

REVIEW and Herald

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Honor THY MOTHER

By **THEODORE CARCICH**

Vice-President of the General Conference for North America

IS YOUR mother living? If so, you had better express your love and devotion while you can, for someday she will be gone.

And how you'll miss her!

Entirely too many take mother for granted. Home always finds her waiting for her own. She lives, works, and sacrifices, not for herself, but for others. Willingly she denies herself comforts and luxuries so that her children may benefit.

Mother's hopes and aspirations are wrapped up in her sons and daughters. When they succeed she rejoices. When they suffer she suffers with them. When they are in trouble and disgrace the sorrow that pierces her heart is acute. The love and respect of her children is all the reward that a mother seeks in this life, and she gives back infinitely more of that than she ever receives.

In the shadow of every worth-while man or woman stands a devoted and unselfish mother. The successful person may have many friends, but only one mother. Friends may fail him, but never mother. Her love exists from the moment she hears his first baby cry, until she draws her last breath. Here is a heroic and steadfast love, deserving the best of a man's honor and respect.

Why are we so thoughtless in the way we treat our mothers? Why do we think that mothers do not need tangible expressions of love and appreciation? Each day many lonely mothers look through tear-dimmed

eyes for the letter that never comes, for the phone call that is never made, and for the birthday or anniversary remembrance that is forgotten. Does your mother happen to be one of them? No amount of flowers on her casket can compensate for the love due her today.

Our homes need a revival of the honor and respect due to God-fearing mothers. The pulpits of our churches need to ring with messages based on the command "Honour thy father and thy mother." Children of all ages need to read and practice the following counsel:

"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. And he who rejects the rightful authority of his parents, is rejecting the authority of God. The fifth commandment requires children not only

to yield respect, submission, and obedience to their parents, but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in old age."—*Patriarchs and Prophets*, p. 308.

Think it over, friend of mine, have you fulfilled your obligations to mother? Really, have you? Of course, you may have provided for her physical comfort and care, but isn't there something else?

I am referring to the prayers you often heard as she knelt by your bedside, or which you heard when, tip-toeing into her room, you found her agonizing with God for your soul's salvation. What about those prayers? Have you done anything about answering them?

Is it possible to love your mother and disregard her prayers? Her great concern for you is where you will spend eternity. Why not demonstrate the ultimate in love by planning to join her in heaven? Why not honor her today and throughout eternity?

CAN much significance be attached to America's upsurge of churchgoing? What does the "unconverted agnostic," writing in a recent issue of *Harpers* magazine, mean when he says that this nation harbors "millions of . . . religious illiterates"? How does one account for the outward respect and veneration for our Lord by people who reject the heart of His gospel?

For one thing, it can hardly be said that the religious revival of recent times is a revival of the spirit of Christ. Much of what passes for religious faith in our nation reduces to a belief that it's simply a good idea to believe. Believing in something makes you feel better, and perhaps it causes your neighbor to behave better. In the first century the apostle Paul discussed the latter-day Christian community in terms that revealed this emptiness and hollowness with respect to religion and faith:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:1-5).

Paul saw that before Christ's return there would be a devious, subtle liberalism, actually a thinly guised paganism, going under the name of Christianity, with saintly posture and pious trappings concerned only with externals and ceremony. Leaders of the movement are in the popular pulpits; they dominate the teaching staffs in America's colleges, seminaries, and universities. They deny the divinity of Christ, His power of creation, His virgin birth, His miracles of mercy, His vicarious death, His atoning blood, His resurrection, His ascension, the surety of His second coming, and His divine power to cleanse and transform the life.

"We have leaped to the conviction," as one prominent churchman stated, "that if we can control and exploit the mystery of the stars above and of the soul within, we do not need God, and we have substituted for the living God one of His own creations. We have substituted relativity for reality; psychology for prayer; an inferiority complex for sin; social control for family worship; autosuggestion for conversation; reflex action for revelation; astronomical intimidation for the fear of God; the spirit of the wheels for the power of the Spirit."

The Most Important Date

When Ignazio Silone, a prominent Italian writer, was asked what he considered the "most important date in universal history," he replied without hesitation: "The twenty-fifth of December in the year zero"—referring, of course, to his belief concerning the birth date of Jesus. But when approximately 30,000 Americans were asked to list the hundred most significant events in history, first place was given to the discovery of America by Columbus, while the birth and crucifixion of Christ came fourth, along with the discovery of X-rays and the first plane flight by the Wright brothers. Silone, it should be noted, is not an orthodox Christian, but he appears to take Christianity more seriously than American historians, educators, and journalists whose thinking and living are far afield from the religious faith they claim to profess.

The 1964 *Yearbook of American Churches* lists 117-

One of the major signs that show Christ's coming to be near is

A FORM OF GODLINESS

By LOUIS B. REYNOLDS

"In the last days trying times will come; for people will be lovers of self, lovers of money, boasters, haughty, abusive, disobedient to parents, ungrateful, profane, . . . lovers of pleasure rather than lovers of God. They will have a form of religion, but will cast off its power."
—2 Tim. 3:1-5, *The Riverside New Testament*.

946,002 people who claim an affiliation with some religious organization. Since 1940, membership in religious congregations within the United States has increased by more than 27 million—roughly twice the rate of our population growth. During this period thousands of places of worship have been built. There has been an increase of 40,000 active clergymen. And more Bibles were published between 1940 and 1950 than in the previous 40 years. The vast audiences of religious radio and television programs have been interpreted by some as meaning that Americans are in the midst of "a great renewal of religious interest."

How does one account for this contradiction? Despite the apparent religious upswing, the nation maintains an unquestionably secular culture. Thousands belong to a church for social and business reasons only. They attend worship services because, in their phrase, it's a "way of belonging" and "anybody who is anybody belongs to some church."

The term *secular*, used in this context, denotes absorption in the affairs and interests of the world of here and now, or the organization of life as if there were no God. The secularized mind is so much a part of our culture that Georgia Harkness has written a penetrating book about secularism as "Christianity's major rival in the Western world." Although the competition is at times obvious and unmistakable, as in the encounters with humanism and atheism, it is perhaps the more to be feared at other points because its hostilities are undeclared and its aims sound so much like the concern that devout Christians share for the world about them.

Recalling John Baillie's comment that we may believe in God "with the top of our minds" or "in the bottom of our hearts," Dr. Harkness remarks that "most secularists believe in God in the first sense but not in the second." Without openly denying any creed or faith, the secularist quietly focuses his major attention on other concerns, he puts his final trust in other powers. The faith of Jesus, the words He taught, do not come in for serious reckoning.

The secularists go to church in considerable numbers, taking their places in the pews along with the faithful who cherish the "values" Christianity has to offer; but they have been content to pluck these benefits like cut flowers with scarcely any concern for their roots in a durable and ongoing faith. Paul summed up this departure from the true basis of the gospel as he saw men and women who mistook being in a church for being in Christ.

Superficial Religion

"The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3, 4).

The paradox, of course, is there; the contradiction is for all to see. "It will not do to brush aside the evidences of religious revival," says Dr. Will Herberg, "by writing off the new religiousness as little more than shallow emotionalism, 'escapism,' or mere pretense. The people who join the churches, take part in church activities, send their children to church schools, and gladly identify themselves in religious terms are not fools or hypocrites. They are honest, intelligent people who take their religion quite seriously. Of that there can be no doubt.

"Nor, on the other hand, can there be much doubt that, by and large, the religion which actually prevails among Americans today has lost much of its authentic Christian (or Jewish) content. Even when they are thinking, feeling, or acting religiously, their thinking, feelings, and acting do not bear an equivocal relation to the faiths they profess. Americans think, feel, and act in terms quite obviously secularist at the very time that they exhibit every sign of a

widespread religious revival."—*Protestant, Catholic and Jew*, p. 15.

American education began with the teaching that a belief in the Bible was fundamental to all learning. The separation of church and state was at the same time a doctrine important to the nation's democracy and its churches. Yet it is observed that today children are being taught with such "objectivity" that there is no allusion to the relationship between world affairs and the world Sovereign who is God. This concept of objectivity, which makes a faith and a commitment to God intellectually in low esteem, has often led to what Howard Lowry terms "the treason of the scholar": "Refusing to be a committed man, he allowed himself to be an uncommitted child. He was ripe for the plucking by any committed brute that came along."

Certainly there can be no quarrel with the stated goals of the secularist. His intent is to serve human welfare, to ennoble man, and to advance all that is in the best sense humane. There is much for Christians to do to help the forlorn, the dispossessed, the disinherited. Jesus asserted the infinite worth of every human being: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." But secularism has made man an end in himself, and it is teaching him that he has only himself to depend on; it insists that he lives and moves by his own skill and foresight.

Missed Its Aim

To this point in its history, secularism and humanism have little to their credit. For a philosophy that blossomed in the late nineteenth and early twentieth century, and which influenced the generation that fought the bloodiest wars in history, we could say that it has missed its aim. As Merrill R. Abbey concludes:

"Far from dignifying man, it killed 63 million persons and maimed countless millions of others in two world wars, liquidated six million Jews, saw the blood purge widely used by both Nazi and Soviet governments against their own people, worked out the scientific niceties of brain-washing, perfected weapons which (Turn to page 6)

Statistically, America is in the midst of a great religious revival. Mass meetings attract scores of thousands. Church membership has increased by more than 27 million since 1940. But can it be said that morality has increased? Is the nation less materialistic, and more willing to conform to God's will, than it was a decade or two ago?

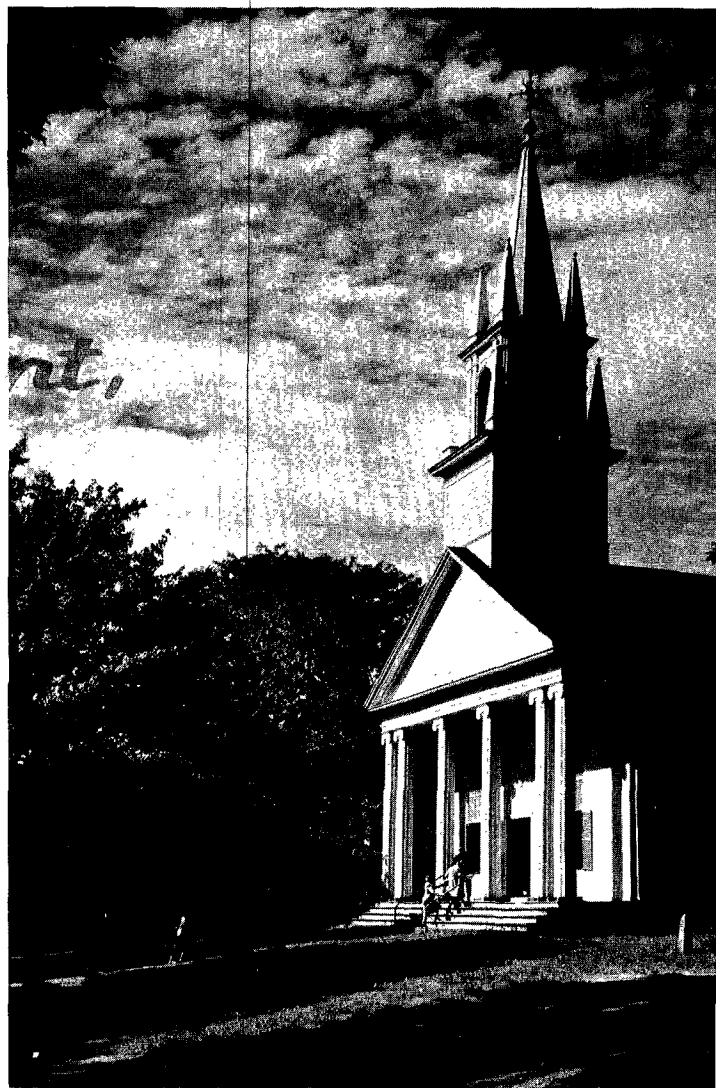
WIDE WORLD PHOTOS



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By Harry W. Lowe

The Sanctuary and Related Discussions—5



A. DEVANEY

ALMOST every time I sit down with my Bible and books around me for a quiet hour of meditation and study something new comes to me—something I might call “new light.” We are ever to “grow in grace, and in the knowledge of our Lord” (2 Peter 3:18). Is this not part of the sanctifying process for all of us described in John 17:17: “Sanctify them through thy truth: thy word is truth”? That is the thought of *Testimonies to Ministers*, page 111.

New light is too often thought of as something odd or sensational. What many people regard as new light almost always has to do with the sanctuary, the 144,000, the atonement, the Spirit of Prophecy, or Christian perfection. In all that they write there is some orthodox truth, as is the case with the critical views I have been discussing. When the material is sound we try to use it in some way. When we see no new light in it we may circulate the material among our reading committees of experienced

workers for further examination. We may say outright that we cannot approve it because it contradicts the Bible or Spirit of Prophecy writings, or is based on faulty exegesis. Almost always when we disapprove material we are charged by its author with rejecting truth. Very few bearers of “new light” are willing to let time and the Lord work out such matters. Hence, only points of difference get publicized.

One cardinal principle appeals to me in this connection: “I have seen the danger of the messengers running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here take every possible advantage to injure the cause.”—*Early Writings*, p. 63.

The principle expressed in the question “Does it unify and sanctify?” would settle all such controversies if God’s grace had free course in all hearts. It is growth in grace that

brings “a clearer understanding of His Word” (*Gospel Workers*, p. 297).

In *Testimonies*, volume 5, page 293, another cardinal principle appears. Purported new light should first be laid before “brethren of experience” “in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for ‘in the multitude of counselors there is safety.’”

Often “new light” advocates do not follow this counsel. Instead of yielding to the judgment of “brethren of experience” they seek to discredit the brethren “in the offices that God has appointed for the leadership of His people” (*The Acts of the Apostles*, p. 164). The result is that a root of bitterness often springs up in the souls of those who insist on clinging to their rejected views. They may even end up fighting the very church they supposedly love.

The atonement embodies some of the deep incomprehensibles of Scripture, because it involves the incarna-

tion and other supernatural phenomena. The argument whether the atonement was completed on the cross is not only old, it is difficult because semantics, or word meanings, often is the basis of misunderstanding. If I say the atonement on the cross was complete, I am charged with disbelief in the mediatorial work of Christ in heaven. If I say the atonement is being completed in heaven, I am charged with denying Christ's sacrificial work on Calvary.

I have always believed that there is one great work of atonement involving the "once for all" sacrifice on Golgotha, the heavenly priestly ministry of Christ, and the investigative judgment. In fact, I might extend the word *atonement* to include every redemptive act of God for man since the fall of man until the new earth is established, but that would be outside the usual theological concept of the meaning of the term.

When leaders of the church are charged with "straight error" because they are supposed to have said that "Jesus' atoning work was completed on Calvary," this dogmatic statement is made: "Nowhere does the Spirit of Prophecy hint that the atoning work was completed on Calvary." In answer we might say first that no Seventh-day Adventist leader denies the various phases of the atoning work on Calvary and in the heavenly sanctuary. Second, what does Ellen G. White say about the atonement on Calvary?

She makes hundreds of statements, many in general terms without specifying the typical or the antitypical, the cross or the heavenly sanctuary. A few references speak of a "final atonement" in 1844 (*The Great Controversy*, p. 480); of sin standing "on record in the sanctuary until the final atonement" (*Patriarchs and Prophets*, p. 357); "As in the final atonement the sins of the truly penitent are to be blotted from the records of heaven" (*ibid.*, p. 358); "in 1844, to make a final atonement" (*Early Writings*, p. 253).

There are also specific references to the atonement on Calvary. "The Father accepts His Son [at ascension]. No language could convey the rejoicing of heaven or God's expression of satisfaction and delight in His only-begotten Son, as He saw the completion of the atonement."—*Signs of the Times*, Aug. 16, 1899. "Our great High Priest completed the sacrificial offering of Himself when He suffered without the gate. Then a perfect atonement was made for the sins of the people."—*The SDA Bible Commentary*, Ellen G. White Comments, on p. 913. "When the Father beheld the sacrifice of His Son, He bowed be-

fore it in recognition of its perfection. 'It is enough,' He said. 'The Atonement is complete.'"—ELLEN G. WHITE in the *Review and Herald*, Sept. 24, 1901. I have found at least five other references to a "perfect," "complete," "satisfactory" atonement on the cross.

It is because the Spirit of Prophecy speaks of a complete atonement on the cross, and the final, or final phases of the atonement in the heavenly sanctuary, in addition to many refer-

ences in general terms, that even the most ardently orthodox Bible student should not rush into dogmatic accusatory declarations against some brother. The sacrificial atonement on Calvary was the basic, central fact, on which all else depends. The final phases of Christ's mediatorial work are vital to the church, for they complete the over-all work of atonement for our salvation.

Let us not forget these words: "The

A Letter From Our President

DEAR FELLOW BELIEVERS:

"A bruised reed shall he not break" is the figure by which the Lord portrays His care and concern for the poor and the weak. A reed, though it stands tall and straight, is actually unable to resist pressure or adversity. When bruised, it is extremely weak. Many of those who seek God and who endeavor to follow Him are that way. In fact, the great majority of the dwellers on the earth are poor and unschooled. Among church members there are many bruised reeds who must be dealt with sympathetically and carefully by those who have had more and greater privileges.

Jesus was not born into the circle of the rich and great. Heaven chose for Him a place among the lowly. By the standards of His day He was not highly educated. In His teaching He did not use the religious words and phrases of those who considered themselves learned. There was no air of superiority. He associated with the lowly and taught in such a manner that the common people heard Him gladly. They came to Him because of His unassuming bearing, and they listened to Him carefully, for they clearly understood the great truths He earnestly taught them. He used the vocabulary of the common people.

Someone said, "I have only a small flickering light to guide me through the dark forest. Up comes a theologian and blows it out." More than one so-called theologian has blown out the flickering light of God's little ones. Unless the study of theology can make God's truths plainer and faith stronger, it is a complete failure.

Not long ago, in a land far from where this is written, I met one whose flickering light of faith survived the critical test of a theologian. This person, as a young man, met an Adventist youth and became convinced of the Sabbath. The manager refused to give him Sabbath off, but sought to change the young man's "queer ideas." The help of a theologian was sought. The first question of this theologian was "Do you know Greek, Latin, and Hebrew?" The answer was "No." "Then what do you know or how can you decide religious questions?" The little light of faith flickered, but did not go out. It survived and today is burning brightly, because the young man took his stand on the simple, clear statements of Scripture and refused to be confused by man's vaunted learning.

The sign of the truly educated and effective man is simplicity and clarity, not sophistication and confusion. The study of language, history, and science should enable one to make truth plainer and more appealing. It is no recommendation for any school system to send forth its graduates with the aim of impressing others with learning and superiority. Those who do so have missed the real purpose of education.

R. P. F. Fisher

President, General Conference

sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary."—*Gospel Workers*, p. 315.

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven."—*The Great Controversy*, p. 489.

The Church of God

The church is called "the household of God" (Eph. 2:19, 20). While it contains an assortment of individuals—some wheat, some tares—it nevertheless is "the body of Christ" (Eph. 4:12; 1 Cor. 12:27), "the temple of God" (Eph. 2:12-22; 1 Cor. 3:16). These and other terms reveal its spiritual nature and the regard in which it is held by God.

There is room in God's church for diversity of thought, but in the matter of vital truth we should "all speak the same thing," without "divisions among you" (1 Cor. 1:10; 10:17). I may have my own opinions on many things, and no one would want to forbid that. But as a preacher and writer I never seek to divide. To inform and inspire, yes! To divide and break down, no!

A church must have order. God "does not give to one of His servants an experience independent of and contrary to the experience of the church itself. Neither does He give one man a knowledge of His will for the entire church, while the church—Christ's body—is left in darkness" (*The Acts of the Apostles*, p. 163). There never would have been offshoots if this had been understood and followed. Every dissident group begins with a man who has "knowledge" that he thinks the church must accept as light from God. If the church sees no light in it, he charges her with rejecting truth; and, sad to say, some members will be deceived and follow him. God "does not give one man new light contrary to the established faith of the body" (*Testimonies*, vol. 5, p. 291).

Even Christians tend to be self-confident and sometimes love pre-eminence and publicity. "In His providence, He [God] places His servants in close connection with His church, in order that they may have less confidence in themselves, and greater confidence in others whom He is leading out to advance His work."—*The Acts of the Apostles*, p. 163. (See also

Trust Him

By MYRTLE LEORA NELSON

*Only that which God can bless
Brings us lasting happiness.
Trust in Him; He will impart
Heaven's peace within your heart.
He has always loved us best—
Pray, and leave to Him the rest.*

the statement on "individual independence" on the same page.)

Local elders, ministers, presidents, and others are fallible human beings. In the past Ellen White at times reprimanded certain leading men specifically. We should not, however, apply her strictures to *all leaders in all times*, though we may learn spiritual lessons therefrom. Whatever leaders we have, they come and go, but they are God's elect, and we should uphold their hands. See *The Acts of the Apostles*, page 279. They represent the church, which must advance against fierce, Satanic forces. "God's cause is onward, and He will open a path before His people. To hesitate and murmur is to manifest distrust in the Holy One of Israel."—*Testimonies*, vol. 4, pp. 25, 26.

When we lose faith in the church because of men, we are losing faith in God. If at any given time things seem to be wrong we must remember: "God is at the head of the work, and He will set everything in order. . . . Let us have faith that God is going to carry the noble ship which bears the people of God safely into port."—*Selected Messages*, book 2, p. 390.

I like Mrs. White's comment on God's church made to the General Conference session in 1913, only two years before her death. To me it is the answer to all the charges men make against the church of God in these last days:

"He [God] strengthens me and gives me the assurance that He is with His ministering servants in the home field and in distant lands. I am encouraged and blessed as I realize that the God of Israel is still guiding His people, and that He will continue to be with them, even to the end."—*Ibid.*, p. 406.

A Form of Godliness

(Continued from page 3)

their inventors declare have power to annihilate civilization, and now lives under conditions of racial injustice in which tensions mount toward catastrophic eruption."—*Preaching to the Contemporary Mind*.

The New English Bible translates 2 Timothy 3:1-5: "You must face the

fact: the final age of this world is to be a time of troubles. Men will love nothing but money and self. . . . They will be men who put pleasure in the place of God, men who preserve the outward form of religion, but are a standing denial of its reality."*

Religion is with many today mere philosophic speculation upon truth connected with man's soul. With others it is the performance of relative duties. With others it consists in admiration of the Bible as a book of literary excellence. With others it is the adoption of a creed or connection with a church. With others it consists in activity and external zeal in good works. In nearly all it lacks life—that profound, intense, glowing life which so marked it in earlier times. And therefore it lacks simplicity, freshness. It is hollow and empty.

The religion of the day is an easy-minded religion, without conflict and wrestling, without self-denial and sacrifice. It is a *second-rate* religion, in which there is little grandeur, little noble-mindedness, little elevation, little self-devotedness. It is a *hollow* religion, with a fair exterior, but an aching heart—a heart unsatisfied, not at rest—and with a conscience not at peace with God. It is a *feeble* religion, lacking the body and substance of hardier times—very different from the indomitable, fearless, much-enduring, storm-braving religion of apostolic and Reformation days. It is an *uncertain* religion; that is, it is not rooted in certainty and assurance, not the life of a soul assured of pardon.

Consequently there is a heaviness, an irksomeness, a bondage in the religion of today. There are those who speak for God, but who talk without conviction. There are those who labor for God, but who move like ghosts amid vacant dreams. The rounds and duties are inefficient and unmoving.

All this the apostle Paul saw as the condition of so-called Christianity "in the last days." He viewed the splendor of Gothic piles and symbolic crosses, images and altars behind which crouched the grossest of evils. Vanity and pride were sponsors of costly vestments and ornate windows and tall steeples.

Those whose ears are dulled by this hollow tinkling formalism must awake to the voice of God: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). "Turn away from people of this sort," "avoid all such" is the plea of the True Witness. Prepare for the coming of the great and dreadful day of God, the event toward which today's sorry religious situation points.

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



Sunset

By BERTHA SWEET

I sit in my quiet corner
As the world goes rushing by,
Hearing the whir of motors and
Glimpsing blue patches of sky.

The toils of the world are ended;
The busy days are all done;
I pray that my heavenly Father
May whisper, "The battle is won.

"Henceforward, just look above you
And see what's prepared for thee,
A crown for My waiting children,
A home by the crystal sea,

"No pain, no toiling, no sorrow,
For these have all passed away;
No nights with long hours of darkness,
But ever the perfect day."

From my casement I catch a vision
As gay springtime trips along,
Of bursting bright bud and blossom,
The notes of a wild bird's song.

I'm sure 'tis no idle vision
I treasure within my heart;
On that great resurrection morning
I know I shall have a part.

I shall sit by the shining river
And walk down the golden streets,
Hear the music of white-robed angels,
And long-lost friends I shall greet.

So, I'm thanking God for His goodness
And His plans for the children of men,
As I sit in my quiet corner
And wait for His last Amen!

Spring From My Window

By HARRY SILBAUGH

Through the visual aid of my window
I see portraits of Mother Nature,
For spring is not miserly in her splendor
As blossoms and young leaves give trees
a canopy of adorning loveliness;
And lawns create green carpetings of beauty
sprinkled with choicely hued flowers.

In the distance I see a stream released
from winter's bondage,
Reflecting its renewed freedom in a strand
of silvery light.

Raising my window, I hear sounds of birds
in melodious

Outbursts riding the airwaves of fragrance;
For spring is most pleasantly vibrant after
awakening from winter's subdued sleep,

As she drinks deeply from the cup of Mother
Nature

That she may live in an environment of beauty.
Although we may say what higher degree of
artistic attainment can one offer

Than this, which stands like a picture, framed
against my window;

Yet spring in all its beauty is only a passing
review of the adorning grandeur
And perpetual splendor of the earth made new,
The eventual, eternal abode of those risen in
the newness and beauty of Christ's righteousness.

In Love With Spring

By THAIS COLE

I lost my heart to a robin
As he lingered in a tree;
I lose my heart at the very start
Of spring, recurrently!

Sometimes it is to a crocus,
Or a sudden daffodil;
Or it may be to a rainbow
Encircling yonder hill.

I can count on the early flower,
A bird or an April breeze,
To thrill me with joy and wonder
And praise God who made all these.

Somewhere

By BESSIE M. CANTWELL

Somewhere a heart is longing,
Longing for hope and peace,
Somewhere a soul now is drifting,
Drifting where true joys cease.
Somewhere a voice is calling,
Calling for help today,
Will you not find that lost one
And point to Christ, the Way?

Somewhere a heart is aching,
Trav'ling life's way in sin,
Somewhere a soul is wandering—
His guide has Satan been.
Somewhere a life needs saving—
That life may soon be lost;
Will you not save him from peril
And bring him to the cross?

Somewhere, someone is waiting,
Waiting to know God's love;
Someone is yearning to meet Him,
In God's great morn above.
Somewhere a soul needs leading
Back to the fold today;
Will you not find that lost one
And help him to find the Way?

Because Christ Passed This Way

By DELPHIA CLINE FREEMAN

Christ passed this way, and now the earth awakes
From winter's sleep and lives where He has trod.
The tiny seeds and shriveled bulbs that lay
Like dead were resting dormant in the sod,
Awaiting call from Him who rules the world.
Now, bursting forth from earth's dark tomb, they raise
Green arms that reach in faith toward heaven's light,
As though to offer prayer of thanks and praise.

Because Christ passed this way all nature sings,
And blossoms fair shed sweet perfume about.
The Easter lilies tell abroad the news
That He arose. Their trumpets seem to shout.
While here on earth He healed the sick and lame;
He touched the blind, deaf, dumb, and made them whole;
He brought to seeking ones around Him then
Sweet peace and comfort to their troubled soul.

Today, as long ago, His blessings fall on us
Who look to Him in faith for all our needs.
His healing power is ours if we believe;
And when our prayers ascend He always heeds.
Down through the years the opened grave still speaks—
Its song of triumph rings in earth below—
Bringing to man and nature hope eternal,
Because Christ passed this way so long ago.

The LAODICEAN MESSAGE

By G. S. Stevenson
Editor, Sentinel Publishing Company

SEVENTH-DAY ADVENTISTS believe that the messages to the seven churches of Revelation (chapters 1-3) are a prophetic preview of the history of the church in its seven historic periods from apostolic times to the last days. It follows, therefore, that the last message is directed to the church in the last days. This message is of special importance to the church that claims to be God's remnant, preparing for the second coming of the Lord. The study and application of this message should be the most important interest of God's people.

The Laodicean church is the last in the divine order. There are no more to follow. It is the church of the judgment hour. The name Laodicea implies just that—judging the people, or a people adjudged. This means that this last church which lives in the time of God's judgment must itself be judged, and it will emerge from the test as a just, or righteous, people.

In the ancient type of the sanctuary, when the Day of Atonement foreshadowed the heavenly judgment, the people were required to afflict their souls. Only those who did so were deemed worthy of continuing among God's people. So the Laodicean message to the remnant church will produce a judging of the heart which eliminates all that is unworthy in the church and in its members. A just people—righteous in the imparted righteousness of Christ—are the end product of the Laodicean message.

The ancient city of Laodicea, which was a type of the last-day church, aptly fitted the description given by inspiration. It was a wealthy, self-sufficient community. When an earthquake devastated many cities of Asia Minor in

A.D. 60 and the imperial Roman treasury offered financial assistance for rehabilitation, Laodicea declined this offer on the grounds that its own resources were sufficient for the purpose.

Its wealth came largely from its wool industry. It was famous for the fine black garments produced from the wool of the black sheep of the region. It was also the seat of a medical school that specialized in eye diseases. The Phrygian eye powder or ointment produced there was famous throughout the ancient world. It also had a spa with mineral springs whose water was warm—not hot.

Type of Last-Day Church

This picture of wealth and self-sufficiency—the famous black garments, the eye remedies, and the lukewarm water of Laodicea—is used by the faithful and true Witness to characterize the church of our day. The Laodicean church is accused of lukewarmness or self-satisfaction, lacking the glowing zeal for God that our times demand. While feeling in need of nothing—satisfied with both its material prosperity and its spiritual treasury of revealed truth—the church is in a state of desperate spiritual poverty. Though claiming to have the remedy for soul-blindness, the church is itself spiritually blind and in need of a heavenly remedy that will make it aware of its own need.

Instead of being warmly clothed in the rich garments of which it is so proud, the church is naked. Its righteousness is as filthy rags (Isa. 64:6). The covering on which it depends is only a fantasy. It hides nothing from the all-seeing eye of the heavenly watchers, and leaves the soul without covering before God.

“And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knoweth not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

“As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches” (Rev. 3:14-22).

The remedy for the desperate condition of the church is offered. This remedy must begin with a recognition of its true condition, and be followed by zealous repentance. The true riches of faith and love are offered in place of the delusive wealth in which it trusts. God offers gold tried in the fire to make it truly rich. He offers heavenly eyesalve to heal its spiritual blindness, and white raiment to replace the filthy rags of its own righteousness. Thus God offers His people in Laodicea the means of becoming a truly just or righteous people in the time when His people are being tested and proved.

What are the true riches offered to the Laodicean church? “Faith and love are the true riches, the pure gold which the True Witness counsels the lukewarm to buy. . . . The gold here recommended as having been tried in the fire is faith and love. It makes the heart rich; for it has been purged until it is pure, and the more it is tested the more brilliant is its luster. The white raiment is purity of character, the righteousness of Christ imparted to the sinner. This is indeed a garment of heavenly texture, that can be bought only of Christ for a life of willing obedience. The eyesalve is that wisdom and grace which enables us to discern between the evil and the good, and to detect sin under any guise.”—*Testimonies*, vol. 4, p. 88.

Note that the white raiment so graciously offered to cover our nakedness and replace the black garment of sin is the unspotted righteousness of Christ. It is purity of character, which comes as the gift of God's love. The eyesalve to remove our blindness is wisdom and grace—gifts that come by our receiving the Holy Spirit.

These are offered as God's way of making His church fit to stand before Him and the world, "fair as the moon, clear as the sun, and terrible as an army with banners" (S. of Sol. 6:10).

Before the church can accomplish its objective, the message must live in the church. God wants the message to be proclaimed at this time. Note this pointed instruction:

"Ministers who are preaching present truth should not neglect the solemn message to the Laodiceans."—*Testimonies*, vol. 3, p. 257. "This message must be borne to a lukewarm church by God's servants. It must arouse His people from their security and dangerous deception in regard to their real standing before God. This testimony, if received, will arouse to action and lead to self-abasement and confession of sins."—*Ibid.*, p. 259.

"I was shown that the pointed testimony must live in the church. This alone will answer to the message to the Laodiceans. Wrongs must be reprov'd, sin must be called sin, and iniquity must be met promptly and decidedly, and put away from us as a people."—*Ibid.*, p. 260.

When the church relates properly to the Laodicean message, new life, vigor, and vitality will accompany the proclamation of the message to the world. A righteous people will be fitted to proclaim the message of Christ's righteousness to earth's judgment-bound millions.

(Concluded next week)

A Story FOR THE YOUNGER SET

The Boys and the Spider

By Mabel Earp Cason

WHAT'S the use!" Gary exclaimed as he threw down the pieces he had been working with. He and his brother Tom were trying to put together a model plane they had gotten for Christmas.

"These pieces just won't stay together, and I can't find out which pieces go next to each other," Tom agreed.

"Every time I get two pieces to stay together, they are broken apart by the next piece I put on," Gary said.

Both boys left their work and went out to play catch with the new ball Gary had been given for Christmas. After a half hour of that the boys were tired and threw themselves down on the grass to rest.

The branches of a bush hung over Gary's head, and as he gazed up into them he saw something. It was a spider spinning her web.

Patiently she would spin out a fine silken thread from her body. Then she

would fasten it to a thread that came out from the center of her web, like a spoke in a wheel. Tom was watching her now too.

"That'll be a beautiful web when she gets it finished," he said. The silvery

—The Art of Living....when



you're

young

You've Only One

WHEN I heard a boy refer to his mother as "my old lady" the other day, it occurred to me that Mother's Day is a ready-made opportunity for us to talk about appreciation and respect—not just on one day but as a philosophy that must be developed if one is to really learn the art of living.

About the boy, first. He wanted to make a telephone call at school, didn't have the necessary dime, and was attempting to convince his buddy that a loan was imperative because, to quote him verbatim, "If I don't phone my old lady during lunch period and tell her my plans, I can't go home with you after school." He didn't appear to resent seriously the necessity for telephoning; obviously this was a family rule. But he seemed to feel that an explanation was called for, lest Ted get the idea that he was unduly considerate of his mother's feelings.

"You know how it is," he announced loftily, "my old lady gets herself into such a tizzy if I don't check in about the same time every day. Starts imagining all sorts of crazy things. Oh, well," and he shrugged philosophically as he dialed, "I suppose your old lady acts the same way!"

Moved to protest, however feebly, I told George that although I hadn't met his mother, I felt rather certain that she wasn't old at all. His eyes opened wide in astonishment.

"I don't know whether she is or not—she's just my mother—and besides, what does that have to do with it?" He was really puzzled. Apparently the idea of looking at his mother as a human being was a new thought to him. I wanted to spend a few minutes in eloquent oratory on this topic, but the bell was about to ring.

Now I'd like to state, for the record, that I don't think it's a serious *crime* to refer to one's mother as "my old lady," but it certainly is disrespectful. It tends to minimize her. It conjures up a picture of a fretful, nagging, cross, sour, carping, slovenly woman. How can three little words do all this? I don't know, but that's the effect they have on me. And as for being old, everyone will be that, if he keeps on living, so there's no opprobrium connected with being ancient. But in the context of the ex-

by Miriam Hood

pression "my old lady," age somehow doesn't seem mellow, serene. It seems uncompromising and revolting. At least that's the way I react to these three words.

I'm quite aware that when you're young you're likely to shy away from anything that reveals honest emotion—because people might *laugh*. (That's a really frightening thought!) And so, to be certain that not even the least glimmering of emotion is showing, you sometimes try to sound as if the emotion doesn't exist. Only a few short years ago it was so very important that your mother approve of you, that you tell her how much she meant to you, that you tell your childhood friends about *my* mother. (Is there anything more poignant than small children arguing as to who's mother is the prettiest?) And then the situation seems to change. You're you, a person, not just an extension of your mother. You want the whole world to know that you'll have to be reckoned with.

Change has to come—agreed. If you wanted to be "mother's little girl!" or "mother's little boy" forever, this would be a definite sign of emotional retardation. And probably there's no way around the fact that it really does become more difficult to express (or sometimes admit) the love that is still there in your turbulent heart. But please don't take from your mother her status. She isn't your "old lady"; she's your *mother*. If at this stage of your life that word represents restraint, discipline, difference of opinion, perhaps resentment, try to realize that the sweetness of the word will reappear again very soon.

When you can have only one of anything your whole life through, no matter how much money or fame you acquire, you can safely assume that it's pretty valuable. I hope you'll reach this conclusion about your mother. Therefore, if you hear someone referring to "my old lady," you could quietly say, "Are you referring to your mother?"

Couldn't you?

silken threads sparkled in the sunlight where the dewdrops were caught on them.

"If she ever gets it finished," Gary said. "Every time she gets it partly done a gust of wind blows one end of a branch of that bush into it and tears it up. Then she has to start almost from the beginning again."

"There it goes again!" Tom said.

Again the web she had been so patiently spinning was torn by the branch. Again and again it happened. Mrs. Spider would shift the anchor thread to another branch, but again the web would be torn loose and almost destroyed. Again Mrs. Spider carefully went over the web and mended the torn places. Finally she took one long thread that came out from the center and carried it over to still another branch. The wind could not cause the branches to tear her web there.

The boys watched awhile longer.

"Look, she has it finished at last," Gary said. "She sure has a lot of patience."

Tom was thinking. "Yes," he said after a little. "She sure has. Do you suppose we could finish putting that plane together if we had as much patience as Mrs. Spider has?"

"Let's try!" Gary suggested.

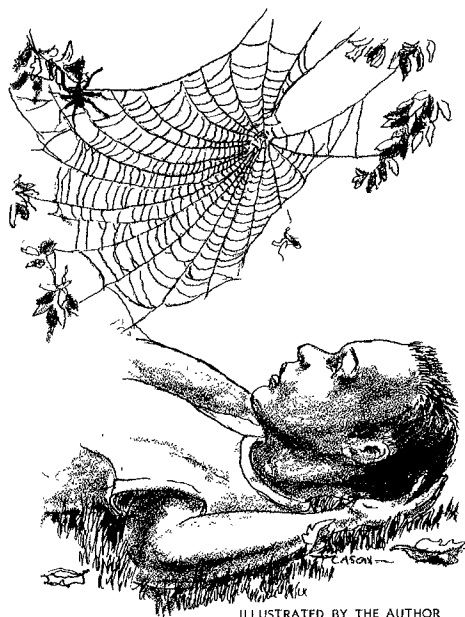
For an hour the boys worked on their model plane, pushing, fitting, and gluing the parts together. Again and again the pieces they were working with would slip apart just as they seemed to be well fitted together. But each time one of the boys would look up and say with a grin, "Mrs. Spider!" And the work would begin again.

Two hours. Two hours and a half. Three hours passed when finally Tom glued the last piece in. He stood up.

"There she is; all finished!"

"Patience did it," Gary said. "Patience like Mrs. Spider's."

And Tom agreed.



ILLUSTRATED BY THE AUTHOR

The branches of a bush hung over Gary's head, and as he gazed up into them he saw something. It was a spider spinning her web. Every time she nearly finished the project a gust of wind sent the end of a branch to brush against the web and tear it.

God's Time, and Ours

By Bessie L. Ahrendsen

THE Bible begins, "In the beginning God." Time began for this earth when it was created. That time was divided into seven nights and seven days, and ever since God has been particular about time limits and time appointments.

There was a time when the children of Israel were to come out of Egypt, and the Bible states, "And it came to pass the *self-same* day, that the Lord did bring the children of Israel out of the land of Egypt by their armies."

In their journeyings toward Canaan they came to Mount Seir and compassed it many days. Then the Lord spoke to them and said, "Ye have compassed this mountain long enough: turn you northward."

From Mount Sinai the Lord spoke and commanded, "Remember the sabbath day to keep it holy," and in Leviticus 23:32 we read, "From *even* unto *even*, shall ye celebrate your sabbath."

Again and again the Lord stresses time. He desires to impress His children that they are to watch and be ready, and that time is important. Time is involved in some of the great prophecies of the Bible, and to the year and the month and the day, these prophecies have been fulfilled.

It brings a thrill to those who are time conscious to read in Galatians 4:4 that "when the fulness of the time was come, God sent forth his Son." But what a different picture is presented of those who are heedless of divinely appointed time. Matthew draws us a word picture of these careless servants in chapter 24, verses 48 to 50. "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." In the book of Hebrews a warning is sounded to those who grow careless with the passing of time. In chapter 10, verse 37, we read, "For yet a little

while, and he that shall come will come, and will not tarry."

If God is faithful in His appointed time, and He decidedly *is*, ought we not to be faithful in meeting our appointments with Him? But how many times do Sabbath schools open with only a few present and with latecomers arriving all through the program? We are told not to forsake the assembling of ourselves together, and we know our Sabbath school and church services are divine appointments and that God is there on time, "for where two or three are gathered together in my name, there am I in the midst of them." Could it be that someday the latecomers will be as the five foolish virgins and find the door shut? If so, how sad it will be when they come saying, "Lord, open to us," for He will surely reply, "Verily I say unto you, I know you not."

Years ago when I was a comparatively new church member I was the church treasurer. I had an appointment to meet the pastor at the bank at a certain hour. Between the bank and my home lay a railroad track. I did not allow time to wait for a passing train, so I was late for my appointment. I shall never forget my pastor's remark during our conversation at the bank. He was gracious about accepting my apology, but being on time was a part of his religion.

I believe that being on time should be a part of the religion of each of us. We owe it to God, who is always on time. We owe it to one another, for the servant of the Lord tells us that "of no talent He has given will He require a more strict account than of our time."—*Christ's Object Lessons*, p. 342. If this be true, how dare we waste our own time or that of others? Will we be able to give God a strict account of our time if we are habitually late? Will we not rather be found among the unfaithful stewards who rob Him of tithes and offerings?

Used rightly, our time is an offering to God. Is our offering unblemished, the best that we can bring?



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



H. A. ROBERTS

Mother's Abiding Influence

A letter written to a mother who long has been at rest.

January 19, 1964

Dear Mother,

The psychiatrists caution us not to live in the past, but I am sure it does no harm to think of the past in terms of guiding our present living.

Regardless of reason, I cannot help thinking of you and my childhood on this day, the anniversary of the sad day you were taken from us. Nineteen years ago I was only 12, but I can remember so many things vividly.

Many people have expressed sympathy to me for the loss of my mother when I was so young, but I have felt grateful for having had such a good mother, although for a comparatively short time. What you lacked in time you compensated for with love and wisdom.

Those were secure years. Nothing seemed to frighten me as long as I had you to help me and to explain away my childish fears. You received my complete trust, for you were always truthful in every detail and promise. I was reminded of this by a remark from a visitor in my home. When little Duane proceeded to play with the television knobs she suggested I tell him they were hot, to frighten him away. I could never do this, for as harmless as this little white lie may seem, it could be a foundation for distrust, and I want my son to have the same trust in me that I had in you.

Through the years this trust grew. The time I spilled the talcum powder in my eye, I was crying so hard I could barely hear you tell me that the pain would be gone when I awoke from my nap.

To wake up without the pain made me think that you knew just about everything. At least I felt I could believe anything you told me.

When I was ten years old you decided the time had come for you to join a church. I often wondered why you did not accompany us to Sunday school. In reply to my question you would always say there was a special church you had heard about, and you could not join any other. Then you began to attend some meetings, often returning with a houseful of guests for dinner. These were such happy people that I soon loved them as part of the family.

About this same time you announced to the family that there would be some changes in the household. Hereafter you would do the weekly cleaning and baking tasks on Friday, and would attend church on Saturday. Daddy did not feel the importance of this, but he offered no objections to your living this way. I remember attending Sabbath school that first day and spending the worship hour on the lawn of the church. You had explained to me how to meet you in the sanctuary, but I couldn't seem to find that part of the building. Trusting you as I did, I knew you would find me if I couldn't find you, so instead of being worried I sat on the lawn to wait for you. It did seem like an awfully long time.

There were many other changes in our lives at this time. One of the most notable to me was the discontinuance of our Sunday-afternoon-movie habit. However, there seemed to be so many

pleasant changes that I soon forgot about theaters.

With your loving ways you were able to persuade daddy to pay the tuition to church school for sister and me. Our neighbor friends asked why we were not in school, and it was difficult for them to understand that we were traveling by street cars seven miles to a small school, about which they had never heard.

This school was quite an experience. It was strange for sister to be in the same room when she was two grades ahead of me. She objected to my sometimes too-outspoken remarks, for they embarrassed her. However, we soon became good chums with the other students and learned to enjoy the friendly atmosphere that only a small school can offer.

The teacher was one I shall never forget. Besides the usual lessons, he taught lessons of humility and perfecting of Christian character. When we students would provoke him to raising his voice he would apologize to us for losing his temper. This impressed me, for I knew we were the ones that should be apologizing. Because of these blessings in those precious two years of church school, I cannot refuse to contribute a little extra to the church offerings designated for the schools.

I remember well the day sister and I were baptized. This was one of the few times you were ill enough to be bedfast. You cried as I stood by your bed to say good-by. You asked me to promise not to marry anyone but a Seventh-day Adventist. I made the promise, but thought it was a trifling matter; at the age of 12 I was not thinking of marriage. Little did I realize at the time how the Lord would lead me to keep this promise.

A few months later you were gone from us. Your heart could not stand the shock of brother's death in the war.

Daddy was so good to us and provided well for us. He did not see any need for him to attend church, but he encouraged sister and me to go, and he continued to pay our tuition for church school. Sister started at boarding school for high school, but became too homesick to stay. Daddy felt I would be the same, so I lost the opportunity and had to attend public high school.

I wish I could say I remained faithful to your ideals those next four years, but I allowed the temptations of school activities to draw me away from Sabbathkeeping. I cannot excuse myself because of age, for I was well aware of what I should have been doing, from the previous training I had had.

It was not until my last year of nurse's training,

when I was away from home, that I had the strength to tear away from my worldly ways. Being alone and searching for company, I turned to the church in that city. I found more than company; I found a bit of the old security I had known with you. My first acquaintance was a woman we had known ten years previously at our home church. She helped to give me the necessary encouragement to rebuild my spiritual life, which I have been able to keep henceforth.

I am sure that God has guided my life, Mother, for it must be more than providence that you were there to train me till the age of 12, considered to be the age of accountability in spiritual matters, and daddy was there to provide for me materially till the age of 21, considered to be the legal age of responsibility.

Just four months after I graduated, daddy was laid to rest. Without this close tie to home, I left to take a position with an Adventist hospital. There I met a Christian man who asked for my hand in marriage. Many times while in nurse's training I was lonesome for companionship, but never seemed to find quite the right kind of boy. At the time it seemed like a hardship, but now I am thankful for God's help to keep that promise I made to you many years before. Now I have the joy of a Christian home and a wonderful baby boy.

Sometimes when I am tired and feeling that the burden of caring for the baby is a great load, I remind myself of the loving, kind care given to me by you, who had cared for nine others before me. Of course, there were days when you were tired, but never too tired to speak softly and give answers to my many doubts and questions.

I pray to God that I may give my son the love and guidance that you gave to me in those few years you were with me. I like to think of the past, about you, to try to learn the way you had of leading me. You never forced me to do the right thing, but placed in me the desire to do as you taught and lived, and then allowed me to make a choice. You made the right way seem the desirable way, and yet I felt I had the independence of being able to choose. Religion was not just a habit you gave to me, but an opportunity to live happily. You made it seem like a happy life. When you were no longer with me and I grew older I wanted this same happy life and I returned to that way of living.

Thank you for giving me so much to remember you by.

Lovingly, your daughter

JUDY

From the Editors



From the Editor's Mailbag

A devout sister writes that she is distressed by the "luxury" of the fine church buildings we are erecting, and the "pride" that this reveals. She believes that mission offerings are therefore much smaller than they otherwise would be. This, she feels, is an indictment of our church leadership, who repeatedly appeal to us to live simply, even sacrificially, in our personal lives. In view of the fact that similar questions appear in our mail from time to time, we have taken extra space to canvass the matter and to print our reply to this sister.

Our Reply

I wish you hadn't opened your letter by saying, "It is almost certain that this letter will not find favor with the heads of our church, but I firmly believe God approves." How hard it is for any of us to escape the temptation to view ourselves as holier than others, or at least more consistent. I doubt that you had any conscious desire to convey such a thought, but, my dear sister, what other conclusion could I reach in view of your statement?

You explain that the ideas you submit "are my own personal observations." May I remark that I also have had an opportunity to make personal observations of church buildings—a great number of them as I have traveled about.

You say: "The members are censured about any appearance of luxurious living in our own lives" and are urged to live simply and give the value of these "unnecessary luxuries to our missions." Then you inquire: "But does the church follow this rule?" You add immediately, "No, far from it. We build costly churches, taking little thought of the expense."

You began your letter with a reference to "the heads of our church," which I naturally presume refers to the general administrative leadership, many of whom live in Washington, or at least a great distance from this or that local community where a new church building is being erected. Now you say: "We build costly churches." Who are "we"? "We" are *not* "the heads of our church." They do not draw up the plans for the various churches over the country, nor decide how much money may be spent on them, though they do have a regulation that a certain per cent of the building money must be in hand before you build. This, of course, is simply a protective financial measure.

The "We" Identified

No, the "we" who allegedly "build costly churches" are the local church groups. Here is the usual routine procedure in a local church when "we" plan to build: We appoint a building committee. Often this building committee is headed up by a layman, not by the pastor, and certainly not by "the heads of our church."

When the plans are drawn they are almost always finally revised downward to keep expenditures within predetermined financial limits. I have been through various building experiences, and instead of "taking little thought of the expense" as you declare we all do when "we build," the reverse is almost invariably true. We have many instances where churches pare the costs to the

bone in order to keep building expenditure within available funds. And it is in this paring-down process that virtually all the so-called luxury you mention disappears. Even a few necessities may disappear.

True, as you say, we do sometimes build beyond our present needs. That is often wise planning, for our churches have a way of growing. If we enlarge the building in terms of expected growth we can often do it much more economically.

Incidentally, when you refer to "our own little church," you say that you came to need more space. Then you add: "In order to satisfy our pride we used twice the amount necessary to enlarge the old one." Well, my dear sister, how could you more clearly indicate that if there is any guilt in this matter it resides with the local congregation?

We have a certain kind of critic—I do not charge that you are such—who, in hurling his stones at the church, hurls them so hard that they come all the way to Washington. Hence it gives me some small satisfaction to have you say about your own church that you yourselves, not the "heads of our church," were responsible for what happened. Our method of church organization gives a great amount of autonomy to the local churches. If some of our churches have "pride," the general leadership of the denomination may well grieve over that fact. But our grieving does not lead us to dictate how much this or that church may spend on a building, provided they have adequate funds to meet the building costs.

Do They Really Squander?

I earlier said that I have visited quite a few of our churches, both at home and abroad. Are they really squandering money? None of the ones I've visited seem luxurious. I have even thought that some of them used a little false economy, such as no rugs on the floor to deaden the sound. I have generally found the pews to be very ordinary in composition. The church might even have justified putting pads on the pews to make it easier for the elderly saints to sit through the meeting. But, to save money, they haven't done this. The furniture on the rostrum is generally of an ordinary nature; in fact, most all of us have in our homes some comfortable chairs that cost more than the chairs on the platforms of most of our churches. I have gone through the Sabbath school rooms in many a church and found them almost invariably enclosed by cinder-block walls, and containing quite inexpensive folding chairs for the children. And so I might go on.

To sum up, I would say that the church buildings I have seen do not reveal extravagant expenditures. True, they are often substantial buildings, certainly not like the little frame church buildings we had when I was a boy. I'm glad they're not. Neither do we live in the little frame houses we used to—at least the majority of us do not. Besides, the building codes of the various cities demand that we use substantial and generally more or less fireproof materials for church buildings. That, of course, gives a certain look of quality and substantiality.

Now, a word as to your statement that the fine church buildings mean that "the missions lose." Apparently you feel that missions would receive a great deal more if we didn't have such buildings. I don't believe the evidence will support you. I can recall notable instances, right and left, where churches that had been giving a certain per

capita to missions for years, raised large sums to build new church buildings, but continued steadily to give the same per capita for missions as before. The new buildings seemed to give new life to these churches, caused more people to attend, and the mission offerings actually went up. Conversely, those of our churches that have been meeting for years in rented halls or in old frame church buildings do not show a better per capita for missions than the ones that have built new, commodious meeting places.

A further word on appearances. I feel that our church buildings ought to look a little better, perhaps quite a little better, than the average homes in which our Adventist membership live. In general, these homes are rather nice. I don't say that they are too nice, but they are nice. Most of them have some comforts, in some instances a great many. Indeed, it is against our homes that I think the criticism might be leveled, at times, that we spend more than we should, to the detriment of missions.

I agree heartily with your burden for simplicity and for greater liberality to missions, and I am sure that the "heads of our church" also agree. God forbid that I should ever say anything that would lead anyone to feel justified in spending money needlessly.

F. D. N.

"Build Me a Son"

Americans will not soon forget General of the Army Douglas MacArthur, not altogether, or so much, because of his skill as a military leader for more than half a century, but because of his stature as a man. Responsible, perhaps more than any other one person, for successful strategy in the Pacific during World War II, and then as governor of Japan during the difficult years of occupation, he won the undying respect and affection of the Japanese people, as well as of his own countrymen.

Early in 1942, as commander of the outnumbered United States forces in the Philippines, General MacArthur faced an impossible situation with courage and valor. During those dark days, according to his long-time military aide and biographer, Major General Courtney Whitney, he never missed his private morning devotions. Often he could be heard praying this prayer, which he had composed:

"Build me a son, O Lord, who will be strong enough to know when he is weak, and brave enough to face himself when he is afraid; one who will be proud and unbending in honest defeat, and humble and gentle in victory.

"Build me a son whose wishes will not take the place of deeds; a son who will know Thee—and that to know himself is the foundation stone of knowledge.

"Lead him, I pray, not in the path of ease and comfort, but under the stress and spur of difficulties and challenge. Here let him learn to stand up in the storm; here let him learn compassion for those who fail.

"Build me a son whose heart will be clear, whose goal will be high, a son who will master himself before he seeks to master other men, one who will reach into the future, yet never forget the past.

"And after all these things are his, add, I pray, enough of a sense of humor, so that he may always be serious, yet never take himself too seriously. Give him humility, so that he may always remember the simplicity of true greatness, the open mind of true wisdom, and the meekness of true strength.

"Then I, his father, will dare to whisper, 'I have not lived in vain.'"

Such was the general's fondest hope for his son,

Arthur, during those dark days on Bataan and Corregidor. This prayer reflects his stature as a man, as his deeds did his stature as a soldier. His supreme concern was that the traits of Christian character he treasured in his own heart might also find lodging in the heart and life of his son.

Are Adventist parents as concerned for their sons and daughters as General MacArthur was for his son? Are we hoping and praying, living and laboring in such a way that the principles so dear to us may find an echo in the lives of our children? Day by day, may General MacArthur's prayer, or one like it, be on the lips of every Adventist parent. "More things are wrought by prayer than this world dreams of"—including the building of our sons and daughters into heroes of faith.

R. F. C.

Selecting a Church Design

A Chicago architect, Philip Gardner, writing in a recent issue of the *Christian Century*, expresses keen disappointment with the designs of most of the 10,000 churches being erected each year in the United States, at a cost of more than \$1 billion. He says, "These new churches and synagogues come in an amazing variety of shapes and sizes. Some are to be found in the form of fish, flowers, fountains, folded hands; some are free forms difficult to describe. Examples of the overused A-frame design continue to multiply like a virus. And the architectural revivalists persist with their pastiches of period excrescences. If one were to describe this diverse multitude of new buildings with one word, it might well be 'banal.' Or 'sterile.' Or something even worse."

Continuing, he states that there are "exceptions to this dismal state of affairs. But one must traverse miles of suffocating mediocrity before finding one instance of strikingly fresh church design."

Mr. Gardner is not the first to feel pained by the "banal" or "sterile" designs of many contemporary church edifices. Last year a St. Louis architect, Gyo Obata, made a satirical speech before the National Council of Churches' Division of Christian Education, in which he gave a list of rules on how *not* to build a church. His first tongue-in-cheek rule was, "Keep it big . . . , build a monument that outsiders, particularly tourists, will come to exclaim at."

Among other hints that he offered in humorous vein were: Tell the architect to pay no attention to the site, grade it flat if possible and tear out any trees that may be growing. Ignore all other buildings in the area. Make sure the entire building project goes up as rapidly as possible with no time for any careful decisions. "Don't let the architect know what the needs are; it's more fun to let him try to figure them out." "It is a mistake to let the architect study all the needs and aims in advance, to follow this study with research, then create the basic units needed, then combine the units in an efficient way and finally order them in a humanistic, strongly unified and meaningful grand design."

Now, we are well aware that few topics can more quickly turn an objective discussion into an emotional, name-calling session than can "church architecture." Personal tastes and backgrounds differ so sharply that to achieve general agreement without creating wounded feelings and bitterness is a near miracle. Nevertheless, we would like to discuss briefly this subject, since so many Adventist congregations must come to grips with architectural problems each year. What are a few of the factors that should be considered in selecting a church design?

K. H. W.

(To be continued)

Reports From Far and Near



Attendance at a regional-meeting baptism in Monasapara.

A tale of triumph and pathos in East Pakistan

By R. E. Rice, *Departmental Secretary
Southern Asia Division*

They Crossed the Border

IN THE quiet village of Monasapara, surrounded by rich rice paddy fields not far from the Indo-Pakistan border, Prem Rema lived with his wife, Deborah. Theirs was a happy Christian home, and each day before Prem left for work in the fields he would gather the family together for prayer.

Prem Rema owned a fairly prosperous farm, which produced several maunds of paddy each year. He also had a few head of cattle, and Deborah grew a few vegetables near the house. They had all they needed. Upon selling the surplus paddy at harvesttime they would buy clothing and other necessary items. Pran, their little boy, helped on the farm by caring for the cattle while they grazed. It was his task to see that they did not get into the fields, but kept to the grassy hill slopes.

Pran was a thoughtful boy. He had learned many lessons from tending the cattle, and as he daydreamed he laid his plans for his future.

"Father!" he said one day, "do you know what I would like to do when I grow up?"

"No, my boy," his father said absently.

There was a long silence. "Father, I want to be a doctor and care for the sick people in Monasapara."

The elder Rema gazed at his son. He really did not know what to say. Who would work on the farm? Would it be possible for Pran to go to school? He himself had not had much education. At last he said, "My son, you certainly have a noble ambition. Perhaps the way will open sometime. We shall pray about the matter."

A few days later when Prem Rema

went to the market near the town of Beri Seri he heard that the newly formed Seventh-day Adventist church group were planning to start a school in Monasapara.

This was great news; he believed that this was an answer to their prayers. Yet he wondered whether it would be wise to send young Pran to school.

After the evening meal that day Father Rema said to his wife, "Do you know the latest news in Beri Seri?"

"No," said his wife, "I have had no visitors today."

"Well," said father, "the Seventh-day Adventists are going to open a school here in Monasapara."

"Oh, Daddy," said Pran, "I knew that God would answer our prayers. May I go to school? This would be better than going away from home to the Baptist High School at Beri Seri."

"We shall have to give careful consideration to this matter, my son. It does seem, though, that this may be a way the Lord has provided."

There was much activity on a little hilltop in the village of Monasapara. Carts were bringing timber and thatch. Some workmen were putting up posts, while others were driving nails. Soon the school opened, and students were being admitted. A few days before the final arrangements were made for Pran to be admitted, his father died suddenly.

"Oh, Father," sobbed Pran, "if only you could know that I have been accepted."

Gradually the little family rallied, and Mrs. Rema bravely faced life with her four children, the youngest only a few months old.

As the year went by, Pran studied hard. But at least once a month, more often if he could manage it, he went home and helped his mother on the farm. One of the things Pran and his mother wondered about was the queer ways of some of their neighbors, and even the people at the school. They kept Saturday instead of Sunday as the Lord's day.

One day Pran noticed that his mother was being influenced by the neighbors. One Friday as he was busily preparing for the next day his mother said, "Pran, we will not do any harvesting tomorrow. It is the Lord's Sabbath." Pran could not have been more stunned had he been struck with a bomb.

"But Mother," he protested, "Saturday is our best day! It is the one time

A baptism near Monasapara in East Pakistan, K. S. Brown officiating.



that I can spend the whole day helping you."

Mrs. Rema was a woman of principle, and once she understood the authority of God's Word and commandment, she made up her mind to obey. She sent word around to her hired help that there would be no field work the following day. In fact, she ordered that work was to cease from Friday sunset to Saturday sunset.

Pran wondered whether his mother was wise in taking such a step. To be sure, he was convinced that he too should observe Saturday as the Sabbath. But how could he help his mother on the farm when Saturday was the only day he was able to get away from school?

When he went home a month later he found everything well cared for, and a harvest yield much larger than they had ever had before. He met his mother's smile with a look of approval. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it," she repeated softly in answer to the question in her son's eyes.

The lesson did not go unheeded. Pran began to take more interest in Sabbath school and church. In any case, it was much more interesting now because mother was always there on time in the school chapel.

The years marched on, and the little family became strong supporters of the church. There were some changes in the school personnel. Changes had also taken place in the school plant. The temporary thatched buildings had given place to permanent buildings. The boys' and girls' dormitories were full of students as the 1963-1964 school year drew to a close. Principal N. C. Dewri was proud of his school and students.

The church members of Monasapara were faithful tithepayers, as well. The new tithe-goal device had helped them almost double their tithe. Mrs. Rema and her family were determined that the device should not fail because of them. Every Sabbath morning they would bring a can of paddy, the Lord's portion of paddy for the week. On the can was a part of the sentence, "Bring ye all the tithes into the storehouse." If for any reason a member failed to bring in his tithe the sentence would not be complete.

Then it happened, in February, 1964. Communal trouble had begun in East Pakistan and in Calcutta, India, almost simultaneously. Minority communities were gravely concerned. The border between India and East Pakistan was in a state of turmoil. Entire families began to leave the plains and seek the protection of the hills. The hills were over the border of East Pakistan in India.

Suddenly word came to the Monasapara school that parents would be calling to withdraw their children. Already 45 students had left. The school was beginning to look desolate. Pran, now studying in class eight, was sure that his mother would call for him. She would not be able to remain in the area if other families were leaving, but why had she not come? The next morning he was in Principal Dewri's office.

"Sir," he said timidly, "please grant me permission to go home and see my mother."

"Yes," said Principal Dewri, "but, Pran, try to return to school as soon as possible if there should be no need for you to remain home. You know that most of our older students have left."

With a promise to return, Pran left the principal's office. He was fearful, and wondered what the situation was at home. Swiftly he sped down the hill, crossed the stream by the bamboo bridge that had no handrails, and was soon at the edge of his home fields.

Things looked different. He could hardly believe it. Strangers seemed to be moving around the old place. The house was empty. Every article of furniture was gone, except for one or two items, which were being moved by strangers at that very moment.

For several seconds he was too stunned to think. Then sorrow seemed to overwhelm him. He fought back the tears. Where could he turn? He could not ask these strangers about his mother and brother and sisters. He turned blindly and rushed away. After running some distance he came to a small clump of trees, and there knelt down to find solace in prayer.

There was comfort in prayer, although his head still throbbed as he wondered where his mother could be. Finally he decided to look for the neighbors who lived close to the school. Perhaps they would know. They were Garos too, and sooner or later they would have to de-

cide whether they should remain, or leave.

The neighbors told him that his mother had taken the trail into the mountains across the border into the Garo Hills of Assam. Now the question was "Shall I follow her, or return to school?" Forgetting his promise to return to school, Pran took the trail into the hills.

For three days and nights he searched for his mother, but to no avail. Late Thursday night he was back at the school. He did not expect classes on Friday, because generally classes ran from Sunday to Thursday, but this was a special Friday. It was inspection day.

Pran was a bright student. He was the only member left in class eight. He did so well with his lessons that day that Pastor K. S. Brown, president of the East Pakistan Section, asked him, "Pran, how would you like to attend the Kellogg-Mookerjee High School in the east? After completing high school you should go on to Spicer Memorial College."

There was hardly a change of expression on Pran's face. "Of course I would like this, sir, but first I must find mother. Besides, who is going to support me now?"

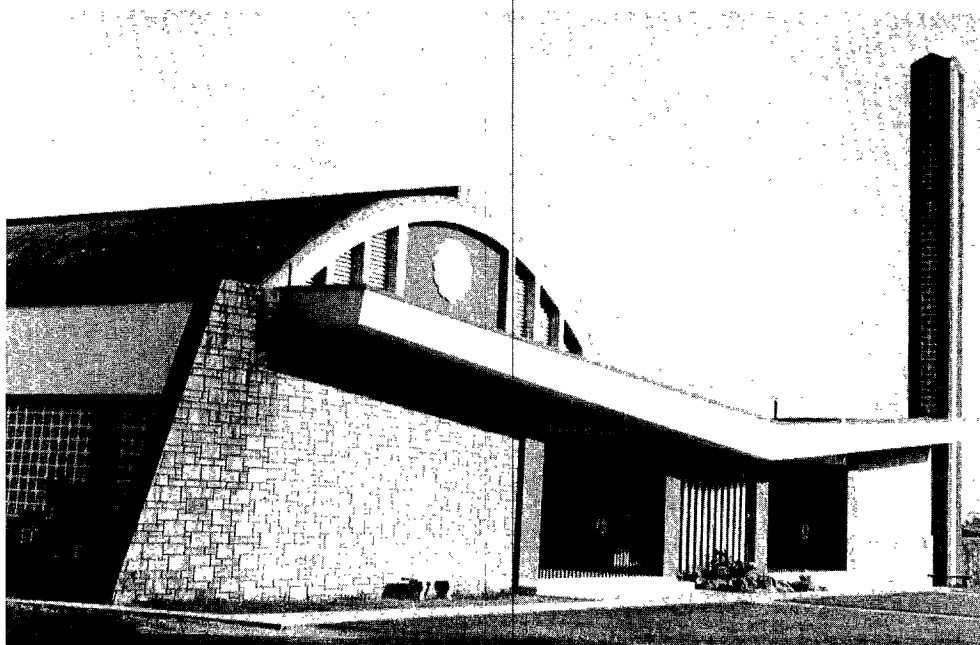
Many of our Garo students are in this situation. Fine, sturdy, strong young people who are not afraid of work and who pay their way through school and help to build their own churches, but who are now having to begin life all over again. We hope that many who have crossed the border will find their way to the Assam Training School in Jowai. These youth need your prayers.

Philippine Union College Auditorium

Philippine Union College recently completed its largest building—an auditorium with a capacity of 4,000. Money for the building came from donations from the faculty, students, parents, alumni, and friends of the college, as well as from the North Philippine Union Mission and the Far Eastern Division.

This building is the center of college social life and is also being used for religious meetings.

B. B. ALSAYBAR, PR Director
Philippine Union College



Eyewitness Reports on the Alaska Earthquake

Compiled by
Public Relations Department
North Pacific Union Conference

[The public press has featured extensive news and pictorial reports of the Alaska earthquake. On April 9 the Review carried a brief preliminary statement to the effect that so far as was known no Adventist workers or members had been killed or suffered injury. From letters received from some of our people in Alaska during the earthquake, B. M. Preston, public relations secretary of the North Pacific Union Conference, has compiled the following eyewitness report for REVIEW readers.—EDITORS.]

Our members everywhere have been anxiously inquiring about the Alaska earthquake and its effect on our members, churches, and mission properties. Two interesting letters came to us recently from our workers in Alaska giving eye-witness accounts of the earthquake. Our Anchorage church and the Alaska Mission office and some workers' homes are located approximately three city blocks from 4th Street, where some of the heaviest damage was done. Mrs. Nadine Hansen, wife of J. C. Hansen, president of the Alaska Mission, writes in part:

"At the time I did not feel afraid (I think my faith made the situation easier), but as we got a look at things I could see there was real reason for fear. For all practical purposes the Anchorage business section is worse than flattened, in spite of the radio announcer who kept saying, 'I have heard outside stations saying we are flattened and we definitely are not.' We could just as well be 'flattened,' however, because all buildings of any size are useless.

"An angry serpent, it would seem snapped his tail at our splendid new J. C. Penney building, which opened less than a year ago. The front wall fell out into the street and crushed a passing car, killing the occupant. They kept announcing that only two were dead in Penney's. But they have dug up another from the sidewalk, and eleven more inside. Since it was Good Friday and the schools were closed, the town was filled with mothers and children shopping.

"It looked like the angry serpent dived underground from Penney's and cut a crazy, crooked channel over to 4th Street and down it several blocks, then back through L Street, leaving a gully 15 to 25 feet deep and up to 100 feet wide. The buildings dropped lower than the depth of their basements. The second-story windows of some buildings are below street level. The snakelike gully runs under houses, apartments, and stores for miles around town and out to the fine residential section of Turnagin. There, houses dropped even deeper, and some of them were swallowed up completely. One man who was getting his two children out of their house suddenly saw them disappear just ahead of him. One elderly man and his wife managed to crawl out of their trailer house on hands and knees on the snow-covered ground. A crack opened up between them, and as the quake continued, the crack opened and shut several times."

Mrs. Hansen goes on to tell about the National Guard moving in to keep things in order. Transistor radios were a blessing for receiving instructions. Everyone was

warned to be ready to evacuate. She continues: "We are thankful we didn't have to leave. Probably we couldn't have, as the highway to Seward has a big gap four feet wide just outside of Anchorage, and slides beyond that. The Palmer highway was also in bad condition."

Cecil Reed, manager of the Book and Bible House, states: "This whole nightmare started at approximately 5:31 P.M. on March 27, in what at first appeared to be a gentle tremor. The electricity went off five minutes later. In a few moments the ground was heaving, swelling, and dipping like ocean waves during a storm. The houses and buildings were rising, falling, and rocking just as a boat would in a storm. . . .

"When it started I was sitting at my desk in my office. . . . I was shaken away from the desk, still in my chair, over to a doorway in the middle of the building. Books, file drawers, and storage cabinets were falling all over the room. . . . Coherent movement in a planned direction was impossible.

"When the quake was over, our house and office had tilted so much that water in sinks and toilet bowls ran out onto the floor. . . . I changed clothes and hurried downtown to see if there was anything I could do to be of assistance. . . . The north side of 4th Avenue had dropped from 10 to 40 feet for several blocks. Several buildings could be entered from the ground on the second story level. . . . Two 14-story buildings swayed 20 feet in one direction and 15 in the other. How these buildings stood no one knows. No doubt they will have to be torn down this summer."

Brother Reed goes on to tell of the courage and fortitude of the Alaskan people during this catastrophe: "The recovery of utilities and business to semi-normal operations is phenomenal. The sense of humor has been great also. A photo shop had this sign: 'Moved to new location because of early spring breakup.' This sign was in the display window some 20 feet below the ground level, but easily visible to the passer-by. Another sign on a vacant lot in what had been a lovely residential section, now overlooking a new bluff, read: 'Bluff lot—Good view—50c!'"

We are thankful that both Mrs. Hansen and Brother Reed could report that God graciously spared the lives of all of our church members in Alaska, as far as they know, and that comparatively little damage was done to our churches and mission property, or to the homes of our members. We thank God for His watch-care over His own during this tragic experience.

Brother Reed closes his letter with the thought: "We all feel that we know some of the trials to be experienced during the time of trouble. We hope the next earthquake we experience like this one will be at the time the heavens open as a scroll and the Lord Jesus returns.

"Yes, this world is waxing old and 'groaning for the latter day.' We thank God for the blessings He has given us, for a continued lease on life, and for a continuing opportunity to work for Him. . . . Please continue to pray for us here in this portion of God's vineyard."

The Devourer Rebuked in Northern Rhodesia

The villagers around our school in Northern Rhodesia and elsewhere in the Central Province are grumbling because of a serious outbreak of disease among their fowls. Our fellow teachers who own fowls also experienced this trouble. One teacher had 25 fowls, excluding chickens, but now he has only three left. Another teacher had 17, all of which died.

My wife and I have never ceased tithing our fowls, and the words of the prophet, in Malachi 3:11, have been fulfilled to us. We have not lost a chicken. It is now three months since the outbreak of the disease. The rumor has been going around that we have found a preventive medicine. When we explain to them the blessings received from paying tithe, they do not believe it. But we do.

Pray that our light may always burn brightly as a witness for Christ.

E. H. KALULU

Iowa and South Dakota Sessions

By J. L. Dittberner, President
Northern Union Conference

Delegates to the Iowa Conference session at Nevada, Iowa, were thrilled to hear that the number baptized last year was much larger than it had been for a number of years. The conference showed a tithe gain of \$63,000 during the past biennium. The report by Clark Dilts, publishing secretary, told of five people being baptized only the day before as a result of the literature ministry, thus emphasizing the soul-winning potential of literature evangelism.

All departments reported an increase in missionary activities. F. J. Kinsey, home missionary secretary, reported that Iowa has the highest *Signs* subscription list, per member, of any conference.

K. D. Johnson was re-elected conference president, and J. O. McLeod as secretary-treasurer. All the departmental secretaries were returned to office.

One of the high lights of the president's report at the South Dakota Conference session in Pierre was the fact that the membership now stands at the highest in conference history. This was significant in view of the fact that recent years have seen a large exodus of our people to other areas. The net membership gain for the field was gratifying.

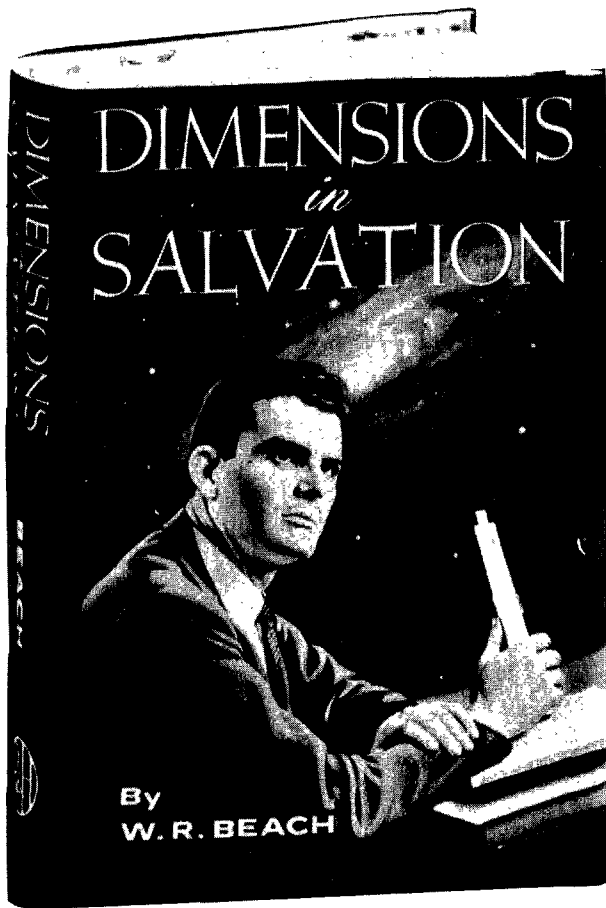
The South Dakota Conference has also experienced a large gain in tithe during the past biennium. Other conference activities showed progress as a result of dedicated leadership and faithful cooperation on the part of church members.

The delegates were thrilled with the attractive youth campsite recently given to the conference by the Willis and Reynolds families. The land, situated in the heart of the Black Hills, is valued at \$75,000.

F. W. Bieber was re-elected conference president, and M. L. Hale as secretary-treasurer. All departmental secretaries were asked to serve again for the next biennium.

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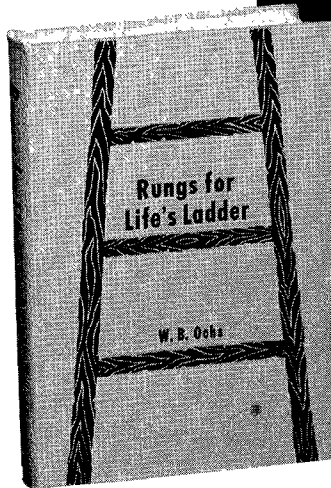
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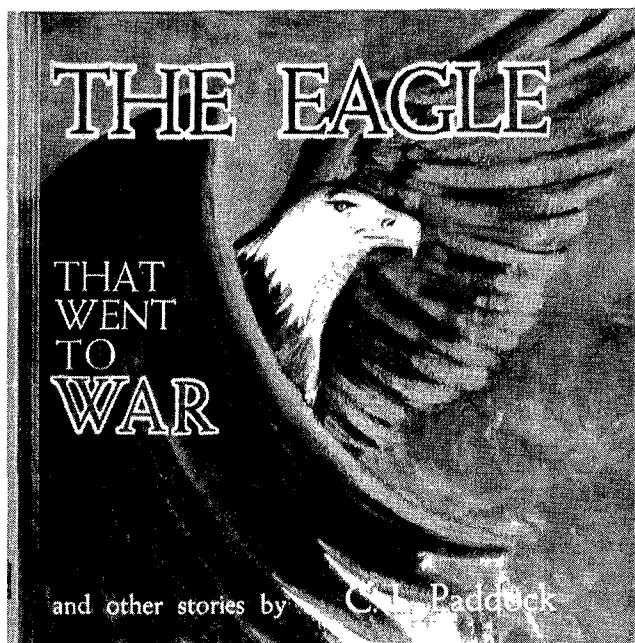
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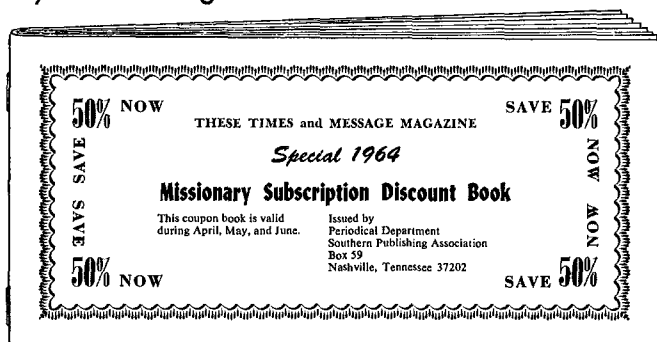
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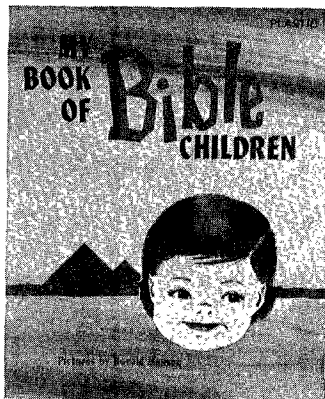
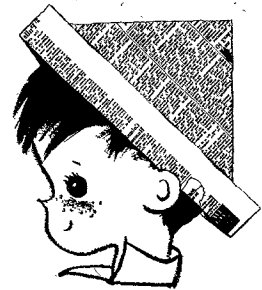
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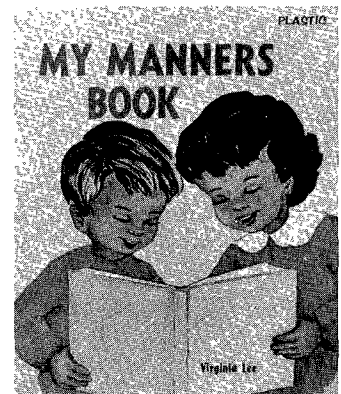
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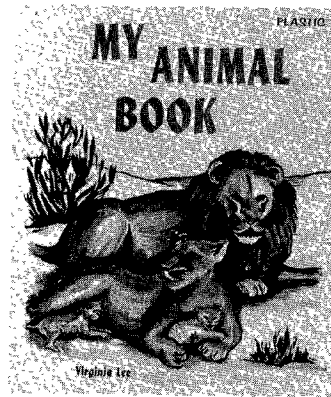
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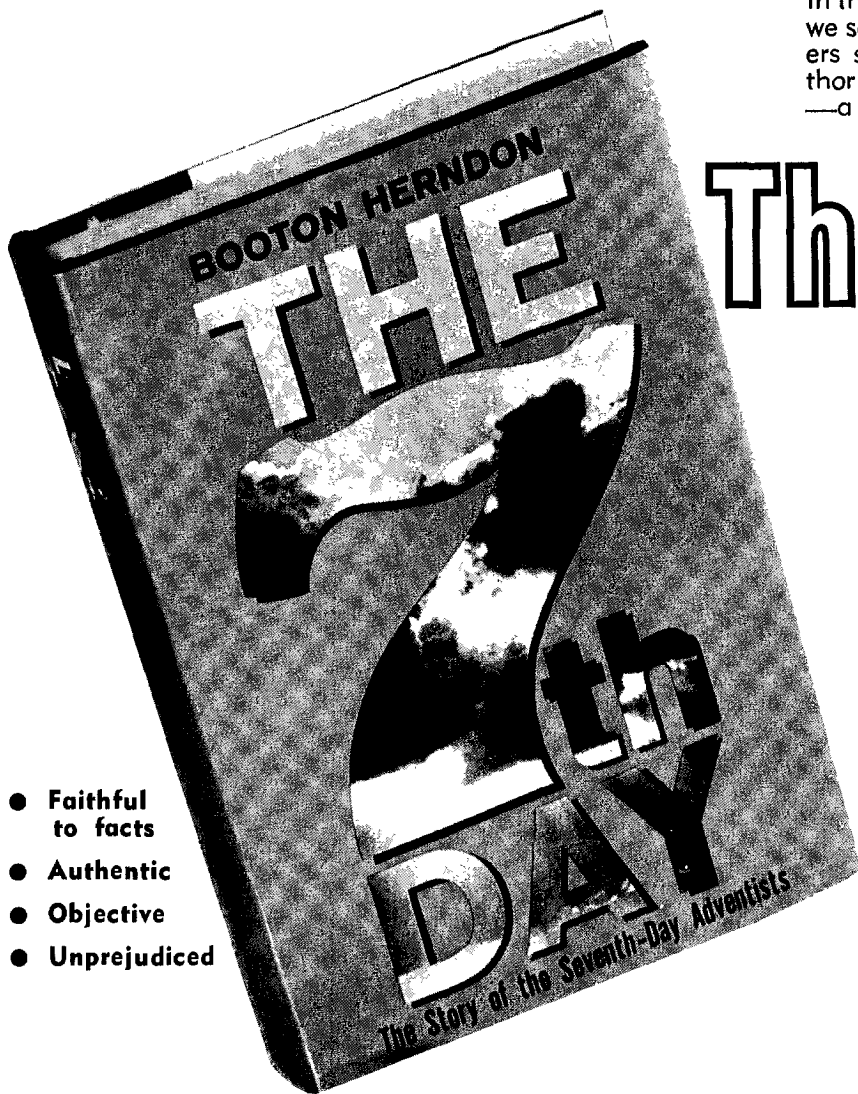
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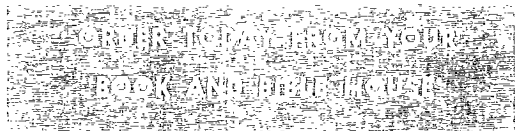
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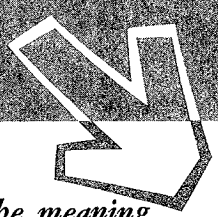


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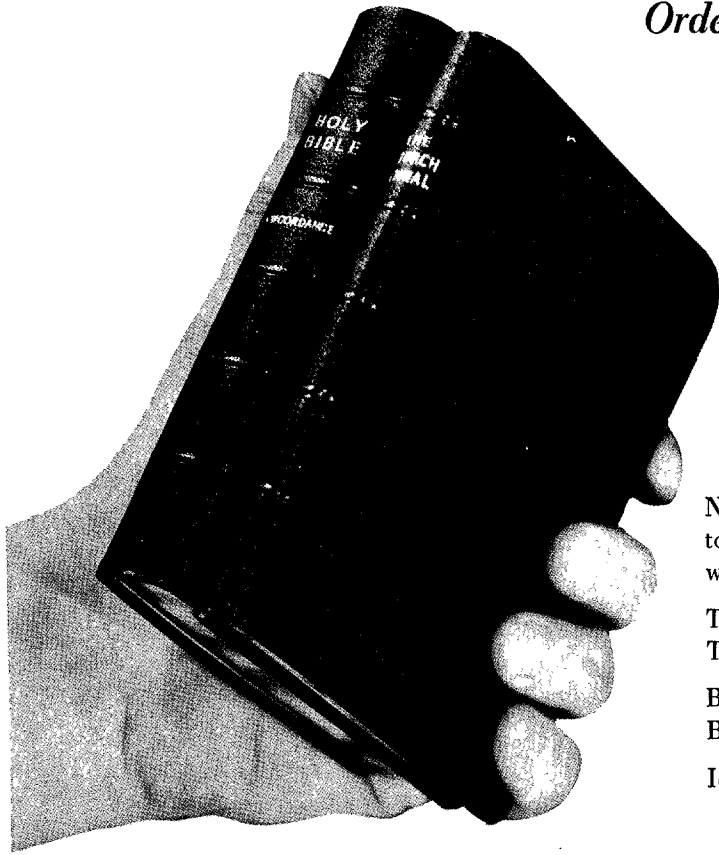


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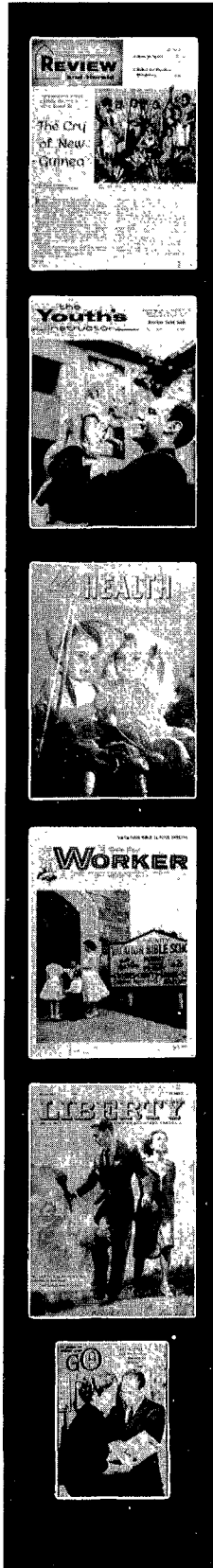
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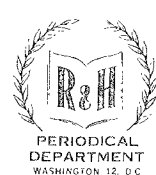
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Left: Brazilian Voice of Prophecy quartet making its first recording in the new, well-equipped studio in Rio de Janeiro. Right: Ampex recording equipment in the control room.

New Voice of Prophecy Studies in Brazil

By Henry Feyerabend, *First Tenor Brazilian Quartet*

Year by year for the past 20 years the Brazilian Voice of Prophecy program has been growing, until at the present time the message can be heard on 300 stations in all parts of Brazil. Some of these stations have powerful short-wave transmitters that beam the program to Portuguese-speaking lands in Europe, Africa, and elsewhere. More than 20,000 students are active in the Bible correspondence course.

Prior to 1963 all Portuguese programs were prepared in the United States. Now a new, modern recording studio has been completed in Rio de Janeiro. It is considered to be one of the best equipped in all of Brazil. Installation of the equipment was completed by the end of 1963, and the studio is now operating full time.

Converted by Reading a Catholic Bible

By R. C. Bottsford
*Departmental Secretary
Mato Grosso Mission*

Francisco Goveia, a teen-age Brazilian from the state of Ceará, grew up in a Catholic home. He never missed mass on Sundays or on holy days. Not long ago he and his brother came to Mato Grosso, hoping to find a better life. They did not know that God was leading them.

Soon after their arrival the brother attended meetings here in Campo Grande and became an Adventist. Francisco was greatly disturbed that his brother had become a *crente*—a Protestant. He did not want to know anything about this new religion. The brother married a young Adventist woman, the same one, in fact, who had won him to the church.

One day this young woman told Francisco that he should not feel angry when anyone mentioned the word *crente*. To be a believer, she explained, is to believe in God. This, of course, was all new to

Francisco. He asked her whether there was such a thing as a Catholic Bible for the public, as he had seen only the priests reading to themselves. "Yes, certainly," said his sister-in-law. "And you will find all the truth in there too."

Immediately he went to the bookstore and purchased a Catholic Bible. That was last October. With the Book in his hand, he asked his sister-in-law where to find the Ten Commandments. Step by step she showed him the truth from the Catholic Bible. He never attended mass again.

All this time Francisco was working at a shoe factory, and the pay was good. Then came the Sabbath question. "What will I do?" he thought. As he was on the point of asking the manager for the Sabbaths off, the latter called the employees together and announced that henceforth the factory would not operate on Saturdays. "What a wonderful answer to prayer," he thought as he left work that afternoon! "God really must want me to become an Adventist."

Francisco Goveia, who became a Seventh-day Adventist by reading a Catholic Bible.



But Satan was hard at work too. One day the manager went to São Paulo to buy supplies. When he returned a week later he announced that since production had been below what he thought it should have been while he was gone, they would have to return to the Saturday schedule. Eyes focused on Francisco, for all knew that he was becoming an Adventist. Rather timidly Francisco went to the manager's office. "Sir, I have joined the Adventist Church now, and I cannot work on Saturdays," he said. "Would it be possible—" At this point the manager interrupted: "You have been a good worker and have worked long hours. You have worked while the others were loafing. You deserve to have your Sabbath off. Certainly I will grant you this." To Francisco it seemed that he floated out of the room on a cloud. He could now follow what his conscience told him was right.

Thus, by reading a Catholic Bible and with the influence of his brother and sister-in-law, Francisco Goveia made his decision and was baptized in December of 1963.

A few days ago Francisco told me, "Now, in a few days, I'm going to our school in São Paulo to learn more about the history of the church, and to prepare to be a worker in God's cause." I know that he will make a good worker. Pray for him that he may be successful.

The Candles Burn—and Still They Wait!

By Richard M. Gates, *Pastor Bolivia Mission*

In a little mud hut in Bolivia the candles are still burning this morning, for in a rough wooden box covered with white paper lies a loved one. The dark jungle sky seems to be weeping as it pours out its contents, making burial seem almost impossible. I have just left them there, the parents and others—barefoot, ragged, and waiting still.

For what is eastern Bolivia waiting? For you and me to do what Jesus told us to do. We stand and sing, "From Green-

land's icy mountains, From India's coral strand," and then we stop at Sears or Macy's for a new television set—to keep abreast of the news, we tell ourselves—while the good news of salvation cannot be preached in places like this, because there are no funds.

Only a one-hour flight from where I sit this morning hundreds have died from a fearful new disease for which modern medicine has not yet found a cure. This is why the candles continue to burn for the dead, none of whom have ever heard the good news that Jesus is coming again, and soon.

I have infrequent opportunities to fly over this vast country and to visit these little towns with their thatched-roof houses and thousands of inhabitants. How long will it be before we can open

work there? The distances are immense, but many weeks and even months would be required to travel through the roadless wilderness and to keep in contact with the new churches that could so easily be raised up.

The Lord has been waiting a long time for His people to arise and finish the work. He is ready and waiting, but we are holding back. We are responsible for the thousands in these countless villages who have never heard, and for whom the candles will burn today, tomorrow, or next week. Time drags on, and still they wait. Can it be so forever? Among God's people are there not those who will say: "Here is my sacrifice, my gift; here am I, send me," that God's message may go to His children everywhere?

Nickels for Bricks in Florida

With the slogan "Every nickel buys a brick" the children of the 27 church schools of the Florida Conference saved more than 85,000 nickels, or \$4,250, during a two-month period, to help build the new girls' dormitory at Forest Lake Academy. Adding to the collection of nickels and other coins given by the children are two pupils of the St. Petersburg school. Observing (from the left) are Mrs. Marion Simmons, conference educational supervisor; H. F. Roll, conference treasurer; St. Petersburg teacher Lewis Bush; and E. J. Barnes, conference educational superintendent. A special offering for the same purpose received in all Florida Conference churches March 7 netted more than \$30,000.

C. R. BEELER, *Departmental Secretary
Florida Conference*



From Home Base to Front Line

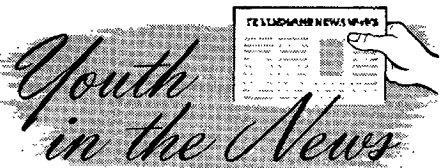
Far Eastern Division

Alice Medina, who has been employed as a pharmacist in the Mindanao Sanitarium and Hospital, in the Philippine Islands, left Manila on March 15, en route to the Benghazi Hospital in Libya. She will serve in the hospital as a pharmacist.

North American Division

Dr. and Mrs. R. I. McFadden and four children left New York City on February 17, returning after furlough to West Pakistan. Dr. McFadden will continue service as a physician in the Karachi Hospital.

W. R. BEACH



► The chorus and band of Little Creek School presented a sacred and secular musical program for the Knoxville, Tennessee, church. An offering to be used for the church-auditorium building project was received.

► Russel J. Thomsen and Dick Hart, 1963 and 1964 student missionaries from Walla Walla College, visited Pacific Union College the weekend of February 21 to assist students there in launching a similar missionary program. Mr. Thomsen, a senior, who will begin study at Loma Linda University next fall, spent the summer of 1963 on a missionary launch off the coast of British Columbia, Canada. Mr. Hart, sophomore, will go to Peru, South America, as a student missionary for the summer of 1964.

► Lorraine Krause, junior nursing student from North Kamloops, British Columbia, Canada, has been chosen as student missionary nurse from the clinical division of the School of Nursing, Walla Walla College. She will spend the summer at the Montemorelos Hospital in Mexico. Miss Krause will be the second WWC School of Nursing missionary nurse. The first was Valetta Wolverton, who spent ten weeks last summer at the Nicaragua Hospital near La Trinidad, Nicaragua.

► Missionary Volunteers are engaging in public evangelistic efforts in the North Pacific Union. The young people of Mount Ellis Academy in Montana, under the leadership of L. M. Lewis, Bible teacher, are presenting "Adventures in Prophecy" three evenings a week in the Odd Fellows Hall at Three Forks. The young people of the Boise and Eagle churches in Idaho are holding meetings twice a week in Idaho City, 40 miles north and east of Boise.



A few Transvaal laymen and their audio-visual equipment. In the Transvaal Conference our laymen own 350 complete sets of equipment. Each set includes a projector, tape recorder, and screen. This equipment has been instrumental in spreading the gospel on a far larger scale, and in more isolated areas, than any other method of evangelism.

Audio-Visual Evangelism in the Transvaal

By G. N. Landless, *Director*
Johannesburg Branch of TABSA

The title of this soul-winning saga might well be "How to Be Young in Heart." Here in the Transvaal, and in the Republic's golden city of Johannesburg, an elite corps of laymen and lay women is growing in the church. Their weapons are projectors, tape recorders, and projection screens. Loaded with ammunition consisting of filmstrips and of tapes containing the life-saving Word of God, they go into homes that are waiting for a knowledge of salvation. The third angel's message passes down the projector's beam into receptive eyes, and the Holy Spirit speaks to human hearts.

Several years ago the Review and Herald Publishing Association advertised audio-visual Bible study aids. The results, in South Africa at least, have been remarkable. But in the heart of one young church school teacher in particular an unquenchable flame was kindled. As Steve Ioannou went about his daily tasks in Cape Town he was searching for an effective way to bring the message to blasé hearts. Thus was born the world's first Audio-Visual Bible Study Association.

But this was not destined to be a local effort in the Cape Peninsula alone. P. H. Coetzee, of the Transvaal Conference, called Brother Ioannou to open up a full-scale missionary effort by the laymen of the Transvaal, and supported the project with his own magnetic personality. Mr. Ioannou and Elder Coetzee moved mountains of difficulty and opposition.

When the Johannesburg branch was opened G. N. Landless was asked to take charge. Similar branches were formed in other centers, and the movement gathered momentum. The laymen invested U.S. \$94,000 in tape recorders, projectors, and screens. Branch libraries were built to house the hundreds of filmstrips, tapes, and printed lessons. Tapes were made with the lessons in Afrikaans, and processed into the South African idiom and accent.

Annual congresses are held. Hundreds now go out every night, taking Jesus into

the lives of the spiritually hungry. Now in its twenty-fourth month, TABSA (for Trans-Africa Audio-Visual Bible Study Association) has brought more than 300 well-instructed and faithful believers into the remnant church.

We are now organizing all the Johannesburg churches on the group-of-ten system, to enlist every member in the greatest soul-winning work ever given to man—that of being a personal evangelist with a one-family or one-soul audience. Pray for us in Johannesburg as we unite to carry the banner of truth until the Saviour comes.



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

SAN FRANCISCO—San Francisco's Council of Churches has protested to the Federal Communications Commission against television use of shooting scenes.

Dental Missionary Raises Up Church in Korea

Dr. J. Raymond Wahlen, Loma Linda University's first dental graduate missionary, goes three times a week after a busy day in his dental clinic to Sam Paree, a completely non-Christian village. Free dental care is his entering wedge. A recent baptism of 13 and a new church are now proclaiming God's message of love for the first time in this area.

WILLIAM L. VAN ARSDALE, M.D., *Staff Physician*
Seoul Sanitarium and Hospital



The council, representing a number of Protestant and Orthodox churches, objected to dramatic scenes in which the television viewer is permitted to look through a gun sight aiming at a person in the film. "It is not primarily the appearance of the rifle itself which concerns us," said the Reverend Carl G. Howie, council president, "but the idea of letting a viewer look through a telescopic sight and aim mentally at a human target. Such vicarious participation in an act of murder is neither moral nor healthful, nor is it the best entertainment."

WASHINGTON, D.C.—Roger Burgess, director of the Methodist Division of Temperance and General Welfare here, wrote to President Johnson, asking for elaboration on news reports that the President said he didn't want his staff "gallivanting around the cocktail circuit." "It is true that I expect the people who work for me to devote their full time to their jobs, and not spend their time at cocktail parties," Mr. Johnson answered. He added, though, that he did not imply that Government employees were spending "an inordinate amount of time at cocktail parties."

RALEIGH, N.C.—An unusual ecumenical note featured the installation of a new general secretary-treasurer of the North Carolina Baptist State Convention. Protestant, Roman Catholic, and Jewish leaders participated in the program as speakers. Msgr. James McSweeney of the Catholic Diocese of Raleigh, in greeting Dr. Perry W. Perry Crouch, as the new Baptist executive, said, "This is the first time in the more than 100-year history of this church (the meeting place) that a Catholic priest has appeared on the rostrum. I hope it will not be the last."

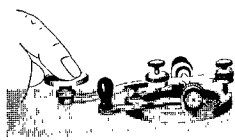
NEW YORK—Church and state can work in a "mutually beneficial relationship toward the common good, it was declared here in a lengthy document issued by the Lutheran Church of America which rejected the principle of "absolute separation" of government and religion. The 14,000-word paper, produced after two years of study by a nine-member commission, stressed the pluralistic, complex nature of American society in maintaining that church and state can remain true to their own "nature and task" while contributing to the general welfare.

MINNEAPOLIS, MINN.—Some of the churches of American Protestantism are going to disappear for the sake of a better and more historic unity, a Protestant Episcopal layman active in the Christian unity movement predicted here. In an address to the Minnesota State Pastors Conference, William Stringfellow, a New York attorney, indicated he felt it might be a good idea if some Protestant churches disappear because they have become too "secularized." In a question period after his address, Mr. Stringfellow said the organic church unity he expects will have all Christians belonging to a total and visible community which embraces all kinds of diversity. "The world must be able to look at the church and get a glimpse of what it is like when the world is reconciled and that means a visible unity."

NEW YORK—The Methodist Board of Missions here announced it will take at least \$500,000 to make repairs on denominational property in Alaska. To help provide this sum, an "Alaska Earthquake Appeal" was scheduled in all Methodist churches on April 5.

WASHINGTON, D.C.—A Roman Catholic cardinal from Austria opened a session of the U.S. Senate here by offering a prayer composed by George Washington. The prayer asked God's guidance that all Americans would learn to cultivate "a brotherly love and affection for one another for their fellow citizens of the United States at large."

WASHINGTON, D.C.—The Society of Catholic College Teachers of Sacred Doctrine, in an unprecedented action, called on the American hierarchy to support at the Second Vatican Council proposals that would "reform thoroughly" the Church's Index of Forbidden Books. A spokesman said the Index constituted an "anomaly" in the modern world. A priest said that the phrase "reform thoroughly" was tantamount to a request that the Index of Forbidden Books be dropped entirely. He said he thought no one would object to an Index of "non-recommended books," but held that the "obligatory character of the Canon Law" behind the Index is opposed by Catholic scholars and teachers.



Brief News OF MEN AND EVENTS



Inter-American Division

Reported by
D. H. Baasch

► Fernon Retzer, Sabbath school secretary of the Inter-American Division, reports 1,316 new branch Sabbath schools begun during the last three months of 1963. The total number in the division is now 6,119.

► According to Raúl Sánchez, president of the Pacific Mexican Mission, the 2,150 baptized church members in his field are conducting 720 branch Sabbath schools—an average of more than one for every three church members.

► Students of the advanced evangelism classes at Antillian College in Puerto Rico opened a series of evangelistic meetings at Isabela on January 19, in the air auditorium of the Puerto Rico Conference. B. L. Roberts, head of the theology department, reports that the average attendance has been 300.

► There is a record enrollment of 305 in the secondary and college courses at the Colombia-Venezuela Union Training College, according to Gilberto Bustamante, president.

► Eleven new churches were organized in the Colombia-Venezuela Union during 1963, according to A. H. Riffel, president, for a total of 123. Baptisms were 2,754, or 823 more than the previous year. Membership now stands at 21,322.

► One hundred thirty-four new members were accepted into the church by baptism at Ipala, Guatemala, March 21, L. A. Rocha, district pastor, reports. This is one of the largest baptisms ever conducted in the Central American Union. More than 1,200 witnessed the ceremony.

► Eligio González has been elected president of the Dominican Conference, replacing Gabriel Castro, who has been granted a leave of absence.

► The fourth biennial session of the Cayman Islands Mission was held in Georgetown, Cayman Islands, January 24-28. A net gain of 57 members during the biennium was reported by Gordon Weidemann, president of the mission. Total baptisms for the period were 63.



Atlantic Union

Reported by
Mrs. Emma Kirk

► Joining Faith for Today as editorial and public relations assistant is Mrs. Van Knauss. Mrs. Knauss brings much-needed help to both departments.

► Samuel Champaign, one of the literature evangelists of the New York Conference, is a real soul winner. On March 7 Torvald Neilson, of Sanitaria Springs, New York, and Darl Hartman, of Endicott, New York, were baptized as a result of his efforts. Mr. Champaign sold literature to these two men during the past two years, and also gave them Bible studies.

► On Sabbath, March 14, 11 persons were baptized in the Albany, New York, district. Of this number, six joined the Poughkeepsie church, one the Kingston church, and four the Albany church. Pastor and Mrs. Judge Brummell and laymen from the Albany church won these four by personal Bible studies. George Sampson and his family, members of the Poughkeepsie church, played a large part in the winning of the six candidates from that area.

► Victor W. Collins has arrived in Southern New England Conference to take up the pastorate of the Boston Temple and Everett church. Elder Collins has served in the Southern New England Conference, and since 1943, in the Florida, Alabama-Mississippi, Ontario-Quebec, and Greater New York conferences.

► Have you ever brought 14 visitors to



Ordination Service in Caracas, Venezuela

On Friday evening, January 17, Felix Belzares, of the East Venezuela Mission, was ordained to the gospel ministry. Elder Belzares has been one of the outstanding soul winners in Venezuela. Those taking part in the service, held in the Caracas, Venezuela, Central church, were (left to right): C. L. Powers, president of the Inter-American Division; Luis Camacho, secretary-treasurer of the Colombia-Venezuela Union; R. D. Fleitas, publishing secretary of the East Venezuela Mission; Fernando Chajj, of the Pacific Press Publishing Association; A. H. Riffel, president of the Colombia-Venezuela Union; and Harold Bohr, president of the East Venezuela Mission. Elder Belzares is on the far right.

HAROLD BOHR

church on one Sabbath? That is what Mrs. Gail Hollister, of Woodbury, Connecticut, did recently. These children attend the Bible Story Hour she started in her home following the Vacation Bible School held last summer in Waterbury. Her sister, Bonnie Judson, and her mother, Mrs. Laurette Judson, assist her with the Story Hour. Some of these children had never been in a church before. An interest is also developing among the parents of these children.



Central Union

Reported by
Mrs. Clara Anderson

At the recent meeting of the board of directors of the Boulder Memorial Hospital in Boulder, Colorado, Charley O. Eldridge was promoted to assistant administrator and Cleo Johnson was advanced to chief accountant. Before the promotions Mr. Eldridge was patients' business manager and Mr. Johnson was the assistant chief accountant.

Ray Davidson has accepted a call to be pastor of the Kansas City Central church in Kansas City, Missouri. He comes to the Missouri Conference from a pastorate in Chattanooga, Tennessee.

Carole Sue Spangle was the winner at the annual Temperance Oratorical contest at Union College, Lincoln, Nebraska, and will represent the college at the national contest to be held at Southern Missionary College.



Columbia Union

Reported by
Don A. Roth

Bruce Wickwire, publishing secretary for the Columbia Union Conference, reports sales totaling \$102,986.74, bringing the total for the first two months of 1964 to \$179,035.64.

Sixty-three persons were recently baptized at Dayton's new Ethnan Temple church. The church seats 600 and has ample facilities for all church activities.

The Norwalk and Kettering, Ohio, churches were accepted into the sisterhood of churches at the Ohio constituency meeting March 15. Officials report an 11 per cent increase in membership during the past two years, making a total of nearly 8,000 members. Tithe for the biennium was \$2,340,721.97.

Larry Eldridge, son of missionaries to Japan, will pastor the churches of New Brunswick and Perth Amboy English in the New Jersey Conference.

The Scholarship 300 Club, a Columbia Union College organization for those interested in colporteur work, held a joint worship service in Morrison Hall as their opening program for the second semester. Their goal is to interest 300 students in colporturing in the Columbia Union this summer. Tom Knoll is the president; Harry Bankes, vice-president; Marolyn Gill, secretary; Rudy Dean, treasurer; Mike Miller, pastor; and Gabe Romero, publicity secretary.



Lake Union

Reported by
Mrs. Mildred Wade

Harold L. Jones of the South Central Conference has been assigned to the Morgan Park-Chicago Heights district of the Lake Region Conference, and Franklin S. Hill, of the South Atlantic Conference to the Detroit Burns Avenue church district.

The Dorcas Society of the Italian-American church in Chicago conducted a series of Sunday afternoon cooking classes during April, with the theme, "Eating and Cooking for Good Health." Guest speaker was Dr. Charles L. Dale, Hinsdale Sanitarium pathologist.

The Battle Creek Health Center art class recently held an exhibit of more than 40 oil paintings. There are 20 members in the class, which is taught by Max Misner and coordinated by Nettie J. Knister. More than 100 persons attended from many towns and cities in Michigan, from several other States, and a few from Canada.

M. F. Grau, Michigan Conference Sabbath school secretary, reports \$55,247.29 for Investment for the State in 1963. South Haven church had the highest per capita, \$19.47, and Pioneer Memorial church at Berrien Springs the highest total, \$4,548.18. Twelve churches raised more than \$1,000 each.

The Berrien Bindery at Andrews University enables many students to earn an education. W. W. Nelson, manager, reports that production has been doubled since the new facilities were occupied in 1960. During the past year more than 200,000 volumes were rebound, together with 6,127 new edition bindings. A thousand books and periodicals each year are for the university's James White Library.



North Pacific Union

Reported by
Mrs. Ione Morgan

After serving the church for 44 years in pastoral, educational, departmental, and executive posts of duty, C. M. Bunker, president of the Upper Columbia Conference, has requested retirement from active duty. He will make his home in Spokane, Washington. R. C. Remboldt, who has been church development secretary for the North Pacific Union since 1960, has accepted the invitation to serve as president of the conference.

P. W. Christian, president of Walla Walla College since 1955, will return to college teaching after 21 years as a college administrator. He has accepted a position as professor of history at Pacific Union College. Dr. and Mrs. Christian plan to spend two months this summer in the Far East before going to PUC in September.

Grover L. Starr, Walla Walla College architect for the past two years, will be



A Church Officer at Ninety-six

The South Lancaster, Massachusetts, church may have the oldest church officer in active service in the denomination. Mrs. Nellie Dodge, who was 96 on February 16, serves as secretary of the local Dorcas Welfare Society. She has held this position for 18 years and she can be found at the Dorcas headquarters each Wednesday, when it is open.

Sister Dodge lives next door to the church and is a faithful attendant at all of the worship services. She has a two-room apartment and does her own house-keeping and cooking.

She was honored by both the Dorcas Welfare Society and the Sabbath school on her recent birthday.

F. LINCOLN MILLETT
Church Press Secretary

[If some other church in the North American Division has an active church officer who is older than Sister Dodge, please send us a short news item with a picture of this officer.—EDITORS.]

associated with a firm of architects in Pasadena, California. While at WWC he completed a master plan for the campus and designed the engineering-physics-mathematics building now completed and in use, and the education building presently under construction.

► As a result of meetings by the Christ Our Hope team in Tacoma, Washington, 45 have united with the three Tacoma churches and two others elsewhere, making a total of 47. Associated with K. J. Mittleider were C. Marchus, David Parks, S. A. Bushnell, Frank Owens, and Mrs. Edythe Cain.

► Gem State Academy will have a new dean of girls and director of health services for the 1964-1965 school year. Myrna Shultz, who will graduate from WWC in June with a Bachelor of Science degree in nursing, has accepted the position.



Northern Union

Reported by
L. H. Netteburg

► J. L. Dittberner was guest speaker at Oak Park Academy for its spring Week of Prayer.

► Mrs. C. E. Larsen, wife of the Knoxville, Iowa, pastor, conducted a nutrition school for six consecutive Tuesday nights at her home, with 15 to 18 in attendance. The school closed with a planned supper for families and friends.

► Lewis Anderson, of Adrian, Minnesota, has provided the worship chapel in the new girls' dormitory at Maplewood Academy with pews, a speaker's table, and a piano, in memory of his wife, Grace. The chapel is considered one of the beauty spots of the campus.



Pacific Union

Reported by
Mrs. Margaret Follett

► At an afternoon service of the April 25 annual convocation of the Southern California Conference, five men were ordained to the gospel ministry: Joe Engelkemier, Bible teacher at Glendale Union Academy; Walter Marshall, Bible teacher at San Fernando Valley Academy; Robert Poyner, pastor of the Sunland-Tujunga church; John O. Robinson, pastor of the Wilmington Spanish church; and Joel Sepulveda, associated with Samuel Weiss as pastor of the Central Spanish church.

► Three La Sierra College administrators are among the 597 Californians and 9,000 Americans listed for the first time in the new thirty-third edition of *Who's Who in America*. They are Dr. William Martin Landeen, professor of history and acting president of LSC; Dr. Richard Burton Lewis, academic dean; and the late Dr.

Fabian A. Meier, former president of the college.

► Robert L. Whitsett has been appointed secretary of evangelism for the Arizona Conference, making him available to the pastors and workers for counsel and planning of their evangelistic programs.

► Word has come from W. E. Guthrie, administrator of Castle Memorial Hospital, that February of this year was the busiest month in the 13-month history of our medical institution in Hawaii.



Southern Union

Reported by
Mrs. Cora Kindgren

► Dorcas Federation meetings have been held in Muscle Shoals and Gulf Shores, Alabama. S. S. Will, Southern Union Conference home missionary secretary, was guest speaker.

► On March 22 the medical and dental secretaries of the local conferences in the Southern Union met with their presidents and treasurers in Atlanta for a medical advisory committee.

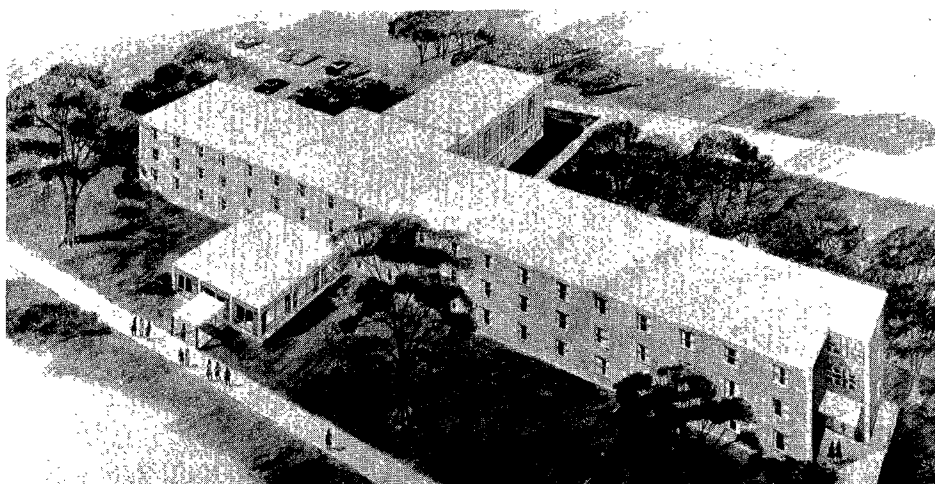
► Twenty-three nurses were graduated from the nursing division of Madison College on March 27 and 28.

► Marvin H. Reeder, associate secretary of the General Conference Bureau of Public Relations, and Oscar L. Heinrich, public relations secretary of the Southern Union, joined with the local conference PR secretary, W. D. Wampler, in conducting a PR workshop in Pensacola, Florida, on March 28. Another PR workshop was held at Forest Lake Academy under the direction of Charles R. Beeler, public relations secretary of the Florida Conference. Guest speakers included Marvin Reeder, O. L. Heinrich, J. O. Iversen, associate secretary of the General Conference Radio-TV Department; and H. H. Schmidt, Florida Conference president.

Pioneer Valley Academy Residence Hall

Contracts have been awarded for the construction of the girls' dormitory at Pioneer Valley Academy in New Braintree, Massachusetts. The dormitory will house 124 girls, as well as temporary classrooms and offices when the academy opens in September, 1965. A boys' dormitory, power plant, cafeteria, water system, and water tower are ready for use or nearing completion.

S. A. YAKUSH, Departmental Secretary
Southern New England Conference



Twenty-one press secretaries and more than 20 pastors attended.

► H. V. Leggett, pastor of the Fletcher, North Carolina, church, recently baptized ten persons. Seven of these were church school students and three were students from Fletcher Academy.

► As a result of meetings held by F. W. Detamore in West Palm Beach, Florida, W. G. Ambler, the pastor, baptized 27.

► Florida Conference baptisms for February and March were as follows: W. C. Arnold, Melbourne, 3; N. W. Baker, North Miami, 4; A. D. Burch and C. F. Everest, Miami Springs, 6; R. K. Cemer, Tampa First, 11; Glenn Fillman, Miami Temple, 2; R. H. Hartwell, Clearwater, 1; J. F. Hamrick, Fort Lauderdale, 5; G. R. James, Boynton Beach, 1, and Lake Worth, 2; R. J. LaFave, Wauchula, 1; R. W. Numbers, St. Petersburg, 7; J. L. Price, Tampa Southside, 4; Joel Tompkins, Cocoa, 1; Wayne Waterhouse, Key West, 2; R. H. Wood, Jacksonville, 43; H. L. Yates, Kissimmee, 2; Taft, 1; and St. Cloud, 1.

► Under the direction of Jack Darnall, pastor, the 118 members of the Paducah, Kentucky, church have raised \$20,000 in cash in the past three months to liquidate indebtedness, install new pews, pulpit furniture, musical instruments, school-room cabinets, et cetera.

In Remembrance

Next Spring

By MAY COLE KUHN

Next spring
I shall not know the sweetness
It may bring—
The fragrance of the waxy
orange flowers
And spicy bowers
Where roses cling.

But I may see
The snow on distant hills,
Then, if He wills,
Just fall asleep
Till morning breaks
In God's eternity.

I shall not know
If grasses grow
Above me,
Or the glow
Of poppy flowers,
Or clove pinks
Row on row.

But this I know
Right well,
That one spring I shall wake,
Glad, eager, free
To meet my Lord
And be with Him
Through all eternity.

[The author of this song of victory over death fell asleep in Jesus March 2, full of years and good works and confident in the resurrection promise. A brief story of her life and service appears below.—EDITORS.]

BAILEY.—Mabel Edith Watson Bailey, born March 6, 1876, at Battle Creek, Mich.; died Feb. 28, 1964, at Glendale, Calif. In 1895 she married Joseph Watson, and they went as missionaries to Matabeleland. There her husband died, and she went to South Africa and worked for five years in the Cape Town Sanitarium. In 1911 she married Dr. Wesley Bailey. Her son by her first marriage was Romaine, and the children by the second marriage were Lorna Qualia and Gordon and Ronald Bailey.

BAKER.—Irving Elsworth Baker, born June 3, 1865, at Mackford, Wis.; died Jan. 12, 1964, at Auburn, Calif. After attending Battle Creek College, he worked in the engraving department of the Review and Herald Publishing House at Battle Creek, Michigan, and also at the Battle Creek Sanitarium. In 1902 he married Edna Moore. Three daughters survive.

BAKER.—Judson Albert Baker, born Dec. 31, 1870, at Mackford, Wis.; died Feb. 1, 1964, at Cedaredge, Colo. He studied at Battle Creek College and the Battle Creek Sanitarium. He taught school in Kansas and Louisiana and also was a literature evangelist in both of these States and in Canada and Colorado. In 1904 he married Helen Upton.

BAUER.—Clifford Lawrence Bauer, born Aug. 3, 1891, near Clinton, Mich.; died March 16, 1964, at Sanitarium, Calif. He was a graduate of Michigan State College. In 1913 he married Louise Allen, and in 1917 accepted the truth. In 1920 he became secretary-treasurer of the West Virginia Conference, where he served two years. Then he held the same position in the Virginia Conference. Less than a year later he was called to be secretary-treasurer in the São Paulo Conference in Brazil. After about three years he became secretary-treasurer of the Austral Union Conference, where he served a little over three years. Then he held the same position in the South American Division for six years. About 1935 he was called to be secretary-treasurer of the Southwestern Union Conference. Less than two years later he was called to take the same position in the Pacific Union Conference, where he served for almost ten years before becoming president of the Pacific Union Conference. He held the presidency for 11 years before retiring. Survivors are his wife; three children, Donald A. of Silver Spring, Md.; Beth, the wife of Elder Robert McPherson, of Yuba City, Calif.; and Elder David Bauer, of Bijou, Calif.; nine grandchildren; and his stepmother, Florence Bauer, of Clinton, Mich.

BENEDICT.—Zelma Elnora Palmiter Benedict, born July 8, 1902, at Wacusta, Mich.; died Feb. 10, 1964.

BOONE.—Richard J. Boone, born in 1894, at Rocksprings, Tex.; died Feb. 11, 1964. His wife, Ruby L. Boone, survives.

BUHOLTS.—Elizabeth Buholts, born Aug. 11, 1884, at Bloomfield, Iowa; died Feb. 1, 1964, at Vista, Calif. She was a worker at the Southern Publishing Association for more than 15 years.

CALDERONE.—Rosario Calderone, born June 18, 1883, in Italy; died March 14, 1964, in Oakland, Calif. He was an ordained minister, and served in the Italian work in several States. Survivors are his wife, Lillian, of Oakland, Calif.; four sons; two daughters; 11 grandchildren; five great-grandchildren; and five brothers.

CHILDS.—Herbert G. Childs, born July 31, 1876, in Los Angeles, Calif.; died at Sanitarium, Calif., March 16, 1964. He attended Healdsburg College and Woodbury Business College. In 1896 he began working at the Pacific Press Publishing Association as assistant to the treasurer. For 35 years he was secretary-treasurer of the Pacific Press, and in 1941 was made manager of that institution, which responsibility he carried for 11 years. He had an unbroken service with the Pacific Press for 56 years. Left to cherish his memory are his wife, Rose M. Childs, of Sanitarium, Calif.; a daughter, Eldene Childs, of Napa, Calif.; and two granddaughters.

CLYMER.—Genevieve Illene Clymer, born Nov. 22, 1907, at Pikeville, Tenn.; died Feb. 24, 1964, at Turlock, Calif. In 1935 she began her teaching career in the elementary school of Emmanuel Missionary College. Through the years she taught at Southwestern Union College, Pacific Union College, Monterey Bay Academy, and Modesto, California, elementary school. Surviving are two daughters, Joy Damas and Cheryl Clymer, of Turlock, Calif.; parents, Mr. and Mrs. Ernest Walker; three brothers, and two sisters.

CONWAY.—Daisy Dean Gage Conway, born Sept. 20, 1876, at Peoria, Tex.; died March 6, 1964, at Loma Linda, Calif. She attended the first church school in Texas, in the town of Peoria. From 1900 to 1904 she attended Keene Academy, and in 1904 she married Norman H. Conway. Soon they entered the colporteur work. Later her husband was ordained to the ministry and they labored in seven local conferences and two union conferences. Survivors are her husband; a daughter; two grandchildren; six great-grandchildren; and a brother.

COOPER.—Velma Cooper, born Oct. 20, 1912; died Dec. 11, 1963, at Lynnwood, Calif. She graduated from Loma Linda University as a dietitian in 1935, and for eight years was dietitian at the Boulder Memorial Hospital, Boulder, Colorado. Survivors are her husband John; sons, Wayne and

Glen; and parents, Mr. and Mrs. W. L. Davis. [Obituary received March 23, 1964.—Eds.]

COURSEN.—Elsie Welden Coursen, born April 22, 1886, at Melville, N.J.; died March 20, 1964, at Orlando, Fla.

ESPANA.—Florentino M. Espana, born Oct. 16, 1888, at Monterrey, Mexico; died Feb. 10, 1964, at Elsinore, Calif.

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

FEATHER.—Eleanor M. Feather, born Aug. 7, 1893; died Feb. 22, 1964.

FERRIS.—George Harper Ferris, born March 28, 1891, at Cohoes, N.Y.; died Feb. 27, 1964, in Bridgeport, Conn. His wife, Irene Eleanor Smith Ferris, survives.

FIELDS.—George Albert Fields, born July 31, 1885, at Red Oak, Iowa; died March 4, 1964, at Modesto, Calif. He was employed at the Southern Publishing Association and at the Pacific Press. Survivors are his wife, Joyce Myrtle Pratt Fields; two daughters, Mrs. E. T. Williams and Miss Grace Fields; and two grandchildren.

GAIO.—Jose Ferreira Gaio, born Dec. 25, 1899, in the Madeira Islands; died Dec. 16, 1963, at Hayward, Calif. His wife survives. [Obituary received March 20, 1964.—Eds.]

GILLEY.—Enoch L. Gilley, born April 25, 1896, at School, Mo.; died Feb. 8, 1964.

GROUNDS.—Ora Corbit Grounds, born Aug. 29, 1871, at Bethlehem, Iowa; died Jan. 31, 1964, at Chehalis, Wash. She graduated from the nurse's course at the Battle Creek Sanitarium in 1898. Later she was called to be a nurse in Mexico. There she married James Grounds. She is survived by her daughter, Vivian Brower, a missionary in Nicaragua, and a son, Lavere M. Grounds, auditor for the Northern California Conference; four grandchildren; and six great-grandchildren.

HAGLE.—Christina Wagner Hagle, born May 25, 1875; died Jan. 25, 1964, at Fairview, Okla. Survivors are a daughter and four sons, among whom is Elder Elmer J. Hagle, of Bowling Green, Ky.

HARING.—Mary E. Haring, born Jan. 29, 1889, at Hoboken, N.J.; died Oct. 18, 1963. Her husband, W. C. Haring, survives. [Obituary received March 16, 1964.—Eds.]

HEID.—Fritz Heid, born Feb. 1, 1906, at Edwall, Wash.; died Jan. 9, 1964, at Nyssa, Oreg. In 1934 he graduated from Walla Walla College, and that same year married Violet H. Hettebaugh. He followed the teaching profession in our church schools. Survivors are his wife; a daughter; two sons; seven grandchildren; his father; and a brother.

HICKS.—Jennie King Hicks, born Jan. 24, 1886, at Lewinsville, Va.; died March 9, 1964, at Olney, Md. In 1905 she married Elder Herbert Benjamin Hicks. He predeceased her. Survivors are a son, Thomas Newell Hicks; a daughter, Ruth Elmen-dorf; ten grandchildren; three great-grandchildren; one great-great-grandchild; and a sister.

HOFF.—Amanda Elizabeth Haney Hoff, born Dec. 20, 1883, at Huntington, Ind.; died at Oswego, Kans.

KEITH.—William A. Keith, born March 12, 1894, at Hall's Station, Mo.; died Feb. 5, 1964, in Denver, Colo. His wife, Iona M. Keith, survives.

KEYSOCK.—Anthony G. Keysock, born Dec. 25, 1910, at Frackville, Pa.; died March 16, 1964, at Ashland, Pa. His wife, Melba, survives.

KRAUSE.—Andrew Fred Krause, born Aug. 3, 1885, at Red Bird, Mo.; died Jan. 26, 1964. His wife, Ida, survives.

KUHN.—May Gilman Cole Kuhn, born June 27, 1882, at Natick, Mass.; died March 2, 1964, at Loma Linda, Calif. In 1903 she graduated from South Lancaster Academy and then became principal of a nine-grade school in Brooklyn, which later developed into an academy. She taught one year in the intermediate grades in South Lancaster, and later received her B.A. degree at Columbia Union College. She was granted her Master's degree by the University of Southern California. She was a teacher at Columbia Union College, Union College, Emmanuel Missionary College, La Sierra College, Shanghai Missionary College, and the Home Study Institute. In 1909 she became educational secretary for the Atlantic Union Conference. Then she taught in the Bermuda Islands. After returning to the States, she studied nursing. In 1911 she was united in marriage with Elder Otto B. Kuhn, then a teacher at the Washington Sanitarium. In 1916 they were called to China and remained there until 1937. After returning to the homeland, she taught at the Loma Linda Academy. She was the author of *Leader of Men, Lantern Light, Skipper of the Sentinel*, and many poems. Surviving is her husband; a son, Henry; a daughter, Alice; and two grandchildren.

LAKE.—Laura Frances Childs Lake, born Nov. 18, 1879, in Los Angeles, Calif.; died at Sanitarium, Calif., Dec. 2, 1963. After completing a business course at Woodbury Business College, she became a secretary at the Pacific Press Publishing Association. In 1900 she married Charles N. Lake. From

about 1912 to 1915 they were missionaries in Japan. Survivors are a daughter, Helen R. Davis, of Sausalito, Calif., and Daisy Shryock, of Loma Linda, Calif. [Obituary received Feb. 28, 1964.—Ems.]

LOCKWOOD.—Clare Smith Lockwood, born June 17, 1881, at Shell City, Mo.; died Feb. 15, 1964, at Wichita, Kans.

MARTIN.—George Vernon Martin, born Jan. 20, 1896, at Nacogdoches, Tex.; died Nov. 29, 1963, at Gentry, Ark. He studied at Southwestern Union College, Union College, and graduated in 1927 from Columbia Union College. For ten years he taught in our academies, and for many years was a member of the Ozark Academy board. In 1928 he married Signe E. Oster, who survives. Other survivors are four sisters and three brothers. [Obituary received March 13, 1964.—Ems.]

MARTIN.—Gertrude L. Martin, born in 1897, at Kasota, Minn.; died Feb. 28, 1964. Her husband, William, survives.

MAXAM.—Joel A. Maxam, born Dec. 21, 1883, at Salem, Ohio; died in Denver, Colo., Feb. 22, 1964. He worked with Elder F. A. Stahl when he was director of the Battle Creek Sanitarium. He operated a health center in Colorado later. His wife, Ruby B. Maxam, survives.

MILLARD.—Olive Samson Millard, born Sept. 23, 1875, at Genoa, Minn.; died at Sanitarium, Calif., Feb. 29, 1964. In 1898 she graduated from the nurse's course at Battle Creek Sanitarium. Most of her life was spent in the teaching profession. In 1900 she married Augustus W. H. Millard. Survivors are three sons, Francis, associate secretary of the General Conference; Harvey, on the staff of Rio Lindo Academy; Alban, on the staff of Pacific Union College; two daughters, Ruth Werner, of Spokane, Wash., and Edith Reichard, of Corona, Calif.; 16 grandchildren; ten great-grandchildren; two brothers; and two sisters.

MILLER.—Conrad William Miller, born May 27, 1866, in Volga, Russia; died at Newbury Park, Calif., Feb. 14, 1964. At the age of 21 he married Mary Kathrine Lorenz. In 1901 he entered the ministry in the Texas Conference and continued laboring for 15 years. Survivors are six children, Uriah G., Palmer J., Alonzo R., Priscilla M. Deapen, Senora J. Barker, and Lucile L. Hassenpflug; many grandchildren, great-grandchildren, and great-great-grandchildren; a sister; and a brother.

MILLER.—David F. Miller, born Jan. 29, 1881, in Dreispitz, Russia; died Feb. 10, 1964, at Hillsboro, Kans. His wife, Anna, survives.

OLSON.—Jessie Lydia Olson, born April 11, 1871, at Arcola, Ill.; died Feb. 5, 1964. She operated a children's home in Illinois and one in Missouri.

OLSON.—Magnus Olson, born May 20, 1896, in Minneapolis, Minn.; died March 7, 1964, in Vancouver, Wash. His wife, Ruth, survives.

PRICKETT.—Louise Prickett, born Jan. 15, 1887, in South Dakota; died at Arlington, Calif., Jan. 8, 1964. She was a graduate of Portland Sanitarium and Hospital School of Nursing. After her marriage to Rowan A. Prickett, they spent many years in the medical work, including time at Resthaven, B.C., and Hilo, Hawaii. Survivors are a stepson, Stanley Prickett; three grandchildren; and a brother, Elder T. E. Unruh, of La Sierra, Calif.

RANGER.—Elgian Myrtle Ranger, born Feb. 17, 1879, at Woodstock, Ontario, Canada; died March 1, 1964, at Hayward, Calif.

RICE.—Myrtle Alley Rice, born Jan. 19, 1892, at Norton, Kans.; died March 5, 1964, at Berrien Springs, Mich. In 1912 she married Elder M. L. Rice. She was a graduate of Pacific Union College and of the University of Denver. In 1929 she received her M.D. degree from the University of Colorado. She labored with her husband in the Atlantic and Lake Union conferences. Her husband survives.

ROSE.—Frank G. Rose, died Jan. 23, 1964, at the age of 77. His wife, Rosa, survives, as do six children, two of whom have served in mission lands—Esther Mac Rose, now of the Porter Sanitarium, and Elder David Rose, of Salisbury, Md.

RUFNER.—Alina V. Rufner, born in 1908, at Santa Ana, Calif.; died Feb. 5, 1964, at Portland, Ore. Her husband, Frank, survives, as do a daughter and four sons, among whom is Harold Keelnel, singing evangelist, of Georgia.

SAUNDERS.—Katherine Joan Saunders, born Oct. 5, 1960, at Karachi, Pakistan; died March 1, 1964, at Gimble, Ethiopia. Survivors are her parents, Dr. and Mrs. Kenneth W. Saunders; two sisters; one brother; grandmother, Olive Weaver, of Holly, Mich.; and grandfather, Elder J. Eric Saunders, of Prosser, Wash.

SCHEIDEMAN.—Jake Scheideman, born Dec. 26, 1899, at Lehigh, Kans.; died at Burlington, Colo., Feb. 25, 1964. His wife, Pauline Kaiser Scheideman, survives.

SCHNEIDER.—Reuben F. Schneider, born July 22, 1900, at Lahoma, Okla.; died Feb. 22, 1964, in Denver, Colo. In 1935 he married Wana Hutton. He began conference work as manager of the Oklahoma Book and Bible House. In 1948 he was ordained. He was appointed home missionary and Sabbath school secretary of the Texico Conference

in 1950. After four years he took up evangelistic work, first in the Texico Conference, and later in the Southwestern Union Conference. Then he was asked to head the department of evangelism for the Colorado Conference. Survivors are his wife; three brothers; and a sister.

SHIPPY.—Julia Herrmann Shippy, born April 12, 1917, at Polar, Wis.; died Feb. 25, 1964, at Berrien Springs, Mich.

SMITH.—Cramer Jackson Smith, born in 1898, at Jackson, Miss.; died Dec. 29, 1963, in Denver, Colo. His wife, Mabel K. Smith, survives.

SMITH.—Ora O. Smith, born June 26, 1890, at Maryville, Mo.; died Dec. 28, 1963, at Sheridan, Wyo. His wife survives.

TRACY.—Frederick Arthur Tracy, born March 2, 1876, at St. Martins, New Brunswick, Canada; died at Milton-Freewater, Oreg., Oct. 27, 1963. He attended Atlantic Union College, and was ordained to the ministry in 1904. That same year he married Mary Olive Jones, and later labored in other parts of Canada. In 1949 his wife died, and in 1952 he married Auzella LeDuc, who survives him. Other survivors are two daughters; two granddaughters; and eight great-grandchildren. [Obituary received March 22, 1964.—Ems.]

TUPPER.—Anna Tupper, born in Richmond, Va.; died at Napa, Calif., March 5, 1964, at the age of 76.

UNDERWOOD.—Joseph Underwood, born April 18, 1884, near Riceville, Tenn.; died Feb. 26, 1964, at Coffeyville, Kans. His wife, Ora Lee Underwood, survives.

VALE.—Emma Lou Vogel Vale, died Feb. 11, 1964. A son, daughter, grandson, and her sister, Ellen Vogel, M.D., of Los Angeles, Calif., survive.

WAKENIGHT.—Ellen Genelia England Wakenight, born Oct. 15, 1885, in Catalpa County, N.C.; died at Siloam Springs, Ark., March 25, 1964. She trained as a nurse and built up the Wakenight Sanitarium and Hospital, which she operated 25 years, in Searcy, Ark.

WATSON.—Eve Carter Watson, born Feb. 3, 1925, in Louisiana; died Dec. 27, 1963, at Riverside, Calif. Her husband, Carl J., survives.

WEBSTER.—James Lyons Webster, born May 22, 1885, in Scotland; died Feb. 16, 1964, at Paradise, Calif. His wife, Virginia, survives.

WILKIE.—Benjamin William Wilkie, born Feb. 3, 1891; died Feb. 3, 1964, at Hialeah, Fla. His wife, Olga, survives.

WITCHEY.—Jacob Elmer Witchey, born April 5, 1863, in Pennsylvania; died Feb. 26, 1964, at Riverside, Calif.

WORKMAN.—Margaret E. Workman, born April 8, 1890, in Oldham County, Ky.; died Oct. 16, 1963, at Jackson, Mich. She was employed at the Walker Memorial Sanitarium and Hospital, in Avon Park, Fla., until her retirement in 1962. Survivors are a daughter; a son; four granddaughters; and two great-grandsons. [Obituary received March 15, 1964.—Ems.]

NOTICES

Literature Requests

[All requests for free literature should be sent to the mission or conference office of the area. They will then send on to us such requests as they feel are proper to honor. All literature requested through this column is to be used for missionary work, not personal needs. Mark packages: Used publications—no monetary value. Destroy if not deliverable.]

WANTED: By Mrs. F. C. McCune, 1327 W. Malone, San Antonio, Tex. 78225: *Signs, Life and Health, These Times, Message, Listen*, children's papers and books, but no *Reviews, Workers, or Quarterlies*.

Send a continuous supply of clean copies of *Life and Health, Listen, Signs, and These Times* to College Park Church, P.O. B. 2020, Beirut, Lebanon.

Mrs. N. L. Doss, Box 51, Blantyre, Nyasaland, Africa, needs Spirit of Prophecy and doctrinal books to give to local pastors. Mark packages "Book rate" and send in small parcels.

Elder Paul Rambharose, temperance secretary, Box 78, Georgetown, British Guiana, wishes used temperance magazines, books, and other materials for distribution in their territory. Other types of used literature will also be acceptable.

Pastor P. M. Diaz, Southern Mindanao Academy, Digos, Davao, P.I., desires *Signs, These Times, Guide, Little Friend, and Listen*.

Send Bible games, children's magazines, Bible concordance and other materials for vacation Bible school to Zacarias Notarte, Barayong, Bansalan, Davao, P.I.

Mrs. Lourdes L. Montana, P.O. Box 3, Cebu City, P.I., needs books, Bibles, *Signs, These Times, Present Truth, Listen*, and tracts for an evangelistic campaign.

WANTED: A continuous supply of literature to the following: Bartolome P. Pilotin, Labu, Gen. Santos, Cotabato, P.I.; Paulina Pilotin, Lagao, Gen. Santos, Cotabato, P.I.; Aurelio Cachucla, Lambo,

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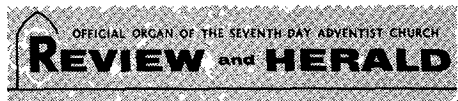
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Send old Bibles, songbooks, Spirit of Prophecy books, children's books, *Your Bible and You, What Jesus Said, Courage for the Crisis*, Bible games, and other books to Tobias Batulayan, 114 Paco, Kidapawan, Cotabato, P.I.

Church Calendar

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



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

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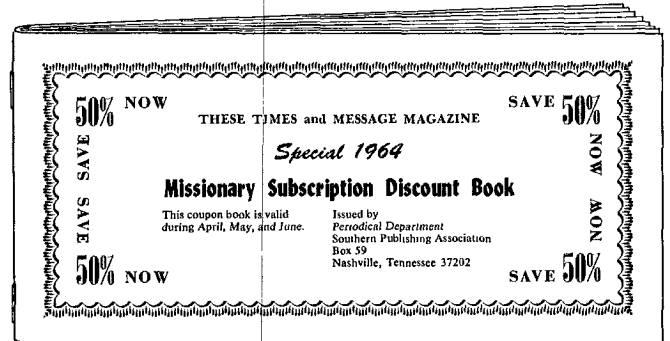
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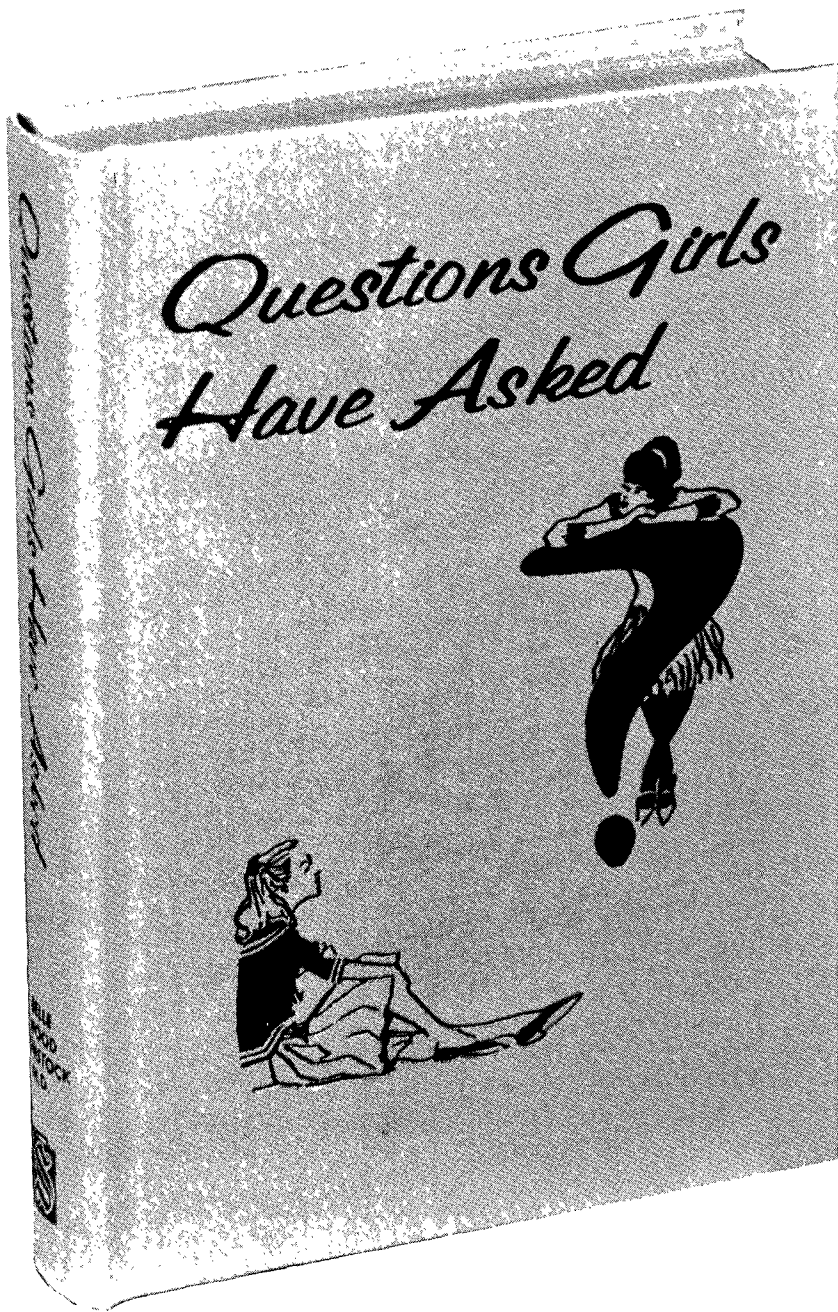
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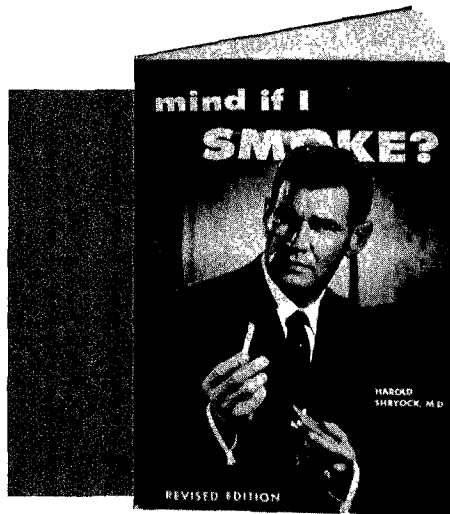
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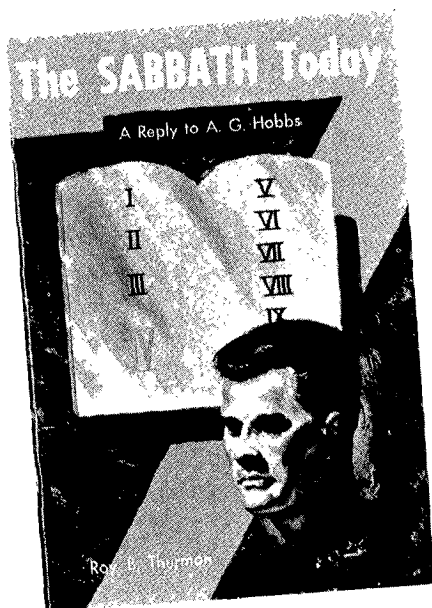
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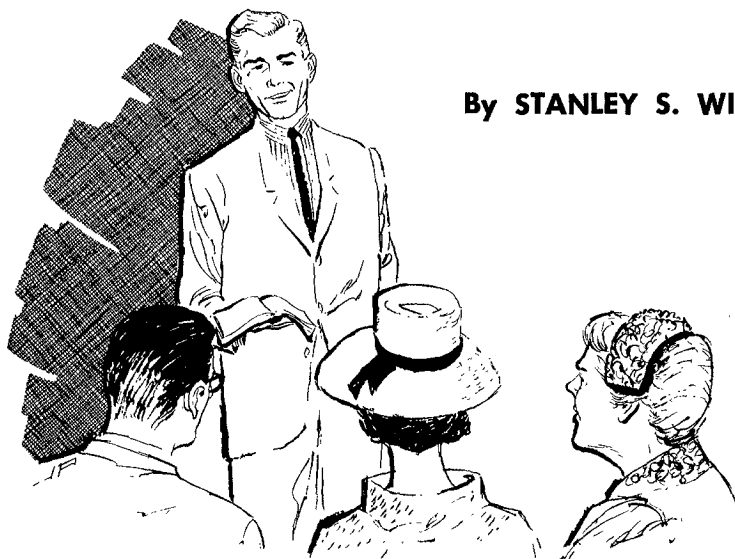
Mr. Hobbs, a Church of Christ minister, has written a small book pointing out the "errors" of Seventh-day Adventist teachings in regard to the law and the Sabbath. Many thousands of this booklet are in current use. Now Elder Thurmon, a former Church of Christ minister, and a personal acquaintance of Mr. Hobbs, presents a point-by-point reply. Elder Thurmon is presently pastor of our large church at Southern Missionary College in Tennessee. An earnest and convincing preacher, Pastor Thurmon has now put in book form a well-written treatise that will be especially helpful to our evangelists and pastors. And all of our members will find it very helpful as a little "refresher course" in this important subject.

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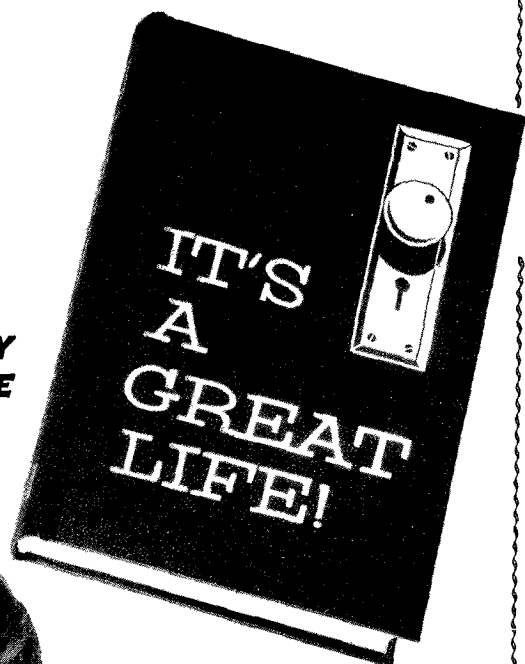
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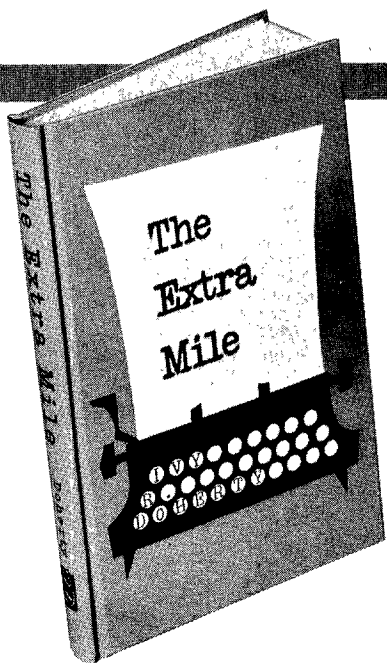


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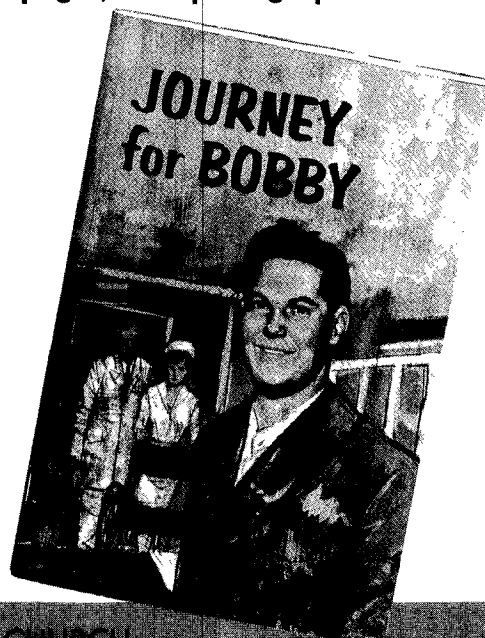
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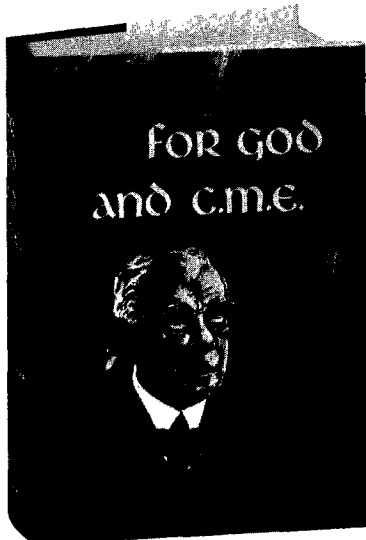
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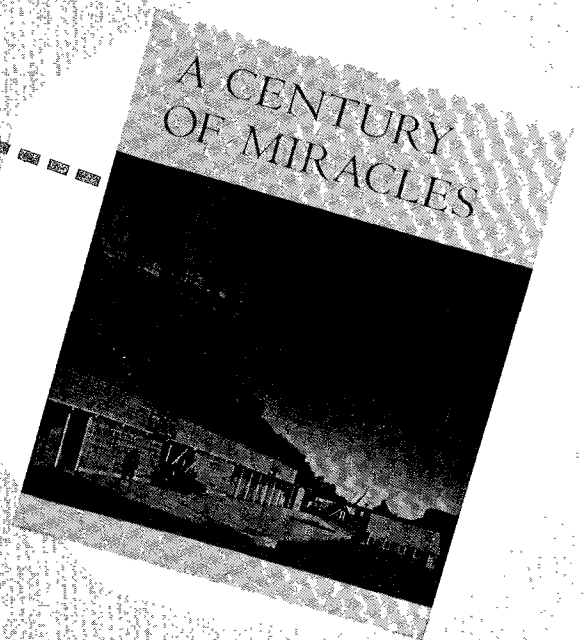
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11. Temperance: Key to Happier, Healthier Living
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15. Damascus, World's Oldest City, Is His Parish
16. Australia, Home Base for Island Missions
17. Modern Miracles in the South Seas
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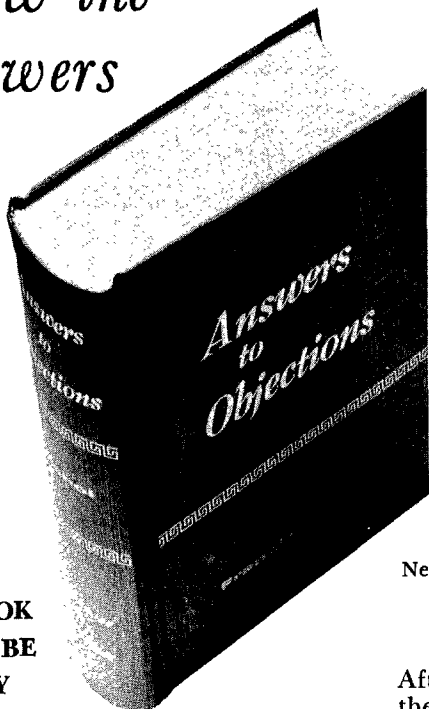
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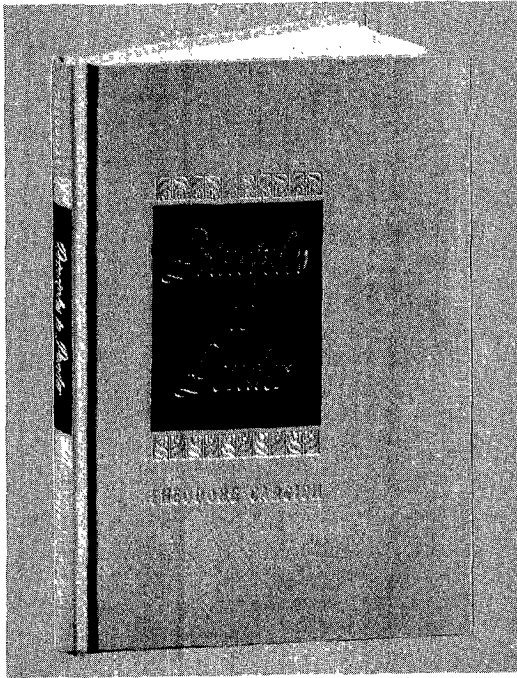
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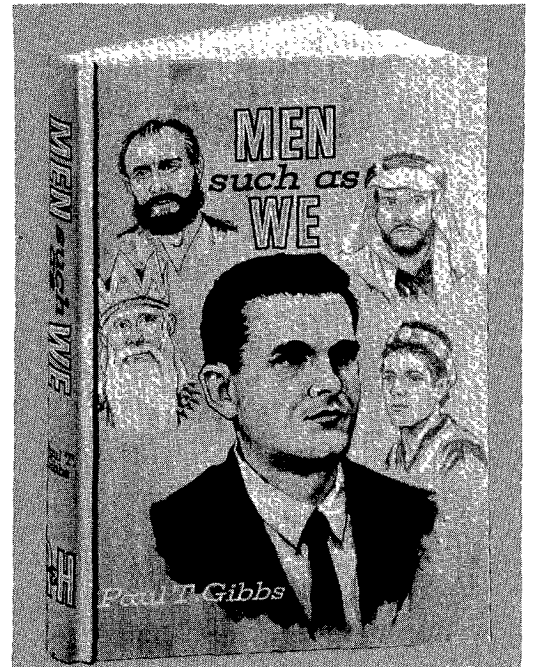
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News of Note

West African Achievements

God's work in West Africa is on the march. The following facts gleaned in a recent letter from Thorvald Kristensen, president of the West African Union, dramatized this forward march in 1963:

2,859 new members joined our churches
6,305 new members joined the Sabbath school,
bringing total membership to 80,145
10 young men were ordained to the gospel ministry
11 new churches were organized
5 new church buildings were erected
1 new hospital was opened

The last of March, 1964, H. Kempf, of France, started the work in Togoland and Dahomey in West Africa's effort to reach "every nation, and kindred, and tongue, and people." W. R. BEACH

Southern Asia Division Youth Congress

The Southern Asia Division Youth Congress, March 31 to April 5, was the largest gathering of Adventist youth to assemble in this division. From Pakistan, India, Burma, and Ceylon, 1,200 young people met on the campus of Spicer Memorial College in Poona, India. The theme of the congress was "Youth and Truth for the Hour." There was a unanimous and joyous commitment to MV TARGET 1000.

One hundred sixty-four Master Guides were invested. Under the direction of qualified personnel, nine discussion groups explored every phase of the life of a Missionary Volunteer.

R. S. Lowry, now president of the Southern Asia Division and formerly division MV secretary, and his staff, especially G. J. Christo, present MV secretary of the division, were in charge of this excellent youth gathering.

THEODORE LUCAS

Coordinated Evangelism in Africa

The leaders of God's cause are capitalizing on the awakening of Africa. T. M. Ashlock, home missionary secretary of the Trans-Africa Division, writes that the division voted a definite program for coordinated evangelism in 1964. The plan works as follows:

Each worker chooses one or more leading laymen from his churches to attend a lay preachers' council for about five days. There, principles adapted from the books *Training Light Bearers* and *Lift Him Up* are studied. Instruction is given in denominational history. Plans are then made for each worker to hold between three to seven one-week revival meetings in the churches of his district. Following these, the laymen conduct three-week evangelistic efforts financed by their church.

When the district leader has finished

his circuit of revivals he is ready to help his first group of laymen bind off their effort and organize the people into baptismal classes or branch Sabbath schools.

With the cooperation of all of the unions in such a united effort there should be a wonderful report from Trans-Africa at the end of 1964.

J. ERNEST EDWARDS

The Five-Day Plan in Ireland

For some time B. F. Kinman, temperance secretary of the British Union Conference, with the help of Adventist doctors, has been having good success with the Five-Day Plan in England, Scotland, and Wales. Recently Dr. J. Ashford Hyde, medical secretary of the Northern European Division, joined Brother Kinman in conducting a Five-Day Plan in Dublin, Ireland, where we have but few believers. The clinic received a hearty welcome.

"The medical officer," says Dr. Hyde, "came and opened the clinic Monday, and attended on Friday to close the clinic for us. We had an attendance of 116, which never dropped below 109. The usual percentage of success was obtained. Coverage was given to the clinic in all the Roman Catholic newspapers and on the radio. On the Irish Television Service a three-minute spot was given each night to one of the newspaper reporters, who was taking the course."

At the end of the week our team had an appointment with the Chief Medical Officer of the Republic of Ireland, who had become acquainted with the work of Adventists and their stand on smoking. He stated that he favored our clinical program. As a result of the interview he asked if we would consider the possibility of running similar clinics in some of the other cities of Ireland.

God is using the Five-Day Plan in many countries of the world today to bring relief to those addicted to nicotine, thus pointing out to them the better way of life.

JESSE O. GIBSON

Lay Work Flourishes in the Lushai Hills

Two years ago, realizing the mission had insufficient funds to employ more workers for evangelism, lay members in the Lushai Hills, where India and Burma meet, took it upon themselves to provide a remedy. They formed what they called a Daniel's Band, the members of which would go out two by two to preach the Word. Lay women did their part by setting aside daily a handful of rice, which was collected at the end of each month for the band.

At the last annual meeting in this territory many members climbed over steep hills and down deep valleys for distances of 50 miles to be present. Represented

were eight organized churches, seven companies, and many isolated members, most of them having been raised up by lay people under the guidance and direction of Willis Lowry.

A. FLOYD TARR

Appreciation from Trans-Africa

We were thrilled to receive information from the Sabbath School Department regarding the Thirteenth Sabbath Offering overflow for the last quarter of 1963. We in the Trans-Africa Division have cause to be most thankful, because the amount of the overflow is the highest in the history of our Sabbath school work—\$101,669.54. This exceptional contribution will be coming to our field to help provide much-needed housing improvements for our African workers. What a blessing it will be!

We heartily thank the world field for their liberality. We continue to pray for our believers everywhere, and ask an interest in their prayers for us.

ROBERT H. PIERSON
President, Trans-Africa Division

Lay Evangelism in Southern India

"Send a Great Revival to My Soul" is the theme of workers in Southern India. Already the laymen are reaping a soul harvest after studying and using the book *The Bible Made Plain*, a study guide for busy people. This textbook has been translated into four languages besides English.

George W. Maywald, home missionary secretary of the Southern Asia Division, tells of the thrilling letters coming in from the field. One reported, "Ten are in my class, two have taken baptism." Another, "Four are getting ready." Still another reports, "Thirty are in my class; all are interested in the truth." A tailor prepared nine souls in a far-off village.

The Lord is hearing prayers for a great revival in India.

Literature Evangelists Do Missionary Work

Try to imagine the evangelistic impact of more than 6,000 literature evangelists at work around the world. If each of them made 15 calls a day, that would be 90,000 each day, or 450,000 in a week. This would add up to more than 22 million homes within one year's time. They have not only left multiplied millions of pages of truth-filled literature in these homes, but their influence as well—an influence that is incalculable.

This report of the special missionary activities of our literature evangelists is far from complete, but it gives some idea of the special work done by these dedicated men and women:

Literature Given Out	2,120,098
Bible School Enrollments	355,554
New Persons Attending Church	36,873
Homes Where Prayer Was Offered	366,264
Bible Studies Given	170,985
Baptisms Resulting From Contacts	4,007

W. A. HIGGINS