

REVIEW and Herald



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VERNON NYE, ARTIST

From Home Base to Front Line in 1964

A bird's-eye view of the lengthening line of overseas ambassadors for Christ.

By W. R. BEACH
Secretary, General Conference

THE SEVENTH-DAY ADVENTIST world missions program continued in 1964 with unabated vigor, confirming the fact that year after year the church gears its thinking and action more fully to the divine program.

Once again eight world divisions (seven in addition to North America) were home bases from which faithful, well-qualified workers marched to lands beyond. The summary reveals that 496 new and returning workers left their homelands for the front line. In addition, 24 nationals returned from the United States to their home divisions following a period of training for better service. All this was a real achievement when the background of political unrest, racial tensions, restricted residence permits, and overt fighting in some areas is taken into account. Truly nothing can thwart the plan of God for finishing His work in all the world.

Today more than 2,300 workers serve the world field on overseas status. Of this total, 1,305 were called from the North American Division. Thus the North American contingent represents 56.5 of the total group. This is 3 per cent less than four years ago, indicating that the contribution from overseas divisions to world missions has increased proportionately.

The ultimate ideal will be for every land to send workers near and far. To finish the task, workers will be sent everywhere from everywhere, marking the church of the remnant as a world missionary church—not just a church with missions in all the world. May the love of God continue to direct Adventists to men across

(Please turn to page 7)

The editor of our British publishing house reports on a recent ecumenical conference sponsored by the British Council of Churches.

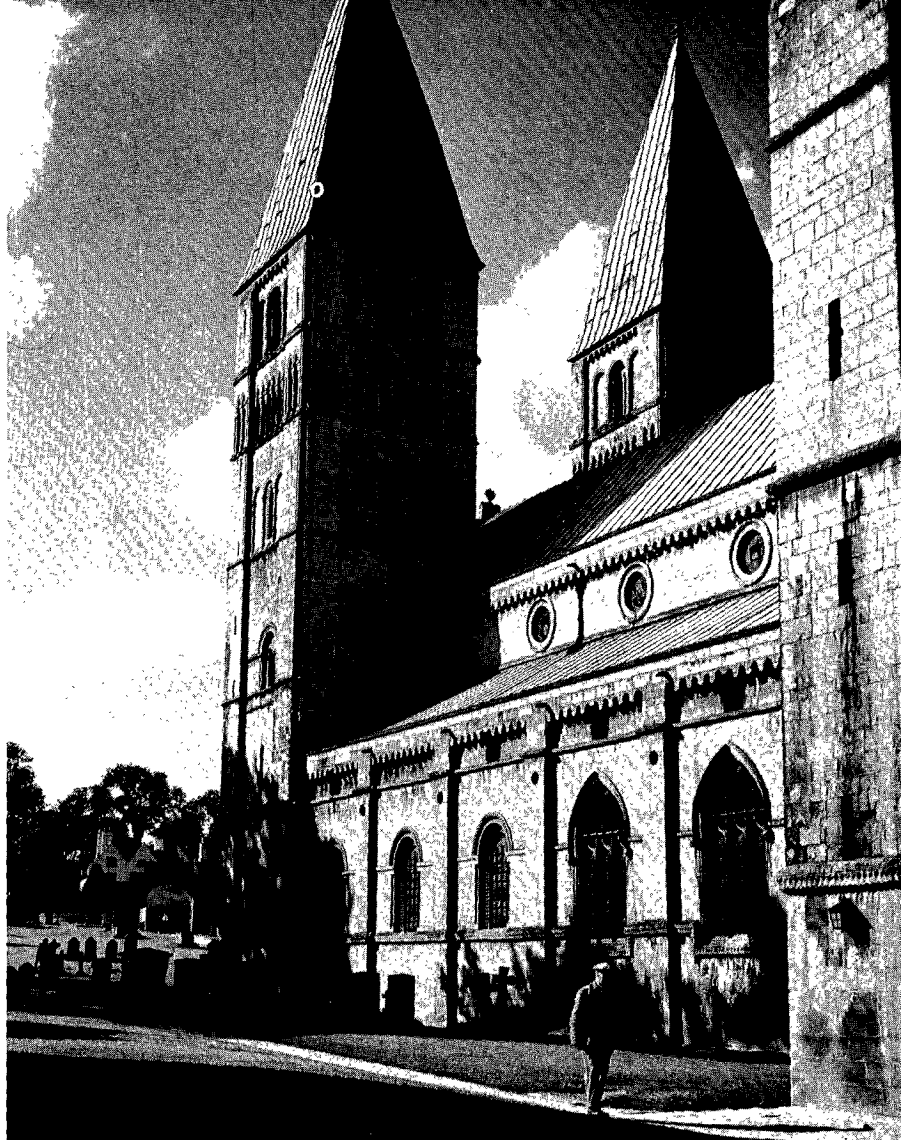
[This ecumenical conference met while the Vatican Council was in session last fall. In view of our extended series on Vatican II, we have held this special report to the Review until this issue.—Eds.]

THE AFTERNOON sun slanted down into the nave of the 900-year-old Southwell Minster, the village cathedral of Nottinghamshire, England, as the procession of representatives of many churches filed through the west door for the service of thanksgiving, prayer, and dedication at the opening of the first conference on faith and order to be held in Britain under the auspices of the British Council of Churches.

It was to be a unique conference, not only for church unity in Britain, but on the world canvas, because for the first time in the history of the ecumenical movement the criticisms of the churches outside the World Council were to receive earnest study.

Heading the procession were the white-robed Brother Gerard of the Taizé Ecumenical Community in France; an American Methodist; a bishop of the Church of South India; and a high-hatted, black-robed archbishop of the Russian Orthodox Church. Following them came representatives of the Anglican Church, the Episcopal Church of Scotland, the Church of Ireland, the Church in Wales, and most of the Free Churches of Britain, as well as such organizations as the Salvation Army, the Church Army, and the Society of Friends. Churches from the Continent and America were represented, and bringing up the rear were leaders of the World Council of Churches, including Dr. W. A. Visser 't Hooft, the general secretary; the Reverend Kenneth Slack, general secretary of the British Council of Churches; and Dr. Michael Ramsey, Archbishop of Canterbury, in rich gold-cloth robe and mitre, supported by the Bishop and Provost of Southwell. Ten Roman Catholic observers had also come for the conference, but were not present at this service.

The Archbishop of Canterbury began his address by giving thanks for the Christian witness through the centuries. "We thank God," he said, "for everyone, whatever his church or label, who has borne witness to Christ, or who bears witness to Christ today." Dr. Ramsey went on to point out the sad fact that today this age-long witness of Christians to the Christian faith, in Britain as in all the world, is marred by manifold divisions. The churches have departed from the purpose of God that they should be "one" as Jesus and His Father are one, and as a consequence they are not unitedly proclaiming the saving Word of God to



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Southwell Minster in Nottinghamshire where Archbishop of Canterbury preached.

the world. They were gathered in this great conference to study how their divisions could be ended.

Taking the Lid Off

The question, "Why so slow?" which Dr. Ramsey sought to answer in his sermon in Southwell Minster echoed that of the first business session of the conference the night before in the Great Hall of the University of Nottingham, where the rest of the deliberations of the conference were to take place.

The issue today, said the Bishop of Bristol and chairman of the conference, Dr. Oliver Tomkins, is no longer, "Why should Christians unite?" but rather, "Why do Christians not unite? What holds us back? Why are we so helpless to do what we all admit is God's will?" He expressed the hope that the delegates would deliberately "take the lid off the problem of reunion, and dare to look at what is inside, however much we dislike what we see, however much disagreement it provokes."

That first evening Dr. Visser 't Hooft, general secretary of the World Council of Churches, had also spoken on the question, "Why so slow?" He put his finger on the fundamental reason when he referred to "matters of faith and order which stand between" the churches "of such decisive importance that union would mean disloyalty to their calling as servants of eternal truth."

At Nottingham it became increasingly clear that the slowness of the movement toward church unity was not primarily the result of the vested interests of the separate churches, nor the nontheological factors of habit and

roadblocks to **CHURCH UNION**

By **W. L. EMMERSON**
Editor, Stanborough Press Limited

culture that bind and fetter them. It was not so much a lack of "spiritual dynamism" or "sense of mission" but the vital issue of truth, which first separated the churches centuries ago and which still matters in the minds of countless dedicated Christians.

This fundamental issue of "truth" confronted the conference with its first serious problem when Gordon Savage, Bishop of Southwell, celebrated the conference communion service in the Great Hall of the university on Sunday morning.

Attendance at a communion service after the Anglican rite is confined to confirmed members of the Church of England, but on this special ecumenical occasion baptized members of all the churches represented were invited to gather round the Lord's table.

Some delegates from the Free Church did not feel they could attend because they could not accept such an invitation as an "act of hospitality" on a "non-reciprocal" basis, and some strict Anglicans felt that they could not participate because it was an open communion service. The Orthodox representatives were not able to take part even in an Anglican episcopal communion service, nor were the Roman Catholic observers present.

In his sermon the Rev. Patrick C. Rodger, a Scottish Episcopalian considered widely as a strong contender for the post of secretary of the World Council of Churches, referred to the "mystery of our union in Christ" and to the "mystery of division which cannot be argued away by the subtle, or sentimentalized away by the impatient."

"People sometimes say that they find it strange and wrong that the Lord's Supper, of all occasions, should prove to be the focus of our church divisions today." "For myself," he said, "I must say, Wrong, yes; but strange, no," and in the evening plenary session explanations were offered as to why this is so.

Two Conceptions of the Church

The fundamental obstacle to the unity of the churches is that there are two radically different concepts of what the church is. The Protestant concept may be summarized in the words of Article 19 of the Thirty-nine Articles that "the visible church of Christ is a congregation of faithful men in which the pure Word of God is preached and the sacraments be duly administered according to Christ's ordinance." For Protestants, the continuity of the church is manifest in adherence to the "faith once delivered to the saints" as set forth in Holy Writ, and "apostolic succession" of the church's ministry is guaranteed by faithfulness in the proclamation of that Word.

But the Roman Catholic, Eastern Orthodox, Anglican, and other Western episcopal churches claim that Christ inaugurated His church by ordaining 12 apostles to guard

the treasure of faith and to govern and order the church of God. They hold that the responsibility for the guardianship and government of the church has been preserved through the ages by an "apostolic succession," guaranteed and safeguarded by the successive "laying on of hands" from generation to generation. According to this theory, only ministers "in the succession" are fully and truly ministers of the Word, and they only are able, in the fullest sense, to dispense the sacraments.

The Roman Catholic Church adds to this the claim that Peter was named by Christ as the head of the apostolic "college," that his successors are the popes of Rome, and that only in communion with the See of Rome is there fullness of apostolic authority, doctrine, and grace.

It is these two fundamentally different views of the nature of Christ's church that have produced the great divisions of Christendom. The Orthodox churches, which claim the "succession," separated from Rome in the eleventh century because they refused to accept the primacy of jurisdiction of the popes. The Reformation churches separated from what they believed to be the "apostate" Church of Rome in the sixteenth century. At that time, the Anglican Church retained the "episcopacy" in a "reformed" church, while the Protestant churches of the Continent and this country discarded "episcopacy" as unbiblical, asserting that the only true "succession" is the succession of truth.

Bridging the Gulfs

Since the sixteenth century, therefore, two great gulfs have separated the various branches of the Christian church. There is the gulf between the episcopal churches that accept the primacy of the Roman pontiff, and those who do not. There is also the gulf between the non-Roman episcopal churches such as the Orthodox and the Anglican on the one hand, and nonepiscopal Protestant churches—Presbyterian, Methodist, Congregationalist, Baptist, et cetera—and the Lutheran and Reformed churches on the Continent and in America, which emphasize an apostolic succession of faith as the only criterion of the true church, on the other.

It is these gulfs, primarily, which the World Council of Churches and its subsidiary organizations such as the British Council of Churches, are seeking to bridge. From the first day of the Nottingham Conference it became evident—in the united communion service and in the evening plenary session—that this fundamental disagreement on the nature of the church is the root from which all other disagreements stem, and which, until resolved, must remain an insurmountable barrier to unity. The great question, therefore, is, Can the episcopal barrier be pierced?

(Continued next week)



Looking toward Mount Gerizim from the summit of Mount Ebal, with Tell er-Ras, the tree-covered mound, in the center.

An Important Discovery—

The Samaritan Temple

ON MOUNT GERIZIM

SIR, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship" (John 4:19, 20).

These words came from the mouth of a Samaritan woman who met Jesus at Jacob's well at the foot of Mount Gerizim, where she discussed with Him matters of great concern to her. Her inquiry, quoted above, was probably a reflection of questions entertained in the mind of many thoughtful Samaritans, wondering whether they or the Jews were right in worshipping God at their respective temple sites. For us, to whom the hour has come "when the true worshippers shall worship the Father in spirit and in truth" (verse 23), the question of the Samaritan woman has neither the meaning nor the significance it had for her. But this was different in a time when people thought that their eternal salvation, in part at least, depended on worshipping God at the right place or on the right mountain.

Having for three seasons participated in the excavations of Shechem, which lies at the foot of the holy mountain of the Samaritans, and having during long periods lived in tents, like Abraham and Jacob, only a few hundred yards from Jacob's well, the story of John 4 has become very real

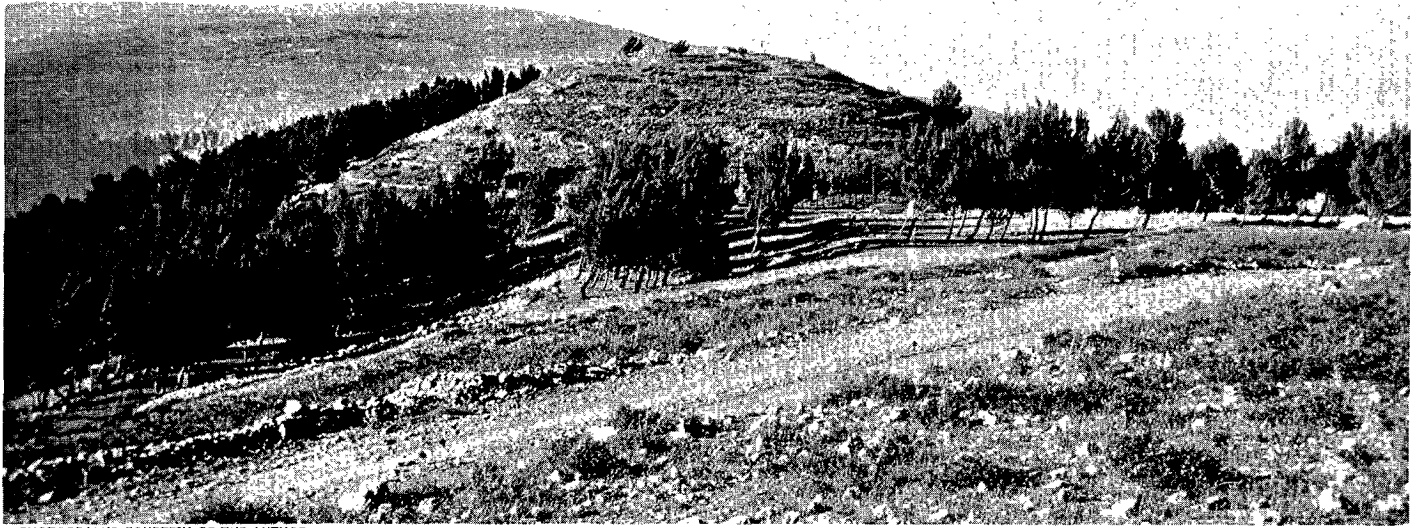
to me. Furthermore, I have repeatedly met with remnants of the Samaritans who still form a separate community in Nablus at the foot of Mount Gerizim, and who assemble annually on the top of their holy mountain to sacrifice the Passover lamb according to the Mosaic law. It was therefore more than an ordinary excitement that took hold of me and my fellow archeologists when we quite unexpectedly discovered the site of the Samaritan temple in the summer of 1964. Archeologists had looked for it the past 100 years without success. This exciting discovery, which came as a by-product of our last Shechem expedition, should be followed up in the future by a season of excavations. Along with the results of other recent discoveries that have a bearing on the subject, this find provides the occasion for this article.

History of the Samaritans

Let me first briefly summarize the unhappy history of the Samaritans. Their nation was born when ten tribes of Israel rebelled against the house of David after Solomon's death in 931 B.C. (1 Kings 12). The rebellious tribes formed a kingdom known as the Northern Kingdom of Israel, which existed for only about 200 years. Its brief history is filled with wars and bloodshed. In 723/722 B.C.

it came to an end, when the Assyrians overran the country, conquered its capital, Samaria, and carried many Israelites into exile. The unhappy country was then repopulated with people from other areas, mainly Aramaeans and Babylonians (2 Kings 17: 6, 24). These people brought their own religious customs and beliefs with them, but in the course of time they mixed with the remaining Israelites and adopted Yahweh worship (verses 29-34). They received the name Samaritans.

After the Babylonian Exile, when the Jews returned to Jerusalem under the leadership of Zerubbabel, the Samaritans made an attempt to join them in the rebuilding of the Temple of Jerusalem. The Jews, however, influenced by men like Ezekiel, Jeremiah, and other godly prophets, had learned their lesson and were determined not again to become closely associated with pagans or half pagans. Therefore they refused to accept the proffered offer of the Samaritans, with the result that bitter enmity arose between the two peoples. We learn from Nehemiah how the Samaritans tried by various means to frustrate the work of the Jewish leaders—slander, hired agents, and even a show of force—to prevent them from carrying out their building operations. On the other hand, the records



PHOTOGRAPHS COURTESY OF THE AUTHOR

Mount Ebal in the background with Tell er-Ras in the center, from Mount Gerizim.

also show that some influential Jews deplored this antagonism between the two neighboring nations, and even allowed intermarriages between Jews and Samaritans. This happened, for example, in the time of Nehemiah, when a son of the high priest married a daughter of Sanballat, the governor of Samaria. Nehemiah, a strict Jew, could not tolerate such a situation, and expelled the couple from Jerusalem (Neh. 13:28).

The Jewish historian Josephus (*Antiquities* xi. 8. 2, 7) reports a similar incident in the time of Alexander the Great. He says that at that time Manasseh, a brother of the Jewish high priest Jaddua, married Nikaso, daughter of Sanballat, governor of Samaria. When Manasseh was expelled from Jerusalem by Jews who disapproved of the marriage, he became high priest of the Samaritans in a temple that Sanballat, his father-in-law, ordered built on Mount Gerizim.

For a long time the question was raised, as to whether Josephus confused the issue by assigning an event that had occurred in Nehemiah's time to that of Alexander the Great 100 years later. Did two similar events actually happen, separated by nearly a century? Since the name Sanballat occurred both in the story of Josephus and in that of Nehemiah, some scholars assumed that Josephus' story was actually a corruption of Nehemiah's report. Others, trusting Josephus' reliability as a historian, assumed that two different governors of Samaria had borne the name Sanballat. This problem has now been solved through recent discoveries to be described later in this article.

To return to the history of the Samaritans, it is known that they experienced a great misfortune in the time of Alexander the Great. When Alexander besieged Tyre in 332 B.C., the

Samaritans supported him with a contingent of soldiers and were not averse to accepting him as their overlord. However, they either resented being placed under a foreign governor, or could not get along with Andromachus, Alexander's appointee, and therefore killed him by burning him alive. Alexander took a terrible revenge. He punished the leaders of Samaria in a cruel way, destroyed the city, and expelled the inhabitants. The city was thereupon given to his Macedonian veterans. From that time on, Samaria became a purely Hellenistic city, and was known as such in the days of Christ.

The expelled population of Sa-

maria then moved to Shechem and rebuilt that ancient city, which had more or less lain in ruins for 400 years. In this way Shechem once more became the religious and political center of the nation. It retained this status for a little more than two centuries, until toward the close of the second century B.C. when the Jewish king John Hyrcanus destroyed the city and the temple on Mount Gerizim and also forced the Samaritans to become Jews. Not all did so, and remnants of the Samaritans have an independent religious and ethnic existence to the present day, as already mentioned.

(Continued next week)

Fellowship of Prayer

Family Worship Begun

"Just a line to let you know what God has done for my loved ones on your prayer list. My husband and I have started family worship in our home for the first time. Our friends have stopped smoking, and one of them is preparing for baptism. May we continue in united prayer."—Mrs. S.

Wonderful Answers

"Two years ago I wrote to you about my problem, and I received a wonderful answer to your prayers. I thank God."—Miss S., of Texas.

"About four years ago I asked prayer on behalf of my son who had left the church. I know you folks who had a part in this will rejoice with the Lord and the angels to know he is now in the church and attending one of our colleges. . . . Continue to pray for him. . . . My home was broken when I accepted the truth, but I still have a burden for the father of my children. Thanks again for your prayers in our behalf. May the Lord continue to bless all until we meet in the heavenly courts."—Mrs. K., of Texas.

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



EWING GALLOWAY

*A call to action
on behalf of*

Missing Members

By H. J. Harris

Departmental Secretary, New York Conference

A LOAF of bread tumbled from a basket as a baker's truck bounced along the rough street. When the loaf hit the pavement a crumb broke off and lay beside it. Almost instantly three sparrows darted from the limbs of a nearby tree. When the ensuing contest was over, two birds flew away without a bite, and the other one fluttered away with only a meager breakfast clutched in his bill. The loaf was untouched, unnoticed. The crumb was worth while as a pickup, but it was worthless as a prize. A little wider range of vision, a little more interest in the possibilities, and each bird could have had more than enough.

Seventh-day Adventists have too long feasted on crumbs when the application of vision would produce larger results. Did not Christ say, "Go ye out into the highways and hedges, and *compel* them to come in"?

Just as charity begins at home, so evangelism should begin within our own ranks. Through apostasy we are losing far too many of our own brothers and sisters. People who once knelt with us in prayer, who raised their voices with us in song, who sat

with us on committees and administrative boards of various kinds—where are they? Why aren't they still with us? Who has seen them? Who has heard from them? Has anyone visited them?

During 1964 some 22,448 new members united with the church in North America by baptism and profession of faith. We are thrilled with this conquest of souls. But during the same year 8,278 of our brethren were lost to the world and Satan by apostasy, or were reported missing—nearly 37 per cent of the number added. In other words, for every five persons who entered our churches by the front door of baptism, two left by the back door of apostasy or indifference.

The wise man Solomon admonished, "Be thou diligent to know the state of thy flocks" (Prov. 27:23). The nature of our concern should be constraining and retaining. We want new souls—vast numbers of them—but we must keep those who are rightfully ours too. Someone estimated that the average cost per soul to the denomination is well over \$2,000. We are a wealthy people, but we haven't a penny to waste nor a soul we can afford to lose.

Personal interest in the weak and

wayward ones by church members, church officers, and pastors is of paramount importance. Members who absent themselves from church or show a seeming disinterest should be visited. Every church member should be an active member in a Sabbath school class. His absence should be immediately noticed and cared for by the teacher. Would any Sabbath school teacher like to face the accusation: ". . . and ye visited me not"?

America is in a state of crisis. This is not because the paperbacks and the commentators say so, but because the facts say so. Wild beach parties, teenage house parties with no holds barred, punks, beatniks, dope addicts, vandals, race extremists, cheating among many in some of the nation's leading educational institutions, all combine to remind the world that ours is an unparalleled generation.

Thus we see the towering task of the remnant church. The truly converted will not become involved in anything unclean, impure, or unbecoming to Christ and His church. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have

not believed? and how shall they believe in him of whom they have not heard?" (Rom. 10:13, 14). We might add to this: And how shall they hear of Him unless we tell them?

Take a look around in your own church this Sabbath. Count the members who are new within the past year. Count the empty pews. Think of the potential in your neighborhood. Then get started on a home-by-home, street-by-street visitation program. Some churches are doubling their membership in a relatively short time. Their

secret? It is visiting, praying, and studying with people. Doors slammed in their face? Yes! Discourteous receptions? Yes! Does this discourage them? No! It seems only to spur them on, and they grow.

We have the truth, but not enough truth bearers.

We have the call, but not enough callers.

We have the message, but not enough messengers.

There is room for you in God's work—full time, part time, any time.

FROM HOME BASE TO FRONT LINE IN 1964

(Continued from page 1)

streets and across the seas simultaneously, so that every church, every field, every land, every section of the world field, can be at the same time a mission field and a home base.

We express deep gratitude for the spirit of sacrifice and devotion that has characterized the Seventh-day Adventist outreach. The home fields have given unstintedly of their best; families have parted with their loved ones in behalf of fields afar; and the appointees have faced these last-day challenges with self-denial and unflinching commitment, while God has kept His hand of grace and protection over all of us. Let us then rededicate every energy to yet greater achievements in the days and years ahead.

1964 SUMMARY

| | New Workers | Returning Missionaries | Total |
|-----------------|-------------|------------------------|------------|
| Australasia | 37 | 35 | 72 |
| Central Europe | 4 | | 4 |
| Far East | 17 | | 10 |
| Northern Europe | 17 | 4 | 21 |
| South America | 37 | | 37 |
| Southern Europe | 22 | 17 | 39 |
| Trans-Africa | 12 | 8 | 20 |
| North America | 153 | 139 | 292 |
| Total | 292 | 203 | 495 |

(In addition, 24 nationals returned from the United States to their home divisions.)

FROM THE AUSTRALASIAN DIVISION

January

Mr. and Mrs. Alan Sonter and two children, to Tonga (they previously served in Samoa; returning).

Mr. and Mrs. L. R. Waddington, to New Guinea (returning).

Mr. and Mrs. K. Silva and two children, to New Britain (returning).

Miss L. McClintock, to New Guinea (returning).

Mr. and Mrs. J. L. Wilson and four children, to New Guinea.

Mr. and Mrs. E. C. White and infant, to Papua.

L. A. Dyason, to New Guinea.

Mr. and Mrs. F. R. Fiegert and two children, to New Britain.

Mr. and Mrs. M. J. Ward and two children, to New Britain (returning).

Mr. and Mrs. W. W. Bailey and three children, to Fiji.

Mr. and Mrs. R. E. Brown, to Fiji.

Edna Luke, to Ethiopia.

Mr. and Mrs. L. H. Smith, to Malaita, British Solomon Islands.

February

G. D. Giles, to New Hebrides (returning).

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FROM THE CENTRAL EUROPEAN DIVISION

Pastor and Mrs. Guenter Schmidl and two sons, from Germany to Tanganyika.
Dr. and Mrs. Ronald Noltze and son, from Germany to Argentina.

FROM THE FAR EASTERN DIVISION

March

Alice Medina, of the Philippines, to Libya.

May

Mr. and Mrs. Eliseo Oliverio and son, of the Philippines, to Libya.

Elisa Lopez, of the Philippines, to Thailand.

June

Eldie Dario, of the Philippines, to Penang, Malaysia.

October

Jerry Claranga, of the Philippines, to Singapore.
Rizalina Manalo, of the Philippines, to Singapore.
Nelia V. Umali, of the Philippines, to Vietnam.

December

Zenaida Tubillara, of the Philippines, to West Pakistan.

Honorata Tubilla, of the Philippines, to West Pakistan.

FROM THE NORTHERN EUROPEAN DIVISION

March

Annie Hoen, of the Netherlands, to Congo Union.

May

J. Onjukka, of Finland, to West Africa.
Mr. and Mrs. L. Read, from England, to Sierra Leone (returning).

June

Mr. and Mrs. John M. Curnow and family, of Britain, to India.

Mr. and Mrs. Arne Jensen, of Denmark, to West Pakistan.

July

Pastor and Mrs. D. J. Handysides, from Britain, to Canada.

Mr. and Mrs. Norman Tew and family, from Britain, to Ethiopia (returning).

Pastor and Mrs. J. Onjukka, from Finland, to Ghana.

August

Pastor and Mrs. R. H. Surridge and family, of Britain, to West Africa.

September

Pastor and Mrs. T. H. Pedersen, from Denmark, to Malawi, Africa.

R. E. Hulbert, of Britain, to West Africa.

December

Mr. and Mrs. D. Gronert, from Denmark, to Sierra Leone.

FROM THE SOUTH AMERICAN DIVISION

January

Mr. and Mrs. Erich W. Olm, of the South Brazil Union Conference, to the North Brazil Union Mission.

Mr. and Mrs. José M. Barbosa Silva, of the South Brazil Union Conference, to the Inca Union Mission.

February

Mr. and Mrs. Tercio Oliveira, of the South Brazil Union Conference, to the North Brazil Union Mission.

Mr. and Mrs. Alejandro Villaroel, of Argentina (Austral Union Conference), to Bolivia (Inca Union Mission).

March

Mr. and Mrs. Hugo Domato, of Argentina (Austral Union Conference), to Peru (Inca Union Mission).

Mr. and Mrs. Jurandir Oliveira, of the South Brazil Union Conference, to the North Brazil Union Mission.

Pastor and Mrs. Rex Tindall and five children, to New Guinea (returning).

Mr. and Mrs. W. G. Litster and two children, to Samoa (returning).

Mr. and Mrs. L. G. Parker and infant, to Papua.

Mr. M. J. Polley, to New Britain (he previously served in the Coral Sea Union Mission; returning).

March

Beth Munchow, to New Guinea.

Betty Sewell, to New Guinea.

Leila Smyth, to New Guinea.

Mr. and Mrs. A. H. Godfrey, to the British Solomon Islands.

Malcolm W. Long, to Bismarck-Solomons Union Mission.

Pastor and Mrs. L. H. Barnard, to New Guinea (returning).

April

Mrs. L. A. Dyason, to New Guinea (returning).

Pastor and Mrs. R. A. Millsom, to Fiji.

Mr. and Mrs. H. G. Harker and infant, to New Guinea.

Mr. and Mrs. Robert Dixon and son, to New Britain (returning).

Mr. and Mrs. Milton F. McFarlane, to New Britain (returning).

Mrs. G. D. Giles and family, to New Hebrides (returning).

May

Mr. and Mrs. A. Hedges and two children, to New Guinea (returning).

June

Mavis Orr, to Rwanda, Africa.

July

Dr. and Mrs. R. O. Yeatts, to New Guinea (returning).

Peter C. Cummings, to Island of Malaita, in the Solomon group (he previously served in New Guinea; returning).

Hazel Jakes, to New Guinea.

Nathaniel Devenish, to New Guinea.

August

Mrs. Peter C. Cummings and family, to British Solomon Islands (returning).

Mr. and Mrs. Warwick H. Stokes, from New Zealand, to Fiji.

September

Mr. and Mrs. C. R. Aldridge and family, to New Guinea (returning).

Mr. and Mrs. A. C. Galwey and two children, to New Guinea (returning).

October

Ridge Reynolds, from New Zealand, to New Guinea.

Marion Snelling, to Fiji (she previously served in the Southern Asia Division; returning).

Annette Fairall, to Uganda, East Africa.

Janice Fleming, to New Guinea.

November

Mr. and Mrs. A. W. White and two children, to New Hebrides Island group.

December

E. J. Landa, to New Caledonia.



Your Denominational IQ

By Idamae Melendy



FROM THE NORTH AMERICAN DIVISION

January

Mrs. Clarence H. Goertzen and three daughters, to Ceylon (returning).
 Mr. and Mrs. Frank Araujo, Jr., and two children, to Japan (returning).
 Mrs. Harry W. Bedwell and son, to Singapore (returning).
 Dr. and Mrs. Yasushi Tamura and two children, of Los Angeles, California, to Japan (nationals).
 Dr. and Mrs. Lyndle M. Lamberton and three children, of Corvallis, Oregon, to Taiwan.
 Mr. and Mrs. Bertil L. Gilleroth and two children, of Yreka, California, to Cyprus.
 Jean J. Hecox, to Puerto Rico (returning).
 Mrs. Wilma W. Hertlein and child, of Glendale, California, to Brazil (nationals).
 Lyndon K. McDowell, to South Africa (returning after furlough and leave for study; national).
 Elder and Mrs. Gilbert L. Goodwin and four children, to Rwanda (returning).
 Elder and Mrs. Philip A. Parker and son, to Burma (returning).
 Elder and Mrs. Owen A. Troy, Jr., and daughter, of Milford, Connecticut, to Sierra Leone.
 Dr. and Mrs. Robert M. Shrewsbury and daughter, of Loma Linda, California, to Nigeria.
 Mr. and Mrs. Norman E. Brown and daughter, of Pewee Valley, Kentucky, to Haiti.
 Mr. and Mrs. James Sherwood Jones and two children, of Coffeyville, Kansas, to Cyprus.
 Mr. and Mrs. Wayne R. Vail and two children, to the Congo (returning).
 Mr. and Mrs. Samuele Bacchiocchi, of Berrien Springs, Michigan, to Ethiopia (home base Northern Europe; nationals).

February

Dr. and Mrs. Robert D. Wood and two children, of Loma Linda, California, to New Guinea.
 Milton Sun-Kuen Hwang, of Berrien Springs, Michigan, to Hong Kong (national).
 Henry E. Fuss, to Mexico (returning).
 C. Clyde Peters, of Lincoln, Nebraska, to Peru.
 Rae Anna Brown, to Libya (returning).
 Dr. and Mrs. R. I. McFadden and three children, to West Pakistan (returning).
 Irving L. Hertlein, of Glendale, California, to Brazil (national).

March

Mr. and Mrs. Charles P. Harris, Jr., and two children, of Pewee Valley, Kentucky, to Vietnam.
 Mrs. C. Clyde Peters and three children, of Lincoln, Nebraska, to Peru.
 Carolyn M. Stuyvesant, of Los Angeles, California, to Ethiopia.
 Mr. and Mrs. Ivan C. Peacock and son, to Iran (returning).
 Mr. and Mrs. Robert L. Heisler and two children, of Petaluma, California, to Brazil.
 Mr. and Mrs. Gerald W. Turnbull and son, of Willowdale, Ontario, Canada, to Sierra Leone.
 Mrs. Lucius E. Daniels and two sons, to Nigeria (returning).
 Alphonso P. Roda, of Berrien Springs, Michigan, to the Philippines (national).
 George R. Burgdorff, to Bolivia (returning).
 Dr. and Mrs. Joseph N. Nozaki, of Patton, California, to Paraguay.
 Mr. and Mrs. Glenn L. Hassenpflug and daughter, of Sunnyvale, California, to East Africa.

April

Laura Alice Beardsley, of Orlando, Florida, to Singapore.
 Reginald F. Mattison, to Puerto Rico (returning).
 Elder and Mrs. A. M. Tillman and daughter, to Peru (returning).
 Bertha Shollenberg, to Ethiopia (she had previously served in West Pakistan, and prior to that in Ethiopia; returning).
 Elder and Mrs. Earl R. Reynolds and son David, to West Pakistan (returning).
 Elder and Mrs. Richard L. Fenn and two children, of Hopewell, Virginia, to Jordan.
 Mr. and Mrs. Robert C. Newberg, to Ethiopia (returning).

May

Beverly Bunnell, with her mother, Mrs. Lillian Bunnell, to West Pakistan (returning).
 Ruth Tobiansen, to Libya (returning).
 Evangeline Gladys Voth, to Libya (returning).
 Dr. and Mrs. Joseph C. Johannes, of St. Helena, California, to Okinawa.
 Feliza Mopera, of Los Angeles, California, to the Philippines (national).
 Elder and Mrs. W. F. Zill and two children, to India (returning).

June

Mr. and Mrs. Charles L. Shephard and two children, of Hinsdale, Illinois, to Puerto Rico.
 Rosemary Richards, to Singapore (returning).
 Mrs. Reginald F. Mattison and two children, to Puerto Rico (returning).

This quiz deals with people classified according to their line of work. Name the line of work represented by each group: (Answers on page 10)

- A. George McCready Price, R. E. Hoen, Frank L. Marsh, H. W. Clark.
 B. C. B. Hughes, C. C. Lewis, H. A. Morrison, W. W. Prescott.
 C. D. H. Kress, Phoebe Lamson, Kate Lindsay, David Paulson.
 D. G. I. Butler, G. A. Irwin, O. A. Olsen, W. A. Spicer.
 E. E. Palmer, N. Z. Town, C. E. Weeks, H. H. Hall.

April

Bekiss Bernhardt, of Argentina (Austral Union Conference), to the East Brazil Union Mission.
 Nelva Bernhardt, of Argentina (Austral Union Conference), to the East Brazil Union Mission.
 Damaris Castillo, of Argentina (Austral Union Conference), to the East Brazil Union Mission.
 Mr. and Mrs. Armando Dinigri, of the South Brazil Union Conference, to the North Brazil Union Mission.
 Mr. and Mrs. Alfredo Kalbermatter, of Argentina (Austral Union Conference), to Peru (Inca Union Mission).
 Mr. and Mrs. Dennis Kalbermatter, of Argentina (Austral Union Conference), to the North Brazil Union Mission.
 Dr. and Mrs. Clemenceau Lopes, of the South Brazil Union Conference, to the North Brazil Union Mission.
 Pastor and Mrs. Paulo Marquart, of the South Brazil Union Conference, to the Northeast Brazil Mission, in the East Brazil Union Mission.

May

Mr. and Mrs. Julio Cleto, of the South Brazil Union Conference, to the North Brazil Union Mission.
 Dr. and Mrs. Murillo Pizzatto, of the South Brazil Union Conference, to the North Brazil Union Mission.

August

Dr. and Mrs. Alfredo Lopes, of Argentina (Austral Union Conference), to Bolivia (Inca Union Mission).

October

Mr. and Mrs. Rolando Rasi, of Argentina (Austral Union Conference), to Bolivia (Inca Union Mission).

December

Mr. and Mrs. Eden J. R. Pitta, of the East Brazil Union Mission, to the North Brazil Union Mission.
 Mr. and Mrs. Osvaldo Feder, of Argentina (Austral Union Conference), to Peru (Inca Union Mission).

FROM THE SOUTHERN EUROPEAN DIVISION

January

Mr. and Mrs. A. Simon and child, of France, to Cameroun (returning).

February

Maria Da Costa Sales, of Portugal, to Angola.

April

Mr. and Mrs. A. Cosendai, of Switzerland, to Cameroun (returning).

June

Mr. and Mrs. M. Heimburger and two children, of Switzerland, to North Africa.
 Mr. and Mrs. D. Sofranac and child, of Yugoslavia, to Israel.

July

Mr. and Mrs. R. Dederen and child, of Belgium, to the United States.
 Mr. and Mrs. A. Lams, of France, to Madagascar (returning).
 Mr. and Mrs. J. Quintino and child, of Portugal, to Mozambique.

Mr. and Mrs. C. Rochat and three children, of Switzerland, to Mauritius.
 Sylvie Salzmann, of Switzerland, to Mauritius (returning).
 Mr. and Mrs. R. Villeneuve and two children, of France, to Madagascar.
 Miss J. Wispig, of France, to Cameroun.

August

Mr. and Mrs. Ph. Augendre and child, of France, to Madagascar.
 S. Jérôme, of France, to Papeete, Tahiti.

September

Mr. and Mrs. J. M. Miranda and child, of Portugal, to Angola (returning).

October

Mr. and Mrs. R. Collin, of France, to Madagascar (returning).
 Mr. and Mrs. H. Bauder, of Switzerland, to Madagascar.
 Mr. and Mrs. Fernando Mendes and two children, of Portugal, to Madeira Islands (returning).
 Mr. and Mrs. A. A. Pires, of Portugal, to Mozambique.

November

Mrs. S. Jérôme and child, of France, to Papeete, Tahiti.
 Mr. and Mrs. M. Verfaillie and child, of Belgium, to Réunion Island (returning).
 Mr. and Mrs. A. Kinder and child, of Austria, to Cameroun (returning).

FROM THE TRANS-AFRICA DIVISION

January

Karen E. Cloete, from South Africa to Rhodesia.
 Felicity Juby, from South Africa to Zambia.
 Neville Tosen, from South Africa to Malawi.
 Mr. and Mrs. James Unger, from South Africa to Malawi.

February

Elder and Mrs. V. M. Cooks, from South Africa to Bechuanaland (returning).

March

Mrs. L. H. Smith, from South Africa to Rhodesia.

May

Miss V. la Kay, from South Africa to Zambia.
 Mr. and Mrs. W. E. Birkenstock, from South Africa to Tanzania (returning from study leave).

August

Elder and Mrs. J. A. Birkenstock, from South Africa to Rhodesia (returning after study leave in U.S.A.).

September

Elder and Mrs. R. C. Tarr, from South Africa to Rhodesia (returning after study leave in U.S.A.).

November

Ida Birkenstock, from Canada to Rhodesia.

December

June Goodchild, from South Africa to Rhodesia.
 Mr. and Mrs. G. P. Magee, from South Africa to Zambia.
 Lynette Webster, from South Africa to Malawi.

Martin's Mistake

By C. L. Paddock

DID you ever make a mistake and then feel sorry about it later? We all have. Some mistakes can be corrected, but others can never be made right. I will tell you about one.

In the area where we once lived in the city of Winnipeg, Manitoba, there lived a boy named Martin. Martin had lots of friends in the block and they had grand times playing together.

One morning Martin's mother told him she had to go to the city, and would not be home when school was out. "I'll not be away long," she said. "You play here at home, or with some of the boys close by, so you can hear me call when I get back."

Martin had not been home from school long when three of his buddies came by, with their skates over their shoulders. They were going down to the Red River to play on the ice. If it was smooth enough they would put on their skates.

"Come on along, Martin," they called. "Wish I could," he said, "but mother

told me to stay home till she got back from town."

"Aw, come on," they urged. "You'll be home before your mother is. She'll never know you went."

Martin knew he should not disobey his mother, but the boys nagged and begged until he got his skates and went off with them to the river.

It had been cold, and the ice was plenty thick to be safe, but someone had cut a huge hole in the ice, and the drifting snow had covered it with a thin coating. Before he knew it Martin walked into this, and down he went into the icy water.

There was a strong current in the river, and though he cried and called for help, and struggled to get out of the water, he was soon carried under the ice and down the river.

The boys were frantic. What should they do? They hurried home. By this time Martin's mother had gotten back and was calling him. They told her the sad story. She called the police. They rushed to the spot where Martin had disappeared, but there was nothing they could do. Martin was gone, and it was a long time before they found his body.

Sometimes when we make mistakes we have a chance to ask forgiveness, to try and make things right. But not always. So the Bible says, "To obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22).

If Martin had only obeyed!

Martin walked into the huge hole in the ice, and down he went into the cold, icy water.

JEANIE MCCOY, ARTIST



Mr. and Mrs. A. Warren Matheson and five children, of Kelowna, British Columbia, to India.

Elder and Mrs. Daniel R. Guild and two children, to Singapore (returning).

Mr. and Mrs. Theodore G. Sample and two children, to Puerto Rico (they had previously served two terms in the South American Division; returning).

Norma E. Eldridge, to Singapore (she had previously served in Okinawa; returning).

Mrs. Charles H. Tidwell and four children, to India (returning).

Mr. and Mrs. Boaz J. Dompas and son, of Berrien Springs, Michigan, to Indonesia (nationals).

Dr. and Mrs. Harvey E. Heidinger and two children, of Forest Grove, Oregon, to Ethiopia.

Mary Jane Bruce, to Bangkok (returning).

Mr. and Mrs. Peter L. Parker and two children, of St. John's, Newfoundland, to India.

Elder and Mrs. Gideon A. Haas, to Guam (returning).

Dr. and Mrs. Dewane A. Brueske and four children, of Lake Orion, Michigan, to Hong Kong.

Ellen L. Carter, to West Pakistan (returning).

Dr. and Mrs. A. Ragnar Stadin, of Glendale, California, to Ethiopia.

Dr. and Mrs. Neal C. Woods, Jr., and three children, to Japan (returning).

Mrs. George R. Burgdorf and four children, to Bolivia (returning).

July

Elder and Mrs. J. A. Birkenstock and four children, to Rhodesia (nationals).

Elder and Mrs. Willis G. Lowry, to India (returning).

Elder and Mrs. Maurice T. Bascom and daughter, of St. Helena, California, to Japan.

Mr. and Mrs. David J. Unger and son, of College Place, Washington, to Malawi, Africa.

Elder and Mrs. E. C. Beck and three children, to Ceylon (returning).

Elder and Mrs. Paul W. Nelson and three children, to Japan (returning).

Mr. and Mrs. Ernie G. Markosky and daughter, of Lincoln, Nebraska, to Uganda, East Africa.

Elder and Mrs. Philip G. Miller and daughter, to the Philippines (returning).

Mr. and Mrs. Joaquim de Matos Miranda and daughter, of Portugal, more recently of Berrien Springs, Michigan, to Portuguese West Africa (nationals).

Mave V. Fee, to India (returning).

Elder and Mrs. Philip E. Giddings, Jr., and three children, of Los Angeles, California, to the Ivory Coast.

Dr. Niels B. Jorgensen, Jr., of Brooklyn, New York, to South Africa.

Mr. and Mrs. Robert L. Sheldon and two children, to Korea (returning).

Dr. and Mrs. Simon Elloway and two children, of Portland, Oregon, to Mexico.

Rose Patience M. Crump, to Nigeria (returning).

Mr. and Mrs. Gerald Wm. Shavlik and daughter, of Loma Linda, California, to Ethiopia.

Elder and Mrs. Paul H. Eldridge, to Singapore (returning).

Mr. and Mrs. Donald E. Crane and son, of Mississippi City, Mississippi, to Nicaragua.

Julia Apaza, of Loma Linda, California, to Peru (national).

August

Dorothy M. Kuester, of Los Angeles, California, to West Nigeria.

D. Lois Burnett, of Los Angeles, California, to Thailand.

L. Barbara Holland, of Chattanooga, Tennessee, to Japan.

Dr. and Mrs. John L. Nerness and two children, of Glendale, California, to Japan.

Drs. Lindsay and Evelyn Thomas, of Riverside, California, to the Ivory Coast.

Mr. and Mrs. Raymond C. Tarr and two children, to Rhodesia (nationals).

Mr. and Mrs. Dalles L. Carr and four children, of Kaulua, Hawaii, to Brazil.

Dr. and Mrs. James L. Webster and two sons, of Detroit, Michigan, to Thailand.

Paula I. Lamtek, of Takoma Park, Maryland, to Katanga, Africa.

Dr. and Mrs. Reginald D. Rice and two children, of Glendale, California, to Guam.

Dr. and Mrs. George L. Vannix and two children, of Hopeville, Georgia, to Taiwan.

Mrs. Edna Pauline Long, of Enterprise, Kansas, to Rhodesia.

Mr. and Mrs. Harry C. Lloyd, of Nucla, Colorado, to Guam.

Elder and Mrs. Ernest T. Gackenhimer, of Simpsonville, Maryland, to Kenya, East Africa.

Mr. and Mrs. Richard J. White and two children, of Hickory Corners, Michigan, to Trinidad.

Dr. and Mrs. George C. Ekvall, Jr., and three children, to the Philippines (returning).

Dr. and Mrs. Frederic Brennwald and three children, to Switzerland (they previously served in the Federal Republic of Cameroon; returning).

Rilla Dee Ashton, to Bechuanaland (returning).

Mr. and Mrs. Leroy Grainger and three children, of Ceres, California, to West Nigeria.

Mr. and Mrs. Jack T. Thompson and daughter, of Sanitarium, California, to Libya.

Thelma Jean Benson, of Angwin, California, to Libya.

Mr. and Mrs. Donald R. Pierson and two children, of La Sierra, California, to West Nigeria.
Elder and Mrs. Darrell A. Nicola and two children, of Portland, Oregon, to Thailand.
Miriam Moore, to Ethiopia (returning).
Elder and Mrs. Rex G. Pearson and three children, recently of Berrien Springs, Michigan, to South Africa (nationals).
Barbara McDonald, to Puerto Rico (returning).
Elder Ernest A. Marinkovic, of Weslaco, Texas, to Mexico.

September

Elder and Mrs. John C. Mattingly and two children, of Saugus, Massachusetts, to the Congo.
Mr. and Mrs. Duane P. Huey and two children, of Portland, Oregon, to Guatemala.
Mr. and Mrs. Eibert Lund Nielsen and two children, of Lacombe, Alberta, Canada, to India.
Dr. and Mrs. Frederick A. Mote and three children, of Hanford, California, to Vietnam.
Edith Lorraine Gillham, to Malawi (returning).
Mr. and Mrs. Jose A. Fuentes and three children, of West Islip, New York, to Mexico.
Rowena R. Rick, to Uruguay (returning).
Drs. Wm. H. and Karen R. Shea and three children, of Los Angeles, California, to Trinidad.
Elder and Mrs. Don K. Sullivan and four children, to Peru (returning).
Dr. and Mrs. Benjamin E. Nelson and two children, of Greeley, Colorado, to Malawi.
Dr. and Mrs. Herschel C. Lamp and four children, to Lebanon (they previously served in West Africa; returning).
Mr. and Mrs. L. Hartley Berlin and four children, to Ghana (returning).
Dr. and Mrs. Percy S. Marsa and daughter, of Lake Orion, Michigan, to Tanganyika.
Dr. and Mrs. James S. Miyashiro and son, of Hawaii, to Trinidad.
Lois V. Raymond, to Liberia (returning).
Mr. and Mrs. William F. Riley, to Nigeria (returning).
Drs. Elton H. and Rbeeta M. Stecker, of Hinsdale, Illinois, to Malawi.
Elder and Mrs. Earl G. Meyer, to Bolivia (returning).
Dr. and Mrs. Samuel L. DeShay, accompanied by the father of Dr. DeShay, to East Nigeria (returning).
Mr. and Mrs. Earl W. Witzel and two children, of La Sierra, California, to Brazil.
Dr. Wm. E. Westcott, to Federal Republic of Cameroun (returning).
Mrs. Henry E. Fuss and two children, to Mexico (returning).
Mrs. George S. Haley and four children, to Korea (returning).

October

Mr. and Mrs. B. Herbert Stickle, Jr., and two children, of Saskatoon, Saskatchewan, Canada, to India.
Elder and Mrs. Russell C. Thomas and four children, to Korea (returning).
Emma Binder, of Portland, Oregon, to Zambia.
Dr. Willis G. Dick, to Penang (returning).
Sue Carol Vestal, of Madison, Tennessee, to Trinidad.
Dr. and Mrs. Sydney E. Allen, Jr., and four children, to the Philippines.
Dr. and Mrs. Arthur A. Ewert and child, of Rancho Cordova, California, also the mother of Dr. Ewert, to Libya.
Mr. and Mrs. Harold A. Larsen and two children, of Camino, California, to Kenya.
Alma Binder, to Ethiopia (returning).
Mr. and Mrs. David B. Dunkin and two children, of Boulder, Colorado, to Ghana.
Dr. and Mrs. Waldo W. Stiles, to Ecuador (returning).
Eula Mae Gunther, of the Bronx, New York, to Ghana.
Elder and Mrs. Thomas A. Davis and three children, to the Philippines (returning); they are to proceed later to India.
Elder and Mrs. Weldon H. Mattison and three children, to India (returning).
Mr. and Mrs. George H. Fisher and two children, of Gentry, Arkansas, to Indonesia.
Elder and Mrs. Rudolph Reinhard, to Rhodesia (returning).
Mr. and Mrs. Ray Allan Forbes and two children, of San Gabriel, California, to Taiwan.

ANSWERS TO

Your Denominational IQ

(Page 8)

Answers: A. scientists; B. educators; C. physicians; D. General Conference presidents; E. publishing work promoters.

Sources: David Mitchell, *Seventh-day Adventists*, p. 185; A. W. Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, pp. 53, 358; vol. 2, pp. 21, 57, 91; vol. 3, p. 15.

My Daffodil

by MARGARET LOCKE

Pretty yellow daffodil, blooming in the mud—
I have watched your opening from a slender bud,
There's no beauty 'round you; skies o'erhead are gray;
Chilly breezes sway you, yet you stand all day,
Golden bloom all smiling, just as if the sun Gently kissed your petals and all life were fun.

Pretty little daffodil, you can never preach,
For you're just a flower, yet you lessons teach.
Trials may try to down us, days be drear and long,
Seems as though lips never could put forth a song,
Yet by looking upward, trusting, hoping still
We can keep on smiling—like my daffodil.

Elder and Mrs. Roger A. Wilcox, to Lebanon (returning).
Elder and Mrs. Henry Baerg, to Peru (returning).
George S. Haley, to Korea (returning).

November

Elder and Mrs. R. C. Darnell and three children, to Lebanon (returning).
Elder and Mrs. C. P. Sorensen, to Singapore (returning).
Elder and Mrs. Harry D. Johnson and two children, to Singapore (returning).
Elder and Mrs. Lewis A. Shipowick and four children, of Calgary, Alberta, Canada, to Singapore.
Mr. and Mrs. Ruben D. Brinckhaus, of Berrien Springs, Michigan, to Chile (nationals).
Glenda Shirley Rolfe, to Taiwan (returning).

Dr. Philip S. Nelson, to India (returning).
Wendell L. Wilcox, to Java (returning).
Mr. and Mrs. Delio V. Pascual, of Hinsdale, Illinois, to Puerto Rico.
Dr. and Mrs. Arthur D. Garner and three children, of Lethbridge, Alberta, Canada, to West Pakistan.
Elder and Mrs. Vernon L. Bretsch and three children, to Japan (returning).
Elder and Mrs. Richard C. Hall and three children, to Sarawak (returning).
Mr. and Mrs. E. Dale Collins, to Mexico (returning).
Elder and Mrs. Paul G. Emerson and three children, to Indonesia (returning).
Elder and Mrs. Rudolf E. Klimes and two children, to Korea (returning).
Elder and Mrs. George M. Kretschmar and three children, to Brazil (returning).

December

Elder and Mrs. Edward H. Schneider, to the Bahamas (returning).
Elder and Mrs. Walter H. Toews and three children, to West Pakistan (returning).
Mr. and Mrs. Duane F. Houck and three children, to South Africa (returning).
Mr. and Mrs. Ivan R. Toews and two children, to India (returning).
Mrs. Wendell L. Wilcox and four children, to Bandung (returning).
Mrs. Alphonso P. Roda and son, to the Philippines (national).
Mr. and Mrs. Larry A. Payne and two children, to Puerto Rico.
Mr. and Mrs. Robert D. Hyde, of Durango, Colorado, to Iran.
Mr. and Mrs. John R. Shaw and four children, of Warm Springs, Oregon, to Brazil.
Mr. and Mrs. David R. Hensel and two children, of Enumclaw, Washington, to Uruguay.
Elder and Mrs. George L. King, of Moberly, Missouri, to East Africa.
Marilyn Mae Weesner, of Amboy, Indiana, to South Africa.
Mr. and Mrs. Ian H. Cheeseman, of Lacombe, Alberta, to Southern Rhodesia.
Elder and Mrs. Emile A. Brodeur, Jr., to Singapore (returning).
Mr. and Mrs. Russell J. Aldridge, of South Lancaster, Massachusetts, to Palau, West Caroline Islands.
Elder James S. Russell, to Lebanon (returning).
Mr. and Mrs. Richard L. Watts, to India (returning).
Mrs. Ernest A. Marinkovic and daughter, of Texas, to Mexico.
Elder and Mrs. Paul L. Jensen and two children, to West Pakistan (returning).

Medical Launch Inaugurated in Brazil

Before a large crowd of spectators, including the mayor of Paranaguá City, the local judge, and members of the House of Representatives of Paraná State, the new medical launch *Luzeiro do Sul* ("A Bright Star of the South") was inaugurated. This new launch replaces one that was put into service last year, but which was found structurally defective for this purpose. We sold it and built this new one measuring about 42 feet long and 13 feet wide. It has several rooms, including a large room to receive visitors and patients. The ship is one of the largest medical launches that we have in Brazil. The inauguration service was conducted by Itanel Ferraz, president of the Paraná Conference, and Noé de Souza Avila, the secretary-treasurer.

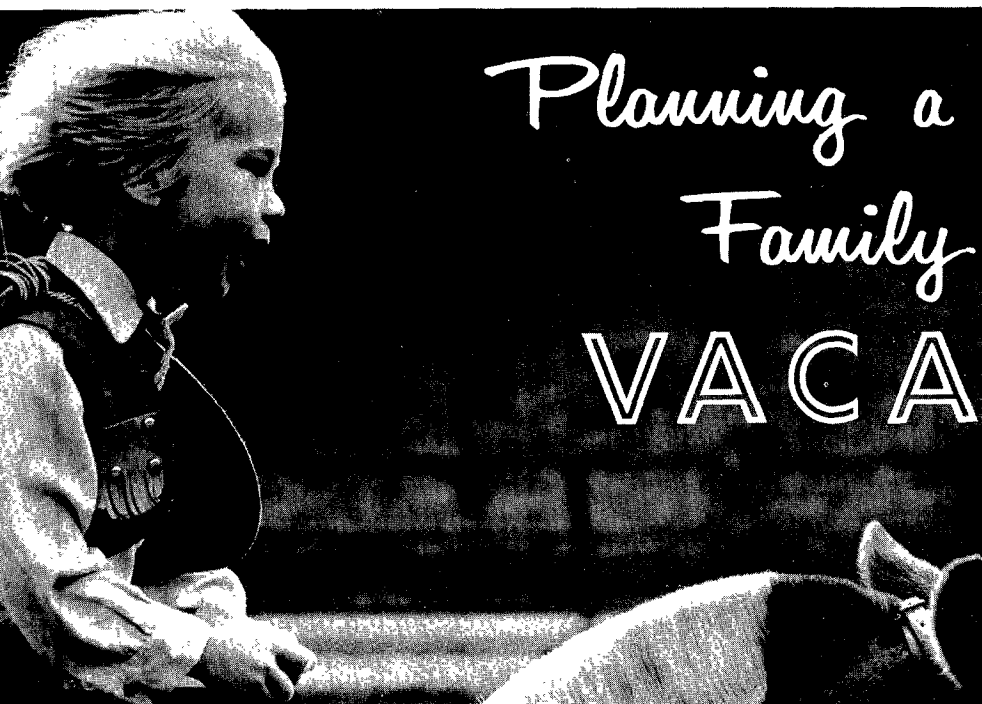
ARTHUR DE SOUZA VALE
PR Secretary, Paraná Conference





For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



Planning a Family

VACATION

By Thelma Beem

NATIONAL HIGH SCHOOL PHOTOGRAPHIC AWARDS

Swimming, boating, and horseback riding are often provided in or near State or national parks.

LET US hope you are not one of those persons who lean thoughtfully back in their chair and announce woefully to the family that they just don't see how it will be possible to take a vacation this year. More than this, I do hope you are not guilty of pride for the number of years you haven't had a vacation at all. Whom do you think you are fooling? Not your nervous system, that budding stomach ulcer, or the family. "Well, vacations take so much money," you moan.

Not always. They surely can, but they really don't have to.

With all due respect to the clean, comfortable motels, restaurants, and cafeterias dotted so conveniently around our country, let me suggest leaving them and packing for a camping trip to a State or national park. More and more people are doing it, you know, so it must have something to recommend it.

You will find campers the most interesting clan in the world. We have associated with doctors, lawyers, merchants, and an Indian chief while camping—not to mention ministers, professors, and other wonderful people. We have become very prejudiced in favor of campers. There may be

some unsavory characters among them, but we haven't found them in our eight years of experimenting with the hobby.

Must you have children to enjoy camping? Not necessarily, but it helps. You will be surprised at the number of retired couples who camp regularly. They always seem younger than their years, and they are interested and interesting people with whom to associate. Young couples miss much by not having some older people as close friends. It is a mutually beneficial association.

We enjoy carrying literature and small books to share with these new friends.

Camping seems to be one of the few areas of living where "status" has not invaded. You may camp with only a sleeping bag and frying pan or an elaborate air-conditioned, carpeted trailer, but campers remain completely unimpressed so far as we have noted. Either group or both will probably be invited over to a neighboring campfire for the evening. Campers, however, are very attentive to all camping gear and are free with advice and help about how you should solve any problem that arises, especially in setting up your camp.

Two scientists, Ph.D.'s from Oak Ridge, Tennessee, camped next to us one weekend in the Smoky Mountains. They set up the simplest outlay of gear we had seen. Together we all thoroughly enjoyed watching the three bear cubs Mother Bruin sent scampering up a big tree on our campsite while she foraged for food. What simple comforts these men seemed to enjoy for people of their mental stature. We have found such characteristics in distinguished people to be the rule rather than the exception.

It is true you must have sufficient supplies for your needs and comfort, but don't overload yourselves with trinkets and gadgets you might need. To overload is the cardinal failure of new campers, but don't worry, you will do better next time and still better the next. Improvising and making do is half the fun so long as you are comfortable and stay well, dry, and clean. A friend told me she could go across country with a sleeping bag and a roll of aluminum foil. I don't doubt it for a moment, but we aren't quite so hardy, and we do enjoy chairs around the campfire, a lantern on the table, and a pot of boiling water on the fire to make a hot drink before turning in.

We do not use suitcases on camping trips. Paper cartons containing supplies arranged in the car trunk are most convenient. The cartons can be discarded as your supplies decrease. Old pillow cases used as bags for clothing and the personal effects of each member of the family work very well. One bag may be used for all

soiled clothing. It should be up to each one to keep his belongings together. A littered campground is not a pretty sight.

Clothing should be durable, suitable for the weather, and neat. Being ill clad and unkempt is not synonymous with casual living. All hygienic habits should continue, as at home. It is necessary to preserve health with extra precaution when vacationing.

It will be a pleasant surprise to find that a family can eat well while camping, on a fraction of the amount it would cost in restaurants. I hope mother shares the food preparation with the family so that it does not become a burden to her. Simple food, well prepared, is the most satisfying and suitable for vacation time. Constant munching on cookies and crackers will wreck the children's health and dispositions.

While living on the campsite, we find serving two meals a day a most convenient plan. When traveling for the day it is sometimes a good idea to pack a simple lunch at breakfast time and take a leisurely lunch stop at noon. This becomes a comfortable break in the day's trip for everyone. A hot meal can be planned for the evening, because traveling does stimulate the appetite.

In one box try packing staples such as salt, sugar, flour, oil, seasonings, cleaning equipment, and other essentials. These things are always needed, and it is difficult to search for each item when they are scattered throughout several boxes.

Camping is usually done in one of two ways: The family goes to a campsite in the mountains, to the seashore, or to a park to stay for a while and enjoy a period of time, or a family travels on a long trip and camps each night en route. There is a great element of the unknown in this latter method, because one is never sure of a suitable location in the regular parks. But if the family doesn't mind roughing it and doesn't plan to cover too much territory in a day, it can be a most exciting experience.

Making use of plentiful foods in season wherever one is located will be interesting to the family. I hope you never have to pass up blackberry bushes loaded with fruit along the road. Stop the car, get the pans, and pick the berries. What could be better than bowls of blackberries and cream with bread and butter for lunch or supper? Wild strawberries, wild greens, blueberries, and nuts are other treats to watch for. Roadside stands contain vegetables and fruits fresh from the local farms that should be enjoyed.

A large pot of fresh boiled corn, cooked on the campfire, with sliced

tomatoes, cucumbers, and cottage cheese makes a delectable repast. Stews, a meal in a dish, are popular on our camp table. Potatoes wrapped in foil and roasted in the coals are delicious and can be served often. If you would like to make stew on the coals, take a square of foil, place a dollop of glutenburger in the center, next place a large slice of onion, several slices of potato and carrot, and your favorite seasonings. Fold the foil carefully and place these packages in the coals or on a low grill and then go for a long walk. When you come back, chop a bowl of salad greens, make an instant pudding, and dinner is served.

Have you ever made corn meal mush? I seldom hear of it any more.

Morning

By MYRTLE LEORA NELSON

Morning comes with gladness;
The songbirds sing their praise,
And colors of the sunrise
Speak of God's loving ways.
Morning like an angel
Swiftly in his flight
Tells of life eternal,
When day has vanquished night.

Make it at home and pour it in a bowl. It carries well and is delicious when sliced and cooked to a golden brown over the campfire. We couldn't cook without our big iron frying pan. A large pot of homemade vegetable soup served with toasted cheese sandwiches is a satisfying hot supper. Canned biscuits are handy for making dumplings or wild berry cobbler. Cut the biscuits in fourths and drop them in cooking fruit, bean puree, or other mixtures. When they come to the top and become puffy, they are done. Serve the fruit cobbler with cream.

We like to sun our sleeping bags and pillows before rolling them up. They seem so fresh to turn into at night. Camping equipment is well worth its expense. It will pay for itself many times over. Most people start out with a small tent, lantern, camp stove, thermos, ice chest, and cots or sleeping bags. It is wise to investigate each piece as to whether or not it serves your need. We used a tent for several seasons but we became weary of packing wet canvas in our beautiful Smoky Mountains, so we decided to buy a small travel trailer. If we lived in the West I feel sure we would still be in a tent. You can travel just as simply or as elegantly as you choose.

Businessmen are not missing the opportunity to see that campers are exposed to every camping device imaginable. In recent months the field

has boomed commercially. You can join a camping club, take several camping magazines, attend camping shows, et cetera.

In the national parks one is free from the commercial atmosphere, but the parks are becoming crowded. A State park is usually within easy reach of most people. They, too, are crowded. There are primitive camping areas, and national forest campgrounds set aside for the public. Another newer enterprise is the private campground, constructed and operated privately. Some of these are most satisfactory. Swimming, fishing, hiking trails, boating, and horseback riding are usually provided in or near all of these parks. The Great Smoky Mountains National Park has many visitors, and is one of the newest ones. A study of the history of this area is most rewarding. Remnants of two cultures still remain in these hills. Here is the original home of the highly skilled Cherokee Indian. Also, there are several little cabins of Scotch-Irish and English mountaineers. These people remained entirely apart from other Americans and their customs for a period of about 200 years.

Research into the history of any area of the country where you are enriches the vacation. A study of the people, birds, flowers, vegetation, and animals makes for never a dull moment.

Camping time is ideal for writing a few letters, reading a book or two, spending time with the children, and doing things as a family. One day it would be delightful to dress up and go sightseeing nearby. Father might even treat the family to dinner in town.

In Touch With Nature

Perhaps one of the most satisfying aspects of the whole idea of camping is being in close touch with nature. After almost constant imprisonment within the four walls of house, office, school, and car, one feels a literal and figurative release out of doors. It is not necessary to be a naturalist to enjoy a sunset, a thunderstorm, a waterfall, or a bird symphony. Open eyes, ears, and hearts will appreciate what is seen, but a knowledge of these things will certainly be desired by most campers. Many people keenly feel their lack of ability to identify local birds, flowers, and trees. Vacation time provides a perfect opportunity to remedy this situation. With available handbooks, guides, and other helps the family can go into the field, or by the stream. This will assure "something to do," which is usually a problem when children are along. Identification alone will not be

satisfaction enough. One will observe the relationship of different species of wild life. For instance, you will notice there is water close by when you see a red-winged blackbird or a belted kingfisher. You find no mockingbirds in the woods; they like to be near houses and open fields near a wooded area.

Above an altitude of 2,000 feet you will notice a change in species of birds, flowers, and trees, and as you go higher you will find other changes in vegetation and wildlife.

Watch the vulture as he glides gracefully along the air currents above you. He seldom flaps his wings. Ask the children what is holding him up. If you don't know, find out.

Some children think they must kill everything about them—all bugs, toads, birds, lizards, et cetera. This is because no one has ever taken time to teach them of the beauties and mysteries surrounding them.

Teach the little ones to be quiet in the woods when observing. We all need to spend more time in reflection. This busy, tense, noisy age has made it difficult to find opportunity or inclination for a quiet time.

What child can forget the morning a bear came to Sabbath school, or tire of looking at the colored slide of the raccoon on the table with both paws in the butter dish?

At the end of the afternoon we like to walk through the camp and see how many new campers have come to join us. We visit a little here and there and are happy to give any assistance needed.

When we are camping at Balsam Camp Ground on top of Old Smoky, one mile up in the sky, each evening finds us walking the half mile to Heintooga Overlook. We are not usually alone, for many go there to see the sun slip down behind the seven ranges of mountains below us. No one seems to care to talk. We look, and try to fill our souls with the beauty. We sing "Day is dying in the west." Each evening seems like Sabbath evening in the forest.

Aren't you glad you decided to go camping? I hope you feel refreshed and relaxed in each fiber of your body, soul, and spirit when you return.

Don't permit a few unplanned events to mar your trip or disposition while on vacation. It may be better if our plans are changed. God often leads in a different direction than we might choose, but I sincerely believe it is His will that we all take time to relax among His works, and learn from the simple lessons of nature to adjust our sense of values a bit and to learn to serve our Saviour and our fellow men more effectively.

The Art of Living.... when



**you're
young**

by Miriam Hood

Silence, Please

LATELY the conviction has been growing on me that the art of living (successfully) requires that you master many small items, which when added up become imposingly large. Or, conversely, the art of living may require you to conquer many small personality traits which all add up to unhappiness for the possessor if they're allowed to run as rampant as an unweeded garden. Life is composed of small things, beginning with time itself, which runs along second by second, with both yesterday and tomorrow only numbers on a calendar; and it is composed of separate bits of conduct, apparently insignificant in themselves but important in the total picture. One of these bits is the subject of this column. It falls into the general category of consideration for others and into the specific category of not making a nuisance of yourself when others are trying to study, read, or engage in other silent intellectual activities.

In Study Situations

When you're young you're bound to find yourself in study situations every day of a school year, and even on weekends, since the pursuit of knowledge must be carried on before you can launch yourself into the "cold, cruel world"! There are libraries, study halls, workrooms, study lounges—even shared dormitory rooms that double as study rooms during certain hours. While it is true that sometimes studying can be effectively pursued by two people in an oral way, I think you'll agree that for the most part acquiring knowledge from a book is a pretty silent, often grueling process. You need every bit of silence you can find, every ounce of concentration you can muster. Even that's not enough to ward off scholastic disaster in some cases.

Can you think, then, of anything more exasperating than the unperceptive soul who breezes into the Silent Area with conversational goals in mind? Not only in mind, but in mouth, ready to let his ideas tumble out, helter-skelter? You, deep in the agony of your term paper research, are assaulted with a barrage of conversation, usually beginning something like this: "Come on, now, get your head out of the books! Don't you know about 'all work and no play'? Can't have you being dull! Now just listen to this—" and listen you meekly do, while you fume inside.

Actually, this sort of interruption can sometimes be dealt with rather directly, since the very unperceptiveness of the talker marks him as an insensitive soul.

You can state firmly, after having fixed him with a steely glance: "Can't you see that I'm studying? Unless you'd rather do this paper for me..." And, of course, he wouldn't, and will, if you're lucky, leave the scene, to the accompaniment of some rather loud grumbles about "rude people." (Who's calling who what, I'd like to know?)

The more difficult interrupters to deal with are the less obvious ones who come into the Silent Area and remain silent for a few minutes, then hesitantly advance a small remark. The approach is so innocuous—you don't want to be a boor—and you answer. Silence for another few minutes. Then another remark. Very polite, very guarded. Your train of thought is veering dangerously off its track, however. By the time you've answered, and considered, and answered again, the time you had set aside for the *must* accomplishment has run out and you're thoroughly disgruntled. Your conversationalist, however, is completely unaware of the debacle. "Talking? Who, me? Why, all I said was—" Well, you know what I mean.

"Do Not Disturb"

Since it's so difficult to cure these indefatigable conversationalists, I'm wondering if the only recourse is a little sign which could hang around one's neck. It would say, in the time-honored tradition, "Do not disturb." That wouldn't be enough of course, because good friends always feel that there's an "except" at the end of the imperative sentence. They, of course, come in the "except" category. And you do value your friends! Who doesn't? So silent study time becomes increasingly rare and increasingly valuable in this kind of "togetherness" civilization in which we live. O for an island sans radio, sans television, sans *any* conversation, sans even a pin dropping!

That Utopia isn't going to be found soon, I'm rather certain. You'll have to settle for a good deal less. Perhaps you'll be able to develop a firm yet gracious way of dealing with constant conversationalists. Whatever else, I hope you'll examine your conscience to see if you may even *be* one of those people who still have much to learn about one facet of the art of living. Doesn't Solomon say something about "a time to speak" and "a time to keep silence"?



Perfection in Christ—4

Those who essay to walk in the upward pathway toward the goal of perfection in Christ usually set out with blithe hearts, little realizing that "the way is hard"—and long (Matt. 7:14, R.S.V.). All who take the name of Christ are summoned to "fight the good fight of the faith" (1 Tim. 6:12, R.S.V.), making "no concession or compromise . . . to evil habits or sinful practices" (*Selected Messages*, book 1, p. 380). Character, we are told, "is formed by hard, stern battles with self," and "conflict after conflict must be waged against hereditary tendencies" (*Christ's Object Lessons*, p. 331). This is the great dilemma of the quest for perfection in Christ—the utter disparity between aspiration and attainment.

There are various reasons why the Christian life sometimes seems so deplorably hard, why the chasm between what we are and what we long so much to be often seems so wide and impassable. Let us note some of the reasons. A good diagnosis is the first step toward a remedy. One very common reason is that people try to attach themselves to Christ without first detaching themselves from their cherished idols (see *Testimonies*, vol. 5, p. 231). The most miserable person in the world is the Christian whose affections still cling, in part, to the things of this world, a person who has one foot aboard the good ship Zion as it sails heavenward, and the other on the shore. The remedy for this situation is to be wholehearted in one's commitment to Christ.

Another seeming difficulty we experience on the heavenward journey is this: The closer we come to Jesus and appreciate the excellence of His perfect character, the more we become aware of our own imperfections, and the more painful they are to us. God never intends this vision of the lofty goal He sets before us to be a cause for discouragement. By it He beckons us upward. Day by day we pray for grace to resemble our great Example more closely, and God answers our prayers by permitting circumstances that will develop the very traits of character we seek. But alas and alack, we do not understand His purpose and we are dismayed (*Christ's Object Lessons*, p. 61). Satan tempts us to blame God for making life miserable, and we wonder why He permits Satan to annoy us and to beset us with trouble.

When such is our lot, the very first thing to remember is that it is Satan who tempts, annoys, and troubles us—not God. Yet, as a wise Father, God does permit these experiences to come. He "permits trials in order that we may be cleansed from earthliness, from selfishness, from harsh, unchristlike traits of character. . . . Often we enter the furnace of trial with our souls darkened with selfishness; but if patient under the crucial test, we shall come forth reflecting the divine character."—*Ibid.*, p. 175.

When from our shortsighted perspective it may seem that God is dealing severely with us, let us "not regard lightly the discipline of the Lord, nor lose courage when" we "are punished by him. For the Lord disciplines him whom he loves, and chastises every son whom he receives" (Heb. 12:5, 6, R.S.V.). "God's great object in the working out of His providences is to try men, to give them opportunity to develop character."—*Ibid.*,

p. 283. He will not permit us to be tested beyond our strength. So be of good courage.

Next week we will consider a problem that seems to perplex more Christians along the upward way than any other.

R. F. C.

The Church and Social Reform

One of the marks of present-day Protestantism is its interest in the political, economic, and social affairs of the world. This interest, however, is not exclusively a present-day one. Numbers of leading Protestant churches have had a measure of interest in affairs of state over many years. But in the last score of years a number of things have happened to heighten the interest and to involve the church much more fully in world affairs. The second world war created a multitude of problems. Then there was the creation of the World Council of Churches in 1948. This organization brought together the religious leadership of a large part of non-Catholic Christendom in the world. The World Council had hardly been organized before it began to grapple with secular problems of many kinds in many countries.

In 1950 was created the National Council of Churches in the United States, which covered a definitely larger orbit than the earlier Federal Council of Churches. In connection with both the World Council and the National Council increasing study was given to the relationship that the church should bear to endless secular matters. These matters range all the way from what to do about starving people in various lands to what the United Nations ought to do about admitting China to membership.

Speaking of the United Nations, the creation of that body served, of course, to bring into sharp focus and discussion a great many secular problems that had formerly been the concern of this or that individual nation. Now they are matters for international discussion.

In other words, the whole world is rapidly becoming a neighborhood where everybody knows everybody else's problems, and sometimes feels a concern for solving them. Most of all is this true with regard to religious organizations.

Religious Editors' Seminar

We were made keenly aware of this only a week or two ago when we, in common with a group of other religious editors, accepted an invitation to a two-day religious editors' seminar in New York, sponsored by the National Council of Churches and the Associated Church Press. Some of the meetings those two days were held in the large building just across the street from the United Nations. Forward-looking Methodists, if we understand the matter rightly, led out in the construction of the building in order that they might be able to keep more closely in touch with world affairs as they affect matters in which the church is interested. Much of the building is leased to other major church bodies in America who have a similar conviction that the Christian church should make its influence felt in the solution of endless world problems.

One of the speakers that addressed the seminar wrote on a large blackboard the alphabetic contractions of

the names of various of the church units that concern themselves with social, political, and economic reforms in the world. The blackboard took on the appearance of a scrambled alphabet, several times over, so long was the list. There is no doubt but that the churches today are involved in their thinking, their planning, and their financing, with a wide range of international problems.

We heard key men who head these important church subdivisions speak on various world problems that they feel the church should grapple with. We were impressed with the technical knowledge and skill, and also the dedication, of those who spoke. These men and in large part the churches they represent, are conscientiously persuaded that the church has a vast obligation to reform, even to remake, the political, social, and economic structure of the nations.

False Charges Made

But there is a segment in Protestantism, very particularly that segment known as Fundamentalists, that raises a militant objection to what they believe is an ever-increasing church emphasis on secular problems. They feel that the business of the church should be the saving of men's souls, that we should leave to others the tasks of improving society.

Very unfortunately, some of the militant Fundamentalists do not confine their protests to the wholly valid question of the real business of the church—the saving of men's souls. They go beyond this to question the motives and the plans and purposes of the churches that are interested in social and other reforms. They bring a fierce, never-ending indictment against the social reformers in general that they are infiltrated by radical, secular elements that would seek to overthrow the kind of good government the Western world has.

Every now and then someone writes us a letter commenting on the booming oratory of one widely known Fundamentalist radio speaker who brings such charges. We must say, in all honesty and fairness, that we are utterly unable to agree with such charges. We find these charges not only ill-founded but libelous and scurrilous. At endless gatherings of church organizations we have attended in reporting for the REVIEW, we have found nothing that would lead us to feel that these church leaders are off-color or "pink," as is charged.

Now does this mean that we therefore endorse the social and political endeavors of various church bodies and their leaders? Not at all. We do not agree with them, and we have so stated frankly at times in discussions with them. But because we disagree with them does not mean that we should wildly swing to the other extreme and accuse them of everything despicable, even to being in alliance with radical elements. That is not the way to bear testimony to what we believe to be the right program for the church. We think these social reformers are mistaken as to what should be the great objective of the church. We are confident that it is the winning of men's souls. Let us never forget that one may be a good man even though sorely mistaken.

If we understand rightly the spirit and objectives of the Advent Movement, we cannot go along with what is now a dominant objective of most Christian bodies, to take a major part in trying to reform the world in its secular aspects. If we did that we would soon be swallowed up in the attempt and get nowhere. Ours is a task to prepare men for a better world, which we believe is soon to come. We give our prayers to all sincere leaders of state as they seek to solve their secular problems. We are set apart, we confidently believe, to preach the everlasting gospel and to prepare men for the coming of Christ, which is the only hope for a better world.

F. D. N.

More on "Hitchhiking"

REVIEW readers often write to the editors about interesting and significant thoughts that have come to them while reading some part of the paper. Occasionally the thoughts are of such a nature that they may profitably be shared with the entire REVIEW family. For example, recently a letter commented on our editorial in the February 25 issue, "On Being a Hitchhiker." The reader reminisced first on his own hitchhiking experience during the depression, then said:

"Your editorial was very thought-provoking in another way. Having been a church treasurer and now participating in a second 'every member canvass,' we know that there is another area of 'free riding,' and that is in the area of church membership. Some believers do not give their fair share to the support of local needs. According to some statistics, nearly half of the members ride free. And 'robbing' is involved also, where about 25 per cent of our members do not pay tithe."

We have no way of knowing whether the statistics given by our correspondent would hold true in all Adventist churches. Perhaps they would be too high in some places; perhaps too low in others. No matter; if even one member is "hitchhiking"—riding free while someone else pays the bill—this is regrettable. Not because the church will go bankrupt without his support; it won't. But he himself is losing much.

At one time Ellen G. White wrote: "Many have their hearts so fixed upon their earthly treasure that they do not discern the advantage of laying up for *themselves* treasures in heaven. They do not realize that their free-will offerings to God are not enriching Him, but *themselves*. Christ counsels us to lay up treasures in heaven. For whom? For God, that He may be enriched? Oh, no! . . . 'Lay up for *yourselves* treasures in heaven.' Men whom God has made stewards are so infatuated by the riches of this world that they do not discern that by their selfishness and covetousness they are not only robbing the Lord in tithes and offerings, but robbing *themselves* of eternal riches."—*Testimonies*, vol. 2, p. 653. (Italics supplied.)

Without question, the spiritual rewards of being liberal with God are boundless. The practice of giving sacrificially starves covetousness to death. It encourages unselfishness, creates a sense of well-being that promotes health, focuses attention on benevolent projects, strengthens faith, helps establish a proper set of values, intensifies one's interest in the gospel mission, and increases one's commitment to Christ. In all of these ways, and many more, the faithful giver lays up treasure for *himself*.

Others Also

But others benefit also. Others, both at home and abroad, are introduced to the Saviour who offers to carry their burdens and heal their broken hearts. Others are taught how to maintain health. Others receive hope for the future. Others are offered medical aid and healing. Others, by means of Christian education, are led from the dark caves of ignorance and superstition up onto the sunlit uplands of knowledge and wisdom.

If we fail to give as we should, fellow human beings will be deprived of these benefits. "God in His wise plans has made the advancement of His cause *dependent* upon the personal efforts of His people and upon their freewill offerings. . . ."—*Ibid.*, vol. 4, p. 464. (Italics supplied.)

Since faithful giving holds such a key place in God's plan to bless both the Christian and the unsaved world about him, clearly the reader who wrote us is justified in feeling concern about his fellow church members—whether many or few—who give little or no financial support to the work of God. It is a concern that every member should feel deeply.

K. H. W.

Reports From Far and Near

A Year of Blessings in the Isles of Opportunity

By V. M. Montalban
President, South Philippine Union Mission

We have had a memorable year in the history of God's work in the isles of opportunity, the South Philippines. Since January 1 of 1964 the new South Philippine Union Mission has included three local missions, namely, Northern, Southern, and Western Mindanao missions, with headquarters in Cagayan de Oro, Davao, and Ozamis, respectively.

The union office is situated on a hilly area about five kilometers from the center of Davao City proper. It has an area of 9,935 square meters, and was purchased for ₱248,375 (about \$125,000).

Our union territory comprises Mindanao, adjacent islands, and Sulu Archipelago, with a population of almost 6 million divided among Christians, Moslems, and pagans.

The church membership of our union at the beginning of the year was 26,091, in 253 organized churches. As of September 30, 1964, the membership increased to 27,956. The number of organized Sabbath schools was 573, an increase of 24 over 1963 for the same period. The Sabbath school membership increased from 43,095 to 45,125, a gain of 2,030.

Evangelism, the chief objective of the church, has been very fruitful through the combined effort of the ministry and the laity. In 11 months, 2,850 souls were baptized, compared with 1,563 for the entire year of 1963, an increase of 1,287. To God be the glory for this accomplishment. The evangelistic activities for the 11 months were as follows:

| | |
|---|------------|
| Longer Evangelistic Efforts | 42 |
| Short Evangelistic Efforts | 48 |
| Shorter Spearhead Meetings | 82 |
| Church Revival Efforts | 450 |
| Total Evangelistic Meetings | 622 |
| Number of Churches Organized | 14 |
| Number of Church Buildings Built | 60 |
| Number of Church Buildings Enlarged | 56 |

One of the most outstanding achievements of the year was our Ingathering. The union goal was ₱66,500.00 but ₱83,576.80 was raised, a surplus of ₱17,076.80.

The Lord has prospered our people financially, so that our 1964 offerings increased 23.2 per cent over 1963 for 11 months. Tithe increased 20.1 per cent.

During 1964 our territory, particularly Surigao and Agusan of the Northern Mindanao Mission, was visited by typhoon Louise. A telegram received from Pastor T. A. Layon on November 26 reported: "300 Adventist families homeless. 35 chapels totally destroyed Surigao Agusan." We are grateful for the Seventh-day Adventist Welfare Society relief sent to affected areas, and for the benevolent

support of the Far Eastern Division and General Conference to match our ₱4,000 aid to typhoon victims.

A youth campsite in Panakan, Davao, 16 kilometers from the city, was purchased recently. Northern Mindanao Mission has lately applied for two hectares of government land for a campsite, close to the national park around Lake Panimaloy in Don Carlos, Maramag, Bukidnon. The application was granted on the basis of an early occupancy and improvement.

We are happy that our recommendation for the partition of Southern Mindanao Mission into two missions was considered favorably and approved during the last annual council of the Far Eastern Division.

The union committee recently approved plans to broadcast the Voice of Prophecy program every Sunday morning at six-thirty for 30 minutes in addition to the broadcast of the Voice of Hope program three days a week for 15 minutes.

We have many needs in our field, but



Good Community Relations in Orlando, Florida

S. L. Dombrosky, pastor of the Orlando, Florida, Central Seventh-day Adventist church, feels that the campaigns and programs of the church enjoy greatest success in the community when the church has cordial relations with the city officials and public press.

In Orlando the mayor of the city, Robert Carr (shown at Elder Dombrosky's right), attended the 11:00 A.M. launching service for the Ingathering campaign, and presented to the pastor his personal Silver Vanguard check as well as the permit for singing-band solicitation. The newspaper not only ran a picture of the mayor at the church with the pastor but in a front-page editorial included a complimentary note about the Seventh-day Adventist singing bands bringing nightly Christmas cheer to all the town.

Sheriff Dave Starr (center) of Orange County, as well as Orlando Chief of Police Carlisle Johnston (in uniform) who had met with the church previously, likewise supported the Ingathering with their personal contributions. With this impetus the church raised more than \$16,000, with about \$2,500 coming from singing bands and \$1,500 from Pathfinders who worked in the shopping centers.

The chief of police gladly posed for his picture when attending the Vacation Bible School, and commended the 200 children and their leaders for their religious zeal and community activity. A newspaper editor commented favorably on the patriotic feature of the Vacation Bible School, and requested a flag-salute picture, which he ran as a follow-up to a previous generous picture story of the school.

ILENE HALL, PR Secretary
Orlando Central Church

the greatest of them is the indwelling of the Holy Spirit in our hearts and His saving and sanctifying influence upon the life of every believer.

Under the guidance and leadership of God, your fellow believers in the South Philippines prayerfully pledge to make 1965 a banner year in soul-saving endeavors.

The Voice of Prophecy in Mexico

By Fernon D. Retzer
Departmental Secretary
Inter-American Division

The Voice of Prophecy quartet and Braulio Perez, speaker for the Spanish Voice of Prophecy program, traveled extensively in Mexico, November 15 to December 15. One purpose of the trip was to visit the radio stations that are broadcasting the program La Voz de la Esperanza. During this trip thousands of new names were secured for our radio Bible school, and personal contacts were made with many thousands of listeners to our program and students of our Bible courses.

For the first time in the history of our work in Mexico the La Voz de la Esperanza group appeared on television. In the city of Vera Cruz the group presented a live television program one night at 11:00 P.M. It was thought that the hour was too late to have a large audience, but we were surprised when even during the telecast telephone calls began coming in to the station asking many questions about the group and expressing congratulations and wishes that they would be able to present more programs.

To keep a program like La Voz de la Esperanza on the air takes both effort and sacrifice. The Mexican people themselves are doing their part. In the city of Oaxaca



Home Nursing Course Given in Inter-America

Recently a course in home nursing was offered on the Island of Aruba, in the Netherlands Antilles Mission, by an American registered nurse, Mrs. Don L. Rima (extreme right). Eighteen members of the Dorcas Welfare Center finished the course and received certificates. Now they are ministering to the community on this beautiful tropical island.

A. H. RIFFEL, *President, Colombia-Venezuela Union*

a few weeks before the group arrived one of our representatives told a gentleman that he was there to renew the contract with the radio station for the broadcast of La Voz de la Esperanza. When the man heard this he took out his checkbook and wrote a check for ₱1,000, which is a good amount of money in Mexico. He then said: "This is my contribution for broadcasting the program in this city."

Our representative told him that our radio group would visit the city in a few weeks. Hearing this, he wrote another check for ₱1,000 and gave it to the representative saying, "I want you to rent the best hall in town for the meeting of La Voz de la Esperanza." When the group was in Oaxaca they had the privilege of meeting this man and thanking him for all he had done.

The Voice of Prophecy radio work is strong in Mexico, and is supported with enthusiasm by thousands of people who work and pray that the program may bring many souls to Christ.

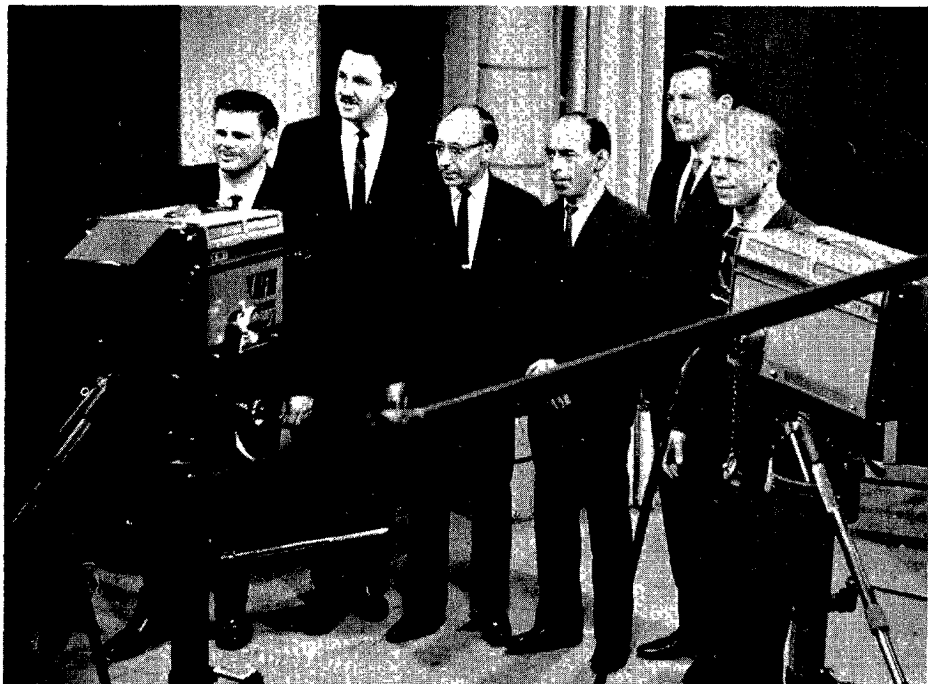
Some Memories of Our Loma Linda Medical Center

By Ernest Lloyd

It would be impossible to review the history of our highly important and rapidly growing work in Loma Linda without mentioning Ellen G. White. She had a long experience in helping to establish Seventh-day Adventist institutions in different parts of the world, and in the first years of this century was deeply interested in helping to increase the number of our medical centers in California.

Sister White was a cofounder of the original Health Retreat in Battle Creek, Michigan, in 1866, when she was about 38 years old. This little institution grew into the world-famous Battle Creek Sanitarium. At the age of 50 she helped to start the St. Helena Sanitarium, in 1878. She was 77 years of age when she joined the founders of the Paradise Valley Sanitarium near San Diego in 1904, and the next year was cofounder of the Loma Linda Sanitarium. She was well prepared to help as counselor and guide.

Ellen G. White was the motivating spirit behind the acquirement of the Loma Linda property, inspiring her cofounders with assurance and courage as they entered upon the project, and, subsequently, with her stream of letters as they carried on with the development. Near the old main entrance to the original institution stands a large eucalyptus tree, the last of several trees she saw in her dream before visiting Loma Linda in the summer of 1905. During her first address to the workers, she said, in effect: "This is the place I was shown. Here are the trees that I saw. Here a great medical



On a recent promotional trip in Mexico the Voice of Prophecy quartet and Braulio Perez, speaker for the Spanish VOP program, appeared on television in Vera Cruz. With the group in the studio is the program manager of Station XHFM, third from right.



Mo in Rana, Norway

On Sabbath, January 2, a new church was dedicated at Mo in Rana, Norway. This church is nearer the Arctic Circle than any other Adventist church. The Advent message was first preached here in 1924 when a small company of believers was baptized. The church now has a membership of 50, plus 12 to 15 children.

Mo in Rana is a city of about 20,000. It is a growing industrial center with iron works and coke works.

At the dedication service Alf Lohne, president of the West Nordic Union, was guest speaker. The writer offered the dedicatory prayer. Others participating were Leif A. Nilsen, secretary-treasurer of the East Norway Conference, Alf A. Andreassen, local pastor, and Pastor Hans Nordnes.

The church seats 150. In the basement is ample space for Dorcas welfare work and for youth activities. A public effort was started in the church following the dedication.

PAUL FRIVOLD, President
East Norway Conference



Bradford, England

A new church was dedicated at Bradford, England, January 9. The church was opened by K. A. Elias, North England Conference president, and the dedication address was by J. A. McMillan, president of the British Union Conference.

K. A. ELIAS



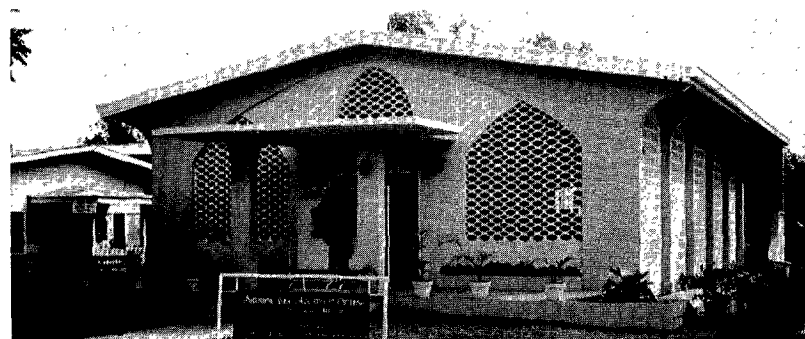
Lima, Peru

On Sabbath, December 12, 1964, the Miraflores church in Lima, Peru, was dedicated. During the previous six-month period it had been used as an evangelistic center for meetings conducted by Arturo Schmidt, South American Division associate evangelist. More than 100 have been baptized as a result of these meetings.

W. E. Murray, vice-president of the General Conference, gave the dedicatory sermon, and J. J. Aitken, president of the South American Division, offered the prayer. The Miraflores church was built at a cost of approximately \$90,000 and is the largest church in the Inca Union Mission. It will seat nearly 1,000.

DON R. CHRISTMAN
President
Inca Union Mission

New Churches from the Arctic Circle to below the equator



Bulacan, Philippines

The 178 members of the Malolos church, Bulacan, Philippines, dedicated their new church on December 12, 1964. R. R. Fighur, president of the General Conference, was dedication speaker.

The new church, seating 200, cost ₱20,000 (about \$10,000). Organized in 1912, the church has had five buildings in its 52-year history. Former district leader Vicente Tigno, Jr., present district leader Antonio de Guzman, and church elder Honesto Galang provided strong leadership in the church building program. At left is the church school.

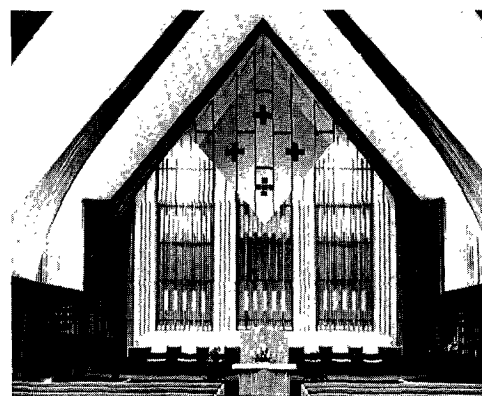
B. B. ALSAYBAR, Principal
Philippine Union College Academy

Westminster Church, Burnaby, British Columbia

A capacity congregation assembled to participate in the first service conducted in the Westminster church, Burnaby, British Columbia, Sabbath morning, February 20. The program was under the direction of H. E. Reimche, pastor, and the sermon was delivered by A. R. Mazat, circulation manager for *The Signs of the Times*.

Prior to the sermon Paul Hansen, the architect, gave the key to the church to Pastor Reimche. Reeve Alan H. Emmott, for the municipality of Burnaby, who assisted in the sod-turning ceremony two years ago, expressed appreciation for the work of the church in the community. J. W. Bothe, Canadian Union Conference president, and G. O. Adams, British Columbia Conference president, also tendered short expressions of appreciation. The church seats 350.

G. O. ADAMS



work is to be done, where *thousands* of young men and young women are to be trained for medical service both here and abroad." That prediction has been fulfilled.

Some time ago one of our ministers, writing of the early struggles and faithfulness of the Loma Linda workers, remarked: "Conceived in prayer, born in the travail of anguished faith, and nurtured in poverty, mid dire threats to its life, this great institution has survived and grown, not by accident, but by the will of God." The preservation of the institution is doubtless due to Ellen G. White's inspired guidance and the love and mercy of God.

Recently I stood with a friend by the old elevator in the original building. We thought of the day in the long ago when some sparks from the tall chimney running up high from the former kitchen were evidently blown across to an open window in the elevator shaft. Two of the brethren pulled a hose into position on an upper floor, but when the water was turned on the pressure was too much for the antiquated hose and it broke open. They were desperate in their helpless situation.

But down on the first floor at the door of the elevator, John A. Burden, the manager, and a few workers were kneeling together in agonizing prayer. And then came the miracle! A heavy mist filled the elevator shaft, and soon the fire was gone. What a thankful group of sanitarium workers! We remember many of them, men and women of simplicity, sacrifice, and steadfastness. They labored faithfully and long, some of them far into their seventies.

We wandered down the campus to the large stone monument that stands just beyond Cutler Hall. The stone is a memorial to the old American Medical Missionary College, erected by its first class, that of 1899. It was formerly located on the campus of Battle Creek College. We remember when it was brought to that campus and an appropriate memorial service celebrated. To us younger students it was a great event.

As we stood by the monument, we thought of the fine medical missionary spirit that marked the members of that class and also the classes that followed. We thought too of Ruble, Shryock, George, Evans, Risley, Thomason, and others who helped to found the medical college here in Loma Linda.

Loma Linda University carries on now in the high tradition of the old American Medical Missionary College spirit, and is widening and deepening the welcome service of the health-education program of the Seventh-day Adventist denomination, which encircles the earth.

Trip by Oxcart Finds Site for Bolivia School

By Richard Gates

Now that it is all over I can see it in better perspective, but perspective is of little comfort when nine people are cramped up all night in a sitting position



The missionary group and traveling companions in Bolivia with the oxcart on the return trip.

trying to sleep in a jolting, squeaking oxcart. I am glad I did not know what we were facing when I decided to take my wife and little boys on that trip by oxcart. The national workers knew, but it is hard to communicate such information.

In the three years since we accepted the mission's invitation to open new work here on the jungle side of Bolivia, opportunities have developed everywhere. We could not have foreseen the results of accepting that call, but looking back, we see clearly God's providences and blessings. For example, I always felt a responsibility to encourage Christian education, but I could not have guessed that God would give me 35 youth in my own church who would need that education—immediately. So we sent them away to one of our schools. They worked and their parents helped a little—and we said we would pay the rest if God gave us the money! He did. Now, two years later, He still is providing for those youth; but that's another story.

I decided to check up on reports that to the north, along the winding jungle river, there was a 20,000-acre property ideal for a self-supporting boarding school. So we planned the trip, with another missionary or two, and our new colporteur as a guide. With a few pesos in our pockets for food, and hope in our hearts, we started out. We took a plane part way, to a little town, then we looked all afternoon for horses. That failing, we tried to get an oxcart, since that is sometimes better than walking.

The oxcart owners recommended that we start out at night to avoid the heat. They said we would be at our destination by daylight, but my watch showed two o'clock in the morning when the driver informed us that we were lost on the pampas! We lighted a fire, slapped a few mosquitoes, and thought we had found the trail. But by sun-up it was clear that we had gone in circles. We set a new course and by the time the sun sank again in the west we were only a few hours from the river.

If a hammock is hard to sleep in we didn't notice, because at nine-thirty that night we hung ours in a thatched-roof

house and thanked God that we had found the river and a place to stay. In the morning we rented a dugout and started down river on the last lap of the journey. Just as the Friday evening sun was setting and the last curve of the river came into view, we sang the Sabbath hymn, "Day Is Dying in the West." Our voices were lost as they floated out over the green silence of nature. We found a welcome and empty bedrooms in the ranch house on the property we had come so far to see.

We inspected the property, then started home, taking the same canoe and the same oxcart back. Someone told us that shortly before we arrived at the river in our oxcart a light airplane had recently made the same trip—in 12 minutes! We know that someday we can trade oxcarts for airplanes, but Bolivia isn't the only frontier where they are needed.

Back to the 20,000 acres. It was recently offered for sale, with a five-room frame house, for \$500. We hope we may be able to obtain it for a school in which to educate our youth. Your prayers will help.

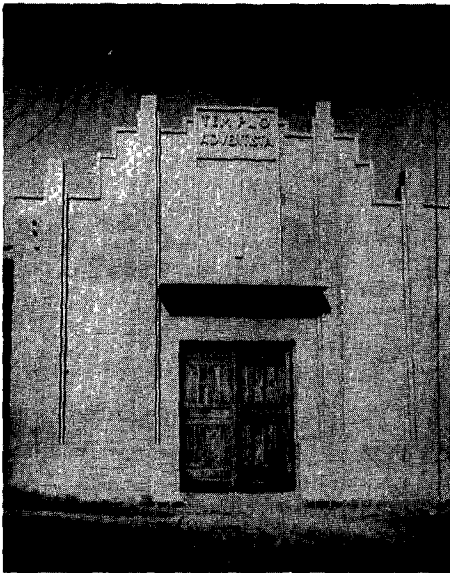
Building by Faith in Mato Grosso, Brazil

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

It all began with an Ingathering contact in Guiratinga, Brazil. A woman said to me, "Is that all you folks do—ask for money? Why don't you ever come and preach to us for a while?" This made me think. I felt impressed to go there and hold a series of meetings. I talked to my wife, and she agreed.

We went and held a three-month effort from August to November, 1963. Opposition developed from all the Protestant churches in the area, but the Lord blessed us with 23 souls.

We began building a church, on faith. With a few cruzeiros that we managed to gather we started the foundation and continued to pray. Then a few checks



Church in Mato Grosso completed in May except for minor details.

arrived. Whenever we needed to pay for bricks and cement another check would arrive. Many times the exact amount that we needed came. The merchants had to wait for their money sometimes, but usually it was there when we needed it.

We are grateful for the wonderful help we received to make this church in Guiratinga, Mato Grosso, Brazil, a reality. Many happy people gather there every Sabbath to sing praises to the Lord. The church has a seating capacity of 200.

Visitation Brings Rewards and Results

By R. E. Cash, *District Minister*
Abilene, Texas

The apostle Paul recognized the value of personal visitation in his soul-winning program. In Acts 15:36 he said to Barnabas, "Let us go again and visit our brethren in every city where we have preached the word of God, and see how they do."

The Bible indicates that a visitation program is a must for Christ's followers. To those on His right hand Jesus says at His coming: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . I was sick, and ye visited me: I was in prison, and ye came unto me." There are many in the prison house of Satan, who are waiting for someone to come and release them and lead them into the light of God's love. A visitation program in the average-sized church will find as many interested souls as the average evangelistic program.

Recently in one of our churches a piece of literature was left at a home. The next week the people had moved, and a workman was working in the empty house. He was given the literature and recognized it as Seventh-day Adventist. He said he had moved to that city some years before and had not been able to find the Seventh-day Adventist meeting place. Eventually he had given up the truth. The next week after receiving the literature he was at church, and some of his

family have been there every week since. It paid to spend a few hours visiting.

In one city of 100,000 our church participated in a city-wide church census. As a result of that project we have the names and addresses of nearly 12,000 people who are not members of any church. Several of these expressed their preference for the Seventh-day Adventist Church. We are making these unchurched people our missionary project for the next few months, and have already started on it.

One of these said that if she went to any church it would be the Seventh-day Adventist, but there was no church of that denomination in town. She was happy to learn that there is a fine, almost-new Adventist church right on the street where she lives.

Another woman is a relative of a self-supporting missionary we know in the mission field. She had been a member of the church years ago, but was isolated and finally lost her way. Now she is happy because of the new contact with the church and is a good prospect for the kingdom. Two other families have begun Bible studies.

What if we offered \$100 for every soul won to Christ in the next month? Would our church members visit? What if we offered \$1,000 to the person who visits the most families in a month? Or what if some wealthy person would offer \$10 for every family we visited during this month? Would we visit? What if the Sabbath school superintendent would offer \$10 for each person we bring to Sabbath school during this time? Would we visit?



Four Generations of Adventists in Argentine Church

The Crespo Campo church in Argentina, the first organized in the present territory of the South American Division, recently celebrated its seventieth anniversary. One of the first converts was Reinhardt Hetze, won by Jorge Riffel. Four generations of Brother Hetze's descendants are shown here on the site of the first chapel, which served the congregation for a decade. From right to left: his daughter, Mrs. Hanna Hetze de Bernhardt; her son, Alejandro Bernhardt; his daughter, Mrs. Lea Bernhardt de Weiss; and her son, Omar Weiss. Among the other descendants of Reinhardt Hetze 12 have become full-time workers in the cause.

R. G. WEARNER
Bible Teacher, Uruguay Academy



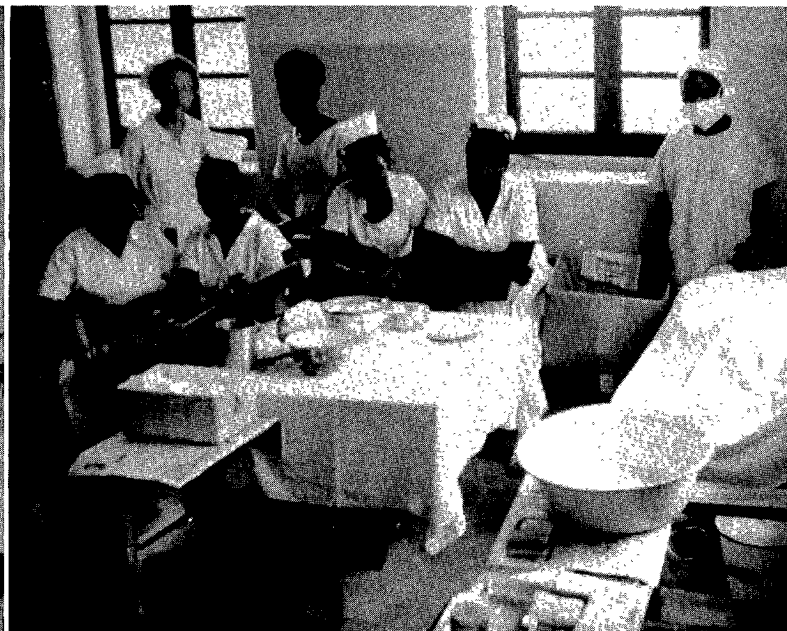
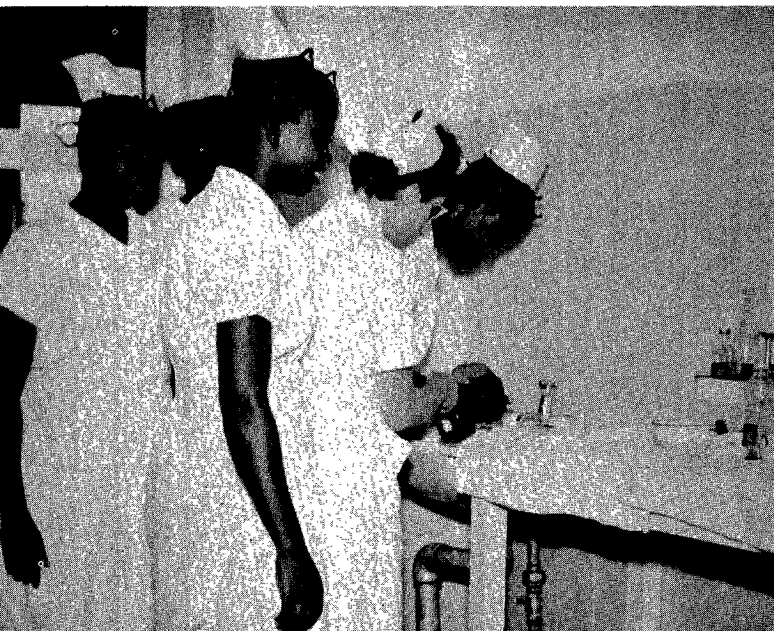
Voice of Youth Wins Four in California

Every young person in the small Quincy, California, Sabbath school had a part in the Voice of Youth evangelistic crusade last fall. Mike Ellwood, 7, was the youngest. Don James (right), 24, the Voice of Youth leader and church elder, was the oldest.

At the last meeting three of the Voice of Youth team and their father came forward in full surrender. The preaching of his own children brought conviction to his heart and led both them and him to a decision.

On the last Sabbath of 1964 Paul Bornhauser (left), the pastor, baptized this father and his three children. With the father, Melvin Ellwood (light jacket) are (clockwise): David, Melanie, and Mike.

E. E. FINCK, *PR Secretary*
Nevada-Utah Conference



Left: Bathing a new baby under the direction of Sylvia Turtill, matron-midwifery supervisor of Seventh-day Adventist Hospital, Ile-Ife, Nigeria. Right: Pupil midwives at the Ile-Ife Hospital learn how to set up for a home delivery under the direction of Miss Turtill.

In other words, are we as interested in souls as we are in money?

If we visit, results will follow. Jesus said, "I will make you fishers of men." Angels record the visits we make, and we are credited in heaven according to our efforts. On the law of averages, also, a certain percentage of those we visit will become interested in the church and its message. I am in the church, and have been for more than 50 years, because two members of the church came down my street visiting the homes and giving out literature with the truth for this time. How thankful I am for that church's visitation program.

Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Let's do more visiting, for the sake of Christ. Then let us tell others about our visits during the missionary services of the church. This will encourage others to go out and become fishers of men.

Midwifery and Midwife Training in Nigeria

By Beryl M. Turtill, Director
School of Nursing
Ile-Ife Adventist Hospital

For the past 15 years my sister and I have been closely connected with the work of training midwives and caring for maternity and midwifery cases at the Seventh-day Adventist Hospital, Ile-Ife, Nigeria. My sister, S. W. Turtill, is director of the school of midwifery.

When we first launched the idea of prenatal care for expectant mothers the native women thought that was quite unnecessary. Their mothers and grandmothers had all had their children without this care, and they could see no need of being subjected to such treatment. Gradually things began to change, however. Our well-baby clinic helped. But many women thought it was a waste of

time to sit around in a crowded clinic to be told what they already knew, that their child was well.

Gradually the sick babies were brought, and some little lives were saved that would otherwise have been lost. Prophylactic medications were given against malaria, vitamins were sold cheaply, diet was discussed, and as the confidence of the mothers was gradually gained, immunization programs were introduced. We recently immunized 1,000 children against poliomyelitis. This confidence was not easily gained, however, and much groundwork had to be done in order to help the mothers realize that prenatal care was the real beginning to a healthy, happy baby.

One little woman came to the clinic, and when all the other patients had received their care, she shyly confided that she wanted above all things to get a living child. A short chat revealed that she had been pregnant four times previously, but had never delivered a living child. We were able to tell this mother that if she would do what we asked her to do we were 100 per cent positive she could realize her desire. This was the news she wanted, and from then on she was our faithful patient, news agent, and best advertisement.

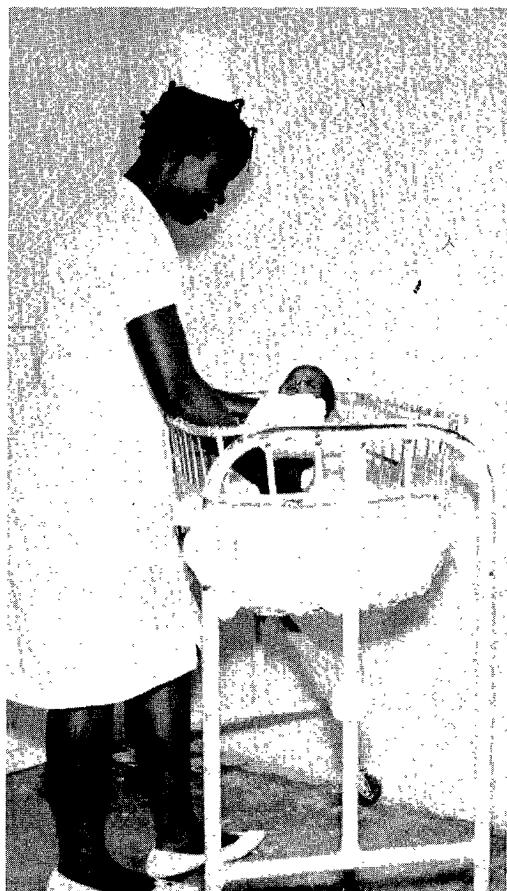
The work grew fast. Beginning with only the need for an interpreter, we soon needed a whole team of clinic workers to cope with the influx of prenatal patients. The woman who had lost her previous four babies was delivered by Caesarean section, performed under a local anesthetic. When she heard the little lad cry she cried with him. A happier mother one could never find.

This is only one of many hundreds of mothers who have been helped to get live infants by having malformations and abnormalities diagnosed in the prenatal clinic. We do not need to advertise our work now. These happy patients have done the work for us.

In 1950 we were asked by the regional matron to start a training school for midwives. This was a surprise, as we had

not had any formal training in teaching. All we could do was to teach them what we knew. That apparently was sufficient, and we were immediately registered as a Grade II training school.

Our first class was gathered from among the girls who had received training at our nurse's training school. How happy they were. This was what they had



"We are both brand-new," is what seems to be written all over this pupil midwife's face, as she handles and admires a recently delivered infant at our hospital at Ile-Ife.

ORIENTAL WATCHMAN PUBLISHING HOUSE



Record Amount of Literature From Oriental Watchman Publishing House Sold in 1964

In the Southern Asia Division during 1964 the 135 regular literature evangelists, assisted by 100 students during vacation time, boosted sales of Seventh-day Adventist publications to an all-time high of more than one million rupees.

Behind this front line of Christian salesmen is a supporting staff of 90 employees of the Oriental Watchman Publishing House. This well-equipped plant produces religious and health literature in

18 of the major languages of India. Every month seven magazines, three in English and one each in Hindi, Malayalam, Tamil, and Telugu, together with subscription books and leaflets, pour forth from its presses to add their bright beams to those prophetic streams of light that encircle the earth.

**J. F. ASHLOCK, General Field Secretary
Southern Asia Division**

hoped would happen. Every female nurse in those days had one ambition beyond, having her own infant, and that was to qualify as a midwife to help other women in childbirth. The class of five girls was in school for one and a half years, after which they were permitted to take the examination as set by the Nigerian Midwives Board. All were successful, so this spurred us on to higher hopes.

Immediately we applied for the privilege of becoming a Grade I school for training midwives. Our request was granted, and since that time our school has turned out a considerable number of qualified midwives, the majority of whom are still in practice.

The school today has nine students enrolled, five of whom have just taken the government examination. We are able to take in one class each year now, since the time for training has been shortened to one year. All our students are trained nurses, so they know the groundwork to start with.

The greatest need for Nigeria is a good domiciliary service, for there are so many

more mothers than there are hospital beds for confinements. This is one feature we have tried to include in our training program, although we are not sufficiently staffed to operate such a service from the hospital.

Our training program now includes a number of our own girls who have had experience not only as midwives but as mothers. This is ideal, we feel, for they are well qualified to teach the younger girls as they come into the school of midwifery.

During our first year in Nigeria we took care of approximately 300 mothers and their infants. This compares with 146 who had been helped in the hospital during the three or more previous years. Each year the number has climbed. Last year it was more than 900. This year we will probably top 1,000.

Many of our patients have come back three or four times after having one baby safely delivered at the hospital. A number of these children are now growing up in the community, and it is a thrill to see them progress. At six years of age

they start school. Some of "our" babies are now in modern grammar and secondary schools.



► "Last-Day Events" was the theme of the annual Student Week of Devotion conducted by Oak Park Academy (Nevada, Iowa) students from January 31 to February 6. The week's activities were planned by the executive committee of the Missionary Volunteer Society and the student association religious vice-president, Madelaine Phillips, who presided at each meeting. Madelaine, Janet Bliss, and Tim Pangborn devised a chart of last-day events, which hung above the platform throughout the week. Speakers included Lyle Davis, Jerry Moon, Jane Peterson, Virlys Nelson, and Ed Johnson.

From Home Base to Front Line

Elder and Mrs. Norman L. Doss and son left New York City March 3, returning after furlough to Blantyre, Malawi. The maiden name of Sister Doss was Florence Theresa Oss. Brother Doss will resume his work as president of the South-east African Union.

Dr. and Mrs. Saleem A. Farag and three children, of Loma Linda, California, sailed on the S.S. *Iberia*, March 3, from Los Angeles, California, for Australia. They will proceed to New Guinea. Sister Farag's name before marriage was Grace Anderson. Dr. Farag has accepted appointment to public health work in the Coral Sea Union Mission. Their location will be at the Sopas Hospital in Wabag, New Guinea.

Nellie R. Feree left Miami, Florida, March 3, returning after furlough to Singapore. She is to continue her service as elementary supervisor in the Far Eastern Division.

Mr. and Mrs. Samuel E. Cole and son, Roy, left Miami, Florida, March 10, returning to Puerto Rico after a furlough. Before marriage, Sister Cole's name was Ethel Modena Reynolds. Brother Cole will resume his work as academic dean at Antillian College in Puerto Rico.

Elder and Mrs. William A. Potter and daughter, of Tyler, Texas, sailed from New York City, March 11, on the S.S. *Hellenic Hero*, going to Jordan. Sister Potter's maiden name was Donna Jean Williams. Brother Potter's appointment is to serve

as a pastor-evangelist in the Jordan Section.

Elder and Mrs. Fred E. Wilson and daughter, also the mother of Sister Wilson, Mrs. Beulah Ewald, sailed from New York City on the S.S. *United States*, March 12, en route to Kenya. They are returning to Africa after furlough. Sister Wilson's name prior to marriage was Barbara Jean Kelley. Brother Wilson is mission president of the Kenya Lake Field.

Dr. George R. Jenson left Los Angeles, California, March 15, returning after furlough to India. At the end of the school year, Sister Jenson and the children are to return to India. Dr. Jenson is to resume his work as chairman of the religion department at Spicer Memorial College.

W. R. BEACH

New Work in the Congo

By J. T. Knopper
Publishing Secretary, Congo Union

Opening new work and entering new areas always provides new and exciting experiences.

More than 500 miles from the Congo Union headquarters in Elisabethville is Divuma. One man of another mission society who lived there asked all kinds of questions of his pastor. The missionary of that mission told him that if he wanted to join the true church, he should write to the Voice of Prophecy in Paris, France. This he did. The result was that he joined the Seventh-day Adventist Church.

He started to tell others about the truth, and now there are more than 100 baptized church members, another 100 in the baptismal class, 12 churches, two primary schools, a licensed SDA minister, and six colporteurs selling gospel litera-

ture and Bibles. Some have been in prison for two or more weeks, accused of preaching a new religion. But the work is still growing.

In another area, Sampwe, 250 miles from Elisabethville, a man planned to get married. He was told by the Catholic priest to be married in the church. He refused. After a while he found a Bible and began to read it. The priest told him that he would never understand the Bible unless he took some instruction. The priest gave him the address of the Voice of Prophecy Bible school in Elisabethville.

The man began to study the lessons. He told his brother in Elisabethville about it. The result: a new church group of about 20 people in one of the townships of Elisabethville, and a new church group in Sampwe of 16 people meeting each Sabbath.

Jadorville is a large mining area with no Seventh-day Adventist church. A colporteur went there, and after one year was the top colporteur for the Congo Union. Now he is meeting with about 15 interested people each Sabbath. He also has gotten in touch with a self-supporting church group, who are preparing with their pastor to join the Advent Movement.

Kolwezi is another big mining center with no Adventist church. In February of this year a literature evangelist started work there. On the first day he found people asking for Bible studies.

The Lord's work is growing here in the Congo. We need your prayers and we need your missions offerings to be able to send out more Voice of Prophecy lessons, to do more traveling to raise up new companies, and to build houses for our pastors and literature-evangelists in new areas. We thank you for your prayers and offerings to help finish the work in the Congo.



Two Ordained in Potomac Conference

C. H. Lauda (left), president of the Potomac Conference, presents certificates of ordination to J. P. Laurence (right), principal of Takoma Academy, and Kenneth O'Guin (second from right), secretary of the publishing department of the Potomac Conference. These men were ordained in solemn rites Sabbath afternoon, February 6, in the Sligo Seventh-day Adventist church, Takoma Park, Maryland. Joining Elder Lauda in extending greetings is Neal Wilson (second from left), president of the Columbia Union Conference.

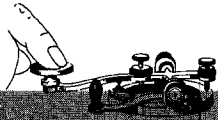
J. N. MORGAN, PR Secretary
Potomac Conference



Samoans Reach Jasper Wayne Goal

This band of Samoans in the San Francisco, California, Tabernacle church raised \$1,500 for Ingathering in 21 nights. Brother Sapai Tupua (center) was the band leader. Every member of this band, including the three little tots, raised a Jasper Wayne goal (\$130). The soul-winning devotion and persevering spirit of this group inspired the other 34 bands to press forward to Silver Vanguard victory. On Victory Sabbath the pastor, E. E. Kungel (left), baptized a number of these Samoan band members.

J. E. EDWARDS, Secretary
GC Home Missionary Department



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► Mr. and Mrs. Donald L. Hanson of Cedar Lake Academy, Michigan, have accepted a call to join the staff of Pioneer Valley Academy in New Braintree, Massachusetts. Mr. Hanson will serve as associate business manager and treasurer, and Mrs. Hanson will direct the choir and teach voice lessons. Mr. Hanson has been assistant business manager at Cedar Lake Academy for four years. Mr. and Mrs. E. C. Harkins of Atlantic Union College also will join the staff at Pioneer Valley Academy. Mr. Harkins, presently assistant business manager of AUC, will teach American history, New Testament, and church history. Mrs. Harkins will be in charge of the secretarial science department.

► A new library for Atlantic Union College is the next building scheduled for construction as part of the current 3-million-dollar development program. The library will be named in honor of G. Eric Jones, as voted by the Atlantic Union College Board at its February 24 meeting. Elder Jones was president of the college from 1936 to 1948. During his administration the college received full accreditation. Additions to the physical plant included Preston Hall, the college press and bindery, Thayer Hall, the gymnasium, numerous faculty and student homes, and the initial construction of Haskell Hall and Machlan Auditorium.

► Several Atlantic Union College faculty promotions and appointments were voted at the recent board meeting. Agnes R. Eroh was promoted from associate professor to professor of education; Calvin G. Gordon was promoted from associate professor to professor of modern languages; David G. Kissinger was promoted from associate professor to professor of biology; Robert W. Nixon was promoted from instructor to assistant professor of English; and Otilie Stafford was appointed chairman of the division of language and literature.

► George Walper has accepted the call of the Porter Memorial Hospital in Denver, Colorado, to be personnel director at the hospital. Before coming to Porter he held the same position at Madison Hospital, Tennessee.



Columbia Union

Reported by
Don A. Roth

► The spring Week of Religious Emphasis at Columbia Union College was conducted March 7-13 by John H. Hancock, associate secretary of the General Conference MV Department.

► Harvey Sauder, an evangelist for the Chesapeake Conference, has accepted a call to become pastor of the Youngstown district in the Ohio Conference. He takes the place of C. R. Jepson who is now pastor of the Cincinnati church.

► The Middle States Association of Colleges and Secondary Schools has accredited Blue Mountain Academy in the Pennsylvania Conference.

► T. H. Weis, secretary of the home missionary department of the Pennsylvania Conference, reports that 85 of 100 churches in the conference reached or surpassed the Silver Vanguard goal in Ingathering this year. The conference reached the highest amount in its history, \$189,000.

► A special series of Sunday night evangelistic meetings, "Reaffirmation Series," is being presented this spring at the Parkersburg, West Virginia, church by the pastor, Richard Shepard. Speakers include Arthur Kiesz, Winton H. Beaven, Don Bostian, W. C. Sandborn, and William Bornstein.

► Nutrition schools are part of the evangelistic program in the Potomac Conference. Recently Mary Bierly, Bible instructor, conducted a nutrition school at Lynchburg, Virginia, in connection with an evangelistic series.

► Evelyn Morgan, of Glendale, California, is the new office secretary for the public relations and radio-TV departments of the Columbia Union Conference. She served formerly in the same departments in the Pacific Union Conference.

► A series of three human relations committees has been conducted within the past few months in the Columbia Union Conference. The three committees studied topics in evangelism, public relations, education, youth work, and lay evangelistic activities. Recommendations were directed to the union conference committee.



Lake Union

Reported by
Mrs. Mildred Wade

► Dr. Charles B. Hirsch, currently president of Columbia Union College, has accepted an invitation to become vice-president for academic administration of Andrews University.

► Richard C. Brown, Sr., a minister in the South Central Conference, has accepted a call to the Lake Region Conference. He will be leader of the East St. Louis-Peoria-Springfield district in Illinois.

► Dr. Harrell Bassham will be connected with the new department of behavioral sciences at Andrews University. A graduate of Union College, he received his Ph.D. degree in educational psychology from the University of Nebraska. He has had a broad experience in his field, first in Iowa, then in Nebraska, and most recently in Long Beach State College in California.

► The year 1964 was one of activity and gains for the Lake Region Conference. At the beginning of the year the members pledged to support "Operation Great Lakes," a strong soul-winning program. Eight conference-sponsored evangelistic series.



Central Union

Reported by
Mrs. Clara Anderson

► Ruth Alt is a part-time worker at Porter Memorial Hospital in the chaplain's office. Her duties are to assist patients in their spiritual and personal needs.

► C. E. Bishop and family have joined the working force of the Colorado Conference. Elder Bishop is pastor of the Colorado Springs church and came to Colorado from North Carolina.

Ministerial Council in Southern New England

A ministerial council was held recently on the campus of Atlantic Union College for the ministers, secretaries, and Bible instructors of the Southern New England Conference. Present to give counsel were, front row, left to right, A. V. Wallenkampf, H. E. Douglass, W. B. Quigley, E. C. Banks, F. R. Millard, M. L. Mills, A. E. Harms, R. S. Watts, W. M. Adams, R. L. Reynolds, and K. W. Tilghman.

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



gelistic meetings were conducted; 732 persons were added to the church by baptism and profession of faith, giving a net gain in membership of 567; tithe amounted to \$571,062, a gain over the previous year of \$64,712. The executive committee also voted the largest program ever undertaken by the conference for education, evangelism, and campground improvement. Total cost was \$92,779.

North Pacific Union

Reported by
Mrs. Ione Morgan

► An evangelistic series in Helena, Montana, is being conducted by Conference Evangelist John W. Boyd, assisted by district superintendent Wayne E. Moore.

► On anuary 16 a new church was organized at Gem State Academy in the Idaho Conference. Ron Wisbey is pastor. The membership of the church is being confined to staff members and to those students who will be baptized during the school year.

► Frank W. Baker arrived recently in the Oregon Conference to serve as associate secretary of the Missionary Volunteer and temperance departments. He comes to the Oregon Conference from the British Columbia Conference.

► Members of the Sandy, Oregon, church are beginning a branch Sabbath school in the community of Boring. Several Adventist families have moved into Boring in recent years. They have been actively engaged in distributing literature. The board of trustees of the Methodist church in Boring has graciously offered the use of their church building for the services.

► The dialing service that was put into operation the first of March to help individuals in the Greater Seattle area who wished to overcome the smoking habit has proved very successful. Thousands of calls went unanswered because the facilities were jammed. During the final week of operation some 650 people left their telephone numbers, desiring information on the Five-day Plan to Stop Smoking. Hundreds of these have been registered in clinics in the Seattle area.

Northern Union

Reported by
L. H. Netteburg

► Plans are being made to open branch Sabbath schools in Greenfield and Dayton, Iowa.

► Boone, Iowa, is being covered by the April issue of the *Signs of the Times*. Assisting the local church are the members from the Nevada and Ames churches. This is in preparation for a major evangelistic effort in Boone. Every family now receiving the *Signs* in Ames and Nevada will be visited to ascertain the degree of interest and to encourage them to enroll in the Voice of Prophecy Bible course.

► MV Societies in the Minnesota Conference are sponsoring Friendship Revival Meetings in the entire State during March and April.

► George Vandeman recently held It Is Written reaping meetings in North Dakota. Three nights of meetings were held in each of the following cities: Williston, Minot, and Bismarck. The attendance was good in spite of bad weather, with 90 new families attending in Bismarck, 40 in Williston, and 80 in Minot. The pastors are continuing meetings two to three nights each week.

► H. M. S. Richards, Jr., and C. L. Purdy, singing evangelist, held a series of meetings in Fargo, North Dakota, March 20 to April 10. The meetings were designed to follow up the Voice of Prophecy daily program, which has been broadcast on KXGO since early fall.

► A campaign is being conducted in Jamestown, North Dakota, to raise \$39,464 for three projects—a new elementary school, academy rebuilding, and State evangelism.

Pacific Union

Reported by
Mrs. Margaret Follett

► Organizational services were held March 6 for the Mesa, Arizona, church, with D. C. Butherus, conference president, H. R. Trout, secretary-treasurer, and O. P. Jones, pastor, taking part. The Mesa company was organized in February of 1963 with 24 members under the leadership of W. R. French. There were 60 charter members when the company was organized into a church in March.

► Gene Peifer, registered nurse at Castle Memorial Hospital, received first prize in a pie-baking contest for men and boys sponsored by the Kailua, Hawaii, church. Leland Friend, X-ray technician, placed second. The pies were auctioned at an evening gathering, with proceeds going toward a new piano for the junior division of the Sabbath school.

► On February 20 Dr. Clyde Morris and John Murray, members of the Downey church, presented to the Norwalk church a check for \$300 for their building fund. The Norwalk church, presently pastored by Gery P. Friesen, is the oldest existing church building in the Southern California Conference, having been built in 1883.

► Forest Follett was recently elected Pacific Union College's 1965 student missionary. He will leave June 6 for Borneo, where he will teach science and religion classes in addition to setting up and equipping a science laboratory at the denominational school there. PUC students have donated more than \$2,000 for this project.

► At the March 1 Nevada-Utah Conference constituency meeting, Helmut C. Retzer was re-elected conference president and Gerald C. Lashier secretary-treasurer. Also renamed to previous

departmental responsibilities were Ernest F. Finck and P. H. Kamilos.

► Daniel Cotton of La Sierra College was the spring Week of Prayer speaker at Thunderbird Academy. At the close of the week, ten students joined the baptismal class.

► E. LeRoy Taylor, associate MV secretary of the Southeastern California Conference since December of 1959, has accepted an invitation to become MV secretary of the Greater New York Conference.

Church Calendar

| | |
|--|--------------|
| Missionary Magazine Campaign (special prices April through June) | April 1-30 |
| Church Missionary Offering | April 3 |
| 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 |

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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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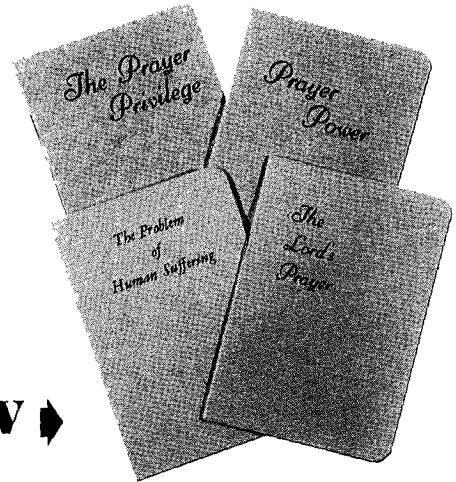
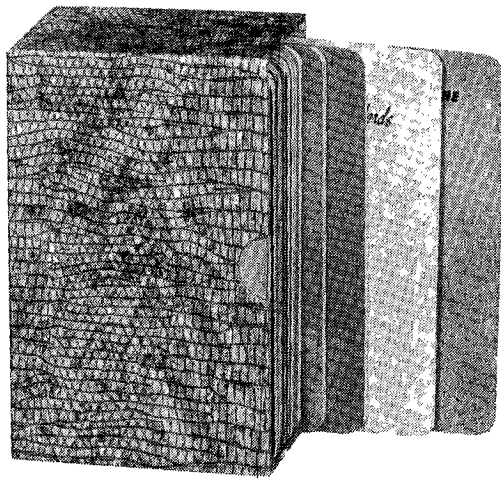
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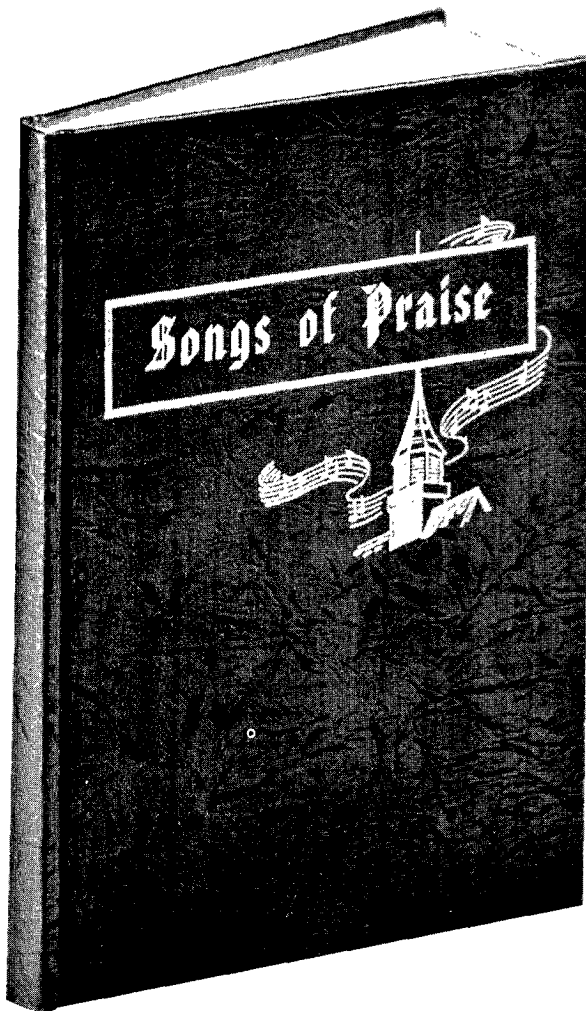
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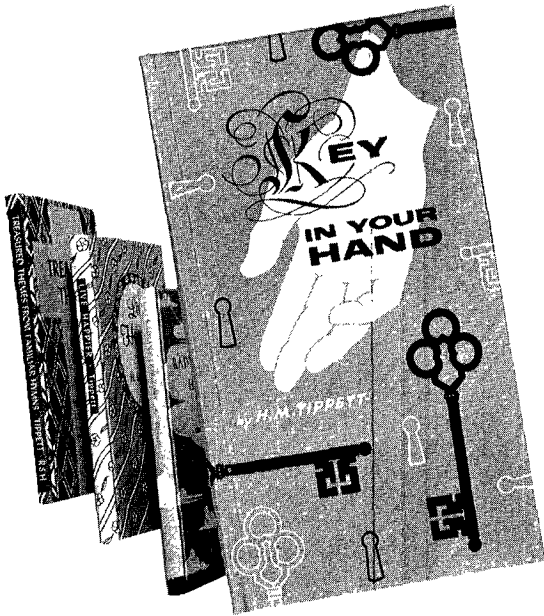
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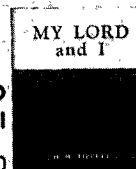
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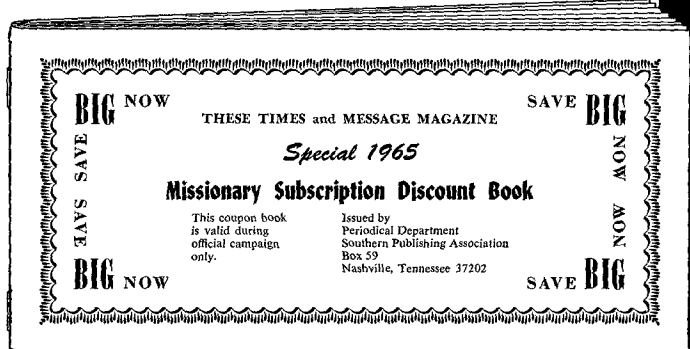


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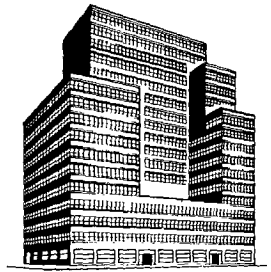
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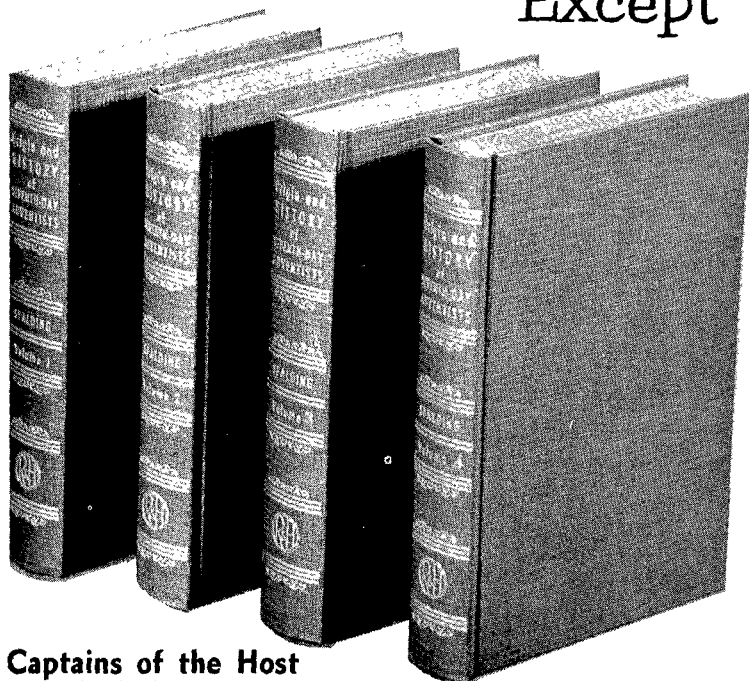
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News of Note

New President of Columbia Union College

At a recent meeting of the Columbia Union College board, Dr. Winton H. Beaven, currently dean of academic administration at CUC, was elected president of the college. He will assume his new responsibilities sometime in July, when President Charles B. Hirsch takes up his duties as vice-president of Andrews University.

Dr. Beaven has had wide experience, having taught in several denominational colleges, as well as at the University of Michigan. He has served as dean of men at Madison College and Atlantic Union College, as assistant to the president at Union College, and as dean of the Graduate School at Potomac University.

We believe that Columbia Union College will continue to move forward in a strong way under Dr. Beaven's leadership.

NEAL C. WILSON, *President Columbia Union Conference*

Death of Dr. Anders Andersen

Dr. Anders Andersen, of Denmark, medical superintendent of our Skodsborg Sanitarium from 1938 to 1958, and for many years medical secretary of the Northern European Division, died recently at 81, according to a cable just received from E. W. Pedersen, secretary of the Northern European Division.

Dr. Andersen was a brilliant doctor, a leader of vision, and a devoted Christian worker who inspired those around him to unselfish service and excellence. Through courage, tact, and firmness he managed to retain for denominational use a portion of the Skodsborg Sanitarium while the Nazi army occupied the institution during the war. A life sketch will appear later.

DUANE S. JOHNSON

Marvelous Growth in Trans-Africa Division

From the Trans-Africa Division newsletter for the first quarter of 1965, we copy this word:

"At the end of the third quarter of 1964, the total Sabbath school membership was 436,750, which is almost 2,000 above our quadrennial goal for that date, namely, 434,962.

"We are following the good plan of increasing our branch Sabbath schools, and this has helped us very much, indeed. The number of branch Sabbath schools has doubled during the first six months of 1964. However, it is the souls that are being saved through this heaven-born agency that pleases us most."

The work is making marvelous progress in Africa. The Trans-Africa Division, with 440,930 Sabbath school members (December 31, 1964), now has 30,000 more members than the combined Sabbath school membership of the Australasian, Central European, Southern Asia, Northern European, Middle East, China, and the U.S.S.R. divisions.

G. R. NASH

World Record for Literature Evangelists

A new record for literature evangelists' sales was made during 1964. Last year the literature evangelists in the world field delivered \$17,559,000 worth of books and magazines. This is a gain of \$1,792,657 over 1963. Eight of the ten world divisions showed gains, despite serious currency devaluation in some areas. Four overseas divisions reported deliveries of more than \$1 million each. They are as follows:

| | |
|-------------------|-------------|
| South American | \$1,920,000 |
| Inter-American | 1,294,000 |
| Central European | 1,200,000 |
| Northern European | 1,139,000 |

We congratulate all our publishing workers for their excellent achievements in 1964.

W. A. HIGGINS

MV Evangelism in South America

In a continent where Protestant advance is difficult Seventh-day Adventist youth have attained victory in their evangelistic endeavors.

A message from F. N. Siqueira, MV secretary of the South American Division, reports that they have passed their goal of 1,004 baptisms in MV TARGET 30,000.

| Started | | Baptized to Date |
|---------|---------------------------|------------------|
| 253 | MV Voice of Youth | 514 |
| 284 | Operation Fireside | 135 |
| 388 | Friendship Team Projects | 128 |
| 653 | MV Branch Sabbath Schools | 302 |
| 1,578 | | 1,079 |

MILDRED LEE JOHNSON

Smokers Dial Awakens Unprecedented Response

When Smokers Dial was instituted recently in Seattle, Washington, the public response was so overwhelming that during one 24-hour period 38,000 smokers who telephoned for help got a busy signal. During the first week of operation Smokers Dial handled 22,000 calls, dispensing recorded information on how to break the smoking habit. On another day, busy signals were registering at the rate of

2,000 an hour, meaning that 2,000 people an hour who were dialing for help were not getting through, because of the monumental telephone tie-up in East Seattle.

One woman telephoned her daughter in Mexico City, Mexico, telling her about the Smokers Dial being offered in Chicago. Her daughter in Mexico City then called long distance from Mexico to Chicago every day to obtain help in breaking the tobacco habit. Another woman telephoned the newspaper to reveal she had been on the verge of suicide from fear of cancer and her inability to break the smoking habit. Then she telephoned Smokers Dial, and for days now has been free from the craving to smoke.

A similar response is occurring wherever Smokers Dial is being offered across the nation, as a free community service of the Adventist church.

To our knowledge no program in the history of the denomination has ever received such immediate, overwhelming public response. For information as to how Smokers Dial can be started in your community, get in contact with your local conference temperance secretary.

E. J. FOLKENBERG



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

PINE BLUFF, ARK.—The City Council placed on first reading a draft ordinance that would abolish all the city's Sunday-closing laws. Mayor Austin Franks, noting that the Ministerial Alliance had petitioned him to enforce the city's "blue laws," said he would attempt to have them all repealed. That action would be followed by a survey to determine whether Sunday-closing laws were really needed.

ATLANTA—Figures released at Southern Baptist offices here disclosed that the denomination established 24,917 churches and missions in the nine-year period ending in 1964.

NEW YORK—Dr. Norman Vincent Peale was unanimously elected president of the Protestant Council of the City of New York but only after a flurry of controversy over his nomination. Objections to Dr. Peale's leadership of the agency—which represents 29 denominations with some 1,700 churches in the metropolitan area—came before the Council's annual General Assembly in the form of an unofficial petition circulated by William Stringfellow, New York lawyer and Episcopal layman. The petition, reportedly carrying some 30 names, mostly of clergymen, declared that in time of "racial turmoil" in New York "it does not behoove Protestants to have as their president one who has been so consistently silent about this crisis . . . while so often appeasing the base complacencies of white Anglo-Saxon Protestants."