

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH

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Give me a heart that is hopeful—
a heart that sees in the setting sun
not the reminder, but the promise
of a morning sun;
one that believes every mountain
is smaller than it looks.

Give me a heart that is thoughtful—
a heart that nibbles on the delicacy
of other men's thoughts
but makes the main meal of its own;
one that is controlled by reason
enough to know that reason cannot
explain everything.

Give me a heart that is discerning—
a heart that knows love from indulgence,
consistency from stubbornness,
ruggedness from hardness,
cheerfulness from lightness,
right from wrong.

*"Create in me a clean heart, O God;
And renew a right spirit within me."*

A Request

By ANN CUNNINGHAM BURKE

EVA LUOMA

The Dangers of Drifting

By Wilbur K. Chapman, *Pastor*
Loma Linda Hill Church

WE ARE told that old sailing vessels never dared stand off islands of the South Pacific closer than two or three miles when there was no wind offshore, without dropping anchor. Currents constantly flowing toward the land would imperceptibly draw the vessels to destruction on the coral reefs. A hardy ship that had weathered many a storm at sea would drift into danger if proper precautions were not taken.

So it is with our spiritual life and experience. Having met successfully and victoriously the great tests of life, having braved the great storms of life, we face the danger of failing to keep on course in the unspectacular task of everyday living.

The most serious hazard we face in the Christian life today is that of drifting. The apostle Paul warned against that danger in his day. Some translations of the New Testament use the word "drift." "For this reason we ought to pay the more earnest heed to the things which we have heard, for fear we should drift away from them" (Heb. 2:1, Weymouth). The Bible uses various terms for drifting, such as "backsliding," "falling away," "apostasy."

It is in the undramatic routine of day-by-day living that we face the greatest danger of drifting. We sing the words of that familiar hymn, "Will your anchor hold in the storm of life?" but an even more penetrating and urgent question is, "Will your anchor hold and keep you from drifting in the ease and calm of everyday living?"

A few years ago a banker and his son-in-law in Clayton, New Mexico, almost lost their lives in a frightful March blizzard while looking after their cattle. Facing a snowy death, the banker said later, "I began to review my life to see if I could think of anything good to tell that Man up there." He said, "I couldn't think of a thing!" Back safely in town, he made \$100,000 available in loans with low interest rates to ranchers who had lost cattle in the blizzard.

That storm, those moments of peril, and his close brush with death had brought him to sober thoughts. The storms, the great crises of life, sometimes shock us into spiritual alertness. It is so easy to drift. We live in a world in which we are continually exposed to influences that are hostile and unfriendly to Christian faith and morality. Strong tides and adverse currents that are running today will carry us—if we are not firmly anchored—away from the truth of Christ, away from faith and prayer and worship.

We drift from the things of religion; we seldom deny them suddenly. We are carried away like driftwood from the things of primary importance. One of the conclusions to which I have come in my ministry is the simple truth that there are far more who drift out of the Christian life than who fall out of it. For everyone lost to the church suddenly, there are 100 who drift almost imperceptibly away from the life of faith and worship.

We may consider it a more grave thing to fall away than to drift away. But no one ever falls unless a secret process of drifting and trifling and carelessness has gone on previously. It is so much easier to do wrong than to do right. One chapter title of a book I was recently reading intrigued me. It read: "How to Be Good the Easy Way." I turned to that chapter to discover the

author's secret, only to read his admission that there is no easy way to live the better and higher life.

It is easier to do wrong than to do right. It is easier to go down than to go up. Every time I visit Des Moines, my home town as a boy, I drive up a hill in the eastern part of the city that reminds me of my boyhood days. I dreaded the long, strenuous climb up that hill each day as I pedaled my bicycle five miles across town to church school. How relieved I was, with a final puff of exertion, to reach the summit of the hill and start down on the other side. It is easier to go down than to go up! It is easier to slip than to climb. It is easier to give in to temptation than it is to resist it.

Drifting Takes Place Almost Imperceptibly

When we drift we move away so gradually, so effortlessly, so imperceptibly. Seldom does one awaken Sabbath morning and deliberately and decisively declare: "From this day forth I'm going to stop attending Sabbath school and church." More often, at first, the delinquent church member remains away from church occasionally. Perhaps he is tired, or has a sort of *morbus Sabbaticus*, from which there always is a remarkable recovery once church time passes. Next time, it's too hot or too cold, or it's raining. Soon absence after absence is chalked up on the Sabbath school record card, and we wonder why Brother So-and-so never comes to church. The truth is that he has been drifting, gradually but surely.

Seldom does a family decide, "Beginning today, we are not going to have family worship any more." Instead, it is gradually crowded out by other things, and time is consumed by matters of lesser importance. We drift away from the family altar. We drift away from daily Bible study and prayer.

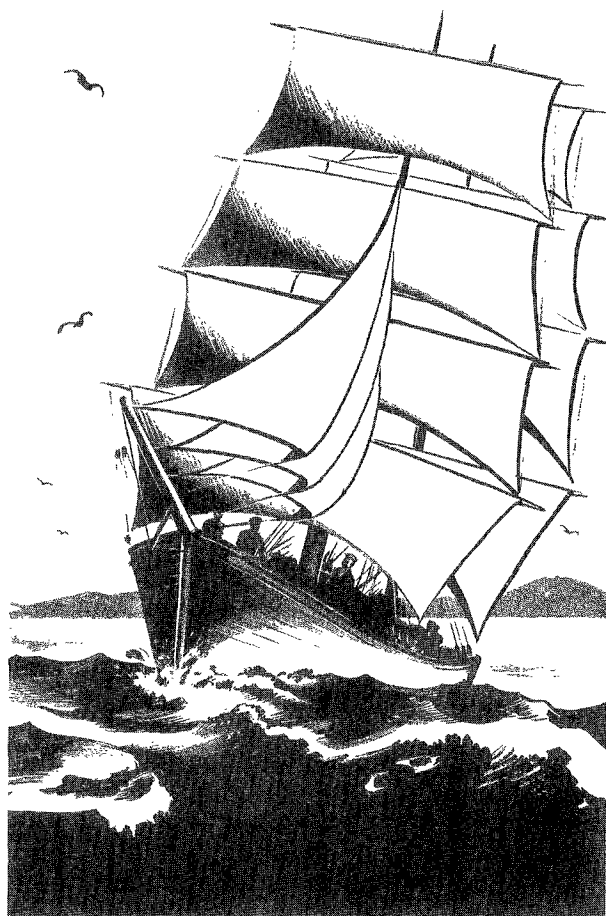
Husbands and wives do not suddenly break up and seek divorce; they drift apart.

We drift away from the things of the Spirit. It is a gradual, almost undiscernible process. Furthermore, drifting is always from a higher to a lower level of faith and spiritual life. We do not drift upstream, but down. When we awaken to the fact that we have been slipping away in carelessness and indifference from the high ideals we once held, when there is not the same moral resistance, the same eager purpose to know the truth and do it, then it is time to sound an alarm and drop anchor. As the gospel song writer expressed it: "Storm and shipwreck will come to you in drifting over life's sea."

On the walls of the Roman catacombs, in which the early Christians buried their dead, are the names of the dead with rudely carved symbols of the faith. Beside the anchor the Christian often carved the words, "Hope in Christ," or "Hope in God." The anchor was the favorite symbol of hope. Thus, it is today when the whole current, the trend and pull of worldly and materialistic thought, appeals to the carnal nature. The tide will carry us downstream unless we have an anchor to hold us fast against this flood tide of evil. The anchor of great conviction and loyalty to principle will hold us fast in the common everyday problems of life as well as in the troublous times of the tempest.

(Please turn page)

Sailing vessels off the South Pacific Islands in olden days dared not remain close to shore without dropping anchor. Currents would imperceptibly draw them to destruction on the coral reefs.



In Potiphar's household there were strong currents of evil that would have made shipwreck of Joseph's faith had he not been anchored by conviction and principle. "How then can I," he cried out, "do this great wickedness, and sin against God?" His anchor held.

When Martin Luther walked into the imperial council hall of Charles V to face the charge of heresy, an old knight touched him on the shoulder with his gauntlet, saying, "Little monk, you are taking a step the like of which neither I nor many a commander in our fiercest battles would take." Why was Luther willing to take such a stand? Because he held great convictions. Almost alone he stood against the flood tide of evil and error and apostasy that was rushing on with the momentum of centuries. Hear him as he faces the council and boldly declares, "Here I stand. I cannot do otherwise. God help me." His anchor held.

Faith in Jesus

Our anchor is the power of a great faith in, and devotion to, a Person—not to a series of abstract doctrines, ideals, and moral principles. It is not enough to know what we believe. We must know in whom we have believed. It is not sufficient to know the truth. We must know Him who is "the way, the truth, and the life." Our knowledge must be of a Person.

The apostle Paul writes: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; . . . even Jesus" (Heb. 6:19). Faith is the cable that secures us to the anchor, that holds the soul to the Redeemer. The Word of God has a vital bearing on faith. It creates and nurtures faith. To neglect the Scriptures is to risk the peril of moral drift. We prevent drift from Christ by "giving the more earnest heed" to His Word.

"By faith . . .," the Scripture says of one of the heroes of old, "he endured, as seeing him who is invisible." Faith ties us to Him who is invisible. The sailor casts out his anchor, which rushes through the sea to the bottom, out of sight. The source of his safety is hidden from his eyes. It is invisible. We cast our anchor up through the unseen, even to the very heart of heaven, the Holy of Holies.

"Hast thou hope?" they asked John Knox as he lay dying. He spoke nothing, but raised his finger and pointed upward, and so died.

May we daily live in the faith that trains us in that upward look to Him who has entered within the veil, even Jesus.

How Small a Sacrifice!

By H. J. Harris

Departmental Secretary
New York Conference

DEAR School Secretary-Treasurer," the letter began. Obviously the writer was advanced in years. Perhaps arthritis hindered the once nimble and busy fingers. But what did it matter? She could still express her desires and her appreciation. Her letter went on to say, "With pleasure I am enclosing my check for our school dues for next month. It seems such a small way of showing our gratitude for Christian education. Only a dollar a day for my three grandchildren!"

To some people a dollar a day is not much to give, but to others it represents real sacrifice. To this lovely lady of 72 Indian summers, it means forgoing many things some of the rest of us label "necessities." To her they are pleasures she is willing to do without in order to provide a Christian education for some of her grandchildren.

Then, as if she feared she would be doing too little, she went on to say, "If you, my dear sister, can think of anything I could do to encourage or help further, please do not defer. I want to do my whole duty."

In nearly every church are people who live in lovely homes, who drive new and powerful automobiles, and

who are more than adequately dressed. Yet each school day their offspring board the yellow bus that hurries them away to public schools, because they "just can't afford the expense of our own schools."

In many instances public school buildings are better constructed, but education is more than brick and mortar and plate glass. Public schools may be equipped with the latest classroom facilities, but education consists of more than blackboards, maps, projectors, and laboratories. Complete education includes training the head, the heart, and the hand. Any training that falls short of one or all of these falls short of the training God desires for His children.

Christian education is no accident. From the day that children grace a home, parents should plan for Christian education. Children should grow up with no other thought than attending church school, academy, and one of our colleges. Over and over this should be repeated, until the youth can scarcely wait until their academy and collegiate years. No thought of dropout, early marriage, or getting a job should be harbored in their minds.

There are emergencies, of course, that make it extremely difficult, if not impossible, to carry on a Christian education, but let these be emergencies, not a sought-after exit for convenience, or to conserve funds. Christian education—"how small!"—yet, how great!

The Tithe During a Severe Famine

Drought, hunger, and famine came to central Ruanda. The seminary and the mission schools closed. The famine was the worst in living memory, and before it was over, two years later, 30,000 in a population of one million died of starvation.

What counsel should pastors give their church members? There was so little food, and everyone was hungry. Should the people continue to bring their little tithes consisting of sweet potatoes, peas, bananas, and cassava root even during the famine? The pastors decided to advise all to be faithful, claiming God's promises.

Despite conditions, tithe income doubled and then tripled, as people brought their little to the Lord. The deacons determined its value, and the food either was bought back by the donors or distributed to the hungry, who had neither money nor food.

At last the rains came again, the schools reopened, and the evangelists and teachers returned to their posts. The first full meeting of the mission committee revealed an amazing fact—not one of our faithful members had perished as a result of the famine. The session, which had been convened for business, became a praise meeting as one leader after another testified to God's goodness and keeping power.

Thousands who observed what happened to these faithful believers became inquirers, and eventually members. The famine in Ruanda was the turning point in the evangelistic program, and in the growth of the church in that area. During the ten-year period following the famine the membership increase in Ruanda-Urundi continued at a rate unmatched anywhere in the world field. (This occurred before Ruanda-Urundi was divided into Ruanda and Burundi.) Our people in Ruanda are certain this came about because they were faithful in tithes and offerings during the period of adversity.

The Lord rewards faithfulness in tithe and offerings, not only with material blessings but with spiritual growth and power for witnessing. God honors those who honor Him.

Make God first.

K. F. AMBS

Assistant Treasurer, General Conference

STRIVING -

Physically and Spiritually



By Irvin Butcher

Reaching spiritual heights requires effort even as does mountain climbing.

WHAT wonderful courage and endurance were revealed by the six men who reached the summit of Mount Everest on America's first Everest expedition last year. Mr. Bishop, one of the six men, recounted in the *National Geographic* magazine one snatch of conversation:

"'Lute, I think I'm going mad.' I speak through clenched teeth to Lute Jerstad, lying beside me in the two-man tent. For several hours I have been fighting a terrifying claustrophobia. We are alone at Camp VI, 27,450 feet up on the Southeast Ridge of Everest. . . . As all climbers know, lack of oxygen produces weird mental effects. . . . Nausea wrenches my stomach. Breathing is quick and shallow. By bracing myself semi-upright, I maintain some semblance of equilibrium."

But on and on these men pushed, at times their oxygen supply almost exhausted.

"'Eating breakfast, pulling on all our clothes, lashing on crampons, and loading packs,'" the author recalls, "'we often took two hours in the morning just to get rolling.' . . .

"At 28,500 feet my first cylinder of oxygen runs dry. . . . So we halt on a small sloping ledge to change bottles. Discarding the old cylinders, we lean back against the mountain. Suddenly I trip over one of the empty bottles at my feet and fly out into space. Instinctively, I twist in mid-air.

Hitting the slope face-down, I claw at the snow with hands and feet. I manage to stop."—*National Geographic*, vol. 124, no. 4, October, 1963.

So the struggle went on until finally they reached the top. It takes brave and heroic men to make such a terrific climb and strive for success in spite of monumental difficulties.

Now we find them back in Washington. At the White House President Kennedy conferred upon them the Hubbard Medal as a reward for their great deed.

In these times another kind of great effort is taking place, a striving against the evil one. It is a time of earnest

prayers for overcoming sin; a preparation for the latter rain. This is a struggle far more rewarding than conquering mountains. It is a striving for eternal life. The Lord bids us: "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:24).

"Man is allotted a part in this great struggle for everlasting life; he must respond to the working of the Holy Spirit. It will require a struggle to break through the powers of darkness, and the Spirit works in him to accomplish this. . . . He is called upon to strain every muscle and exercise every faculty in the struggle for immortality; yet it is God that supplies the efficiency."—*Testimonies*, vol. 8, p. 65.

And what is man's reward for this striving?

"Upon the heads of the overcomers, Jesus with His own right hand places the crown of glory. For each there is a crown, bearing his own 'new name' (Rev. 2:17), and the inscription 'Holiness to the Lord.' In every hand are placed the victor's palm and the shining harp. . . . Rapture unutterable thrills every heart, and each voice is raised in grateful praise: 'Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever' (Rev. 1:5, 6)."—*The Great Controversy*, p. 646.

God Speaks to Me

By BESSIE M. CANTWELL

In the beautiful out-of-doors,
Under the blue skies above,
In all I see, God speaks to me,
Telling of His love.
The babbling brook, the shady nook,
The bluebird flitting by,
The tall pine trees, the whisp'ring breeze,
Bring thoughts of God on high.

As the shades of night touch the earth,
Stillness its spell has cast,
The brilliant glow from sunset low
Says the day is past.
The silver star that shines from far,
The fleecy clouds, the fog,
The round, full moon, all nature's tune,
Remind me of my God.



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HARRY ANDERSON, ARTIST

Science and the Bible—2

FIXITY *in* *the Living World*

By Frank Lewis Marsh

AT FIRST glance the title of this article may seem to be a little absurd. Everywhere about us we see living things of almost every shape and variety of color, varying in complexity from individuals whose entire body is made up of one cell, through increasing complexity to bodies like our own which contain millions of cells. Observing this abundance of variety a noted French nat-

uralist of the eighteenth century, Charles Bonnet, assumed that there is a "ladder of being," a universal chain of living variants that form a graded series of types from simple to complex, from microbe to archangel. He left only one Being out of the chain—the Creator. Organic diversity is one of the most easily observed and challenging facts in the living world.

That Bonnet was wrong in his as-

sumption of a continuous distribution of variants becomes evident when we bring together as many living individuals as we can. At once we notice that the observable variation does not form any kind of continuous distribution. On the contrary, a multitude of separate, well-marked clusters of variants is formed. We recognize the horses, the cows, the cats, the sparrows, the roses, the chrysanthemums, and so on. This closer look reveals to us a nature whose living world is not a single chain of individuals in which any two are connected by an unbroken series of intergrades. Instead, we see a display of more or less distinctly separate clusters, without intermediate links. Each cluster or basic type of individuals possesses common characteristics that serve as a modal point from which all demonstrable scientific evidence indicates no individual ever varies sufficiently to constitute a new kind of basic type.

Doubtless from the day of his creation the diversity of living things has been a major interest of man. As early as the sixth century before Christ, Greek natural philosophers took note of the many forms of nature. During the first four centuries of the Christian Era, Christians accepted without much thought the literal Genesis account of the origin of basic types by special creation. For the next eleven centuries they held to the Aristotelian explanation of the origin of complexity. Actually, Aristotle was a sort of deistic evolutionist. He conceived of the Creator employing a derivative type of creation in which successively more complex forms were produced from preceding simpler forms, over long periods of time.

About the middle of the sixteenth century the Catholic Church returned to the literal Genesis record of the origin of "kinds" by special creation, but regrettably they went from one extreme to the other. Teachers in the great church universities of the day strained the declarations of Genesis regarding the creation of each type of plant and animal to mean that at Creation organisms were made in such a way that variation in succeeding generations would be impossible.

When we observe so many varieties among our domesticated plants and animals it is difficult to understand why the schoolmen insisted that the Genesis record demanded no variation within the created kinds, as if reproduction in successive generations would be like the minting of coins. Such conclusions arose from classroom speculation, not from field observation. This was the extreme interpretation of Genesis the theologians at Cambridge University taught Charles Darwin.

John Milton was largely responsible for swinging Christian thought in England away from the Aristotelian philosophy of origins to acceptance of the literal account of Genesis. For this reason some evolutionists have blamed him for the extreme view actually developed later by the university schoolmen. The natural facts of variation emphasized by Darwin were in conflict with the extreme "no variation" interpretation developed by these schoolmen after Milton pointed the way back to a literal Genesis. In contrast with Aristotle's theory, that of Darwin demanded extended periods of time for the assumed gradual development of more complex and specialized types from simpler types, while the Mosaic account clearly states that the multiplicity of basic types was spoken into existence from the raw materials within the limits of one solar week.

Theistic Evolution

When a number of higher critics of the Bible had been persuaded that living things originated by a process of evolution, they went back to Genesis and sought to interpret the simple historical account of an origin by special creation of basic types in such a way as to bring it into harmony with the doctrine of evolution. They finally decided that Genesis should be understood as *poetry*, not prose, and that this poem set forth but one basic fact—that living things had come into being through the activity of a creator. According to this theory, the author's descriptions of days and the instantaneous appearance of plants and animals upon the earth was simply poetic license to give form to the poem, and not to be taken as a literal statement of fact. However, the Creation account is not poetic in form. It is prose and not poetry, though, to be sure, a prose that has the scope, majesty, and beauty of exalted poetry. Even if the Genesis account were in poetic form there is no reason why it could not state the literal truth, perhaps even more effectively than prose. Not all poetry is fiction, and not all prose is literal fact.

The fact that the seven time periods of Creation week were 24-hour days is pointed out in the *SDA Bible Commentary*, volume 1, page 210, as follows: "The literal statement 'evening *was* [with the following hours of the night], and morning *was* [with the succeeding hours of the day], day one' is clearly a description of an astronomical day, that is, a day of 24 hours' duration." On the same page we read: "Furthermore, the language of the fourth commandment leaves no shadow of doubt that the evening and morning of the creation record are

the component sections of an earthly day."

The explanation that these days were long periods of geologic time is also ruled out by the fact that the Hebrew indicates that 24-hour days are intended. Furthermore, the wording of the narrative implies a short period of time. Were this not so, how could plants survive the dark portions of days that consisted of long stretches of geologic time? How could many flowering plants (created on the third day) that depend on animals (created on the fifth and sixth days) have survived?

What does the literal, inspired, historical account of beginnings tell us about the origin of living things? The Genesis record informs us that on days three, five, and six of Creation week the Creator populated the earth with the basic kinds of plants and animals. At His spoken command these organisms came into being from the raw materials of the earth. There was no blood relationship between the basic types, merely a pattern of unity within diversity resulting from one omniscient Creator with a master plan. The fact that the Creator did have an over-all plan for plants and animals is implied in the oft-repeated expression "after his [or their] kind." Plants appeared in all their forms, from the most lowly to the giants of the forest. Animals swarmed in the sea, crept and walked upon dry ground, and flew through the air. The account makes clear that by the close of Creation week the earth, at the hands and voice of one Creator, had its full complement of basic kinds of plants and animals.

That the production of basic types was not to continue beyond Creation week is made clear in Genesis 2:1, 2 where we read that on the seventh day God "finished his work," that is, declared it finished. This declaration is repeated in the fourth commandment, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day" (Ex. 20:11). All basic kinds of plants and animals miraculously ap-

peared upon the earth within one literal, 24-hour-day week, at the command of the Creator.

The schoolmen were right in their understanding of the origin of the living kinds, but wrong with respect to the reproductive behavior of these kinds. They held that Genesis precluded any variation whatever within the basic kinds. There is no justification whatever in Genesis for this extreme interpretation.

In its assertion that plants and animals were created according to all their kinds, Genesis does teach a fixity in the living world. However, careful research among living forms has shown that this fixity is on a higher level than the individual. It is at the level of the basic kinds—man, horse, cat, and dog; rose, iris, and snapdragon, for instance. The fossil record is replete with clusters of animals and plants that show either that varieties were created within the basic types during Creation week, or developed rapidly through natural processes during those early centuries. The same discontinuity that we observe about us today occurs among the fossils.

Evolutionists frankly admit that not one instance of a basic type (a cat, for instance) producing a new basic type (such as a dog) is known. We have kinds of cats, but *the fixity of Genesis is at the level of the cat kind and not at the lower level of the kinds of cats*. Variation does occur abundantly within many kinds, but no convincing evidence can be offered of the production of even one new basic kind. The very most that Darwin could discover was that new varieties of turtles had apparently developed on the various islands of the Galápagos group, and even new "species" of finches. But he failed to recognize the supremely important fact that the turtles were still turtles and the finches were still finches. In his demonstration of variation within the well-marked limits of the kind, Darwin, instead of disproving Genesis, as he thought, actually proved its scientific accuracy.

One basic kind is unlike all other basic kinds because of its own peculiar internal chemistry. Different kinds have differing chemistries that separate them from others by chemical abysses that cannot be bridged. By its declaration that in the beginning God formed the basic types after their kinds, within one solar week, Genesis tells us clearly and simply that the basic types of our day were specially created and have not evolved from simpler basic types. This biological fixity forever testifies to the falsity of the doctrine of organic evolution, and to the accuracy of the literal Genesis account.

Come and Rest

By SIEGFRIED M. V. SANDSTROM

Weary one, let Me bear your burden;
I will give you rest.
Grieving heart, let Me share your sorrow;
God knows what is best.
Soul perplexed, come to Me for guidance;
I will light your way.
Sorely tried, do not be discouraged;
I'll give strength each day.
Child of Mine, I bore tribulation;
I was sore distressed;
Come to Me, I know how to comfort,
Come in faith, and rest.

By Martha Montgomery Odom

*It is an honor
and a privilege
to be among*

God's Color Bearers



THE soldier entrusted to carry the flag is especially honored. He marches in the forefront, proudly bearing the colors of his country. Comparatively few men ever draw this important assignment. But in God's army every soldier is to carry the flag! What a privilege and responsibility it is to bear high the colors.

He who accepts Christ as his personal Saviour volunteers to serve in His army. "The church of Christ may be fitly compared to an army," Ellen G. White tells us. "On every hand are vigilant foes, led on by the prince of the powers of darkness, who never slumbers and never deserts his post. Whenever a Christian is off his guard, this powerful adversary makes a sudden and violent attack. Unless the members of the church are active and vigilant, they will be overcome by his devices.

"What if half the soldiers in an army were idling or asleep when ordered to be on duty; the result would be defeat, captivity, or death. Should any escape from the hands of the enemy, would they be thought worthy of a reward? No; they would speedily receive the sentence of death. And is the church of Christ careless or unfaithful, far more important consequences are involved. A sleeping army of Christian soldiers—what could be more terrible! What advance could be made against the world, who are under the control of the prince of darkness? Those who stand back indifferently in the day of battle, as though they had no interest and felt no responsibility as to the issue of the contest, might better change their course or leave the ranks at once. . . .

"All who enter the army are not to be generals, captains, sergeants, or even corporals. All have not the care and responsibility of leaders. There is hard work of other kinds to be done. Some must dig trenches and build fortifications; some are to stand as sentinels, some to carry messages. While there are but few officers, it requires many soldiers to form the rank and file of the army; yet its success depends upon the fidelity of every soldier. One man's cowardice or treachery may bring disaster upon the entire army."—*Testimonies*, vol. 5, pp. 394, 395.

In God's Army All Are Color Bearers

Though in God's army all cannot be officers, to every one—from the lowliest recruit to the highest officer, from the youngest to the oldest—is entrusted the privilege and honor of bearing before the world the flag of

Christ's government. "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth" (Ps. 60:4).

What is this flag, or ensign, of God's government? It is the seventh-day Sabbath! The Sabbath, the Lord says, "is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed" (Ex. 31:17). "Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God" (Eze. 20:20).

"Men and women . . . are to bear God's sign by observing the Sabbath of creation."—*Ibid.*, vol. 8, p. 196.

"Christ is calling for volunteers to enlist under His standard, and bear the banner of the cross before the world."—*Messages to Young People*, pp. 24, 25.

"The Sabbath is a sign of the relationship existing between God and His people, a sign that they are His obedient subjects, that they keep holy His law. The observance of the Sabbath is the means ordained by God of preserving a knowledge of Himself and of distinguishing between His loyal subjects and the transgressors of His law."—*Testimonies*, vol. 8, p. 198.

"The line of demarcation is to be made clear and distinct between those who bear the mark of God's kingdom and those who bear the sign of the kingdom of rebellion."—*Ibid.*, vol. 6, p. 353.

The Sabbath banner is not to be held aloft only on the seventh day. As bearers of the flag of God's government, we are always on duty. "All who regard the Sabbath as a sign between them and God, showing that He is the God who sanctifies them, will represent the principles of His government. They will bring into daily practice the laws of His kingdom. Daily it will be their prayer that the sanctification of the Sabbath may rest upon them. Every day they will have the companionship of Christ, and will exemplify the perfection of His character. Every day their light will shine forth to others in good works."—*Ibid.*, vol. 6, pp. 353, 354.

Loyal soldiers of Christ bear His banner by living consecrated, obedient lives. They will "jealously guard the edges of the Sabbath," remembering that "every moment is consecrated, holy time" (*ibid.*, p. 356). They realize that "the Sabbath is a golden clasp that unites God and His people" (*ibid.*, p. 351), and they deeply appreciate the privilege of keeping it from week to week.

When you may be pressed almost beyond endurance, do not be surprised. Remember that you are

Christ's soldier on active duty—His color bearer in battle. "It is in time of conflict that the true colors should be flung to the breeze" (*ibid.*, vol. 3, p. 272). "Those who enlist in His army are expected to do difficult work, work which will tax their energies to the utmost. We must understand that a soldier's life is one of aggressive warfare, of perseverance and endurance. For Christ's sake we are to endure trials. We are not engaged in mimic battles. We have to meet most powerful adversaries."—*Ibid.*, vol. 6, p. 140.

Strength to Resist When Tempted

When you are tempted to compromise with sin, when your companions urge you to engage with them in activities on the Sabbath of which you know Jesus would not approve, or your boss urges you to yield your principles "just this once"—send up an earnest prayer for strength to resist. Do not yield to the temptation to lower that royal banner you are commissioned to bear.

"Never be ashamed of your colors; put them up, unfurl them to the gaze of men and angels. . . . He who is a living embodiment of firm, decided, righteous principles will be a living power upon his associates; and he will influence others by his Christianity. Many do not discern and appreciate how great is the influence of each one for good or evil. . . . We are in view of the eternal world, and how diligently we should count the cost of our influence."—ELLEN G. WHITE, *My Life Today*, p. 120. Others are watching to see how high and steadily you bear the banner!

"This is no time to haul down our colors. . . . Shall anyone then choose to hide his banner, to relax his devotion? Shall the people whom God has honored and blessed and prospered, refuse to bear testimony in behalf of God's memorial at the very time when such a testimony should be borne? Shall not the commandments of God be more highly esteemed when men pour contempt upon the law of God?"—*Selected Messages*, book 2, p. 385.

No, God's loyal soldiers are never ashamed of their colors, nor do they let the colors trail in the dust of disobedience or carelessness. Accepting with deep humility the God-given responsibility of bearing the Sabbath banner before the world, they trust the Lord to strengthen their resolve and bless their service as standard-bearers in His army. Then when the church militant becomes the church triumphant they will share in the victories and magnificent rewards to be given out. They will then be thankful that even in the face of ridicule, scorn, opposition, or persecution they held the banner high!

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



by Miriam Hood

Borrowing . . . Trouble

THE habit of borrowing, which seems to have a firm grip on many people, is something I'd like to discuss with you. I'll make my position clear at the outset by stating that I'm firmly opposed to this practice for a number of reasons. Incidentally, I'm not talking about borrowing money, although I'm opposed to that too. I'm thinking in terms of personal possessions, such as books, clothing, and the like. Since I feel that "never" and "always" are two words the intelligent person uses sparingly, I should state that there are special times and special occasions when borrowing is permissible. For instance, a once-only social occasion, such as a wedding. Very special "gracious living" objects, such as beautiful dishes, are called for here, and might have to be borrowed.

In general, though, when people constantly and casually ask to borrow other people's possessions, I wonder if it doesn't indicate a kind of massive egotism. The borrower assumes that the potential lender will be delighted to share his belongings with him, doesn't he? And while the world is full of generous people, putting them to a continual test doesn't seem quite "cricket."

Borrowers often want the use of objects of such negligible monetary value that to borrow is rather ludicrous. The inescapable conclusion is that they could well afford to purchase the object, but would prefer to use their money in other ways. Borrowing thus enables them to "have their cake and eat it too." Or perhaps the borrower simply lacks the initiative to hie himself down to the dime store for a small mending kit or a yardstick or whatever. In any case, it's a sloppy attitude toward life, and certainly is not to be recommended for character building.

Let's consider the fact that you never can be sure, when you borrow something, that you'll return it in as good condition as when you borrowed it. I'm tempted to pursue the hypothesis that chronic borrowers have a careless attitude toward possessions, but this might be difficult to prove. So I'll stick with my first idea. You've borrowed a book, one that is new and much in demand. It even has its pretty jacket intact. (I love new books like that. I wish I could buy dozens of them.) You've been very careful with it, since you know its owner prizes his books. Just one chapter to go, so you've left it on an end table in the living room, where you can pick it up in-between times.

And now, to your horror, you notice that some careless citizen has set an empty cold-drink glass down on it. The glass was "sweating," of course, so now the colors on the jacket have

all run together and—oh, no!—the moisture has penetrated clear through to the cover itself, leaving an ugly, permanent stain. There ought to be a law, you say? Against people leaving wet glasses around? No, against borrowing!

Clothes form an even greater hazard when you yield to the temptation to borrow. Sue's yellow chiffon scarf was the one thing you needed to complete your outfit for the class party. Naturally you'd take the best care of it (guard it with your life, if necessary) and return it none the worse for having glamorized you. Alas, though, there was that nail which had worked its way out of the paneling in the party room, and when you leaned back, there was the sound of fragile fibers being ripped, and a sick sensation in the pit of your stomach. Sue's yellow scarf has a long, gaping tear. Mendable? Maybe, but more likely not. Jack's tie was so exactly right with your new suit, and he didn't mind; he was *glad* to loan it, glad to have you borrow it. Only babies *wear* their food! But your spaghetti sauce doesn't match the blue of the tie one bit. And Jack's aunt sent him that tie from London.

I've had young friends who actually borrowed cars and then were involved in serious accidents. Any kind of accident with a car can be extremely serious, not only physically but legally. And if you're the driver of a *borrowed* car—well! Regardless of the danger of being thought selfish, I'd strongly recommend that you never, never, never loan your car, granted you're the fortunate owner of one.

Even though you return a borrowed object in perfect condition—and people do, every day—I still think it's a habit to be discouraged. One can so easily become a rather "nervy" person. Perhaps that isn't the word I'm searching for, but you know what I mean.

And last, we're all human (too human, really!), and forgetfulness is a part of our human condition. Everyone intends to return borrowed objects promptly, but what with one thing and another, days go by and months go by. I wonder, then, where the line between honesty and dishonesty should be drawn. Taking something that doesn't belong to you is certainly dishonest, even if it started out as borrowing. There's a legal term called "involuntary manslaughter." Maybe we'll have to think about "involuntary thievery."

Well, as I said in the beginning, I'm opposed to borrowing.



A Heavenly Dream

By EDITH W. ADESSA

I long to walk the streets of gold,
Beside the crystal sea;
I long to see the saints of old,
The mansions built for me.

I want to see my loved ones there,
Whom God has laid away,
And with them all the blessings share
Throughout the endless day.

I'd like to see the faithful youth
Who've spread the gospel here,
Given others the light of truth,
Without a doubt or fear.

Such joy to meet with you, dear friend,
In that bright land above,
And talk things o'er and o'er again,
While basking in God's love.

I'll walk and talk with Jesus, too,
As He holds my hand in His.
Can you believe this will come true?
Can you picture joys like this?

And when at last I see His face
And walk the streets of gold,
I'll know 'twas by my Saviour's grace,
I'm safe within the fold.

My Sacred Trust

By CLOE BROWN KICKLITER

Dawn and the smell of the sea,
Low ebbing tide,
Wet sand for walking,
And a chubby hand in each of mine.

Noontide—hot summer sun,
Swift shadows of pelicans,
Key shells burrowing under wet sand,
And chubby hands to dig them out.

Sunset and golden glow—
Billowing clouds of gold,
Beauty no artist could record,
And two little hearts thrilled with mine.

The Prodigal's Brother

By MINNIE EMBREE PARKER

The prodigal son had gone away,
Wasting his substance night and day;
His father in mercy loved him still,
Though he failed to do his father's will.

The heart of the father yearned for him;
He watched the road till his eyes were dim.
The prodigal turned from his life so wild,
And father and son were reconciled.

But the elder brother, with heart of stone,
Was working out in the fields alone.
He could not share in his father's joy;
He could not welcome the sinful boy.

The heart of our heavenly Father yearns
Over the sinner, till he returns;
What of the brother who never strayed,
But always the will of God obeyed?

May God have mercy on those who fold
Their holy garments o'er hearts so cold
They cannot feel for a wayward child
Whom the love of Christ has reconciled.

Judgment

By GRACE E. HEINSELMAN

I said to my soul,
"Give glory to Him,
For the hour of His judgment is come."
But my poor soul stood trembling
With head bowed in shame,
And lips that were silent and dumb.
"No glory to give to the Judge of the earth,
With the years you have had to prepare?"
"No glory to give; for in me is no worth."
And my soul sank in bitter despair.
Then the Judge raised His head
From the book in His hand,
And His glory shone into my soul;
And my soul gave it back,
As it shouted for joy,
And was judged then as righteous and whole.

Alone, and the waves still come
and go—
Swiftly darting gulls,
The cry of a sea hawk,
And a prayer for the two of them.

My only petition, Lord,
"Give them to me in the earth
made new,
In the glow of Thy holy presence,
By the river of life for aye."

The Continuing Influence of Sister White and Her Writings

By Ernest Lloyd

SPEAKING of the Spirit of prophecy and its continuing influence as God's guiding gift to the church, Elder W. A. Spicer, in his excellent and enlightening book *Certainties of the Advent Movement*, page 227, makes the following statement of certainty and confidence: "The gift *still speaks* its messages, its counsels covering even *future times*, and outlining experiences *yet to come* before the movement reaches the Land of Promise." (Italics supplied.)

Sometimes we meet church members who wonder and question regarding Sister White's influence today. Is it increasing or diminishing? Reader, we have some good reasons to believe that Sister White's influence is not only continuing but is greater now than ever. Let me mention only a few of these reasons.

1. Sister White's influence increases through the years with the growth of our church membership and the circulation of her inspired writings. *Steps to Christ*, for instance, is now going to the world in 85 languages, and is probably the top book in the religious book world, aside, of course, from the Bible. The total volume of printing of *Steps to Christ* has passed ten million copies. This is an astonishing total for a religious book. *The Desire of Ages* and *The Great Controversy* also are issued in many languages, and these with other leading books by Sister White have run into millions of copies printed and circulated. Who can measure the far-reaching influences growing out of this inspired literature? We must remember too the influence of her remarkable books on health and nutrition as having deeply impressed countless men and women of the world, including eminent medical and scientific teachers and writers.

2. The publishing, medical, and educational departments of our work use the Spirit of Prophecy writings freely in the wide promotion of these major phases of our worldwide services. The ring of certainty and conviction

in these writings fosters confidence and faith, and whenever and wherever our people act upon the counsels given, we see growth and prosperity as promised in 2 Chronicles 20:20.

3. The Prophetic Guidance Course has given definite help to more than 50,000 of our church members who have enrolled since it began in 1960. This course has been of special benefit to new believers. Old and young have been greatly blessed in reviewing the work and influence of God's great gift to the remnant church. The course is doing much to build faith and confidence in the certainty of the prophetic voice and its guiding influence in the preservation of the movement.

4. It is interesting to check over the number of quotations from Sister White's books that appear each week in the Sabbath school *Lesson Quarterly*. From seven or eight to twelve paragraphs are found in each lesson through the year. Since the majority of our church members follow the lessons in the *Quarterly*, it is easy to see

that most of our homes are influenced by the helpful comments offered from the Spirit of Prophecy writings. Here is a daily influence that touches many thousands of our people.

5. The thousands of our youth attending our academies and colleges also are influenced by Sister White's writings in their Bible, denominational history, and Spirit of Prophecy classes. During the past five years we have had frequent opportunity to observe the reactions of students to the presentations of material on the life and work and influence of Ellen G. White, and have been gratified with the interest shown. Perhaps our devoted teachers are doing more than any other group to impress upon our youth the meaning and importance of prophetic guidance in the remnant church. It is also good to note the frequent mention of Sister White's messages in our denominational papers, editorially and otherwise.

The Spirit of prophecy is one of the distinguishing marks of the remnant people (Rev. 12:17; 19:10). Its great function is to preserve and guide the Advent Movement to the end of its history. (Note Hosea 12:13.) Just as Moses was used of God to guide and preserve His ancient people in their wilderness experience on the way to the land of Canaan, so He is using the inspired writings to guide and preserve His remnant people as they move out of modern Egypt to the heavenly Canaan.

We do well to pause each day to thank the Lord for His Book of books, and also for the special messages He has given through Sister White for the physical and spiritual welfare of His people in these latter days of earth's history. We quote her own fulfilling prediction as to her writings and their influence:

"Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will *constantly speak*, and their work will go forward *as long as time shall last*."—*Selected Messages*, book 1, p. 55. (Italics supplied.)

A Bible Quiz

Man's Mortal State

1. How did God reveal to Adam that he did not possess innate immortality?
2. Who only has immortality now?
3. Who originated the lie that man now has immortality?
4. Through what means has immortality been offered to man?
5. When do those who accept the gospel receive the gift of eternal life?
6. When will the righteous be given immortality?

Answers:

1. God warned him that if he sinned he would die (Gen. 2:17).
2. God (1 Tim. 6:15, 16; 1:17).
3. Satan (Gen. 3:4; Rev. 12:9; John 8:44).
4. The Gospel (2 Tim. 1:10).
5. When they believe in Jesus Christ as God's Son (1 John 5:11, 12).
6. At Christ's second coming (1 Cor. 15:51-55; 1 Thess. 4:16, 17).

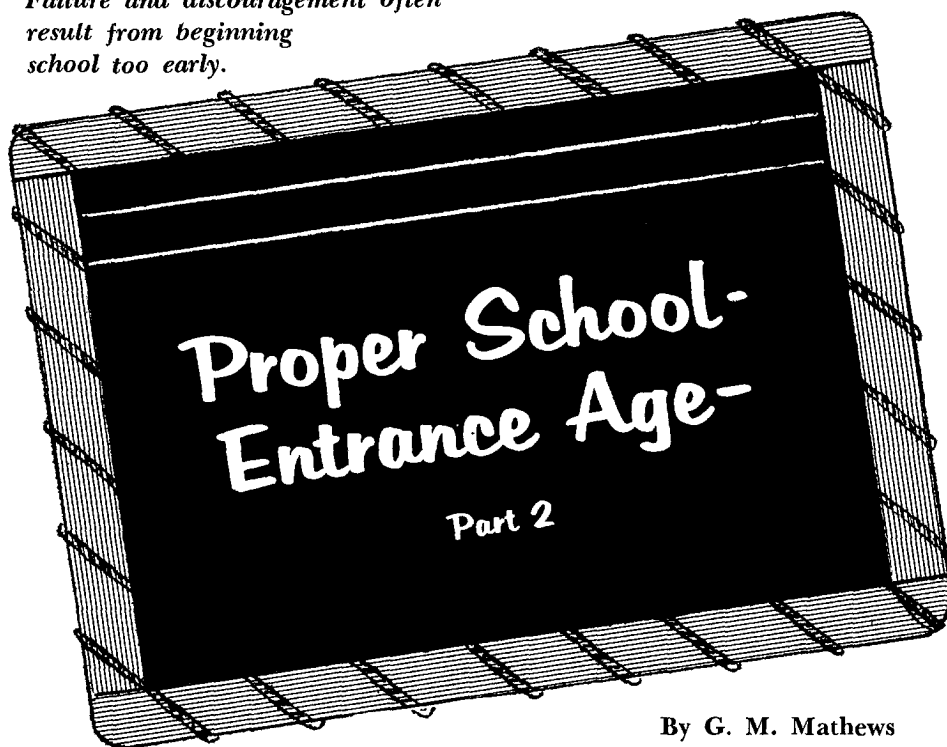


For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



Failure and discouragement often result from beginning school too early.



By G. M. Mathews

FAMOUS specialists have testified to the effect on the emotional health of children starting to school too early:

Lester Crow: "Some six-year-old children are infantile and overdependent. They will be hampered in their attempt to read in a group situation. Proper social development of the child is necessary for reading readiness. Adjusting to school is a big job. If the six-year-old child comes to school emotionally disturbed, his reading efforts will be blocked. Furthermore, too early attempts to read will increase the child's emotional stress. Good mental hygiene is essential for reading readiness. . . . Too early an attempt to teach reading to these children (6-year-olds) results in failure, discouragement and emotional involvement for the child at a time when he should taste of success."¹⁸

Inez B. King: "Younger entrants are likely to show more indications of poor personal and social adjustment in school."¹⁹

Gelles and Coulson: "It is a fact that that early school experiences take on great importance in influencing a child's attitude in the area of reading as well as toward his whole school career. Premature experiences at this

stage may well tinge a child's whole outlook with defeatism. . . . Many younger children are able, however, to keep up with the older children. But at what cost? What are the social, emotional and physical tolls exacted from them? There are often forms of maladjustment—social, physical or academic—which appear years later."²⁰

William D. Sheldon: "Many remedial reading teachers suspect that the real reason for retardation in their pupils is confusion and distaste. Others have suggested that the principal cause of poor reading seems to be premature instruction.

"The Soviets, and the Swedes as well, report little or no difficulty in teaching their children beginning reading at the age of seven. In fact, evidence suggests that the Soviet child by the time he is eight has accomplished as much as or more in reading than American children at the same age.

"The question that is always present is, would experience and maturity accomplish in a painless fashion what drill, accompanied by pain, boredom, and expense, accomplishes? I suggest also that if the development took place more naturally, we might eliminate much of the need for remedial

instruction on the one hand and decrease the number of emotional disturbances among young children on the other."²¹

Anna Starr, formerly of Rutgers University and well known for her work in testing preschool children, is quoted by Gelles and Coulson as follows on this point: "There is no single measure by which to determine the right answer in reference to a particular child. It is not age alone nor physical size, nor health, nor nursery school experience; neither is it social or emotional maturity alone, but rather a *balance of all these working together*. It is far easier to agree upon admission rules for a group rather than for an individual."²²

Valid reading readiness tests have been perfected, and when administered by a competent person, reveal the child's readiness to read. *But this is not enough.* More important is his physical, mental, emotional, and social readiness—and valid tests have *not* been perfected for these phases of growth. Parents would do well to follow the General Conference Department of Education's recommendation that they do not place their children in the first grade until they are *fully seven years of age*. This simple choice will prevent most of the problems, pain, boredom, and damage that may be done.

This choice will not result in a "lost year" for their children's education. If a child is underage when he enters school he may have to repeat one or more grades—and finish about the same time as the child who waits a year, but with many problems and probably permanent damage! If he is average in intellectual capacity and waits until he is ready he will usually succeed in each grade without problems of any kind.

On the other hand, if he is above average in intellectual gifts, a student will make up the so-called lost year during the elementary school period. "An experiment along this line was carried on at the famous Gesell Institute. Identical twins were selected and separated from each other. One was started to school quite early, whereas the other was given no formal schooling during this period. The child in school was given every possible motivation, and the most effective methods of teaching were used by the very best teachers, but he progressed

rather slowly during the first months of his school experience. The other twin was started to school several months later. He did not need much motivation, and in a very short time he overtook his brother and even surpassed him!"²³

Dr. James T. Fisher, an eminent psychiatrist, had this to say about his early schooling: "It was my father's belief that a healthy mind is a natural by-product of a healthy body; that the world's most potent medicines are to be found in sunshine and clean fresh air and in the waters of a babbling brook, without any aid from an apothecary shop; and that the most important lessons in the world are learned without any aid from books.

"There'll be plenty of time for school and for books later on," he told my mother. "First he must build a strong body and fine physique. Let him learn to hear the song of the wind and the rustle of leaves and all the music of the prairie, before you send him off to listen to some perspiring fiddle player in a stuffy hall."

"When I was thirteen years old my mother quietly announced that the early experiment was ended. Nature could please arrange its commencement exercises, for little Jim was finished with his primary education in which the prairie took the place of a classroom.

"When I returned to the family home I was, probably, the most freckle-faced and wind-burned and academically ignorant and, certainly, the most bowlegged boy in all Boston. I had developed a Midwestern drawl that greatly annoyed my mother's ears and I was a source of amazed amusement to the children of the neighborhood. They'd never seen a boy so big who could neither read nor write. And they stared in fascination.

"However, by the time I was sixteen I had completely overtaken the boys of my age and had mastered in three years all the formal education they had acquired in eleven.

"I was somewhat disillusioned in later years to discover that this was no particular proof of genius. Psychologists have demonstrated that a normal child commencing his academic education in adolescence can soon reach the same point of progress he would have achieved by starting to school at five or six years of age. I have often thought if a child could be assured of a wholesome home life and proper physical development, this might provide the answer to a growing problem of inadequate classroom space and a shortage of qualified teachers—and the instinctive reluctance of all of us to hand over tax dollars for anything that doesn't fire bullets."²⁴

Surely the Lord knows best. He is

the one who created children, placed within them their physical and mental powers, and decreed the laws by which these powers are to be developed. It is not only folly but dangerous—yes, permanently dangerous—for us to disregard His program for their development. In view of this instruction let every parent acquaint himself with the facilities now available to ascertain whether or not his child is physically, mentally, emotionally, and socially ready to enter the first grade in a formal school, *before* he is started this fall.

¹⁸ L. D. Crow, Alice Crow, and W. Murray, *Teaching in the Elementary School* (New York: David McKay Company, Inc., 1961), pp. 41, 42.

¹⁹ King, *loc. cit.*

²⁰ Gelles and Coulson, *loc. cit.*

²¹ Sheldon, *loc. cit.*

²² Gelles and Coulson, *loc. cit.*

²³ Mathews, *loc. cit.*

²⁴ Dr. James T. Fisher, *A Few Buttons Missing* (Philadelphia: Lippincott, 1951), pp. 13, 14.



How Jesus Knocks on the Heart's Door

By Louise Meyer

MOTHER, we sang a new song in Sabbath school this morning, but I don't know what it means," said Judy.

Grandma heard you knock, and came to the door to let you in.



"Well," said mother, "if you'll sing it for me I'll see whether I can tell you."

And Judy sang this song:

"Knocking, knocking, wonder who is there,

List'n'ing, list'n'ing with such tender care?

Open, open wide and you will see

'Tis Jesus knocking tenderly."

—JEAN DILLOW PAYNE

After Judy finished singing the song she said, "How does Jesus knock on my heart's door?"

Mother said, "First of all, let's talk about the time that you went to grandma's house last week and knocked on her door. You went to grandma's house because I asked you to go and give her a message. Grandma heard the knock on her door, and she knew someone wanted to see her. She came to the door and let you in."

Then mother said, "Sometimes, instead of knocking on the door, people push a button and a bell rings. And in some countries, instead of knocking on the door, people just clap their hands. And in some countries people just speak and call out, 'Good morning! Is anyone home?' But no matter whether people knock, ring a bell, clap their hands, or speak, the one inside the house knows someone wants to visit and talk to them.

Jesus Wants to Visit Us

"And," continued mother, "just as we often want to visit others, so Jesus often wants to come and visit and talk with us, but there really is no door to our hearts that He can knock on. And there is no bell that He can ring. And He doesn't clap His hands. But Jesus speaks in a still small voice that we can hear in our hearts."

"Have I ever heard that little voice talking in my heart, Mother?" asked Judy.

"I'm sure you have," said mother. "Do you remember, when I asked you yesterday to take care of baby sister, that you did it for me? I know you would have liked to go out to play instead. But I'm sure you took care of baby sister because you heard a tiny voice talking to you. And that tiny voice said, 'Obey mother and do what she asks you to do.'"

"Yes, I did hear a voice talking like that, Mother," said Judy.

"Well, that was Jesus' voice speaking to you. And when you hear that voice, we say that Jesus is knocking on your heart's door," said mother.

"Oh, now I understand," said Judy.

Then mother said, "And when grandma heard you knock she came to the door and let you in, and she listened to what you had to tell her.

"And when you obey by doing what the tiny voice tells you to do you are letting Jesus in and listening to what He has to tell you, just as grandma let you in and listened to what you had to tell her."

"I surely didn't know that Jesus knocked on our heart's door like that," said Judy. "But I'm so happy that I know now how Jesus does it, and I'm always going to try to listen and obey when He knocks on the door of my heart."

Mother said, "If you'll do this you will make Jesus very happy."

From the Editors



Your Own Camp Meeting

Camp meetings for 1964 in North America are now history. The tents have been stored, the grounds put in order. Where only a short time ago earnest expositions of God's Word and the inspiring songs of Zion filled the air, silence prevails. The people of God, so lately gathered to seek a closer walk with their Maker, have returned to their homes and the regular, busy pattern of living.

Doubtless many who attended camp meeting have retained the blessing received, the victories gained. If you are not one of these, begin anew today. Study the Bible. Pray. God will draw near.

K. H. W.

Azazel

As the concluding act of the special services conducted on the ancient Day of Atonement, the high priest was to lay his hands upon the head of the scapegoat—literally, "Azazel"—"and confess over him all the iniquities of the children of Israel" (Lev. 16:8, 21). The goat was then led away into the wilderness, figuratively bearing with him all the iniquities of the people. Seventh-day Adventists have understood that Azazel typified Satan, and that this symbolic ritual act represented Christ placing upon Satan ultimate responsibility for the sins he had caused God's people to commit. Many Protestants identify Azazel as Christ and interpret this ancient ceremony as depicting Christ's disposal of confessed sins by virtue of His death on the cross, and charge Adventists with making Satan out to be their Saviour. Is this charge valid?

It should be remembered that the ancient ceremonial system provided for the figurative transfer of responsibility for confessed sins to the sanctuary, day by day throughout the year, but that the special services of the Day of Atonement made no such provision. On that day the goat selected by lot as "the Lord's" was slain, and with its blood atonement was made for the sanctuary—but not for sinners *individually*. Then the priest symbolically transferred the sins thus atoned for, *collectively*, to the scapegoat. In so far as the release of the sinner from responsibility for his sins was concerned, the role of the scapegoat was anticlimactic. The scapegoat was not slain, and no ritual use was made of its blood. Yet "it is the blood that maketh atonement for the soul" (Lev. 17:11), and "without shedding of blood is no remission" of sin (Heb. 9:22). It is thus obvious that the scapegoat could have had nothing whatever to do with atoning for the individual sins of God's people.

Ancient Jewish Usage

It is worthy of note, also, that the ancient Jews used Azazel as a figurative name for the devil, and that they understood the symbolic role of the scapegoat on the Day of Atonement to prefigure his punishment on the great final day of judgment. The so-called book of Enoch, an uncanonical Jewish document dating from New Testament times or earlier, says that "Azazel . . . hath taught all unrighteousness on earth" (chapter 9:6). "The whole earth has been corrupted through the works that were taught by Azazel," the writer continues; "to him ascribe all sin." Therefore "the Lord said to Raphael [an angel], 'Bind Azazel hand and foot, and cast him into the dark-

ness: and make an opening in the desert, which is in Dudael, and cast him therein. . . . And on the day of the great judgement he shall be cast into the fire" (10:4-6). The unknown writer calls sinners "the hosts of Azazel" and declares that they must suffer divine vengeance "for their unrighteousness in becoming subjects to Satan" (54:1-6). The "Head of Days" warns the "mighty kings who dwell on the earth" that they "shall have to behold Mine Elect One [Messiah], how he sits on the throne of glory and judges Azazel, and all his associates, and all his hosts in the name of the Lord of Spirits" (55:1, 4). Several other passages might be cited.

While the so-called Book of Enoch is not inspired, it does provide clear evidence that the ancient Jews used Azazel as a cryptic name for Satan, and that they described his fate in terms reminiscent of the fate of the scapegoat on the Day of Atonement and of the ultimate fate of Satan as set forth in Revelation 20. The weight of evidence thus completely supports the Adventist position with respect to Azazel. Obviously the opinion of an ancient Jewish writer as to the meaning of a Hebrew term carries vastly more weight than that of modern would-be exegetes to whom ancient Hebrew is a dead language.

R. F. C.

A New Theory

Christians have often pointed to the delicate balance of nature as evidence of a Master-planner in the universe. They have declared that the atmosphere has exactly the right proportions of oxygen and nitrogen—enough oxygen to permit combustion, enough nitrogen to prevent explosion; that the atmosphere slows the raindrops so they do not strike man and animals with dangerous force; that the moon is just the right size and exactly the right distance from the earth to produce helpful tides rather than disastrous floods; that the sun provides sufficient heat to maintain conditions favorable to life—not too little so the earth would freeze, nor too much so the earth would burn up.

Now a British scientist has offered a new theory concerning what would happen if half the universe disappeared. At a recent meeting of Britain's Royal Society, respected cosmologist Fred Hoyle presented a new theory on gravitation. For the layman one of the most interesting conclusions of his study is that local solar-system gravitation would double if the universe were cut in half. This would draw the earth closer to the sun; the pressure in the sun's center would increase; the temperature of the sun would rise; and the force of gravity on earth would double. A 125-pound woman would be dismayed to discover that her weight had increased to 250 pounds. But the dismay would be only momentary, for the increased heat from the sun would quickly incinerate not only the woman but all life on earth.

Whether Scientist Hoyle's theory can ever be proved is, perhaps, of little consequence. Already we have numerous and overwhelming evidences of an all-wise Creator who made all things. With David we say, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches" (Ps. 104:24). In our God we can safely trust.

K. H. W.

Reports From Far and Near

Tanganyika Youth Prepare to Serve

By F. G. Thomas, President
Tanganyika Union Mission

SIXTY years ago the first missionaries arrived in the Pare country of Tanganyika, bringing with them the gospel. God has added His blessing. But at the foot of the Pare Mountains, the Masai people have continued to live and die in the darkness of superstition and disease.

In response to an appeal to the delegates to the first session of the North-East Tanganyika Field to do something for the unentered areas of Tanganyika, J. A. Kisaka, newly elected MV secretary for the field, accepted this challenge and organized the young people to go as missionaries to the Masai.

Last March Brother Kisaka paid a visit to the Masai chief, or *laiboni*. Although the Pare and Masai have been traditional enemies, our brother was received graciously and was able to explain his plans. After thinking for a while, the *laiboni* asked, "Why are you so late? Where have you been all these years? We thought the gospel was only for the Pare people. Many of us have died, and I myself am old."

Upon his return to the field headquarters, Brother Kisaka and his young people laid plans to organize three branch Sabbath schools among the Masai. Three youth were selected to go as missionaries

and operate these schools. They will serve without salary, but the churches have joined together to support them with food and clothing. From time to time the Dorcas Societies will visit the three areas, taking along welfare supplies.

In addition, a special day of fasting and prayer has been set, on which the members are to pray that God will bless the three young missionary volunteers.

Finally, a special offering is to be taken up for the support of these three missionary projects, and a goal of \$1,500 has been set. One old man has pledged all of his life savings (\$85), explaining that it is better to have his money in the bank of heaven than in any earthly savings bank. All of the workers have pledged a regular amount from their salaries. Even the children have been invited to contribute to this offering.

We praise God for the vision and consecration of our young people, and believe that this is the beginning of a new missionary movement that will enlighten all of Tanganyika.

We need to operate a mobile clinic and health education program in conjunction with these evangelistic endeavors. There is urgent need for medical and health education work among the Masai people. Their way of life makes it difficult for them to comprehend and accept Christianity.

We invite our members around the world to join us in praying for our young people as they launch out in this self-supporting missionary endeavor. With God's blessing, wise leadership, and earnest prayer, this adventure in faith will prepare many of the Masai people for God's kingdom.



Southern Missionary College Field School of Evangelism

Thirty-seven young men attended the field school of evangelism conducted in Charlotte, North Carolina, during June by evangelist Bruce Johnston, chairman of the department of religion at Southern Missionary College, and singing evangelist Don Jacobsen, instructor in religion at Andrews University.

The field school is sponsored jointly by Andrews University and Southern Missionary College. Elder Johnston joined the program in 1958, in Green Bay, Wisconsin, and has conducted seven such schools in the United States and Canada since then, in which an estimated 300 persons have embraced the third angel's message. Students assisted in all phases of the program. The local pastor, Herman Davis, a former missionary to Africa, is following up the work begun by the crusade in Charlotte. On Sabbath afternoon, July 4, 15 precious souls were buried with their Lord in baptism.

EARL SIMMONS

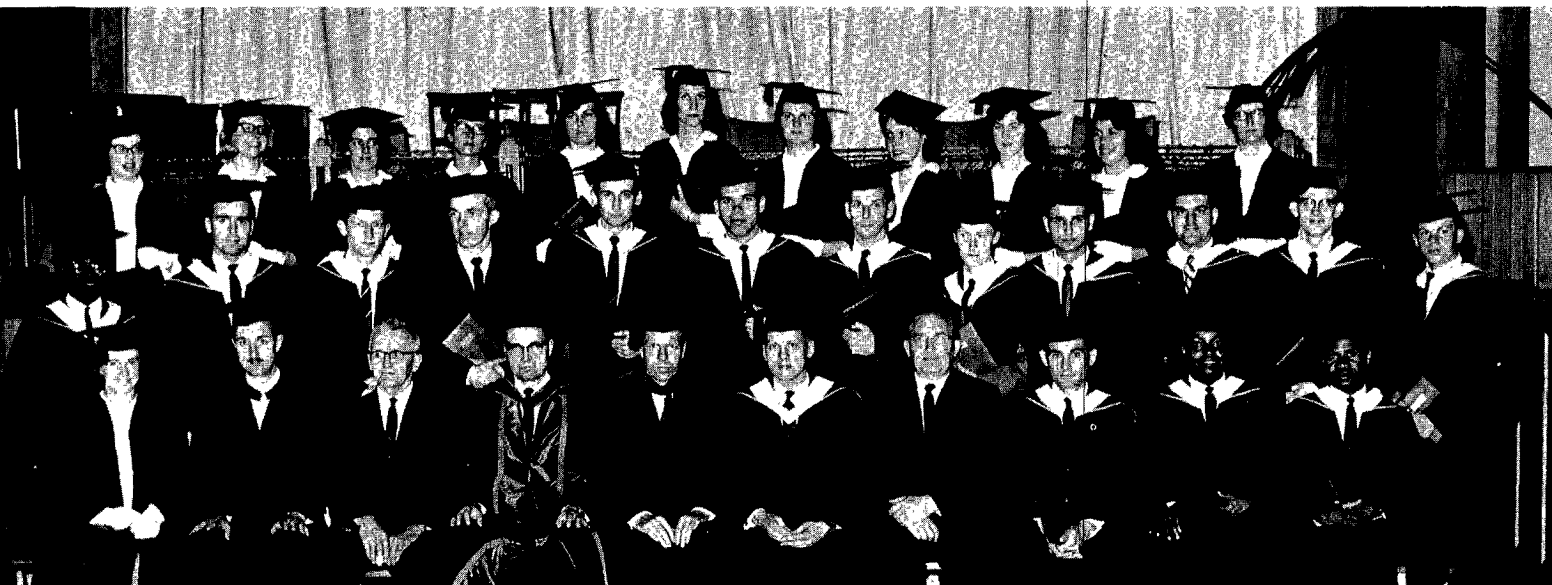
Dangerous Journey—Part 2

By John P. L. Gray

[Last week the author told of his first visit to Viwa, an outlying island of the Fiji group, to conduct evangelistic meetings. The chief gave a cordial welcome, but his son, a Protestant minister, broke up the second meeting. Wielding a large cane knife, he slashed at the furniture and drove the speaker and audience outside the public meeting-house.]

ONCE outside the meetinghouse, I said to those who were assisting me: "This will not make his cause look good. We shall continue our meeting, just where it was when we were interrupted." So, with the help of several friendly people, we went to the compound that had been assigned us as living quarters, and began an open-air meeting in the moonlight. The audience, which had diminished considerably following the interruption, continued to grow during the sermon until more were present than at the meetinghouse.

At the close of the meeting a delegation approached us. They had forced the chief to call a council and they demanded that



Newbold College Graduation

Edward Heppenstall of Andrews University was guest speaker at Newbold's recent graduation, the largest ever, at which 32 young people received diplomas. Of these, 16 received the B.A.

degree with a major in theology, and ten the Bible instructor's diploma. Eleven nationalities were represented.

V. NORSKOV OLSEN, *President, Newbold College*

we leave the island the next morning. We asked for the privilege of appearing before the council. "We came not in our own name," I explained, "but in the name of Christ." But, urged on by the chief's son, the men shouted, "Nothing can change us. You must leave tomorrow."

As we ate the late evening meal that had been prepared for us, the third man of the village came and joined us. "Tonight I am ashamed of these people," he began. "Their hearts are like stone; nothing will change them. If only they had let your words sink into their hearts, they would have changed their minds. But they are cowards, and I am ashamed. I am a lay preacher. But most of my people, though they claim to be Christians, are no better than they were before." Only about six elderly women attend church on Sundays, we were told.

We were grateful that the chief, the assistant chief, and the third man were on our side. The flagrant disregard of their authority, however, was amazing.

The next day we made a courtesy visit to the chief. His son, who had caused the disturbance and damage the previous night, made a studied effort to evade us, but we managed to intercept him. His face was stormy, but we assured him of our forgiveness. When we told him that we would not invoke the law of the land, which he had broken, a relieved smile blushed forth on his face.

Before we left Viwa a dozen or so of the interested folks came into the house belonging to Semele, whose invitation had brought us to the island. They sang and recorded in Fijian the hymn, "He Leadeth Me." We left with them all the literature we had, encouraged them, and enrolled each one in the Voice of Prophecy correspondence course.

About midday we boarded the boat that was waiting to deport us. On the shore to wish us well were four others

who were preparing for baptism, in addition to the 12 enrolled in the Bible course. Two of the latter left the island with us, also requesting baptism. Others could have been enrolled, had we had the opportunity.

On the way home to Lautoka, out in the open sea, the boat ran out of fuel, and we shared some of our supply with them. The sea was running high, and the

outboard motor frequently stopped. A broken kingpin set us adrift for an hour, while fierce waves crashed over us and soaking rain fell. We limped home at one o'clock in the morning.

From the district officer and the traditional king of Fiji, Ratu George K. Cakabou, I secured a letter guaranteeing our freedom of movement within the Yasawa group. With this authority we arranged



Evangelism in Iquique, Chile

A baptism conducted July 5 in Iquique, Chile, brought to 123 the number of new converts from our meetings in that city. More than 2,000 were present, many of them non-Adventists. We still are holding meetings in the church three times a week. Two sessions are required each night. The same is true of our weekly prayer meeting.

The work is going forward in spite of many obstacles. In this half-Catholic, half-atheistic country those who join our church often experience great difficulty. Most schools have classes on Sabbath, and many lose their job or forfeit the day's salary each week.

One student who was beginning his studies to be a priest has now been baptized and is planning to be an Adventist minister.

ANTONIO ARTEAGA, *Union Evangelist*
Austral Union Mission

for the hire of another vessel to transport us back to Viwa. The boatman had been threatened by the knife-swinging son of the chief of Viwa, who had come to Lautoka to sell fish and had heard of our intended return. Accordingly, we set sail before daylight.

A short distance from the shore the men were alarmed to see a Viwa boat speeding to intercept us, and the chief's son was shouting threats to the owner of our boat. "If you take those people to Viwa," he warned, "we will chase you, and out in the ocean we will overturn your boat. Turn back! Turn back!"

Terrified, our boatman returned to the wharf. If only we had our own mission boat! This was our opportunity to present the letter from the district officer, personally addressed to the chief's son and directing him to treat his visitors with respect. But, furious at the thought of our return visit, he refused to read the letter addressed to him.

We persuaded the chief's son to accompany us to the home of the district officer, who reasoned in vain with him. Reluctantly, the officer admitted to us that Viwa is so isolated as to make it impossible to govern it.

Our Lautoka church members subsequently contributed to the purchase of a gasoline lamp for the Protestant church on Viwa, as a gift of love "From your friends the Adventists." The chief received it with delight. When the minister came for the lamp the chief told him, "When you use this, remember it is a symbol of the gospel light the Adventists sought to bring to this island, but which you all rejected."

Soon after our expulsion from the island a child died whose father was strongly opposed to us. There followed, according to custom, a four-day celebration of its death. As that celebration came to an end, a second infant died. Its death was likewise celebrated. Then a third babe died, and when that celebration drew to a close, a fourth died. While they mourned this calamity, a fifth died. In great distress another celebration was prepared. To their astonishment and grief, this was not the end. One of the men who had expelled us went into the water and was torn to pieces by a savage shark. Many looked upon these sudden tragedies as evidence of the withdrawal of God's protection because they had banished us from their midst.

Then the chief had a dream in which he saw an unquenchable fire devouring the island. One by one the opponents of the Adventists were going into it. Last of all, in went his son, the knife-wielder, with his wife and children. Remarkably, the dream was repeated exactly as before, and again a third time. Deeply troubled, the chief directed his son to broadcast the dream publicly throughout the island.

Stirred to fear, the islanders began to call upon the chief with gifts. Many have since approached Semele, our friend, and told him: "We are sorry we opposed the Adventists. We were unable to do anything that night in the council meeting in opposition to the chief's son. We would not do it again."

Semele was a changed man when he returned to Lautoka. No one had told



Two Ordained in Nebraska

Richard Gage (left) and Myron M. Voegle (second left) were ordained on Sabbath, June 6, at the Nebraska camp meeting. F. O. Sanders (second right) and R. H. Nightingale (right) conducted the service and welcomed the men to the gospel ministry. Also participating were N. W. Dunn and H. M. S. Richards. Elder Voegle is pastor of the Fremont district, and Elder Gage of the Norfolk district.

C. R. FRENCH

him about tithing, but he brought a huge number of papaws, yams, and sweet potatoes as his tithe and gift to the Lord. He took 15 Fijian Bibles back with him. Though not yet baptized, Semele is using the literature we left behind, and each Sabbath in his home he gathers 14 people for worship, as well as on two other days a week. His daughter, Alumita, who returned with us when we were chased from the island, was baptized in May as the first fruits of the Yasawa visit.

This story has just begun. The most thrilling part of it is yet to come. Save a small corner in your prayers for the tiny island of Viwa.

Mezalegon Church Dedication

By W. L. Murrill, *President
Burma Union*

A new church was recently dedicated at Mezalegon, Burma. W. L. Murrill and K. Paw, president and secretary of the Burma Union; Tun Maung, president of the Delta Section; and Pastor Brown, leader of the Henzada district, participated.

The Mezalegon church is a monument to the untiring efforts of one Seventh-day Adventist family who had a great burden. Even before U Kyaw was baptized in 1960, he began to make plans to build a church. They realized that the work would grow much faster if there were a representative church building to worship in.

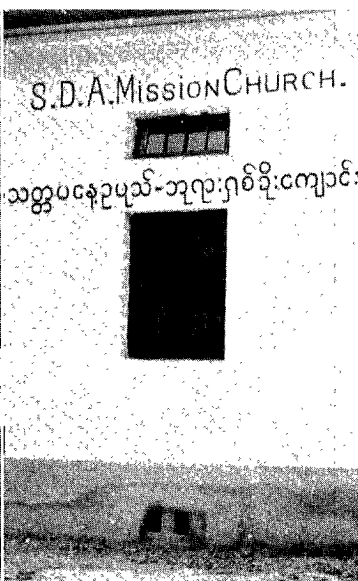
About the same time that U Kyaw was baptized he purchased the property next door to his home for the church he proposed to build. In 1961 he was able to complete the foundation. In 1962 the walls were completed, and by the end of 1963 the building had been finished. The

20,000 bricks in the church were made right on U Kyaw's property. He hired laborers to make the bricks, do the masonry and carpentry work, under his personal supervision. The church cost approximately \$3,000, and the entire expense was borne by U Kyaw and his wife. The mission ordinarily assists with the construction of such churches, but God has blessed U Kyaw financially, and he chose to pay the full cost himself.

I was interested to learn from U Kyaw how he became an Adventist. At the time of his marriage he was a staunch member of another Christian church, but his wife was a Seventh-day Adventist. The nearest Seventh-day Adventist church was several miles away, and Mrs. Kyaw did not often have the privilege of attending service. The district leader visited in this home from time to time, but for many years U Kyaw was unwilling to discuss religious matters. He became especially angry if anything was said about the Sabbath. His wife continued to bear a quiet witness in the home, and eventually U Kyaw's attitude mellowed somewhat.

When the new district leader, Aye Maung, visited in their home in 1958, U Kyaw asked him why Seventh-day Adventists keep Saturday as their Sabbath. In order to avoid an argument, Aye Maung gave U Kyaw a list of Bible references regarding the Sabbath, asked him to study them carefully, and told him they could discuss the matter further at his next visit. U Kyaw was very much impressed by the truths he found in Genesis 2:1-3 and Exodus 20:8-11. He was convinced that the seventh day of the week should be observed as the Sabbath.

It took some time before U Kyaw was satisfied that Saturday is really the seventh day of the week. Finally he accepted everything, and made his decision to be baptized. How happy his wife was, after nearly 15 years of marriage.



Left: U Kyaw and his family, who built the church at Mezalegon. Right: Church members who attended the dedication service.

Church dedication services are big events to our believers in Burma. Burmese people are well known for their hospitality, and Seventh-day Adventists do not fall short in this respect. U Kyaw is well known in Mezalegon, which is attested by the fact that he distributed 600 invitation cards to his friends, inviting them to attend the dedicatory service. An invitation to a church dedication service in Burma always includes an invitation to a full-course meal. Nearly 1,000 people partook of the hospitality of U Kyaw and his wife.

It was anticipated that the audience would be too large to be accommodated in the church, which seats only one hundred people, and a special shelter was erected in front of it. Approximately 300 people were present for the first service at seven in the morning, and about the same number for the dedicatory service at eleven o'clock. In addition to the many friends from Mezalegon who attended were several of our members from other churches in the district.

This is one of our best churches in the Delta Section, and it is a real credit to the work of God. Plans are being made to hold evangelistic meetings in Mezalegon later this year. Prospects are bright for the development of the work in this new place.

Veteran Soldiers of the Cross

By S. G. Miraflores, *Principal
West Visayan Academy*

"If I had my life to live over I would choose to be a worker for God," says F. H. Jornada, first minister ordained in the South Philippines. Nine other veteran workers from the West Visayan Mission in the Central Philippine Union would say the same thing if asked—P. R. Diaz, A. G. Macasiano, E. Moreno, P. Orcajada, J. K. Ramos, A. Same, E. Tania, P. Tauro, and T. B. Tortal. All told, these men have served the Adventist

cause for a total of almost three hundred years! These heroes of the faith pioneered in the work in their mother mission in the early years of the century.

The West Visayan Mission has a unique reputation as a source of workers. More than 100 Filipino missionaries, many of them from the West Visayan Mission, are serving as front-line soldiers of the cross

in the distant outposts of New Guinea, Borneo, Malaysia, Thailand, Hong Kong, Cambodia, Vietnam, Pakistan, and Africa.

Asked why so many workers come from the West Visayan Mission, an experienced pastor remarked, "There is only one reason I know, and it is that the brethren in West Visayan Mission are



Veteran workers of the West Visayan Mission (left to right): A. G. Macasiano, T. B. Tortal, F. H. Jornada, and P. R. Diaz.

converted to the idea of Christian education. They are willing to sacrifice for the education of their children, and God has honored their choice."

Five of these pioneer workers are still in active service, owing to a shortage of younger workers. They have been long in the way, and deserve retirement. We salute all of these honored soldiers of the cross.

Lack of Funds Slows Work in Africa

By C. T. J. Hyde
*Departmental Secretary
Trans-Africa Division*

Owing to a lack of funds and workers, it has been necessary to limit mission work in the Congo. The Bible correspondence school must restrict its service to a ceiling of 2,000 active students. At present there are 1,832.

Don Thomas, radio-TV secretary for the Congo Union, writes: "Our VOP graduate, Damiane Ntamba, returned to Elisabethville yesterday from a two-week itinerary in his home country, Katanga. In addition to visiting his employer's chain of stores in the area he enrolled 52 new VOP students. He has made arrangements for all the lessons to be sent to one address, where one man is in charge.

"Some weeks ago he instructed a number of his countrymen how to teach others the doctrines of the church. His own 64-year-old father, a chief, has enrolled for the VOP lessons, and wrote that he wants to identify himself with the church. Damiane and his wife will be baptized in a few weeks."

A similar situation prevails in other emerging nations of Africa today. Take Kenya, for example. There, for the second year, the Bible courses in English have not been advertised, lest too many people should enroll.

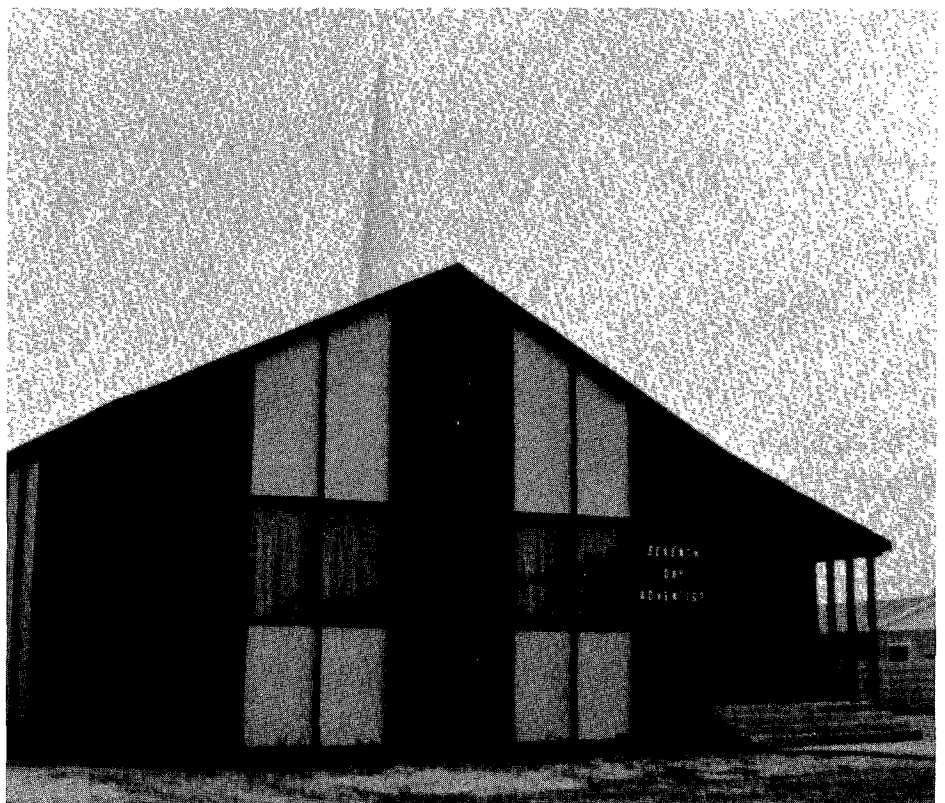
How many millions of dollars are lying in the vaults of banks today in the names of God's remnant people which could be invested in the finishing of God's work on earth? We have so little time in which to work, so little time before the words "It is done" shall come from the throne of God!

Hungarian Bible Conference

By Wesley Amundsen, Secretary
North American Missions Committee

A group of Hungarian believers from Cleveland, Ohio, and Hamilton, Canada, as well as Chicago, met in the Beverly Hills English-language church in Chicago on Sabbath and Sunday, May 30 and 31, for a Bible conference. The conference was organized under the direction of C. G. Tuland, versatile pastor of the Hungarian work in Chicago, who is fluent in 14 languages.

Instruction was given by W. A. Nelson, president of the Illinois Conference; Wesley Amundsen from the General Confer-



Shelby, Montana, Church Dedicated

The Shelby, Montana, church was dedicated May 16. Three years ago this was a dark county, but now we have a fine congregation here. After much work and sacrifice they have erected this attractive church. C. A. Scriven, North Pacific Union president, gave the dedicatory sermon.

C. DALE BRUSSETT, *Pastor*

ence; C. G. Tuland; J. Szlezak, pastor of the Cleveland Hungarian church; and Elton Dessain, secretary-treasurer of the Illinois Conference. Elder Szlezak arrived from Europe about six months ago. The theme of the meetings was "Let's Be Better Christians."

Fellowship and brotherly love gave these two days of meeting a wonderful "other-world" atmosphere, for the spirit of the Advent message was evident. Among those who are "marching to Zion" are people of every language, nationality, and race.



Members attending the Hungarian Conference in Chicago, May 30 and 31.



Iowa Conference Ordination

George N. Miller and Treavor Hoover (third right and third left) were ordained to the gospel ministry, Sabbath, June 20, at the Iowa camp meeting. Elder Miller is pastor of the Spencer, Iowa, district, and Elder Hoover is pastor of the Cherokee, Iowa, district. Participating in the service were J. L. Dittberner (second left), D. E. Rebok (right), M. E. Loewen (second right), and K. D. Johnson (left).

K. D. JOHNSON, President
Iowa Conference



North American Division

Dr. and Mrs. Neal C. Woods, Jr., and three children left San Francisco, California, June 17, returning after furlough to Japan. Dr. Woods will continue as a physician in the Tokyo Sanitarium Hospital.

Elder and Mrs. Philip G. Miller and daughter left Vancouver, British Columbia, July 15, for the Philippines, returning after furlough. Brother Miller is to be dean of Philippine Union College.

Mr. and Mrs. Joaquim de Matos Miranda and daughter sailed from New York City on the S.S. *Saturnia*, July 16, for Portugal. Brother Miranda has recently taken studies at Andrews University. Portugal is their homeland. They will later proceed to Angola, Portuguese West Africa, where Brother Miranda is to serve on the staff of the secondary school at Nova Lisboa.

Maye V. Fee left Los Angeles, California, July 16, for India. She is returning after furlough for further service as a secretary in the Southern Asia Division office at Poona.

Elder and Mrs. Philip E. Giddings, Jr., and two children, of Los Angeles, California, left New York City on July

18 for the Ivory Coast. Brother Giddings has accepted an appointment as a teacher in the Ivory Coast Training College at Bouake.

Dr. Niels B. Jorgensen, Jr., of Brooklyn, New York, left New York City on July 19, for South Africa. He will serve as a relief doctor for a short term at the Maluti Hospital.

Mr. and Mrs. Robert L. Sheldon and two children left New York City on July 19, returning after furlough to Korea. Brother Sheldon is manager of the Korean Publishing House.

Dr. and Mrs. Simon Elloway and two children, of Portland, Oregon, left Laredo, Texas, July 23, for Mexico. Dr. Elloway will connect with the Montemorelos Hospital for a short time as a relief doctor.

Northern European Division

Mr. and Mrs. L. Read sailed from Liverpool, England, May 8, returning after furlough in Britain to Freetown, Sierra Leone.

Mr. and Mrs. R. C. Newberg sailed on the S.S. *Oriana*, May 14, from Britain, returning to Ethiopia after furlough.

Mr. and Mrs. John M. Curnow, of Britain, sailed June 5, from Liverpool, England, for Bombay, India. Brother Curnow is to serve as publishing secretary in the South India Union.

Mr. and Mrs. Arne Jenssen, of Denmark, sailed on the R.M.S. *Caledonia*, June 5, from Liverpool, England, en route to West Pakistan. Brother Jenssen

will be director of food service at the Karachi Hospital.

D. Gronert sailed from London, England, June 30, going to the Vellore Hospital in India to take further training in work for lepers, before taking up his duties in Sierra Leone. Sister Gronert will spend some time at Newbold College before going to the mission field. Brother and Sister Gronert are to serve as physiotherapists in the new leprosarium in Sierra Leone.

Mr. and Mrs. Norman Tew and family left Genoa, Italy, July 2, after furlough in Britain, returning for further service in Ethiopia.

Pastor and Mrs. Th. Pedersen, of Denmark, left July 16, from Genoa, Italy, for the Trans-Africa Division. Brother Pedersen is to be a station director at Matandani, Malawi.

Pastor and Mrs. J. Onjukka sailed from Liverpool, England, on the M.V. *Accra*, July 31, for Ghana. Brother Onjukka will serve as a teacher in the Bekwai Training College. E. W. DUNBAR

Reading Institute of Rehabilitation

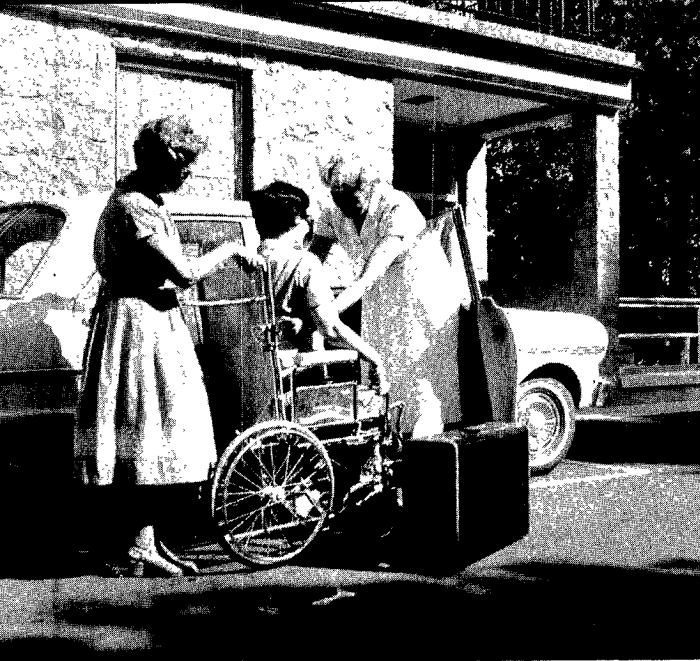
By Ella M. Robinson

Last winter a surgically revised arthritic hip took me to the pioneer Reading Institute of Rehabilitation, a Seventh-day Adventist medical institution near Reading, Pennsylvania, for postoperative treatment and exercise.

The institute couples elaborate modern facilities with the century-old tradition of Adventist medical service. The first evening the medical director outlined the program I was to follow under the guidance of physical and occupational therapists and rehabilitation nurses. I would have to put forth the most earnest effort, but they would provide expert professional guidance and necessary assistance. Next morning in the large therapeutic gymnasium I met a number of hip cases, amputees, patients who had suffered strokes, and several who had had brain and spinal cord surgery. Their spirit of optimistic determination was an inspiration to me.

The agitation of the water and the warmth of the deep whirlpool bath stimulated my circulation and relieved the stiffness of my joints. My therapeutic exercises involved pulleys and weights, which stretched and strengthened my muscles after weeks of enforced rest. In the afternoon we practiced exercises and underwater calisthenics in the 35-foot therapeutic pool, under professional direction. All too quickly the pleasant hours passed in the sunny atmosphere of this large family of Christian nurses, therapists, and helpers. With a vesper hymn, a short talk by the chaplain, Elder Guenther, or some guest speaker, and pictures or music, the day's activities ended.

One evening on his rounds, one of the doctors stopped and reported to me, "Tests excellent! X-ray perfect! You may go home Monday." How surprised I was, because three weeks of the term of treatment prescribed by my surgeon re-



1. Joanne, completely paralyzed except for head and fingers, at the Reading Institute of Rehabilitation near Reading, Pennsylvania. Above: Arrival.

2. Below: A morning "walk" through the garden.

3. Upper right: In the whirlpool bath.

4. Right: Turning the pages of a magazine by means of a "mouth stick."

5. Lower right: The remedy prescribed by the Master Physician for release from paralysis of the heart.





Petersburg, Virginia, Welfare Center

The new health and welfare services building in Petersburg, Virginia, was dedicated with a ribbon-cutting ceremony on May 11. Arlie Andrews, Petersburg vice-mayor, cut the ribbon for the official opening of the building. In the left foreground is Mrs. W. T. Webster, director of the health and welfare services. Looking on (left to right) are: Raymond H. Brodersen, welfare director of the Potomac Conference; Ben Campbell, judge of Juvenile and Domestic Relations Court; Carl C. Weis, welfare director of the Columbia Union Conference; and Jerome Lastine, district superintendent of Petersburg.

J. N. MORGAN, Departmental Secretary
Potomac Conference



Discovering Treasure in Bolivia

Down in the jungle of eastern Bolivia a new day is dawning. In Trinidad, the principal pueblo, we are finding true treasure—youth, youth, and more youth—tomorrow's workers.

Soon after opening the work here in 1962 we discovered that there was not one young person from this area in our boarding academy in Cochabamba several hundred miles away. The following year—1963—however, there were 22, and this year there are 39. Soon Bolivia will provide workers for other countries, instead of sending out calls for help. The treasure we are finding is most precious—Bolivia's Christian youth.

Pastor Gates here chats with 35 of the 50 students from the jungles of Bolivia in our boarding school in Cochabamba preparing to be workers.

RICHARD M. GATES, Pastor

maintained! The grandchildren would have my little cottage at home swept and garnished and a bouquet of flowers on the table. Three-year-old Timmy would be running to the window all afternoon, watching for the car that was to bring grandma home from the hospital "with her new leg."

Every day at the institute had been a pleasure. It was interesting to watch other patients remaster the art of ambulation. Some who had been unable to bear their weight on their feet when they first arrived, were now taking several steps alone without assistance. One particular memory would be of a tiny wisp of a girl, a victim of poliomyelitis, gliding about the halls in her electric wheel chair. Before coming to the institute she had lain helpless in her home for five years. During that time she had completed her high school course, via telephone, with her class. Then, as her health improved at the institute, she had acquired secretarial skill. Now she was happily engaged typing letters, arranging files, answering telephone calls for the chief therapist, and distributing antidepressants in the form of cheery smiles.

Joanne Finds Her Saviour

Another ineffaceable memory will be that of Joanne Boyer, also a polio victim. Except for her fingers, Joanne is unable to move any part of her body from the neck down. But at the institute she found a joy even greater than physical healing. Daily Bible instruction had brought her in touch with her Saviour, and her love and gratitude to her Lord were evident in her radiant face. During her three months' forced absence from the center Elder and Mrs. Guenther had made a 60-mile weekly trip to her home and back, in order to complete a series of Bible studies with her.

Joanne was baptized the Sabbath after I left, and with her was Mrs. Helen Corl, a former patient, afflicted with multiple sclerosis. While at the institute Helen became deeply attached to her nurse, Mrs. Hermine Sebert, who interested her in the Bible truths that were new to her. When she left the center, Mr. and Mrs. Sebert continued Bible studies in her home. Joanne was carried into the pool in a chair, and Helen, with assistance, accompanied her. Both are bearing eloquent witness to the power of divine grace.

Lay Evangelists at Work in the Far East

By J. E. Edwards, Secretary
GC Home Missionary Department

H. E. McClure, home missionary secretary of the Far Eastern Division, notes another "first" in the Japan Union. One mission in North Japan made history by holding the first retreat for the training of lay evangelists in the history of that country. This eight-day institute, held under the shadow of Mount Fuji, was attended by nearly 100 dedicated men and women. An intensive study program was arranged under skilled teachers, and as these laymen returned to their churches it

was with better training for successful service and a strong determination to preach the gospel to their communities and raise up new churches in areas where progress has previously been measured by tens of converts instead of by hundreds. Training classes have been conducted in local churches all over the division. Indonesia reports at least 500 baptisms on one Sabbath as a result of the 1963 crusade. In Djakarta a substantial number of Moslems are now in baptismal classes organized at the conclusion of several laymen's efforts in that city. Thirty-five laymen were awarded the "120" pins. In one district of the North Celebes Mission trained laymen prepared 130 for baptism. One sister recently witnessed the baptism of eight persons whom she had won, and 20 more are still in the baptismal class.

More than six thousand inexpensive projectors have been produced and sold in the Far East, and approximately 2,500 sets of filmstrips are in use. This equipment is being used by both laity and workers.

Condensed News

Central California Ordination

Wilbur F. Woodhams of Watsonville and R. L. Vaughan, publishing secretary of the Central California Conference, were ordained to the gospel ministry at camp meeting on Sabbath, June 27. Assisting D. E. Venden, conference president, in the ordination ceremony were F. D. Nichol of Washington, D.C., and R. R. Bietz, president of the Pacific Union Conference.

ROBERT DUNTON
Departmental Secretary
Central California Conference

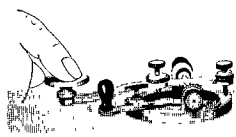
A New Church for Oklahoma City

The Oklahoma City church has purchased a tract of land as a building site for a second church. This is in the populous Capitol Hill section of the city. In area, Oklahoma City is now the largest city in the United States. It sprawls some fifty miles from east to west and forty-five from north to south. In this area live 450,000 people, or about one fifth of the population of the State, and the number is increasing very rapidly.

For a number of years believers in the Capitol Hill area have been looking forward to a church in their part of the city. Last winter the board of the Central church appointed a committee to search for a suitable site. An attractive five-acre tract in a desirable location was purchased. A unique feature of the project is that the Central church is taking the initiative and sponsoring this project.

A substantial home on the property will provide income to assist with the project, by serving as the residence for one of the ministers in Oklahoma City.

GEORGE W. REID, Pastor



Inter-American Division

Reported by
D. H. Baasch

► W. J. Brown and Donald J. von Pohle, educational and MV secretaries of the Inter-American Division, respectively, led the quadrennial advisory council of their departments, held concurrently on the campus of the Montemorelos Vocational and Professional College at Montemorelos, Mexico, May 25 to June 29. The seven unions of the division were represented by the union presidents or their representatives, and the Union MV and educational secretaries. E. E. Cossentine and J. H. Hancock represented the Education and MV Departments of the General Conference.

► The publishing department of the Inter-American Division held its quadrennial advisory council on the Montemorelos Vocational and Professional College campus in Montemorelos, Mexico, June 2 and 3. J. C. Culpepper, division publishing secretary, was in charge. In attendance were G. A. Huse, of the General Conference Publishing Department; L. F. Bohner, F. L. Baer, and David L. Olsen, of the Pacific Press Publishing Association; and the presidents and publishing secretaries from the various unions of the division.

► A demonstration Missionary Volunteer Camp, conducted by the Inter-American Division MV department, was held at the YMCA Campground, Camohmila, Mexico, May 14-21. Ninety junior campers from all sections of Mexico attended with their counselors, who represented the six missions of the Mexican Union. J. H. Hancock, associate MV secretary of the General Conference, was a general counselor at this special camp.

► Two new churches were dedicated in Mexico City on Sabbath, June 19. The service for the Colonia Anahuac church was held in the morning. The building, which seats 300, is located in a previously unentered section of the capital. In the afternoon of the same day the new Tacubaya church was dedicated. This new edifice, with a seating capacity of 500, replaces an old building, part of which has stood on the spot since the time Adventist work began in Mexico City at the turn of the century.

► Eduardo A. Escobar has been appointed by the Colombia-Venezuela Union as president of the Atlantic Colombia Mission, with headquarters in Barranquilla, Colombia. Previously Pastor Escobar has served as president of the West Venezuela Mission. He will take up his new duties November 1.

► C. D. Christensen is retiring from active service after 40 years in the ministry, most of which were spent in foreign mis-

sion service. Isidore Hodge has been appointed by the Colombia-Venezuela Union to succeed Elder Christensen as president of the Netherlands Antilles Mission.

► C. E. Schmidt has been invited by the Colombia-Venezuela Union to serve as general director of a new boarding academy which is to be developed in Nirgua, Yaracuy, Venezuela. Brother Schmidt has been treasurer of the Antillian Union and manager of Antillian College at Santa Clara, Cuba. The new school plant is scheduled to open in 1965.

► O. U. Holness, evangelist for the Panama Conference, has concluded a successful evangelistic tent effort in Río Abajo, Panama. Seventy persons were added to the church by baptism, and a class of 140 is preparing for a future baptism.

► The Adventist TV program "Salud y Bienestar para el Hogar Dominicano" (Health and Welfare of the Dominican Home) is now recognized as one of the most popular television programs in the Dominican Republic. An estimated 200,000 people view the weekly program. Pastor Américo Ciuffardi is director and speaker of the program.

► The master missionary plan for laymen and Missionary Volunteers in Santo Domingo, Dominican Republic, has resulted in 137 persons baptized during the first six months of 1964.

► Lucas Diaz, pastor of the Bogotá, Colombia, church has baptized more than 100 new members in his district, thus becoming the first "centurion" for 1964 in the Colombia-Venezuela Union.



Atlantic Union

Reported by
Mrs. Emma Kirk

► A full effort will start in Auburn, New York, this fall, following the daily broadcast of the Voice of Prophecy sponsored by the local members during the summer months. Next spring, a full-scale effort is scheduled for Utica, New York, where a new church has been built. This, too, will be preceded by six months of daily radio broadcasts of the Voice of Prophecy.

► Five cabins were added to the Northern New England campground at Freeport, Maine, this year for the comfort of visiting ministers. A new cafeteria building was also erected.

► A group of 150 Pathfinders, leaders, and counselors attended the Pathfinder Camporee held the weekend of May 15 near a beautiful pond in a wooded section on the grounds of Pioneer Valley Academy near New Braintree, Massachusetts. Seven clubs participated: Athol, New Haven, New London, Sanitarium, Stoneham, Wickford, and Worcester.

Bruce Chittenden of the Meriden, Connecticut, district was guest speaker for the Friday evening campfire service. On Sabbath morning, J. M. Clemons of Atlantic Union College led out in the Sabbath school lesson study, and Charles Edwards of the Stoneham, Massachusetts, church spoke at the church service.

► Arnold V. Wallenkampf will join the Atlantic Union College faculty as professor of religion for the fall semester of 1964. He will replace H. E. Douglass, who was named academic dean of the college this spring. Professor Wallenkampf taught in the religion department of Union College from 1946 to 1956. From there he went to Loma Linda University, where he was professor of religion and church history until 1963. He was chairman of the department of theology at Philippine Union College for the school year 1963-1964.

► The first stage of the new camp pavilion has been erected at Victory Lake Camp, Hyde Park, New York. The pavilion cost approximately \$30,000 and seats about 2,500 people. It can be added to yearly to meet the growing demands of the Northeastern Conference. Air conditioning and heating equipment can be added also, so that the pavilion can be used both summer and winter.



Columbia Union

Reported by
Don A. Roth

► A new church was dedicated July 4 in Charleston, West Virginia. F. A. Mote of the General Conference was the guest speaker. During the day-long activities five persons were baptized.

► New officials of the Columbia Union College Alumni Association include L. G. Small, president; Patricia Borchers, vice-president; Nancy Thiel, treasurer; and Anne Peeke, secretary.

► New teachers in the Chesapeake Conference include Don Loveless and Mrs. Bethel Senecal at Atholton; Mrs. George Gainer, Blythedale; Wilford Schulze, Frederick; William Bulford, W. C. Moffett school; Nobel Carlson, George White, Harry Turner, and Mrs. Detwiler at Spencerville; and John Wright at Mount Aetna.

► Lloyd Kidder has been appointed new principal of the Garden State Academy in New Jersey. Mrs. Kidder will also be on the academy staff.

► Martha Everett, cashier for the Ohio Conference for a number of years, has accepted a call to the Florida Conference.

► Elder and Mrs. E. F. Coy of the Iowa Conference have accepted a call to the Ohio Conference. Elder Coy will be pastor of the Portsmouth church.

► Mr. and Mrs. S. C. Ronning of the Pennsylvania Conference have retired after 20 years of service in that conference.

► Groundbreaking services for a new church were held recently in Elkton, Virginia. Taking part in the ceremonies were C. H. Lauda, R. G. Burchfield, J. N. Morgan, from the Potomac Conference, and Herbert Broeckel, pastor.



Lake Union

Reported by
Mrs. Mildred Wade

► As a result of a recent \$11,000 grant from the U.S. Atomic Energy Commission, Andrews University has been able to expand its Physics Department and course offerings. They have purchased new nuclear physics equipment which will enable the students to gain a firsthand knowledge of the use of these instruments. According to Donald Snyder, professor of Physics, the department is building a laboratory for modern physics, including nuclear, and is considering the addition of an experimental modern physics course for science majors in fields other than physics.

► Merlene Ogden, assistant professor of English at Andrews University, is directing a summer study tour of England and Europe, with a group of 33 students and faculty members.

► The Wisconsin Conference is beginning to develop its new youth camp. This recently purchased 280-acre tract of land with most of a 40-acre lake and two smaller lakes near Chetek has been given an Indian name—Camp Wahdoon. From June 12 to 14, Adrian Zytoskee, confer-

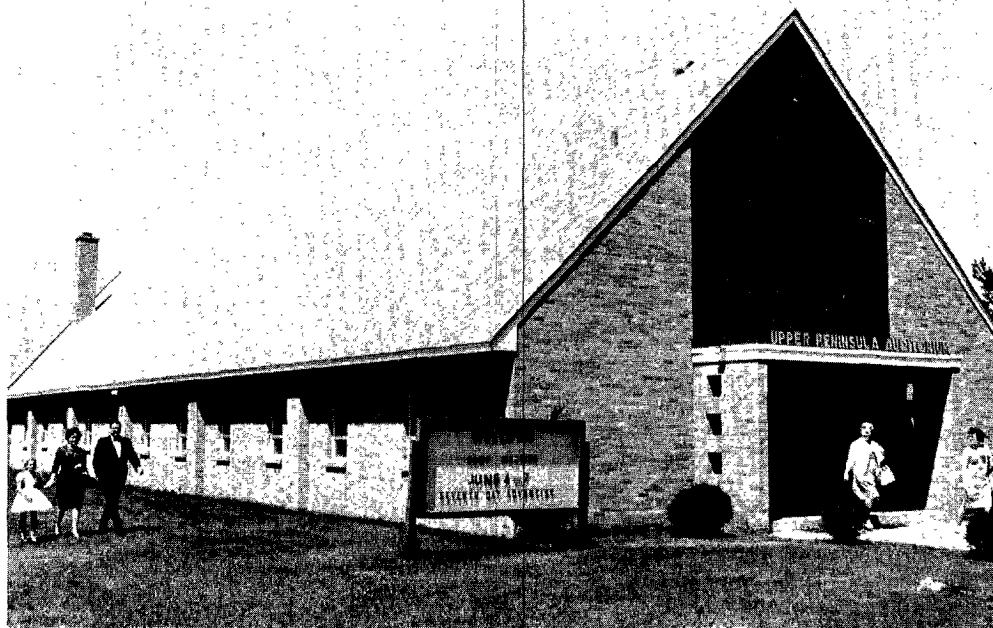
ence MV leader, conducted the first official function—a camp for Pathfinders, with 330 in attendance. Aside from roads and utilities, the plans call for a lodge, craft building, staff building, headquarters-infirmery, and a caretaker's lodge.



North Pacific Union

Reported by
Mrs. Ione Morgan

► At the close of school this spring members of the Dillingham, Alaska, Sabbath school started a Vacation Bible School in the native village of Togiak, under the direction of Mrs. John Ball. Group leaders were Mrs. Dick McDaniel, Mrs. Dewey Payne, Mrs. John Person, and Pastor Dewey Payne. Because of great opposition, last year the VBS began with only 20, but this year more than 100 attended. Instead of only morning classes and activities, it was necessary to carry the program through the whole day. In the evenings the little chapel that comfortably seats 65 was filled with 90 adults who attended the evangelistic services conducted by Pastor Payne. In addition, special services were held for 49 children crowded into a small kitchen attached to the chapel.



Michigan Upper Peninsula Camp Meeting

It is farther from Detroit in southeastern Michigan to the western tip of the State than it is to denominational headquarters in Washington, D.C., and one portion of western Michigan lies due north of Iowa. This means that many church members are a long way from the conference campground at Grand Ledge. Consequently, a special Upper Peninsula auditorium has been erected in Escanaba, where the 15 congregations in the northern part of the State may assemble for their annual convocation. It also serves the local congregation as a place of worship.

Upper Peninsula camp meeting was held this year from June 4 to 7. Sabbath morning Neal Wilson, president of the Columbia Union Conference and son of Michigan's president, N. C. Wilson, gave the keynote address. Richard Hammill, president of Andrews University, and M. D. Oswald, field representative for Hinsdale Sanitarium and Hospital, also spoke. More than 500 church members attended the weekend services.

DON HAWLEY, Departmental Secretary
Michigan Conference

► At present three have been baptized as a result of a series of meetings held in Cave Junction, Oregon. Donald E. Lang, assistant pastor of the Grants Pass church, held meetings four nights a week for six weeks.

► New deans have been selected for Milo Academy. Mrs. Mildred Mittleider has been named dean of girls. She will be assisted by Mrs. Elaine Derby, who will also continue to teach home economics.

► New arrivals to the ministerial staff of the Idaho Conference include Dean McDaniel, who has located in Caldwell and will be associated with Ralph Martin; and Philip Lemon who takes up duties in the Twin Falls district.

► Mrs. Gordon Rasmussen, who has served as cafeteria director for Columbia Academy the past three years, has retired. Her assistant, Mrs. Marion Wallman, will assume her duties. Joining the staff as Mrs. Wallman's assistant is Mrs. Faith Wresch, of Meadow Glade.

► Dean Dennis, who has managed the Gem State Academy bakery for 16 years, has been granted a year's leave of absence for health reasons. Under his management the industry has prospered, and has employed 13 full-time adults and 12 academy students. M. E. Smith has been asked to assume managership of the bakery.



Northern Union

Reported by
L. H. Netteburg

► A series of cooking demonstrations has been conducted by Mrs. A. L. Heitzman at Dickinson, North Dakota, with attendance ranging from 45 to 50 or more at each session. More than half of those present were non-Adventists. The demonstrations were conducted once a week for four weeks.

► Sabbath, May 30, was Visitors' Day at the Napoleon church in North Dakota. Several persons coming to the evangelistic meetings conducted by S. A. Reile attended Sabbath school and church for the first time.

► Five young people were baptized in the Sioux City, Iowa church on Sabbath morning, May 23. Norman Rasmussen is the pastor.

► Nine were baptized in the Atlantic, Iowa, district on Sabbath, June 6, six of whom joined the Harlan church and three the Exira church. L. M. Heifner is the pastor.

► The Northern Union Conference held a young people's Bible conference canoe camp the first week in July. Seventy-three campers met in the canoe country near Ely, Minnesota, to enjoy four days of canoeing, camping, nature study, and spiritual instruction. L. M. Nelson, of the General Conference MV Department, and D. W. Holbrook, from Union College, were guest speakers.

► Five Northern Union Conference pastors were ordained to the gospel ministry during the recent camp meetings. G. N. Miller and Treaver Hoover in the Iowa

Conference; N. V. George and K. M. Nelson in the South Dakota Conference; and Max Singhurst in the North Dakota Conference.

► More than \$11,000 in cash and pledges was raised at the South Dakota camp meeting for State-wide evangelism.



Pacific Union

Reported by
Mrs. Margaret Follett

► P. H. Kamilos has located in Salt Lake City, Utah, as publishing secretary of the Nevada-Utah Conference. He is assisting the student colporteurs and directing the publishing work throughout the conference. Brother Kamilos served as assistant publishing secretary in the Northern California Conference before being called to serve as publishing secretary of the Illinois Conference.

► New staff members at San Fernando Valley for the coming year are Launnie Reinholtz, to teach industrial arts and mathematics; Beverly Richards, to teach grade five; Juanita Roy, to teach grade two; Phyllis Zimmerman, to teach grade one; and Fred Harter, to manage the business office, replacing Howard Carter who has moved to Salem, Oregon, where he will be principal of the junior academy.

► Joining the physics department at Pacific Union College are R. W. Woods, coming from Loma Linda University, where he has been research coordinator; Milo Anderson, from the National Bureau of Standards Laboratory in Boulder, Colorado; and Dowell Martz, returning to PUC from the California Institute of Technology, where he has been a senior research physicist.

► The Institute of Scientific Studies for the Prevention of Alcoholism was held at the White Memorial Medical Center July 6 to 17, under the direction of Winton Beaven of the American Temperance Society. Ten non-Adventist clergymen and other key individuals attended, reports Miller Brockett, director of the temperance work in the Pacific Union Conference.

► John Nerness, M.D., and Reginald Rice, M.D., both of Glendale, California, and their families have left for mission service. Dr. Nerness to serve in Japan, and Dr. Rice at the Far Eastern Island Mission clinic on Guam.

► Coming to Tucson, Arizona, Spanish church to serve as pastor is Atilio R. Dupertuis.

► More than 150 people attended a Japanese camp meeting held at Pinecrest, Northern California Conference's summer camp, June 25 to 28.

LEGAL NOTICES

The International Insurance Company Takoma Park, Maryland

The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 10:00 A.M., October 21, 1964, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company

and the election of three directors for the term of three years.

The International Insurance Company
Takoma Park, Maryland
J. W. PEEKE, Secretary

General Conference Insurance Service

The annual meeting of the General Conference Insurance Service will be held at 10:00 A.M., October 21, 1964, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the agency and the election of three directors for the term of three years.

General Conference Insurance Service
J. W. PEEKE, Manager

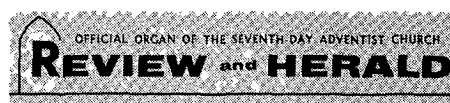
Corrections

On page 17 of the REVIEW for May 28 the name of the president of the Greater New York Conference is given as Eric B. Jones. It should have read: G. Eric Jones.

The lead item on the back page of the July 23 REVIEW announced the opening of the new office building of the Northern New England Conference. Regrettably, the wrong address was given. The correct address is 91 Allen Avenue, Portland, Maine. Packages or parcels should be sent to this address, but all correspondence should be sent to Box 1340, Portland, Maine 04104.

Church Calendar

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



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

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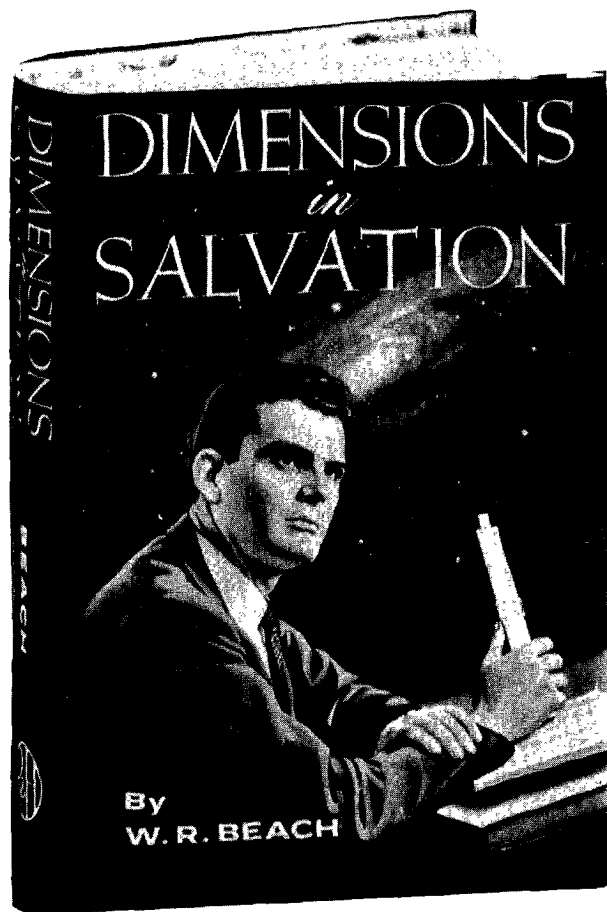
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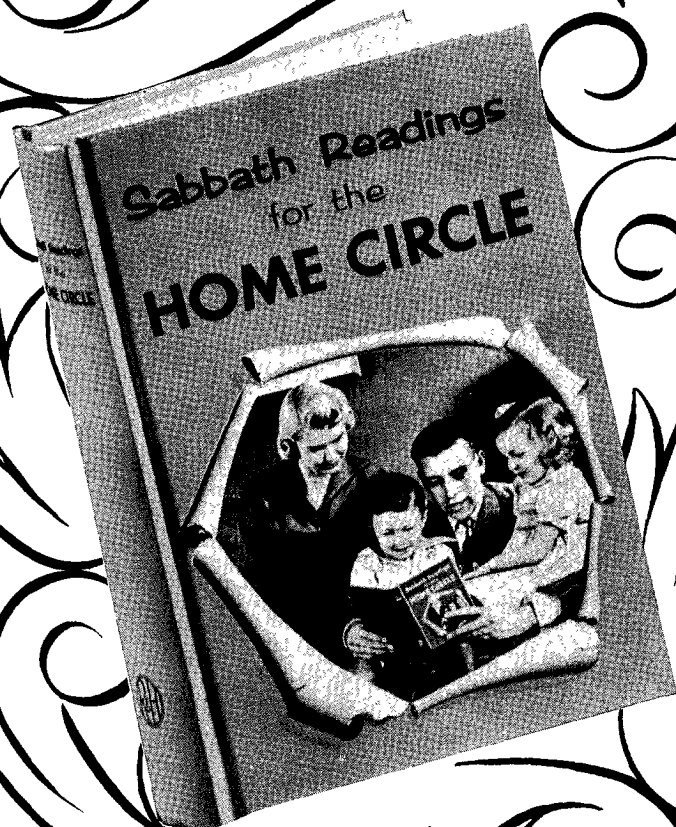
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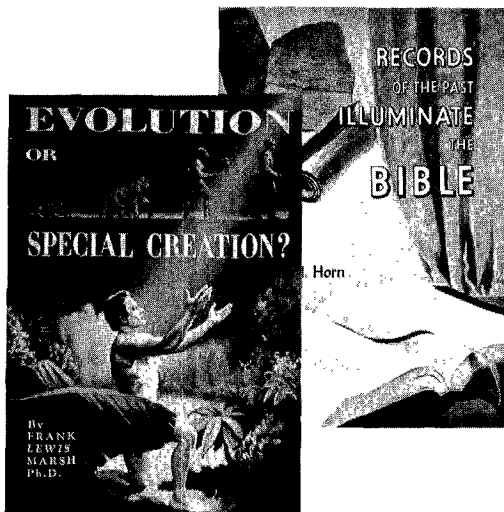
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News of Note

New Overseas Editions of the Ellen G. White Books

Constant progress in the overseas publication of Ellen G. White books is evident in the ever-shortening intervals at which copies are received at the office of the White Estate.

From Denmark comes a beautifully printed two-column Danish printing of *Prophets and Kings*, a companion volume to *Patriarchs and Prophets*, published last year. Japan sends us volume 2 of a three-volume Japanese printing of *The Desire of Ages*. From South Africa we have received two printings of *The Great Controversy*, one in English and the other in Afrikaans.

All four books represent the finest of materials and workmanship. All four carry beautiful full-page illustrations in color, as well as in black and white. All four are published both for colporteur sale and to supply the needs of the church. May God bless these truth-filled volumes as they carry their inspired message to the people.

ARTHUR L. WHITE

Literature Sales Double in Tanganyika

The following encouraging note of progress came to my office recently from R. H. Pierson, president of the Trans-Africa Division:

"For the first six months of 1964, the literature evangelists in the Tanganyika Union, under the leadership of R. Henning, a missionary from Germany, have delivered 250 per cent more literature than they did for the same period of 1963. They have more than doubled their number of literature evangelists and, in addition to the above report, they have baptized 19 persons as a direct result of the services of our dedicated literature evangelists."

D. A. McADAMS

New Bible Courses in Arabic

C. V. Brauer, Radio-TV secretary for the Middle East Division, reports:

"The good news in our field is that the first religious course prepared especially for the people of the Middle East is now printed and being offered to students. Containing 16 lessons, the new 'Light for Today From the Ancient Prophets' course is an entirely new approach to correspondence school students. Rather than being the usual type of doctrinal course, the 'Light for Today' course tells the stories of the Old Testament in narrative form. This makes the lessons intensely interesting and helpful, as pertinent lessons for our time are drawn from the lives of the prophets."

Elder Brauer further reports that additional courses are being prepared to

follow the "Light for Today" lessons. These will include a "Light of the World" course on the Life of Christ.

J. O. IVERSEN

Launch Work in South America

M. S. Nigri, secretary of the South American Division, writing under date of July 8, reports on the activities of the 16 medical launches in that field. He mentions that as a result of the work of these boats 82 people were baptized during the first quarter of this year. More than 9,000 persons were contacted with some kind of missionary visit, and 14,000 people received medical attention.

As they are now assigned we have four launches in the East Brazil Union, two being on the San Francisco River. We have three in the Inca Union Mission on the upper headwaters of the Amazon. We have seven boats in the North Brazil Union, all in the Central and Lower Amazon basin. We have three in the South Brazil Union in various rivers and harbors. These boats are an important feature of our work in this part of South America.

T. R. FLAIZ, M.D.



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

TRENTON, N.J.—A mother does not have the right to endanger the life of her unborn child because of her religious convictions, the New Jersey Supreme Court declared in an emergency ruling here. The court acted a few hours after receiving the case of a 29-year-old mother studying to become a Jehovah's Witness. It ordered her to consent to a blood transfusion which hospital doctors said was urgent to save her life and that of her unborn baby.

CINCINNATI—A proposal that Protestants and Roman Catholics assemble here in neighborhood groups for joint worship services on World-Wide Communion Sunday, October 4, was made by the Council of Churches of Greater Cincinnati.

TAIPEI, TAIWAN—A ten year "double the church" movement launched here by English Presbyterian churches in 1955 gives every evidence of accomplishing its goal. The church, founded by Canadian Presbyterian missionaries more than a century ago, had nearly 60,000 members in the great plains area of Taiwan in

Baptisms in Ethiopia

Encouraging reports are constantly reaching the Northern European Division office from Ethiopia, where our workers are intent on carrying God's message for this hour into remote areas, as well as into sections of the country where Christian missions have operated through the years.

Returning to his office from the south, Odd Jordal, president of the Ethiopian Mission, reports 280 baptisms in these remote bush areas during his visit. One hundred new converts had already been baptized in this section of the field since the beginning of the year. During the first quarter of this year approximately 500 baptisms were recorded for the whole union.

We confidently expect further encouraging reports from Ethiopia, for the workers in that field are dedicated to the task of speedily carrying the message to every area of the field.

ERWIN E. ROENFELT

Death of W. E. Abernathy

W. E. Abernathy, veteran administrator who served the church in various capacities for more than a third of a century, died at Portland, Oregon, on August 3. Prior to his retirement from active service in 1948, Brother Abernathy had been manager, treasurer, or auditor of a number of our denominational institutions and local and union conferences and the General Conference. He also served overseas for a period of time.

1954. Today the membership exceeds 100,000 and if the rate of increase remains constant, the original figure will have been doubled by 1965.

WASHINGTON, D.C.—Sale of cigarettes at the factory in the first five months of 1964 dropped 8.6 per cent from the same period last year, Government reports disclose.

LONDON—Ten Roman Catholic observers are expected to attend Great Britain's first interdenominational faith and order conference at Nottingham University, September 12 to 19.

WASHINGTON, D.C.—The juvenile crime rate in the nation's capital, in a steady climb since 1959, took a 25 per cent leap during fiscal 1964, the Metropolitan Police Department announced.

SERRES, GREECE—A mass baptism of 100 converts by Jehovah's Witnesses at a beach here has sparked controversy in this predominantly Orthodox country. More than 2,000 Witnesses gathered at the beach to watch the ceremony. It was announced that the 100 persons baptized had previously been Greek Orthodox. In Athens, an official of the Orthodox Church in Greece was quoted as saying the number of Witnesses in the country was "increasing dangerously," and it was expected that the Church's Holy Synod would speak out on the matter. One source claimed the Synod would request the Greek Government to deport leaders of the Witnesses.