

REVIEW and Herald

★ **Expulsion and
Redemption**

—Page 2

★ **Purity**

—Page 8

Record Number Ordained in Korea

By **RALPH S. WATTS**

Vice-President, General Conference

TWENTY-FIVE workers in Korea were ordained to the gospel ministry on Sabbath, February 8. This was the largest number of workers ever to be ordained at one time in the Far Eastern Division, and, perhaps, in any union field in the world.

The ordination of 25 to the gospel ministry marked the close of the twenty-first biennial session of the Korean Union Mission, held in Seoul, February 2-8. It saw the strength of the working staff brought from 66 to 91 ordained ministers in a land where the Advent message is growing by leaps and bounds and lay members are raising up interests in the truth so rapidly that it has been almost impossible to follow through with baptisms. Some ordained ministers have had from 20 to 45 churches and groups in their districts.

Just ten years ago, 1953, at the end of the Korean war our church membership stood at 4,363, with a Sabbath school membership of 13,390. This represented the total membership in Korea after 50 years of mission work. But the past decade has witnessed a tremendous upsurge and acceleration. At the end of 1963 the church membership had reached 21,757, and the number of Sabbathkeeping adherents had soared to 84,064.

Fortunately, during this expansion period our Korean Union College was enlarged and upgraded to a full senior college. As a result, the college has been able to provide a larger number of better-qualified theological gradu-



PHOTO BY ROBERT L. SHELDON

Twenty-five workers ordained to the gospel ministry in Korea, Sabbath, February 8, 1964. This is the largest number to be ordained at one time in any union in the history of the Far Eastern Division, and perhaps of any union field in the world. Of this number 23 are Koreans, one is Chinese, and one American.

ates. Many of these young men have given proof of their high calling to the gospel ministry. It was largely from among these consecrated, active, Korean workers that candidates worthy of ordination were selected.

There has also been a strong laymen's training program in Korea. During the past two years 165 training institutes were conducted throughout South Korea, and a total of 6,000 laymen have been trained as soul winners. The president of the Korean Union Mission, Cecil A. Williams, reports that during the biennial period of 1962-1963 laymen were instrumental in establishing 158 churches and companies. In this same

period 124 new church buildings were erected and dedicated to the Lord.

The twenty-first biennial session of the Korean Union came in the very year that the Seventh-day Adventist Church was celebrating the sixtieth anniversary of its work in Korea.

To take part in the ordination service at this particular time held much meaning for me. Just 31 years ago, almost to the exact Sabbath, at the same union headquarters, I too was ordained to the gospel ministry. At that time we had less than 25 Korean ordained ministers in the whole of Korea. As we look back over the years we can truly exclaim, "What hath God wrought!"

Expulsion and Redemption

BY HARRY W. LOWE

Field Secretary, General Conference

THE tragedy and sorrow implicit in the three words of Adam in the last recorded direct interview between God and the first man—"I was afraid"—are too great to be captured in words. When our first parents became aware of God's presence, for the first time they hid themselves from the presence of the Lord God. There followed the threefold curse, coupled with the assurance that man must, as a consequence of willful sin, return to the dust from whence he came. The prediction of conflict between the seed of the serpent and the seed of man was the one ray of hope in the sad narrative of the fall of man.

From face-to-face contact with God our first parents passed into the shadows of evil. "A state of conscious guilt" possessed them. "In humility and unutterable sadness they bade farewell to their beautiful home." They went forth to a totally changed, hostile world, while they themselves were radically changed in nature. (See *Patriarchs and Prophets*, p. 61.)

What loneliness and fear possessed Adam and Eve in their separation from God we do not know, for little is said about Adam after the Fall. The 18 references to him in Genesis and 12 in the rest of the Bible give us little further information about the unhappy pair. But we can imagine the excruciating remorse and the deep longing to sense God's presence anew that swept over them.

One of the relationships changed by sin is set forth in this sentence: "After the transgression of Adam, the Lord spoke no longer directly with man; the human race was given into the hands of Christ, and all communication came through Him to the world."—*Fundamentals of Christian Education*, p. 237. The dominating motive of Christ was the salvation of the race of men whom He loved, and the paramount need of man was to find a way back to God.

Of all the many redemptive acts of

God for ancient Israel, two stand out in bold relief—the restatement on Sinai of the already existing moral law of God, which was an expression of His love, and the establishment of the sanctuary services. Of the first we are told: "It was Christ who spoke the law on Mount Sinai."—*Ibid.*, pp. 237, 238. Of the second we know that its institution was due, first, to God's desire to "dwell among them" (Ex. 25:8); and second, to the necessity of "symbolizing the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ."—*Patriarchs and Prophets*, p. 352. The sanctuary, therefore, which enshrined God's holy law beneath the mercy seat, was a constant symbol of God's presence through forgiveness of sin with lonely, sinful men and of the redeeming love of God in Christ Jesus.

This was Heaven's way of bridging the gap between sinful man and a righteous God. It produced a rich sanctuary theology, and the prophets frequently embodied in their messages thoughts of God's glory in the context of the sanctuary: "Honour and majesty are before him: strength and beauty are in his sanctuary" (Ps. 96:6); "Thy way, O God, is in the sanctuary" (Ps. 77:13); "A glorious high throne from the beginning is the place of our sanctuary" (Jer. 17:12). It is impossible to separate sanctuary ideas from the life and thought of the chosen people.

In the truths that centered in the sanctuary God directed His people's vision outside the confines of their own times. First, they were reminded of the thunderous announcements of Sinai, and as they contemplated the necessity of law they remembered the sad, mysterious story of Eden, lost through sin.

Second, they could not partake of the sanctuary sacrifices and offerings without perceiving that these were types of something greater to come, something that had to do with their

This article, first in a series of seven, pictures lost man fixing his hope on the merits of the substitutionary sacrifice.

final redemption. However vague it looked to them back there, we must remember that "the system of Jewish economy was the gospel in figure, a presentation of Christianity which was to be developed as fast as the minds of the people could comprehend spiritual light."—*Fundamentals of Christian Education*, p. 238.

In the course of time the perfunctory performance of an endless round of sacrifices and complicated liturgical services—many added by men—produced a spiritual malaise, which threatened to submerge the chosen people in a deadly ceremonialism, in which the life did not correspond to the profession. The twenty-third chapter of Matthew is a sad rebuke to all this. But "when the fulness of the time was come, [and] God sent forth his Son" (Gal. 4:4), devout souls began increasingly to see a fulfillment of certain Old Testament types.

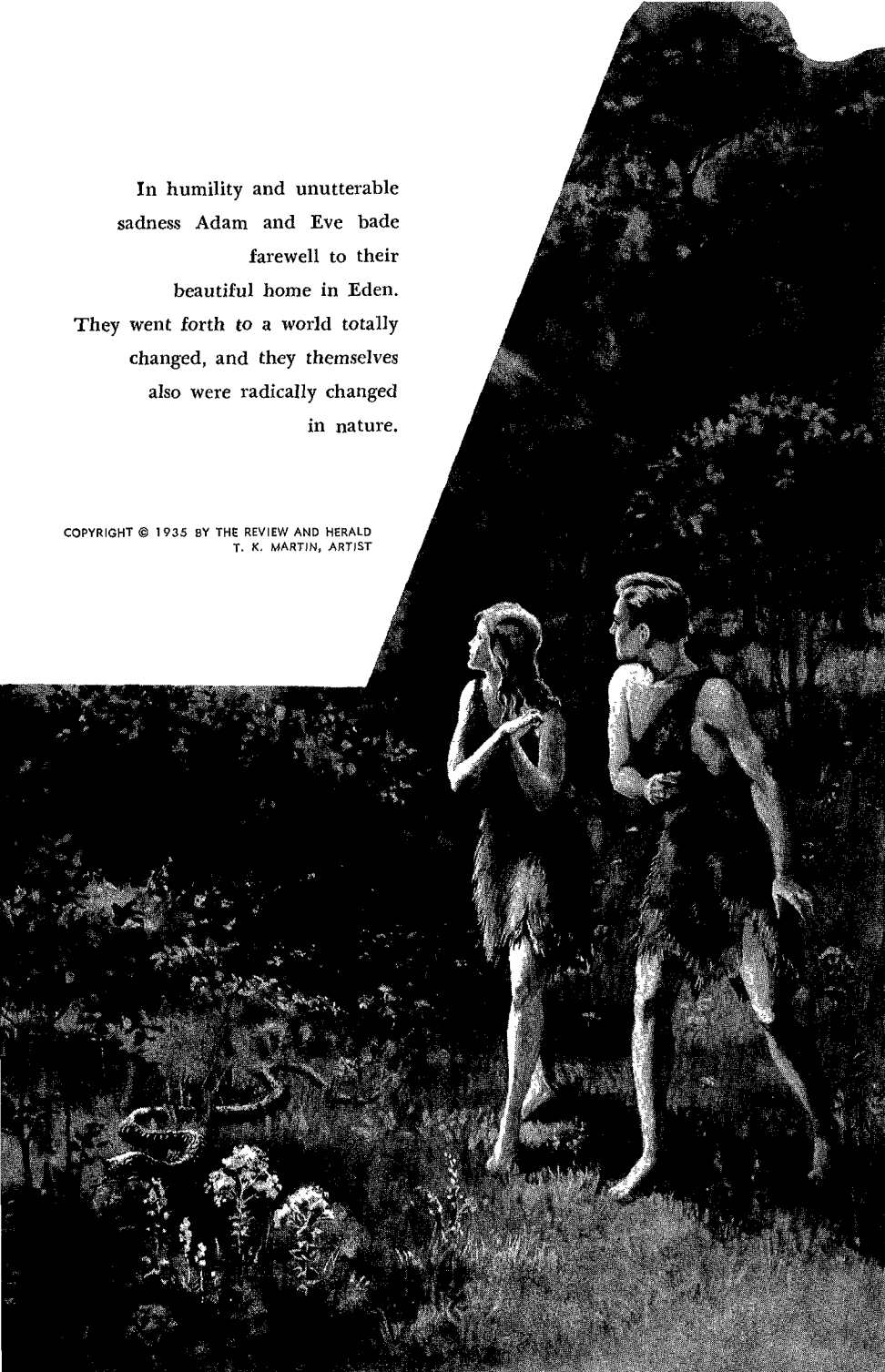
Typology Requires Careful Use

Typology is a dangerous thing when it presses Old Testament types to fantastic extremes, even as symbolic prophecies and parables are sometimes forced to teach unsound doctrine. We must remember that all the Old Testament types put together could not accurately represent the work of Christ for the salvation of man. Moreover, some had only a local significance under the Levitical system.

But there is one sure New Testa-

In humility and unutterable
sadness Adam and Eve bade
farewell to their
beautiful home in Eden.
They went forth to a world totally
changed, and they themselves
also were radically changed
in nature.

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T. K. MARTIN, ARTIST



ment guide to the meaning of the typical sacrifices in the sanctuary services. John cried at his public baptismal service at Bethabara beyond Jordan: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). This was not simply a personal perception of Messiahship, it was a recognition that everything in the greatest work of the antitype centers in redemption from sin. God had provided the antitypical Lamb. Adam's case would have been hopeless but for "the Lamb slain from the foundation of the world" (Rev. 13:8).

Twenty-eight times the word "lamb" occurs in the book of Revelation, and in every case but one it refers to Christ. It seems to be our

Lord's favorite symbol for Himself. In contrast with the warlike ensigns of earthly powers, "The ensign of the Messiah's kingdom is a lamb."—*The SDA Bible Commentary*, Ellen G. White Comments, on Dan. 7:2-7, p. 1171. The force of this figure is seen in Revelation 5, where the paradox of the Lion-Lamb is used as a figure of universal victory and acclaim. "These symbols represent the union of omnipotent power and self-sacrificing love."—*The Acts of the Apostles*, p. 589. We have been told to study Revelation 5 closely because "it is of great importance to those who shall act a part in the work of God for these last days."—*Testimonies*, vol. 9, p. 267.

In stressing the fact that an under-

standing of the last-day events portrayed in the book of Revelation would produce a reformation in our churches, the servant of God said in 1890: "But be not too ready to take a controversial attitude."—*Testimonies to Ministers*, p. 118. Much extremism has arisen from heated controversy over unfulfilled prophecies in this book. It is Satan's business to becloud the real issues in God's plan of redemption.

Faith Through Blood

After the expulsion from Eden the new way of worship involved blood sacrifice as an expression of faith in God's plan to redeem man and to restore the Edenic glories. "According to the Law, it might almost be said, everything is cleansed by blood and without the shedding of blood there is no forgiveness" (Heb. 9:22, N.E.B.).* Abel accepted God's way and offered "the firstlings of his flock," but Cain, refusing to acknowledge the justice of God's dealing with Adam, "brought of the fruit of the ground an offering unto the Lord" (Gen. 4:3, 4). The one found the way back to God through forgiveness of sin; the other did not.

Henceforth "the seed of the woman" revealed faith in the shedding of blood as the way of forgiveness, and the seed of Satan did not. The one group avail themselves of "the appointed sacrifice for sin; the other venture to depend upon their own merits."—*Patriarchs and Prophets*, pp. 72, 73. For more than 16 centuries the righteous offered sacrifice and saw God's glory at "the cherubim-guarded gate of Paradise" (see *ibid.*, p. 62). Henceforth God's glory was to be seen in the moral issues involved in providing sinful man with pardon through the merits of Christ's redeeming blood. Righteousness by faith could come only through the Lamb of God's appointment.

"It is only through the merits of Jesus that our transgressions can be pardoned."—*Ibid.*, p. 73. This faith in the merits of the atoning blood of Christ is the basis of the whole sanctuary teaching. When this truth is studied with balance and care, and when it is presented in context with righteousness by faith in Christ, the 2300-day prophecy of Daniel 8 and 9, and the law of God, then we have a chain of great teachings that are "perfectly calculated to explain the past Advent movement and show what our present position is, to establish the faith of the doubting, and give certainty to the glorious future."—*Early Writings*, p. 63.

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From the First to the Second Captivity



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MANNING DE V. LEE, ARTIST

By Siegfried H. Horn

IN THE early spring of 605 B.C. the Babylonian army left its capital for the first time under the command of Nebuchadnezzar, the crown prince. Nabopolassar, his father, who had conducted many successful campaigns in the past, had fallen sick, hence stayed at home. Nebuchadnezzar advanced toward the northwest and attacked the Egyptians at Carchemish. After a fierce battle the city fell and the Egyptians were driven back. They rallied at Hamath in central Syria, but in a second battle were again badly mauled by the Babylonians. In disorder the Egyptians fled toward their homeland, hotly pursued by the victorious armies of Nebuchadnezzar.

During their march through Syria and Palestine the Babylonians captured one city after another, most of the cities offering little or no resistance. Among these cities was Jerusalem, the capital of the little kingdom

of Judah. Nebuchadnezzar was satisfied to accept Jehoiakim's submission, but demanded the surrender of hostages as a guarantee against future insubordination or rebellion. These hostages included members of the royal family, and among them were Daniel and his three friends (Dan. 1: 3, 6). Nebuchadnezzar also selected some precious vessels and other objects from the Temple treasury as spoils of war, and had them carried to Babylon, probably to be displayed in his royal museum, the ruins of which have been excavated.

It can be assumed that Nebuchadnezzar stopped only briefly at Jerusalem and that the city surrendered without a fight. Pressing on toward Egypt, Nebuchadnezzar advanced rapidly until suddenly word came that his father had died August 15. The danger existed that a usurper would make the most of this opportunity and seize the throne of Babylon while the crown prince, the legal successor, was hundreds of miles away. For that reason Nebuchadnezzar decided to hurry back to the capital by the short-

est possible route and at maximum speed.

Leaving his prisoners and hostages in the hands of his generals, Nebuchadnezzar ordered them to follow him with the army as rapidly as they could over the conventional road through Palestine, Syria, and upper Mesopotamia. The possibility existed that he might have to fight for his throne, and in that case he needed his royal forces. Nebuchadnezzar himself probably crossed the desert between Damascus and Babylon via Tadmor, better known by its later name Palmyra.

The Babylonian Chronicle tells us that he reached Babylon on September 7, about three weeks after his father's death. In the capital he found everything in good order and was able to take the throne without opposition. Thus he was able to leave Babylon almost at once for a new campaign.

Before the end of the year Nebuchadnezzar was back in Syria mopping up pockets of resistance to his regime and reorganizing the several countries that had fallen into his hands through

the defeat of the Egyptians. These territories now became an integral part of the Babylonian Empire. From this time on, the Babylonian Chronicle records annual campaigns in Syria and Palestine.

During one of these campaigns, in 604 B.C., Ashkelon, a large city on the Palestinian coast, was captured. In 601 B.C. Nebuchadnezzar's army came again to battle with the Egyptians, but this clash, the site of which is unknown, seems to have ended in a draw, perhaps even in defeat for the Babylonian army. Apparently it took Nebuchadnezzar 18 months to reorganize his military strength before he could take the field again.

The political developments of the great powers that led to this battle in 601 B.C. between the Babylonians and Egyptians must have been closely followed by Judah's king, Jehoiakim. It had not escaped him that the Egyptian army had been rebuilt after its dual defeat at Carchemish and Hamath in 605, and seemed to him powerful enough to beat any Babylonian army sent against it. Being by natural inclination pro-Egyptian and anti-Babylonian, he broke his ties with Nebuchadnezzar and joined Egypt again. The Biblical records say that this happened after he had been loyal to Nebuchadnezzar for three years (2 Kings 24:1), hence about 602 B.C. That Jehoiakim's estimates of the strength of Egypt were not without foundation was proved when a year later the Egyptian army was not only able to hold the field against the Babylonians but even badly mauled them, as has already been related.

However, Jehoiakim's political foresight proved to be wrong in the long run. The Babylonians recovered, while the Egyptians became a "bruised reed, . . . on which, if a man lean, it will go into his hand, and pierce it" (2 Kings 18:21). They never again became a serious threat to Nebuchadnezzar's rule over Syria and Palestine. Yet, Nebuchadnezzar, after the defeat of 601, needed time to rebuild his badly crippled army, and could therefore not at once punish Jehoiakim for his revolt.

This must have been the reason that he allowed Judah's neighbors who by tradition hated the Jews, to harass them as much as possible. They soon began to raid the unhappy country of Judah from all sides, and made life miserable for its people. This is expressed in 2 Kings 24:2 in the following words: "And the Lord sent against him bands of the Chaldees and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it."

Nebuchadnezzar, having rebuilt

A Letter From Our President

DEAR FELLOW BELIEVERS:

Seventh-day Adventists believe in Christian education. Very early in their history they launched their own educational program, and through the years they have supported loyally their ever-enlarging educational work. They believe in freedom to emphasize the fundamentals of their faith, as they place their young people in their denominationally supported schools. The principles of their faith, they insist, should permeate classrooms and subjects alike. If they did not cherish this belief they would have no schools. Costly as the program of education has been, they believe it has been well worth the price.

Adventists have taken justifiable pride, especially in the United States and certain other countries, in the fact that they themselves have supported their own educational work and have not petitioned governments for tax monies. (In some countries, under special circumstances, government assistance has been received where, in the absence of public schools, churches have operated what amounted to community schools.)

As enrollment in Adventist schools has grown, so have demands for facilities. This has been true of education generally, and of private schools in particular. Because of this increasing financial burden many private schools in the United States, including some church-related colleges, have turned to the Government for aid. This trend has culminated in the recent passage by the U.S. Government of a law providing Government aid to private colleges of all classes, secular as well as religious.

It is significant, however, that a number of church-operated institutions have taken a firm stand against this trend. The president of a well-known Christian college said recently: "For our Christian schools in particular the question of federal encroachment into the field of education finally resolves itself into the choice of aid or independence, . . . support from the government or continued dependence on God through his faithful stewards." Expressing himself still more forcefully, this same college president added: "It may even be necessary at times to walk in the rags of self-determination of our own plans and programs under God rather than to be clothed in the dubious riches of dependence on federal support."—*Christianity Today*, Feb. 28, 1964, p. 13.

It is true that the effort required to maintain a system of pure Christian education comes with a high price tag. This Adventists well know. But they also know that there is something satisfying and rewarding in a system of education that, though costly, is free and unencumbered.

Once more we quote the college president referred to above:

"The family that faces its responsibilities for its children, that perpetuates the affection and confidence between parents and children, that prays together and works together and sacrifices together, will find that its children can be educated. The effort to do so will help unite the family."—*Ibid.*

Letters and inquiries come asking whether Seventh-day Adventists are inclining toward Government tax money to provide needed facilities for their schools. This question was raised some years ago and clearly answered after a thorough discussion by a Fall Council. The conclusion was that, in harmony with our historic position, we would not receive tax funds in the United States but would continue to support our own educational program as we have done from the beginning.

On March 23, 1961, the North American Committee on Administration made the following declaration:

"They [Adventists] are anxious that the historic principle of separation of church and state as inscribed in the Constitution of the United States of America be preserved to the American heritage. This principle precludes the granting of tax funds for the establishment or support of any or all religions, churches, or parochial school systems."

The above quotation, we believe, sets forth clearly our position on the matter of Government aid to church-related schools.

R. P. Fisher

President, General Conference

the depleted ranks of his army, was by 599 B.C. once more ready to resume military campaigns. We find him in that year again fighting in Syria and against Arab tribes. Having done this in 599 and the following year, he turned his attention toward the rebellious kingdom of Judah. In December, 598 B.C., he set out with his army to punish that country for its defection.

In the meantime King Jehoiakim apparently fell into the hands of a raiding hostile force. He was chained to be sent to Babylon as prisoner, but suddenly died—perhaps as the result of cruel handling by his captors. His body was thrown outside the gates of Jerusalem and lay there for several days before it received burial (2 Chron. 36:6; 2 Kings 24:6; Jer. 22:18, 19; 36:30). His 18-year-old son Jehoiachin took the throne, and had barely completed three months of reign when Nebuchadnezzar with his army reached Jerusalem in March, 597 B.C. The young king considered it wise to surrender, and Nebuchadnezzar sent him together with his family and 10,000 people, soldiers and craftsmen, to Babylon into exile.

This second capture of Jerusalem happened, according to the Babylonian Chronicle, on March 16, 597 B.C. It is the first accurate date of any Biblical event attested by outside sources. Nebuchadnezzar, who evidently still hoped that Judah could remain a vassal state under its own king and administration, took Mattaniah, the younger brother of Jehoiakim, and put him on the throne of Judah instead of his young nephew Jehoiachin. Mattaniah took an oath swearing perpetual allegiance to Nebuchadnezzar, and changed his name to Zedekiah, meaning "Righteous is Yahweh."

The Jews in Exile During Jehoiakim and Zedekiah's Reign

Before continuing our recital of the history of the kingdom of Judah let us turn to Babylon where by this time many Jewish exiles lived. In 605 B.C. Daniel was carried to Babylon together with other noble young hostages and probably many other Jews. The first chapter of Daniel tells how he and three of his companions were chosen to be trained for royal service, and how they stood true to the religious principles in which they had been trained in their youth. It also records how God honored their faithfulness in the face of many difficulties.

During the following years Daniel remained true to his God. He also became a valued statesman and counselor of King Nebuchadnezzar. He must have heard with misgivings of

God's Library

By Inez Storie Carr

Beyond man's daring space exploits

God's library grows.

And only He who knows

The sting of hurt and pain,

The fall of heartbreak rain,

Can place those books upon the shelves—

Histories of our daily selves.

King Jehoiakim's treacherous course of action in his homeland. From the book of Jeremiah we learn that letters between the exiles in Babylon and their friends at home went back and forth, and it can be assumed that Daniel was well informed about what was going on in his homeland. He was probably also not ignorant of Jehoiakim's various foolish and irreligious acts to which belonged the destruction of a scroll containing the prophecies of Jeremiah, the execution of the prophet Uriah, and his attempt to have Jeremiah share the same fate (Jer. 36:23, 26; 26:20-23).

Daniel must have watched with apprehension and anxiety the political events that for a time seemed to vindicate Jehoiakim's change of loyalties from Nebuchadnezzar to Necho. But then he also saw a mighty army (in 598 B.C.) leaving Babylon against his homeland, and a few months later saw thousands of Jewish captives, able soldiers and skilled crafts-

men, arrive in Babylon to swell the ranks of Nebuchadnezzar's army. Many were employed in the tremendous activities of building a capital city for the Babylonians such as the world had never seen before.

He also saw the royal family arrive. From records found in the ruins of the southern palace of Nebuchadnezzar we know that Jehoiachin was treated with deference and respect by the Babylonians during the early years of his captivity. These records show that he received 20 times as much foodstuff from the royal storehouse as ordinary citizens. This indicates that he must have been allowed to keep servants, because the rations granted to his five sons were listed separately.

Among these Jewish exiles of 597 B.C. was Ezekiel, a prophet. Most likely Daniel met him; at least Ezekiel knew him, for he thought highly of him and in his writings ranked him together with Noah and Job (Eze. 14:14, 20). Ezekiel made his home in or near the city of Nippur in lower Babylonia, which lay on the canal Chebar (chap. 1:1). He became a valued counselor and religious leader of the Jews in exile (chap. 8:1).

Daniel, who by this time had become a high-ranking officer in the Babylonian administration, was probably greatly disturbed by unwholesome activities among the exiles in

Questions on healthful living Answered

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

Cholesterol—3

If One's Blood Cholesterol Is Undesirably High, by What Simple Means May It Be Lowered?

Diet has a very definite influence on the blood cholesterol level. Studies in different parts of the world have shown that fats of animal origin (with the exception of certain fish oils) tend to raise the concentration of cholesterol in the blood. Solid (natural or hydrogenated) vegetable fats have a similar tendency, but to a lesser degree. On the other hand, vegetable oils, in general, lower cholesterol levels.

A vegetarian diet in which eggs are restricted and nonfat milk is used in place of whole milk will usually produce a fall in blood cholesterol when substituted for a diet high in animal fats. Hardened vegetable fats should be replaced with vegetable oils as far as practical, and margarines with those that contain a large proportion of unhydrogenated oil.

An excessive intake of calories from any source may raise the blood cholesterol, since the body converts part of the surplus to this substance. Therefore, overeating should be avoided. Calorie for calorie, cane sugar elevates blood cholesterol more than does starch. It would be rational to avoid highly sweetened desserts, ice cream, and candy.

Increased physical activity such as gardening, walking, working, hiking, et cetera, and the elimination of mental and emotional stress are factors in keeping blood cholesterol levels down.

Recently several drugs have appeared for the reduction of high levels of cholesterol. However, problems have been reported with their use, even to the withdrawal of some from the market. Under no circumstances should these be taken unless prescribed and carefully supervised by a qualified physician.

Babylonia and the Jews at home. False prophets rose up in Jerusalem (Jer. 28), as well as in Babylon (chap. 29:21-23), and created unrest among the exiles by predicting an early return of Jehoiachin and of the sacred vessels to Jerusalem.

Jeremiah opposed the false prophets at home, and when he heard what was going on in Babylon he sent a letter to the exiles of Babylon exhorting them to be loyal to Nebuchadnezzar and to lead a quiet and peaceful life. He stated that the captivity would last for 70 years (chap. 29). Some agitators in Babylon did not accept Jeremiah's counsel and were cruelly punished by Nebuchadnezzar for their subversive activities (chap. 29:22). This unwise and unfortunate movement probably cost Jehoiachin the liberty that he so far had enjoyed in Babylon, with the result that he was put in prison, being confined until after Nebuchadnezzar's death.

It seems clear that Daniel did not belong to the rebellious faction among the Jews and that he accepted Jeremiah's counsel and prophecy, for we find him patiently waiting for delivery until the 70 years of captivity came to an end. Daniel 9:2 informs us that he fervently prayed for the fulfillment of Jeremiah's prophecy at the time when it was due.

During Zedekiah's reign Nebuchadnezzar erected a great golden image. For its dedication the governors of provinces and the rulers of vassal countries were summoned to Babylon. Most probably Zedekiah of Judah was among those who had to travel to Babylon for the occasion.

Jeremiah 51:59 records the information that the king made a trip to Babylon in the year 594/3 B.C. It is possible that this journey was connected with the dedication of the golden image of Nebuchadnezzar. We know that Zedekiah had a weak character and did not stand up for principle. It is therefore not unreasonable to assume that he with the rulers and dignitaries from other countries bowed down before the golden image as a sign of loyalty and submission to the Babylonian king. By contrast, Shadrach, Meshach, and Abednego, three Jewish officials of Babylon, refused.

It is not known where Daniel was at that time and how it happened that he was not affected by the test faced by his three companions. Evidently he was not in Babylon at that time and had not been summoned to be present for the dedication or his name would hardly be absent from the records of the frightful experience recorded in the third chapter of Daniel.

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

Never in Public

TWICE in twenty-four hours recently I was an unwilling witness to a pretty depressing example of what I call a "head-on collision" between a parent and a teen-ager. (The word "teen-ager" has acquired a kind of negative connotation, but for want of a suitable substitute, I'll use it.) Not only did I see these encounters, I heard them, as did everyone else within a large area. No one needed unusually acute auditory perception to hear these clashes—it would have taken heavy earmuffs to keep out the sound. I'm glad I'd never before seen any of the participants in these domestic battles, otherwise I wouldn't feel free to write about them.

Both episodes took place in public places where lots of people were transacting business. Naturally, all the innocent bystanders were deeply embarrassed; you know how awkward it is when you are forced to witness (and hear) something that ought to be entirely private, that ought to be kept within the family circle. Actually, the encounters I'm discussing never should have happened, in my opinion; but I'll go on with that idea a little later.

All of us onlookers were trying not to see the crimson, contorted faces, and trying not to hear the strident, shrill voices. We tried to ignore the fact that what we were seeing and hearing represented a truly frightening lack of parent-child understanding. Exchanging weak smiles of apology (you feel you're partly to blame, somehow, because you're an observer), we scattered as quickly as we could.

The First Bout

In the first bout to which I was a witness Daughter had left school without permission during the afternoon, and fate being what it is, Mother had had occasion to telephone the school to leave a message for her. This was the nucleus of the problem. Clearly, Daughter should not have been disobedient and irresponsible, but simple honesty forces me to state that Mother should not have subjected her to a cross-examination worthy of a Philadelphia lawyer, conducted in public at the top of her lungs. (Daughter's answers weren't exactly soft and melodious, either.)

The co-ed's departure from school without permission was regrettable, of course, and should not be overlooked, because, after all, you really can't have students gadding about who-knows-where. But surely a better way to deal with the matter could be found than for Mother and Daughter, each time

there was a lull in the fray, to gulp in another lungful of air and tear into each other. (Fortunately, the encounter stayed on the verbal plane, although I feared once or twice that it might deteriorate to the physical level, with blows being struck.)

If there had been the proper relationship and mutual confidence here, Mother and Daughter could have (and should have) settled the matter quickly and quietly—at home. They seemed entirely oblivious to the scene they were creating, which led me to believe that this wasn't a first time. Being a firm member of the school of thought that holds that dirty linen should be washed privately, never publicly, I really was sickened by the sight.

What's more, not once was any definite action suggested. Both parties merely indulged in endless recriminations. All sorts of grievances were dredged up from the dark past to offend the ears of the listeners, but apparently nothing was going to be done. One side didn't say, "I realize my mistake, and won't repeat it"; the other didn't say, "This will help you remember." It was a real stalemate.

The Second Contest

A divergence of viewpoints on the subject of proper lunches triggered the second contest of wills. It occurred—where else?—in a supermarket, with the same general pattern of bellows, accusations, and counter-accusations—all leading nowhere. But two of these battles in such close succession definitely unnerved me. In spite of my careful shopping list, I left the store minus some essential items.

We've tried in this column to convey the idea that differences of opinion between youth and their parents are bound to occur. These differences may even be sharp, at times. But I'd like to go on record as saying that there is no difference of opinion so decided that it must be settled publicly. Quite the contrary. The sharper the difference, the more need for quiet, controlled discussion in the dignity and privacy of one's home.

I certainly hope you've never been a participant in one of these disgraceful episodes. If you have, will you resolve never to let it happen again?

Dirty linen definitely needs washing—but only in private!



Purity

By Arnold V. Wallenkampf

Have long-held moral standards become outmoded by social conditions in the twentieth century?

RUTH was a Seventh-day Adventist girl in her late teens. While traveling on a plane one day she was visiting with other young people of her age. Her non-Christian traveling companions soon discovered that she did not smoke, play cards, or drink. They also noticed that she was pure in word and thought, and that she purposed to remain such.

Finally, one of the young men in disdainful amazement exclaimed: "What are you trying to be, anyway? Are you trying to be an angel?"

Ruth was momentarily taken aback by his query, but after a slight pause she answered: "Yes, that is exactly what I am trying to be."

Ruth was not ashamed to let her traveling companions know that she purposed to be good; that she planned to live in accordance with God's expressed will for her.

Like this teen-ager, so every true Seventh-day Adventist desires to live a morally clean and pure life. Seventh-day Adventists do not intend to be libertines. Adultery and fornication are not only prohibited by Seventh-day Adventist teachings, they are grounds for being disfellowshipped from the church (*Church Manual*, p. 224). As members of the remnant church, we remember that our body is the temple of the Holy Ghost, and thus we flee from the vices that tend to impair and ruin both body and soul.

Currently the ideal of moral purity is being obscured or abandoned in the world at large. Moral looseness and sexual promiscuity are being glamorized. C. S. Lewis has written that "all the contemporary propaganda for lust, combine to make us feel that the desires we are resisting are so 'natural,' so 'healthy,' and so reasonable, that it is almost perverse and abnormal to resist them. Poster after poster, film after film, novel after novel, associate the idea of sexual indulgence with the ideas of health, normality, youth, frankness, and good humour."—*Mere Christianity*, p. 78. Secular psychology and psychiatry often perceive nothing wrong in this.

Regrettably, a liberal attitude on sex is also making inroads among Seventh-day Adventists. The virtue of purity in thought is not considered as desirable as it once was, and the tendency toward lower morals prevalent in today's society is affecting the thinking even of some Seventh-day Adventists.

Several factors tend to undermine moral purity among our youth. One of these is the "going steady" courting practice that is currently popular, not merely in the world but also in our church. Teen-agers, while still

in high school, begin to "go steady." If they adopt this habit in their freshman or sophomore year and continue it through high school or academy, the danger of intimacy is increased.

Teen-agers of opposite sex ultimately feel they have exhausted the list of activities they can engage in together legitimately. Then the temptation presents itself to go further in physical intimacies. The temptation inherent in "going steady" is augmented by the common possession of cars among our youth, coupled with the disappearing custom of good chaperonage. There is a certain protection in public transportation of which two young people alone in a car are deprived. Most young people do not plan to do anything wrong, but because they encounter the temptations alone they often find their power of control overwhelmed by circumstances.

As followers of the Lord Jesus we do not set our own standards in the area of morals. Rather we have chosen to adopt God's explicitly worded standard of moral purity, as we do in every other area where God has spoken. We uphold the Biblical standards and these we present to our children and young people, hoping that all of us shall willingly accept these and that God's grace will enable us to live by them. In our own strength admittedly this is impossible, but in union with Christ all things are possible. If we do not uphold God's standards but follow the alternative of adopting the common practices of non-Christians as our norm for living, then there is little room for the teachings of the Bible. Instead of accepting the standards of the world, however, we choose to abide by God's will.

In the sight of God the highest virtue is still love and purity. Jesus said, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). "It is moral worth that God values. Love and purity are the attributes He prizes most."—*The Desire of Ages*, p. 219. Jokes that suggest impurity of thought are heard in many unexpected places today and from the lips of so-called pure people, but questionable stories should not soil the souls or pass the lips of God's servants. Buddha's sage premise is also a good standard for us: "If a man speaks or acts with pure thought, happiness follows him like a shadow that never leaves him."

Even though certain immoral practices may not be regarded as wrong in various countries or cultures, they still are sin according to God's law of ten commandments. As one who is acquainted with the standards of God

enunciated in His Word, I therefore willingly accept His definition of sin rather than frame it in accordance with the custom or living pattern of a certain nation or race.

As a believer in a personal Saviour I believe that human nature, though depraved by sin, can be changed by Jesus. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

As Christians we know that our standards and living habits are not to be shaped by the world; rather we are to be changed and elevated by the gospel. At the time when the apostle Paul proclaimed the gospel in the seaport of Corinth, the moral conditions of that city were in some respects comparable to the moral conditions that prevail in the world today. "The Corinthians had become conspicuous, even among the heathen, for their gross immorality."—*The Acts of the Apostles*, p. 244.

But when the leaven of Christianity was thrown into this corrupt city, the people who espoused the gospel of salvation through Jesus were lifted from their former level of living and gradually were transformed as they accepted God's standards for them. Thus the apostle, after enumerating the sins and vices to which the Corin-

thians had been addicted, could say: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11).

Christianity was a leaven in the society in which it existed. It changed and lifted the morals and the standards of men and women in the Roman Empire. We hear much today about saving the world. This sounds very inviting, but neither the world nor men and women can be saved without being changed. "Jesus carried the awful weight of responsibility for the salvation of man. He knew that unless there was a decided change in the principles and purposes of the human race, all would be lost."—*The Ministry of Healing*, p. 18.

Much of the church today is salt that has lost its savor, and mere dough rather than leaven. God's desire is that you and I shall always be leaven and salt, "but if the salt have lost his savor, wherewith shall it be salted?" (Matt. 5:13). If we renounce the standards of the Bible and reject the transforming power of the Word of God, what power is there that shall be able to change us into the divine similitude? Seventh-day Adventists propose to be leaven and salt to the earth, to the glory of God.

Editorial Correspondence

The End of a Long Journey

Nassau, Bahamas
March 1, 1964

THIS is the last week of my two-month pilgrimage through Inter-America. Meeting plane schedules and speaking appointments, visiting centers of our work, and conversing with our leaders and members have filled each day full to overflowing. I treasure every moment of the time, but I must confess that it is also a happy experience to be on the homeward stretch of the journey.

I discovered the island of Hispaniola on Friday morning, February 21. The Dominican Republic occupies the eastern two thirds of the island, and Haiti the remainder. My welcoming commit-

tee at the Santo Domingo airport consisted of Eligio Gonzalez, president of the Dominican Mission, and Americo Ciuffardi, shepherd of the nine churches in the capital city. It is 15 miles into Santo Domingo from the airport, by a dual highway bordered by tall palm trees and a high-breaking surf.

The Advent message found its way to the Dominican Republic in 1907, when Charles Moulton came from Jamaica as a colporteur. His first convert in Santo Domingo was Casiano Carrion. H. D. Casebeer organized the first church in the city soon after his arrival to take charge of the work. Two years ago Arturo Schmidt conducted an evangelistic campaign in

Santo Domingo that resulted in 849 baptisms. The Dominican Mission attained conference status last August.

My host in Santo Domingo was Americo Ciuffardi, an overseas worker from Uruguay who pastors our nine churches and 2,300 members in Santo Domingo. The Dominican Conference urgently needs more workers. It has only three ordained pastors to care for the 46 churches with their 6,121 members. Elder Ciuffardi, whose voice formerly was heard in all of Latin America over the Voice of America, conducts a weekly program on healthful living over the local television station, and a radio program known as "Your Bible and You." Both programs are on the air at premium hours of the day, and are well received.

Friday night I went with Elder Ciuffardi to our Dominican Academy, a short distance from Santo Domingo, for the vesper service. About half of the students enrolled in this academy are from non-Adventist homes, and many of them are Roman Catholics whose parents prefer to send them to an Adventist school. Like our other schools in Inter-America, the Dominican Academy is full to overflowing, and plans are under way to expand its facilities. Tulio Haylock is the principal.

Sabbath morning I met with the members of the Mella Street, or Central, church, and in the afternoon we conducted a union service for all the churches in the city.

Sojourn in Haiti

At the Port-au-Prince airport I had the pleasure of meeting R. L. Jacobs and R. Kloosterhuis, president and secretary-treasurer, respectively, of the Franco-Haitian Union. Port-au-Prince is headquarters for all French-speaking areas of the Inter-American Division—Haiti, French Guiana, Martinique, and Guadeloupe. With 2,200 baptized last year, this union now has a membership of 24,623 in 98 churches. Of these, 20,288 are in the two missions of North and South Haiti.

The Advent message first entered the Inter-American Division at Cap-Haitien on the north coast of Haiti, in 1879. Elder J. N. Loughborough, then living in England, placed a box of books and tracts aboard a ship bound for the West Indies. The captain delivered this literature to an Episcopal clergyman in Cap-Haitien, who in turn distributed it among the members of his congregation. As a result, a Mr. and Mrs. Henry Williams began to observe the Sabbath, but for the next 20 years they remained the only Seventh-day Adventists in Haiti.

In 1905 a Methodist minister by the name of Michel Isaac knelt in his office and prayed for a better under-

standing of God's will. While he was still on his knees, a student knocked on the door, entered, and presented him with a book he had found in his father's library. It bore the title *The Story of the Sabbath*. When Elder W. J. Tanner arrived from Jamaica in 1903, Brother Isaac became his interpreter, and a considerable number accepted the truth. Four years later a church of 40 members was organized.

In the afternoon of my first day in Haiti I went with Elders Jacobs and Kloosterhuis to join some 40 lay preachers of the South Haiti Mission who were meeting at Kenscoff, more than a mile high in the cool mountains overlooking tropical Port-au-Prince. Among those present was Millfort Josephat, an active lay elder who recently raised up a new church of 18 members. When we arrived he was relating an experience of praying for a young woman possessed by 350 evil spirits. Demon possession is very common among the superstitious people in Haiti. This particular young woman is now a faithful member of the church.

On the way down the mountainside we paused briefly to visit a small dispensary at Pétionville, which was opened only last December. The land and the building were donated by Antonio Decayette, who is principal of a professional school and local elder of our church in this town. He showed us around the building. In the street we met several young people of the church who were out inviting the townspeople to attend a youth effort being held in the chapel above the clinic.

Monday and Tuesday I met with the workers of the South Haiti Mission in Port-au-Prince. Josés Brutus

is president of the mission. I also visited the Franco-Haitian Seminary, training school for the Franco-Haitian Union, which is situated two or three miles from the center of Port-au-Prince. Here 180 secondary students are enrolled, and 16 theology students are receiving training on the junior college level. There is also a primary school with 158 pupils. Roy Perrin, a graduate of Pacific Union College, is president, and associated with him are ten other teachers.

Among the students I met was a young woman 21 years of age by the name of Angelique Fils-Aime. A year ago she was a Catholic, but she found no faith in her heart for the religion she professed. She prayed earnestly that God would give her faith, then laid plans to enter a convent in February, 1963. The preceding September, however, Providence placed her in touch with an Adventist minister. To make a long story short, she accepted the Advent message and entered our seminary instead of the convent. She was baptized last April. She is highly appreciated by her fellow students and her teachers, and is preparing for a life of service in the church.

Beautiful Jamaica

The Advent message has made phenomenal progress in Jamaica. Today there are 35,928 Seventh-day Adventists on this island, out of a population of 1.5 million. This means that one person in every 45 is a Seventh-day Adventist. In few regions of earth have the triumphs of the cross been more glorious than here.

Awaiting me at the Kingston airport were W. U. Campbell and B. E. Hurst, president and publishing secretary of the West Indies Union, and

Fellowship of Prayer

Two Daughters on the Right Road

"I wrote asking that you pray for my family. One daughter has been rebaptized and is a worker in the church. Thank you for your prayers. Also another daughter is in the academy. So again I say Thanks, and praise the Lord. He is so good to us all."—Mrs. M., of Indiana.

Attachment Broken

"I want to thank you for responding to my problems. The Lord did hear and answer our prayers. My daughter is no longer going with the unbeliever. He was a fine young man, but had no intention of becoming an Adventist. We have a wonderful Saviour who hears us and knows our problems before we even ask."—Mrs. H., of California.

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

H. E. Nembhard, president of the East Jamaica Conference. During the afternoon Elder Nembhard took me to visit the East Jamaica Conference headquarters and Andrews Memorial Hospital, of which B. G. Arellano is the administrator. Here two doctors and a staff of 40 nurses provide Christian medical attention to 48 inpatients and 20,000 outpatients a year. A much-needed addition is soon to be built. We went next to the Kingsway High School, a twelve-grade day academy that enrolls 356 students and has 12 teachers, and briefly visited a new tabernacle in which Elder Nembhard expected to begin a series of evangelistic meetings the following Sunday night.

There are 11 churches in Kingston, and nearly 6,000 members. The largest of these is the North Street temple, with 2,872 members. F. E. White, the pastor, baptized 164 last year, and another 28 in January. One of the members of this church is David Reid, librarian of the supreme court of Jamaica. He has been assigned the task of drafting a revised code of laws for the island, which attained commonwealth status only two years ago. Eight years ago Brother Reid was an active lay preacher of another denomination, but a sermon based on Revelation 14:12 convinced him that the Advent message is God's call to the world today. He has won several other members of his own family to the message, and is actively witnessing for God among his associates in the government.

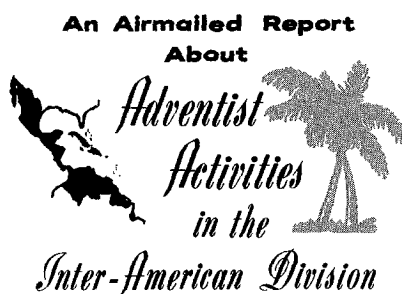
Elder Hurst was my official host and guide for the next three days. Riding together about the island, we exchanged experiences and became firm friends. Elder Hurst is an experienced publishing leader to whom God has given a rich lifetime of experience in soul winning. Five times the doctors have given him up, but five times prayer and faith have restored him to continue his life of devoted service.

Thursday morning, in company with Elder Hurst, I went by Volkswagen to Discovery Bay on the north shore of the island, where workers of the Central Jamaica Conference met in a beautiful seaside park operated by the Reynolds Aluminum Company. Four aluminum firms conduct extensive bauxite operations on the island, and Jamaica exports more of the ore than any other country in the world. Under a thatched shelter on the shore of Discovery Bay, with palm trees languidly waving their fronds, H. S. Walters, president of the Central Jamaica Conference, presented a plan for completing 80 unfinished churches in the conference during the next three years. Elder Walters, an enthusiastic and energetic leader, stressed

the fact that the 11,472 members of the conference must rise to the task themselves and not rely on outside help. With 1,387 baptisms, the Central Jamaica Conference led the Inter-American Division in 1963.

Present for the meeting was G. A. E. Smith, a pioneer with 46 years of service to his credit by the time of his retirement from active service 15 years ago. He was baptized by F. I. Richardson in 1901. I also met Solomon Harriott, who has been an Adventist for 62 years. A retired worker also, he still serves on the conference committee. "I don't see how a person can live without the REVIEW," Elder Harriott told me. "The REVIEW was my church," he said, "for many years when I lived far from any church."

From Discovery Bay we drove west



along the coast for 40 miles to Montego Bay, Jamaica's great tourist center. Here are the offices of the West Jamaica Conference. S. G. Lindo is president of this conference, which has 10,500 members in 120 churches and companies.

Sitting on the porch of his home overlooking Montego Bay, Elder Lindo told me about one triumph of the cross after another in the West Jamaica Mission. I remember particularly the story of a young woman who attended a series of evangelistic meetings in Savanna-la-Mar, on the southwest coast, despite severe opposition. One night when her father threatened to flog her, the evangelist drove her home in his own car. A large crowd gathered at the gate to see what would happen. The evangelist stepped out of the car to reason with the irate father, a large man who had formerly been a policeman. Grabbing the evangelist by the throat, he set out for the police station. The police, however, warned him not to molest the pastor. His daughter was baptized last December. Since then both parents have accepted the message, along with 17 or 18 other members of the family.

In Mandeville

It was nine-thirty that night before Elder Hurst and I set out for Mandeville, where we were to spend the night. For two and a half hours we

sped along through the mountains and beside the seashore, under a full tropical moon. Along the way he related one thrilling experience after another in connection with his work as publishing secretary.

We arrived in Mandeville, high in the mountains, a few minutes after midnight. In the morning we visited the West Indies Union Mission headquarters, which is set back from the road a considerable distance and is approached by a winding driveway lined with royal palms in a beautifully landscaped area. It was a privilege to meet with the office staff at their morning worship.

Later that morning I visited nearby West Indies College, where the president, Sidney Beaumont, gave me a cordial welcome. This excellent school, founded in 1907, has provided the field with hundreds of workers. It is a senior college, and 200 of its 700 students are studying on the college level. Its print shop and bakery do a large commercial business in addition to supplying local needs, and both industries earn a good profit for the school each year. Currently, a large new cafeteria and classroom building are nearing completion.

In the afternoon Elder Hurst drove me to Kingston to take the plane for Miami. The booking agency in Washington had placed me aboard a non-existent flight for Nassau, and it was necessary to fly to Miami and take a flight to Nassau to meet my Sabbath morning appointments. E. H. Schneider, president of the Bahamas Mission, met me at the airport, and whisked me off to meet with members of the Johnson Park and Englerston churches. Believers at Johnson Park are meeting in their uniquely designed new church building. This new church body came into being last year as the result of an evangelistic effort conducted by Silas N. McKinney, following which 87 were baptized. The Englerston church is in process of lengthening its cords and strengthening its stakes, to accommodate a rapidly growing membership. In the afternoon all four churches on the island met in the beautiful new Centerville church. With a population of 80,000, this small island, only seven miles wide and 21 long, has a membership of more than 800.

Thus closed my twelve-thousand-mile pilgrimage through the Inter-American Division. Late Sunday afternoon another Pan American Clipper bore me back to Miami, where the division headquarters is located. I had the privilege of meeting with the division leaders there. Of that I shall write next week as I summarize impressions of this great division of the world field.

R. F. C.



A harried housewife and mother rediscovers the fact that singing can be

By
Carrol
Johnson
Shewmake

An Antidote for Depression

ONE summer morning I awoke late to a house already bustling with childish activity. Hurriedly I dressed and gathered my four children, and two others I was keeping, into the living room for morning worship. Breakfast, which followed immediately, was a hubbub of excited plans for another lovely summer day. My minister husband left soon for his duties, and the six children scampered off to play.

Left alone in the kitchen, I contemplated my day. The washer was churning its monotonous song, the sink was filled with dirty dishes, the beds were unmade, there were six children to be kept happy all the long, hot summer day. I felt too depressed for words!

I started the dish water, thinking, Oh, if I only had time to go apart and study and pray, I could shake off this depression.

Two little Indians passing through the kitchen in their play made me realize how impossible study, quiet, and prayer were at 2315 West Almond that day!

As I washed dish after dish I tried to shake the feeling of depression that engulfed me.

"Dear Lord," I silently prayed, "show me the way to turn this day into a blessing. Help me to be sweet and kind. Send peace to my heart."

The way God answers prayers is so varied—who can predict how He will answer?

I fell to dreaming of days gone by when I was a little girl who loved solitude. My parents, my two sisters, and I lived on a northern California ranch with acres and acres of peace and quiet. How I loved it! I used to

go off alone for hours into the forest of stately pines and listen to the birds sing praises to God. I used to join the birds and pour out in song my heart's longing and my love for God. These were never real "written" songs, but just the overflowings of my childish heart. How rested and relieved I felt after a walk and "sing."

Years had changed the unself-conscious child into a modern-day woman. As I pushed my clothes basket out into the sunshine of that July day, a strange thought flashed through my mind, "Dare I sing?"

I paused and looked and listened. It was amazingly quiet for our city community. No radios blaring. No one talking. Even the children seemed to have disappeared.

For a moment a gleam of the old childish "me" appeared. "All right," I answered myself, "I dare!"

I began to sing as I hung the clothes in orderly rows upon the lines. I sang first of God's goodness and greatness, of His love for me. Hesitant at first, I grew braver until I sang full voice out upon that city air just as the child "me" had sung in the country so many years before.

Washer-load after washer-load of clothes I hung out that morning as I made "a joyful noise unto the Lord." I sang of the New Jerusalem and the wonderful earth made new. I felt transported to realms of glory as I joyfully sang.

Later, preparing lunch for the hungry children, I found that my smile was genuine, that it was no problem to be sweet to the six bundles of energy slowed down only by the need to refuel.

The rest of that summer day went



"Dare I sing?" I asked myself as I began hanging out clothes.

by in a whirl of pleasant busyness.

As I sat folding clothes in my bedroom in late afternoon I reviewed the morning. "Wasn't it nice of God to send everyone out of earshot so I could sing?" I smiled to myself.

My second son came in just then and paused to help me by folding washcloths.

"Say, Mommy," he asked suddenly, "what was the name of that song you were singing this morning?"

"Oh," I answered, surprised, "why—well, it wasn't really a song, honey. I just made it up as I worked." We both were silent for a moment. "Where were you when I was singing?" I asked.

"Oh, we were all playing at the side of the house, but when you began to sing we stopped and listened. It was pretty, Mommy."

I gulped, nonplused.

"You know what it made me think of, Mommy, hearing you sing like that?" went on my small son.

"What?"

"Oh, that we lived way out in the country and a very happy mommy was hanging up the clothes."

He gave me a loving smile and, having finished folding the washcloths, hastened out to play.

Closing my eyes, which were filled with tears, I breathed a prayer of thankfulness to a God who takes time to answer every "heartfelt prayer."

When Tommy Felt Like Giving Up

By Ella M. Robinson

MOTHER, I'm bringing bad news from school—Tommy has backslidden," Harold announced as he entered the kitchen where his mother was working.

"What do you mean by that?" she asked.

"You remember when we had the Week of Prayer meetings two weeks ago? Tommy decided then to be a Christian and he joined the baptismal class. But today he told me that he's going to quit. He says that he's been a bad boy and he's going to leave the church school before his teacher finds out what he's done and turns him out."

"Did he tell you what he'd done?"

"No, he wouldn't tell me."

Mrs. Reed was in the middle of cleaning the kitchen, and it wasn't convenient for her to leave, but something must be done to help Tommy at once. Mother invited Harold into the library, saying, "Something must be done about this right away, but let's pray about it first."

Soon mother, Harold, Linda, Eddie, and Betty Lou were in the car on their way to Tommy's house. Tommy's mother answered the door and announced briskly, "Tommy isn't home. Probably he's at Johnny Smith's."

When Johnny saw Harold and his mother drive into the yard, he looked really cross. Mrs. Reed greeted him pleasantly. "I'm glad to have a chance to get acquainted with you, Johnny, because you're one of Tommy's friends. We hope you'll come out to see us sometime. But today we need Tommy, just Tommy, if you'll kindly excuse him for a little while."

With Tommy in the car, mother drove to the playground in the park. She left Linda to look after Eddie and Betty Lou while she and Tommy and Harold had a talk together in the car.

After a few moments of pleasant conversation and some gentle persuasion, Tommy opened his heart and told the whole story. He had been running around with Johnny. One day while the newspaper man was talking with a customer around the corner, Johnny snatched a handful of coins out of his change box, then he and Tommy ducked down a side street. They went together to a store, bought some candy and chewing gum, a package of cigarettes, and tickets to the afternoon movie.

When Tommy had finished his confession he said bitterly, "It's no use for me to try to be good; I'm not made that way."

Mother took Tommy's grimy hand in her own white one. "Dear boy," she said, "not one of us is made that way. Not one of us can be good without God's help every day and every minute. How much

can you lift all by yourself, Tommy?" she asked.

"I dunno; I never tried to see."

"Do you remember what a struggle you and Harold had to lift a hundred-pound sack of feed the other day? We human beings are not very strong. I once heard of a man who could lift a thousand pounds at one time by fastening weights to various parts of his body. People called him Samson. But God lifts mountains; He lifts worlds; He lifts millions of worlds and carries them through space. He does not let one of them fall. Not one runs wild or takes a wrong path through the sky. And God invites us—He invites you, Tommy—to take hold of His strength. Don't you think God is strong enough to carry you over the hard places?"

"I'm afraid I can't hold out," Tommy mourned. He had heard other boys make that excuse when asked to take their stand for Jesus.

Harold was eager to help his friend. He interrupted, "We all get discouraged sometimes. Don't you remember the day I quarreled with you on the playground at school? When I saw how quickly I'd lost my temper I felt so discouraged that I was nearly ready to give up too, but

mother encouraged me, and I tried again, and I'm glad I did."

"Tommy"—mother's voice was full of tender, loving interest—"did you pray this morning? Or did you stop praying when the Week of Prayer meetings were over?"

"I'm afraid I can't hold out," Tommy repeated gloomily.

"Listen to me, Tommy," mother continued. "One day I slipped on the wet sidewalk and fell in the mud. My clothes were so spattered that I felt worse about the way I looked than that I had hurt my knee. What do you think I did? Did I say, 'It's no use trying to walk again, so I'll sit here in the mud for the rest of my life? Don't you think it'd be foolish to give up now because you failed once? Satan pulled you down into the mud. But I hope you'll not sit there any longer. I believe you're going to stand up like a man, place your hand in the hand of Jesus, and go on. Remember to take hold of His strong hand every morning before you go out to meet the temptations of the day. God will send heavenly angels to be with you and help you fight your battles with Satan."

Harold was as happy as his mother to hear Tommy say, "I think I'll try again."

Afraid of the Dark

By Dalores Broome

O H-H-H, it's dark!" exclaimed Diane, our five-year-old neighbor, peering out the door into the inky blackness. The past few hours had passed quickly, and shadows of night had stolen across the sky before our tiny guest decided to depart for home. "I'm afraid of the dark; are you?" she questioned timidly, eyes wide, searching mine for assurance.

"No, I'm not afraid. I'll walk home with you." Laughing at her childish fears, I grasped Diane's chubby hand and we stepped out into the cool summer night. Just a faint light flickered occasionally as the crescent moon was able to peep around leaden clouds, and the shimmering stars were completely draped in a cloak of black. Sculptured trees like dark giants, black leaves quivering and beckoning with each breath of wind, looked eerie and frightening to the little girl.

"I'm afraid. I can't see good," Diane's little voice murmured ungrammatically.

"I can see all right. I've walked this path many times, and I know the way even in the dark," I assured her, inching along the sidewalk. "Just keep your eyes on the light in your window and you won't be afraid, either. I'm holding your hand."

Diane stumbled along cautiously by my side, tightening her grip on my

hand several times. Like an experienced guide I led her across the crunching pebbles of our driveway, past bushes that reached their long sticky fingers out to ensnare us, and around an old tree whose treacherous roots crawled hidden beneath the grass.

Gradually Diane eased her grip on my hand and relaxed a little. Then she stopped, an unfettered smile breaking across her round face, and gazing up at me, she quietly confided, "I'm not afraid of the dark as long as you hold my hand!"

This world is wrapped in a black cloak of sin. Sometimes as we inch our way along life's pathway, dark giants of discouragement beckon to us, while shadows of doubt and vague uncertainty play their tricks. Often on our journey Home we almost trip over pebbles of deception, become ensnared by the grasping fingers of temptations, or stumble over roots of false ambition.

But we have a Guide who has passed this way before. Even in the dark He can lead us safely over these pitfalls. All He asks is that we keep our eyes fixed on eternal light. And He has promised, "For I the Lord thy God will hold thy right hand. . . . Fear not . . . ; I will help thee." Need we fear, since we know that God is holding our hand?



Frustrations and Pearls

Most people feel that life would take on a brighter hue if all its frustrations could be eliminated. But a psychologist at the University of Southern California is conducting experiments designed to show that human beings perform simple tasks more efficiently when frustrated. Already it has been demonstrated that the efficiency of animals is increased when the element of frustration is added to carrying out a simple task. A laboratory rat, for example, faced with a simple problem involving food as a reward will move through the problem twice as fast on the second try.

We do not know whether frustrations are a bane or a blessing. We do know that they are numerous and continual in the twentieth century. Perhaps they serve a useful purpose not only in increasing one's efficiency but in perfecting character. If we can see what the frustrations are accomplishing, this may make them easier to bear. If we cannot see and understand, let us patiently endure. After all, it is by relating properly to an irritant that oysters produce pearls.

K. H. W.

From the Editor's Mailbag

A pastor writes to state that one of his church members holds that inasmuch as the Lord's Supper was instituted in the evening we should hold communion at an evening service. The member threatens to absent himself from church unless this is done. The pastor asks for counsel. This is what we wrote:

Our Reply

Occasionally through the years I have met this view that the Lord's Supper and the ordinances should be celebrated in the evening. How shall we answer such people? Perhaps the best way is to show where the logic of their position carries them. You say this particular man merely wants the service to be at night, and that he is agreeable to having it on Friday night. But if we are to be so literal in our observance of the ordinances and the supper it is not sufficient that we hold the service at night, we must hold it Thursday night. What conceivable justification is there for focusing simply on the dark rather than the light part of the day, and forgetting the day itself? The Jewish practice calls as much for a particular day as for a particular hour of the day.

True, in the Jewish observance, the service drifted to a different day of the week annually. But it was always a predetermined day each year. Again, if we are to be literal, why do we not gather the worshipers together around a table and then wash their feet? Then, if we are to follow out all the literal details, we would have the minister washing each one's feet, for that's what happened that night. That fact is in no way changed by the appeal of our Lord that the disciples be ready to wash one another's feet.

Again, if we are to be very literal, why do we not follow the Jewish plan, to have more than simply the bread and the wine—they ate the Passover meal. Note, for example, John 13:26, where our Lord declared: "He it is, to whom I shall give a sop, when I have dipped it." But do we follow that practice in communion service?

Following the program further, our Lord took a cup and passed it around for all the disciples to drink from, a practice we do not follow, for we have individual cups. Incidentally, there have been a few earnest souls through the years that have made a point out of this.

Again, speaking of the matter of what particular time the Passover service should be conducted, not only was it at night, not only was it on Thursday night in that particular year, but even more significant, the Passover service, which was the setting for the institution of the Lord's Supper, was held only once a year. And there have been those who have tried to make a point out of this.

And so I might go on. Where would it all lead us to? Well, to some very great confusion, to say the least, the kind of confusion that your disturbed church member, I am sure, would want to back away from without delay. Nevertheless, it is the kind of confusion that is the logical end result of the faulty position taken by the brother. I am sure he would want to back away from all the details that I have mentioned, by declaring that they were simply incidentals of the Passover Supper, and thus did not apply. I agree. But, by a parity of reasoning, we rule out the particular time of day, or day of the week, in our thinking about the Lord's Supper.

To my mind, there are two facts that establish beyond any possible debate that the hour of the day has no bearing on the spiritual import of celebrating the Lord's Supper. The Scriptures declare: "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:26). Surely that leaves the matter of dates, days, darkness and light, quite out of the question. That is why some Christian bodies celebrate the Lord's Supper once a week. We celebrate it once a quarter. Some celebrate it at still other times. The second fact is this; Mrs. White, who so many times wrote to us on details of proper church procedure, never once in her 70 years of writing expressed the thought that the significance of the Lord's Supper is in any way tied to a particular hour of the day or day of the week. It is inconceivable to me that if this is a vital point Mrs. White would have remained silent on it all through her life.

Ignoring Irrelevant Details

Let us never forget that one of the delicate spiritual exercises in which we must all engage in reading the Scriptures, particularly where symbols are involved, is to save the spiritual lesson while ignoring the irrelevant details. To fail to do this can bring us into endless confusion. For example, God said to Moses at the burning bush, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Ex. 3:5). Now there have been people who concluded that when we are on holy ground we ought not to wear shoes. Indeed, that is the custom in various Middle East countries, and in some in the Orient. Now, we accept the principle that we should express reverence in the presence of God. But we don't take off our shoes. We think that detail changes with the times and customs of different lands. When Moses lived, reverence was revealed by taking off the shoes. In our Western lands men express it by taking off the hat. The spiritual truth is timeless that we should be reverent, but we don't follow out the incidental practices and customs that surrounded reverence at the time the command for reverence was given.

I don't know whether this helps you any, nor do I know what can ultimately be done for the dear church member who absents himself because the church declines to go along with his thinking on the matter of an evening celebration of the ordinances. I'm afraid that all I could say to such a man would be this:

"My dear brother, we're sorry you feel you must absent yourself. It is my duty, as the pastor of a Seventh-day Adventist church, to conform our local church practices to the practices that are common to Adventist churches all over the world. Throughout our history these practices have been approved by our churches—nor have they ever been rebuked by Mrs. White. I believe, my brother, that if you want to insist on a night service, and if we were to agree with you that your argument is valid, we could not stop short of holding it on a Thursday night, and doing a lot of other things in connection with it that are not a part of the service at the present time, and which you yourself have never even suggested. We hope you will decide to come along with us. We are sure you don't want to bring division into the church. How strange if, in your attempt to improve the service—as you feel—in one small detail, you actually ruined the service for yourself and for all the others. I appeal to your sense of unity. The Lord's Supper should never be the occasion for controversy and debate. Do you really believe God blesses you when you absent yourself from the church over a detail like this?"

That would be what I'd say to him. Whether it would help him, I do not know.

F. D. N.

To Give, or Not to Give

St. John's Anglican church in Christchurch, New Zealand, is proving beyond question that it believes "the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:35). This church is celebrating its one-hundredth anniversary this year by giving rather than receiving. It is giving \$5,600 for a mobile medical unit needed in the diocese of Victoria Nyanza, Tanganyika.

In announcing its decision to "give" rather than "receive," the church said: "Instead of making ourselves more comfortable in church or raising a memorial here, we send healing and hope by this medical unit to hundreds of African villages where there are no doctors." Originally, the church planned to spend the \$5,600 on its organ, which is nearly worn out. But, the parish announcement said: "We can carry on with patching [the organ] up for maybe 10 years."

This unselfish act is bound to produce stirrings of conscience among other congregations and among individual Christians. Inevitably one is led to ask questions such as: Is this church wise to help others before meeting its own needs? Should other churches follow a similar course? In relation to the staggering needs overseas, are churches in the homeland spending a disproportionate amount of money on themselves?

In almost any group, whether large or small, a variety of answers would be offered to these questions. Certainly strong arguments can be summoned to buttress both Yes and No responses.

But the problem of deciding how churches should spend their money does not confront many of us. On the other hand, the problem of how we shall spend our own money faces all of us. If a church, either at home or abroad, has a specific need, how should we respond? Should we forgo a contemplated personal purchase in order to answer the appeal? Should we give up a badly needed vacation? Should we delay buying necessary pro-

fessional equipment? Should we postpone purchasing a new car, a new suit, a new dress?

In arriving at an answer to these questions, the conscientious person will inevitably be placed under tension. He will feel the pull of conflicting forces—personal desires, basic human needs, love for God, love for man, minimum social and professional requirements, financial security, generosity, et cetera. And after all the aspects have been considered, two equally conscientious people may arrive at different conclusions.

For example, one with a precarious health-illness balance, may decide that he can do more for God, in the long run, by spending money for a vacation. The other, with abounding health, may decide to forgo the vacation and contribute the money to the Lord's work.

One, whose work requires continual public appearances, may decide he can do more for the cause of God by buying a new suit and looking well-groomed. The other, who seldom appears before audiences, may postpone a contemplated suit purchase and give the money to God's cause.

One, whose work requires constant use of an automobile, may decide he must replace the vehicle. The other, who uses a car chiefly for pleasure, may well drive his auto another year or so, and give the money for gospel work.

We cite these illustrations to point up two facts: (1) the area of giving is complex, and some of the issues and considerations may not be entirely clear even to the person involved; (2) it is a great mistake for one person to pass judgment on the giving habits of another. Conclusions drawn in this area, being based on only partial information, are likely to be unfair.

Three Propositions

In general, financial responsibility to God may be set forth in three propositions: (1) The follower of Christ will return to God the tithe. While he may puzzle over certain "gray" areas as he endeavors to pay an honest tithe, he will have no inner tension as to whether to pay tithe; he recognizes tithe paying as both a sacred obligation and a privilege. (2) He will give offerings as generously as he is able. In calculating the amount of income to be devoted to this purpose he will undergo considerable wrestlings with conscience. The needs of the lost world will be in deadly competition with purely selfish needs for his money. Though not irresponsibly ignoring his own needs, he will nevertheless give up many wants in order to advance the interests of God's kingdom. He will make what may appear to the world a "sacrifice" rather than cross the road and ignore genuine need, as did the priest and Levite in the story of the Good Samaritan. (3) He will use all of his money—not merely his tithes and offerings—as a faithful steward of God's mercies. He will not waste his money. He will not gamble it away. He will not invest in enterprises that are opposed to his Christian principles.

To live for Christ in this "end time" is a solemn privilege. It is also a great challenge. It requires the best that is in us. Sometimes the problem of accurately demonstrating our faith by our works may seem almost beyond us. But God has promised to be with us by His Spirit to guide us, and He will fulfill His Word. For every problem there is a solution, for every essential question a satisfactory answer. As we seek wisdom from on High, God will help us know what we should do—whether to buy a mobile medical unit for Africa or a new church organ; to buy a new house or build a church school; to buy a new suit or help clothe the lost in the robe of Christ's righteousness. And, believing "it is more blessed to give than to receive," we will give and give and give.

K. H. W.

Reports From Far and Near

Thirty Years of God's Work in Mozambique

By J. A. Morgado, Secretary-Treasurer
Mozambique Mission

LAST year the thirtieth anniversary of the organization of our work in the Mozambique field was celebrated. The Adventist message first came to Mozambique through the work of believers who settled at Corinto (Alto Chindio), but in 1933 Pastor Max Webster came to begin the work officially.

On his arrival in Mozambique, he lived, temporarily, in Zambézia, at Ile, in a rented house, and began looking for a location on which to establish a mission station.

In the Ingathering report of 1943, Dr. E. G. Marcos related that on June 20, 1933, three missionaries left Malamulo Mission to examine the places chosen by Pastor Webster. They studied the soil, the water, the altitude, and the native population and then decided on the present site of Munguluni, in Lugela. They requested permission to establish a mission station, but permission was not granted until 1935. In that year, Pastor Webster moved to Munguluni and lived in a thatched house, until he built a permanent residence. In Munguluni today there is a beautiful plantation of gum trees planted at that time.

Those of us who have lived in the bush can well imagine the problems involved in gathering materials, instructing artisans, engaging laborers, and little by little raising up the walls of a house, a school, chapel, workshops, dispensary, et cetera.

Gradually the suspicion of the people

was overcome, and slowly many began to come nearer. But even in 1937, the year of our first camp meeting, the nationals still avoided contact with the white man. The first believers were baptized in 1939, and some of these converts are still faithful and firm in the work.

In that same year Teacher Gouveia arrived to begin the schoolwork, which was confirmed by a government warrant of the department of education, in November, 1940. The work developed not only with the school children but also with the adults who, at night, learned to read and write.

A few years later, in 1947, E. P. Mansell came from America, via Lisbon. Then in 1949 a call was placed for a teacher. This was accepted by Samuel Graca, who stayed as teacher and mission director until February, 1954. Pastor Mansell left in 1953.

At that time the field was organized with the headquarters in Lourenço Marques, having as its director J. A. Esteves, and Amelia Sommer as secretary-treasurer. Later on S. Graca would join those in Lourenço Marques, where the church activities gained new vigor.

This church in Lourenço Marques had begun with a family from the Mauricia Islands, who brought the gospel seed. Once, while Pastor Mansell was in South Africa, he found in a list of publications the name of Lamarque and the Lourenço Marques' address. When he returned to Mozambique he visited these people.

With this contact the small group gained new strength and began to bear fruit.

Today, where the family and friends of Brother Lamarque used to meet we have a church. In March of last year we inaugurated the hall that was bought and adapted as a chapel, thanks to the Thirteenth Sabbath Offering overflow of the second quarter, 1961. The building had been bought by Pastor Lourinho the year before. Later it was remodeled.

The Work in Beira

In the city of Beira our work began with a young man, Daniel Harawa, who was prepared for baptism through the Bible correspondence course. When he learned that the seventh day is the Sabbath he made arrangements with his employer to have the day free. In 1951 Pastor Mansell baptized Harawa. Following this a good church was organized, and in spite of all the difficulties a small group has been maintained there ever since.

From Beira the light was passed to a group in Mabote, organized by a convert of Harawa. When this convert had a good number of interests he walked about 700 kilometers (420 miles) to Lourenço Marques to ask for a visit.

Another group was organized in Chemba, where the work was begun by a man who had known Harawa in Beira and had been converted there.

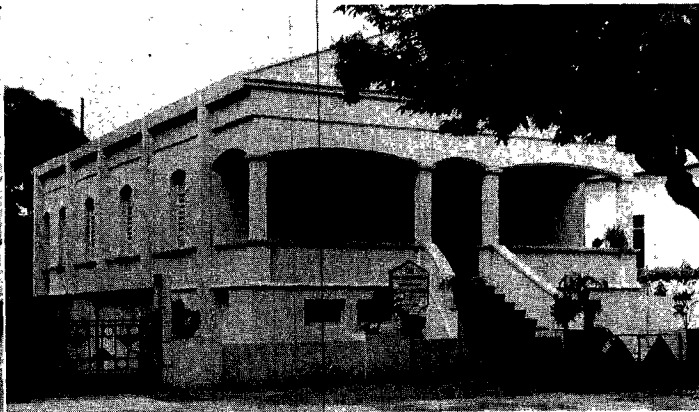
Meanwhile, Munguluni continued to grow. During this time several changes were made in the field. With the leaving of Pastor Esteves the work was directed from Angola. This arrangement continued until 1957 when Pastor M. Lourinho came to Lourenço Marques and Pastor J. Morgado to Munguluni.

A new impetus was given to the work with the reorganization of the field. Soon a new school building was erected to take the place of the one burned down by lightning two years earlier. Also a new dispensary and dormitories were built, and changes were made in the existing houses.

The schoolwork was established anew



African pastors in Munguluni Mission.



The new Lourenço Marques church.

with the arrival of A. Nunes, A. Mauricio, and J. Carrilho in 1959. Besides the primary school, a course for catechists was added, and the school of arts and labors was strengthened with new sections.

The dispensary was opened with Mrs. Milca Morgado as nurse, and it has filled a useful place through all these years. We long for the day when a doctor may come to Munguluni.

Thanks to the help of the overflow of

a Thirteenth Sabbath Offering in 1961, it was possible to solve the serious problem of the water supply in Munguluni Mission. There were times when we wondered what the future would be at that place in face of the lack of water. Now electrical power has been installed, and two new houses for teachers have been built.

At the beginning of 1963, with the departure of Pastor Lourinho, Pastor P. B. Ribeiro came to direct the field.

To all who have, with their offerings and prayers, helped the work in this field, we say a very heartfelt Thank you. We herewith present a few statistics that speak of the progress of the work in this field during the past six years:

	1957	1963
Church members	998	3,362
Sabbath school members	1,860	9,066
Baptisms	121	727 (1962)

Let Us Arise and Build

Add Action to Amens

A few weeks ago we carried a page of startling pictures that showed one of the medical buildings at Loma Linda enveloped in flames (see *Review*, March 5). Now the flames and smoke have vanished, the debris has been cleared away, and all that remains is the seared shell of a building. A little while ago it housed an important unit of our medical school.

But our task of training medical students must go on despite the fire. The Advent Movement has never permitted a fire to stop its onward march to the accomplishment of its goals.

So let us face a few blazing, uncomfortable facts now that the fire is out. It was not enough simply to put out the fire—anyway, it was chiefly the fire departments from nearby towns that did that, and we thank them sincerely—but, they do not rebuild. That is our task. Nor would this look so great under ordinary circumstances. It so happens, however, that at this very time we have set our hand to consolidate our whole medical school program on one campus at Loma Linda. That very decision to consolidate has cheered a great host of our people. But we hope that none of those rejoicing have forgotten that consolidation calls for a very great outlay of money for buildings. It is not sufficient that we say Amen and rejoice over the larger plans for Loma Linda. We do not buy bricks and mortar with Amens. This becomes doubly evident when we look at the wreckage of a building ruined by fire and water.

What we need right now if we are to have our completed campus with all its facilities for training doctors and a host of others in related skills is liberality that expresses itself in cold cash—it is a wonderful antidote for hot fire. It can also transform a vacant lot into classrooms. Men and brethren, do we believe in what Loma Linda stands for? We do, if we are genuine Adventists. A divine light illumines the name, and a divine purpose set it on its way. If we would accelerate that purpose, let us arise and build. In other words, let us provide the building

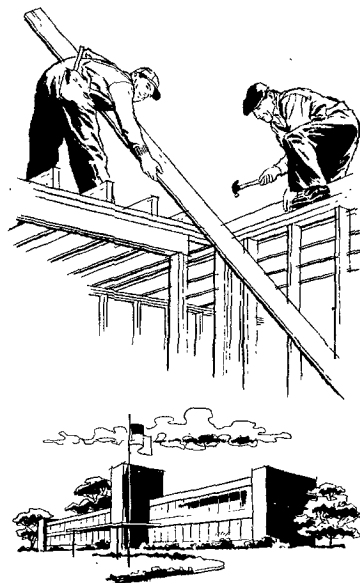
material, both to restore what the fire has destroyed, and to raise up a number of additional and most vital buildings. The opportunity is ours on Sabbath, April 11. At this time a special offering will be taken up in all our churches.

Again, let us all say Amen for the evidence of divine leadership which made possible the creation of a medical school at a drear hour when such a school seemed utterly beyond our reach. Let us be workers with God now to bring this school to a new and more secure position that it may do a more effective work than ever before. Let us give—and give generously. We cannot build a medical school with its complex of buildings on spare change. Let us first give what we can spare and then reach below to larger gifts. We can have our beautiful school. We will have it. But those who someday ere long will rejoice in its finished beauty and efficiency will be those who added ac-

tion to their Amens and raised the money for architects, masons, and a thousand other skilled men who will build the buildings.

Let us arise and build. Let us give with a generosity that truly expresses our belief in the divine value of our medical work as a part of the threefold message for the world.

F. D. N.

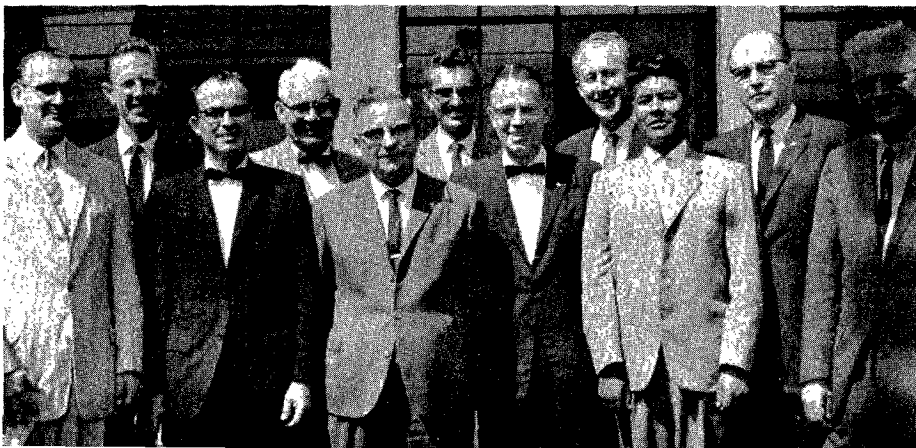


Inca Union Sabbath School Secretaries' Council

During the last days of 1963 a Sabbath school and home missionary departmental meeting was held on the campus of Inca Union College, near Lima, Peru. Besides the local departmental men there were with us V. W. Schoen, from the General Conference, and F. C. Webster and Juan Riffel, of the South American Division. In the exchange of ideas and the making of plans for the future a magnificent spirit of cooperation and enthusiasm was evident.

We are sure that 1964 will be a period of success and blessing for the glory of God and the winning of many souls in the Inca Union.

ARTURO WEISHEIM, *Departmental Secretary*
Inca Union Mission



Vacation Bible School on the Shores of the Bering Sea

By Mrs. Dewey Payne
Minister's Wife

The Cessna plane in which we were traveling skied to a stop at the little mission house in Togiak, Alaska, beside the Bering Sea. This mission station has been closed for eight years except as worked by the Bristol Bay Mission School, and the Dillingham and Aleknagik churches.

This was clean-up day—the day to prepare for Vacation Bible School the following week. As our group of workers stepped out of the plane into the snow, Wilbur Bavilla, at present our only baptized member at Togiak, came running to meet us. Before we got started over the snowdrift, he was beside us, his face beaming with happiness. Other children and adults came running to meet us, eager to help unload and carry supplies. What a time we had trying to clean house with crowds of curious children in and out all day!

One of our big problems was to get more seats for the small chapel. Fortunately we had packed some of our things in wooden gas cases. We cut each case in two, to double the number of bench supports each box would make. Boards were almost impossible to find, so we took some rough shelves out of the cellar and covered them with old rugs. Eventually we had as many backless benches as the room would hold.

Long before we were ready, our pilot, John Ball, came for us. It was only four o'clock, but the fog in the mountains was closing in and we had to leave immediately for our flight over the snow-covered mountains, frozen tundra, and ice-bound rivers. We left our work unfinished. Wilbur sent the children home, cleaned the floor, and locked the doors.

The next Sunday also was a foggy day, but we felt that we must go again to complete our preparations for Vacation Bible School on Monday. Our pilot—this time, Dr. John Libby—hunted his way through the foggy mountains. The snow at Togiak was just a little softer and not quite so deep. Our welcoming committee was on hand again, ready and glad to help with the many boxes of supplies.

Because we had only a small room in which to conduct the VBS, we planned to have a combination kindergarten and primary in the mornings and a junior session in the afternoons. My husband, Pastor Payne, and Brother Dick McDaniel, boys' dean at the Bristol Bay Mission School, planned evening evangelistic services, with the theme "Jesus, Our Example."

An Unexpected Development

Monday morning we watched eagerly for the crowd we expected, but things were strangely quiet. Only a few children came in early.

Suddenly we heard the church bell at the other end of the village. We looked out and saw that the crowd was gathering there. This surprised us, for these other missionaries had taken pains to double



Above: The primary and kindergarten children who attended the Vacation Bible School at Togiak, Alaska, beside the Bering Sea. In the back row are (left to right): Mrs. John Ball, Mrs. John Pearson, Mrs. Dick McDaniel, and Pastor Dewey Payne.

Below: Pastor and Mrs. Dewey Payne, beside the Bering Sea. The Paynes flew in to Togiak, Alaska, to conduct a Vacation Bible School.



Below: The junior group of Vacation Bible School students. In front row (left to right) are: Henry, Elena, Helen, daughter of the chief, Harry, and Wilbur.



check on our schedule. When the bell rang again in the afternoon, we realized that they were following our posted schedule, beginning just a little earlier. What with? A Vacation Bible School, of course!

Later we saw that this was a blessing in disguise. We would not have had room for all the children. Moreover, it seemed to us that those who came to our VBS were the best children in the village, courageous enough to make a choice. Eventually the daughter of the village chief quit the other Vacation Bible School and came to ours.

Our attendance was small at first, starting with 20, but our children went out and gathered in more. The craftwork taken home by our group proved to be quite a drawing card also. The craft leader, Mrs. John Pearson, used native materials in some of the interesting projects.

The children enjoyed the play periods on the gravelly beach, jumping rope, gathering shells, and, of course, daring the waves.

Mothers and children both showed much interest in the health talks and demonstrations given by our nurse, Mrs. Yvonne McDaniel, at the evening meetings. She was available also for consultations, treatment, and emergency calls. We really regretted having her called out of our closing program, but were greatly pleased to have Anuska, one of the native junior girls, help to carry through the program as planned for the kindergarten group. This group did not understand English well, so we were glad for the help of the older children.

In fact, our juniors were of special help all through the meetings. Elena was always busy being big sister to a houseful of little ones that she brought daily, a happy group with shining faces and slicked-back hair. Henry made trip after trip through the village finding other children to bring to both meetings. Harry had a hard time to get to the meetings. His father was always needing him on a hunting or fishing trip, but the moment he was free he rushed to the mission, whether it was meeting time or not. With special help, he was able to complete a number of craft projects.

The Evening Meetings

Our evening meetings were quite well attended, except the night the hunters brought in a sea lion. We were made to realize that May is a poor month to have meetings for the Eskimos. In fact, it is difficult to carry on a work for them at any time because they are a semi-nomadic people.

After the other VBS closed, we had capacity crowds for all three daily meetings.

For the Sabbath church service Wilbur interpreted the sermon for the benefit of the older people who speak little or no English. This was his first experience as an interpreter and he did very well. Wilbur gave up a good job at the cannery in order to attend the full session of VBS. We hope that someday he will be a pastor. Our greatest human need is for consecrated native workers.

It happened that we already had a large quantity of literature at the mission. We used it for distribution at the close of the

evening meetings. Both children and adults were eager for the papers. One night when it was especially crowded and difficult to pass the papers we suggested that any child who might have been missed could come to the front for a paper. No sooner was the word given, than we were at once surrounded by empty brown hands. We filled them, but there were only more empty hands, and more, all around us, until our hands were empty of papers.

Considerable interest was manifested in the pastor's closing sermon "Why I Am a Seventh-day Adventist." Only a few months before, these same people had sent us a petition demanding that we stay out of Togiak. Now every night they were lingering to visit. Children were always there, unless we sent them home while we ate or slept. One little boy, when leaving reluctantly, cried out, "We don't want to go home; we want to live here!"

The public school picnic had been postponed and was set for Friday afternoon, and our staff members were all invited. We had a morning meeting for all the children, so everyone was free to go to the picnic. The teachers were very friendly to us and appreciated our help in the games on the airstrip that runs through the village. We were able to help them serve the dinner in the school, also. Our attendance



The Work Begins in Margarita, Venezuela

Two years ago there were no Seventh-day Adventists among the 87,000 inhabitants of Margarita Island. This island, about 30 miles from the Venezuelan coast in the Caribbean Sea, was untouched by God's message. Then in February, 1962, Brother Daniel Peñaloza and his family arrived there as missionaries. He began his work selling Bibles and Adventist literature from house to house.

Soon Brother Peñaloza established a branch Bible correspondence school on the island. A number of baptisms have now been held, and on December 28, 1963, the first Seventh-day Adventist church in Margarita was organized with 23 members. The brethren in Margarita have set a goal to win 40 souls during 1964.

HAROLD BOHR, *President*
East Venezuela Mission

increased tremendously immediately after the picnic.

Our closing program was well attended by parents and new children, some of whom took part in the program.

We came away feeling that our efforts were well repaid, and we are making definite plans to have another VBS in Togiak. We hope also to branch out into other villages. We are convinced that VBS in connection with evening evangelism is a splendid plan of work for the villages in our area. While we were preparing to leave, one father came to our director, Mrs. John Ball, and said, "We wish you would stay. You teach our children to be good children."

Later in the summer many of these children attended a Story Hour and Sabbath school in Dillingham while camping there for fishing season. Five of them attended junior or youth camp at Camp Polaris on Lake Aleknagik. Four of them are now attending Bristol Bay Mission School. A number of children and some adults are taking Bible correspondence lessons.

Forward in British Columbia

By W. E. Murray, *Vice-President*
General Conference

In the beautiful and prosperous fruit-growing Okanagan Valley in British Columbia the thirty-ninth biennial session of the British Columbia Conference was held February 8 and 9 in the recently built Rutland church. Some 250 delegates were present, representing the 3,919 members of the churches.

G. O. Adams and L. H. Davies were re-elected president and secretary-treasurer, respectively. The departmental secretaries—F. W. Baker, W. E. Bergey, and W. E. Kuester—also were re-elected. M. D. Suiter was elected manager of the Book and Bible House.

On September 15, 1962, the Watcher Isle congregation was organized as a church and at this session joined the sisterhood of Adventist churches. The sanctuary of this congregation is built on a raft. The members are largely employed in logging work, and I am told they live largely in floating dwellings. When the location of work changes, the houses and the church are pulled to the new location. As far as I know this is the second floating church used by an Adventist congregation, the first being on the Amazon River in South America.

During the past two-year period several church building projects have been completed and others are yet in construction. About \$650,000 has been raised for these projects.

Tithe for the period totaled \$926,000, an increase of \$80,000 over the previous biennial term. Sabbath school offerings for 1963 reached \$100,902.16, an increase of almost \$13,000 over 1962. This represents a conference per capita of \$495.1 a week on the \$50 goal. Increasing interest is being shown in the Investment Fund across the whole field. In 1963 one enthusiastic family raised \$2,500 for this fund.

The It Is Written program is being broadcast from 12 outlets, and plans call

for enlarging this list by three within a short time. The Voice of Hope radio program in Ukrainian is presently being broadcast from Kelowna and Blaine. Faith for Today has 28 outlets, and the Voice of Prophecy has wide acceptance in the conference territory.

The publishing work is being efficiently carried on by nine full-time and ten part-time literature evangelists, plus 32 students during the summer.

In 20 different places 34 Christian teachers carry on primary-school work. The total enrollment is 449 in grades 1 through 8, and 49 in grades 9 and 10. In Rutland a day academy is being conducted for grades 1 through 12.

Special mention should be made of the efforts of Dr. A. W. N. Druitt, one of our SDA doctors in Rutland, who has led out in conducting three Five-Day Plan to Stop Smoking clinics. Plans are now being completed to conduct a good number more of these helpful efforts.

At this meeting great interest centered on the question of beginning a boarding academy for the British Columbia constituency.

It was voted to establish a 12-grade boarding academy and to begin a campaign to raise \$500,000 in the field for the financing of this new institution.

Puyallup, Washington, Church Completed

By Ruth Pihl, Press Secretary
Puyallup Church

Members of the Puyallup, Washington, church have moved into their new sanctuary. The 250 members of the church have utilized volunteer labor wherever possible, and according to the pastor, R. Willard Wentland, have worked more than 10,000 hours in the construction. They have kept building costs to a minimum. The actual cost, including land, is \$165,000. The church has seating for 430 on the main floor and 50 in the balcony,

and has more than 12,000 square feet of floor space.

The doors opened for the first time for worship service at 11:00 A.M., February 1, after a short ceremony at the door in which Dr. K. H. Sturdevant, building committee chairman, presented the key to the pastor, R. W. Wentland. Included in the new building are a Dorcas room, five large Sabbath school rooms, a pastor's study, home missionary room, office work room, a mothers' room, and two furnace rooms. An intercommunications system links all the rooms.

In the past five years the Puyallup congregation has raised and spent more than \$200,000 for a new school with three classrooms on a five-acre tract and this new church, without incurring any debt. They plan to build at once a recreation hall to complete the school plant.

A Navaho Daisy May Become a Blossom for God

By Ralph E. Sneed, Minister
Monument Valley Mission and Hospital

A visit to any public boarding school for the Navaho Indians causes mixed reactions. Joy is felt that "the people," as the Navahos call themselves, may have the advantages of a good educational system. Sympathy comes whenever it is understood that the boarders in the public schools begin their nine-month stay away from home in the first grade.

A small group, fortunate enough to live close to the highway, may send their children to the day school via the faithful bus. But there is the ever-present problem of sheep that need the young and hardy to stay home and care for them. There is also the problem of fires that need wood in a country with little timber. And there is the problem of parents who cannot see the importance of education. Small wonder that State officials find it necessary to add quite a number of



Daisy Louise Deal, 16-year-old Navaho girl, in her new squaw dress, inside her parents' hogan just before leaving home to attend Lakeview Junior Academy in Idaho.

"teeth" to the educational laws. An education in Navaholand is one of the best things that ever was planned, yet it produces real problems for both "the people" and the State officials.

With this background take a trip with me into the heart of Monument Valley country and see how the Lord has brought about the blossoming of roses in the desert.

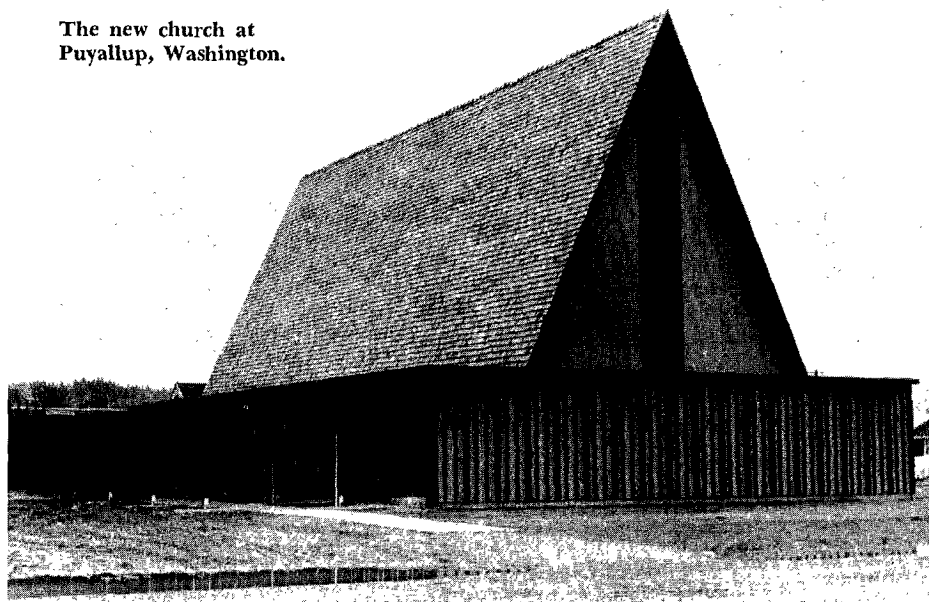
Our story began in June, 1963, when Susie Deal stepped out alone and was baptized during the Navaho camp meeting. She was blossom number one. It continued when Joe Deal, her husband, was baptized in August, 1963, in the mission church. Blossom number two. Since both Joe and Susie Deal were members of another church before becoming Seventh-day Adventists it was not surprising that Daisy, their first-born, wanted to remain in that church. Daisy could hardly be expected to attend our Navaho Mission School in Holbrook, Arizona. She made her decision to attend the Inter-Mountain School for Indians near Ogden, Utah.

But the seed had been planted, and it was beginning to germinate. Daisy felt increasingly guilty attending the dances, Hollywood pictures, and other activities that bothered her conscience. Soon permission came from home for her to leave Inter-Mountain and enter Holbrook. But when Frank Daugherty, principal of our Navaho Mission School, was reached, he reported the sad news that the school was already overcrowded. Unable to enter Holbrook, Daisy took an active part in the mission program. She became the first Navaho from Monument Valley Mission Hospital to go door to door and solicit during the Ingathering campaign.

January 8, 1964, was the day for Daisy to begin her 1,200-mile-plus journey to the Robert Thompson home in Coeur d'Alene, Idaho. The Thompsons had agreed to take Daisy into their home as a daughter while she attended Lakeview Junior Academy. The school board and faculty promised their support in this new venture. Thus a serious educational problem was solved for the Deals.

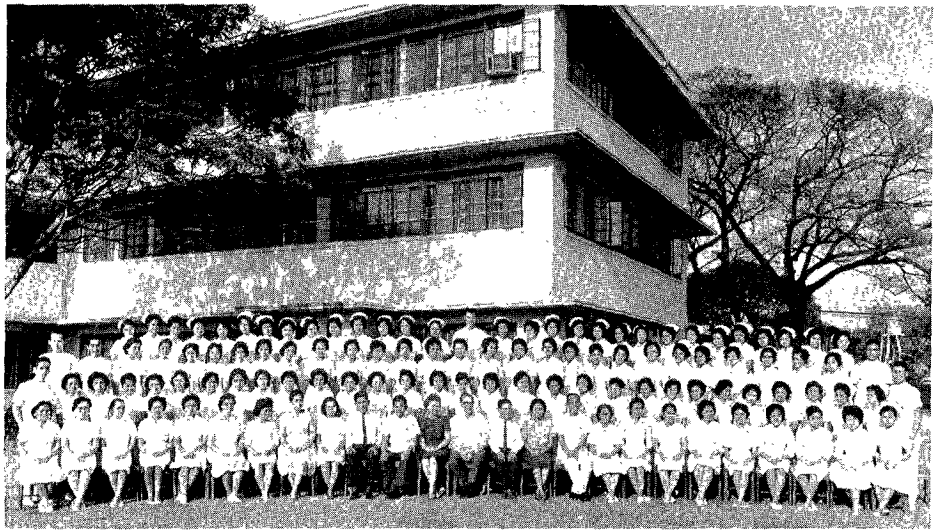
The State of Utah is eager for Navahos to attend schools in other States. They have very liberal laws that will pay the cost of such a program.

The new church at Puyallup, Washington.



Daisy was serious the day she was to start for Idaho. She was leaving home, loved ones, familiar customs, and traveling many miles to a strange home, strange parents, strange customs, all to start her educational journey to become a missionary nurse.

Mrs. M. R. Battrell, the record librarian for Monument Valley Mission Hospital, took Daisy to Salt Lake City and placed her on a bus for the final lap in her Idaho venture. Now we are hoping and praying that the third desert blossom will appear soon in the Joe Deal family. Jesus is making the desert blossom as a rose in our own day—Navaho-rose blossoms.



Instructors and students of the collegiate school of nursing of the Manila Sanitarium and Hospital. In the background is one wing of the sanitarium.

From Home Base to Front Line

Rae Anna Brown left New York City, February 25, for Libya. She is returning after furlough for further service as a nurse in the Benghazi Hospital.

Carolyn M. Stuyvesant, of Los Angeles, California, left New York City on March 3 for Ethiopia. Her appointment is to serve as a teacher, and later as a nurse, in Addis Ababa.

Mr. and Mrs. Ivan C. Peacock and son left New York City, March 3, returning to Iran following a furlough. Brother Peacock will continue as director of the Physical Therapy Clinic in Teheran.

W. R. BEACH

Medical Work in the Philippines

By T. C. Murdoch, *President North Philippine Union Mission*

Many years ago, Ellen G. White foresaw that the medical work would be a great "entering wedge" for the message of truth, and that Christian medical institutions would break down prejudice and reach souls that could not otherwise be attracted to the message of truth.

In the North Philippine Union Mission, where the church membership is now approximately 30,000, the "right arm" has been the means of winning many souls for Christ. Dr. C. A. Fernando, director of the five-year-old Cagayan Valley Sanitarium and Hospital in the far northern section of the field, has been greatly blessed. When this institution opened there were only 40 church members in the area, but now more than 250 are faithful churchgoers.

The large Manila Sanitarium and Hospital, under the direction of Dr. Clarence Ekvall, has a staff of more than 300 and is making a tremendous appeal to the Filipinos in these beautiful islands. Just recently word has reached us that the unentered territory of the island of Catanduanes has at last opened up for the preaching of the gospel message. For years our ministers have tried to enter this section, but were stoned and forced to leave each time. When our evangelist asked for permission this year, he was

amazed to find not only an open door but also a chapel lot all prepared and offered to us free of charge.

The sudden change in the attitude of the islanders came about this way. The son of an important man on Catanduanes recently met with a serious accident. Lacking proper medical care, he was transferred to a hospital in Manila. For some reason he did not make the expected recovery, and someone suggested, "Why not transfer him to the Seventh-day Adventist hospital, the Manila Sanitarium?" This was done. He was admitted as a patient, and right away special prayer was offered for him by our sanitarium chaplain. God quickly answered this prayer, and soon, with the kindly, efficient care of our doctors and nurses, the young man regained normal health.

The father was so impressed with everything he saw and heard that he asked for Bible studies, and determined that on his arrival back home he would donate land to the mission. Today, as I write these lines, a full-scale evangelistic campaign is in progress in Catanduanes. The future is bright with promise that a Seventh-day Adventist church will soon light this dark territory.

It is not surprising that the union committee voted recently to send another doctor into new territory in the north to open another medical clinic.

Partial view of the Atlantic Union College campus, showing the administration building, named in honor of (inset) Stephen Haskell, founder of the college.

One night, as Mrs. Murdoch and I were traveling by boat, we overheard two men conversing on deck. One man said to the other, "My wife and I are world travelers, and when we are sick, do you know what we do? We make straight for a Seventh-day Adventist hospital." Then he boasted, "I've been in Seventh-day Adventist hospitals in Penang, Taiwan, Bangkok, Singapore, and Manila. The doctors and nurses and everyone in the hospitals are so kind and helpful. I tell you, if ever I change my religion I will become a Seventh-day Adventist."

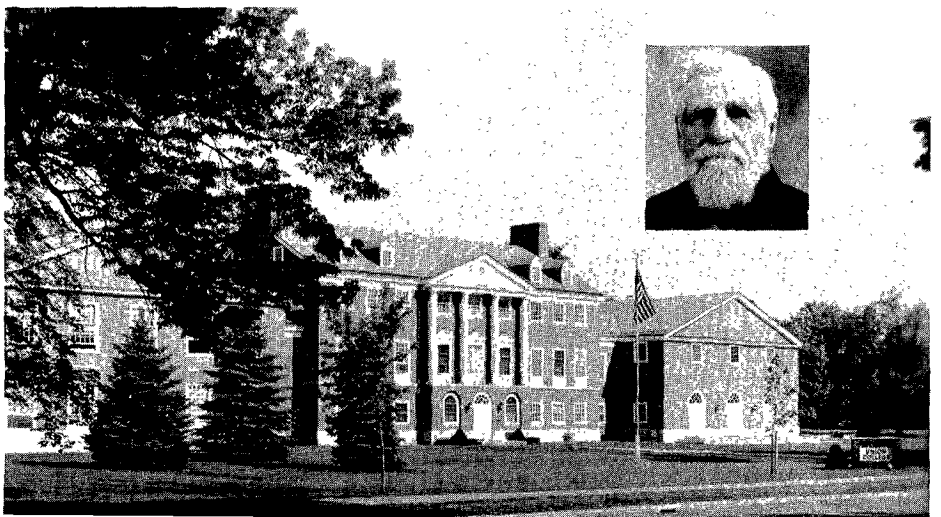
Many have changed, and many will change their religion because of contacts with our medical institutions. The workers in our hospitals are a loyal, dedicated group. God will reward their efforts.

Atlantic Union College Maps Expansion Plan

By D. G. Prior, *Dean of Students*

A \$3 million expansion program for Atlantic Union College was announced recently by the college board chairman W. J. Hackett, president of the Atlantic Union Conference, and R. L. Reynolds, president of Atlantic Union College. The program includes a music conservatory, dormitories, and student center and cafeteria.

An over-all master plan for development of the campus is being drawn up as a guide for the expansion program, which is geared to meet a steadily rising



enrollment. Since 1953, the enrollment has increased from approximately 250 to 600.

The building projects, with approximate costs, include: Student Center and Cafeteria, \$650,000; Library, \$550,000; Miles Science addition and complete restoration, \$100,000; Apartments for married students, \$300,000; Men's dormitory wing, \$300,000; Women's dormitory wing, \$250,000; Music conservatory, \$250,000; Bindery and broomshop industrial building, \$150,000; Miscellaneous labs, classroom equipment, \$450,000.

Atlantic Union College at South Lancaster, Massachusetts, began as an elementary school on April 19, 1882, with 19 students. It has grown from a renovated carriage shop to a sizable campus of 35 buildings.

The chairman of the first school board was S. N. Haskell, at that time president of the New England Conference. Elder Haskell had the task of leading the school board in selection of a principal and teachers for the new school. He had long been acquainted with Prof. Goodloe Harper Bell, head of the English department of Battle Creek College, and to Professor Bell went the invitation to become the first principal of the school. Professor Bell's ancestors were New Englanders, one of whom fought in the battle of Lexington on April 19, 1775.

Finding a Name

For a year and a half, until christened South Lancaster Academy at its incorporation in the year 1883, the school had no designated name except "that New England school."

In 1918 the school program was expanded to include 14 grades, at which point the board of trustees voted to rename the institution Lancaster Junior College. It held that name for only four years, until a four-year theological course culminating in a Bachelor of Theology degree was added. The name was then changed to Atlantic Union College.

AUC now offers a Bachelor of Arts degree in 19 fields, and a Bachelor of Science degree in 9 areas, as well as 17 preprofessional programs, and two-year certificates in secretarial science and medical secretarial science. The faculty has grown from five to 44 members plus an administrative staff of 20, and 22 departmental employees. Sixteen faculty members presently hold doctoral degrees. Four others will receive doctoral degrees this summer.

Since AUC's original incorporation in 1883 it has become a member of the New England Association of Colleges and Secondary Schools, is on the approved list of the Board of Regents of the University of the State of New York, and also holds membership in the Association of American Colleges.

Since 1950, Atlantic Union College has greatly expanded its physical plant. Haskell Hall, the college administration building, named in memory of S. N. Haskell, was completed in 1951. Machlan Auditorium, named for Benjamin F. Machlan, one of the administrators of AUC, was completed in 1954. It seats approximately 1,000 people and houses a \$30,000 three-manual pipe organ.

The science building, Longacre Hall, completed in 1957, is a modern building containing various lecture rooms and complete laboratories for the division of natural sciences. One complete wing provides ample facilities for the department of home economics.

Lenheim Hall, the new residence hall for men, was completed in 1957. It is a modern structure with adequate accommodation for 200 men, and contains a commodious chapel and recreational facilities, including a swimming pool. A new

wing on Rachel Preston Hall, the women's dormitory, was completed last summer. The new wing provides additional housing for 60 girls, a recreation room, and a beautiful chapel named the Rochelle Kilgore Chapel in honor of Mrs. Kilgore, professor emeritus of English.

The first phase of the new \$3 million expansion program is now under way. Plans are being drawn up for a new industrial building, which will house the book bindery and broom factory. Construction will begin this spring.

Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► The Bridgton, Maine, branch Sabbath school, which is meeting temporarily on Sunday afternoons, has grown to an attendance of 28. This school, only one month old, is sponsored by the Portland, Maine, church. Pastor and Mrs. Kober, with Myrtle Weeks, the Bible instructor, are in charge.

► During January Elder C. G. Edwards and Drs. C. A. Haysmer and F. Russell Tyler held a successful Five-Day Plan to Stop Smoking in the Boston, Massachusetts, Y.M.C.A. On the opening night approximately 150 were present. This Five-Day Plan was well reported in the public press, both in the Boston daily newspapers and in a number of weekly newspapers in the suburban communities. WHDH-TV, one of the larger television stations, gave a several-minute commentary on the program. As a result many requests have come in for the holding of Five-Day Plans in various other places, and one has already been scheduled for Cambridge. Elder Edwards was invited to be a guest on the popular radio program "Bob Kennedy Contact" over WBZ. He discussed the Five-Day Plan for an hour and a half with the Massachusetts Commissioner of Health. After the program calls for classes came from as far away as Philadelphia.

► Governor Endicott Peabody recently appointed R. L. Reynolds of Atlantic Union College to the Massachusetts Civil Defense Advisory Committee. The committee was organized by the governor in his office on Wednesday, February 12.



Central Union

Reported by
Mrs. Clara Anderson

► Gerry Thompson has been elected principal of the combined College View schools in Lincoln, Nebraska, which serve the four churches in the area. There will be two part-time teacher-principals.

► Dr. Everett N. Dick, research professor of history at Union College, has a new book, *Tales of the Frontier*, off the press. This book is being promoted over radio and in Lincoln stores. *Tales of the Frontier* is a nonfiction book that tells stories of the old West and frontier life.

► Malcolm Caviness, a 1963 graduate of Union College, has joined the teaching faculty of Campion Academy.

► Literature evangelists in the Central Union Conference reported 52 baptisms for 1963. These men have set a goal of 100 baptisms for 1964, and the publishing secretaries are recruiting 75 new full-time literature evangelists.



Lake Union

Reported by
Mrs. Mildred Wade

► The 46-instrument concert band of Battle Creek Academy, in Michigan, directed by Adell Haughey, appeared in a television program March 25. Announcement was made of the coming annual Music Festival to be held in Battle Creek on April 10 and 11.

► The literature evangelists of Michigan are still breaking records. After delivering more than half a million dollars' worth of literature in 1963, comparative figures for January of 1964 show that there are 16 more literature evangelists, and a gain of 2,466 in hours, and \$19,602.38 in deliveries.

► B. F. Reaves, pastor of the Chicago Independence Boulevard church of the Lake Region Conference, reports that three church choirs and three smaller groups, with guest artists, under the direction of Mrs. Lillian Holoman, presented a combined concert. Alyne Dumas Lee, well known in Europe and America as an artist of unusual talent, directed the closing number.

► The biology department of Andrews University will sponsor a ten-man ecological expedition to Peru this coming summer, the first of its kind to be sponsored by a North American university. This group will be composed of Dr. Asa Thor-

esen, chairman of the biology department; Dr. Donald Siedel, assistant professor of biology; Merlin Tuttle, junior zoology major; and seven students chosen by these men. They will be stationed at the Nevati Mission Station.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Portland's Five-Day Plan, held February 9-13, was a pilot meeting to train future Five-Day Plan workers for the North Pacific Union. Each evening six to eight hundred people filled the auditorium of the Benson High School. The program was conducted by Elman J. Folkenberg and his associates, Dr. James J. Short of California and Dr. Glen R. Edgerton of Portland. A group of 95 ministers and physicians attended the training school.

► Sunday night, March 15, marked the beginning of a four-week series of meetings in the Missoula, Montana, church, under the direction of Don Spillman and Ernest Schaak.

► L. J. Ehrhardt and his family have recently transferred from the Colorado Conference to the Washington Conference. They have located in Tacoma, where Elder Ehrhardt will be pastor of the churches.

► Dedication services for the college church building, which has been in use a little more than one year, are scheduled for May 22 and 23. Paul C. Heubach, pastor of the church when it was constructed, and now connected with Loma Linda University, will speak at the consecration service Friday evening. Guest speakers for the Sabbath services will be W. R. Beach, secretary, and R. R. Figuhr, president, of the General Conference, Richard Fearing and George W. Chambers are the pastor and associate pastor, respectively, of the college church.

► Speakers for the commencement weekend at Walla Walla College, June 5-7, have been announced as follows: Consecration, Harry F. Hannah, pastor of the Pendleton, Oregon, church; baccalaureate, Dr. Norval F. Pease of Andrews University; commencement, Dr. Merlin L. Neff of La Sierra College.



Northern Union

Reported by
L. H. Netteburg

► The student body of Maplewood Academy and the members of the Hutchinson church were given a capsule form of the Five-Day Plan to Stop Smoking program the weekend of February 14-15 by Rolland Olson, M.D., K. L. Dedeker, M.D., and R. G. Lucht, pastor of the Minnetonka church. The doctors presented the physiological aspects, while Elder Lucht dealt with the psychological part of the program. Specimens of lung cancer, emphysema, the human brain, and other interesting tissue from the human body were displayed.

► Seven persons were recently baptized in Minnesota's Iron Range District by R. G. Mote, treasurer of the Minnesota Conference. L. O. Anderson is pastor of the district.

► The Northern Union held its first music festival the weekend of February 6-8 at Maplewood Academy. Some 50 visiting students from the other academies in the union spent the time in study and rehearsal. On Sabbath afternoon a sacred concert was given by a massed choir. A secular program was given on Saturday night in the community center in downtown Hutchinson.

► Sheyenne River Academy has acquired new furniture for the parlor of the boys' dormitory.

► J. S. Blahovich has accepted the pastorate of the Des Moines, Iowa, area. He formerly served for several years in the New York Conference.

► O. J. Ritz and his associate, J. W. Wolter, were interviewed on KSTP Radio's Open Line program in connection with their work in the Five-Day Plan to Stop Smoking clinics in Minneapolis.



Pacific Union

Reported by
Mrs. Margaret Follett

► The Monument Valley Mission Hospital greatly appreciates the volunteer services of a number of persons. Dr. Norman Matthews of Paradise, California, and his nurse, Mrs. Robert Pooley, and her family gave help for ten days recently. Others have been Dr. and Mrs. Vernon Foster of Canoga Park, Dr. Arthur Gray of San Pedro, and Dr. Paul Freeman of Santa Ana, all of California; and Dr. and Mrs. Paul V. Yingling, Dr. and Mrs. H. J. Wilcox, and Dr. and Mrs. Vincent Gardner, all of Cortez, Colorado. Everett Lawson, D.D.S., and Mrs. Lawson give two days each month. Robert, Joe, and Julia Uhren of St. Helena and Healds-

burg, California, have helped in nursing and construction work.

► Dr. Fernando Chaij of Inter-American Publications at the Pacific Press in Mountain View, California, held a week of special revival meetings, March 14 to 21, in the San Francisco Latin-American church. The pastor, Frederick Diaz, plans to hold a full-scale evangelistic campaign during April and May.

► Ground-breaking ceremonies were held February 19 for the new Kansas Avenue church in Riverside, California. W. J. Neal is the pastor.

► Burglars broke into the Home Health Education office of the Pacific Union Conference in San Jose, California, the night of February 27. Hours of work apparently failed to open the large walk-in safe, the door of which was damaged. Nothing of value was taken and there was no attempt at vandalism.



Southern Union

Reported by
Mrs. Cora Kindgren

► Oscar N. Hegstad, retiring after many years as chaplain at Madison Hospital in Tennessee, has turned his duties over to Robert W. Laue, who was formerly connected with the School of Bible Prophecy in Atlanta, Georgia. Because of the ever-expanding need at Madison, however, Elder Hegstad has consented to continue for a time as an associate chaplain.

Chaplain and Mrs. Hegstad have two married daughters, one with her minister husband as a missionary in Brazil and the other in Utah where her husband teaches church school.

► During February the Florida Sanitarium and Hospital School of Practical Nursing in Orlando capped its third class. Fifteen are enrolled in the class. The school opened in January, 1962, after receiving State approval.



Thirty-One Baptized in Grants Pass, Oregon

In February the Knowles-Hiner team concluded evangelistic meetings in Grants Pass, Oregon. Thirty-one new converts were added to the church. Others are deeply interested. In the picture, with most of the new believers, are (left to right): Assistant Pastor Don Lang and Mrs. Lang, Elder and Mrs. J. L. Hiner, Elder and Mrs. G. E. Knowles, conference evangelist, Elder and Mrs. W. P. Lockwood.

W. P. LOCKWOOD, Pastor



Southwestern Union

Reported by
H. W. Klaser

► O. D. Wright, formerly pastor in Detroit, Michigan, has entered upon his new responsibilities as president of the Arkansas-Louisiana Conference. Membership of the conference is expected to pass the 4,000 mark this year.

► The roof is now on, and the brick walls of the new girls' dormitory at Ozark Academy are finished. Plastering has begun, and the building is expected to be ready for occupancy before school is out this year.

► The recently organized West Memphis, Arkansas, church has acquired three acres of land for a new church building. Funds for the building are also being raised, and construction is scheduled for completion before the end of the present year.

► W. D. Welch, pastor of the Baton Rouge, Louisiana, church in the Arkansas-Louisiana Conference, has already held three Five-Day Plan to Stop Smoking meetings in the city. Another meeting is planned soon.

► E. A. Lemon of the Arkansas-Louisiana Conference, who recently organized three new churches in northern Arkansas, plans to hold evangelistic meetings at Clinton

this summer, and hopes to organize another church.

► R. E. Barrett, pastor of the Lawton, Oklahoma district, reports a baptism at Lawton on February 29, the result of meetings held during the winter with F. F. Schwindt.

► The Texas Conference reports 49 Voice of Prophecy and 28 Faith for Today baptisms.

In Remembrance

ALLEY.—Martha S. Alley, born Aug. 27, 1877; died Jan. 16, 1964.

ANDERSON.—Martin Edgar Anderson, born Oct. 25, 1881, at Harlan, Iowa; died Oct. 5, 1963, at Azusa, Calif. In 1908 he graduated from Union College. After teaching in Canada, he became MV and educational secretary of the Dakota Conference. He also served as a pastor-evangelist in the Dakota Conference before he was called to be president of the Jamaica Conference. Upon his return to the States, he served as pastor-evangelist in the Minnesota, Wisconsin, and Indiana conferences for 28 years. Survivors are two sons; a daughter; seven grandchildren; and a sister. [Obituary received Feb. 14, 1964.—Ems.]

ATWOOD.—Letha May Atwood, born Jan. 20, 1892, at Monroe, Wis.; died Jan. 18, 1964, at Vallejo, Calif.

BADGER.—Charles Edward Badger, born March 12, 1883, in Potter County, Pa.; died Jan. 11, 1964,

at St. Petersburg, Fla. His wife, Ida Louise Fry Badger, survives.

BARNARD.—Marie Emilie Barnard, born Oct. 3, 1876, in Teplitz, Austria; died at Fresno, Calif., Jan. 30, 1964. She married Stuart Swaffar Barnard, and they made their home in Cape Town, South Africa. After accepting the third angel's message, she sold *The Great Controversy* for five years. In 1903 they went to England, where she was secretary-treasurer of the North England Conference. They came to America in 1911.

BARTH.—Katie Barth, born July 17, 1871, at Saratov, Russia; died Oct. 25, 1963, at Dodge City, Kans. [Obituary received Feb. 10, 1964.—Ems.]

BIETZ.—Carlyn Peele Bietz, born Jan. 14, 1942, at Wilmington, Ohio; died at San Fernando, Calif., Dec. 29, 1963. Her husband, Duane Stanley Bietz, survives.

BRUSVEN.—Mary Heskin Brusven, born April 1, 1882, at Valdres, Norway; died at Minot, N. Dak., January, 1964. Her husband, Anton, survives.

BUTCHER.—Irwin Butcher, born Sept. 30, 1886, in Philadelphia, Pa.; died Jan. 17, 1964, at Jacksonville, Fla. He had been a colporteur and a missionary to China. Three sisters survive.

BUTHERUS.—Mary Mohr Butherus, born Aug. 20, 1880, at Shafter, Kans.; died at Bison, Kans., Nov. 14, 1963. Survivors include her husband, Alex; two sons, Ben, educational secretary of the Michigan Conference, and Dan, president of Arizona Conference; three daughters; two brothers; 12 grandchildren; and nine great-grandchildren.

CARSCALLEN.—Arthur A. Carscallen, born March 30, 1879, near Kingston, Ontario, Canada; died at La Sierra, Calif., Jan. 26, 1964. He received his education at the North Dakota Bible Institute and Union College. His successful colporteur work led to his becoming field secretary for the North Dakota Conference. In 1902 he went to the British Isles, where he served as a literature evangelist in England and Ireland. He attended Stanborough College and was ordained as a minister. From 1906 to 1920 he was a missionary to British East Africa. He reduced the language of the Luo tribe to writing and compiled the first dictionary and grammar to be written in that dialect. He was also the first of our missionaries to have a translation of a portion of the Bible accepted for publication by the British and Foreign Bible Societies. In 1907 Helen Bruce Thomsen sailed from Glasgow, Scotland, to Africa, to become his bride. Two sons, Harry and George, were born to this union. After they moved to Eugene, Oregon, his wife died. Then he became pastor of the Fargo, North Dakota, church, and pioneered radio work in that State. He married Anita Johnson, and in 1931 they went to the Guianas where he was president of our mission to the British, French, and Dutch Guianas. He established many churches and compiled a dictionary and grammar for the Davis Indians. In 1942 the family returned to the States. Survivors are his wife; his son Harry; four daughters, Muriel Brown, Leona Berglund, Viola Bell, and Vivian Hudgins, all of California; 12 grandchildren; three great-grandchildren; and a sister.

CLARK.—Erwin Leslie Clark, born March 19, 1907, at New London, Conn.; died at Takoma Park, Md., Feb. 3, 1964. He attended Atlantic Union College and Rutgers University. After teaching history and manual training in the New Jersey and Maryland high schools, he connected with Broadview College and later Washington Missionary College. In 1929 he married Marjorie Shoup, and had been employed at the Review and Herald since Nov. 17, 1949. His wife survives; also three children, Erwin L., of Berrien Springs, Mich., Charles M., of Takoma Park, Md.; and Mrs. Andrew J. Smith, of San Diego, Calif.

CREWS.—David Ronald Crews, born March 1, 1953, in Mysore, South India; died Oct. 23, 1963. He raised more than \$50 for Ingathering shortly before he became bedfast. Survivors are his parents, Elder and Mrs. Joseph A. Crews, of Louisville, Ky.; two brothers, Larry and Dennis; grandparents, Mr. and Mrs. T. E. Tunison, of Pensacola, Fla.; and Mrs. J. O. Crews, of Kernersville, N.C. [Obituary received Feb. 17, 1964.—Ems.]

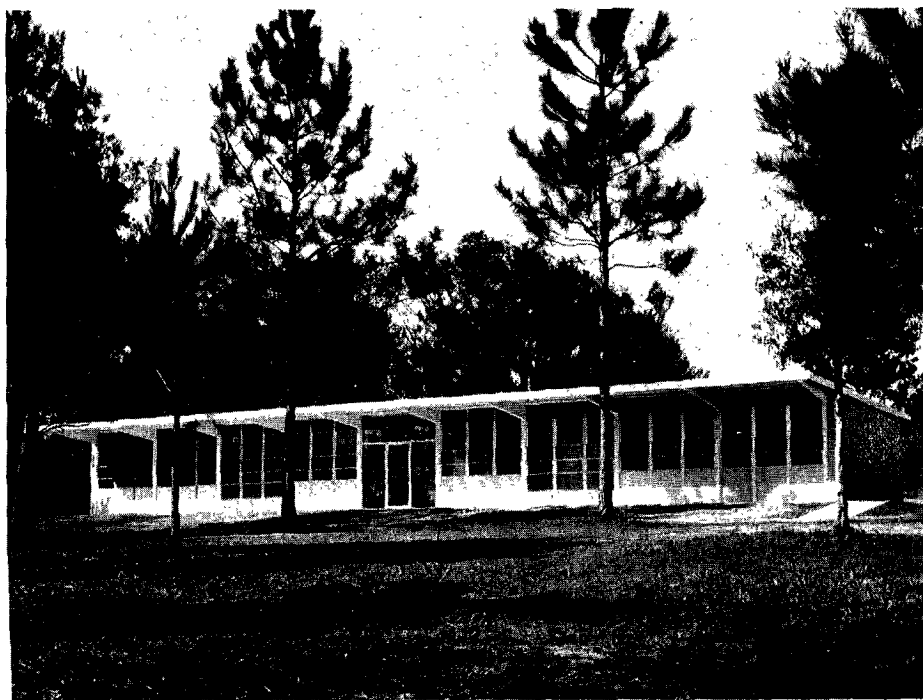
DAVIS.—Eddie Conner Davis, born Aug. 19, 1892, in Pike County, Ala.; died at Albany, Ga., Jan. 16, 1964. He was a literature evangelist. Survivors are his wife; four daughters; two sons; 15 grandchildren; three great-grandchildren; three sisters; and a brother.

DAVIS.—Estella Miranda Davis, born Dec. 1, 1906; died Feb. 9, 1964, at Yucaipa, Calif. Her husband, Woodrow Ainslee Davis, survives.

DICKERHOFF.—Dallas Clyde Dickerhoff, born April 14, 1892, at Butler, Ind.; died at Forest City, Fla., Dec. 28, 1963. His wife, Blanch, survives.

DOUGLASS.—Winnie Murphy Douglass, died Dec. 26, 1963, in Los Angeles, Calif. Her husband, Howard Douglass, was a lay preacher in the Southern States, and she assisted him in holding tent meetings. They were instrumental in building a number of churches. Two daughters and a son survive.

ENGLAND.—Cereda Ruby England, born April 26, 1899, near Ionia, Mich.; died in Phoenix, Ariz., Jan. 7, 1964. She and her husband, Elder W. H. England, spent many years in mission work in Inter-America. Besides her husband she leaves three sons; seven grandchildren; two brothers; and a sister.



School Dedicated in Tallahassee, Florida

This new school building was dedicated recently by the Tallahassee, Florida, church. Their church school, long housed in basement rooms of the church, is now occupying the two large classrooms of the new building. Archa O. Dart, who was holding a series of meetings on the Christian Home at the church, was guest speaker for the dedication. Other participants included V. W. Becker, educational secretary of the Southern Union Conference, and several members of the Florida Conference staff. Bert Benson is the pastor, and Paul Garner is chairman of the Tallahassee church school board.

CHARLES R. BEELER, Secretary
Florida Conference

FAGERBERG.—Amelie Sofi Fagerberg, born Oct. 15, 1880, in Stockholm, Sweden; died at Loma Linda, Calif., Feb. 11, 1964.

GOODYEAR.—Mabel Goodyear, born July 13, 1901, at Wales, Pa.; died at Clymer, N.Y., Jan. 1, 1964. Her husband, John F. Goodyear, survives.

HAGUE.—Lewis Hague, born May 20, 1880, in England; died Jan. 6, 1964, at Oakland, Calif. His wife, Ada, survives.

HAHN.—Ernest F. L. Hahn, born Nov. 26, 1895, in St. Joseph, Mo.; died in Albuquerque, N. Mex., Jan. 30, 1964. His wife, Ruth Inez Holstrom Hahn, survives.

HAND.—Daisy Hand, born Feb. 5, 1892, near Willis Point, Tex.; died at Keene, Tex., Nov. 17, 1963.

HANNA.—Ethel Senseman Hanna, born May 10, 1879, at Camden, N.J.; died April 26, 1963. In 1899 she married Elder James G. Hanna, whose ministry she shared for almost half a century in the Maritime Provinces of Canada and included Halifax, Nova Scotia, Montreal, Quebec, as well as several conferences of the United States. Survivors are her husband; a daughter, Mrs. E. B. Coyl, of Washington, D.C.; two sons, J. R. Hanna, of Takoma Park, Md.; and Fred G. Hanna, of New Smyrna Beach, Fla.; seven grandchildren; and 13 great-grandchildren. [Obituary received Feb. 4, 1964.—Ebs.]

HANSEN.—Rosalie Jacobsen Hansen, born July 12, 1865, in Judland, Denmark; died Jan. 24, 1964, at Rugby, N. Dak.

HERSHNER.—Andrew Garfield Hershner, born July 10, 1880; died Jan. 24, 1964, at Angleton, Tex. His wife, Ella Perry Hershner, survives.

HOCHSTETLER.—Albert V. Hochstetler, born March 6, 1901, near Joplin, Mo.; died Nov. 29, 1963, at Yucaipa, Calif. His wife survives.

JUNG.—Dexter A. Jung, born Aug. 6, 1889, at Bastrop, Tex.; died at Galveston, Tex., Jan. 8, 1964. His wife, Lucile Hausinger Jung, survives.

KREIGH.—Joseph Vernon Kreigh, born Aug. 11, 1879, at Ossian, Ind.; died Dec. 31, 1963, at Jacksonville, Fla. His wife survives.

LAKE.—Laura Childs Lake, born Nov. 18, 1879, in Los Angeles, Calif.; died Dec. 2, 1963, at Sanitarium, Calif. She married Charles N. Lake, and they spent some years in Japan as missionaries. For many years they were associated with the publishing work of the Pacific Press. Survivors are a foster daughter, Mrs. Harold Shryock, of Loma Linda; an adopted daughter, Mrs. Edward Davis, of Sausalito, Calif.; and a brother, Herbert G. Childs, of Sanitarium, Calif.

LASWELL.—William Melvin Laswell, born June 6, 1906; died Jan. 17, 1964, at Palermo, Calif. His wife survives.

MCCORD.—Rufus Emond McCord, born Feb. 5, 1908, at Central City, Ky.; died June 30, 1963. His wife, Marye McCord, survives. [Obituary received Feb. 17, 1964.—Ebs.]

MCELWAIN.—Myra B. McElwain, born Dec. 4, 1872, in Wisconsin; died at Riverside, Calif., Jan. 28, 1964.

MICHAEL.—Phyllis Clare Campbell Michael, born June 10, 1900, in Simla, India; died Dec. 26, 1963, at Orlando, Fla. After her marriage to Thomas J. Michael, she assisted him in his ministerial duties in India, Burma, and the United States. For several years she was employed at the Washington Sanitarium and Hospital. Her two sons, Pastor Darren L. Michael, of Oshawa, Ontario, Canada, and Radner C. Michael, of Los Angeles, Calif., survive; also surviving are five grandchildren.

MILLER.—Conrad William Miller, born May 27, 1866, in Norka, the Volga region of Russia, of German parents; died Feb. 14, 1964, at Newbury Park, Calif. The Miller family lived in a sod house in the Midwest and later moved to Kansas. In 1888 he married Mary Kathrine Lorenz and they moved to College View. He helped build a barn in College View, where the first group of believers met and organized. He worked on the college buildings from 1888 to 1890, and then entered the colporteur work in Kansas. He helped build the Okeene, Oklahoma, church, and in 1895 was called into the ministry. He labored in the Oklahoma Conference until 1901, when he was called to Keene, Texas. From 1901 to 1908 he was head of the German work in the Texas Conference. He raised up many churches in the Oklahoma and Texas conferences. The survivors are six children, Uriah C. Miller, of Waurika, Okla.; Palmer J. Miller, of Lincoln, Nebr.; Alonzo R. Miller, of Caldwell, Idaho; Priscilla M. Deapen, of Calimesa, Calif.; Senora J. Barker, of Lincoln, Nebr.; and Lucile L. Hassenpflug, of Yucaipa, Calif.; 18 grandchildren; 45 great-grandchildren; and five great-great-grandchildren; a brother, Elder B. E. Miller, of Paterson, N.J.; and a sister, Margaret Seigfried, of Idaho.

MILTON.—Eliza Jane Milton, born Feb. 18, 1876, at Fort Scott, Kans.; died Feb. 11, 1964, at Loma Linda, Calif.

MILTON.—Elmer Yocum Milton, born Sept. 25, 1868, in LaFayette County, Wis.; died Jan. 24, 1964, at Menifee, Calif. His wife, Ella Maude, survives.

NIELSEN.—Niels Elwood Nielsen, born Dec. 7, 1884, in Sacramento, Calif.; died Jan. 10, 1964, in Sacramento, Calif. His wife, Hazel, survives.

PEARCE.—Bert W. Pearce, born Feb. 28, 1877, in Kansas; died Jan. 13, 1964, at Rubidoux, Calif. His wife, Grace, survives.

PROPST.—Myron L. Propst, born March 7, 1887, at Sterling, Colo.; died Dec. 13, 1963, at Merino, Colo. His wife, Alice M. Mosser Propst, survives.

REDMOND.—John Redmond, born Sept. 15, 1884, at Charlestown, Mass.; died in Los Angeles, Calif., Jan. 11, 1964.

REELEY.—Gustavia Agnes Reeley, born Nov. 20, 1912, at Parkville, Mich.; died Jan. 31, 1964, at Riverdale, Md. Her husband, John A. Reeley, survives.

RISHEL.—Eva May Rishel, born Dec. 24, 1876, at Parkville, Mich.; died Jan. 25, 1964, in Los Angeles, Calif. Her husband, Lute Rishel, survives.

SAXILD.—Ethel Hibbard Phelps Saxild, born Feb. 2, 1891, at Stoughton, Wis.; died Jan. 29, 1964, at Larkspur, Calif.

SCHRAMMECK.—Mabel Schrammeck, born May 15, 1884, in Nebraska; died near Vernonia, Oreg., at the age of 79.

SKADSHHEIM.—Marie Skadshheim, born Nov. 23, 1865, in Norway; died Dec. 25, 1963, at Detroit

Lakes, Minn. Among the survivors is a son, Elder M. N. Skadshheim, of Albuquerque, N. Mex.

STUYVESANT.—John B. Stuyvesant, born March 7, 1869, in Cincinnati, Ohio; died Jan. 16, 1964. In 1904 he went as a missionary to the San Andreas Islands. Other fields of labor were San Jose, Costa Rica, and the Guatemala Mission, and San Salvador. He retired in 1917 because of his health. Survivors are two daughters, Carrie Mae Schultz and Esther Grounds; and six grandchildren.

TYRRELL.—Esther M. Tyrrell, born Sept. 11, 1890, at Great Falls, Mont.; died Dec. 24, 1963, in Seattle, Wash. Her husband, William G. Tyrrell, survives.

WALKER.—Mercia Morse Walker, born Jan. 2, 1880, in Mills County, Iowa; died Jan. 20, 1964. She studied at Union College, and in 1914 married John R. Walker. For some years she worked at the Hinsdale Sanitarium and Hospital.

WETHERBEE.—Richard J. Wetherbee, born March 22, 1884, in Iowa; died at Turlock, Calif., Jan. 29, 1964.

WILLIAMS.—Dorothy L. Williams, born Aug. 13, 1911, at Carrington, N. Dak.; died at San Bernardino, Calif., Jan. 8, 1964. Her husband, James, survives.

SOMEONE HAS SAID:

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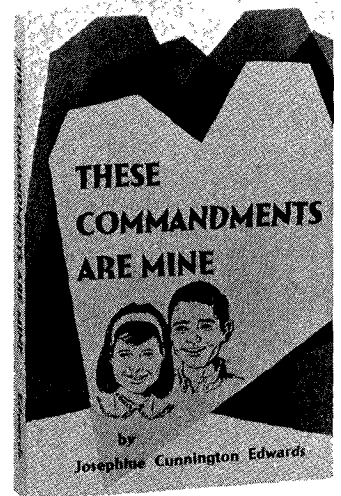
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James Wideman, 212 Catawba St., Syracuse 8, N.Y., requests soul-winning literature, especially any that would be helpful to Catholics.

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Church Calendar

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 9
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	June 13
(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

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH
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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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By
Pearle
Peden

Tim is my name. My daddy is a big jolly man with blue eyes like mine. You would like him. One thing he likes to do is to call me different names. He says, "Come up on my shoulder, Captain." He lifts me up with a bounce; then I am higher than he is, and I can see in every direction.

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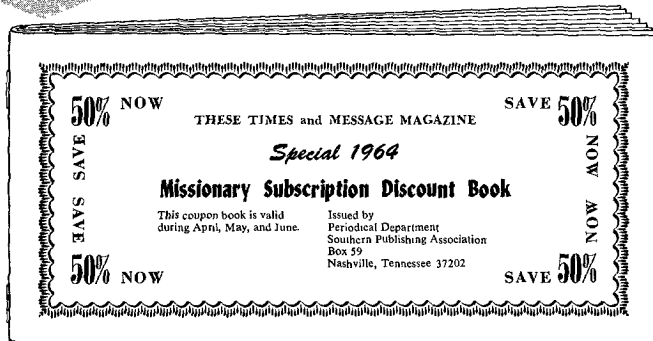
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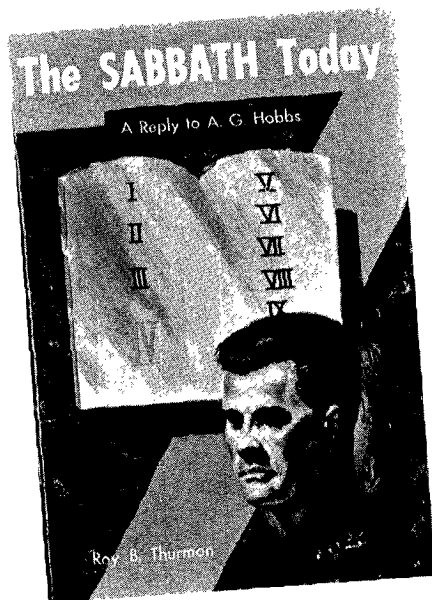
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THE SABBATH TODAY

A REPLY TO A. G. HOBBS

By ROY B. THURMON



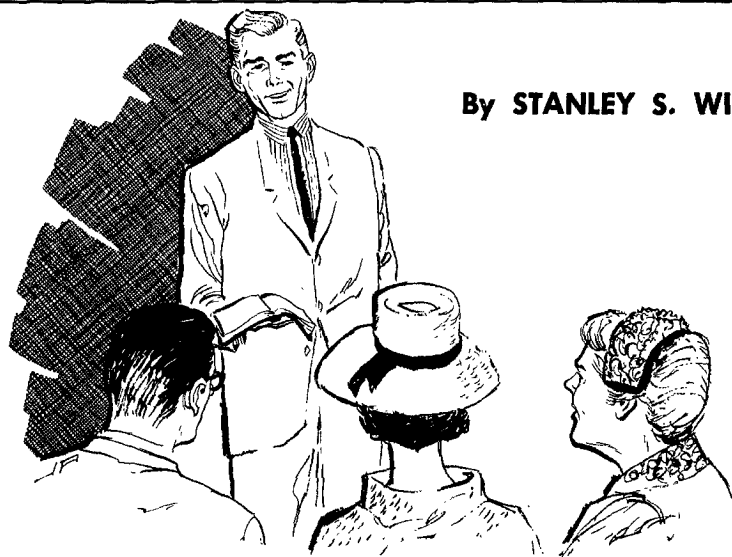
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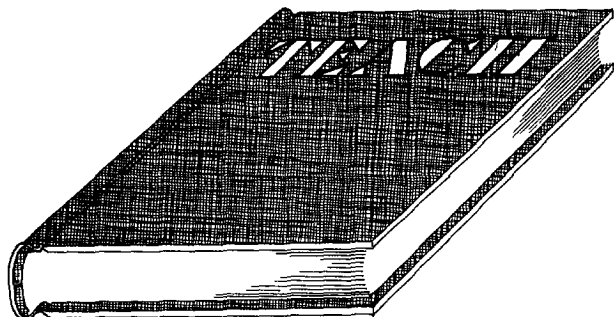
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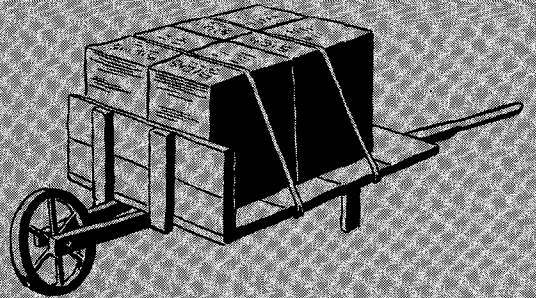
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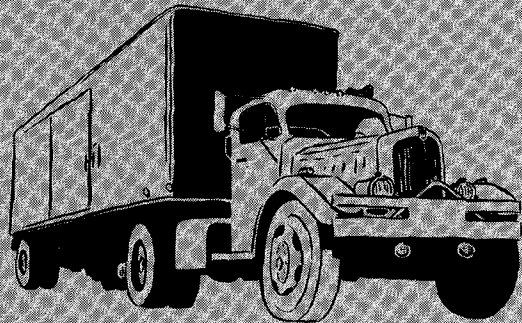


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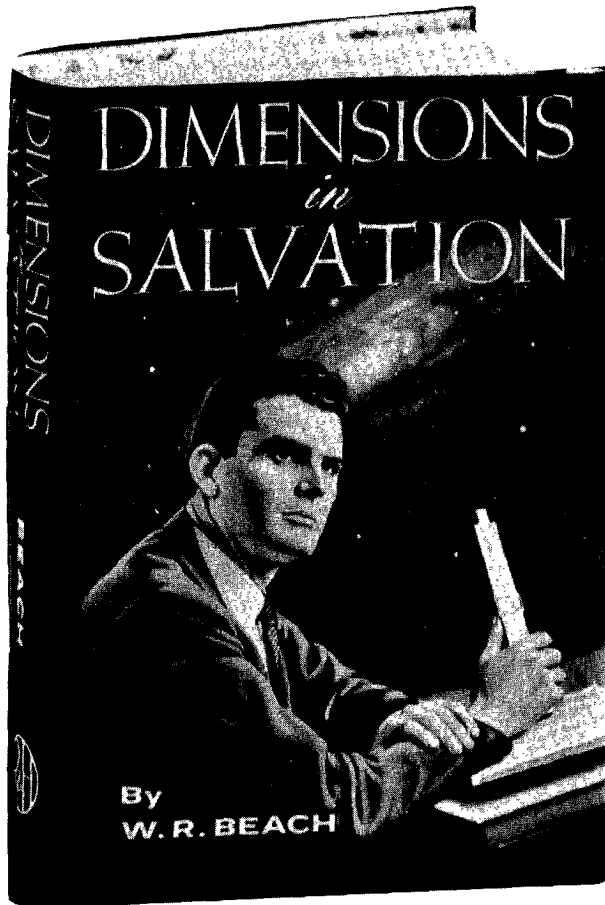
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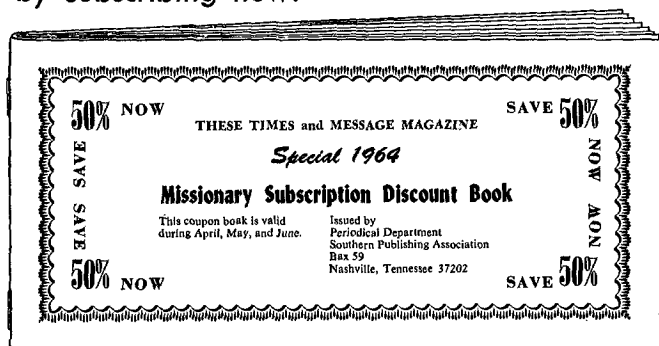


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News of Note

New President of Central European Division

For personal reasons, R. Dettmar has resigned as president of the Central European Division. The General Conference has appointed O. Gmehling, secretary of the division, to take his place. We feel confident the Lord will bless the leadership of this dedicated and experienced man. He has been president of local fields and of a union; he has also had experience in our institutions. With his background, he should make a strong leader for Central Europe.

R. R. FIGUHR

Fire at Western Welfare Depot

Sabbath afternoon, March 14, a fire of unknown origin destroyed our western welfare depot at Watsonville, California. Some equipment and office records were saved, but clothing processed and bailed ready for shipment was consumed in the flames.

In this emergency we are sending an S O S appeal to our members throughout the United States to respond with a generous supply of men's, women's, and children's good, wearable clothing. Urgent requests for many tons of clothing for our welfare program overseas have been received. Your help to replenish our stockpile is urgently needed.

If the welfare units and centers in the East will sponsor an intensive clothing drive, and ship generous quantities of supplies to our Eastern Welfare Center in New York, this will help to offset some of the losses caused by the fire in Watsonville.

Arrangements have been made on a temporary basis to use another building on the Monterey Bay Academy campus, so the Watsonville address remains the same.

We are counting on each Dorcas Welfare Society in the East and the West for an extra collection of clothing to meet this emergency.

W. E. PHILLIPS

Kansas Conference Constituency Meeting

On Sunday, March 15, the 245 delegates to the Kansas Conference constituency meeting unanimously re-elected H. C. Klement, president, and S. E. White, secretary-treasurer, for the next biennial period. All of the incumbent departmental secretaries also were re-elected. During the session three newly organized churches were voted into the sisterhood of churches in the Kansas Conference. They are Fredonia, Newton, and Pleasanton.

The It Is Written television program

has been covering about two thirds of the State on four key channels since September of 1963. Careful follow-up plans, in coordination with the conference evangelistic team, have resulted in 371 baptisms during the past two years.

R. S. WATTS

Large Offering Needed for Loma Linda University

April 11 will be an important day in all our churches. It is the day for the annual offering for Loma Linda University. The fire that destroyed one of our science buildings at Loma Linda has created a real emergency. It is hoped that this offering will be sufficient to replace the building and the valuable contents that have been destroyed.

Our plea is for a generous offering. Doubtless some of our members can give \$1,000. There are indications that a number may do so. Others can give \$100; some not that much. But we earnestly hope that everyone will do something. If, on an average in North America, we were to give \$3 per member, the result would be more than \$1 million.

Our people are always ready to respond in time of emergency. A number, who have heard of the fire, are already sending in donations. Loma Linda is close to the hearts of our people, for this institution means much to the carrying forward of our great world program. We feel confident, therefore, that each will do his best to make a large offering possible on April 11.

R. R. FIGUHR

(See also editorial, "Let Us Arise and Build," on page 17.—EDITORS.)

Unprecedented Achievement in South America

The South American Division surpassed its baptismal goal for 1963, and broke all previous soul-winning records in that division. Writing of this, M. S. Nigri, division secretary, says:

"Praise the Lord for this victory! This is the best and largest report that has ever been sent from this office. Rejoice with us; let us be glad and praise the name of the Lord!

"All entered into the task with zeal, and all gained the victory. Some won more and others fewer, but this does not measure the value of the victory. In every union more were baptized in 1963 than in 1962. Four unions reached and surpassed the goal recommended by the division. God has given us 16,129 souls in 1963; our goal was 15,000. We now have 138,775 members in the South American Division! Soon we will reach 150,000, and we are hoping this will come to pass in 1964.

"By the grace of God, and pleading for the necessary power, we hope to reach the goal of 18,000 baptisms that has been

set for 1964; however, we are asking the Lord to give us 20,000!"

May God bless all unions, local fields, and institutions in South America as they stretch every effort to reach this new baptismal goal.

W. R. BEACH

Reports on Isolation of Cancer Germ

Currently the popular press in America and in Britain carry reports of the work of a team of researchers in the Hounslow Hospital in London, working on cancer. The report indicates that they have isolated the germs of cancer. Supposedly, this means that they have the germs in pure culture and are able to grow them for study and research.

If this work is confirmed and the germ now isolated is proved to be responsible for the causation of cancer, the next step will be the search for a vaccine to combat the germ or for some substance (possibly an antibiotic) that would be effective in controlling or destroying the germ.

It was the much-honored British scientist Sir Alexander Fleming whose observation led to the development of the antibiotics. It is just possible that this British team working in this London hospital may again be opening the door to a very significant new era of medical research and therapy.

We earnestly hope that their findings will be confirmed and that out of their work may come new hope for the tens of thousands claimed by cancer annually.

T. R. FLAIZ, M.D.

Publishing Work Grows in Korea

According to R. C. Thomas, publishing department secretary of the Korean Union Mission, 41 million pages of truth-filled literature have been placed in the homes of the people in Korea during the past two years.

The printing order for the *Signs* magazine has increased from 9,000 to 34,000, and the sales have increased from 13,586,127 Won in the two-year period of 1960 and 1961 to 28,026,569 Won in the 1962-1963 period. This is an increase of 106 per cent.

One hundred and thirty-nine persons baptized during the recent biennial period had their first contact with Adventism through literature evangelists.

D. A. McADAMS

Two Retired Leaders Die

On March 16 two brethren who had been strong leaders in the work died at the St. Helena Sanitarium, California. H. G. Childs had been general manager of the Pacific Press Publishing Association in earlier years. He was 87 years old and had been ill at the sanitarium for some time. C. L. Bauer had been president of the Pacific Union Conference until his retirement a few years ago. He was 72 years old. To the sorrowing families we extend our deepest sympathy. Life sketches will appear later.