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Dedicated workers and primitive natives alike welcome the mission plane as it arrives with the missionary and supplies.

Flying for God in New Guinea

READ THE STORY BY L. H. BARNARD ON PAGE 16.

Intently looking and listening, these primitive people of the newly opened Lake Kapiago region hear the gospel for the first time.





J. BYRON LOGAN

A pastor explains what the sacred ordinances of the Lord's house mean to him:

I Believe in the Communion Service

By Richard D. Fearing
Pastor, Walla Walla College Church

AS A conservative Christian, I believe there is no higher form of worship than that of the two parts of our Lord's communion—commonly known as the ordinance of service (or foot washing) and the ordinance of the Lord's Supper. Yet not a few Christians absent themselves from this great service of the senses. They seem either to be bound by a great misunderstanding of the service, or they have developed a sense of guilt with respect to it. This should not be. I hope that some of my reasons for taking part in this service will find a response in your thinking.

I believe that Christ was the true sacrifice for all mankind. I believe that He alone has the power to save me from my sin. Of myself, I have no sacrifice or power to overcome sin. The Bible, in describing the character and power and work of the Son of God, uses approximately 250 names. Someone has pictured Him thus: "He is the Star of astronomy; the Rock of geology; the Lion and Lamb of zoology; the Harmonizer of all discords and the Healer of all diseases. Great men have come and gone, yet He lives on. Herod could not kill Him; Satan could not seduce Him; death could not destroy Him; the grave could not hold Him; the ever-perfect One—He is chief among ten thousand. He is the one altogether lovely."

On one occasion John Chamberlain, a missionary to India, was preaching near Benares by the banks of a stream sacred to Hindus. A man came to bathe himself after a long journey made on his hands and elbows.

He dragged himself to the river's edge, made his prayer, and slipped into the waters. When he came up, he found himself with the same pain and the same feeling of guilt. Lying prostrate on the bank he heard Chamberlain speak simply of Jesus and the cross. After listening for some time, he finally stood to his feet and clapped his hands exclaiming, "That's what I want! That's what I want!"

When all words and theological statements have ended, I just want Christ. I want to bring my good deeds and bad deeds to the holy communion service and forget them. My good deeds are never good enough, and my bad deeds have hurt others. Therefore, if I believe that the sacrifice of Christ represents His character, His power, and His work, I will appropriate all this to myself in symbol on communion day.

I believe that, someday, I will have fellowship with Christ in heaven (Rev. 21:3, 4). In days of old He looked down from heaven and worked mightily for His people (Ps. 102:19-21). I can fellowship with Him today—by faith. But in the very near future I expect to be with Him in heaven, in person. No longer will our friendship be limited by time and space. I must have fellowship with my friends and fellow believers *now*, that I may prepare for that supreme moment.

Fellowship With the Faithful

My senses tell me this is true. To be sure, the communion service is of the senses. There is to be no

formalism. The service appeals to imagination at its best. It was designed to lift me from earth to heaven. If this is true, I need to attend the communion service. There I will find fellowship with those who believe in Christ, as at no other time.

I believe in Bible symbols. Wine is a symbol of blood. It was the blood that made atonement for the soul in the long ago (Lev. 17:11). My Saviour believed that His blood would atone for sin (John 6:53, 54). The apostle Paul said that "without shedding of blood is no remission" for sins (Hebrews 9:22). Therefore, at this stage of my existence, the communion service brings me close to the reality of the atonement by the blood of my Saviour, Jesus Christ. It brings me salvation if I believe. Salvation gives meaning to the great doctrines of the Bible. When I say, "I have been saved," I refer to justification by faith. "I am being saved" is the experience commonly known as sanctification. "I will be saved" points me forward to glorification and life eternal in my heavenly home. All of this is possible through His blood, and the wine is a symbol of His blood. I think on this as I drink the cup.



I believe the ordinance of service (or foot washing) is, in a sense, a rebaptism. The Scriptures tell the story of the disciples coming to the Last Supper. Their feet were tired and dusty. How good it was to have their feet bathed! I know that the real meaning of this washing is spiritual. My soul is tired and dusty. I need the cleansing. I must concede the highest place to my brother. I must love those who disagree with me. In the kingdom of Christ the principle of preference and supremacy has no place. I must learn this lesson over and over again. Therefore, when I have opportunity I must not miss this service. I find that the ordinance of service is a cure for self-esteem. It nearly broke the bitter spirit of Judas. It was his last opportunity. It is one of the last appeals of God for man. As you kneel before your brother, this appeal comes from him. You will have to live with him in heaven.

The Cross Answers the Sin Problem

I believe the cross is the answer to the sin problem (Gal. 6:14). The true Christian looks to the cross when sin and temptation crowd in upon him. He knows the price that was paid there. He lives with sin and sinners, but the thought of the cross holds him steady. He thinks of the victory gained at the cross, which was demonstrated when the Lord Jesus rose from the tomb. If the resurrection was true, then the Second Advent is true. All of this is embodied in the communion service. In 1 Corinthians 11:24-26 Paul admonishes the early Christians, in the words of Christ: "Take, eat: this is my body, which is broken for you: this do in remembrance of me." He also says, "This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." Thus the communion service paints two pictures—one of the sacrifice of my Lord, and the other, His coming again as a conqueror.

I believe that the symbols are to be unfermented. Fermentation is a symbol of sin and death. Fermentation causes a seething or restlessness in the liquid, or the bread. My senses tell me that it is Satan that causes my soul to seethe and boil. Not so with Christ. He brings peace. The symbols of the wine and bread, therefore, being unfermented, are another indication of the peace of Christ. The sin problem ends in Christ and His kingdom. Martin Luther, meditating on this kingdom, says: "We should look upon Christ's kingdom as a beautiful, large cloud or as a cover which is drawn over us everywhere and veils and guards us against God's wrath; indeed as a large and wide heaven where there shines nothing but grace and forgiveness and so fills all things that, compared with it, all sins are but as a little drop compared with a large and wide ocean."

I believe in the fellowship of believers, and this service is one way to express that feeling. One of the most dramatic texts of Scripture is that of John 13, which describes Jesus' last passion: "When Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." Such drama and pathos touch my heart. To have fellowship with Christ is appealing beyond my heart's desire.

The communion service is a time of quiet fellowship, with no pressure of church, business, or home decisions. It is a time of quiet strength before facing the world the next day. It is a calm before the storm of last events breaks upon a shadowed world. It keeps me in tune with my brothers and sisters in the faith.

Finally, I believe Christ's words to Peter recorded in John 13:8. Peter said, "Lord, you will never wash my feet." But Jesus answered him, "If I wash thee not, thou hast no part with me." Then, in verse 15, He says, "For I have given you an example that ye should do as I have done to you." I believe this literally. I never want separation from Christ. Separation from Christ is death. I am reconciled to God in Christ (2 Cor. 5:18). Therefore, I must take part with Him in this service by symbol.

When Christ died on the cross He reconciled me to God. The strain of carrying the sins of the world on His heart was too much for our Lord. His heart broke, and He died. I cannot, I dare not be separated from Him in any way. The communion service is Christ in symbol. It is the closest that I can come to Him, in fellowship with my friend and neighbor, my brother and sister in Christ. Every reason of logic, every emotion, says it is right to participate. Therefore, unless something totally unforeseen happens, I plan to have a part in the next communion service in my church. Will you join me in this great act of Christian faith?

The Self-emptied One

By L. H. Hartin

THERE is no attempt in the Philippian letter to set forth the doctrinal teachings of the church. There seems to be no evidence of a turning away in the church at Philippi from the teachings of its founder, in spite of attacks by Judaizers. This does not mean that serious disruption is not an ever-present danger. Paul is well aware of this, and considers the Christian's safety to be in a spirit of unity. His desire is not that they should all hold to a particular opinion but that one sentiment should prevail, and that it should be motivated by humility and love for one another. "Let each of you look not only to his own inter-

ests, but also to the interests of others," he counsels them (Phil. 2: 4, R.S.V.).

While it is true that the author does not attempt to set forth the doctrinal teachings of the church, he does touch on several of the fundamentals of the gospel. For instance, in chapter 2, verses 5-10 (R.S.V.) the *incarnation* is introduced briefly in profound expressions such as "emptied himself" and "obedient unto death." Surely this great truth was understood by his readers, or the writer would have expanded the subject. Another example of this may be found in the second letter to the Thessalonians, where "that man of

sin" is introduced with little explanation because, Paul says simply, "when I was yet with you, I told you these things" (2 Thess. 2:5).

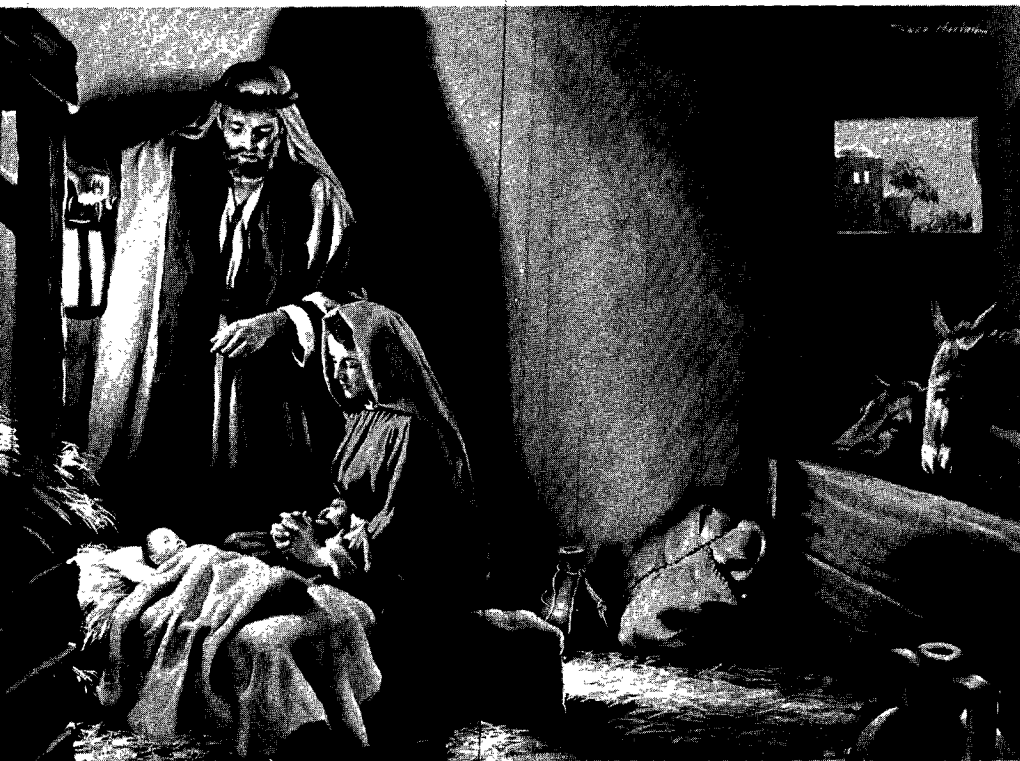
Likewise, in the Philippian letter, the subject of *salvation* is introduced with the statement "Work out your own salvation with fear and trembling" (Phil. 2:12, R.S.V.). And, as one would expect from Paul, he discusses righteousness by faith versus righteousness by works, but here he introduces the question of *perfection*. In this and the following articles we shall consider briefly these three great Christian doctrines, in the context of the Philippian letter.

It is in Paul's appeal for unity that he uses the example of Jesus as the one whose life should be considered and followed. This passage concerning the incarnation of Jesus was apparently incidental to the question of unity, and may not have attracted the attention of his readers as it did that of succeeding generations in the Christian church. Some commentators have said this passage presents as many and as great difficulties as perhaps any passage in the epistles of Paul. If the apostle intended to confound his readers with profound statements, he surely succeeded.

"Made Himself of No Reputation"

The expression "emptied himself" has been called the "kenotic problem," from the Greek *kennō*, meaning "to empty." This is nearer the Greek, and in every way more satisfactory than "made himself of no reputation." The question among commentators has ever been about the meaning of "emptied himself." Many and various interpretations have been offered. The one point on which most seem to agree is that the author is here thinking about the incarnation of Jesus and the condescension of a member of the Godhead to become a member of the human family.

It should be recognized that the question of the atonement, involving as it does the mystery of the incarnation, is beyond the full comprehension of the human intellect. "We stand baffled before an unfathomable mystery, that the human mind can not comprehend" (Ellen G. White, in *Signs of the Times*, July 30, 1896). This does not mean, however, that we cannot probe into the mystery or ask questions. In fact, we are told that "a study of the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth" (Ellen G. White in



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RUSSELL HARLAN, ARTIST

No greater humility than this—from sovereign of the universe to a babe in a manger.

The Youth's Instructor, Oct. 13, 1898), and that it "will employ the mind of the diligent student as long as time shall last" (*Gospel Workers*, p. 251).

Whatever may be said about the meaning of "emptied himself," one thing is certain, and that is that the emptying was a voluntary act and not owing to external compulsion. It was the act of Jesus Himself. Some think the apostle did not have in mind any definite object for the verb, but meant "pour out," with "himself" as the direct object. In this case he may have had Isaiah 53:12 in mind—"He hath poured out his soul unto death." This interpretation is supported by the mention of a "servant," and obedience "unto death" (Phil. 2:7, 8). Another thing that seems quite certain about the expression "emptying himself" is that it was by taking "the form of a servant" that Jesus did empty Himself.

As a rule, a discussion of the atonement deals only with the benefits of God's great sacrifice for the human race. There is another side of this question—not so popular but nevertheless as evident in the Scriptures and the Spirit of Prophecy writings—that should be given some consideration. This is the fact that a tremendous price has been paid by Deity for man's redemption. God's honor and character, expressed in His law, had been violated, and the demand of that law had to be satisfied. Note the following:

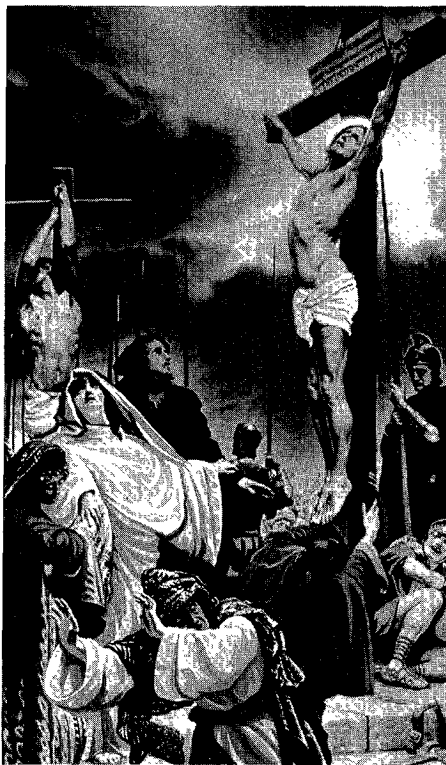
"Jesus died, the just for the unjust, the innocent for the guilty, that the honor of God's law might be preserved."—Ellen G. White in *Signs of the Times*, Oct. 15, 1896. (Italics supplied.)

"He [Jesus] was now suffering under divine justice. He saw what justice meant. He felt that as man's substitute and surety He must be bound to the altar."—*Ibid.*, Dec. 2, 1897.

"The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims."—*Patriarchs and Prophets*, p. 63.

"The Father demonstrates His infinite love for Christ, who paid our ransom with His blood. . . . He is satisfied with the atonement made."—*Testimonies*, vol. 6, p. 364.

On the basis of these statements it may be said that divine love impelled Deity to meet the demands of divine justice by providing what might be called a ransom for lost, sinful humanity. This is succinctly stated in *The Great Controversy*, page 503: "And the sacrifice to which infinite love impelled the Father and the Son, that sinners might be redeemed, demonstrates to the universe . . . that justice and mercy are the foundation of the



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He was "obedient unto death."

law and government of God." While God's love for fallen man led Him to make the supreme sacrifice, justice and holiness demanded that such a sacrifice be made. There can be no conflict between *justice, love, and mercy* in God's nature, since they are the fundamental qualities or powers of His being. Thus what justice demands, love supplies.

Of What Did Christ Empty Himself?

If "emptying himself" is involved in the price paid for our redemption, we might ask, Of what did He empty Himself? Lightfoot says, "He divested himself, not of his divine nature, for this was impossible, but of the glories, the prerogatives of Deity." This seems to be true, for if there is a diminution of the divine attributes, He would cease to be God. "He was the Majesty of heaven, and yet He stooped so low, without losing one atom of His dignity or glory!"—*Signs of the Times*, June 9, 1898. (Italics supplied.) Since divinity is absolute perfection, there could not possibly be a diminishing of His nature in any degree. The answer to the question "Of what did He empty Himself?" can probably be found best in Jesus' own words and conduct. Paul says, "He humbled himself, and became obedient" (Phil. 2:8). This humility is evident in expressions such as the following: "Not my will, but thine, be done" (Luke 22:42). "My meat is to do the will of him that sent me" (John 4:34). "I have not

spoken of myself" (John 12:49). "I have finished the work which thou gavest me to do" (John 17:4). This attitude is one of complete subservience to the Father. While in Jesus dwelt "the whole fulness of deity bodily" (Col. 2:9, R.S.V.), yet "he voluntarily surrendered the independent exercise of his divine prerogatives" (Strong's *Systematic Theology*). This was the necessary condition of His assuming humanity. "So utterly was Christ emptied of self that He had no plans for Himself. He accepted God's plans for Him, and day by day the Father unfolded His plans."—*The Desire of Ages*, p. 208.

All this is for man's salvation. Such love is beyond our comprehension. It becomes more incomprehensible when we realize that this condescension did not end with Christ's existence here on earth. Jesus said that "he [God] gave his only begotten Son" (John 3:16). Commenting on this familiar verse, Mrs. White says, "God gave His only-begotten Son to become one of the human family, forever to retain His human nature."—*Ibid.*, p. 25. He accepted the limitations of the human life as a mode of existence He will retain forever.

While considering this it is interesting to recall that in visions of heaven and the heavenly hosts both Daniel and John speak of seeing "one like the Son of man" (Dan. 7:13; see Revelation 1:13, R.S.V.). There, among celestial beings, is our Redeemer, still retaining His human nature. "Christ has carried His humanity into eternity. He stands before God as the representative of our race."—*The Youth's Instructor*, Oct. 28, 1897. "The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study. . . . The study of the incarnation is a fruitful field, which will repay the searcher who digs deep for hidden truth."—*Ibid.*, Oct. 13, 1898.

"And being found in human form he humbled himself and became obedient unto death, even death on a cross" (Phil. 2:8, R.S.V.). Could it be that the decision to become man forever entered into the awful struggle in Gethsemane when Jesus said, "If it be possible, let this cup pass from me"? "The awful moment had come—the moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. . . . He might say, Let the transgressor receive the penalty of his sin, and I will go back to My Father."—*The Desire of Ages*, (Continued on page 7)

WEST AFRICA

By W. R. Beach

*Ile-Ife, Nigeria
January, 1965*



The Forsythe Memorial church at our Nigerian Training College in West Africa.

THE geographical area known as West Africa is a vast complex of climates, races, and national aspirations. The total population of less than 100 million is spread across 14 countries (from Senegal in the west to Niger and Nigeria in the east) and countless ethnic and linguistic groups. Among these millions are 33,500 baptized members of the Seventh-day Adventist Church and 83,000 Sabbath school members, organized in nine local field administrations. A flourishing work has dotted this territory with 182 schools and six hospitals. The Advent Press at Accra, Ghana, is the denominationally operated publishing house.

West Africa has been one of the brightest spots for evangelical Christianity since 1804, when Methodists and Anglicans settled in Sierra Leone to evangelize freed slaves returned to that British colony. By 1860 British and Swiss missionaries had opened several other stations among the slave-trade centers along the west coast. Catholics began work in the French territories, while Protestants became particularly active throughout the British and German possessions. The greatest evangelical impetus came to southwestern Nigeria, the Ghana coast, and Liberia.

Seventh-day Adventists have been hard at work since 1894, starting in Ghana. Today Seventh-day Adventists are represented in Ghana, Nigeria, Togo, Ivory Coast, Liberia, Sierra Leone, and Senegal. Leaders from these fields (except Senegal) met with us in Accra, Ghana, the headquarters of the West African Union. They are dedicated, capable men

and women. Here again nationals and overseas workers from many lands associate in the perfect partnership through which God's work advances triumphantly. The overseas working force numbers 70, while national workers, including teachers, are 1,525. Thorvald Kristensen, union president, is leading this large force with a sure hand of devotion, love, and experience.

I have had the privilege of attending the West African Union committee in annual session, and of visiting our work in Ghana, Ivory Coast, Togo, and Nigeria. In this field visitation it was a happy experience to join my son, B. B. Beach, for a few days. He had been visiting the field as educational and Sabbath school secretary of the Northern European Division. We parted in Lagos after an inspiring contact with this growing work. D. S. Johnson, associate secretary of the General Conference, spent several weeks in the field, and joined us in the annual union committee session.

The end of my visit has come here in Nigeria. This is the largest country in West Africa, and with its 56 million inhabitants, the most populous in all Africa. Approximately half of the entire overseas forces of all Christian churches in West Africa are in Nigeria. Even so, scores of tribes have yet to be reached with the gospel. Many more have no writing and no Scriptures in their languages. Nigeria is a large country covering an area about the size of Texas and Oklahoma combined.

The Early History of West Africa

Perhaps a closer look at West Africa's geography, history, and ethnics would contribute to a better understanding of the achievements and challenges of this important area. Contact was made with the West when Portuguese sailors arrived on

the coast in 1470. They were followed by the Dutch, the Danes, the Spaniards, the Swedes, and the British. By the Treaty of Utrecht in 1712, the British became the predominant power in West Africa.

The slave trade under British control was outlawed by statute in 1807. Since then various church organizations have contributed much to the development of these lands. The gospel was the seed of liberty and human dignity. The premier of one Nigerian regional government probably reflects the predominant good will toward Christian action here when he said: "When African historians come to write their own account of the adventure of Africa with imperialism, they will write of the missionaries as the greatest friends the African had."

I think these words express the sentiments of most government leaders in West Africa. The president of Liberia has awarded high government decorations to numerous overseas church workers. The final result of all this activity has been the emergence of 14 independent national units.

The climate and geography of West Africa can be described by indicating four main regions: A hot, humid, coastal belt of mangrove swamps, ten to 60 miles wide, lies along the coast. North of this is a 50-to-100-mile-wide zone of tropical rain forest and oil palm bush. Farther inland is a relatively dry central plateau, rising in places to between 6,000 and 7,000 feet, with open woodland and savanna covering the greater part of the northern region. From there, the semidesert continues northward to the Sahara. Two seasons are well marked—wet and dry—with rainfall varying from 150 inches a year on the coast to 25 inches or less in the north.

The peoples of West Africa vary

greatly. Generally speaking, the Hausas and Fulanis inhabit the Moslem north, while the Christianized Ibos, Yorubas, and Ashantis (to mention only a few of the larger groups) occupy the coastal areas.

In these territories Christians, Moslems, and animists have lived together for centuries. Through the years some churches have become firmly entrenched and they enjoy a privileged, semiestablished position. Many factors—religious, economic, political, and ethnographic—are the source of problems and challenges today. We shall endeavor at a later time to sort these problems out and to provide a framework for aggressive, successful church action in West Africa.

The Seventh-day Adventist Presence

Returning now to a closer look at the Seventh-day Adventist work, we find much to hearten. More than 3,000 adult baptisms were recorded in 1964. Traveling a few days ago in western Nigeria, we came to Otun, where the West Nigerian field operates a growing secondary school. Along the way the president of the field, J. A. Adeogun, a Nigerian, and the secretary-treasurer, D. R. Ludgate, an overseas worker from the United States, told of a baptismal ceremony held a few weeks ago. At that time 182 candidates were baptized into church membership by six officiating ministers.

It would seem that at every school, hospital, and church the baptismal class is a regular part of church activity. Seventh-day Adventist schools in particular are truly evangelistic centers. It is judged that in many areas 70 per cent of the baptisms originate in the schools. The educational program does encounter problems in this part of the world. Dedicated overseas and national workers are meeting these problems, and in many cases they are finding effective solutions. The department of education has outlined a program that will do much to make our school system the agency it is designed to be.

Typical of the medical impact of the church in West Africa is the Ile-Ife hospital and training center. On the staff are four physicians, with Dr. A. Zeismer from the United States serving as medical director. Dr. T. O. de la Cruz and his wife (who has a Ph.D. in nutrition) represent well the growing Filipino overseas working force. The husband is a skilled surgeon, while his wife supervises the hospital dietary service and the training of nurses.

The Sunday evening of my visit at Ile-Ife I witnessed a capping service for 19 future nurses. Approximately

100 nurses are in training at Ile-Ife under the diligent and inspiring leadership of Dorothy Kuester, of Montana.

A bright spot in West Africa is the Adventist College of West Africa at Ilishan-Remo, in Nigeria. A group of capable, degreed overseas workers and faithful African teachers join in training graduates from the secondary schools to become ministerial workers. H. J. Welch is the principal of the school. The brightness of West Africa's future shines forth from the halls of this college.

Another bright facet of the West African scene is the definite growth in financial support from the field. Sabbath school offerings in 1964 were 11 per cent above those of the same period in 1963. Tithes are following a somewhat similar upward curve.

The work of God is well-established in West Africa. The future is bright. To be sure, the administration of the church is beset with countless problems. There are still more than 40 West African languages into which the Scriptures have not yet been translated. Meanwhile, leaders and people march courageously ahead. The Liberia-based radio and television station, ELWA, now carries Seventh-day Adventist programs. The Ibadan television and radio carries Faith for Today and radio broadcasts. It was my privilege while in Ibadan to appear on television at the time of the evening news for a 15-minute interview. These mass media hold tremendous possibilities for tomorrow, as television and radio sets multiply across green and asphalt jungles. In charge of the Voice of Prophecy in Nigeria is J. M. A. Adeoye. This African brother has a relentless zeal for the promotion of the Bible correspondence school. And he is right, for this agency has become, after the schools, possibly the greatest evangelizing instrument in West Africa.

The leaders in West Africa are planning to occupy the six remaining unentered lands. This year H. Kempf, of France, began work in Togo. He will soon be reaching over into Dahomey.

Prospects are that two stations will soon be operating in these beautiful lands. The work is onward in the Ivory Coast. P. Heise, also a French national, continues to lead our forces there. The secondary school at Bouake, with P. E. Giddings as principal, has nearly 1,000 students and is exerting a great influence on the cause in upper Ivory Coast. Soon a church will be built in Abidjan, the capital. Plans are afoot, too, for the Upper Volta.

God's people are astir in West Africa. Here we direly need men and money, but most of all, our people need the sympathy, prayers, and support of the world church. I have assured them on your behalf that all this and more has been pledged to the triumph of God's cause.

The Self-emptied One

(Continued from page 5)

p. 690. Paul says, He "became obedient unto death, even the death of the cross," and received from the Father and the universe the name which is above every name—Saviour. Through this great condescension Jesus became the Saviour of all who desire eternal life.

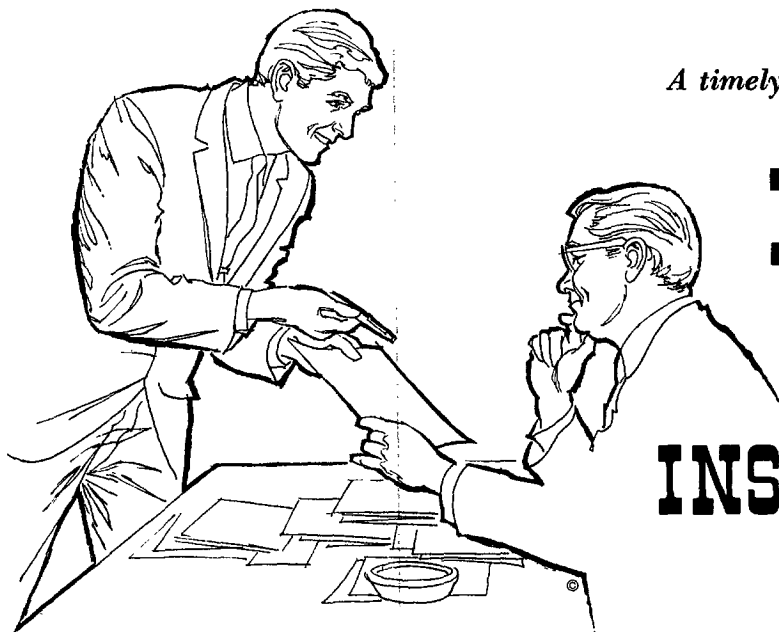
There is no doubt that Paul intends to say also that the name which Jesus earned by virtue of His great sacrifice is *Lord*. Not only will the redeemed acknowledge God's love and justice but all the created beings of the universe will have had a demonstration of the character of God as it was portrayed in the life of Jesus while here on earth. But more than this, the lost of this earth and the rebellious angels, including Satan himself, will join the redeemed host in bowing their knees and confessing the Saviour as Lord. This is the ultimate in the plan of redemption. "It was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe."—*Patriarchs and Prophets*, p. 68.

Although the allusions to the great themes of the incarnation, salvation, and perfection, which follow in chapters two and three of this letter, are very brief, their succinctness may be intended by the writer to impress his readers with their importance in Christian teaching. In the following two articles we shall consider the subjects of salvation and perfection in the context of this letter and Pauline thought.

(Continued next week)

West African Union

Local fields	9
Baptized adult membership	33,500
Sabbath school membership	83,000
Churches	212
School enrollment	30,255
Schools	182
Hospitals	6
1964 patient total	350,000
Nurse's training center	1



BUYING on the INSTALLMENT PLAN

By J. C. Kozel
Assistant Treasurer
General Conference

TO SOME of our readers it may seem a pointless question to ask whether Seventh-day Adventists should make purchases on the installment plan. What possible relationship is there between church membership and installment buying? Others may feel that the handling of personal or family finance is strictly an individual matter and of no concern to the church. It is not our purpose to invade the privacy of individual personal income or buying practices, but we wish to discuss some of the principles involved in Christian stewardship, and some factors in determining to what extent a person should become involved in debt.

Some economists raise the serious question as to whether the present extraordinary increase of installment buying is not an indication of trouble ahead. It is a fact that year after year mortgage debt and consumer credit have been increasing faster than income. The term "consumer credit" includes both installment and noninstallment debt. It encompasses automobile, personal, and other types of loans, as well as charge accounts and service credit. Ordinarily it does not refer to home mortgages. All these debts must be met out of disposable personal income—the income left after taxes and Social Security insurance are paid.

The following table based on U.S. Department of Commerce data shows what is happening on a consumer-unit basis. Consumer units include both families and unattached people. The term "debt service" means interest plus payments on the principal.

	1958	1963	Increase
Average debt service	\$1,044	\$1,397	34%
Average disposable income	\$5,670	\$6,720	19%

This table indicates that in the past five years the increase in the debt service payments of the average person or family has increased 34 per cent whereas income has increased only 19 per cent. It is not reasonable to expect that debt can continue to increase indefinitely at rates much larger than income increase. In 1950 average debt service was 13 per cent of disposable income, whereas in 1963 the figure was 21 per cent. This does not include payments on home mortgages.

An important part of the debt picture is the ability of borrowers to meet reverses. Recent studies indicate that many families are vulnerable to even small financial emergencies. A gov-

ernment survey reports that in one family in every four, net worth totaled less than \$1,000, and that in one third of these the total was negative—debts were larger than assets. Bankruptcy cases filed by employees jumped from 73,000 in 1958 to 127,000 in 1963, an increase of 74 per cent. In 1962 over 50 per cent of the family units in America had less than \$500 in liquid assets. It is apparent that most people had better stay well and employed. What could be a minor setback for a family with adequate reserves can be a disaster when a family has a combination of large debts and small liquid assets.

While we recognize the propriety of using mortgage credit for purchasing a home, a disturbing aspect of the debt picture is the increasing use of mortgage credit for nonhousing purposes, such as cars, boats, and vacations. Borrowing to acquire the present use of an asset can be advisable, especially if such a loan is for a *productive* purpose. Business loans fall in this category. A home loan may also be similarly classified because it makes possible the eventual ownership of home property. But much consumer credit is for things that are not productive. When a family has a consistent policy of "buy now, pay later" to gratify wants, the result is a long-term reduction in income, which may lead to financial disaster.

There is another aspect to installment buying that should be mentioned, and that is the generally high interest rates for consumer credit. It is a common practice for department stores to charge 1½ per cent a month on the unpaid balance of a charge account. Very often the balance of the account is maintained at approximately the same level through additional monthly buying, which results

He Leads

By CARRIE MAY NICHOLS

In the heat of the day,
Jesus was there;
In the troubled night,
He heard my prayer.
He bade me go forward,
Forgetting the loss,
Remembering the crown
That follows the cross.
He gave me visions
Of work to do
That seemed far beyond me
And strangely new.
I shrank—but He led me,
He knew the way;
And He has strengthened me
Day after day.
I love to think of it,
Glad that I tried,
But never, no never
With selfish pride.
I'm thankful He leads me
Past every test,
For I've learned when I'm humble
I serve Him best.

in interest expense of 18 per cent a year. Even in so-called 6 per cent automobile loans the interest is charged on the total amount of the loan for the entire period, even though it is paid off in equal monthly installments. The true interest rate of such a loan is over 11 per cent. Sometimes certain loan fees that are added make the true interest rate even higher. Some writers on economics recommend installment buying as a means of self-discipline and systematic money management. Because of high interest rates for consumer credit, the practice of turning money management over to finance companies can be very expensive indeed.

Families that decide to manage their own money can actually increase their real income by not making a habit of buying on credit. When a family operates on a cash basis, in so far as possible, its members benefit in several ways. They avoid the interest charges that are typical of small loans and installment credit. What is more, if they have cash available, they can take advantage of cash discounts and sales. Meanwhile, their rainy-day fund can earn interest and increase their real income. And further, they have the peace of mind that goes with the knowledge that they are able to meet most emergencies out of their own resources.

What has all this information on installment buying, consumer credit, and high interest rates to do with Seventh-day Adventists? We are definitely affected by the pattern of living in the community in which we find ourselves. There is nothing morally wrong in this so long as it does not cause us to lose sight of our objective as members of God's remnant church, and our stewardship responsibilities. We adversely affect the good name of the church by allowing ourselves to become involved in financial obligations to the extent that we cannot take care of them promptly. Adequate provisions should be made to meet emergencies caused by illness, temporary unemployment, unusual needs in the family, et cetera. In determining the use of our income, recognition should be given to God's supreme ownership, and to our obligation as His stewards in returning to Him a faithful tithe.

In addition to the tithe we have a responsibility in the realm of free-will offerings, which in a sense is an expression of our love for the One who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." If our income is all consumed in paying for our material desires, we cannot support the cause of God as we ought so that the

gospel of salvation can be given quickly to every nation, kindred, tongue, and people.

Surely we are living at a time when it is extremely easy to become heavily involved with the things of the world. The counsel of Scripture as found in 1 John 2:15 is for God's remnant people: "Love not the world, neither the things that are in the world. . . . For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he

that doeth the will of God abideth for ever."

Let us ever bear in mind the unalterable truth of the words of Jesus when He said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also" (Matt. 6: 19-21).

—The Art of Living..... when



you're

young

by Miriam Hood

Your Reputation and You

HAVE you ever wondered why a good reputation is important? That it is important seems generally accepted, but few people seem completely clear as to why. "Well, you want people to have a good opinion of you," someone explains when he's questioned. Another will tell you that your parents and your school will let you "do more" if your reputation's good. And these points, while undoubtedly true, still leave a rather large area of unexplored thought on this subject.

It seems to me that the matter of you and your reputation should be discussed from the reverse, or negative, side, even though this isn't always a recommended method of problem solving. A bad reputation is so destructive, we need to consider just what's involved.

First of all, when you've acquired, through both overt misbehavior and downright "I don't care"-ness, a really unfavorable reputation, the reputation begins to control your life. Before long, your reputation, and not you, decides where you'll go, whom you'll go with, what you'll do, whom you'll date.

Farfetched? Not at all. The truth is that your bad reputation causes one door after another to slam right in your face—not literally, of course, although it's not beyond the realm of possibility that even this might happen. You become a prisoner of your bad reputation. No matter how fervently you may wish, deep inside, that you were more acceptable, you'll find yourself not risking the rebuffs that are inevitable. Some people, who are carefully guarding their own reputations, simply don't care to be seen with you—they fear guilt by association, fair or not. And you feel uneasy and unwelcome at certain events, even though your common sense whispers that

your imagination is working overtime. So you make a stronger and stronger habit of being only where you feel completely comfortable, the trouble being that you feel truly comfortable in fewer and fewer places.

This whole unhappy situation can be compared to a man who's caught in quicksand. He tries desperately to extricate an arm, only to have a leg sink deeper. Social quicksand—that's what a bad reputation can be. Once it's acquired, you find yourself so completely on the defensive that you go to great lengths to live up to your reputation. Actually, what you're doing is living *down* to it.

Since I hope you agree that a bad reputation is terribly destructive to its possessor, perhaps we can go back to the original question as to why it's important to maintain a good one. Apart from the fact that the goal of every human being should be to emulate Christ, a good reputation is important because you live in a world of people. What they think of you *matters*. It has to. Opportunities unfold for you personally and professionally in almost direct proportion to people's opinion of you. We're not attempting to say whether this is the way life *ought* to be; we're saying that this is the way it *is*.

For all practical purposes, you *are* your reputation. That's why your appearance, your language, your actions—just everything about you—ought to come under searching scrutiny every now and again.

Honestly now, would you associate with a person of *your* reputation?

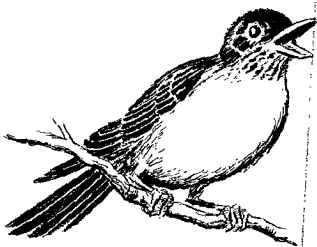


Springtime

By Hazel V. McCready

Green of the earth beneath us,
 Blue of the heaven above,
 Flowers of every color
 Whispering, "God is love."
 Carol of gladsome songsters
 From meadow and marsh and tree,
 Fruit trees in blossom, bespeaking
 A harvest that is to be;
 Sheep in the pasture feeding,
 Cattle that gently low,
 Clouds through the azure driven
 By breezes that softly blow—
 These are the sights we long for,
 The voices that pleasure bring;
 After earth's winter of silence—
 Ah, these are the tokens of spring.

Voices of merry laughter,
 Tresses of golden hair,
 Eyes that glisten and sparkle
 Like jewels bright and rare;
 Cheeks like the sundown's blushes,
 Teeth of the whitest pearl,
 Abundance of health surpassing
 The treasures of prince or earl;
 Graceful in every motion,
 Supple in every limb,
 Active, alert, athletic,
 Full of vigor and vim—
 This is the time that we long for
 When weary and worn with the strife,
 This is a joy that's too fleeting—
 Ah, this is the springtime of life.



Spring's Miracle

By Fred W. Hall

Down to the lea where the lark doth sing,
 Come with me, for the day is spring:
 A flock of wild geese flew over this morn,
 Their leader courageously honking his horn,
 Wending their way to a far north land,
 Holding formation in a way that was grand,
 Making short stops in the self-same ways,
 In large streams of water, or in the bays,
 Yet holding straight course it's surprising to see,
 Like the stars in the sky in their trek over thee.
 'Tis the same power that guides you, way up in the sky
 That gives you your instinct and power to fly,
 That colors the birdlings and makes them sing,
 Sends the buds that appear at this time of the spring,
 And the voice of the turtle that croaks in the night.
 All are ordered of Him that doeth things right,
 And it gives us new hope, as the flowers appear—
 'Tis the miracle of spring, and it happens each year.

Redbuds

By W. A. Dessain

For the redbud that opens in spring
 When solemn woods are still gray,
 On the airy slopes of the hillsides,
 Making the country ways gay—
 For their beauty so red
 Let good words be said.

They glow with a grace all alone,
 A splash like dawn in the dip;
 Where somber winter still lurks
 Pervading the ledge's rocky lip.
 As their colors unfold
 Let kind things be told.



Let good words be said for the soul
 That stands alone in his place,
 And glows with a deep inner good,
 The gleam of the Lord in his face;
 As the redbud's bright glory
 Telling heaven's love story.

He Knows

By Inez Brasier

God knows our weary days,
 The crowded hours that leave
 No time for quiet peace
 Before the night comes on.

God knows our weary days
 And so He gives us song
 Of wind through greenwood leaves,
 The even hymn of thrush.

He gives us fairest scenes
 Of dim cathedral wood
 And hills that speak of power
 And loving constancy.

God knows our weary days
 With swift and flowing hours,
 And blesses us with song
 And place to rest the heart.

THE
Singing OF THE
Birds

By Garnet M. Manning

IT WAS still dark when the sweet notes of a song sparrow awakened me. "Lo, the winter is past," he sang. But the cold room told me, "Not so." I tried to return to my dreams, but his song kept calling to me. So I arose and dressed, and ventured forth to greet the coming day. My spirits were still low from the doubts of the day before, and from the many needs for which I had no means to provide. The cold air drove all sleep from my mind, and I turned my eyes heavenward.

The moon was low in the western sky, and a few stars were still shining, but in the east a faint tinge of light began to show. As if spoken aloud, the words "Let there be light" came to my mind. "This is much like it must have been on Creation day," I thought. As I watched in awe the sky lightened, and a rosy color spread across the heavens. Purple clouds blended into mauve and rose taupe and gold, ebbing and flowing grandeur beyond description.

Almost forgotten, the doubts of the day before returned, and I hung my head in shame. Humbly I knelt in the snow to ask forgiveness and to thank God for the little wild bird who had awakened me to such glory. As I rose from my knees the day had come, and the air was filled with the singing of birds.

A cardinal called, "preacher, preacher," from the topmost limb of the maple tree across the street, and his mate answered in her soft whisper. In their loud way a pair of bluejays called, "It's spring." And my little friend, the sparrow, who had nested in our old wood porch for so many years and had tried in vain to use the new aluminum one which had replaced it, flew down from the chimney, chirping, "Where's my breakfast?" A robin, who had been betrayed by a few warm days of February and had arrived in time for the snows of March, warbled a cheery little song as he sat in the bare apple tree. "Awake! Awake!" he sang. And my heart sang with him.

Again I remembered the grumbling doubts of yesterday. And I thought of Job and his troubled questions to God, and I too laid "my hand upon my mouth" in shame. What matter if there was not enough

for our needs? I am a child of the King and heir to all the earth and its wealth, and to the universe with its countless stars and planets and systems. Like He once asked Job, God now asked me, "Where wast thou when all this glory was created," and "when the morning stars sang together, and all the sons of God shouted for joy?"

He who "commands the morning" and tells the sun to warm the earth, who wakens the birds to the fact that even though it looks like winter spring is here, can care for my needs as well.

As I turn to go inside I notice that the clouds have dimmed the glory of the day, and before I can return to the house the snow is falling again in big, thick flakes, in such profusion that the bird feeder is hidden from sight in moments. But nothing can take the precious dawning glory from me, or the renewed faith I found on my knees in the snow. For the time of the singing of birds has come.

brook, Arizona. I stayed all night in Flagstaff, and it snowed 12 inches that night.

Whenever I visit Flagstaff I think of Henry, a boy who lived there, who went to school there and who dreamed dreams of what he would do when he became a man. He was a live-wire, wide-awake boy.

One day when the teacher was walking up and down the aisles in the school-room, examining the work the boys and girls were doing, she noticed that Henry had written something in the front of his reader. She stopped to read it—"Henry F. Ashurst, Senator From Arizona."

The teacher had to think a minute before she realized what Henry had in mind. That boy was dreaming, thinking, that someday he would be in Washington, D.C., and that he would be the Senator from Arizona.

Although he was only a junior boy, he was planning what he wanted to be. You may be sure that teacher did everything she could to help and encourage him. It would be years before he could be a Senator. But time flies, and he wanted to be ready when the time came.

It was a long, hard road for Henry. He had to work hard, to save, to sacrifice, but he was willing to do it. He did many things. He was a cowboy. He clerked in a store. He was a bricklayer's helper. He was cashier in a bank, and finally a lawyer. And he did become Senator from Arizona, and a good one, too, because he had set a goal for himself, dreamed dreams, and then worked and worked and kept at it until he reached his goal.

When Charles Lindbergh was a boy of ten he decided he would someday have a plane of his own. He did, and he was the first man to fly the Atlantic nonstop alone. Columbus, as a boy, dreamed of sailing the uncharted seas and of finding a shorter route to the Indies. He did do that, and more.

It is a good idea to dream dreams, to have a goal, and to work and struggle till we reach it. If you are willing, God will impress you with the goal you should strive for. And He will help you reach it.

A Story
FOR THE YOUNGER SET

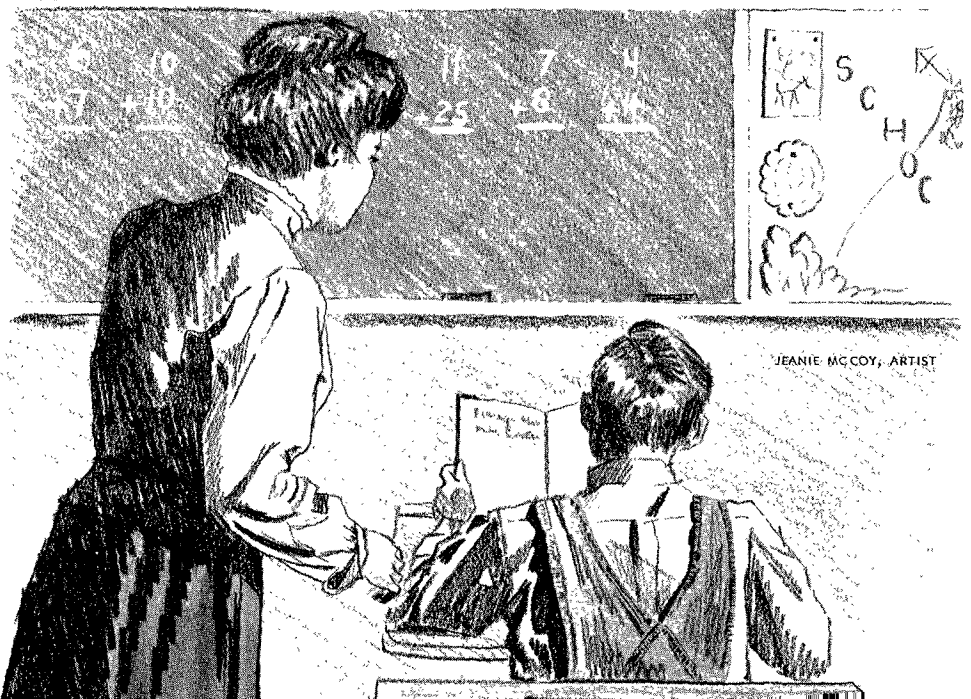
A Boy's Dream

By C. L. Paddock

DO you ever dream dreams—in the daytime, I mean? "Build air castles," as we sometimes say?

One winter day I was in Flagstaff, Arizona. I was on my way to visit our Monument Valley Hospital and our school for Indian boys and girls at Hol-

The teacher stopped to read what Henry had written.





For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



Jean's

By Thelma Beem



H. A. ROBERTS

It was a pleasure to fold and smooth each piece and tuck it away.

JEAN stirred the pudding vigorously. With one eye on the clock, the other on the roast, she glanced frequently at the children squealing with delight around the pool in the shady back yard. There was just enough time to get her bath and freshen herself before calling them in. She would put the last touches on dinner before Bob came in from work. Jean well knew how weary Bob would be. He was facing some difficulties at the office this week and hadn't been sleeping very well; they had been talking into the night about the problem. Jean had made a frothy, light, tapioca pudding, Bob's favorite, for dessert.

She had just taken the wash from the line. It was so fragrant that it was a pleasure to fold and smooth each piece and tuck it away.

As the day wore on, Jean passed by the book she had placed on the desk to read, but the time to sink deliciously in the big chair and prop her feet upon the hassock, with her book and a cold lemonade, kept avoiding her.

"What is the matter with me?" Jean chided herself. "Am I no manager? Why is living such a complicated ordeal?" Her mind slipped back to her own childhood. Certainly she couldn't blame the children for the situation. Her mother had six little ones to care for, and Jean couldn't remember sensing anything frantic about life in her childhood home. On the contrary, she remembered her mother as the personification of cool, deliberate calmness as she cared for

Worlds

her home, husband, and lively brood. It was not unheard of for her mother to address the local P.T.A., and her finger was always in some church activity.

Jean began to think more in detail of the fun that she and her brothers and sisters had enjoyed. Mother had a few *don'ts*, to be sure, but she wasn't always coaching, advising, and reprimanding on the side lines. There were two areas for play where they could freely entertain their friends—in nice weather the back yard with swings, playhouse, mud-pie stove, and sand pile; and on cold, rainy days the attic with its vast assortment of games and housekeeping equipment. Mother would sometimes bring up a plate of cookies and a pitcher of milk, then sit and visit awhile. They were not allowed to spread their playthings around the house, consequently there was no long period of wrangling to get them picked up each evening. Jean well remembered dad's weekly room inspection, and the bright quarter awards given for a neat, clean room. She couldn't remember mother threatening dire consequences if the room was below par, but she did recall her reminding the children that dad was looking forward to seeing what fine housekeepers they were. They were left on their own as to how and when it would be done, but they soon realized that it was much simpler to keep the rooms clean than to dig into an unspeakable mess each Thursday.

Jean looked around the littered floor. She had asked the children a

Wee Carpenter

BY
ISOBEL HANSEN LOHNE

So many things you like to fix,
Wee carpenter, who's just turned six!
Bought toys are put aside for spools,
Old boards and nails—and daddy's tools.
You proudly tried to mend the door
With screws and nails strewn on the floor,
And once, unwatched, you learned to
drill—
By practice on the window sill!

Above your hammer's din I hear
Your happy voice in song raised clear.
Crude spool-wheeled cars and boats and
such
To your small heart mean oh, so much!
And as I straighten nails you've bent
I tell of how God's Son was sent
To Joseph's shop, and how He grew
To be a perfect workman true.

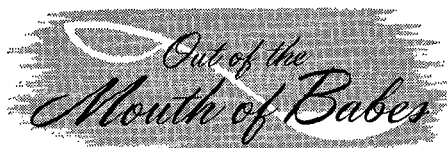
A carpenter or carpentress?
Sweet little lass in starched pink dress.
Gay ribbons top your gold-spun curls.
Were saws and hammers meant for girls?
Wee carpenter in tennis shoes,
God grant that you will always choose
To follow, while He gives you breath,
The Carpenter of Nazareth!

half dozen times to pick up their toys, but there they were—and the children were enjoying the pool in innocent, squealing bliss. She could foresee the events of the next few minutes when the children would be called in. There would be whining and fussing about picking up their things before dressing. She would cajole and urge, then scold and threaten.

"Really," sighed Jean, "I'm worse than the children. Some changes must be made." She began humming the song by that title, and she felt so much better after her decision. That defeated feeling left her. Jean knew that the battle had just begun, but she also knew what her goal was—a well-ordered, comfortable home for Bob and the children, and a wife and mother relaxed enough to enjoy it with them. She determined to set aside some time for reading and relaxation, so she would be able to be of some inspiration to her family. The children adored story time, and would remember it much longer than they would an extra row of ruffles sewed on a skirt. Tomorrow she would take that walk over to the park with them instead of baking the cake for dinner. She could make a luscious fruit salad instead. Bob was getting too heavy anyway. Maybe she should do that more often. "Yes sir! Some changes will be made," Jean whispered to herself.

Jean was dressed now. She sprayed a little of her favorite cologne on her wrists and walked out to where the children were. She complimented them on the sand castle they had made, then she called them over to a chair and told them that it was now four-thirty. If they could walk quietly into the house, dress, pick up every toy and article of clothing that belonged to them, and finish by five o'clock without a word of fussing, she would have a surprise for them. Their eyes grew large at this new approach. Jean walked back into the house, picked up her book, and went to the den. In the background she could hear scurrying feet and a flurry of quiet, busy bustle. Jean never so much as lifted her voice or eyes to the children. She read and relaxed. A quiet feeling of well-being began at her toes and crept up her entire body. Her mind left the duties of her own little world, wonderful as it was, and she felt soon that her spirit revived as her body was refreshed.

Jean realized that a clean home, well ordered and organized, is just one part of living in this modern world. The mind and spirit also need nourishment and refreshment. Jean had discovered her other world, and she and her family were richly blessed.



A Needed Lesson

Our little Shannon, eighteen months old, taught our family a needed lesson recently. She had been taught to bow her head and fold her hands during prayer and blessing at the table. When we were listening to a Sunday morning broadcast of the Voice of Prophecy, she noticed at once when Elder Richards began to pray. Although in the middle of the room engrossed in her play, she stood up, bent her head and folded her little hands, and stayed that way until she heard the closing "Amen." There were three adults in the room, who, I am sorry to say, did not generally cease their work and bow their heads during a prayer given over the radio. Upon seeing a little year-and-a-half-old child stop her play and wait upon the Lord, we were sharply brought to the realization that prayer, anywhere and any time, is talking with God, and should command reverence.

FRANCES SHAFER

On Keeping House IN MARCH



By Carolyn E. Keeler

MARCH winds moan about the house at night and blow snow in gusts down the valley. Winter is loath to leave, and indulges in a final mad spree. Did I say final? Sometimes it is still huffing and puffing in April. There are promising blue-sky days sandwiched in between wintry gusts, days when the sun shines warm and lovely on the windowpanes.

For a sunny salad dessert one of these stormy days try this molded salad suggested by U.S.D.A. home economists:

- 1 package lemon-flavored gelatin
- 1½ cups hot water
- 2 tbsps. lemon juice
- 1 9-oz. can crushed pineapple, undrained
- ¾ cup canned apricots, quartered
- 1 unpared apple, diced
- ½ cup ripe olives, pitted and halved

Dissolve gelatin in hot water. Blend in pineapple and lemon juice. Cool until slightly thickened. Fold in apricots, apples, and ripe olives. Turn into six or eight individual molds, and chill until firm. Serve on salad greens with mayonnaise topping.

Have you tried Jell-Quik made by Loma Linda Foods? This really jells

quickly, even at room temperature. It comes in many delightful flavors. The lemon juice in this recipe lends an added tartness desirable in a salad.

Mrs. Dorothy Mouchon of Loma Linda, California, shares with us her recipe for French red beans with rice:

- 1 medium onion
- 1 medium bell pepper
- ¼ cup parsley, chopped
- 1 can light red kidney beans (15 oz.)
- ¾ can (the bean can) of water
- 1 tablespoon Vegex
- 1 tablespoon soy sauce

Chop onion, pepper, and parsley, and fry lightly in a deep covered pan. (I use an iron pan.) Add beans and ¾ can water. Add Vegex and soy sauce, and cook slowly for an hour with cover on. With a spoon, mash a few of the beans to give body to the soup. Keep cover on and let simmer a half hour. Serve on boiled rice, on individual plates. The French serve a raw salad, made with olive oil, with this rice-and-bean dish. Serves three. This recipe is a favorite in New Orleans.

Now for the boiled-rice recipe.

Wash ½ cup rice in hot water and pour into 1¼ cups boiling water. Add ½ teaspoon salt and boil vigorously for 10 minutes without cover. Then cover and boil 20 minutes on low heat, removing the cover just before serving. A half spoon of oil makes rice kernels stand apart. A half spoon of lemon juice makes rice snowy white. Serves three.

Mrs. Bernice Gibbs, of Burlington, Iowa, sends a rice recipe we are sure you will find delicious:

Rice and Gluten Casserole

- 1 large can burger
- 2 large onions, chopped
- 1 green pepper (optional), chopped
- 2 cups celery, with tips, chopped
- 2 cans water or gluten juice (add 1 bouillon cube if only water is used)
- 2 cans mushroom soup
- 1 cup raw rice

Fry onions and celery until tender but not brown; add burger and fry. To this mixture add the following seasonings and fry in:

- 1 to 1½ tps. McKay's Chicken Style Seasoning
- 1 pkg. George Washington broth
- 1 tsp. Savita
- ½ pkg. of garlic salad dressing, dry
- ½ teaspoon vegetable seasoning salt

Add mushroom soup and water, put in a large casserole, and stir in 1 cup raw rice. (The casserole must be large, as the rice swells and absorbs all the liquid.) Bake 1½ hours at 350°. Stir it once after baking about an hour. The seasonings can be varied to suit the taste.



No "Steadying" Needed

About three millenniums ago, the ark of God was being transported nine miles on an ox-cart from Kirjathjearim to Jerusalem. When the oxen stumbled at the threshing-floor of Chidon, Uzzah, one of the two sons of Abinadab, in whose house the ark had received sanctuary for many years, "put forth his hand to hold the ark" (1 Chron. 13:9). "And the anger of the Lord was kindled against Uzza, and he smote him, because he put his hand to the ark" (verse 10).

Uzzah was not the first person to put unauthorized hands on holy things, hoping thereby to do God service. Nor was he the last. Today, in both the secular and religious world, Uzzahs abound. They are particularly numerous in the vicinity of God's Word, the Bible. Afraid that the Genesis story may be damaged by scientific investigation, a theologian puts out his hand to steady it with the theory that Creation week was made up of ages rather than 24-hour days. Another, fearful that the "modern mind" (whatever that is) will reject the entire concept of God because of the anthropomorphic terms used in the Bible to describe Him and His attributes, seeks to save the situation by substituting philosophical terms. A third, feeling that the "modern mind" will reject as unbelievable certain Bible narratives, hopes to steady God's Word by demythologizing, declaring these stories to be myths rather than historical accounts. Still another, concerned lest God's Word seem irrelevant and obscure in the context of the twentieth century, virtually rewrites the Bible, substituting modern parables and current idioms.

Religious News Service recently told of a Buffalo, New York, clergyman in the latter category. This minister, Carl F. Burke, thinks that modern youth in cities are unfamiliar with the agrarian language of the Bible. He says: "Some of the boys never saw sheep and don't know what a shepherd is. Biblical allusions to these make no sense."

Rewritten Parables

Putting forth his literary hand to steady the ark of God's Word, this clergyman has re-written the parable of the ninety and nine as follows: "There was a used car lot at the corner. The owner had 100 'heaps' on it. If one of the 'heaps' was snatched, would the owner go and look for it? You bet he would. He would never give up looking till he found it."

Mr. Burke's revision of the story of the Good Samaritan runs like this: "A man was going from his apartment in the project to his friend's house. While he was walking a couple of muggers jumped him in a dark place. He didn't have very much, so they took his wallet and clothes and 'beat on him' and 'stomped on him.' They almost killed him. Before long a 'hood' came by, but he didn't give a care. Besides, the cops might ask him questions, so he beat it out of there. Next came a 'squeak' who never gave the poor guy a second look. After a while, a 'real cool square' comes along. He sees the character, feels sorry for him. So he puts a couple of bandages on, gives him a drink, and a lift in his car. The 'square' even put him up in a room some place. Cost him two bucks. So who do you think the best guy was? Well, you got the message, Bud. But you don't have to be a 'square' to show love and to

be sorry for someone and to help a guy. But get with it, man—this is what God wants you to do."

Have Lost Much

We think these parables would have been better off without Mr. Burke's "help." Not only have they lost a great deal of lifting power by being rephrased in contemporary "cat" jargon, they have lost a great deal of meaning. For example, to substitute a "heap" (a used car in far-from-first-class condition) for a "sheep" is absurd. Can a car wander away of its own accord, as can a sheep? Can a car know it is lost? Can a car be cold and hungry, and long for help? Can a car feel gratitude to its rescuer? How tragically Mr. Burke emasculates this story that represents the plight of the sinner, and the tender regard shown him by the Saviour.

In like manner, Mr. Burke's revision of the beautiful story of the Good Samaritan distorts the message Christ sought to teach, and leaves out several important lessons. To compare the priest and the Levite to a "hood" and a "squeak" is an outrage. And to leave out the lesson against discrimination on the basis of race, color, or class, is to forfeit all claim to making the parable relevant to the mid-twentieth century. Further, the inference that the good Samaritan was a "square" is false. This man was a noble soul, free of selfishness and bigotry, a man with a kind and loving heart—a man worth emulating.

In 1888 Ellen G. White wrote: "We thank God that the Bible is prepared for the poor man as well as for the learned man. It is fitted for all ages and all classes."—*Selected Messages*, book 1, p. 18. We believe that Sister White, if she were living today, would hold this same view. The illustrations of the Bible are both universal and timeless in their appeal. They need no "steadying" by blundering human hands, however well-meaning those hands may be.

K. H. W.

Hands Across the Abyss—4

Why We Cannot Join

For the past three weeks we have presented evidence of the growth and significance of the ecumenical movement. That it has grown greatly is not open to question, and few would say that its growth has not been significant. One more point remains. What position should Adventists take in relation to the ecumenical movement?

First we should not set out on a program of denouncing all who are leaders in the movement. God judges men by their motives, the state of their heart. We cannot measure either of these. Saul was undoubtedly a sincere man even when he was persecuting the Christians. His sincerity was his greatest spiritual asset. When he saw the light on the road to Damascus and was instructed in the Christian faith, his sincerity still was his most marked characteristic, and he was now ready to risk life in order to promote Christianity.

We have met a number of leaders in the ecumenical movement, both in America and abroad. With rare exceptions they have impressed us as being men of high caliber who sincerely believe that they are doing the will of God in promoting ecumenicity. No, we should not condemn them. We should leave all judging to God. "For

God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17). We are taking on a larger task than we are capable of handling when we sit as judges. Nor will we save anybody's soul thereby. Let us give to all of them the benefit of the doubt. We believe that they are seeking to serve God according to their light.

But though we should not judge them, we cannot join them. That should be transparently clear to every Adventist who knows anything of the real spirit and nature of the Advent Movement. The essence of the ecumenical movement is "Come in." But at the very heart of the Advent Movement is the command, "Come out." Indeed, only as we preach this command and call on men to be obedient can there be any Advent Movement. Let us never forget that most primary fact. Otherwise our evangelistic preaching would produce only Sabbathkeeping Methodists, sanctuary-believing Presbyterians, and state-of-the-dead-believing Baptists; and so we might go on. But the Advent people are one people—because we have come out. Pray tell, what else could we do but come out? Political ideas may set men apart in the world of political parties, but it is doctrinal ideas that set men apart in the world of religion.

Soft-pedal Doctrinal Differences

At the heart of the ecumenical movement is the policy to soft-pedal what its communicants cannot agree on. How else could such a movement gain cohesion or make progress at all? At the very heart of the Advent Movement is the conviction that we should emphasize our distinctive doctrines. Is not this in large part the explanation for our growth? True, we hold certain prime Christian doctrines in common with all other Christian people, but let us never forget that it is not our theological points of agreement but our points of difference that justify our existence as a separate people. And it is only as we keep those points of difference clear that we protect against blurring out the edges of Adventism in a disordered world. It is to us an idea abhorrent and impossible that one should be able gradually to move from the Adventist faith into some other faith.

To anyone among us who would say, Let's join the ecumenical movement, we would ask: How do you understand the second angel's message, a message that is in the center of the threefold message, which is the prime justification for our existence? If ever there was a people who must stand alone, it is the people who believe in the second angel's message, a message that must be understood in the larger context of Revelation 18:4.

We Are Not a Fifth Column

For anyone to say, Let's join the ecumenical movement and go along with it until we are forced to leave is really to say, Let us operate within the fold of ecumenism, as long as we can, a program that is the very antithesis of what that movement stands for. We all know that the day is coming when Adventists will be denounced for their beliefs, but let not that denunciation include the charge that we were deceitful. God forbid!

Someone in the ecumenical movement may say to us, Come, join; you can still keep your Sabbath. They have said precisely that to us when we have sat as a reporter at their major meetings. Undoubtedly, we still could keep the Sabbath, and for some indefinite time into the future. But we should remember that we are not only to keep the Sabbath but to proclaim it, to seek to persuade others to keep it also. If ever a fifth column were to operate within ecumenism, Adventism might be expected to be that unless, of course, we forgot our Adventist objective. Now, God set us in the world to do certain daring things,

but they do not include being a fifth column, that is, operating by deceit.

But why labor the point? Seventh-day Adventists simply cannot be a part of the ecumenical movement. The Adventist who does not realize that we must stand alone has not really grasped what is the genius of the Advent Movement.

A Challenge to Us

Really, the ecumenical movement is a challenge to us to sharpen and strengthen our reasons for the existence of Adventism as a distinct and separate religious force in the world. It is true today in a way that it never was before, that we must be prepared to give a reason for the hope that is within us. If we are not prepared to give good reasons why we should stand alone, then what reason can we give for not yoking up with the ecumenical movement? That is the question that churchmen would finally ask us.

Either God has called out a special people with a special message in the last days or He has not. The answer to that question decides our whole religious program for the future; indeed, decides the fate of the Advent Movement. If we do not believe that God has called out a people, a remnant people (Rev. 12:17), who are uniquely His own as an organized movement, then why should we stand out against the appeal of ecumenicity, an appeal to join one great church?

Finally, the ecumenical movement should make us more conscious than ever before of the times in which we live. The end is near. Read the closing chapters of *The Great Controversy* and let that conviction roll upon you again. It is the uniting of the great religious bodies that makes possible the final conflict. And in that conflict we cannot be ecumenical.

F. D. N.

Anglicans and Infant Baptism

The Church of England newspaper reports major concern among its clergymen over the propriety of infant baptism. Of 341 who answered a recent poll on the subject, 295 expressed dissatisfaction with the present practice. Forty-six of these replied that there is no Biblical basis for baptizing infants, and 47 would like to see it discontinued altogether. Several no longer administer the rite, and two recently resigned because of conscientious convictions in the matter. One of these has already been rebaptized and joined an independent Protestant church.

One clergyman who no longer administers the rite to infants recently baptized ten adults of his congregation by total immersion at an Assembly of God church, at their own request. "Infant baptism," he explains, involves the "absurdity of parents promising faith and repentance of their children." Another says that by "denying adults the privilege of believer's baptism, we are denying something essential to salvation. It [infant baptism] isn't agreeable to the word of God." There is a growing belief that infants should be named and blessed in church, but baptized only when they are old enough to know their own minds.

The New Testament reserves baptism for persons who have come to the age of accountability, and calls for a deeply meaningful experience of personal commitment before baptism. Infant baptism renders the rite meaningless to the participant by depriving him of this experience. The theological basis for infant baptism is belief in the unscriptural doctrine of original sin, and in the supposed sacramental efficacy of the rite, which reduces it to the level of magic.

R. F. C.

Reports From Far and Near

Flying for God in

By L. H. Barnard
Director, Laigap District, New Guinea

New Guinea

We left our faithful Land Rover at the end of the mountain road in the Muli-taka gorge and started clambering up the New Guinea mountainside. There were six workers and ten carriers with me. For six to eight hours a day we struggled onward, ever onward and upward. For four days we walked hard.

The first night we slept in a grass hut with a mud floor in a small clearing in the jungle beneath the shadow of a mighty rock at 8,000 feet. Already the everyday world of a convenient home seemed far away. We were in the new routine of mud, mountains, and irregular meals.

After a night's rest we prepared for the assault on the mighty mountain gorge that separated the remote Porgera Valley from other areas in New Guinea. The pass to be crossed was almost 10,000 feet high, with precipitous mountain-

sides notorious for their mud. Sometimes they are spoken of as the only vertical swamps in the world.

Fortunately, there were plenty of tree roots to cling to. For three, four, and five hours we stumbled and struggled until we finally saw light ahead, and the jungle parted to reveal the valley filled with mountain mist. Surrounded by the mist and moss-covered trees we tried to cook rice at 10,000 feet, but found it took longer than we could wait. Then we started the plunge downward, ever downward, till each toe seemed to burst through our boots.

The next day was Sabbath. What a thrill it was to speak to souls hungering to know about the great love of God. Hearts were touched and nearly every hand went up when we asked who wanted to go to heaven. One little girl burst into tears when she was told by her

heathen parents that she could not join the mission; but finally she gained their consent.

Sunday we wallowed across the swampy valley, then scaled a steep ridge to slide down the other side and over a river to a clan that was waiting to see us. They were eager to hear the wonderful gospel story, and soon they brought their sick for us to treat.

Next morning we set off up the valley. Near its head was a lonely government patrol post with an airstrip. At midday we struggled up a ridge and rested in a clearing while a cool breeze refreshed us. Ahead was the rough jungle strip. As we watched we heard the purr of an engine. Soon we sighted a moving speck. As the plane drew closer, it turned and descended to land on the strip. With obvious envy in our united voices we cried out, "Why don't we have a plane?" It would take us another four hours to reach our destination. This plane, belonging to another mission, had flown from Laigam in 15 minutes while we had hiked four long days.

But now the picture is changed. The mission has its own plane, and days of toil have given way to minutes of flying. In this rugged country it is said that one minute of flying represents one hour of walking, and often five minutes of flying covers the same ground as a whole day of trekking.

New Area Opened

Recently a new area called Lake Kapiago was opened by the government for mission penetration. A strip had been hacked out of the jungle by the government. To walk to this remote area would take 11 hard days, but now I can fly there in our new Cessna 180 in just 35 minutes.

The opening of our work in this area is a thrilling example of God's providences. For many months this country was expected to be declared open, and we waited impatiently for the arrival of our mission plane. It arrived on July 1,



Northern Union Evangelistic Council

With the motto "Do the Work of an Evangelist" district ministers and department secretaries of the Northern Union Conference met for an evangelistic council in Minneapolis, Minnesota, January 10 to 13. E. E. Cleveland (above right), associate secretary of the General Conference Ministerial Association, was the main speaker. He presented practical material adaptable for use in either small communities or large centers.

Among the other speakers were R. S. Watts, a general vice-president of the General Conference, who presented a series of devotional messages on righteousness by faith and Christian perfection; W. A. Fagal, of Faith for Today; and R. R. Hegstad, of the General Conference Religious Liberty Department.

(Above) Local presidents counsel with the union president relative to evangelistic plans. From left, Ben Trout, North Dakota; J. L. Dittberner, Northern Union; K. D. Johnson, Iowa; G. C. Williamson, Minnesota; F. W. Bieber, South Dakota.

J. L. DITTBERNER

1964, whereupon I set about familiarizing myself with flying in this rugged land of high mountains and tropical storms. I have had a pilot's license since 1946.

My base strip at Laiagam is 7,500 feet above sea level, and all strips I would be using in the highlands are between 5,000 and 8,000 feet in altitude, with tricky winds and turbulence to contend with. But our trust was in God who had provided the plane, and our Master Pilot helped us through every problem.

In one month I familiarized myself with the area and airstrips I would be using. Then the new area of Lake Kapiago was declared open. In less than two hours after the announcement we were winging our way into this area and had the great joy of hearing the lisping tongues of the heathen repeating the sweet name of the Lord Jesus for the first time.

Several national workers were taken there, and God has worked mightily through them. In answer to their child-like faith remarkable healings have been performed, and the God of the "Seven Day" mission has become renowned as a prayer-answering God.

Hundreds of natives have gathered to hear the gospel story and many have already abandoned their heathenism and are preparing for baptism. Seasoned veteran workers have enthusiastically exclaimed that they have never witnessed such a wonderful response. Surely God is sending the power of His Spirit to awaken the heathen of New Guinea who have waited so long for His truth. This modern marvel of quick transportation is enabling us missionaries of New Guinea to quadruple the effectiveness of our efforts.

Not only in the highlands of New Guinea but in the vast Sepik River area of northern New Guinea the plane is being used to enter areas never before penetrated. Our other pilot, Colin Winch, is sharing the plane with me, and remote areas near the Indonesian border are hearing the gospel for the first time.

A Flight to Lake Kapiago

Just this week I had an appointment with our workers at Lake Kapiago. S. A. Stocken, a veteran missionary now working in the homeland, had offered to use his annual vacation to record the message in the local language so that the wonder-working International Educational Recording gramophones could help us in our work. The day dawned wet and misty—hardly a day for flying among mountains. But we knew that if God wanted us to visit Lake Kapiago, He would open the way. We worked all day doing a multitude of various duties. Late in the afternoon Pastor Stocken asked, "Do you think we could go now?"

I scanned the heavens and saw that the clouds had all risen above the mountaintops, and there was a blue patch right in the direction of our route.

Soon we were gaining altitude and smoothly riding the late afternoon air to alight in just 35 minutes on the jungle strip at Lake Kapiago. As we climbed out of the faithful mission plane some

wild-looking men decorated with feathers and shells came running over to us in great glee shouting, "Mambo, mambo, mambo," which means "friend." Thus this Adventist mission plane has come to be known in New Guinea as the friend of primitive stone-age people who are now reaching out after their newly found God. What a thrill it is to fly for God in New Guinea.

Providentially, we were able to obtain the registration lettering of VH-SDA. The first two letters designate Australian registration while the last three letters can be made up of any combination of

letters. Our fortunate selection of SDA is used as our radio call sign for communication with air traffic control, which controls all flying. According to international code, the three words Sierra, Delta, Alpha, take the place of the three letters.

Thus Sierra Delta Alpha is literally flying over the rugged mountains of New Guinea with the third angel's message and giving an impetus to our work here as no other single factor could do. This is a land of great physical and spiritual needs, so please unite with us in praying that all who fly in Sierra Delta Alpha will do a mighty work in this dark land.



Further News About Kwesekien, Little Cripple of New Guinea

Kwesekien, the little cripple girl of New Guinea, whose faithfulness in attending Sabbath school was reported in the *Review* of April 9, 1964, is still as faithful as ever. Since so many readers have expressed an interest in her we would like to give a report of her progress.

Last year Kwesekien was examined by Dr. S. A. Kotz, the Australasian Division medical secretary. He felt sure she would be able to walk with crutches. It was decided that Kwesekien should be sent to our Sopas Hospital near Wabag in the Western Highlands of New Guinea. Here she would be under the care of Dr. Roy Yeatts. As shown in the picture, I had the privilege of flying Kwesekien from Maprik to Wabag in our mission airplane. Poor little Kwesekien was very frightened and clung to me tightly. She had never flown before, and the prospect terrified her.

Her father (extreme left) came along too. The old fellow would not give his consent for her to go unless he went with her. This was not out of concern for her welfare, but because he wanted a ride in the plane. He has threatened to kill her on a number of occasions, realizing that he will not get a very good price for her as a bride since she is a cripple.

Dr. Yeatts reports that Kwesekien is making good progress and is just a big, bursting bundle of energy and curiosity. Although she cannot walk as yet, she can crawl at a fantastic speed and is faster at climbing trees than most normal children. The good doctor has taken a particular interest in this sunny child, and we are looking forward to hearing that she is able to walk.

Kwesekien wishes to send a big Thank you to all the kind people who have shown an interest in her. Kwesekien is now well provided for. We thank God for your generous hearts and pray that you will ever remember your mission fields. Missions really do pay.

COLIN M. WINCH
Mission Pilot and District Director
New Guinea



Florida Workers Meet, Set Goal to Win 1,661 in 1965

Pastors, teachers, and other workers of the Florida Conference met in a joint council early this year. Final Ingathering reports given at the council indicated that the goal of \$250,225 was reached. The editor of the *Review* presented a series of talks on the work and life of the minister. Soul-winning methods were presented by F. W. Detamore, Florida Conference evangelist. Guest speakers for the teacher group were: G. M. Mathews, associate secretary of the General Conference Department of Education; Ruth R. Murdoch, of Andrews University; and K. M.

Kennedy, of Southern Missionary College. A goal was set to win 1,661 souls in 1965.

In the front row (from left) are E. J. Barnes, Florida Conference educational superintendent; H. E. Metcalf, director, Southern Union School of Bible Prophecy; E. S. Reile, Southern Union MV secretary; G. M. Mathews; H. F. Roll, Florida Conference secretary-treasurer; F. D. Nichol, editor of the *Review and Herald*; H. H. Schmidt, Florida Conference president; and F. W. Detamore. CHARLES R. BEELER, PR Secretary, Florida Conference

Seventy Years of Progress in Southern Asia

By J. F. Ashlock, *Field Secretary Southern Asia Division*

Georgia Burrus, the first regularly appointed Seventh-day Adventist missionary to Southern Asia, arrived in Calcutta January 23, 1895, to labor for the Indian women in purdah. Before the close of the century other pioneers joined Miss Burrus to begin medical, educational, publishing, and evangelistic work. Brave hearts, strong minds, and healthy bodies were required to keep the banner of truth flying where the climate was enervating, tropical diseases were rampant, languages were numerous and difficult, funds were inadequate, and the Hindu, Moslem, or Buddhist was most reluctant to give up the religion of his ancestors.

At times the conflict was extremely severe, and during those early years a number of the trail blazers laid down their lives at their posts of duty. The vacancies thus created, however, were soon filled as devoted parents in the home bases willingly sent forth their sons and daughters, and gladly supported them with fervent prayers and liberal gifts.

The message has gone slowly in Southern Asia, but it has always moved forward. In 1930, 35 years after Miss Burrus reached the mission field, there were a mere 85 churches with only 3,000 members. But the second 35-year period has been more fruitful. On January 23, 1965, there were 400 organized churches with a membership of 30,000 and a Sabbath school enrollment of 45,000. Since 1946, when the first Voice of Prophecy correspondence schools in Southern Asia were organized, 885,000 persons of various religious faiths have received instruc-

tion. In November, 1964, 31,897 applications for courses were sent in, the largest number ever received in a single month.

Further evidences of accelerated progress in soul winning are revealed by the number of baptisms during the past quadrennium. These accessions to the faith totaled more than the reported membership of all the churches of the division at the end of the first 50 years of evangelistic endeavor. Baptisms during 1964 were more than 25 per cent above any previous year. For 1962, the latest year for which world statistics are available, each ordained and licensed minister of this division prepared an average $6\frac{1}{3}$ persons for baptism. This is outstanding in a non-Christian field when it is noted that the average was only five persons for each ordained and licensed minister in the largest home base.

More significant than statistics is the

satisfaction experienced by workers who serve where the needs are great and where the opportunities are unlimited. We know that the work will be finished in Southern Asia when it is finished in all the world.

Loma Linda Enters Its Sixtieth Year

By M. V. Campbell, *Vice-President General Conference*

At the recent meeting of the Loma Linda University Board, the trustees took note that the great new medical center, which will mean so much both to the School of Medicine and the School of Nursing, is emerging from the ground on the institution's sixtieth anniversary. It will be, by a considerable margin, the

Radio Commission and Voice of Prophecy staff, Salisbury Park, Poona, India. Seated in center is K. H. Gammon, secretary of the radio and TV departments, Southern Asia Division.



largest building ever erected by the denomination. Until recently nearly all construction on the building has been below ground level, but now that work is beginning above ground, the size of the building is apparent. The amount of concrete used for the footings alone would make a four-foot sidewalk 120 miles long! It is expected that the building will be completed by the end of next year, or by January of 1967.

The rather old three-story building, Risley Hall, which was destroyed by fire about a year ago, is being replaced by a two-story building on the same site and an additional two-story building to the west of the School of Graduate Studies. This replacement was made possible by the generosity of our church members throughout America at the time of last year's Loma Linda University offering.

At the board meeting Dr. G. T. Anderson, the university president, told of the need to double the size of the women's dormitory to house the additional students who will be brought to the campus now that the School of Nursing is being concentrated at Loma Linda. He also emphasized the need of erecting a School of Nursing building to replace the old wooden structure that was already aging when the Loma Linda property was purchased 60 years ago.

Nurses Make Top Scores

The School of Nursing has received high honors, owing to the achievement of its graduates. In last year's examinations Loma Linda nurses reached top scores in the California State Board examinations. The *Daily Sun*, San Bernardino's leading newspaper, featured the fact that 31 Loma Linda University graduates who took this examination scored highest of all 54 schools of nursing in California. It also stated: "Comparative test results recently released by the State agency reveal that Loma Linda University nursing graduates not only scored higher than graduates of any other California school but they also outstripped their counterparts across the United States by an average of 553 points."

A new and important school will be added to the university—the School of Public Health. During its formative period it will be known as the Division of Public Health. Dr. M. G. Hardinge has been named director. For several years he has been the chairman of the Department of Pharmacology. In both fields he is well qualified. In addition to being a doctor of medicine, he has his Ph.D. degree in pharmacology from Stanford University and the degree of Doctor of Public Health from Harvard University. He has taught at Loma Linda University since 1943 and has held the rank of professor for the past eight years.

The population of Loma Linda is growing rapidly. Quite a few of the physicians from Los Angeles have already moved to Loma Linda. The sanitarium is full to capacity, and, unfortunately, it has been necessary to turn away patients for lack of beds. The medical practice of the newly arrived physicians is developing beyond expectation, and the need for the enlarged facilities of the new medical center is being keenly felt.



Austral Union Committee Visits Chile President

By official invitation workers and administrators of the Austral Union visited the executive office of Chilean President Don Eduardo Frei Montalve, December 9, 1964. Some 30 workers from Argentina, Chile, Paraguay, and Uruguay assembled in the Salon Rojo of the Presidential Palace, with a male chorus from the Adventist churches of Santiago. President Frei (extreme left), Chile's newly elected executive, extended a warm personal welcome to each one.

Hector Peverini (far right), Austral Union president, formally addressed the head of state, as members of the union committee looked on. Briefly Elder Peverini defined the Adventist medical, educational, and evangelistic objectives, and expressed a desire to cooperate with the new Government in Chile. Mariano Renedo, director of our Chile College, then explained to the President the program of Christian training for the Adventist youth of Chile.

With a pleasant smile and in calm, assured tones President Frei thanked the delegation for their visit and for Adventist loyalty to the democratic form of government in Chile. In his brief address to the group the President promised greater religious freedom and concluded his message with the words, "The doors of Chile are open to you."

Our brethren in Chile are grateful to God for this "open door" and pray for divine guidance to spread the gospel message in this needy land.

DAVID D. DENNIS, Secretary-Treasurer
South Chile Conference

WWC Student Accepts Challenge of Grandfather's Sermon Notebook

By Mrs. William Lay

A notebook soaked and spotted in the waters of Thorne Bay, Alaska, 20 years ago was the symbol of the challenge of evangelism accepted by a college student at the Walla Walla College church Sabbath morning, January 9. In a brief interview Richard D. Fearing drew the story from John Griffin, secretary-treasurer of the Idaho Conference, and James Stagg, WWC junior theology major.

H. L. Wood accepted an appointment as president of the Alaska Mission in 1928. For 16 years he gave his full energies to the task of organizing the mission program. He traveled untiringly, first using the boat *The Messenger* and during his last three years the mission plane, vis-

iting each company and church twice a year.

September 23, 1944, was a high day for the mission president, always first an evangelist, for on that day he organized a 23-member church at Thorne Bay. The next day he headed for Juneau, with other stops planned en route.

John Griffin, then co-owner and operator of a logging camp, was one of the first to reach the veteran airman and navigator when the plane plunged into 30 feet of water near his mill. The book, found with the minister, remained a symbol of the work left unfinished by Elder Wood. Handwritten sermon outlines, texts, illustrations, dates and places where the messages were given, fill the bulging notebook. The unspoken challenge affected Griffin, who returned to college and entered denominational work.

James Stagg, who grew up in Alaska where his father, Dr. Lee Stagg, practiced in Ketchikan, is now preparing for the



Jim Stagg (left), grandson of H. L. Wood, receives from John Griffin the book of sermon notes he rescued from Thorne Bay after Elder Wood's death. Richard D. Fearing, Walla Walla College church pastor, is at the right.



Fred Williams and his daughter Darlene broadcasting from Station WPPA in Pottsville, Pennsylvania. Each week since August this father-daughter team has presented a half-hour question-and-answer program on Bible truths.

ministry at WWC. His mother is the former Ione Wood.

"Today it is my privilege," said John Griffin in the college church ceremony, "to pass on to you, James Stagg, grandson of Elder Wood, and to your generation the challenge of unfinished evangelism."

In response the college student said, in part: "I have often thought how wonderful it would be to meet my grandfather on the resurrection day and to be able to tell him that I had a part in carrying on and finishing the work that was so important to him."

Father-Daughter Team on Radio in Pennsylvania

By J. A. Toop
Departmental Secretary
Pennsylvania Conference

Fred Williams and his daughter Darlene, members of the Pottsville, Pennsylvania, church, have been broadcasting each week since August a program known as "The Miniature Sunday School Lesson." This half-hour radio broadcast is

aired free because of the Christian witness of Darlene.

Darlene Williams, shortly after joining the radio staff of station WPPA, was told by her employer to inform a certain man when he arrived that the boss was out. Darlene politely but firmly replied that if she was to convey such a message, he would actually have to be out. They discussed the matter at some length, but Miss Williams resolutely stood her ground, insisting on absolute honesty. Needless to say, her boss inquired as to where she had become indoctrinated in this principle.

She explained what her home training had been, as well as her education at Blue Mountain Academy and Columbia Union College, and, of course, in our own Sabbath school and church. Her employer became so interested that he said he would like to visit the church and see how a church functioned to train young people in that manner.

The day he visited he sat in the class taught by Fred Williams. After Sabbath school and church he approached Brother Williams and asked him why he wasn't on the radio presenting the teachings of the Bible.

"No one has asked me," replied

Brother Williams. The invitation came immediately, and was accepted.

Brother Williams is a schoolteacher in one of the high schools of the area. He has been teaching for 23 years.

Evidences of God's Leading in Hanover, Germany

By W. Leiska
Treasurer for Building Association
and Institutions, West German Union

My experience in obtaining a church site in Hanover, Germany, has helped me realize anew that God is interested in His people, and that He carries forward His purposes in spite of opposition by the enemy.

As early as December, 1959, I was determined to purchase an appropriate site on which to construct a church in Hanover. But every effort to buy the property I had in mind met with failure. The heirs would not sell it to us. They sold it, however, to a couple who also wanted to buy it.

Two years went by. In the spring of 1961 one of our ministers was visiting the hospital of the city. Casually he entered into conversation with a male nurse, entirely unaware of my efforts to buy the said property. The nurse told him that he was the owner of the site we had tried to buy. The nurse assured our preacher that he was willing to sell us most of the property if we wanted it. We learned then that the main objection to the sale had been that I was the representative of a "sect." On July 1, 1961, the purchase was formalized, and the church rejoiced in owning an appropriate site on which to build.

Our architect then got in touch with the planning commission to secure the necessary building permit, but he was discouraged from his construction plans. Later we were to learn the real reason. Another denomination had plans to erect a church center nearby, and they were thinking of our property as a good place for a park. The architect then advised me to visit the head of the planning commission. I did so with some apprehension.

Gratitude for the Home Study Institute

Many years ago W. A. Scharffenberg was president of the Oriental Branch of the Home Study Institute in Shanghai, China. Among the students was a young Chinese learning English. After 30 years he has not forgotten the values in his studies nor Elder Scharffenberg's love for the Chinese people.

In a recent letter from Taipei, Taiwan, Republic of China, to his old friend this student wrote: "Last August my rank of Postal Commissioner was confirmed by the Ministry of Personnel, September 1, I was appointed director of the public relations department of the Chinese postal administration. This is one of the top jobs for a Chinese postal career man. I am also concurrently director for the *Postal Service Today*, a monthly publication of our service.

"In this connection I must attribute my success largely to the rhetoric course I took from you about 30 years ago. That course trained me to write English. I recall that I often got tired writing exercise after exercise. But today I have realized that they really benefited me."

This letter from Warren M. S. Yang is much like other expressions of gratitude received at our offices. The Home Study Institute is well along in its fifty-seventh year of service. The enrollment grows steadily. Instruction of the present, as in the past, has the gratitude of thousands of students.

W. HOMER TEESDALE, *President*

After the conventional greetings he asked to what "sect" I belonged and what I had in mind. I explained briefly our fundamental beliefs and told him of our desire to construct a church on the property we had purchased. To my great surprise, and looking into my eyes, he said, "I know the Adventists; my mother was a true Seventh-day Adventist. I was raised in this faith. She was one of the charter members of the church in this place." A long conversation about our faith followed. At the end he said, "Your church will be able to build in this place." With a joyful heart I said good-bye and left his office, thanking God for the victory.

A few days later, however, when I visited his office again, this time with the blueprints, I learned that he had suffered a severe stroke and would not be back in his office for a number of months. I was directed to the other officer who had expressed objections to our building plans. He was brief in his remarks. We would have to wait for some time. For more than a month I waited and prayed for the healing of the sick officer. Then, suddenly, the planning commission set a date for our case to be decided one way or another. I thought that a personal visit to certain members

Operation Great Controversy in Caribbean Union

A few weeks ago, *Operation Great Controversy* was launched in the Caribbean Union. This promotional program is designed to distribute 20,000 copies of a special paperback edition of the book produced recently by the Pacific Press.

The plan is that the church members be encouraged to purchase the book in quantities for distribution among their friends and neighbors. The price is \$1.30 in local currency.

The program was first presented to the workers in the various fields by W. W. Weithers and S. L. Gadsby, union departmental secretaries. The response has been gratifying, with the workers pledging to purchase from 20 to 100 copies each. The workers of one conference purchased 1,300 and another 850.

J. G. FULFER, *President Caribbean Union*

of the commission might help, to let them know the attitude of the head of the commission.

When I visited the head construction

engineer he asked if I would object to visiting his sick superior to present to him personally all the details of our plans. This would save having to relay to him what I was telling him. I was delighted. This was the answer to my prayers. God was showing the way.

I had the opportunity to show to the head of the commission our blueprints and to explain all the details of the construction, which he approved without objection. Today we rejoice because very soon we shall begin building our church in this desirable and appropriate location in the city.

Five-Day Smoking Clinic at Stanford University

By R. W. Engstrom, *Pastor Mountain View, California*

The Five-Day Plan to Stop Smoking was conducted on the Stanford University campus in January of this year. Sixty-two registered, and an unusually high percentage gained the victory over the tobacco habit. Palo Alto, California, site of the university, has shown an unusual interest in our stop-smoking clinics.



First Teachers' Conference in Colombia-Venezuela Union

For the first time in the history of the Colombia-Venezuela Union Mission a teachers' conference was held in its territory. The conference was conducted for teachers in the Pacific Colombian Mission by the writer. The meetings were held in the mission's secondary school in Cali, Colombia, from September 14 through 18. This conference proved a great success and marked the beginning of a new day for the 15 Adventist elementary schools in this section of Colombia. Felix Fernández (second row, far left), union educational secretary, served as director of the conference, ably assisted by Mrs. Ruth Riffel (second from left), head of the education department of the Instituto Colombo-Venezolano, of Medellín, the union's junior college. The spiritual counsels of the mission president, Luis Bolívar (first row, far right), also were very much appreciated.

J. G. NIKKELS, *Departmental Secretary Pacific Colombian Mission*



Former President Honored By Philippine Union College Alumni

William B. Ammundsen, principal of the Philippine Seventh-day Adventist Academy from 1926 to 1928, and president of Philippine Junior College (now Philippine Union College) from 1928 to 1930, with his wife spent two weeks in the Philippines last fall. Both were honored by the PUC Alumni Association, and each was given a certificate of appreciation for dedicated service to the people of the Philippines.

In the picture Professor Ammundsen is being congratulated by Dr. Benjamin E. Bandiola, vice-president of the PUCAA, after receiving the certificate of appreciation. Mrs. Ammundsen is seated at the extreme left. At the center, foreground, is Mrs. Quintina Geslani Tamayo, head of the secretarial science department at PUC, who was one of Professor Ammundsen's secretaries. Elder and Mrs. Ammundsen first came to the Philippines in 1920.

B. B. ALSAYBAR, *Principal Philippine Union College Academy*

Seven sessions, each with an excellent attendance, have been held for the general public during the past months preceding the venture at the university.

Responsible for sparking interest in the Stanford class was the Seventh-day Adventist campus fellowship headed by Tom Walters, a graduate student. He interested the student health service and the department of education, who in turn secured a lecture hall and invited us to conduct the class. Daily reports appeared prominently in the *Stanford Daily*, campus newspaper, which summed up the plan as successful and expressed regret that more had not attended because of its sponsorship by a religious group. The reporter pointed out that this should not deter anyone from attending future clinics, as religion was not made prominent.

Among the graduates there was considerable enthusiasm for another session in the near future. A public health director from Quebec took the course, conquered the smoking habit, and secured addresses of our churches in his city for assistance in conducting the clinics in the French language there as a part of his health program.

The clinic team consisted of R. W. Engstrom and James Cooper, and Drs. George Burton and Edward John.

Philippine Businessman Joins Church, Seeks to Win Others

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

Fedelindo C. Jamandre is assistant registrar of the Visayan Mutual Benefit and Relief Association. Recently he and his wife and daughter were baptized.

Here is the story behind the story: One Sabbath in April, 1962, a branch Sabbath school was held in Brother Jamandre's home. He kindly consented to have it in his home because he has eight children. Being a Protestant and a graduate of a Protestant university, he was interested in the songs and scriptural truths used during the service.

He began to be interested in the Adventist truth and the Adventist people, as well. He had seen some very bad people become good when they became Adventists, so he decided there must be something unusual in the Advent message.

Mr. Jamandre visited our church one Sabbath. He seldom missed a Sabbath after that, and on October 31, 1964, he and his wife and daughter followed their Lord in baptism.

Brother Jamandre has a large business. He has 11 units of passenger jeepneys, one big passenger bus, a gasoline station, and three deep-sea fishing crews. To decide to close his business on Sabbath was no light decision; and the decision to pay tithe was also a serious matter. But he decided that for His Lord no price is too high, no sacrifice too great.

Now he has a burden for the souls of his drivers and fishermen and their families. Every Sabbath he takes a full bus-



Mr. and Mrs. F. C. Jamandre and family, of Iloilo, in the Philippines. Brother Jamandre is an aggressive soul winner.

load of them to church. The church in Botong, Oton, Iloilo, is not very big. His men, about 70 altogether, fill the church; and the brethren stand outside during the Sabbath meetings.

His people are now receiving Bible studies from Pastor F. Jereos, the district leader. Many are sincere seekers after truth. They are beginning to see the difference between Adventism and other faiths.

The day after his baptism, Brother Jamandre gathered all his fishing workers, 46 of them with their families, in a solemn dedication of his fish business to the Lord. Pastor Pacifico Maypa, who first taught the members of the branch Sabbath School the doctrine and baptized them, led in the dedication service. The Westerner Quartet, of West Visayan Academy, which assisted in the Sabbath services and baptism, also assisted in this service.

Baptized with the Jamandres were seven others, one of whom is Leon Frigiliano, 29 years a public school teacher, who decided to be baptized "come what may." He thought that waiting for retirement before being baptized was too dangerous,

so he went ahead, risking loss. Another was Roman Jover, a businessman from LaPaz, Iloilo City.

This is only the first installment of the Jamandre story. We believe that in a few months we are going to see a group of new believers who are now studying the Adventist doctrine and even now are looking forward to having a chapel of their own.

Graduation of First Class of Practical Nurses in the Far East

By Jeane Perkins
Director of Public Relations
Bangkok Sanitarium and Hospital

On November 4, 1964, the Bangkok Sanitarium and Hospital school of practical nursing graduated its first class of 13 students at a ceremony held in the Sanitarium church in Bangkok, Thailand. Sunti Sorajjakul, pastor of the Eka-mai church, gave the address. Mrs. Reu-

Practical nurses graduated at Bangkok Sanitarium and Hospital. Sitting with the class is Mrs. Reuben Sprengel (middle), director of the school of practical nurses.



ben Sprengel, director of the school and nursing service, presented the class to the medical director, Dr. Louis Ludington, for certification. After graduation the class scattered to various daughter and sister institutions in Thailand to give their lives in dedicated service—four to Bhuket Mission Hospital, two to Haad Yai Mission Hospital, and one to the Chiangmai Dental Clinic, with six remaining at the Bangkok Sanitarium and Hospital.

From the start, the vision and need of a school for practical nurses was clear, but as with all new things, there were many problems to surmount. After much planning on the part of Mrs. Sprengel to find a way to use Seventh-day Adventist girls especially capable of working with their hands, the school became a reality the latter part of 1963. A 12-month course with rotation experience through the hospital was worked out, the course endeavoring to train and influence the practical nurse to be of help to the professional nurse, and to be a force for Christianity in Thailand's medical institutions. Thus the recent graduation brought to a successful conclusion the initial experiment in maintaining a school of practical nursing, the first of its kind in the history of the Far East.

Applications for the coming class already have been received, and 28 students have been accepted. This school is proving to be a blessing not only to the Seventh-day Adventist members of Thailand but to the medical-evangelistic work of this country, as well.



► Fifteen freshmen and sophomores at Battle Creek Academy were given awards by the principal, L. L. Cook. The 15, who scored in the upper 10 per cent on the National Educational Development Tests, are: Tim Berger, Linda Drake, Marsha Finnell, Randy Kelley, Bob Quigley, Ivan Stuck, Dave Susens, Carsten Thomsen, Karen Vetne, Jim Davidson, Susan Davis, Bob Maehre, Elaine Purdham, John Taylor, and Gordy Wildman.

► Della Lamb, senior nursing student at Porter Memorial Hospital, was chosen Nebraska Student Nurse of the Year by the Nebraska State Student Nurses' Association. Della also was elected to *Who's Who Among Students in American Colleges and Universities*. She is the daughter of Mr. and Mrs. Orville Lamb of Murray, Iowa.

► Porter Memorial Hospital's senior nursing students in education course 151 are helping teach two courses offered to the community—mother and baby care, under the Denver Red Cross Chapter, and medical self-help course. These courses, under the direction of Amanda I. Sloane, associate professor of nursing, provide opportunities to develop leadership among the students.

► The student Week of Prayer at Columbia Academy, Battle Ground, Washington, featured "Steps to Christ." Student speakers were Lyndon Eveland, Sherri Gibson, Launna Loeffler, Lester Riter, Roger Van Santen, Merlene Olmsted, Nancy Bull, Dwight Buell, Don Griffith, and Nelson MacIvor.

► Eleven students at Battle Creek Academy participated in a recent ATS oratorical contest. First place was taken by John Vetne, and second by Pat Omans. First- and second-place winners for the posters were Ron Ruskjer and Denny Mullen, respectively. Ron Ruskjer won both first and second places in the jingle contest.

► Thirteen La Sierra College students have been accepted by the Loma Linda School of Medicine for the fall term. According to Richard B. Lewis, academic dean, they are Steve Berthelson, Ernest Carlsen, Arthur R. Cushman, Richard F. Evans, Richard A. Hansen, Paul G. Johnson, Grant R. Masaoka, Arden F. Reynolds, Eng-Chaun Saw, P. Harold Waller, Douglas A. Ziprick, Donna L. Carlson, and Sharon L. Mason.



Oldest Lancaster Citizen Is Faithful Adventist

The oldest member of the South Lancaster, Massachusetts, church is Henry Perkins, born December 18, 1866. Now 98, he has been a believer in the Advent message since 1906, a total of 58 years. He has been a resident of the town of Lancaster for 56 years, coming from Wakefield, New Hampshire, in 1908 to work in the academy broom shop.

Brother Perkins is a faithful attendant at all services of the church. He goes each week to Sabbath school, where he is the oldest active member. He is Lancaster's oldest citizen and is seen in this picture holding the *Boston Post* cane presented to him by the selectmen of Lancaster, as the town's oldest inhabitant.

Brother Perkins' record of faithfulness should inspire all to be loyal to the truth and enjoy its blessings in the golden years of life.

F. LINCOLN MILLET



Elder and Mrs. Donald K. Short left New York City February 8, returning after furlough to South Africa. Sister Short's name before marriage was Garnette Geraldine Mathe. They have served in Africa since 1941. Brother Short will continue as manager of the Sentinel Publishing House at Kenilworth.

Elder and Mrs. Andrew Peters and son James left Los Angeles, California, for Malaysia, February 13, returning for further service after furlough. Their son Dan plans to remain in the United States until the close of this school year. Sister Peters' maiden name was Hazel Doreen Howard. Brother Peters is president of the Sabah Mission in North Borneo.

Dr. Robert H. Dunn, recently permanently returned from Burma, has responded to a request that he return to that field for temporary service at the Rangoon Hospital until further medical assistance can arrive. He left Los Angeles, California, February 16, for Rangoon, Burma.

W. R. BEACH

Condensed News

Evangelistic Series in Campo Grande, Mato Grosso

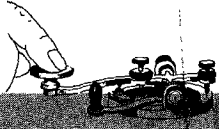
It was providential that Emmanuel Zorub, South Brazil Union evangelist, came to Campo Grande to hold a series of meetings. It had been about 12 years since the last series was held here, by Geraldo de Oliveira, who is now in São Paulo at the Instituto Adventista de Ensino, our secondary college.

Having rented a large hall in the center of town, Elder Zorub asked all the members of the central church to help distribute the pamphlets announcing the meetings. The series ran from the first part of July until September, then with only a few weeks' interruption continued until December. Three baptisms have been held thus far with a total of 44 candidates. Many others will be baptized in the near future. Three of those baptized were first interested by the Voice of Youth series held early in 1964.

The central church is now so full that there is little room for visitors. We are looking forward to the inauguration of a new church in a suburb of the town to relieve our overcrowded condition.

Truly, 1964 was a rich year for baptisms in Mato Grosso—not only at headquarters but all over the mission. Our goal for 1964 was 300, with 290 reported early in December. Pray that 1965 will yield an even more bountiful harvest of souls.

R. C. BOTTSFORD
Departmental Secretary
Mato Grosso Mission



Brief News OF MEN AND EVENTS



Canadian Union

Reported by
Evelyn M. Bowles

► R. C. Spangler, who has served in the Alberta Conference for the past 18 years, and previous to that in the Manitoba-Saskatchewan Conference, recently accepted a call to the Newfoundland Mission Conference, as pastor of the St. John's church.

► Sabbath school Investment offering has doubled during the past three years in the Maritime Conference. An average of \$23.79 per member was raised in the Fox Point, Nova Scotia, church in 1964. Two brothers, Marshall and Humphrey Longard of the Halifax church, netted \$800 Investment through a project connected with their daily work as truckers.

► Literature evangelists of the Maritime Conference held their annual institute in Moncton, New Brunswick, January 25-31. A gain of more than 100 per cent in deliveries over the previous year was reported by Albert Grabo, publishing department secretary. Giving instruction at the meetings were the union publishing secretary, O. A. Botimer, and representatives from the Review and Herald, Southern, and Kingsway publishing houses.

► With the release of Faith for Today on CJCH Halifax, Nova Scotia, and its three satellite stations, the telecast is now covering an extended area of Nova Scotia and New Brunswick. Church members are focusing their missionary effort in securing Bible course enrollments and advertising the program.

► Recently T. J. Bradley, administrator for the Rest Haven Hospital in the British Columbia Conference, gave to the hospital board an encouraging report covering operations for the year 1964.



Central Union

Reported by
Mrs. Clara Anderson

► Mrs. Marilyn Halsell, Union College associate professor of nursing on the Denver campus, is conducting a two-month research study on the effects of moist heat in relieving discomfort following abdominal surgery. This study, which began January 4, has the participation of the majority of the surgeons at Porter Memorial Hospital.

► D. S. Wallack has been asked to assume the departments of public relations, religious liberty, medical, and ASI in the Colorado Conference. Before taking up these duties Elder Wallack was pastor of the Colorado Springs church.

► A check for \$302.20 was sent by Worthington Foods to the College View church in Lincoln, Nebraska, for Investment. Bob Kunau, sales representative, said this was the largest single check ever paid a church organization by this company. This represented a collection campaign which brought in 15,010 labels for Investment.



Columbia Union

Reported by
Don A. Roth

► L. E. Froom presented an informative series, "From Whisper to Loud Cry," during the administrative-departmental council of the Columbia Union Conference held in Philadelphia, Pennsyl-

vania. The six-day council was under the direction of the union conference president, Neal C. Wilson.

► The office secretary for the public relations and radio-TV departments of the Columbia Union Conference, Shirley Hutchins, has accepted a call to become secretary to the president of the North Pacific Union Conference, Portland, Oregon.

► Church officers of the Potomac Conference received instruction in general officer councils in January and February. Directing the councils was C. H. Lauda, president, assisted by all of the local conference departmental secretaries.

► Newspaper Evangelism Week was observed February 20-27 in the Chesapeake Conference. Large, striking display no-



Addition to Belgrano Medical Clinic

On December 1 ground was broken for an addition to the Belgrano Clinic in Buenos Aires, Argentina. W. E. Murray, a vice-president of the General Conference, mentioned that for many years it has been hoped a medical institution could be established in this large city because "to think of Buenos Aires is to think of Argentina, and to look to Argentina is to look to Buenos Aires, where half of the country's 22 million population lives."

Recently, in 1960, Dr. C. E. Drachenberg opened a small clinic for outpatients in the building that used to house the offices of the South American Division. This clinic grew rapidly. Within a year it was reconditioned to serve as a 12-bed hospital, with a medical staff of 14 physicians, mostly Seventh-day Adventist doctors who live in the area. The new plans call for expansion in three steps: first, a new main wing to provide for 40 beds and three surgery rooms; later, a wing to increase the capacity to 100 beds; and third, an addition for a rehabilitation center and more facilities for several specialties.

Studying the blueprints are (left to right): H. J. Feverini, president, Austral Union; W. E. Murray, J. J. Aitken, president, South American Division; J. I. Hartman, treasurer, South American Division; E. G. Sittner, administrator, Belgrano Clinic; O. A. Blake, undertreasurer, General Conference; Dr. O. I. Beskow, medical director, Belgrano Clinic.

E. G. SITTNER

tices appeared in newspapers throughout the conference, each one designed to enroll people in the Faith for Today Bible school.

► Charles D. Brooks, union conference revivalist, recently conducted the Week of Prayer at Pine Forge Institute, Pine Forge, Pennsylvania.

► Frank Vessels, pastor of the Cincinnati church in the Ohio Conference, has accepted a call to pastoral work in the Central California Conference. His replacement at Cincinnati is Clayton Jepson, formerly of Youngstown.



Lake Union

Reported by
Mrs. Mildred Wade

► Groundbreaking ceremonies were held January 10 for the new Farmington, Michigan, church. N. C. Wilson, president of the conference, and L. G. Wartzok, the treasurer, assisted R. D. Moon, the district leader, and the local pastor, R. D. Hamstra, in the services. Ralph Otto, the township supervisor, was a guest at the ceremonies.

► Two assistant registrars have been appointed to assist Dyre Dyresen, registrar at Andrews University. Shahin Ilter, a graduate of Middle East College, Beirut, Lebanon, will keep the academic records of graduate and Seminary students and assist Elder Dyresen in making statistical surveys. Natalie Deming, a graduate of Union College, will work with the college records.

► Dr. Earle Hilgert, professor of New Testament literature at Andrews University, has been appointed acting dean of the Seminary while Dr. W. G. C. Murdoch is on leave of absence next school year. Dr. Hilgert has been on the Seminary faculty since 1952. He received his B.A. and Th.B. degrees from Walla Walla College, his M.A. and B.D. degrees from the Seminary, and his Th.D. degree from the University of Basel, Switzerland.



Northern Union

Reported by
L. H. Netteburg

► The Northern Union Conference shows an all-time high of 12,846 members as of the close of 1964. Minnesota also shows an all-time high with a membership of 4,771, as well as North Dakota with 2,745. Minnesota's previous high in membership was in 1942.

► The 1964 tithe in the Northern Union increased by nearly \$70,000 over 1963.

► George Vandeman and E. L. Minchin recently held three-day meetings in North Dakota in Bismarck, Williston, and Minot. The pastors are continuing the meetings.

► The Boone, Iowa, church reached a Golden Vanguard goal in Ingathering, the first church to achieve this in the history of Iowa.



Pacific Union

Reported by
Mrs. Margaret Follett

► The Southeastern California Conference has purchased the Azure Hills Country Club in the Grand Terrace area of Colton where a new church has been organized with a charter membership of 290. Lloyd Wyman is pastor. A Five-Day Plan was held in the Azure Hills church in mid-February, and evangelistic meetings were begun February 28. Don Gray, conference evangelist, is being assisted by Joseph Melashenko, Carl Hobson, Bob Cowan, and Mrs. Gladys Ball.

► Seventh-day Adventist volunteers from the churches of Oahu, Hawaii, rallied to provide food, clothing, and money to the flood ravaged residents of Kaneohe in early February following heavy rains and flooding in the area.

► Richard T. Hamer, M.D., retired at the end of 1964 after 32 years of medical practice, the past 16 being spent at the St. Helena Sanitarium and Hospital. He graduated in 1931 from the School of Medicine of Loma Linda University.



Southern Union

Reported by
Oscar L. Heinrich

► A total of 10,557 persons have been baptized through the Southern Union Bible School in its 14 years of operation. This adventure was started under the leadership of V. G. Anderson and E. L. Cardey in February, 1952, with only a handful of applications for lessons. Today more than 90,000 lessons are mailed out monthly. A staff of 19 employees together with the director, Harold Metcalf, carry on the work of this soul-winning endeavor. New offices adjoined by a lovely chapel are now under construction for housing the Bible School, in Atlanta, Georgia.

► Groundbreaking ceremonies were held January 18, at Dothan, Alabama, for a new church. The plan, designed by Architect Don Kirkman, is one provided through the Church Development Service of the Southern Union Conference. The building is being constructed by CDS builder Bill Clark.

► The Fordyce W. Detamore evangelistic services opened in St. Augustine, Florida, in the Airatorium on U.S. Highway #1, February 28. These meetings feature the Bible in the Hand Marking Plan and will continue through March 27.

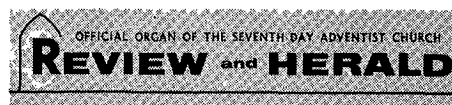
► J. H. Whitehead of the Kentucky-Tennessee Conference was elected secretary-treasurer of the Southern Union Conference January 19, 1965. He succeeds K. C. Beem who accepted a call to the same position in the Southwestern Union.

► R. L. Chamberlain of the Kentucky-Tennessee Conference succeeds W. E. Roberson as union publishing depart-

ment assistant. Elder Roberson was called to head the publishing work of the Atlantic Union Conference.

Church Calendar

Sabbath School Rally Day and Spring Mission Offering	March 13
Missionary Volunteer Week	March 20-27
Thirteenth Sabbath Offering (Southern Asia Division)	March 27
Missionary Magazine Campaign (special prices April through June)	April 1-30
Church Missionary Offering	April 30
Loma Linda University Offering	April 10
Health and Welfare Evangelism and Church Missionary Offering	May 1
Disaster and Famine Relief Offering	May 8
Spirit of Prophecy Day	May 15
Bible Correspondence School Enrollment Day	May 22
Home-Foreign Challenge and Church Missionary Offering	June 5
North American Missions Offering	June 12
Thirteenth Sabbath Offering (Central European Division)	June 26
Medical Missionary Day and Church Missionary Offering	July 3
Midsummer Missions Service and Offering	July 10
Pioneer Evangelism and Church Missionary Offering	August 7
Oakwood College Offering	August 14
Educational Day and Elementary Offering	August 21
Literature Evangelists Rally Day and Church Missionary Offering	September 4
Missions Extension Day and Offering	September 11
MV Pathfinder Day	September 18
Review and Herald Campaign	September 11-October 9
Thirteenth Sabbath Offering (Southern European Division)	September 25
Neighborhood Evangelism and Church Missionary Offering	October 2
Voice of Prophecy Offering	October 9
Sabbath School Visitors' Day	October 9
Community Relations Day	October 16
Temperance Day Offering	October 23
Week of Prayer	November 6-13
Church Missionary Offering	November 6



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

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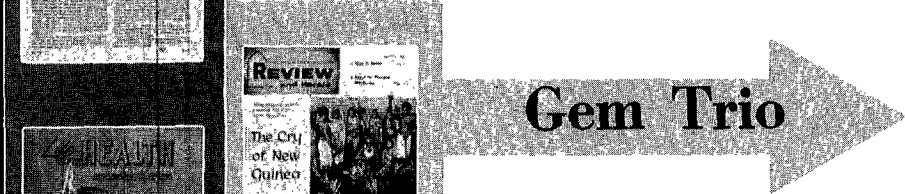
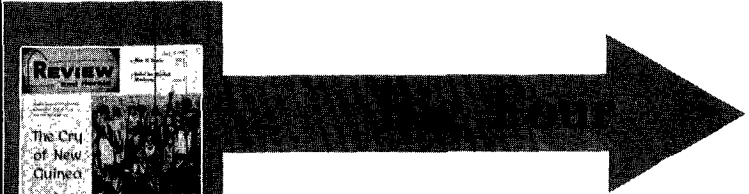
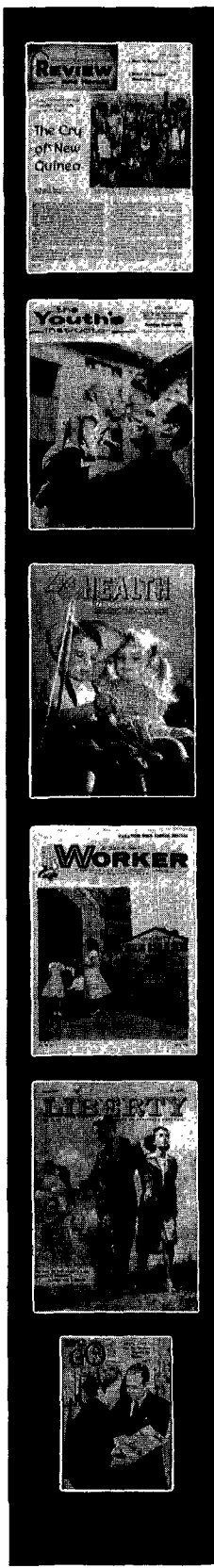
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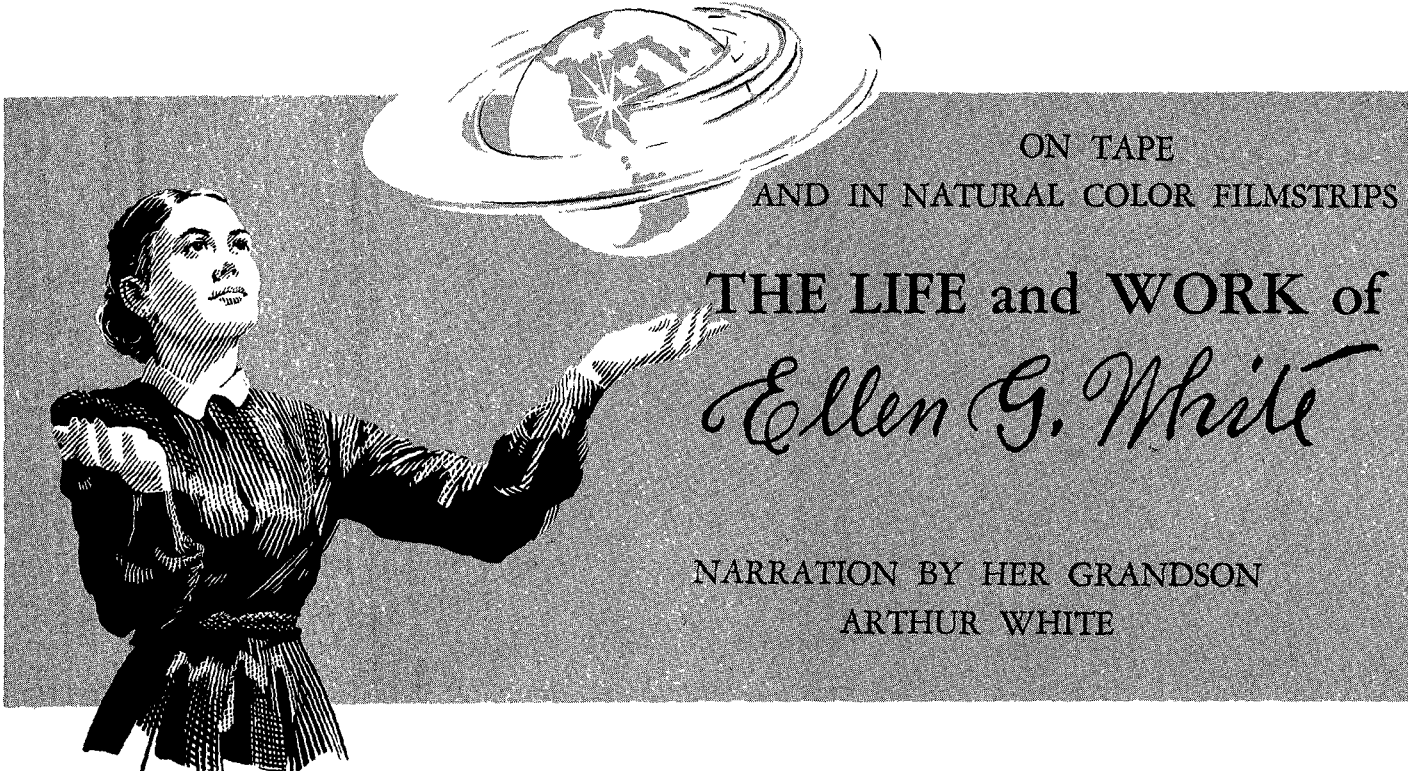
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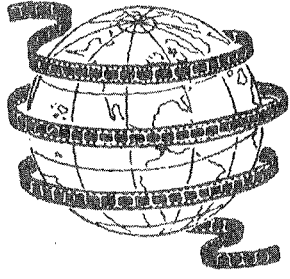
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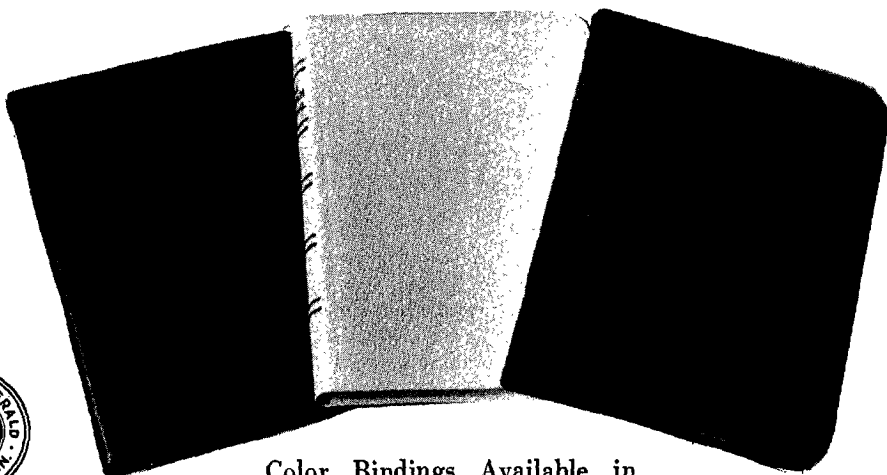
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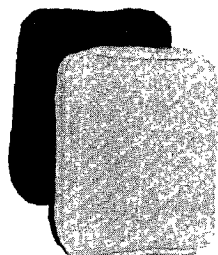
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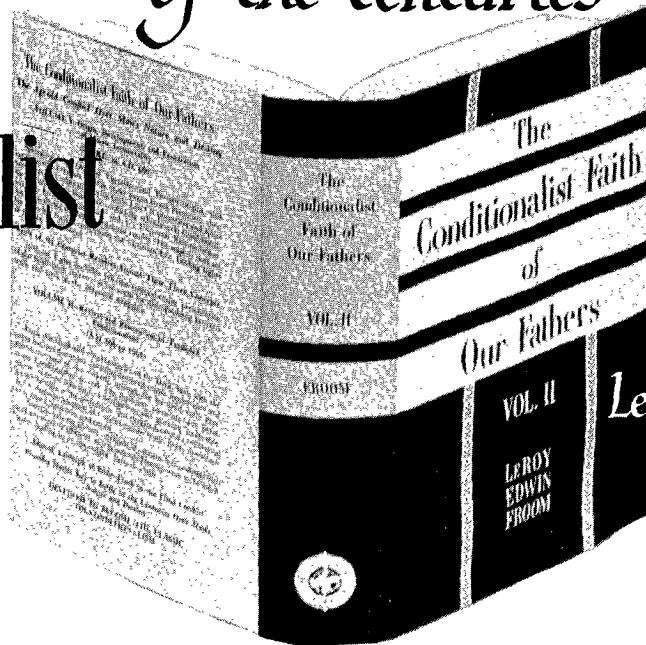
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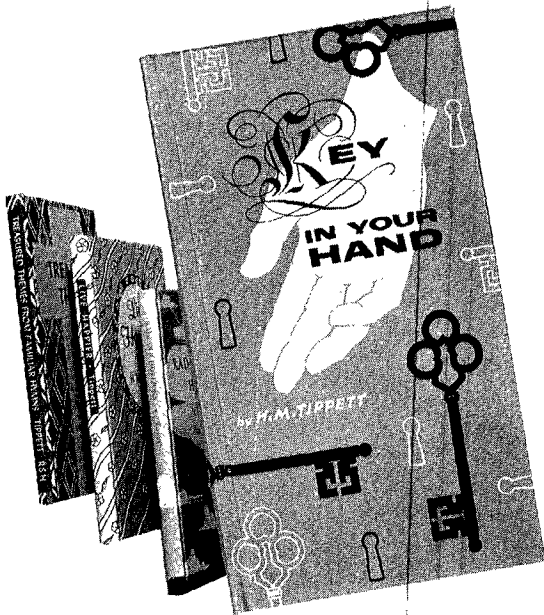
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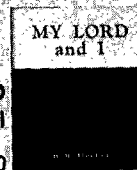
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News of Note

It Is Written in Australia

Less than 12 months ago *It Is Written* was televised on two stations in New South Wales. In the Orange area 1,400 families have enrolled in *Take His Word*. Athal Tolhurst is attempting to give more than 50 regular weekly Bible studies himself, as well as directing the laymen in an extensive visitation program. Baptisms have begun and are expected to continue with regularity.

A family won through *It Is Written* is one of the wealthiest in the Parkes district, with a large wheat and sheep ranch. After watching the film on "The Sabbath" the husband exclaimed, "We are going the wrong way. It is time we turned around and went the right way."

Results such as this have led the Australasian Division to plan for seven *It Is Written* projects to be launched this year, including such cities as Melbourne, population 2 million, and Brisbane, 600,000. To cope with the expected demand, 3,000 copies of *Planet in Rebellion* have been ordered. More than half a million brochures advertising the program have been printed, and widespread newspaper publicity is planned.

It Is Written has caught the imagination of our people and ministers in Australia. We intend that every available television market shall be covered by *It Is Written* in the next few years.

W. R. L. SCRAGG

Another Record for Africa

J. N. Hunt, Publishing department secretary of the Trans-Africa Division, sends this thrilling news: "The largest record ever made in the Trans-Africa Division was made in 1964." His report includes this information:

Souls won	2,930
Number of books sold	271,525
Value of literature sales	\$403,844

"Even in strife-torn Congo, literature sales were double the previous year. Tanganyika reported 99 people baptized as the result of literature evangelists' contacts." Our literature evangelists are making great conquests for God.

W. A. HIGGINS

Support Needed for Temperance Resolutions

Senator Everett Dirksen has introduced into the U.S. Senate S. J. Resolution 18, and Congressman Donald Rumsfeld has introduced a similar measure, H. J. Resolution 215, into the House. These resolutions call for the fourth week in April each year to be set aside as Youths Temperance Education Week. If these resolutions are adopted, temperance forces will

have added opportunities for alcohol education activities among youth, such as lectures and films in schools throughout the United States.

The Senators and Congressmen on the Senate and House Judiciary committees are wondering whether there is any interest in this legislation, as very few letters have been received on this item. We urge our members to write to their Congressman or to any Senate or House Judiciary Committee member in support of these resolutions. Address your letter in care of the Senate Office Building, or House Office Building, Washington, D.C.

JAMES V. SCULLY
ATS Legislative Director

New Archeology Series on Excavating Ancient Shechem

The first of a series of six articles on the 1964 archeological expedition to Biblical Shechem will appear in the *REVIEW* for April 1. This new series by Dr. Siegfried H. Horn will bring *REVIEW* readers up to date on the interesting and informative series of discoveries that have been made at this ancient site in recent years. This was the third season in which Dr. Horn, professor of archeology and history of antiquity at the SDA Theological Seminary, has participated in the excavation of Shechem. Like his reports on the earlier expeditions, this new series will appear exclusively in the *REVIEW AND HERALD*.

Dr. Horn is a recognized authority in his field, and a practicing archeologist, as well as a teacher. His *SDA Bible Dictionary* (volume 8 of the Commentary Reference Series) has been accepted as the most up-to-date work of its kind in the areas in which he is a specialist. Dr. Horn is also editor of the relatively new *Andrews University Seminary Studies*, a scholarly journal in the field of Biblical research.

Four Publishing Houses Top \$20 Million in Sales

In 1964 the total retail sales of the four publishing houses in the United States and Canada amounted to \$20,792,864.58. Following is an analysis by institutions and departments:

	Book Dept.	Periodical Dept.	Total
Pacific Press	\$ 4,495,927.95	\$ 3,485,795.45	\$ 7,981,723.40
Review and Herald	4,626,551.28	3,235,298.42	7,861,849.70
Southern Publishing	3,273,722.15	1,113,494.00	4,387,216.15
Kingsway Publishing	562,075.33	562,075.33
Grand Totals	\$12,958,276.71	\$ 7,834,587.87	\$20,792,864.58

The total sales in 1963 for these four publishing houses amounted to \$18,945,196.62. We are thankful for the good gain of \$1,847,667.96 over 1963.

This large amount of literature represents millions of pages placed in homes throughout the North American Division. Many who read these pages of truth in the quietness of their homes will doubtless be impressed by the Holy Spirit to respond to the invitation from heaven to accept God's great gift of salvation.

D. A. McADAMS



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

NASHVILLE, TENN.—Membership in the Southern Baptist Convention increased by 205,575 during the fiscal year ending last September for a total of 10,601,515.

DUBLIN—Ireland now has 2,673,473 Roman Catholics, or 94.9 per cent of the country's total 2,818,341 population, according to the latest census figures—a gain of 6 per cent.

LONDON—Lay members of the Church of England voted overwhelmingly here in favor of taking the first step toward union with the Methodist Church. The vote was taken at a special meeting of the House of the Laity of the Church Assembly, or "parliament" of the Church of England, to give laymen the first full opportunity of discussing the 1963 report on conversations between the two churches.

WASHINGTON, D.C.—For the second time in as many years, a discharge petition has been initiated to circumvent the House Judiciary Committee with a bill that would permit prayer and Bible reading in schools to come to the floor for a vote. Taking up where former Congressman Frank J. Becker (R.-N.Y.) left off last year upon his retirement is Rep. Joel T. Broyhill (R.-Va.). He needs 218 signatures.

VATICAN CITY—The Vatican City jail—known as the prison with the most beautiful view in the world—is now so little used that it has been moved to smaller quarters. This was disclosed with the publication of the 1965 edition of the annual volume reviewing Vatican activities during the preceding year. It said the jail has been transferred from a wing of the Apostolic Palace, which houses the Pontifical Academy of Science, to a former cobbler's workshop in the basement of the Vatican gendarmerie headquarters. Moreover, it added, the jail, which used to have three cells with barred windows, now has only two cells—both unoccupied.