

REVIEW

and Herald



Kwesekien crawling to Sabbath school.

Kwesekien, a Little Girl of New Guinea

BY COLIN M. WINCH
Director, Maprik Station

KWESEKIEN is a faithful member of the Maprik, New Guinea, Sabbath school. No matter what the weather, she is always sitting in her place at nine o'clock every Sabbath morning. I have never known her to be late. She loves Sabbath school. She enjoys hearing the King's Heralds sing from the box on the table with the plate that goes round and round on the top. Then there are the choruses and the stories and the lesson, and perhaps best of all, those lovely Bible pictures that are given to everyone who has behaved well in Sabbath school. Kwesekien has earned quite a collection of pictures.

With such an excellent attendance record, you might think Kwesekien goes to Sabbath school by car or by bus. But Kwesekien's parents have no car. They have no money. And there's no bus at Maprik. Even if there were, Kwesekien couldn't use it, for she hasn't a penny to call her own.

But that doesn't bother Kwesekien. She is a sunny little soul. She just gets up early and *crawls*. That's right, she crawls on her hands and knees every inch of the stony two miles from her home to the church! It takes her two hours because there are two mountain streams to cross. This is difficult indeed for a ten-year-old youngster who has been crippled by polio. What an inspiration Kwesekien is for every Seventh-day Adventist!



Married for LIFE

By ARNOLD V. WALLENKAMPF

MARRIAGE is an Edenic blessing that God Himself gave to man. As far as this world is concerned it is older than sin, because as soon as God had created Adam and Eve, He performed the first marriage ceremony, amid the verdant bowers of the ancient Garden. Marriage was intended to protect man from loneliness and provide suitable and congenial companionship. It was designed to provide a home, into which children could be born; but it was to continue beyond the period of procreation. As both bride and groom promise in their marital vows, it is God's intention that husband and wife shall be one, "Till death us do part."

Although as ancient as life itself on this planet, marriage is not old-fashioned or out of date. Young people are still intrigued by it and look forward to it with eagerness. Like love, it is ever young. However, its binding obligation for life on the part of many seems to have been lost sight of. Today divorces and separations are common.

There are many grounds on which divorce is currently granted by the civil courts. The United States Department of Health, Education and Welfare in *Vital Statistics of the United States, 1958*, Section 2, lists the following legal grounds on which divorce is granted in the United States: (1) adultery, (2) bigamy, (3) conviction of crime, (4) cruelty, (5) desertion, (6) drunkenness, (7) fraud, (8) insanity, (9) nonsupport, (10) under age, and (11) other. "Other" may include such reasons as habitual intemperance (for more than one year), and willful neglect (or not adequately providing for one's family for the duration of a year although one is able to do so).

When we examine these grounds we notice that some of them appear exceedingly tenuous. Cruelty, which embraces mental cruelty, seems to open the floodgates and enable a person to obtain a divorce for almost any cause. According to the national report referred to above, 60 per cent of all divorces in the United States are obtained on this ground.

God's Intention Unchanged

Despite the commonness of divorce God's original intention as to the duration of marriage has not changed. One day some Pharisees came to Jesus and sought to entangle Him by specious questions. They queried: "Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? . . . What therefore God hath joined together, let not man put asunder" (Matt. 19:3-6).

When they further asked Him why Moses had permitted divorce He answered: "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so" (Matt. 19:8).

When the disciples later were alone with Jesus they asked Him regarding the Jewish custom of giving a letter of divorcement to a wife. On this occasion Jesus answered still more explicitly: "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery" (Mark 10:11, 12).

Does unfaithfulness demand that the innocent party obtain a divorce?

From these statements it is evident that divorce is contrary to God's will. Jesus discouraged the Jewish custom that permitted a husband to obtain a divorce from his wife, for this arrangement was provided only "because of the hardness" of their hearts. It was less than an ideal arrangement.

According to the teaching of the Bible there is only one legitimate ground for divorce and remarriage. In accordance with the words of Jesus in Matthew 19:9 and 5:31, 32, this cause or ground is adultery. If divorce is secured on any other ground than adultery and one of the marriage partners is remarried, he becomes an adulterer in the eyes of God (Mark 10:11, 12).

The apostle Paul, speaking of a woman divorced from her husband on grounds other than adultery, said: "So then if, while her husband liveth, and she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man" (Rom. 7:3). Divorces, consequently, are not in accordance with God's will for us, and remarriage after divorce granted on any other ground than adultery is distinctly prohibited by the Word of God.

Jesus said about separations and divorces, "From the beginning it was not so" (Matt. 19:8). We frustrate the purpose of God and violate our own promises one to another when we seek separation or divorce. Although adultery is a legitimate Bible ground for divorce, it does not make divorce mandatory as some Christians erroneously seem to think.

Hosea's Experience

Through the Old Testament prophet Hosea, God illustrated His abiding relationship of love to His people. Hosea was told by God to go and marry an adulteress. Several years of marital life ensued during which Gomer, Hosea's wife, bore three children. After this Gomer cast her longing eyes after other lovers and forsook Hosea for them. For years Hosea apparently did not know the whereabouts of his wife. During this period of separation from her husband she tried many lovers. Finally when she had lost her glamor and attractiveness, her last lover forsook her. Then one day God stood before Hosea and asked: "Hosea, do you know where Gomer is?"

Hosea answered, "Lord, I do not know. She left me and the children years ago."

God replied, "Today thy wife Gomer is at the market place. She is being sold as a slave. Go down there and purchase her back and restore her to the position of wife and mother in your home."

Hosea was perplexed, but since he had made it a practice to obey God whether he understood all the "why's" or not, he went to the market place, found Gomer, and bought her back.

This Old Testament experience portrays God's unfathomable love for us. Originally God found every one of us living in sin or spiritual adultery. But Jesus cleansed us by His shed blood, remade us in His likeness, and espoused us unto Himself. And although since that time we have repeatedly forsaken Him, as did Hosea's wife, God has taken us back over and over again.

In the Bible the relationship of Jesus to His church is often presented under the figure of marriage. Jesus

has wedded Himself to the church. For the church, or His bride, Jesus has been willing to suffer much and still remain her husband. He is willing to forgive and forget our past deviations from His will, and stay by us even unto the end.

As Christians we often neglect Him; we go contrary to His will; we desert Him; we are disloyal to Him; we commit spiritual adultery; we crucify Him anew. But in spite of all this Jesus is willing and ready to forgive and take us back again. As soon as we return to Him, He affirms His devotion to us saying, "I will never leave thee, nor forsake thee" (Heb. 13:5). Therefore we ought to forgive an erring but repentant spouse, even as Jesus has forgiven us. This we should be willing to do not merely once or twice, but seventy times seven, even as God for Christ's sake has forgiven us and restored us unto Himself as His bride.

Forgiveness Instead of Justice

Viewed against this background it is evident that even if the grave sin of adultery has been committed by one of the marriage partners, it is unquestionably God's desire that the marriage union shall not be broken, provided the failing party repents of his sin and sincerely desires to continue the marriage relationship. This does not mean that adultery is not a legitimate Biblical ground for divorce if the innocent party should want to insist on justice. But what would happen to us if God had dealt with us on the basis of fairness or justice rather than on the basis of His forgiving mercy to repentant sinners?

It surely would have been fair and even just of God to blot Adam and Eve from the earth as soon as they sinned. But thank God He does not deal with us according to the stern laws of fairness and justice, but rather according to His great love toward us.

The old covenant between God and Israel was an agreement based strictly on justice. Its conditions were obey and live; sin and die (Ex. 19:5-8; Lev. 18:5). There was no provision in the old covenant made at Sinai for failure to do God's biddings. Thus no one was ever saved under the old covenant.

On the other hand, the new covenant implemented in the Garden of Eden at the slaying of the first lamb symbolically made provision for man's weakness by providing a Saviour. If God Himself thus deals with us according to the principle of compassion and love, is it appropriate for you and me to deal with one another according to the strict rules of justice? If we are harsh and arbitrary with one another perhaps it is evident that we have not been transformed by His grace into His likeness.

A married couple, neither of whom has committed adultery but who do not lay hold on sufficient of the grace of God to live peaceably and happily together, may also separate or obtain a divorce, according to 1 Corinthians 7:10, 11, 39. But under such an arrangement both marriage partners are bound to remain single so long as both of them live, for in the sight of God their marriage has not been dissolved; they are still husband and wife.

If these separated persons find that they are unhappy living alone, the only recourse they have is to be reconciled one to the other (verses 10, 11). If, however, a loyal spouse has been forsaken by his partner who had

sought and obtained a divorce and remarried, then the innocent spouse is free to remarry (verse 39).

We live in an age in which the teachings of God's Word are often flouted and flagrantly disregarded. This is certainly true with regard to the binding obligation of marriage. On account of this a divorce can be obtained in some places in only a few weeks, and a high percentage of the marriages entered into in the United States end in the divorce court. No

one seems to be amazed or alarmed at divorce. As a matter of fact, it is taken for granted. Many even enter marriage with the notion that if their marriage does not work out as well as expected they can get a divorce and try again with someone else.

The commonness of divorce constitutes a real danger to the people of God, because Seventh-day Adventists, like others, are prone to be influenced by the sentiments that prevail in their environment. Thus even some Chris-

tians who claim to live in accordance with the will of God cease to be shocked by this deviation from the law of love presented in the Word of God, and regard it as a matter-of-fact occurrence. But as followers of our Lord Jesus Christ we are not to follow the pattern of the world. We abide by the Reformation principle that God's Word is the only rule for correct living. Thus we are to hold high God's standards—on marriage as on all other aspects of Christian living.

Daniel and His Time—3

Jerusalem's Destruction and the Exile

By Siegfried H. Horn

LET us turn our attention to Judah and take up the history of that little country at the point where we left it after Zedekiah's accession to the throne. For several years the new king remained loyal to Babylon and, as we have already noted, as a faithful vassal of Nebuchadnezzar made a trip to the Mesopotamian valley in the fourth year of his reign. But Zedekiah ruled over a country in which there was a strong pro-Egyptian party, and he lacked backbone to withstand the forces of opposition against Babylon.

It can therefore easily be understood why Egypt succeeded once more in stirring up sedition. Jeremiah warned the nation and its administration against listening to the Egyptian envoys who tried to persuade Zedekiah to renounce his loyalty to Nebuchadnezzar. Jeremiah in Judah and Ezekiel over in Babylon did their best to convince the Jews and the king of Judah that any rebellion against Nebuchadnezzar would lead only to utter ruin and destruction of their homeland. But these warnings were unheeded.

Egyptian records contain the information that in 590 B.C. Psamtik II of Egypt visited Palestine, not with an army, but with high dignitaries and priests accompanying him. It is not known for what purpose this trip was made, but it can be assumed that it was undertaken to stir up trouble against the Babylonians and to make

an alliance with the Palestinian states against Babylon. Zedekiah was foolish enough to enter into such an alliance and turn against his overlord.

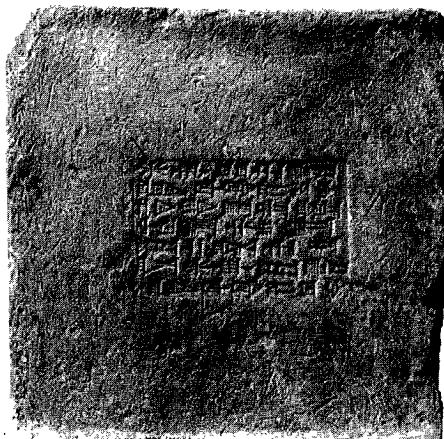
Ezekiel denounced this course in strong words, and asserted that God would curse the man who would break his solemn oath of loyalty taken in the name of Yahweh (Eze. 17:13-16). Jeremiah also strongly opposed this course of action, and his opposition to the official policies of his country's administration landed him in a dungeon (Jer. 32:1-3, 11-15; 38:5, 6).

War was inevitable. When Nebuchadnezzar received the report of Zed-

ekiah's rebellion he immediately left with his army for Judah and reached that country before the end of 589 B.C. In January of the next year the siege of Jerusalem, the capital city, began. In the meantime the unhappy land was devastated and its cities taken and destroyed. Jeremiah, chapter 34, contains a prophecy pronounced when only two cities—Lachish and Azekah—besides Jerusalem were still holding out against the Babylonians (verse 7). This situation is also reflected in the famous Lachish Letters, written at that time by an officer of the Jewish army and discovered in the ruins of Lachish in 1938 by archeologists.

For two and a half years Jerusalem held out. Once the siege was briefly lifted when an Egyptian army under King Hophra tried to come to Judah's help. The spirits of the Jews rose, for they expected the Egyptians to rescue them, but Jeremiah predicted that Jerusalem could expect no relief. Even if the Babylonians would be smitten so that only wounded men would remain alive they still would take Jerusalem and burn it down (Jer. 37:5-11). The outcome of the encounter between the Egyptian and Babylonian armies is not known, but Jeremiah's prediction was fulfilled—the Babylonians returned and continued their frightful siege.

In July, 586, after a long siege during which all food was consumed in the city, Jerusalem was captured. Zed-



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Brick inscribed with the name and titles of Nebuchadnezzar II, king of Babylon, 604-561 B.C.

ekiah attempted to flee, and actually was able to get out of the city, but was caught near Jericho and taken to Nebuchadnezzar's headquarters at Riblah in Syria. His sons were killed before his eyes, as well as his chief counselors and ministers; then he was blinded and sent in chains to Babylon, where he died. Jerusalem was given over to be plundered by the Babylonian soldiers.

They carried away all the precious vessels from the Temple, broke up the two pillars of bronze which since Solomon's time had stood in front of the Temple, and any other valuable bronze objects. All soldiers and professionals, prominent citizens as well as many farmers were driven to Babylon in this third captivity, and then in August, 586 B.C., Jerusalem was burned (2 Kings 25:1-21).

Only the poorest of the land and those who had somehow escaped from the army before all resistance ceased remained behind. They formed the nucleus of a new Babylonian province over which Gedaliah, a Jewish nobleman, was appointed governor by Nebuchadnezzar. Among those who remained in Judah was Jeremiah the prophet. The Babylonians allowed him to choose between going to Babylon or staying behind (Jer. 40:2-4), since they considered him their friend because he had for years warned against rebelling against Nebuchadnezzar. Yet he had not done it because of his friendship for Babylon, but because the Lord had commissioned him to do so. Not wanting to be thought of as a traitor by accepting favors from the hated Babylonians, Jeremiah declined to accept their offer of moving to Babylon, and chose to remain in his devastated homeland.

Soon after the Babylonians had left the country, Gedaliah, the Jewish governor appointed by Nebuchadnezzar over the remnants of Judah, was murdered by Ishmael, a dissatisfied former Jewish general. After this had happened, the Jews of Mizpah, Gedaliah's provisional capital, feared the wrath of the Babylonians and therefore left for Egypt, forcing also Jeremiah and Baruch, his secretary, to go along (Jer. 40:7 to 43:7). That is how the great prophet came to Egypt where he probably lived out the rest of his life.

Events During the Exile

For faithful men like Daniel and Ezekiel the years during which the events just described took place must have been extremely painful. They loved their nation but also were loyal to their Babylonian overlord into whose hands their God had given them. For the third time Daniel saw wretched columns of captured Jews

—rich and poor, men and women, old and young—pour into Babylon to swell the army of laborers and slaves. He realized that all these misfortunes had come to his nation because it had forsaken God and had not listened to the warnings of His messengers.

Years passed. Nebuchadnezzar continued to conduct military campaigns, one against Egypt in 568 B.C., of which only a broken Babylonian record bears witness. Daniel became older but remained a trusted counselor of the great monarch, and stood by him when he lost his sanity for several years (Dan. 4). Although Daniel did not always remain in office his loyalties and integrity never changed. In October, 562 B.C., Nebuchadnezzar died after a reign of 43 years.

As has happened many times in history, there was no strong leader to take the place of the great monarch—all his successors were weak. Nebuchadnezzar was followed by his son Amel-Marduk, the Biblical Evil-Merodach, of whom no more is known than that he gave Jehoiachin his liberty after decades of imprisonment (2 Kings 25:27-30). After a brief reign of two years Amel-Marduk was murdered by his brother-in-law Ner-gal-shar-usur, who then held the throne for four years, 560-556 B.C. It is known that he conducted two military campaigns; otherwise his reign is a historical blank. When he died in 556 B.C., his son Labashi-Marduk took the throne. He was assassinated only a few weeks later by a group of conspirators led by Nabonidus, who was probably Nebuchadnezzar's son-in-law.

Nabonidus was a strange man in several ways. He was an antiquarian, being interested in the ancient records of his nation more than in its current history. Through his moth-

er's influence he was a worshiper of Sin, the moon-god, for which reason he was hated by the Babylonians whose chief god was Marduk. He rebuilt the moon temple of Haran where his mother had been a high priestess in her younger days, and appointed one of his daughters as high priestess over the moon temple in Ur.

In the third year of his reign, while campaigning in the Hauran in southeastern Syria, Nabonidus became ill and went to Lebanon for recuperation, sending at the same time for Belshazzar, his oldest son. When the two met in the winter of 553-552 B.C. Nabonidus appointed Belshazzar coregent and placed him over the army in Babylon. He, after recovering from his illness, went on a military campaign against Tema in the interior of northern Arabia. He captured that city and then planned to make it equal to Babylon, residing there for at least ten years.

It has never been completely clear why Nabonidus made Tema his residence. Was his aversion to the Babylonians or their hatred of him the reason that drove him to Arabia, or did he already see the dangers facing Babylon because of Cyrus' rise to power? One or more of these reasons must have prompted his course of action.

In the meantime Belshazzar ruled in Babylon. It seems that he was utterly unable to understand either the soul of his nation or the seriousness of the times in which he lived. He probably failed to make any serious preparation to meet the new power which was to thrust itself against Babylon. In order to understand the following events and the fall of Babylon we must now turn our eyes toward the East and see what had been happening there.



Your Denominational IQ

By Idamae Melendy



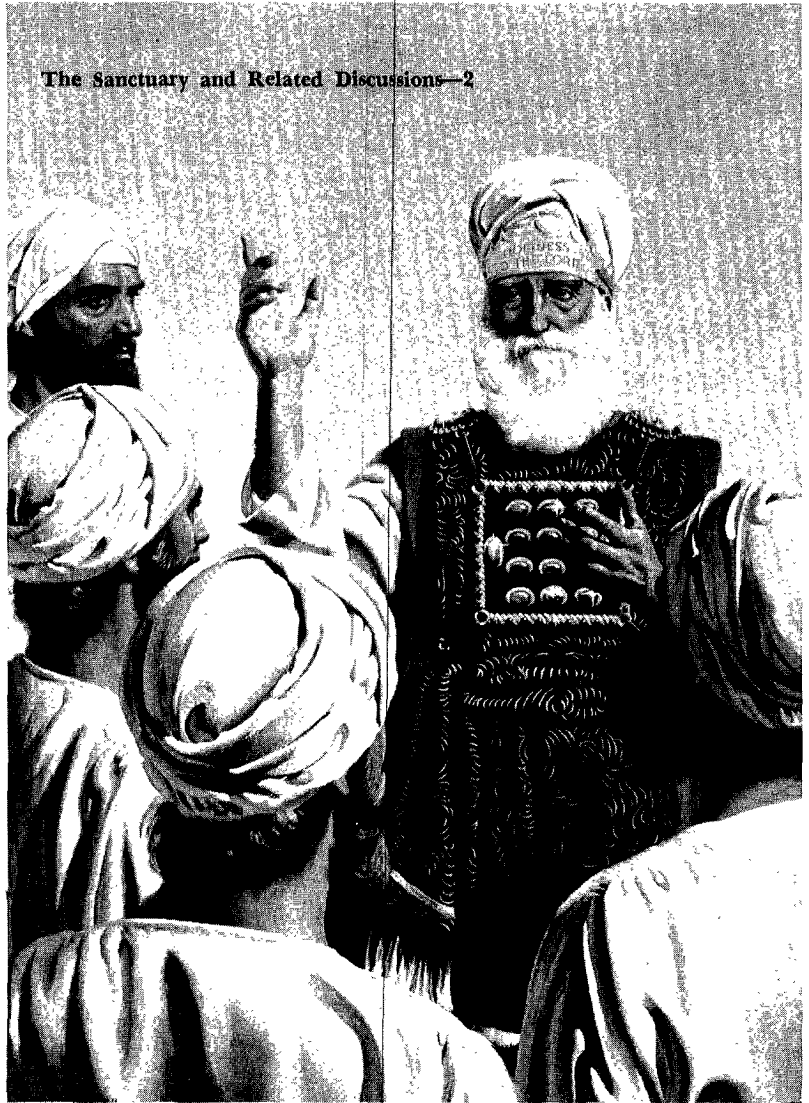
Listed below are statements by pioneers. Match the author (listed in the right column) with his statement (or statements). Answers on page 22.

- | | |
|--|-------------------|
| () 1. "We shall soon see Him for whom we have looked and waited." | A. Joseph Bates |
| () 2. "I would exchange a thousand errors for one truth." | B. William Miller |
| () 3. "I have been directed to you as the most honest man in town." | C. J. N. Andrews |
| () 4. "The Lord will provide." | D. W. H. Hyde |
| () 5. "I saw one weary, sad, and torn." | E. Hiram Edson |
| () 6. "We have heard from the bright, the holy land." | F. Annie Smith |
| () 7. "He [God] will not fail us now. Sometime soon this mystery will be solved." | |

Through the Urim and Thummim, two brilliant stones on the breastplate of the high priest, God communicated His will to His people.

The Purpose of the Sanctuary Service

By Harry W. Lowe



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RUSSELL HARLAN, ARTIST

THE ancient Israelites understood that the dwelling place of God was in the heavens (2 Chron. 6:33). They perceived that God's nature contradicted limitation to any one place: "The heaven and heaven of heavens cannot contain thee" (1 Kings 8:27). Yet the Lord's presence was with His people in the sanctuary, and this sacred building became the place where God met with His people.

The manifestation of God's presence was the *Shekinah*—a word not found in the Old Testament but often in other Jewish literature, and always referring to God, and meaning "to dwell," or "dwelling." This was the glory above the mercy seat: "Thou that dwellest between the cherubims, shine forth" (Ps. 80:1). God sometimes communicated with the high priest through this cloud of glory.

Another method of communication was adopted when special questions involving the nation were brought to God for decision. The breastplate of judgment was suspended from the

shoulders of the high priest, and in it at the right and left were the two brilliant stones called Urim and Thummim. Apparently in early times a positive or negative indication of God's will came through this medium to the high priest (see Num. 27:21; *Patriarchs and Prophets*, p. 351). Saul failed to get an answer by this method (1 Sam. 28:6), and at the time of the Babylonian exile this manner of divine communication ceased.

The presence of God was felt throughout Israel by the continual round of sacrifices and offerings culminating in the solemn Day of Atonement. In Exodus 29:42 we read that God met priests and people each day at their sacrifice times. By accepting these forms of service God indicated His pleasure and continued presence with His people, and this constituted their chief blessing: "I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God" (Ex. 29:45, 46).

Paul refers to Exodus 29 when he

draws the spiritual lesson that believers in Christ are "the temple of the living God" (2 Cor. 6:16). The whole church also is spoken of as a spiritual house, the temple of God (*The Acts of the Apostles*, p. 595; Eph. 2:21; 1 Peter 2:4, 5).

Ellen G. White wrote that the earthly sanctuary "is the only sanctuary that ever existed on the earth, of which the Bible gives any information."—*The Great Controversy*, p. 412.

There are many other uses of the words "tabernacle," "temple," and "sanctuary" in reference to dedicated things, buildings, and persons. For example: "Judah was his sanctuary, and Israel his dominion" (Ps. 114:2). This did not mean a literal sanctuary, but a whole tribe in whose hearts God was to dwell. The same verse refers to all Israel as His dominion. In *The Great Controversy*, page 417, it is said: "The 'true tabernacle' in heaven is the sanctuary of the new covenant."

The services of the earthly taber-

nacle involved both daily and annual ministrations, the former by the high priest and his associates in the court and the first apartment throughout the year, the latter performed in the Most Holy Place once a year by the high priest only. For the purposes of atonement from sin, *all* Israel was included—priest, the camp as a whole, rulers, individuals (Lev. 4:3, 13, 22, 27). Moreover, *all* kinds of sins were provided for, and at the end of the year the cleansing of sin from the sanctuary, priests, rulers, and people was so complete that the uncleansed were cut off from Israel (Lev. 16:17, 30, 33; 23:29, 30).

In the morning and evening sacrifices "the repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice."—*Patriarchs and Prophets*, p. 354. He then slew the animal, and the priest sprinkled the blood before the veil dividing the two apartments.

"By this ceremony the sin was, through the blood, transferred in figure to the sanctuary."—*Ibid.* "In the type the blood of the sin-offering removed the sin from the penitent, but it rested in the sanctuary until the day of atonement."—*Ibid.*, p. 357. In the day of final awards "by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven."—*Ibid.*, pp. 357, 358.

Sin is committed in a human life, but when confessed it is transferred to the book of records in the sanctuary of heaven. It is in a context of blotting sins from the heavenly records, and not from a human memory, that the investigative judgment is set. When sinners have truly repented and claimed by faith the blood of Christ as an atoning sacrifice, pardon is "entered against their names in the books of heaven."—*The Great Controversy*, p. 483. We are told that "it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated."—*Ibid.*, p. 485.

So solemn was the Day of Atonement that a special preparatory service of dedication and repentance was held ten days beforehand (Lev. 23:23-25). This period became known as "the ten days of repentance."

Reasons for Cleansing

The reasons for the typical cleansing ceremonies on the Day of Atonement were: (1) "The uncleanness of the children of Israel, and because of their transgressions in all their sins" (Lev. 16:16); (2) the tabernacle and its appurtenances were situated

"in the midst of their uncleanness"; (3) the figurative transfer of sins throughout the year had ceremonially polluted "the tabernacle of the congregation"; (4) there were Israelites whose daily observances had been neglected, or delayed by sickness or distance, and this was their final opportunity to find peace with God. The usual daily service also was held on the Day of Atonement so that everyone had opportunity to confess his sins, which were then sent before-

hand to judgment and blotted out in the yearly ceremony.

Even if too late for that offering, a repentant sinner might have his sins covered by the blood placed on the horns of the altar, thus recording confession and forgiveness. Cases like the last-minute repentance of the malefactor on the cross were thus cared for. *All* men and *all* confessed sins were thus provided for. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse

—The Art of Living..... **when**



"Steady" No More

THAT anyone could undergo a complete change of character overnight seems slightly improbable. That in a matter of minutes he (or she) could leave off being all that is good, admirable, wonderful, and enviable, and become all that is bad, undesirable, reprehensible, and despicable seems even more improbable. Yet apparently this phenomenon occurs—and frequently. At least, a person who only yesterday thought that "he" was "the greatest" today may be saying just the opposite. And saying it with lots of descriptive adjectives.

I'm speaking of a person in the collective sense, and of course you know to what I'm referring. It's that social (tribal) custom known as "going steady," and the strange things that are said by one member (sometimes both) of the twosome, when "steady" deteriorates to "sporadically" to "finis."

There are, of course, too many aspects to this whole problem for me to explore them all in one column. I want to confine our discussion merely to the "afterward" phase. There's bound to be an "afterward" unless the "going steady" terminates in marriage. How can you handle this without drifting into the pattern of talking about your former "steady" in the most unflattering terms? Granted you're on the defensive. You may have a suspicion that your friends regard you as a bit of a failure, because of the "breakup." You simply must prove (you say to yourself) that you were in no way to blame. You were probably condescending all the way along, in allowing the romance to continue. (You were extremely happy while things were going well, but we won't go into that!) You can't risk being thought of as a reject—how will you ever establish another romance? And so on and on. Your thoughts tangle themselves into a hopeless snarl.

It's a fundamental fact about human nature that if we can tear someone else down we somehow feel that we're building ourselves up. And if I ever saw a situation more ready-made for a

**you're
young**

by Miriam Hood

demolition job than the aftermath of a "steady" romance, I can't think of it offhand. You see, you've been very close to another human being in that the other person has confided all sorts of things to you. You know just how, and where, to do the most damage. You may have shared some experiences that you wouldn't want to advertise widely, and in telling about them, you can easily cast yourself in the role of the hero and he (or she) the "heavy."

When you think it over carefully, you really aren't doing yourself a favor by this sort of conversational cannibalism. Your friends could easily conclude that (a) if your former "steady" is such a reprehensible character, you must not be very selective, (b) that you may be a bit on the stupid side if it took you this long to find out that he wasn't much, or (c) that you have such a loose, cruel tongue, it wouldn't pay to become involved with you.

This whole unpleasant picture is only one of the reasons that many intelligent people think "going steady" isn't a good idea. It's an old saying, but true, that "familiarity breeds contempt"—not always, but often enough to create a really unpleasant social situation. Humans need to surround themselves with quite a barrier of dignity until the inner recesses of the spirit can be shared with just the right person.

But granted that you've been "going steady" and it's all over, how should you relate to it? With a closed mouth and the golden rule etched firmly in your mind. You're not attached to a pendulum that carries you, all unwillingly from "love" to "hate."

You aren't "going steady," but you'd better steer a pretty steady course, nonetheless! Both your present and future will be affected by how you conduct yourself.

us from all unrighteousness" (1 John 1:9).

When these typical observances ended at the cross, there was a transition to heaven of certain basic phases of this ministration for mankind. The Epistle to the Hebrews, the book of Revelation, and certain other New Testament passages clearly indicate a continuing ministry in heaven. Christ's sacrificial atonement on the cross was complete, but that was not the end of His redemptive work for man. By it He entered "once for all" into the sanctuary above, thus securing an eternal redemption for every believing soul.

"The way into the holiest is laid open. A new and living way is prepared for all. No longer need sinful, sorrowing humanity await the coming of the high priest. Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens."—*The Desire of Ages*, p. 757.

After their disappointment in 1844 some realized that the cleansing of the sanctuary referred to in Daniel 8 and 9 was to take place in heaven (see *The Great Controversy*, pp. 411-413), and that it involved a pre-Advent judgment of mankind. It is on these points that our interpretations of prophecy differ notably from the views of other denominations. It is in this area of what we call the investigative judgment that we have been most criticized.

Beginning with the edict of 457 B.C. to restore Jerusalem, and adopting the year-day principle of Ezekiel 4:6, our pioneers saw that Daniel 9: 25-27 anchored them to the crucifixion date, A.D. 31, and that if the seventy weeks were part of the 2300 days of Daniel 8:14, then "the cleansing" began in 1844. "Thus those who followed in the light of the prophetic word saw that, instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary, to perform the closing work of atonement, preparatory to His coming."—*The Great Controversy*, p. 422.

It was "to the Ancient of Days" that Jesus came in the heavenly temple, where "He occupies the double position of offerer and of offering, of priest and of victim."—*The SDA Bible Commentary*, Ellen G. White Comments, on Heb. 9:14, p. 933. He was "Himself the priest, Himself the victim."—*The Desire of Ages*, p. 25.

Throughout the earthly sanctuary rituals there is noticeable this unailing sequence—confession, mediation, atonement. Certain details of the Old Testament ritual cannot be pressed into the "true tabernacle" service

where Jesus "is set on the right hand of the throne of the Majesty in the heavens" (Heb. 8:1). Sins confessed are laid on our Saviour, who offered Himself for our atonement, and we are to have "boldness to enter into the holiest by the blood of Jesus," our priestly "minister of the sanctuary, and of the true tabernacle" (Heb. 10:19; 8:2). Thus there is one work of atonement with various phases, ending in the cessation of Christ's mediation and the cleansing from sin.

"Our great High Priest completed the sacrificial offering of Himself when He suffered without the gate. Then a perfect atonement was made for the sins of the people. Jesus is our Advocate, our High Priest, our Intercessor. Our present position therefore is like that of the Israelites, standing in the outer court, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ."—*The SDA Bible Commentary*, Ellen G. White Comments, on 1 Tim. 2:5, p. 913.

The three angels' messages of Revelation 14 are to prepare a people to

stand through the final testing time before the appearance of our Lord: "While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14."—*The Great Controversy*, p. 425.

These special messages prepare a people for the grand climax of history—the closing of Christ's heavenly ministry, the end of probation, and tremendous events associated therewith. Satanic fury seeks to impede God's purposes of redeeming love and to destroy His people. But God's servant has assured us: "Faith will cut through the heavy shadow of Satan, and we shall see our Advocate offering up the incense of His own merits in our behalf. When we see this as it is, as the Lord desires us to see it, we shall be filled with a sense of the immensity and diversity of the love of God."—*Testimonies*, vol. 6, p. 368.

(Part 3 will appear in the April 23 Review.)

Editorial Correspondence

12,000 Miles in Retrospect

Washington, D.C.
March 3, 1964

FOR the past nine weeks I have been winging my way through Inter-America, one of the thirteen great geographical divisions of Seventh-day Adventist work around the world. From the southern boundary of the United States, this division stretches southward for more than three thousand miles to a point a short distance below the equator, and eastward from the Pacific Ocean near San Diego, California, for more than four thousand miles. In this division are 14 independent countries, and a number of territories administered by Great Britain, France, the Netherlands, and the United States. All but one of the independent countries and four of the colonial areas face the Caribbean Sea, somewhat like the rooms of a Spanish mansion open onto a central patio. Here, nearly 100 mil-

lion minds and hearts await the Advent message and the knowledge of Christ's soon return.

During these nine weeks I have covered nearly 12,000 miles and have visited all seven of the union missions into which the territory has been divided for administrative purposes. Thinking of the four commercial airline crashes that took some 250 lives during the last of these nine weeks, I said a little "thank You" prayer as my thirty-third and final flight of the trip touched down on the runway at Washington National Airport in zero-ceiling weather.

Occasionally someone who knows little about travel asks if it is really necessary for our leaders to go and come as much as they do. I know, personally, that many of them would prefer to do a lot less of it. Each trip has committee authorization, and is undertaken because it is considered essential to the advancement of the

cause. Travel, especially in mission lands, can be anything but pleasant. On a tight schedule, it soon becomes tiring and monotonous. Food and accommodations often are poor, and despite every precaution it is not always possible to avoid the germs that lurk in hidden places to ambush unwary travelers. Personal contact with our work and workers provides them with experienced counsel, makes wise decisions possible, and binds the work together into a unified whole.

As I approached the end of my journey I began to reflect on the things I had seen and heard. What had I learned that I did not know, or perhaps understand, before this personal visit to the field? Scores of faces of friends, old and new, began to rise before me; the joy that had accompanied countless tales of divine grace; the longing that filled my own heart again and again as I saw, or heard of, the pressing problems and needs of the work. It took considerable reflection to sort and classify the many and varied impressions that had come crowding in, one hard on the heels of another.

My last day before returning to Washington was spent in Miami, Florida, with the leaders at the headquarters of the division. This day proved to be most profitable, for it helped me to crystallize and balance the many impressions I had received. David Baasch, secretary of the division, met me at the Miami airport upon my return from Nassau Sunday night. As I walked up to the door of the division office in Coral Gables the following morning, C. L. Powers, president of the division, greeted me with a smile and a hearty handshake. At worship that morning, the second of March, Elder Powers commented that for the first time this year members of the division staff were all home at the same time. Four of the officers and departmental leaders had been classmates of mine at La Sierra and Pacific Union College.

Impressions of Inter-America

My outstanding impression of the Inter-American Division has been the marvelous progress of the Advent message in every field I visited. In every place where I met with our believers, hundreds were present, sometimes as many as seven or eight hundred of them. Elder Baasch provided me with membership statistics at five-year intervals since the Inter-American Division, as such, was organized in 1922. The better to visualize this information, I plotted it on a graph, and drew a line from point to point. Our first convert in the division territory was baptized 78 years ago. For the 40 years prior to 1922 growth was very slow,

but from that point onward the line on the graph sweeps rapidly upward in a graceful, heartening curve to 174,988 at the end of 1963. The most significant fact the graph reveals is that the *rate* of growth has been steadily increasing ever since 1922. Half of this remarkable growth has taken place during the past 11 years; the first half required 73 years! Growth for the last six months of 1963 was greater than that of the first 47 years since the Advent message entered Inter-America in 1879.

Elder Baasch provided me with another set of figures showing the length of time required to double the membership. Since the division was organized the membership has doubled on the average of once every



nine years. At this same rate of increase the membership in 1974 will be more than 350,000! Projecting the line on the graph forward ten years gives precisely the same result. That means a membership greater than we have in the North American Division today.

The leaders in Inter-America are planning and working hard to make this thrilling dream come true. Elder Powers explained as we visited in his office that a major project this year is to coordinate all lines of endeavor more perfectly than ever before. United action is sure to increase the effectiveness of our labors. The leaders and lay members of Inter-America are expecting great things of God and are setting out to do great things for Him.

Fernon Retzer, Sabbath school department secretary, and the other Sabbath school men of the division have set a goal of 200,000 branch Sabbath schools before the next General Conference session in 1966. This does not mean that all 200,000 will be operating simultaneously, because a branch Sabbath school tends to grow ere long into a regular Sabbath school. When this astronomical figure first came to the REVIEW editorial office we questioned its accuracy, but Elder Nash of the General Conference Sabbath School Department assured us that it is correct. Elder Powers handed me a progress report from the Central American Union, showing that it had reached 95 per cent of its goal to date.

Much the same is doubtless true in the other six unions. Branch Sabbath schools are proving to be an effective avenue in which laymen can do great exploits for God.

Everywhere I went south of the border I found the radio Bible correspondence school work flourishing. Scores of thousands who might otherwise not be reached are actively studying the truth in the quiet of their own homes. Hundreds of literature evangelists are entering thousands of homes each day with our truth-filled literature. Where public evangelism is feasible it is proving more successful than ever before. One effort in Santo Domingo a year ago resulted in more than 800 baptisms! The division title for an evangelist who baptizes more than one hundred converts during one year is "centurion." Last year 49 evangelists qualified for this citation.

High Quality Converts

Numbers, however, are far from telling the full story. I was deeply impressed not only with the great increase in membership but even more with the high quality of our members as compared with the population generally. Candidates for baptism are required to go through a long and thorough process of instruction and to give evidence that the gospel has taken root in their lives and is producing the fruits of the Spirit. In 400 years the popular church in these Latin lands has done little or nothing to improve the moral character, the health, the education, and the standard of living of the people generally. But there is something about the Advent message that works miracles—right before one's eyes. In fact, the greatest evidence that the Advent message is, indeed, God's message for this time is the dramatic change it produces in the lives of those who make its principles their way of life. In personal character the quality of our membership in Inter-America is so noticeably above that of the populace as a whole as to convince the most skeptical. It means something to be an Adventist.

Let me illustrate. Mr. Williams, keeper of the flamingos in Nassau, a Catholic, is a personal friend of E. H. Schneider, president of our Bahamas Mission. After the Flamingo Parade he told us that he could not find reliable help among the members of his own church and had complained to his priest about the matter. But he had words of praise for his two Seventh-day Adventists, who were giving him excellent service. At the gate Elder Schneider recognized one of the two, and encouraged him to even greater efforts to put his religion into his work. Yes, the Advent message trans-

forms hearts and lives as no other philosophy or ideology or religion on the face of the earth is doing. It elevates men and women physically, morally, intellectually, and vocationally, and gives them a higher standard of living than others with the same income seem to be able to reach. The silent witness of the lives of our members in Inter-America is winning the confidence and respect of thinking men and women everywhere.

Again and again I was impressed with this high esteem in which Seventh-day Adventists are held. I heard non-Adventists make unsolicited comments such as these: "Your people are my most reliable employees." "My children are in your schools. They are the best in the country." "You people have the most efficient administrative and financial organization of any mission group." Knowledgeable people in need of medical help often travel hundreds of miles, passing excellent hospitals on the way, in order to be in an Adventist hospital and under the care of Adventist doctors and nurses.

Qualified National Leaders

Another evidence of progress is the rate at which national workers are becoming qualified to take over administrative responsibility. After all, the principal business of the overseas missionary is to make himself unnecessary, to work himself out of a job by training nationals to take over the leadership of the work. During the past 30 years the number of nationals administering the 37 local missions and conferences in the division has risen from 8 to 84 per cent. In another ten years, at the present rate, every local conference or mission president and secretary-treasurer will be a national.

In the unions also there is marked, though slower, progress in the direction of national leadership. Twenty years ago not one national was a union officer; today five of the 15 union presidents and secretary-treasurers are nationals. In the past 20 years the percentage of nationals serving as college presidents has risen from zero to 83 per cent. These national leaders are able, devoted men. Take L. A. Bolivar, for instance, president of the Pacific Colombia Mission, who has been a worker for more than half of his 40 years as an Adventist. As I looked into his face I saw a modern Joseph Bates, James White, or J. N. Andrews. In his heart the holy ardor that fired the hearts of the pioneers of this message burns as brightly as it did in theirs. Again and again as we walked together about the streets of Cali, he would take my arm and stop me in my tracks to tell me in all ear-

nestness about some phase of the work in his field. Nearly all of the 37 local fields in the division are now completely staffed by national workers like Elder Bolivar. This assures stability and continuity to the work amid the volatile political situations that have a way of flaring up almost over night in some parts of Latin America.

In some parts of the division education was sadly neglected for many years, while elsewhere it has been fostered diligently from the first. The difference is dramatic. Where a strong system of education has been built up over the years we find a prospering church and a good supply of national workers. Throughout the division, so Walton Brown of the division educational department told me, we now have two senior colleges, six junior colleges, 33 academies, and several hundred church schools. Almost without exception the quality of work being done in these schools is markedly superior to that of other schools, as the performance of our students in government examinations makes evident. It is also evident from the fact that many non-Adventist parents prefer to send their children and youth to Seventh-day Adventist schools to be trained. This difference is noticeable also in the character and practical training for life that is characteristic of Seventh-day Adventist education.

From Mission to Conference Status

Still another evidence of growth and stability is the advance of many local fields from mission to conference status. Today ten, or more than one fourth of the 37 missions, have made this change. One or two of the union missions will also soon be ready for conference status. Elder Powers gave me a copy of the criteria by which the survey commission recently appointed will evaluate these two fields later this year.

Our work in Inter-America as a whole still depends largely on funds from home bases such as North America. Clyde O. Franz, treasurer of the division, pointed out to me that roughly three fourths of the division budget still comes from outside the division. But the tithe and other funds are rapidly increasing. Whereas the membership is 21.5 times greater than it was in 1922 when the division was organized, the tithe is nearly 40.8 times greater. To be sure, some of this is due to inflation, but much of it also reflects added faithfulness on the part of our membership. Last year the tithe in Inter-America amounted to nearly three million U.S. dollars!

This trip through Inter-America confirmed my appreciation for the organization and administrative sys-

tem that binds our worldwide work together into one harmonious whole. Those who criticize the system merely reveal their ignorance of the facts. Down through the decades God has guided us in the formation of an organization that is second to none. I refer particularly to the general-division-union-local conference system, to the departmental system on all levels of organization, to the unified budgetary system of financing a worldwide work on the limited funds we have available, to the committee and board system by which our conferences and institutions are operated and their activities coordinated, and to the system of recruitment and distribution of workers in order to make the best use of the talents of all. I am constrained to exclaim with new confidence, "What hath God wrought!"

The Needs of Inter-America

In closing, let me say a word about the needs of Inter-America. This great division has glowing tales of divine grace to tell, but it also has crying needs. Perhaps the most urgent of these is for more workers. Often one pastor must minister to the needs of as many as two or three thousand members, scattered in 25 or 30 churches and companies. Another urgent need is for funds to seize the many opportunities for opening up new work—evangelistic, educational, or medical. The need for overseas medical personnel to man our institutions is particularly acute. A certain million-and-a-half-dollar hospital, I was told, will have to close unless some doctor responds soon to an urgent call that has been in for more than a year. For the most part the problems are those of a rapidly growing work—churches, schools, and hospital facilities. All are bursting at the seams because of the increasing demands being made upon them. But we welcome problems of this kind for they testify to God's manifest blessing, and summon us, one and all, to put our shoulders to the wheel as never before.

I feel a deep sense of gratitude for the privilege of seeing with my own eyes the glorious fruitage of 78 years of the Advent message in Inter-America, and for the bright prospect the immediate future holds in store. I thank God that I still have an opportunity to pray for, and to give to, this wonderful work. Often as I journeyed about I could not resist the temptation to give five or ten dollars to this needy project or that, right on the spot, and wished it might have been ten times as much. Yes, let us all pray, and give, and go—that the gospel may be sped on its way to the farthest corners of Inter-America—and the world.

R. F. C.



Thoughts From a Hospital Bed

By Ella M. Robinson

WHO would think the hours could be so sweet lying flat on my back in a hospital bed? Plenty of time to think. To think about what? About home, of course! Especially the story hour with the children!

"Come, Timmy, it's storytime." My two-year-old grandson gathers up his five volumes of *My Bible Friends* by Etta B. Degering that have been his possession since Christmas, and together we climb the stairs.

When his head is on the pillow in his little crib, I hold the book so that he can see the exquisite pictures that bring those boys and girls of long ago to live their stories over with us. We kiss baby Moses and lay him in his basket bed and carefully hide it among the river rushes. We shout and

sing and clap our hands with little brother Aaron and daddy as they watch mother Jochebed and big sister Miriam bring their baby home. Their own precious baby—theirs to love and care for, with never another fear that anyone will ever harm their darling.

We've finished the two stories that were promised as a reward for bidding Good night to blocks and toys. "Another story! Read another story!" "All right, just one more."

Finally we close the book. Timmy folds his little hands. We say Good night to sweet Jesus. And our darling drifts away into a happy dreamland.

By this time mother has finished worship with the three older children. Esther, the oldest, goes to her room to write her Voice of Prophecy lesson,

and Freddie and Edith are tucked in, to listen to another chapter from Uncle Arthur's *Bible Story* books, and as many stories from grandma's files as there is time to read before daddy calls up the stairs, "Lights out!"

So I lie thinking, wishing. What do I wish for when the dear Lord so bountifully supplies my every need? I wish that every child's ward, children's hospital, every orphans' home or nursing home where groups of suffering little children are being cared for—I wish that every one of them might have a set of the nursery series *My Bible Friends*. "Why not?" I ask. "Couldn't it be done if all the boys and girls who are happy and well would contribute the dimes and quarters usually spent for ice-cream cones and candy to a local-church-sponsored

PETER J. F. JANSSEN, ARTIST



A Mother's Heart Searching

By MARGARET ROUSE

Jesus, when You were but a babe
Close to Your mother's breast,
Did she sing to You of heavenly things
As she rocked to give You rest?

I too held my babies to my heart
And sang of heavenly things:
Of angels, and Jesus, and God
And all that loving You brings.

Jesus, when You were but a child
And played at Your mother's knee,
Did she tell You how much Your Father
in heaven
Gave You strength from evil to flee?

I too spoke of God and His loving care,
And how much they needed You
To guard them and guide them all through
their life
To bring them safely through.

Jesus, when You were but a lad
And worked at Your mother's side,
Did she tell You of work which You must do,
And in God's love to abide?

I too as they've grown have tried to show
Them the work that they must do
To bring to Thy people eternal life,
Which comes only through loving You.

Jesus, when You grew to be a man
And in sorrow she saw You go,
Did she feel that she'd done her best
And did she miss You so?

My children too are almost grown,
And they're leaving me one by one.
Dear Lord, may I have done my best,
So I will hear Thee say, "Well done."

fund for placing these precious volumes in every place where children are hospitalized—in every place they know of in their community?"

How many little hearts now filled with disappointment and bitterness would open to the love of Jesus! The children would dream of the pretty houses Jesus is having the angels build for them. They would watch Him come down the shining street and stop at their house to see the flowers in their garden. Then, hand in hand with Him, they would go for a long walk along the bank of the river of life.

So, thinking, wishing, praying, thanking God for all my blessings, the time will pass—the weeks, the months—until the day my surgeon promises that I shall be able to walk again.

On Keeping House

IN APRIL



By Carolyn E. Keeler

HERE comes April, wearing a misty scarf of spring showers and carrying a sheaf of flowers. Of course, up in this part of the country the big mass of spring flowers does not come until May, after the April showers, but we do find some crocuses, some velvety pussy willows, and a few hepaticas. April gets everything ready for the blossoms.

On sunny days we wash the quilts and the blankets, or hang some of them on the line to air. The vacuum cleaner hums as we dust the walls and go over the living room furniture. Isn't that crevice tool a handy device! We wash the windows and they sparkle like a blue April sky, and with the clean curtains hanging crisply at the clean windows—well, the rooms just refresh our wintry outlook.

Mildred Wood Harris, of Nashville, Tennessee, who has written so many beautiful poems, included a recipe for an avocado dish in one of her letters to me. She says it makes delightful sandwiches too, and I can well believe it. This is a recipe her husband liked. He would mash the avocado first, then add a bit of onion, mayonnaise, salt, and some canned crushed pimento. Sounds beautiful as well as delicious—the scarlet of the pimento and the lovely avocado green.

I shall have to tell you about a stationery holder I made in February. Of course, up home I have my desk into which my typewriter fits, but down here in our temporary Shinglehouse

home, my typewriter sits on a little stand my husband made. The stand has no drawers for stationery, carbon paper, et cetera. So one day I took a red-and-gray cloth covering of a cushion and cut off the edge, to the size of a sheet of typing paper, just a little wider. From the cut off material I made a pocket large enough for long envelopes and sewed this on the outside of the case for typing paper. I sewed around the open edges at the top of this case, and then tacked the top of the back to the edge of the typewriter stand. It is very convenient.

A sewing case similar to a shoe bag is useful in your sewing room. Take a sturdy piece of cloth and on the bottom half put pockets—perhaps one for patterns you use often, some for rickrack, snap fasteners, elastic, bias tape. On the upper half put loops for your scissors, and pockets for your measuring tape, thimble, and other things too numerous to mention. You may want several pockets for patterns. Hang this on the wall by your machine, and it will prove very handy.

Mrs. Mabel Ewert of Sorrento, British Columbia, sends this cleaning suggestion that "works for deep-fat fryers or electric fry pans, et cetera, that get gummy now and again from constant use of fat or oil. Dip an old towel in a bottle of ammonia. Wrap it around the darkened utensil and pop it into a plastic bag for a day or two. The sealed-in fumes loosen the coating—and from then on you're on your own, with scraping, steel wool, et cetera."

If you use Clorox bleach you can make a neat birdhouse (or a piggy bank) out of the empty container. Also you can make birdhouses out of half-gallon milk cartons. Whatever birdhouses we make, let us not forget the lovely bluebirds. We see so few of them of late, at least so it seems to me.

The air is full of germs—spring fever germs—and one can really get a bad case of spring fever. Make the most of every lovely day; they pass so quickly by, and there is so much to enjoy, so much to do. God's rich blessing on all of you.

A Story FOR THE YOUNGER SET

Milk and Peas

By D. A. Delafield

Did you ever hear the story of the lay preacher who converted a woman who threw a glass of milk in his face?

Brother McCloud, a lay preacher of

Jamaica, went out to give Bible studies soon after he completed a local Bible training class. At the first house he was met by a snarling, menacing dog. Brother McCloud quickly withdrew. At the next house, for his first contact, he was greeted by a huge woman with a scowl on her face. She had a glass of milk in her hand. "If you are interested in Bible studies I will be glad to help you," said Brother McCloud simply.

"What church do you belong to?" she questioned.

"I am a Seventh-day Adventist," he replied. With a burst of rage she threw the glass of milk squarely in Brother McCloud's face.

Licking the milk from his lips as it dripped down his smiling face Brother McCloud said, "That is pretty good milk, lady. I'd like a glass if you don't mind—inside, that is, and not out."

The woman was so nonplused that she said, "Why, of course, of course. Come in." She gave him a glass of milk and he drank it. Then she became interested in his Bible studies. He gave her a series of sparkling lessons and she and two other members of the family were baptized.

Another layman in Jamaica operated a small farm on which he grew red peas. One day a neighbor came to him—not a Seventh-day Adventist—and told him that he wanted to plant some red peas but he did not have any seed. "Well, I'll give you all the seed you need if you will work for me one day." So the man agreed to work for him one day.

At the close of the day his wife said to him, "You're a fool, John. You can buy those red peas at the store. Now you ask that Adventist man to pay you in cash and not in red peas. I think you can purchase finer seed at the store."

When the Adventist farmer was approached, he said, "No, we agreed that I should pay you in peas and not in money, so here are your peas." The man cursed and swore but our Adventist brother simply turned away and said nothing.

"I'm going down to the Seventh-day Adventist church," said the neighbor, "and expose that man. I want every member of his church to know that he is a hard dealer." So on Sabbath morning he went to church. But our brother wasn't there. He usually attended, but he stayed away that Sabbath. So the angry man just stayed and listened. He stayed during Sabbath school and also church. He came back in the afternoon to the Missionary Volunteer meeting and to the other meetings. And he liked what he heard.

When he went home, he said, "Wife, those Adventists have something that we don't have." So the next Sabbath he was in church with his family. His wife and his children, and his brother attended. Soon they were all Adventists—11 of them.

So God used milk and red peas as His instruments to turn at least 14 precious souls to the Saviour—three members of the family where Brother McCloud had the milk thrown in his face, and all the members of the family of the man who worked one day for the red peas.

God can perform miracles with the most humble objects, can't He?

From the Editors



The Editor's Mailbag

Not long ago we answered a reader's question as to whether Charles Taze Russell was ever a Seventh-day Adventist. Our answer was No. Russell was the founder of the religious body called Russellites, which has now evolved largely into what is known as Jehovah's Witnesses. The question as to whether Russell ever had any connection with our church seems to have arisen from the fact that he stated in his memoirs that he once listened, early in life, to an Adventist minister speak.

We stated that no evidence has ever been offered that supports the claim that Russell drew his beliefs, in any degree, from our teachings. We need hardly add that the charge that Russellism was an offshoot of Seventh-day Adventism is generally made by those who seek to cast a shadow over our church.

We believe that the subject is of such recurring interest and concern to some of our readers that we are justified in quoting here a letter we have just received from a Solomon M. Landers, who states that he was formerly a member and minister of the Jehovah's Witnesses, but presently is not allied with any church:

An Informative Letter

"DEAR SIR:

"I note with interest the discussion of the connection between Seventh-day Adventists and Jehovah's Witnesses in your issue of November 21, 1963, page 15. As one who was formerly, for six years, one of Jehovah's Witnesses, I wish to add this footnote for what possible edification it may give:

"The official publications of Jehovah's Witnesses do not at any time link Pastor Russell—Charles Taze Russell—with the Seventh-day Adventists. They do, however, link him with a similar group that existed in Russell's day—a group that, like the Seventh-day Adventists, had a Millerite background. They were called Second Adventists, and were headed by a Mr. N. H. Barbour of Rochester, New York, who published a magazine called *The Herald of the Morning*. (According to *The Watchtower*, 1916, page 170.)

"Mr. Russell, who at this time had gathered a following of his own, allied himself for a while with Barbour, and financially assisted Barbour in publishing *The Herald of the Morning*, becoming a coeditor. The doctrines of these Second Adventists were, however, different from those of Seventh-day Adventists. For example, the Second Adventists believed that when Christ returned no one would see Him because His return would be invisible. Russell also held this view. It is unlikely that Russell ever considered himself a member of the Second Adventists per se, and his group split with Barbour in 1878 when Mr. Barbour wrote an article in *The Herald* denying the doctrine of the atonement.

"Further, it was not the group now known as Seventh-day Adventists, but the Second Adventists, whose teachings caused Russell, before he united with Barbour, 'to re-establish my wavering faith in the Divine inspiration of the Bible.' (According to 'Jehovah's Witnesses in the Divine Purpose,' published 1959 by the Watch Tower Bible and Tract Society of Pennsylvania, page 14.)

"Actually, Russell was raised in the Presbyterian faith

and later became a member of the Congregational Church. For the most part the doctrines of Russellism were formed by Russell in the years between 1868 and 1875, thus in advance of Russell's association with Second Adventism in 1876.

"Rather than being an offshoot of Adventism, Jehovah's Witnesses are an offshoot of Russellism. Actually there are several splinter groups of Russellism still in existence today which follow Russell's teachings more closely than do the Jehovah's Witnesses. Jehovah's Witnesses are a synthesis of Russellism and Rutherfordism (so named from Joseph F. Rutherford, second president of the Watchtower Society, who endowed this particular offshoot of Russellism with the name Jehovah's Witnesses in 1931). The difference between Russellism and present-day Jehovah's Witnesses is as great and diversified as the difference between early Christianity and the Roman Catholic Church!

"Sincerely yours,
[Signed] SOLOMON M. LANDERS
Former Minister, Northeast
Unit of Jehovah's Witnesses,
Washington, D.C."

We thank Mr. Landers for this documented letter. He is correct in calling attention to the fact that there were various splinter groups that resulted from the Millerite disappointment of 1844. This is not the first time that a charge has been leveled against us simply because some little group that had the word "Adventist" as part of their name, held this or that strange view. We should add that whatever membership or significance the "Second Adventists" might have had after 1844, they did not survive to appear in the United States Government's religious census of 1906, the first of such census records in the twentieth century.

F. D. N.

The Important Image

As King Paul of Greece lay dying last month, Greek Orthodoxy's most sacred icon—a jewel-encrusted picture of the virgin Mary—was brought to his bedside. The royal family doubtless hoped that this religious treasure would exercise its supposedly miraculous powers and heal the stricken monarch.

Regrettably, the king died a few hours later. But distorted concepts of religion have not died; they are still very much alive. All over the world millions of people live by confused ideas of what constitutes true religion. To some people "religion" means relics and holy places, to others rites and ceremonies, to still others creeds and theories.

But true religion "does not consist in rites and ceremonies, creeds and theories. . . . Religion is a practical, saving energy, a principle wholly from God, a personal experience of God's renewing power upon the soul."—*The Acts of the Apostles*, p. 451. Icons may be pretty, but they do little to accomplish the work of molding a soul into the image of Christ. "What the world needs is Jesus" is more than a pious sentiment; it is an eternal truth—a truth that we should zealously proclaim by verbal witness and godly living.

K. H. W.

Reports From Far and Near



The new school building on Rio Sidra in the San Blas Islands.

Progress Among the Cuna Indians of Panama

By Dorothy O. Bowen

RECENTLY I visited our mission school on Rio Sidra in the San Blas Islands off the north coast of Panama. God has greatly blessed our work and workers in this primitive, isolated location. It is only 25 minutes from Panama City on the Pacific Ocean to the Atlantic island where our plane landed, but communications beyond that point to the various islands are so poor that each time we fly there we can only hope to find a boat going on to Rio Sidra.

There were six of us in the four-passenger plane that carried us over the dense jungle to the tiny island landing strip. We gave the pilot a tightly closed can with a note inside, asking him to drop it on Rio Sidra. The note asked for the conference dugout *cayuco* with the motor to pick us up. The pilot went on his way, leaving us marooned and wondering if he would drop the note on the right island. The sea, even inside the coral reef, was far from calm, and grew rougher as the hours wore on.

You can imagine our delight and relief when the *cayuco* hove into view. It was noon, and they had been struggling against high seas and water in the gas line, since receiving our note at 7:15 A.M. We spent the next three hours fighting the high seas and bailing water out of the *cayuco*. Soaked to the bone and chilled from the breeze, we were greeted with the usual chattering crowd of curious onlookers. Quickly we prepared ourselves for the Sabbath.

The heathen mother of our worker Brother Hernandez generously vacated her large thatched-roof hut for us to occupy. She even gave up the luxury of a double bed. Most of the natives sleep in hammocks.

We arrived during a *chicho* fiesta. Two girls who had reached puberty were going through the long, tedious rites of having their hair cut, and all participants were drinking heavily. As we neared the small hut where the two girls were sitting in trenches dug in the sand, we could hear the droning, singsong noise of two or three paid singers who were so drunk they did their singing from a reposing position in hammocks, in an adjoining hut.

I peeked into the small hut, and in my

mind's eye I can still see those two little girls sitting in the sand, with the traditional orange-and-white cloth over their heads. They covered their faces when they saw me. The smaller girl was clutching a doll. Seated about the girls were women, relatives and friends of the family, quietly smoking their pipes. My heart went out to them in their heathen blindness, and I longed to take the girls in my arms and tell them about Jesus and His great love for them.

That night there was a loud knock on



Sabbath school members from the islands near Rio Sidra, with Brother Hernandez and his son, Abdy. The albino boy stands in front of Brother Hernandez.

our door. A drunk man had lost his way and was trying to enter. He knocked persistently and as I contemplated my next move a big rat hustled across the room. I decided to remain in bed and let rats and the drunks care for themselves.

Sabbath morning dawned with blue skies. On the horizon were the white sails of *cayucos* out to catch fish or taking the owner to the mainland to work his individual garden plot. One *cayuco* with a motor was out on another mission—gathering members and their friends to attend Sabbath school. It was fishing for men.

The new schoolhouse, the most imposing building on the island, is not finished, but Sabbath school was held there. Children from neighboring islands were seated together in rows, and it was easy to see which ones had been under the influence of Mrs. Raquel Hernandez the longest. The Rio Sidra children were smiling, happier and cleaner than the others. The islanders are reluctant to take part in a public service, but the Rio Sidra students had learned to respond. The other islanders sat mute. Some of those present had come to see the guests from the outside world.

During the young people's service in the afternoon Mrs. Hernandez called me outside where a curious crowd had gathered. There we found a mother holding an albino boy about four years old. His tender white skin was sunburned, and he had caught his hand in a cane mill, smashing the two smallest fingers on his left hand beyond repair. For one week this mother from a neighboring island had been bringing her boy to Sister Hernandez, who was helpless to do more than soak off the dirty bandage, wash and disinfect the open wounds with bones protruding, and bandage it up again with clean gauze. The medical needs of these people are great. The chief has been so impressed and pleased with the amount of healing help his people have received that he has donated a plot of land on his end of the island for a small clinic.

Five island boys have been baptized, the first about a year ago and the other four during December. It has been very difficult to get the girls to lay aside their jewelry. However, many of the girls and young women are attending classes, and we pray for the day when the first one will step out in baptism.

The chief has openly expressed his pride in our new school building. He has sent his nephew to our secondary school in the northernmost province of Panama. Although it was difficult at first for the young man to adjust to a civilized environment, he now takes an active part in school life and is desirous of getting an education so that he may return to show his people a new and better way of life.

Requests are coming in to Brother Hernandez from the more distant islands wanting to know how they too might study the Advent message. As a result of these requests Brother Hernandez has spent considerable time and effort translating some of the Voice of Prophecy lessons into the Cuna language.

The harvest is ripe, but the laborers are few. We thank our people for the

help they have given through their prayers and their gifts. We thank God also for Brother and Sister Hernandez, who have already expressed their willingness to move on to unentered islands if a worker can be found to take over the responsibilities of the new school on Rio Sidra.

A Faithful Witness in the Philippines

By E. L. Longway
Field Secretary, Far Eastern Division

Dr. Harry W. Miller and I have been working in Cebu in the Philippines for a few days soliciting funds for the proposed extension of the Miller Sanitarium-Hospital in this city. There has been a ready response on the part of all approached. Three experiences that came to us on Friday, February 21, we found particularly encouraging.

One man we called on, reputedly the wealthiest person in the city, has known of Dr. Miller's work in the Philippines for more than 30 years. He gave us an immediate and hearty welcome. After speaking with considerable frankness about present-day morality, he said: "You know, Seventh-day Adventists are

good people. Their daily life measures up to their profession. If I were not a Roman Catholic I would be a Seventh-day Adventist." He assured us that our request would receive favorable consideration and that we would hear from him in due time. Thank God for the faithful witness of our fellow believers in Cebu, which has made such a deep impression on the heart of this man.

Another call we made was at a shipping and trading firm. We knew that the firm is owned by a Chinese who is considered to be a liberal man. This man said, "Dr. Miller, I'm really happy to see you again. You operated on me here in Cebu a good many years ago. I remember the prayer you offered before beginning the operation. I'm happy that we have a hospital here called by your name, and you can be sure that I will do my best to help. Please write me a letter, addressing it to this firm, and make your formal request for financial help. If the board does not agree to a liberal gift, I'll take it from my own pocket, and be glad for the privilege."

Our third call was on a manufacturer of pharmaceuticals, whose factory is near our East Visayan Academy in the suburbs. The wife of the president of the firm met us at the door with a warm greeting and a happy smile. "Dr. Miller, I'm happy to



Laymen's Institute in Mato Grosso

Recently we held a laymen's institute in Cuiabá, the capital of Mato Grosso, Brazil. The union departmental secretary, Samuel Monnier (center seated), led out in the instruction. Methods of personal evangelism, Bible doctrines, and denominational history were the main topics each day. Assisting Elder Monnier were J. B. Araújo, the local pastor (right); Rudolf Harder, then pastor of the Campo Grande church (left); and R. C. Bottsford of the Mato Grosso Mission.

R. C. BOTTSFORD
Departmental Secretary, Mato Grosso Mission

see you again," she said. "You operated on me for goiter many years ago. I've never had any trouble since. It is good that you come to visit us today. Come into the office and see my husband."

The husband proved to be as cordial as his wife. He, too, remarked on the solid character of Seventh-day Adventists. "I have three of them working as detail men visiting the trade," he said, "and four others working here in the plant. They are all good men. Some members of my family attend the academy, and we are glad for the influence of that institution in our community."

A generous gift was pledged for the Miller Sanitarium-Hospital building fund, and an advance payment forthcoming at the moment proved the sincerity of his gratitude.

In these and many other experiences we found that the faithful witness borne in years gone by prepared the way for the cordial reception accorded us.

Personal Evangelism in West Germany

By E. Denkert, *President*
West German Union Conference

In West Germany we are conducting a program of carrying our ministry to the homes, in pairs. Our preachers and our churches have undertaken the plan with joy. The members of the field committees are giving full support to this plan.

For these house-to-house visits we prepared a little folder entitled "We would like you to become acquainted with . . ." Some of the headings read: The Union of the Churches, the Resurrection of the Flesh, the Return of Jesus, and the Word of God.

Generally speaking, the people gave us a cordial reception, though a few did not show any interest. A certain music teacher who was suffering want because of a lack of students, greeted us with special courtesy. He was waiting for a student who was late, and expressed high words of praise for the work we were doing. The director of a Roman Catholic school expressed hearty agreement with our message, and at the end expressed a desire to know of the results of the questions we were asking on our visits.

It is a source of happiness to notice the results of the missionary efforts of our believers in their everyday life. This, of course, means quite a bit of background work, as is exemplified by a sister who regularly had given our day-by-day calendar as a gift to a friend. When we visited the home we recognized right away our familiar calendar. It was encouraging to build our visit on the background work done by this faithful sister, and we take pleasure in remembering this visit.

We also visited a retired court officer and his wife. As we told them the purpose of our visit, they explained that they knew us very well, for they had known a certain Adventist family whose members had been faithful in a strong

Roman Catholic environment. As questions about military service and other points of our faith arose, during the war, this officer and his wife had admired our believers, and had wondered where they drew their strength to stand firm. Certain relatives later invited them to move from that area, in the reorganization after the war. This family was still sad that our members had left. We had a season of prayer with them. As we departed, they both with tears in their eyes thanked us for our visit.

As we called on a well-to-do young couple we were delighted at their reaction to various points of our faith. Some time before this the husband had been very ill, and the doctor had explained that there was no hope whatever. Only a miracle from heaven would help. In this moment of tremendous need the woman had trusted in Jesus, and He helped so well that the man was healed completely.

The Church That Could Not Be Moved

By Merlin Kretschmar, *President*
Bahia-Sergipe Mission

On the last Sabbath of December, 1963, Secretary-Treasurer Alfredo Vianna, of the Bahia-Sergipe Mission, and I had the privilege of dedicating the chapel at Pontal de Ilheus in the southern part of the state of Bahia. This building was completed during one of the most difficult construction periods our field has known. People wept openly at the dedication service, declaring it to be a miracle of God that such a service was possible. The story, briefly, is as follows.

Ten years ago the little group at Pontal de Ilheus decided they should have a church building. Land was secured, and a fence of barbed wire was erected around the property. The day the construction was to begin, our brethren went there, found the barbed wire cut and the premises occupied by a strange family. The authorities decided that this family should retain possession because the title was not clear. Another piece of property was secured, and immediately, according to Brazilian custom, the lot was fenced. Again, when our brethren went to begin building they found the fence broken down. Local fishermen protested that no building could be placed on that property as it was their only passageway to the sea. It took several months to convince the fishermen that the church building would not inconvenience them, but finally construction was started.

It soon became apparent that the ecclesiastical authorities of the city were unwilling for a Protestant church to be erected there. At one time, under the pretext of a minor problem that had arisen during the construction, the city building inspector ordered that construction cease and that the building be torn down. Professor Paim, who was directing construction, courageously told the inspector that he would halt construction only if he received written orders to that effect.



Dedication of Church in Nassau

The Centreville church in the city of Nassau, Bahama Islands, was dedicated Sunday, January 12. This church, which has a seating capacity of about 600, replaces the old Shirley Street church, which was sold nearly four years ago.

D. H. Baasch, secretary of the Inter-American Division, preached the dedicatory sermon. H. D. Colburn, former president of the Bahamas Mission, gave the history of the church. M. G. Nembhard, secretary of the West Indies Union Mission, led out in the Act of Dedication, and the dedicatory prayer was offered by W. U. Campbell, president of the West Indies Union Mission.

The local ministers who officiated were E. H. Schneider, president of the Bahamas Mission, and S. N. McKinney, pastor of the church.

M. G. NEMBHARD



The church recently dedicated at Pontal de Ilheus in the state of Bahia, Brazil.

The inspector promised to return the next day with the official document. When he arrived, Professor Paim noted that the document gave a street named "2nd of July" as the church's location instead of "8th of December." The professor courteously pointed out that the order had no effect on his church, which was being erected at the latter location. The inspector promised to return the next day with the corrected document. That night, however, an unusually heavy rain fell, and part of the city was flooded. The inspector was so busy caring for real damage that he was unable to visit the site of our church for another month.

Our Adventist believers had been working and praying day and night, meanwhile, to have everything in order upon his return. When the inspector arrived with his demolition crew and the proper documents he could find nothing out of order and so had no legal reason for destroying the building.

Other problems delayed completion for several years. Finally, at great personal sacrifice both financial and physical, church members worked together to complete their building in time for the 1963 year-end dedication. This simple structure, filled with courageous, dedicated believers, stands as a monument to our work in that city—a church that could not be moved!

South American Council on Ministerial Training

By T. S. Geraty, Associate Secretary
GC Department of Education

"This marks the beginning of a new era in the South American Division," Enoch de Oliveira, secretary of the division Ministerial Association, said in his parting message to the delegates attending the four-day theological curriculum

council at River Plate College in February.

Thirty people representing all the colleges and training schools in the South American Division assembled at Puig-gari to upgrade the ministerial training program throughout the division. President James J. Aitken of the division, the officers of the Austral Union Conference, the local conference president, and Victor Ampuero, editor in chief of the Adventist publishing house in Buenos Aires, also

gave valuable counsel. Alcides J. Alva, division educational secretary, was in charge.

Pastor De Oliveira pointed to the fact that 6,100 were baptized last year in the South American Division. "This is a great hour for evangelism," he said, "and we need youth prepared to evangelize the world."

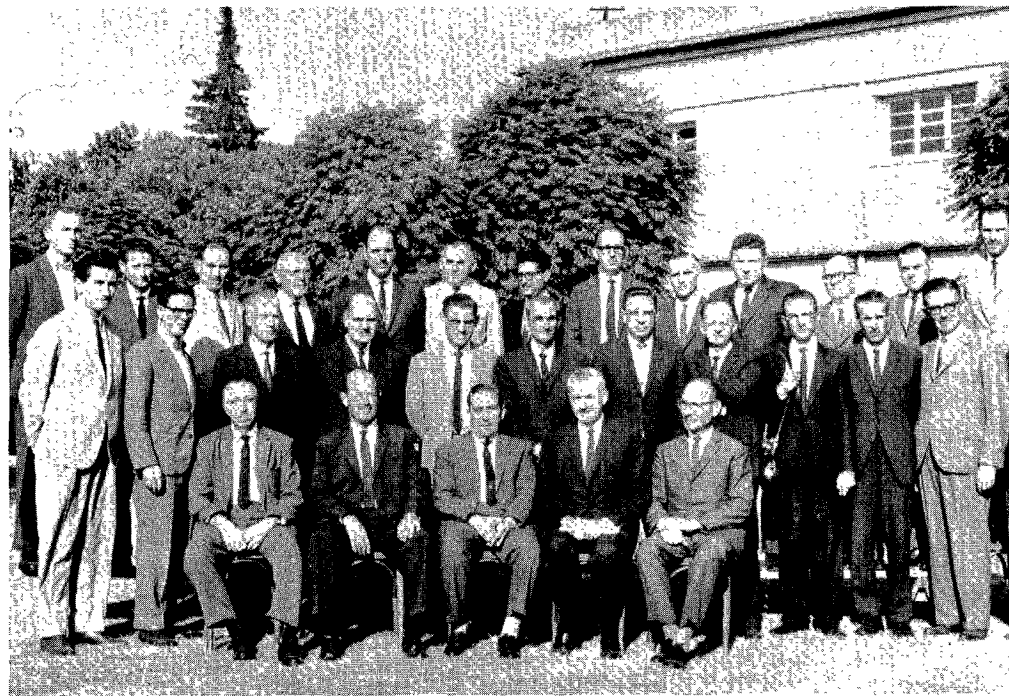
The goal of the council is a more spiritually and intellectually qualified ministry. Department of theology objectives were reviewed, as well as lower and upper division course work. Reciprocity of academic credit was arranged, and new approaches for meeting pastoral and evangelistic responsibilities were recommended for the four-year curriculum.

*From Home Base
to Front Line*

Mr. and Mrs. Charles P. Harris, Jr., and two children, of Pewee Valley, Kentucky, left Los Angeles, California, March 3, for Vietnam. Brother Harris is to be manager of the Saigon Adventist Hospital, and secretary-treasurer of the Vietnam Mission.

C. Clyde Peters, of Lincoln, Nebraska, left Brownsville, Texas, February 27, for Lima, Peru. Mrs. Peters and the three children left Miami, Florida, March 5, for Lima. Brother Peters is to serve as a missionary, qualified as a pilot-mechanic, in the Pucallpa area in Peru.

W. R. BEACH



Delegates to the South American theological curriculum council held at River Plate College in Argentina. Seated (from left): M. F. Perez, secretary, Austral Union; J. J. Aitken, president, South American Division; A. J. Alva, educational secretary, South American Division, chairman; T. S. Geraty, associate educational secretary, General Conference; H. J. Peverini, president, Austral Union.

A Colporteur Experience in North Peru

By R. A. Hayden
*Departmental Secretary
North Peru Mission*

Colporteur Pedro Neira works the Chachapoyas territory in the North Peru Mission. Like other towns in the hills, Chachapoyas is a small place, but Pedro's name is often on the honor roll for a high sales record.

One day he decided to return to Ocallí since no one had been there for a number of years. Surely there will be a good sale there for the new books, he thought. When he arrived in Chamaya he learned that the little plane that used to take passengers from there to Ocallí had not been in operation for some time. That made Ocallí seem very far away.

The next day he found a truck that was going part of the way, so he piled his books on the truck. But the truck

went only to the first river. There a raft ferried him across, and on the other side he found another truck that was going to the end of the road a little farther up in the hills. At the end of the road he found a horse to carry his books, and its owner was willing to make the trip with him.

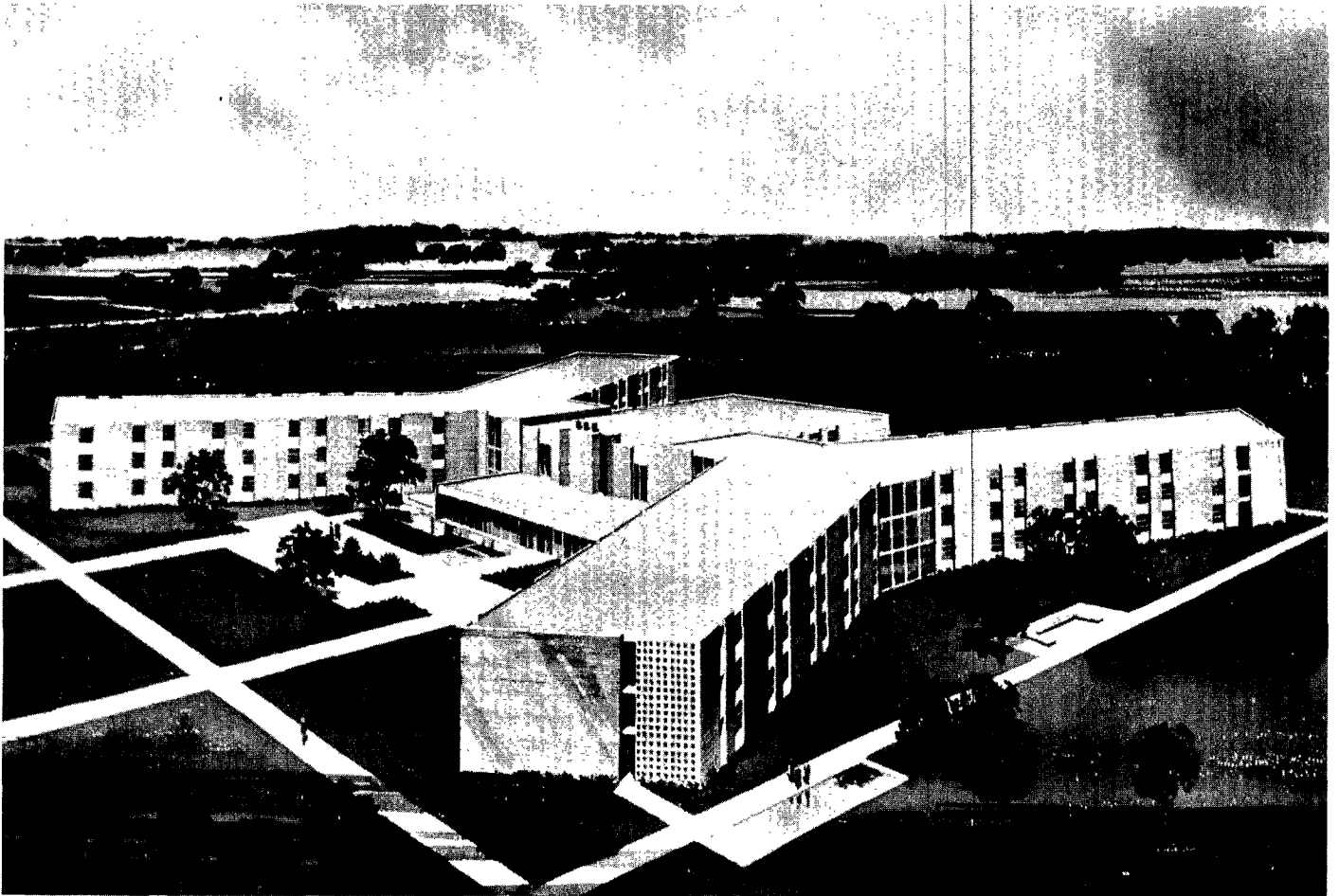
Next day they set out on the trail. The sky was very dark—quite unexpected in the midst of the dry season—and before long the rain came pouring down. Pedro quickly took out a large piece of heavy plastic he had purchased some time before, and covered his precious books. He prayed that God would protect him and the boy from sickness as they slogged along hour after hour in the rain.

After traveling for two days they came to a place called Campo Redondo, where Pedro began to sell the books. He paid the boy, and began looking for another boy with a horse to carry the rest of the books on to Ocallí. Before he had finished his deliveries he heard about a boy who was going to Ocallí for a load, and his

horse was the only beast of burden in that small town. Pedro persuaded him to take his bundle of books, and sent them off with the stranger. Pedro made his last deliveries and set out without waiting to eat dinner.

Along the way he sold the last book he had in his brief case to a man working on his farm at the side of the road. He did not have the entire price of the book, but he invited Pedro to sit down and have a bowl of soup and a plate of rice and beans. That more than made up the difference, for Pedro was very hungry! By eight o'clock that night he was in Ocallí and found that his load of books had arrived safely. He found a room where he could spend the night and pulled two benches together for a bed.

The man who rented Pedro the room was at his store early in the morning. There Pedro found a group of neighbors talking over the weather. He turned the conversation to present day events, and pulling his Bible out of his pocket, stud-



New Residence Hall at Andrews University

General plans for a new million-dollar men's residence hall were voted recently by the board of trustees of Andrews University and approved by the General Conference blueprint committee. It is hoped that construction will be completed by the first part of August and the building will be ready for use in September of 1964.

The class-A, reinforced concrete building (artist's conception shown above) will be finished with lightweight masonry block and will be trimmed with limestone. Interior furnishings will include built-in study desks and bookcases. There will be lavatories in each room and a full bath shared by every two rooms. Total cost

for the building will be about \$12.50 for each square foot of area.

There will be units of 32 men to a wing in two dormitories linked by a common area housing the dean's apartment, a main lobby, central desk area, and chapel. The chapel, to be located on the second floor, will accommodate all for worship, with room for up to as many as 550 men.

Funds for the dormitory will be raised by the Lake Union Conference and the combined efforts of the local conferences.

DONALD LEE
Director of Public Relations



Pedro Neira (right) ready for the trail.

ied it with them. They listened, captivated by his wonderful message.

When Pedro offered to sell each of them a Bible like his, and other books that would explain more in detail what he had told them, one by one they gave him their names and reached into their pockets for the down payment. His sales that week were far beyond his expectations.

The townspeople begged for a missionary, offered their homes in which to hold meetings, and promised to build a chapel if he would stay to teach them. But Pedro had to say No, and go on his way to other towns, praying that the Holy Spirit would keep the tiny flame alive.

Literature Workers Map Advance in Korea

By R. C. Thomas, *Publishing Secretary Korean Union Mission*

With the good counsel of G. A. Huse of the General Conference and E. A. Brodeur of the Far Eastern Division, the 23 publishing department leaders of the Korean Union Mission recently laid plans to place more literature in Korea. A fast-growing church places many demands on the publishing department and the publishing house for more and better literature. Our press manager, Robert L. Sheldon, has his men working at record capacity to supply the need for literature.

Literature sales in 1963 were nearly 50 per cent above 1962, with more than 23 million pages of truth sold to the public.

The leaders set their sales goal for the present year, "1964 mon won in 1964." Korean currency is called won and a mon is 10,000. So they will try to sell 1964

ten-thousands in 1964 or 19,640,000 won. They also plan to develop a force of 260 literature evangelists.

Plans call for selling more literature to Seventh-day Adventists, as well as to the general public. Each Bible House manager will visit 25 churches and make the Spirit of Prophecy and other books available to our church members in out-of-the-way places.

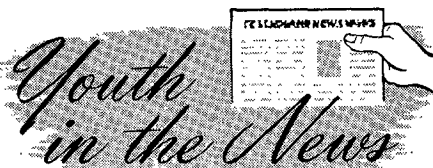
Our new Korean Union president, C. A. Williams, and George Munson, our union evangelist, joined the publishing council as plans were laid for each conference



Korean publishing department leaders with R. C. Thomas (third from left, front row), publishing secretary of the Korean Union Mission; E. A. Brodeur, publishing secretary of the Far Eastern Division; G. A. Huse, publishing secretary of the General Conference; and Robert L. Sheldon, Korean publishing house manager.

worker and layman to use literature in their soul-winning endeavors.

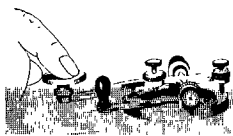
"The press is a powerful instrumentality which God has ordained to be combined with the energies of the living preacher to bring the truth before all nations, kindreds, tongues, and peoples."
—*Colporteur Ministry*, p. 100.



► Lavonne Taylor, a teen-ager, was baptized February 22 by William E. Jamerison, pastor of the Arcata, California, church. She was won by a Friendship team, the first of the 1964 MV Target 3000 evangelism in the Northern California Conference.

► The Student Week of Devotion at Gem State Academy in Idaho, January 26 to February 1, was coordinated by Rick Cox, the ASB spiritual vice-president. Student speakers were Heather McCartney, Leo Oltman, Sharron Skaggs, Carol Smith, Gayle McCoy, Georgine Hultz, Jim Eiseman, Donna Anderson, Lillian Clark, Fred Lambert, Janet Stoneman, and Doug Schmechel.

► The students of Auburn Academy in Washington used as the theme for the Student Week of Spiritual Emphasis, "Why I Believe." Student speakers during the week of February 10-15 were: Jyme Anderson, Marland Armstrong, Sandra Hamel, Ken Sutter, Teryl Lofgren, Paul Monson, Kay Johnson, Fred Betz, Rosalie Anderson, Ken Lauren, Bobbie Bliss, Ed Gibbons, Juanita Newman, and Dennis Sanders.



Brief News OF MEN AND EVENTS



Southern Asia Division

Reported by
J. F. Ashlock

► At the January meeting of the board of Spicer Memorial College C. H. Tidwell was appointed academic dean, and Fred J. Crump, dean of student affairs. Dr. Tidwell has spent years in India and comes to the deanship with teaching experience on the secondary and college levels. He earned his doctorate at the University of Nebraska. Elder Crump's years as a dormitory dean, teacher, and pastor well qualify him for his new responsibilities as dean of student affairs. He holds a Master's degree from the SDA Theological Seminary.



Atlantic Union

Reported by
Mrs. Emma Kirk

► Mr. and Mrs. John Spalt, literature evangelists of the Southern New England Conference, have shared many wonderful and satisfying experiences over the years. Last year they delivered \$11,224 worth of our truth-filled publications and, best of all, eight souls have been baptized since November 10, 1962, because of contacts they have made.

► Roger A. Van Arsdell has accepted a call to become publishing secretary of the New York Conference. After serving as publishing secretary in several conferences and in the North Philippine and South China Island Union Missions, he returned to the homeland, and for eight months served as public relations director of the New England Sanitarium before going to the New York Conference.

► A new company of believers has been meeting in Leominster, Massachusetts, since January 18. This group is a project of the South Lancaster Village church. James Gilley, associate pastor of the church, has been leading out. A vacant church has been leased, and evangelistic services are being held each Sunday night. Pastor Gilley is the speaker and Milton Hallock is in charge of the music.



Canadian Union

Reported by
Evelyn M. Bowles

► The British Columbia Conference Sabbath school giving to missions in 1963 increased 16 per cent over 1962, bringing per capita giving per week up to almost 50 cents. The Sabbath School Investment reached a new high during 1963. One couple alone turned in \$2,400.

► Evangelist G. A. Coon has just completed a successful series of meetings in the Rutland church in British Columbia.

► Dr. A. W. N. Druitt, together with Pastors P. C. Long and L. R. Krenzler in Vernon, British Columbia, are now conducting a Five-Day Plan to Stop Smoking.

► The television program *It Is Written* can now be viewed in Creston, Kimberley, Cranbrook, and Fernie in British Columbia. The program originates in Lethbridge, Alberta.

► The growing congregation in Powell River, British Columbia, is now in its new church edifice. It is expected that the building will be completed and free of debt, ready for dedication later this year.

► As a result of excellent marks obtained in recent examinations of the Canadian Society of Radiological Technicians, Gerald Karst, Leon Schafer, and Donald Robinson recently qualified as Registered X-ray Technicians (R.T.), after completing the usual two-year training course in radiography at the North York Branson Hospital. Eight Adventist students have obtained the Radiological Technician de-

gree from this institution. This degree permits a technician to practice in Canada, Great Britain, Australia, New Zealand, and other parts of the Commonwealth, and in the United States.

► Mr. and Mrs. Gerald Turnbull left North York Branson Hospital February 2 for their new post of duty at Masanga Leprosarium in Sierra Leone. Both are graduate nurses and have been with the Branson Hospital since returning from Nigeria three and a half years ago.



Columbia Union

Reported by
Don A. Roth

► Cheryl Hudson, a senior at Greater Baltimore Academy, was awarded the John Philip Sousa Award "in recognition for outstanding achievement and interest in instrumental music, for singular merit in loyalty and cooperation, and for displaying generally those high qualities of conduct which school music strives to impart, and by nomination of fellow band members and confirmation of band director and school officials." Miss Hudson plays first trombone in the concert band at the academy, and sings alto in the concert choir.

► Dedication services were held at the Charlottesville, Virginia, church, with 235 attending. Main speaker was H. J. Capman, conference president; with Neal C. Wilson, union president; Reed Frey, for-

Dial-a-Prayer in Los Angeles, California

Los Angeles residents can call a number and hear a prayer by H. M. S. Richards, speaker for the Voice of Prophecy. Three recording machines were installed in the White Memorial church late in January, and the Dial-a-Prayer began operating February 1. During the first two weeks of February, according to Don Reynolds, the pastor, 6,000 calls were recorded. It was expected that the total for the month would pass the 10,000 mark. The busiest time for the phone calls is from 5:30 to 10:00 A.M.

The program features a brief recorded promise, followed by prayer. Elder Reynolds and Dr. Richards share the prayers during the month. The box number given at the conclusion of the recording is a follow-up for those who wish to write for further information.

MORTEN JUBERG

Departmental Secretary, Southern California Conference



Elder Reynolds checks the Dial-a-Prayer recording equipment.

mer pastor, and Bernard J. Haggerty, mayor of Charlottesville, participating.

► George Gainer, former pastor of the Erie, Pennsylvania, church, has been called to be pastor of the Blythedale church in the Chesapeake Conference. He replaces George Lindquist, who has been transferred to the Baltimore church.

► Ernest T. Gackenheimer, formerly of the West Virginia Conference, has been appointed new home missionary, Sabbath school, and public relations secretary of the Chesapeake Conference. He replaces A. M. Karolyi, who has accepted a call to a similar position in the West Virginia Conference.

► Otis Parish, former pastor of the Huntington, West Virginia, church, has accepted an invitation of the Chesapeake Conference to be pastor of the Parkville church in Baltimore. He replaces Sydney Young, who has accepted a call to the New Jersey Conference to engage in church development and fund-raising work.

► Pastors of the Pennsylvania Conference have set 602 baptisms as their goal for 1964. Part of this goal will be reached through a series of evangelistic meetings scheduled during the coming months throughout the conference.

► The new executive committee of the West Virginia Conference is composed of A. J. Patzer, chairman; C. F. Brooks, secretary; David Huber, J. H. McHenry, N. L. Meager, Dr. W. C. Sandborn, and R. W. Taylor. This group was elected at the constituency meeting on March 1 in Parkersburg.

► A new health and welfare building for the Takoma Park church had its grand opening January 19.

► Jere Turner, newscaster from WJZ-TV requested Melvin Tompkins and Harvey Sauder to appear on his program and give information concerning the Five-Day Plan to Stop Smoking held at the War Memorial Auditorium in Baltimore. He also filmed actual procedures at the auditorium.

► The second Five-Day Plan to Stop Smoking was held in Cleveland recently, with about 80 per cent of those in attendance reporting success. It was presented by Dr. Harry Slough, a dentist, and G. B. Smith, pastor.

► A \$75,000 addition to the present school plant is being planned by members of the Spencerville, Maryland, church for their junior academy. With a membership of more than 300, they will double their floor space for the school plant and be able to accommodate 260 students.



Lake Union

Reported by
Mrs. Mildred Wade

► For the first time in the history of Indiana Academy, students conducted a Week of Devotion from February 17 to 21. At the close of the series two of the students were baptized.

► Two new workers are joining the office departmental staff of the Wisconsin Conference. Glen Hixon, who has been publishing leader in the Southern New England Conference, will head up the publishing department. Adrian Zytoskee, who has been in charge of the MV and educational departments in North Dakota, will serve in the same capacity here. His predecessor, Harold Jewkes, who has served the Wisconsin Conference for more than nine years, will assist the large junior camp program in the Michigan Conference.

► Concern about the effects of smoking has brought a steady stream of inquiries to the Hinsdale Sanitarium. The hospital has conducted four Five-Day Plans to Stop Smoking, one in downtown Chicago, one at the Chicago Teachers College, one at the sanitarium, and one at nearby Niles, Illinois. Willis Graves is coordinator of the program and one of the instructors. To date more than 200 have indicated success in breaking the habit.

► The Mizpah church at Gary, Indiana, in the Lake Region Conference, has made remarkable progress during the past few months. As a result of Samuel Flagg's evangelistic effort 95 persons were won to Christ. He was assisted by the pastor, M. L. Eagans, and others. Their Vacation Bible School enrolled 200 pupils, most of whom were non-Adventists. They sang the victory song in their Ingathering. They have also enjoyed success in their Pathfinder work, Dorcas Society, Sabbath school, and home missionary program.



North Pacific Union

Reported by
Mrs. Ione Morgan

► In addition to the camp meeting at Gladstone Park, the Oregon Conference will also hold a camp meeting in the southern part of the conference this year, on the campus of Milo Academy, June 11 to 14.

► Thirty-four new members have been added to the church in Grants Pass, Oregon, as a result of an It Is Written crusade. Duane M. Corwin, conference evangelist, and his team moved to Portland to begin a series in the Tabernacle church on March 14. After the initial service, meetings continued on Sunday, Tuesday, and Friday nights.

► Twenty graduates of the School of Practical Nursing at the Portland Sanitarium and Hospital received diplomas from Director Anne Stratton in the Mt. Tabor church Sunday, February 16. Participating in the ceremony were Neal Losey, pastor of the Lents church; E. E. Bietz, hospital administrator; Grace Scheresky, director of nursing service; and Agnes Scheresky and Beatrice Henderson, clinical instructors.

► The Idaho Conference has granted the request of R. T. Carter, principal of Gem State Academy, for pastoral work after the close of this school year. J. V.

Peters, currently serving in the department of education of Walla Walla College, has been named the new principal of Gem State Academy.

► The Bible Crusade team led by E. E. Wellman began an evangelistic series in Everett, Washington, March 21, with meetings five nights a week.

► Coming from Philippine Union College, Reuben G. and Raquel Manalaysay, will join the faculty of Walla Walla College's department of education in September, P. W. Christian, president, announces.

► A WWC alumnus, Harold G. Coffin, chairman of the department of biology since 1958 and a member of the faculty since 1956, will join the staff of the denomination's Geo-Science Institute at the close of the 1963-1964 school year. He will collaborate with Richard Ritland, another alumnus, in research, field work, and writing projects.

► Bernice Searle, associate professor of education at WWC, has accepted a position as elementary supervisor for the Upper Columbia Conference. She will visit elementary schools and teachers to direct and assist in curriculum and instruction.



Pacific Union

Reported by
Mrs. Margaret Follett

► Ground was broken February 18 for the new \$3.85 million Paradise Valley Hospital in National City. More than 750 persons, including State and local dignitaries, were on hand to witness the event. Participating in the ceremonies were Frank Rice, hospital administrator; John Osborn, president of the Southeastern California Conference; R. R. Bietz, president of the Pacific Union Conference; Dick Gautereaux, mayor of National City; Jack Shrader, State senator; and Harry Schneider, treasurer of the local conference. Providing music for the occasion were the San Diego Union Academy band and the 50-voice student choir of the Paradise Valley Hospital School of Nursing.

► February 23 saw a crowd assemble to witness the groundbreaking service for the new Carmichael church. Taking part in the ceremony were Dr. James M. Reece; Ralph Larson, conference evangelist; Carl Becker, president of the Northern California Conference; J. H. Apigian, local pastor; Earl J. Taylor, architect; W. L. Richards, associate pastor; and Mike R. Malaki, supervisor of the third district of Sacramento County.

► New workers in the Northern California Conference are Earl W. Amundson, coming from Arizona to pastor the East Oakland church; P. C. Alderson from Idaho, to take charge of the Novato-Fairfax district; and Lynn Mallery, a graduate of La Sierra College and Andrews University, to intern in the Yuba City-Brownsville district, where he is associated with the pastor, R. C. McPherson.

► The children of Hawaiian Mission elementary school, Honolulu, sponsored a

\$140.36 valentine gift to Faith for Today. The students of Walmar Junior Academy in California also gave to Faith for Today instead of exchanging valentines or having parties. Their gift amounted to \$92.

John Baerg, former missionary to South America, was guest speaker at three of the Central California Dorcas Federation meetings recently, and Mrs. Arthur Mountain, who spent many years in the Far East, spoke at the other three meetings.



Southern Union

Reported by
Mrs. Cora Kindgren

On February 9 the Birmingham First church held its loyalty dinner for a \$100,000 canvass for their new sanctuary.

Gilbert O. Smith, pastor of the St. Augustine, Florida, church, has been assigned to Jacksonville to assist R. H. Wood, the pastor.

H. L. Yates is the new pastor of the St. Augustine church, and of the Starke company. He has been pastor of the churches at Kissimmee, St. Cloud, and Taft.

Outstanding seniors from the various denominational academies of the Southern Union will be awarded higher monetary scholarships than heretofore. The Board of Trustees voted to raise the scholarships from \$50 to \$100.

1964 Camp Meetings

Atlantic Union

Greater New York	
English, Berkshire Camp, Wingdale	July 2-11
Spanish, Berkshire Camp, Wingdale	July 12-18
New York	
Union Springs Academy	
Union Springs	July 2-11
Northeastern	
New Hyde Park, New York	June 25-July 4
Northern New England	
Pine Tree Memorial School	
Pownal Road, Freeport, Maine	June 25-July 4
Southern New England	
South Lancaster, Massachusetts	June 25-July 4

Canadian Union

Alberta	
Lacombe	
Canadian Union College, Lacombe	July 16-18
Beauvallon and Peoria	
Lacombe	July 23-25
British Columbia	
Hope, British Columbia	
SDA Campground, Nelson Street	July 17-25
Manitoba-Saskatchewan	
Saskatoon	
Saskatoon, Manitoba	
SDA Campground, Herman Avenue	July 3-11
Clear Lake	
SDA Campground	
Riding Mountain National Park—	
60 miles north of Brandon	July 15-19
Maritime	
Pugwash, Nova Scotia	
Gulf Shore Road	July 31-August 9
Newfoundland	
St. John's	
SDA Church, Queen's Road	August 7-9
Ontario-Quebec	
Oshawa, Ontario	
1148 King Street East	June 26-July 4

Central Union

Central States	
Edwardsville, Kansas	
8726 Osage Drive	June 11-20
Colorado	
Campion Academy, Loveland	June 25-28
Kansas	
Enterprise Academy, Enterprise	July 15-18
Missouri	
Sunnydale Academy, Centralia	June 19-27

Nebraska	
Union College, Lincoln	June 3-6
Wyoming	
Casper	
Willard School Auditorium	
129 North Elk Street	July 9-12

Columbia Union

Allegheny	
Pine Forge, Pennsylvania	
Manatwny Road	June 25-July 5
Chesapeake	
Catonsville, Maryland	
24 Fusting Avenue	June 18-27
New Jersey	
Garden State Academy	
Tranquility	June 25-July 4
Ohio	
Mount Vernon Academy	
Mount Vernon	June 25-July 5
Pennsylvania	
Wescosville	June 26-July 4
Somerset	July 30-August 8
Potomac	
Shenandoah Valley Academy	
New Market, Virginia	June 18-27
West Virginia	
Parkersburg	
SDA Campground, 25th and Dudley	June 12-20

Lake Union

Illinois	
Makanda	
SDA Camp, Route 1, Box 228	June 10-13
Indiana	
Indiana Academy, Cicero	June 5-13
Lake Region	
Cassopolis, Michigan	June 18-27
Michigan	
Grand Ledge	July 30-August 8
Wisconsin	
Portage	July 23-August 1

Northern Union

Iowa	
Oak Park Academy, Nevada	June 12-20
Minnesota	
Twin Cities (or Hutchinson)	June 5-13
North Dakota	
Sheyenne River Academy, Harvey	June 12-20
South Dakota	
State Fairgrounds, Huron	June 19-27

North Pacific Union

Idaho	
Gem State Academy	
Route 4, Caldwell	June 18-27
Montana	
Mount Ellis Academy, Bozeman	June 25-July 4
Oregon	
Gladstone	
SDA Campground, 580 Oatfield Road	July 9-18
Upper Columbia	
Walla Walla College	
College Place, Washington	June 11-20
Washington	
Auburn Academy, Auburn	July 9-18

Pacific Union

Arizona	
Prescott	
385 Iron Springs Road	June 18-27
Central California	
Soquel	June 25-July 5
Nevada-Utah	
Moab, Utah	
Third East and First North	May 1, 2
Las Vegas, Nevada	
128 South 10th Street	May 8, 9
Bishop, California	
730 North Home Street	May 15, 16
Reno, Nevada	
1200 Arlington Avenue	May 22, 23
Mountain Valley	
Mexican Hat, Utah	June 11-14
Salt Lake City, Utah	
965 East 3370 South	June 19, 20
Northern California	
Lodi	June 5-7 (or 8)
Philo	June 11-14
Paradise	June 17-21
Redding	June 26-28
Hammond Grove	July 1-5
Southeastern California (No camp meeting)	
Southern California (No camp meeting)	
Sports Arena, Long Beach	April 24, 25

Southern Union

Alabama-Mississippi	
Bass Memorial Academy	
US Hi-way 11	
South Lumberton, Mississippi	June 5-13
Carolina	
Lake Junaluska, North Carolina	May 22-30
Florida	
Forest Lake Academy, Forest City	June 5-13
Georgia-Cumberland	
Southern Missionary College	
Collegedale, Tennessee	June 18-27
Kentucky-Tennessee	
Highland Academy, Portland, Tennessee	June 5-13
South Atlantic	
Hawthorne, Florida	
Route 1, Box 40	June 11-21
South Central (Place unknown)	June 4-13

Southwestern Union

Arkansas-Louisiana	
Baton Rouge	
3635 Prescott Road	June 4-6
Ozark	
Ozark Academy, Gentry, Arkansas	June 10-13
Oklahoma	
Oklahoma City	
Blerrig Park	July 31-August 8
Southwest Region	
Winona, Texas	May 28-June 6
Texas	
Keene	May 29-June 6
Texico	
Sandia View Academy	
Albuquerque, New Mexico	June 12-20

ANSWERS TO

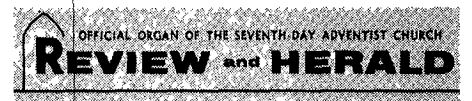
Your Denominational IQ

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Church Calendar

Loma Linda University Offering	April 11
Bible Correspondence School Enrollment Day	April 25
Health and Welfare Evangelism	May 2
Church Missionary Offering	May 2
Service Men's Literature Offering	May 9
Spirit of Prophecy Day	May 16
Home-Foreign Evangelism	June 6
Church Missionary Offering	June 6
Christian Record Offering	June 13
Thirteenth Sabbath Offering	
(North American Indians)	June 27
Medical Missionary Day	July 4
Medical Missionary Offering	July 4
Misdeemer, Missions Service and Offering	July 11
Pioneer Evangelism (Dark County)	August 1
Church Missionary Offering	August 1
Oakwood College Offering	August 8
Educational Day and	
Elementary School Offering	August 15



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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News of Note

The Alaska Disaster

News of the earthquake and tidal wave that struck Alaska and other points on the West Coast of North America caused many to be concerned about the safety of our members and workers in the Alaska Mission. Sunday morning, March 29, in a telephone conversation with C. A. Scriven, the North Pacific Union Conference president, it was learned that among the Adventist members and workers there were no known casualties or injuries.

Four places were particularly mentioned from which information had come: Fairbanks, Juneau, Ketchikan, and Anchorage. No report was made as to the condition of properties. As normal communications are restored, it will be possible to receive additional information. We thank our heavenly Father for His care over the lives of His people who are in these disaster areas.

New Upper Columbia Conference President

After 44 years of continuous service C. M. Bunker, president of the Upper Columbia Conference, announced his retirement at a conference executive committee meeting on Thursday, March 26. Following the announcement, the committee prayerfully considered a successor and invited R. C. Remboldt, North Pacific Union development secretary, to take up the work laid down by Elder Bunker. Prior to assuming his North Pacific Union responsibility, Elder Remboldt served as pastor of churches in Nebraska, Washington, and Oregon. Elder Remboldt has accepted the invitation and will soon take up his new duties.

THEODORE GARCICH

South Central and Central States Sessions

On Sunday, March 8, delegates assembled at the Beacon Light church in Kansas City, Missouri, for the biennial session of the Central States Conference.

W. W. Fordham was re-elected president, and J. E. Meredith secretary-treasurer and Book and Bible House manager. All the incumbent departmental secretaries were re-elected.

The president reported that 302 were added by baptism and profession of faith in 1963. This represents one of the largest such results in the history of the conference.

Plans were outlined for several large city evangelistic efforts during 1964. E. E. Cleveland, of the General Conference Ministerial Association, is to lead out in a city-wide meeting in St. Louis, Missouri.

On Sunday, March 22, the delegates of the South Central Conference gathered

in the assembly hall of Oakwood College and unanimously re-elected C. E. Dudley, president, and L. E. Ford, secretary-treasurer, for the next biennial period. All the incumbent departmental leaders were re-elected. The reports showed excellent success in evangelism. Confidence in the conference leadership was manifested in all the proceedings.

H. D. SINGLETON

Florida and Nebraska Conference Sessions

The biennial session of the Florida Conference, held in Orlando, March 8, 1964, resulted in the re-election of the president, H. H. Schmidt, and secretary-treasurer, H. F. Roll, and all the departmental staff. Two new churches were received into the fellowship of churches of the conference, and the reports of the officers and departmental leaders reveal real progress. The membership on December 31, 1963, was 10,488; the objective for 1964 is to reach 11,300, and to organize five new churches.

One feature of the day's activities was the presentation of the offering to build Memorial Hall, a much-needed new girls' dormitory at Forest Lake Academy. The schools of the conference brought 100,000 nickels for the fund, and the total gathered in was \$35,000. Favorable growing days are ahead for Florida.

The one-day session of the Nebraska Conference, its sixty-seventh, was held on March 22 on the campus of Platte Valley Academy. There was a full attendance of delegates to receive the reports and to choose the conference leaders for the coming biennium. All the conference staff was re-elected, including F. O. Sanders, president, and L. F. Webb, secretary-treasurer. Nebraska now has 5,227 members. Four new churches and several schools have been built during the past two years. F. O. Sanders outlined an aggressive expansion program for 1964 and 1965.

W. P. BRADLEY

Africa Forges Ahead

A recent report on the Trans-Africa Division highlights the thrilling advance of God's cause throughout the length and breadth of that great field.

During 1963 Seventh-day Adventist ranks were augmented by the addition of 22,622 people through baptism and profession of faith. This would mean on the average a new church of 62 members every 24 hours.

Total baptized membership has now reached 215,000, while Sabbath school membership stands at 411,000. Each month in 1963 ten new churches on the average were organized and accepted into church fellowship.

Financially, the tithe increase for the

year was 9.6 per cent, while missions offerings advanced 7.9 per cent.

Certainly our churches and leaders in Trans-Africa have a heart to labor toward the final triumph of God's cause.

W. R. BEACH

Ohio Biennial Session

On March 15 delegations from all over the State of Ohio gathered for the biennial constituency meeting in the Mount Vernon Academy church. With one exception, the entire complement of officers and departmental workers were re-elected. Secretary-treasurer J. B. Bogle has accepted an invitation to connect with the Loma Linda Food Company in Arlington, California. Brother R. L. Walden, secretary-treasurer of the New Jersey Conference, was elected to fill this vacancy in the Ohio Conference.

The spirit of progress was evidenced by reports covering the various phases of the work. During the past biennial period 853 new members were added to the churches, and the total membership stood at 7,925 by December 31, 1963. During this period the Norwalk and Kettering churches were organized, making a total of 93 for the conference.

The faithfulness of our members was reflected in the substantial gains in tithes and missions offerings and the growth of the Mount Vernon Academy Expansion Fund. Ohio's president, F. W. Wernick, who has served there but a few months, gave tribute to the vision and leadership of the former president, D. W. Hunter, for the good report.

E. W. DUNBAR

Chesapeake Conference Constituency Meeting

The 261 delegates from 37 churches in the Chesapeake Conference met in the Baltimore First church on March 22, and unanimously re-elected Cyril Miller, president, and W. M. Nosworthy, secretary-treasurer, for the ensuing biennial period. All incumbent secretaries of the various departments also were re-elected.

A true spirit of optimism and courage permeated the session. The Chesapeake Conference leads all other conferences in North America in per-capita giving to missions. The workers and constituency are determined to keep this lead. Plans for an acceleration of increase in all activities of the church were voted. Great days are ahead for the Chesapeake Conference.

R. S. WATTS

Typhoon Loss in Japan

A radiogram dated March 30 from E. E. Jensen, secretary of the Japan Union Mission, brings word that the recently completed residence hall for workers of the South Japan Mission was completely destroyed by a typhoon. No injury or loss of life is reported. Headquarters of the South Japan Mission is situated at Nishinomia, between the cities of Kobe and Osaka.