

REVIEW

and Herald

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My Shepherd

A PARAPHRASE OF PSALM 23

By **W. Fletcher Tarr**
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REVIEW PICTURES

I HAVE a Shepherd. I am a helpless sheep. Of all the animals man has around him, I am probably the most dependent, the most defenseless, the most stupid. But my Shepherd knows and understands all my needs and weaknesses. Under His care I shall never suffer want. He is the Lord.

In this hot, dry, rock-strewn land where all verdure is scant, my Shepherd leads me to pastures where grass is so plentiful that I may not only satisfy my hunger but there restfully recline in the rich depth of its cool comfort. This hilly country creates only rushing little rivulets, and my Shepherd knows that sheep cannot drink easily from a babbling brook, because the wavelets ripple into their nostrils and choke them. Therefore, because tranquil areas are few, He takes time to seek out the placid spots or builds for me little dams along the stream, that I may drink

my fill in comfort from the still waters.

When, after trudging for miles up and down the rocky hillsides, I am weary and gasp from exertion, my Shepherd will pause a few moments and allow me opportunity to catch my breath—yes, to restore my soul. He is so different from the hireling shepherds! He has traveled all the trails, He has trodden over these hills and dales, and He knows the right paths. But there is still another reason He chooses the better ways. Unlike the hireling, who works only for money, caring more for himself than for his flock, He has a reputation as a good shepherd, and He will retain the respect of all men. Thus He leads me aright for His own name's sake also.

Yes, even though my way should lead through dark ravines and treacherous gulches where danger and death threaten at every turn, I am

confident that He is with me to protect me. With His rod in His right hand He goes before me and beats the brambles on either side of the trail, driving away the serpents lingering there. And if I should slip from the narrow ledge and fall from the path, how reassuring it is to know that by making use of the crook in His staff He can pull me back to safety!

My hunger He will satisfy even though wild animals menacingly roam within sight around the pasture He has chosen for me. With oil from His cruse He massages my head when I am overcome with the heat of the Palestinian summer. And when I faint, the wine with which He moistens my lips never fails.

Attended by all these mercies, I know for a surety that I will always be safe in His hands, and that I may look forward to an eternity in the peace and security of His fold.

Christ-Creator

*The subtle errors
of a bygone day
are still a snare
to the unwary.*



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RUSSELL HARLAN, ARTIST

PROTEUS of Greek mythology was a sea god who constantly changed shape. Error has ever been like this ancient god, similar in substance but variable in presentation. Like the beast of Revelation, Satan's system of delusion has one body but many heads. Our present study on Colossians will demonstrate that the ancient errors of incipient Gnosticism that threatened the Colossian church find their counterpart today in scientific, philosophical, and religious heresies within Christendom.

We noticed in the preceding article that the theme of Colossians is the all-sufficiency of Jesus. Paul, by presenting Christ as preeminent in the work of Creation and redemption, shows that all errors of belief and conduct are to find their correction in a better understanding of our Lord and in a closer relationship to Him.

The first section of the Colossian letter is positive in tone, and consists of a doctrinal presentation on the dignity of Christ. It is interesting to note that Paul does not even mention the grievous errors creeping into the church until chapter two, verse eight. This preliminary doctrinal section, from chapter 1:1 to 2:3, we will now consider. The second section (chaps. 2:4 to 2:23) is polemical in nature. In it Paul warns specifically against the heresy. Then, in keeping with his characteristic approach, Paul concludes with exhortations to practical godliness, and an application of all that has preceded.

The belief of some at Colosse that matter itself is evil, and therefore could not have been created by a holy God, had led to theories denying God's creatorship and Christ's deity. Some, for example, were teaching that a chain of angel mediators extended across the chasm separating God and man, and that the lowest of these had been responsible for the making of the world.

The problem these ancient heretical teachers tried to solve is endemic to the fallen race. Conscious of its own depravity, aware to some extent of the holiness of God, the human heart finds it hard to conceive how the immense gap between itself and the Eternal One can be bridged. Through the ages, three main solutions have been proposed by those lacking the guidance of Revelation. Pantheistic doctrines identifying God with the world and man constitute the first of these three. The Gordian knot is here cut and its existence denied, for by this theory sin is evaporated and becomes a manifestation of God's developmental work.

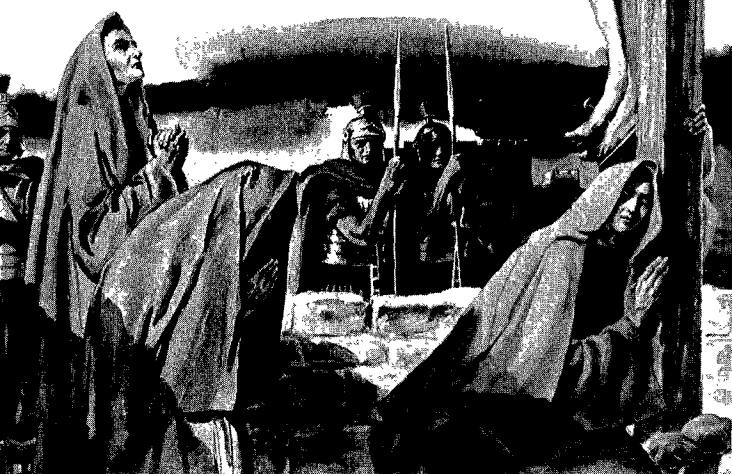
Modern Heresies

Hegel, during the last century, revived this concept, and paved the way for totalitarian states, which he asserted to be the incarnation of the divine idea. Marx, Lenin, and the Nazi apologists had their trail blazed for them by pantheistic philosophy. Emergent evolution is another form of pantheism, as it ascribes to matter the power to originate and develop mind. The second solution is that of the Gnostics. They isolated sin by restricting it to matter, and thus denied the creatorship of God, who, they contend, could not have made things that are evil. This second error diverts the attention from the real source of sin—the mind and heart. In reality it is not our material, physical nature as the Gnostics thought, but our inward spiritual being that constitutes the difficulty.

The third ideological group, ignorant of the inspired declaration that there is one mediator between God and man, has formulated the belief of a plurality of mediators, that the abyss between sinful humanity and holy divinity might be bridged. The Colossian heresy had been fathered

By Desmond Ford

and Lord



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WILLIAM HEASLIP, ARTIST

by men who believed in this and the preceding theory. Paul strikes at all such errors in the first chapter of this Epistle as he points to Christ as the sole mediator in Creation and redemption, the divine Originator of all things, the Redeemer of men. Note his amazing words about the One whom the world had known only as Jesus of Nazareth:

Now Christ is the visible expression of the invisible God. He existed before creation began, for it was through him that everything was made, whether spiritual or material, seen or unseen. Through him, and for him, also, were created power and dominion, ownership and authority. In fact, every single thing was created through, and for, him. He is both the first principle and the upholding principle of the whole scheme of creation. And now he is the head of the body which is composed of all Christian people. Life from nothing began through him, and life from the dead began through him, and he is, therefore, justly called the Lord of all. It was in him that the full nature of God chose to live, and through him God planned to reconcile in his own person, as it were, everything on earth and everything in Heaven by virtue of the sacrifice of the cross.

And you yourselves, who were strangers to God, and, in fact, through the evil things you had done, his spiritual enemies, he has now reconciled through the death of his body on the cross, so that he might welcome you to his presence clean and pure, without blame or reproach. This reconciliation assumes, of course, that you maintain a firm position in the faith, and do not allow yourselves to be shifted away from the hope of the Gospel, which you have heard, and which, indeed, the whole world is now having an opportunity of hearing (Col. 1:15-22, Phillips).*

In this passage Paul, in rebuttal of error, presents Christ to us in three relationships. One, His relationship to the Father—"the image of the invisible God"; two, His relationship to the universe—"for by him were all things

created, that are in heaven, and that are in earth"; three, His relationship to the church—"and he is the head of the body, the church." Or the verses could be summarized another way by stating that first Christ's *nature* is asserted, and second His *work*. After presenting Christ as the divine Creator, Paul continues by exalting his Master as the Redeemer.

Only a divine being could redeem a fallen world. Accordingly this order is strictly logical and essential to the discussion in the ensuing chapters. Consider this apostolic emphasis upon Christ's deity. It is breathtaking to realize what must have been the significance of these words to those who first read them. Was Paul saying that the crucified Nazarene Carpenter was in actual fact the fashioner of all things, and that all things were "for" Him, and furthermore, that all believers were reckoned as part of Christ's divine body and reckoned as having suffered with Him? Yes, Paul was asserting just that, and the same assertion needs to be made vigorously and repeatedly in our time.

What Modern Scholars Do With Christ

Surely Paul's presentation of Christ's deity and creatorship is now more pertinent than ever. Liberal Protestants today either deny the historical Jesus or relegate Him to a purely human status. Neo-orthodox groups, straddling the fence between extreme liberalism and the old orthodoxy, "demythologize" the Gospel records—remove parts they consider to be myth—and leave us with an anemic Christ who remains merely a witness to divinity. Among those who profess to believe all of Scripture as inspired we find groups such as the Jehovah's Witnesses and the Christadelphians, but they also deny our Lord's deity. In these various ways Christ's divinity is repudiated as certainly now in the twentieth century as it was by the proto-Gnostics of old Colosse in the first.

Not only the deity of the incarnate Son but also the creatorship of God has been denied in this present age. Philosophies such as organic evolution are pleasing to the unregenerate heart because they dismiss such concepts as sin, responsibility, and judgment. The great tragedy is, however, that this theory has captured multitudes in the professing church of Jesus Christ.

Representative of many in modern Protestantism, for example, are the prominent theologians Emil Brunner and Reinhold Niebuhr, who accept as a premise for their theology the idea that the Genesis story of Creation and the Fall are not historical. Says Niebuhr: "The idea of the Creation is a mythical one which cannot be substantiated." Brunner declares: "The abandonment of the historical form of the doctrine is not a loss, nor is it a trifle, but it is a necessary purification of the Christian doctrine for its own sake, not for the sake of science."

Such a viewpoint, by denying the Fall, cuts away the scriptural basis for redemption. It then logically follows: no Creation, no Adam; no Adam, no Fall; no Fall, no depravity; no depravity, no need of Christ; and no Christ—farewell to Christianity! The New Testament argument on the atonement in Romans 5 sets forth Christ as the second Head of the race. This argument is based on the historicity of the early chapters of Genesis. Those who reject Genesis have no right to Romans, or indeed to any part of the gospel. Theistic evolutionists are the spiritual descendants of the ancient Gnostics at Colosse who repudiated Creation as set forth in Scripture.

In contrast to the Protestant liberals quoted above, evangelicals have always emphasized the importance of the doctrine of Creation and the special value of the early chapters of Genesis. J. B. Lightfoot, in his discussion of Pantheism and Gnosticism, says:

"The teaching of the Old Testament, whose keynote is

* From The New Testament in Modern English, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

The Certainty of Prophetic Guidance

It is always interesting, and sometimes thrilling, to read in the Good Book the experiences of the prophets in passing on to God's people the Heaven-sent messages intended for their guidance and welfare. As God's special messenger to the remnant church, Ellen G. White was given many helpful messages to guide individuals and to preserve the unity of the workers in God's cause on earth. Let me illustrate this by two letters written by Sister White, which arrived at just the right hour.

In 1871 Elder J. N. Loughborough and another minister, younger than he, were holding a series of meetings in San Francisco, California, and having good success. The young minister became indiscreet in some of his actions. Elder Loughborough talked with him, but he said he was not doing wrong, and had a right to do as he pleased. An investigation of the case was finally decided upon. The brethren were to meet on Sunday morning, January 28. Elder Loughborough spent much of the night before in prayer.

As Elder Loughborough was on his way to the meeting Sunday morning, he met the young minister, who remarked, "Brother Loughborough, I am not going to the meeting." He acknowledged that he was wrong, and had written a letter of confession to the church. Elder Loughborough asked what had brought about the change in his attitude. The younger man replied, "I went to the post office last night after the Sabbath, and received this letter from Sister White. It is a testimony she wrote out for me. Read it and you will see how the Lord looks at my case." Humbly the worker accepted the message and made the confession that brought unity in the church.

Sister White was given the vision regarding this younger minister on December 10, while in Vermont. She wrote it out December 27, but was told not to mail it then. Early the morning of January 18 she was awakened and vividly impressed as though a voice spoke to her—"Write out immediately the testimony and get it into the very next mail. It is needed." This was repeated. She hastily arose, dressed, and wrote the testimony for mailing. Just before breakfast she called her son, Willie, and said to him, "Take this letter to the post office, please, but do not put it into the drop. Hand it to the postmaster, and ask him to be sure to put it in the mailbag that goes out this morning." Willie thought his mother's instructions were a little peculiar, but he followed them and soon the letter was on its way.

The letter was mailed in Battle Creek

on January 18 and arrived in San Francisco on January 27. The testimony was written out long before the real issue developed, and was not to be mailed before the right time came. Its mailing date was timed by the Lord to meet the culmination of the event, not before or later but just when needed.

The other letter was sent to Germany. In 1894 Elder R. F. Schuberth had charge of our publishing work in that country. On a certain Sunday, he appointed a meeting for the next evening to discuss a serious problem involving his workers. On Monday morning Elder Schuberth found a letter on his office desk from Australia with Sister White's name on one corner of the envelope. It contained a message regarding the very matter which was causing trouble among the workers of the publishing house.

That evening in the meeting Elder Schuberth asked, "When did I call this meeting?" "Yesterday," was the reply. "Yes," he remarked, "and this morning I received a letter from Sister White in Australia. It deals with the very matter that I wished to talk with you about." The elder read the letter through to the workers assembled, and acknowledged where he had made mistakes in the handling of the problem. Others followed in confessing their mistakes also. Thus the message from Sister White, arriving at the right hour, helped them out of their perplexity, preserved their unity, and blessing resulted.

"Had you written to Australia about the problem?" asked Elder W. A. Spicer, who later was talking with Elder Schuberth about the incident. "No, not a word," he replied, "because there was no time to write for any counsel. The whole difficulty arose some weeks after the letter was mailed from Australia. This experience has always made me realize that the Lord worked through 'the gift' in a way beyond any knowledge that the human agent could possibly have had."

These are two experiences among many, of God's foreknowledge of future events. They were portrayed in vision to Sister White some weeks previous to their occurrence. They provide proofs that Sister White received the messages direct, Heaven-inspired and Heaven-sent. These proofs should increase our confidence and faith in the source and certainty and timeliness of the prophetic voice speaking today to the remnant church through the many books God's special messenger left for our guidance, development, and preservation as a people.

ERNEST LLOYD

struck in the opening chapters of Genesis, is a refutation of both these errors. God is distinct from the world and He is the Creator of the world. . . . Evil is not inherent in God but neither is it inherent in the material world. Sin is the disobedience of intelligent beings whom He has created, and whom He has endowed with a free will, which they can use or misuse."

The Whole Concept of Salvation Is Rooted in Genesis

And Leupold, well known evangelical commentator on Genesis, has expressed as follows the basic theological implications of the early chapters of that book:

"The major theological concepts are incomplete and leave much to be desired, if the content that Genesis offers should be subtracted. Before God can be known as Saviour, He must be understood as the Creator of humankind and of the world. Just what manner of Father and Creator He is we find displayed in the two Creation chapters, Genesis 1 and 2. In like manner no adequate and correct conception of man is possible without a knowledge of the essentials concerning his creation, his original state and image of God, and the like. Again, the problem of sin will constitute much more of a problem if the origin of sin, that is to say, the Fall into sin be not understood. With that fact correctly apprehended, we achieve a correct estimate of the degree of depravity that is characteristic of fallen men. Without the promise of ultimate victory through the Seed of the Woman all further revelations concerning the salvation to come must stand minus an adequate base upon which they can successfully build. In other words, certain vital questions in reference to the type of revelation that mankind needs find a satisfactory answer in Genesis and nowhere else."

Our Special Task

To the remnant church has been entrusted the special work of calling the world to consider afresh the scriptural truth of Creation. Our doctrine regarding the Sabbath is not a mere denominational peculiarity. It points rather to the basis of all worship and all religion—the creatorship of God. Our special task is to so present the Sabbath that men may be drawn to Christ as Creator and Redeemer. The Sabbath is not an end in itself. Only as men find the author of the Sabbath does its observance have meaning and value.

Fellowship of Prayer

We ourselves need constantly to consider afresh what Paul stressed to the Colossians—the vital relationship between the doctrine of Christ's death and the doctrine of Creation. As it was the fact of prior creation that made redemption possible, so only the Creator Himself could accomplish the work of re-creation. The Sabbath is the memorial of both works, for it points not only to Eden but to Calvary, where again on the sixth day the Creator cried "It is finished" and entered into rest.

At Creation the first Adam had his side opened after falling into a deep sleep, and that which was taken from his side was used to fashion his bride. The second Adam, falling asleep on the cross, had His side opened also, and the water and the blood that flowed therefrom symbolized the cleansing and redeeming virtues inherent in Him as the divine Bridegroom of the church. The Sabbath day following Calvary proclaimed to the universe that the work of atonement was complete, and that the Creator Himself had judicially re-created the fallen race. Thus the fourth commandment is not only the seal of God's law but it is as well the sign of Creation and redemption.

The Characters of Christ and Satan Both Revealed at the Cross

It is interesting to notice in this first section of Colossians that Paul sees redemption as having cosmic significance. He speaks of "all things created, that are in heaven, and that are in earth, visible and invisible, . . . thrones, . . . dominions, . . . principalities, or powers" (v. 16), and declares that Christ's death on the cross had as its purpose the reconciling of all things, not only "things in earth" but also "things in heaven" (v. 20). The angels and the unfallen worlds share with us the benefits of Christ's redeeming work. On Calvary were unveiled as never before the true characters of God and of Satan, and God was vindicated from the charges of the great adversary.

Our belief in the plurality of worlds, rather than in a universe that is mainly desert, finds its scriptural support in this letter from the apostle Paul. The Inspired Word makes it clear that it is Christ's dignity as Creator that gives Him the power to reconcile all things in heaven and in earth. It is not strange therefore that the emphasis found in the doctrinal section of Colossians appears afresh in the last message to the world as a vital part of the everlasting gospel (Rev. 14:6, 7). How great is our privilege to finish the work that will vindicate God before all the universe!

(Continued next week)

"I Cried Tears of Joy"

"Some time ago I requested prayer for my three sons, all of whom had been baptized into the remnant church and then dropped out. Less than a year after my request, one son stopped smoking. He returned to church and married. A year ago he and his wife were both baptized. I was so happy that I cried tears of joy, as did he. He's such a comfort and joy to me, and is a leader in the church. Please continue to pray for the other sons, their wives, and father."—Mrs. V., of New York.

"The Wonderful Work of the Lord"

"A number of years ago when our son had wandered from the message, we sent his name to the Fellowship of Prayer. We have always had sunset worship in our home on Friday evenings, but this added new fervor to our prayers. The answer came so rapidly that we were scarcely prepared for the wonderful work of the Lord."—Mrs. P., of Arizona.

"I Never Cease to Praise the Lord"

"I wrote to you last year asking special prayer for my husband, who was smoking and generally backsliding more all the time. . . . My husband passed away last November, but before his death he had a wonderful experience in the Lord and stopped the smoking habit. I never cease to praise the Lord for His leading in my husband's true conversion before his death. Thank you for your prayers. Please remember my children. I need wisdom from above in leading them to the foot of the cross."—Mrs. M., of Idaho.

"Seven years ago I wrote to you. Please let me sing my praises to God and answered prayer. There is no evidence of my husband's conversion as yet, but he has softened in his attitude. The baby I had then is now attending church school. My husband said she was to go to public school. I prayed earnestly for a change. The day before registration I asked him about her attending. His gruff reply was 'I guess, if you are determined to have your own way, I can't stop you, but I won't pay for her tuition.' My church has been very kind to help out with the expense, and a way has been provided for her to go to the bus. I have another request now. I know it will be answered. We have been blessed with four other children. I want them to be in church school when they are old enough to go. I pray for a way to take them to Sabbath school each week. Thank you ever so much for your prayers."—Mrs. T.

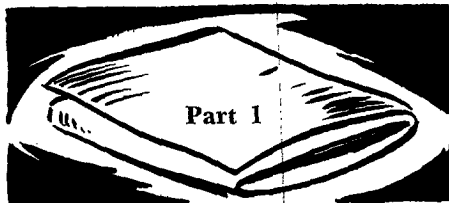
"I Rejoice That God Has Answered Our Prayers"

"About five or six years ago I wrote asking you to pray for my husband, who drank, smoked, gambled, and cursed. He was baptized April 18, 1964, and is a different man. I rejoice that God has answered our prayers. He is ill and cannot attend services, but he enjoys having me read to him. He will attend when able. I now request prayer for a daughter who says if she ever joins any church it will be the Seventh-day Adventist. She smokes and does not approve of paying tithe. . . . I have two sons and another daughter who are out of the ark of safety. I want us to be a united family in God's kingdom. I praise God daily for the change in my husband's life. A friend once said, 'He is the last person we would ever expect to see baptized.' But with God all things are possible. May it be so with my children."—Mrs. V., of Kansas.

"I asked you to pray for my daughter some time ago that she would return to the church. I am happy to say she has returned. Her husband has been converted and baptized also. Please pray that all my family will be converted before it's too late."—Mrs. B., of Virginia.

"I wrote you about two years ago and requested that you pray for our daughter and her husband. At the time, their home was about to break up. Our request was that this would not happen. The good Lord heard and answered our prayers. Shortly after we sent in this request, a change took place, and they have been much happier together. . . . Pray that our daughter will have a change of heart and come back and be a true Christian and that this may also happen to her husband. Thank you for your prayers of the past."—Mrs. T., of California.

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.



HEAT, HYDROTHERAPY

and

By T. R. Flaiz, M.D.
Secretary, GC Medical Department



MODERN MEDICINE

WE ARE frequently asked the questions: Why are our physicians no longer using hydrotherapy the way they did in the earlier years of our medical institutions? Why are we no longer teaching our church members and others how to use hydrotherapy in every kind of illness as we did 60 years ago? Have we set aside the use of these fine old methods of treatment because we have easier and more speedy results in the use of today's medicine? These are reasonable questions, and it is understandable that such questions do arise in the minds of those who were familiar with therapeutic procedures in our older institutions.

It is desirable that in any study of these questions we should notice, first of all, why there was this earlier emphasis upon the use of hydrotherapy. Was it a rational method of therapy? Was it as effective as tradition would indicate? Were there perhaps at the time other methods superior to hydrotherapy?

The Historical Background

Many of our people are under the impression that Seventh-day Adventists were the originators of the use of hydrotherapy for the treatment of disease. Hydrotherapy was a comparatively well-developed, scientific, therapeutic procedure when our people first came in touch with this important medical modality. Our people, receiving the basic concepts of hydrotherapy from those who had already developed effective procedures, further perfected the science of hydrotherapy and became the most effective users of these procedures. This was evident first in the Battle Creek Sanitarium, and subsequently in all our medical institutions.

The value of hydrotherapy, as applied in one manner or another, has been known from antiquity. The Greeks and the Romans had great appreciation for the health-giving values of their hot baths. The spas that

grew up about the hot-water springs of Europe, even in medieval times, testify to the merit seen in the use of hot water as a therapeutic means. These spas had been developed to a comparatively high degree of technical efficiency by the early to the middle nineteenth century. It is of interest to us that our own denominational leaders took advantage of the excellent hydrotherapeutic procedures available in similar institutions in the United States. Nor is it remarkable that our early workers should have been attracted to these centers of rational therapy, when we recall the attention being directed to these institutions at that time.

Before the middle of the nineteenth century, hydrotherapy was widely practiced and accepted. *The Water Cure Journal and Herald of Reform* was "devoted to physiology, hydrotherapy, and the laws of life." The purpose of this journal was "to promulgate the philosophy and practice of hydropathy; embracing the true principles of health and longevity, together with directions for the application of water, air, exercise, and diet, to all the various diseases with which mankind are affected."—*The Story of Our Health Message*, p. 35. The circulation of this *Water Cure Journal* rose to 30,000 at its peak. In this journal some 50 water-cure treatment centers were advertised, each directed by a physician.

The extent of the general acceptance of water-cure methods of 100 years ago may be gauged somewhat by the extensive literature of that time. More than 60 volumes, written between 1843 and 1863, are to be found on the subject, in the Library of Congress. These books were from various countries, including Austria, Germany, France, Italy, Poland, and America.

Early Adventists Patronize Hydrotherapy Institutions

It is not surprising that early Adventist workers recognized the value

of these rational methods of therapy as practiced in some of the better institutions. In 1863 James White, desirous of learning more concerning the practical application of hydrotherapeutic procedure, wrote to Dr. J. C. Jackson, of Dansville, New York, director of the institution known as Our Home, asking him for literature on his principles of treatment. He suggested also the desirability of making a visit to the institution. Dr. Jackson's reply indicated the generous spirit of this early champion of water treatments.

"I advise you to come yourself to our house, and make yourself acquainted with our ways of doing things. I do not see how, with our great family, we could well take care of yourself, wife, and three sons, without subjecting you to such expense as, unless you are a rich man, you could not afford to pay. But we could take care of you by having you lodge out of the house and give you all the information we possibly can at our clergyman's price, which is to charge for board and treatment to clergymen, \$2.50 per week, they paying the price of their own lodging. Your lodging will cost you about \$1.00 or \$1.25 per week."—*The Story of Our Health Message*, p. 97.

Later, Elder and Mrs. James White accepted the invitation of Dr. Jackson to visit their institution. This first visit was for the purpose of learning more concerning the plan of treatment and for evaluating their program. Two years later, in 1865, when Elder White was stricken with a cerebral accident and it appeared doubtful that he would recover, he was taken to the institution in Dansville. There, for three months, he was under the immediate care of Dr. Jackson and his associates—with hydrotherapy, massage, and diet as the principal therapeutic agents.

Concerning this visit to Dansville, apart from the appreciation for the recovery of Elder White, Mrs. White made this observation concerning that

institution: "We did not feel that the three months passed at this institution was in vain. We did not receive all the ideas and sentiment and suggestions advanced, but we did gather many things of value from those who had obtained an experience in health reform. We did not feel that there was any necessity of gathering the chaff with the wheat."—*The Story of Our Health Message*, p. 135.

Adventists Adopt Hydrotherapy

Ellen G. White's contact with the best in hydrotherapy practice at that time makes evident that Seventh-day Adventists did not originate its use. It was already widely accepted in the care of the sick. Our leaders studied the program, selected elements they recognized to be rational and effective, and incorporated these into the plan of treatment at Battle Creek. The result was that Battle Creek became symbolic of the very finest in this pattern of rational treatment.

From Battle Creek this knowledge and practice was carried into every newly developing sanitarium in America, in Europe, and in other parts of the world. In Northern Europe it resulted in the development of the Skodsborg Sanitarium, in Denmark, the mother institution of another half dozen sanitariums and perhaps 150 hydrotherapy clinics now operated privately in Scandinavian countries.

Probably one of the best vindications of the effectiveness of hydrotherapy was seen in the 1918 influenza epidemic, which swept away approximately 6 million Americans and multiplied millions in other countries. Seventh-day Adventist hospitals and sanitariums, where hydrotherapy was extensively used in meeting the influenza and its complicating pneumonia, reported a much lower death rate from these difficult cases than hospitals where hydrotherapy was not employed.

In the light of this successful history and background, it is entirely reasonable to ask, Why does hydrotherapy not occupy the important place in our institutions that it once held? Also, Why are we not teaching our church members how to use hydrotherapy, as was so generally done in earlier years? Hydrotherapy not properly given is much worse than no treatment at all. The quality of treatment given by the unskilled raises just questions as to the advisability of attempting to impart this skill to large numbers.

The Rationale of Heat Therapy

For a better understanding of what is involved in this question, it is well to look at the physiology and the me-

chanics of hydrotherapy. There is nothing mystical about the effect of hydrotherapy. Hydrotherapy is effective only insofar as, in skilled hands, it serves as an effective medium for the transfer of heat to the part of the body involved in disease. It is the heat carried by the water—not any mysterious effect of the water itself—that produces the favorable result.

Heat has been recognized as an effective medium of healing even by primitive peoples. The rationale by

Communion

By RAMONA OVAS

Only he who has stood alone on a woodland hill
 And listened to the sure call of a whippoorwill,
 Only he who in solitude has gazed on desert stars
 Far from the crowded cities whose sky man often mars,
 Only that man who has walked the ocean's lonely shore
 And heard the mighty breakers' ceaseless roar,
 Only he who in the quiet dawn has watched the sun rise
 In ribbons of color across windswept skies,
 Only that man—
 That man alone
 Who has spoken to God and has listened to Him speak,
 Whether on lonely isle or on mountain peak—
 Can really know the fullness of joy,
 The cup filled to the brim,
 Brought about through communion,
 Communion with Him.

which heat operates to heal, centers in the following results of the presence of heat:

1. The blood vessels are relaxed, and thereby dilated.
2. With rise of temperature, heart action speeds a heavier flow of blood to the part involved (this is why the natural rise in temperature in disease is a protective reaction).
3. The increased flow of blood to the part involved, or to the entire body if there is a general rise in temperature, increases the supply of white blood cells to fight the disease.
4. The increased flow of blood carries a more liberal supply of oxygen and food to the body tissues involved.
5. This larger blood supply with the higher temperature steps up chemical activity, including the elimination of toxins and poisons through the blood stream.

These five conditions resulting from the use of heat create a climate more favorable to healing. Whether

this transfer of heat to the involved part of the body is brought about by a fomentation, by a hot-water bottle, by an old-fashioned soapstone, a flat iron wrapped in a woolen cloth, a hot brick, or the hot stones of a campfire, as used by the American Indians in an earlier day, the result will be in proportion to the amount of heat conveyed to the diseased portion.

It so happens that water has the physical property of holding and conveying the largest amount of heat for its weight, of any substance known. Hence the great effectiveness of water treatments of all kinds. In addition to the conductive heat, there are various forms of radiant heat. Of these, the direct rays of the sun are perhaps the best known and the most widely enjoyed. The sun's rays in healing, known as heliotherapy, is a generally recognized principle. A similar type of heat is produced by what we refer to as the sun lamp. We could also mention the infrared lamp, an excellent form of heat produced by the electrically heated filament of the various kinds of electric heaters, and also by the glow of live coals in a fire. Another source of heat that carries the heating process into the deeper tissues is that produced by diathermy, a process in which the electric current acts within the tissues to build up heat under controlled conditions.

Still another source of simulated heat is obtained by the application of what is referred to as a counterirritant. A good example of this is the mustard plaster. Like hydrotherapy, the irritant effect against the skin produces a dilation of the blood vessels beneath, bringing about a freer circulation and hence a certain measure of healing effect. It is on this same basis that the various liniments operate. The effectiveness of the liniment is in proportion to the local counterirritant effect by which better circulation is brought to the part concerned.

As heat produces a relaxation of the blood vessels, so also when properly applied, it produces relaxation of the nerves. In fact, the relaxation of the blood vessels results from the effect of the heat on the nerves controlling the very small muscle fibers in the walls of the blood vessels. It is this effect of heat in the nerves that makes it so highly valuable in the treatment of nervous diseases and emotional problems.

Heat is definitely a healing agency when, for the purpose of healing, the demand is for relaxation of the nerves or for better circulation in the tissues concerned.

(Continued next week)



PHOTO BY ANEES HADDAD

Steam rising from the lukewarm natural pools near Laodicea.

MAJORING in minors

By Donald G. Reynolds

Pastor, White Memorial Church, Los Angeles, California

IN THE nineteenth chapter of his Gospel Dr. Luke describes our Lord's triumphal entry into the city of Jerusalem. The blind whom our Lord had restored to sight led the way. The dumb whose tongues He had loosed shouted the loudest hosannas. The cripples whom He had healed bounded with joy and were the most active in breaking the palm branches and waving them before the Saviour. Widows and orphans exalted the name of Jesus for His works of mercy to them. The lepers He had cleansed spread their untainted garments in His path and hailed Him as the King of glory. Those He had awakened from the sleep of death joined the throng. Lazarus, whose body had seen corruption in the grave but who now rejoiced in the strength of glorious manhood, led the beast on which the Saviour rode.

The attention of the throng was fixed on the Lord. They were surprised and disappointed to see His eyes fill with tears and His body rock to and fro in anguish. They had seen Him weep at the grave of Lazarus in sympathy with human woe. But now, viewing Jerusalem, His tears were of

unsuppressible agony. In rejecting the Son of God and scorning His love, the city of Jerusalem tore His heart.

The crowds shouted: "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. . . . And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes" (Luke 19:38-42).

This was a day of opportunity, for unto the Jewish people were committed the oracles of God. They were His chosen people. He had come to His own, but His own received Him not. Thus the day of opportunity was changed to a day of blindness.

Jerusalem might have stood forth in the pride of prosperity, queen of kingdoms, free in the strength of her God-given power. No armed soldiers need have stood at her gates, nor Roman banners waved from her walls. Rather from her gates the dove of

peace could have gone to all nations. What had caused this tragic reversal of circumstances? Matthew pinpoints it in Christ's rebuke to the Pharisees, "Ye blind guides, which strain at a gnat, and swallow a camel" (Matt. 23:24).

Their sin was one of the deadliest foes of religion. They majored in minors. The Lord reproved the Pharisees of His day. These people were very religious and worked diligently at their religion. Theirs was not a sin of indifference, but a sin of erroneous emphasis.

Weymouth translates this keen, cutting rebuke, "You blind guides straining out the gnat while you gulp down the camel!" "You Pharisees," Jesus reprimanded, "are very scrupulous. If a gnat gets into your wine, you strain it out with utmost care, but if a camel gets in you gulp him down, humps and all." He reproved them for being scrupulous about a gnat while swallowing something many times larger. They were majoring in minor things.

The day of opportunity faded into the day of blindness. Now the day of blindness became the day of judg-

ment. "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou kindest not the time of thy visitation" (Luke 19:43, 44).

The chosen people had filled their cup of iniquity. When the Roman army surrounded Jerusalem and besieged it the city stumbled and fell in agony. Josephus describes the city streets "flowing with blood to the bridles of the horses." The prophets proclaimed that the city would be plowed as a field. Christ said that one stone would not be left upon another. Yet no Christian lost his life in this day of judgment.

The destruction and judgment of Jerusalem is an example of the destruction and judgment of the world at the end of time, when Christ triumphantly enters the earth's atmosphere through the heavens.

John the Revelator parallels the church in our day with old Jerusalem: "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:14-20). This is the concluding message of seven warnings to the Christian church through the ages.

The city of Laodicea was founded by Antiochus II and named in honor of his wife, Laodice, who later poisoned him. The city was known for its extensive banking operations. It was also distinguished by its black cloth. Black garments were worn almost universally by the Laodiceans, and they were very proud of them. Christ advised Christians to buy of Him white raiment, which represents the robe of His righteousness.

Within the city was the temple of Karu, with which a renowned school of medicine was connected. The temple was one of 200 throughout the Greek and Roman world dedicated to Aesculapius, the god of medicine and pagan counterfeit of the Messiah. Aesculapius was known as the great physician. In this temple was made the famous Phrygian eyesalve, collyrium, which was sold in all parts of the contemporary world.

With its extravagant fashions and fine apparel, Laodicea was the Paris of its time. It was also famous as a resort for the physically strong and prosperous, as well as a health resort for the sick. A day of judgment fell on Jerusalem of old. The word Laodicea is thought to mean, "judging the people." This message is the only in-

proved. During the last period of Laodicea, once again mankind will decide between the authenticity of the Sabbath commandment and the established law for worshiping on another day.

The Laodicean message is a terrible indictment of modern Christendom. The members are not cold in death, neither are they fervently hot with apostolic love and zeal. Someone has said that publicans and harlots were cold, the apostles hot, and the scribes and Pharisees lukewarm. To be cold is to desire warmth, but to be lukewarm is to be satisfied. The water from the hot springs near Laodicea soon mingled with the cold water and became lukewarm and nauseating to the taste. The church in its lukewarm state is divided between Christ and the world. It is too religious to cast off the faith entirely, and too worldly to take a firm, united stand for complete devotion.

The Lord did not complain about Laodicean doctrines. The church was not deceived by the teachings of Balaam or Jezebel. Theirs was the more serious mistake of self-deception and blindness. "I know thy works" indicates that Laodicea is busy planning, organizing, establishing institutions, and apparently doing everything possible to fulfill the great commission. The church is not lazy. She is busy with programs, and with home and foreign missions, but it is easy to be deceived by the results of many activities. As activity increases men become successful in doing work for God, and a danger arises of trusting to human plans and methods.

Such an experience leads to a day of blindness, as experienced by the inhabitants of Jerusalem. Salvation rests on what Christ has done, and not on what we do. In the eyes of the world charity is equated with what men do and not with what Christ has done. A pilot announced to the passengers, "We are lost, the radar is out, we are off the radar beam, the compass is dead, but we are making good time." This illustrates much of our activity today as we major on minors.

Laodicea is happy and complacent. She boasts a flawless doctrine, a competent organization, and a triumphant message. But the infinite God looks beyond all this. His gaze penetrates through Laodicea's schools, hospitals, publishing institutions, fine buildings, worth-while equipment, growing membership, and widening sphere of influence. He looks down only upon Laodicea's heart.

There He sees pride, the sin by which the angels fell. He sees the desire for human praise and the love of the world with all that the world of-

A Decillionaire

By GRACE BALDWIN

I count my gold in sunrise,
And in the flowers, too;
I see its flash in feathers;
In fruit I see its hue.
My silver shines in snowflakes,
And in the whitecap's bow;
It is in the moon's reflection,
And on the ancient's brow.
My diamonds deck the grasses,
They gleam in nighttime sky;
They shine in happy teardrops,
On rivers gliding by.
My wealth is all about me,
I know not want, nor lack;
I would not change my fortune
Nor send my jewels back!

stance in the Scriptures where Amen is used as a personal name. It is one of the 250 names and titles attributed to Christ. The root form carries the meaning of firmness and stability. It also means "it is true," or "so be it." What Jesus says is true and dependable. He is the divine Amen, personalized. He places His own guarantee on the truths He proclaims.

At the close of a book or prayer, *amen* indicates "the end" or "the last." The Laodicean message is the last appeal of Christ to His people. This is the last of the seven epistles to Christ's church during the whole Christian dispensation. Therefore, it constitutes the final appeal before probation closes. The divine Amen will never again speak to the church militant. Those who reject the Laodicean message will never hear another divine call to repentance and salvation.

The famous Council of Laodicea was held in this city. This is when the first great Sunday law was ap-

God Our Helper

O Lord: O my strength, haste thee to help me" (Ps. 22:19).

"As for me, I would seek God, and to God would I commit my cause; who does great things and unsearchable, marvelous things without number" (Job 5:8, 9, R.S.V.).

"Behold, I am the Lord, the God of all flesh: is there any thing too hard for me?" (Jer. 32:27).

"Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee" (Jer. 32:17).

"In every emergency we are to seek help from Him who has infinite resources at His command."—*The Ministry of Healing*, p. 49.

"Jesus will be to you a present help in every time of need. He will not leave you to battle with the powers of darkness alone. Oh, no; He has laid help upon One that is mighty to save to the uttermost."—*Testimonies*, vol. 2, p. 321.

"When we are brought into strait places, we are to depend on God."—*The Ministry of Healing*, p. 49.

"Circumstances may separate us from every earthly friend; but no circumstance, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, He is always at our right hand to support, sustain, uphold, and cheer."—*The Desire of Ages*, p. 670.

"All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."—*Ibid.*, p. 827.

"He [our Lord] bids them seek first the kingdom of God and His righteousness, and His promise is that all things needful to them for this life shall be added. Worry is blind, and cannot discern the future; but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief. Our heavenly Father has a thousand ways to provide for us, of which we know nothing. Those who accept the one principle of making the service and honor of God supreme will find perplexities vanish, and a plain path before their feet."—*Ibid.*, p. 330.

"When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit."—*Selected Messages*, book 1, p. 382.

fers. He sees little of self-sacrifice, but much of self-importance. He sees the dangerous conformity to unchristian customs. The gold of character is lacking, and in its place is brilliant tinsel. The raiment of Christ's righteousness, which is so simple to receive and so ample in supply, is not worn. Instead, there is an ingenious arrangement of filthy rags of Laodicea's own righteousness. Upon her eyes are the festering sores of worldly short-sightedness. She hardly looks for any healing salve to cleanse, to strengthen, and to sanctify.

The solution to the Laodicean problem is found in verse 18: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

The white raiment is described in Revelation 19:8, "The fine linen is the righteousness of saints." This white raiment is granted by an act of faith. According to Revelation 7:14,

those who wear the white raiment "have washed their robes, and made them white in the blood of the Lamb." These who had been washed white are in direct contrast to the Pharisees, who had been whitewashed. "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness" (Matt. 23:27).

The solution for Laodicea's lukewarmness is to put on the righteousness of Christ. The reason for her lukewarmness and wretched state is that Christ has been left standing outside the door. Thus Christ invites, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

Here is the complete reversal of Jerusalem's day of opportunity, blindness, and judgment. After Laodicea's day of judgment and day of blindness comes their day of opportunity. Christ

asks them to take the chip off their shoulders and follow Him. He tells them to forget sowing wild oats, and to open the door so He may enter. Some of us sow wild oats six days each week and then one day each week pray for a crop failure.

There are many good things to do in the world today. It is so easy to major in the minor things. But Christ stands at the door of your heart today to give you the assurance that He will help you put first things first. Christ's last message to Laodicea is "Repent, behold, I stand at the door." When once we are clothed in Christ's righteousness nothing will separate us from full dedication to Him.

"He Shall Give His Angels Charge"

By Robert J. Wieland

ONE sunny Sabbath afternoon in Kenya we clambered down the rocky path of the steep escarpment to the churning river below spectacular Chania Falls. A massive boulder jutting out from the riverbank offered us a delightful spot where we might sit and read.

Hardly a hundred yards beyond us the river was plunging wildly over the precipice, its sustained roar like the sound of a thundering freight train. About us, below, the merry waters gurgled and tinkled as they rushed past between the great rocks strewn haphazardly in the riverbed.

My wife and I were reading the *REVIEW* and the *Youth's Instructor*, lifting our eyes occasionally to gaze in awe at the cliffs and the cataract encircling us like the stupendous walls of a giant temple. Five-year-old Margaret sat at the foot of our boulder by a quiet puddle of still water that seemed like a tiny little harbor

An upturned hand was waving its fingers.

SKIP BAKER, ARTIST



sheltered from a wild sea. She was dangling her feet in the delicious coolness, as spellbound as we were by nature's majesty.

It happened during only a brief moment, while we were reading a few sentences. There was no sound, no cry. My wife glanced from her page to where Margaret had been sitting, and she wasn't there. For a moment her eye searched the bank behind us; she wasn't there, either.

"Where's Margaret?" was her sudden cry.

The child couldn't have walked off, for there wasn't time. My wife jumped down from the rock, looked about her in a frenzy of desperation. How could the child have vanished completely?

Glancing down again at the spot where Margaret had been sitting, my wife saw something indistinct beneath the surface of the water. An up-turned hand was waving its fingers as a child might raise her hand in school. Grabbing the waving hand, my wife yanked the dripping child straight up onto the bank again. When I measured the unexpected depth, I found a narrow hole almost her exact height from her feet to the top of her outstretched hand.

The sudden shock of cold water had caused her to hold her breath instinctively so that she had not yet inhaled.

My wife heard no voice directing her to glance away from her page. There was just the sudden impulse to look.

Mere coincidence? Or did a watchful Intelligence from above alert her to action at the critical moment?

To assert the former would be what is generally called unbelief. To confess the latter is simple faith. "He shall give his angels charge over thee, to keep thee in all thy ways" (Ps. 91:11).

We carried a soaked and dazed little girl in our arms back up the steep escarpment. In the lonely gorge we paused to offer tearful thanks for what, save for a few moments of tenuous time, could be nothing short of a resurrection from a grave.

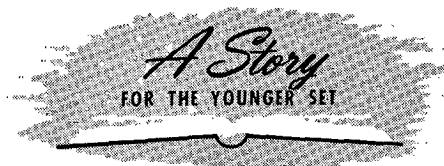
If we do acknowledge that God gives His angels charge over us, then we must also confess the wider truth that our life here and now, with all the joy it brings, is a gift undeserved, a trust, something that can never again be claimed by a first person possessive pronoun.

For a moment we had peeked inside that open grave whence One redeemed us all when He died for all. Now we gladly confess that we who live cannot henceforth live unto ourselves, but unto Him who died for us and rose again (2 Cor. 5:14, 15).



JEANIE MCCOY, ARTIST

Henry took a pat of butter and carefully covered it up with other food so the cashier would not see it.



Some Very Expensive Butter

By C. L. Paddock

WHERE I live now, good creamery butter costs almost a dollar a pound. It is always well over the half-dollar mark. The butter I want to tell you about cost many times that much.

A large bank had four young men working in one department, and the management planned to promote one of them. It would be a bigger job, with more pay. Henry was the young fellow the directors had picked out for the promotion.

At noon one day one of the directors was going through the line at a nearby cafeteria. In the line ahead of him, about three people ahead, was Henry.

Henry took a pat of butter and carefully covered it up with other food so the cashier would not see it. He hoped he would

not have to pay for it. The bank director was surprised, shocked to see Henry do this, for they had trusted him.

After lunch he went back to the bank and told some of the directors about Henry's dishonesty. They talked it over and thought about it seriously.

This was not much of a crime. That pat of butter would have cost Henry two or three pennies if the cashier had seen it.

One of the bank directors said, "A young man who will plan to cheat, and who will steal a pat of butter, cannot be trusted. He will steal money. He will steal large sums of money. We must have men in this bank whom we can trust. They must be honest in small things."

Henry was very much disappointed when he did not get the bigger job with higher pay.

When he asked why, they told him about the butter. He had not known he was being watched.

Henry thought about what he had done, and he no doubt said to himself, "That was pretty expensive butter, the most expensive I ever ate." I do not know whether Henry learned his lesson or not. I hope so.

Jesus once said, "He that is faithful in that which is least is faithful also in much."

Jesus surely was right.



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



About Teen-agers—1

Space-Age Teen-agers

By Joe Engelkemier

Bible Teacher, Glendale Union Academy

THE time—the affluent, self-sufficient space age. The setting—crossroads. The travelers—thousands upon thousands of Adventist youth.

The crossroads of life—decisions that lead either up to the kingdom or down to eternal loss—are seldom easy. The pathway heavenward is a strenuous climb and is traveled only by the few. The multitudes never choose that which involves climbing.

During the summer of 1961 we accompanied a group of young people on a ten-day pack trip through the high country of the Sierras. We started in Yosemite Valley, climbing to the north rim of the valley via the Tenaya zigzags, and from there on up into the high country, making a 60-mile loop up past May Lake, Glen Aulin, Vogelsang Peak, Merced Lake, Half Dome, and Nevada Falls, and then back down into Yosemite Valley from the opposite side.

The first day's climb was especially arduous. Someone counted 140 switchbacks before we reached the north rim of the valley. Besides this, our muscles were soft from city living, we were not yet acclimated to the higher elevations, and all of us were carrying packs.

We had scarcely started up the switchbacks before we left the crowds behind. All through the high country we met very few people. Not until we were almost back to the valley floor ten days later did we encounter

crowds again. The multitudes never choose the high trails.

Jesus once spoke of a way "that leadeth to destruction" and of a way "which leadeth unto life" (Matt. 7: 13, 14). Of the latter it is said, "If you would climb the path of spiritual life, you must constantly ascend; for it is an upward way. You must go with the few; for the multitude will choose the downward path."¹

The most urgent issue facing the youth of the church today is the choice of a way. The most urgent matter confronting the adults of the church is to encourage and guide teen-agers in their choice of the way "which leadeth unto life"—the way that leads into spiritual high country.

The teen-ager finds himself increasingly noticed in today's space age society. In their book *Teen-Age Tyranny*, Grace and Fred M. Hech-

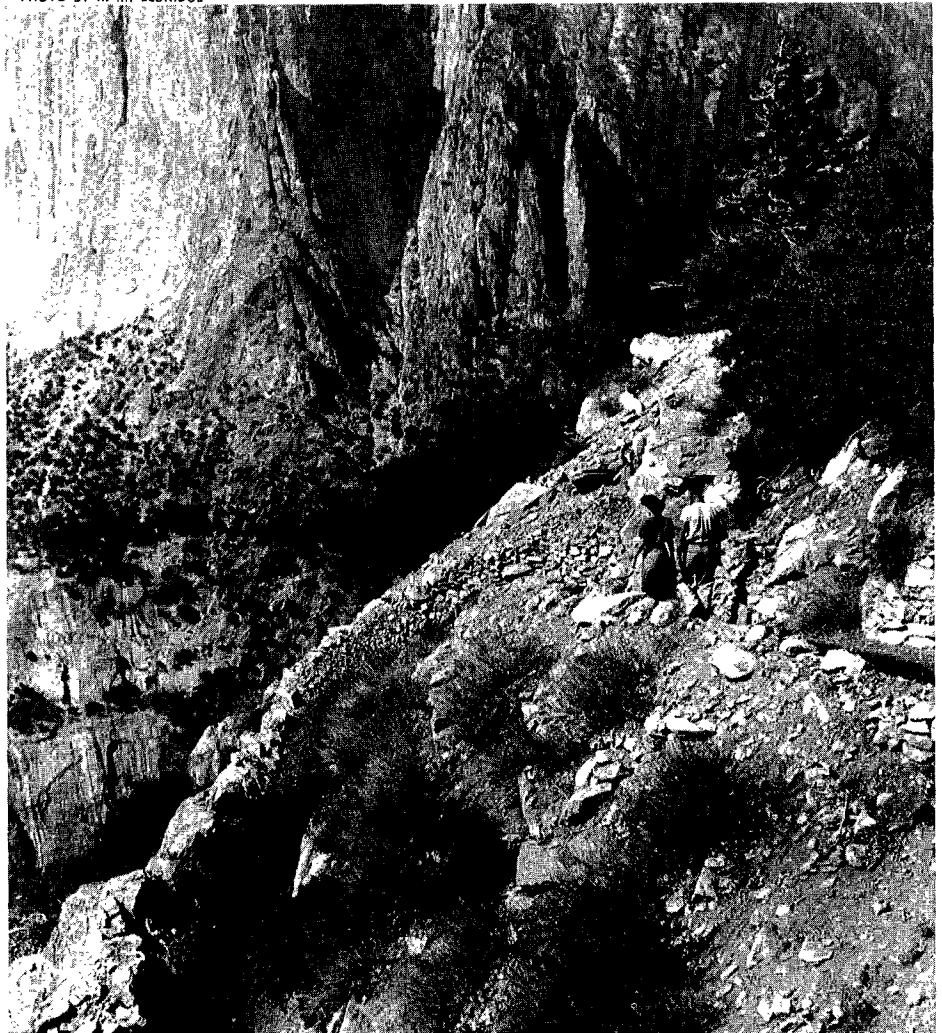
inger speak of "our ten billion dollar teenagers."² They refer to a Gilbert Youth Research estimate that, as of 1960, the buying power of high school and college students directly led to the purchase of ten billion dollars' worth of goods annually.

In our rapidly expanding population, the proportion of teen-agers rises steadily higher. According to the *Saturday Review* of December 8, 1962, "By 1965 . . . half of the people in the United States will be under twenty-five."³

Commented the editor of *Moody Monthly*, "No newspaper headlines have heralded it, but during the past twenty years there has been a steady invasion of our country by a vast army of more than seventy-five million. They came into the country one by one and appeared both innocent and harmless. Hence, very few have suspected or even taken notice of

On the Four-Mile Trail to Glacier Point in Yosemite National Park.

PHOTO BY R. M. ELDRIDGE



their potential strength. Yet within the next few years they will have taken over the nation. Government positions, national and state, will be held by them. They will publish our newspapers and magazines, run every business and industry including TV and radio stations, control our churches and teach our children."⁴

The editor is referring, of course, to the unprecedented number of babies born during the past two decades.

Within the Seventh-day Adventist Church are hundreds of thousands of children and youth. More than 300,000 are enrolled in Adventist schools around the world. Include those attending public schools and those of preschool age, and the percentage of those among us who are under 25 years of age may soon be close to that of the United States average—50 per cent!

What treasure can equal the treasure of an institution's youth? Of them, as of all His children, God says, "I will make a man more precious than fine gold" (Isa. 13:12). "They shall be as the stones of a crown" (Zech. 9:16). Many would place a high value upon diamonds and pearls and emeralds and sapphires. But God places an infinite value upon redeemed lives, a treasure "Christ esteems as precious above all estimate."⁵

"Precious above all estimate"! Such are the youth of the church. The loss of a single one is a tragedy words cannot express. Yet thousands upon thousands are being lost. Exclaims Mrs. White, "How can I endure the thought that most of the youth in this age will come short of everlasting life!"⁶

"Young People Suddenly Gone Wild"

We have become accustomed to FBI reports of a steady upsurge of juvenile crime and immorality in the United States. We hear of teen-age riots, and read articles such as "When Youth Runs Wild," in *McCall's* of April, 1962, reporting vulgarity beyond what most adults would dream possible. We read of similar trends in other countries. In April of 1963 the Associated Press reported Western Europe's being hit by a "delinquency wave." Twelve countries "reported rapes, murders, stabbings, auto stealing, theft and wanton destruction by minors." Wrote correspondent George Boulwood, "What alarmed the investigators was the recent tendency for large groups of young people suddenly to go wild."⁷

It is also significant that "delinquency is less prevalent in the underdeveloped areas, such as the south of Italy and rural Spain. . . . Delinquency happens most in Europe's

highly industrialized areas—the glittering neon world of coffee bars, juke boxes, and automobiles. Most of the affected youngsters earn easy money in simple jobs in the busy factories of the industrial regions. . . . The picture being given by European investigators is of young people who are economically affluent but culturally impoverished."⁸

We have become accustomed—almost hardened—to such reports. The danger is that we will forget that the thousands of Adventist youth entrusted to our care are susceptible to the influences that surround them. Wrote Mrs. White, "Men and women of experience should understand that this is a time of especial danger for the young. Temptations surround them on every hand; and while it is easy work to float with the current, the strongest effort is required to press against the tide of evil."⁹

Present dangers will multiply as a determined enemy redoubles his efforts both against youth and against those who have the responsibility of helping them. "The enemy of souls is filled with intense hatred against every endeavor to influence the youth in the right direction."¹⁰

Looking to the Future

Perils will intensify in the future. "Evil men and seducers shall wax worse and worse" (2 Tim. 3:13). "The perils of the last days are upon us, and a trial is before the young which they have not anticipated. They are to be brought into most distressing perplexity. The genuineness of their faith will be proved."¹¹

As we think of the losses we have already sustained, as we think of the thousands of young people who have already left the church, one stark fact stands out—none of us have all of the answers. Yet let us never forget the value of a youthful heart. Let us not forget that some who have left can be won back. And may God make us keenly aware of the fact that some who would depart can be saved from going if we will but do our part.

Have you ever stopped to consider how many advantages God has given us to utilize as we endeavor to help our children and youth? Light from the Scriptures shines upon our pathway more clearly than at any time in history. Through the gift of prophecy we have the advantage of books such as *Child Guidance*, *The Adventist Home*, and *Messages to Young People*. Scan through the 1,500-plus pages of these three books to note the wide scope of the guidance given. Then begin to read. Read with assurance. You have in your hands answers that will work if applied early enough and earnestly enough.

Then ponder how fortunate we are to have books such as *Education*, *Counsels to Parents and Teachers*, and *Fundamentals of Christian Education*. No educational institution on earth has advantages that can equal that of having these three books. Read. Read with assurance. You have in these books still more answers that will work if acted upon in faith.

Do We Need to Lose So Many?

Multitudes today are enamored by "the glittering neon world of coffee bars, juke boxes, and automobiles." Some may be too captivated ever again to be attracted by heavenly things. Some will always decline the most tactful and urgent entreaty to the kingdom. Some—adults and youth alike—will be lost, no matter what God or men do. But do we need to lose so many?

Multitudes of youth in our midst will choose the high country of Christlike living if we will but sympathetically and earnestly show them the way. Those who have chosen it consider it no sacrifice to shun the follies and indulgences of sin, for they find in Christ fullness of joy.

That traveling the high country involves difficulties, no hiker will deny. So also on the way that leads unto life. "The road may be rough and the ascent steep; there may be pitfalls upon the right hand and upon the left; we may have to endure toil . . . ; but with Christ as our guide we shall not fail of reaching the desired haven at last. . . . And all the way up the steep road leading to eternal life are well-springs of joy to refresh the weary."¹²

Youth is so susceptible to joy. They will not despise steepness, when with it there is joy. They will not despise weariness, when with it there is refreshment. They will not despise the narrow way, once they get a taste of the high country.

Crossroads . . . decisions . . . "the way that leadeth to destruction" . . . "the way which leadeth unto life"—every young man and young woman must choose. They are choosing every day. The object of this series of articles is to explore some of the things we as adults can do to help them choose wisely.

¹ *Thoughts From the Mount of Blessing*, p. 138.

² Grace and Fred Hechinger, "Our Ten Billion Dollar Teenagers," *Christian Herald*, March, 1963, p. 30.

³ *Saturday Review*, Dec. 8, 1962, quoted in editorial in *Moody Monthly*, April, 1963, p. 20.

⁴ Editorial, *Moody Monthly*, April, 1963, p. 20.

⁵ *Thoughts From the Mount of Blessing*, p. 89.

⁶ *Testimonies*, vol. 2, p. 144.

⁷ *Glendale News-Press*, April 30, 1963, art. "Western Europe Hit by Delinquency Wave," by George Boulwood.

⁸ *Ibid.*

⁹ *Testimonies*, vol. 4, p. 421.

¹⁰ *Ibid.*

¹¹ *Ibid.*, vol. 1, p. 269.

¹² *Thoughts From the Mount of Blessing*, p. 140.



Perfection in Christ—8

Last week we found that Inspiration defines sanctification as a lifelong process in which the grace and power of Christ at work in the life gain the mastery over wrong habits and inherent evil tendencies, thereby fitting us for heaven. Throughout life, sanctification remains a *process*, an *attaining*, an *achieving*. Only beyond the horizon of this life will the absolute, sinless perfection of Christ—made possible by cooperating with His sanctifying grace and power—become a *possession*, an *attainment*, an *achievement*. He provides us with the pattern of His own perfect character, and imparts the desire and the ability to copy it. Our part in the process consists of placing our wills on the side of His will, and of learning to cooperate ever more perfectly with Him as He works in us to will and to do of His good pleasure. This week let us look for an inspired answer to the question, How do we submit the will to God and make it a fixed principle, a fixed habit, to respond to the prompting of an enlightened conscience?

Inspiration answers: "In the renewed heart there will be a fixed principle to obey the will of God, because there is a love for what is just, and good, and holy."—*Testimonies*, vol. 2, p. 488. The key to the entire process is "a love for what is just, and good, and holy." Perhaps not a perfect love to begin with, but at least a sincere recognition that God's way is best, and an earnest, soul-consuming desire that His way may become a reality in my life. This "love for what is just, and good, and holy" is accompanied by wholehearted hatred for sin, both in principle and in practice (*Selected Messages*, book 1, p. 360). I decide, once and for all, to make it a *fixed principle* to obey God's will, whatever it be and at whatever the cost. The devil may trip me up and I may stumble and fall, but I fall with that principle still tightly clutched in my hand of faith. I do not renounce the principle even when I fail to apply it in practice, nor do I forfeit the privilege of wearing the robe of Christ's righteousness. This resplendent garment, woven on the loom of heaven, is taken from me only if I deliberately disavow the principle, or if I persistently disregard it in practice.

A Transforming Principle

What does this "fixed principle" do for me? "The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven."—*The Desire of Ages*, pp. 555, 556. This "fixed principle" is the perfect righteousness of Christ *in action*, at work transforming the character and controlling the conduct, something I am powerless to accomplish for myself. The infinite power of Christ fortifies and strengthens my weak, feeble, imperfect will, once it is entrusted to Him, in somewhat the same way that a radio telescope gathers and amplifies infinitely faint radio impulses from billions of light years away in space. As thus, in my human weakness, I cooperate with Christ I am "enabled to do the deeds of Omnipotence" (*ibid.*, p. 827). The one condition to receiving and wearing this cloak of Christ's righteousness is to be done forever with "unconfessed and unforsaken sin,"

to be *wholly* on God's side, to make an "entire surrender of heart and life to the indwelling of the principles of heaven."

Next week let us continue our search for nuggets of gold from the mine of Inspiration, for the gold of faith that works by love to make the perfect righteousness of Christ our own, in practice as well as in principle.

R. F. C.

Religious Side of Evolution—4

A Sure Protection Against Evolution

We who are Adventists believe that because of our belief in Creation we have been protected from succumbing to the bewitching arguments in behalf of evolution. To make sure that we shall never forget Creation, we keep holy unto God as a memorial of Creation the seventh day of each week, the Sabbath of the Lord. And why have we followed this plan to keep Creation clearly in mind? The answer is ready and obvious—because God gave the Sabbath to man for this very purpose. In the record of Creation in Genesis is found the declaration: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made" (Gen. 2:2, 3).

Later, when God gave to men the moral code that was to govern them, which all the great Christian bodies believe is still in force, He included in the heart of the Decalogue this commandment: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (Ex. 20:8-11).

The Sabbath Is Not Jewish

We realize that there are many men who wish to dismiss the matter right here with the summary comment: "Adventists are just trying to revive the old Jewish Sabbath." But we would ask: What is there Jewish about the creation of the world? How many Jews were present at the end of Creation week when God set an example for us by resting on the Sabbath day and blessing it? Long before Adventists were well known, a theologian who, so far as we know, worshiped always on Sunday, offered these thoughts on the Sabbath commandment in his commentary on the book of Exodus:

"The observance of the Sabbath connects man with the origin of his race, with the six days' creation, and with the Creator Himself. The connection is manifestly a historical one. He that observes the Sabbath aright holds the history of that which it celebrates to be authentic, and therefore believes in the creation of the first man, in the creation of a fair abode for man in the space of

six days, in the primeval and absolute creation of the heavens and the earth, and, as a necessary antecedent to all this, in the Creator, who at the close of His latest creative effort rested on the seventh day. The Sabbath thus becomes a sign by which the believers in a historical revelation are distinguished from those who have allowed these great facts to fade from their remembrance (Ex. 31:15). . . .

"The observance of the Sabbath, then, becomes the characteristic of those who cherish the recollections of the origin of their race, and who worship God, not merely as Elohim, the Everlasting Almighty, but as Jehovah, the historical God, the Creator, who has revealed Himself to man from the dawn of his existence as the God of love, and afterward of mercy and grace, of promise and performance."—JAMES G. MURPHY, *Comments on Exodus 20:8-11*.

The fact that this theologian kept the first day of the week, Sunday, does not alter in any way the force of his statement. When he lived and wrote the full force of the evolutionary theory had not yet become evident. What he might write, were he alive today, we know not, but it could hardly change the force or the facts of what he *did* write. We are all more or less creatures of habit in religion as in other things. Many a devout, conservative minister today, reared in a Sundaykeeping church finds it hard to consider the idea that there is anything amiss in continuing that practice, and thus in obscuring the great spiritual truth that the Sabbath commandment memorializes. But many thousands of their parishioners have seen the evident truth of the Sabbath and have acted upon it.

Creation, the Foundation Truth

When the question of the keeping of the Sabbath or Sunday is before them, many of these devout ministers declare that keeping in memory the resurrection of our Lord is more important, even, than keeping in memory the Creation of the world. We do not believe that they would say this if they saw the whole subject in its larger perspective and realized that it was the modernist rejection of Creation, and with it the rejection of the doctrine of the fall of man, that took the vitality and meaning out of the great truth of the death and resurrection of our Lord.

We repeat, the whole historical record of the Bible rests upon the opening chapters of Genesis. We must ever keep this fact bright in our minds, or the remainder of the Bible becomes, in many respects, pointless. Indeed, when we see the Creation account in the light of what has happened to Christendom in the last 50 and more years, we can truly appreciate the meaning of the Sabbath command, God's command for His followers to "remember the sabbath day, to keep it holy." Strange it is, if the remembering of the Sabbath is so minor a point as some present-day theologians would say, that God saw fit to place in the heart of the Ten Commandments this command "Remember the sabbath day, to keep it holy," and to remind us in that commandment that He created the heavens and the earth in six days and rested the seventh day.

Seventh-day Adventists began to emphasize the keeping of the Sabbath day before Charles Darwin wrote his book on evolution. We could not then possibly see the whole force of the divine command, but we did know it was written in the timeless Ten Commandments. Now we can see more fully the force of the command, and so we seek to proclaim the Sabbath more fully. We see in our keeping of the Sabbath an assurance that we will not forget Creation. We also believe that it is a witness we bear to the world that we have no part in the modern apostasy that has engulfed so many Christian people, the apostasy that is robbing them of their quiet confidence in a transcendent, omnipotent God.

The God of the Sabbath is the One who gave us a perfect earth at the beginning and who has promised us a new heaven and a new earth at the last. Our doctrine of the seventh-day Sabbath, coupled with our doctrine

of the soon coming of Jesus Christ, gives to us before and behind the protecting assurance of our great God. We invite others to join with us in keeping the Sabbath day holy. We invite them to join with us, not simply in keeping it, but in proclaiming it. We invite them, in truth, to join with us in believing and proclaiming the related truths for which the Seventh-day Adventist Movement stands.

We can humbly but joyously say that we do not fear the future. Scientists may declare that it is "minutes to midnight." Perhaps it is, for those who have no hope in an omnipotent God who doeth all things well. We say it is minutes to morning, the grand morning of the return of Jesus Christ to recreate this earth in righteousness.

F. D. N.

Profiles Without Courage

In a recent issue of *U.S. News & World Report* editor David Lawrence zeroes in on politicians who "vote for what seems to be 'popular'" rather than for what they believe to be right. Too many put re-election above "the cause of truth and honest conviction. Not many men today are courageous enough to risk defeat by voting against legislation which they know is not really best for the country."

Continuing his theme, Mr. Lawrence says: "The real vice emerges when men who fully realize that a proposed law is unconstitutional nevertheless vote for it. They apparently do not have the courage to stand up to their constituents or the pressure groups in their districts threatening them with reprisals at the polls." He asks: "What does it profit a man to be a Senator or Representative if he sacrifices his own principles?"

If the situation among politicians, as described by Editor Lawrence, is even approximately accurate, the way seems open for the rapid fulfillment of prophecy, especially in matters pertaining to church-state relationships. Even the enactment of a national Sunday law must be considered a distinct possibility in the not-too-distant future. Years ago Ellen G. White wrote: "Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, *in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance.*"—*The Great Controversy*, p. 592. (Italics supplied.) The time seems ripe for long-looked-for events to take place so swiftly that even the waiting church will be surprised.

How Far Will We Go?

There is danger, of course, that we shall be so concerned with the evils in the world that we shall excuse or fail to see our own deficiencies. It is right for us to feel shock as we see public servants courting popularity at the expense of principle. But how far will we personally go to "stay in office" or maintain what we consider a desirable status quo? Will we compromise principle? Will we skirt the edges of dishonesty? Will we sacrifice personal conviction and vote Yes on an issue if the "right people" are voting Yes? Will we by silence give tacit approval to something we know is wrong? Will we try to mingle unnoticed with the enemies of Christ, as Peter did the night of the betrayal, rather than suffer embarrassment for our faith? Surely it is time that all of us asked ourselves: What shall it profit a man if he shall gain, or retain, position, wealth, or fame if in the process he sacrifices integrity and personal convictions? It is time to be the kind of men—and women—"who will stand for the right though the heavens fall" (*Education*, p. 57).

K. H. W.

Reports From Far and Near



Fine-looking group of baptismal candidates at Noimena, Timor Island, Indonesia.

Come with me on a trip to the island of Timor, Indonesia. The truck, which they call a bus, is well loaded with people who will take it as far as it goes. At the end of the road they meet the mountain people who will sell them fruit, vegetables, and meat at reasonable prices.

We leave the bus, gather our things together, and begin the hike to Poti. The air is fresh, the trail ascending and descending, the sun is hot, the missionary is thirsty, but at Poti someone will climb a coconut tree and fetch a coconut, and our thirst will be quenched. Soon we arrive at Poti, the place where Seventh-day Adventists are called *Orang bersih*, which means "the clean people."

Ten years ago there were no Seventh-day Adventists in this area, but today we have four churches. A young man from this area learned of the soon coming of Jesus. He immediately thought of his people in the mountains. They too must learn of Jesus and His soon coming. He and his wife returned to teach them of Jesus. They were not received with open arms, but were persecuted. Finally the village people killed our brother by poisoning. The faithful little wife carried on alone and now is a faithful colporteur.

As we talk with our young worker, Titus, we learn that he has buried his precious wife in the jungle. He is holding a series of meetings. When we asked how the meetings are going, he replied, "Djalan dengan batu" (loosely translated, "The people are always throwing stones at us during the meetings"). This does not stop him, and he tells us that there are 20 people waiting to be baptized. The next morning we have a baptism, and among the group is a village chief.

The time comes to leave, and the native children almost quarrel over who will be the one to carry our bags down the mountain trail. These are wonderful

Among the Mountain People of Indonesia

By Clinton Shankel
*Secretary
Ministerial Association
West
Indonesia Union*



Left: Meeting hall, Noimena, Timor, Indonesia. The evangelist and his wife were threatened with death by intoxicated villagers. Right:



Clinton Shankel, ministerial association secretary of the west Indonesia Union, conducting a baptism at Poti on Timor Island.



Advances in the Central African Union

In spite of unrest and tensions in the territory of the Central African Union, the past four years have been years of progress in proclaiming the three angels' messages. Advances in all departments were reported in the local field sessions held in February of this year. Churches have been dedicated, new companies raised up, new schools built, and workers consecrated to the work of the ministry.

Shown above is the church at Mbuye, about five miles from Gitwe, Rwanda, which was dedicated February 6. The local believers and the local field raised about 85 per cent of the cost of the building, in cash and labor, while the balance was contributed by the Trans-Africa Division and the Central African Union as a

part of the regular church development program. In the foreground (left to right) are F. L. Bell, president of the South Rwanda Field, the local elders of the church, the vice-president of the field, and F. Unger, secretary-treasurer of the union.

At the West Rwanda Field session five young men, graduates of Gitwe Seminary, were ordained to the ministry. The group shown in the picture are (left to right): Mariko Sembagare, president of the West Rwanda Field, W. R. Vail, president of the Central African Union, and the five candidates: Natanael Girukubonye, Samweli Rutazihana, Filimon Mbarate, Simeon Sinayobye, and Efraim Kayijuka.

W. R. VAIL, *President*
Central African Union

people. We finally arrive back at the market place where a truck is waiting. They say that it is almost loaded, but we think it is already overloaded. Chickens are tied on the side; pigs are tied and placed on the top of the fruit and vegetables; then there is still room for more on top—us! There is not even standing room left, because when everything important is loaded there is only about two feet of clearance at the top for less important "baggage"—the 20 to 30 passengers. As the truck starts down the mountain our mission colporteur secretary lays his head down on a nice soft spot to rest. He is startled a little later when his pillow moves. He looks around to find that his pillow is a pig. Even this, however, is better than walking under the hot, tropical sun.

After a slow ride down the mountain we transfer to another truck and are on our way to Noimena. The secretary-treasurer of the mission has been conducting a series of meetings, and we are on our way to speak at the closing meeting tonight. The road is not very good, and so a flat tire now and then is expected. Only a few miles from Noimena, another flat tire gives us an opportunity to stretch our legs. We are very thirsty and so set out down the road in search of some fresh *tuak*, or palm tree juice.

As we are walking we are surprised when a stranger stops his bicycle and begins talking. "Are you Advent people? There is much trouble. I am the village

chief. I have been attending your meetings. I am happy with your message, but there is much trouble. I have called the head police to come. He is waiting for me now. I will see you in Noimena." And before we have time to find out what is happening, he is on his bicycle again, heading down the road.

My mind starts racing. Are the workers safe? Are the members safe? Have they burned our church? Is it wise for us to go? Upon arrival in Noimena we find our way to the elder's home, where the mission worker is staying. He is Charles Silalahi, secretary-treasurer of our mission. As we are ushered around through the dark to a back entrance, we sense that everything is tense. We see through the open door. There are the police, the village chief, our people, the worker, and the leader of a large and influential local church. As we enter they stop talking. We are introduced, and then the meeting continues. The policeman takes the non-Protestant church leader, and they go out to find the ones who caused the trouble. After they go we are told the story.

On Friday night the speaker preached on Daniel 7. Those in attendance reported to some of their friends that the speaker identified their church as the beast of Daniel 7. The next evening Charles was sitting at the table in their one-room house with the front door open. He was reading his Bible, preparing to answer questions that evening.

On hearing a commotion outside he

looked up and there was a group of 25 to 30 men. All were drunk, and carried long jungle knives. They looked at him and started shouting, "We will kill you, we will kill you." Then they began running around the house, shouting and waving their knives. Charles was afraid to go and close the door, so he and his new wife just sat reading the open Bible, praying, watching, and waiting.

Knife-wielding Man Prevented From Killing Worker

Time went slowly by. After a while they noticed the men gathering in front of the door. A man with knife raised dashed for the open door. They offered a silent prayer. The moment he arrived at the open door something pushed him to one side and he ran into the side of the house. Others tried to rush through the open door, but also failed.

"The angel of the Lord encampeth round about them that fear him, and delivereth them." This text kept coming to Charles's mind, and he said, "I know that there was an angel standing at the open door. God sent His angel to the door of Lot's house in Sodom, and the same God has sent His angel to our door."

The night wore on. There was no meeting that night; there was no sleep that night. For two days they could not leave the house; they could not eat; they could not sleep. The second day the church elder and the head deacon were walking down the road. They noticed the

drunken men coming toward them, filled with anger. The thought came to their minds, "We must fight back." The elder said, "No, those who fight with the sword must fall by the sword." This text, however, did not prohibit the use of the sword of faith. The two men knelt down on the road and prayed. At this the drunken men turned and left them alone.

Three days have now passed. There have been no more meetings. The police are there to settle the problem. Soon the men who had caused the trouble are brought before us. They ask our forgiveness, and it is given. It is now nine-thirty at night, the closing night of the meetings. Should we have a meeting? Yes, we cannot let God down by not having a meeting after all He has done for us. We pump up the petromax lamp, take off our shoes, and wade across the river to the meeting hall. It is now 10:00 P.M., and we are wondering whether anyone will come. The singing begins, and to our surprise the hall is soon filled. Right in the very front seat sits the leader of the opposition church. The topic I choose to speak on is the three angels' messages. The meeting is over by midnight, and we lie down to rest. It has been a long day. As we try to sleep we can hear outside the half-intoxicated mountain people as they sing and dance the whole night through.

In the early morning we make our way down to the river. There on the bank of the river facing us are seven candidates ready for baptism. We rejoice that there are men and women like Charles and his wife who are willing to pay the price to find these jewels for Christ. We rejoice also that through faithful missions giving all of us can help to pay the high price to bring precious jewels into God's kingdom.

Philippine Physician Pioneers New Hospital

By C. E. Randolph, Associate Secretary
GC Medical Department

A dry, dusty valley would hardly be expected in the lush, tropical territory of the Philippine Islands. However, on the Island of Luzon, in the northeast section of this large land mass, there is an area known as the Cagayan Valley, which lies east of the chain of mountains running through the length of this island. These mountains effectively shield this valley from much rainfall. Instead of the lush, tropical rain forest conditions usually found in the Philippine Islands, the area is more or less dry and dusty. Owing to the meteorological conditions here, the area is rather poor. The people are not blessed with much of this world's goods. Medical facilities are inadequate or non-existent.

A few years ago Dr. C. A. Fernando, a young Filipino Seventh-day Adventist doctor visiting in this valley, asked one of the inhabitants about local medical conditions and inquired what would happen if a person suffered a ruptured appendix. The reply was: "He would simply die." The implication was that there simply was not a facility in the Valley that could take care of such an emergency. These disturbing conditions in the Cagayan Valley of Northeast Luzon touched the doctor's heart. He was moved to establish a medical facility in this needy area. The hospital that he has established is buzzing with activity.

Recently we received a letter from Dr. Benjamin Supit, a young Indonesian who went to the Philippines to acquire his medical education, and graduated from the Manila Central University in medi-

cine. He spent his intern year at the Manila Sanitarium and Hospital, and as part of that experience went up into the Cagayan Valley and spent a month with Dr. Fernando. I quote from his letter:

"I was told that the intern who preceded me at the hospital had barely one night of complete rest, so that was what I expected, and I found it true. The hospital is always full. There was one time we could not admit a patient for a gall-bladder series the next morning, because of lack of space. Dr. Fernando is always cheerful, always devising instead of complaining, yet he maintains high medical standards. When there is no electricity, there is no water, which of course is very necessary for scrubbing for surgery. On one occasion an emergency appendectomy was done in the middle of the night with the use of flashlights.

"On another occasion, when a man was wounded because of an explosion of dynamite in his hand while he was fishing, we did an amputation—and the business manager of the hospital was the anesthetist! Several nights I was left in the hospital as the medical director, for Dr. Fernando was called away for emergencies five to ten miles in the countryside. The out-patient department is open day and night, which keeps good relations with the people. An average of 30 to 40 people are seen daily."

The young intern also tells of other facilities being built up. For instance, a small unrepresentative church has been replaced by a large chapel. Religious services are held regularly in the hospital, and many of the patients and their friends and relatives attend. The church membership has grown in this area to nearly 200. The dedication of Dr. Fernando has inspired younger men to consecrate their lives to mission service.

Two New Churches Organized in East Venezuela



Two new congregations were organized in the East Venezuelan Mission at the beginning of 1965. One of these was organized in Caracas with 61 members. It was raised up through the evangelistic program of Max Martinez, pastor of the Caracas Central church. Shown above are four ministers who took part in the organization. Left to right: R. D. Fleitas, Max Martinez, Miguel Quiroz, and Domenico Miolli.

The second church was organized in San Felix, on the Orinoco River far into the interior of the country. This church was the result of the evangelistic program of Jose Castillo, the district leader. In the picture is a part of the congregation present in San Felix on the date of the organization.

HAROLD BOHR
President, East Venezuela Mission

Prayer of Truth Seeker in Arizona Mining Camp Gets Prompt Answer

By W. S. Jesske
Corresponding Secretary
Voice of Prophecy

Many thrilling stories come to us here at the Voice of Prophecy from all parts of the world. I learned the following experience when I visited one of our Bible students in an Arizona mining camp.

I was on a weekend appointment in Phoenix, Arizona, so arranged with the pastor and his wife to meet my wife and me at an intersection and go together to the mining area, 18 miles away.

The route led over rocky roads through picturesque country. We drove for about an hour and a half, fording three rivers. Finally we arrived at the mining camp and located the home of our Bible student. The weather was hot.

As we drove into the yard the woman of the house came out to meet us. She was delighted that we had come through the wilderness that long way in the hot sun to visit her and her family. She invited us inside where we met her husband and five children. We gathered round the table and discussed Bible subjects. The woman and her oldest daughter still at home (two married daughters were away from home) were in full agreement with the doctrines they had learned from studying the Faith Bible Course. Her husband also believed what he had learned, yet he was not quite ready to take his stand. We were informed that the two married daughters as well as the wife's mother also had been enrolled in the Bible course.

This humble, well-educated couple had lived in the desert for many years. The man had been the superintendent of the mining camp. He held university degrees, and his wife was a college graduate. We were curious to know how these people happened to hear about the Voice of Prophecy Bible Correspondence Course, as we knew radio reception was difficult in that area. Because of mineral deposits and the general terrain, no daytime broadcasts could be received. The wife explained:

"Ten months ago on a Friday evening, I suffered a heart attack. I felt that I was dying. I looked up to the Lord, and told Him that I wasn't ready to die. Not only was I not ready but my husband and seven children were not ready. I pleaded with the Lord to help my family, and to forgive me for not helping them to know Him. I told the Lord how I had failed in not encouraging my husband and children to learn about Him. I was afraid we would all be lost. I prayed that He would let me live, and promised that whatever He would reveal to me, I would be willing to do, and to teach my family to do.

"It was not possible for my husband to get a doctor quickly, for as you know the roads are almost impassable. When the doctor arrived the next day, Saturday, I was on my way to recovery. I believed the Lord had heard my prayer, and that I was going to live.

"Sunday morning I felt impressed to



Christian Education in New Jersey

Elementary and intermediate school teachers of the New Jersey Conference met at Trenton recently for discussion, planning, and inspiration. New Jersey now has 27 full-time teachers. Most of them are in the accompanying picture with Ethel Johnson, elementary supervisor for the Columbia Union, and Roger Dudley, superintendent of education for the conference, who were the instructors for the day. In addition to these full-time teachers, a large number of part-time teachers are employed in the schools to teach music, science, practical arts, and other supplementary subjects.

New Jersey now has more than 400 pupils enrolled in ten schools.

These young people have been active in missionary work such as holding Voice of Youth meetings. Under the leadership of their teachers, they raised more than \$10,000 for Ingathering last December.

ROGER L. DUDLEY

ask my daughter to bring the little radio to my bedside and turn it on. I hoped something would come on to take up my time. I well knew that we didn't have reception during the day, and that only in the evening could we receive some news or other program. My daughter brought me the radio, turned it on, and remarked, 'Mother what good will it do? You can't get anything.' Static crackled for a moment, then all was quiet.

"Suddenly a miracle happened. A male quartet began singing beautifully in clear tones: 'Lift up the trumpet, and loud let it ring, Jesus is coming again . . .' The music ceased, an announcer said something, then more music, and I heard H. M. S. Richards give a sermon that spoke directly to my heart. Had he talked with me prior to this sermon he could not have prepared a more striking message meant just for me. When he completed his sermon, more beautiful music came before the announcer invited all to enroll in the Faith Bible Course. I believed this invitation was an answer to my prayers, and asked my daughter quickly to write down the name and address of the correspondence course.

"My husband and children had listened to the broadcast with me. When the program was over, we all agreed that from that time on, we would have a Sunday morning service listening to the Voice of Prophecy. On Monday morning I placed my request for the Bible correspondence course in the mail.

"On the following Sunday we all gathered round to hear the program on the radio. The time arrived, and the radio was turned on. But only static was heard. We were disappointed. We have not been

able to hear the program again. But the Bible lessons came. Only that one time did God permit the radio waves to reach in here, carrying the beautiful message to me so that I could know there is hope for me and my family. Now we have learned what God requires of us. Here I am, ready to join the church of the Voice of Prophecy."

Leaning forward, she asked, "Don't you think this was a miracle? just as great a miracle as the ones Christ performed when He was still on earth?"

From this and other thrilling experiences that come to our attention at the Voice of Prophecy, we know the day of miracles has not passed. God is working in wonderful ways to bring His truth to those who love Him and who want to know His will.

Revisiting the Mission Field of Panama

By George C. Nickle

On January 24, 1965, Elder and Mrs. B. R. Spear and I crossed the border into Panama, entering from Costa Rica. We had enjoyed a pleasant trip by car all the way from Texas through Mexico and Central America, visiting the various mission offices, schools, and medical institutions along the way. This was the first time the Spears had seen these places, but for me it was like going home. I was especially pleased to see the work being carried forward by young men and women whom I had known as children, either in their homes or in our schools in

Mexico, Cuba, Costa Rica, and Colombia. In various ways we had helped many of these young people to get into the work. Now they are becoming efficient workers, and I am proud of them.

Upon arriving in Panama, I learned that a conference session was scheduled for the following month. Panama seems like home to me, for I had been president of that conference for seven years; so I decided to stay for the session.

In the meantime, as I traveled about, my heart rejoiced to see how the work had grown in the interior of the country. I was especially gratified to note that there are now more than 800 baptized members among the Guaymi Indians, the Indians who once honored my family by giving us Indian names and adopting us into their tribe. Mrs. A. L. Edeburn was the first white woman to visit them, and Mrs. Nickle and June, our daughter, were second. They showed their appreciation by making us one of them. Now as we visit them from time to time, they receive us as returning members of the family.

On February 25 the conference session opened with an inspiring report by Glen Maxson, former president of the conference and now president of the Central American Union. It is reassuring to note that the membership has increased since 1942, the year I left Panama, from 1,899 to 5,102.

A fine spirit prevailed throughout the entire session. In a brief but encouraging report of the work in Inter-America, C. L. Powers, the division president, stressed the fact that the work of God is moving ahead rapidly in all parts of the division.

E. H. Schneider, president of the Bahamas Mission, was elected president of the Panama Conference and was enthusiastically received by the constituents.

Panama enjoys a variety that few conferences can boast. In addition to the Guaymi Indian Mission, a new island mission station has been opened among the somewhat primitive San Blas Indians. Claudio Hernandez, a San Blas Indian educated in our college in Costa Rica, and his wife, Raquel, entered this new field only three years ago. At first there

Literature Evangelist Wins 35 in Two Years



Our literature evangelists are selling more books, enjoying more outstanding experiences, and winning more souls than ever before in our history. Meet Ainsley Williams, of West Jamaica, and

read his brief report.

"I was called to accept Christ by a literature evangelist. I was called to enter God's work through the influence of a literature evangelist. I have been in this work for two years, the two happiest years of my life. The first year, with God's help, I won 17 souls to Christ. The second year, 1964, I won 18 souls to Christ. It was wonderful to see nine members of one family baptized. The books *Your Bible and You* and *The Great Controversy* have certainly done wonderful things.

"In one place where there was a definite interest I found that God was working on the heart of one of our new members, so much so that he made a little tabernacle where he could invite his neighbors, friends, and interested people to meetings. Now, thank the Lord, we have an organized church there."

Pray for our literature evangelists. And pray for more literature evangelists. This is a great hour to reach the people with our literature.

W. A. HIGGINS, Associate Secretary
GC Publishing Department

was a big question as to whether they would be permitted to remain on the islands, since Raquel is not a member of the tribe, but the Lord overruled, and they are now well accepted. Raquel operates a medical clinic that the Indians built on one of the islands. Without any previous training, she pulls teeth, gives injections, and offers other treatments, and has become an important personage among the San Blas people. Liga doctors

have flown there to hold open clinic for them, as well as assisting Claudio and Raquel in getting the medical work under way.

Another new work, largely Indian, has been opened in the Darien district in the extreme southern part of Panama. Obed Quiroz, a brother of Raquel, is pioneering this new venture, and his report was highly inspiring. The inhabitants of one of the villages agreed to build a clinic if we will man it with someone like Raquel and have the Liga doctors visit them when they are in the country.

It was a privilege to attend this session, and see how the Lord is blessing the work in Panama. What a joy it was to meet many of the dear brothers and sisters whom we learned to love some 30 years ago. We felt this was a foretaste of the joy that will be ours in heaven when we meet our dear people from all the different countries of the world.

Condensed News

Ghana Youth Hold Meetings

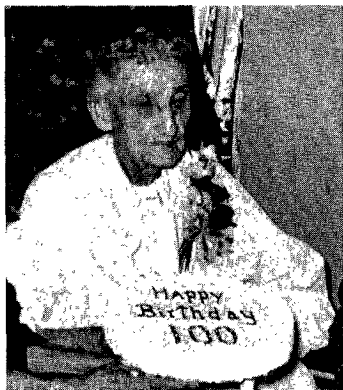
Each evening more than 200 young people have attended an evangelistic series conducted by the youth of the Kumasi, Ghana, church. The regular 1965 Youth Week of Prayer was conducted along evangelistic lines under the direction of John Kwesi, with different members of the society speaking and providing music. Many decisions have been made to follow Christ. Seven persons joined the church on the final Sabbath.

H. M. SMITH

Spanish MV Week of Prayer in New York City

The Missionary Volunteer Spring Week of Prayer in New York City culminated with two Spanish-language churches conducting a united baptismal service. Nine persons of the Brooklyn Spanish and four from the South Brooklyn Spanish church were baptized by pas-

Believer Celebrates One-hundredth Birthday in Michigan



Mrs. Rhoda Harrison was born on November 28, 1864, on an Indiana farm in the era of corduroy roads, tallow candles, kerosene lamps, dug wells, ranges, and stoves. She was married on March 30, 1885, to Richard Harrison, who, like a story-book prince, came riding on a horse.

They bought the home farm and Rhoda helped with the garden, milking, et cetera, besides bringing up five children.

They became Adventists about 1896, moved to Berrien Springs in 1914, and bought the farm which now is part of Andrews University campus. University Avenue runs through the middle of their old farm. Later they sold

the farm to Sidney Smith, and moved to Maple Street, where Mr. Harrison and their oldest child, Ethel, a trained nurse, died.

Busy as she was, there was always time for church and Dorcas work. She loved to make and tie quilts and make children's garments—boys' suits from the best parts of men's suits, little girls' dresses and baby garments from remnants and salvaged material. These would number into the hundreds. She attended Dorcas meetings and worked until she was 96.

Mrs. Harrison is being cared for by her daughter Grace and another daughter, Bessie Clinansmith, a nurse, who with her husband lives nearby. Her son Russell, now retired and living in Orlando, Florida, was associated with the Lake Union Conference as treasurer for many years. Ruby married Elder Hobart H. Crandell, now retired. They live in Allegan, Michigan, and often come to help with her care. Grace, a teacher for many years, still does substitute teaching in this area.

Sister Harrison looks forward with eager anticipation to the day when Jesus shall return to take His people home.

WINIFRED PIPER

tors Silvio Fernandez and Arthur Sanchez. Some 300 persons were present for the Sabbath afternoon baptism, which was held in the South Brooklyn church. At the close of the service, when a call was made for others who desired baptism, 25 responded.

The youth of these two churches are loyal and dedicated. One of their chief objectives is to win souls to Christ. The closing meeting of the Week of Prayer, at which I was the speaker, was marked by a wholehearted response to the appeal for a new dedication.

There are approximately 1.2 million Spanish-language people in the Greater New York area. These must be evangelized.

WESLEY AMUNDSEN

Groundbreaking Services in Cortez, Colorado

Groundbreaking ceremonies for a new church in Cortez, Colorado, were held March 14. The plans provide adequate room for the present membership, with additional space for a 40 per cent increase. Seating capacity will be around 300. A complete basement will provide space for Pathfinder activities and social programs.

Uniformed Pathfinder boys and girls and their leaders acted as a color guard for the groundbreaking ceremonies. Earl Greeley, church treasurer, offered the opening prayer. The pastor, Jack Everett, extended a welcome and introduced the speakers, who included E. E. Wheeler; Dr. V. Gardner, the building chairman; E. Neilsen, the architect, from Denver; R. K. Wilson, contractor; and R. Reed. The closing prayer was given by R. R. Archuleta.

DORIS BONLIE
Press Secretary

Scandinavian Work in New York City

Under the organization of Pastor Gunnar Sjoren, the first week of February marked the beginning of revival services at the Swedish church in Bronx, New York, and a series of Scandinavian meetings held at the Sons of Norway Center in Brooklyn, New York. In preparation for these meetings handbills were given out from door to door, announcements were made by mass media, as well as letters, and personal invitations were extended to friends, relatives, and nearby fellow church members.

Leading out in the series were Pastor and Mrs. J. A. Tillgren, from Norway, and Elsa Luukkanen and Aino Lehtoluoto, an evangelistic team from Helsinki, Finland, that has been touring America for the past eight months.

The attendance at the meetings was very encouraging, and a good interest was awakened.

The Hoppets Röst (Voice of Hope) broadcast, with Pastor Gunnar Sjoren as the speaker, has for many years been aired to the Scandinavian population of the New York area. The Swedish churches of New York City have faithfully supported this work. These broadcasts have not only created good will and

broken down prejudice but have resulted in baptisms.

As we now labor in a follow-up program we request the prayers of our fellow brethren, that God may bless our endeavors to win souls for Him.

MRS. MELBA CORBY
Clerk, Swedish Church

Reaching the Pygmies of the Congo

By P. G. Werner
Departmental Secretary
Central African Union

About two years ago the North Congo Field sent one of its African workers to open up work among the Pygmies who live in the large Ituri forest, a tremendous jungle area extending through a large part of the northeastern Congo right to the Central Congo basin. In this dense forest thousands of Pygmies eke out a primitive living, almost completely untouched by civilization.

Our evangelist settled in a village along the road leading up north in the jungle. His job was to study the language of the Pygmies and to make personal missionary contacts with them. Some of these little folks enter into a fixed relationship with other Bantu Africans who live in the villages along the road. They thus obtain the benefit of the Bantu people's gardens, since they themselves do not cultivate crops. In turn they supply their hosts with meat, which they continually hunt in the forest. From these Bantu contacts some of the Pygmies have adopted Swahili as a medium of communication.

Week after week our evangelist visited a certain group of these Pygmies. This was a difficult task, since they moved their primitive shelters often in following game in the forest. Slowly he gained the confidence of some of the men. At the constituency meeting of the North Congo Field last year he was able to report some progress, but unfortunately he had been unable to bring the two men along with whom he had specially worked.

Shortly afterward anti-government groups gained control of a large section of the northeastern Congo. Back and forth a fierce battle raged and many lost

their lives or possessions. The people living near the battle route could do nothing but escape into the wild jungle. Ever since, the connection between our field office and the stations has been interrupted.

During one particularly strong southward drive of the anti-government forces all the people were warned to escape well south beyond the reach of this force. To walk along the road would be unsafe. So our evangelist and his family re-entered the forest to seek refuge with their Pygmy acquaintances, who advised them, however, not to travel farther in the forest, since they had received orders from the government to kill any strangers traveling in the jungle. Finally, the chief of the Pygmy group, with which our evangelist had made his missionary contacts earlier, offered his help and guided the missionary and his family safely through the forest.

This newly begun work among the Pygmies of the Ituri forest moves forward slowly, but the recent experience of our evangelist is an encouraging sign for the future. May we soon be able to take up again this missionary task and prepare followers of Jesus among these underprivileged little people of the forest.

*From Home Base
to Front Line*

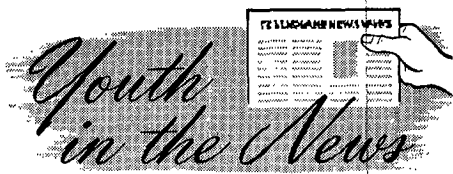
Mr. and Mrs. Marvin Earl Shultz, of Glendale, California, left Miami, Florida, April 4, en route to Haiti. Sister Shultz's maiden name was Judy Carol Montrose. Brother Shultz has accepted a call to be manager of the print shop at the Franco-Haitian Seminary, at Port-au-Prince.

Elder and Mrs. Emil E. Bietz, of Portland, Oregon, sailed on the S.S. *Africa Maru*, from Los Angeles, California, April 17, for Argentina. The name of Sister Bietz before marriage was Sarah Ivadell Suckut. Brother Bietz has accepted an appointment as business manager of the River Plate Sanitarium, at Entre Rios.

W. P. BRADLEY

Four pygmy hunters practicing their art near the Epulu River, northeastern Congo.





► Larry Caviness, of Lansing, Michigan, recently became the first person in the State to receive the MV Silver Award for Physical and Cultural Excellence. This award, initiated in 1963 by the General Conference MV Department, is presented to Christian youth, grades 9-12, for outstanding achievement in five specific areas: physical fitness, special skills, expedition, service project, and self-improvement.

The Bermuda Mission Biennial Session

By F. L. Peterson, Vice-President
General Conference

It was my privilege to attend the fourth biennial session of the Bermuda Mission, March 11 to 14. The island of Bermuda is a British possession in the Atlantic Ocean approximately 677 miles southeast of New York. It is 14 miles long and one and one-half miles across at its widest point. The island is noted for its picturesque scenery, luxuriant vegetation, and healthful climate.

In Bermuda Seventh-day Adventists have four well-constructed church buildings, housing more than 883 members. Another well-located piece of property has been purchased at some distance from these churches, in another part of the island. It is planned to hold an evangelistic meeting in this section and establish a church.

The biennial session was held in the Hamilton church, of which R. P. Faber is the minister. The Atlantic Union Conference was represented by F. R. Millard, union president, K. W. Tilghman, secretary-treasurer, and F. R. Aldridge, auditor. The union president was the keynote speaker and helped guide the session. V. E. Kelstrom, the mission president, has the love and respect of his fellow workers and the constituency.

Membership Triples in Decade

The tithe and missions offerings increased substantially during the past biennium. In his report the president stated: "We number almost one Seventh-day Adventist to every 50 people here in Bermuda. . . . It took 50 years to reach 261 members in Bermuda. . . . From 1950 to 1960, 555 members were added, bringing the total membership to 816. The membership more than tripled during that decade. If we are to keep pace with the past, we should, by the end of 1970, be nearing the 3,000 membership mark."

The mission operates an excellent educational church school plant with Roy Malcolm, headmaster, and a competent corps of teachers. The ninth grade will be added next school year and the tenth grade the following year.

A. R. Goulbourne has been the pastor of the Southampton church. He led out in the financing of this commodious structure. He and Mrs. Goulbourne have labored in this field approximately six years. He leaves the Southampton church to pastor the St. George's district. Since Darrel Rollins, the former pastor, has answered the call to become assistant pastor of the Ephesus church in New York City, an invitation was ex-



By H. M. TIPPETT

I PICKED up a book the other day and in five minutes found myself absorbed in the recent history of old Tibet, halfway around the world. How easy it was to make the transition without baggage or necessity of airplane travel. After David had sighed and wished he had the wings of a dove so that he might fly away and be at rest, he was more specific as to what he would do. "Lo," he said, "then would I wander far off, and remain in the wilderness." We are more fortunate than the psalmist, for with the wonderful flow of books by travelers who have "wandered far" we are able to make wishes the father of reality without budging from our reading nooks.

With skillful historical perspective good writers also can project us backward into time, and the Crusades seem like yesterday's military pageant; or we kneel by Plymouth Rock with the intrepid pioneers of a quieter era than this. Though you may challenge my semantics, this is what I call one of the enchantments of a book, the easy maneuvering of time and space.

Each well-written book also has atmosphere, just as people have personality. Sometimes we are charmed by its diction and style, sometimes by some great character it portrays, sometimes by its stimulation to thought or devotion. And if it so happens that we don't like its tone or purpose or viewpoint, we can close it and put it aside without offending anyone, not even the author. And yet there are millions of people who don't read even one book a year! They have time for the trivia of television by the hour, but not fifteen minutes for a book! It's astounding!

Paraphrasing a well-known quotation from Thomas Paine, "These are times that try men's allegiance"—times when freedom exacts an ever-higher price amid the clash of national ideologies. But can we be politically and economically free, and yet be spiritual slaves? James Orville Wilson has written a compellingly interesting book about this matter of personal freedom. The volume is entitled *Who Has Your*

tended to C. C. Eaton, of the Northeastern Conference, to succeed Pastor Goulbourne at Southampton.

For the present the mission president is in charge of the Warwick church, which is now in the last stage of construction.

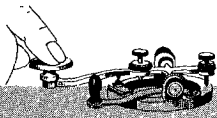
There is a wonderful spirit of fellowship among both workers and the constituent members. To evangelize the more than 45,000 inhabitants is their goal.

*Allegiance?** He has seen slavery in all its misery, from prison internment camps to the idolatry of heathen religions. But he points up also the sophisticated slavery of our common vices—indulgence in alcohol, tobacco, and sensual practices. The moral and spiritual lessons are highlighted by stories of happy release from the fetters of sin, through allegiance to Christ. It opens a clear pathway to victory from whatever your entanglement. 182 pages. \$2.95.

For a long time we have felt the need of an earnest and scholarly study of the scriptures dealing with the theme of *Armageddon*.* Responding to this lack of a modern treatise on the theme, Don F. Neufeld, senior editor of our forthcoming denominational encyclopedia, has brought together in the *Back to God Series* an earnest examination of what the Bible teaches on this eschatological subject. Without unwarranted surmises or speculations he turns the searchlight of linguistic, archeological, and hermeneutic study on Bible prophecy, comparing scripture with scripture for some very solemn and challenging conclusions. When buying the *Back to God* books, include this in your choices. 50 cents.

The greatest problem in the world is not how soon we can get to the moon, but rather where to go for wisdom in maintaining basic human relationships. So popular has psychiatry become as a profession that one of our newspaper cartoonists pictured a psychiatrist with a lounge strapped on his back climbing the steps to an apartment, making a house call. Evangelists and pastors find their time heavily taken up in counseling with people young and old distraught by sad situations and bitter problems. No one of these deserves to be heard more than W. A. Fagal, by reason of his years of experience in answering letters stimulated by his *Faith for Today* telecast from New York. The nearly 200 questions reviewed in his book *Pastor, This Is My Problem** cover personal and general queries on marriage, divorce, parent-children relationships, teen-age troubles, morals, feelings of guilt, misfortune, religious doubt, faith in the Bible, vicious habits, spirit manifestations, church affiliations, and many others. Sound, constructive, sympathetic. 144 pages. \$3.75.

* From the presses of the Southern Publishing Association, Review and Herald Publishing Association, and Pacific Press Publishing Association, respectively.



Brief News OF MEN AND EVENTS



Canadian Union

Reported by
Evelyn M. Bowles

► Total evangelism was the keynote for the annual audit and workers' meeting of the Maritime Conference held in Moncton, New Brunswick, March 30-April 1. Every department of the conference is geared to greater evangelism in 1965, reported D. E. Tinkler, conference president. Guest speakers for the meetings were J. W. Bothe, E. L. Green, W. G. Soloniuk, F. B. Wells, and O. A. Botimer from the Canadian Union office; E. N. Wendth from Faith for Today; and R. J. Christian from the Southern Publishing Association.

► John D. Blake has been invited to do full-time ministerial work in the Fredericton district of New Brunswick. Brother Blake was formerly pastor-colporteur in Bridgewater, Nova Scotia. Leonard Andrews has moved from Yarmouth to Bridgewater as pastor for the combined southern Nova Scotia district.

► The following pastors of the Maritime Conference have reported baptisms during the past few weeks: L. D. Andrews, 3; J. D. Blake, 4; G. E. Corkum, 4; N. M. Frost, 3; J. C. Reynolds, 4; V. Shipowick, 2.

► The Vancouver and New Westminster churches are planning to combine their schools under the name Deer Lake Consolidated School. On March 31 the sod-turning ceremonies were conducted and the plot of ground was dedicated to Christian education. The school, to open in September, is located at 5526 Gilpin Street, Burnaby, British Columbia.

► Pastor and Mrs. Gordon Smedley and four children have recently arrived in British Columbia. Pastor Smedley will pastor the churches in the Port Alberni-Nanaimo district on Vancouver Island. For the past five years the Smedleys have been serving in Rangoon, Burma.

► George Morgan, an elder of the Queen's Road church in St. John's, Newfoundland, has formed a Pathfinder Club, named after the now-extinct Beothuk Indians. More than 20 young people are active in the three units comprising the club.

► Newfoundland pastors and their wives met in St. John's April 1 to 5 for the annual audit and workers' meetings. Help and inspiration were brought to the meetings by R. J. Christian, E. N. Wendth, J. W. Bothe, E. L. Green, O. A. Botimer, W. G. Soloniuk, and F. B. Wells. Discussions of methods of improving the potential of each church were centered in thoughts presented in *Success Secrets for Pastors*, which was used as a textbook.

► F. B. Wells, MV secretary of the Canadian Union, conducted a Leadercraft Course in St. John's, Newfoundland, April

2 to 4. Twenty-one young people enrolled for the course, and 20 received graduation certificates; two from Lethbridge, four from Bay Roberts, and 14 from St. John's.



Central Union

Reported by
Mrs. Clara Anderson

► W. C. Hewes, publishing secretary of the Missouri Conference, has accepted a call to be publishing secretary of the Zambesi Union in Africa. To fill this vacancy G. S. Culpepper from the Minnesota Conference has been called to Missouri.

► Gilbert Bader, assistant business manager and accountant at Campion Academy, will move to Lincoln, Nebraska, in June to be assistant business manager of the elementary and secondary school system in the Lincoln area.

► Mrs. Ruby Burt, of Scottsbluff, Nebraska, has joined the Boulder Memorial Hospital staff as executive housekeeper. She takes the place of Mrs. Irma Bodwell, who moved to Virginia with her husband, who has also been employed at the hos-

Porter Memorial Hospital Builder Baptized

Richard Bickhard, Jr., who was superintendent of construction for the new \$2.6 million wing at Porter Memorial Hospital in Denver, was baptized March 27 at the Denver South church by O. F. Locke, pastor. Mr. Bickhard, of the R. T. Bickhard Construction Company, became interested in our message through working closely with the staff at Porter during the recent two-year building program.

O. T. MOLINE, Administrator



pital in Boulder, Colorado. They are taking up work with the Christian Record Braille Foundation, Inc.

► Louise Hall, of the medical records department at Porter Memorial Hospital in Denver, Colorado, has accepted a call to the same department at the Hinsdale Sanitarium.



Columbia Union

Reported by
Don A. Roth

► Marieda Blehm, an instructor at the Sligo Elementary School in Takoma Park, Maryland, has accepted a call to the Far Eastern Division. She will teach in the Manila (Philippines) elementary school.

► Guy O. Nelson, manager of the Washington College Press, the printing press of Columbia Union College, has accepted a call to connect with Loma Linda University's office of public relations and development. He will be in charge of processing the University's numerous publications. His successor at the College Press is Martin Bird, now superintendent, a former manager of the Japan Publishing House, Tokyo. The changeover will take place July 1.

► The fifth annual constituency meeting of the Charles F. Kettering Memorial Hospital, Kettering, Ohio, recently elected a new member of the board of trustees. He is Harold Campbell, a layman, of Bethlehem, Pennsylvania.

► Three thousand youth delegates from 14 states in the Atlantic and Columbia Union conferences attended a youth congress late in April at Atlantic City's huge Convention Hall in New Jersey. Peak attendance on Sabbath totaled more than 15,000 persons. Weekday attendance was more than 5,000.



Lake Union

Reported by
Mrs. Mildred Wade

► Walter Darby, junior physics major at Andrews University, won first prize in the Lake Union American Temperance Society oratorical contest. He received a plane trip to South Lancaster, Massachusetts, to compete with winners from other North American Colleges. Runners-up in the contest were Bruce Bauer, Sandra Messingill, and Rosalyn Stovall.

► Janis Snowder, a graduate of Cedar Lake Academy, Michigan, who has been serving as dean of girls at Oak Park Academy in Iowa, is planning to return to her alma mater as girls' dean. She will succeed Mrs. Irene West, who is retiring.

► Eighteen persons have been received into church fellowship at the Detroit-Oak-

wood Boulevard church. These are first fruits of the evangelistic crusade conducted by the Walter-Lange-Johnson evangelistic team, February 7-28, with follow-up meetings March 2-5.

► C. G. Tuland, for many years a minister and conference president in different parts of the world field, was chosen president of the Midwest Section of the Society of Biblical Literature. A graduate of Andrews University (M.A., 1951), he completed his studies for the Ph.D. in Semitic languages, Old Testament, and Biblical archeology, at the Oriental Institute, University of Chicago, in 1956. He is a member of the American Oriental Society and the Society of Biblical Literature, in whose meetings he has presented numerous papers on Biblical problems. His presidential address at the meetings of the ACS and SBL at the University of Chicago, April 13-15, was on "The Ezra-Nehemiah Sequence."



North Pacific Union

Reported by
Mrs. Ione Morgan

► About 30 smokers, equally divided between men and women, successfully quit their cigarettes during the Five-Day Plan, March 28 to April 1, at the Walla Walla General Hospital. Another Five-Day Plan began May 2. Dr. J. D. Losey, assisted by staff physicians, and A. L. Moore teamed up to present scientific lectures nightly. The Plan was sponsored by the Walla Walla Valley Ministerial Association. Ellen G. White's book *Life at Its Best* was awarded to all graduates at the first follow-up lecture on obesity, which is a Sunday night series carried on by Dr. John Potts.

► Mayor Floyd Gray officially opened the health and welfare center in Sandpoint, Idaho, April 3. Others taking an active part in the dedication service were Leon Cornforth, Upper Columbia Conference director of lay activities; Fred Johnson, pastor; Mrs. Mattie Munro, Dorcas leader; and Mrs. Beth Johnson, assistant leader.

► Groundbreaking ceremonies for a new church in Sutherlin, Oregon, took place April 4. Civic and church members participating included Mayor Lyle Seehawer, City Manager George Stubbert, Elmer Unterseher, the pastor, and Harvey Bolin, building contractor. Construction began immediately. The present church building will be converted into classrooms for the children and youth of the church.

► A soul-winning telephone is operating in the pastor's study of the South Side church in Tacoma, Washington. Don Blehm records a two-minute message each morning and closes with an offer for the free devotional book of the week. The church has bought its own machine for the Dial-A-Prayer messages and already is anticipating the need for installing a second line. After one month of service, names of interests are being received through the mail as a direct result of Dial-A-Prayer.

► Wayne Scriven, welfare director of the Washington Conference, reports that 21,000 pounds of clothing were shipped recently from the Consolidated Freightways depot in Seattle to the welfare depot at Watsonville, California.

► As part of the Target 3000 project during February, the young people of the Boise, Idaho, MV Society formed 12 Friendship Teams for the purpose of giving Bible studies. At the close of the current Voice of Prophecy radio crusade in Boise, the MV's hope to play a large part in following up the interests.

► Arrangements have been made to conduct a lay nutrition-cooking instructors' course at Walla Walla College, August 29 to September 2. Dr. and Mrs. U. D. Register from Loma Linda University will serve as instructors.

► At the first meeting of the Home and School Association in the new church school in Great Falls, Montana, a large flag, which had flown over the Nation's Capitol, was presented to the school. Principal Luther Harris accepted the gift, for which arrangements had been made by Senator Mike Mansfield, of Montana.

► Gordon Finch, currently director of bands and teacher of instrumental music at Laurelwood Academy, Gaston, Oregon, has accepted an appointment as director of instrumental music at Walla Walla Valley Academy and the Rogers Elementary School, College Place, Washington.

► Upper Columbia Academy at Spangle, Washington, announces that Alfred G. Johnson, of the Greater New York Conference, has accepted the position of treasurer and assistant manager of the school.

► Jack Hubbs was recently introduced to the constituency of the Washington Conference as the newly elected medical secretary. For the past 17 years he has served in various capacities at the Walla Walla General Hospital, the last 13 years as administrator.

► Elected principal of Auburn Academy in western Washington is V. H. Fullerton, currently principal of Laurelwood Academy. He fills the vacancy caused when L. E. McClain accepted an appointment at Loma Linda University.



Northern Union

Reported by
L. H. Netteburg

► The White River, South Dakota, church is conducting an It Is Written telephone survey to increase the viewing audience in their area. During the time of the telecast they make telephone calls and ask the people whether they are watching TV and if so, on what channel. If they are watching It Is Written they are told that a free gift will be in the mail for them the next day, and they are given the book *Time Running Out*.

► Ella May Stoneburner, assistant secretary of the General Conference Medical Department, made a tour of the Northern Union Conference during April, speak-

ing at Dorcas Federation meetings in the four-State area.

► As a result of evangelistic meetings held by Roger Bothwell in Marshalltown, Iowa, 16 people are ready for baptism.

► Elder and Mrs. Charles Lickey, formerly of Grand Rapids, Michigan, have recently joined the Minnesota Conference working force. Elder Lickey, who interned in Minnesota, will pastor the Minneapolis First church.



Pacific Union

Reported by
Mrs. Margaret Follett

► Two teachers of Loma Linda Union Academy, Paul F. Bork, religion and German instructor, and Albert Houck, school counselor, were among those honored recently at the second annual Teacher and Counselor Recognition Dinner at the University of Redlands, sponsored by the University and the Industry-Education Council of San Bernardino and Riverside counties.

► The opening services for the new Culver City church were held March 13, with Cree Sandefur, president of the Southern California Conference, speaking at the morning worship hour. C. L. Duffield, a conference evangelist, spoke at the afternoon meeting.

► Tom Lloyd Walters, who will receive his Ph.D. degree in biochemistry from Stanford University this summer, has been appointed assistant professor of chemistry at La Sierra College and will join the faculty in September. He is a graduate of Walla Walla College, class of 1959.

► James P. Middleton, formerly of the Arizona Conference, is the new pastor of the Pacoima, California, church, where he and his family were welcomed recently at a fellowship dinner.

NOTICE

Summer Camp for the Deaf

A camp for the deaf will be held at Pinecrest Summer Camp, California, July 22 to 25. All the deaf of all ages, and friends of the deaf, from any place in North America, are invited to attend this spiritual feast in the beautiful woodland of pines and firs.

The conference-owned Pinecrest Camp is situated in the High Sierras at an elevation of 6,800 feet. It is on Highway 50, 15 miles west of Lake Tahoe and 45 miles east of Placerville, California.

The camp for the deaf is sponsored by the Northern and Central California conferences, and will be conducted under the direction of J. H. Harris. Rex Rolls, who is minister to the deaf in both conferences, will be in charge of worship services, evening campfire programs, and the Sabbath meetings. Sign language classes will be held for interested persons.

The cost of the entire camp, including activities, cabins, and meals, is \$15. Send for a free brochure and application blank to Pinecrest Camp, P.O. Box 149, Oakland, California 94604.

Those who desire to come earlier in the week are welcome to rent the cabins at a dollar a person per day and provide their own meals until the camp begins on Thursday morning.

ROSE LANG
Public Relations Secretary

1965 Camp Meetings

Atlantic Union

Greater New York
English, Berkshire Camp, Wingdale July 1-10
Spanish, Berkshire Camp, Wingdale July 11-17
New York
Union Springs Academy, Union Springs July 8-17

Northeastern
Camp Victory Lake
Hyde Park, New York June 24-July 3
Northern New England
Pine Tree Memorial School
Pownal Road, Freeport, Maine July 1-10
Southern New England
South Lancaster, Massachusetts July 1-10

Canadian Union

Alberta
Canadian Union College, Lacombe July 9-17
Beauvallon and Peace River July 22-25
British Columbia
Hope, British Columbia
SDA Campground, Nelson Street July 16-24
Manitoba-Saskatchewan
Saskatoon
SDA Campground, Herman Avenue July 2-10
Clear Lake
SDA Campground
Riding Mountain National Park July 14-18
Maritime
Pugwash, Nova Scotia
Gulf Shore Road July 30-August 8
Newfoundland
St. John's
SDA Church, Queen's Road August 6-8
Ontario-Quebec
Oshawa, Ontario
1148 King Street East June 25-July 3

Central Union

Central States
Edwardsville, Kansas
Camp Shady Hill, 8726 Osage Drive .. June 10-19
Colorado
Campion Academy, Loveland June 22-27
Kansas
Enterprise Academy, Enterprise July 14-17
Missouri
Sunnydale Academy, Centralia June 11-19
Nebraska
Union College, Lincoln June 2-5
Wyoming
Near Casper August 12-15

Columbia Union

Allegheny
Pine Forge Academy, Pennsylvania July 1-11
Chesapeake
Catonsville, Maryland
24 Fusting Avenue July 15-24
New Jersey
Garden State Academy, Tranquility July 1-10
Ohio
Mount Vernon Academy
Mount Vernon June 24-July 4
Pennsylvania
Wescosville June 25-July 3
Somerset
Church of God Campground August 5-15
Potomac
Shenandoah Valley Academy
New Market, Virginia June 10-19
West Virginia
SDA Campground
25th and Dudley, Parkersburg June 11-19

Lake Union

Illinois
Little Grassy Lake June 9-12
Broadview Academy, La Fox July 29-August 7
Indiana
Indiana Academy, Cicero June 4-12
Lake Region
Cassopolis, Michigan
Lake Region Campground, Route 3
Calvin Center Road June 24-July 3
Michigan
Escanaba, SDA Church
210 South 23d Street June 3-5
Grand Ledge, SDA Campground July 8-17
Wisconsin
Portage, SDA Campground July 23-31

Northern Union

Iowa
Oak Park Academy, Nevada June 11-19
Minnesota
St. Paul
Bethel College and Seminary
1480 Snelling Avenue, North June 24-27
North Dakota
Shenenne River Academy, Harvey June 11-19
South Dakota
State Fairgrounds, Huron June 18-26

North Pacific Union

Idaho
Gem State Academy, Caldwell, Route 4 June 16-26
Montana
Mount Ellis Academy, Bozeman June 23-July 3
Oregon
Gladstone, SDA Campground July 14-24
Milo Academy June 10-13
Upper Columbia
Walla Walla College
College Place, Washington June 9-19
Washington
Auburn Academy, Auburn July 7-17

Pacific Union

Arizona
Prescott, 385 Iron Springs Road June 17-26
Central California
Soquel June 17-27



Oakwood Representative Wins Oratorical Contest

Students from 11 senior colleges in North America gathered at Atlantic Union College, April 10, to participate in the National Oratorical Contest sponsored by the American Temperance Society. F. R. Millard, president of the Atlantic Union, was chairman of the board of judges who granted to LaFayette Wood, Oakwood College contestant, the \$150 scholarship award that is contributed annually by H. O. Welty, of Oakland, California. All other participants received \$75 scholarships. Dr. R. L. Reynolds and L. E. Smart, in cooperation with the ATS chapter, arranged a historical tour through Lexington, Concord, and Boston, for the benefit of the visiting students.

Ellsworth Reile (right), Southern Union temperance and MV secretary, congratulates Mr. Wood on winning the oratorical contest.

JAMES V. SCULLY
Associate Secretary
GC Temperance Department

Nevada-Utah
Bishop, California
730 North Home Street May 21, 22
Salt Lake City, Utah
965 East 3370 South June 11, 12
Lake Tahoe July 9-11
Monument Valley
Mexican Hat, Utah July 28-31
Northern California
Paradise Sectional
SDA Church, 5720 Academy Drive June 9-13
Lodi Sectional
Lodi Academy, 1215 Garfield Street .. June 16-19
Redding Sectional
Lawncrest Auditorium
1356 Lawncrest Road June 24-27
Philo Sectional
Ukiah, Marsh Redwood Grove July 7-11
Fortuna Sectional
Hammond Grove
12 miles east of Fortuna August 4-8

Southern Union

Alabama-Mississippi
Bass Memorial Academy, U.S. Highway 11
South Lumberton, Mississippi June 4-12
Carolina
Lake Junaluska, North Carolina May 28-June 5
Florida
Forest Lake Academy, Maitland June 4-12
Georgia-Cumberland
Southern Missionary College
Collegedale, Tennessee June 17-26

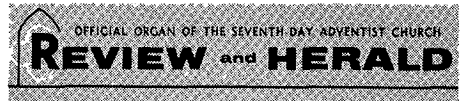
Kentucky-Tennessee
Highland Academy, Portland, Tennessee June 4-12
South Atlantic
Hawthorne, Florida June 10-19
South Central
Oakwood College
Huntsville, Alabama June 10-19

Southwestern Union

Arkansas-Louisiana
Baton Rouge, Louisiana
Baton Rouge School, 3635 Prescott Road June 3-5
Gentry, Arkansas, Ozark Academy June 9-12
Oklahoma
Oklahoma City, SDA Campground
Biery Park, Sooner Road July 30-August 7
Southwest Region
Hawkins, Texas
Jarvis College June 6-12
Texas
Keene June 4-12
Texas
Sandoval, New Mexico
Sandia View Academy, Box 98 August 6-14

Church Calendar

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) July 26
Medical Missionary Day and Church
Missionary Offering July 3
Midsummer Missions Service and Offering
Pioneer Evangelism and Church
Missionary Offering August 7
Oakwood College Offering August 14
Educational Day and Elementary Offering
Literature Evangelists Rally Day and Church
Missionary Offering September 4
Missions Extension Day and Offering September 11
MV Pathfinder Day September 18
Review and Herald Campaign September 11-October 9
Thirteenth Sabbath Offering (Southern
European Division) September 25
Neighborhood Evangelism and Church
Missionary Offering October 2



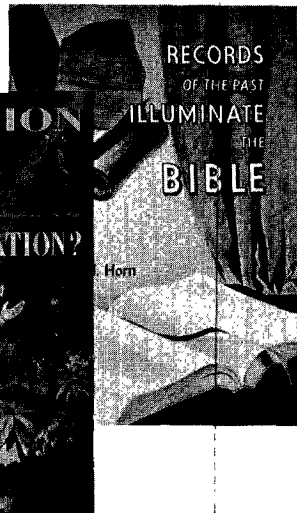
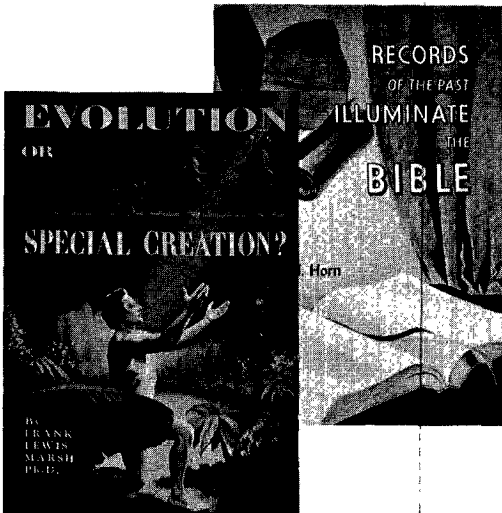
In 1849 a company of Sabbathkeeping Adventists whose background was the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review and Sabbath 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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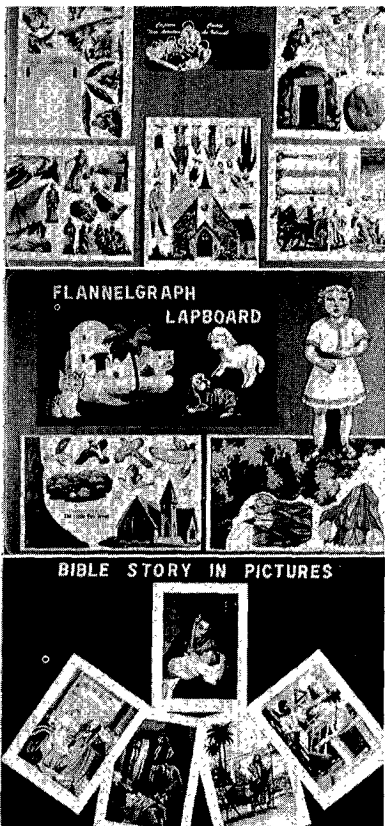
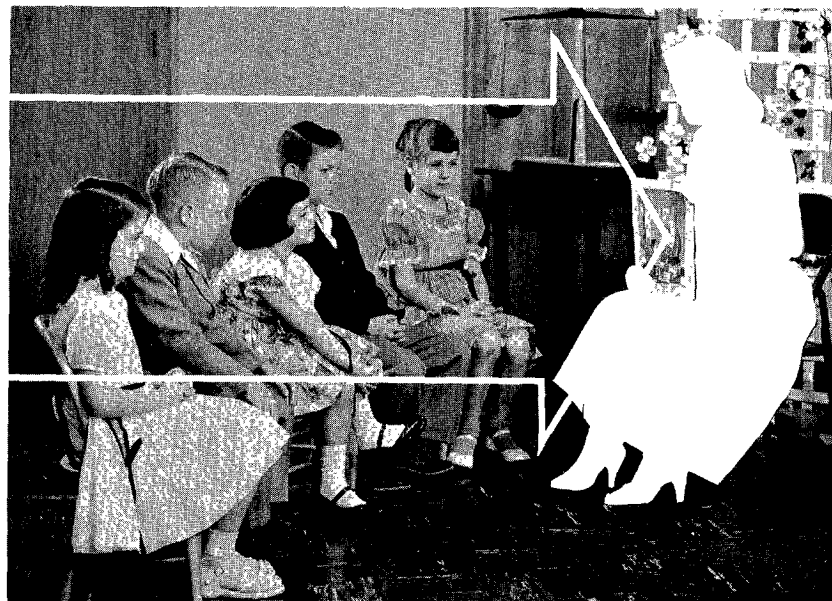
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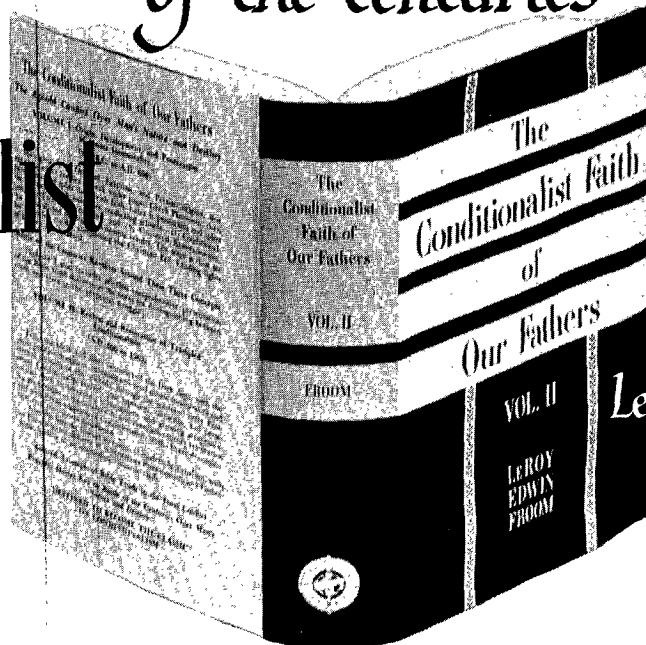
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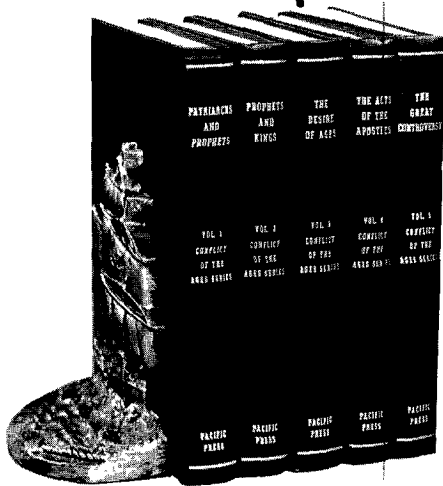
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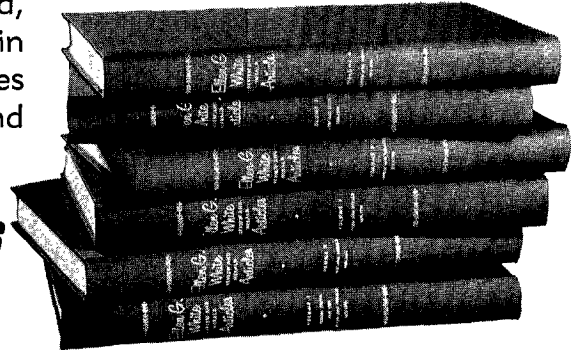
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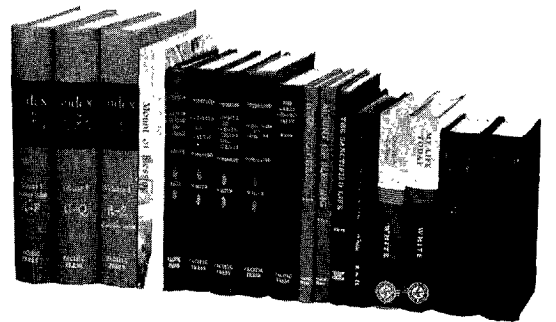
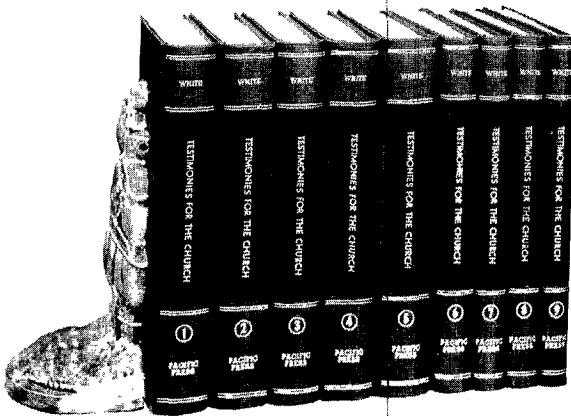
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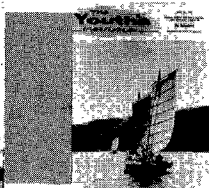
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News of Note

Appreciation Expressed for Aid in South America

The medical and welfare work that Seventh-day Adventists are doing on the rivers of Brazil is greatly appreciated. As an expression of this appreciation, Leslie Scofield, who operates one of our medical launches, has just been decorated by the governor of the state where Brother Scofield has been laboring for the past eight years on the São Francisco River. The newspaper item that brings this information describes at considerable length the philanthropic work of Adventists in that needy region.

From Chile also, words of appreciation have just come through the American ambassador for the help that the churches in North America sent to Chile following the recent disastrous earthquake in that country.

The ambassador writes, in part: "Within hours after the earthquake, the staff and resources of the Seventh-day Adventist Welfare Service had been mobilized, and commenced to provide the stricken people with medical supplies, clothing, blankets, and temporary shelters, as well as with a spirit of hope for speedy recovery."

A little farther down in his letter he expresses appreciation for the leadership and activity of our missionary, by saying: "May I take this opportunity to commend your representative in Chile, Mr. Carlos Ayala, and his staff, who carried out their assistance efforts, following the earthquake, in a most exemplary manner."

R. R. FIGUHR

100 Stations Feature Special Broadcast

A special 30-minute broadcast called "Daybreak," produced by the General Conference Radio-Television Department, was released on more than 100 stations as a public service on Easter Sunday. The program featured the music of the La Sierra College choir under the direction of Moses Chalmers and included a 5-minute talk on the hope of the resurrection. The program was identified as being "a public service of this radio station and your community Seventh-day Adventist church." We appreciate the courtesy of the many stations across the country who aired this broadcast in their communities without charge.

J. O. IVERSEN

1964 Publishing House Sales Report

The publishing house retail sales report for the world field in 1964 reached the unprecedented amount of \$31,325,565.72. In 1963 the world publishing house sales totaled \$28,920,967.13.

We thank God for this good gain of \$2,404,598.59 in 1964. \$20,289,891.62 worth of literature was sold through the book departments of the publishing houses, and the periodical department sales were \$11,035,674.10.

This tremendous volume of literature was produced in 43 publishing houses in 228 languages and dialects by 2,292 talented, dedicated workers. Denominational publications are one of the most powerful agencies God has given the church for the promulgation of the gospel. The influence and the impact of the printed page under the blessing of God are bound to produce a rich harvest of souls for the kingdom of heaven.

D. A. McADAMS

New Leper Work in Sierra Leone, West Africa

In the month of January, the West African Union Mission accepted the responsibility from the Sierra Leone Government for the operation of a leper colony and clinic operated by that government.

There are several places around the world where leprosy occurs in a very high percentage of the population. The hot, humid climate of this portion of West Africa, combined with the lack of sanitation and the high incidence of malnutrition contributes to making this one of the world's most heavily infested endemic areas of leprosy. We regard work for these unfortunate people as coming under one of the more specific commands of our Lord in connection with the gospel commission.

It has been necessary for the medical secretary of the Northern European Division, Dr. J. A. Hyde of London, to go down to carry the medical direction of the institution until the permanent physician for this assignment arrives to assume his duties. This is one of the more challenging calls for which we must find a physician in the very near future.

The nurses, Mr. and Mrs. Gronert from Europe, and Mr. and Mrs. Gerald W. Turnbull from Canada, are already on the ground, carrying the routine clinical work of this institution.

The major responsibility of the physician in the field of leprosy today is that of surgical rehabilitation of the lepers whose disease has been stayed. Restoration of crippled hands and feet through surgical procedures is yielding gratifying results in the better leprosy institutions around the world.

Special training for this kind of work is gained in the Christian Medical College, Vellore, in South India.

Our operation of this leprosy institution is an important development in our medical ministry to the people of West Africa.

T. R. FLAIZ, M.D.

Investment Honor Roll for 1964

Sabbath school Investment for the world field during 1964 amounted to \$1,230,558.72. For the North American Division only, the total was \$1,091,704.12. The following conferences or mission fields in North America averaged \$4.50 or more:

	Per Capita	Total
Alaska	\$15.51	\$ 10,255.56
Hawaii	5.70	13,569.29
Upper Columbia	5.68	63,624.97
North Dakota	5.37	14,540.35
Montana	5.36	12,222.27
Wyoming	5.25	6,945.89
North Pacific Union	4.89	206,765.86
Chesapeake	4.81	16,343.83
British Columbia	4.71	18,488.62
Potomac	4.69	49,676.79
Idaho	4.56	13,924.81
Oregon	4.54	76,704.29

We thank God for these outstanding achievements, and trust that in 1965 other local and union conferences will be added to the honor roll.

Conferences that have contributed the largest totals are as follow: Northern California—\$77,023.76; Oregon—\$76,704.29; Upper Columbia—\$63,624.97; Central California—\$60,251.26; Michigan—\$53,126.97; Southeastern California—\$49,720.39; Potomac—\$49,676.79; Southern California—\$46,634.11.

We thank all our faithful members everywhere for their wonderful achievements in Sabbath school investment during 1964. Our world goal for 1965 is \$1,375,000.

G. R. NASH

Good News From the Philippines

"The latest on lay preacher Urbano Castillo is that he has been responsible for the baptism of another 100 souls this year. This brings his total baptisms to over 900!"

The laymen's activities secretary for the Far Eastern Division, L. A. Shipowick, sent us this word about one of his laymen in the North Philippine Union. This is wonderful and encouraging news for all soul winners around the world. May the Lord give us many more Costillos.

V. W. SCHOEN

New Records Established in Southern Asia

Returning to division headquarters from the South India Union C. R. Bonney, secretary of the Southern Asia Division, reports on large attendances in the Kanarese, Kerala, Tamil, and Andhra camp meetings. At the Andhra meeting 1,000 members were present, the largest number ever to attend a local gathering in Southern Asia.

Baptisms in South India for 1964 exceeded 1,600, breaking all previous records. Accessions to church membership in the division totaled 2,800—more than 30 per cent above any previous year.

A. F. TARR