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Resurrection Hope

By Delphia Cline Freeman

Darkest hours since earth's creation
Were my Saviour's, on the tree,
When He cried out, "It is finished!"
And there paid the price for me.

With a wreath of thorns they crowned Him,
And His blood gushed red and free;
Pierced His hands and feet so precious,
Gave my Lord such agony.

But the light of hope eternal,
In the heart of man was born,
When the Saviour broke death's fetters
And arose that wondrous morn.

HARRY ANDERSON, ARTIST
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THE prophet Daniel lived a long and useful life in one of the most exciting periods of history. In 605 B.C., at the age of about 18 years (*Testimonies*, vol. 4, p. 570), he was carried to Babylonia as a hostage. There he lived for about 70 years. He was still alive in the third year of Cyrus (Dan. 10:1), in 536-535 B.C., thus he must have reached at least the age of 87. He was born when the Assyrians were still the rulers of the world. He saw the rise, expansion, and fall of the Babylonian Empire, and then lived his last years under Cyrus, first king of the new Persian Empire.

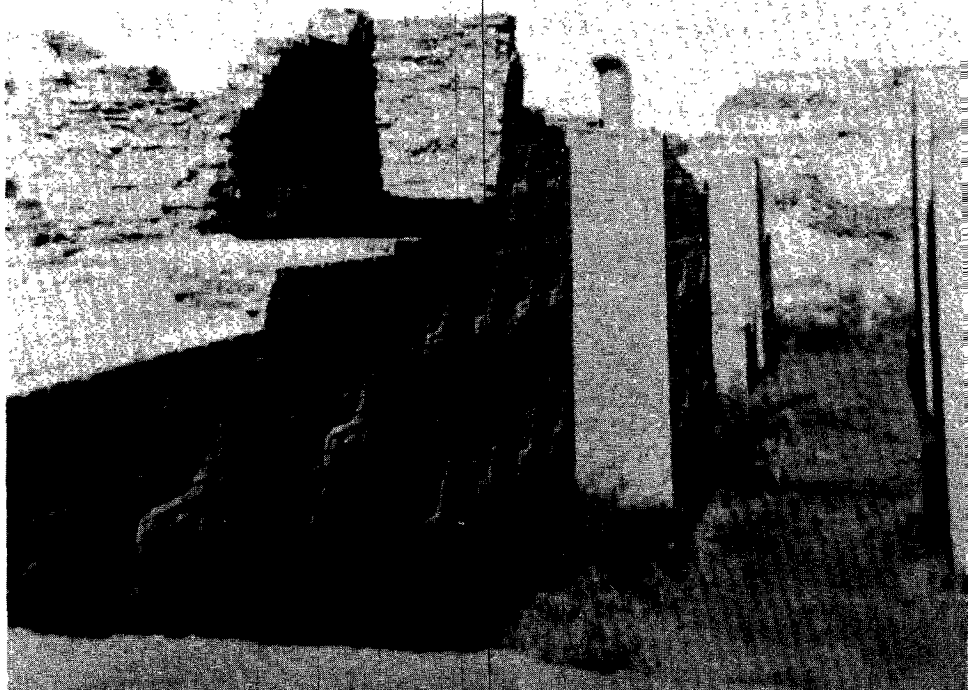
Daniel grew up as a child and young man in Judah, his home country, under the influence of a great religious reformation. Then, as a statesman in a foreign country, he watched from a distance the political and religious decline and fall of his own people. He experienced and shared their exile, and finally was one of God's instruments in bringing them back to their homeland.

This man was a strong witness for the true God in the highest circles of society and in the service of one of the greatest monarchs of all times. He also was a faithful and loyal child of God, and left behind him one of the most interesting and valuable documents in the Old Testament—the book of Daniel. It is of interest to study the historical background of this great man's life and the nearly nine decades in which he lived, years that were packed with world-shaking events.

The Fall of Assyria and Rise of Babylonia

Before Daniel was born the ancient world from the Armenian mountains in the north to the borders of Ethiopia in the south, and from the heart of Asia Minor in the west to the Persian plateau in the east, had been ruled by the ruthless nation of Assyria. For centuries the Assyrian war machine had devastated one land after another, destroyed innumerable cities, and uprooted whole populations, among them the citizens of the little kingdom of Israel. Judah also had been placed under the Assyrian yoke, but had been able to retain its national identity.

However, when Daniel was born, about 623 B.C., Assyria had already passed its high-water mark of power. It continued to exist, but already it suffered the agonies of an approaching death, for two new powers, the Babylonians and the Medes, were on



Looking toward Ishtar Gate of ancient Babylon. Note the images of nondescript beasts sculptured into the bricks.

In this article, the first of four, the author presents a brief picture of the world as it was in the days

Before Daniel's Captivity

BY SIEGFRIED H. HORN

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the rise. Both of these peoples were once subjugated by the Assyrians, but now they were fighting against their former overlords.

In Babylonia, Nabopolassar, a Chaldean general in Assyrian employ, had rebelled against Assyria and had made himself king of Babylon in 626 B.C. From that time on, he fought with varying success against Assyrian armies sent against him. In the northwest the Medes had risen in rebellion, and also were making life difficult for their Assyrian overlords. This was the situation in the world when Daniel was born.

During his childhood the Babylonians as well as the Medes gradually became stronger and wrested more and more territory from Assyria. In 614 B.C., Asshur, one of the former capitals of Assyria, fell after a brief siege to the Medes and was burned. Shortly after this irreparable disaster

suffered by the Assyrians right in their homeland, Nabopolassar with his Babylonian army arrived on the battlefield. He came too late to take part in the capture of Asshur, but then and there he concluded an alliance of friendship and mutual assistance with Cyaxares of the Medes. The two kings, agreeing to join forces in their final onslaught on their former overlord, crowned their alliance with a wedding—Nebuchadnezzar, the Babylonian crown prince, married Amuhean, a Median princess.

Two years later, in 612 B.C., the united armies of Babylon and Media began a three-month siege of Nineveh, the glorious city of the Assyrian world empire. In August the city fell and King Sin-shar-ishkun died with his family and retinue in the flames of his palace. The disasters to Nineveh predicted by the Jewish prophet Nahum saw their fulfillment. The two victors,

Nabopolassar and Cyaxares, sat down and divided the world between themselves.

The Medes, a sturdy and primitive people, were satisfied to take over the northern Assyrian provinces in the mountainous parts of Asia Minor and Armenia. The Babylonians took possession of Syria, Palestine, Elam, and the whole Mesopotamian valley. This division of the Assyrian territories and possessions did not mean that these areas readily submitted to control by the victorious kings. Many military campaigns were needed before they were secured. Moreover, parts of the Assyrian army had escaped annihilation. They rallied around Ashur-uballit II, who took the throne of Assyria as its last king, and made Haran in northern Mesopotamia his temporary capital.

The Assyrian king now enjoyed the support of Egypt. The Egyptians had at one time been bitter enemies of Assyria, and about half a century earlier had experienced several cruel invasions by the Assyrians. However, they had become allies of the Assyrians when they noticed that their former tormentors had become so weak that they could no longer pose a threat to Egypt, while Babylonia as a rapidly rising power could become a serious and dangerous enemy. Egypt felt that it was in her interest to keep faltering Assyria alive as a buffer state between her own dominion and that of the growing new power in the East. For that reason Egyptian armies had assisted the Assyrians in several encounters with the Babylonians before the fall of Nineveh. Now they supported the remnants of the Assyrian army to keep it alive.

However, in spite of this assistance Haran was taken by the Babylonians in 610 B.C., and the last remnants of the once powerful Assyrians vanished from the face of the earth. No trace of this people was left behind. But the Egyptians remained in possession of Syria, and continued to hold the strong fortress city of Carchemish on the Upper Euphrates for several years after the Assyrians were annihilated.

Judah's Ups and Downs From Josiah to Jehoiakim

These world-shaking events took place in distant lands during Daniel's early years, but some momentous happenings also were occurring in his own country. In 621 B.C. when Daniel was still an infant, young King Josiah ini-



MANNING DE V. LEE, ARTIST
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In the eighteenth year of his reign, King Josiah instituted a great reformation as the result of discovering the "book of the law" in the Temple. Here Shaphan the scribe reads to Josiah.

tiated one of the greatest religious reforms that Judah ever experienced. Josiah was the grandson of Manasseh, an extremely wicked king, and the son of an equally evil father, Amon, but somehow the evil doings of his two immediate ancestors had had no influence on young Josiah. Whether he had come under the tutorship of a pious religious leader or had grown up under the influence of a godly mother, is unknown, but that he made serious efforts to re-establish the worship of the true God and eliminate pagan influences in his country in his early youth the Sacred Record clearly states (2 Chron. 34:3).

In the eighteenth year of his reign, when Josiah was 26 years of age, the "book of the law" of Moses was found during repair work in the Temple. This discovery changed the life of the whole nation. The king began a religious reformation. He traveled through the whole land and with great vigor stamped out all vestiges of pagan influence, destroyed heathen

Christ on the Cross

By HARRY SILBAUGH

An emblem of light.
Against sin's dark night,
Christ on the cross
Stood forth that day;
For out of his dross
Came the thief on the cross
To the light of
The blood-saving way.

sanctuaries, and smashed idols, thus cleansing his country of the pollution of polytheism and idolatry. After having done this he called the people to Jerusalem for the celebration of the Passover according to the Mosaic law, as it had not been kept "from the days of Samuel the prophet" (2 Chron. 35:18).

During that time another great man of God made his influence felt—Jere-miah, a priestly prophet from Ana-

thoth, who had been called to office five years before the great reformation (Jer. 25:3). He was to become one of the greatest warners of his people, continuing to let his voice of counsel and reproof be heard for some 40 years.

Seeing Assyria's power wane, Josiah boldly extended his own authority beyond the borders of his little country of Judah, and occupied large parts of the former kingdom of Israel, which since Samaria's capture in 722 B.C. had been an Assyrian province. This expansion of political power enabled Josiah to carry out his reforms also in the northern provinces. In fact, it seems that Josiah realized that Babylon was to be the new world power, and that it would be to his advantage to come to an agreement with the Babylonians, thus avoiding invasion.

Therefore, in the thirty-first year of his reign, in 608 B.C., he cast his lot completely with the Babylonians and decided to stop the Egyptians from reinforcing their garrisons at Carchemish and northern Syria. Necho II had followed his father Psamtik I in 609 B.C. on the throne of Egypt, and this change of rulership seemed an opportune time to show Josiah's loyalty to the Babylonians. Hence, Josiah and his army took up positions in the valley of Megiddo, the most strategic spot of Palestine, to prevent Necho from marching north. Unfortunately for Josiah and his nation, he was mortally wounded in the ensuing encounter. The victorious Necho marched to the north, and left Josiah behind, a dying man.

The beaten army of Judah returned to Jerusalem, and by popular acclaim Jehoahaz, Josiah's second son, was placed on the throne. He evidently belonged to the pro-Babylonian party and planned to continue his father's political objectives and affiliations. When news of Jehoahaz' accession reached Necho, who had established his headquarters at Riblah in central Syria, he sent for the new king of Judah. Jehoahaz evidently did not dare to disobey the Egyptian king's summons, and traveled to Riblah. Necho, who was not pleased with Judah's friendship with Babylon, put Jehoahaz in chains and sent him as a political prisoner to Egypt where he later died. Necho then made Eliakim, his older brother, king over Judah and changed his name to Jehoiakim. He was well known as a champion of the Egyptian cause, and a member of the pro-Egyptian party. For the first three years of his reign (608-605 B.C.) he ruled in Jerusalem as Necho's vassal until new world-shaking events took place.

Questions on healthful living Answered

by M. G. Hardinge, Chairman, Department of Pharmacology, Loma Linda University

Cholesterol—2

What Is the Significance of High Serum Cholesterol? Is It Harmful?

Serum cholesterol refers to the cholesterol present in the blood. While cholesterol is a naturally occurring and essential constituent of the blood, the term "high serum cholesterol" suggests that the amount present is above the desirable level for normal, healthy persons.

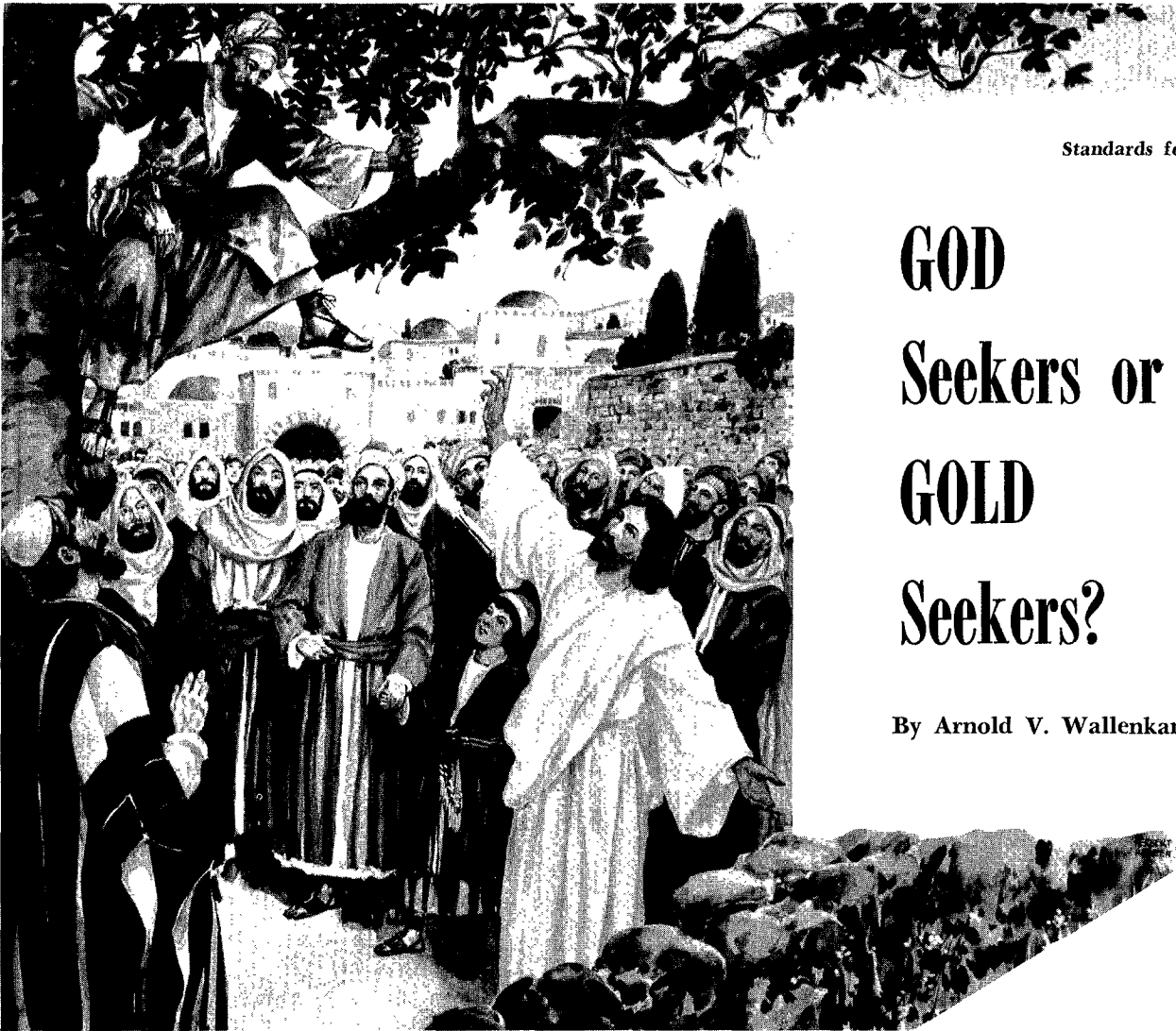
A definite relationship appears to exist between serum-cholesterol levels and the development of coronary heart disease. Ancel Keys, of the University of Minnesota, has studied population groups in many parts of the world. He states: "From all studies so far reported, two rules hold: (1) Whenever a population has a relatively high serum cholesterol average for its clinically healthy members—say 220 mg. per 100 ml. [milliliters] or more for middle-aged men—that population exhibits a relatively high incidence of coronary heart disease. (2) Populations with low serum cholesterol averages—less than 200 mg. per 100 ml. for middle-aged men—exhibit relatively little coronary heart disease."

Coronary heart disease among middle-aged men is reported to be ten times as frequent in the United States as in Japan, or among the Bantus of South Africa, and four times as frequent as in Italy. A definite relationship appears to exist between the dietary fats of these groups and their serum-cholesterol levels.

The fat consumed by the American men who were compared in a given study was mainly of the saturated, mostly animal type, and composed 40-50 per cent of the total caloric intake. Their average serum cholesterol was 80 mg. per 100 ml. higher than that of the Japanese or Bantus, whose dietary fat was derived largely from plant sources and contributed only 8-10 per cent of the calories. The Italians, whose fat intake was about 20 per cent of the calories and also mainly of vegetable origin, had intermediate cholesterol levels.

In an American study of three adult dietary groups of both sexes, Hardinge and Stare found the highest average blood cholesterol concentrations in nonvegetarians, an intermediate level in lacto-ovo-vegetarians, and the lowest level in pure vegetarians.

Since elevated serum-cholesterol concentrations seem definitely related to an increased incidence of coronary heart disease, it appears highly desirable to keep the level below 200 mg. per 100 ml. of blood.



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HERBERT RUDEEN, ARTIST

Zacchaeus responded to the love of God by making abundant restoration to those whom he had defrauded and by giving a large portion of his money to the Lord.

GOD Seekers or GOLD Seekers?

By Arnold V. Wallenkamp

IT HAS been said that one cannot love without giving. But the antithesis, that one cannot give without loving, is not necessarily true. There are varied motives for giving, many of which are probably prompted by selfishness rather than love. Thus the scribes and the Pharisees in the days of Jesus loudly dropped their coins into the Temple treasure chest to be seen and admired by the on-lookers.

As love prompts giving, so the center of one's affections is often revealed by the directions of one's gifts. Throughout years of teaching I have noticed that certain young men are generous in giving delectable chocolates and corsages to certain young women. The consistency with which a young man gives to a particular girl is unmistakable evidence that his heart is centered on this girl. In the same way the usage to which a person puts his money indicates where his interests are centered. If his money con-

sistently is invested in the work of God, this is a clear indication that the giver's heart is turned toward heaven. Jesus said, "Where your treasure is, there will your heart be also" (Matt. 6:21).

When we as church members give God our tithes—although these may be large amounts—there is no need for us to feel particularly virtuous. We are not thereby being generous with God; we are only paying an honest debt, turning over to Him His share from our partnership.

The Bible enjoins—and the Seventh-day Adventist Church consequently teaches—that in addition to the tenth part of our income we shall present to God freewill offerings. Through the prophet Malachi God indicates that we may as truly be robbers by withholding our offerings from God as by refusing to present to Him an honest tithe. He queries, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have

we robbed thee? In tithes and offerings" (Mal. 3:8). As we bring our tithe (which we owe) to God, we shall also present to Him freewill offerings!

"God does not compel men to give to His cause. Their action must be voluntary. He will not have His treasury replenished with unwilling offerings. His design in the plan of systematic giving was to bring man into close relationship with his Creator and in sympathy and love with his fellow-men, thus placing upon him responsibilities that would counteract selfishness and strengthen disinterested, generous impulses. . . .

"Offerings should be made; and while the directions are definite enough for all to understand their duty, there is room for the judgment and the conscience to have free play. Says the apostle, 'Let every one of you lay by him in store, as God hath prospered him.'"—*Signs of the Times*, March 18, 1886.

The Bible teaching concerning

tithe paying is comparatively simple. Almost anyone can compute what constitutes a tenth of his income. Not even a legalist finds any appreciable difficulty in understanding and applying this divine injunction, although consequently this practice may become a mechanical routine. This is evident from the implied reprimand Jesus leveled against the scribes, Pharisees, and hypocrites as He said: "Ye pay tithe of mint and anise and cummin" (Matt. 23:23).

The depth of a person's Christian experience may possibly be indicated more accurately by the freewill offerings he presents to God in proportion to his tithe than by the tithe itself. If he chooses not to bring God any offerings, the church will not coerce him to do so, however God admonishes us to give offerings in accordance with His financial blessings to us. The giver is the sole judge as to how much God has prospered him, and consequently of how much he should give in offerings. We all are God's stewards, irrespective of the amount of our possessions and the nature of our talents, because stewardship is more a matter of attitude than a question of possessions.

The propagation of the gospel in this earth is partly dependent on money, but God does not ask for our money in either tithes or offerings because He is dependent upon them. God has sufficient funds for every need. The prophet Haggai says that the silver and gold are His (Haggai 2:8). The psalmist proclaims that the cattle upon a thousand hills are God's (Ps. 50).

In telling Peter to go down to the sea and take the tax assessment from the fish's mouth, Jesus showed the disciples that He had adequate resources at His disposal. Everything belongs to God, who in His mercy gives us opportunity to be His collaborators in sustaining the gospel by our tithes and offerings. This He does so we may develop mastery over earthly possessions.

Every human being must learn to master money, or money will finally master him. This mastery is not complete even in the Seventh-day Adventist Church. Some years ago Ellen G. White wrote, "The greatest sin which now exists in the church is covetousness."—*Testimonies*, vol. 1, p. 194. Covetousness is rooted in selfishness. It was an extraordinary regard for self that made Lucifer unfit for heaven.

Covetousness is mentioned repeatedly in the Bible and in many instances is listed with the grossest sins. It is grouped with murder, theft, adultery, immorality, and drunkenness. The apostle Paul declares that it is idolatry (Col. 3:5; Eph. 5:5).

My Finest Hour

By Dianne Tennant

O Lord, fill me with a living power!
 Make this day my finest hour.
 Let me never with myself be content,
 But seize every opportunity sent.
 Let me be an instrument of love and grace,
 And thus always be until I behold Thy face.

Even those who are poor may be afflicted with covetousness. A poor man with only 50 cents in his pocket may love and covet money as much or even more than a person with \$10,000 in his wallet.

God earnestly desires to eradicate covetousness from our nature. He dares not take gold seekers into heaven! Would not people with an insatiable desire for material riches start chipping at the pavement of the golden streets in the Holy City, or hack at its foundations, inasmuch as its streets are of pure gold and its foundations of precious stones?

Second Tithe

Among the Jews the tithe was designated for the support of the Levites (Num. 18:21); however, many Israelites paid a second tithe. "This tithe, or its equivalent in money, they were for two years to bring to the place where the sanctuary was established. After presenting a thank-offering to God, and a specified portion to the priest, the offerers were to use the remainder for a religious feast, in which the Levite, the stranger, the fatherless, and the widow should participate. This provision was made for the thank-offerings and feasts at the yearly festivals, and the people were drawn to the society of the priests and Levites, that they might receive instruction and encouragement in the service of God.

"Every third year, however, this second tithe was to be used at home, in entertaining the Levite and the poor, as Moses said, 'That they may eat within thy gates, and be filled.' This tithe would provide a fund for the uses of charity and hospitality."—*Patriarchs and Prophets*, p. 530. Their total gifts to God and His work "amounted to fully one-fourth of their income."—*Ibid.*, p. 527. These large gifts did not impoverish God's people, but "on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity."—*Ibid.*

In Luke we find the story of Zacchaeus. He responded to the love of God by making abundant restoration to those whom he had defrauded, and by giving a large portion of his money

to the Lord. Salvation from sin had done thorough work in the experience of Zacchaeus. When a person opens his pocketbook and gives his money to God, it often is evidence that the Holy Spirit is softening the heart. Such a person is being transformed from a gold seeker to a God seeker.

Christians are not to treat God as they might a waitress in a restaurant. They are not to give God a tip but to give both tithes and offerings. They do this willingly, for it is unthinkable that a person can be a Christian at heart and a pagan in matters that involve money.

"God may entrust men with money and possessions, but because of this they are not to lift themselves up. All they have they hold in trust; it is lent them by God that they may develop a character like His. They are on trial. God wants to see whether they will prove themselves worthy of the eternal riches. If they use their Lord's goods to set themselves above their fellow men, they prove unworthy of a place in the kingdom of God. In the great reckoning day they will hear the words: 'If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if you have not been faithful in that which is another man's, who shall give you that which is your own?'"—*Testimonies to Ministers*, p. 286.

While Jesus was on earth He once stood in the Temple observing the gifts the worshipers brought. Today, although unseen by the worshipers, God is still watching His people; He knows who are gold seekers and who are God seekers.

"This subject of the use of the means entrusted to us should be carefully considered; for the Lord will require His own with usury. While in poverty, many regard systematic giving as a Bible requirement; but when they come into possession of money or property, they do not acknowledge God's claim upon them. They look upon their means as their own. But not so did King David regard his possessions. He understood that God is the great proprietor of all things, and that he himself was highly honored in that he had been taken into partnership with God. His heart was filled with gratitude for the favor and mercy of God, and in his prayer when presenting offerings for the building of the temple, he said, 'Of thine own have we given thee' (RH Dec. 8, 1896)."—*The SDA Bible Commentary*, Ellen G. White Comments, on 1 Chron. 29:14, p. 1130.

Seventh-day Adventists do not spend money for unnecessary and harmful items such as liquor, tobacco,

gambling, useless ornaments, et cetera. Possibly we might ask ourselves What we do with the money we thus save. Do we use it for God's work or do we spend it for gratification of the body, such as appetite? The apostle Paul speaks of some people whose stomachs are their gods (Phil. 3:19). The fact that we do not spend our money foolishly may at best be negative Chris-

tianity, but the Lord is looking to you and me for something positively good. God does not want us merely to abstain from evil; He desires us to do good (Isa. 1:16, 17).

"God planned the system of beneficence in order that man might become, like his Creator, benevolent and unselfish in character, and finally be a partaker with Him of the

eternal, glorious reward."—*Testimonies*, vol. 4, p. 473.

Hosea Ballou said, "It is what we give up, not what we lay up, that adds to our lasting store." Those of us who give means to God's work today are accumulating "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6:20).

Editorial Correspondence

Island

Port-au-Prince, Haiti
February 23, 1964

THIS week I have been island hopping up the eastern perimeter of the Caribbean Sea from Trinidad to Puerto Rico—a thousand miles of deep aquamarine, brilliant turquoise, foaming breakers lacing white sand, and the variegated verdure of tropical islands. We touched down on six of the Lesser Antilles, but I devoted most of the week to Barbados and Puerto Rico.

British West Indies Airways flight 426, a DC-8 jet bound for New York City, lifted off the runway at Port-of-Spain about noon Sunday and headed northeast. By coincidence, two other Adventist workers were aboard. This is the third time on the present trip that I have encountered fellow Seventh-day Adventists in the sky—a reminder that the third angel's message is rapidly winging its way through all of Inter-America. Incidentally, flight 426 was grounded in Barbados for 12 hours, waiting for a spare part to be flown in from Miami. I felt thankful that the plane was on the ground and not in the air when the trouble occurred.

Old England in the Caribbean

Barbados appears to be a little slice of old England that drifted from the North Sea to the Caribbean in the days of Sir Francis Drake. To be sure, practically all Barbadians (they say it "Barbajians") found their way here from Africa and the East Indies, but everything about the island is distinctly British. No other flag has ever flown here. The House of Assembly, dating from 1639, is the oldest parliament in the world outside of England. Bridgetown, the capital and only city, had its own Trafalgar Square before there was one by that name in London. The architecture and the race track, the winding streets and the

Hopping in the CARIBBEAN

names they bear, and the bobbies in their white jackets and topes are all British. So, also, is the Queen's English.

Monday morning E. J. Murray, tall secretary-treasurer of the East Caribbean Conference, which is based in Barbados, took me for a six-hour tour of the 12-by-20-mile island. The gracious conference president, E. S. Greaves, who had welcomed me at the airport the day before, was busy ingathering. One of the most encouraging aspects of our work in Inter-America is the fact that able national workers are now in positions of administrative leadership in nearly all the conferences and missions. The principal objective of every overseas missionary is to work himself out of a job by training able, dedicated men to take over his tasks.

Barbados is sugar cane. Except for a tiny area on the eastern coast, known as Little Scotland on account of its rugged terrain, there is sugar cane everywhere. The island is densely populated, but there seems to be work for everyone who wants it. The homes are modest, but poverty and illiteracy are nowhere evident. The cane harvest goes forward nearly all year long, men with machetes cutting each stalk by hand. Because of the way cane grows, it is considered impractical to harvest the crop mechanically, and if it were

to be done by machinery, three fourths of the islanders would be out of work. Men and women strip the stalks of their leaves and then load them in large racks on trucks that take them to nearby sugar mills. There the juice is pressed out, boiled, and crystallized into raw sugar that retains a slight coloration. The final step in the refining process is done in the

countries to which the raw product is shipped.

Adventists on Barbados

The first Seventh-day Adventist on Barbados was Sister Anna Alleyne, who learned of the Advent message through literature sent by her sister in British Guiana, 400 miles away to the south, on the mainland of South America. With two of her small grandchildren, Sister Alleyne began a little Sabbath school under a guava tree. As the light thus kindled grew brighter, the General Conference sent D. A. Ball to Barbados as our first missionary to the Caribbean. Elder Ball was the father of Mrs. Myrtie Ball Cottrell, of Escondido, California. He organized the first company of believers, 17 in number, in 1891. The first church, with 40 members, was organized five years later, and the first church was erected in 1900.

In 1960 the work in Barbados and other islands of the Lesser Antilles had outgrown mission status, and the area was organized into the East Caribbean Conference, with headquarters in Barbados. This conference now has 7,315 members in 80 churches and companies. On Barbados itself are 2,800 members, in 25 churches and companies—a splendid accomplishment on a little island only 20 miles from tip to tip.

Nearly 200 students are enrolled at our academy in Bridgetown, a co-educational 12-grade day school. Here eight teachers serve under the able direction of Headmaster J. R. Hill. Not a few of the students are Roman Catholics whose parents want their children to have the best educational opportunities the island affords. Two or three years ago the academy was moved to a large property in an excellent location in the city. On this property is a large residence that is being used for classrooms until a permanent building can be erected.

Steppingstones to Puerto Rico

After two days on romantic Barbados, a popular mecca for American tourists, I began island hopping aboard a Pan-American DC-6 bound for San Juan, Puerto Rico. With six stops on the way, the flight took six hours. Our first port of call was the island of St. Lucia. Here the precariously short landing strip begins at the water's edge, where it is tightly wedged between two steep hills that rise abruptly at either side of the runway.

Next came landings on Martinique and Guadeloupe, two islands that are as much a part of France, historically and politically, as Normandy or the Midi. Unlike all the other islands of the Lesser Antilles, which are part of the Caribbean Union Mission based on Trinidad, Martinique and Guadeloupe belong to the Franco-Haitian Union, with headquarters in Haiti. Originally I had planned to visit Martinique for a day or two, but plane connections and my time schedule ruled this out.

At eight o'clock on the morning of May 8, 1902, when nearby Mount Pelee blew its top, the 30,000 people of the town by the same name died instantly. The sole survivor was a prisoner in the city dungeon. The rest of the islanders considered this disaster to be a judgment from heaven because of the notorious wickedness of Mount Pelee. However, Martinique's chief claim to fame is as the birthplace of a young woman who became Empress Josephine, wife of Napoleon Bonaparte.

Our fourth stop was on Antigua, which is a possession of the British crown. Throughout the eighteenth century, England considered English Harbour, on the southern tip of the island, her most important naval base anywhere in the world. The diminutive, landlocked harbor still contains the wharves, sail lofts, powder magazine, buildings, and living quarters, and even the same capstan and a huge rusty anchor, that date from the time of Lord Nelson, who once was commandant of the base.

Seventh-day Adventist teachers on Antigua have what is almost a monopoly of the teaching profession in the public schools of the island. The Chief Minister of Antigua recently paid them public tribute for their distinguished record of service to the children of the island.

The tiny island of St. Martin is half French and half Dutch. It is said that instead of fighting over the island, the French and Dutch agreed to begin walking toward the center from opposite ends, simultaneously, and to continue walking until they met. The larger share of the island was to go to the fleetest of foot. It would seem that the French are better hikers than the Dutch.

Our last port of call before San Juan, Puerto Rico, was St. Croix, one of the three Virgin Islands the United States purchased from Denmark in 1917 to prevent their use by Germany as a submarine base during World War I.

An Airmailed Report About



The northern Lesser Antilles, known as the Leeward Islands, served the Carib Indians as their last stronghold against the white man. For two or three centuries they defended their homeland with vigor and courage, but today only a pitiful remnant of this once-proud race remains on Dominica, southernmost island of the group. We are indebted to the Caribs for such English words as *canoe*, *hurricane*, *potato*, *tobacco*, *hammock* — and, of course, *Caribbean*. Carib men spoke an entirely different language from that of the women. It is said that when the Caribs conquered the Arawaks, the original inhabitants of the Lesser Antilles, they killed all the men, but married the women. The latter continued to speak the Arawak language among themselves and taught it to their daughters, but kept it from their sons and their husbands.

Pearl of the Antilles

The Spanish hopefully named the easternmost island of the Greater Antilles "Rich Port," or Puerto Rico. But here they never found the elusive gold that lured their tiny galleons forth on far voyages. The first governor that King Ferdinand of Spain

assigned to the island was Ponce de León, who is more commonly known for his expedition to Florida in search of the fabled fountain of youth. After a series of particularly severe hurricanes Ponce de León recommended to his king that the island be abandoned as uninhabitable.

Smallest of the Greater Antilles, Puerto Rico is a rectangle approximately 35 by 100 miles and has a population equal to that of the city of Los Angeles, California. The island is quite mountainous, and large areas of it are dotted with conical hillocks that look as though some Brobdingnagian dump truck had left load after load of earth. This geological phenomenon is called a sinkhole formation. It is said to be caused by the collapse of extensive limestone caves.

Until the past two or three years Puerto Rico seemed to be suffering from a deep and incurable poverty, but Governor Luis Munoz' imaginative "operation bootstrap" has brought the island a degree of prosperity that places it economically second only to Venezuela in all Inter-America. Thousands of Puerto Ricans used to migrate to New York City each year, but the tide is now flowing in the opposite direction—tangible evidence of the success of Governor Munoz' economic program. Among other things, he has encouraged scores of American industries to establish factories on the island, and has dispersed these factories in such a way that every city and town has at least one. Remington Rand, for instance, is now making all their electric razors in Puerto Rico. The island's flourishing middle class is unique in this part of the Americas, and its new prosperity is reflected in tithes and offerings and in the success of our colporteurs.

Church and State in Puerto Rico

During the presidential election of 1960 Puerto Rico was the scene of an attempt by the Roman Catholic hierarchy of the island to take over the Government. The church was fighting for control of the public schools; for government subsidies to Catholic schools; for the right to censor motion pictures, TV programs, and publications; and was against Governor Munoz' program of family planning. The governor, himself a good Catholic, stoutly opposed this bold attempt on the part of the hierarchy to dominate island politics.

As the fall elections approached, Archbishop James P. Davis, of San Juan, and the two bishops of the island issued a joint pastoral letter forbidding Catholics to vote for Governor Munoz or other candidates of his People's Democratic Party. Bishop

James E. McManus, of Ponce, who had fought the governor's crackdown on gambling two years earlier, sponsored the formation of a Catholic organization known as the Christian Action Party, similar to Catholic political parties in Europe and South America, and ran candidates for most offices.

But despite the fact that 80 per cent of the people of Puerto Rico are baptized Catholics, this religiously oriented party, with the full backing of the hierarchy, polled only 6 per cent of the vote. The two or three Catholic Action candidates who were elected to the legislature lost their seats when widespread fraud was discovered in signatures on the petition that gave the party the right to place the names of its candidates on the ballot. An investigation committee appointed by the legislature discovered that many of the people whose names appeared on the petition had been dead for years!

San Juan is headquarters for both the Antillian Union Mission (which administers the work in Puerto Rico, the Dominican Republic, and Cuba) and the Puerto Rico Conference. All four fields of this union are organized as conferences, and all are completely staffed by national workers.

In 1944 the West Indies Union Mission was carved out of the territory of the Antillian Union, and in 1957 the Franco-Haitian Union Mission was organized, also from territory that formerly belonged to the Antillian Union. That these new organizations were necessary speaks well for the steady growth of the work in this area. If the Antillian Union had retained its original territory, it would now have a membership of 79,131. Despite the loss of these two large fields, however, it has a rapidly growing membership of 18,769 in 209 churches. Last year baptisms numbered 2,045. There are 26,177 Sabbath school members and 807 branch Sabbath schools.

Brother and Sister A. M. Fisher, first Adventist missionaries to arrive in Puerto Rico, began work in Mayaguez, on the western coast, in 1901. In 1913 C. E. Moon organized the first church, in the city of Moca. The first church in San Juan was organized in 1914. Five years previously the Puerto Rico Mission had been organized, with William Steele as first president. Today the Puerto Rico Conference has 6,474 members in 82 churches and companies. Last year there were 537 baptisms. The Book and Bible House did business worth more than \$150,000, of which one third came from the labors of 42 student colporteurs. The Puerto Rico Conference office houses 25 full-time workers and has the atmosphere of a large, active conference office in the United States.

R. R. Drachenberg is the conference president.

Wednesday I visited Antillian College near Mayaguez, in company with Ray A. Norcliffe, president of the union. After functioning at various locations since 1920, the Puerto Rico Academy was moved to its present site. When the political situation in Cuba made it impossible for the college in Santa Clara to continue operating as the senior college of the Inter-American Division three years ago, college classes were transferred to Mayaguez. Full college work is offered for ministerial students, and 14 years in other areas. Today, more than half of the 300 students are of college level. F. G. Drachenberg is president, S. E. Cole is the academic dean, and Bobbie L. Roberts is head of the theology department.


Antillian College faces two great problems in its effort to train future workers. In the first place, major academic and financial difficulties stand in the way of accreditation. In

the second, the campus, which may have been adequate in terms of the original plan for the school, cannot well be expanded beyond its present size. A hilltop was bulldozed off in order to provide room for the present buildings, and only a few feet in every direction the hill falls sharply away.

On another hill not far from Antillian College is the beautiful 84-bed Bella Vista Hospital, which has now been in operation for ten years. Dr. Ivan Angell, who was associated with the institution from the beginning, is still a member of the staff of ten doctors. This year Dr. Clarence Donaldson is chief of the medical staff. The hospital is always full to capacity, and it draws a fine clientele from near and far. It is proving to be a real strength to our work in Puerto Rico.

One more week and this Inter-American odyssey will be over. My next report, last of the series, will cover our work in the Dominican Republic, Haiti, Jamaica, and the Bahamas.

R. F. C.

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

by Miriam Hood

Daydreaming

I WONDER what would happen if, for one day . . .

No one complained about the weather—or commented on it, except favorably;

No one criticized any of his friends, openly, obliquely, or mentally;

No one made thoughtless, tactless remarks;

No one took offense at thoughtless remarks if they were made;

No one failed to extend small, unexpected courtesies, such as letting someone with only one item be checked out first in a grocery line, when the next person has a cart piled high;

No one procrastinated, all the while trying to rationalize his putting off, but succeeding only in feeling completely out of step with the world;

No one broke rules;

No one kept wanting all sorts of unnecessary material things, but was grateful for his abundant blessings;

No one forgot to spend a few minutes in private devotions, re-establishing his relationship and rapport with God;

No one failed to see beauty around him—the sunset, the sunrise (there are dividends for early risers), a crimson cardinal on a snow-laden branch;

No one failed to recognize another's need for friendship, however defensive the person in need might seem;

No one in a family made cutting remarks;

No one worried about all the ter-

rible things that "might happen," but probably never will;

No one spent the greater part of the day thinking of himself;

No one compromised his principles by cheating in his schoolwork;

No one forgot to express appreciation for favors;

No one failed to commend—sincerely—friends who did something outstanding;

No one questioned the great fundamental religious principles that give meaning to life;

No one permitted his moral standards to be eroded by cheap magazines, ugly jokes, or familiarities;

No one failed to be immaculate in his personal grooming;

No one got carried away by fads such as "beate" haircuts;

No one lost his temper;

No one sulked;

No one failed to realize that he possessed a shining, wonderful day on this earth to work, to play, to laugh, to worship—

Why, then, I think we'd find that we were spending one whole day in heaven—on earth.



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



Problems will always exist, but rest and inspiration help to

Bring Life Into Perspective



By Maxine Rasmussen

CAREW FROM MONKMEYER

ARE you one of the few fortunate who either has enough money so you have no financial worries or else takes a Pollyanna outlook toward money problems—the “Cheer up! It will all come out in the wash” kind? I am neither type. One day my husband went round and round with me in a friendly skirmish trying to put the proper amount of elastic in the tight band of limited finance encircling our plans and hopes and dreams. How we did try to stretch those dollars, but with little success! In stretching, the “elastic” snapped, and there we were—sinking but not quite sunk. Furrowed brows—the exception in our closely knit, happily adjusted family group—were becoming the order of the day.

Constant pressure from any one problem can seep in between marriage partners until it starts pushing even the closest people apart. Like fragile-appearing vines that prove their strength by pushing through the tiny crevice of a rock, so the tiniest issues in a marriage can grow, and eventually cause serious difficulty.

When an unexpected opportunity for transportation presented itself, I took a vacation for a few days. The trip had both my husband's approval and the children's complete cooperation. Perhaps my husband secretly hoped for a new perspective, and I certainly did.

On a quiet Sabbath afternoon, many miles from my family, I sat paging through my mother's old family Bible. Still perplexed, still puzzled,

and still as far as ever from solutions, I found a battered sheet of paper. Its typed message struck home, and I copied the entire sheet in the small notebook I carry as my constant companion. Sometime later I inquired, “Mother, where did you get this copy?”

“Your brother's wife typed it out for me at our last visit,” she replied. My brother's wife, a sweet person whom I had not had the privilege of meeting, but who is a conscientious Christian, had given me food for thought. Help sometimes comes from unexpected places. I share this with you.

“JUST FOR TODAY I will try to live through this day only, and not tackle all of life's problems at once. I can do something for twelve hours that would appall me if I felt that I had to keep it up for a lifetime.

“JUST FOR TODAY I will be happy. This assumes to be true what Abraham Lincoln said, that ‘most folks are as happy as they make up their minds to be.’

“JUST FOR TODAY I will adjust myself to what is, and try not to adjust everything to my own desires. I will take my ‘luck’ as it comes, and fit myself to it.

“JUST FOR TODAY I will try to strengthen my mind. I will study. I will learn something useful. I will not be a mental loafer. I will read something that requires effort, thought, and concentration.

“JUST FOR TODAY I will exercise my soul in three ways: I will do somebody a good turn, and not be found out; if anyone knows of it, it will not count. I will do at least two things I don't want to do, just for exercise. I will not show anyone that my feelings are hurt; they may be hurt, but today I will not show it.

“JUST FOR TODAY I will have a program. I may not follow it exactly, but I will have it. I will save myself from two pests—hurry and indecision.

“JUST FOR TODAY I will have a quiet half hour all by myself, and relax. During this half hour, sometime I will try to get a better perspective of my life.

“JUST FOR TODAY I will be unafraid. Especially will I not be afraid to enjoy what is beautiful, and to be-

lieve that as I give to the world, so the world will give to me.

"Lord, make me an instrument of Thy peace.

Where there is hate, may I bring love;

Where there is offense, may I bring pardon;

May I bring union in place of discord;

Truth, replacing error;

Faith, where once there was doubt;

Hope, for despair;

Light, where was darkness;

Joy to replace sadness.

Make me not to so crave to be loved as to love.

Help me to learn that in giving I may receive;

In forgetting self, I may find life eternal."

Coming home to a family whom I doubly appreciated after nearly a week's absence, I faced again the old financial problem plus some new and even more perplexing ones. In fact, the new ones were so large they seemed to dwarf the old ones. Fortified by the extra physical rest I had received, but still more greatly fortified in this desperate hour by the above passages, I typed a copy for my kitchen, uttered a sincere prayer to God for spiritual strength and guidance, and forged ahead.

A Story

FOR THE YOUNGER SET

A Hammer and a Rainstorm

By D. A. Delafield

IN A LITTLE village in Southern Europe lived a shoemaker. One day a colporteur called on him and sold him a book. He read it and came under deep conviction that he should keep the seventh-day Sabbath. But he was a strong-minded man, so he stubbornly refused.

Now, this shoemaker was a poor man. All he owned was one little hammer and his table and a few pieces of equipment. The next Sabbath morning he started to work as usual, but he could not find his hammer anywhere. So he was unable to work. But when Sunday morning came he found his hammer and was able to work.

The next Sabbath while he was pounding with his hammer, the precious little tool split in two, so he was unable to work. Then he felt impressed that God was rebuking him because he was working on the Sabbath. So he began to keep the Sabbath, accepted Jesus as his Saviour, and was baptized. The pastor gave

Resurrection Morning

By N. R. HORNE

One came and rolled away the stone
In early morning's glow;
His countenance like lightning shone,
His raiment white as snow.

For fear of him the guards did shake,
But women, bent and sad,
With kindly words, "Oh, fear not ye,"
He suddenly made glad.

"I know that ye seek Jesus,
The blessed Crucified;
But know that He is risen—
Come see the place inside.

"Go quickly, tell His foll'wers,
He is risen from the dead
And now to Galilee is gone!"
Lo, thus the angel said.

What joy to all the faithful,
Who live in this dark day,
To know the Lord is risen,
And death no more holds sway!

CAPTIVATED!

By HAROLD L. WALKER

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' What an incomparable love is this! A theme for the most profound meditation! The amazing love of God for a world that did not love Him! The thought has a subduing power upon the soul and brings the mind into captivity to the will of God."—*Testimonies*, vol. 4, p. 80.

him another hammer on the day of his baptism and said, "This hammer has never worked on Sabbath. We hope that it never will."

And it never has. The faithful shoemaker uses his hammer six days a week but not on the Sabbath any more.

Have you heard about the group of Sabbathkeeping Adventists in India who lived in a farm country where a terrible drought threatened to destroy their crops? The Hindu people went to their temple and prayed to their god, begging him to send rain. Since there are about 385 million gods in India there were many gods to pray to, but their religion taught them to pray to a particular one. They asked the Christians to pray to their God too.

But our Sabbathkeeping Adventist Christians said, "You may pray on Wednesday, Thursday, and Friday, for rain. If it does not come then, give us a chance. We will begin to pray on Friday at sundown and we will pray faithfully until Saturday at sundown. And our God who is the God of the heavens will open the heavens and send rain." The Hindu people were in a strait place, but they agreed.

Wednesday, Thursday, and Friday they prayed, but the heavens were brass over their heads. Then promptly at sundown Friday evening the Adventist band gathered in their little brick church to pray to the true God. They prayed all night; they prayed all the next morning; they prayed into the afternoon until about four o'clock. Then the non-Christians taunted them and said, "Don't you think you had better stop praying?"

"No," said our believers, "we will not stop praying till rain comes. Just wait and see. If the rain does not come, it will not be God's fault. It will be ours be-

I stand amazed and look upon
The cross-crowned brow of yonder hill.
I think of One who stretched Himself
'Twixt earth and sky. My heart is still,
Transfixed, o'erwhelmed at Love supreme
That gave its all to ransom me.

I meditate upon that scene
And feel a peace come o'er my soul,
And, Lord, to Thee my mind submits
In full accord. God, let it hold
Those thoughts which lift—and always be
Lost in full captivity.

cause we are sinful. But we know that God can send rain if He wants to."

About one hour before the Sabbath ended, the rain began to pour down from the skies. The rain came in great sheets and covered the earth. All night it rained and all the next day till the earth was covered with inches of precious water.

The poor native people were ashamed of their god. They all went to their temple and put a gunny sack over his head. Now there is a large interest in that community and a sincere seeking after the one true God.

Out of the Mouth of Babes

One day my three-year-old grandson and his mother were picking blackberries in the woods quite a distance from the house. After a while the youngster became tired and wanted to go home but hesitated about leaving his mother alone in the woods.

"Would you mind if I went home now, Mommy?" he asked. His mother assured him that it would be all right for him to go.

"But are you sure you will be all right if I leave you here alone?" he persisted.

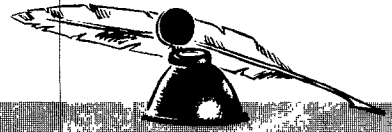
Wondering what was on his mind, she questioned, "What do you think might happen to me if I were here alone?"

"A bear might come," he answered in an awed tone.

"How could you help me if you were here and a bear came?" mother asked.

"I would pray," was the earnest answer. Would that every Christian had as much faith in the power of prayer!

MRS. ALICE PETERSON



A Prayer

Dear heavenly Father: My heart is filled with joy today as I look about me and see all nature springing to new life after the gray, cold winter. The trees and flowers that seemed dead have been awakened and are decking themselves in colorful garbs. I thank Thee for the promise enfolded in this act—that though men and women may appear dead in sin, through the miracle of conversion they can be quickened to spiritual life; and that our dear ones who rest in the grave shall at the coming of Christ be awakened to a glorious immortality. I thank Thee for the great gift of Jesus, who not only died for our sins but rose from the grave, having broken the power of sin and death. In Him I trust. To Him I rededicate my life today. Amen.

A Doctor Comments on Hypnotism

For long years the denomination has had a fixed and clear-cut position in relation to hypnotism. That position was set for us by Ellen G. White, who declared that hypnotism should not be used, and for this reason above all others—that it is not right for one mind to have domination over another mind.

At different times during our history the world about us has expressed great interest in hypnotism as a curative procedure. In fact, during recent decades there has been a very notable revival of interest and an attempt to place hypnotism on a sound scientific basis. Much has been written by doctors, especially psychiatrists, in these last few years. A special committee has been set up by the American Medical Association to explore and evaluate hypnotism.

All the while there have been disturbing reports about certain alarming results from the use of hypnotism. Only a few months ago a psychiatrist, Edward S. Dean, M.D., wrote an article entitled "Hoppety Hypnotism," which appeared in the *Saturday Review*, September 7, 1963. This ably edited and somewhat sophisticated journal often contains articles on scientific matters. His article begins thus:

"As a psychiatrist, I was much impressed by the power of hypnosis and tried it on a number of patients." He says he did this "as a means to remove symptoms by direct suggestion." Then he adds immediately: "The results of this treatment were gratifying; symptoms *could* be removed by suggestion. But I soon lost my enthusiasm for this kind of hypnotic treatment because of the occurrence of adverse reactions."

He tells of one of his patients that had distressing itching in a sensitive part of his body—*pruritus ani*—from which no relief had been secured despite regular medical care. Dr. Dean said that after he treated him with hypnosis for a time, the itching disappeared, but in its place there suddenly appeared a "severe headache resembling migraine. But he had no prior history of migraine." He had been receiving hypnotic treatment twice a week. The intense headaches occurred twice a week. The doctor gave

up the hypnotic therapy. The headaches disappeared; the itching returned.

Comments the doctor: "This patient's reaction must have been a chance occurrence, I thought." So the next patient he chose for hypnotic therapy was a young man that "suffered from a bizarre movement disorder that made him repulsive to others. His appearance was normal while he was at rest. But when he tried to do something, he would gesticulate uncontrollably and his face would become contorted." The patient's condition was due to "an organic impairment of the nervous system." But, thought the doctor, I may be able to help him some. Soon the patient's distressing disorder was markedly relieved.

But note the doctor's words that follow:

"Again, something happened that spoiled my satisfaction at the success of the treatment. I was notified that he had made a sudden, severe, unprovoked, and unexplained attack on a harmless old man who was on the same psychiatric ward. . . . So, I discontinued my hypnotic treatment of this patient. His abnormal movements returned to their former severity, and he made no more attacks on old men."

In fact, as the doctor explained, this patient had never been known previously "to engage in violence during the years he had been in the hospital."

After listing several cases, the doctor declares: "It had finally begun to dawn on me that hypnosis was not a good treatment if used for direct removal of symptoms. And the experience of a psychiatrist friend of mine made it seem also of doubtful value as an aid in learning." Further on, he summarizes the result of a poll conducted by another physician:

"Dr. Alfred Auerback polled 414 California psychiatrists and learned that of 192 who had experience with hypnosis, only fifty-five still used it, and only six or eight used it frequently. These psychiatrists reported a total of 201 adverse reactions to hypnosis, including 119 cases of psychosis. A woman was 'cured' of hysterical blindness, and then she stabbed her boy friend."

A Summary of Cases

In the next paragraph he refers to an article written some ten years earlier by a Dr. Philip Seitz in a medical journal (*Psychosomatic Medicine*, Sept.-Oct., 1953). Doctor Seitz "produced a whole series of substitute symptoms by suggesting away the preceding symptom. Before the experiment was over, he barely escaped being choked by his subject."

This leads Dr. Dean to comment directly on the very point that was the chief reason offered by Mrs. White for her indictment of hypnotism:

"That the hypnotist should ultimately become the object of his subject's hostility—covert or overt—seems understandable in view of the fact that people have a natural resentment of domination and power. The hypnotic relationship seems to me to be a power relationship. Compliance with suggestion seems a submission to the will of another.

"Much of the modern theorizing about hypnosis ignores this point of view. But I feel that it is valid, and that it helps to account for the adverse reactions to hypnosis. I suggest that hypnotic treatment depends for its efficacy upon an induced neurosis, and that the hypnotic

state is in itself a condition of stress." Now note the conclusion to which he feels led: "My conclusion: Hypnosis is of great interest as an object of research, but it remains a doubtful form of treatment." Some 62 years ago Mrs. White said that "temporary relief may be felt" from hypnotic therapy (see *Medical Ministry*, p. 116). Long years later a psychiatrist confesses to this very fact and adds that hypnotism "remains a doubtful form of treatment."

The doctor's conclusion takes on added weight when we remember that he began his exploration of hypnosis as a therapy favorably disposed to it, and his conclusion came only after the weight of evidence forced him to change his mind.

We do not know how widely other medical men share Dr. Dean's views. We say only that his words are typical of much that is being said in doubt and criticism today concerning hypnosis. Certainly, enough critical judgments are being made to protect us amply against the charge that we are not sympathetic to scientific advance because we take a firm position against hypnosis in our medical institutions. In this, as in other matters in medicine, it is not to our discredit to be slow to accept the claims of a new therapy, particularly, hypnosis, where the claims have sometimes been almost as flamboyant as those for a patent medicine. F. D. N.

Secure in One's Convictions

Some time ago a newspaper brought an important point into focus by using the following illustration: "Let us say a man who does not like mushroom soup patronizes a supermarket where this kind of soup, among hundreds and perhaps thousands of other foodstuffs, is sold. One day he happens to see mushroom soup on the shelf and is enraged by the sight. He goes to the manager, demands that it be withdrawn from sale, and when the manager incredulously refuses, announces he will take his custom to another store."

The newspaper compared the man in this hypothetical incident to readers who practically become frenzied when they encounter ideas with which they cannot agree in editorials or articles. Upon occasion, a subscriber dissents so violently that he demands that the publisher recant. Implied or stated is the threat that if a retraction is not forthcoming he will cancel his subscription.

The newspaper went on to examine briefly the reasoning behind this kind of ultimatum. We quote one point it made: "The reader who is so outraged by views that collide with his own would not like to hear this said, but he is demonstrating that his own convictions are none too secure. The reader who is secure in his views does not fly off the handle when he reads the opposite, but rather smiles and dismisses it from his mind. When he learns that a certain writer's views are unacceptable to him, he probably skips his writings. Most readers, however, at least occasionally read writers they do not agree with, if only to keep informed about what the opposition is up to, and as a kind of astringent in reappraising their own opinions."

We think that this viewpoint has considerable validity. Secure, mature people do not become emotional and irrational when they encounter people, magazines, or books that hold ideas that differ sharply from their own. They do not demand that the "mushroom soup" be taken off the shelf and withdrawn from sale. Instead, they examine the opposing idea as objectively as they can. If this examination reveals that the idea has substance, they adopt it; if it proves worthless, they discard it.

That this is the right approach is apparent when we picture what would happen if a person who cannot toler-

ate disagreement were in a position of leadership in the church, the community, or the nation. The least he would do would be to refuse to listen to new ideas; at most he would endeavor to eliminate all opposition. In a democracy this would call for the suppression of free speech.

People who are quick to reject and denounce all viewpoints except their own should keep another point in mind: Partial information can lead to erroneous conclusions. Too often a person may advocate an idea with enormous energy, because he sees only a small segment of a particular problem, hence the issue seems beyond debate. He may not be aware of certain facts that would make his position look ridiculous. Instead of seeing the total picture, he sees only part of it, and then makes a judgment. Splendidly uninformed, he spreads his view with all the energy and resources at his command, meanwhile denouncing all who do not agree with him.

Six Blind Men and an Elephant

Perhaps there is no better illustration of the fact that mere fragments of information can lead a person to a wrong conclusion than the Hindu fable about six blind men who were making their first contact with an elephant. The first man felt of the elephant's side and concluded the beast must be like a wall. The second touched his tusk, and decided an elephant must be like a spear. The third took hold of the writhing trunk, and judged the animal to be like a snake. The fourth, taking hold of the creature's knee, decided an elephant must be like a tree. The fifth, touching a great, flapping ear, concluded the elephant is like a fan. The sixth, chancing to take hold of the elephant's tail, announced flatly that "the elephant is very like a rope!" John Godfrey Saxe, in his poem on the incident, concluded:

"And so these men of Indostan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Though each was partly in the right,
And all were in the wrong!"

There is danger, of course, in pressing this illustration too far. Certain philosophers in the past have mistakenly declared that truth and error contradict each other only because we do not have total knowledge. They have held that what appears as error actually complements truth when viewed from the proper vantage point. They have even attempted to obliterate the line between obedience and disobedience, between right and wrong, between good and evil, between righteousness and wickedness.

We reject all attempts to whitewash sin and make it appear a necessary facet of the universe, having its source in God. Sin and error spring from Satan, not God. Rightly, then, people who cast their lot with God and truth will find themselves arraigned against Satan and error. They will oppose evil men and evil ideas with all their skill and energy. No armistice can ever be declared in this conflict. But in fighting the good fight of faith, intelligence and information are needed to distinguish clearly between friend and foe, between truth and error, between moral issues and personal prejudices.

One further thought might be worth a bit of meditation: the world would be a less interesting place if the customs and cultures of all nations were alike, if everyone looked alike and had the same tastes, if everyone thought alike on all questions. It is on the differing ideas of others that we hone our own positions. So let us be tolerant of what others think, even if we cannot always agree. The fact that *we* don't like "mushroom soup" is no reason why someone else shouldn't. Tastes—and minds—differ.

K. H. W.

Reports From Far and Near



L. E. Montana leads Councilor Bonifacio Minoza into the water to be baptized with two others.

Revolutionary Fighter Becomes a Child of God

By L. E. Montana

Evangelist, Central Philippine Union Mission

A STIR of subdued excitement gripped the people of Argao, Cebu, the morning of December 30, 1963. On that day Councilor Bonifacio Minoza, 82 years old, a man known for his courage as a revolutionary fighter, ex-chief of police, editor, crusader against religious and political corruption, and most respected member of the town council since 1916, was to be baptized.

A week before, a two-page pamphlet showing his picture had been widely circulated, giving his reasons for joining the Adventists. Although known for his antipathy to Romanism, he had refused to join any Protestant group even when urged by national and American missionaries. So his announcement of joining the Adventist Church startled many of the townspeople.

To add interest to his decision, the day of his baptism was the anniversary of the death of the national hero, Dr. José

Rizal, whose life was snuffed out by Spanish muskets mostly through the intrigues of the Spanish clergy.

The night prior to his scheduled baptism a delegation of three men, which included a popular physician who is the town's vice-mayor and the acting parish priest, called upon Mr. Minoza. They pleaded for him not to be baptized, saying that this would be a blow to the town and to the priesthood in particular. So on the morning of December 30 many believed that the "grand old man" of Argao would relent and not allow himself to be "fooled" by the "Sabadistas."

To the disappointment of those who hoped he would change his mind, Brother Minoza arrived at our meeting place at the scheduled time. Then to show that he was proud to cast his lot with us, he walked the main thoroughfare of the town to the baptismal shore behind the Municipal Hall just a stone's throw from

the plaza of the Catholic church. There I baptized him with two others in the presence of many of his close relatives and political friends who braved a freak storm to witness the sacred rite.

Brother Minoza was born to a rich and influential family. At the early age of 17 he joined the Revolutionary Army, which fought against the Spaniards and, later on, the Americans. As a young officer he distinguished himself in many encounters, at one time capturing two American soldiers in a night patrol inside the city of Cebu.

When peace was declared, his father sent him to the Catholic Seminary to prepare for the priesthood. But in his early youth he was able to observe closely the abuses and misbehavior of the Spanish priests, since their house was next to the convent. From his observations there grew in him a hatred against the clerics. That prejudice did not help in the seminary, and not long afterward he left the place in disgust.

Youngest Chief of Police

When the young Sergio Osmena, the first speaker of the Philippine National Assembly (later, the first vice-president and still later the president of the Philippine Commonwealth) ran for governor of Cebu Province in 1906, Mr. Minoza became one of his trusted leaders. He was rewarded for his efforts when the then governor Osmena appointed him the youngest chief of police in the province, at the age of 24.

He held this position until 1914 when he resigned and began publishing a paper called *Ang Magbabaul (The Farmer)*. In his paper he fought against the abuses and corruption of the priests, so that at one time he found himself a defendant in 14 cases of libel filed against him by the Catholic Church. This was at a time when Protestantism and Adventism were just beginning to take root in the country. To stand against the priests required courage of the first order. In spite of the tremendous power of the church arrayed against him, he fought with courage. The hierarchy found themselves on the losing side. Not a witness appeared against him. Even the prosecutors failed to show up for the hearing, so he was acquitted of all charges.

Beginning in 1916, he entered the political arena. From that time onward he occupied the first place in the Municipal Council, a position he held until 1963. Politicians running for provincial and national offices eagerly sought his support. At one time when a high tide of political terrorism gripped the country, he fought for the minority party and successfully and fearlessly withstood the terrorists who were sent to silence and intimidate him. Through him, a resolution was approved by the council calling

for the establishment of a municipal cemetery. This made it easier for non-Catholics to have their dead buried.

His contacts with the Advent message began in 1914 when Dr. Carlos Fattbert, the first Adventist missionary to the East Visayan Mission, began his work in Argao. Then during World War II he began a more serious study of the Bible and came to the conclusion that the Sabbath is the true day of rest. When evangelistic meetings began in Argao last year, I held Bible studies in his home. He was convinced of all the doctrines of the message and followed them, but was not baptized.

Baptism Delayed

The devil tried his best to delay his decision. The priest had aroused the ire of the prominent laymen of his church by selling a most prized image of the patron saint, a relic of Spanish times. The image of St. Michael, whose helmet, shield, sword, belt, and shoes were of pure gold, was allegedly sold to help finance the archbishop's trip to the recent Vatican Council. The sale was made without permission from the congregation, and no accounting of the funds was made.

The people looked for a spokesman to present their charges against the priest, and they made Brother Minoza their champion. He took the case and carried it successfully through the council. He felt he could more effectively execute his role by fighting from the inside as a Catholic and not as an Adventist, and so he deferred his baptism.

Then the elections were approaching and his party claimed it needed him. Again, he was torn between his loyalty to the party and to God. But God's clock must have struck the hour when this fearless fighter of the world would at last be claimed as His child. A few months before the elections he was stricken with a serious case of pneumonia. Doctors were summoned to give him the best of medical care. Close relatives were called to await the expected end. A relative priest came and administered extreme unction minus the confession. An American woman Protestant missionary, hoping to get him to her side at what seemed to be his final hour, visited him, read the Scriptures, and prayed for him. Brother Eduardo Frasco, the intern who was a member of

our evangelistic team, and I anointed him with oil and prayed for him.

He gradually recovered and finally recuperated. But his illness prevented him from filling his candidacy and campaigning for his party, and particularly for the incumbent mayor who was his nephew. After the canvassing of votes, all the candidates of his party except two won in the town. Their big casualty was the defeat of the mayor who lost by barely two votes to a majority party candidate.

His illness when he was most needed by his party and the defeat of his nephew were considered by Brother Minoza to be God's urgent call to him to follow Him fully. Thus did the fearless fighter against political and religious corruption at last become a humble son of God.

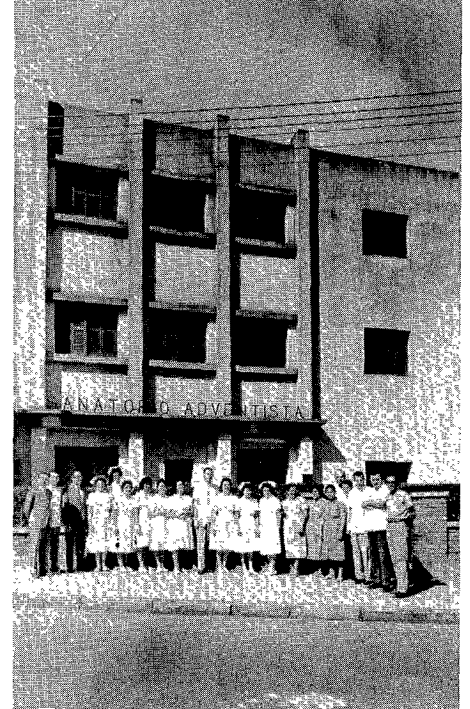
Dividends From Medical Work in Paraguay

By Ira Bailie, M.D., Medical Director
Paraguay Adventist Sanitarium

Recently it was my privilege to present a résumé on the works and beliefs of Seventh-day Adventists to a study group of the English-language Union church in Asunción, Paraguay, whose members are mostly U.S. Government employees. After the formal presentation we gave opportunity for questions.

Questions were asked about the Sabbath, law, grace, and our health message and medical work. Several of those present had served in other foreign posts and were familiar with our hospitals in the United States and abroad. Many made favorable comments. Also, a number of our patients from the American colony have been patients in our hospitals in different parts of the world. Once again I was impressed by the important role our medical work plays as one of the principal factors in building a favorable image for the Seventh-day Adventist Church. Our experience in Paraguay demonstrates the enormous value of medical ministry as a public relations agent.

Evangelistic endeavors along the usual lines had been in progress for more than 50 years in this land, yet our numbers were few and we were virtually un-



Sanatorio Adventista del Paraguay, Asunción, with staff members.

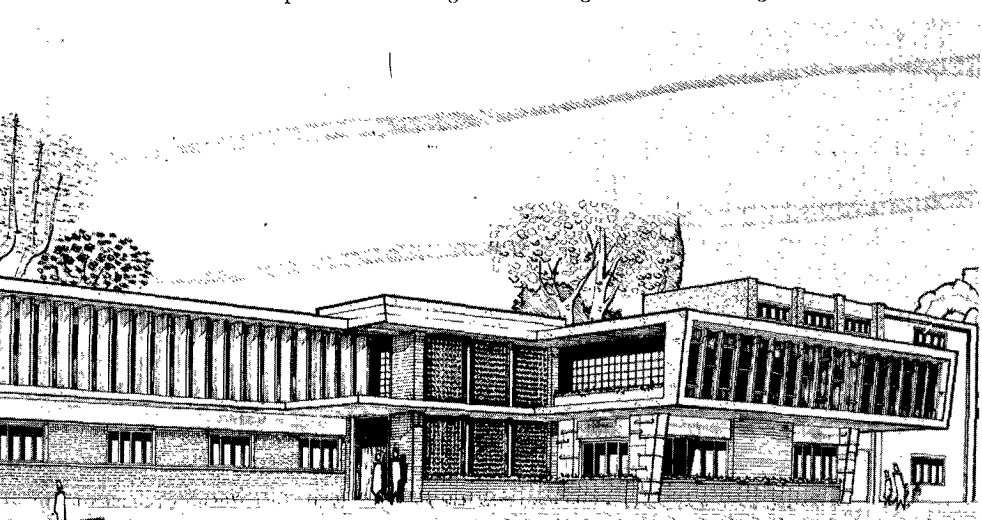
known. Then a small clinic for hydrotherapy and chiropody was established in 1945. It was soon evident that the good will generated by this humble clinic could be multiplied many times if a hospital could be established.

In 1959 the small but well-equipped ten-bed Sanatorio Adventista was opened in Asunción. In less than two years it was evident that the bed capacity was inadequate, so adjoining property was purchased for expansion. At present, construction is in progress on the first stage of an expansion program that will more than double the bed capacity and give room for adequate laboratory, X-ray, and outpatient facilities. Four temporary beds for adults have been placed in the present building, but often 17 to 19 extra patients are accommodated, with the extras sleeping on massage tables, the ambulance stretcher, and the examining tables in the charity clinic.

What has been the influence of this hospital in Asunción in less than five years? Whereas before we were virtually unknown as a church, now the majority of people in the Asunción area know about Adventists. The president of the republic has been in the hospital to visit patients, and both he and his wife are cared for by our chiropodist. Our Ingathering work has been made easier and the funds have multiplied. Evangelistic work has produced better results, and our church is crowded. Several of the new members have been won directly or indirectly through the influence of the medical ministry. We are also known in the interior and in the bordering areas of Argentina and Brazil, some of our patients traveling more than 450 kilometers (270 miles) to seek medical attention in our institution.

Perhaps the most interesting result to date is the new hospital now being constructed 450 kilometers southeast of Asunción between the colonies of Hohenau and Obligado. Through the years we have had an increasing number of patients among these colonists, who are largely of German descent. On several

Architect's drawing of the new wing of the Paraguay Adventist Sanitarium, now nearing completion. The original building is at the far right.





The governor of Itapua untying the ribbon to open the Hospital Hohenau.

occasions they have asked us to establish a hospital in their area, for the nearest limited medical facilities are 40 or more kilometers away over roads that cannot be used in wet weather. No funds were available for such a project. But the colonists were insistent, and in the ensuing discussions they agreed to finance the project, with no strings attached, if we would own and operate the hospital.

In November, 1963, the first house was officially opened and the cornerstone ceremony was held for the main hospital building in an area cleared from virgin jungle. The governor of the department of Itapua and other officials were present

for the ceremony, which was broadcast over radio Encarnación. It is of interest to note that more funds have been promised in donations by the colonists for this new hospital than the church organization has invested in our medical work in Asunción since its inception.

We thank God for blessing the right arm of the message in Paraguay, using it to prepare the way for the evangelization of this people of the land of the Guarani. We are grateful to our church members around the globe for the Thirteenth Sabbath Offering that made our hospital possible. They are receiving abundant dividends on their investment.



Extension School in East Venezuela Mission

A program initiated at Instituto Colombo-Venezolano, the college for the Colombia-Venezuela Union, is bringing a real blessing and revival to the entire field. J. W. Zackrison, chairman of the theology department, has been holding extension schools for our ministers in the different missions. Our ministers testify that these courses have helped them more than any other method used up to the present time. In the picture are the ministers who attended the extension school in Caracas in the East Venezuela Mission.

HAROLD BOHR, President
East Venezuela Mission

Daily Voice of Prophecy Broadcasts Available

By **J. O. Iversen**
Associate Secretary
GC Radio-Television Department

Twenty-four stations throughout the United States and Canada now carry the Voice of Prophecy daily broadcast series. This new series consists of two 26-week segments, six broadcasts a week, in which H. M. S. Richards preaches the full fundamental message and the prophecies of God's Word.

In addition to the 24 areas, other localities are making plans to begin the daily broadcast series soon.

The program is intended as a forerunner for local evangelism. Over a period of months the impact of the daily broadcasts is made, plus the Voice of Prophecy Bible school announcements and the periodic book offers. Interest lists are built up from these communities, so that when an evangelist begins his meetings, not only has the ground been broken and the seed planted but a large number of names are available to which invitations to meetings can be sent. In the closing weeks of the daily broadcast campaign, the Voice of Prophecy can include an introduction of the evangelist who is preparing to hold meetings.

The Georgia-Cumberland Conference has recently sponsored the Voice of Prophecy daily broadcast series on seven stations in their area. The Voice of Prophecy evangelistic teams have just concluded two successful evangelistic campaigns, following more than a year of the daily broadcasts.

It is not often possible for the Voice of Prophecy team to conduct such follow-up meetings. But already in many areas local evangelists have followed up these broadcasts with fruitful results.

Tapes for the Voice of Prophecy daily broadcast series are available from the Voice of Prophecy without cost for any area that is prepared to purchase time for a daily evangelistic crusade of the air. Further information can be supplied by the local or union conference radio-TV secretary, or by the Voice of Prophecy, Box 1511, Glendale, California 91209.

New Church Organized in Seattle Suburb

By **Thais Cole, Publicity Secretary**
Lake Forest Park Church

A new church was organized December 7 in the Lake Forest Park area in northeast Seattle, Washington. I was one of the 88 charter members. We hope to erect a beautiful church building soon on a fine prominent site.

Last October we began holding Sabbath services in Brookside Elementary School. Then we obtained the use of the Ridgecrest Community Baptist church at 165th and 8th NE., just in time for organization day. N. R. Dower, Washington Conference president, conducted the business of organization at the eleven o'clock service, Sabbath, December 7.



Board members of Lake Forest Park church, Seattle, Washington. Left to right (back row): Ramon R. Gonzalez, Charles E. Davis, Robert Ormsby, O. W. Hennemann. Front row: O. A. Braman, Betty Buckley, Trevor Defafield (pastor), Mrs. Elaine Morton, John Stearman. Not shown: L. A. Skinner and Mrs. Jessie Motz.

Lake Forest Park church is in the district headed by Francis F. Bush, pastor of Green Lake church. Elder Bush is assisted in this district by Trevor Defafield, who is carrying the responsibility for Lake Forest Park church. A nucleus of 67 members from Green Lake church formed the bulk of our charter membership. Twenty-two others came from other churches.

Our members are enthusiastic and dedicated as we proceed to advance the cause of the Lord in this needy area.

Drive Against Alcohol and Tobacco in New Zealand

By J. B. Trim, *Temperance Secretary South New Zealand Conference*

New Zealand has a national vote on liquor licensing each three years, held in conjunction with each political election. At these times each voter has the opportunity to cast a vote for or against prohibition.

This year the New Zealand Alliance, a national temperance organization, sought an overseas experienced and qualified speaker to tour the country for three months, lecturing on the liquor question. Inquiries were made of various organizations in America, and eventually J. V. Scully, associate secretary of the General Conference Temperance Department, was selected. Arrangements were made with the General Conference for Pastor Scully to come.

During the three months he personally addressed more than 30,000 people in churches, halls, and schools. Mrs. Scully,

who accompanied him, accepted numerous speaking appointments with women's organizations.

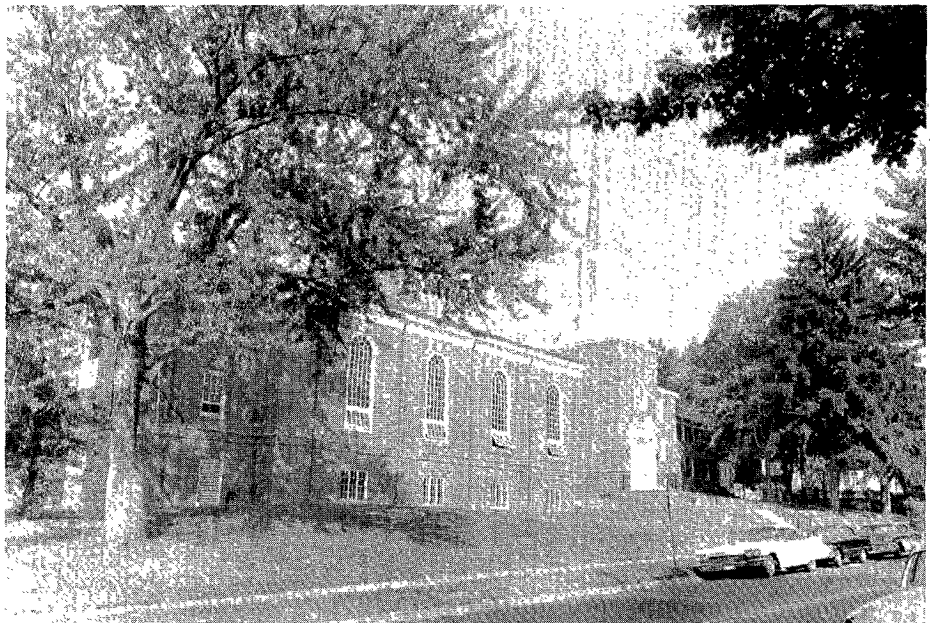
The national vote for prohibition was not significantly altered, although a larger number voted for the issue in several electorates. But a new attitude toward liquor has been created, with people seeing the question in its larger perspective as a national issue.

Probably for the first time in the history of our church in New Zealand, a Seventh-day Adventist has had opportunity to preach in many of the Protestant churches. Pastor Scully had free access to pulpits of the Episcopal, Methodist, Presbyterian, and Church of Christ churches.

Not only is the alcohol education program in New Zealand gaining strength but a strong antitobacco drive has been launched. In its recent nine-night city-wide showing of *One in 20,000*, our Christchurch Temperance Action Unit had the backing of three community medical groups—the Government Health Department, the local divisions of the British Medical Association, and the British Empire Cancer Campaign Society. The last two organizations made financial contributions; and the British Medical Association arranged for a doctor to be present each night to give a talk on the effects of smoking, and to answer questions from the audience. The Government Health Department arranged for its mobile chest X-ray unit to be present each night outside our halls.

The campaign got under way after being officially opened by the city mayor. Ten thousand handbills distributed by our churches, and considerable newspaper publicity, along with large signs added to the impact of paid advertising. The Action Unit's organizer, E. McLay, worked unstintingly in securing the nine halls in nightly sequence around the suburbs of the city.

The two-year campaign against smoking in which more than 10,000 people have been reached in high schools, halls, service clubs, et cetera, has provided an excellent background for the first Five-Day Plan to be held in Christchurch by E. H. J. Steed and Dr. S. A. Kotz of the Australasian Division temperance and medical departments, respectively.



The recently completed \$275,000 Seventh-day Adventist church in Alexandria, Virginia. Lester Harris, Potomac Conference builder, was in charge of construction. G. F. Williams is pastor of the 140-member congregation.

J. N. MORGAN, *Departmental Secretary Potomac Conference*

Occupational Therapy Offered at Loma Linda

By G. T. Anderson, *President*
Loma Linda University

Occupational therapy is one of the newer curriculums offered at Loma Linda University. This program offers training in the rehabilitation of the hand-capped by means of meaningful activities. It spans the gap between a patient's early medical care and a functional living pattern. In the rehabilitation of the ill and disabled, occupational therapy has been a missing link in our medical work.

Loma Linda University is the only denominational educational institution that offers this curriculum. Beginning its work in the fall of 1959, it was awarded full accreditation March, 1962, by the Council on Medical Education and Hospitals of the American Medical Association, and the Council on Education of the American Occupational Therapy Association. The curriculum is a two-year course requiring two years of prerequisite work at a liberal arts college.

Five of the first six graduates of this curriculum at Loma Linda University are holding key positions in the pioneering stages of this expanding program. Eight

graduates of the 1963 class are presently completing internships and will accept positions after completing the National Registration examination. More than 30 of our own hospitals and sanitariums are urgently vying for the new graduates, and nondenominational opportunities now number more than 15,000.

Young people interested in this career are invited to send inquiries to Edwinna Marshall, Education Director, Occupational Therapy Curriculum, Loma Linda University, Loma Linda, California.

Condensed News

Michigan Bookmen Lead World Field

Michigan again leads the world field in deliveries for a local conference. In 1963 this conference became the first local conference in the world to go over half a million dollars in deliveries in a 12-month period. Their total delivery of subscription literature amounted to \$502,907.50.

Records from the publishing houses show that the conference purchased \$554,-

621 worth of subscription literature during the 12-month period. The tremendous growth in our publishing work in Michigan has been encouraging to all.

These are the total deliveries since 1959:

1959	\$136,156.37
1960	192,514.41
1961	282,793.40
1962	350,075.00
1963	502,970.50

It appears as though gains will be even larger in the year 1964.

J. W. PROCTOR
Lake Union Publishing Secretary

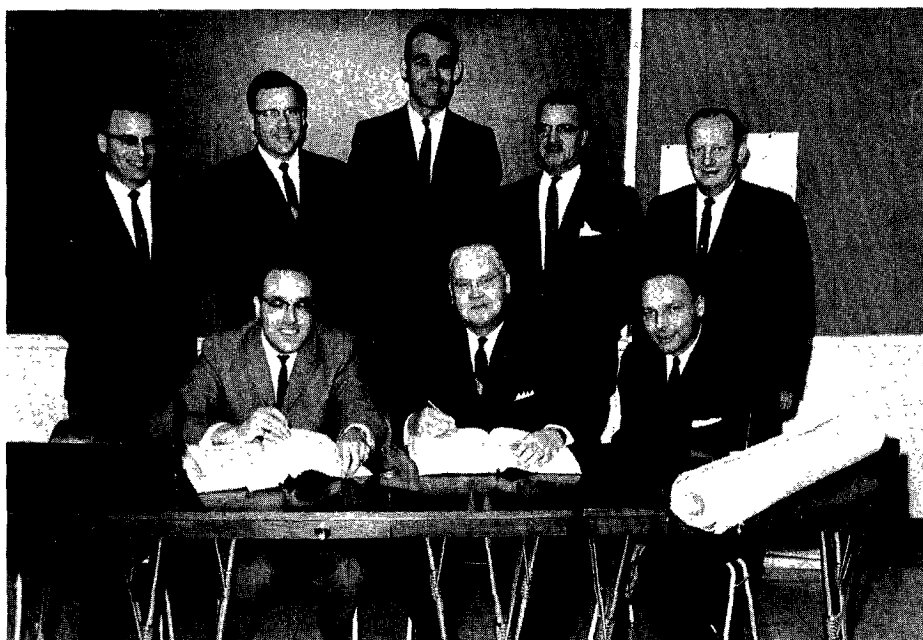
Students in Ohio Hold Effort and Win Three

Three were baptized as a result of the student-directed Voice of Youth meetings sponsored by the Mount Vernon (Ohio) Academy Missionary Volunteer Society. Three were baptized from the same family—two on October 26, 1963, and the third on January 25, 1964. The meetings, which ran from October 6 to October 19, were held at the Turney Center church, near Marengo, Ohio.

The project involved eight teams of speakers, ushers, usherettes, accompanists, and those providing special music.

Joe Hadley, Jim Schwandt, and Mike Sulen, all seniors, led out in the organization, promotion, and supervision of the meetings.

LOUIS CANOSA
Public Relations
Mount Vernon Academy

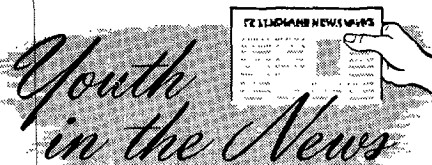


Branson Hospital Awards Expansion Contract

The contract for the expansion of North York Branson Hospital, Toronto, to 500 beds, was awarded on November 28, 1963, to Robertson-Yates Construction Company of Hamilton, Ontario. The contract amounting to \$4,089,000 was signed on December 27. Included in the project is a 24-bed psychiatric wing. When completed, Branson Hospital will adequately fulfill government specifications as a full teaching hospital. Completion date has been set for December, 1965.

Shown signing the Branson Hospital expansion contract are (left) John Bailey, president of Robertson-Yates Construction, and A. George Rodgers, hospital administrator. Seated, at right, is Don Jackson, of Jackson-Ypes, architects. Standing, left to right: J. W. Bothe, president of the Canadian Union Conference, vice-chairman of the board; Lowell Bock, president of the Ontario-Quebec Conference, board chairman; Mr. Munro, vice-president of Robertson-Yates Construction; William C. Ball, president of the Branson Hospital advisory board; and C. Klam, secretary-treasurer of the Ontario-Quebec Conference. Erwin A. Crawford, M.D., hospital chief of staff, was unable to attend the signing.

LOWELL BOCK



► Under the leadership of Mr. and Mrs. Dan Bighaus, a group of juniors and earl-tees from the St. Helens-Scappoose church in Oregon visited three hospitals (Doernbecher, University of Oregon Medical School, and Veterans) in Portland, Sabbath afternoon, December 21, to sing Christmas carols and distribute boxes of toys, books, puzzles, games, homemade cookies, and scrapbooks made by the group. The caroling group included Patricia Plahn, Richard Plahn, Steven Christensen, Mike Christensen, Colleen Miller, Joye Meador, Darlene Powell, LaVonne Miller, Shirlee Hull, Anita Ellery, Brooke Geer, Danny Hull, Shirley Snider, and Janet Tomanka.

► An outstanding student Week of Prayer was held on the Bass Memorial Academy campus during the week of February 2-8. Every phase of the services was carried on by members of the student body.

► Students of Forest Lake Academy, under the direction of Elder Michael Blaine, are regularly presenting Sabbath afternoon programs over the public-address system at Florida Sanitarium and Hospital. The half-hour programs include sacred music, poetry, and vignettes.

► The seniors of Little Creek School (Concord, Tennessee) have just completed a Christian Focus Week. During this time they presented topics focusing upon the part Christ plays in the victorious Christian life. The students made the posters for advertising, provided the special music, prepared the talks, and led out in the meetings.

► The Little Creek School choir and music department presented the Sabbath morning church service on February 1, in the newly acquired Harriman church, to a joint meeting of the Harriman, Tennessee, and Little Creek churches.

► Thirty-five students spent the weekend of January 23-26 at the Bible Conference at Highland Academy.

► Judy Heinrich, Mount Pisgah Academy, recently gave a prize-winning oration, "Twentieth Century Man." Judy won the local oratorical contest sponsored by the MPA chapter of the ATS.

► A group of 21 students from the Southern Union, with some of their teachers, made an interesting and informative trip to Mexico. They visited our SDA school and hospital at Montemorelos, as well as numerous other fascinating spots.

► Thirty students have enrolled in the evening art class being taught at Greater Miami Academy during the second semester.

► The Student Association of Highland Academy sponsored a Courtesy Week and Reverse Courtesy Day recently.

Tasting the Sweet Fruits of the Promised Land

By Dusan Sofranac
Jerusalem, Israel

No, I have not tasted the fruits of Paradise before you, but I have picked some of the first fruits of the old country of Abraham, the land of the Holy Bible. To me, this country is the most interesting mission field in the world.

One day when I returned from Galilee where I had the great pleasure of baptizing two people in the river Jordan, I found a letter awaiting me. A man wanted to know about our church. I went immediately to see him. He lives in Megiddo, the place where Pope Paul VI arrived in Israel during his visit to the Holy Land.

"When I was reading my Bible," this man said to me, "I found the Messias. When I understood the prophecies of the Old Testament concerning 'the blessed hope of Israel,' I began to look for a church that keeps all the teachings of the Holy Bible. First I went to the nearest church, on Mount Tabor, where our Lord was transfigured, but without satisfaction. I continued to examine one church after another, but without success. Finally I came to Nazareth, where the pastor of a certain Protestant church told me: 'My dear friend, all churches have kept some of the truth, but the Seventh-day Adventists are the only people in the world who are keeping all the teachings



It Is Written Meetings in Alberta

George Vandeman recently held meetings in the beautiful Northern Alberta Jubilee Auditorium in Edmonton, Alberta. The Michigan Conference kindly lent Harold Reiner to organize and prepare the way for the meetings. The CFRN-TV station gave free spot announcements of the series plus a top interview. The CBC-TV station also gave valuable time to bring the meetings to the attention of the people. A press conference produced several fine news releases. Twelve hundred people attended the final meeting.

The same type of program was presented by Pastor Vandeman at Red Deer. The Memorial Center opened at six and eight o'clock to accommodate the crowds. The third evening found the ushers looking for benches to accommodate the people who crowded the hall for the two sessions. Seventeen hundred people from many points in central Alberta heard Pastor Vandeman that evening.

Follow-up meetings have brought a full house and much courage to Alberta church members.

In the picture ushers, receptionists, and ministers stand with Pastor Vandeman on the platform of the Jubilee Auditorium in Edmonton, Alberta. The backdrop shows Mount Sinai, and in the foreground are replicas of articles of the sanctuary used to present the Passion Play of the Ages. More than a thousand people attended this service.

PHILIP MOORES, *President*
Alberta Conference

of the Holy Bible.' He gave me your address, and I am very happy to see an Adventist pastor."

This man reminded me of Cornelius of Caesarea (Acts 10:1-5) because he wept for joy before his wife and children after he learned the truth through me.

One day I found a woman waiting for me at my home. During the previous five months we had lost contact with her. No one knew her address. After her baptism her husband had thrown her out of the house, and he asked the rabbinat of Jerusalem to give him a divorce. Afterward he came during a Sabbath service to make trouble in the church. Also he gave an article against Adventists to the newspapers and wrote several menacing letters to the pastor.

In the course of my pastoral duty I arranged for this man's wife to stay in the home of a kind sister of the church, but after two nights she disappeared, feeling that her presence was causing difficulty for the church. I was very happy to see this woman because we had inquired much into her case.

In her desperate situation she received

wonderful help from the Lord. The day that she was divorced from her husband she received from the German Government social aid amounting to \$7,000 for her suffering during World War II. With joy she gave me \$700 as tithe, saying that no power would be able to separate her from the love of Christ and His church.

This case is similar to one involving the last person I baptized in North Africa. She was an old lady, alone in the world. After a year of hospitality in my home she offered me all her money, amounting to about \$1,000. I refused to accept this money for myself, but proposed that she give it to the Lord for His work. Heaven blessed her for her generosity. Soon thereafter I managed to place her in a rest home in Marseilles, where she is very happy.

God has been good to me too. Exactly at a very difficult moment caused by the general situation in North Africa, the Lord permitted me a new field of activity, the country of His Holy Son, our Saviour Jesus Christ. Pastor J. M. Hoffmann, of New York City, wrote me about a kind Jewish sister who was recently baptized

there. The contact by correspondence with this sister from New York permitted me to establish relations with her cousins in Jerusalem and tell them about the

wonderful love of God to us. These are the sweet fruits of the Promised Land, and I bless the Lord for having an opportunity to serve Him here.

of literature during 1963—the highest delivery of any literature evangelist in the Atlantic Union Conference.



Brief News OF MEN AND EVENTS



Australasian Division

Reported by
J. K. Irvine

► In recent months the Australasian Division has been privileged to have visits from R. A. Anderson, of the General Conference Ministerial Association, and A. S. Maxwell, denominational editor and author. Pastor and Mrs. Anderson have been visiting their homeland on furlough, and in addition to visiting friends and relatives, Pastor Anderson spoke at graduation services at Avondale College. He also assisted in a ministerial institute in North New South Wales, and visited camp meetings in several states. Pastor Maxwell followed a strenuous itinerary, visiting throughout New Zealand and each state of the commonwealth, speaking at camp meetings, at special weekend rallies, and church services. Radio and television, as well as newspaper publicity has given a wide coverage to Pastor Maxwell's visit. His appointments included civic receptions and a half-hour interview with the governor of New South Wales.

► On March 1, A. P. Cooke began a series of evangelistic meetings in the Sydney Town Hall. This began a year of intensive city evangelism in the Australasian Division led by senior evangelists in each conference. R. M. Kranz will conduct a series of meetings in Perth, Western Australia; A. E. Cook will lead out in meetings in Melbourne, Victoria; L. J. Cherry will work in the city of Wanganui, New Zealand; J. F. Coltheart in the city of Adelaide, South Australia; J. H. Wade in Launceston, Tasmania; and C. R. Stanley in Newcastle, New South Wales. Later in the year Pastor Stanley will lead a program based on the *It Is Written* television series in the city of Lismore, New South Wales. The division Ministerial Association secretary, George Burnside, will conduct four spearhead campaigns during the year—in the homeland in the cities of Wagga Wagga, South New South Wales; Tamworth in North New South Wales; and Townsville in North Queensland. In addition he will conduct an evangelists' institute and a series of meetings in the Bismarck-Solomons Union Mission. Such intense activity in the field of evangelism augurs well for a wonderful harvest of souls in the latter part of the year.

► The Australasian Division Ministerial Association reports an interesting breakthrough in personal evangelism by C. G. Allen, of the Victorian Conference. This worker in a small country town had tried

the Take His Word approach. He had conducted Voice of Prophecy surveys and *Signs of the Times* rounds and many other efforts to enter the homes in his territory, endeavoring to get Bible study opportunities. He had received little response, so he decided to try yet another plan. Purchasing six copies of *Drama of the Ages*, he called on six farmers in his district. He stated, "I am not selling anything. This will not cost you a thing. I simply want to leave a book with you. I would like to have you read it." He arranged to call again in 14 days. He made it very clear that the book was a gift, free of all cost, but that he would call in 14 days and be prepared to answer any questions the recipients might have after reading the book. The results within four weeks: Two families decided for the truth; two families receiving Bible studies. This was some months ago. Four people have now been baptized, and seven others are preparing as a result of the original six books. When the people had shown marked interest in the truths presented, the pastor suggested that they might like to pay for several copies of the book, and he would place these in other homes. In this way the results increase like compound interest.



Far Eastern Division

Reported by
A. E. Gibb

► Bangkok Sanitarium and Hospital sent letters to all the employees inviting them to study the Bible. Four Bible courses were offered. More than 200 persons enrolled. Later, at a worship hour, Dr. Louis Ludington presented 100 certificates to as many graduates. Many have since finished the course. Almost all the graduates have re-enrolled in other classes and so are continuing the study of God's Word.

► The Korean Union Mission celebrated its sixtieth anniversary on Sunday, February 9, at 2:30 P.M. in the SDA church, Hoikadong, Seoul. Certificates were presented to workers who had served the mission for 15, 25, 35, and 45 years. Sustentation beneficiaries were remembered with gifts.



Atlantic Union

Reported by
Mrs. Emma Kirk

► Robert Sapp, of the Greater New York Conference, delivered \$21,211.22 worth

► At a recent workers' meeting held in the White Memorial church in Portland, Maine, C. P. Anderson, president of Northern New England Conference, reported a gain in baptisms for 1963 over the previous year and appealed to the ministers to set a goal of 200 baptisms in 1964. Good counsel and help was given by W. J. Harris, associate secretary of the General Conference Sabbath School Department; K. W. Tilghman, treasurer, and H. W. Peterson, home missionary secretary, Atlantic Union Conference; and the local conference departmental secretaries.



Canadian Union

Reported by
Evelyn M. Bowles

► The British Columbia Conference held its thirty-ninth biennial session, February 8 and 9, in the Rutland Seventh-day Adventist church at Rutland, B.C. The president, the treasurer, and all departmental secretaries were re-elected. Following the biennial session the annual workers' meeting for the British Columbia Conference was held in the Kelowna church. Assisting were W. E. Murray, vice-president of the General Conference; J. W. Bothe, president of the Canadian Union Conference; E. L. Green, treasurer; W. G. Soloniuk, Sabbath school and home missionary secretary; O. A. Botimer, publishing secretary; Shirley Burton, public relations secretary of the Oregon Conference; and Evangelist G. A. Coon, of Tennessee.

► F. W. Baker, MV secretary of the British Columbia Conference, recently conducted a basic Pathfinder Training Course in the Langley Seventh-day Adventist church at Langley, B.C. There were 31 who finished the ten-hour training course. Included in this group were five members from the Rest Haven church on Vancouver Island.

► Forty people attended the first Five-Day Plan to Stop Smoking held in Newfoundland. The Memorial University made a classroom available for the presentation of the Plan, which was conducted by Pastor C. S. Cooper and Dr. E. Hildebrand, of St. John's, February 2 to 6. Despite a howling blizzard, which blocked streets and slowed transportation, 26 people were present at the graduation exercises. Telephone calls from some who could not attend revealed that 87 per cent had been successful in "kicking" the habit.

► Dr. E. Hildebrand, local elder of the St. John's, Newfoundland, church addressed the local chapter of the Junior Chamber of Commerce on the dangers to health of smoking, and showed the film *Time Pulls the Trigger*. Dr. Hildebrand also addressed the staff and the student nurses of the Grace Hospital on the danger of smoking. He showed two films, *One in 20,000* and *Time Pulls the Trigger*. The request to show the films came from the director of nursing, following a Five-Day Plan presentation in the city.

► D. S. Crook, of the Lethbridge church, Newfoundland, has completed plans for holding evangelistic services in the Catalina church, some 60 miles from Lethbridge. This church was organized in 1915 by Pastor R. A. Hubley, but has been closed since the early 1940's. The prayers of God's people are solicited for the success of Pastor Crook's effort.

► The British Columbia Book and Bible House reports total sales of \$110,092.03 for 1963, an increase of \$8,000 compared with the highest previous year. All indications point to continued growth in this area of church endeavor for 1964.



Central Union

Reported by
Mrs. Clara Anderson

► The Central Union Ingathering for 1964 has soared to a new high of \$403,703.18. This represents a present gain of \$11,437.59 over the 1963 campaign. Every conference in the union shows a gain over last year, and up to this report, all but one of the conferences have reached all-time highs.

► B. J. Liebelt, home missionary secretary of the Colorado Conference, reports that a cash gift of \$5,000 for Ingathering was received in the 1964 campaign. This gift was given to one of our pastors in the Colorado Conference and swelled the total to a record \$117,252.02. Colorado shows an Ingathering gain of \$8,735.95.

► An all-department church officers' meeting was held for eastern Colorado at the YMCA Camp in Estes Park. There were 250 church officers who braved the cold and snow to benefit from this council. J. E. Edwards, of the General Conference; E. E. Hagen, Paul M. De Booy, and L. G. Barker, of the Central Union, joined with local conference departmental

leadership in giving counsel and instruction.

► M. L. Kostenko, Boulder Memorial Hospital assistant administrator, has accepted the position of director of purchasing with our newest denominational medical center, the 400-bed Kettering Memorial Hospital at Dayton, Ohio. During his 14 years at Boulder Mr. Kostenko has been cashier and chief accountant, and since 1957, assistant administrator. Mrs. Kostenko, a registered nurse, was supervisor of Boulder's obstetrics department.

► Union College was host to 58 students from the academies in the conferences of the Central Union at the band-clinic festival, February 12-15. Twenty-five other students joined these from five academies in the Northern Union conferences, and Ozark Academy from the Southwestern Union.



Columbia Union

Reported by
Don A. Roth

► Merle Toalston, of Salineville, Ohio, has been asked to assist Stewart Rhoda, publishing secretary of the Ohio Conference.

► Members of the Hyattsville, Maryland, church turned in \$3,011 for Investment during 1963. This was an increase of \$626 over the previous year. One little girl from the kindergarten division turned in \$65.80 in buffalo nickels.

► Nancy Ann Schroeder was the winner of the annual temperance oratorical contest at Shenandoah Valley Academy.

► Columbia Union College has an enrollment of 1,049 for the spring semester. This includes 84 new students, and marks the first time in the school's history that enrollment has passed the 1,000 mark.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Remittances from the conference treasurers at the close of January show a final total of \$392,205.09 for the union Ingathering campaign. This is a gain of \$18,767.36 over last year.

► Dean Van Tassel, of the Idaho Conference, recently took up his duties as MV secretary in the Washington Conference. Harold Schwartz, who for the past 13 years has been principal of the Walla Walla College Academy, will complete the present school term, then serve as MV and educational secretary for the Idaho Conference.

► Announcement has been made of the following new staff members at Walla Walla College: L. Charles Pierce, currently on the faculty of Southern Oregon College, as assistant professor of modern languages; Dixie Clare, graduating from La Sierra College this spring, instructor in women's physical education; Mary Saxman Thayne, graduate of WWC in 1963, and Mrs. Kenneth E. Groves, librarian at WWC, assistants in the college library; Kathryn Fisher, now teaching in the elementary school at Thunderbird Academy, third grade teacher at Rogers Elementary School.



Pacific Union

Reported by
Mrs. Margaret Follett

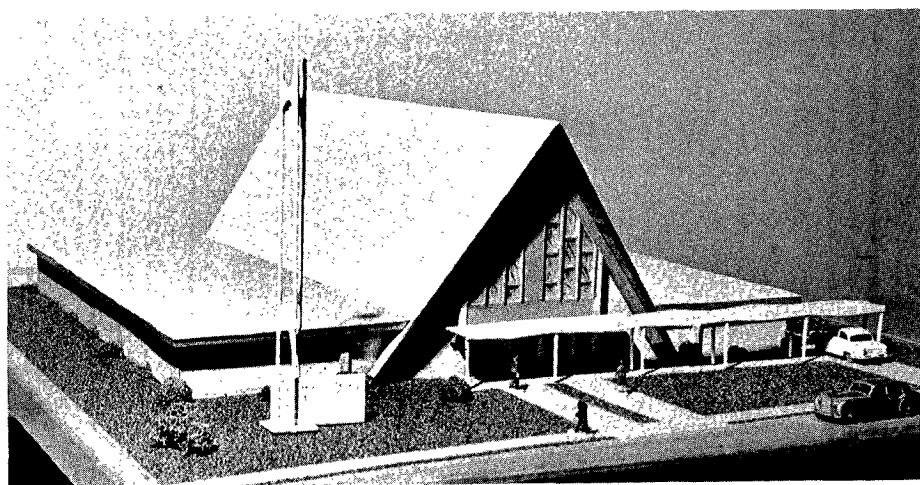
► Six young men have been accepted as ministerial interns in the Southeastern California Conference. Bruce Boyer, who attended Columbia Union and Newbold colleges and obtained an M.A. degree from Andrews University, is assisting John Loor in the Arlington church. To take up work after a year of study at Andrews University are Dennis Priebe, David Gramlich, Ernest Bursey, and Gerald Wood, all graduating in June from Pacific Union College; and John Brunt, graduating in June from La Sierra College.

► The church development service, organized to assist the churches and institutions of the Pacific Union Conference in fund raising, reports that \$1,814,095 was raised through its direction in 1963, with six of the seven local conferences utilizing assistance in 18 projects.

► On January 25 the believers in Lompoc were organized into a church with 31 charter members. D. E. Venden, president of the Central California Conference, directed the organization of the church. R. T. Minesinger is the pastor.

► Beginning February 16, the Voice of Prophecy is being heard in Dutch in the Los Angeles area with F. J. Voorthuis, president of the Netherlands Union Conference, doing the speaking for the program.

► The La Sierra College student Week



New Church Rises in Mountain State

The new \$250,000 Charleston, West Virginia, church (shown here in model form) is scheduled for completion and occupancy in May, 1964. This evangelistic center will seat 450, have ten Sabbath school classrooms, a study, various church offices, Dorcas rooms, and other auxiliary rooms. N. L. Meager is pastor.

ARTHUR PATZER, *President*
West Virginia Conference

of Devotion was held March 2 to 6 with ten students speaking at the morning and evening meetings.



Southern Union

Reported by
Mrs. Cora Kindgren

► A series of four teachers' meetings has been completed in the Alabama-Mississippi Conference. The purpose of the meetings was to bring all the elementary and intermediate teachers of the conference together in small groups to discuss policies, plans, and new materials.

► Five-Day Plan clinics have been held in three different locations in the Carolina Conference recently. All have been successful.

► A temperance oratorical contest was held at Fletcher Academy. First prize was won by Eddie Dennis.

► Sixty-five doctors and their wives in the Georgia-Cumberland Conference gathered for the annual Dixie chapter medical get-together and election of officers. New officers for the current year are Mrs. Donald Fahrback, president, and Mrs. George Tolhurst, secretary-treasurer.

► Almost 900,000 pennies had been turned in at the end of the third week of the 2-million-penny campaign for the music hall at Georgia-Cumberland Academy.

► Under the direction of Orley M. Berg, the third highly successful Five-Day Plan to Stop Smoking has been concluded in Memphis, Tennessee. The program was conducted in the Memphis and Shelby County Health Department auditorium, with the health department and the local chapter of the American Cancer Society as co-sponsors. Of about 130 people who attended on opening night, 100 continued through the course to sign the final commitment. The smoking habits of this class represented an average consumption of 163 packs a day for a total of 2,046 years.

► Nearly 300 teen-agers and their faculty sponsors participated in the first conference-wide Bible Conference to be held on the campus of Highland Academy. The three-day conference was held January 23-25 under the sponsorship of Highland Academy and the Missionary Volunteer department of the Kentucky-Tennessee Conference.

► I. J. Johnson, pastor of the Tampa, Florida, district, South Atlantic Conference, has accepted a call to the South Central Conference. He will serve as pastor of the Mobile, Alabama, district.

► J. R. Wagner, pastor in the South Central Conference, has been called to serve as pastor of the Denver, Colorado, church.

► On January 24 a Foreign Mission Band was formed at Madison College. About 40 young people enrolled in this new band.

► C. F. Graves has completed the second Five-Day Plan in Lawrenceburg, Tennessee, with some notable victories and a

Warmth From Embers

By Nettie Jane Knister

When you ask the Lord each morning
For His guidance through the day,
Always trust Him, without worry—
He will lead the better way.

Should your castle end in kindling,
Quickly place it on the hearth;
Warm yourself by glowing embers
While you plan a thing of worth.

larger attendance than the first plan, which was conducted last fall.

► Ten sophomore students of nursing were capped recently in special exercises at Southern Missionary College.



Southwestern Union

Reported by
H. W. Klaser

► On Sunday, March 15, the Beeville Memorial Hospital, at Beeville, Texas, was opened. This beautiful new 72-bed institution is being turned over to the Texas Conference for operation. A new church with 36 members already has been organized in this previously dark county.

► At the biennial session of the Texas Conference held February 23, 17 new church organizations were presented for acceptance into the sisterhood of churches.

► The Oklahoma Conference committee has voted to employ a full-time evangelist and is planning for aggressive evangelism in every church within the conference.

► The little hospital at Santa Anna, Texas, is crowded beyond capacity. A new location on the main highway, formerly a park, has been secured, and plans are being drawn to erect a modern hospital and nursing home. Dr. C. M. Henner and Dr. R. W. McMullin are the physicians in charge.

► F. F. Schwindt, a retired minister, and R. E. Barrett, pastor of the Lawton, Oklahoma, district, are holding evangelistic meetings at Lawton. They are having capacity attendance and are giving 43 Bible studies each week.

► Southwestern Union laymen are on the march for God. Forrest Tenbrook, of New Hope in the Texas Conference, completed a successful effort resulting in several baptisms. John Schrimsher conducted evangelistic meetings in Haskell, Oklahoma, resulting in five baptisms. J. W. Crews, of Ardmore, Oklahoma, is conducting a branch Sabbath school at Healdton, and reports attendance of 25.

► One of the oldest educational institutions in the Southwest is the academy at Jefferson, Texas. During the past two years a new dining room, a new elementary school building, a new home-economics building, and two new faculty homes have been built on the campus.

NOTICE

Anyone receiving requests for books or other supplies from persons in Israel should make certain that the requests are from bona fide Seventh-day Adventists. A small group of about 10 families, who moved from Texas to Israel five years ago, though not belonging to the denomination, are working under the name of Seventh-day Adventists and are causing much confusion with the authorities. Any assistance given to these people, whether material or moral, will work against the gospel interests in Israel.

D. SOFRANAC, Pastor
P.O. Box 592
Jerusalem, Israel

Church Calendar

Missionary Volunteer Week	March 21-28
Thirteenth Sabbath Offering (South America)	March 28
Missionary Magazine Campaign	April 1-30
Church Missionary Offering	April 4
Loma Linda University Offering	April 11
Bible Correspondence School Enrollment Day	April 25
Health and Welfare Evangelism	May 2
Church Missionary Offering	May 2
Servicemen's Literature Offering	May 9
Spirit of Prophecy Day	May 16
Home-Foreign Evangelism	June 6
Church Missionary Offering	June 6
Christian Record Offering	June 13
Thirteenth Sabbath Offering (North American Indians)	June 27
Medical Missionary Day	July 4
Church Medical Missionary Offering	July 4
Midsummer Missions Service and Offering	July 11
Pioneer Evangelism (Dark County)	August 1
Church Missionary Offering	August 1
Oakwood College Offering	August 8
Educational Day and Elementary School Offering	August 15
Literature Evangelists Rally Day	September 5
Church Missionary Offering	September 5
Missions Extension Day and Offering	September 12
Review and Herald Campaign	Sept. 12-Oct. 10
MV Pathfinder Day	September 19

REVIEW and HERALD

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

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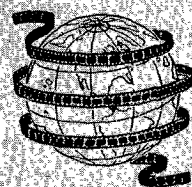
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News of Note

Missionaries to Cyprus

The James Sherwood Jones and Bertil Gillerth families recently sailed from the United States as missionary appointees to the island of Cyprus. Roger A. Wilcox, president of the Middle East Division, writes that he arranged to stop over in Greece at the time of their arrival en route to Cyprus.

Inasmuch as it was the plan for these two families to spend their first year in the study of modern Greek, they have located temporarily in Athens, Greece. They are comfortably settled, and already engaged in a full-time Greek language program, with the best available instructors. Each of the missionary men has his Master's degree in Biblical Greek, which will be of considerable help in learning the grammatical structure of the modern Greek they are enthusiastically studying.

We are looking forward to better days on Cyprus, when it will be possible for these two families to begin their work in this beautiful and needy field.

E. W. DUNBAR

Publishing Growth in Korea

A recent letter from Robert L. Sheldon, manager of the Signs of the Times Publishing House in Seoul, Korea, informed us that their sales have increased from \$63,713 in 1959 to \$141,580 in 1963. Pages of literature distributed in 1959 numbered 18,436,812. In 1963 this figure increased to 47,186,216. It has now become necessary to build an extension to the publishing house in Korea because of the greatly expanded literature distribution program. We feel sure that these thousands of pages of truth-filled literature will bring light and hope into the homes and into the hearts of many people in Korea.

D. A. McADAMS

Philippine Institute of Scientific Studies

The third session of the Philippine Institute of Scientific Studies for the Prevention of Alcoholism will be held on the campus of the University of the Philippines in Manila, May 4-17. An outstanding program has been prepared, and an excellent attendance is expected.

The Philippine Institute is sponsored by the Philippine National Committee for the Prevention of Alcoholism. Major General Basilio J. Valdes serves as chairman of the committee, Dr. Juan Salcedo serves as chairman of the board of directors, and Dr. Reuben Manalaysay, president of Philippine Union College, serves as secretary of the committee and director of the Institute, with N. R. Arit as associate secretary of the committee and organizing secretary of the Institute.

A large number of public school teachers, administrators, social welfare workers, and clergymen are expected to attend this session. The Department of Education has endorsed the program and has encouraged as many of the teachers and administrators as possible to attend the Institute.

W. A. SCHARFFENBERG

Great MV Evangelism in the West

Pacific Union Conference Missionary Volunteers are ready to go in achieving MV TARGET 3000. The writer participated in 67 appointments on a recent itinerary that took him to most MV officers' institutes. More than 1,100 baptisms were pledged, with scores of projects. Evangelism is fast becoming the watchword. Miller Brockett and Harry Garlick, Pacific Union MV leaders, report an avalanche of orders for evangelism supplies such as *Voice of Youth Sermons*, *Guidebooks*, *Operation Fireside* booklets, *Friendship Team* leaflets, and *Branch Sabbath School* leaflets.

In every conference dedicated leadership is leading the youth into the greatest soul-winning program ever launched in the West. Senior youth are reaching out their hands to join the pastors in winning souls. Let us daily remember our youth in prayer.

LAWRENCE NELSON

Our Hospitals in Hong Kong

A recent letter from Dr. Harry W. Miller brings word that our New Territories 100-bed hospital in Hong Kong will be completed and in operation in the near future. This general hospital is located in Kowloon, on the China mainland, in what is called the New Territories of the colony of Hong Kong, only a few miles from the barbed-wire barricades that separate Red China from the free world.

Dr. Miller and associates are also raising funds in Hong Kong for the construction of the new 200-bed sanitarium and hospital that is to be built in Hong Kong proper. Dr. Miller's friendship with merchants and national leaders in China in earlier years is now proving to be an important avenue for financing of the two new Hong Kong hospitals. Drs. Clarence and Isabel Ing are associated with Dr. Miller in this medical work. Awaiting the completion of the hospitals, they are operating the outpatient clinic work.

One of the significant developments in Hong Kong under Dr. Miller's direction is the establishment of some ten soybean processing plants, where soy milk is being produced. In a country where dairy milk is practically unknown, this is a significant contribution to the nutrition of this crowded population.

According to our records, Dr. Miller arrived in China 61 years ago. We have few records of active denominational service to match that of Dr. Harry Miller.

It is our prayer that God will continue to bless Dr. and Mrs. Miller with the necessary health for the arduous duties they continue to perform in this busy and needy metropolis of the Orient.

T. R. FLAIZ, M.D.

Ukrainian Radio Broadcasts in New York

"We are on station WWRL at 4:45 P.M. every Saturday, right in the front line of our battlefield. Most of the Ukrainians here in New York are of the Catholic faith, and our program precedes the Ukrainian Catholic Hour." Thus writes Mirosław Roshak, our licensed minister who looks after the Russian, Polish, and Ukrainian churches in New York City.

Brother Roshak also reported: "One day the station manager could not find our *Voice of Prophecy Ukrainian* tape, and so was seven minutes late with the program. However, he gave us the full time and ran seven minutes into the time when Ukrainians would be tuning in on the *Ukrainian Catholic Hour*."

WESLEY AMUNDSEN

Missionaries on Furlough Appreciate Kindnesses

Often we receive letters at the General Conference office expressing the gratitude of missionaries for the kindnesses shown them by friends and fellow workers during their furlough in the homeland. Dr. R. I. McFadden, superintendent of the Karachi Hospital in Pakistan, recently wrote:

"We arrived safely in Karachi on Thursday morning at 2:00 A.M. . . . We enjoyed our short furlough very much, but are glad to be back at our post of duty. It seemed that nearly half of the hospital personnel were at the airport to greet us, and considering what an unearthly hour we arrived, we were really surprised! But they are dear people, and we love them. We hope and pray that God will give us wisdom to deal wisely with the problems we have to meet here. We wish to thank you and your associates at the General Conference for all you did to make our furlough run smoothly. We certainly feel that missionaries are treated well, both at home and abroad, and we are very happy to be a part of this great family of mission workers."

A. FLOYD TARR

Death of C. E. Moon

Veteran Missionary Clarence E. Moon died at the St. Helena Sanitarium and Hospital, near St. Helena, California, on the eleventh of March, at the age of 80 years. Thirty-two of his 41 years of faithful service to the church were spent in the Inter-American Division, first in Puerto Rico and later in Mexico. A biographical sketch will appear in a future issue of the REVIEW.