

REVIEW and Herald

★ "For Signs and Wonders"

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I'm Glad I Went to Camp Meeting

By Vinnie Ruffo

A personal, unsolicited testimony from one of the many thousands of church members who gained spiritual strength by attending camp meeting this past summer.



WE HAVE just returned home from camp meeting—our three young children, my husband, and I. Already my heart is filled with a strange kind of loneliness, a longing for the heaven that was described by the very last speaker: "In the Bible the inheritance of the saved is called a country. There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home."—*The Great Controversy*, p. 675.

How can we be happy down here when God has Paradise prepared for us?

I'm lonely, too, for the fellowship of the kindest people on earth, for the peace and happiness that was mine in the little heaven of camp meeting.

God's messenger tells us that heavenly angels watch at camp meetings. At camp meeting last week I felt for the first time the presence of heavenly beings. I knew the presence of the Holy Spirit. I know I can never be the same again, having found God—really found Him—at camp meeting. I was still—and I knew God. For one week I was still. There was no early-morning blare of radio news, only joyful hymns traveling from a loud-speaker to awaken the campers at 6:00 A.M. At six-thirty there was worship.

Even the morning walk en route to worship had its reward. The crisp morning air was invigorating. From every tent and trailer streamed the worshipers—none with morning newspapers tucked under the arm. Many carried a precious black Book held gently in the hand. No one rushed. There was an air of holy leisure.

I met no grouches. I was never pushed or shoved at any time. No matter how crowded the cafeteria, the bookstore, or the rest-rooms were, courtesy unlimited was the theme. I never heard a harsh word—or a profane one. I smelled no nauseating cigarette smoke—only clean, piney air. I never heard a horn honk or a shrill whistle.

Outside this little heaven the first woman cosmonaut was orbiting in space. And the extras announced that a new Pope had been elected. Yet no one seemed occupied or disturbed by the world news. We had news of our own to give to the world. Wasn't this but a vision of prophecy fulfilling—the running out of time?

The daily speakers—every one consecrated to God—gave us the news that gladdened our hearts. No rising blood pressure here! No ulcer-inducing tensions in the air! Only the balm of God's love was spread—the fragrance of the lovely character of Jesus wafted out to eager hearts. No, we weren't disturbed. All these events pointed to one thing—our Saviour's soon coming. Here were a people, of all the people on earth, who truly await their God and yearn for His coming.

And what an array of helpful subjects were presented by the speakers. There were panels on health and diet, talks by evangelists, speeches on religious liberty, public speaking classes, Sabbath school teaching classes, counseling service, and woven throughout was the thread of the mantle of God's love.

The beautiful songs that ascended heavenward from thousands of voices
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Steps to Christ has been published in 83 languages. About 70 of the volumes are shown here together with the Braille edition and "talking book" for the blind.

The Ellen G. White Writings and Their Custody—2

The White Estate Trustees and Their Work

By Arthur L. White

IMMEDIATELY following Mrs. White's death, the board of trustees of her choosing undertook their responsibilities. Such properties as were placed in their control by Ellen G. White, other than her literary properties, were soon disposed of. The trustees then directed their full attention to the all-important phase of their work, the custody of the Ellen G. White writings. It was clear that their work, as Mrs. White provided for it, fell into three general fields:

First, there was the care and promotion of the Ellen G. White books in the English language. The trustees would stand in the place of the author in carrying out the business relationships concerning the continued publication of her books.

Second, there was the preparation of manuscripts for, and promotion of, the translation and publication of the Ellen G. White writings in the many languages of the world. This work would be done in collaboration with the General Conference Publishing

Department and with the leaders of the fields concerned.

Third, there was the custody of the manuscript files and letter files, as well as the compilation of materials therefrom for general circulation.

For 18 years the original five trustees were privileged to work together in carrying the responsibilities Mrs. White placed upon them. Then, as one by one died, the remaining members of the board chose well-qualified men to fill the vacancies.

Inasmuch as Mrs. White's son, Wil-



Sunnyside, Sister White's home while she lived in Australia.



Sample volumes of English and foreign-language editions of *The Great Controversy*.

liam C. White, had devoted his time almost exclusively for 34 years to assisting Mrs. White in her travels and in the publication of her writings, he was asked, following her death, to continue to carry the latter responsibility, devoting his full time to it. For the large part of the remainder of his life he served as the secretary of this board of trustees.

Mrs. White's death brought no change in the location of the files. The work of this board continued to be carried on in northern California at the Elmhaven office, only a few yards from Mrs. White's home. It operated under the name of the Ellen G. White Estate. The work of the trustees was carried on there for 22 years.

The board of trustees found that the work of the custody of the Ellen G. White literary materials and the arranging for the continued publication of the writings was a larger task than they had contemplated.

Among other things, they were charged with the responsibility of the improvement of the books. This they understood to be improvements in physical format, for tastes and styles in book publication change as do styles of attire. "Improvements" also included the employment of current usages in capitalization, punctuation, and spelling. Such improvements do not in any way alter the sense of Sister White's messages, but they do keep her works before the people in attractive and acceptable form. The trustees have ever maintained that the Ellen G. White books should be kept before the general public in attractive form.

However, the board has never interpreted this clause of Mrs. White's will to mean that they were at liberty to revise or make changes in the writings themselves, and they have studiously refrained from doing so. In this area of responsibilities, soon

after Mrs. White's death the White Trustees brought out an *Index* to the 28 Ellen G. White books available in 1926. This work of 865 pages filled an important place for 36 years, and the demand for it far exceeded all expectations. It has now been replaced by a three-volume *Comprehensive Index*.

In Other Languages

As the work of the church has grown, it has been but logical that the Spirit of Prophecy writings should be made available to our church members in various parts of the world. The trustees addressed themselves to arranging for this, and many of the books are now available in leading languages. The fact that in a number of countries the church membership may be relatively limited complicates the task. Often a selection must be made from the English books for publication overseas. This is done under the direction of the board, working in close association with those familiar with the needs and circumstances of the people for whom the selection is being made. Wherever possible, however, the books are published in their entirety in other languages.

The third general feature of the work of the trustees, a large feature, is the care of the Ellen G. White manuscript files and the proper filing, cataloging, and handling of all Ellen G. White materials not in the current books. We leave to another article the more detailed description of the files, and a recounting of what has been done in the issuance of new Ellen G. White books, and the assembling of materials from its files to serve key denominational committees.

The task of preserving and protecting the Ellen G. White manuscript files involves not only the keeping of these documents in a secure vault in connection with the offices of the Estate, but several other steps appropriate in an atomic age. Duplicate copies of the key documents in our working vault in Washington are

housed in an auxiliary vault at Berrien Springs, Michigan, in the Seminary building of Andrews University. This secure vault, under the exclusive control of the White Trustees, not only affords a place of safekeeping outside of Washington for these documents but also provides in actuality a branch vault that serves the University in a unique manner, making available to staff and student body such records as were available to the Seventh-day Adventist Seminary while it was situated in Washington. For further security reasons, a microfilm copy of the Ellen G. White manuscript files, the periodical articles, and the indexes are deposited in a locked, sealed case in a vault in the heart of the continent in a nonstrategic area.

A fourth responsibility, which might be designated by the currently used term "public relations," has developed in quite a natural manner since Mrs. White's death. As there comes upon the scene of action a whole new church membership, who never knew Ellen White, and a new working force consisting of men and women many of whom have been born since Mrs. White's death, it has become increasingly important that her life and work shall be understood. Information must be set before those who are not acquainted with Mrs. White, in such a manner that they will rightly understand the operation of the prophetic gift in the Seventh-day Adventist Church.

This responsibility has led the board to arrange to receive visitors at the office and to show them through the offices and vault, explaining the care and use of the Ellen G. White documents.* It has also led the board

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* Between 2,000 and 3,000 visitors passed through the White Estate offices in 1962. Ten thousand visitors saw White Estate exhibits at Elmhaven, and another 3,500 at Sunnyside, Mrs. White's home while she lived in Australia.

Did God's people know of and observe the Sabbath during their bondage in Egypt?

By W. E. Read

ALL of us know the story of Pharaoh's oppression of the Israelites in Egypt. It is recorded in the book of Exodus. The narrative tells of not only their arrival and reception in Egypt but also of their glorious departure. This providential deliverance is mentioned in the Biblical narrative time and again, as well as in other Hebrew writings.

Between the arrival of Israel in Egypt and their departure through the Red Sea, there were many anxious and trying periods, for the hand of the taskmaster was exceedingly heavy upon them. They cried to the Lord for deliverance, but day by day the burdens grew in intensity.

Finally, a deliverer appeared in the person of Moses. He made personal contacts with Pharaoh, at first favorable, but later unfavorable. Eventually the Egyptian monarch leveled charges against the efforts of Moses to relieve the sufferings of his people. He said:

"Wherefore do ye . . . let [hinder] the people from their works?" (Ex. 5:4). "Ye make them rest from their burdens" (verse 5).

These charges, we believe, indicate that Moses brought to Israel a message of Sabbath reform. This will be evident from a study of the following considerations:

1. *The word "rest" in Exodus 5:5 is from the Hebrew word shabath.* Wherever *shabath* appears in the original text it is rendered in the Bible by such words as "rest," "keep," "celebrate."

This word *shabath* is used in Genesis 2:2, 3, where it states that God *rested* from His creative work. It is used also in the story of the manna in Exodus 16:30 where we read that "the people rested on the seventh day." Furthermore, the Hebrew word is rendered in 2 Chronicles 36:21 by the expression, "kept sabbath."

It would therefore seem from this general use of the Hebrew word that in Exodus 5:5 it could mean that what Pharaoh actually said to Moses was, "Ye make them *sabbatize* from their burdens."

2. *In Egypt, Israel had, to quite a degree, lost sight of the Sabbath.*

Concerning this, Ellen G. White has

written: "'Wherefore do ye, Moses and Aaron, let [hinder] the people from their works?' he said. 'Get you unto your burdens.' Already the kingdom had suffered loss by the interference of these strangers. At thought of this he added, 'Behold, the people of the land now are many, and ye make them rest from their burdens.'"

"In their bondage the Israelites had to some extent lost the knowledge of God's law, and they had departed from its precepts. The Sabbath had been generally disregarded, and the exactions of their taskmasters made its observance apparently impossible. But Moses had shown his people that obedience to God was the first condition of deliverance; and the efforts made to restore the observance of the Sabbath had come to the notice of their oppressors."—*Patriarchs and Prophets*, pp. 257, 258.

"During the bondage in Egypt, the Israelites were forced by their taskmasters to violate the Sabbath, and to a great extent they lost the knowledge of its sacredness."—*Ibid.*, p. 336.

3. *Moses obtained permission from Pharaoh for Israel to rest on the Sabbath.*

"He [Moses] saw that they had no rest, so he went to Pharaoh and said: 'If one has a slave and he does not give him rest one day in the week he

dies; similarly, if thou wilt not give thy slaves one day in the week rest, they will die.' Pharaoh replied: 'Go and do with them as thou sayest.' Thereupon Moses ordained for them the Sabbath day of rest."—*Midrash Rabbah*, on Ex. 1:28, Soncino ed., p. 35.

There is an indication of the Sabbath also in the book of Jasher. The Israelites were to bring their increased quantity in "by the sixth day." A further extract from the book of Jasher says: "And Moses said unto Pharaoh: Grant thou that thy servants, the children of Israel, be given one day to rest from their labor. And Pharaoh said: Behold, I will grant thy request, for thy sake. And Pharaoh ordered it to be proclaimed through all Egypt and Goshen, saying, Thus said the King unto you, all ye children of Israel: for six days you shall do your work and on the seventh day you shall rest and not perform any labor."—*Book of Jasher*, translated by Ed. B. M. Brown, p. 353; also, *The Book of Jasher*, published by Noah and Gould, 70:41-51.

4. *Israel worshiped on the Sabbath.*

"The Israelites possessed scrolls with the contents of which they regaled themselves . . . each Sabbath, assuring them that God would redeem them. Thus because they rested on the Sabbath, Pharaoh said to them: 'Let heavier work be laid upon the men, that they may labour therein; and let them not regard lying words' . . . —let them not take delight or rest on the Sabbath day."—*Midrash Rabbah*, on Ex. 5:18, Soncino ed., p. 98.

5. *Pharaoh withdrew the permission, and heavier burdens were laid upon Israel.*

"Let heavier work be laid upon the men . . . ; and let them not regard lying words. . . . Thus because they rested on the Sabbath, Pharaoh said to them: 'Let heavier work be laid upon the men, . . . and let them not regard lying words' . . . —let them not take delight or rest on the Sabbath day."—*Ibid.*

6. *God delivered Israel from bondage—and called upon them to observe the Sabbath and keep His commandments.*

One of the honored Hebrew writ-

They Shall Shine as the Stars

By FLORENCE C. KANTZ

Who has not stood in the glory of night
And raised his eyes to the shining skies
That sparkle and radiate heaven's pure light,

In the glory and power of creation's might?
They bear no marks of sin's blighting scars.

Who has not longed in his heart to tread
The path that leads to the dome of stars,
And mingle with joy in rapturous delight
With heavenly beings that know not sin's blight,

But only the glory beyond cloudland's bars?

They that turn many to righteousness
With purpose supreme and earnest endeavor
Shall know the pure joy through eternity's day

Of traveling along this celestial way,
And shall shine as the stars forever and ever.

ISRAEL IN EGYPT



A. J. POYNTER, ARTIST

ers gives us the following: "When the Israelites went forth out of Egypt, whilst yet the Torah had not been given to them, He gave them the Sabbath as an inheritance; Israel kept two Sabbaths, whilst yet the Torah had not been given to them, as it is said, 'And thou madest known unto them thy holy Sabbath.' (Neh. 9:14)." —*Pirke of Rabbi Eleazer*, p. 137.

Philo calls attention to the same thought: "During all that long period of forty years in which they journeyed, the food required was supplied according to the rules just mentioned, like rations measured out to provide the allotment needed for each. At the same time, they learned to date aright the day of which they had dearly longed to have knowledge. . . . Now at long last [they] found the answer, learnt not only through divine pronouncements but by a perfectly certain proof. For, as we have said, while the surplus of the downpour decayed on the other days, on the day before the seventh it not only did not change, but was actually supplied in double measure." —*Philo, De Vita Mosis* i. 37. 206, 207.

"Not long after, Moses delivered a second inspired pronouncement concerning the sacred seventh day. That day has held the place of honour in nature, not merely from the time when the world was framed, but even before the heaven and all that sense perceives came into being." —*Ibid.*, ii. 48.263.

Ellen G. White adds: "At the time

of the exodus from Egypt, the Sabbath institution was brought prominently before the people of God. While they were still in bondage, their taskmasters had attempted to force them to labor on the Sabbath, by increasing the amount of work required each week. Again and again the conditions of labor had been made harder and more exacting. But the Israelites were delivered from bondage, and brought to a place where they might observe unmolested all the precepts of Jehovah." —*Prophets and Kings*, pp. 180, 181.

The holy Sabbath has meant much to the people of God in all ages of the world's history. It should mean even more to us today in this age of tensions, stresses, and perplexities. Let us enjoy it each week as a day of physical and of spiritual rest, a day of worship, a day of joy, a day of blessedness in fellowship with our Lord.

I'm Glad I Went to Camp Meeting!

(Continued from page 1)

must have pleased the angelic hosts. Certainly they thrilled those that offered praise to God.

Meetings for All

No one was forgotten. There were meetings for every age group, including the children from cradle roll to

youth. Jesus said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." What a spiritual feast was available to my children, ranging all the way from four to nine years of age!

There were material benefits too. At the Dorcas booth I was able to replenish our worn-thin supply of blankets. Quilts—beautifully designed and hand made—were offered at prices much less than their true worth. I knew that uncounted hours of love and toil had been woven into the fabric by women devoted to the remnant church. I would remember this on cold nights when the colorful patches would keep me warm and bring back holy memories of camp meeting.

And what a place to pick up new and unusual recipes! Vegetarian products here are cooked in the most imaginative way possible, and I left with a handsome little file to try out in my own kitchen at home.

No—none who were truly seeking God would be the same after this camp meeting. The direction of life was reset for all of us.

That's why I'm lonesome. That's why I disliked coming back into the hectic world of the morning newspaper, the jangling telephone, the noisy television, the endless traffic, and the jet speed of daily living.

But now I have strength and more hope. I'm glad I went to camp meeting!



Red Leaves Falling

By W. A. Dessain

Who makes the red leaves fall,
When autumn's done?
They fill the wooded lane
There in the sun.
Down from the treetops tall
Against the sky,
They flutter slowly past
With a low sigh.

Red leaves and some of gold,
They drop to earth.
The woods forsaken look,
Robbed of their mirth.
God makes the red leaves fall.
His love and care
A mantle for spring flowers
Is making there.

He makes the red leaves fall
In many a life.
They blanket dormant hopes,
Hide grief and strife.
Each pride comes tumbling down,
Each selfish aim,
To make a covering for
Fair virtue's name!

Peace, Be Still

By Evalyn Sandberg

The hours preceding Sabbath
We mobilize our young,
And ascertain that all the
Preparations are begun,
To have our home just right for Him
At setting of the sun.

Absorbing as the challenge is,
I often think that we
Stand too close to the tasks we share
And cannot always see
That while our homes are tidied up,
Our hearts should also be.

Floodtide

By Harry Silbaugh

The stream runs wild
Like a spoiled child
That runs in wild fancy
at play;
And like a life that is spent
In sin's discontent,
It will only prevail for a
day.

How wonderful to know that we
Are children of God's care,
To know He holds us in His love
And answers every prayer.

He lives within the willing heart
Of those who walk His way,
And guides us to His higher aims
Throughout each passing day.



The End of Time

By Clifford B. Howe

God's mighty angel one day soon shall stand
With one foot on the sea and one on land,
Proclaiming to the world the last decree
That time for pardon shall no longer be.
Then all earth's tumult, turmoil, and strife shall cease,
For death shall leave to her a silent peace.
Her glorious thrones shall then be overthrown,
And from her skies the birds will all have flown,
For sun and moon and stars will cease to shine.
Awake, O soul! This is the end of time!
Awake! Awake! Our God still pleads with men.
Yield now your hearts to Him before the end.

I Know He Loves Me

By Nettie Jane Knister

Not mine to know the winding path,
The rugged way that I shall tread;
One thing I know—God's way is best,
And I'll be glad that He has led.

When thorny is the upward climb
And every turn presents a foe,
I shall continue trusting Him
Because I know He loves me so.

Throughout Each Passing Day

By Mary Gustafson



The Hand of God

By Vivien Foster Falvo

The autumn leaves of brilliant red and
gold tell us
That summer's past; it's harvesttime
once more.
Across the hills, the fields,
and in the vale
I see, as I've seen many
times before,
The hand of God.

The Master Artist of all time
looks down upon the earth.
He speaks, and nature hearkens
to His call.
He reaches out His hand
to touch the world.
He gives us beauty, and
behind it all
I see the hand of God.



Eight Generations of Torch Bearers

IT WAS in December, 1849, that Captain Joseph Bates was impressed to set out for Vermont, to carry the message of Sabbath truth. He had no money for travel, but as if in answer to God's prompting, a godly young woman brought him the money, saying she had obtained it as an advance in wages, for which she would work for weeks in payment. How richly that act of faith was rewarded makes the story I have here assembled—the story of eight generations of a family who accepted this truth under Elder Bates's ministry.

One hundred years ago it was more common than it is now to find many persons in New England who could trace their ancestry back to the Pilgrim Fathers. We often think of the White family, from whom James White descended. We think of the bravery of those strong men and women who dared every danger and faced every hardship to come to this raw land in order to obtain religious freedom, and it seems natural that Elder White had the courage to lead a people into a new and unpopular form of Christian faith. He was one of our leaders. But it might also be well to recall that the family of whom I write in this article was of much the same sort of people. Character has a way of repeating itself from generation to generation. This family typifies the strong rank and file of our people who have gone far and wide, answering the call of God in dark places of earth.

It was in Irasburg, Vermont, that Elder Bates found the Barrows family. It consisted of the aged matriarch, Mrs. Elizabeth Colby Barrows, the widow of one of the soldiers who fought in the Revolutionary War; and her son, Jesse Barrows, his wife, and six children. They listened eagerly to Joseph Bates's explanation of Bible truth, and the whole family—three generations—kept the next Sabbath. These were of the same type of mind as those Bereans of whom Paul wrote that they were "more noble . . . , in that they received the word with all readiness" (Acts 17:11).

The eldest son, Hamlet Barrows, was at that time about 12 years of age. He grew up in the truth and married Susan Churchill, who was of the eighth generation from celebrated

Mayflower ancestors, Priscilla Mullins and John Alden.

In the listing of these eight generations I shall use an exponent figure to make clear to which generation each member of the family belongs. The aged grandmother I shall mark 1; Jesse Barrows, her son, 2; Hamlet Barrows, 3; and so on. Jesse Barrows² became the first elder of the Irasburg church. He died in 1884, and his son, Hamlet Barrows³ was chosen elder to succeed his father. Hamlet was widely known in northern Vermont as a man of diligence and integrity. He was a successful farmer. Wherever his name was known his faith also was known and respected, even by those who did not agree with it.

Willis Barrows⁴, the son of Hamlet, also upheld the best traditions of the family. When his father died he accepted the responsibility that people had come to expect of the Barrows men. He was chosen elder of the local church.

It was in 1900 that I became acquainted with the Barrows family—with those of the third, fourth, and fifth generation. I was then teaching public school in Brownington, Vermont. The two older children of Willis Barrows, Susan⁵ and Henry⁶, were past the age for elementary school,

but the younger ones attended, and among them was Vieva.⁵ I mention her particularly, for she grew up to become a foreign missionary. As the wife of Forrest Pratt she suffered bravely through the time when the Japanese invaded the Philippines in World War II.

Henry Barrows⁶ was a classmate of mine at South Lancaster in 1908. For most of the next 50 years he served the cause of God as a treasurer and auditor, both at home and overseas. He was an auditor of the General Conference until retirement in 1958, a faithful steward of the Lord's business to the last. His brother, Jesse Barrows⁵, was until recently assistant treasurer of the Takoma Park church. We might continue our documentation of the generations by name, but perhaps this is not necessary. We shall state merely that a sixth generation daughter has a son⁷ who is the father of two small children.⁸ Who knows, perhaps these little ones of the eighth generation may also hold high the torch of present truth passed to the great-great-grandmother of their great-grandfather by Captain Joseph Bates nearly 114 years ago! We may well expect it, for people always used to say of the Barrows family, "You can depend on that family."

Fellowship of Prayer

Recent Letters

"Two of my children have been baptized since I wrote you. God bless every one of you."—Mrs. M., of Canal Zone.

"In February I married a Seventh-day Adventist, and we were very happy together. In May we started to California to visit his son and family, but within 15 miles of their place we had a car accident. I was in the hospital 11 days with a back injury, and my husband passed away on May 25. I am living all alone, but I am not afraid, for Jesus is with me. My husband's children couldn't love me more if I were their own mother, and I dearly love them. Although he kept them in our church school, they aren't ready to meet Jesus.

"My own son, who went through our schools, talks of joining the Catholic Church and sending his children to parochial school. Please remember him and my daughter in your prayers. I pray here alone, but if I know that others are praying too, it strengthens my own faith."—Mrs. H., of Washington.

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

Complimenting the Pastor

By Theodore Carcich, Vice-President
of the General Conference for North America

GRANDPA SOPHOSPE vigorously shook the pastor's hand at the church door and gushed, "That was a wonderful sermon, Pastor." Later, on the way home, he complained to his wife, "You know, I just can't hear everything that new pastor says from the pulpit. He doesn't talk loud enough."

Like many other church members, Grandpa felt that he had to "make the pastor feel good" by some pleasant remark about his sermon, even though he did not understand half of what was said.

But what should we say to the pastor as we shake his hand at the door after the church service? Nothing need be said at all. The pastor is not a performer who must be complimented on either his brilliancy or his oratory. Neither does he stand at the door expecting praise for his work. He is there because he wants to identify himself with his people, and to deepen the bond of fellowship between them. There is no caste system in the remnant church that elevates the ministry above the laity. "All ye are brethren" is Christ's injunction to His followers, and this is well illustrated by the brief act of Christian fellowship at the church door.

If the sermon has been particularly helpful, it would be proper to say, "Thank you for a most helpful message" or "Thank you for enlarging my understanding of God's Word." Aside from this, a smile accompanied by a firm handshake and a pleasant Good morning or How do you do is sufficient and in good taste. Above all, don't say anything you do not mean. Such a remark helps neither the preacher nor the one attempting the compliment.

The moment at the church door is not the time to engage the pastor in a theological analysis of the sermon or to present a blow-by-blow description of the argument you had with an evolutionist. Neither is this the time to arrange for a church wedding or to obtain information regarding the church picnic. Remember, others are waiting to greet the pastor. Wait until they are gone, and then speak to him about any matter requiring greater time and attention.

Church members sometimes have spiritual problems that cannot be adequately explained or analyzed in a brief visit at church. Hence it would

be best for the member to outline the problem in a written note requesting an appointment, and hand the note to the pastor at the door. Such a procedure saves time for both, and gives the pastor the opportunity to deal with the problem in an intelligent and helpful way.

Sensing his solemn obligation, a pastor desires above all else to make his ministry spiritual and effective. When this is apparent, church members should not hesitate to make brief, sincere comments about the pastor's sermon and work.

On the other hand, the most eloquent compliment any pastor can receive is the member's faithful attendance at the Sabbath school and church service. Here is appreciation that supersedes words. When a pastor observes men, women, and youth developing a closer fellowship with Christ, and expressing that fellowship in dedicated service, he considers this the greatest compliment, even though the folks involved may be short on verbal compliments.

Friend of mine, neither you nor I should withhold this unspoken compliment from our pastor.



How the Church Members Were Fed

By Miriam Hardinge

HANS," called Mrs. Christensen as 12-year-old Hans was about to leave the house in western Denmark where they lived. "Be sure to be home by three o'clock. I need you to go out shopping. You know that the meeting is to be held in our house tomorrow, and the minister is coming to preach. He will be staying to dinner, and all the church members as well, so I need flour and butter and cheese and eggs for the baking, and many other things so I can prepare a good meal for them."

"All right, Mother," said Hans. "I'll come straight home from school." And off he went, whistling as he rode his bicycle to school.

Just before three in the afternoon, true

to his promise, Hans reported at home to his mother.

"Here I am, Mother," he said. "Where is the list of things you need and the money to buy them with?"

As he asked the question, Hans looked at his mother and was surprised to see an expression of concern on her usually cheerful face.

"Hans," she said, in a low voice, "I have no money. I expected a letter from your father today with money in it, but the mail must have been delayed, for there was nothing; and I have no money left, and very little food in the house—certainly not enough to feed 20 or 30 people."

Hans's father was an auditor, and his work took him away from home for days at a time, but he was faithful in keeping his wife supplied with money to meet the household needs.

"I'll have to decide what to do," Mrs. Christensen continued. "You come back in half an hour, Hans."

So Hans went outside to do his Friday afternoon chores, and in half an hour he went into the house, wondering how they were going to feed the church members the next day.

As soon as he saw his mother he knew that something wonderful had happened, for her face was radiant with happiness.

"Here you are, Hans," she said, holding out 40 kroner [about six dollars]. "Here is the money and the list of things I need. Get them quickly, for there will be much cooking and baking to do before Sabbath."

"But, Mother, where did the money come from?" asked Hans, bewildered.

"From the good Lord, my son," replied Mrs. Christensen. She went on to explain. "When you left the house I went into father's office and knelt down and told our heavenly Father about our predicament. No sooner had I risen to my feet than I heard a knock at the front door. I answered it, and there stood old Mr. Andersen."

"Is Mr. Christensen in?" he asked. When I told him that he had not yet

"Hans," his mother began in a low voice, "I have no money."

JEANIE MCCOY, ARTIST



returned, he said, 'Well, Mrs. Christensen, I owe your husband 40 kroners for some work he did for me five years ago. I put off paying for it, and I am sure your good husband must think I was never going to pay him. But here is the money. And please forgive me for being so long about paying.' He handed me the 40 kroners—just the amount needed to buy the food for our company tomorrow. How good the Lord is! Truly He supplies all our needs."

Hans never forgot that incident. He grew into manhood trusting Him who supplies our needs. He gave his heart to the Lord and is now a minister of God in the beautiful little country of Denmark.

The White Estate Trustees and Their Work

(Continued from page 3)

to make its personnel available, on invitation, to visit our churches and educational institutions; to prepare textbooks for the teaching of the Spirit of Prophecy; to prepare lessons for correspondence courses; to visit churches overseas; to teach courses in prophetic guidance in the Theological Seminary and in the overseas Seminary Extension Schools,

and such other features as will keep the Spirit of Prophecy before workers and laity alike in its true perspective as a living reality.

Akin to this is the giving of assistance to denominational writers as they seek information available in the rich sources of the files of the White Estate—for example, to scholars of the denomination as they, working toward their needed scholastic degrees, prepare their theses and dissertations on subjects related to the needs and interests of the church.

(To be continued)



The Art of Living..... **when**



you're

young

by Miriam Hood

"... and Sin No More"

WHEN this column was launched last January, I said that from time to time we'd consider problems sent in by you, our readers. We've had lots of mail, more than I can answer in the limited time I have available for this project. So if you've written and haven't received a personal reply, please forgive me! I appreciate your thoughtfulness and comments.

I had assumed that most problems to be discussed would be in the areas of social adjustments or family relationships; and even there I hadn't expected to exactly *advise*. It's a serious thing to give advice, you know—someone might follow it! Theological counseling was never considered a function of this portion of the REVIEW, and it still isn't; but the appeal of a letter I've received is so urgent that I feel I must answer it. I consulted several ministers in whom I have confidence before writing this reply. Perhaps it will help others with similar problems.

The circumstances are these. This girl lived an immoral, dissolute life during her teens. She says there was no sin too sordid for her to commit. With two broken marriages, a neglected child, total disillusionment with life, no hope at all, a miracle (and it could have been nothing less) came her way. She met, loved, and was loved by a wonderful young man with a Seventh-day Adventist background. Although he wasn't really a "practicing" member, he introduced her to a totally new way of life, and like a thirsty flower in the desert, she drank the refreshing water of salvation. He didn't know about her past; their meeting was in a city to which she had only recently moved. He did know about her child, but did not blame her for what he assumed to be a youthful mistake. Subsequently they were married. And soon *she* was baptized. Her husband still hasn't returned to membership, but they have a happy, warm home life (except for one thing)

and she's trying to make up to her child for the years of ugly neglect. Her love for the Lord and for her church fairly shines through the pages of her letter.

I'm sure you're wondering what the problem can possibly be; it all sounds so happy-ever-after. But it isn't. Because for years and years she was a shoplifter. She says she stole thousands of dollars' worth of merchandise in so many stores she doesn't even remember them all. She moved from one city to another in her hopeless, sick, half-fantasy world. And each time she kneels to pray she feels that unless she makes full restitution to each store to the last penny, she is lost forever.

But there's another thing. She and her husband are very poor people—poor in this world's goods, that is. They hardly have even the necessities of life. And as I said in the beginning, her husband knows nothing of this. She's so desperate that she sometimes entertains thoughts of self-destruction. (I've carefully deleted certain personal references that might identify her to her husband and friends.) I wish I knew her name, just her first name, but since I don't, I'm going to call her Jenny, and address the rest of this column to her personally.

Jenny, when we have nothing to offer the Lord but our repentance, that's enough. How do you think the thief on the cross was saved? It was in exactly the same way that all the rest of sinning humanity is saved—by accepting the atonement provided through the blood of Christ. The thief obviously could not make restitution for what must have been a lifetime of crime—and neither can you. We are saved by grace, not by works, you know. This is not to say that atonement and restitution are unimportant; they are very, very important—they give evidence of true repentance, and they strengthen character. But where they are impossible, what then?

Jenny, I believe that Satan is determined to discourage you so thoroughly that you will give up your wonderful new-found faith. And then you will either drift back into your dreadful life of sin, or destroy yourself. It doesn't really matter to him which way it goes. Either way, a child of God will have been defeated. And never forget, you *are* God's child. Hold onto this faith-strengthening, courage-inspiring truth every single minute of the day and night.

Let me refer you to some texts. Acts 17:30 says, "And the times of this ignorance God winked at." Paul is setting forth a general truth that people are held accountable only for the light they have. You say that you haven't taken anything not yours since accepting Christ, that the very thought horrifies you. Formerly you did not know the right way. Don't you believe God has forgiven your "ignorance"?

Now read Matthew 18:23-27. Here the poor debtor just couldn't pay; he had nothing; the debt was overwhelming; it was hopeless—so his master forgave him.

Jenny, let me ask you a simple question. Do you believe a murderer can be saved? He can't bring back the life he's taken. He can only be sorry. He can only repent. And that's what you can do. And that's what you *have* done. Read Romans 3:28. We are "justified by faith."

So, Jenny, be thankful every day of your life that you've found your Saviour. Enjoy your husband, your child, your home. Jesus says to you, as He did to the woman accused, "Go, and sin no more" (John 8:11).



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



The Way He Should Go—2

ASTRONAUTS and cosmonauts appear to be extremely dedicated men. They seem to have only one goal in life—to explore space. They are willing to study and work many long hours for days and weeks, or even years, to be successful. They go through strenuous physical, mental, and psychological tests to make sure they will be able to stand the strain of takeoff and reentry, as well as many other unusual circumstances they may encounter during flight. They will eat what is prescribed and wear special clothing appropriate for their work. They have utmost faith in the space project and are

the clothing, and the diet? Do we really have complete faith in God's plan, so that nothing else matters? Do we want our children to obey God's will above all else?

People like Isaiah and his sons would make good spacemen. This prophet was willing to enter wholeheartedly into God's plan. He wrote, "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion" (Isa. 8:18).

Isaiah and his sons were for signs and wonders! It was necessary for him to be no ordinary father, and his sons were to be different from the average.

The gospel prophet's name means "Jehovah [will] save." Every time

be a continual witness to the plan of salvation for his nation.

Children today do not want to be different. And many parents are afraid that if their children are required to be different, they will show emotional damage as they grow older. Books are written showing what a child of any given age should be expected to do or not to do according to the norm. If your child is inclined toward some evil habit, you may be told that you should not be concerned about it; that this particular trouble is to be expected at his age; that he will outgrow it!

But shall we be content with our children being merely "normal"? It may be important to know what pitfalls are most common for children of every age, so we may put forth more than human effort to change the pattern. The boys and girls preparing for space travel will be much different from those around them—far above the average in conduct. They will be living testimonies that a remnant shall return.

Maher-shalal-hash-baz was Isaiah's second son. His name means "speed the spoil, hasten the prey." "This son was a constant reminder that judgment was hastening on apace and that ere long doom would fall on those who rejected God's grace."—*The SDA Bible Commentary*, on Isa. 8:18. Some of the boys around town must have made fun of him with a name like that. But possibly his father's enthusiasm for following the God of heaven was so contagious that this little boy with the long name didn't mind too much. He would not want to be found engaging in any activity or going to any place that would be embarrassing, in view of the judgment. He could not follow the crowd.

The Last Days

The apostle Paul indicated that in these last days children would be "disobedient to parents." He also mentioned many other unlovely traits as the order of the day (see 2 Tim. 3:1, 2). Disobedience might be called the norm today. An obedient child is the exception. He is different—maybe a little peculiar. But that is as it should be. Real spacemen will be different in many ways.

"Children are the heritage of the Lord, and unless parents give them such a training as will enable them to

"For Signs and Wonders"

Parents and children alike may bear strong witness for God by living sanctified lives.

By Gordon M. MacLafferty

willing to follow the carefully laid plans.

We as Christians are all looking forward to a more extended trip through space than scientists dream of. Jesus is to be our pilot. The pull of gravity will be counteracted by the Creator of all electromagnetic force. A speed of some 25,000 miles an hour—the speed scientists consider necessary to break away from the pull of the earth—will seem sluggish as we soar past moons, planets, and suns. And the problems of weightlessness, radiation, temperature, pressure, et cetera, will not concern us.

But are we willing to take the training, follow the orders, and accept the plans of our Leader? Are we willing to accept the prescribed education,

the name Isaiah was spoken, at home or abroad in the land, a sermon was preached. A man with a name like that could not possibly hide his religion.

We need more fathers today whose names stand for all that is right, men whose actions are a living testimony that Jehovah will save. Men of this kind are quite different from their fellows. They are planning on space travel—to heaven.

The First Son

Isaiah's first son's name was Shear-jashub, which meant "[a] remnant [shall] return." Isaiah's life was so bound up with the plan of redemption that it showed even in the names of his children. Shear-jashub would

keep the way of the Lord, they neglect solemn duty. It is not the will or purpose of God that children shall become coarse, rough, uncourteous, disobedient, unthankful, unholy, heady, high-minded, lovers of pleasures more than lovers of God. The Scriptures state that this condition of society shall be a sign of the last days."—*Child Guidance*, p. 229.

Moses warned against following the crowd. "Thou shalt not follow a multitude to do evil" (Ex. 23:2). Parents must be willing to be different, and they must instill this same attitude in their children.

"Children are the heritage of the Lord, and we are answerable to Him for our management of His property. The education and training of their children to be Christians is the highest service that parents can render to God. It is a work that demands patient labor—a lifelong, diligent, and persevering effort. By a neglect of this trust we prove ourselves unfaithful stewards. . . . In love, faith, and prayer let parents work for their households, until with joy they can come to God saying, 'Behold, I and the children whom the Lord hath given me.'"—*The Adventist Home*, pp. 268, 269.

On Keeping House

IN OCTOBER



By Carolyn E. Keeler

AUTUMN is here with all of its beauties. Nothing anywhere could be much more beautiful than these Pennsylvania and New York hills. The gorgeous maple, oak, and poplar trees with their colorful leaves look incredibly bright when contrasted with their evergreen neighbors.

The last of July my third cast was taken off and I was free again. I felt at first like a turtle without his shell. I was sure everyone was going to bump my toes. Each morning the swelling would be gone from my foot and I could put on a shoe with a heel and walk (using a walker but putting pressure on my foot), and I was as proud as a toddler taking his first steps.

I discovered while I was working around in a wheel chair that a pair of tongs can be very handy. They were handy before, but now—well, when I wanted to get a pan from the back of

the cupboard, I could reach in with the tongs and bring it out. I was always dropping something, but I could pick it up with the tongs.

Our gas stove is somewhat old-fashioned. You light the oven through a hole in the oven floor. When you put a lighted match in the hole and turn on the gas—whoof, the burner lights. It bothered me to lean down to light it. But by holding the match with the tongs, it was much easier. I could reach in the oven and bring out baked potatoes with the tongs, and take ears of corn out of the kettle. Yes, the tongs proved their worth repeatedly!

Perhaps some of you are wondering what to do with the dill that still remains in the garden. I know a woman who has found that putting a little bit of dill in potato soup gives it a new and delightful flavor. You have read of making garlic butter, and cutting French bread almost down to the bottom (but not through it), and spreading all the slices with garlic butter, and toasting it in the oven and serving it warm. Well, add a little dill to the garlic butter when you spread it on the slices.

I read an article about dill not long ago. It suggested putting tender shoots of chopped dill in a salad, and adding some to a cottage-cheese salad. It also mentioned adding dill to white sauce to be served over cooked cabbage or cauliflower. My mother used to make dill pickles by putting some grape leaves in the bottom of a jar, with a clove of garlic, then adding the cucumbers and pouring salty water over this. She put a sprig of dill on top. I have forgotten the proportions of salt to water. These were delicious.

Now is the time for a corn roast—if there is any sweet corn left. And if there is no corn, have a potato roast. Be outdoors all you can these gorgeous October nights.

I hope to plant some crocuses this fall to enjoy next spring. We have enjoyed our tulips so much each spring, and our little grape hyacinths too. Now we will add the crocuses. Our sweet peas this last summer were beautiful and fragrant. I enjoy our back porch, from which we can watch the river and the garden and the birds. One day I thought I heard a man walking up the river—slosh, slosh. Some fisherman, I thought. It was a fisherman—a great blue heron! When he heard me move he took to flight downriver. Such a wingspread! I was amazed.

Each fall we think the hills and the trees were never so beautiful. I like to paraphrase the children's blessing to read:

God is great, God is good,
And we thank Him for these woods.

October Dawn

By ADDISON G. BEMAN

As I watched the vapor rising,
Where the early light had kissed,
And the yellow sun had painted
Golden pictures in the mist;

As the light grew ever brighter
And the mist all swirled away,
All the beauty of the autumn
Placed itself upon display.

Every shade and variation,
Every color, every blend—
All combined to form a picture
That I wished might never end.

'Twas a lovely burst of color
Just as far as I could see,
With a dozen subtle shadings
Brushed upon each separate tree;

And the sunlight chasing shadows
Back and forth across the hill
Made a host of gleams and sparkles,
Ever changing, never still.

Well, I thanked the Master Painter
For permitting me to see,
For it seemed as if that beauty
Was spread out there just for me.

Then a thought came flashing to me
Like a message from above:
Scenes like this have been created
Just to prove that God is love.



A. DEVANEY



Sin Is Also Against the Sovereign

During much of 1963 the Profumo-Ward-Keeler case in Britain has captured newspaper headlines. We were in London when the trial of Dr. Stephen Ward began. At that time, in July, the *Times* published a boxed summary of the charges against Dr. Ward. Of the nine charges—all extremely sordid—five ended with the expression, “against the peace of our sovereign lady the Queen, her crown and dignity.”

Note that Dr. Ward was accused not merely of breaking a law, but of conduct “against the peace” of “the Queen, her crown and dignity.” He was accused not merely of crimes affecting Christine Keeler, Marilyn Rice Davies, and Misses R, X, W, and M, but of crimes “against the peace of our sovereign lady the Queen, her crown and dignity.”

This concept of crime—that it involves the person of the reigning sovereign—will, no doubt, come as a new thought to our readers who have always considered crime as an act committed only against an impersonal law. Ever since childhood they have been warned not to “break the law,” or have been exhorted to “obey the law,” until they have come to think that law is the ultimate authority affected by their conduct. This concept is inaccurate and inadequate. When crime is committed, people as well as laws are involved. When the prodigal son rebelled against the loving authority of his father, he broke not merely the law of the home, he broke his father's heart.

David and Uriah

Thus it is with sin. “All wrong done to others reaches back from the injured one to God.”—*Testimonies*, vol. 5, p. 639. When David arranged for the death of Uriah, he sinned not alone against his brave and loyal soldier, nor against the law that says, “Thou shalt not kill,” he also sinned against God. That he understood this is apparent from his confession to the prophet Nathan, “I have sinned against the Lord” (2 Sam. 12:13). His prayer for forgiveness, in Psalm 51, is even more forceful and pointed: “Have mercy upon me, O God. . . . I acknowledge my transgressions: and my sin is ever before me. Against thee, *thee only*, have I sinned, and done this evil in thy sight” (verses 1, 3, 4).

When Abimelech, king of Gerar, took Abraham's wife Sarah, unaware that she was not the patriarch's sister, God said to him in a dream: “I . . . withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore restore the man his wife” (Gen. 20:6, 7). In taking Sarah, Abimelech was sinning (although innocently) against both Abraham and Sarah, as well as against the law “Thou shalt not covet thy neighbour's wife”; but he was doing more—he was sinning against God.

What was it that kept Joseph from yielding to the seductive entreaties of Potiphar's wife? Was it merely the force of the commandment, “Thou shalt not commit adultery”? Was it fear of punishment at the hand of his master? Doubtless both of these deterrents influenced him. But greater than either of these was the fact that he understood clearly that sin is a personal thing between man and God. This is apparent in his protest to Potiphar's wife:

“How then can I do this great wickedness, and sin against God?” (Gen. 39:9).

Christianity is, in essence, a personal relationship between the soul and Christ. Obedience is obedience to Christ, not merely to the Ten Commandment law. Disobedience is disobedience against Christ, His will and Word. The aim of the true Christian will be to please Christ, not primarily to measure up to a code of conduct, however perfect that code may be. Each act of life, each thought, each word will be evaluated on the basis of how it affects Christ.

Thus, if a Christian sins, he repents immediately, for he loves his Lord and is grieved that he has disappointed Him. He knows that sin is not merely transgression of law, it is the cruel, evil thing that nailed the Son of God to the cross. He is determined not to break even the least of God's laws, for to do so is to crucify afresh the loving Saviour!

K. H. W.

Rendering to Caesar What Belongs to God

An editorial in the September 23 *U.S. News and World Report*, addressed to “churchmen who engage in political debate,” is singularly to the point and merits thoughtful consideration. The immediate occasion for the editor's remarks was official Protestant, Catholic, and Jewish participation in the recent “March on Washington,” with the avowed purpose of influencing the passage of a particular set of laws. Under a Constitution that provides for the separation of church and state, the editorial asks, is it the proper function of the church to press for legislation that has no direct bearing on the churches? A good question indeed!

Protestants have generally considered that the role of the church in the world is to impress its members, individually, with the great fundamental principles of right and justice, and to leave them to apply these principles in the conduct of public affairs. Today, Protestant organizations increasingly tend to take a direct, active part in the controversial issues of American politics, and vigorously defend their right to do so on the basis of a supposed duty to speak forth on moral issues. The Achilles' heel of this argument is that every public issue has moral overtones.

The Right Way to Reform Society

It is the legitimate work of the gospel to transform individual men and women, and through them to influence society as a whole. Church members may often, and properly, do as individuals that which it would be highly improper for the church to do in its corporate capacity. Christ declared that the kingdom over which He aspires to rule is the human heart: “The kingdom of God is within you,” He said; it “is not of this world.” Jesus consistently refused to take sides on the great social and political issues of His day, or even to arbitrate individual cases of injustice. When requested upon one occasion to use His influence to force a decision involving social justice He replied, “Man, who made

me a judge or a divider over you?" He was not insensitive to injustice—far from it—but His solution to such problems was personal, not legal or judicial. He proposed to reform society by transforming human hearts and lives.

When the church appeals to the strong arm of the state to enforce its opinions by law, it goes far beyond the example and the commission of its Founder. It abdicates its Heaven-appointed task and takes up a work God never gave it to do. History is replete with warnings against the danger of a church seeking to accomplish through legislation what its Founder said should be brought about by the gospel message impressed upon human hearts by the Holy Spirit. Let us be content to abide by Christ's precept and example. R. F. C.

How to Meet Bereavement

Every loved one struck down in death is a sober reminder to us that we are still in the land of the enemy. Whether by accident, sickness, or the relentless march of time, we move toward the grave. Ever we are made conscious that life is fleeting and fragile. In the midst of life we are in death. We are children of the dust, and to dust we return.

In an hour when death strikes, great questions fill the horizon of our thoughts. One of the most famous of funeral orations was by Colonel Ingersoll, noted skeptic of the nineteenth century. It is filled with questions. He asks of the hills why tragedy should strike, only to receive back the hollow echo of his own troubled voice. We have this in common with the skeptic and the infidel; we do not know the answer. But we have what they do not have—a quiet trust in a God who does know and who doeth all things well. In that Book that is His we find intimations of the answer we so greatly desire. As though to restrain our questioning, He asks us almost reproachfully, it might seem: "Shall not the Judge of all the earth do right?"

Turning the pages of Holy Writ we find the record of God's varied dealings with His earthborn children. To our poor understanding, the record at times seems baffling, even inconsistent. Elijah was taken up in flaming glory, never to see death. John the Baptist, who came in the spirit and power of Elijah, was beheaded after imprisonment in a loathsome dungeon. Moses, the meekest man that ever lived, could see the Promised Land only from this side of Jordan's strand, and then he had to lie down and die. Caleb and Joshua, whom the Scriptures do not place on a par with Moses, had the exultant joy of walking over into Canaan. But time would fail us to tell of the lives of holy men throughout the ages, some of whom lived out their days in peace while others endured bodily afflictions many, and even untimely death amid scorn and derision.

God's Ways Past Finding Out

And what would it avail us to attempt with our little minds to put all the parts together into a harmonious whole? God's ways are not our ways; His thoughts are not our thoughts. But this much stands clear in the record—God's ancient worthies, whether they lived out their lives, honored and mourned, or were cut short in their years by the hand of hateful men, were all beloved of God. It is this fact that quiets our hearts, even if it bewilders our minds.

Why should the God who loves us afflict us with the pangs of bereavement in the valley of the shadow? The question becomes even more profound when we realize that the God who causes us to walk the dark valley sends

us not alone; He walks beside us. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." In all our afflictions He is afflicted. Wonder, O heaven, and be astonished, O earth!

One of the greatest paradoxes of Holy Writ is this: It has sometimes been in moments of deep darkness, when God's children have thought themselves wholly deserted of Heaven, that God has drawn most near to comfort and to confirm their faith. It was when the horror of a great darkness fell upon Abraham that God drew near to make a covenant with him, a covenant that sealed him forever as the father of the faithful. It was when Moses was hidden in the darkness of the cave that the Lord passed by to proclaim those awesome words: "The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." It was when the supernatural darkness enshrouded the cross and brought from the lips of our suffering Lord those anguished words, "My God, my God, why hast thou forsaken me?" that the Father drew nigh to suffer in silence with His Son. And it will be in the last great hour, when the angry hosts of earth surround us and the dark clouds above seem to shut out all hope, that the heavens will open to reveal our coming Lord.

In an hour of darkness and bereavement, what shall we do? Give ourselves over to depression and black despair, and torment ourselves with questions too large for us to answer? No! We shall trust our God, making simple faith in Him the answer to all our questionings. We shall rest ourselves in His promises. We shall ask for that heightened faith, that sharpened spiritual vision, which will enable us to walk safely through the valley of shadows. Yea, we shall ask for that rare gift which enables us to see light when only darkness appears to press in; for that quickened spiritual sensitivity which gives us ever the consciousness of the presence of God, our compassionate Father.

In the Words of the Psalmist

We will say with the psalmist: "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee" (Ps. 139:1-12).

Thus there will be fulfilled for us the comforting promise, "At evening time it shall be light."

And thus our hearts will be free from the torment of questioning, the pain of parting, the sense of loneliness and despair.

The hour of parting is a time when all of us should learn more effectively to practice the presence of God, to dwell in the light that surrounds Him. Thus disciplining our hearts, we shall be better prepared for the time of glad reunion when the day shall dawn and the shadows flee away. And in that day we shall have the answer to all our questionings and shall see the demonstration of those now difficult words that "all things work together for good to them that love God."

F. D. N.

Reports From Far and Near

FIRST

Fiesta Adventista at LAKE TITICACA

By Don R. Christman
President, Inca Union Mission

FOR MANY months the 21 mission station directors and pastors of the eight organized city churches had promoted the first official camp meeting for the Lake Titicaca Mission, to be held July 31 to August 4. Regional gatherings had been numerous ever since the establishment of the Plateria Mission Station by Elder Stahl in 1911, but how thrilling it was to see more than 1,000 believers come together from every area of the highlands!

To prepare the Lake Titicaca Training School at Juliaca for such a large gathering, Lynn Baerg had organized his teacher and worker staff to supply every necessity.

Bringing their rustic *carpas*, or tents, they arrived by bus, truck, bicycle, or afoot. Bulging bundles tied to the backs of the mothers and girls revealed sufficient basic food rations and equipment, in addition to baby.

At this 12,500-foot altitude excessive heat is never a problem. Nights are always cold. Prayer band groups knelt on frozen ground at the close of the morning devotional services. Multiple-layered woolen skirts and sweaters give year-round protection for the women, and heavy ponchos are used by the men. The icy ground seems to inconvenience but little those who are barefooted.

Some 500 were able to find space on the closely placed benches in the school chapel. Standing room inside the auditorium was at a premium for the evening meetings, but no hardship was too great for the faithful members who had long awaited the first *Fiesta Adventista*—Adventist spiritual feast!

It was a time of praise to God for His many blessings. Don K. Sullivan, mission president, reported 540 baptisms during

Top: Lake Titicaca Training School, a few miles from Juliaca, during *La Fiesta Adventista*. Center: Members provided their own camping equipment. The center tent is made of reeds that grow in Lake Titicaca. It is typical of many actual dwellings in this area, especially among the Oro Indians who live on floating islands on the lake. Bottom: Prayer Band groups overflowed to the campus surrounding the auditorium following the early morning devotional services.



the first seven months of 1963, bringing the membership to over 9,000. In the large evangelistic campaign in the city of Arequipa 290 had been baptized by Arturo Schmidt, South American Division associate ministerial secretary, and his 30 associates. Tremendous opposition by the state church, which eventually made it necessary to move from the large theater into our church auditorium, came after ten weeks of nightly meetings. We are thankful that God in His providence gave us a rich harvest of souls. Last year 748 people were baptized, but our workers are striving to reach their goal of 1,200 for 1963.

Evangelism was the keynote of every sermon and report given during these meetings. R. Curtis Barger, of the General Conference Sabbath School Department, gave valuable instruction in new methods of Sabbath school evangelism. Particularly moving was his report of rescue from the ship disaster in the Platte River.

Pastor Mario Rasi, South American Division Sabbath school secretary, was drowned in this accident. Inasmuch as he had planned to be present for this camp meeting, Mrs. Rasi sent a special letter to be read at the gathering. Her earnest appeal was that each believer dedicate his efforts toward the finishing of the work, that the day of reunion may be hastened. Juan Riffel, home missionary secretary for the South American Division, inspired laymen to energetic action and led out in round-table discussions.

Child and youth evangelism received special attention as Pastor and Mrs. Herman Guy and Mrs. Dorothy Sullivan organized special daily programs for the various age levels. Two afternoons were dedicated largely to Sabbath school instruction and demonstration. Mrs. Mary Barger, who has worked closely with Elder Barger in this line of evangelism, contributed much to the success of this phase of the program, which Mrs. Guy directed.

Even though most of our Indian believers in Peru's highlands live in very humble circumstances, it was evident that the gospel had brought them to a much higher plane of moral and spiritual stature and given them true happiness. Absent was the noxious coca leaf, which deadens the intellectual faculties and makes spiritual truth difficult to comprehend. It also shortens life. Absent were the alcoholic beverages so common to the altiplano people. Yes, Adventism changes lives!

Present was love for God and for His children both at home and in other lands. How beautiful it was to see the sacrificial giving for missions when the Sabbath school offering was received. When the progress of God's work in other countries was presented, the desire to see the work finished was made tangible by an offering of nearly \$800 for evangelism. In view of the fact that the average highland Indian, according to government statistics, earns less than \$25 a year, this meant real sacrifice.

Suffering and sacrificing are not new words to our faithful believers in this area. About 35 miles from the present training school site is our Laro Mission Station and school. On the hillside behind



Mrs. Herman Guy directing the child-evangelism hour at the Lake Titicaca camp meeting.

this station are the graves of 12 martyrs who gave their lives some 40 years ago when the school was being established.

Incited by local religious leaders, a band of armed Indians rode up on horseback to where some 300 men, women, and children were plastering and finishing the new school. Many were brutally injured, but 12 were slain. This massacre inspired by the bigotry of the religious leaders, stands out as the blackest of all crimes committed against God's people during the more than 50 years of work here, but it is by no means the only one. Enemies of God's truth have perpetrated crime after crime against faithful believers in this area.

More than 1,000 voices sang "God Be With You Till We Meet Again" at the closing service of *La Fiesta Adventista*, with a dominant note of optimism in every heart. All were thankful that a degree of religious liberty still exists, and enthusiastically vowed to work "while it is day," for "the night cometh, when no man can work"!

The Harvest Is Ripe in Southern Tanganyika

By H. G. Stevenson, *Director Mbeya Mission*

When he came to Tukuyu, looking for work, the man had no idea that he would find something more valuable than money to pay his taxes. He found work with a fellow African. On Friday afternoon his employer explained that there would be no work the following day. Amazed that his services had been terminated so soon, the man began to protest.

"I am satisfied with your work," the employer began as he seated himself on a low stool under the banana palm near

his house and indicated that his new friend was to do the same. "It's just that I worship on God's real day of rest, which is tomorrow and not Sunday."

"You do *what* tomorrow?" the man exploded. "I'm a Christian, and I worship God—but not on Saturday. What makes you think it should be Saturday?"

Days later when the work was done, a new man went back to his home with a knowledge more precious than the shillings that lay in the corner of a piece of cloth in his pocket. This man now has a company of friends keeping the Sabbath, though they are only vaguely aware of the reasons why they should do so. The remoteness of his village and the recent rains that completely isolated it have thus far made a visit by the pastor impossible.

Abinara is a faithful layman who lives at a place called Songwe, about 22 miles from Mbeya. Last year he went to nearby Vwawa to visit a friend, taking a Picture Roll with him. Among those who watched and listened with interest as he explained the pictures were a man and his wife. This couple were at first angry that their long-held Christian faith did not seem to agree with the truths of Scripture that seemed so simple to understand from the lips of their friend. The next time Abinara went to Vwawa he took Yohanna Msafiri, the evangelist from Mbeya Mission. A fine contact was made with a small group who had gathered around this husband and wife. They are now meeting on Sabbath, although they do not have a baptized member among them to show them how to conduct Sabbath school. The remoteness of this new group makes regular visits impossible, but we plan to send Abinara and other consecrated lay people to keep the interest growing.

The harvest is ripe in Southern Tanganyika and the Lord is calling out His own.



Oregon Camp Meeting

The annual Oregon Conference camp meeting at Gladstone attracts an average of 7,500 daily throughout the week, and weekend attendance soars to 18,000. The October 12, 1962, storm damage—estimated at \$160,000—was practically all repaired in time for the 1963 camp meeting.

1. Juniors; 2. earliten airtent; 3. kindergarten; 4. cradle roll; 5. primary; 6. main pavilion; 7. conference office; 8. cafeteria; 9. music building; 10. warehouse; 11. MV pavilion.

H. L. RUDY, *President Oregon Conference*

Georgia-Cumberland Academy Ribbon Cutting

By C. Elwyn Platner
Departmental Secretary

The first unit of the seven-structure educational complex of Georgia-Cumberland Academy was recently opened—the \$107,000 administration building. On the upper level are the library and four classrooms, and on the lower level offices of the principal, the registrar, and the business manager, as well as other rooms.

The cafeteria building is now under construction, and sufficient funds are now in sight to begin construction of the first of two dormitories. The first unit of each dormitory will house 78 students. It is hoped that construction will begin on the second dormitory early next spring. A. C. McKee, president of the Georgia-Cumberland Conference, indicated that with the completion of these four buildings and the conversion of a nearby building formerly used as a sanitarium into music practice rooms and a home economics department, the academic program could begin. A classroom building, a music building, and a chapel will be erected

later, as will the final wing on each dormitory.

Participating in the ribbon-cutting ceremony were Don R. Rees, Southern Union Conference president; A. C. McKee;



Ribbon-cutting service at Georgia-Cumberland Academy, on the terrace in front of the new administration-classroom building, with Vernon W. Becker, Southern Union educational secretary, speaking.

L. J. Leiske, Southern Union secretary; K. C. Beem, Southern Union treasurer; L. E. Aldrich, Georgia-Cumberland secretary-treasurer; O. L. Heinrich and Vernon Becker, Southern Union departmental secretaries; George Pearman, academy construction director; and Thomas Davis, National Bank president of Calhoun, Georgia.

Good News From Ceylon

By C. R. Bonney
Secretary, Southern Asia Division

A series of workers' meetings and a camp meeting were held at the Lakpahan Training Institute in Ceylon from August 11 to 18. This beautiful campus is surrounded and sheltered by thousands of coconut palms. The largest number of Seventh-day Adventists in the history of our work in Ceylon gathered for the camp meeting. It was estimated that almost 70 per cent of the membership was present, many at a considerable personal sacrifice of time and money.

E. C. Beck, president of the Ceylon Union, presented the urgency of taking the news of salvation to the 10 million inhabitants of the beautiful island. A large number of laymen gave a spirited response by joining "Gideon's Band" and by signing a banner. They promised to go back to their towns and villages and to begin conducting Bible studies and cottage meetings for their relatives and neighbors.

There are many signs of the growth of the work in Ceylon. The Lakpahan school is full, and more buildings are in process of construction. A fine site has been purchased for the building of a health center and clinic. The union headquarters has been expanded to provide additional room for the Voice of Prophecy Bible Correspondence School. God is blessing His work in this island field. It was encouraging to be associated with this gathering of enthusiastic and loyal members, many of whom told experiences of persecution and hardship suffered for the cause of Christ.



The Seventh-day Adventist church school at Rondonópolis, in northern Mato Grosso, Brazil.

A Popular Church School in Mato Grosso

By Ronald C. Bottsford, Secretary
Mato Grosso Mission

In northern Mato Grosso we have a school that is only about 12 years old. It is perhaps the largest in all of Brazil, possibly even in South America.

The people of that town have high respect for both the Adventist church and the Adventist school. The previous teacher did much to increase the enrollment and to give the school a good name. When he began teaching in that town there were only about 80 students. Now there are about 250, the majority of whom are from other churches.

This year we encountered great difficulty in finding a teacher to take the place of the one who had left. In fact, we had to hire three to take his place, for he was so efficient. At enrollment time people were crowding in to get their children registered in our school. The ministry of two other Protestant churches told us that they would not enroll their children in any other school. Even the nuns in that town tell others that ours is the best school.

If people like these recognize the value of Seventh-day Adventist education, why is it that some of us do not?

Kamagambo Training School

By R. A. Marx, Principal

Kamagambo is a senior boarding school that serves the 40,000-member Adventist constituency of Kenya. The school dates back to 1928, when the Kenya Department of Education formally recognized the course for teachers. Today the school offers four years of secondary education and two years of teacher training. For three years girls have been accepted in the secondary school. In order to take more girls into the secondary school, the boarding section of the lower grades is being closed.

During 1963 the first group of students—26 boys and four girls—will sit for the Cambridge School certificate examination. This year there are 122 boys and 25 girls in grades six to eight, making a to-

tal enrollment of 287. The teaching staff consists of eight overseas workers and eight nationals.

On the boundary of the school property are two churches for members of the Kisii and Luo tribes. Since very little had been done in the line of Sabbath schools for the children of these two churches, Mrs. Marx and some of the Kamagambo students have organized a branch Sabbath school for them. The average attendance is 100. They come from all directions over the hills—some with baby brothers or sisters on their backs, others with little ones clasped tightly by the hand, some scrubbed and shining, some with a cob of maize for an offering, others with a one cent piece tied in a piece of cloth, but all eager to take part in the activities. I wish you could see their little faces light up as they sing in their heavily

accented English, "I give my heart to Jesus..."

Some of the older students in the secondary school and in teacher training have formed into bands under the direction of J. H. Tegler and E. Orwa to visit homes around the school on Sabbath afternoons. They hold meetings and sing songs in these homes to interest people in the message.

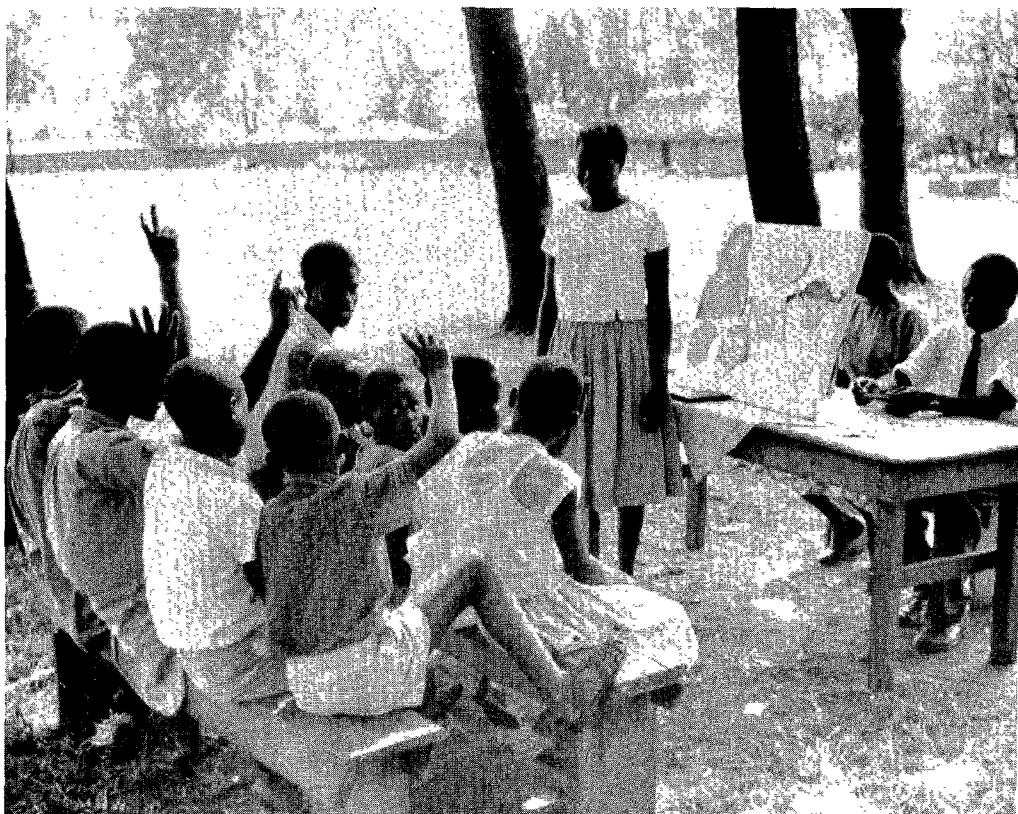
All the students enjoy and take part in the day set aside for Ingathering. It is quite literally a gathering of the harvest. The people living near the school are peasant farmers. Ingathering means going out and soliciting for cobs of maize, heads of sorghum or millet, and small quantities of peanuts. These gifts are auctioned off to the members of the staff, and the proceeds are sent in to the mission office.

Here at Kamagambo we are endeavoring to train young men and women to go out and finish the work in Kenya in this generation. Pray for us.

*From Home Base
to Front Line*

Mr. and Mrs. Eldon J. Green and three children left New York City for Southern Africa on August 28, returning after furlough. Brother Green will continue as business manager of Helderberg College.

Mr. Fritz O. Martinsen, of Berrien Springs, Michigan, left New York City on September 2, for Tanganyika, East Africa. Sister Martinsen and the four



A Sabbath school class at Kamagambo Training School, Kenya.

children sailed from New York City on September 13, for Mombasa. Brother Martinsen is to be a teacher in the Ikizu Training School.

Mr. and Mrs. Edwin R. Hutchinson and two children sailed from New York City on the S.S. *Steel Fabricator*, September 11, returning after furlough to West Pakistan. A daughter, Mary Ellen, had preceded them to India. She left from New York City, July 7, having traveled with a group of students to attend Vincent Hill School. Brother Hutchinson will resume his work as principal and business manager of Pakistan Union School, at Chuharkana Mandi.

Mr. and Mrs. Richard W. Wilmot and two children left New York City on September 11, returning after furlough to Lebanon. Brother Wilmot is assistant auditor and accountant in the Middle East Division.

Diane and Thomas Unsell, children of Dr. and Mrs. Harold T. Unsell, of Quincy, California, left New York City on September 15, for Ethiopia. The parents, Dr. and Mrs. Unsell, and two of the children left March 27 of this year. These older children have gone to join their parents. Dr. Unsell is connected with the Empress Zauditu Memorial Hospital, in Addis Ababa.

F. R. MILLARD

Christian Record Exhibit at Toronto

By R. H. Blessing

Assistant Director of Field Services

Attendance at the Canadian National Exhibition, world's largest annual fair, totaled more than 3 million. The Christian Record Braille Foundation exhibit called attention to what Seventh-day Adventists are doing in behalf of the blind. The booth was supervised by A. L. Ingram and R. H. Blessing, both of the Lincoln, Nebraska, headquarters.

Hundreds of people, young and old, enjoyed the novelty of writing their own name in Braille on a souvenir card. One woman visiting from Africa remarked, "This is one thing I'm taking back with me for sure."

Braille magazines, Talking Book records, Full Vision books, a Perkins Braille writer, and a "Tellatouch" machine, used

Thousands of visitors paused at the Christian Record booth at the Canadian National Exhibition in Toronto to see the Braille materials on display. A. L. Ingram is on duty.



Adventist Optometrists Meet

These doctors and their families attended the Association of Seventh-day Adventist Optometrists meeting in Minneapolis, Minnesota. B. W. Bond, of Eugene, Oregon, and Dallas Lighthouse, of Winnemucca, Nevada, were retained as president and secretary-treasurer, respectively, for another term. The following vice-presidents were elected to serve with them: the Drs. Vance Bergvall, of Littleton, Colorado; Albert Frank, of Auburn, California; E. P. Heinrich, of Yuba City, California; and Richard Hearn, of Berrien Springs, Michigan. Dr. George Stumpf, of New Orleans, Louisiana, was chosen editor of the bulletin.

One item of major concern was the possibility of establishing a college of optometry, preferably as a part of Loma Linda University.

The Northern Union Conference provided the chapel at office headquarters for vespers Friday and Saturday evenings, and arranged for speakers. The Dorcas Society of the Southview church provided some of the meals.

Dr. R. F. Swanson, of Orlando, Florida, spoke on his optometric missionary work in Haiti. Several volunteered to go to Haiti for a few weeks, each to assist in this deserving project and to provide instruments, materials, and help.

C. OLIVER PATTERSON, O.D.

Condensed News

Montana Ordination

Clifford L. Haffner, pastor of the Plentywood, Montana, church, was ordained to the gospel ministry Sabbath afternoon, June 29, at a special service during the Montana camp meeting, held on the campus of the Mount Ellis Academy near Bozeman. Participating were Roland Hegstad, associate secretary of the Religious Liberty Association and editor of *Liberty*; C. A. Scriven, president of the North Pacific Union Conference; W. R. Beach, secretary of the General Conference; A. J. Gordon, president of the Montana Conference; and V. T. Armstrong, retired president of the Far Eastern Division.

KRAID ASHBAUGH

Studies on Christian Education

Two Master of Arts in Education degree theses at Walla Walla College this year reiterate the difference between

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Christian and secular education. Edward Edstrom, supervisor in mathematics, an ordained minister, and for 12 years director and principal of Seventh-day Adventist schools in Africa, wrote on "The Principles and Methods of Teaching as Presented in the Writings of Ellen G. White."

His purpose was to organize a handbook for teachers in service and in training that would include the heart of Mrs. White's counsels and guidance.

Ervin Bigham and Paul Gordon collaborated on a supplement for use in the academy Bible class "Facing Life." The guidebook resulting from this Master's study deals with the crucial problems of making real to the teen-ager the sound advice in the Spirit of Prophecy. Packed with class projects, suggestions for class discussions, and research projects, the handbook includes nearly 100 pages of ready-to-use material on twentieth century topics pertinent to facing life.

MRS. WILLIAM LAY

Maritime Conference Camp Meeting

"Nearing Home" was the theme of the Maritime Conference camp meeting at Pugwash, Nova Scotia. The keynote address was given by J. W. Bothe, president of the Canadian Union Conference. W. A. Higgins and O. A. Botimer were featured speakers during the first half of the ten-day session. G. R. Nash, F. B. Wells, and W. G. Soloniuk shared the speaking appointments during the last five days of meetings. Other guest speakers included Sheila Robertson, returned missionary from Kenya in East Africa; F. L. Wessely, P. W. Manuel, and R. A. Matthews from Oshawa, Ontario; and June Moyst from the Branson Hospital School of Nursing.

All accommodations were occupied and attendance held steady throughout the week. Visitors were welcomed from Newfoundland and other provinces, as well as from the New England States and Maryland.

Baptismal classes conducted daily by R. L. Cheney led to the baptism of eight adults in Northumberland Straits. Communion services were held for isolated believers.

DESMOND E. TINKLER

West Pennsylvania Camp Meeting

Believers in the West Pennsylvania Conference enjoyed a wonderful season of refreshing, inspiration, and instruction at their camp meeting in the beautiful natural surroundings of Edgewood Camp at Somerset, Pennsylvania. W. A. Scharffenberg, D. A. McAdams, M. H. Reeder, and R. L. Odom represented the General Conference; the Washington Sanitarium and Hospital was represented by its new public relations director, L. H. Pitton; Columbia Union College by its president, Dr. C. B. Hirsch, C. C. Cleveland, manager, and Euel Atchley, Bible teacher. Neal Wilson, Columbia Union Conference president, and the departmental secretaries contributed to the success of the meeting, as did J. D. Snider and others from the Review and Herald Publishing Association. News reports and pictures appeared daily in newspapers of both Somerset and Pittsburgh.

F. W. Wernick, president of the West Pennsylvania Conference, and his fellow workers have launched a campaign to lighten the few remaining dark counties. Both old and young left the meeting with hearts warmed by the love of God and His truth and with a desire to be ever ready for what lies ahead.

R. L. ODOM

Biological Laboratory to Open in Mexico

Plans are now complete for construction this fall of a \$10,000 permanent biological laboratory near the village of Pueblo Nuevo in Chiapas, Mexico. This station is to be an extension of Loma Linda University's research and teaching program. Studies in the new laboratory will be chiefly in parasitology, entomology, and mammalogy, with emphasis on biological life peculiar to the area. Facilities will include a laboratory, dormitories for students, and quarters for a resident director and a caretaker. The station will be built on the campus of our Colegio Linda Vista.

An important objective of the research project is a better understanding of the biological significance of conditions pre-

vailing in many tropical areas of the world. It is hoped that science teaching at the secondary school where the station will be located may benefit as an indirect result of the project.

Plans for the Mexican program were developed by Raymond E. Ryckman, Edward D. Wagner, and Gayle H. Nelson, all of the graduate school Department of Biology.

ARIEL A. ROTH

Philippine Union College Enrollment Soars

Philippine Union College has an all-time high enrollment of 1,386 in the elementary, high school, and college departments. This is 195 more than last year's enrollment, an increase of 16.3 per cent. Two Ph.D.'s were recently welcomed to the faculty. One of these is Dr. Gottfried Oosterwal, until recently educational secretary of the West Irian Mission and author of three books. The other is Dr. Esmeraldo A. de Leon, who has been appointed guidance director. Both are on the graduate school faculty, all of whose members hold the doctorate degree.

B. B. ALSAYBAR

First Fruits in the Central African Republic

By Jean Kempf

After a long time of sowing the gospel seed amid many difficulties, harvesttime is at hand in the Central African Republic. By the end of June we had held three baptisms, by which a total of 37 persons were added to the church, joining the eight members who already belonged to the Bangui church.

Work began in this new five-year-old republic in January, 1960, when a missionary and his family moved to the capital of the Ubangi-Chari territory. After a year a small group of interested persons was formed, and in 1961 a small Bible class was begun. Through the persistence of these Bible students the message spread 300 miles to the east, where the first group of believers was organized. Afterward, it spread westward, toward



Left: Chapel of the Window, in the Central African Republic. Right: A baptism conducted by Jean Kempf.

the Cameroons, and finally to the region of Bangui.

The mission now has 48 members. We hope others will join the church by the end of this year. We have an organized church, six organized groups, and several groups waiting to be formed. Six African evangelists graduated from our Bible school at Bangui and are doing an excellent work. Ten others are now studying.

To dissipate prejudice and misunderstanding we began an organization called

Association Against Alcoholism, which has been received favorably. It prints a trimonthly bulletin that is distributed in all the schools of the republic, through the Ministry of Education. It distributes a large amount of propaganda and co-operates in radio broadcasts and with public welfare services in preparing anti-alcohol films.

A youth center has been established in Bangui. We pray that these various activities may hasten the spread of the Advent message in this new country.

88, while 118 enrolled in the North Celebes school.

► More than 100 teachers attended the first teachers' convention to be held in the South China Island Union Mission. The South China Union College was host to the delegates who came from Taiwan, Macao, Kowloon, and Hong Kong.

► A. M. Bartlett, president of the North Celebes Mission, writes that they have registered more than 2,400 students in their elementary schools and 400 in the training school at Kawangkoan. They anticipate an enrollment in excess of 3,000 by the time all the reports are in.

Brief News OF MEN AND EVENTS



Far Eastern Division

Reported by
A. E. Gibb

► There were 190 persons baptized as the first fruits of the Friendship in Christ Crusade conducted at the evangelistic center in Manila by Clinton Shankel and Carmelito Galang and their team of associates. The meetings began in February and closed early in May. Two additional baptisms have been conducted since, bringing the total to more than 200.

► B. Malingkas, MV secretary of the Indonesia Union Mission, recently held an effort in Kupang, Timor, one of the islands of southeast Indonesia. Twenty-five hundred attended the first meeting, May 23, and for the first 12 nights the attendance was never less than 2,000. Most of them were young people between the ages of 15 and 35. Sixty-three accepted

Christ and 22 have been baptized thus far.

► June 2 was graduation day at the West Irian (formerly New Guinea) Training School for 19 young Papuans. Their motto was "To Light the Darkness," and when the exercises were over, the graduates and other students scattered to their villages far and near to spread the light.

► Mountain View College in the South Philippines has a total enrollment of 823.

► In cooperation with Indonesia Union College, the ministerial associations of the Far Eastern Division and the Indonesia Union Mission sponsored a special summer school for ministerial workers during June and July. The school was held in two sections, one at Indonesia Union College and the other at the Celebes Training School at Kawangkoan, North Celebes. The enrollment at the college was



South American Division

Reported by
M. S. Nigri

► Three large evangelistic campaigns are under way in the South American Division—at Rio de Janeiro in Brazil, at Cochabamba in Bolivia, and at Montevideo in Uruguay. One is about to begin in Lima, Peru. These meetings are under the direction of Enoch Oliveira, secretary of the division ministerial association; Arturo E. Schmidt, assistant secretary; and the Austral Union evangelist, Salim Japas. In August, 35 large and small public efforts were launched in the São Paulo Conference of the South Brazil Union. This conference has a goal of baptizing 2,000 in 1963.

► The first evangelistic center in South America was inaugurated May 25 in Rio de Janeiro, Brazil. It seats 1,500. The headquarters offices for the Voice of Prophecy and television work in all Brazil are also in this building. A major evangelistic campaign is now being conducted here by the division ministerial association secretary, Enoch Oliveira, with good prospects.

► On June 30 the membership of the South American Division passed the 130,000 mark. We thank God, and ask that our believers around the world pray for the thousands of faithful members in South America who are working to finish the gospel task on this continent.



Lake Union

Reported by
Mrs. Mildred Wade

► As a result of the Illinois Conference-Andrews University sponsored evangelistic youth meetings at Streator, Illinois, four new members were baptized and added to the church on August 10 and six others are studying. William Haynor, a junior ministerial student, and David Lounsberry, a senior premedical student at Andrews University, conducted the five-week series.

► On August 24 the evangelistic meetings by Robert L. Boothby and W. R. Hoffman at Peoria, Illinois, closed. Attendance was well over 200 most of the 23 consecutive nights. Many who had little knowledge of Seventh-day Adventists came as a result of invitations that had been mailed out. One nonmember

Washington Sanitarium's First Candy-strippers

August 29 a capping and award ceremony was held in the Washington Sanitarium and Hospital chapel for 30 candy-strippers—teen-age volunteers—for 100 hours of volunteer service. Some 50 others received certificates for 50 hours of service. Three girls and one boy received pins for 200 hours. In one month these teen-agers gave 3,312 hours of volunteer service.

When asked what impressed them most in their work in the hospital as volunteers, the majority mentioned how well they had been treated. One girl said, "Even when you drop a glass of water, they don't fuss. Both the patients and the nurses have been so nice." Of the 37 girls who received caps, only seven are Seventh-day Adventists.

Volunteer Services was organized for the first time in the Washington Sanitarium last November, and is under the direction of Mrs. Louise Platner. It is proving to be an effective means of witnessing for the faith in the community. One parent said over the telephone, "You just don't know how much you have done for my daughter. She loves working in your hospital."

L. H. PITTON, PR Director

Washington Sanitarium and Hospital



brought 20 people on family night. The Lord has blessed this team with 26 persons baptized and a large number of interests to be followed up.

► After ten years of service on the faculty of Adelphian Academy, Herbert D. Ingersoll has accepted a call to serve as a missionary in Nyasaland, Africa. Mr. Ingersoll will manage the Malamulo Press and teach printing.

► The villages of Lawton and Water-vliet, Michigan, have no Seventh-day Adventist churches. William Draper, pastor of the nearby Hartford and Lawrence churches, conducted two series of three-week meetings during the summer. Wilbur Grimes, a student at Andrews University, assisted in the first meetings while Bob Caskey, a student at the seminary, assisted in the second meetings. Nine have already been baptized, five are to be baptized in a week, and a dozen more are studying the message.



Central Union Health and Welfare Workshop

The first union-wide Health and Welfare workshop to be held in the Central Union registered 149 delegates. Assisting in the workshop were C. E. Guenther, of the General Conference Home Missionary Department, and Dr. and Mrs. T. K. Campbell, of Bradford, Tennessee. Local federation and welfare personnel participated in workshop discussions and panels.

E. E. HAGEN, *Departmental Secretary*
Central Union Conference



North Pacific Union

Reported by
Mrs. Ione Morgan

► William W. Ring, of the Washington Conference, has transferred to the Oregon Conference, where he is serving as pastor of the Springfield church.

► Initial registration returns from Mount Ellis Academy in Montana list 144 students.

► The Christ Our Hope evangelistic team reports an initial baptism of 13 as the result of meetings held in the Uptown Theater of Port Townsend, Washington, July 13 to August 3.

► A three-week course in home nursing began in the Seattle Welfare Center September 24. Sessions are held two evenings each week by Wilberta Johnson, R.N.

► Fifty-one students entered the WWC clinical division, school of nursing, to begin their clinical training in Portland on September 4. Capping of the student nurses took place on September 26.

► Dedication services for the Williams, Oregon, church took place August 24. Several former pastors as well as conference

officials were present. W. P. Lockwood is the present pastor of this church of 32 members.



Northern Union

Reported by
L. H. Netteburg

► A campout was conducted by the Wahpeton, North Dakota, church on the weekend of August 24, at Itasca State Park in Minnesota. Sabbath school and church services were held out of doors, and the park naturalist conducted a nature hike.

► The South Dakota Conference has been given 71.9 acres of land in Castle Creek Canyon of the Black Hills, which will be used for the conference MV summer camp program. This site is 40 miles west of Rapid City. Plans are laid for each church and each church member to assist in improving the grounds. The first use of the grounds was a mid-August family camp, enjoyed by 54 campers. Theodore Lucas talked on family togetherness.

► The Iowa Conference bookmobile was used as a fair exhibit in Winterset and Des Moines. It was stocked with \$6,000 worth of merchandise. A smoking machine showing the collection of tars and nicotine was featured.



Pacific Union

Reported by
Mrs. Margaret Follett

► Four new staff members at Monterey Bay Academy this year are Mary Beth Helmer, chairman of the secretarial science department; Judith Toop, biology, physical science, English IV, creative writing, and chemistry lab instructor; Harold Kehney, manager of the academy press and teacher of printing I and II and general mathematics; and Mrs. Harold Kehney, secretary to the principal.

New Medical Unit in Venezuela

Tirso Escandón, pastor-evangelist in the West Venezuela Mission, joyfully writes about the opening of a new medical unit in Mérida, Venezuela. This unit, under the direction of Argentine-born Adventist Dr. Walter Bishop Gerber, a member of the faculty of the School of Medicine at the University of the Andes, has the support and blessing of prominent medical leaders in the University of the Andes, and businessmen of the city of Mérida. May God prosper and strengthen this new Adventist sphere of influence nestled in the Mérida range of the Northern Andes.

Pictured is Dr. Francisco Moncada Reyes, dean of the School of Medicine, University of the Andes, cutting the ribbon. At the far left is Tirso Escandón. Dr. Walter Bishop Gerber is wearing dark glasses.

ARTHUR H. ROTH





166 Years of Service

These three retired workers who live in the Colorado Conference have a combined service record of 166 years—Mrs. Elva Ketring (left), 56 years, and Elder and Mrs. C. S. Wiest, 55 years each. Sixty-four retired workers attending a recent rally in the conference auditorium in Denver reported a total of more than 2,000 years of service. Let us remember the aging servants of the Lord who have borne heavy burdens in God's cause and to whom we owe so much.

B. Y. BAUGHMAN, *Field Representative*
Colorado Conference

► Hundreds of friends and members gathered at the Simi Valley church on September 28 for the opening services of the new 500-seat sanctuary and church plant. Cree Sandefur, president of the Southern California Conference, spoke for the morning worship service, and R. R. Bietz, president of the Pacific Union Conference, addressed the audience at the afternoon meeting. A. Howard Miller is the pastor.

► The annual Pacific Union Japanese camp meeting was held at Wawona, in Yosemite National Park, August 21 to 25. Some 275 believers from several churches scattered along the West Coast attended. Special guests and speakers were R. R. Bietz, H. C. Retzer, Cree Sandefur, W. B. Ochs, Floyd Rittenhouse, A. N. Nelson, H. Maxson, S. Arakaki, and S. Hokama.

► Louretta Hayden recently joined the Tempe Community Hospital, Arizona, staff as dietitian. She has been administrative dietitian at the Glendale Sanitarium and Hospital for three years.

► The La Sierra College dairy won 13 gold medals at California fairs during the summer, including three at the California State Fair in Sacramento and a grand trophy at the San Bernardino County Fair.

► On August 10 the new Kerman church and Sabbath school facilities were officially opened, with D. E. Venden, president of the Central California Conference, speaking for the 11:00 A.M. service.

► Thirteen La Sierra College students arrived in Europe August 30 to participate in the LSC year-abroad educational program, in affiliation with the Adventist college in Collonges, France.

► As of September 12, students who had

been accepted by La Sierra College numbered 1,333, compared with 1,251 at the same time last year.



Southwestern Union

Reported by
H. W. Kloser

► The largest enrollment in the history of Sandia View Academy at Albuquerque, New Mexico, has just been reported. The enrollment now stands at 124. Additional dormitory space is being provided for the boys, and everyone is happily looking forward to an unusually good school year.

► With a capacity of 160 students, Ozark Academy at Gentry, Arkansas, reports an enrollment of 196. Work on the new girls' dormitory is going forward as fast as possible. In the meantime, students are taking the inconveniences in stride.

► The first fruits from the summer evangelistic meetings in the Southwest Region Conference show the following number of persons baptized: L. B. Baker of Dallas, Texas, 56; W. J. Cleveland of Baton Rouge, Louisiana, 53; L. G. Newton of Fort Worth, Texas, 40; L. D. Henderson of Coshhatta, Louisiana, 14; E. D. Rudley of Muskogee, Oklahoma, 14.

► Young people of the Baton Rouge, Louisiana, church have organized a branch Sabbath school at Denham Springs. This is a cooperative venture by the young people in connection with an evangelistic effort being held in Baton Rouge by W. D. Welch.

► A. W. Fiedler and Eugene Johnson are conducting a three-week "bubble" tent effort in the heart of Tucumcari, New Mexico. The interest is good, and

with the Lord's blessing they are looking forward to a number of baptisms. After the effort Elder Fiedler is to be pastor of the Amarillo, Texas, church.

► G. M. Schram and James Meade spent a week in Albuquerque, New Mexico, with the conference disaster van. They assisted more than 200 families suffering from a flash flood.

► The Alamogordo, New Mexico, church has purchased a lot next to the church to provide off-street parking and a playground for the school.

► Kenneth O. Cox reports 30 who have taken their stand for the Sabbath at Raton, New Mexico.

► The Adventist faith is being broadcast in Spanish over the Taos Radio Station at Santa Fe, New Mexico, every Sunday at 9:00 A.M.

► The Middle Rio Grande Milk Association has notified Sandia View Academy, in New Mexico, that their dairy herd has earned top place for pounds of milk per cow and for butter-fat content.

Church Calendar

Community Relations Day	October 19
Temperance Day Offering	October 26
Witnessing Laymen	November 2
Church Missionary Offering	November 2
Week of Prayer	November 9-16
Week of Sacrifice Offering	November 16
Ingathering Campaign	Nov. 23-Jan. 4, 1964
Ingathering	December 7
Church Missionary Offering	December 7
Thirteenth Sabbath Offering	December 7
(Southern African Division)	December 21

REVIEW and HERALD

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

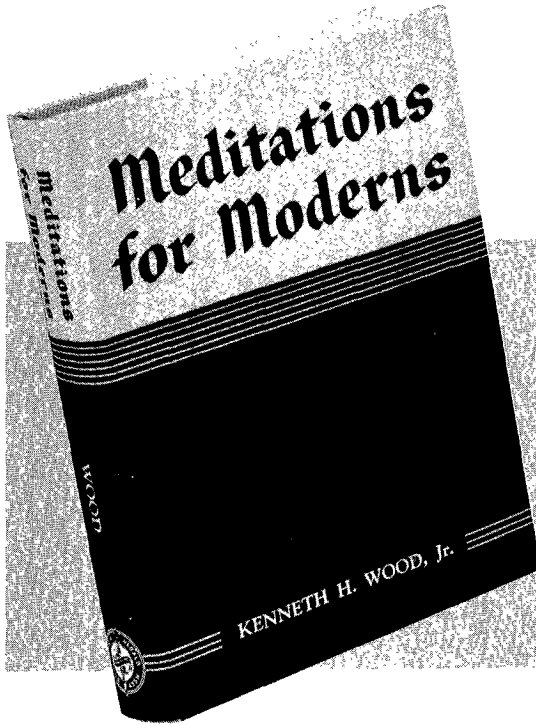
Editor:	Francis David Nichol
Associate Editors:	Raymond F. Cottrell Kenneth H. Wood, Jr.
Consulting Editors:	R. R. Figuhr, M. V. Campbell Theo. Carcich, W. E. Murray F. L. Peterson, R. S. Watts
Editorial Secretaries:	Promise Joy Sherman Idamae Melendy
Special Contributors:	Frederick Lee, W. R. Beach C. L. Torrey, Presidents of all Overseas Divisions
Circulation Manager:	R. G. Campbell

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For That Closer Walk Each Day of 1964

Meditations for Moderns



BY KENNETH H. WOOD, JR.
Associate Editor of the Review and Herald

The keynote of this daily devotional book for 1964 is sounded in the first reading—"Look Ahead, Not Back." The textual coverage is extensive, selected from all 66 books of the Bible. Each of the daily meditations is permeated with personal spiritual warmth. The three-minute readings for every day sparkle with a great diversity of illustration, and the reader moves from one topic to the next with the ease of one gathering choice things from his garden. The lovely poems that provide the divisions between the months are from the pen of Miriam Wood, wife of the author.

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\$3.00 deluxe

Plus 15c for the first volume, 5c for each additional volume to one address, for insurance and postage.

UPWARD TRAILS

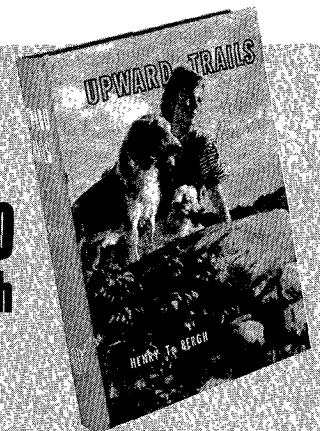
BY HENRY T. BERGH

This volume is a spiritual treat for all junior boys and girls. Based on his rich experience, the author draws fascinating lessons from the Bible and from nature for each day of 1964.

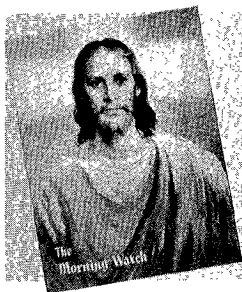
SPECIAL FEATURES: An intriguing nature project for each Sabbath of the year. A pledge for every member of the family to sign to memorize the Bible verse each day. Attractive cover in four colors.

Plus 15c for the first volume—5c for each succeeding volume to same address, for insurance and postage.

\$3.00 each



Morning Watch Calendar 1964



The *Morning Watch Calendar* for 1964 is unusually attractive in both cover and content. The memory texts for each day are those verses upon which *Meditations for Moderns* is based. Again you have your choice of a paper cover in four colors or a dainty deluxe cover stamped in gold. Use these calendars for inexpensive gifts.

Paper—20c each
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News of Note

First Islamic Institute

Twenty-one delegates representing ten nationalities from six overseas divisions, gathered in Beirut, Lebanon, September 6-19, in the first Islamic institute ever held by Seventh-day Adventists. We are confident that this historic meeting will result in a broader understanding of the Islamic religion.

R. S. WATTS

New President Appointed, South China Island Union

A recent report from the Far Eastern Division tells of the appointment of Claude B. Miller as president of the South China Island Union Mission, succeeding E. L. Longway, who has been called to the division to serve as a field secretary.

Elder Miller served for many years in China and was recently called back to Hong Kong as president of the Hong Kong-Macao Mission. Prior to this latest appointment to the mission field, Elder Miller served as pastor of the Reno church in the Nevada-Utah Conference.

F. R. MILLARD

Evangelism in Montevideo

Evangelist Salim Japas is conducting an evangelistic crusade in Montevideo, the capital of Uruguay. In this metropolis of a million people, 975 joined the Bible Investigation Lecture Course. A Bible was to be given to all who would attend 20 of the lectures. At the end of the course 560 received the award.

Private studies were provided for those who found it impossible to attend the lectures. The Bible instructor is now visiting 300 persons.

We are glad for the progress of evangelism throughout South America. This year bids fair to be the highest ever in baptisms.

W. E. MURRAY

Adventist Exhibit at New York World's Fair

Plans for the Seventh-day Adventist exhibit at the New York World's Fair were finalized recently with the signing of a contract for production by the Ivel Construction Corporation of Brooklyn, New York.

The entire 500-square-foot area of the Adventist exhibit will be devoted to the presentation of a single message—the events foretold in Scripture to take place at the second coming of Christ.

Using a special technique called Illumi-drama, the presentation is intended to bring the viewer right into the scene of action. Sound, motion, special lighting, three-dimensional technique, and a giant canvas 22 feet long by 10 feet high will

provide the basic ingredients of Illumi-drama. The painting will be done by artist Howard Sanden, who has done other paintings for the church's publications.

The presentation will be brief—not longer than three and a half minutes over all—and the scriptural message forcefully presented.

The General Conference World's Fair exhibit committee has chosen for the theme of this presentation the words, "He Is Coming Soon." These words will appear in fifteen different languages at the entrance to the booth, which is in the Protestant Center at the fair. They will also appear on all printed matter used in connection with the exhibit.

A full report of the exhibit will be given at a later date. All are urged to remember this unusual evangelistic endeavor in prayer, that it may bear an effective witness for the coming King to the millions who will attend the fair next year.

M. CAROL HETZEL

Temperance Offering

The opportunity comes to us again on October 26 to spread authoritative information on alcohol, tobacco, and narcotics addiction to all people by providing a large Temperance offering on that day. We are told:

"The temperance question is to receive decided support from God's people. Intemperance is striving for the mastery; self-indulgence is increasing, and the publications treating on health reform are greatly needed. Literature bearing on this point is the helping hand of the gos-



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

NEW YORK—A single-engine, three-seater plane is being shipped by the Methodist Board of Missions here to the Philippines to help the denomination's missionaries carry out their evangelistic, educational, social, and medical ministry to Filipinos in the remote regions of Mindanao Islands. The pilots will fly evangelists, teachers, doctors, nurses, and other workers to various parts of the island to meet needs of the Methodist mission program. All of the landing strips used by the missionary-pilots are grass runways about 10 yards wide and 450 feet long, built by Filipino Christians.

SANTA FE, N.M.—The Reverend William Crews, chaplain of the New Mexico State Legislature, opened a recent session

pel, leading souls to search the Bible for a better understanding of the truth."—*Temperance*, p. 249.

Let us all support this very important work by endeavoring to double or triple the circulation of *Listen* magazine.

O. A. BLAKE

North America Adopts MV TARGET 3000

In the recent MV Advisory Committee it was voted to adopt the MV TARGET 3000 plan of evangelism for the North American Division in 1964. The 3,000 represents a goal for baptisms in the coming year. Every Missionary Volunteer Society is being asked to win at least three souls during 1964. The youth are joining hands with their pastors in soul-winning responsibilities. Three thousand baptisms is a number equal to the membership of some of our conferences. The youth request your prayers and support in this program.

LAWRENCE NELSON

New Sabbath School Training Course

The Sabbath School Department is pleased to announce to the world field that the instructor's outlines and helps to be used in conducting the new training course #3 for Sabbath school teachers, based on Stanley S. Will's new book entitled *Teach*, are now ready for distribution.

These helps and outlines—including visual aids to be used by the instructor—may be procured from your local conference Book and Bible House.

Remember that this is Better Teaching Year, and all Sabbath schools should provide teacher-training classes.

G. R. NASH

with a prayer that has caused considerable comment among legislators. Pastor of St. Bede's Episcopal church in Santa Fe, Mr. Crews offered the prayer: "Almighty God, we who spend \$10,000 for a bus so our children will not have to walk, and then budget \$100,000 for a gym so they can get exercise, do not seek Your guidance in all matters, that Your creation might be used with wisdom for the welfare of Your people."

NEW YORK—Two grants totaling \$204,000 were made by the Ford Foundation here for clergy seminars and workshops in economics and urban problems.

WASHINGTON, D.C.—Arrests and convictions for violation of the mail obscenity laws set a new record during the fiscal year that ended June 30, 1963, the Postmaster General's office revealed here. Postal inspectors made 761 arrests for violation of the obscenity laws, an increase of 25 per cent over the previous year and almost double the number arrested for such offenses in 1960. Meanwhile, court convictions for mailing obscenity numbered 637 during the year, an increase of 26 per cent.