

REVIEW and Herald

★ Righteousness by Faith

—Page 4

★ Opening New Frontiers
in South America —Page 14

First in a series of five articles that discuss the Second Advent in the light of world developments.

The Great Event Impending

By LOUIS B. REYNOLDS

Associate Secretary
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TO THE Jews anciently the doctrine of the coming Messiah was not only completely intelligible but even completely inevitable. The pictures in which this overwhelming event were visualized appeared largely Jewish, both in outline and in detail. The conviction that they were the chosen people was ever deep to the Jewish community. It had been long apparent to thinking people that the world respect and dominance to which the Jews looked forward could never come to pass except by the direct intervention of God in world affairs. To the coming of the Messiah the Jew looked forward, and to a growing segment of the Jewish community today this event still grips the imagination.

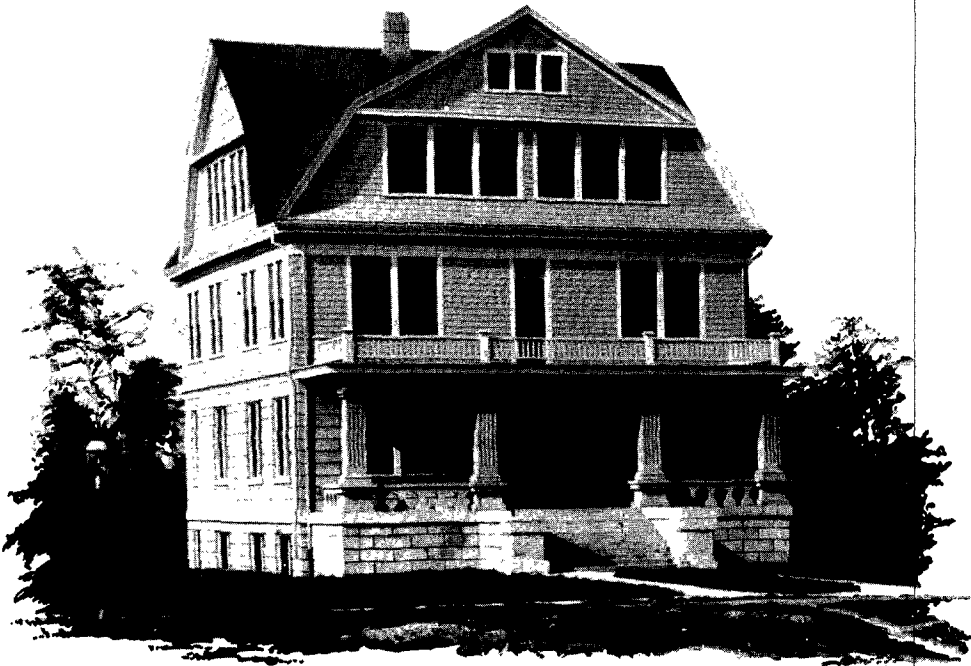
Martin Luther estimated that the return of the Lord would not "be absent full three hundred years" beyond his lifetime. "God will not," he said, "cannot, suffer this wicked world much longer." The French scientist Claude Louis Berthollet predicted approximately 100 years ago that when

(Continued on page 8)



"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

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The original General Conference building.

By LOUIS A. HANSEN

A message on
denominational thrift
built around
an incident nearly
60 years old

When the General Conference Bought Its

LET US TAKE a peek into the office of the General Conference headquarters in Washington, D.C., and see how it did business in 1905. The purchase of its first adding machine was under consideration. A. G. Daniells was General Conference president. I. H. Evans was treasurer. The following exchange of correspondence tells the story.

Dear Brother Daniells:

I write you a line in regard to the Burroughs adding machine which we now have in our office. We have had this machine some thirty days.

The agent was here last week, and I told him that a member of the General Conference Committee (Elder Cottrell) was out, and that I could not very well ask you to call a meeting until all of the committee could be present to counsel together; but I assured him you would call a meeting this week, and decide whether we would buy the adding machine or not.

I have asked Edson Rogers [the statistical secretary], also Bro. Bland [assistant treasurer], and the boys in our office to submit a written statement for service in your committee. I herewith inclose the same. I suppose we must allow the machine to be removed, or decide in regard to purchasing it this week. You will know that the price is \$375.

Yours sincerely,

(Signed) I. H. Evans.

LB:

The letter was returned to Elder Evans with a handwritten notation by Elder Daniells:

"Let us have an early meeting of the committee and decide this matter. If we can get Bro. Prescott will do so tonight. A.G."

Elder Evans wrote to at least four other persons to ask them to report what they thought of buying the machine. Their letters in reply show that they all agreed it would be a saving to buy the machine.

The purchase of an adding machine might seem a rather small matter for the General Conference men to consider so carefully, even calling a special committee meeting at night to get the judgment of everyone concerned. But they were acting on a settled policy that has meant much to the financial progress of our movement—a policy of strict economy in the use of means.

Elder Daniells had spent 14 years pioneering in New Zealand and Australia. Nine of these years were in close association with Ellen G. White. He had been well schooled in denominational economics. Elder Evans had been a good president of the Michigan Conference; he was an able preacher and wise in counsel. He also was a capable businessman, a strict disciplinarian in matters of finance, and one who demanded absolute integrity. While he was a strong spiritual leader, he was also a business expert. He held many years of responsibility in the Treasury Department and the Legal Association of the General Conference.

These two leaders in the then recently reorganized General Conference were forming a mold that would influence denominational attitudes on finance throughout the world field. They had it in them to economize. Spending \$375 for an office machine was a matter of

[The author of this article is 91 years of age. Although retired, he is still active. The material in this article is drawn from a series of studies he presented at camp meeting.—Errors.]

serious consideration. That sum looked like a lot of money to Elder Daniells, and with Elder Evans it was a case of "show me" with all the facts.

In the years following there were many purchases of office equipment, but none was made without an assurance that there was a need for this or that, and that it was worth the money. Salesmen had to demonstrate the worth of their new products before they made a sale. Some of them were asked to take back what they had left on trial. H. H. Cobban, as undertreasurer, was the man through whom purchases were made. He was the one to whom we took our requests for materials, and when he turned them down we sometimes thought him rather hardfisted and unnecessarily economical.

The girls who wanted new typewriters usually had to wait till the repairman had done all he could to keep the old ones going. When they finally had to be discarded we workers could buy them at trade-in price. I still have an Underwood. My desk was a hand-me-down that former President G. A. Irwin had used. It was a roll-top desk that looked used, and well used at that,



when it was bought for him. When it came time for me to have a more modern desk, we simply took off the roll-top; then I had a flat-top desk good enough for the nearly 40 years I used it!

More Room Needed

As our general work grew and additional workers were added to the office force, more room was needed. But the responsible brethren would not be hurried into enlarging the building. Secretaries shared a room, and typists were crowded together till there was hardly room to move about. Partitions were erected in some of the larger rooms, making two rooms out of one. Sometimes a new man had to be satisfied with a catch-as-catch-can space, using an office of someone who was out on a trip.

When an addition was made to the building the brethren added as little space as seemed absolutely necessary, and built economically, merely meeting the building requirements of the District of Columbia. This frugal attitude prevailed also at the Review and Herald Publishing Association next door.

The General Conference office was built with a basement with windows at ground level. This area was first used for storage purposes, but later it became necessary to put up a small building in the rear of the main one for storage use, so that the below-ground space could be made into offices. The insurance department and our purchasing department were given rooms there. In time the work of these two departments and that of others increased to the point where it became necessary to acquire space outside the main building.

As our world work grew requests increased for visits of men from headquarters. Union conference sessions, conventions, and important institutional board meetings called for official help. Departmental secretaries were wanted for on-the-ground counsel about organizing new units or for planning this or that congress. The General Conference Committee did not routinely grant the re-

quests. Study would be given as to whether someone nearer could fill the bill, whether the need was serious enough for a man to make the trip, or whether the need might be met in some other way.

Calls for a General Conference man to visit a distant country were not courtesy invitations; they were based on serious needs, sometimes a near crisis. To refuse to answer a call because of the cost of the trip would be financial folly. For that matter, the visit of the worker might mean a saving of many times the amount the trip cost—and a saving of souls as well as of dollars.

Economy in Travel

The brethren were not indifferent to travel costs; they would plan to make the most of such trips and let the worker meet the other needed appointments in adjacent fields. Our late, much-traveled General Conference secretary, W. A. Spicer, was asked to make a trip after he had retired. The trip included extended service in three divisions. On getting back home he said, "Talk about retiring; it's more like retreading."

I have seen Elder Spicer ask the porter on the train for a pillow, and he would spend the night sitting up, to save the cost of taking a sleeper. Others of our men did the same. If I could get the long seat at the end of the coach I was set for the night. I was a poor sleeper sitting up, and I needed what sleep I could get.

At times I would sit up late into the night till we reached a main station where it was convenient to go forward for an upper berth. The porter would carry my heavy suitcase and my typewriter (not a portable) through the several cars to the sleeper and back again in the morning. Meals were such as could be picked up along the way, after the travel lunch was gone. My conscience bothered me for some time after spending a whole dollar for a Pullman dinner. But it was on a Sunday, with no other way to eat.

On a trip to a General Conference session held in San Francisco, Dr. H. W. Miller and I made up a good-sized box lunch to last us till we got to Rochester, Minnesota, where we stopped for a three-day visit to the Mayo Clinic, he to be in the operating room arena and I, as a privileged visitor, in the observation gallery. In the meantime, I was to see to preparing another box pantry to last us till we reached our destination. We took a tourist train with a car in which we could heat our meals.

Our denominational financial program is a two-way avenue, with funds coming in from the field to the treasury department and funds going out to the ends of the earth to support the gospel program. The officers know that the money does not belong to them to use as they will; they are only stewards. Representatives from world fields, at the Fall Council or at a General Conference session, determine by a carefully drawn up budget where and how the money in the treasury shall be spent. The budget now runs into multimillions of dollars, yet there probably has not been at any time a field that has received all the money it sorely needed.

The General Conference treasurers themselves have known the dire need for funds in mission fields by actual service or by visits. Treasurer J. L. Shaw spent years in India before there was much of an organization there. Treasurer C. L. Torrey also spent years there and knew well the pinching poverty of that field. We saw W. H. Williams, treasurer of the South American Division, weep when the budget for that field fell short of what he said was absolutely necessary.

The needs of far fields are as great as ever. The economy practiced years ago in our work, and by our workers, is as much needed now as ever. And, too, the need is as great for every member to give sacrificially.

Righteousness by Faith

A brief examination of the false teaching that contends for a "second-apartment experience" and an instantaneous character change during the investigative judgment.

THE several wrong emphases that some have given to the General Conference held at Minneapolis in 1888 have produced unfortunate results. Some have stressed a supposed wholesale failure of God's people to accept the message of righteousness by faith, which was an old truth that many had forgotten amid the prevailing legalism. Others have minimized its significance. A third group seems to think we can somehow relive the conference and correct any supposed mistakes made by our spiritual forefathers.

The facts are that an important historic event such as the Minneapolis conference can neither be resurrected nor rectified except as we individually have a living experience in the Bible doctrine of justification and sanctification by faith. This doctrine, it has been truly said, "is both the divine heart of the gospel and the gospel for the human heart." There is evidence that many who opposed the message in 1888 later confessed and accepted it. The main factor is that Ellen G. White became the chief advocate of the doctrine and the church has sought to follow her lead in this. How successfully, only God can judge. A balanced and recent appraisal is found in the book *By Faith Alone*, by Norval Pease.

Paul stood staunchly for the gospel because "it is the saving power of God for everyone who has faith . . . because here is revealed God's way of righting wrong, a way that starts from faith and ends in faith; as Scripture says, 'he shall gain life who is justified through faith'" (Rom. 1: 16, 17, N.E.B.).*

Of Noah it is said, "Thee have I

seen righteous before me" (Gen. 7: 1). This man believed that God would destroy the earth as He promised, and thereby he "became heir of the righteousness which is by faith" (Heb. 11:7). "Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3).

In what sense does God "see" that a man is righteous? In what way can a man be "counted" righteous? In Abraham's case he believed God's promise, and "therefore it was imputed to him for righteousness" (verse 22).

In the same way righteousness is imputed to every man "if we believe on him that raised up Jesus our Lord from the dead" (verse 24). Justification brings a man into a new judicial relationship before God. The believer is declared righteous in Christ, and through the sanctified life he becomes more and more like Him. This is the paradox of a sinner standing perfect before God, who sees him through the righteousness of His Son.

There is no evidence that the righteousness counted to Noah and Abraham, or the righteousness imputed to all the other worthies mentioned in Hebrews 11, was any different in quality or degree from the righteousness of God imputed to the children of faith throughout the ages

that followed. It is God's righteousness, not man's. It is a constant factor throughout the ages, available by imputation to the repentant soul through faith, and by impartation through a continuing process of sanctification in the life of faith. The term "righteousness" is used here mainly in our usual sense of being covered by the robe of Christ's righteousness.

"First-Apartment Experience"

In one of the present attacks on the church a certain piece of literature asks the question "Why are we as a people sending up our faith to God for a *first-apartment experience* in righteousness by faith?" Here we are confronted with a teaching that is a departure from the gospel. This also leads on to other strange beliefs. For example, since Christ did not begin the last phase of His work until 1844, all who lived prior to that date were not fully cleansed from sin, and did not have the second-apartment experience of righteousness by faith. As the false teaching phrases it, "They needed a further cleansing," which could come only through the final atonement in the Most Holy Place. Hence, according to this view, Abraham, Paul, Luther, Wesley—all the great men, in fact, since the time of Adam—were lacking in knowledge and in the experience of righteousness by faith. Thus they were not fully cleansed from sin; they will be cleansed, et cetera, by some instantaneous miracle performed in the investigative judgment.

One exponent of this strange teaching says that "the dead cannot change their characters after death, but Jesus can and does in the final atonement." Accordingly, with the removal of defective character will come fullness of the imparted righteousness in the blotting out of sins as a "complete

Let . . .

By Marion Reinhart Meyer

Let your light—not make it—shine;
It's there, within your life and mine.
Let your temperance—not make it—be known,
Your actions, not strong words, intone.
Let patience—not our foolish striving—
Keep her perfect peace abiding.

Let out the secret of your treasure.
Let Jesus do His own good pleasure.

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

gift both to the living and the dead.”

The reasons why all the pre-1844 worthies lacked full sanctification are given by the theorizers as “1. The latter rain is necessary to complete the work of grace in the soul. 2. . . . The full experience of sanctification is not possible without the full light of gospel truth.” The authors of these ideas realize that the theory creates a problem, so they add: “Enoch is an obvious exception. Apparently Christ provided the blotting out of sins and the latter rain experience for that patriarch.”

Forsaken Sanctuary Truths?

Not content with merely setting forth these strange ideas, such persons charge that the Seventh-day Adventist Church has forsaken the sanctuary truths and is “perfectly content to remain with Luther and Wesley, yea, even with the Protestant churches, in the first apartment. . . . No wonder there has been no latter rain and no loud cry.” In another instance it is said that other religionists are in the outer court, that the Laodicean SDA church is in the first apartment, and that the exponents of this new teaching are in the Holy of Holies! Incidentally, these strange views are taught by people who base their notions on some of A. T. Jones’s ideas. In 1895 Jones asked, “How long have we been in the time of the loud cry? More than two years.”—*General Conference Bulletin*, 1895, p. 119.

In Romans 3 Paul speaks of the manifestation of the righteousness of God, “which is by faith of Jesus Christ unto all and upon *all them that believe*: for there is no difference” (verse 22). All this full manifestation of righteousness by faith is connected in verse 24 with “the redemption that is in Christ Jesus,” by which Paul refers primarily to the crucifixion in A.D. 31, and not to an event in heaven in A.D. 1844, important as that event is.

Believers do not ask God for a first- or second-apartment experience. We dedicate ourselves to Christ and as a result of this we are “in Him” and “with Him,” wherever He is as our Mediator. The degree of human devotion may vary. The depth of the believer’s experience may fluctuate as long as probation lasts.

Obviously, as the end of time approaches, believers who are conscious of the final mediations of our Lord in heaven will seek intensely for divine assurance that their sins are forgiven. The work to be accomplished under the three angels’ messages of Revelation 14 is “a special work of purification, of putting away of sin, among God’s people upon earth.”—

The Great Controversy, p. 425. The one unchanging factor through all the ages is the righteousness of Christ set forth in “the everlasting gospel” (Rev. 14:6), and it has been available to men of faith in every age.

As for the alleged miraculous change in character during the investigative judgment, here is an explicit and inspired statement: “The

coming of Christ does not change our characters; it only fixes them forever beyond all change.”—*Testimonies*, vol. 5, p. 466.

These strange ideas about instantaneous character change in the Most Holy grow out of an erroneous approach to the doctrine of perfection—a doctrine, we should remember, that has repeatedly been twisted into

—*The Art of Living* **when**



you're

young

by *Miriam Hood*

A Matter of Taste

PEOPLE just don’t want us to have any fun!” This remark, delivered in an emphatic tone of voice by my young friend, concluded (rather abruptly) a conversation we’d been having about following fads. In order that we have our terminologies straight, I think we can safely assume that “people,” as my friend used the word, meant adults—at least, *nonyoung* people—and “us” meant young people. So this differentiation draws up the battle lines rather neatly, rather traditionally.

Now, of course, you are perfectly aware (I assume) that my friend and I were discussing a secular singing group that has recently been the toast of many young people. The conversation began, as a matter of fact, when I teased him about his hair style, characterizing it as a mixture of Julius Caesar and cocker spaniel. He bristled at once, defending his right to be “an individual” and his right to follow “crazy fads”—those were his words, not mine. His reasons were that (1) this is part of the fun of being young, and (2) it couldn’t possibly be anyone’s business but his own.

It seemed to me that he was overlooking a pretty basic point, namely, that it is anything *but* individualistic to follow the herd wherever it goes. I know we all need a sense of group identification; undoubtedly this need is stronger in our young years than at other times. But, the need, surely, should not carry us along on a wave of mindlessness. I’ll wager that many young people who’ve been running around peering through matted hair combed into their eyes don’t really like it at all. If they thought the matter through, they’d come to the inevitable conclusion that being an “individual” means combing the offensive hair back into becomingness. Well, I don’t plan to dwell on the subject of hair; it’s just an example of the problem.

Now, about the idea that following fads is a built-in “fun thing” to do. I’m a bit wary of that philosophy, because it seems to me that it’s based on the assumption that there’s a special zest in flouting convention. And, of course, “older” people are too timid to

do this (says the young faddist); thus faddishness is a sign of youth, of emancipation from stuffy ideas. This line of thought is disturbing because it leads to such definite demarcation between young people and adults. I hope young Christians won’t accept as a working philosophy the idea that “Youth is youth, and age is age, and never the twain shall meet.” (My apologies to Rudyard Kipling.) Following fads doesn’t mark you as young—that is, it isn’t an exclusive prerogative of youth. Just look around you anywhere and see who’s wearing atrociously unflattering clothes merely because they’re in style.

As to the second point, following fads really can’t be your own business exclusively if you’re a serious young Christian. You are supposedly letting Christ’s image shine through you. It would seem logical, I think, to examine yourself pretty carefully with a view to removing all the “clutter” that might prevent the Christlike picture coming through clearly. As a question worth pondering, I’d like to suggest the following: Do you have a right to devote yourself to fads when you’re a declared member of Christ’s corps of youthful representatives?

We need, I think, to get away from trying to categorize everything as either “right” or “wrong,” and then thinking we are free to do everything that is not clearly in the “wrong” column, because some things are in that murky area of in-betweenness, which can be so troublesome when you’re young and not completely skilled in the art of living. (As a matter of fact, almost no one ever *is* completely skilled in that area.) Why not let good taste dictate—educated good taste? That plus an awareness that faddishness isn’t necessarily an intrinsic right of youth. You have a very real responsibility to look and act like a follower of Christ. Fads seem out of place in the context of Christ, eternity, and truth.

strange forms. When the believer surrenders completely to Christ and enters upon the path of justification and sanctification, and is covered by the robe of Christ's righteousness, this is what actually takes place: "Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."—*Steps to Christ*, p. 62. Such a believer is taken, under the symbol of redeeming blood, into the Father's presence. See *Early Writings*, page 38.

Is a full knowledge of truth essential to a full experience of saving grace and sanctification? "It is never best for one to think that he under-

stands every phase of truth, for he does not."—*Testimonies*, vol. 5, p. 533. Truth will never become static, for truth is progressive; and therefore fullness of truth varies from age to age. Even Daniel, we must agree, did not have *all* truth. Yet "the life of Daniel is an inspired illustration of what constitutes a sanctified character."—*Fundamentals of Christian Education*, p. 80.

In *The Great Controversy*, page 470, Daniel is called "an example of true sanctification." This was because of his devotion to the light he had. He who equates righteousness by faith and full sanctification with absolute perfection, as the false theories

under consideration often do, simply does not understand true Christian perfection.

If the following beautiful statement is true—and it is—we do not have to wait for a miracle to be performed in the investigative judgment in order to be united with our Lord in true sanctification: "When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness."—*Christ's Object Lessons*, p. 312.

"Prayer and a Poultice"

By William M. Elliot, Jr.

[Under the above title there appeared in the October, 1963, issue of the *Academy Reporter*, an article on the relation of religion to medicine. The author is pastor of Highland Park Presbyterian church, Dallas, Texas. The *Academy Reporter* is the monthly organ of the Academy of Religion and Mental Health, whose membership is a combination of medical men and clergy. The academy seeks to discover the areas where both groups can work together for the healing of the sick. The question of the proper relationship of prayer and medical activity has troubled good men at times, even in our own ranks. Some, mistakenly, have felt that if after praying to God for healing we call on medical aid, we are denying our faith. Though we might have phrased one or two points a bit differently, we feel that this article, "Prayer and a Poultice," is of great value.—EDITORS.]

"Hezekiah turned his face to the wall and prayed to the Eternal . . . Isaiah ordered a poultice of figs to be applied to the eruption that he might recover" (2 Kings 20:2, 7, Moffatt's translation).*

HEZEKIAH, king of Judah, was a mighty sick man. His condition, in fact, was critical. An infection of some sort had gotten out of control and he was 'at the point of death.'

"It fell to his spiritual counselor, a prophet named Isaiah, to inform the king of his real condition. It was an unpleasant duty, to be sure, but his sovereign must know the truth. Standing beside Hezekiah's royal couch, Isaiah spoke these dark and solemn words: 'Put your affairs in order, for you are to die, not to recover.'

"The announcement came like a bolt out of the blue. In desperation Hezekiah turned his tearful face to the

wall and poured out his heart to God in a torrent of earnest and beseeching prayer. He pled with his Maker to reward his faithfulness and to spare his life. Hezekiah put everything he had into that prayer and God responded with an affirmative answer, something which He does not invariably do. Before Isaiah had left the courtyard of the palace, God sent him back with another and more cheerful message: 'I have heard your prayers, I have seen your tears, and now I heal you; the day after tomorrow you will be able to go up to the temple of the Eternal. I will add fifteen years to your life.' And then follows this interesting statement: 'Isaiah ordered a poultice of figs to be applied to the eruption, that he might recover.'

"Two things then were responsible for Hezekiah's rapid recovery: prayer and a poultice, faith and works. A practical man of the world used prayer and a practical man of God used a poultice. If the king was to recover his health, both of these remedies were needed and it is not possible to say which was the more important or efficacious. Without either of them Hezekiah would have perished in the prime of life and at a time when his country most needed his services.

"One lesson which lies on the surface of this story is that while prayer is essential it must never be made a substitute for human effort. Isaiah was a man of strong faith and piety but he was a sensible man and he did not neglect the poultice.

"Prayer should be used as a prelude to human ingenuity and as an accompaniment of human effort but never as a substitute for either one of them. 'Faith without works is dead' (James

2:20). We must pray as if everything depended upon God and then work as if everything depended upon us. That is the formula for real achievement in any realm.

"George Washington Carver, the famous Negro scientist, left this testimony: 'I took a peanut and I put it out in my hand and said, "Mr. Creator, what's in that peanut?" And the Creator said to me, "You've got brains; you go and find out."' And that is what he did. The remarkable discoveries of this great man were the result of a happy alliance of prayer and a poultice. Dr. Carver was a devout man—a man of childlike faith who believed that every discovery was a revelation, which it is, but he was also a man of action who toiled unceasingly in his laboratory. It was this combination of faith and works which made him such a blessing to mankind.

"Prayer and a poultice! What a fruitful and healing partnership! How many of life's failures might be averted if there were a more faithful use of both of these essential components.

"But some people make the mistake of choosing between them. They have the idea that one must choose, for example, between faith and medicine—between prayer as a means of healing, and science . . .

"Why such a choice between faith and medicine is necessary is difficult to see, since each is so obviously a gift of God and each has power. A new day for the healing of men's minds and bodies will speedily dawn when the representatives of medicine, psychiatry and religion pool their resources and work together as a team in mutual confidence and practical helpfulness."

* From *The Bible: A New Translation* by James Moffatt. Copyright by James Moffatt 1954. Used by permission of Harper & Row, Publishers, Incorporated.

Common Sense Rules on

HOW TO STAY ALIVE

By T. R. Flaiz, M.D.

*Secretary
General Conference
Medical Department*

AMONG airline personnel the observation is sometimes made that there are bold pilots and there are old pilots, but no old bold pilots. In other aspects of life people daily provide us with full, life-size examples of the principle enunciated in this terse and grim observation. Too many people have the attitude that "it can't happen to me." They reveal this in the manner in which they relate themselves to the dangers all about them.

It is now common knowledge that seat belts in automobiles are a remarkably effective lifesaver in certain kinds of accidents. Yet fewer than 5 per cent of the cars on the highway today are equipped with seat belts, and how many drivers who have seat belts are consistent in their use? Daily there are deaths on the highway that could have been avoided with the proper use of seat belts. Safety engineers estimate that about 5,000 lives would be saved annually by their proper use.

Again, scientific research and the medical profession have made it abundantly clear that smoking is the chief cause of the dramatic increase in cancer of the lungs in recent years. It is also a well-established fact that smoking contributes to the tragic increase in heart disease, possibly being responsible for as many deaths or even more deaths through this avenue than through its contribution to the development of cancer of the lungs. Yet cigarette sales, under the impact of one of the most deceptive sales pressures known to the commercial world, have increased year by year.

People seem to prefer not to admit or recognize well-known dangers as applying to themselves if the correction of the situation involves uncomfortable discipline of life habits. Perhaps in no area is this observation more true than in the unnecessary coronary deaths overtaking the young and middle-aged each year. Strangely, it is often the most brilliant, the most able, the most successful, who ignore the danger signals until it is too late. It is those who drive themselves the hardest to make the largest contribution to the common good, it is some of the best people in the world, some of the most dedicated people, it is often those who are most deeply engrossed in their effort to make the



A complete physical checkup should be given to each member of a family once a year.

largest possible contribution to the good and the welfare of others who are overtaken by cardiovascular heart disease. How strange is this lack of concern or understanding for personal safety in the face of so devastating a killer as coronary heart disease!

Medical authorities through the scientific medical journals have placed before us abundant evidence that

overnutrition, overweight, inadequate physical activity, and stress are the prerequisites of dangerous or fatal coronary accident. The popular press, newsmagazines, and other publications have detailed these dangers in the language of the layman and have left him with little reason not to understand the significance of these elements in his physical life.

It is still more amazing when we find that even well-trained physicians sometimes fail to call to the attention of their patients the dangers involved in these elements pointing to the likelihood of coronary disease.

In this morning's mail I received a copy of the report of a physical examination on one of our valuable men. The report reveals that he is grossly overweight and runs an elevated blood cholesterol. He is at the ideal age for a coronary accident, and yet the examining physician under the summary of physical findings states, "Nothing of significance."

So often when we see a friend overtaken with serious disease we are inclined to think of this tragedy in terms of inevitability, that it was merely his misfortune to be overtaken by this surgical problem or that disease condition. Indeed, sometimes this is the case. There are certain disease conditions that are undetectable until they have advanced to a dangerous stage. However, in numerous disease conditions—and this includes many of the cases of heart disease, which now claims more lives than all other diseases combined—it is possible to know much about conditions contributing to the disease. It is also possible to recognize evidences that the coronary accident is imminent.

Four Cautions

These observations are directed more specifically to you who are in the coronary heart disease age, from 30 to 40 years of age and upward. It is addressed to you who have parents, brothers, friends, or others in whom you are interested and whom you would like to see remain alive at least a little longer but who are negligent of the more elementary precautions that should be of concern to those of the coronary age group. Here are four cautions.

No. 1. Is your dietetic intake suited to your nutritional requirement or has your nutritional pattern resulted in excess weight? Compare your weight with the table of desirable body weight that appeared on page 4 of the REVIEW of January 16, 1964.

No. 2. Are you getting the equivalent of at least one hour of vigorous physical exercise each day? Or are you in the popular habit of using your car for every little trip of even a few hundred yards? This is probably one of the most serious contributions to your forthcoming heart attack.

No. 3. Are you working and living under tensions and pressures that keep you under a constant sense of anxiety? Tension is a major factor in the development and precipitation of coronary disease. Some kinds of work and responsibility inevitably involve

a considerable degree of tension and anxiety. If your work involves you in much tension you should be making every effort to enjoy regular periods of relief from these tensions. You need regular recreation, not sitting before the TV, but stimulating, vigorous physical activity, preferably in the open air. Don't pride yourself on not having taken a vacation in five or ten years.

There are those who gain some sense of merit in working 12, 14, or 16 hours a day over considerable periods of time, when it is common knowledge that in the long haul few can take more than eight or ten hours of concentrated work each day. This is particularly true if the work is at a desk or is concerned with the constant stress of meeting many people under a tight schedule.

No. 4. Are you carrying an elevated blood pressure or an elevated blood cholesterol? You cannot know this unless you are having regular physical checkups, which should always include certain very important laboratory procedures. Most people who do not have regular physical examinations are those who have not kept themselves enlightened upon advances in medical science.

There is much that can be ascertained concerning your physical condition in a careful physical checkup. Quite apart from your heart condition, you need a complete physical at least once each year. Arrange the same for your family. Give your family all the protection in the matter of their health that is available to them. Make certain they are protected against the epidemic diseases.

The wise man stated that "a prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished" (Prov. 22:3). How much prudence are you showing as you move toward your first and probably only heart attack?

The Great Event Impending

(Continued from page 1)

man discovered the atom, God would come down rattling the keys, declaring that it was "closing time" for the world.

To His servants today who cry "How long, O Lord?" because of all that is deceptive and wicked in our social structure, Jesus would reply, "Behold, I come quickly" (Rev. 22:7). He stakes heaven and earth on the promise that He will come again to receive the righteous to Himself.

Amid all that may be difficult to understand in the prophecies of the Bi-

ble, the prediction that Jesus will come again stands out vividly and majestically. The Christian who looks for his Lord's appearing will study every word of promise laid up in the Scriptures and search the political landscape for any sign that the time of fulfillment is drawing near. Christ's message to the church is punctuated with a series of imperatives of which the first is "Take heed." The others, as they occur in Mark 13, are "Be ye not troubled," "Take heed to yourselves," and "Take ye heed, watch and pray." Luke adds another, "Look up, and lift up your heads; for your redemption draweth nigh."

Perhaps there are reasons why the modern Christian may hesitate to give to the doctrine of Christ's second coming the heavy emphasis that was laid on it by men of faith in years past. Yet it appears impossible to retain in any recognizable form a belief in the divinity of Christ and the truth of the Christian revelation while abandoning, or even persistently neglecting, belief in the promised return. "This same Jesus," said the angels in Acts 1:11, "... shall so come in like manner as ye have seen him go into heaven." "Hereafter," declared our Lord Himself, "shall ye see the Son of man . . . coming in the clouds of heaven." This is an integral part of the faith once delivered to the saints. This was the very essence of Christ's message.

The great promise of the Bible is that the coming of Christ will occur. "We shall see him as he is"! To many this is altogether incredible. But the promise of His first coming was incredible, too, yet it was fulfilled in the most incredible way. No one thought that God would ever be seen in this world as a baby, then as a boy, and then as a man—eating and drinking, teaching and healing, dying and living again. But that is what happened.

So, also, the promise of His second coming will be fulfilled. "We shall see him as he is"! If Jesus came into the world once, why should He not come again? Indeed, it is more credible that He will do it again because He accomplished it once. Moreover, on the occasion of His first coming He pledged to come again.

This theme is reinforced many times in the Bible. For example, when Jesus ascended to heaven, two angels said to the disciples: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). And in Acts 3:20, 21 the promise is that God will "send Jesus Christ, which before was preached unto you:

whom the heaven must receive until the times of restitution of all things."

Again, in Philippians 3:20, the announcement is made that "our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." In 1 Thessalonians 4:16 this promise illumines the dark history of this present century: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

Why is it important that this be understood clearly? What is at stake? For one thing, if it is not understood and if it is not believed, men and women are without the world's greatest hope. Before Christ came the first time the hope of His appearance was one of the few bright spots on the religious horizon. So today the hope of His second appearance is the only ray of light that pierces the darkness.

There had to be a visible coming of God to begin the work of our salvation on this earth—something men could see and hear and believe—something in the flesh—the incarnation of the Son of God. For men are sinners in the flesh, and they live in a tangible world of visible reality that needs salvation. Men who were sinners had to see God at work to redeem them. There was no other way. God had to be seen in the person of His Son, true God and man, who could then say, "He that hath seen me hath seen the Father."

So, too, there must be a second visible coming of our Saviour Jesus Christ. Men must see Him again if they are to be taken home by Him for all eternity. This world is still a sinful place, even though God's process of redemption is at work here. And there are still sinful people in it, even if they are in the process of redemption. These are tangible realities, flesh-and-blood facts, observable to the naked eye. Men and women now dwelling amid sorrow must have a new world, in which they will be new people, equally tangible but without sin. And the only way in which this can be realized is to see the Saviour again as He is. Without Him in the middle of it, there could never be such a world.

It is often said that faith is the sight of the soul, and that it is far better than the sight of the senses. This certainly is true. The eye does not touch what it sees. It is only an eye. But faith sees and touches and grasps. Sense may deceive, but faith that is grounded upon the Bible cannot deceive. Its information is more certain and its perception more valid. We have better reason for believing spiritual concepts of the Word of God than for believing in the things we can see

with our eyes. Without faith one has only "trifles and trials and trash to look at"; he is blind, even though he can see. By faith the person who is in touch with God can pierce even the heavens to behold the Saviour who has redeemed him with His blood.

Nevertheless, one day that faith must become sight, precisely because Christ is the object of it. It is indeed the "substance of things hoped for, the evidence of things not seen." But it must also become tangible and concrete. It cannot forever remain invisible. Eventually the substance must be seen, specifically in terms of the second coming of Jesus Christ. We must see Him as He is. "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Cor. 13:12).

Without doubt it was their faith that moved God's followers in Old Testament times to do such tangible service in His cause. They believed in His first coming. They knew that He would be seen upon this earth. And in that faith they were able to subdue kingdoms, to stop the mouths of lions, to quench the violence of fire, to escape the edge of the sword, to become strong and valiant in turning to flight the armies of aliens, to bear persecutions, to be tortured and mocked and scourged and imprisoned and stoned and sawn asunder, and to suffer in numerous evil and painful ways (Heb. 11:33, 34, 36, 37). These examples are all in the record, and they were concrete experiences. There was nothing visionary or mystical or fanciful about that type of faith. But it was concrete and real and tangible only because it saw in the distance the visible coming of Christ as the Saviour of the world.

It was with an eternal insight and wisdom that Jesus predicted, in Matthew 24 and Luke 21, the conditions that would prevail in our era. He said, "Ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass,

but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."

Then He warned: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." He also warned that because of widespread iniquity, the love of many within the Christian community would wax cold. Because of this profoundly human trend, He cautioned, "Keep a watch on yourselves; do not let your minds be dulled by dissipation and drunkenness and worldly cares so that the great Day closes upon you suddenly like a trap; for that day will come on all men, wherever they are, the whole world over. Be on the alert, praying at all times for strength to pass safely through all these imminent troubles and to stand in the presence of the Son of Man" (Luke 21:34-36, N.E.B.).*

The tragic conditions of our present years, of course, do not surprise anyone whose appreciation of the Bible is beyond the superficial. The reason so many nominal believers are perplexed is that they have neglected the study of this all-sufficient Book. They have neglected spiritual reality for physical glitter. They have turned away from everlasting glory to gain, here and now, earthly tinsel. Therefore these swift-moving events have caught them off guard.

Men have advanced, but not toward God. They have progressed, but not in righteousness. They have become wise, but only in their own conceits. God Himself has spoken concerning man and what he regards as his world. What He has said leaves no doubt that man must prepare for the day that will come as a thief, when the inhabitants of the earth will tremble, when God will come to judge the earth in righteousness.

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

Fellowship of Prayer

"The Changes Have Been Marvelous"

"I have no words to express my appreciation for the benefits received from the prayer band in our behalf. I do thank you and ask your continuation in prayer. The changes have been marvelous."—Mrs. H., of Oklahoma.

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



Eddalee Willows' Struggle-

To Record or

Not to Record

By Moeita M. Burch

EDDALEE WILLOWS looked at the song sheet in her hand. The lyrics were her own—they had been set to music by an expert. A songwriters' guild had praised the work highly and urged her to have it recorded.

This song could bring Eddalee some much-wanted cash. New popular songs were played constantly by the disk jockeys on the local radio station, so it would be no trouble to get her composition introduced to the public.

Only one thing caused Eddalee to hesitate. This was not only a secular piece of music, it was a love song. Cliff, her husband, had been listening one evening to his favorite radio program when suddenly he remarked, "Eddie, you could write better songs than some of this stuff I listen to."

Instead of advising him to switch to a better program, she merely said, "I suppose I could at that." The idea grew until she sat down with a tablet and pencil and began. It was as if an invisible hand guided her pencil. The words came easily and rhymed with equal ease.

"I like it," she said to herself. "I'm going to let Adam Dnieper do the music for it. His tunes are beautiful."

Now the finished product was in her hands. To have it recorded would not be expensive. The amount could be borrowed from the grocery allotment. Eddalee reached for her handbag and smiled as she noted the bal-

ance in her checkbook. Adequate, but far from reassuring. If her song became popular, the amount would triple or even quadruple. If it became a hit, she would gain both wealth and fame.

As Eddalee began to write the check a voice seemed to speak firmly in her ear. "Stop! You know better." Too well she understood that warning voice of conscience. She did, indeed, know better, but for a few minutes Mammon had clamored to be served rather than God.

Eddalee was an Adventist, dedicated to set a shining, Christian example before her fellow men. How could she display this worldliness? On the other hand, perhaps she could give much more to her church if her song were a success. More songs would inevitably follow, and not only would she be faithful in tithe she would give large offerings.

The tempter, believing he had gained a point, was ready to continue, but he found himself thwarted by a

good angel: "Eddalee, you are well known in your community. What will people think when they hear this record and learn that it has been written by you, a professed Adventist? Is that any way to witness for your Saviour?"

Eddalee laid down her pen and closed the checkbook. Advertise to the world that she was a composer of popular, sentimental music? She must not.

Satan felt himself slipping, and he nudged her sharply. "You could use a *nom de plume*. Your real name would not have to appear on the record. Think of all the good that extra money could do. You are supposed to use your God-given talents, not bury them."

"Use your talents for the Lord, not the devil," whispered the angel.

"I know," Eddalee groaned. The sheet of music found itself in her hand again. She stared at the words. There was nothing bad about this song. It was pretty, and the lilting melody by Adam Dnieper did something to her



heart. "And you know exactly *what* it does, Eddalee Willows," the angel seemed to say. "Your thoughts are veering sharply away from God. This one step in the wrong direction will gain momentum until you find yourself hurtling down the steep grade of worldliness with brakes that have failed."

Eddalee knew it so well, but she was engulfed in a sudden flood of rebellion. A nostalgia for the pleasures of her neighbors swept over her. Look at all she had given up—the card parties, the theater, and even an occasional evening of dancing. And above all, the catchy tunes of the deceiver that she had always enjoyed. Eddalee could easily be carried away by any music that had rhythm. Satan knew her most vulnerable point, so he continued to urge. "Don't be a fool. Even if your record were played here daily, they would announce the singer not the writer. It might be months before your name was ever mentioned. Besides, if you used a pen name, who would know?"

"Who would know?" repeated the angel.

"God would know," wailed Eddalee, burying her head in her arms. Never had she undergone such temptation. She *wanted* her song recorded. She wanted her husband to turn on his program and listen to *her* song.

"Go ahead," prodded the arch-enemy. "The church members won't find it out. A pretty name for you would be Lee Poplar. No one would dream that it was Eddalee Willows."

Eddalee smiled. "That's about the same as Lee Popular, and that's what I want to be, isn't it?" she thought. "I'll do it." If she could have seen the malicious grin on the face of the evil one, she would have recoiled.

Her angel had not surrendered, however. "Call your pastor and discuss it with him," the voice seemed to advise.

"No, I won't call the pastor," Eddalee said aloud. "I know exactly what he would say, so why bother him? I know right from wrong. I'm just weak."

Suddenly the words of Paul in I Corinthians 10:13 flashed into her mind: "But God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape, that ye may be able to bear it."

Eddalee dropped her head upon the desk and prayed earnestly. Then she arose, calmly folded the song sheet, and stowed it away at the bottom of a desk drawer. "I could burn it," she thought, "but I'll leave it there to prove to myself that with God's help I'm able to overcome this temptation."

A Story FOR THE YOUNGER SET

A Long Night

By Virgil Robinson

HERE are your papers, Does," said Mother Robinson as she put about 50 handbills into the hands of her small six-year-old son. "Take them to the houses on the same streets you visited the last three times."

"All right, Mother," was the cheerful reply, as the little lad started down a dusty street in Claremont, Massachusetts. His father and Uncle Orville were holding meetings in a tent there, and Does had eagerly offered to help carry around the handbills.

Big brother Erban, age eight, was working on a farm in Buckland, about seven miles away. The two brothers didn't see each other except on Sabbaths.

As he walked down the road toward the edge of the town where his territory began he suddenly wondered whether he couldn't go and see his brother. The trouble was, he didn't know which road led to Buckland. So, going up to the first house, he knocked loudly. When a big farmer came to the door, Does handed him one of the notices, and then asked in a high treble voice, "Which is the road to Buckland?"

"Do you see that bridge down the road?" replied the man. "Well, after you cross that river, take the road going left, and it will take you to Buckland."

The more he thought about it the more he wanted to go and see his brother. After all, he thought, it doesn't matter on which road I pass out these handbills. He would just walk along the road, leaving one at every house.

So he walked and walked. To a six-year-old, seven miles is a long, long way, especially when the sun is warm, and the road dusty.

The sun was setting when he came to the outskirts of Buckland and saw the farm where Erban was working. The Graham brothers were much surprised to see the little fellow, and they asked him whether he had walked all the way from Claremont.

"Yes, all the way," smiled Does, not wanting them to know he was tired. The next question they asked brought him the first little feeling of worry, for it made him begin to wonder whether he had done the right thing in going so far.

"Do your father and mother know that you have come here?"

The sense of guilt deepened as he replied: "Why surely they know I'm here. Where else could I go?"

No further questions were asked, and soon Mrs. Graham called her hungry family to supper. Does found a plate set for him next to Erban, and soon showed that the long walk had given him a big appetite. After worship Mrs. Graham led him off to bed.

Although he was very tired, sleep did

not come soon. He kept wondering what his father and mother were doing. Perhaps they were worried about him. He turned over many times before finally going to sleep.

A few hours later, about eleven o'clock, he woke up and heard people talking. He recognized the voice of Uncle Orville.

"Come, Does," he said, "I've come to take you home."

Does hastily pulled on his clothes, and with a quick "Good night" to the Grahams, the two of them climbed onto the seat of a wagon.

The ride home seemed even longer than the walk. If only his uncle would talk to him, or even scold him, he would feel better. But Uncle Orville just drove the horses through the still night, their feet going klop-klop-klop on the rough gravel road.

After they had been riding for a while, Does began to notice that the world was getting darker. He looked up at the moon to see whether clouds were covering it. There were no clouds, but he did see a strange sight. The moon, which had been full, now seemed to have only a little piece still shining.

"Look, Uncle Orville," he said, pointing to the moon. "It's all going away. Why is that happening to the moon?"

Uncle Orville looked up. "Oh, yes," he replied, "I remember now. The almanac did say there would be an eclipse of the moon tonight. You watch it. Soon it will completely disappear."

Does kept looking, and sure enough, just as they drove down one of the quiet streets of Claremont, the moon completely disappeared for a few moments.

They drove into the yard of their house. Does hoped he would be able to slip quietly up to his bed without anyone's hearing or seeing him. But sharp ears had been listening for the welcome sound of that wagon for several hours, and he heard his mother's voice as she called out: "Is he here?"

"Yes, he's here," replied Uncle Orville, and then Does went to bed for the second time that night.

In the morning he felt very uneasy about what his mother might say or do. When she first saw him she looked at him sadly and said, "We will wait till tonight to talk over this matter of what you have done."

That was one of the longest days Does ever lived through. He feared the coming of the evening, yet, strange to say, he wanted it to come so he might know his fate. Mr. Payne, at whose house they were staying, watched Does going aimlessly around, not able to play or concentrate on anything.

"I think your son has been punished enough already," was his comment.

"Yes," agreed Mrs. Robinson. "I have been watching him this morning, and he seems very unhappy. However, it won't hurt him to think about it all day."

That evening she had a long talk with him, and told him how much trouble he had made by going away without permission.

Does nodded his head. Never again, he promised, would he go away without first telling her where he was going.



From the Editor's Mailbag

A brother writes that he no longer feels any satisfaction in religious services. He goes to various services, including prayer meeting, but it sounds monotonous. He continues to attend church only because the Bible exhorts us not to forsake the assembling of ourselves together.

Our Reply

Your case reminds me of another, years ago, when I was pastor of a church. I had baptized a young man. Not long afterward he began absenting himself from church. When I visited him he explained his absence thus: He had simply lost interest, he didn't "feel" any more like coming to church; he didn't feel spiritual, and therefore he couldn't see any good reason for coming. I asked him whether he had joined the church simply as the result of feelings. He emphatically said No, that he had joined the church as a result of a careful study of the Bible that led him to believe that the Advent Movement was teaching the truth of God. He said that sometimes in the process of studying there was a feeling of spiritual exaltation. Now it had departed; therefore, why attend?

I asked him whether the reasons that had prompted him to join seemed now invalid. In other words, Did he have some good argument, as the result of calm mental processes, that would neutralize any of the reasons that led him into the church? Again he answered No. Then, I said, the question before him was whether he would be governed by his reason or by his feelings. Obviously they were at variance. He seemed to see the force of this statement and asked me what then should he do?

I told him the answer was a simple one, that it had been given to more than one person through the years. That answer was that a human being, in the last analysis, should be governed by his mind and not by his feelings. Otherwise, what would society come to pretty soon? Furthermore, he should remember that religion is not, in the last analysis, a matter of moods but of calm, clear conclusions based upon evidence. That is why Christians are able to go along firmly and steadily in their religion, even when they have spells of mental depression.

I told him there was only one thing for him to do in order for his course of life to be consistent with the calm conclusions of his mind: Keep on coming to church until the realities of the church and all it stood for came again into sharp focus in his mind. At the same time he should continue, more fully than in the past, to immerse himself in the activities of the church. I am happy to state that he followed my counsel. It was not long before he was renewed in conviction. Now after twenty years he is still a strong pillar in the church.

You say, "I have tried doing missionary work but had no success." I don't know just what you mean by this. Do you mean you handed out some missionary literature and no one suddenly grasped your hand in ecstatic fashion and told you he was going to be a Christian? Or that you invited somebody to an evangelistic meeting and he failed to come, or perhaps he did come but did not respond, and therefore you were depressed? Or that you went to somebody's home and talked to him about accepting Christ and didn't get good returns, and therefore you feel that your efforts were fruitless?

But how do you know that all your attempts were fruitless? We constantly discover when people are baptized into the church that the real occasion for their coming in was a piece of literature given to them years before, or an invitation they received to an evangelistic meeting, or something someone said to them in their home on behalf of Christ. I'm afraid you get too easily discouraged. After all, the commission from our Lord is to go out and preach the gospel. We must leave to Him the final work of changing the hearts and minds of men to accept Him. We work for Him because we love Him, not because of any immediate results we may obtain from our labors.

One more point, the most important of all, I would bring to your attention. It is true that our decisions on matters of religion ought to be the result of calm conclusions reached in our minds. It is also true that religion ought to be an expression of a very personal relationship we have with God. He describes Himself as our Father and us as His children. Unless that relationship is clear in our minds, and firmly maintained in everything, it ultimately loses reality for us in religion.

Now, my brother, the Achilles' heel in the religious life of a great majority of people is their failure to cultivate the sense of a personal relationship with God. True, a prayer meeting may sound boring, as you say, because of some monotonous prayers; likewise the other meetings you attend. But, thank God, the quality of prayer is not to be measured by the prayers of some at prayer meeting. You can determine for yourself the quality of prayer by your own prayers to God. You are not dependent on others in that matter.

You tell me that you have prayed and have gotten no results. But this does not prove that prayer is of no value. Rather, I believe it proves that you really haven't entered into prayer with that utter sincerity and earnestness and sense of directness and reality that you should. I have heard many a prayer that sounded nothing like a prayer to me, but only a recitation, the hanging together of a few hackneyed phrases. If it is a prayer at all, it is the kind of prayer that would chill the heart of God, to say nothing of the attending angels.

Rattling off a series of hackneyed phrases and capping it with an Amen is not really prayer any more than rattling off a few dry phrases to a friend is an exhibit of communion of spirit with him. True prayer to God is a communion of friend with Friend. We forget about the hackneyed phrases and pour out our hearts about our problems and our needs. But most of all, we thank Him that we have been spared in an evil world, despite our unworthy lives. If that kind of utter sincerity, the pouring out of one's heart, is engaged in, there soon will be a difference in one's spiritual life.

I make this statement with one very important proviso: Our sense of fellowship will grow as a result of sincere prayer, provided we proceed to follow out the promptings of God's divine Spirit along the way as He enlightens us on this or that change we should make in our lives. Those who by God's grace thus change their habits and practices go on into a deeper, happier, more real experience with God. On the other hand, those who back away when God begins to reveal to them certain things they ought to change in their lives ultimately lose out spiritually.

I am cheered by one statement that you make: You still go to church because, as you say, the apostle tells us not to forsake the assembling of ourselves together. You are absolutely right on this. You reveal a certain tenacity in the matter of religion that is heartening. Some people just quit going to church and soon they are completely out of the picture spiritually. Stay by the church, my brother. Then follow the suggestions here offered, and I think there is a better future before you. I say this because I am confident of the reality and worth of religion, and because I believe that when God offers us religion, He offers us the courage and the strength to conform our lives to what His holy religion calls for.

F. D. N.

Parent-Child Relationships

By definition, a home is a "social unit formed by a family living together." It is a place where two or more human beings act and react upon one another, in close proximity. From the Christian point of view the ultimate objective of this action and reaction, and thus of the home itself, is the formation of character. In infinite wisdom the Creator designed and ordained the intimate husband-wife, parent-child, and child-to-child relationships to provide man with an ideal situation in which to perfect his character and personality. An ideal Christian home is one in which the parents choose to make the Creator's objectives and methods their own.

Last week we took painful note of the "battered child syndrome," the name that has been given to multiple, brutal injuries inflicted upon a very young child by its parents. We may at first be inclined to think of the problem involved as a simple matter of black or white, forgetful of the fact that there is a large gray area between an ideal home situation and one that produces the battered child syndrome. In this gray area, damage to the child is chiefly psychological and emotional rather than physical. Psychological abuse of children can be even more brutal, cruel, and damaging to a child than physical abuse is to his body.

The basic function of the parent-child relationship is to equip the child for life as a mature, responsible adult. A child forms his fundamental concepts about the ultimate realities and values of life on the basis of the instruction and example provided by his parents. The key factor in this educational process is the parents' role in representing the character of God to the child. "Parents are entitled to a degree of love and respect which is due to no other person. God Himself, who has placed upon them a responsibility for the souls committed to their charge, has ordained that during the earlier years of life, parents shall stand in the place of God to their children."—*The Adventist Home*, p. 293.

The fundamental principle that governs the parent-child relationship is implicit in the fifth command of the Decalogue, and explicit in Paul's comment on it in Ephesians 6:1-4 (R.S.V.): "Children, obey your parents in the Lord, for this is right. 'Honor your father and mother' (this is the first commandment with a promise), 'that it may be well with you and that you may live long on the earth.' Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord."

Here the apostle identifies the ultimate objective of the parent-child relationship as the child's well-being throughout a long and meaningful life. A parent's most important gift to his child is help in making a satisfactory adjustment to his physical environment, to himself, to others, and to God—guidance in the formation of a symmetrical character and personality, and preparation for meeting the duties and responsibilities of adult

life. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

In order to achieve this objective, says Paul, it is incumbent upon parents to bring their children up "in the discipline and instruction of the Lord." Here the apostle refers to instruction in the positive moral commands God has revealed, and to the correction of undesirable tendencies and the fostering of desirable traits of character.

In addition to "instruction" in the theory of revealed truth, the apostle Paul speaks of "discipline," or the application of these principles to the practical situations of life. The goal of this instruction and discipline is the eventual ability on the child's part to make his own decisions and to accept full responsibility for them, to develop thought and conduct patterns that will meet the approval of his Creator and that will enable him to face life with competence and confidence.

Why is a child to "honor" his father and mother? Out of respect for them as persons, to be sure, but also in order that he may respect their instruction and discipline, or "obey" them, to use Paul's word for it. Implicit in the parent-child relationship and in the fifth commandment, and explicit in Paul's comment on it, is the idea that parents must be worthy of honor and respect. Their instruction and discipline, whether by precept or example, must be "in the Lord."

How to Make Discipline Effective

Fathers, Paul says, must under no circumstances "provoke" their children to anger. This has to do primarily with the manner in which instruction and discipline are administered. The *manner* can be so offensive as to counteract the *content* and steel the child against it, thus achieving the very opposite effect to the one desired. On the other hand, the manner can make the content attractive. This calls for the finest tact and skill on the parent's part. It must be apparent to the child that the parent's motive is the child's own happiness and well-being, not the parent's convenience or whim. This calls for the complete elimination of every taint of selfishness on the parent's part, whether in the words he speaks, in his manner, or in the remedial measures he may consider necessary. Discipline administered in anger defeats its own purpose, and is worse than worthless.

On the other hand, calm patience blended with an obvious and objective interest in the child's happiness and well-being is the best tool for eliciting a voluntary desire on the child's part to cooperate. Forced obedience makes only a negative contribution to character training. Impatience and anger always neutralize the instruction given and create a spirit of rebellion in which learning does not take place. In the stifling atmosphere of parental selfishness the child is conscious only of the fact that he has succeeded in irritating his parent, and nothing may please him more at the moment than to perpetuate and intensify the irritation. On the other hand, "A soft answer turneth away wrath" (Prov. 15:1). It is not necessary to be harsh in order to be firm, or to pamper a child in order to be kind.

If there is any place in human relationships where the golden rule should be scrupulously applied, it is by parents in dealing with their children. Having been children themselves, parents ought to be able to estimate the feelings and reactions of a child of their own, particularly in view of the fact that he has inherited his natural tendencies from them.

May God give us as parents the wisdom and grace to be able to represent Him aright in our dealings with the little ones God has entrusted to our care, and by our precept and example bind them to Him with a tie that can never be broken.

R. F. C.

Reports From Far and Near

Opening New Frontiers

in **South**

America



The *Fernando Stahl* received a hearty welcome at the Lima, Peru, airport on Tuesday, March 3. J. J. Aitken, president of the South American Division, stands at the far right, as Raul Alarcon, pastor of the Lima Central church, speaks.

TUESDAY, March 3, marked the beginning of a new day for the Advent message in South America, and especially in the Inca Union Mission. Shortly before noon on this eventful day the Helio Courier plane, christened the *Fernando Stahl*, descended from the northern sky to a happy landing at the Lima, Peru, International Airport. It was the end of a long journey from Lincoln, Nebraska, where it had been housed following its dedication and christening at Pacific Union College in Angwin, California.

Ever since Pastor and Mrs. Stahl and others blazed trails through the seemingly impenetrable jungle areas of Brazil, Peru, and Ecuador many years ago, our brethren have been striving for greater efficiency and dispatch in the conduct of our work in these areas. We recall the thrill-

By H. K. Christman

ing stories of the Halliwells and others who through the years have plied the waters of the Amazon and other rivers with their mission launches. While this was a marvelous improvement over the transportation available to the Stahls and their associates, who traveled mostly afoot and by muleback, vast sections of territory still presented a great challenge to larger endeavor.

At long last J. J. Aitken, South American Division president, and his administrative associates, with special concern for this vast jungle area, decided that the time had come when the church should have its own airplane in order to reach this vast unentered territory with greater dispatch. The response to this

vision and planning was most enthusiastic, and with the approval of the General Conference, the plan began to take shape.

A Helio Courier was purchased in the United States about a year ago. The christening at Pacific Union College last June, when Sister F. A. Stahl broke the traditional flask—filled with pure orange juice—over its bow, is a matter of history. This unusual event was attended and witnessed by hundreds of our people from all over the Pacific Union Conference.

Appropriately, Peru was selected as the stage for initiating this air-borne conquest of the jungle with our message. A fine location for the first airstrip was selected a short distance from the city of Pucallpa, on the shore of beautiful Lake Yarina. Approximately 100 acres of land have been purchased, a fine airstrip has

been cleared, and plans call for the immediate development of a mission center, including facilities for operating the plane. A school, church, and other buildings also are in the planning as funds become available.

Pucallpa is at the headwaters of the mighty Amazon River. This new project will open a western corridor to a vast jungle area of well over 200,000 square miles. After visiting this area in recent weeks by air we envision a great expansion of our work that will match rapid movements elsewhere around the world. Surely the time is not far distant when a number of planes will be in use and many new centers of influence will follow the pattern of the forthcoming unit on the shores of Lake Yarina in eastern Peru.

When the *Fernando Stahl* arrived at the Lima, Peru, airport newspaper reporters, photographers, and celebrities from the city of Lima were present to welcome it. From a vantage position in front of the plane various speakers addressed the assembled visitors. Among these were J. J. Aitken, president of the South American Division; Don R. Christman, president of the Inca Union Mission; Mrs. H. Heiland, a member of the secretariat of the United States embassy; Dr. T. W. Zegarra, superintendent of the Good Hope Clinic; and Julio Huayllara, pastor of one of the Greater Lima churches and son of a veteran altiplano missionary who was baptized by Pastor Stahl during the early years of his labor in Peru.

The plane was flown from the United States by Don Weber, a veteran pilot connected with the Summer Institute of Linguistics, and Clyde Peters, of Goodland, Kansas, who will be in charge of the plane. Brother and Sister Peters and their three children are joining the missionary group in South America.

Conquistadors for Christ

By D. A. McAdams
Associate Secretary
GC Publishing Department

The Inter-American Division extends from Mexico in the northwest to French Guiana in the southeast, and from Puerto Rico and the Virgin Islands in the Caribbean to the frontiers of Colombia and Ecuador in South America. In this great division there are seven unions and 37 local conferences and missions. According to the latest statistical report there are 174,988 Seventh-day Adventist church members meeting in 1,415 churches. Eighteen flags fly over the many nations of this large division, and 22 types of currencies are used.

The Inter-American Division reminds one of the Spanish conquistadors. They entered many of the islands, as well as the mainland of the North American continent, seeking for gold. They withstood hardship and privation. When Hernando Cortés and his men landed at what is now Veracruz, Mexico, they were faced with a hard march to Mexico City. To make sure that his men would remain with him, Cortés ordered that all his

boats be burned. He did reach Mexico City, and then pressed on to Cuernavaca, and in time conquered all Mexico for Spain.

Recently as I traveled through the Inter-American Division I met many modern conquistadors. These men and women are making conquests for Christ. They are not seeking for gold and silver, but for souls. These men and women of the printed page, 763 strong, are not claiming land for the great powers of earth, but hearts for the Lord Jesus Christ.

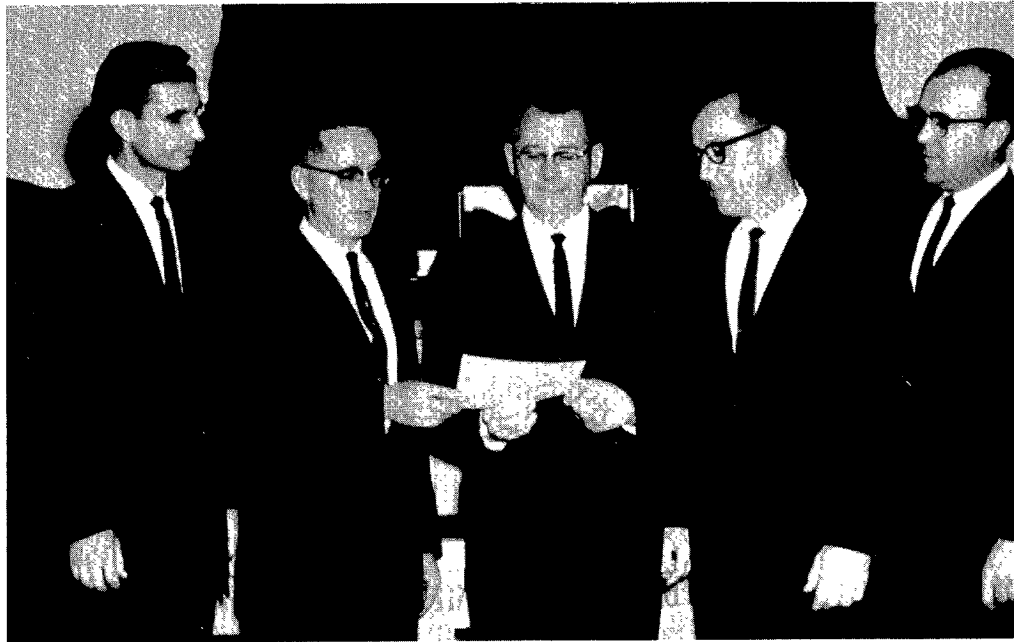
J. C. Culpepper, beloved publishing department secretary of the Inter-American Division, is giving strong and positive leadership to this department of the church. He has a well-organized program and is aggressively pushing forward the triumphs of the cross. His publishing leaders—F. B. Moore, of the Antillean Union; W. W. Weathers, of the Caribbean Union; Lamartine Honore, of the Franco-Haitian Union; L. C. Larrazabal, of the Colombia-Venezuela Union; L. A. Ramirez, of the Central American Union; B. E. Hurst, of the West Indies Union; and José Quintero, of the Mexican Union—are strong generals. They are efficiently supervising the work in their respective fields and pressing forward in their work of conquering for Christ. Together with their local leaders and assistants and literature evangelists these men are going from door to door in the cities, towns, and villages, traveling over mountains, through valleys, and along

rivers like the conquistadors of old. In 1963 these soldiers of the cross delivered \$1,208,146.19 worth of literature and won 221 souls to the church.

While I was in Inter-America it was my pleasure to participate in union institutes in the Antillean, West Indies, and Mexican unions; local institutes in the East and South Caribbean conferences; and four leadership training courses for publishing department secretaries and Book and Bible House managers and assistants.

Present at the five institutes were 455 literature evangelists, and at the training schools, about 35 publishing department secretaries and assistants and Book and Bible House managers and assistants. The leadership training course for the Caribbean Union was conducted at Caribbean Union College in beautiful Maracas Valley, and by arrangement with the college administration and Bible department, all the ministerial students—some 20 of them—attended the classes. These special training schools were greatly appreciated by our publishing leaders in the Inter-American Division.

Many soul-winning experiences were related at the different institutes. For example, Brother V. Belfon recently organized a branch Sabbath school and two persons have been baptized. Sister C. Clarke sold \$100 worth of literature to a former Seventh-day Adventist. The man wanted to come back to the church, but he could not get the Sabbath off. He

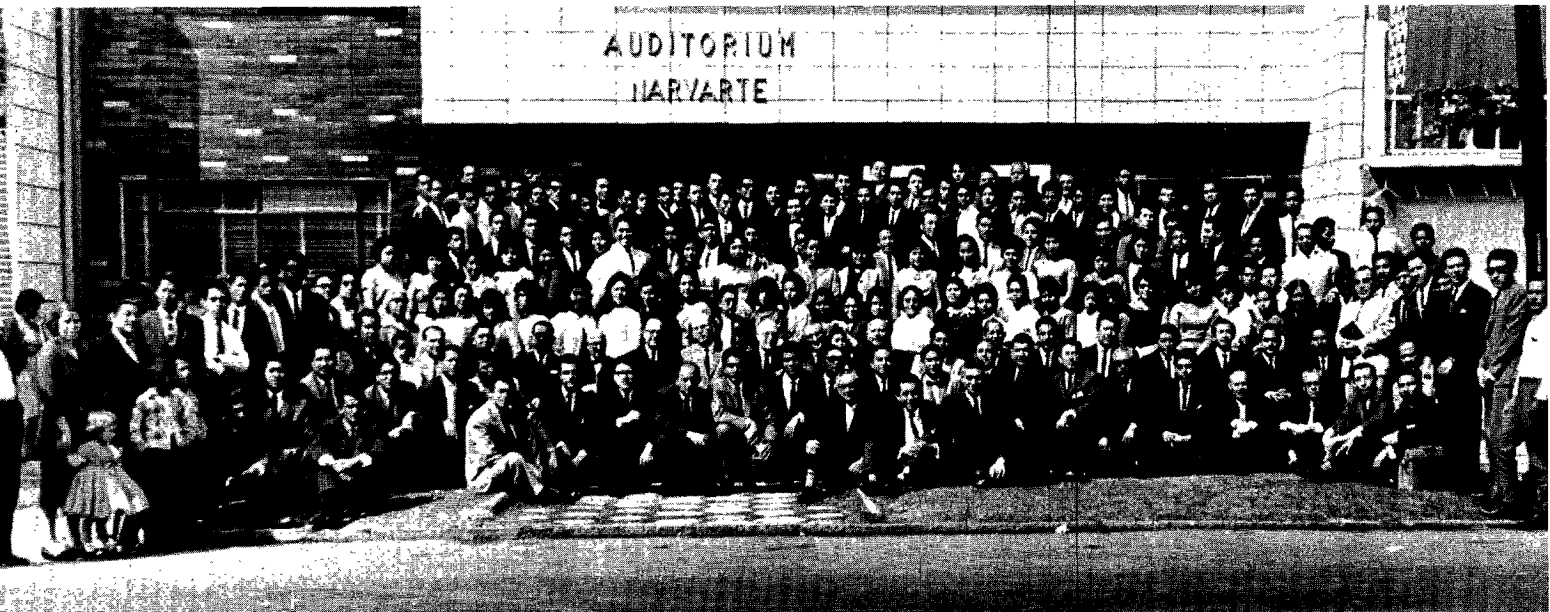


West Virginia Ordination

W. P. Bradley, associate secretary of the General Conference (center), stands between J. F. Harold (second left) and J. O. Carey (second right) who were ordained to the ministry during the West Virginia Conference constituency meeting held in Parkersburg, March 1. Looking on are Elder Neal C. Wilson, president of the Columbia Union (left), and A. J. Patzer, president of the West Virginia Conference (right).

Elder Carey has served for the past ten years as elementary teacher, academy Bible teacher, pastor-teacher, and district leader. Elder Harold has been a teacher, pastor-teacher, and pastor for the same period of time.

A. M. KAROLYI, Departmental Secretary
West Virginia Conference



Literature evangelists of the Mexican Union Mission at their institute in Mexico City, February 6-13.

finally secured Sabbath privileges and is now once again a member of the Port of Spain, Trinidad, church. Brother J. Sylvester has had three baptized into the church. Another literature evangelist organized two branch Sabbath schools. Brother A. Scobie found an interested family, gave Bible studies in four different homes, and seven boys from these homes are now members of the church. Thank God for these modern conquerors for Christ!

Throughout Inter-America there is a fine spirit of unity and cooperation. The Pacific Press, through its Inter-American publication section under the efficient management of Frank Baer, is supplying excellent literature in a variety of titles and subject material. The faithful Book and Bible House managers throughout the division are also making a strong contribution to the success of the publishing program.

These conquistadors for Christ, the literature evangelists, are endeavoring to bring a knowledge of God to others instead of seeking gold for themselves. They are pressing forward under the banner of Christ and bringing many hundreds of people under the influence of the gospel. We pray that soon a thousand will be converted in one day, many of whom will trace their first conviction to the reading of our literature.

North Sumatra Mission Biennial Session

By D. Batoebara, *President*

More than 200 delegates and members attended the North Sumatra Mission biennial session, March 2 to 7, at the North Sumatra Training School campus in Pematang Siantar. The campus was filled to overflowing. The students had been sent home a few days earlier in order to provide accommodations for the delegates, yet many had to be content to sleep in classrooms. Some found lodgings in

faculty homes. The dining room was so small that the delegates had to eat in two shifts.

The campus had become too small even for the 175 students. Accordingly, plans were laid for a new campus at the other end of the school farm in view of the fact that the present site is being hedged in by city housing and a hemp factory. The new campus should be large enough to accommodate at least 500 stu-

dents. Enrollment is expected to soar in the near future.

The hospital project at Djalan Bindjei in the city of Medan, which has been discussed for the past 10 or 12 years, was again on the agenda. There is danger that the government may take back the land if we do not build soon. It was decided to build one small unit, houses for the staff, and utility buildings. The only hindrance to the project seems to be the lack of physicians to operate a hospital. A large church building, which is included in the master plan of the hospital, was also scheduled. All this should be finished within two years. It was agreed that the 1966 biennial session should be held at the hospital.

On Sabbath, March 7, about 1,000 gathered from the churches at Pematang Siantar and the surrounding area, with many more from Medan and Tebingtinggi. It was the largest gathering of Seventh-day Adventists ever held in this mission.

The Sabbath was climaxed with the ordination of five ministers. Presiding were the division president, C. P. Sorensen; U. H. Manullang, one of the oldest ministers in North Sumatra; W. L. Wilcox, the union president; D. Batoebara, the new mission president; and the outgoing mission president, E. Niemann. With 11 other ordained ministers, this occasion saw the largest group of ordained ministers ever assembled in the North Sumatra Mission.

The six days passed away too quickly, and there was unanimous agreement that this was the greatest mission session ever held in North Sumatra. All present voted to send greetings and thanks to our people in America and other lands for their gifts, and also for sending their sons and daughters as missionaries to North Sumatra. Gratitude was expressed to the government of the Republic of Indonesia for religious freedom. Above all, we thank our heavenly Father for His abundant blessing. All rededicated their lives to the speedy finishing of God's work in this field.

Anesthesia Graduate Returns to Nigeria

Emmanuel Nwagi receives anesthesia diploma from Louis G. Ludington, M.D., director of the Bangkok Sanitarium and Hospital. A nursing graduate from our Adventist Hospital in Ile Ife, Nigeria, Mr. Nwagi has returned to serve there as the first Adventist Nigerian to receive special training in this field. For the past four years the Bangkok Sanitarium and Hospital has conducted a training program in anesthesia to meet the needs of the medical institutions in the Far East. Mr. Nwagi is the first graduate from outside the Far Eastern Division.

AILEEN BUTKA LUDINGTON, M.D.

*Anesthesiologist
Bangkok Sanitarium and Hospital
Thailand*



Proud to Be a Seventh-day Adventist!

By A. G. Beecroft

It was a hot Queensland afternoon and the MV's of the South Brisbane church had not found their Ingathering appeal as financially rewarding as they had hoped. One of the young men was feeling the pangs of discouragement as he climbed the steps of a certain home. In answer to his knock a man came to the door. The solicitor's discouragement was evident to the man of the house, and on hearing that our young friend's request was for donations to Seventh-day Adventist mission work, he said, "Young man, you have no reason to be discouraged! You are engaged in a wonderful work. You are doing something of which you may be justly proud."

In the conversation our brother discovered that this man was an assistant medical officer on furlough from New Guinea. He asked the officer if he would be willing to come to church the next Sabbath morning and speak to the members. The officer graciously accepted the invitation, and addressed the congregation during the ten-minute missionary exercise. Among other things he said:

"I feel it an honor and a privilege to be able to meet with you this morning and to convey to you my appreciation for the wonderful work your church is doing. It is refreshing to officers of the New Guinea Administration to enter a village that has been under the influence of a Seventh-day Adventist mission. We find that the people and the village are clean. The educational standard is the highest of the region, and the people have been taught to raise their own food—not the usual native foods but those that will give nourishment. There is always a different atmosphere in an Adventist village. I cannot discover what it is, but one cannot help noticing it. There are many missions in the Territory, but the work carried out by your people is of the highest standard and a real thrill to observe."

As the South Brisbane Ingatherers went out again, the sun did not seem so hot nor the steps so steep, and each one felt a greater thrill from the work. May God's blessing be with the assistant medical officer as he returns to his post, and may his future association with Seventh-day Adventists attract him and many of his colleagues to faith in the soon-coming Saviour.

Adventist Schools Train Good Citizens

By Don Hawley
Departmental Secretary
Michigan Conference

Two young toughs burn leg of lady teacher with a lighted cigarette because the teacher asks them to refrain from sitting in her classroom doorway. . . . Shop teacher beaten by three young hoodlums because he insisted that another student, not a member of his class, stop disrupting the session and leave the

room. . . . Sixteen-year-old student knifed and seriously wounded by one of four boys attempting to extort money from him in a school corridor. . . .

These are only a few of the disturbing reports that have come out of Detroit high schools in recent weeks. Policemen patrolling the hallways have been threatened and roughed up while on duty. In reporting on the three knifings, two shake-downs, and 14 assaults in Detroit secondary schools within a 30-day period, *Time* magazine refers to teaching as "the dangerous profession."

In contrast, Detroit has one school where common sense still seems to be in vogue—Southfield Junior Academy. On February 12 the faculty remained at home for a full day while selected students operated the school and taught classes. Only one adult, the principal's secretary, stood by in the event of an emergency, but there was no alert.

"Principal for a day" was tenth-grader Arden Brion, student association president. Everything went off smoothly, including a fire drill. A local television station, WJBK, sent a crew out to cover the day's activities. The filming, which included an interview with the student principal, was presented on television four times.

A truck driver who takes supplies to all Detroit schools commented that Southfield Junior Academy is the only stop where he leaves his truck unlocked. "The youngsters here are more apt to help me carry things in than to carry things off," he says.

We can be thankful that Adventist young people have access to a school system that prepares them to be good citizens in this life and for an active role in finishing God's work in all the world.

School Auditorium Dedicated in Thailand

By Mrs. R. M. Milne

Six months ago the first load of piling arrived at the building site. Now there stands an attractive building with library, classrooms for domestic science, a lecture or projection room, a teachers' lounge, and on the second floor a chapel large enough to accommodate 700 persons. At the dedication service, January 30, representatives of various city groups who had been invited were present as well as many parents, church members, and friends.

Veteran solicitors R. M. Milne and V. L. Kon, who labored so long to obtain the necessary funds for the building, shared the honor of cutting the ribbons. Then all were invited to the auditorium above, where the 400 or more guests were comfortably seated for the program.

Nai Banjurd Cholvijarn, chairman of the Thai Chamber of Commerce and Board of Trade, and chairman or director of many other enterprises, was the leading speaker. For nine prewar years he was principal of our Thai school. Nai Prayuth Sawathising, of the private-school section of the educational department of the Thai Government, also spoke, as did the chairman of the Hakka Association. P. G. Wick, president of the Thailand Mission, spoke on Christian Education in Thailand, and concluded his remarks by christening the new building Milne Auditorium.

After Pastor Milne expressed our gratitude to the donors for their generous assistance, two parents, Nai Chana Samitnian and Khoo Soi Kian, responded



Principal Torkelson, of Detroit's Southfield Junior Academy, turns the keys over to Arden Brion, student association president and "principal for a day."

Ordination in Northern Europe

Alf Karlman, treasurer of the Northern European Division (right), was ordained to the gospel ministry on Sabbath, December 14, 1963, at the Edgware, England, church. Here E. E. Roenfelt, president of the division, welcomes him to the gospel ministry. Ordained ministers on the division staff participated in the service. The evident joy of the worshipers was an eloquent testimony to the high esteem in which Elder Karlman is held.

ERWIN E. ROENFELT, *President
Northern European Division*



with words of appreciation for what the school is doing for their children. H. W. Bedwell, president of the Southern Asia Union Mission, prefaced his prayer of dedication with a brief history of the school and a statement of its aims and objectives. All guests then were invited on a tour through the building.

The first Sabbath afternoon after the formal opening, the teachers and students were organized into a new church, with 47 charter members. For Sabbath school we have separate services in English and Thai but have a joint church service. Some 700 students and most of the teachers attend the new church, though some of the latter still belong to the Chinese church.

"We Want Books!"

By J. T. Knopper
*Departmental Secretary
Congo Union Mission*

When Pastor S. W. De Lange, president of the South Congo Field, recently made a trip through the Bigobo Station area in the northern part of Katanga Province he was several times asked, "Where are

your books? We want books!" We were greatly encouraged by this report at our publishing council for the Congo Union.

When we arrived in the Congo Union the work of the publishing department had to begin all over again. As a result of war the office had been destroyed and all the records had been lost. We had no books, except a few in French, and only a few colporteurs in Central Kivu. But the Lord has guided His work and blessed it. We conducted a recruiting campaign, imported books, and conducted institutes.

In South Congo and in Central Kivu we now have a group of 40 regular literature evangelists. North Congo has two colporteurs, and there will be more soon. West Congo has six colporteurs. These literature evangelists handle books in French, English, Dutch, Greek, Swahili, Bemba, and Kiluba. French and Swahili are the main languages. New cities and towns never before entered with our literature are now receiving the message through the books sold by our literature evangelists.

We believe that this is only the beginning of a great publishing work in this vast field of the Congo Union. We move forward by faith.

From Mohammed to Christ

By B. C. Bamfo Debra
District Leader, Bibiani, Ghana

One evening as I sat musing in my study my little daughter Ellen came rushing in. "Papa," she called, "a Kramo man wants to see you."

"A Kramo man?" I asked in astonishment. Kramo is the Akan name for a Mohammedan. "Let him in," I replied.

Rising from my chair, I went to the doorway to meet the stranger. He was of medium size, a dark-skinned young man about 20 years of age. He wore a white gown, the fashion of Mohammedans.

Kramo Yusufu displaying his pot of *juju*. On the right in a suit is the district leader, Bamfo Debra, and on the left is Colporteur A. E. Archer. Behind them are some church members.



After exchanging customary greetings I noticed something peculiar about this young man. He was shaking from head to foot and had about him the unusual scent of a strange perfume.

"My name is Yusufu Watra," he began. "I am a Mohammedan, but I want to know more about what the Bible teaches. None of the other Christian ministers could satisfy my curiosity about the Bible. A friend of mine advised me to approach you, because he said you seven-day people know the Bible well."

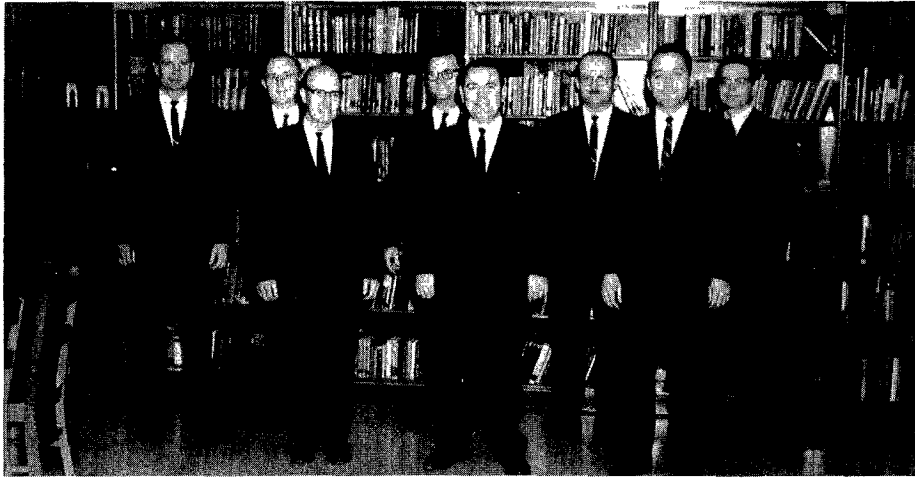
I bowed my head in silent prayer. Before I could say anything the young man, still shaking, began reciting strange words and names. I can remember only a few of them—"Adonia, De Lawrence, Occultism, The Power Is Within."

"Yes, the Power is within," I cut in, "but shall we read a verse from the Bible to show that the Power will come again?" He agreed, and I read from Hebrews 9:27, 28. After explaining the import of the text and speaking about the love of God, the judgment, the law, the Second Advent, and the home of the saved, I asked if he wanted Jesus to take him home when He comes the second time. With a big smile he replied Yes. By this time the shaking had subsided. I prayed with him, and we parted.

When my wife and I returned from sundown worship the following Friday, my Kramo friend came again, still wearing his white gown. "Are you very busy?" he began. "I want to talk to you and your wife." Pulling something from a paper bag he was carrying under his arm, he said, "Take them; destroy them. They are my *juju* 'charms.' I don't want them. I obtained them from a Big Malam (a Mohammedan priest) at Sampa near the French border."

He gave a deep sigh and said, "Since I came to see you Wednesday night a little voice has kept urging me to bring these charms to you."

You can imagine the joy that filled our hearts when we asked our Kramo friend, now Paul Manu, to kneel in prayer. Pray with us that he may be faithful.



Walla Walla College alumni who are academy principals in the North Pacific Union Conference: Left to right, V. H. Fullerton, Laurelwood Academy; F. E. Schlehuber, Upper Columbia Academy; C. W. Smith, Mount Ellis Academy; H. D. Schwartz, Walla Walla College Academy; L. E. McClain, Auburn Academy; Robert K. Hamilton, Portland Union Academy; L. W. Cornforth, Milo Academy; and H. T. Ochs, Columbia Academy.

Eight of Nine Principals in North Pacific Union Are WWC Graduates

By Mae Lay, PR Director
Walla Walla College

From 1901, when the first three normal diplomas were given at Walla Walla College, to the present when higher educational standards and more rigid State requirements have stimulated strengthening of educational courses, Walla Walla College has continued to meet the needs for educational leadership. Of the nine academies in the North Pacific Union Conference, eight have Walla Walla College alumni as principals. Their combined denominational service totals 126 years.

Principal L. E. McClain of Auburn Academy, Auburn, Washington, is one of three of the current principals who began their administrative work as dormitory deans. His first principalship was at Maplewood Academy, Hutchinson, Minnesota, 1957-1960. As an ordained minister he returned to Auburn where he is in his tenth year as principal and as general manager of the Academy Wood Products.

Columbia Academy's principal since 1960 has been H. T. Ochs, who taught from 1950-1960 after completing college.

V. H. Fullerton is one of two whose Bachelor's degrees were in theology. His service record as Bible and history teacher began at the Rogue River Academy and continued at Laurelwood from 1950-1954. From 1954-1959 he was vice-principal as well as Bible teacher at Laurelwood, which school he has headed since that time.

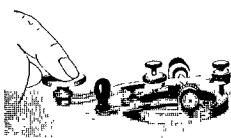
Lyle W. Cornforth, a WWC graduate with a Bachelor of Theology, spent 11 years (1951-1962) as a minister in the Oregon Conference. The last few years of this time he was Bible teacher and assistant principal of Columbia Academy. In 1962 he went to Milo Academy as principal.

Clyde W. Smith, principal of Mount Ellis Academy, was vice-principal and accountant before assuming the principalship in 1963. A business administration major, Principal Smith has had experi-

ence at the Portland branch of the Pacific Press, the Yakima Valley Academy as farm manager, and later for ten years as accountant. At Milo Academy from 1955-1961, Smith was accountant and assistant manager.

Two current North Pacific Union principals have had overseas educational responsibilities. Robert K. Hamilton, principal of Portland Union Academy, was for six years principal of Pakistan Union High School, where he augmented industries and vocational training as well as scholastic offerings during his tenure. Preceding his graduation at WWC in 1955, he had taught graphic arts at Benson Polytechnic School, Portland, Oregon. He became principal of PUA in 1962.

At Upper Columbia Academy is Principal F. E. Schlehuber, whose background includes history and Bible teaching at Columbia Academy; principal of Ikizu Training School, Tanganyika, East Africa,



Far Eastern Division

Reported by
A. E. Gibb

► Lin Ih Hao, a young Chinese evangelist from Taiwan, came to Seoul, Korea, in November, 1961. At that time there was only one Chinese church member in Korea. At the recent biennial session in Seoul, Brother Lin reported the organization of two churches in Seoul and one in Kwangju, with a total membership of 59. The Sabbath school membership in the three churches is 177, and 127 had graduated from Voice of Prophecy courses.

► Two duplex units for the benefit of overseas graduate students have been

1946-1953; president, Kenya Lake Mission, 1954-1956; principal, Kamagambo Training School, Kenya Colony, 1956-1959. He was assistant principal at Auburn Academy for a short time, and in 1960 became principal of UCA.

H. D. Schwartz is principal of Walla Walla College Academy. His road to principalship was via dean of boys appointments. Later he served as principal of Gem State Academy, Lodi Academy, and for the past 13 years, WWCA.

Good Public Relations in West Germany

By K. Wittwer, President
Lower Saxonian Conference South

The churches and the youth of the district of Hamel and Braunschweig in West Germany have embarked on a significant effort to follow up contacts made with interested people. The four preachers of the district are holding public meetings and conducting Bible studies.

During a meeting on the subject of Adventism in the Protestant Gartenkirche in Hanover 200 Protestants and three of their pastors, and the regional governor, were present. After an hour's exposition of our beliefs led by Martin Vogt, I spoke for another hour. An additional hour was devoted to answering questions, following which I spoke for another half hour.

This meeting developed in a friendly Christian atmosphere, with brotherly respect on the part of the persons who took part. A serious desire to know Bible truth was evident. One purpose of the meeting was to correct mistaken notions about our church. All was said and done in a friendly spirit, and the response was in kind.

As we separated, the people shook my hand as if I were their own pastor. Joy filled my heart at this opportunity to witness to the truth we all hold dear.

Brief News OF MEN AND EVENTS

built at Philippine Union College. They are completely furnished.

► Pastor V. M. Montalban, president of the new South Philippine Union Mission, writes that during the first two months of the current year 356 have been baptized. Plans are being made for major evangelistic efforts by A. A. Villarín and P. P. Ramos.

► Pastor T. V. Zytoskee, president of Korean Union College and MV secretary of the Korean Union, reports that 31 young men attended the Medical Cadet Corps camp on the college campus February 17-26. This training camp was directed by Col. Clark Smith, C. D. Martin, and P. S. Cho. The young men who participated in the program will be instructors in other MCC camps.



Atlantic Union

Reported by
Mrs. Emma Kirk

► D. E. Latham, former assistant treasurer of Greater New York Conference, was elected secretary-treasurer at a recent conference committee meeting. For the past several months he has served as acting secretary-treasurer.

► A public relations workshop was held in South Lancaster, Massachusetts, on April 5 for pastors, press secretaries, and radio-TV secretaries of the Southern New England Conference churches. Among those who participated were M. H. Reeder, of the General Conference Bureau of Public Relations; Ernest Wendth and James Joiner, of Faith for Today; R. W. Nixon, of Atlantic Union College; and A. E. Millner, of Atlantic Union Conference.

► A successful youth rally was held on March 7 for the Rochester and Manchester, New Hampshire, districts. Guest speakers were L. E. Smart, MV secretary of Atlantic Union Conference, and J. R. Nelson, of the National Service Organization. The Aeolians from Atlantic Union College, directed by Norman Roy, presented a concert in the afternoon. William Bergherm, manager of the Northern New England Book and Bible House, conducted a book display and sale.

► Joseph H. Webb, former treasurer of Faith for Today, has assumed his new responsibilities as assistant cashier in the General Conference office. Mr. Webb and his family have already moved to their new home in Takoma Park, Maryland.



Canadian Union

Reported by
Evelyn M. Bowles

► On the evening of March 1 the College Park church at Oshawa served as the setting for the fifth capping ceremony of the Branson Hospital School of Nursing. Twenty-two junior nursing students received their caps. The main address was presented by A. George Rodgers, administrator of the North York Branson Hospital.

► Four young people were recently baptized at the Toronto East church by C. R. Neill, and three young people at the College Park church by D. Skoretz.

► The Kingsway College 28-member choir, under the direction of R. M. Coup-land, gave a 30-minute concert at the Masonic Lodge Banquet in downtown Oshawa Saturday night, March 14.

► In January the physicians and dentists of the Vancouver metropolitan area coordinated their efforts in working for souls. F. C. Fell, who is actively engaged in follow-up work for the group, gave this enthusiastic report recently at the conference office: "Already as a result of counseling in the various offices we have made contact with more than 30



Governor Rockefeller Grants Interview

Nelson A. Rockefeller, New York State Governor, recently granted a 25-minute interview to Roscoe W. Moore (right), New York Conference president, and H. J. Harris (left), home missionary secretary. The Governor told of his contact with our work in Venezuela, where he owns property, as well as in other world areas where he has traveled. Currently he is fighting heavy opposition to his stand on a fair Sabbath law that will grant exemptions to those who observe a day other than Sunday as their day of rest.

After we expressed appreciation for the Governor's stand against Government support for parochial schools, he said, "I endeavor to uphold our Constitution as I understand it, and separation of church and state is a principle upon which I must stand, regardless of prestige or favor." He had heard of our Five-Day Plan, and as a nonsmoker expressed approval for our activities in this direction.

Governor Rockefeller graciously accepted and assured us he would read the two volumes *A Century of Miracles* and *Your Bible and You*, with which he is pictured in his suite at the State Capitol, Albany, New York.

ROSCOE W. MOORE

persons. We are having regular Bible studies with some, and preparations are being made for a baptism." The medical men are enthusiastic about the plan.

► G. A. Coon has just completed his third series of meetings in the British Columbia Conference. During January he conducted meetings in the Vancouver church; in February, meetings in the Rutland church; and in March, in the Victoria church on Vancouver Island. An excellent attendance and interest were maintained throughout. Fifty-four have been baptized as a result, and many more are in baptismal classes.

► F. W. Baker, educational and MV secretary for the British Columbia Con-

ference, has completed a series of revival meetings in Lamming Mills. He reports a good interest and four decisions for baptism. Others are studying the message.



Central Union

Reported by
Mrs. Clara Anderson

► Dr. J. E. Nordstrom has been appointed to the radiology staff of Porter Memorial Hospital. Dr. Nordstrom is a graduate of Loma Linda University, and practiced for a number of years at Shelton, Nebraska.

► Mrs. Velma Jun has joined the secretarial staff of the Central Union Conference. She is secretary to E. E. Hagen, home missionary and Sabbath school secretary of the union.

► Iris Donaly, of the Helen Hyatt Elementary School in Lincoln, Nebraska, has been asked to be assistant principal of the newly combined schools in College View. She will continue to teach on the elementary level.



Lake Union

Reported by
Mrs. Mildred Wade

► Parkin Christian visited many of the churches and schools of the Lake Union Conference from March 20 through April 25. He told of the problems facing his people on Pitcairn Island today, and presented motion pictures of life on the island.

► On March 13 Sakae Kubo, assistant professor of Biblical Greek at Andrews University, completed his examinations at the University of Chicago for his Ph.D. degree in New Testament and Early Christian Literature.

► J. Malcolm Phipps, who has served as evangelist for the South Atlantic Conference, has accepted an invitation to become evangelism secretary for the Lake Region Conference. Brother Phipps has labored in South Carolina, North Carolina, and Florida.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Work is progressing on the construction of the new industrial arts building at Upper Columbia Academy. Next school year courses will be offered in arts and crafts, mechanical drawing, woodwork, driver education, small appliance repair, general metals, advanced metals, auto mechanics, machine shop, and electronics. In addition the building will provide an area for hobbies and club functions.

► Sixty members of the Northwest Chapter of the National Association of Seventh-day Adventist Dentists met in Portland, Oregon, early in March with Dr. Ben Grant, of Bandon, president, presiding.

Guests were Dr. and Mrs. Charles Smith, of the School of Dentistry, Loma Linda University; and Dr. Clinton Emmerson, of Hemet, California. New officers elected are Dr. Stanley Shepard, of Pasco, Washington, president; Dr. Wiley Young, of Salem, Oregon, vice-president. Dr. LeRoy Nelson, of Washougal, Washington, was re-elected secretary-treasurer.

► "God's Plan for Living" was the central theme of Oregon's Youth Bible Conference held in March, reports R. C. Schwartz, youth director of the conference. One hundred and twenty students and ministers gathered for four days at Camp Crestview overlooking the Columbia River at Corbett, Oregon. Richard Fearing, pastor of the Walla Walla College church, was guest speaker. Discussion groups were led by Ed Webb, Neal Losey, Ray Anderson, Sidney Nelson, Floyd Matula, Tom Willey, William Jensen, and Douglas Peterson.

► The public phase of the evangelistic meetings by Ralph Martin and Harry Gray in Caldwell, Idaho, has resulted in the baptism of 16. Dale Ringering and Gary Patterson held a series in Castleford and Twin Falls, which has resulted in a total of 16 baptized.



Northern Union

Reported by
L. H. Netteburg

► A new welfare center was opened in Oskaloosa, Iowa, on March 19.

► Ten persons have been baptized following a series of meetings held by A. L. Heitzmann in the Keene, North Dakota, church.

► Merle Tiffany, pastor-teacher at Ridgeview, South Dakota, was invited to participate in a workshop on alcoholism and related problems affecting the people of the great Sheyenne-Sioux Reservation at Eagle Butte. This workshop was for clergy and was directed by the personnel from Yankton State Hospital. It was held on March 10.

► R. C. Pueschel, Iowa district pastor, has accepted a call to Moab, Utah.



Pacific Union

Reported by
Mrs. Margaret Follett

► On March 22 ground was broken in ceremonies initiating the \$220,000 first phase of the long-range expansion program for Tempe Community Hospital, Tempe, Arizona. Helping to turn the sod were George Tewksbury, architect; D. C. Butherus, president of the Arizona Conference; Bill Parrish, representative of the architectural firm; Harold Andrews, Tempe mayor; Laurence Carr, president of the chamber of commerce; and Harold Eichman, administrator of the hospital.

► William G. Thesman is the new book-keeper for the Southern California Conference. For more than seven years he has been at Paradise Valley Hospital and the Takoma Hospital in Tennessee.

► Ordained to the gospel ministry at the one-day camp meeting of the Southeastern California Conference on April 18 were Herman Karl Termohlen, associate pastor of the Santa Ana church; Melvin Turner, pastor of the Mentone church; William Harvey Hubbs, pastor of the Barstow church; and Charles Barnes, secretary of the conference publishing department.

► Olen Gilliam has joined the publishing department of the Southeastern California Conference. Previously he served as publishing secretary of the Oklahoma and New Jersey conferences.

► E. V. Nelson, who has been the assistant treasurer of the Southern California Conference Association, has been named treasurer, replacing William H. Gosse.

► Coming from the Pennsylvania Conference, Harold Van Pelt has joined the pastoral staff of the Glendale Sanitarium church.

► Coming to the pastoral staff of the East Los Angeles church is J. R. James from the Florida Conference.

► A course in beginning Russian will be taught at La Sierra College by Dr. Edward W. Ney, professor of modern languages.

► William H. Gosse has been named administrator of the Simi Valley Community Hospital, for which ground was broken, April 26. The hospital, a 50-bed unit in the first phase of construction, will cost the Southern California Conference \$850,000. Brother Gosse has been serving as treasurer of the conference association.



Southern Union

Reported by
Mrs. Cora Kindgren

► Arl Voorheis reports three baptisms as a result of evangelistic meetings held at Marianna, Florida. The visiting speaker was S. A. Reile from Prichard, Alabama.

► H. G. Crowson, pastor of the Mobile, Alabama, church, and Dr. H. C. McClure have teamed up to conduct a Five-Day Plan to Stop Smoking at nearby Brookley Air Force Base. This is the first such clinic held in the conference.

► The Carolina Conference Advisory Committee, a group of 38 laymen, voted to recommend to the constituency a new expansion program for Mount Pisgah Academy.

► The Two-Million-Penny Campaign goal for the Forest Lake Academy music hall has been exceeded by 68 per cent. A total of 3,391,861 pennies were brought in, making \$33,918.61.

► Walter Wright, pastor of the Meridian, Mississippi, district, baptized five persons on Sabbath, March 7.

► Don Martin, of Montgomery, Alabama, and T. H. Bledsoe, pastor at Pensacola, Florida, report nine additions to the Pensacola church as a result of a two-week meeting recently conducted in Pensacola.

► A series of evangelistic meetings conducted in recent months by J. Malcolm

Hinsdale Spring Week of Prayer

Elder D. A. Delafield, associate secretary of the Ellen G. White Estate (center), displays the large Bible held by Mrs. White while in vision. With him are Dr. C. L. Anderson, of the Hinsdale Sanitarium and Hospital (left), and Dr. Patience Noeher (second right), and Mrs. Regine Grabow (right), of Palatine, Illinois. Elder Delafield exhibited several of Mrs. White's manuscripts and early publications during the spring Week of Prayer for the Hinsdale Sanitarium and Hospital and the Hinsdale church, March 14 to 21.

At evening meetings in the Hinsdale church Elder Delafield discussed current religious trends in the light of the Spirit of Prophecy. Special meetings for employees were held each morning, and for students each afternoon.

C. ELWYN PLATNER, PR Director
Hinsdale Sanitarium and Hospital



Phipps of the South Atlantic Conference has resulted in the baptism of more than 250.

► A magic number for the Lexington church seems to be 800. On February 15 the church voted to build the registration cabin at the youth camp. Cost for this project is \$800. Prior to this action the district pledged funds to provide 800 *Liberty* magazine subscriptions to be sent to prominent leaders in Kentucky.



Southwestern Union

Reported by
H. W. Klaser

► Missionary Volunteers of the Norman and Choctaw churches in the Oklahoma Conference have organized into Friendship Teams to visit friends and neighbors, with the objective of building friendliness and good will. Following these visits, evangelistic meetings are being held by W. G. Larson, conference home missionary secretary, assisted by the district leader, Gary Grimes. The first evangelistic series began in Norman, Oklahoma, March 22.

► Personal solicitation of \$31,000 for Ingathering in six years is a phenomenal accomplishment. Such is the record of R. B. Sheets, of Ardmore, Oklahoma, who is 75 years of age. During the 1963-1964 campaign he worked 75 days and solicited \$5,455.65.

► The Oklahoma Conference will sponsor Dale Tunnell of Hereford, Texas, as a ministerial intern beginning with the 1964 school year. Brother Tunnell graduates from Union College this summer, following which he will spend a year at Andrews University.

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	
Manatawny 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	
Shenene 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
Monument 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 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	
Baton Rouge School	
3635 Prescott Road	June 4-6
Ozark	
Ozark Academy, Gentry, Arkansas	June 10-13
Oklahoma	
Oklahoma City	
Bierrig Park	July 31-August 8
Southwest Region	
Winona, Texas	May 28-June 6
Texas	
Southwestern Union College	
Keene	May 29-June 6
Texico	
Sandia View Academy	
Albuquerque, New Mexico	June 12-20

Church Calendar

Health and Welfare Evangelism	May 2
Church Missionary Offering	May 2
Servicemen's Literature Offering	May 9
Spirit of Prophecy Day	May 16
Home-Foreign Evangelism	June 6
Church Missionary Offering	June 6
Christian Record Offering	June 13
Thirteenth Sabbath Offering	
(North American Indians)	June 27
Medical Missionary Day	July 4
Church Medical Missionary Offering	July 4
Midsummer Missions Service and Offering	July 11
Pioneer Evangelism (Dark County)	August 1
Church Missionary Offering	August 1
Oakwood College Offering	August 8
Educational Day and	
Elementary School Offering	August 15
Literature Evangelists Rally Day	September 5

REVIEW and HERALD

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

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News of Note

Two Tragic Deaths in Mission Service

We are deeply grieved over two major tragedies involving the lives of two of our much-loved workers. Miss Augusta Tauran, of the Bandung Mission Hospital, recently returned from her graduate work at the University of the Philippines, was murdered by a disgruntled student who then took his own life.

Mrs. Ruby Nelson was traveling with her husband, Dr. Philip Nelson, medical secretary of the Southern Asia Division, from Ranchi to Delhi on the first stage of their furlough. Tire trouble developed, and Dr. Nelson, leaving his wife in the car, proceeded to Allahabad, the nearest town, for a new tire. On his return he discovered that his wife had been stabbed to death by robbers who had taken their cash and other valuables.

Our deep love and sympathy go out to the sorrowing families of these workers so tragically stricken. May God's sustaining comfort and grace be theirs in abundant measure.

A. FLOYD TARR

Spring Meeting of the General Conference

The 1964 spring meeting has just closed. It was held at our denominational headquarters in Takoma Park. Those in attendance were the regular committee members resident in North America, together with a number of foreign missionaries who happened to be in North America on furlough. It was a good, forward-looking meeting.

Among the many items taken up at these spring meetings is the treasurer's report for the past calendar year. This is followed by a statement from the General Conference auditor, who has carefully reviewed the financial transactions of the General Conference.

The statistical secretary gave a most cheering report in regard to soul winning. He pointed out that 1963 was the best year in our denomination's history in this respect, bettering by 11,049 the soul-winning record of 1962. A total of 114,156 were added to the church. A fuller report of this meeting will appear in an early number of the REVIEW.

R. R. FIGUHR

Leadership Changes

W. A. Scharffenberg, who has served since 1946 as secretary of the Temperance Department of the General Conference, has found it necessary to resign this position, owing to health factors in the family. His resignation was accepted by the General Conference Committee in the Spring Meeting, and E. J. Folkenberg was elected secretary of the department.

Elder Scharffenberg has served the cause

with faithfulness and distinction since his call to China in 1918, where he served until 1940. From 1940 to 1946 he served in the home missionary department in the Central Union and in the General Conference.

Elder Scharffenberg has had a unique part in building up the image of the temperance aspects of the work of Seventh-day Adventists in recent years. E. J. Folkenberg, his successor in the Temperance Department, will bring strength to the General Conference staff from a successful background of service in public evangelism, both in North America and England, and in the development of the now-successful Five-Day Plan to Stop Smoking.

Family health has made it necessary for Elder and Mrs. W. R. Leshner to return to the homeland permanently from the Middle East, where they completed more than seven years of earnest, successful service. To succeed Brother Leshner as secretary of the Middle East Division, the General Conference Committee has elected R. C. Darnell. Elder and Mrs. Darnell have been connected with work in the Middle East since 1951. Brother Darnell will continue his present responsibilities in public affairs and public relations, and Islamic research, in addition to carrying the division secretaryship. We wish both these families God's richest blessing.

W. R. BEACH

Servicemen's Literature Offering

On May 9 an offering is to be taken in all of our churches to provide our boys in the armed services with our church papers and with literature for missionary work. Our servicemen greatly value the REVIEW and *Youth's Instructor*, which they receive free of charge and which mean so much to them in their loneliness and in the trials and temptations that are their lot.

These boys also greatly appreciate the missionary literature that is sent to them for distribution. Approximately 100 servicemen are won to the message each year by our Seventh-day Adventist boys. Writing to one of our servicemen's centers, a former Catholic serviceman said:

"I saw service during World War II and was involved in seven battles. When I met you and you sent me the literature on the Seventh-day Adventist Church, I decided to belong to your religion. I now need a letter, preferably from a pastor of a Seventh-day Adventist church. Once I have a letter from the pastor the Army will note on my record that I am a Seventh-day Adventist, which is what I consider myself. Of all the religions, I am deeply convinced it is the only one for these times."

Make a liberal contribution to the Servicemen's Literature Offering on Sabbath, May 9.

C. L. TORREY

Greater New York Conference Session

The New York Center was crowded with delegates attending the thirty-eighth session of the Greater New York Conference on Sunday, April 5. President G. E. Jones's report portrayed the growth of the conference over a ten-year period, with emphasis on advance in all departments during 1962-1963. New York City presents problems and challenges unheard of in other fields, and the workers of this teeming city are to be commended for their faithfulness and zeal in the face of seemingly insurmountable obstacles.

Re-elected for the ensuing biennium were G. E. Jones, president; D. E. Latham, secretary-treasurer; and the conference departmental staff.

THEODORE CARCICH

Eighty Stations Carry Special Easter Broadcasts

More than 80 stations across North America carried The Dawn of Hope, a special 30-minute broadcast produced by the General Conference Radio-Television Department, over the Easter weekend. The program featured music by the Mitzelfelt Chorale and a six-minute sermon on the theme of the hope of the resurrection. The stations gave the time gratis. The program was identified as a "public service of this radio station in cooperation with the local Seventh-day Adventist church in your community." The program also included an invitation for the listener to visit the Seventh-day Adventist church.

We are most grateful to the large number of stations that gave generously of their time for this special Seventh-day Adventist community-service broadcast.

J. O. IVERSEN

North Dakota Conference Session

The North Dakota Conference biennial session was held in Bismarck, March 25. The conference president's report revealed gains in tithes and offerings, as well as advances in church membership and other missionary activities. The delegates enthusiastically voted a three-year program to raise \$200,000 for academy improvement and public evangelism.

Ben Trout was re-elected conference president, and N. K. Harvey as secretary-treasurer. All departmental secretaries were also re-elected.

J. L. DITBERNER

"Impending Conflict" Taped for Blind People

The Christian Record Braille Foundation, Inc., Box 6097, Lincoln, Nebraska 68506, announces that the Ellen G. White book *The Impending Conflict* is now available on tape for both Adventist and non-Adventist blind and visually handicapped people. This can be secured upon request on a free-loan basis from our lending library.

C. G. CROSS