August 4 to 14, at the fifth annual Pacific Union Conference Music and Fine Arts Camp. Wayne P. Thurber, principal of Golden Gate Academy, and a staff of 30 were in charge of the program.



Southern Union

Reported by
Mrs. Cora Kindgren

► Kentucky-Tennessee Conference held its annual medical-ministerial retreat at Indian Creek Camp over a recent weekend, with a total of about 250 persons in attendance. Featured speakers were Carl Sundin of the General Conference and LeRoy J. Leiske from the Southern Union.

► Mrs. John Schmich recently became director of nurses at Watkins Memorial Hospital in Ellijay, Georgia.

► Regular and student colporteurs of the Alabama-Mississippi Conference met recently at Gulf Breeze, Florida. R. G. Campbell of the Review and Herald, Len Paddock from Southern Publishing Association, and W. E. Roberson of the Southern Union highlighted the various meetings conducted by the local publishing secretary, Joe Ring. A total of over \$200,000 worth of literature had been delivered by these faithful colporteurs thus far this year.

► Bass Memorial Academy has begun its third year with the registration of 142 students. A gymnasium-auditorium was added this summer. Total investment now exceeds \$1 million.

► Highland Lakes Junior Academy was recently dedicated near Walker Memorial Hospital in Avon Park, Florida. Mr. and Mrs. Arthur Myers have grades five through ten, while Mrs. Irva Baessler teaches the first four grades.

► Camp Cumby-Gay near Clayton, Georgia, was host to the largest medical fellowship retreat in its history. More than 170 medical people with their families met there, including new physicians and dentists who have recently moved into the conference.

► Members of the South Central Conference have opened a new school in Louisville, Kentucky. A new school building has been purchased in Nashville, Tennessee.

► John A. Simons was ordained in the South Atlantic Conference during camp meeting.

► The Lone Star Youth Camp in the Texas Conference was attended by 321 boys and girls. Of these, 60 made their decision for Christ and are looking forward to baptism, and six were baptized at the camp.

► The small church organization at Carlsbad, New Mexico, is divided into five groups for missionary activity. For the first six months of 1963 they have placed 114 copies of *Beyond Tomorrow* in hotel rooms, 69 Adventist books in the public library, and distributed 2,100 pieces of literature through 11 racks.

► A 16-inch irrigation well has been dug at Sandia View Academy in New Mexico, and it is supplying an abundance of water.

► The Sabbath school secretary of the Texas Conference reports 327 branch Sabbath schools in operation at the present time. Several churches have already been organized in the Texas Conference as a result of this form of evangelism.

► Subscriptions for the missionary journal *These Times* total 9,982 in the Texas Conference—nearly 2,700 more than last year.

► L. G. Newton of the Southwest Region Conference reports 35 persons baptized on August 31 from his evangelistic meeting at Fort Worth, Texas. More baptisms are planned for the near future.

► L. B. Baker baptized 40 persons on

Sabbath, September 7, first fruits of an effort in Dallas, Texas.

► Kenneth O. Cox and Edgar Browning are conducting an evangelistic meeting at Raton, New Mexico. More than 40 non-Adventists are in attendance.

In Remembrance

ANTHONY.—Minnie Anthony, born Jan. 19, 1899, at Sims, La.; died March 7, 1963, at Orange, Tex. Her husband, Biscoe Anthony, survives. [Obituary received Aug. 18, 1963.—Eds.]

ARNOLD.—Willie Mae Arnold, born June 3, 1889, at Mt. Pleasant, Fla.; died at Jacksonville, Fla., July 1, 1963.

BELT.—Joseph Edward Belt, born near Norborne, Mo.; died Aug. 18, 1963, at the age of 91, in Norborne, Mo.

BENEFIEL.—Evrena May Benefiel, born in 1864, in South English, Iowa; died July 10, 1963, at Rose Haven, Calif.

BROWNING.—Anna M. Clark Browning, born May 27, 1874, near Annabell, Mo.; died July 12, 1963.

CASEY.—Winfield Scott Casey, born Nov. 30, 1896, in Newton County, Ark.; died at Yucaipa, Calif., Aug. 1, 1963. He studied at Walla Walla College and married Miss Illa Keller. Together they took nurse's training at St. Helena Sanitarium, graduating in 1922. They conducted treatment rooms at Ogden, Utah, and in 1942 they connected with the Loma Linda Sanitarium and Hospital, where he served 20 years. Besides his wife, he leaves a son; a daughter; five grandchildren; two brothers; and one sister.

COLLINS.—Mary Collins, died Aug. 3, 1963, in Los Angeles, Calif., at the age of 64. With her husband, who survives, she owned the Santa Anita Sanitarium, of Temple City.

CORDER.—Elwood Ray Corder, born Feb. 26, 1886, in Coshocton County, Ohio; died July 26, 1963, at Mt. Vernon, Ohio. In 1919 he married Emma Silber. His first service was as a colporteur. Then he served as home missionary secretary of the West Virginia Conference, and later of the Ohio Conference. For a short time he was assistant home missionary secretary of the Columbia Union Con-

ference. Since 1931 he has worked with the Christian Record Braille Foundation. Surviving are his wife; a son, Dr. Arthur Corder, of the Philippine Union College; and a daughter Ruth, the wife of Elder Arthur Harms of the Southern New England Conference; and seven grandchildren.

COX.—Earl Cox, born Feb. 10, 1889, at Harlan, Iowa; died July 9, 1963.

CURTIS.—Paul E. Curtis, born July 2, 1880, in Iowa; died at Worland, Wyo., Feb. 12, 1963. In 1904 he married Cora M. Dunn. He was a graduate of our seminary in Clinton, Mo., and was ordained to the ministry in 1916. He served in the Wyoming and Colorado conferences for many years. Survivors are his wife; six children; 13 grandchildren; 15 great-grandchildren; and a sister, Emma Walker. One of his sons is Elder Paul E. Curtis, Jr., of Columbia, Mo. [Obituary received July 31, 1963.—Eds.]

DONALDSON.—Orpha Lorena Santee Donaldson, born at Carthage, Mo.; died in California. She graduated from the medical course in 1915 and married Dr. Arthur N. Donaldson. She served, with him, for many years at the Loma Linda Sanitarium and Hospital. Survivors are two sons, Dr. A. Norton Donaldson and Dr. Clarence M. Donaldson, under appointment as a missionary to Puerto Rico; a daughter, Mrs. Franz Seimens; nine grandchildren; and a sister, Florence Casey.

ERICKSON.—August Erickson, born Feb. 15, 1871, in Sweden; died July 14, 1963, at Sanitarium, Calif. For many years he was chief engineer at the St. Helena Sanitarium. Survivors are his wife, Anna; three sons; two daughters; nine grandchildren; and nine great-grandchildren.

FISHER.—Dora May Fisher, born March 30, 1876, in Marion County, Ohio; died July 26, 1963, in Los Angeles, Calif.

FRANCIS.—Arthur Francis, born Feb. 16, 1896, at Lebanon, Kans.; died at Phillipsburg, Kans., Aug. 6, 1963. His wife, Blanche, survives.

GALBRAITH.—Mary E. Galbraith, born Nov. 11, 1888, at Cedar Rapids, Ia.; died June 30, 1963, at El Dorado, Ark.

HARE.—Mary Lois Hare, born Oct. 2, 1871; died Aug. 14, 1963. She attended Healdsburg College, and in 1895 graduated from the first class in nursing at the St. Helena Sanitarium and Hospital. She married Stephen Taylor Hare of New Zealand, an ordained minister, who died in 1937. Survivors are two daughters, Mrs. Ethyl Garrison and Dr. Esther Bartosh; and two grandchildren.

HARRISON.—Robert Harrison, born Dec. 6, 1872, at Maysville, Ark.; died at Oswego, Kans., Aug. 13, 1963. His wife, Abbie Trueblood Harrison, survives.

HART.—Ivy M. Sumner Rasmussen Hart, born Jan. 29, 1894, at Tacoma, Wash.; died Feb. 28, 1963, at Loma Linda, Calif. Her husband, Zell E. Hart, survives. [Obituary received Aug. 22, 1963.—Eds.]

HARTLEY.—Mary Helen Hartley, born Aug. 8, 1889, at Eureka, Kans.; died at Eureka, Aug. 6, 1963.

HAWKINS.—Mary G. Hawkins, born May 4, 1895, in Kansas; died Aug. 19, 1963, at Hollister, Calif. Her husband, Archie A. Hawkins, survives.

HAYS.—Sylvia May Hays, born Dec. 8, 1880, at Unionville, Mo.; died March 31, 1963, at Modesto, Calif. [Obituary received Aug. 9, 1963.—Eds.]

HEUBACH.—Christian Frederick Heubach, born Jan. 30, 1879, in Sprunfpelbach, Wurtemberg, Germany; died Aug. 7, 1963, at Arlington, Calif. His wife, Louise, survives; also four children, including Prof. Paul Heubach, of Loma Linda University.

HIATT.—Lewis Hiatt, born June 11, 1876; died at Winfield, Kans., March 15, 1963. [Obituary received Aug. 8, 1963.—Eds.]

HOLTOM.—Harley Day Holtom, born Jan. 15, 1883, at Belleville, Ohio; died June 29, 1963, at Mt. Vernon, Ohio. He married Bertha Burkholder and served in the Ohio Conference as assistant treasurer and later as treasurer for 12 years. Survivors are a daughter, Grace Rush; two grandsons; and two great-grandchildren.

HUNTER.—Fannie Louise Hunter, born Oct. 20, 1899, in Levy County, Fla.; died June 15, 1963, at Ocala, Fla. Her husband, J. B. Hunter, survives.

IWEN.—Lena Carolina Iwen, born June 22, 1881, at Watertown, Wis.; died at Pomona, Calif., Aug. 1, 1963.

JONES.—Esther Jones, born Feb. 28, 1891, at Oswego, Kans.; died at Long Beach, Calif., April 3, 1963. [Obituary received Aug. 8, 1963.—Eds.]

KELLY.—Dolly Martha Jane Kelly, born April 28, 1886, at Tine, Tex.; died July 22, 1963, at Beaumont, Tex. She served for more than 50 years as a literature evangelist. Survivors are a son, Jack Wharton, of Beaumont; two grandchildren; two great-grandchildren; three sisters; and a brother.

KANNENBERG.—Elsie Amanda Reichenacker Kannenberg, born Sept. 6, 1886, at Graetting, Iowa; died April 22, 1963, at Beach, N. Dak. Her husband, Frank L. Kannenberg, survives. [Obituary received Aug. 5, 1963.—Eds.]

KOONS.—Charles Richard Koons, born Feb. 27,

North Sumatra Elementary Extension School

From June 1 to July 20 teachers from many of the elementary schools of the North Sumatra Mission attended the Indonesia Union College extension school conducted by Paul Emerson (left). Mrs. D. Nainggolan (right) assisted him in giving instruction. Methods in Bible and arithmetic were offered, together with instruction in conducting music, recreation, MV classwork, and the MV Leadercraft Course. A work program was carried on in the garden four afternoons a week. We were happy to have our division president, C. P. Sorensen, as one of our guests at the extension school open house.

North Sumatra Mission will open two new elementary schools this year, making a total of 16 church schools. Nine new teachers have been hired to strengthen the needs of these schools, for a total of 37.

**PAUL EMERSON, Departmental Secretary
North Sumatra Mission**



1882, at Hepburnville, Pa.; died July 30, 1963, at Santee, Calif. His wife, Loie M. Koons, survives.

LASTINGER.—Henry Robert Lastinger, born Oct. 5, 1876, in Brooks County, Ga.; died July 12, 1963, at Orlando, Fla. His wife, Fannie G. Lastinger, survives.

LOCKWOOD.—Martha M. Lockwood, born Feb. 22, 1899, at Burden, Kans.; died at Wichita, June 17, 1963. Her husband survives.

MILLER.—Guy E. Miller, born July 21, 1890, at Clackamas, Oreg.; died Jan. 17, 1963. His wife survives. [Obituary received Aug. 22, 1963.—Eds.]

MINNER.—Veda Faye Minner, born Sept. 4, 1931, at Boulder, Colo.; died July 14, 1963, at Portland, Oreg.

MOHR.—Emanuel M. Mohr, born April 29, 1884, near Otis, Kans.; died at College Place, Wash., July 26, 1963. Surviving is his wife, Susie.

MULKIE.—Elvira Mulkie, born March 10, 1879, at Maxwell, Tex.; died at Oswego, Kans., July 29, 1963.

OLSON.—David Kristian Olson, born March 28, 1886, in Norway; died June 3, 1963, at Battle Ground, Wash. From 1910 to 1916 he studied at the Danish-Norwegian Seminary in Hutchinson, Minn., preparing for the ministry. In 1917 he married Johanne Henriksen, and they were called to serve in Iowa. From 1928 to 1937 he served in North Dakota, and then was transferred to Minnesota. In 1951 he retired. Surviving are his wife; four daughters, Mrs. Harry Young, Mrs. Ethredge Williams, Mrs. C. Mackay Christianson, and Mrs. Elmer Widmer; and 14 grandchildren. [Obituary received Sept. 3, 1963.—Eds.]

PETERSON.—William Peterson, born March 13, 1877, in Denmark; died at Napa, Calif., July 13, 1963. His wife, Louise Peterson, survives.

PFLUGRADT.—Bertha Marie Warnecke Pflugradt, born Jan. 19, 1876, in Milwaukee, Wis.; died Aug. 4, 1963, at Mariposa, Calif. She was a Bible instructor and labored for many years with her husband in conference and self-supporting work. Survivors are a son; a daughter; two sisters; and a brother.

POWELL.—Beryle Leon Cox Powell, born April 18, 1929, at Arroyo Grande, Calif.; died April 13, 1963, as a result of a plane accident. [Obituary received Aug. 18, 1963.—Eds.]

PRETZER.—Hattie Ida Pretzer, born Aug. 27, 1879, at Merrill, Wis.; died at Riverside, Calif., June 20, 1963.

PRITCHARD.—Eliza Frances Pritchard, born April 14, 1883, at Newton, Ala.; died July 23, 1963, at Marceline, Mo.

PUNCHES.—Flora Frost Punches, died Sept. 2, 1963, at Mt. Vernon, Ohio, aged 73. Besides her husband, Otho C. Punches, she is survived by two daughters, Beatrice Linsley, of Mt. Vernon, Ohio, and Hazel Caldwell, a missionary in the Inter-American Division.

RASI.—Mario Francisco Pedro Rasi, born May 30, 1909, at Tortona, Italy; died July 11, 1963, as the *City of Asuncion* burned and sank in the River Plate estuary. He attended River Plate College and studied nursing at the River Plate Sanitarium. In 1932 he married Frida Heyde and the following year they did self-supporting missionary work. From 1934 to 1941 he labored in the Buenos Aires Conference, and then had charge of the MV, Sabbath school, home missionary, and radio departments of the Uruguay Mission. In 1943 he was ordained. He became a departmental secretary for the Austral Union in 1948, and in 1954 he was elected secretary of the Sabbath school and radio departments of the South American Division. Survivors are his wife; two sons, Humberto Mario, and Rolando Hector; his mother, Mrs. Maria Rasi; and two sisters, Mrs. Clementina Lopez and Mrs. Ines Penna.

REID.—Joseph Bernard Reid, born at Zebulon, Ga.; died June 5, 1963, in Atlanta, Ga. His wife, Nelda Reid, of the Southern Union Conference office, survives.

SKEOCH.—Emma Marie Skeoch, born March 18, 1882; died July 21, 1963, at San Diego, Calif.

SMITH.—Edna Schee Smith, born March 14, 1882, at Milo, Iowa; died at Cortez, Colo., April 24, 1963. She received her education at Union College and later taught in the college normal school under Sarah Peck. In 1912 she married Albert E. Smith. Survivors are her daughters, Helen F. Smith and Marilyn Gardner; and a sister, Josephine Rentfro. [Obituary received Aug. 29, 1963.—Eds.]

SPIESS.—Elda Spiess, born at Prebles, N.Y.; died July 3, 1963, at Clermont, Fla., aged 87.

STILSON.—Charles Leslie Stilson, born Aug. 29, 1883; died April 2, 1962. In 1906 he married Dulah Mabel Clausen. Ten years later he graduated from Keene academy. Following this he worked briefly at the Southwestern Union Conference office and then connected with the western branch of the Southern Publishing Association at Fort Worth, Texas. In 1918 he was called to be secretary-treasurer of the Oklahoma Conference. In 1922 he transferred to the Florida Conference and Tract Society. In 1926 he became cashier of the Inter-American Division and assistant to the secretary-treasurer. When he returned to the United States in 1938, he worked at

the Loma Linda Sanitarium and Hospital and the White Memorial Hospital. Survivors are his wife and two sons, Dr. Homer O. Stilson and Dr. Donald L. Stilson. [Obituary received Sept. 6, 1963.—Eds.]

THOMPSON.—Martin Thompson, born May 15, 1880, at Aalborg, Denmark; died July 22, 1963, at Dell Rapids, S. Dak. Survivors include eight children, one of whom, Mrs. Mildred Olson, is a missionary in Beirut, Lebanon.

THOMPSON.—Winthrop Ellwane Thompson, born Feb. 3, 1878, at Chesaning, Mich.; died June 15, 1963, at Inverness, Fla. His wife, Lillian Knott Thompson, survives.

VOSS.—Ernest C. Voss, died at Doddridge, Ark., at the age of 86.

WALTON.—Norman Sherwood Walton, born June 2, 1945, in Oshawa, Ont., Canada; died Aug. 18, 1963, at Sanitarium, Calif. Survivors are his father and mother, Mr. and Mrs. W. D. Walton; three brothers; and a sister.

WERNER.—Abraham A. Werner, born March 8,

1881, at Wittenberg, S. Dak.; died July 23, 1963. His wife, Elizabeth, survives.

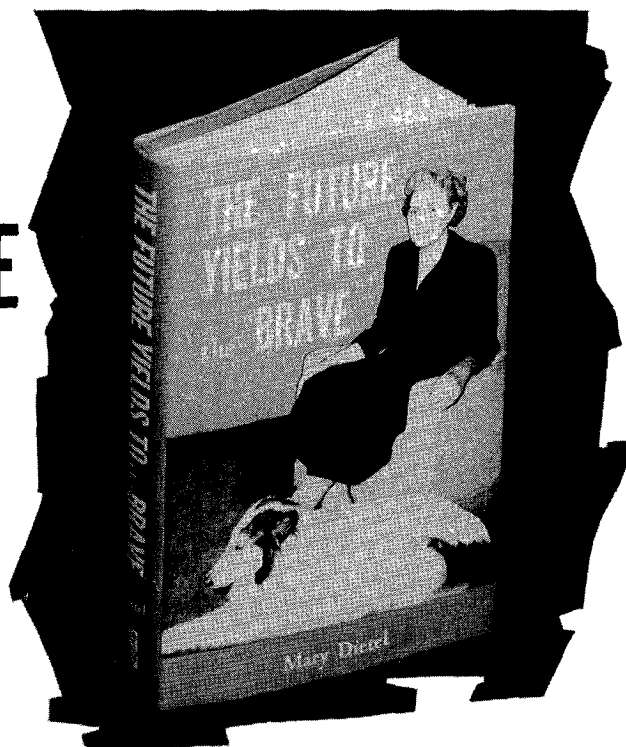
WESTERMEYER.—Leonard Edmund Westermeyer, born Jan. 31, 1884, at Millersburg, Ohio; died July 11, 1963, at Loma Linda, Calif. He studied at Lodi Academy and Union College. In 1916 he married Lottie May Angell. He followed the teaching profession, and in 1936 became principal of Mt. Ellis Academy in Montana. From 1939 to 1943 he taught at Kern Academy in Shafter. Then he taught three years in San Diego. Survivors are his wife; three children, Carroll L. Westermeyer, of Thunderbird Academy faculty; Muriel McHenry, missionary nurse in Karachi, Pakistan; Dale D., of New York; seven grandchildren; two sisters; and four brothers.

WILLIAMSON.—Hattie Williamson, born Nov. 26, 1870, at Corvel, Ill.; died at Almena, Kans., May 16, 1963.

WOTEN.—Gertrude May Woten, born in 1878, in Indiana; died at Yucaipa, Calif., Aug. 20, 1963.

YUNG.—Bertha Opal Yung, born Jan. 12, 1904, at Marceline, Mo.; died July 16, 1963, at Salisbury, Mo.

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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 publication—no monetary value. Destroy if not deliverable.]

WANTED: *Signs, These Times*, and temperance literature, by W. B. Walters, 30 Woodlawn Ave., Annapolis, Md.

Silby H. Coe, P.O. Box 34, George Town, Grand Cayman Island, B.W.I., wishes Bible studies and songs on filmstrips. These must be in double frame, horizontal only, as vertical, single frames will not fit the projector. Please include script.

The College Park Church, P.O. Box 2020, Beirut, Lebanon, needs a continuous supply of clean copies of *Life and Health*, *Listen*, *Signs*, and *These Times* for missionary work.

R. H. Lucy, 314 Cleveland, Baxter Springs, Kans., 66713, needs *Signs, These Times, Message, Life and Health, Liberty*, and *Listen* for use in a dark area.

WANTED: *Signs, These Times, Listen, Life and Health, Message, Guide, Little Friend, Primary Treasure*, tracts, small books, and picture cards by Literature Band, c/o A. A. Nahman, 32-5th Ave., Parkhurst, Johannesburg, South Africa.

Ramero Ramoran Guimallia, Ampatu-an, Cotabato, P.I., wishes Spanish Bibles, songbooks, *Life and Health, Liberty, Signs, Listen, Quarterlies, Guide*, and *Instructors*.

Willie F. Antonio, West Visayan Academy, Box 502, Iloilo City, P.I., needs *Review, These Times, Life and Health, Listen, Signs, Little Friend, Modern Ways to Health, 30 Sermons, Songs of Praise*, old Bibles with concordance, *Youth Evangelism*, and picture cards.

The Creek SDA church needs a large and continuous supply of *Signs, These Times, Life and Health, Listen, Instructor, Guide, Primary Treasure, Little Friend, Present Truth, Liberty, GO*, tracts, old Bibles, songbooks, small books, flannelgraphs, *Christ in Song*, picture cards, Bible games, and audio-visual materials. Address: Creek SDA Church, Creek P.O., Box 7, Cayman, Brac, Cayman Islands, W.I.

WANTED: A continuous supply of *Signs, Life and Health, These Times, Message, Listen*, and children's books and papers only for tract racks, by Mrs. F. C. McCune, 1327 W. Malone, San Antonio, Tex.

NEEDED: A continuous supply of *S.S. Quarterlies, Worker, Signs, These Times, Review, In-*

structor, picture cards, *Guide, Life and Health*, old Bibles, small books, children's papers, tracts, by Elizabeth Velasco, c/o Hilton Style, Bansalan, Davao, P.I.

Missionary literature is needed by the following: Probo Andoy, Bongbong, San Francisco, Southern Leyte, P.I.

Bartolome P. Pilotin, Labu, General Santos, P.I. M. Jeremias Padilla, Home Health Edu. Service, Artacho, Sison, Pangasinan, P.I.

Rachel Sarsoza, West Visayan Academy, Box 502, Iloilo City, P.I.

Mrs. Elias O. Ferraren, 8H-A Figuerea St., Cebu City, Cebu, P.I.

A continuous supply of *Review*, songbooks, *Signs*, old Bibles, *Quarterlies, Life and Health*, small books, tracts, *These Times, Listen, Liberty, Worker, GO, Instructor, Little Friend, Message, Primary Treasure, Present Truth, MV Kit, Missions Quarterlies*, picture cards, cut-outs, children's stories, Bible games, color books, finger plays, and materials for branch and Vacation Bible schools by the following:

Literature Band, c/o President T. C. Murdoch, Mountain View College, Malaybalay, Bukidnon, P.I. Vicenta M. Fondevilla, Corcuera, Romblon, P.I. E. A. Sinco, 21 Commonwealth St., Lupon, Davao, P.I.

Emilia Nita G. Tamba, Romero St., San Jose, Antique, P.I.

WANTED: Used literature, especially *Signs, Instructor, Guide, Little Friend* and small books, by J. H. Monsegue, Cumana, via Sangre Grande, Trinidad, W.I.

Church Calendar

Community Relations Day
Temperance Day Offering
Witnessing Laymen
Church Missionary Offering
Week of Prayer
Week of Sacrifice Offering
Ingathering Campaign
Ingathering
Church Missionary Offering
Thirteenth Sabbath Offering
(Southern African Division)

October 19
October 26
November 2
November 2
November 9-16
November 16
Nov. 23-Jan. 4, 1964
December 7
December 7
December 21

REVIEW and HERALD

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

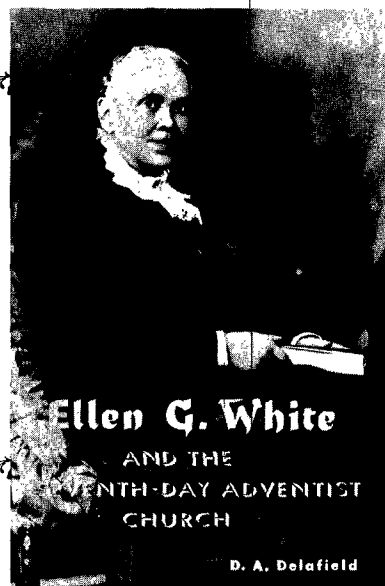
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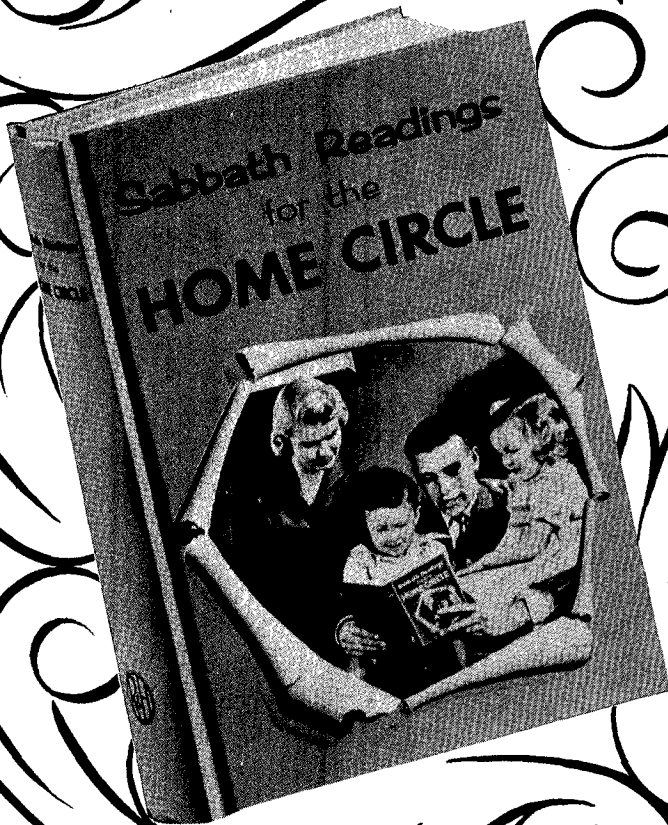
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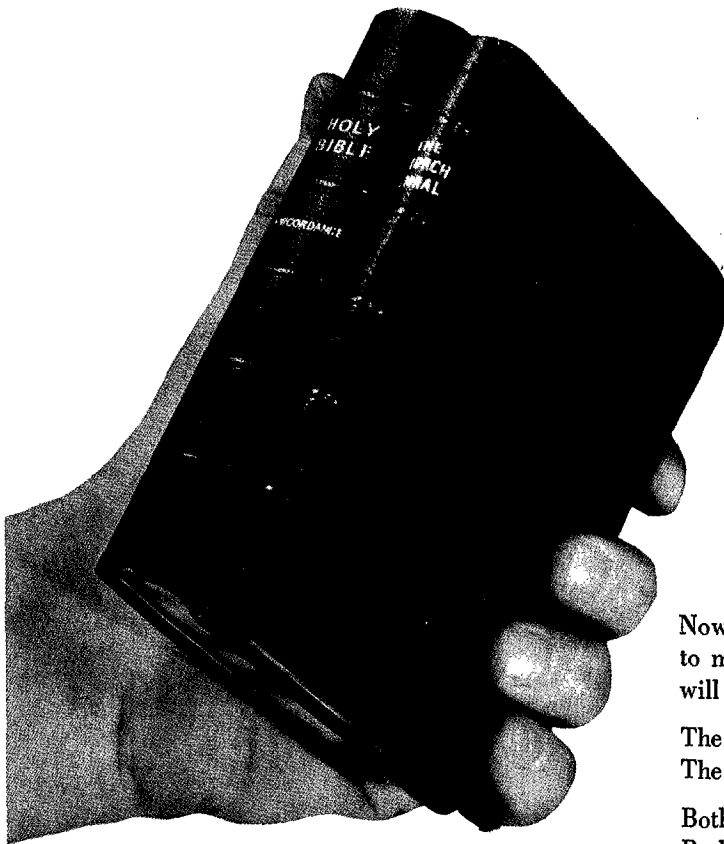
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News of Note

Medical Ministry in Southern Asia

C. R. Bonney, Southern Asia Division secretary, gives the following information from their 9 hospitals and 8 clinics and dispensaries during the past year:

No. of inpatients	12,589
Major operations	1,890
Minor operations	6,914
No. of outpatients	221,825
Charity work done	\$173,807

Associated with these medical institutions are 27 doctors and 199 nurses with 392 other helpers. Many of the nurses have been trained in the institutions in which they now serve, and that training has largely been provided by missionary nurses.

How gratifying it is to see the widening embrace of the healing ministry in these lands of infinite need, and how heartening it would be if their thinly staffed lines might be strengthened by more doctors and nursing instructors. For the devoted service of all associated in the medical ministry, foreign and indigenous, the General Conference mission board is deeply grateful.

A. F. TARR

Ethiopia Nears Its Goal

Two thousand baptisms during 1963! That was the aim set early this year by the leaders of our work in Ethiopia. A report just received indicates that while the time for baptisms in that country is after the rainy season, mainly during the last several months of the year, 400 have already been baptized in the central areas of the country. Large baptismal classes are being conducted in every section of the field, and the brethren confidently expect to reach their goal. The crying need of Ethiopia is for more workers and for funds for their support.

E. E. ROENFELT

Spirit of Prophecy Books Best Sellers in Japan

Volume 1 of *The Desire of Ages* in the Japanese language was released to the field in April. In three months the entire edition of 10,000 had been sold by the literature evangelists. The student workers in Japan have been using another new book in Japanese, *Thoughts From the Mount of Blessing*, of which they sold 9,370 during the holiday season.

According to V. L. Bretsch, Japan Union Mission publishing department secretary, 60,197 books were sold between January 1 and July 20. *The Desire of Ages*, volume 1, and *Thoughts From the Mount of Blessing* were among the best sellers. *Steps to Christ*, *The Impending Conflict*, *The Story of Redemption*, and *Bedtime Stories* also enjoyed a good circulation.

Surely it is a new day for the publishing work in Japan when more than

60,000 Seventh-day Adventist publications are sold in a little less than seven months. As these wonderful volumes go into the homes and into the hearts of the people of Japan, we hope that many will accept the truth of the living God and join the remnant church.

D. A. McADAMS

Volume Six of E. G. White Articles Now Ready

It gives us special satisfaction to announce that volume 6 of the facsimile reprints of the Ellen G. White *Present Truth and Review and Herald Articles* is now ready. This climaxes a monumental publishing endeavor entered upon by the White Trustees and the Review and Herald Publishing Association to serve the church in a unique and an unprecedented way. This volume is made up of articles from 1910 to 1915, as well as the reports through the Review of Mrs. White's last sickness and death, and articles appearing in the Review subsequent to her death, presenting materials not before published. This is the key volume in the series, as it carries the carefully prepared "Combined Titles Index" to all the E. G. White articles as reproduced in the six volumes, together with supplementary biographical data and Discourses and Sermons.

The publishers inform us that the generous prepublication price can be extended only to December 31.

ARTHUR L. WHITE



The following news items are taken from Religious News Service, and do not necessarily express the viewpoint of the Review editors.

WASHINGTON, D.C.—A preliminary report on crime statistics for the first six months of 1963 shows that the nation is headed for a new all-time record in the crime rate, FBI Director J. Edgar Hoover announced here. The final report on uniform crime statistics for 1962 showed that year to be the worst in the history of U.S. law enforcement. However, the year 1963 is already well on its way to eclipsing that grim record, Mr. Hoover said. The number of crimes known to police during the first half of 1963 topped the same period a year ago by 9 per cent.

PHILADELPHIA, Pa.—Psychology and psychiatry are becoming a "secular religion," and their practitioners a "new class of policemen" in society, a professor of psychiatry told the American Psychological Association convention here. D. Thomas S. Szasz of the Upstate Medical

Voice of Prophecy Offering

The Voice of Prophecy continues to be one of the strong, effective agencies for carrying the third angel's message with the speed of light to nearly every area that can be reached by radio. It is only because of the generous, regular, and continuing support of our loyal church members that its strong voice continues to be heard.

Sabbath, October 12, is Voice of Prophecy day in all of our churches. The entire church offering is allocated to our denominational radio program. May we suggest that a strong appeal be made for a very special offering? Our goal is \$250,000. Last year we fell a little short of reaching our objective, but surely we must not let this happen again. Let us each make a liberal gift on October 12, so that the message may go to additional millions.

J. C. KOZEL

Lincoln MV Societies Join MV Target 3000

Word has reached the Missionary Volunteer Department that the MV Societies in Lincoln, Nebraska, are lining up for the extensive evangelistic program for 1964 known as MV TARGET 3000. Their plans are based on the magnificent goal of reaching every home in the city of 180,000. Follow-up surveys are included in the continuing program. Union College students will do much of the visiting and the follow-up work.

The figure in the MV TARGET plan represents the baptism goal for the year. In North America it is 3,000. Overseas fields have voluntarily adopted baptism goals that make a world MV TARGET 30,000 possible.

THEODORE LUCAS

Center of the State University of New York, at Syracuse, expressed apprehension over what he called the trend of the behavioral sciences "to replace traditional legal and religious distinctions of 'good' and 'evil' with an ideology of 'mentally well' or 'mentally sick.'"

EVANSTON, ILL.—The Methodist Church in the U.S. now has a membership of 10,234,986, a gain of 81,983 over last year—less than 1 per cent—according to denominational statistics released here.

VATICAN CITY—Pope Paul VI, who has described the current era as "the hour of the laity," announced here that a number of qualified Roman Catholic laymen will attend the second session of the Second Vatican Council. Never before have laymen been admitted as participants or observers at a council.

BALTIMORE, MARYLAND—An inter-denominational FM radio station, devoted exclusively to religious broadcasts, is scheduled to go on the air here in October through the efforts of the Reverend J. Stewart Brinsfield, pastor of Trinity Evangelical church. Maryland's only religious radio channel, the station has a 2,820-watt transmitter, operating on a frequency of 288 megacycles with the call letters WCBC-FM.