

# REVIEW

## and Herald

June 25, 1964

Earnest Bible study  
will help prepare church  
members for  
Christ's coming.



## Prepare to Meet Jesus

By KATHLEEN G. PAULSON

[In her letter that accompanied this article the author stated that the article is the outgrowth of several months of earnest study, which brought her and her husband "a new experience in the Lord." She "felt seriously impressed to send it" to the REVIEW. We feel that the challenge to prepare for the end of all things is timely. May this article, which draws heavily on the Spirit of Prophecy writings, help awaken every Adventist to the need of a closer walk with God.—Editors.]

**A**S THE "great day of the Lord," draws closer the urgent message to the church is *Prepare!*

To the church the servant of the Lord wrote nearly 100 years ago: "God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. . . . It is an individual work; one cannot do it for another."—*Testimonies*, vol. 1, p. 486.

Many talk of the time of trouble, but are making no preparation to go through it. "I saw that many were neglecting the preparation so needful and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord and to live

in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation."—*Early Writings*, p. 71. "The 'time of trouble such as never was,' is soon to open upon us; and we shall need an experience which we do not now possess, and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us."—*The Great Controversy*, p. 622.

Brethren and sisters, do we appreciate the fact that God is giving us a little more time before probation closes to accomplish the work of soul preparation for ourselves and thus be prepared to receive the power of the Holy Spirit to work for others?

"I know that a work must be done for the people, or many will not be prepared to receive the light of the angel sent down from heaven to lighten the whole earth with his glory. Do not think that you will be found as vessels unto honor in the time of the latter rain, to receive the glory of God, (Turn to page 4)

**In ancient times, as today,  
the new birth and  
cleansing from sin were  
obtained by faith in  
Christ**

**G**OD'S way is in the sanctuary. His throne is in the sanctuary. His ministry for man is in the sanctuary. How important, therefore, that we study the meaning of the sanctuary service as we seek salvation from sin. The "Lord Our Righteousness," the "one sacrifice for sins for ever," the "one mediator between God and men," our great High Priest, our Intercessor, the "minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man"—this is and ever has been the very heart of the Advent message. Our textbook in the study of the sanctuary is the book of Hebrews and the other inspired books of the Bible.

The book of Hebrews is a revelation of the Lord Jesus Christ. It makes plain that our Creator became our Redeemer. He died that we might live. He lives! and His intercessory ministry in our behalf centers in the sanctuary. Before the throne our Surety stands. Christ has entered, not into a tabernacle or a temple made with human hands, but "into heaven itself, now to appear in the presence of God for us." Blessed assurance—there is a "new and living way," a way which the One who is "the way, the truth, and the life" has "consecrated for us." To Jesus we may "draw near with a true heart in full assurance of faith," knowing that "when Christ, who is our life, shall appear," then we shall "appear with him in glory."

The message of the sanctuary is the good news of salvation. It is the gospel, the "everlasting gospel." Over and over in the book of Hebrews and other Bible books this truth is emphasized: "The gospel . . . by which also ye are saved. . . . That Christ died for our sins" (1 Cor. 15:1-3).

"By his own blood he entered in



S. E. BOHLMANN, ARTIST

once into the holy place, having obtained eternal redemption for us" (Heb. 9:12).

"But now *once* in the end of the world hath he appeared to put away sin by the sacrifice of himself" (verse 26).

"So Christ was *once* offered to bear the sins of many" (verse 28).

"By the which will we are sanctified through the offering of the body of Jesus Christ *once* for all" (Heb. 10:10).

"But this man, after he had offered *one* sacrifice for sin for ever, sat down on the right hand of God" (verse 12).

"For by *one* offering he hath perfected for ever them that are sanctified" (verse 14).

"Who needeth not daily . . . to offer up sacrifice . . . : for this he did *once*, when he offered up himself" (Heb. 7:27).

The emphasis on the word "*once*" is

deeply significant. For ancient Israel there were daily sacrifices and a yearly sacrifice on the Day of Atonement. Both sacrifices prefigured the sacrifice of Christ. But wherever or whenever Christ ministers in the heavenly sanctuary—in the holy place or in the Holy of Holies—it is the "blood of the everlasting covenant," the "one offering," that saves and sanctifies His people. All the cleansing power that is ever needed or that will ever be given for the perfection of man is in the "blood of the everlasting covenant," of the "everlasting gospel."

The closing words of exhortation and benediction of the book of Hebrews are these: "May the God of peace, who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, by the blood of the eternal covenant, make you perfect in all goodness so that you may do his will, and may he make of us what he

# Thy Way, O God, Is in the Sanctuary

By VARNER J. JOHNS

would have us be through Jesus Christ, to whom be glory for ever and ever! Amen" (Heb. 13:20, 21, *New English Bible*).<sup>1</sup> Under the new covenant, God writes His love and His law in our hearts. Wherefore, we have "boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (see Heb. 10:14-22).

## Perfection and the Gospel

Our Lord admonishes us to "rightly divide" the word of truth, for the enemy of truth and righteousness ever seeks to pervert the gospel of our salvation. Truth leavened with even a little error is no longer truth. At times the deceiver endeavors to conceal the error with copious quotations from the Bible and the Spirit of Prophecy writings. The most deadly of all errors is that which changes the gospel into "another gospel," a "strange gospel," which is not the gospel of the kingdom as taught by our Lord and proclaimed by the apostles. The teaching, proclaimed by certain offshoot leaders, that during the ministry of Jesus in the Most Holy Place of the heavenly sanctuary it is possible for men to obtain a more complete cleansing from sin and a higher state of perfection than was possible through the power of the gospel in former times is an example of the bringing in of a "strange gospel."

This teaching is a denial of the efficacy of the blood of Christ, shed for us on Calvary's cross, to cleanse from all sin men who lived during past ages. It is a denial of the power of the Christ "to save them to the uttermost that come unto God by him" and the efficacy of His intercessory

ministry for the men who lived before the time of the investigative judgment. It denies to men who lived and died in bygone days the promise that God is "able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

It applies the cleansing of the soul temple—which is a present work of grace for all men who have ever lived, and is effective, if ever, before death and not after death—to a special work of cleansing for the dead and the living as a part of the work of judgment. It divides the way of God's dealing with men and virtually teaches that those who live in the last days are saved from their sins—all sins—but that those who lived before this time were saved from some of their sins but must wait until their names come up in the judgment to be saved from all their sins. It is not the gospel of the gospel commission; it is not the gospel preached by the apostles under the power of the Holy Spirit.

## Now Is the Time

"Behold, now is the accepted time; behold, now is the day of salvation." The brief moments of probationary time are all that are needed, all that are ever given, for men to prepare for the world to come. To be prepared, to be changed from a man who lives in sin and loves it to a man who is saved from sin and hates it, a miracle of divine grace is necessary. The new birth is a miracle birth. Moreover, the life that a born-again man lives from day to day in a triumphant experience, he lives "by the faith of the Son of God, who loved" him, and "gave himself" for him (Gal. 2:20).

It is not in man—even a righteous man—to direct his steps aright. Every moment of the day, every step of the

way, he needs the lifting power of divine love, the cleansing power of the gospel of grace, the keeping power of the Captain of his salvation. Day by day the character is being formed; day by day grace is given. When a soul receives Christ, he receives power to live the life of Christ. The command "Be ye therefore perfect, even as your Father which is in heaven is perfect" is not a meaningless expression. "God requires perfection of His children." Every jot and tittle of the Word of God is to be brought into practice in the lives of His children.

The divine standard of Christian perfection was for the men of yesterday, as well as for us. That multitudes attained this perfection in Christ is evident in that a multitude, held captive in the tomb, were raised at the time of Christ's resurrection and were taken with Jesus as trophies of His victory over death in His triumphal entry to the palace of light. Their title to heaven, as was the title of Moses, and as ours will be, was held "in the name of the Redeemer." Much that is taught in the name of righteousness by faith is in reality the glorification of self in righteousness by works. Never, never, as long as we are in mortal flesh will we have righteousness apart from Christ. It is ever and always, "Christ in you, the hope of glory."

Christ looks at us as He looked at righteous Abel, and all the blood-bought throng of the ages, and sees, "not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah." Yes, "the will is merged in His will, the mind becomes one with His mind. . . . We live His life" when we submit ourselves to Christ. But this is not the boastful perfectionism that is so perilous for the church.

<sup>1</sup> *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

"The closer you come to Jesus, the more faulty you will appear in your own eyes. . . . The less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and loveliness of our Saviour." Our hope is built on nothing less than the righteousness of our Lord.

Let us never forget that all power in heaven and in earth is in the Lord Jesus Christ and that He is able and willing and does "save unto the uttermost" those who come to Him and abide in Him through faith. The "new and living way" was as new and as life-giving for the prophets and apostles as for those who live in the last moments of probationary time. There is no difference in the way of salvation, nor has there been a change in the power of God for salvation. It is true today, as it has ever been true, that "the just shall live by faith." The prayer of the apostle Paul for the believers at Thessalonica has the same meaning for us as for them, and represents the power of the gospel in its fullness:

"May the God of peace make you holy through and through. May you be kept in soul and mind and body in spotless integrity until the coming of our Lord Jesus Christ. He who calls you is utterly faithful and he will finish what he has set out to do" (1 Thess. 5:23, 24, Phillips).<sup>2</sup>

<sup>2</sup> *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of the Macmillan Company.

## Prepare to Meet Jesus!

(Continued from page 1)

if you are lifting up your souls unto vanity, speaking perverse things, in secret cherishing roots of bitterness."—*Testimonies to Ministers*, pp. 468, 469.

"Ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord" (Jer. 29:13, 14). "Heaven will be for those who desire it with intense desire, who put forth efforts in proportion to the value of the object which they seek. The thoughts of those who will obtain heaven will be upon heavenly things."—*My Life Today*, p. 341.

Diligent study of the Word of God is one urgent need of the church today. Does our church still preserve the reputation that we are "people of the Word"?

"Christians should be preparing for what is soon to break upon the

## "Lean Not Unto Thine Own Understanding"

By MARION REINHART MEYER

Not what we feel is right nor think is best;  
Our senses cannot be the final test.

These ears in debt to brain for sound's translation  
May pick up thoughts of pure imagination.

And eyes no better trained to know their duty  
Will look for mire while yet beholding beauty.

Man's insight differs much from year to year;  
New customs make old ethics seem less clear.

With hearts so deft to shape their own design  
They oft declare mere foolishness sublime.

No, what we feel is never safe nor best;  
Within God's Word must final judgment rest.

world as an overwhelming surprise, and this preparation they should make by diligently studying the word of God, and striving to conform their lives to its precepts."—*Prophets and Kings*, p. 626.

Again and again the servant of the Lord pleads with the remnant church to study His Word. "Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive."—*The Great Controversy*, p. 625.

The call to revival and preparation for the outpouring of the Spirit is being heeded by some in the church and ignored by others. Let each member examine himself to see where he stands. If preparation is not made and made now, many will find themselves in the class of the foolish virgins. "It is in a crisis that character is revealed. When the earnest voice proclaimed at midnight, 'Behold, the bridegroom cometh; go ye out to meet him,' and the sleeping virgins were aroused from their slumbers, it was seen who had made preparation for the event. Both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation. . . . The great final test comes at the close of human probation, when it will be too late for the soul's need to be supplied."—*Christ's Object Lessons*, p. 412.

Brides usually make great preparations for their wedding. The church, the bride of Christ, must make earnest preparation for her marriage.

Surely it is time to blow the trumpet in Zion. Surely the time has come for action in the church. "God calls for a revival and a reformation. . . . There are many who are crying out for the living God, longing for the divine presence."—*Prophets and Kings*, p. 626.

"We are called upon to arouse the people to prepare for the great issues before them."—*Testimonies*, vol. 7, p. 141. "The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger,—a faith that will not faint, though severely tried. The period of probation is granted to all to prepare for that time."—*The Great Controversy*, p. 621.

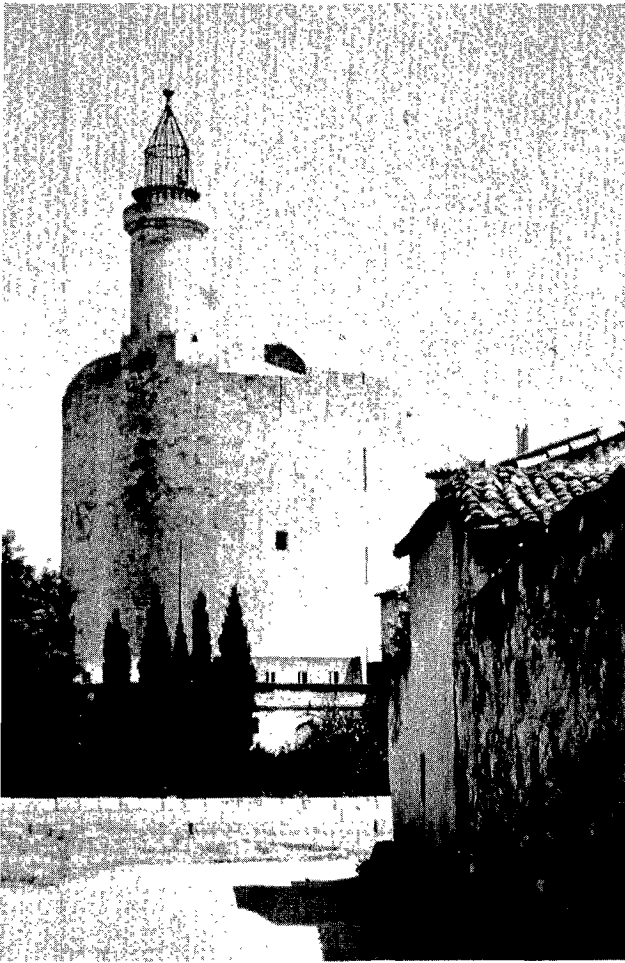
To the servant of the Lord, a picture was given of the need of God's people: "The angel said to them, 'Will ye shun the seven last plagues? Will ye go to glory, and enjoy all that God has prepared for those that love Him, and are willing to suffer for His sake? If so, ye must die that ye may live. Get ready, get ready, get ready. Ye must have a greater preparation than ye now have, for the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and to destroy the sinners thereof out of it. Sacrifice all to God. Lay all upon His altar,—self, property, and all, a living sacrifice. It will take all to enter glory.'"—*Early Writings*, pp. 66, 67.

### Now Is the Time

"The sealing time is very short, and will soon be over. Now is the time, while the four angels are holding the four winds, to make our calling and election sure."—*Ibid.*, p. 58.

"Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. . . . I can only write briefly upon these points at this time, merely calling your attention to the necessity of preparation. Search the Scriptures for yourselves, that you may understand the fearful solemnity of the present hour."—*Testimonies*, vol. 5, p. 216.

"My brother, my sister, I urge you to prepare for the coming of Christ in the clouds of heaven. Day by day cast the love of the world out of your hearts. Understand by experience what it means to have fellowship with Christ. Prepare for the judgment, that when Christ shall come, to be admired in all them that believe, you may be among those who will meet Him in peace."—*Ibid.*, vol. 9, p. 285.



PHOTOS BY K. H. WOOD, JR.

The massive tower in Aigues-Mortes where Marie Durand was imprisoned.

# The Story of Marie Durand

*Thirty-eight years is a long time to  
be in prison for one's faith.*

By R. L. Klingbeil

Below: The entrance to Marie's cell. On the left edge of the circular opening in the floor Marie scratched the word "Régister."



ANOTHER evening descends. Upon the cold, hard stone have turned the hours of another silent day. From some distance beyond the heavy walls of this dreary prison, from the sand washed by a restless sea, comes to me a bitter wind. Another day! Poor girl of the woods and the fields, have I been born to spend my entire life surrounded by these terrible walls?"

So spoke Marie Durand to herself at the end of another day, after five distressing years of close confinement in the Tower of Constance, in southern France.

Marie had been imprisoned here for no other reason than that she was a Huguenot. Huguenots were French Protestants. During a period of some two and a half centuries, with but insignificant periods of respite, they were cruelly oppressed.

In 1572 these courageous people were suddenly overtaken by the bloody massacre of St. Bartholomew. Although, soon after, the Huguenots won a charter of freedom, they never fully enjoyed the blessings it promised. Leaders such as Richelieu and, later, Louis XIV were determined to exterminate the hated sect. Under

the latter's reign more than 400 edicts were issued attacking Protestants in their private, as well as public, freedoms. Fearful dragonnades hunted them over mountains and through valleys. So successful were these man-hunt expeditions that in 1715 Louis XIV announced that he had put an end to all exercise of the Reformed religion.

But in this very year of apparent triumph there stood up in southern France a young man named Antoine Court. He was but 20 when he defied the threats of king and sword alike. Although meetings had been forbidden, he assembled more than 10,000 of the faithful and inspired them to reorganize the scattered remnants of their church. This church became known as the Church of the Desert.

Persecution still continued. Gradually, however, the general population began to revolt against the numerous atrocities. One of the champions of freedom was Voltaire, well known for his infidelity.

When a certain Jean Calas was seized and terribly tortured after being charged falsely that he had killed his son for having turned Catholic, Voltaire used his eloquent pen to stir

public opinion. As a result Calas was pronounced innocent, but too late.

Voltaire set others free from the terrible fate of life in the galleys. When a young man had been delivered from so cruel a life, he went to his benefactor to thank him. Voltaire replied, "Don't thank me. Your only crime is that you pray to God in poor French." Although Voltaire will always be remembered as an enemy of Christianity, it should not be forgotten that he also championed the cause of freedom and justice.

Not till the time of the French Revolution in 1789 were the much-abused Huguenots given a reasonable amount of liberty. But their numbers had dwindled from one tenth of the population to only a few hundred thousand.

### Only 15 Years of Age

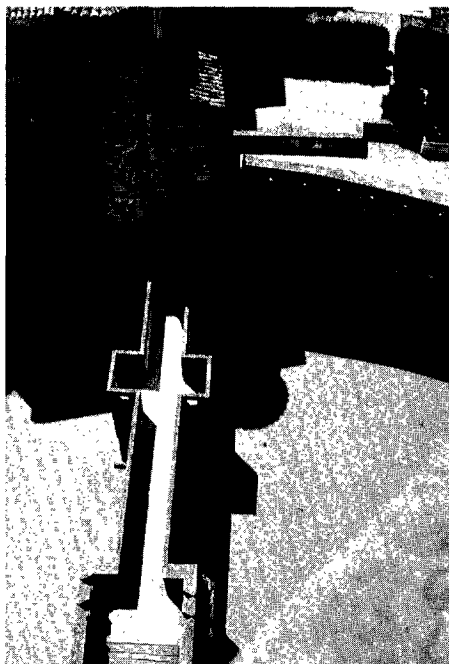
Marie Durand may well serve as an inspiring representative of this courageous people. She was but a tender girl of 15 when she crossed the deep moat that surrounds the prison tower in Aigues-Mortes, a medieval town in southern France. A heavy gate swings open. With aching heart and tear-filled eyes she glances back once more. The door shuts behind her with finality. The Tower has swallowed up another victim.

Our Reformation Tour group had traveled far to see this dismal prison. There it stood, just as forbidding as ever, just outside the town walls. The circular structure measures some 30 feet in diameter and is about five stories high. We enter through the same gate into the darkness inside. How circumstances have changed, I thought. Here we are, a happy group able to come and go as we please. These dismal rooms, the former abode of terror, agony, and broken-hearted grief, now echo with the voices of the free. And yet, our precious freedom has not been guaranteed to us in this world. Will this and similar prisons witness the hopes and fears of God's people once again?

The walls are 18 feet thick. There are no windows. Narrow slits in the massive masonry permit little light but much wind and cold to enter.

The prisoner's room is circular. In the middle of the floor is an opening covered with heavy iron grating through which food is passed.

I look around solemnly, reliving in my mind the whole scene. Unconsciously, loud conversations have subsided into whispers. Far overhead curves the arched ceiling. There is a window, but it is hidden by a heavy door that opens into the soldiers' quarters. Their station commands a view of the entire town, the fields, and the Mediterranean Sea beyond.



View (from top of Tower) of bridge over moat that Marie doubtless crossed as she entered the Tower as a prisoner.

Where we now stand, Marie was imprisoned. There is no view here but that of the circular granite walls.

I thought I understood the meaning of the word *courage*. But in this prison I realize that I had but known its definition.

It is 1735. Slowly, with bowed head, Marie approaches the circular stone in the middle of the floor. She has already endured her bitter lot for five long years. Now she sees through the narrow openings in the wall that daylight once again is fading and another evening descends.

### Temptation Is Powerful

Marie, in common with other Christians, experiences many powerful temptations. They do not always attack with full-clawed fury, but like the tides of the sea, rise and fall.

Tonight, however, she is more troubled than before. She can almost hear a voice saying to her, "That gate down below opens with but two knocks. Say a word, a single word, and your chains will break. One asks of you nothing more than to go to the nearest church for a few moments and to kneel in penitence. No one will ever know. Whisper but a word into the ear of the priest and say, 'I recant.'"

The temptation is almost overwhelming! How she longs to see her home again. As if the tempter could read her very thoughts, a new wave of evil allurements flows over her.

At home, the tempter suggests, you will find things as you left them five years ago. The clock still ticks off the

hours, the copper lamp continues to blacken the wall. The spinning wheel, the fireplace, still lend their continual charms. In this pleasant home you were a little girl. You filled it with laughter and song. In time of harvest, remember how you would return from the field to be gathered in mother's arms? She always welcomed you with smiles to give you a little taste of heaven.

Scarcely had Marie recovered from the force of this allurements when another, even stronger, temptation insisted that she give up her strange beliefs.

Irresistible thoughts of love and marriage now filled her mind. She visualized herself as a happy mother of children bending low with tender affection over her helpless babe and being rewarded by its sweet smiles. With evil power the challenge comes to her, Why waste your youth behind these grim walls? Your life, nearly your entire life, is waiting for you outside. Outside, there is the sunshine, the happy laughter of children, the warmth and comforts of home, the smiles of your lover.

In this hour of intense temptation faith struggles with cowardice. Marie arises and with folded hands looks up to the ceiling. She no longer sees the vaulted stone above her. She sees her Saviour. With words of tenderest comfort He says, "Follow Me. Cease to be alarmed. The night of loneliness and grief that has settled around you will make way for the day of peace and freedom. Today it is prison, tomorrow freedom. Whether you live or die, My strong hand will hold you. Do you believe this?" With supreme resignation she sighs, "Yes, Lord."

Marie has won another battle. She has risen to a greater height of faith. There is a new light in her eyes. With determination she kneels at the base of the circular stone that surrounds the opening in the floor. Slowly, and with the same perseverance that distinguishes her entire conduct she carves in the stone the word that has been spoken around the world ever since, "Résister—" a word doubtless meaning "resist."

Marie remained 38 years in the Tower. She resisted every temptation to recant. Her letters to her loved ones continued to record her steadfastness. From one letter preserved in the Paris Protestant Library I copied the following sentences: "I am in this awful prison 33 years. . . . We must not be Judases by betraying our own consciences. . . . Your humble servant, Marie Durand."

The name of Marie Durand will ever continue to represent a Christian's steadfast resistance to evil and its choicest allurements.

By Wilber Alexander  
Chairman, Division of Religion, Emmanuel Missionary College

# CHOICE VINES and WILD GRAPES

*What kind of grapes is God's present-day vineyard bearing?*

**D**URING times of crises human behavior takes on many forms. One of the most noticeable and consistent reactions of men to tragic, shocking, or bizarre events taking place around them is to capture the details and mood in the language of song. The custom is as old as the vineyard song in Isaiah 5; it is as new as recent months when President Kennedy's assassination was retold in ballad.

Probably Isaiah introduced his ballad when he was at the Temple at the time his people had gathered to celebrate the Feast of Tabernacles at the end of the harvest. Before the sacrifices began, an informal atmosphere prevailed in the Temple court. Vintage songs were being sung, so the time seemed opportune for the prophet to assume the role of a ballad singer introducing a new song.

With heart burdened for his people, this great man of God would use anything to make his message meaningful. At times he acted out parables, used signboards and costumes, and now he presents a song, hoping thus to get men to listen to the voice of God.

His song is only eight lines long. It begins with "wellbeloved" and ends with "wild grapes." In the song Isaiah paints a pathetic picture; he

asks a pointed question; and he forces his people to face their own condemning answer. In quick, rhythmic movement he begins: "My wellbeloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein" (Isa. 5:1, 2).

This picture of a vineyard was especially interesting to Isaiah's audience because theirs was a land of vines growing along terraced hillsides. They could appreciate a vineyard having the advantage of situation and soil, protected, cleared, and planted with choice vines. They would sense that this was not a commercial vineyard only, but a delightful place for the pleasure of its planter.

They waited expectantly for the next words, but were surprised as they heard: "And he looked that it should bring forth grapes, and it brought forth wild grapes. . . . For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry" (verses 2, 7).

The implications in the first verse of Isaiah's song are painfully clear to

his listeners. The fullness of God's provision for His people could not be denied. They were in possession of a deep knowledge of God and His way with man. From God's own hand they had received a perfect law adapted to meet their need. From men like Moses, Joshua, and Samuel they had received instruction and direction supported by example. As far as possible all stones of offense and stumbling blocks to spiritual growth had been removed. They had a temple — a tower — with ritual suitable to their needs to keep up their awareness of God and their contact with Him. Providential discipline had furnished them with adequate inducement and appeal to obey God. They had every spiritual advantage. They were choice vines, but for fruit they bore wild grapes. These five varieties of wild grapes are described in vigorous language by Isaiah in verses 8-23.

## Grapes of Covetousness

The first were the wild grapes of covetousness. "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!" (verse 8). God's glory and power were to be revealed through the prosperity of His people as they extended knowledge of Him beyond their borders; but they were systematically robbing Him to satisfy wants beyond their needs. Their absorption with material things was separating them from God.

The second type of wild grapes in God's vineyard was that of dissipation. "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" (verse 11). Indulgence of appetite and passion had dimmed their perception and confused their God-given intelligence. It had perverted their sense of moral and spiritual musts (cf. verses 22, 23).

Grapes of subtle skepticism and



## Your Denominational IQ

By Idamae Melendy



This quiz calls for the dates on which certain phases of organization took place. Fill the blanks with dates selected from the right-hand column. Answers on page 23.

- |                                                                      |         |
|----------------------------------------------------------------------|---------|
| 1. The first local conference to be organized was Michigan, in ..... | A. 1901 |
| 2. The General Conference was organized in .....                     | B. 1913 |
| 3. Union conferences were organized in .....                         | C. 1863 |
| 4. World divisions were organized in .....                           | D. 1861 |
|                                                                      | E. 1855 |

flippant scoffing also hung on the vine. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (verse 20). Sin had become so much a part of their lives that it followed them as easily as a friendly farm animal at the end of a rope. In their sinful stupor they trifled with God—"Let us see God. Show us His judgment."

Since this was natural fruit rather than spiritual, the fourth and fifth varieties of wild grapes followed logically—grapes of confusion and grapes of conceit. Israel's values were twisted and they admitted no error.

The prophet Isaiah is not able to picture the disappointment in God's heart. All God's loving care seems to have been bestowed in vain. Fenced in to righteousness with every needed advantage and incentive, the choice vine

nevertheless brings forth a harvest of wild grapes, bitter in God's mouth.

God asks His people only one question and leaves the answer with them: "And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" (verses 3, 4).



The Art of Living....

when



you're

young

by Miriam Hood

## Make It Special

WHEN a friend has done so many helpful things for you that "Thank you" seems inadequate to express your gratitude, how do you go about showing your appreciation? This was a question asked in a letter from one of our readers. She (the letter writer) went on to mention unusual circumstances that had created an overwhelming need for kindness and helpfulness on the part of someone—extended illness, that sort of thing. But as I thought it over, I felt that this phase of the art of living, the need for a gracious response on the part of a recipient, is certainly important enough for us to think about in our column. As a matter of fact, the writer of the letter asked me for suggestions. I've been mulling the problem over; I hope I've arrived at some workable ideas, and I'd like to invite you to send along your own thoughts on the matter.

The easiest thing, of course, is to go to a gift shop and buy an *objet d'art* of the type you like best. If you're the sort of person who is enthusiastic about vases you'll probably end up with a vase, the quality of which will be determined by your purse. Or if you like little figurines undoubtedly you'll get a figurine, maybe a genuine Hummel—budget again dictating. If you are a creative kind of person, sewing-wise, I imagine you'll haunt a "knit shop" to find yarn for a scarf or sweater. The masculine counterpart to this would be a pair of hand-made bookends, paper weight, lamp, et cetera.

This is what you'll do if you're thinking about *your* interests. But remember, the purpose of a "thank you" is to convey a very special kind of deep-down gratitude to your *friend*, to show him beyond any shadow of a doubt that the thoughtfulness displayed by him can't be measured. The gift is only a token—but if the thoughtfulness was so unusual, surely the gift should show thought, also.

I'm suggesting that in cases of this kind you ought to engage in a little

campaign to ferret out the very special interests of your friend. I use the term *ferret* advisedly; it has been my experience that folk who give vast amounts of themselves to others don't go about advertising their wants and likes. Because, you see, they don't have any thought in mind of a "reciprocal" arrangement. (We're not talking about the established social custom of gift-giving. That's another matter and one that perhaps we ought to discuss at another time.)

Your ferreting campaign can be pursued most effectively when the two of you are in a relaxed, confidential mood. For example, you may be strolling through a store together when your friend says wistfully, "I've always thought it would be such fun to start a collection of little demitasse cups from all over the world. Not that I'd ever use them for anything but 'kosher' drinks. But they're so dainty and sweet!"

And that's a clue. She wouldn't start a collection for herself, undoubtedly, because she doesn't spend much time or money on herself. But you could institute a search for just the right little cup from France, or Germany (it shouldn't be fearsomely expensive) and have it wrapped beautifully, and write a note telling her that this is the beginning of her cup collection! See what I mean?

Lest someone be troubled about time and money being spent in this way, I'm prepared to defend my thesis. Thoughtfulness is never a waste of time. Your friend was being thoughtful when he (or she) brought all your assignments to you when you were ill, ironed all your clothes that had piled up, washed your car, fixed that flat tire. Just because those things came in the realm of practical thoughtfulness, it doesn't mean that there are no other kinds. Everyone needs beauty in his life. Everyone needs the feeling that he's cherished. And *you* need the experience of bringing beauty and the cherished

feeling to others. So it works out quite nicely, really.

As for money, I'm not suggesting that fortunes be spent in this way. In fact, I'd be rigidly opposed to that. But if you give up something that you planned to buy for yourself, something that you might even think you need, but can manage without, you won't have spent any more money than you would have otherwise. Your gift-giving to your church won't suffer either. It's an interesting thing, this business of unselfishness. One unselfish act seems to beget another. You may find, if you practice the art of gracious appreciation, that your gifts to the church may even increase because you'll want it that way. It's such a good feeling, not to be concentrating on *you*!

If you'd still rather move in the realm of the practical, I think it's possible to be original there also. We mentioned car washing earlier. Well, I've noticed that one can buy books of coupons that entitle the bearer to five or ten car washes. What a boon that would be to a young friend who's "fanatical" about keeping his car spotless, but has little time for the process. Perhaps your benefactor yearns to travel but sees no immediate prospect that this ambition can be realized. The next best thing? A subscription to a travel magazine, one that specializes in breathtaking pictures of all those faraway places.

I hope I've answered the girl who wrote to me, or at least started her thinking along these lines. When you need to show appreciation for some outstanding kindness, and a gift is indicated, my philosophy would be—special gifts for special people!



Here is an appeal to memory and conscience. What more could God have done? The obvious answer is Nothing. God did all He could—all they would let Him do. What they have done in the face of all His care is unreasonable and unaccountable. Now in righteous judgment He must remove their privilege and leave them to their own ways for a while. He must remove His protective hedge and wait for another opportunity to reach them.

"And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down; and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it" (verses 5, 6).

In the vineyard the grass begins to mat; the paths fill with weeds; the vines shrivel. Evidence of chaos is all around. Each man as well as the nation from which God is forced to withdraw shares this sad plight.

Four times God has planted a vineyard on earth, and in each instance wild grapes have been found on many choice vines.

We read in Genesis that "God planted a garden eastward in Eden; and there he put the man whom he had formed." What a garden—hills and plains interspersed with rivers and lakes. At every turn graceful shrubs and delicate flowers were to be seen. Nothing was lacking that would contribute happiness to Adam and his mate.

In open communion man received instruction in the way to fullness of life. Then God looked into His garden, and Moses describes what met His eyes: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth" (Gen. 6:5, 12).

Thus God was forced to eject man from the Garden of Eden. He attempted to build a new garden, but had to destroy it by the Flood, from which only eight of His people survived.

Moving forward to the time of Isaiah, God again planted His garden. He called out Abraham and brought Israel out of Egypt. He said to Moses, "Thou art a holy people unto the Lord thy God. He hath chosen thee to be a special people unto himself above all the people that are upon the face of the earth."

Isaiah's song sums up Israel's abuse of privilege up to his time. At the time of Christ the children of the children of Israel were still counted God's chosen people. They too were a planted garden of whom Jesus speaks in His parable in Matthew 21: 33-40. God had favored His people past Isaiah's time. All that had been available before was made available again at this time. God still wanted the fruits of righteousness in His people for the purpose of revealing His infinite character to the lost around them.

### Christ Sent

As their barrenness became more and more obvious and they appropriated each new gift as one of special privilege to be used only for themselves, God sent His Son to bring them to their senses. Here was an added dimension unparalleled in their history. What was their reaction? They resented His presence. They hated His words. They despised His example. When they could tolerate Him no longer they crucified Him, and eliminated in one way or another all who championed His gospel.

One can almost hear the echo of Christ's words at the stoning of Stephen: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate" (Matt. 23:37, 38).

We come now to the era of the Christian church. This earth was moistened by the tears and the blood of the Son of God. What a garden planted in the shadow of Gethsemane and Golgotha!

Blessed with eternal words of truth

spoken in a voice filled with tears, favored with forgiveness and pardon, watered, nurtured, and empowered by the Holy Spirit, the church was examined by God for the fruit that reveals the value of His invested love—the fruits of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (cf. Gal. 5:22, 23).

For any person sensitive to the loving-kindness of God, it is a soul-shaking experience to reflect on what one may be doing with God's grace and His gifts. How easy to produce wild grapes, to love luxury, to pile up possessions until we sit in our loneliness unenvied and unloved; to be such slaves to appetite that the temple of the Holy Spirit houses only the god of the belly; to dally with the clear voice of conscience until the sin we once loathed we now love; to repeat the "big lie" often enough to enable us to label earnestness as fanaticism, piety as hypocrisy, concern as sentimentality, purity as prudishness; to pride intellectualism until the mind is self-satisfied and sees no reason to change.

What begins as a simple song in Isaiah closes as a stirring symphony in our souls, with themes we can never forget—the theme of God's gifts of blessings and opportunities to each life; the theme of man's freedom to refuse or welcome God's grace and love; the theme of our responsibility to God—a life that is ours, but with the purpose that its fruits may be dedicated to Him; the theme of a betrayed trust, men and women fondling and hugging the pronoun "mine" to selfish, empty hearts; the theme of God's grief as He watches what is done with His love.

We are brought finally to Isaiah's question: "What could have been done more?"

## Saved by Grace

*"This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners; of whom I am chief" (1 Tim. 1:15).*

Here is a text that needs no interpretation. It is written in plain words that all can understand. It is written with authority, and it has often been an inspiration to me when I needed a spiritual lift.

Paul always remembered that he once was a sinner, and that the great love of Jesus Christ had saved him. He remembered his conversion and often referred to it in his Epistles to the churches. Writing to Timothy, Paul pours out his soul to the young man. He gives thanks to Christ Jesus that He counted him worthy to be in the ministry. He confesses his old and former sins to Timothy. It appears that Paul was depressed and needed to assure himself that Jesus loved him, that he had obtained mercy, and that the grace of God was exceedingly abundant for him.

Like Paul, there are moments when I have to reassure myself that Jesus loves me and that God has forgiven my sins. Then I remember how my life was changed by the grace of God. Surely the Lord has been good to me. And I am thankful for the faithful saying that Jesus Christ came into the world to save sinners. I was one of them.

I recommend to all Christians who feel the need of a spiritual lift to recall their conversion, as did Paul in the above text, for we have all obtained mercy through the great love of Christ Jesus who died on the cross to save sinners.

ADAM ZIEGLER



# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



By Dorothy Christman  
*Missionary Wife, Lima, Peru*



## Music in the Home

*A testimony from personal experience on the values of a home orchestra*

WHETHER they've tried it or not, most people will agree that rearing four boys presents a very real challenge. I heartily endorse this opinion. It takes dedication, well-planned objectives, plenty of "elbow grease," and God's special blessing at all times. Satisfying results, however, bring proportionate pleasure to a persevering parent just as a blooming rose does to a persevering gardener.

We feel that providentially we have found one wonderful aid in the four-son-rearing responsibility. I would like to share it with you. An old friend remarked one time as she saw us playing musical instruments together as a family, that music had saved me many heartaches. I suppose that is true, and I trust that it will continue to be so in the future.

We often have preconceived ideas as to what to expect from a young group of the masculine sex. But rowdiness, noise, and boys need not necessarily be synonymous, nor ungentlemanliness a deserved description. We believe that music, in proper measure, can modify the whole picture for the better.

From early childhood, music has grown in and around the life of our children. Now it has become a sturdy and useful plant. We began by singing, never dreaming of the blessings

the developing, unfolding plant would bring us.

If much of the work has fallen to me, it has been a pleasant duty and privilege. The inspiration has come from my husband. Children are natural imitators. Children are born to be like their elders. Worn down by the pleas of our eldest son, when he was only about seven years of age, we finally bought a cheap, half-sized violin. I am sure that his great desire for a violin was not produced by an overwhelming love for music, but rather because of an obsession to be like his daddy. With that little violin—split down the back when we bought it—we unknowingly began our "orchestra." As the other three boys grew we bought each a stringed instrument, from time to time changing no-account instruments for better ones according to the length of the boys' arms and their progress. We even added a cello.

It was a melodious circle! The violins helped the boys with the piano, and the piano with the violin. Then once upon a time someone asked us to play a special number for an end-of-the-year school program. That day our "orchestra" was born!

Through it we have learned much. And not all of what we have learned has been about music. We have learned to put our time to good use.

With time and perseverance much can be accomplished. Rarely have the boys been bored, with nothing to occupy spare moments. Usually, we have had so much to do that we cannot get it all done in the time available. How often "fringes" of time hanging around the edges can be made to count—or can be left to evaporate as the morning dew.

Music has taught us patience and demonstrated the results of practice. It has taught us responsibility. Instruments are valuable possessions, and each boy cares for and prizes his own. It has given us the satisfaction of accomplishment when practice is over, making leisure time precious and play time merited.

Most mothers know a little about music, and I belonged to that class. I believed, however, that I could share with my boys what I knew. Many hours we have sat and worked together until little wheels began to be self-propelled. Today each son plays three instruments. We began with piano and the strings and added trumpets and trombones.

I would say that in no way has music brought about ill effects or maladjustments. Rather, it has developed the social graces, the culture, and courtesy we like to find in Christian young people. I think it also has made them appreciate physical activity—

cycling, swimming, ballplaying, and so on.

"Rightly employed, it [music] is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul. As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children today gladden their pilgrim life."—*Education*, p. 167.

"It [song] has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy."—*Ibid.*, p. 168. We have found these words to be true in our home. Never could our boys witness the mistreatment of animals without rising in defense of these creatures. A relatively mild act of discipline in house training our little Pekingese dog brought forth tears of sympathy. To kick or mistreat any animal or use a slingshot to hit a bird or fowl would be unthinkable. While music probably does not deserve all the credit for producing a sympathetic nature, doubtless it has made a strong contribution.

With all of the inconveniences that come to a mother because of an overabundance of birds, fish, animals (including, at present, two monkeys), and the planting of flowers and fruit trees in a back yard 10 by 30 feet, we have been overjoyed at the tenderness and love that is growing daily as we tend God's creation. And this subduing of the "rude and uncultivated natures," has shown itself in the compatible way in which the boys work and play together.

We have had much pleasure among ourselves with our music—and have brought some pleasure to others, too, we believe. We have participated in the thrills of the wedding march, in graduation exercises, and in other kinds of services—playing in many cities of North and South America. We shall remember all our lives the trips we have made together and the programs we have given.

We have in our scrapbook of clippings and pictures an editorial that appeared in a Peruvian newspaper after we had visited and played in the little town of Pucallpa. The writer said it was not his intention, nor was he able, to make a musical criticism of our performance. What he wished to call to the attention of his readers was the significance of the family. We are happy that we impressed him as being a family "harmoniously united," bound with an invisible tie.

Before a home orchestra can be formed, of course, there must be children! We thank our Father for that great blessing first of all!



## The Lost Pet

By Mabel Earp Cason

LOOK at my new pet!" Tad held up his hand for his big brother Don to see.

"Oh, a caterpillar," Don said, looking at it closely. "I wonder what kind it is."

"His name's Pete," Tad told him as he put it back into its box.

For two or three days Tad spent every moment that he could with his pet. He put him on the bushes where tender leaves were growing and watched him while he ate, or held him on his hand and fed the leaves to him. It was really amazing how much Pete ate. And it was just as amazing how much growing he did in those few days.

Then one day Tad went into the house for lunch, leaving Pete eating on a bush. He was away from his pet for an hour, for he had to help his sister with the dishes. When he returned, Pete was nowhere to be seen. He started searching for him.

Don came out of the house. "What are you looking for, Tad?" he asked.

"Pete's gone. I can't find him anywhere." Tad was almost in tears.

"I think Pete liked me," Tad said. "I don't believe he'd ever run away from me on purpose."

Don had his own ideas about what had become of Pete but he said nothing to Tad about them. The next day Don found Pete.

"There's Pete," he said pointing to a queer-looking thing that hung from a twig.

"I don't see him," Tad said, scanning closely every part of the bush.

Don put his finger on the strange-looking thing that seemed like a dried, curled-up, yellowish leaf.

"That's Pete right there," he said. Tad's face fell.

"That doesn't look a bit like Pete. But I guess he's dead and dried up." He looked so sad about losing Pete that Don said, "But Pete will come to life again."

"Only *people* will be raised from the dead," Tad said. "I know that much."

"O.K., then, Tad, you just forget about Pete for a while and we'll see," Don told him. But Don watched the dead-looking thing on the twig every day. One day he called excitedly to his little brother, "Come and see Pete!" And there before his eyes was the little curled-up dead leaf that Don had said was Pete. It had burst open and a long, thin leg was hooked over the edge of the opening. It was not like the short plump leg of Pete. Slowly the rest of the body came forth, damp and wrinkled.

In only a few minutes Tad could see that this was a butterfly that had come from what had seemed only a dry, dead leaf-curl. Don explained the wonderful thing that had happened to Pete.

"Pete, like all caterpillars, has been in the pupa stage. This is his chrysalis, like a grave almost. While he was in it he changed into a butterfly."

As Don talked, the wings of the creature dried and there on the twig stood a beautiful butterfly, slowly fanning its wings.

"It's something like when people die and are buried," Don explained. "When Jesus comes they'll be made all over again. Pete is now a swallowtail butterfly. Who would have thought that your ugly little Pete could ever have been changed into such a gorgeous creature!"

"Maybe in the resurrection," Tad said, "we'll be beautiful, like Pete."

"More beautiful, I expect," his brother answered.

"Who would have thought that your ugly little Pete could ever have been changed into such a gorgeous creature!" Don exclaimed.

ILLUSTRATION BY THE AUTHOR





## The Supreme Court on "No . . . Establishment"

The basic issue in the current national debate over a proposed constitutional amendment that would enable government agencies to prescribe and control religious exercises in public school classrooms is the meaning of the First Amendment clause that prohibits any law "respecting an establishment of religion." Such an amendment, as we have seen, would fundamentally alter the historic interpretation and application of this clause, and would open the way for a complete reorientation of public policy with respect to church-state relations. In fact, it would read into the Constitution the very definition of the clause that Roman Catholic jurists, clergy, and writers have been advocating in recent years in connection with their endeavor to circumvent constitutional objections to public aid to parochial schools. Ostensibly in the name of promoting the free exercise of religion—for the majority—the proposed amendment would surreptitiously breach the wall of separation between church and state in such a way as to permit the very things the American people as a whole have thus far emphatically rejected. It would discharge the First Amendment as a guardian of minority rights, hand the amendment over to the majority as a weapon against any dissenting minority, and forbid the Supreme Court to intervene.

Last week we noted that the framers of the First Amendment intended the clause prohibiting any law "respecting an establishment of religion" in the broad sense of any kind of legislation of a religious nature. Catholics seek to restrict it to the narrow sense of a formally established state church, and then to define it as permitting any and all forms of nondiscriminatory state aid to religion. Inasmuch as the U.S. Supreme Court is the final arbiter of the meaning of the Constitution, its opinion with respect to the intent of the "no . . . establishment" clause is of vital importance. This week let us consider what the Court has said on the matter.

### *Everson v. Board of Education*

*Everson v. Board of Education* (1947) was the first Supreme Court case involving the "no . . . establishment" clause. Since then there have been six others, including the three prayer and Bible reading cases of 1962 and 1963.

Noting, in *Everson*, that in former cases involving the "free exercise" clause the Court had consistently accepted its broad meaning, the high tribunal now held that "there is every reason to give the same application and broad interpretation to the 'establishment of religion' clause." Speaking for the Court in the 5-4 decision, Mr. Justice Black went on to expound what has since become known as "the *Everson* dictum":

"The 'establishment of religion' clause of the First Amendment means at least this: Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. . . . No tax in any amount, large or small, can be levied to support any religious activities or to teach or practice religion. Neither a state nor the Federal Government can, openly

or secretly, participate in the affairs of any religious organization or groups and vice versa. In the words of Jefferson, the clause against establishment of religion by law was intended to erect 'a wall of separation' between Church and State."

In the minority opinion, yet in agreement with the majority on the import of the First Amendment, Mr. Justice Rutledge said:

"The Amendment's purpose was not to strike merely at the official establishment of a single sect, creed or religion, outlawing only a formal relation such as had prevailed in England and some of the colonies. Necessarily it was to uproot all such relationships. But the object was broader than separating church and state in this narrow sense. It was to create complete and permanent separation of the spheres of religious activity and civil authority by comprehensively forbidding every form of public aid or support for religion. In proof the Amendment's wording and history unite with this Court's consistent utterances whenever attention has been fixed directly upon the question. . . .

"The prohibition broadly forbids state support, financial or other, of religion in any guise, form or degree. It outlaws all use of public funds for religious purposes."

Inasmuch as *Everson* provided the Supreme Court with its first opportunity to deal directly with the "no . . . establishment" clause, this case became a landmark on the relationship between church and state as set forth in the Constitution.

Next week we will review what the Court has said on the matter since *Everson*.  
R. F. C.

## From the Editor's Mailbag

A sister states that for a number of years there have been stress and discord in her church on this point: Some think that meat should be included in the holiday baskets that the church sends to the non-Adventist poor. Others are equally convinced that it should not be. Some in the church feel that to withhold meat is to try to "dictate" to others what they should eat.

### Our Reply

I agree that we ought not to force our ideas on anyone, whether he be an Adventist or a non-Adventist. Any approach to the matter of vegetarianism from the standpoint of making somebody do what I think he ought to do is abhorrent to me. It is also alien to the true spirit of the Advent Movement.

But there is another aspect to consider. God raised up the Advent Movement, not to preach penance, in diet or in anything else, but rather to offer men a more excellent way that will mean better living for them both spiritually and physically. People everywhere know that Adventists have distinctive ideas on a great many matters; also, most all of them know that diet is included. Now, when our church bears witness before the world I think our goal should be to witness to the highest and most distinctive ideals that the Movement stands for. When, on occasion, one of our institutions gives a dinner for non-Adventists, we try to offer them an exhibit of the best; that is, the somewhat distinctive diet of Adventists. And I think we should. Nor does anyone raise the cry that

we are forcing them to accept any of our dietary views.

In some measure, I believe, this provides an analogy to the holiday baskets you speak of. If I were responsible for sending out Christmas baskets I would wish to send something better than a deceased chicken. I would try to send them the more excellent things to eat. I'm sure we can send them an appetizing, nutritious basket which in every way witnesses to the most distinctive views on diet given to us by inspiration. And let us not forget that it is through the Spirit of Prophecy writings—which we all like to quote on so many matters—that we acquired certain of our views on diet.

Again, in giving out your holiday baskets you are not setting forth an endless regimen of diet that the recipient must follow. You are giving him just one basket. His variety of food throughout the year will be largely what he himself buys, or what the welfare agencies provide. So he will certainly not be deprived of flesh foods if he desires them.

Now, if your church were taking up the program of feeding certain families three meals a day, 365 days in the year, you would face a very different situation. If these families were non-Adventist, you would be obligated to explain to them why the Adventist Church believes a nonflesh diet is better, thus explaining the absence of flesh foods in the diet provided. Even then, I am not sure that in your initial approaches to a non-Adventist family you might be feeding, you should press too earnestly and vigorously the nonflesh ideal. I repeat, personally I abhor the idea of "forcing our religious views" on people, to borrow your own phrase. Mrs. White makes it very clear, in several earnest statements, that we should tactfully seek to lead men on to the better dietary program.

You say that when your church comes to the next holiday season, "there is going to be the same argument, the same bitter feelings, and how can the Holy Spirit work in a divided church?" I agree that bitter feelings are tragic things to have in a church, but I don't know why your holiday basket plans need to produce this sorry situation. Isn't it just possible that the real problem with you dear people is your hearts rather than your stomachs?

Don't forget that many a church has had hard arguments and bitter feelings without ever having a chicken in the picture. Such sad situations can be produced by discussions of what color of rug to have in the aisles, how to conduct the primary room, or what color to paint the church, to mention only a few of the innumerable situations where the devil has a holiday and the saints suffer in spirit.

If I were standing before your church I would wish to emphasize, in relation to the holiday baskets, that in our diet, as in endless other things, we feel we have a contribution to make of a better diet, that we are going to make it joyfully, humbly, and hope others will accept it in that spirit. Then I would remind all of you that it is only one meal in the year that we are offering to the poor, and ask: Why not let them see in that one meal what the Spirit of Prophecy has encouraged us to believe is the best food for us? I might also remark that the most eminent authorities in nutrition today emphatically declare that meat is not necessary to a well-balanced diet.

Let me quickly add that probably your good pastor has set forth these principles already.

There's another point that might be pondered. Let's say you send out a chicken in each basket. Later, some of the recipients join the church, accept Mrs. White as possessing the gift of the Spirit of Prophecy, read her counsel regarding diet, and ask you: Why did you send the chicken? Personally, I like even my welfare work—

and I've done some of it—to witness clearly for the Advent Movement.

What more shall I say? Perhaps nothing I might say would really assure 100 per cent peace and harmony in your church, or in any church. I have no such powers. There seems to be a certain strange interrelationship between psychology and physiology in the realm of diet. Any discussion in that area seems to affect our very vitals—both figuratively and literally. Surely a more relaxed attitude, a desire to understand each other, ought to bring many of us together that presently are far apart. At least near enough together to discuss calmly certain differing views, free of rancor—without condemnatory words on the one side or threadbare humor on the other.

Finally, even if your church should decide to send out holiday baskets with a chicken in each one, I would not sit in judgment on you—God hasn't assigned me that task. I'd simply remark that I thought you were missing an excellent opportunity to witness. And why miss *any* opportunity?

F. D. N.

## One in Fifteen

Specialists in the field of alcohol education generally agree that an average of one person out of 15 who drinks alcoholic beverages will become an alcoholic—a compulsive drinker who becomes a problem to himself and society. This means that a minimum of 5 million Americans, out of an estimated 75 million who drink, will lose the mastery of themselves. Some will be unable to hold a job. Some will cause continual heartaches in their homes. Others will live out their days in an institution. Still others will end up in "the gutter."

If there were a scientific way to determine conclusively in advance which persons of the "beginning drinker" class would eventually become alcoholics, no doubt a large number would abstain from all intoxicating beverages. They would take the position, as do members of Alcoholics Anonymous, that "liquor is not for me." The truth is, however, no one can be sure who will or who won't become an alcoholic. Social drinkers can be sure of only one thing—that one out of 15 of their number will become a drunkard.

A current magazine (*Christianity Today*, April 24, 1964) illustrates the problem and risk, like this: "Suppose a man goes to an airline counter to book a flight. The ticket is purchased, and the attendant delivers it with these words: 'You should know, sir, that on this plane, seating seventy-five passengers, five seats at some time during the flight will suddenly give way and drop their occupants out of the plane.' The purchaser replies, 'Don't put me in one of those seats.' 'But,' says the attendant, 'that's impossible; we don't know the seats that will give way. Have a good flight, sir.'"

To be sure, alcoholism does not come on with the suddenness of a seat being ejected from an in-flight airplane, but the percentage of risk is one in 15, as in the illustration. And can anyone deny that the magnitude of disaster involved in alcohol-produced illness, unemployment, home conflicts, poverty, and kindred woes is comparable to that resulting from the sudden loss of a dear one? Is sudden death demonstrably more tragic than the plight of an alcoholic slowly drinking himself to death?

Young people and others who are tempted to "follow the crowd" in the matter of social drinking should remember that they are taking a gamble in which the chances are one in 15 for disaster. Gambling is always immoral, but it is evil beyond belief when one risks the loss of his soul and his chance for eternal life. And for what?

K. H. W.

# Reports From Far and Near

## VIGNETTES of Success in SOUTH INDIA

By A. J. Johanson, *President*  
*South India Union Mission*

FOR the first time the South India Union has gone over the Rs. 100,000 mark in the Ingathering campaign, with more than Rs. 115,000 in hand at present.

The workers and laity of the union have been enthusiastic and persevering. With a goal of Rs. 5,000, the Bangalore Central church promptly reported Rs. 10,000. Some of this was collected by a sister 76 years of age. A good portion was collected by an Adventist young woman and her Hindu friend, another young woman. The friend is not yet baptized, but attends all church functions and meetings.

Businessmen have been generous. One man, who as a humble laborer 23 years ago installed the electric wiring for Lowry Memorial High School, has now become a prosperous businessman. He willingly donated Rs. 1,000. Another man from the Hindu community remarked as he gave us a check for Rs. 500, "I will gladly give to an educational system which believes in teaching our young people how to use their hands as well as their heads."

Our ministerial and home missionary secretary, L. G. Lowe, sent more than 250 letters to businessmen whom it was not possible to visit personally. Thus far, Rs. 2,000 has been received through the mail. One man who had previously given only Rs. 50 this year sent us the amount of Rs. 500.

Following this highly successful Ingathering campaign in January, ministerial institutes were held in all four sections, or conferences, during February and March. The men met from early morning until late at night to discuss ways and means of doing the Lord's work more effectively. The union officers interviewed and counseled with each worker personally.

The inspiring spirit of evangelism and soul winning gripped the hearts of the men who attended these institutes. At the close of each institute the workers were asked to set their personal soul-winning goals for the year. In Kerala 50 men pledged 523 souls. About 55

present at the Tamil institute pledged 400 souls. At the Andhra institute the 80 men in attendance promised to work for 780 baptisms. The 17 men present at the Kannada institute aspire to win 214. This year more than 100 city, town, and village efforts are in progress or are planned by our workers.

These individual goals far surpass the union goal of 1,500 souls for 1964. This does not include those to be baptized in our institutions or as a result of lay work. Last year one young college graduate prepared 29 souls for baptism and another brought in 42.

At the Tamil institute Brethren S. Isaac, V. Joseph, N. Y. Penniah, and A. J. Wessel were ordained to the gospel ministry. Kotah Israel, of Andhra, was ordained as a minister during the Telugu institute.

Our corps of 500 laymen recently went through a series of institutes especially for them.

Pastors B. S. Moses and L. G. Lowe made their way by canoe for four miles through the back waters of the Bay of Bengal. They then went some distance through the jungle on foot to the isolated village of Samaladeevi in Andhra, where a group of nine were awaiting baptism.

The service was conducted in a muddy pool in the center of a coconut grove. The water was muddy, but the hearts of these people were made clean by the blood of Jesus Christ. These people were won by our Telugu brother, K. Daniel, a tailor by profession and a dedicated soul winner. He has prepared 31 souls during the past two years. He is only one of many productive lay workers in South India.

Twelve young people were baptized at the close of a Week of Prayer conducted by D. S. David at Lowry Memorial High School. Our Narsapur and E. D. Thomas high schools have also seen many young people take their stand for the truth this year.

At the close of a Week of Prayer conducted by Pastor Lowe at our Kottarakara High School, 29 were baptized. Five of these were from the village and the

others were students. Fifteen years ago W. F. Easterbrook, principal of Kottarakara High School, and Pastor Lowe were non-Adventist workers in a steel plant in Canada. While working there Pastor Lowe's brothers brought him into the message. In turn, Mr. Lowe gave Bible studies to his friend, Mr. Easterbrook. Now both are ordained and serving the Lord in South India. It was one of the outstanding experiences in the lives of these two friends to stand together in the baptismal tank at the Kottarakara High School and baptize these young people together. The Lord calls men from all walks of life—from the fisherman's cottage, from the steel worker's bench, and from the tailor's shop—and through their souls are being born into the kingdom.

There are indications in every department of the work in South India that a tidal wave of evangelism is coming in. This is the work for which Christ came and for which our work was begun in South India. We believe that His presence will be with our working force and believers as they endeavor to follow this year's motto to "Win More."



1. This group attending the ministerial institute in the Andhra Section promised to work toward 780 baptisms in 1964.
2. Pastor N. Y. Chelliah, ministerial and home missionary secretary for the Tamil Section (center), and Y. Asirvatham, diligent lay preacher and soul winner (left). On the right is an 80-year-old sister of the Madurai church who Ingathered the equivalent of U.S. \$20 in five-cent pieces or less.
3. Mariam Surappa (left) and her Hindu friend, Rajeswari, star Ingatherers of the Bangalore, South India, church.
4. K. Daniel, a tailor by profession, prepared this group for baptism at Samaladeevi in Andhra. Brother and Sister Daniel are at the far left, and L. G. Lowe is at the far right.
5. In the center of this picture are the four brethren recently ordained to the ministry in the Tamil Section. With them are their wives and officiating leaders.
6. Once fellow steel workers in Canada, but now fellow missionaries in India, Pastors L. G. Lowe (left) and W. F. Easterbrook baptize together at the Kottarakara High School.



## Forging Another Medical Link in the Far East

By Ralph F. Waddell, M.D.  
Departmental Secretary  
Far Eastern Division

"Search out the land, for therein ye shall find opportunities to serve thy fellow men and to bring the way of salvation to those who know not God!" With this paraphrased mandate in hand, the Union of Southeast Asia authorized a survey of Sabah (North Borneo) to evaluate its needs, and its potential resources for establishing Adventist medical missionary work. The visiting members of the survey team, Dr. Galen H. Coffin and James A. Dailey, medical director and business manager, respectively, of the Youngberg Memorial Hospital in Singapore, and I, as medical secretary of the Far Eastern Division, were met by Andrew Peters, president of the Sabah Mission late in February.

Prior to the survey, the government had focused much attention on the health needs of the people of Sabah. Reports of these needs were published in the *Sabah Times* on February 20, which stressed the importance of base hospitals with facilities that could be linked with rural health services such as village and mobile clinics. These reports prepared the way for interviews with government and hospital officials.

Appropriate preliminary studies had already been done, and contacts had been made, by Pastor and Mrs. Peters. We visited ministers of health, medical officers, community leaders, and prominent business people in Sandakan, Kudat, and Jesselton, as well as numerous villages and rural areas. We also inspected several hospitals to determine institutional capacities, facilities, and needs, as well as public acceptance of their medical-care programs. We made interesting and informative visits to indigenous villages, as a means of evaluating the extent to which existing clinical facilities and services were available to small villages and rural peoples.

While driving through the hill country of northern Sabah the survey team stopped at several Adventist churches. The Rungas people of that area are not far removed from their primitive culture, but when they find Christ as their personal Saviour a dramatic change takes place. The Adventist members of these communities stand out as exemplary men and women. They are known to enjoy better health and greater prosperity, and to desire to improve their own lives and their village environment. Their churches are simple but neat, and the local elders are community leaders. We concluded that these men possess the potential around which successful village clinics can be developed.

Government and health officials were found to be gracious and appreciative of increased medical mission activity. It was thrilling to hear men in high places freely praise the work of the Adventist Church. They had seen and heard of our schools, our welfare centers, and our hospitals. They recognized the significant contribution that these endeavors have

made to the communities and the countries in which they are located. They mentioned especially the Youngberg Memorial Hospital in Singapore and the Penang Sanitarium and Hospital in Penang, and were looking forward to the opening of the Tsuen Wan Hospital in Kowloon, Hong Kong in May.

On March 11 the *Sabah Times* reported: "Study is being given to ways and means of establishing an Adventist mission hospital, and also to the development of mobile medical units to serve the indigenous peoples of Sabah." It has been said that the wheels of organization move slowly, but such is not necessarily true of mission committees. On March 24 *The Straits Times*, of Singapore, carried a lead article covering a committee action: "The Southeast Asia Union of Seventh-day Adventists today announced that they are planning to establish a mission hospital and mobile medical units to serve the people of Sabah." The article further stated that structural plans had been initiated for the development and implementation of the church's medical program in Sabah.

A new link has been forged in the Far Eastern Division's chain of 35 hospitals, clinics, and dispensaries each year since the close of World War II. Two new institutions are nearing completion, one in Kowloon and the other in Bacolod, Philippines. Structural plans have been completed and most of the funds are in hand for a new Hong Kong Sanitarium and Hospital. Surveys have been completed in three additional areas, and soon planning will be completed for the extension of the right arm of the message into these promising sections of the field.

One million patients visited Adventist medical institutions of the Far East last year. Many favorable impressions were made through the loving care provided by these fine institutions.

Last February this medical team investigated the needs of Sabah (North Borneo) in anticipation of establishing medical missionary work in that area. Team members were Andrew Peters, president of the Sabah Mission; Dr. R. F. Waddell, medical department secretary of the Far Eastern Division; James Dailey and Dr. G. H. Coffin, business manager and medical director, respectively, of the Youngberg Memorial Hospital.

## Investing for God

By Arthur H. Roth

Sabbath school members around the world are the most ingenious people on earth in planning investment partnerships with God. However unusual the plan, God honors and rewards the faith and sincerity of His people. He rejoices over man's willingness to cooperate in the grand work of winning souls for His kingdom. He always seems ready to welcome earnest men, women, and children to put Him to the test.

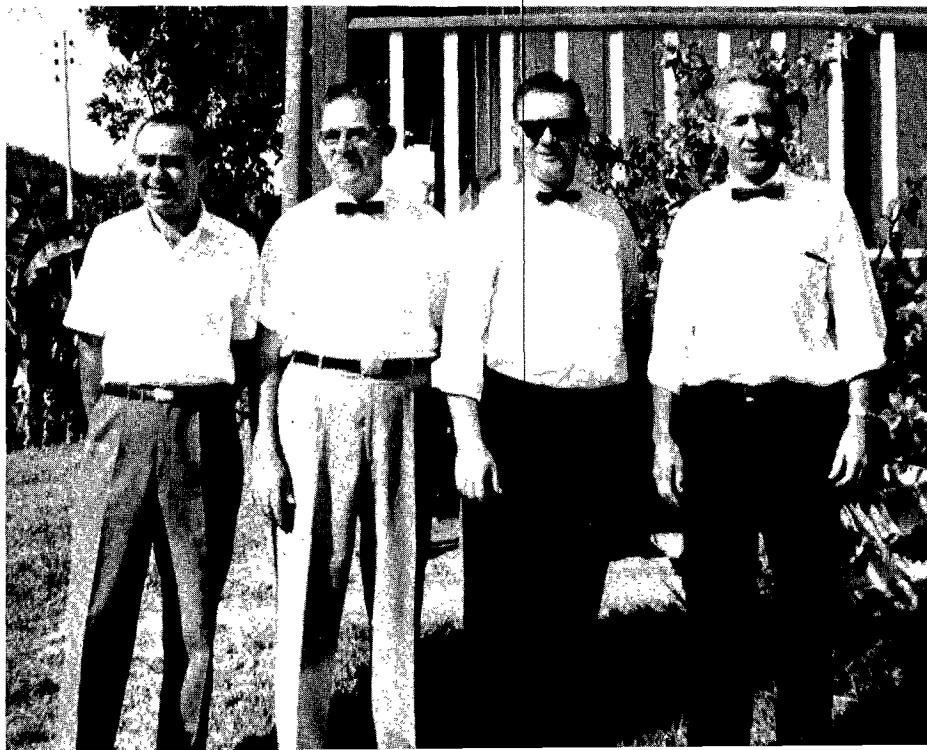
In hot and steaming British Honduras in Central America, a Seventh-day Adventist truckman, Alcolá, was having endless trouble with his old truck. The best earning time of the year—the sugar-cane harvest—was in full swing, but Alcolá was unable to use his truck for long periods of time. First one of the rear axles of his truck broke, and parts are scarce in that part of the world. He had to wait three weeks for a new axle. When the truck was repaired he worked for only two weeks when the other axle gave way. This meant another three weeks' delay.

Six weeks of enforced vacation in the midst of the sugar-cane harvest is virtually unredeemable. But Alcolá's troubles had not yet come to an end. After a few days with new axles, something else went wrong. The truck was a constant headache. He was discouraged, and was tempted to sell the old thing and turn to something else for a livelihood.

One Sabbath morning he sat in Sabbath school, disconsolate. The superintendent spoke about Investment. "That sounds fine for those who can," he reflected, "but I can't even earn my bread."

Later he and the Sabbath school superintendent fell into conversation.

"What do you plan to do for Investment, Alcolá?"





"Haven't got any plans; don't have anything to invest."

"How about investing your truck?"

"I'd be ashamed to invest that old crate."

"The Lord is a mighty good mechanic, Alcolá!"

"I'd like to have Him for my mechanic, if you think He will accept responsibility for the truck. I promise to invest a dime for every trip I make to the mill."

Alcolá started trucking the next week under his new Investment promise. The harvest was unusually long that year. He trucked sugar cane for six months without any more trouble from his old truck. At the end of the season he said: "I am convinced that the Lord is the best mechanic. I made 350 trips to the mill, and I have \$35 for my Investment project."

Probably no one on earth has a complete record of all the ways Sabbath school members have made Investment partnerships with God. The impressive fact about all the ways His children have proposed, is that God has honored and blessed the men and women and youth who dared to ally themselves with Him in an Investment partnership. Do you have such a partnership with God?

## The German Swiss Conference Session

By Winifred Crager Wild

The weekend of April 28 found 1,200 Seventh-day Adventists from the German Swiss Conference gathered in the spacious Kongress Haus on the Lake of Zurich, for their annual session.

Hugo Moeschinger, the president, opened the meeting calling attention to the motto "Watch and Be Sober." Deeply spiritual messages were brought by Charles Monnier, president of the Swiss Union, and Marius Fridlin and Werner A. Wild, president and secretary, respectively, of the Southern European Division, and also by Werner Ruf, president of the French Swiss Conference.

Ingathering receipts have doubled in the past seven years, Otto Uebersax, departmental secretary, reported. This year's total amounted to the equivalent of U.S. \$42,880.

Edmund Hugentobler presented his 23 conference colporteurs, including Mrs. Michel, recently baptized. She told of a woman who had just received a 1,000-Franc gift, and ordered 200 Sw. Fr. worth of books. Sigfried Tobler told of selling many of the new children's books, with repeat orders, to grade school teachers in the most Catholic part of Switzerland. Colporteur Evangelist Ernest Scheidegger is in his twentieth year of service. Southern European Division publishing department secretary, Edouard Naenny, reported 40 working with health literature as the opening wedge in Spain, and 30 new colporteurs in Italy.

Several months ago the 420-member church in Basel, Switzerland, had no colporteur. When Elder Naenny laid the burden on their hearts they began praying that God would raise up a colporteur from among them. They did not know it, but God had begun to answer their



The German Swiss Conference in session the weekend of April 28.

prayer a whole year before they started to pray. Someone in the United States had sent a year's subscription for *Zeichen Der Zeit* ("Signs of the Times") to Mr. and Mrs. A. Eugster in Reinach. They mailed the coupon for the German Voice of Hope Bible course to California and enthusiastically studied the lessons. A young worker, Fred Welti, visited them, and regular Bible studies followed. Almost immediately after their baptism Brother Eugster became the prayed-for colporteur of the Basel church. Brother and Sister Eugster were at the meeting in Zurich, happy in their new faith and work. They would like to know who sent them that subscription. Was it you?

Under the direction of Johann Laich, departmental secretary for the union, the home missionary methods of the churches of Basel and Zurich-Oerlikon were explained to the delegates. Thus far this year Basel has already visited 90,000 of the 130,000 homes in their city, leaving a Voice of Hope Bible correspondence course card at each. Already ten diplomas have been granted, 30 are actively studying the lessons, and some have attended the public meetings. Oerlikon has three groups working. "Work an hour for Christ each week" is their slogan, but they are far surpassing that goal.

Gustav Tobler, director of the Bible correspondence school and manager of the publishing house, read part of a letter received in which a father expressed his thrill at overhearing his daughter remark: "How different father is since he has been studying the lessons."

Representing the Bogenhofen Seminary, and especially the 20 happy Swiss students attending there, Director Johann Heinz and Dean of Men O. Riegler told of plans for expansion.

Instruments glistening in the spotlight, the Schaffhausen-Winterthur brass quintet provided an imposing opening to the MV program under the direction of the conference MV secretary, Hans Selinger. Pathfinders in uniform, Zurich church school students, and young people from the conference, including instrumental and vocal groups from Bern, Basel, and Zurich, participated. The happy Path-

finders gathered an offering—the fourth within 24 hours—equivalent to U.S. \$573.50 for a special medical truck to serve in the Central African Republic—this year's MV project.

In his Friday night appeal to an audience of 900, half of whom were non-Adventist, Elder Fridlin told this touching story that took place 25 years ago in the Cameroun in Central Africa.

"I'm dying, teacher," the African boy said. "I'll never be able to work in your garden again. But I'm so happy I have learned to know my Saviour at the school. I will be well and strong in heaven to work in God's garden. And you'll be there too, teacher." The lad then fell asleep in Jesus, his sufferings ended. As the director of the Nanga Eboko school watched the garden boy's eyelids close, he promised to be there. Would the Zurich congregation join him in promising to be there too? asked Elder Fridlin.

## Condensed News

### Temperance Film in Miami

Joe Weiss, an Adventist teacher in the North Miami senior high school, was given permission to show the temperance film *One in Twenty Thousand* to the students. To date, more than 3,200 have seen it. The student response was so impressive that Brother Weiss invited their parents to see it. He expected less than 100, but to his amazement more than 500 came. The high school paper headlined its story, "Smoking Film 'Stirs' North Miami as Students Witness Operation."

MABEL LEE GLOVER

### Kentucky-Tennessee Growth

A strong revival program in Kentucky-Tennessee has contributed to an increase in baptisms. Each church conducts at least one, and often two, decision meetings each

year, thus fostering a constant program of sowing and reaping. During recent years the average number of baptisms has increased to 453 annually. Tithes and offerings have increased regularly; the 1963 advance was more than \$52,000. A number of new church buildings have been erected, and others remodeled. A consolidated school was erected in the Nashville area. A new youth camp is the joy of the Missionary Volunteers. The reports showed that funds have been used wisely and effectively in securing well-qualified workers and in the promotion of a well-coordinated church program.

We wish Kentucky-Tennessee Godspeed into a bright, shining future.

W. R. BEACH

### Progress in West Africa

From Thorvald Kristensen, president of the West African Union, comes an encouraging report of growth in that section of our division during 1963. Additions to church membership by baptism totaled 2,859. The addition of 6,305 members to the Sabbath schools has brought the total Sabbath school membership to 80,145. Eleven new churches have been organized, five new church buildings have been erected, and ten young men have been ordained to the gospel ministry.

Unentered territories in West Africa have challenged us for years. Now this challenge has been met in part with a beginning made in Togoland and Dahomey. H. Kempf, who served in the Ivory Coast for a number of years, has entered these territories to pioneer our work in these areas.

ERWIN E. ROENFELT

### Georgia-Cumberland Advances

Fast-moving and fast-growing! This is a fitting description of a conference that during the past biennium has baptized 1,054 people, experienced a net gain of 823 members and is approaching the 8,000 membership mark, added ten new churches for a total of 78, enrolled 1,035 children in 40 church schools, started building a new conference academy to supplement three existing academies, turned \$2,246,986.16 tithe into the treasury and contributed \$602,929.21 for foreign missions, achieved a \$300,000 yearly delivery of Christian literature, and succeeded in attracting 90 Christian physicians and dentists to practice in its territory.

THEODORE GARCICH

### Southwestern Pathfinder Camporee

From all areas in the Southwest, more than 300 Pathfinders and staff members pitched their tents for three adventure-packed days at the first Pathfinder Camporee sponsored by the Southwestern Union Conference, April 17-19, at the Texas Conference Lone Star Camp near Athens, Texas.

Under the direction of the Southwestern Union MV secretary, Frank Sherrill, and his team of local conference MV secretaries, the camporee gave opportunity for demonstrating many outdoor skills and activities. Campfire programs and Sabbath

services gave emphasis to soul winning and mission service. More than half of the boys and girls indicated their desire to become foreign missionaries someday.

Nineteen clubs participated in the field events on Sunday morning, with the Cleburne, Texas, Pathfinder Club taking top honors.

Fields dotted with Texas bluebonnets and paintbrush, the early morning serenade of the song birds, and the pleasant weather of spring, added much to the pleasure of the campers at this history-making camporee.

JOHN H. HANCOCK

### Arkansas-Louisiana Notes

Three new church organizations were presented for acceptance into the sisterhood of churches. These were the Shreveport-Broadmoor church with 48 members; the West Memphis, Arkansas, church with 35 members; and the Huntsville, Arkansas, church with 26 members. During the biennium there have been large increases in nearly every line of effort. Four new churches were dedicated free of debt, and tithe income is now at a half-million dollars annually. The conference session was a deeply spiritual meeting, and the theme was to finish the work.

H. W. KLASER

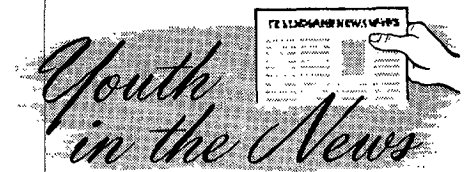
### Oklahoma Conference Session

The Oklahoma Conference operates the Ardmore Sanitarium and Hospital. Its situation is much improved from the standpoint of patronage and financial strength. The conference operates six schools which are staffed by 21 teachers.

Plans have been laid for a conference evangelistic team. It is confidently expected that the record of 380 baptisms

in the last two years will be greatly exceeded during the coming biennium.

W. P. BRADLEY



► From the English department of Upper Columbia Academy, Spangle, Washington, comes good news of achievement in creative writing for the *Youth's Instructor*. In the English IV class, Rhonda Richert took a first award of \$30 and a certificate for her story, "Beyond the Dollar Sign." Receiving certificates were JoAnn Werth, Don Renschler, Cheryl Holderby, Karen William, and Sheryl Hensley.

► Sten Walls, an 18-year-old member of the Bloomfield, Indiana, church, knows from experience the meaning of the scripture "Them that honour me, I will honour." Various circumstances prevented him from attending church school or Indiana Academy, but he was true to his faith in all school activities. He served as chaplain for a Christian organization that sponsored the morning devotional programs before they were suspended recently. Now he has been chosen president of his senior class. Graduation night has been changed from Friday to Thursday for the first time in the school's history, because, as the principal told Sten, "It would be more important for you *not* to have it on Friday night than it would be for us to have it on Friday night."



## Brief News OF MEN AND EVENTS



### Australasian Division

Reported by  
J. K. IRVINE

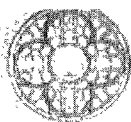
► The temperance secretary of the Australasian Division reports widespread interest in the Five-Day Plan for smokers. Thirty-three courses have been conducted throughout the division, with 1,063 participants. Of these, 941 finished the course as confirmed nonsmokers. This represents an 87 per cent success for the course. Eighteen teams have been trained to conduct this public service in every capital city and in many important centers throughout the Commonwealth. The first branch of Non-Smokers International has also been formed in the city of Wollongong, and it is expected that this will confirm the work done at the Five-Day Plans.

► During April three major city missions opened within the Australasian Division. Pastor Alvin Cook in Melbourne had a capacity audience of 3,000 people in three

sessions for his opening night on April 12. In the city of Perth, R. M. Kranz conducted three sessions with an attendance of 3,600 on April 19. On the same day G. Burnside, of the ministerial department of the division, opened a series of lectures in tropical Townsville, in North Queensland. Two sessions were conducted on the opening day, and 800 attended. Subsequent reports indicate a continuing interest in each of these places.

► Three qualified nurses from the Australasian Division have responded to calls from the Trans-Africa Division. Lola Hill and Annette Fairall will go to the Ankole Hospital in Uganda, and Mavis Orr will serve at the Ngoma Hospital in Rwanda. In addition, the Southern Asia Division has asked for two single women for office work. Rhae Howell, of the Australasian Division office, and Dorothy Davison, of the Greater Sydney Conference office, have responded to this call. Brother and Sister Ronald Baird and family, who have served for four years in an isolated mission station in New Guinea, have been

INTERNATIONAL DAY  
**ONE IN CHRIST**



### International Day in Hawaii

The second annual International Day program sponsored by the Central church in Honolulu was held Sabbath afternoon, April 25. Mayor Neal Blaisdell, addressing the nearly 700 in attendance, spoke highly of the work of Seventh-day Adventists in Hawaii and commended them on their everyday practice of unity and brotherhood. The mayor read a statement from Sister White's writings, and paid her tribute for her teachings on civil rights.

Pastor Philip Knoche read John 10:14-16 in English, and then had it read by representatives of eleven other nationalities or language groups (left to right): Samoan, Korean, German, Japanese, Portuguese, Spanish, Chinese, Hawaiian, and three Filipino dialects—Ilokano, Visayan, and Tagalog. Music was rendered in Hawaiian, English, Samoan, and Ilokano. The choral groups were dressed in native costumes. B. W. Mattison, president of the Hawaiian Mission, challenged every member to the true spirit of oneness in Christ.

Hawaii is unique in that several nationality groups attend all of our churches. It is thrilling to see the "family of God" living and working harmoniously together.

L. E. FLETCHER, *Departmental Secretary  
Hawaiian Mission*

invited to fill a call for an experienced pioneer missionary in the Assam area.

► At the end of 1963 the mission field membership for the Australasian Division came within 200 of the home field membership. Total membership in the three union missions was 33,639, in comparison with the 33,811 of the two home field union conferences. At the current rate of growth the mission field membership will outstrip that of the home field during the next few months. Total accessions by profession of faith and baptisms for the division amounted to 5,169 for the year—3,239 in the mission field and 1,930 in the home field. The years of faithful pioneer work are now resulting in a massive harvest in the islands of the South Seas.

### Far Eastern Division

Reported by  
A. E. Gibb

► A second church has been organized in Makassar, South Celebes, Indonesia, with a membership of 43.

► A baptism took place in Padang, Su-

matra, April 18, in the sea in front of the compound where R. W. Munson preached the Advent message 60 years ago. Brother Wahid, a Moslem prior to his baptism, is the first result of an awakening among the Moslems in that area.

► Vice-President Emmanuel Pelaez of the Republic of the Philippines was guest speaker at the recent meeting of the Manila Dorcas Welfare Federation. He paid warm tribute to the health and welfare work being carried on by Seventh-day Adventists in the Philippines and around the world.

► Forty-seven young people from the elementary, academy, and college departments of Philippine Union College were baptized in March as the result of on-campus evangelism by parents and teachers.

► The new hospital at Tsuen Wan in Kowloon, Hong Kong, was formally opened May 20. R. O. Heald, M.D., formerly of the Taiwan Sanitarium and Hospital, is the medical director of the new institution. Solicitation of funds from the people of Hong Kong by Dr. H. W. Miller and E. L. Longway made this hospital possible.



### South American Division

Reported by  
M. S. Nigri

► The third baptismal service of the 1964 school year was held at River Plate College on April 25, at the close of the Week of Prayer. The eight students who participated, added to others already baptized, make a total of 16 baptized during the first two months of the present school year.

► The evangelistic campaign in Rosario, second largest city of Argentina, began March 14. Arturo Schmidt, assistant secretary of the division ministerial association, with 20 other workers, has spoken every night for two months. During the second week as many as 1,500 people were in attendance at one meeting, and the Bible instructors are now working with hundreds. It is hoped that between 200 and 400 will be baptized.

► Nine medical institutions in the South American Division are studying building programs for the enlargement of present facilities, or the building of new hospitals. These are located in Belém, Rio de Janeiro, São Paulo, Campo Grande, in Brazil; Buenos Aires and Puiggari in Argentina; Asunción and Hohenau in Paraguay; and Lima, Peru.

► Dr. E. C. Lanz has been appointed medical director of the Stahl Clinic in Iquitos, Peru. Dr. Alfredo Lopez has accepted a call to be director of the Guayaramerin Hospital in Bolivia, and Dr. Gunnar Wensell has accepted the position of medical director in the Juliaca Clinic in the highlands of Peru.



### Atlantic Union

Reported by  
Mrs. Emma Kirk

► This year the Woodstock, Maine, church is celebrating its centennial. On February 20, 1864, a little group of 11 Adventists organized as a church in South Woodstock, less than ten miles from Paris, Maine. The original building was destroyed by fire in December, 1917. A new building was erected at the foot of Perkins Valley and dedicated March 2, 1919. Growth made the present edifice necessary. It was dedicated November 10, 1951. Guest speakers this centennial year have been C. P. Anderson, conference president; W. J. Hackett, president of Atlantic Union Conference; and Andrew Fearing, of the General Conference, who spoke Sabbath, May 9.

► Four persons were united with the Lord in baptism April 4 in Pittsfield, Massachusetts. M. L. Mills, conference president, officiated. One person, through the influence of an older brother and sister, requested baptism and was prepared for this rite by the pastor, Leo Poirier; another was enrolled in the Faith for Today Bible course by William Tracy, one of the young people of the church,



## Temperance on TV in Indiana

Temperance week in April was punctuated by the appearance of children from the Niles church school on WSJV-TV in Elkhart, Indiana, for a half-hour program. Elvera Eckerman (standing, second right), a teacher in the Niles school, worked with Mrs. Melvin Williams of the WCTU in planning the program shown on "Byline." Aimed at a listening audience of women, the program concentrated on the responsibility of mothers with respect to alcohol in the home.

The Niles children have been active in numerous temperance projects. When President Johnson visited South Bend, Indiana, the Niles school children gave *Smoke Signals* to all the people they saw smoking. Very few refused the paper.

GORDON ENGEN, *Public Affairs*  
Lake Union Conference

and received studies in the home of another member, Mrs. Barbara Schwab. The other couple were interested in the truth by Robert Hoyt, one of our colporteurs. Bible studies were arranged, and Paul Havener, a recent convert, accompanied the pastor and helped prepare this couple for baptism. These experiences highlight the results of the combined efforts of the colporteur, minister, and layman as an effectual team for soul-winning work supporting the radio and television ministry.

► Fred E. Hauck will join the Atlantic Union College faculty as assistant professor of biology in the school year 1964-1965. At present he is teaching science at Lodi Academy in Lodi, California. He has also taught at Mountain View Academy, Sheyenne River Academy, a junior academy in Boulder, Colorado, and an elementary school in North Dakota.



## Columbia Union

Reported by  
Don A. Roth

► W. E. Haase, pastor of the Toledo, Ohio, church, spoke before 60 members of the Toledo Compass Club, a nonsectarian women's organization for the free discussion of religious values among people of all faiths. He spoke on Adventist history and doctrines. At the close of his 40-minute talk he answered questions for an hour and a half.

► A series of evangelistic meetings was held recently in Wilmington, Delaware, by Harvey Sauder, Joseph Melashenko, and Gale Gabbert. Ten persons have been baptized, including two husbands of

members and a former lawyer and his wife who lived across the street from the Adventist school.

► Takoma Park church juniors recently visited the District of Columbia Junior Village, a place called home by hundreds of orphans, children from broken homes, and deserted children. They selected Grover Cleveland Cottage, which houses 23 three-year-old girls. Junior girls made 37 dresses for the children, the boys gave money, and the Dorcas Society made 29 play shirts. A grandmother of two of the children made 29 pairs of play pants.



## Lake Union

Reported by  
Mrs. Mildred Wade

► F. L. Peterson, first Negro vice-president of the General Conference, was commencement speaker at Andrews University. Neal Wilson, president of the Columbia Union and a member of the University board, gave the baccalaureate sermon. Dr. F. E. J. Harder, chairman of the Department of Education at the University, spoke at the consecration service.

► Two new members will join the staff of the Geo-Science Institute, situated on the campus of Andrews University. Dr. Harold G. Coffin, who received his doctorate in invertebrate zoology, will do research, writing, and a limited amount of teaching. Herald James, a graduate from Pacific Union College and the SDA Theological Seminary, at present taking graduate work at the University of Massachusetts, will join the Institute after he receives his Ph.D.

## North Pacific Union

Reported by  
Mrs. Ione Morgan

► G. E. Vandeman, of the General Conference, and D. E. Caslow, home missionary secretary of the North Pacific Union, attended annual spring meetings in the Alaska Mission from April 24 to May 10. A special workers' meeting was held at Anchorage May 1-3, at which time plans were outlined for an It Is Written program. Evangelism was the theme of the discussion.

► Theology club members and a tumbling team from Mount Ellis Academy visited the eastern part of Montana, May 9, filling speaking appointments and assisting in the Sabbath services in four churches and presenting a variety program Saturday night. Student speakers were Charles Geary, Nellie Carscallen, Dennis Donald, and Dan Dawson.

► Dedication services for the new \$150,000 church in Bellingham, Washington, took place May 9. Their first church organization was perfected on April 4, 1894, with a membership of 18. Membership January 1 stood at 289. Andrew Dahl is the pastor.

► Auburn Academy was host to approximately 200 students from elementary schools and junior academies on May 4. Immediately following the chapel service N. R. Dower, Washington Conference president, led out in the groundbreaking for a new administration building. A. R. Lodahl, Principal L. E. McClain, E. K. Mooers, Don R. Cantrell, M. J. Perry, and E. C. Christie also took part in the ceremony.

► The Granite Falls, Washington, church, which has been closed for several years, is now open again. The laymen of the Everett and Marysville district are helping with the Sabbath services by preaching and doing missionary work.

► After serving Stone Tower church in Portland as its pastor for nearly four years, Arthur R. Lickey accepted the invitation of the Colorado Conference to serve as pastor of the Central church in Denver. New pastor at Stone Tower is Philip R. Dunham, of the Northern California Conference.

► Mr. and Mrs. M. L. Wisbey, of Monterey Bay Academy, are again connecting with Laurelwood Academy in Oregon, as dean of boys and director of food service, respectively. Assisting Mrs. Wisbey in the cafeteria will be Mrs. Thelma Staines, of Monterey Bay Academy. Following his June graduation from Walla Walla College, Don Murray will become assistant dean and will teach world history.

► New faculty members for Upper Columbia Academy at Spangle, Washington, are Mrs. Florence Thompson, from Coeur d'Alene, Idaho, to serve as dean of girls, and Paul Gordon, who is transferring from Walla Walla College Academy as Bible teacher.

► Official names for two new buildings on the campus of Walla Walla College

were authorized by the college board recently. The engineering-physics-mathematics building now in use is to be known as Kretschmar Hall, for George G. Kretschmar, who initiated all three departments during his tenure on the faculty. The education building now under construction will be named Smith Hall, in honor of W. I. Smith, prominent educator and a past president of Walla Walla College.



## Northern Union

Reported by  
L. H. Netteburg

► Seven were baptized in the Duluth, Minnesota, church on Sabbath, April 18. Six of these will be members of the Duluth church. One will join the conference church and meet with the Grand Marais company. Much of the credit for five of these baptisms is due to the MV Society of the Duluth church. M. C. Horn is the pastor.

► Twice a month the Twin City grade school of Wahpeton, North Dakota, presents a 15-minute taped program over radio station KBMW. The series is entitled Today in Education. Twelve programs have been presented thus far.

► The Dorcas Society of Williston, North Dakota, sponsored a cooking school during the recent Lenten season. The demonstrations were planned to interest the general public, as well as local church women. The school was advertised as "Cooking demonstrations specializing in tasty Lenten meals." Mrs. A. L. Heitzmann and Mrs. Don Hensel led out.

► Members of the Keene, North Dakota, church are following up interests from a series of evangelistic meetings held there during February. Nearly every family of the church is conducting one or two Bible studies a week.

► To commemorate the ninetieth anniversary of the *Signs*, Iowa has the challenge of sending out the most *Signs* in the

history of the conference, to reach a goal of 9,000 subscriptions. The highest number of subscriptions achieved by Iowa in the past was in December, 1962, when the total reached 8,334.

► A baptism of seven was a fitting close to a five-week series of meetings held in Mason City, Iowa. These were the first of 12 who made their decisions for Christ at the Hour of Prophecy meetings. Robert Goransson is the pastor, and George Miller associate speaker.

► J. E. Curry, pastor of the Wadena, Minnesota, district, is conducting a 15-minute radio program each Sunday over station KWAD in Wadena.

► M. D. Gordon, pastor of the Wahpeton and Lisbon, North Dakota, churches, reports the baptism of seven on March 28.



## Pacific Union

Reported by  
Mrs. Margaret Follett

► Annual commencement ceremonies of the Glendale Sanitarium and Hospital School of Nursing were held June 5 to 7, with a class of 29 receiving diplomas. Speakers were James Hardin, minister of the Oxnard, California, church; John Loor, pastor of the Arlington, California, church; and J. DeWitt Fox, M.D., neurosurgeon and a member of the hospital staff, commencement address. Presentation of diplomas was by Erwin J. Remboldt, hospital administrator, with Louise Brown, director of the school, presenting the pins.

► Some 150 people attended the career-guidance camp sponsored by the Loma Linda churches for their academy youth at Cedar Falls in April. The students were given insight into nearly 80 professional careers ranging from law, medicine, and physical therapy, to printing and real estate. The program was coordinated by Merrill Enright, Loma Linda University church youth pastor. He was assisted by

Harold Beltz, Loma Linda Hill church youth pastor.

► Speaking for the commencement service at Pacific Union College, June 7, was Arthur Bietz, pastor of the Glendale City church. Other speakers for the weekend services were A. Graham Maxwell, director of the Division of Religion at Loma Linda University, baccalaureate sermon; and L. Calvin Osborn, pastor of the La Sierra church, consecration service. One hundred thirty-one students received diplomas.

► Scores of pastors and press relations secretaries throughout the Pacific Union Conference took part in an effective public relations activity April 12 to 18, National Library Week. The pastors presented the book *A Century of Miracles* to local public libraries, and the press secretaries turned in stories of the events to the newspapers, many with a picture of the book presentation.

► Two new staff members at San Gabriel Academy will be Joann Haglund to teach biology, American history, and Old Testament; and Steve Willsey to teach in the Bible department.

► The student association of Thunderbird Academy purchased enough paint to paint the Maricopa Mission school and clinic buildings. Fourteen of the young people did the work, with their principal, G. E. Smith, and business manager, R. O. Stone.

► Paul Plummer, for a number of years principal of Armona Union Academy in the Central California Conference, was introduced as the new principal of Golden Gate Academy in Oakland, at a benefit program for a new chapel held May 9.



## Southern Union

Reported by  
Mrs. Cora Kindgren

► The Florida Conference sponsored its first medical-dental banquet at the Forest Lake Academy cafeteria. Adventist professional people from all over the conference were invited. Frances Auger, an Orlando businessman, was the guest speaker.

► H. V. Hendershot is the new field secretary for the association of Georgia-Cumberland Conference. He was former pastor of the Forest Lake Academy church in Florida.

► Weekend services commemorating the tenth anniversary of the dedication of the Kress Memorial church of Winter Park were recently held. The present membership of this church is 575.

## Peruvian President Visits Stahl Clinic

The president of Peru, Fernando Belaunde Terry (center), visited in Iquitos in January. His visit gave our work excellent publicity. The Stahl Clinic is the youngest medical institution in the Inca Union Mission. Standing with him (left to right) are Abigail Llano, head nurse; Mrs. E. Beskow; and Erwin Beskow, M.D., director of the Stahl Clinic.

ERWIN O. BESKOW, Medical Director



## Southwestern Union

Reported by  
H. W. Klaser

► A woman who saw Ellen G. White while attending camp meeting at Garland, Texas, when she was a little girl lives at Vernon, Texas. She remembers that Mrs. White dressed very plainly, but that her clothing was of good quality. She has at-

tended church regularly over the years, and although 79 now, she has never joined the church. This dear lady is a special subject of prayer.

► In November, 1963, a woman of Santa Anna, Texas, read a *These Times* magazine through while waiting in a doctor's office. She was impressed with what she read, and enrolled in the Bible course. She wondered whether Seventh-day Adventists live what they preach, and began quietly to observe them. Later she told Mrs. Henner, wife of the doctor, that she wanted to join the church. She and her husband are now members, and the little church at Santa Anna is continuing to grow. Its membership has grown from 55 to 94 in less than a year, and they are working toward 100 members by camp meeting time.

► Nathan Sims, evangelist in the Wyoming Conference, has accepted a call to be pastor of the El Paso, Texas, English church.

► Harold Turner, pastor of the Holland, Michigan, church, has accepted an invitation to be pastor of the Amarillo, Texas, church.

► The Barron-Turner-Dill evangelistic group closed a meeting at Houston, Texas, on Sunday, May 17. Eighty-four decisions were made, 36 were baptized, and 15 more were planned for the following Sabbath.

► H. E. Kurtz, of California, has been appointed pastor of the Temple, Texas, church, and civilian chaplain at Fort Hood, largest Army base in the United States. Many Adventist young men stationed at Fort Hood did not enter service under the benefits offered by the Government to Adventist young men, and Elder Kurtz will be able to render special help to them.

► Six have joined the Alice and Falfurrias, Texas, Spanish churches, five as a result of the Voice of Prophecy. Five were baptized recently in the Beaumont, Texas, district, and six additional baptisms are reported by Harry E. Curl, of Harlingen, Texas.

► Elders Bata and Fowler have concluded a short effort in the new Longview, Texas, church. Six have been baptized, and six others are planning for this sacred rite.

## 1964 Camp Meetings

### Atlantic Union

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

### Canadian Union

|                                 |            |
|---------------------------------|------------|
| Alberta                         |            |
| Lacombe                         |            |
| Canadian Union College, Lacombe | July 10-18 |
| Beauvallon and Peoria           | July 23-26 |
| British Columbia                |            |
| Hope, British Columbia          |            |
| SDA Campground, Nelson Street   | July 17-25 |
| Manitoba-Saskatchewan           |            |

|                                |                  |
|--------------------------------|------------------|
| Saskatoon                      |                  |
| Saskatoon, Manitoba            |                  |
| SDA Campground, Herman Avenue  | July 3-11        |
| Clear Lake                     |                  |
| SDA Campground                 |                  |
| Riding Mountain National Park— |                  |
| 60 miles north of Brandon      | July 15-19       |
| Maritime                       |                  |
| Puquash, Nova Scotia           |                  |
| Gulf Shore Road                | July 31-August 9 |
| Newfoundland                   |                  |
| St. John's                     |                  |
| SDA Church, Queen's Road       | August 7-9       |
| Ontario-Quebec                 |                  |
| Oshawa, Ontario                |                  |
| 1148 King Street East          | June 26-July 4   |

### Central Union

|                                |            |
|--------------------------------|------------|
| Colorado                       |            |
| Campion Academy, Loveland      | June 25-28 |
| Kansas                         |            |
| Enterprise Academy, Enterprise | July 15-18 |
| Missouri                       |            |
| Sunnydale Academy, Centralia   | June 19-27 |

### Columbia Union

|                           |                  |
|---------------------------|------------------|
| Allegheny                 |                  |
| Pine Forge, Pennsylvania  |                  |
| Manatawny Road            | June 25-July 5   |
| Chesapeake                |                  |
| Catoonsville, Maryland    |                  |
| 24 Fusting Avenue         | June 18-27       |
| New Jersey                |                  |
| Garden State Academy      |                  |
| Tranquility               | June 25-July 4   |
| Ohio                      |                  |
| Mount Vernon Academy      |                  |
| Mount Vernon              | June 25-July 5   |
| Pennsylvania              |                  |
| Wescosville               | June 26-July 4   |
| Somerset                  | July 30-August 8 |
| Potomac                   |                  |
| Shenandoah Valley Academy |                  |
| New Market, Virginia      | June 18-27       |

### Lake Union

|                      |                  |
|----------------------|------------------|
| Lake Region          |                  |
| Cassopolis, Michigan | June 18-27       |
| Michigan             |                  |
| Grand Ledge          | July 30-August 8 |
| Wisconsin            |                  |
| Portage              | July 23-August 1 |

### Northern Union

|                          |            |
|--------------------------|------------|
| South Dakota             |            |
| State Fairgrounds, Huron | June 19-27 |

### North Pacific Union

|                                   |                |
|-----------------------------------|----------------|
| Idaho                             |                |
| Gem State Academy                 |                |
| Route 4, Caldwell                 | June 18-27     |
| Montana                           |                |
| Mount Ellis Academy, Bozeman      | June 25-July 4 |
| Oregon                            |                |
| Gladstone                         |                |
| SDA Campground, 580 Oatfield Road | July 9-18      |
| Washington                        |                |
| Auburn Academy, Auburn            | July 9-18      |

### Pacific Union

|                       |                |
|-----------------------|----------------|
| Arizona               |                |
| Prescott              |                |
| 385 Iron Springs Road | June 18-27     |
| Central California    |                |
| Soquel                | June 25-July 5 |
| Northern California   |                |
| Redding               | June 26-28     |
| Hammond Grove         | July 1-5       |

### Southern Union

|                             |            |
|-----------------------------|------------|
| Georgia-Cumberland          |            |
| Southern Missionary College |            |
| Collegedale, Tennessee      | June 18-27 |

### Southwestern Union

|               |                  |
|---------------|------------------|
| Oklahoma      |                  |
| Oklahoma City |                  |
| Bierrig Park  | July 31-August 8 |

## NOTICES

### Correction

In a report submitted by Atlantic Union College, and appearing on page 22 of the April 2 *Review*, the statement was made: "In 1918 the school program [at South Lancaster Academy, now Atlantic Union College] was expanded to include 14 grades, at which point the board of trustees voted to rename the institution Lancaster Junior College." Our attention has been called to the fact that although the name was changed to Lancaster Junior College in 1918, junior college level work had been offered for a number of years prior to 1918. The South Lancaster Academy bulletin for 1907-1908 indicates that the curriculum was reorganized in that year to provide two years of "special training" on the college level, in the areas of Bible, education, and premedicine. Thus the April 2 statement should have read: "In 1907 the

school program was expanded to include 14 grades, and in 1918 the board of trustees voted to rename the institution Lancaster Junior College."—EDDORS.

## ANSWERS TO

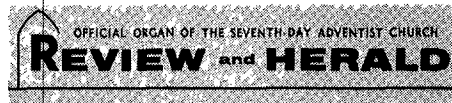
# Your Denominational IQ

(Page 7)

Answers: 1-d; 2-c; 3-a; 4-b.

## Church Calendar

|                                                      |                  |
|------------------------------------------------------|------------------|
| Thirteenth Sabbath Offering (North American Indians) | June 27          |
| Medical Missionary Day                               | July 4           |
| Church Medical Missionary Offering                   | July 4           |
| Midsummer Missions Service and Offering              | July 11          |
| Pioneer Evangelism (Dark County)                     | August 1         |
| Church Missionary Offering                           | August 1         |
| Oakwood College Offering                             | August 8         |
| Educational Day and Elementary School Offering       | August 15        |
| Literature Evangelists Rally Day                     | September 5      |
| Church Missionary Offering                           | September 5      |
| Missions Extension Day and Offering                  | September 12     |
| Review and Herald Campaign                           | Sept. 12-Oct. 10 |
| MV Pathfinder Day                                    | September 19     |
| Thirteenth Sabbath Offering (Far East)               | September 26     |
| Neighborhood Evangelism                              | October 3        |
| Church Missionary Offering                           | October 3        |
| Voice of Prophecy Offering                           | October 10       |
| Sabbath School Visitors' Day                         | October 10       |
| Community Relations Day                              | October 17       |
| Temperance Day                                       | October 24       |
| Church Missionary Offering                           | November 7       |
| Week of Prayer                                       | November 7-14    |
| Week of Sacrifice Offering                           | November 14      |
| Ingathering Campaign                                 | Nov. 21-Jan. 2   |
| Ingathering                                          | December 5       |
| Church Missionary Offering                           | December 5       |
| Thirteenth Sabbath Offering (Northern Europe)        | December 19      |



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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Address all editorial correspondence to: Editor, *Review and Herald*, Takoma Park, Washington, D.C. 20012. Address correspondence concerning subscriptions to: Manager, Periodical Department, at the same address.

**Subscriptions:** United States, \$6.95 (slightly higher in Canada); other countries, \$7.95. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes.

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## Whole Churches Raised Up by African Bookman

J. N. Hunt, publishing department secretary of the Trans-Africa Division, writes: "Daniel Nkiria is one of the older literature evangelists of the Ranen field, in Kenya. He has been a colporteur since 1956. I asked him how many churches he has been instrumental in starting, and how many witch doctors he has brought into the truth. After thinking a moment he gave me a list of eight witch doctors that have been converted through his work. He has started five new companies, three of which are now organized churches. Altogether almost 300 souls have been won through his consecration and effort."

What a marvelous fulfillment this is of the Spirit of Prophecy statement: "Our publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word. Whole churches have been raised up as the result of their circulation."—*Colporteur Ministry*, p. 150.

GEORGE A. HUSE

## Washington Institute of Scientific Studies

The ninth annual session of the Washington Institute of Scientific Studies for the Prevention of Alcoholism will, as formerly, be conducted on the campus of American University, July 27-August 7, 1964.

An added attraction this year will be several lectures on tobacco and narcotics. Twenty basic lectures, in addition to the field trip, seminars, and workshops, are scheduled for this session.

The institute is conducted under the auspices of the National Committee for the Prevention of Alcoholism, of which Cyril B. Courville, M.D., is chairman. Winton H. Beaven, Ph.D., will again serve as director of the Institute, with Herbert H. Hill as associate director.

W. A. SCHARFFENBERG

## Radio and TV Evangelism on Mexican Border

Now in its 13th week, an Adventist telecast in Spanish is released each Sabbath over TV channel 12 in the border city of Tijuana, Mexico.

In addition to Joseph Espinosa, who serves as speaker, other ministers appearing on the program each week are M. Leon, announcer; Enrique Salvador, who provides a four-minute counsel corner; E. Benavides, in charge of music; and Paul Diaz, studio director.

Various musical groups, including the King's Heralds quartet and the Calxico Mission School choir, have provided music for the telecast.

Also being broadcast each week in Tijuana is the Voice of Prophecy "Daily"

program in Spanish, with B. F. Perez as speaker, over radio station XEAU. The newly prepared Spanish Voice of Prophecy Bible course is being offered on both programs.

In September Elder Espinosa plans to hold a full-scale evangelistic campaign to reap the interests that are now in the process of development.

These brethren crave the fervent prayers of each reader in behalf of this witness in a land where "televangelism" is a completely new dimension in Christian service.

E. R. WALDE

## Polish-German Baptisms in Chicago

One of the most difficult assignments in reaching the foreign-language people of North America is that of E. J. Klute, pastor of the Polish-German church in Chicago. With tens of thousands of people in the Chicago area using the Polish and German languages, Elder Klute could use all his time for reaching people of only one of these language groups. However, this dedicated worker reports five persons baptized on May 17—two Polish and three German.

It was my pleasure to meet with this Polish-German church some weeks ago. My sermon was delivered in English and translated into Polish and German simultaneously. Pray for these dear people and for the workers who are pressing into the various cities, towns, and countrysides of America with the message of the third angel in "other languages."

WESLEY AMUNDSEN



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

OKLAHOMA CITY—Dr. Edler G. Hawkins of the Bronx, N.Y., a Negro leader of the United Presbyterian Church in the U.S.A., was elected here as spiritual head of the denomination. The 55-year-old clergyman was named moderator of the 176th General Assembly of the 3.2 million-member Church, becoming the first member of his race to hold the post.

SAN FRANCISCO—A unique plea for unity in areas of witness and service to the community was proposed here to Roman Catholic and Protestant Episcopal clergymen at an unusual "ecumenical banquet," by Father George Hagmaier, associate director of the Paulist Institute for Religious Research in New York. Archbishop Joseph T. McGucken, of the Catholic archdiocese of San Francisco,

## Fire Takes Life, Destroys Launch in South America

Word has just come to our South American Division office that the newly acquired launch, *Luminar III*, caught fire near the city of Salvador, Brazil, and burned completely. A young boy, 18 years of age, who was caring for the boat, was himself enveloped in the flames, and burned to death.

Thus far in the reports that we have received from Bahia, there has been no explanation as to how the accident happened. There were no immediate witnesses. We have been assured that every safety precaution was taken in the operation of this launch. However, once again we realize that the supreme sacrifice from time to time has to be paid in order that the gospel message may move forward to those who sit in darkness.

Let us remember this important field in our prayers.

JAMES J. AITKEN, *President*  
South American Division

## Canadian Youth Congresses

Youth evangelism was the theme of the youth congress at both Oshawa, Ontario, and Calgary, Alberta. A high light was the report from Newfoundland that that conference has doubled its MV Target 3000 goal in baptisms.

C. E. Wittschiebe, E. L. Minchin, and the writer conducted workshops, and were joined by the Faith for Today television and Voice of Prophecy groups in bringing spiritual blessings to the 4,000 in attendance at the two congresses. Union President J. W. Bothe and his committee gave strong support to the conference MV secretaries under the union leadership of F. B. Wells.

LAWRENCE NELSON

and Episcopal Bishop James A. Pike, of California, were among the 100 clergymen guests who heard Father Hagmaier propose a merger of the Young Men's Christian Association and the 8-million-member Catholic Youth Organization; unified religious campaigns against alcoholism, pornography, and indecent films; cooperation of Masonic welfare programs; the establishment of interreligious family clinics; and joint legislative recommendations by church bodies on such civic problems as civil rights, the so-called prayer amendments, and aid to church-related schools.

JERUSALEM—Israel's Christian population totals 52,000, Dr. Zerah Wahrhaftig, minister of religions, told the Israeli Knesset (Parliament) during a budget debate. Sixty-four per cent of the total are Catholics of Greek, Latin, or Maronite rites; 30 per cent are Orthodox; 6 per cent are Protestant or otherwise classified. There are more than 200 Christian places of worship in the Jewish state, including many holy shrines. Christian institutions include 50 schools, five hospitals, and 20 pilgrim hostels. The minister reported that there are 1,100 Christian clergymen, monks, and nuns.