

REVIEW and Herald

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The Son of the First Seventh-day Adventist

*Offers a
Bright Testimony*

By the Editor



Ernest Farnsworth

IN 1844 in the little village of Washington, New Hampshire, lived the family of William Farnsworth. This family, along with certain others in the area, believed in the soon coming of Christ. They had accepted William Miller's preaching and thus as Adventists were expecting Christ's return that year. They worshiped in a small church. To their village came a Seventh Day Baptist, Rachel Preston, and presented to them the truth of the seventh-day Sabbath. Her hearers pondered the strange, new message she presented.

William Farnsworth gave the matter most prayerful study. On a subsequent Sunday morning he arose in church to declare that he was going to keep God's Sabbath. Others followed him, testifying similarly, and thus was created the first Seventh-day Adventist company. Later, still more decided to keep the Sabbath. In time, the church property came into their hands, and thus became the first church building owned by our people. It still stands. (See inset.)

William Farnsworth had 11 children by his first wife, and 11 by his second wife, a total of 22. Only one child, Ernest, is today living. He is in his ninety-first year and lives in the State of Washington. In remark-



ably good health for his years, he visited the 1962 General Conference in San Francisco and offered a testimony of courage and hope. We asked him to write a message to the REVIEW readers. We thought you would all like to hear a word from this dear brother whose life spans so large a part of the history of the Advent Movement. Here is what he wrote:

"I have heard from my childhood the teachings of the prophecies that would be fulfilled before Christ would come. I now see them daily fulfilling before my eyes. If ever I doubted, I could no longer. If the 3,500 members we had in 1863, when the denomination was organized, could do so much under God in the years that followed—as the 1962 General Conference revealed—what ought not we be able to accomplish now with nearly a million and a half members? My faith and courage are strong that we shall see the work finished in this generation, and the Saviour come to take us home. My all is dedicated to this goal. And this is my message to the Advent people in these my sunset years."

Let us all respond, "Amen. Even so, come, Lord Jesus."

THE word *offshoot* is defined by the American College Dictionary as "a shoot from a main stem, as of a plant; a lateral shoot. Anything conceived as springing or proceeding from a main stock." An offshoot religious movement is therefore a small group of members who shoot, or branch off, from the main body or denomination as an independent organization or movement.

Offshoot is a very appropriate name for the little groups of members who, under the leadership of false teachers, have left the world-embracing Second Advent prophetic movement. In fact, it is a title given under divine inspiration: "'God has a church upon the earth who are His chosen people, who keep His command-

succeed in sowing seeds of doubt and questioning that undermine confidence in the leadership of the denomination. Without exception this has been the secret of any success attained.

Concerning this kind of work we are warned: "It is a most serious matter to go from house to house, and under pretense of doing missionary work, cast in the seed of mistrust and suspicion. Each one speedily germinates, and there is created distrust in God's servants, who have His message to bear to the people. . . . The tongue that should have been used to the glory of God in speaking words of hope and faith and confidence in God's workmen has turned away a soul from Jesus Christ."—*Selected Messages*, book 2, p. 70.

ples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:29-31).

Here is one of the reasons why the term "offshoot" is appropriate. The most dangerous of the "grievous wolves" are those who come, not from the world but from our "own selves," and whose motive for "speaking perverse things" is "to draw away disciples after them" so they can become leaders. If they were honest, most offshoot leaders would acknowledge that this is the chief motive for their subversive conduct.

One offshoot leader made such a confession on his deathbed. He called his followers together and acknowl-

Spiritual Maturity -

Safeguard Against Deception

By Taylor G. Bunch

ments. He is leading, not stray offshoots, not one here and one there, but a people. The truth is a sanctifying power; but the church militant is not the church triumphant. There are tares among the wheat.'"—*Testimonies to Ministers*, p. 61.

The first, greatest, and most successful offshoot movement took place under the leadership of Lucifer, the first of the covering cherubs, one who held the highest position in the government of heaven next to the Godhead. According to Isaiah 14:12-15 and Ezekiel 28:15-19 Lucifer was motivated by pride and selfishness. That he has known his ultimate fate ever since the Calvary victory of the Son of God is evident from John 12:27-33 and Revelation 12:10-12. In fact, his failure was foretold in Genesis 3:15, at the time he usurped the position of Adam as prince of this world.

Through subtle and lying insinuations Lucifer broke down the confidence of one third of the angels in the leadership and organization of the heavenly government; and through the same motives and methods he has inspired all offshoot leaders in their work of deception. Apostate and offshoot leaders are helpless until they

The apostolic church was plagued by many false apostles, prophets, and offshoot leaders and movements, even during the spiritual showers of the early rain. Paul declared that since "Satan himself is transformed into an angel of light," it is to be expected that his "false apostles" shall become "deceitful workers, transforming themselves into the apostles of Christ," and that "his ministers also [shall] be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor. 11:13-15).

The Revised Standard Version says: "Such men are false apostles, deceitful workmen, disguising themselves as apostles of Christ [and] . . . as servants of righteousness." Perhaps this text indicates that they will place special emphasis on the message of righteousness by faith.

In Paul's final meeting with the elders of the church of Ephesus he described the motives and methods of false teachers as follows: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disci-

pledged that he was wrong. He said that because his request for a position of leadership in the denomination was denied, he decided to start a movement of his own. He urged them all to be rebaptized and return to the only movement that will eventually triumph. They took his counsel, and the little offshoot movement came to an end.

Jesus gave the following timely warning: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits" (Matt. 7:15, 16). "Be on your guard against false religious teachers, who come to you dressed up as sheep but are really greedy wolves. You can tell them by their fruit" is the Phillips translation.* "By their fruits you will easily recognize them" is the rendering by Weymouth.

False teachers approach their victims in an apparently lamblike spirit of humility and sincerity, but the person who is on guard does not have to listen long or read more than a few pages to recognize the growling and

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CLYDE PROVONSHA, ARTIST

Lucifer was dissatisfied because he could not share in the inner councils of Deity. So, like leaders of offshoot movements today, he set out to undermine authority and establish his own organization.

snapping of wolves, especially against the Heaven-appointed leadership of the flock. To those who are spiritually awake the fruitage of the characters of the deceivers sooner or later becomes very apparent.

"By Their Fruits"

In His great prophetic sermon Jesus warned that "there shall arise false Christs, and false prophets, and shall shew great signs and wonders; inso-much that, if it were possible, they

shall deceive the very elect" (Matt. 24:24). The statement "if it were possible" indicates that it is not possible to deceive God's true people. They deceive only the "chaff," not the "wheat." "God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat."—*Testimonies*, vol. 5, p. 707.

In Ephesians 4:11-15 we are told why "the very elect" or the "wheat" are not easily deceived. It declares

that spiritual gifts in the church are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," and that they will continue to function "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Then it makes clear why the elect are safe from the deceptions of false teachers:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Apparently only those who are immature and remain children in spiritual development are in danger of being deceived. Little children are easily deceived because they believe everything told them. Because of their inexperience, they know nothing about lying and deception.

We are told that deceivers accomplish their purpose by using "every wind of doctrine" and "cunning craftiness." They use "every changing wind of doctrine according to men's cleverness and unscrupulous cunning, making use of every shifting device to mislead" (Weymouth). What a perfect description of the methods used by offshoot leaders in their efforts to obtain a following and an easy living. But Scripture says their teachings are as unstable and undependable as "wind."

In this connection the following statement is timely: "In the days of the apostles the most foolish heresies were presented as truth. History has been and will be repeated. There will always be those who, though apparently conscientious, will grasp at the shadow, preferring it to the substance. They take error in the place of truth, because error is clothed with a new garment, which they think covers something wonderful. But let the covering be removed, and nothingness appears. . . . The language of divine truth is exceedingly plain."—*Selected Messages*, book 1, pp. 162, 163.

Need for Growth

After being "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Peter 1:23), we are told that we must, "as newborn babes, desire the sincere milk of the word, that ye may grow thereby." (1 Peter 2:2). Spiritual growth must continue until we reach maturity of character in the stature of Christ.

Paul reproved the Corinthian believers because many of them re-

mained "babes in Christ," requiring "milk" instead of the "strong meat" of the word (see 1 Cor. 3:1, 2). This is well stated in Hebrews 5:12-14: "For although, considering the long time you have been believers, you ought now to be teachers of others, you really need some one to teach you over again the very rudiments of the truths of God, and you have come to require milk instead of solid food. By people who live on milk I mean those who are imperfectly acquainted with the teaching concerning righteousness. Such persons are mere babes. But solid food is for adults—that is, for those who through constant practice have their spiritual faculties carefully trained to distinguish good from evil" (Weymouth). Here again we are told that only those who are still babes and are not maturing spiritually into the likeness of the character of Christ are in danger of being deceived.

Just as counterfeit money is most dangerous when it is most like the genuine, so false teachings are the most deceptive when mixed with the greatest amount of truth. False teachers use many scriptures, with special emphasis on those difficult to understand, in order to leave the impression that their teachings are based on the Word of God.

"Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit. . . . We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years."—*Ibid.*, p. 161.

Peter declared that in Paul's Epistles there "are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (2 Peter 3:16). As in apostolic times, false teachers today select difficult scriptures and interpret them to uphold their deceptive teachings. They also make much use, or rather misuse, of the writings of the Spirit of Prophecy for the same purpose.

There are many warnings against misusing Sister White's writings in this way. The following is typical: "It will be found that those who bear

Spreading Fragrance

By NETTIE JANE KNISTER

I can hear the Saviour speak
In the whisper of the trees;
I can feel His tender love
As I walk among the leaves.

And the fragrance of His life
Permeates each breath of air
As I seek to understand
The imparted life He'll share.

Fill me with Thy Spirit, Lord,
That my life refreshing be,
Spreading fragrance everywhere,
Of the Christ who dwells in me.

false messages will not have a high sense of honor and integrity. They will deceive the people, and mix up with their error the *Testimonies* of Sister White, and use her name to give influence to their work. They make such selections from the *Testimonies* as they think they can twist to support their positions, and place them in a setting of falsehood, so that

their error may have weight and be accepted by the people. They misinterpret and misapply that which God has given to the church to warn, counsel, reprove, comfort, and encourage those who shall make up the remnant people of God."—*Testimonies to Ministers*, p. 42.

Scores of statements in these inspired writings state plainly that offshoot movements will continue to appear and will, in fact, increase as we near the end, but that they will all go to pieces and utterly fail of their purpose. Other statements make clear that the great prophetic movement which began at the close of the 2300-year time prophecy in 1844 will accomplish its divinely appointed mission and triumph gloriously, and that only those who retain their confidence and loyalty will triumph with it. I believe that those who read and believe and put into practice the instruction given in the two books of *Selected Messages* will be protected from the false teachings of all present and future offshoot movements, and will be ready to greet their returning Lord.

The Wayside Pulpit

"My flesh and my heart faileth: but
God is the strength of my heart, and
my portion for ever" (Ps. 73:26).



The human bereavement in the Iran earthquake is incalculable. In some instances entire families were destroyed, and in others only one or two survivors remain to mourn the loss of loved ones. The despair of these who survive is without the consolation of hope, and except for the memories, their future is bleak, for everything they have known of life or joy is buried in the rubble of their villages. The misery of one mother who lost four sons and every material possession epitomizes the grief that held the stricken area in its tragic grip: "My hunger," she said, "is in my heart, where no bread can ever reach it." We need to reflect more frequently on the fact that Moslem hearts are no different from our own.

The relief organizations did their best to minister necessities to all bereft of home and loved ones, but bread and blankets and even kindness itself are cold comfort to the heart that knows not the love of Christ and the hope of the gospel. It is in our "uttermost" extremities that we most deeply need the grace and uplift of the Saviour's love. But the survivors of the Iran calamity do not find that love in the Koran, their sacred scriptures, and the poignancy of Paul's query is accented in their misery: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" If like David we find in Christ our satisfying portion, how very earnestly should we pray, "Send out thy light and thy truth" in these lands still bound in spiritual gloom.

H. M. TIPPETT

The Church—

Persecuted but Perpetual

An examination of the Mormon claim that the gospel was taken from the earth

By Douglas V. Pond

MORMONISM teaches that the gospel was restored to the earth by the Father and Son through the prophet Joseph Smith. This teaching is basic to the whole body of doctrine held by this church. If, therefore, the Word of God teaches that the gospel was never taken or driven from the earth, then the claim that Joseph Smith restored it is false, and the entire structure of the Latter Day Saints Church logically crumbles.

In the writings of Joseph Fielding Smith various attempts are made to establish the Mormon claim that the church of Christ, and thus the gospel, was taken from the earth. We quote first from *Essentials in Church History* (copyright 1950), pages 9 and 10:

"The Church Taken from Among Men.—Instead of apostles and prophets there came, as time went on, a very different ecclesiastical order from that instituted by the Lord. The Church established by the Redeemer was taken from the earth because of continued persecution and apostasy, until there was but a dead form of the true Church left. The great ecclesiastical organization that arose and claimed to be the Church of Christ was of gradual growth. The change from truth to error was not made all in one day. It commenced in the first century and continued during the immediate centuries that followed, until the church established in the days of the apostles was no more to be found among men. Without the direction of inspired men, who could communicate with God, the change was a natural one."

A second statement is from *Doctrines of Salvation*, volume 2, page 154:

"At various times during the his-

tory of the world the opportunity for mankind to receive the blessings of the gospel has been denied them. For instance, during the time of the apostasy, following the ministry of our Saviour and his apostles down to the time of the restoration, the opportunity for men to receive the remission of their sins by baptism and partake of the other ordinances essential to exaltation was impossible. The Church with its authorized ministers was not on the earth. It is true that similar conditions have existed at other and more remote periods of time."

Jesus' Own Words

Let us examine this claim. First note Jesus' own words just prior to His ascension, as recorded in Matthew 28:18-20:

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

"All power is given unto me," said Jesus, "in heaven and in earth." Was Christ's commission to His followers to carry the gospel to all the world so ineffectual that the adversary of souls was able to drive Christ's church with the "gospel" from the earth? When Jesus said that *all* power had been given to Him, was He asserting something that was not true? Was He claiming something not rightfully His, and beyond His ability to demonstrate?

The Saviour said, "Lo, I am with you alway, even unto the end of the

world." Was Jesus so powerless that one whom He had created and who had rebelled against Him was able to repress His great truths and to prevent His followers from proclaiming them to the world? Are we to believe that this rebel and his host could overcome the One whom the revelator declares to be "King of kings, and Lord of lords" (Rev. 19:16)? Such a teaching, in effect, drags the Son of God down from His throne on high, and in His place installs "that old serpent, called the Devil, and Satan" (Rev. 12:9)!

Were Moses here today, and should he be asked if he believed Christ meant what He said in Matthew 28:18-20, he would without hesitation answer: "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Num. 23:19).

"Lo, I am with you alway." That promise of the Son of God took care of the first century, the second, third, and on down to the twentieth; yes—to the end of time! The Bible sets forth Christ as the omnipotent, omniscient, and omnipresent Saviour. This promise of the Saviour leaves no place for defeat or failure of His plan for His church at any moment in history!

Never should we forget that the gospel commission given by the Saviour is an "all-direction" command; that Jesus taught His followers that their task was a worldwide task; that all the powers of Satan could never destroy His truth or His church. The Mormon claim that for more than 1,000 years the saving gospel of Christ was denied to mankind attacks the very majesty and power of Christ who emphatically declared to His follow-

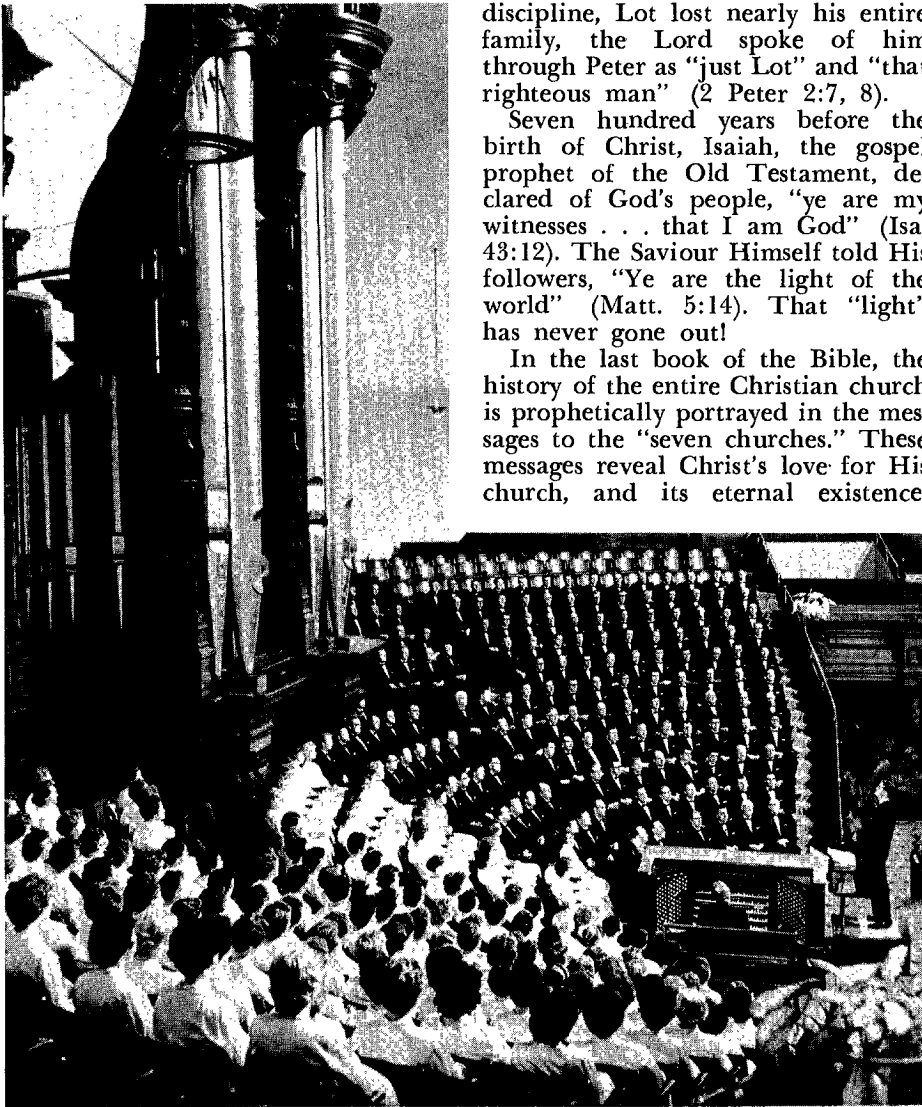


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The famed Mormon Tabernacle Choir.

discipline, Lot lost nearly his entire family, the Lord spoke of him through Peter as "just Lot" and "that righteous man" (2 Peter 2:7, 8).

Seven hundred years before the birth of Christ, Isaiah, the gospel prophet of the Old Testament, declared of God's people, "ye are my witnesses . . . that I am God" (Isa. 43:12). The Saviour Himself told His followers, "Ye are the light of the world" (Matt. 5:14). That "light" has never gone out!

In the last book of the Bible, the history of the entire Christian church is prophetically portrayed in the messages to the "seven churches." These messages reveal Christ's love for His church, and its eternal existence.

was not on the earth" during the period of great persecution, more familiarly known as the Dark Ages. These verses portray the conquering power of Christ and His church over Satan and his evil angels, not the defeat of Christ and His church!

Verses 7 to 9 describe the war in heaven between Michael and His angels and the dragon and his angels, and the casting out of Satan from heaven to earth. Note verse 10: "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."

Then verses 11 to 13: "And they [God's people] overcame him [Satan, "the accuser of our brethren"] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon [Satan] saw that he was cast unto the earth, he persecuted the woman [the church] which brought forth the man child [Christ]."

Millions—only the recording angels know how many millions—"loved not their lives unto the death." Multitudes gave their lives for the Saviour, as He had already given His life for them. "And to the woman [the church] were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is *nourished* for a time, and times, and half a time, from the face of the serpent" (verse 14). Using the year-day principle of prophetic interpretation (Num. 14:34 and Eze. 4:6), and by comparing this verse with verse 6, we conclude that "a time" equals one year of days and "times" equals two years of days. Thus three and a half "times" is a total of 1260 years, the exact period of time mentioned in verse 6.

During that period of great persecution the woman [the church] was "nourished," not forsaken or "taken from the earth." Though the church suffered almost beyond description, it survived the persecutions throughout the long period of 1260 years of papal supremacy. Verse 6 clearly shows God's care during this long period: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should *feed* her there a thousand two hundred and threescore days [or years]."

"And the serpent cast out of his

ers concerning Himself: "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). These indestructible words of the Master have sounded down the corridors of time for nearly 20 centuries.

Against this view is Mormonism's claim that "at various times during the history of the world the opportunity for mankind . . . to receive the remission of their sins by baptism . . . was impossible. The church with its authorized ministers was not on the earth."—*Doctrines of Salvation*, vol. 2, p. 154.

Which of these teachings shall we believe?

Never has there been even a moment of time when the God of heaven has not had His representatives on this earth. Even at the time of the Deluge, faithful Noah, "a preacher of righteousness" (2 Peter 2:5), safely rode the waters in the ark. In the wicked cities of Sodom and Gomorrah, God had faithful Lot. Even though, because of his careless home

True, there were dark days for the church, but the deeper the darkness brought on by the persecuting power of Satan and his agents, the brighter shone the gospel light through God's faithful witnesses.

Shortly before Jesus gave His life on Calvary He prayed for His church. In this intercessory prayer is unimpeachable evidence that His church, and the authority He gave His followers to teach and to preach in His name, should remain on the earth. He said, "*I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. . . . Neither pray I for these alone, but for them also which shall believe on me through their word. . . . And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them*" (John 17:15-26).

Now turn to Revelation 12, the chapter by which Joseph Fielding Smith attempts to prove that "the church with its authorized ministers

mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Bible students understand that water is sometimes used in Scripture as a symbol of people, or multitudes (see Rev. 17:15). The opposite of "water" [great multitudes of people] would be "earth" [an unpopulated area]. If we accept the principle of interpretation, we would hold that verse 16 predicts that the church in her struggle for survival would be assisted by a new land.

We believe, as do the Mormons, that the United States of America was "a place prepared" in the providence of God to which people could flee from the persecutions of the Old World; a New World in which

they could enjoy civil and religious freedom. Is this not exactly what took place? "The serpent cast out of his mouth water as a flood after the woman." For what purpose? "That he might cause her to be carried away of the flood"—destroyed, annihilated.

But what had God planned? "The earth [the New World] opened her mouth, and swallowed up the flood." A refuge, a place of freedom, was provided where people could flee from the "flood" of persecution. And the final verse of chapter 12 identifies the remnant church of God on earth: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." This array of scriptures makes void the assumption that the church—possessor of the gospel of salvation—was

"taken from the earth" and later "restored" through Joseph Smith in the nineteenth century. These scriptures also prove the falsity of Joseph Fielding Smith's declaration that "at various times during the history of the world the opportunity for mankind to receive the blessings of the gospel has been denied them"; that "the opportunity for men to receive the remission of their sins by baptism . . . was impossible"; or that "the Church with its authorized ministers was not on the earth." It is impossible to "restore" something that was *never* taken away, *never lost*!

Matthew 28:18-20 and Revelation 12:1-17 conclusively disprove the Mormon teaching that the gospel and the church were removed from the earth. The Lord Jesus Christ has always had His faithful representatives on the earth!

Medical Missionary Work Is for Everyone

By R. L. Klingbeil
Minister and Health Educator

THE work being done in medical missionary lines is a fulfillment of the scripture, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. . . . Go out into the highways and hedges, and compel them to come in."—*Welfare Ministry*, pp. 121, 122.

There is urgency in this statement written 65 years ago. How much greater urgency these words convey today! How compelling our methods should be as we go into the highways and byways to give the final invitation to attend God's universal banquet!

The application of the command of Jesus quoted above was startlingly new to me. I had always taught, and rightly so, that the urgent invitations given in "the streets and lanes" offer Christ's saving grace in providing pardon from sin—in other words, general evangelistic activity with the major emphasis upon man's spiritual needs. Upon the authority

of the Spirit of Prophecy writings we can say that this picture needs to be enlarged. Medical missionary work, so sincerely believed in, must be an integral part of the final invitation.

Sister White counsels that "henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been carried."—*Testimonies*, vol. 9, p. 167.

"We have come to a time when *every member* of the church should take hold of medical missionary work. . . . Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of

an awakening, that they may realize their responsibility to impart these truths. . . . To hide our light at this time is to make a terrible mistake."—*Ibid.*, vol. 7, p. 62. (Italics supplied.)

Although there never was a time when the message of the gospel could be carried leisurely, leisure and hesitation seem to be more out of place today than ever before. Speaking again of medical work, Sister White says: "Could I arouse our people to Christian effort, could I lead them to engage in medical missionary work with holy zeal and divine perseverance, not in a few places, but in every place, putting forth personal effort for those out of the fold, how grateful I should be! This is true missionary work."—*Medical Ministry*, p. 256.

These heartfelt appeals cannot but stir the heart. We know that faithful believers everywhere will heed them. They will make immediate efforts to get a training that will enable them to do medical missionary work.



At this point in our discussion we should like to answer the queries of many who are desirous of doing this essential work. "What can I do, since I have not had the benefit of training in an educational institution?" one asks. Well, since "we have come to a time when every member of the church should take hold of medical missionary work," God will *make that work possible*.

The term "medical missionary work" is a broad term. It includes every phase opened up by science. From the most highly experienced and specialized medical practice to the simplest efforts at teaching a needy neighbor the principles of disease prevention or good nutrition, all are vital and suited to the skills and knowledge of the willing worker. There is a skill adapted to the talents of every person. None need say, "Medical missionary work is not for me."

That all must do medical work is unmistakably clear from the counsel received long ago. Happily, none need wonder any longer what to do. For those who cannot attend our schools, courses have been prepared with excellent visual aids to help them. These courses can be taken by every thoughtful layman who is willing to study them in his own church. A Health Guardian course prepared by Loma Linda University and taught by approved health educators stresses the principles of preventive medicine. It is in this latter field that the eager and studious church member can truly shine. Home presentations similar in principle to studies in Bible doctrines are eminently adapted to medical missionary work from door to door.

Another query frequently heard is, "Is it not true that a little knowledge is dangerous?" Yes, in any field. But since there must be, and there is, a definite type of medical work that the church member can do, the knowledge he obtains while preparing himself for that type of work is sufficient for *his* need, just as the deeper knowledge of the health educators, nurses, or physicians is sufficient for *their* respective needs.

It is encouraging to read again from the pen of inspiration: "Our Sabbath-keeping families should keep their minds filled with helpful principles of health reform and other lines of truth, that they may be a help to their neighbors. Be practical missionaries. Gather up all the knowledge possible that will help to combat disease. This may be done by those who are diligent students!"—*Ibid.*, p. 320.

The question is not, Do I have but little knowledge? None of us have very much. It is rather, Do I have

too little for the task I am undertaking? Medical missionary work is a task enjoined by God upon everyone. Let everyone then study to show himself approved. "Let our people show that they have a living interest in medical missionary work. Let them prepare themselves for usefulness by studying the books that have been written for our instruction in these lines."—*Testimonies*, vol. 7, p. 63.

We are grateful that there are many types of medically trained people. There is the medical doctor, whose learning and skill serves to uncover the hidden causes of disease and to prescribe the remedy, either

through natural means or medication. It is also his task, whenever time permits, to educate the patient in methods of disease prevention.

There is the nurse whose gentle ministrations in cooperating with the physician aids in recovery.

There are numerous types of technicians whose skilled services greatly hasten the work of restoration to health.

And, thanks to the vision of some and the perseverance of others, another type of medical worker is now being trained, the health educator. He is a specialist in preventive medicine. He supplements the work of



Winter Surprises—2

By Ruth Wheeler

THERE'S the nest I saw last summer, Daddy," cried Jim, who had run on ahead of daddy and mother and Vonnie as they went on their Sabbath afternoon walk.

"See, hanging there in the tall cherry tree. It's the oriole's nest. I hope we can get it down. It's a beautiful nest."

Swaying in the cold wind was the long basket nest of the orioles. Father cut off the little limb on which the nest was fastened. "See how strong the orioles weave their nest," he said. "They've taken little strips of bark and grasses and woven them over the limbs."

"Down here is the door," Vonnie said as she slipped her hand in through the

"Look, Mother," Vonnie called. "Here's where the goldfinches found wool for their nest."

JOHN GOURLEY, ARTIST



small round opening. "Oh, it's all soft and smooth inside. It was a nice home for the baby orioles, wasn't it, Daddy?"

"And think what fun they must have had," mother said. "They looked out over the orchard while the wind rocked them back and forth."

The children and daddy and mother walked across the pasture. "Look, Mother," Vonnie called. "Here's where the goldfinches found wool for their nest." Little tufts of wool were clinging to the bushes where the sheep had walked along the trail. "There is enough for many nests. How warm and cozy the goldfinch babies will be next summer if they use all this wool."

Along the stream mother found a nest right in the fork of the limb of a little oak tree. "This is the vireo nest," she said. "Vireos always build a basket nest between two small branches."

Father cut off the little forked branch so they could carry the nest home without breaking it.

"Isn't it queer that all the robins build big nests lined with mud, and the goldfinches build deep nests out of soft wool or plant fuzz, and the orioles build big long basket nests, and vireos build short baskets in a fork of a limb." Jim looked at the nest he was carrying. "Why is it, Daddy, that each one knows how to build the best nest for its babies?"

"That is because God teaches them," Mr. Jensen said. "All robins build nests very much alike. We know a nest has been built by a robin if it is lined with mud and put on top of a big limb. God has given them this instinct that teaches them just how to build the best nest for them."

"Orioles only know how to build basket nests. No one teaches them. The old birds don't show the young birds how to build a nest. They know by instinct."

"We don't know how to build our houses. We have to be taught," mother said. "And we don't build them all alike. We can choose what we will do, but the birds don't choose which kind of nest they want to make. They make what instinct teaches them to make."

"I'm glad God lets us choose what we do," Jim said.

"Yes," daddy answered. "And that makes it very important that we choose the right way."

the overburdened doctor or nurse by teaching the principles of disease prevention and healthful living to both patients and those who are not ill. It is he also who can train the eager and studious church member for the vital role of presenting our health message in the homes of the people. Aided by a physician or nurse whenever possible, he establishes health classes in every church. He implements the counsel: "Every church should be a training school for Christian workers. Its members should be taught . . . how best to help the poor and to care for the sick. . . . There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors."—*The Ministry of Healing*, p. 149. Of the last-mentioned classes, those in health have been neglected the most. Excellent efforts in teaching healthful cookery have brought good results. But how we wish more health classes could be conducted. These are the schools in which our willing members receive their training to do medical missionary work during earth's closing days.

Why does God expect us to do medical missionary work in these closing days? Has not this type of work always been vital? Indeed, it has! Had man always spread the gospel as Christ spread it, we would doubtless have seen greater results. We are told by God's messenger, "In new fields no work is so successful as medical missionary work."

Lest someone think this refers to the labor of physicians and nurses only, I quote the rest of the passage: "If our ministers would work earnestly to obtain an education in medical missionary lines, they would be far better fitted to do the work Christ did as a medical missionary. By diligent study and practice, they can become so well acquainted with the principles of health reform, that wherever they go they will be a great blessing to the people they meet."—*Medical Ministry*, p. 239.

Ministers are admonished to study preventive medicine. The reason for this has been given. But there is another—persecution awaits God's people and severe limitations will be placed on our activities. Stirring indeed is the prophecy of Sister White: "I wish to tell you that soon there will be no work done in ministerial lines but *medical* missionary work."—*Counsels on Health*, p. 533. (Italics supplied.) Ministers who acquire a knowledge of preventive medicine will be able to stand side by side with doctors and nurses as members of a

medical team and carry on when all other methods are forbidden.

The same is true of every church member who has prepared himself to do medical work.

"As religious aggression subverts the liberties of our nation, those who stand for freedom of conscience will be placed in unfavorable positions. For their own sake, they should, while they have opportunity, become intelligent in regard to disease, its causes, prevention, and cure. And those who do this will find a field of labor anywhere. . . . The shortness

of time demands an energy that has not been aroused among those who claim to believe the present truth."—*Ibid.*, p. 506.

These are earnest words. God seems to appeal here to our self-interest to get us started. Truly, what we have failed to do in peaceful days must be accomplished amid great trials. But if it must, medical ministry alone will win the day. Let us not wait for our preparation, but prepare now, so that our Heaven-ordained medical ministry may bear fruit before the days of final stress.

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



by Miriam Hood

A Strange Addiction

SOMEONE was telling me the other day about a friend of hers who is an addict. Not the usual kind of addict; this person is addicted to *flattery*. I don't know of any hospitals where this sort of addiction can be treated, but I think it's serious enough to warrant some kind of "cure."

The deadly thing about the need for flattery is that it grows and grows to monstrous proportions. One's "tolerance" becomes so great that he must have ever-increasing "doses"; he even becomes shameless enough to ask or demand that his friends supply him with his "drug." I suppose it's similar to the obese person who has stretched his stomach to the point where normal quantities of food are only appetizers. To satisfy his hunger he must eat meals of epic proportions.

I'm not talking about sincere expressions of appreciation. Sincere praise, sincere compliments, certainly should be given to our friends. Everyone needs to be told that his talk was stimulating, that his basketball shot was terrific, that her new dress is lovely, that her hairdo is becoming. It is a stingy and boorish person indeed who'll withhold such praise, and I certainly don't recommend that kind of conduct.

But what I'm talking about is flattery, with a capital F. For instance, a talk has been given. It was a good talk and you've just told the speaker so.

He responds, "Did you *really* think it was good?"

"Yes, I really did."

"Well, I shouldn't tell you this, but Miss Smith said it was the best talk she's ever heard by a student on that subject!"

You're tired of discussing the talk by this time, but you're stuck as the "addict" continues eagerly, "Now what do you think were the best points I made? Did you like my illustrations?"

And so it goes until you're reeling.

Personally, I always feel ashamed for a person of this kind. There's something almost indecent about such a naked need for flattery.

Distorted Values

Another unfortunate aspect of this problem is that the "addict" gets such a distorted sense of values. He can't really assess the merits of a piece of work he's done or a possession he's acquired; he can only accept values placed by others. Inevitably he does many things that are commendable on the surface but which are only a means for securing more flattery, flattery, flattery.

Probably the reason people resent this kind of person so keenly is that he forces them to be insincere or to sacrifice his friendship. On second thought, maybe it wouldn't be much of a sacrifice!

In personal encounters with these people I've actually tested the amount of flattery that is eagerly gulped down, so I added more, then more, feeling that *surely* they would turn on me in disgust. But they never do. Because, you see, if you allow yourself to develop this addiction, you can't find a stopping place.

Does the "addict" ever have moments of doubt, or ever intercept the lifted-eyebrow signals among his friends? I don't know. Probably if he does, he refuses to recognize what he sees.

Everyone needs sincere praise when he merits it. No one needs flattery. If you've been nibbling on this habit-forming substance, I'd suggest that you give it up immediately in favor of words "*fitly* spoken," which are "like apples of gold in pictures of silver."



With the Poets

Morning Will Come

By Faith Burch Perry

The landscape dims around me.
I feel the mist and rain.
The shades of night oppress me—
Life's tragedy and pain.

Through the deep gloom above me
There shines no friendly star;
I cannot see beyond the clouds
Where things eternal are.

Yet there is light beyond the veil
And stars within the blue;
And faith that pierces the unknown
Will bring them into view.

Hope on, press on, nor be dismayed.
The mists shall clear away.
The dark shall cease and morning light
Shall shine when dawns the Day.

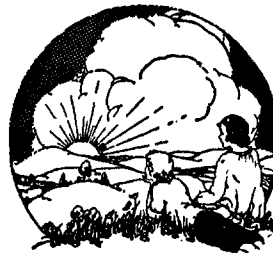
It Takes Stout Heart

By Inez Brasier

It takes stout heart
Up life's long hill,
Brave endeavor,
Resolute will.

Above earth's fog
That dims our sight
Bright pennants fly
On hills of light.

Then nerve the heart!
Though crags are steep
And chasms yawn,
Thy foot He'll keep.



Christ Saw the Best

By Kathryn Barnett Cash

He saw the best. He did not scold nor blame,
But fanned the flick'ring spark to golden flame.
And with a potter's penetrating eye
He brought it forth to mold and beautify,
And use in glorifying His dear name.

He looked beneath the outer cloak of claim
To find whatever good there was to tame
And polish up and shine. In everyone
He saw the best.

How prone we are to censure and defame!
How quick we are to put our friends to shame!
And when we ask ourselves the reason why,
We only give a shallow alibi.
Remember this—In ev'ry living frame
He saw the best.

Gossip

By Clarice V. Colvin

They were talking about my neighbor
And were saying nothing good.
I knew they were mistaken;
I could have stopped them if I would.

But my silly tongue kept silent
As I listened to them chatter;
It was interesting to hear them,
And I thought it wouldn't matter—

She would never know the difference.
But you know, that story spread
Until it covered all the village,
Just from what those people said.

Now when I'm at a gathering
And they start comparing notes,
I refuse to share the evil
By the holding of their coats.

The Greater Light

By Clifford B. Howe

What means this light that springs from human brain,
And reaches far into the stratosphere?
That gives to man great honor, name, and fame,
Yet scares him with its dark, foreboding fear?
It plays with cyclotrons and nuclear power,
And flings a spinning orb in outer space;
Yet fails to give in this tense, troubled hour
A stamp of peace and rest upon man's face.
It hurls with deadly aim through distant skies
Winged war heads of stark death. It scores, and yet,
Its scientific triumph fails the prize
Of peace. Where is the light with power to set
Man's frightened soul at rest and banish strife?
'Tis Christ, the greater light of peace and life.



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



Happiness in Marriage—4



MAX THARPE

How can one tell the difference between true love and its counterfeit, infatuation?

“Marry in Haste . . .”

By W. John Cannon

MANY marriages have been wrecked or endangered because of some youthful indiscretion. The memory of an immodest suggestion, an unchaste act, has built a barrier of guilt or revulsion that oftentimes is difficult to overcome. Sometimes the fires of infatuation are permitted to flame up until three or more lives are hurt. Not only do the father and mother suffer, but a little babe begins life with a handicap.

These days we hear much about freedom from inhibition, but here is one area where careful restraint pays rich dividends. True love will not be hindered in its growth by giving due consideration to propriety. It also will be ennobled and enriched by attention to the counsel of godly parents, the requirements of school, and the standards of Christian society. Self-control is a valuable contribution to character and to health.

Guard well the avenues of the soul! Evil enters by the senses of sight, hearing, and touch. Satan uses these avenues to the full to kindle the fires of infatuation. The minds of youth are tuned to evil by trashy reading, sensual movies, and immodest dress. Listening to the subtle innuendo, the coarse joke, or improper suggestion often wreaks havoc with the minds and ideals of youth. “Petting” or “necking” has led many a young person to an experience he afterward regretted. Prevention is better than cure, so save yourselves the heartache and remorse by keeping every impulse and desire under the control of sanctified reason.

Genuine Christian young people with the highest integrity are as open to temptation in this area of courtship as are others. These innate desires of love are both pure and sacred when understood and properly controlled. Love is of God. “God is love.” Man is a creature of love, for he was created in God’s image and likeness. “Love [is] the basis of creation and redemption.”—*Education*, p. 16.

God has shared with man the great privilege of giving life, and this is a priceless treasure. God has kindled in the heart of man the fires of love. True love is beautiful and wonderful. It is as natural as life itself.

But Satan has stepped in and created a counterfeit. In some ways

it is so much like the original that it deceives many, but it is made of the base material of evil and impure motives, thoughts, and actions. How can one tell the difference?

If the love you experience lifts the soul to God, if it clarifies the boundaries between right and wrong, if it is unselfish and lives by high and noble standards, it is of God. If it blurs the boundaries of evil, if it is selfish, if it leads away from God and makes it hard to pray, if it keeps you away from church worship, it is the devil's counterfeit.

Steps to Misfortune

To avoid experiences that lead to unhappiness and mar the later marriage, youth should be aware of the usual steps that lead to misfortune. The steps are (a) nurturing impure thoughts, (b) expressing impure thoughts verbally or in acts, (c) manifesting an increasing disregard for spiritual things; (d) a hasty marriage, (e) growing disrespect for each other, (f) a marriage in trouble. Let us guard the first step and the subsequent steps cannot follow.

The greatest bulwark against impure thoughts is a careful regard for spiritual things. In the first place, read often God's Word. When the mind is filled with pure thoughts there is little room for impure ones. This is a Bible remedy:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Second, be found often in the house of worship. Fellowship with God's people fortifies the soul.

Third, engage in missionary activity for others.

The question of hasty marriages should receive some consideration. A high percentage of such marriages leads to unhappy homes, to separation, and to divorce. "Marry in haste; repent at leisure," so goes the old adage.

One Sabbath morning a young man and young woman approached the church pastor a few minutes before the worship service was to begin. "Will you marry us as soon as the service is over?" they asked. The pastor refused, but suggested a talk at the close of the service. The young couple were much too impatient—they must be married *now*. Is it any wonder that unhappiness results—often from incompatibility—when marriage is entered into so hastily? There should be the most thorough preparation for the sacred step of mar-

riage. "In consequence of hasty marriages, even among the professed people of God, there are separations, divorces, and great confusion in the church."—*The Adventist Home*, p. 80.

Rushing into marriage leads to endless misery and marital unhappiness. The partners know little or nothing about each other's abilities and disabilities. In the book *Messages to Young People* we read:

"The world is full of misery and sin today in consequence of ill-assorted marriages. In many cases it takes only a few months for husband and wife to realize that their dispositions can never blend; and the result is that discord prevails in the home, where only the love and harmony of heaven should exist."—Page 453.

It is true that people possess varied temperaments, but this should not be interpreted to mean that persons of unlike temperament cannot get along together. Ellen G. White says: "It is in the order of God that persons of var-

Divine Autograph

By Edith V. Spillman

He was
Born in a manger,
Hanged on a tree;
God autographed His love
With Calvary.

ied temperaments should associate together. When this is the case, each member of the household should sacredly regard the feelings and respect the rights of the others. By this means mutual consideration and forbearance will be cultivated, prejudices will be softened, and rough points of character smoothed. Harmony may be secured, and the blending of the varied temperaments may be a benefit to each. Christian courtesy is the golden clasp uniting the members of the family in bonds of love that become closer and stronger every day."—*Signs of the Times*, April 4, 1911.

Messages to Young People goes on to say that these dispositions are separated by "contention over trivial matters," and bickering drives wedges into the bonds of love. Again, some young women are "shamefully ignorant of the practical duties of life" (*Fundamentals of Christian Education*, p. 75). Poor food makes for sour stomachs, and sour stomachs make unhappy and discontented families. A poor housekeeper makes life a burden to herself and others. Some young men have never learned the way to be thrifty and industrious or how to be a good husband. Do not be discouraged if you do not already pos-

sess these qualities. If ample time is taken in preparing for marriage, frequently these weaknesses become apparent and may be rectified.

Haste is sometimes carried over to the ceremony itself. Recently a young couple were counseling with their pastor about their wedding. The bride-to-be said, "Pastor, make it fast; get it over as quickly as possible. Couldn't we get it done in ten minutes?" Had not this young woman missed an important point? The Christian ceremony is a solemn act of worship. It is the seeking of God's blessing in the establishment of a home. It is the beginning of a new life with God. Does it seem right, then, that the precious moments in God's presence should be urged to proceed with undue haste?

Could it be that we are in so much of a hurry that the ceremony is only a ritual, and we rush in and out of the church so fast that we do not have time to think of God's presence? Indeed, "it is an ordinance ordained of God, to be looked upon with the greatest solemnity" (*The Adventist Home*, p. 101).

Counsel Needed

This undue haste for marriage leads to another problem. Immature young people are encouraged to act from impulse and infatuation. A high percentage of marriages now taking place in North America involve youth of 18 or 19 years of age. "A youth not out of his teens is a poor judge of the fitness of a person as young as himself to be his companion for life."—*Messages to Young People*, p. 452.

The young people of this age group are usually unwilling to admit this, but later they may feel trapped in an unhappy marriage as the result of their immature judgment. "Immature marriages are productive of a vast amount of the evils that exist today."—*Ibid.*, p. 453.

Youth would do well to seek the counsel of godly parents in the choice of a life partner. "If there is any subject which should be carefully considered and in which the counsel of older and more experienced persons should be sought, it is the subject of marriage; if ever the Bible was needed as a counselor, if ever divine guidance should be sought in prayer, it is before taking a step that binds persons together for life. Parents should never lose sight of their own responsibilities for the future happiness of their children."—*Patriarchs and Prophets*, p. 175.

Blessed indeed is the home where godly parents understand and encourage maturity, and where the youth confide in their parents. How much we need to pray for such homes!



Not Tobacco, but the Smoker!

Statistical evidence linking lung cancer with the use of tobacco is having an increasing influence on responsible public authorities. Perhaps the most striking evidence of this is the Air Force action to decline further gifts of cigarettes from tobacco companies for distribution to patients in Air Force hospitals and clinics. A letter sent to major Air Force commands by the deputy surgeon general of the Air Force explained: "To allow free distribution of cigarets in our hospitals and in flight lunches suggests to our personnel that the Air Force Medical Service, in effect, condones cigaret smoking. To do so is to repudiate the overwhelming evidence of many medical research teams working independently on a world-wide basis."

But tobacco companies have not relaxed their efforts to confuse the public over the dangers involved in smoking. The December, 1962, issue of *Tobacco News* contains two thirds of a page of material designed to draw attention away from tobacco to other possible causes of lung cancer. One item says:

"For some reason, lung cancer is predominantly a male disease. Various reports indicate that about 30 years ago there were three male deaths from lung cancer for every female death. Today the ratio runs over six men to every woman, and the gap may be even wider, depending on which statistics you consult. . . . Since most respiratory diseases are predominantly male, scientists are investigating a sex or hormonal factor."

We predict that the tobacco interests will mount a campaign similar to that which proved so successful for liquor—namely, to focus on the individual rather than on the real culprit. Americans have been sold the idea that liquor is not the cause of alcoholism, it's the alcoholic, so why not test their gullibility even further by telling them that tobacco is not at fault, it's the smoker!

In spite of this crude propaganda we feel sure that more and more smokers will desire to be free of their nicotine chains. Fortunately, the Five-Day Plan is available to help them. Let every Seventh-day Adventist church use it effectively. Lives will be saved as a result.

K. H. W.

From the Editor's Mailbag

Not long ago we discussed the position of Adventists in time of national crisis. In that editorial we said: "Though our Adventist ideal for our youth in war is that of noncombatancy, we do not take a dogmatic position on this. Accordingly, we do not disfellowship the youth who does not enter the armed services as a non-combatant. Far from it. We follow him into the armed services with our prayers. We recognize that as regards this and some other questions in the realm of Christian duty and of interpretation of the Scriptures, there will probably never be full agreement. Some matters must be left to the individual conscience."

A reader expresses strong dissent, inquiring, "Have you let us down?" Then he asks: "Is noncombatancy a Biblical doctrine or is it not? Are some commands of the Decalogue more binding than others? If not, how can

one be dogmatic on one commandment but not on another?" He also inquires as to why we take a dogmatic position on smoking and drinking but not on the question of killing one's fellow man. And he concludes: "Is this consistency?" He is especially troubled that we described noncombatancy as "an Adventist 'ideal,' not a standard."

Our Reply

First let me say that I think I am setting forth the denominational viewpoint. I have no new personal views to give. Second, by the word "ideal" I meant something even higher and loftier, if that is possible, than "standard." For illustration, Mrs. White uses the word in this connection: "Higher than the highest human thought can reach is God's ideal for His children." Mrs. White might have said "standard" instead of "ideal," but I think she lifted our sights a little higher by using the word "ideal."

You ask whether noncombatancy is a Biblical doctrine. My dear brother, your question raises several profound questions. For example, let us substitute for "non-combatancy" the word "slavery." Both you and I believe that slavery is a heinous sin and that there are no if's, and's, or but's about it. We wouldn't take long to disfellowship a man who was a slave owner, provided he wouldn't give up his slaves. But one of the mysteries of Bible writers is that they do not speak out against slavery in any unambiguous way. In fact, God allowed the Israelites to have slaves. That's one of the favorite arguments that atheists use against the Bible. If you or I were writing a letter to Philemon, I think we would write more briefly and more militantly than Paul wrote. You know that only a hundred years ago in the United States the ministry in about half of the country were arguing that slavery is in harmony with the Bible. And what a plausible case they made out from the Old Testament!

Arguments of Army Booklet

I don't know whether you have ever seen the booklet that the Army publishes in an endeavor to show scriptural support for armed combatancy. When I have faced arguments such as are found in the military booklet, I have responded, first, by admitting the facts, but have added immediately that the Bible has permitted other things besides combatancy—slavery, for example. And from there I have gone on to set forth what I think is the usually accepted Christian position; namely, that the life of the child of God should be one of progression toward ever higher ideals. We believe Christ set forth the ultimate in heavenly ideals and that it is for us to seek, by the grace of God, to rise to these highest levels. Particularly in the case before us, we must seek to rise to the level where we will love our enemies and do good to them that spitefully use us. Thus I have always responded.

I think that in this context, also, we should keep in mind the text: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Men have a relative degree of accountability in the light of their spiritual perception and understanding of the mind of God; in other words, in their understanding of the Holy Scriptures.

There have been very good men through the long years who have never viewed the sixth commandment as forbidding, under all conditions, the taking of human life. Personally, I don't think that a State executioner is breaking the commandment. As Christians we must be careful on this point lest we face a dilemma. If we affirm that under all conditions the taking of human life is a violation of the sixth commandment, then what shall we do with the record of God's special blessing on the Israelite who, on his own, took a javelin and ran through a fellow Israelite because of his licentious conduct with a Moabite woman? Or God's commands to the Israelites to slay Canaanites? That began with their very entry into the Promised Land as Jericho fell. True, they killed at God's command, which only proves that evidently in some instances killing a man is not breaking God's law. Certainly God would not command the Israelites to violate the Decalogue.

Personally, I have always believed that in view of the gracious opportunities God has given me to understand something of the higher ideals of Christian living, I ought to take the noncombatant position and ought ever to seek to instill that viewpoint into the minds and hearts of our young men. This, I think, is the position of the denomination at large. I have counseled young men who were going to war that when they were cross-examined about their position, and when Scriptures were cited to them for combatancy, they would be on the strongest ground to respond thus: "The good Spirit of God, which is promised to His children, has led me to conclude that God's highest ideal for me, as revealed through His Son, Jesus Christ, is to love them that hate me, and therefore my conscience will not permit me to take up arms." This position blends one's interpretation of Scripture with conscience in a way that cannot be flanked by any counter argument. This kind of reasoning illustrates what I mean when I speak of seeking to reach the highest ideals.

What to Do With the Combatant

But what about the good Adventist church member who may not have reached the point in his religious experience or his understanding of Scripture to feel as I feel—that noncombatancy is the position we ought to take? What shall we do with such a young man? Well, I think we should do what we did in the two world wars. We should love him as a brother, though we differ with him, and hope that in time he will come to take what we feel is the higher and better position. We do not feel that we should excommunicate him from the church. Certainly there is not a word in the writings of Mrs. White that would endorse excommunication under such circumstances.

Let me give what I think is, in part at least, an analogous situation. We believe that all should pay tithe. We feel that a proper interpretation of Scripture supports us on this point. We set before our people the standard, or perhaps I may say ideal, of supporting the ministry through tithe. We may even quote the prophet Malachi, who declared that in holding back the tithe we rob God. But we do not disfellowship one who fails to pay tithe. We may debar him from church office, for we may rightly contend that only those who stand for the highest principles of our church should be leaders in the church. But, I repeat, we do not disfellowship the non-tithepayer.

That brings me to the last point, the question of "consistency" to which you refer. My dear brother, don't ask me to solve the problem of consistency that may face us here, for questions of consistency face us throughout the whole range of life. We can't hope for absolute consistency in an inconsistent, disordered world. You can't read

the Bible very far without being tempted to wonder at the apparent—note I said only *apparent*—inconsistencies in God's dealings with men. Certainly there are apparent inconsistencies in *our* dealings in the church—perhaps even some real inconsistencies, for we are finite. An Adventist who robbed a bank might properly be subject not only to church censure but to disfellowshipment, for the crime is flagrant and brings the church into grave disrepute. But we don't disfellowship a man who robs God. And I venture the guess that you agree with this procedure despite the "inconsistency." No, I don't think I would be obliged to resolve all inconsistencies, real or apparent, in order to be able to take a certain position on noncombatancy. And, as I've already said, I think I've stated the denominational position.

F. D. N.

Conservative View of Scripture Confirmed

For more than one third of a century Dr. William Foxwell Albright, distinguished archeologist and Biblical scholar, has been known for his conservative approach to the interpretation of the Bible. He is the author of a number of books and in one way or another has contributed to almost a thousand others. Under the heading "William F. Albright: Toward a More Conservative View," *Christianity Today* for January 18 presented a symposium of 27 questions put to him by outstanding evangelical leaders of thought. His replies reflect an even more pronounced rejection of extreme liberal views than in years past.

Dr. Albright attributes his growing conservatism on such questions as the date, authorship, and historical background of the books of the Bible to mature study of the Ras Shamrah literature, the Dead Sea scrolls, and the Gnostic library found a few years ago at Chenoboskion in Egypt. The Dead Sea scrolls, he says, have "dealt a crushing blow to the minute critical analysis of the early books of the Bible, which has prevailed since Wellhausen, by proving that there were different early recensions [editions] of the text and that the Masoretic text is too derivative to provide a basis for such minute 'analysis.'" During the past year he has made what he speaks of as "great progress" on a more conservative approach to the book of Job. As for the New Testament, he believes the evidence has definitely established as a fact that every book was written by a Jewish Christian "very probably sometime between about 50 and 75 A.D."

Dr. Albright likes to think of himself as a middle-of-the-road scholar, "equally far from extreme conservatives and from extreme liberals." While the extreme conservatives take an almost superstitious attitude toward the Bible, the extreme liberals, of course, have distilled from it every trace of the supernatural. He declines to identify himself with any form of Neoorthodoxy. As an "empirical historian" he still subscribes to the supernatural birth and the bodily resurrection of Jesus as historical events. He still believes in prophecy and miracles, but refuses "to accept any confining theological definition of either." He does not believe, furthermore, that prophecy and miracles came to an end with the canon of Scripture.

Conservative Christians are deeply in debt to Dr. Albright, both for his great contributions in the field of Biblical scholarship and for his conservative interpretation of the increasingly rich treasure-trove of archeological and linguistic evidence. A salute to Dr. Albright!

R. F. C.

Reports From Far and Near

*In Faraway Hong Kong
Medical Missions Bring*

Help to the Hopeless

By Clarence Ing, M.D., Medical Director, Tsuen Wan Clinic

ON A SUNDAY afternoon as we were finishing preparations for the new clinic at Tsuen Wan in New Territories, Hong Kong, a neatly dressed Chinese woman came and introduced herself. We did not recognize her until she said she had met us at a birthday party and understood that we were the new doctors from America. She told us that she lived with her husband in this area, and that they were desperate because her husband had been sick for about eight years and had not walked a step for three years. Furthermore, several doctors at the government hospital in Kowloon had told him that there was nothing they could do for him. He might as well go home and eat and drink whatever he desired, they said, for he had but a short time to live. Almost in tears the woman pleaded for us to help.

Our clinic had not yet opened, so we told her to return with her husband in about four weeks. Since he was paralyzed, she said he could not come to the clinic and wanted to know if we could come to the house to see him. She apologized because the house was in a small village reached only by a footpath. Thinking this might be an opportunity to get acquainted in Tsuen Wan, we agreed to go.

As we followed the winding path to her home this woman told about her husband's younger days, when he drank and smoked excessively and led a wild life. Her description of tingling sensations in his hands, feet, and legs, and his helplessness from the waist down, suggested he was suffering from a form of polyneuritis.

The house was untidy and hardly more than a hovel. In it we found a skeleton of a man sitting hunched at the side of his bed with his bottle of liquor and a pack of cigarettes beside him. He could scarcely lift his arms even for a drink of water. As I checked him over, he told me with tearful eyes that he had been sick so long that he now cared little what might happen. He could not stand, much less walk, and he drank to ease his pain. After drinking he would have no desire for food. At times he would become raving mad and have hallucinations.

I remembered a similar case in private practice years ago in California. I had treated him for alcoholic neuritis with

multiple vitamins, and in a short time he was well. However, there was this difference—the former patient had been suffering from these symptoms for only a short time compared with the present case.

I told this little skeleton of a man there were several things he must do before I would consider treating him. One, he must agree to give up his liquor. He readily promised, commenting that he would try anything since he had nothing to lose. But when I asked him to give up tobacco he hesitated, explaining that he had other reasons besides his strong desire to smoke. However, I told him he must agree before I would treat him, and I reiterated that I really meant every word.

This man had formerly worked for the Hong Kong Government for about \$600 a month overseeing public construction projects. At present he is on a \$114 monthly pension, which is not enough for even the bare necessities of life, to say nothing about \$35 a month for rent.

I treated him and provided him with the necessary medicines, without charge. One week later when I went to see him, he stood up by his bed as he greeted me,

and told me he was feeling a great deal better. I was indeed happy to see the marked change and to see his broad smile. He was a little slow in hiding his cigarettes, and I warned him that if he did not abandon his tobacco completely, I would not give him another treatment. He pleaded with me, promising he would really try to stop smoking. This time I took the remaining pack and told his wife she must not buy more for him. If she did, I would not see him again. Almost in tears he said he had not taken a drop of liquor. I agreed that he was doing very well in abstaining from liquor, but that he must also make good his promise not to smoke.

Another week went by, and I returned to see him. This time he stood up and walked about six steps to the door. What a happy surprise it was to see such marked progress in a case given up as hopeless! There were still a few cigarette stubs lying around, and the yellow stain on his fingers was evident. I pressed him for the truth and he explained that cigarette smoke was their air freshener for the latrines. I suggested that they use matches instead, to which they both agreed. More than a month has passed, and he has kept his promise.

On the second day following the opening of the new Tsuen Wan Clinic I waited until noon. As no patients came, I made a call at his house so I could say I had seen at least one patient that day. I told him he was now able to go to the clinic, and the following Thursday he came.

You should have seen the smile on his clean-shaven face, and the neat, clean apparel he wore! He is a walking advertisement to all the people in his village, as



The patient given up as hopeless (left) now walks and is able to come to the Tsuen Wan Clinic. He had suffered for eight years and had not been able to walk a step for three years. He sits here in the office of Dr. Clarence Ing.

they all know that he was an invalid for years. The villagers and his family think I performed a miracle, but I know better and give credit where it is due. I told them to give God the praise and glory because He helped me to recognize the disease and to give the man the right treatment.

For the first time in this man's life, God has become meaningful to him. He is so happy and thankful that he wants to begin immediately to distribute our tracts and papers. But I told him that he must first study and learn about the wonderful love of Jesus Christ, and then tell it to others. Both husband and wife are taking Bible studies from one of our Chinese workers and showing much interest. We earnestly pray that this will be the beginning of a fruitful work at the Tsuen Wan Clinic.

Algeria's Needs Are Desperate

By Ralph S. Watts, Vice-President
General Conference

Fifty years ago we began our mission work in Algeria, North Africa. The work developed slowly, but churches were established in a number of the cities. Until a few months ago we had a membership of approximately 600, but work among the Moslems was difficult, and practically all our evangelism was confined to French Europeans.

Algeria now has obtained independence and is governed by Moslems. Nine tenths of the European population has already left Algeria for France and other countries. All but 50 of our French Seventh-day Adventists have joined this great exodus from Algeria, leaving our chapels in such cities as Oran, Constantine, and Algiers practically empty.

This sudden departure of officials, technicians, doctors, industrialists, businessmen, farmers, and skilled laborers has well-nigh paralyzed the country and created economic chaos and tremendous unemployment. An influential weekly Parisian newspaper, *The Paris Match*, states that there is now only one doctor for every 150,000 Algerians!

According to Henri Pichot, president of our Algerian-Tunisian Mission, Algerian officials report that 6 million Algerians soon will be on the verge of starvation unless outside help is received immediately. This tragic picture is further darkened by the statement that approximately one million babies and children will die of hunger this winter.

Pastor Pichot's son runs a business in Algiers. A few days ago he hired an Algerian helper, instructing him to be at the shop by seven o'clock the next morning. Brother Pichot arrived even earlier than that himself, and was surprised to find his new worker waiting. Asked why he had come so much earlier than the time specified, the man hesitated at first but finally explained that he had left home before his children awoke, as he could not bear to hear them cry for food.

Our few workers who made the choice to remain in New Algeria are mostly Al-



Florida Sanitarium Graduates Practical Nurses

The Florida Sanitarium and Hospital awarded pins and diplomas to its first practical nursing school graduating class. Realizing the need for more well-qualified bedside nurses, the Florida Sanitarium established this school in January, 1962. Many who cannot spend three or four years in a professional school of nursing can take one year of practical nursing and qualify to serve an important part in the medical field. Graduates are eligible to take the State board examination for licensed practical nurses.

DOUGLAS L. BUCKNER, Director of Public Relations
Florida Sanitarium and Hospital

gerian Europeans who were born there. They have covenanted to devote their mission activities to the 8 million Moslem citizens. Never in the history of our denominational mission program have we witnessed such a sudden shift in mission emphasis.

In Algeria there is now an unprecedented opportunity for us to demonstrate sympathy and love for these hungry and suffering Moslems. This is a time when we can befriend Algerian officials by arranging for shipments of clothing, food, and medicines to their stricken country. A practical demonstration of our religion now will do much to break down prejudice and to help us win Moslem friendship.

In talking with Pastor Pichot, it was plain to see how anxious he and his workers are to cooperate fully with Algerian officials in alleviating hunger and suffering. But he needs both funds and welfare clothing to express our concern in a concrete way. A few days ago he presented a report on the situation to a small group of workers and members in Gland, Switzerland, and they responded with 1,773 Swiss francs (U.S. \$413).

Yes! Algeria's needs are desperate and immediate. I appeal to our church members to give far beyond what they have ever done before in the Missions Advance Offering on March 9, 1963. Let us respond with love and sympathy for the sake and relief of these suffering Algerians.

A Twice-closed Door Opens for TV in Reno

By E. F. Finck
Departmental Secretary
Nevada-Utah Conference

During the past ten months the Nevada-Utah Conference and the churches in the Reno area have earnestly prayed, planned, and worked to get the *It Is Written* program on the local television station, the only one in all northern and central Nevada. But as the summer waned, so did all hopes of a time slot on the station. Because they had no competition, the station management were free to do as they pleased.

During the summer a new television station was being built a short distance from the conference office. Hope again brightened. But the director of the station informed us that the board had voted to follow the policy of the National Telecasters Association to accept no paid religious programs. Again the door closed.

Then we turned to Mr. Carlson of the Milton Carlson Advertising Agency, who makes all the Voice of Prophecy station contacts. In ten days he gave us the good news that he had secured the 2:30-3:00 P.M. hour Sunday afternoons for one year. The Lord had answered prayer and opened a twice-closed door.

Thus, on January 20, *It Is Written* went on the air in Reno.

Ten Days With the Tinggians

By J. T. Mason, *Departmental Secretary*
North Philippine Union Mission

Boarding a third-class bus (an open truck with wooden seats) in Manila early one Friday morning, W. D. Jemson, manager of our Philippine Publishing House, and I bounced along for 150 miles to Baguio City, headquarters of our Mountain Province Mission, on the first leg of a ten-day visit among the Tinggians of Luzon. In Baguio the mission president, A. A. Damocles; E. L. Dingoasen, departmental secretary; Victor Arreola, instructor at Northern Luzon Academy; and Faith Zarate, a church school teacher, joined us.

The purpose of our trip was to call attention to the work of the Philippine Publishing House, and to recruit colporteurs for Mountain Province Mission and students for Northern Luzon Academy. We were grateful for the wholesome meals prepared by Miss Zarate, who served as our cook. At first we feared that the presence of a woman would slow our progress, but Miss Zarate had lived in this area for ten years and was used to rough terrain. As we hiked along, she was usually in the lead.

Early Sunday morning we set out on our journey from Baguio, by another crowded third-class bus and arrived in Cervantes around noon. After lunch and a brief siesta we loaded our supplies on pack horses and on the backs of *cargadores* (carriers), and began our trek to Tumbago. Our journey took us through heavily wooded mountains and up the beautiful Abra River Valley. On our way we were to cross this river no less than 50 times.

The most tiring part of our entire trip came during the last three hours before we reached Tumbago, late at night. Our feet were already sore, and Brother Jemson had developed blisters on his toes and heels. During these three hours we crossed the river about eight times. We must have halted a dozen times for rest, stretching out on the rocks in the moonlight. It was midnight when we started up from the river for a half-hour climb to the village of Tumbago. It seemed that every dog, goat, and chicken in the village joined the chorus of welcome. We spent the rest of the night in the home of Brother and Sister Casario Tongpo, who graciously provided us with a pot of water for our aching feet.

Tumbago Was Our Base

Tumbago was to be our base for the next ten days. We spent Monday with believers there, and on Tuesday began a series of visits to other barrios and towns in the area. Most of the people in Tumbago are Adventists, or are interested in our message. The Tumbago church is quite modern in construction, and one of the most attractive we saw on the trip. All the concrete, the trusses, and the corrugated iron for the roof had been carried by hand, on foot, for 20 miles over the rough, mountainous terrain. There are 125 members, and 57 children in the

church school. Miss Zarate had taught there for ten years.

We left Tumbago about 7:00 A.M. Tuesday, going down the mountain again to the Abra River Valley. We followed the river for several miles, fording a number of times. After an hour and a half we began ascending another mountain trail. Almost immediately we were met by four or five members from Matibuey, who had heard we were coming and had brought five ponies for us to ride the rest of the way. We greatly appreciated this act of thoughtfulness and hospitality. For a tall person like myself, however, the diminutive Filipino ponies are hardly practical.

At about ten-thirty we arrived in the barrio of Matibuey, which is now practically an Adventist village. Only two years ago some of the villagers were still practicing devil worship. Elder Dingoasen was then pastor of our Matibuey church. There is an overflow attendance at services every Sabbath. The membership is 100, and there are 19 students in the church school.

In the afternoon we saddled our ponies and took off across the mountain for a two-hour trip to the village of Supo where A. B. Smith, a Filipino, is pastor and makes his home. Here and there the trail was treacherous because of landslides. It was only about 12 to 18 inches wide most of the way, and we had to rely on the sure footing of our ponies. A misstep would mean a plunge over the side and into the deep canyon below. On the return trip later that evening Brother Damocles' pony began to buck, and he fell beneath it. The pony stood over him, kicking the air, and then suddenly took off down the trail, running all the way to its stall at Matibuey. Brother Damocles' shoulder and arm were hurt badly, and when I reached him he was partially hanging over the cliff. We were thankful the accident was not more serious.

In Supo we found that the 40 or 50 members had built a small and somewhat crude temporary chapel. We regretted that we had not planned to spend more time with these dear folks, some

of whom were ill. They were starved for Christian fellowship and wanted us to remain overnight and hold a preaching service. Accordingly, Brethren Damocles and Dingoasen decided to stay a little longer than the rest of us, to make additional pastoral calls. They expected to catch up with us before we crossed over the mountain to Matibuey. We reached Matibuey in time for the evening service, at which about 125 were present.

Early Wednesday morning we set out from Matibuey in another direction, this time on foot. We were thankful for the large box of Band-Aids we took with us, and used almost all of them. Forging the river, we began the steepest and hardest climb of the entire trip. There were few trees on this side of the mountain, and shady rest stops were rare. Along the top of the mountain our group was a sight to behold, journeying along with umbrellas of various colors.

After an hour or so we suddenly entered an area that was again lush and green, and started down a very narrow and steep footpath. As we descended we could see the golden rice fields in the Abra River Valley below, swaying gently in the breeze, and halfway up the mountain on the other side of the valley the village of Dilong, our destination. We arrived about midafternoon, and went immediately to the home of the church treasurer, where we were to stay for the next two nights.

A Typical Adventist Village

Dilong, a village of about 100 homes, is divided by a small ravine. On one side all the homes belong to Seventh-day Adventists, and on the other all are heathen. In nearly every place where we have a church the village is divided in this manner or our members have built an entirely new village. Pagan customs and practices make this procedure necessary. When a person dies, the people feast and revel for days or even weeks, and everyone in the village is required to take part. Furthermore, no one is allowed to enter or leave the village once these activities have begun. They have similar feasts at the

Members of the expedition to the Tinggians of Luzon (left to right): Victor Arreola, instructor at Northern Luzon Academy; J. T. Mason, publishing department secretary, North Philippine Union Mission; A. A. Damocles, president, Mountain Province Mission; Bartolome, one of the *cargadores* (carriers); W. D. Jemson, manager, Philippine Publishing House; A. B. Smith, pastor of the Supo church.





Greater New York Ordination

On Sabbath, December 8, W. J. Hackett, president of the Atlantic Union Conference (left), delivered the address and charge at an ordination service at the New York Center in New York City. J. R. Hoffman, director of the New York Center (second left), offered the prayer of ordination, and the welcome was extended by G. Eric Jones, president of the conference (fourth right). Jay M. Hoffman (second right) is director of Times Square Center.

Those ordained were John Ferraro, pastor of the Bronx Italian church (third left); Wolfe Ismond, manager, Times Square Center (fourth left); Herbert Silver, pastor of the Hebrew Adventist Congregation, Times Square Center (right); and Clyde F. Brooks, secretary-treasurer of the Greater New York Conference (third right).

G. ERIC JONES, President
Greater New York Conference

planting season and again at harvesttime. Occasionally our colporteurs have unexpectedly been caught in one of these fiestas and could not leave for two weeks.

At the close of the service one of the members stood a few feet from the entrance with a piece of burning pine stick in his hand. As each person left the chapel he lighted a smaller pine splinter as he went by. It was an impressive sight to see the people wending their way down the mountainside to their humble homes.

Brother Damocles and the rest of the group took a little side trip to visit another barrio of Seventh-day Adventists at Tuftuba, about a three-hour hike away. We have 25 members in this place, but no church building. Brother Damocles took them the good word that the union was making \$1,000 available to them for a church and a school. It is wonderful how God touches the hearts of our believers in the homeland to support the work overseas.

The Return Journey

We left at 4:00 A.M. the next day for our return trip to Tumbago. On our way down the mountain we passed through a number of acres thick with bamboo, the biggest I had ever seen. They were eight feet in diameter and

approximately 75 feet tall. As we approached the Abra River we could see Tumbago, our destination, high on the mountain on the opposite side. The river had risen from knee level to above waist level, and was much swifter than it had been three days before. Brother Jemson started to cross on the back of a caribou, but when he saw two of the animals stumble and fall he changed his mind and decided to chance it on his own. For 20 feet or more from the bank the river was very muddy. I had on my tennis shoes and sank down into the mud to my knees, but finally made it across safely, as did everyone else. We reached Tumbago at 8:00 A.M.

Sabbath morning the Tumbago church was packed. A number of our people had come from other villages from four to six hours' distant, for this last high day together. Some had come Friday afternoon, and still others had set out before daybreak to be at Sabbath school on time. When I made the appeal for rededication and re consecration during the morning service, everyone stood. These dear people love God with all their hearts and desire to be in His kingdom. Brethren Damocles, Dingoasen, and Arreola shared the afternoon service.

At seven o'clock that evening Pastor Smith, Brother Jemson, and I began our

return journey. The others planned to leave an hour later and overtake us before we reached Cervantes, on top of the mountain. The night was dark and the sky heavily overcast. We had to travel all the 20 miles back to Cervantes entirely by flashlight. At one point we were lost for about 20 minutes when we missed the trail in the river bottom. But we made good time and reached Cervantes about 4:30 A.M. Sunday, in time for the only bus at 5:00 A.M. for Baguio City.

The bus normally holds about 60 passengers, but at least 85 squeezed aboard with all their baggage. Just as the bus was pulling out, Pastor Damocles and the rest of the group arrived—in time to wave us good-bye. They would have to take the bus the next morning at the same time. We arrived in Baguio City at three-thirty that afternoon, tired but happy, and Monday morning took another third-class bus for Manila, which we reached around noon. It was good to be back home again!

Several months have passed since I made this trip, but these dear folks and their needs are often in my thoughts. May God impress us to do all we can to hasten forward the work of the gospel, even in the remotest villages, and then we can all go home to glory.

Home Study Institute Grows

By Virgil E. Robinson, Editor
Home Study Institute

"I regret to inform you that your application to enter _____ College has been rejected due to lack of accommodation."

Scores of our young people receive such notices every summer in various parts of the United States. Nor is this situation confined to the colleges. Many seeking to enter boarding academies face the same difficulty.

But there is one school that has no such problem, yet it is by far the largest of all our educational institutions. The Home Study Institute, situated in Takoma Park, was established more than 50 years ago and continues to grow at an astonishing rate. No student has ever been rejected for lack of room.

The enrollment in 1961 was 3,534, but in 1962 it climbed to 4,063—an increase of almost 16 per cent. The greatest proportion of these students live in the United States and Canada. Every State of the Union is represented. Not included in these figures are the scores of students taking work from branches of the Home Study operating abroad. In 1962 some 318 students registered from outside the United States. They live in such widely separated countries as Tanganyika, Honduras, Thailand, Jamaica, Sarawak, British Guiana, and Sierra Leone. The children of many missionaries have taken their entire eight grades of church school work from the Home Study Institute.

Summer is the busy time at Home Study. Sometimes more than a thousand lessons arrive for correction on a single day. Schools are out, and hundreds are

eager to take advantage of the opportunity to gain the extra credit they need for graduation the following year.

The ratio of college students to those taking high school subjects is roughly two to three. The total number of active students in 1962 reached the figure of 5,141, which included some who had begun work the previous year.

More than 75 separate courses of study are now offered in high school and college subjects, with new ones being added all the time. But it is not only young people who enroll for correspondence work. Many adult laymen take such subjects as *The Work of the Church Elder*, *The Work of the Bible Instructor*, and *Salesmanship for Colporteurs*.

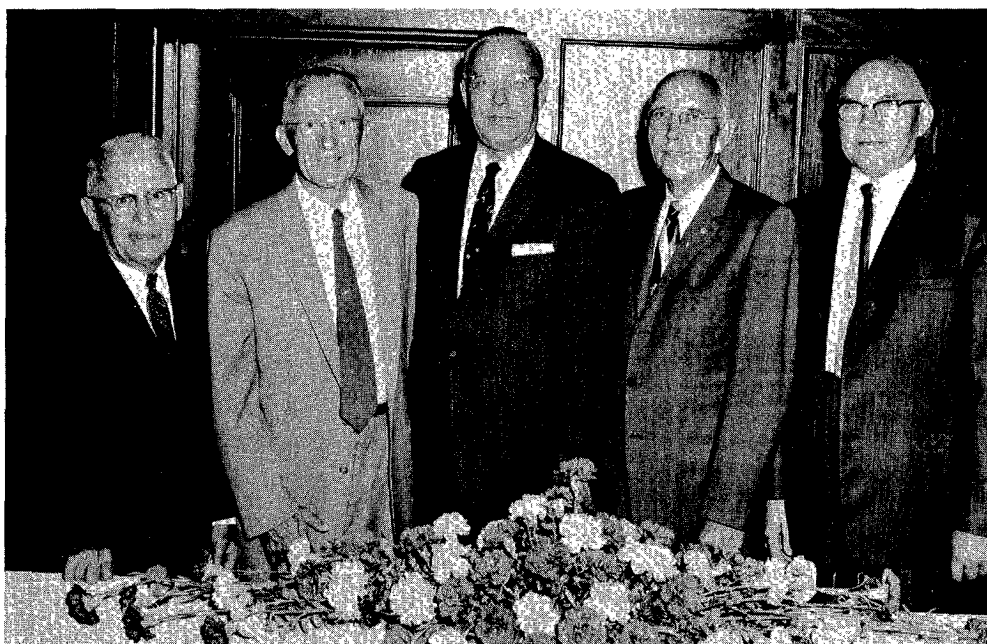
Veteran Ingatherer

Mattie Tefft has watched the Ingathering campaign grow into the largest mission project of the denomination. She has a complete collection of the 56 annual Ingathering magazines, from 1908 to 1963. She displayed these magazines and related her Ingathering experiences at the mission service of the Loma Linda University church on December 1. She told of preparing a group of children in a small church school in Connecticut to participate in the first Ingathering campaign in 1908. She has participated with groups of children in Vermont, Rhode Island, Connecticut, and New York.

Miss Tefft has been a resident of Loma Linda for the past seven years, but usually spends her summers in Rhode Island.

DEBORAH PEILE

*Public Relations Secretary
Loma Linda University Church*



Five presidents of Walla Walla College since 1917. Left to right: W. I. Smith, 1917-1930; John E. Weaver, 1930-1933; P. W. Christian, 1955 to present; G. W. Bowers, 1938-1955; William M. Landeen, 1933-1938.

Walla Walla College Accreditation Renewed

By Mrs. William Lay

Walla Walla College, with continuous accreditation in the Northwest Association of Secondary and Higher Schools since 1935, has again received five-year unrestricted accreditation, according to Dr. P. W. Christian, president. The action was taken by the Association at its December meeting in Salt Lake City, on the recommendation of the Higher Commission of the organization. Prior to the Salt Lake City meeting a comprehensive self-evaluation by the college under the chairmanship of Dr. R. H. Brown, vice-president, had been completed, and a 16-member committee from the Association had visited WWC in November.

Of special interest to the visiting committee was the excellent record of continuous service by both administrators and faculty, says President Christian. Five presidents—all of whom, incidentally, were present at the WWC fellowship hour in San Francisco at the time of the General Conference—have given leadership to the college since 1917. These are W. I. Smith, 1917-1930; John E. Weaver, 1930-1933; William M. Landeen, 1933-1938; G. W. Bowers, 1938-1955; P. W. Christian, 1955 to the present.

Faculty members with service records of 20 years or more include: K. A. Appling, professor of English, 28 years; G. W. Bowers, professor of chemistry, 37 years; Beatrice I. Emery, assistant professor of biology, 20 years; Frederick R. Hanson, professor of nursing, 27 years; Mrs. A. D. Schlotthauer, associate professor of mathematics, 22 years; Bernice E. Searle, associate professor of education, 22 years; Agnes L. Sorenson, professor of modern languages, 25 years; H. E. Westermeyer, professor of history, 20 years.

Nine additional faculty members have been on the WWC faculty for 15 to 20

years: H. J. Alcock, assistant professor of religion, 17 years; P. W. Christian, professor of history, 18 years; Edward F. Cross, professor of engineering, 16 years; Frank E. Meckling, professor of history, 16 years; J. G. Mehling, associate professor of business administration, 16 years; C. W. Shankel, associate professor of chemistry, 16 years; Henrique G. Stoehr, professor of modern languages, 15 years; Eugene S. Winter, associate professor of physical education, 17 years; Evelynne Wright, associate professor of home economics, 16 years.

Southern Union Literature Evangelists Top Ten-Million Mark

By Oscar L. Heinrich
*Departmental Secretary
Southern Union Conference*

Publishing department leaders of the Southern Union Conference, with 177 literature evangelists and families, recently gathered at the Daytona Plaza Hotel at Daytona Beach, Florida, for their annual four-day, close-of-the-year convention. Enthusiasm electrified the atmosphere.

Book sales in the Southern Union Conference have been mounting with great rapidity. A ten-year period from 1932 to 1942 shows sales amounting to \$440,000. From 1942 to 1952 they reached the phenomenal sum of \$7 million. The past ten years, 1952 to 1962, saw sales skyrocket to more than \$10 million.

The publishing secretary of the Carolina Conference reported that in the summer of 1962 students delivered \$24,000 worth of books. Five women in the Southern Union had deliveries of \$61,000. Harry Easteb of Huntsville, Alabama, made a cash sale amounting to \$1,132 to a woman under a hair dryer

in a beauty shop. Mrs. Beverly Pierson scored the highest delivered sales for the ladies in the Southern Union with an unprecedented total of \$15,463; while N. B. Spivey, Carolina Conference, topped all honors by chalking up \$24,383 in deliveries.

During a night meeting Eric Ristau, publishing department secretary of the Southern Union, presented trophies to the colporteurs in recognition of men

who had made total deliveries of at least \$10,000, and women of over \$7,000. There were so many awards that it seemed everyone had surpassed the minimum mark.

The Alabama-Mississippi Conference was the winner of the Southern Union cup for 1962. It was relinquished to them by the Florida Conference, winner in 1961. Total delivered sales for the Union amounted to \$1,156,141.47.



These five literature evangelists of the Southern Union made deliveries of \$61,000 during 1962. Left to right, they are Esther D. Walker, Frances Hamilton, Beverly Pierson, Ann Corban, and Esther Black.



Canadian Union

Reported by
Evelyn M. Bowles

► For the first time in its history the College Park church at Oshawa, Ontario, under the leadership of E. E. Duncan, raised its entire Ingathering goal of \$14,500 in three weeks' time. The Toronto Willowdale church, under Ward Hill's leadership, raised \$7,200 in practically a week of concerted effort.

► Students of the Saskatoon Junior Academy, with their teachers, raised almost \$1,500, which amounts to more than one third of the Ingathering goal for the Saskatoon church. Some students raised as much as \$140, exceeding the Jasper Wayne award.

► Mrs. Blair Jones, Investment leader of the Saskatoon Sabbath school, reports that more than \$1,100 was turned in for Investment during 1962.

► A number of welfare societies across Canada did their part to bring Christmas cheer to needy homes. The College Park church provided 75 hampers and food baskets, the Windsor church 50, and St. Catherine's 15. Many others did likewise.



Columbia Union

Reported by
Don A. Roth

► Wayne Andrews, Columbia Union College director of college relations and assistant to the president, has accepted a call to the department of development of Loma Linda University.

► Ten boys and girls were invested in an impressive service at the Tekoa Temple church in Springfield, Ohio. The service was under the direction of Jacob Justiss, MV secretary of the Allegheny Conference.

► Ten persons, including three young married couples, were recently baptized as the result of a series of evangelistic meetings held in Roanoke, Virginia, by the pastor, John Ford, assisted by O. E. Hanna of Buena Vista.

► Despite the winter weather, construction progresses on the new lodge at Potomac's Hidden Valley Youth Camp. The lodge will provide shelter for summer campers during inclement weather, and will be used for large meetings during off-camping seasons.

► Mrs. Mary Peg, food editor of the Columbus, Ohio, *Dispatch*, attended the cooking school held at the Columbus Junior Academy. She liked the recipe for homemade whole-wheat bread with soy flour so well that she gave it a good write-up on the cooking page of her paper.

► Hugh Carder, for the past 12 years a lay elder in the Clarksburg, West Virginia, church, set a new Ingathering record for his church, turning in a total of \$240. He did so despite being in the hospital during December. He retired January 1, and plans to devote his leisure time to missionary activity.

Brief News OF MEN AND EVENTS



Inter-American Division

Reported by
D. H. Baasch

► The East Jamaica Conference executive committee has appointed Harold E. Nembhard as the new conference president. Pastor Nembhard succeeds W. U. Campbell, who has been elected president of the West Indies Union Mission.



Atlantic Union

Reported by
Mrs. Emma Kirk

► On December 20 the executive committee of the Atlantic Union Conference elected Kenneth W. Tilghman as secretary-treasurer. Elder Tilghman entered denominational service as a colporteur in the West Virginia Conference in 1942. He served in various capacities in the East Pennsylvania, West Virginia, and New Jersey conferences prior to accepting a call to Japan, where he spent seven years

as manager of our publishing house there. Soon after his return to the United States he accepted a call to become secretary-treasurer of the Southern New England Conference, where he served until November, 1961. For 14 months prior to accepting the call to the Atlantic Union Conference, he gave strong leadership as administrator of the New England Sanitarium and Hospital.

► Eugene T. Remmers, manager of the Northern New England Book and Bible House, has received a call to become assistant treasurer of the Wisconsin Conference. Mr. Remmers was assistant manager of the New York Book and Bible House before coming to Northern New England. The Remmerses have already moved to Wisconsin.

► E. A. Roberts has accepted a call to become pastor of the Taunton and Middleboro, Massachusetts, churches. He replaces R. R. Adams, who has taken up the pastorate of the South Lancaster Village church. Elder Roberts has served in the West Virginia and West Pennsylvania conferences.

► Nine young people, all students of the Parkersburg, West Virginia, Junior Academy, raised more than \$100 each for Ingathering. Six of them received Jasper Wayne awards.



Lake Union

Reported by
Mrs. Mildred Wade

► J. D. Spiva, publishing secretary of the Michigan Conference, reports a total of \$350,075 in colporteur deliveries for 1962, highest in the history of the conference. One hundred and thirty-eight persons are attending church or Sabbath school, and 61 have been baptized from the literature evangelist contacts. Highest amount of deliveries—\$17,833—was made by Chester Shumaker, of Pontiac. Ralph Whorrey, of Imlay City, was next with \$15,379. Three others who topped the \$10,000 mark in deliveries are Carl Hobson, Mrs. Burniece Goetz, and William L. Thomas.

► In the summer of 1961 two laymen of Milton Junction, Wisconsin—A. G. Holmes and A. G. Haughey—began a private missionary venture. They have been placing copies of *Your Bible and You* in a new Holiday Inn motel at Janesville. In 18 months they have supplied 800 copies. Since the fall of 1962 Mrs. La Verne Antidel has joined the group

to assist with the volume of correspondence that comes in.

► Services were held recently for the organization of the Kalkaska, Michigan, church, which brings the total number of churches in the conference to 164. This new church began as a branch Sabbath school endeavor of the Traverse City church, when H. W. Trecartin was pastor. N. C. Wilson, conference president, led out in the organization. Featured in the afternoon program was Desmond Doss, who holds the Congressional Medal of Honor for his outstanding service in World War II.

► Last October more than 50 enthusiastic members of the Alexandria, Indiana, church assisted their pastor, J. O. Herr, in conducting five weeks of evangelistic meetings, three nights a week. As a result, eight new members have been baptized and others are studying for baptism.

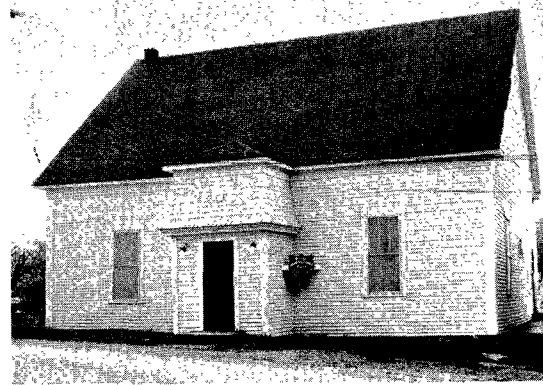


Northern Union

Reported by
L. H. Netteburg

► Considerable remodeling has been done in the Blackberry, Minnesota, church. The sanctuary has been lengthened, new pews have been added, and the church has been redecorated. With the children's division overflowing, the congregation anticipates a marked growth.

► Dr. Stanley Sturges, who was elected by



Milltown, Maine, Dedication

Willis J. Hackett, president of the Atlantic Union Conference, recently preached the dedicatory sermon for the Milltown, Maine, church. The writer gave the prayer of dedication. Others participating in the services were Frank R. Aldridge, auditor of the Atlantic Union Conference; Harold L. Maddox, treasurer of the Northern New England Conference; W. W. Rice, former pastor and now the assistant pastor; Clarence Johnson, local pastor; and Mrs. Hazel Crossman.

CARL P. ANDERSON, *President*
Northern New England Conference

Brunswick, Maine, Welfare Center

Dorcas-Welfare Director Mrs. Maurice Lord and the pastor, Robert R. Johnson (right), watch as City Manager John P. Bibber (center) cuts the ribbon to open the new health and welfare center in Brunswick, Maine, November 5. Other civic guests present were the police chief, Joel P. Libel (second right); the fire chief, George A. Gamache (third left); and the city welfare director, Ervin L. Joy (third right). Carl P. Anderson, conference president (left), gave a report on the world welfare program of Seventh-day Adventists.

The building was recently acquired through the generosity of one of the members. Facilities include an unloading area and a furniture storage area, work rooms, kitchen, reception room, and office. City officials have given this welfare center, first of its kind in the area, an enthusiastic welcome. Less than a week after the opening, city officials asked the center to care for a family that had lost everything in a fire. Our center immediately fitted the family with warm clothes, bedding, and other items.

MARCUS E. PAYNE, *Departmental Secretary*
Northern New England Conference



the United States Junior Chamber of Commerce last year as one of ten outstanding young men of the year, has taken up residence in Rochester, Minnesota, where he will join the Mayo Foundation as a fellow in surgery. In 1957 he founded the Himalayan Medical Mission, where he is called Mr. America by the citizens of Banepa.

► The Minot, North Dakota, church opened an evangelistic crusade on Sunday, January 13, with R. M. Whitsett, Northern Union evangelist, as speaker. He is being assisted by Donald Howe, the pastor, and Dick Hammond. Situated in one of the fastest growing areas in North Dakota, the Minot church has a membership of 131, with many more attending church.

► William Kromminga, pastor-teacher of the Batesland church in South Dakota, is holding Bible studies and meetings with the Indians in the Oglala area. He reports good interest.



North Pacific Union

Reported by
Mrs. Ione Morgan

► More than 100 colporteurs and wives gathered on the Walla Walla College campus January 7-12 for the Union-wide institute. Most of the sales instruction was given by S. L. Clark, of the Review and Herald, and a panel of experienced colporteurs. At the closing meeting service pins, credentials, and licenses were presented. P. E. Mitchell, of Seattle, Washington, and Grace Wallace, of Pocatello, Idaho, were announced as colporteurs of



the year. Delivery goals set by the group for the current year total \$625,500, and souls won, 225.

More than \$100 was collected by the boys and girls of the Eagle, Idaho, church school. The money was used to buy clothes, food, and toys for two non-Adventist families at Christmas time whose names were supplied by the welfare department. The teacher, Alvin Kurtz, and his wife guided the project.

Two Earn Medical Scholarships

On the strength of outstanding college records and admission to Loma Linda University as freshmen medical students, Joseph S. Freitas (left) and Everard H. Williams, both 23, were awarded National Medical Scholarships. In June, 1962, Freitas graduated from La Sierra College and Williams from Atlantic Union College.

These scholarships are available to qualified Negroes who have demonstrated outstanding achievement in college, have been accepted for admission by a medical school, and are United States citizens. The program, which is designed to help relieve the critical shortage of Negro physicians and surgeons, is financed by a substantial grant from the Alfred P. Sloan Foundation to National Medical Fellowships, Inc. The latter organization, which devotes itself to assisting Negroes with their medical careers, administers the scholarship program.

Of the ten Negro students entering medical schools this year under the scholarship program, it is of interest to note that two are Seventh-day Adventists.

WALTER B. CLARK
Dean of Students
Loma Linda University



The Idaho Conference evangelistic team engaged in a three-week campaign in Homedale, Idaho, during January. The meetings, held in the air tent, were well attended. As a result of the series ending December 1 in Caldwell, 15 members were added to the church. In March the team will hold meetings in Nampa.



Southern Union

Reported by
Mrs. Cora Kindgren

The Home and School Association of the Mobile, Alabama, Junior Academy reports the laying of new tile, the installation of a new gas heater, the purchase of new trays for the lunchroom, and the installation of a new drinking fountain in the school.

The Lakeland, Florida, church has sold its church building, retaining the privilege of occupying it for one year. Land for a new church is being purchased adjoining the school property.

At the close of the It Is Written program on Tampa's channel 8, the book *Planet in Rebellion* was offered free to those who would telephone immediately. There were 308 calls. Many of the people expressed great appreciation for the program, and 187 were enrolled for Take His Word.

The Savannah, Georgia, church has purchased a lot on the south side of the city for a new church.

The Austell, Georgia, church was organized a year ago with 54 charter members. Following a crusade held last May, church membership has increased to 75.

A dedication service was held recently for the new St. Matthews church in St. Matthews, Kentucky. L. J. Leiske, secretary of the Southern Union preached the dedicatory sermon.

*From Home Base
to Front Line*

Dr. and Mrs. Grover R. Fattic and son, of Niles, Michigan, left Chicago, Illinois, January 27, for Rwanda, Africa. Dr. Fattic has accepted an appointment as a relief doctor at the Ngoma Hospital.

N. W. DUNN

Clothing Distribution in Rwanda

The South Ruanda Field recently distributed 20,000 pieces of clothing to about 10,000 persons in the vicinity of Gitwe Mission. The people were happy to receive this clothing and asked that their thanks be passed along to our good people in America who sent this gift to them.

Standing beside the writer is Theoshil Semuge, local magistrate, who gave excellent assistance and cooperation.

Mr. Shamikiga, prefect of Nyanza, has expressed his own appreciation and told us that Mr. Kayibanda, president of Rwanda, was pleased with the help we have been able to give his people.

F. L. BELL, President
South Ruanda Field

Church Calendar

Literature Crusade	March 2
Church Missionary Offering	March 2
Sabbath School Rally Day	March 9
Missions Advance Offering	March 9
Missionary Volunteer Day	March 16
Missionary Volunteer Week	March 16-23
Thirtieth Sabbath Offering (Australasian Division)	March 30
Missionary Magazine Campaign (Special price during April and May)	April 1-30
Church Missionary Offering	April 6
Medical Work of Loma Linda University Offering	April 13
Bible Correspondence School Enrollment Day	April 27
Health and Welfare Evangelism	May 4
Church Missionary Offering	May 4
Disaster and Famine Relief Offering	May 11
Spirit of Prophecy Day	May 18
Home Foreign Evangelism	June 1
Church Missionary Offering	June 1
North American Missions Offering	June 8
Thirtieth Sabbath Offering (Inter-American Division)	June 29
Medical Missionary Day	July 6
Church Medical Missionary Offering	July 6
Midsummer Missions Service and Offering	July 13
Pioneer Evangelism (Dark County)	August 3
Church Missionary Offering	August 3
Oakwood College Offering	August 10

REVIEW and HERALD

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.

Editor: Francis David Nichol
Associate Editors: Raymond F. Cottrell, Kenneth H. Wood, Jr.
Consulting Editors: R. R. Fighur, M. V. Campbell, Theo. Carcich, W. E. Murray, F. L. Peterson, R. S. Watts
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TO OUR CONTRIBUTORS: Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be returned unless stamped self-addressed envelope is sent with them. The *Review* does not pay for unsolicited material. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.



☐ **CHRIST AND TOMORROW**

by A. S. Maxwell

☐ **CELESTIAL VISITORS**

by Charles G. Bellah

☐ **DAVID DARE**

by Earl Albert Rowell

☐ **BACK TO GOD**

by H. L. Rudy

☐ **PEOPLE OF THE BOOK**

by H. M. Tippet

☐ **BRICKS FOR SALE**

by Josephine Cunningham Edwards

☐ **THE VIRGIN'S PSALM**

by Ardice Branson

☐ **BIBLE FOOTLIGHTS**

☐ **HOW TO READ THE BIBLE**

by A. S. Maxwell

☐ **STRAIGHTENING OUT MRS. PERKINS**

by Reuben Greene

☐ **GOD'S HOLY DAY**

☐ **WHEN A MAN DIES**

by Carlyle B. Haynes

☐ **I SHALL BE SATISFIED**

by Mary Hunter Moore

☐ **GOD AND THE FUTURE**

by A. S. Maxwell

☐ **THE LORD IS MY SHEPHERD**

by Roy L. Smith

☐ **GOD AND I ARE PARTNERS**

by D. E. Rebo

☐ **CRUCIFIED AND RISEN**

by Marjorie Lewis Lloyd

☐ **THIS THING CALLED FEAR**

by Marjorie Lewis Lloyd

☐ **STEPS TO CHRIST**

by Ellen G. White

☐ **THE DOCTOR PRESCRIBES**

by J. DeWitt Fox, M.D.

☐ **CHRIST FOREVER**

by A. E. Lickey

☐ **FOREVER HEAVEN**

by A. S. Maxwell

☐ **CERTAINTY OF MY FAITH**

by F. D. Nichol

☐ **PRAYER FOR THE SICK**

by Ellen G. White

☐ **LIGHT OF THE AGES**

by J. D. Snider

☐ **THE GIFT OF PROPHECY**

by William A. Spicer

☐ **LYDIA, SELLER OF PURPLE**

by Josephine Cunningham Edwards

☐ **WAY TO CHRIST, THE**

by W. H. Branson

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by Merwin R. Thurber

☐ **YOUR FREEDOM AND MINE**

by Heber H. Vosaw

☐ **I BECAME**

☐ **A SEVENTH-DAY ADVENTIST**

by H. M. Tippet

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by M. Leslie Rice

☐ **FAITH FOR TODAY**

by Robert B. Thurber

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News of Note

North Pacific Union Quadrennial Session

Stone Tower Seventh-day Adventist church in Portland, Oregon, was host to the eleventh quadrennial session of the North Pacific Union Conference on February 11 and 12. Re-elected for the coming four years are: C. A. Scriven, president; L. W. Crooker, secretary-treasurer; and the entire staff of departmental secretaries.

Church membership in this union reached 41,101 at the end of 1962. More than 10,000 students are enrolled in the schools of the union, on all levels. More than 1,500 of these are in Walla Walla College, which has the highest enrollment of any denominational college. Fifty church buildings have either been constructed or completely rebuilt during the four years. The tithes and offerings have made substantial increases. The North Pacific Union leads all the unions in the North American Division in the average offerings given to missions through the Sabbath school.

W. P. BRADLEY

New President to Serve Ontario-Quebec

Word has been received from J. W. Bothe, president of the Canadian Union, that at a recent meeting of the Ontario-Quebec Conference committee L. L. Bock was unanimously elected president of that conference. Elder Bock will succeed H. D. Henriksen, who has received a call to the Northern California Conference Association as field representative, after 35 years of denominational work in the Canadian Union.

Elder Bock began his ministry in the Alberta Conference as a district pastor, and served as departmental secretary in three major conferences in Canada. For the past three years he has been president of the Maritime Conference.

THEODORE CARCICH

Union College Operates Good-Neighbor Program

A few years ago an affiliation arrangement was entered into between Union College and the Central American Vocational College, the training school of the Central American Union, whereby graduates of the normal course in Costa Rica could receive a diploma from Union College which would have legal standing in the Inter-American republics. Union College has recently granted the first diploma under this arrangement to Raquel Guerra, a student in our Costa Rica school who came from a remote territory in Panama. Brother Guerra is now returning to his home country to establish a new school among the San Blas Indians. It is gratify-

ing that by cooperative effort among our schools, teachers with educational certificates acceptable to their governments can be provided to meet the needs of the field.

Death of T. Housel Jemison

We regret to announce the sudden death of Dr. T. Housel Jemison, chairman of the department of education, Andrews University. His health gave way, leading to his untimely passing on February 12. For many years Dr. Jemison has served our educational work ably and with wholehearted devotion. The funeral service was held at Takoma Park, Maryland, on February 15. To Mrs. Jemison and the family we express heartfelt sympathy. A life sketch will appear later.

RICHARD HAMMILL

South American Youth Earn 920 Scholarships

During 1962 there were 658 students from the various academies and colleges of the South American Division who devoted their vacation period to earning scholarships by selling denominational books and magazines. Of these 658 students, 550 worked during the entire vacation period and earned 920 scholarships. Even in Uruguay, where many have thought it would be difficult for young people to earn scholarships, God is doing marvelous things. Ten students canvassed in Uruguay during the last vacation period and earned 32 scholarships.

We thank God for these fine young people in South America who are determined to secure a Christian education. They are the future leaders of the denomination.



Selected from Religious News Service.

WHEATON, ILL.—True Christian unity can be found only in the Bible and in the heritage of the Reformation, the National Association of Evangelicals said in a statement issued here in connection with the opening of the Second Vatican Council in Rome. The statement added that as the Council meets, "Protestants should remember that the true basis of Christian unity is found only in the Holy Scriptures and in the apostolic heritage carried forward by the Reformation. . . . We do not regard the Reformation simply as a revolt against evil practices in the church, but an historic return to true

Publishing Progress in Vietnam

In spite of unsettled conditions in Vietnam, the publishing work continues to grow in that field. About 18 months ago I was in Saigon, the capital city, helping conduct a training school for about 40 literature evangelists. Today there are 80 literature evangelists working in this troubled country of Southeast Asia. Because of this tremendous growth the mission committee has employed two more publishing leaders for the field, making a total of three. Brother Do Binh, the publishing secretary, and his two fine assistants, Le Van Huong and Pham Cuu, are sponsoring a strong publishing program and training the literature evangelists, not only how to win sales but to win souls.

D. A. McADAMS

1962 ATS Membership Returns

Final returns on the 1962 American Temperance Society membership drive indicate that the Pacific Union led the North American Division, with the Columbia Union a close second. The number of members and per cent of the goal for each union were as follows:

	Members	Per Cent of Goal
Pacific	13,614	134
Columbia	6,881	129
Central	2,328	94
Northern	1,417	85
Lake	4,267	85
Southern	4,379	79
Atlantic	2,328	72
Southwestern	1,602	59
North Pacific	3,001	58
Grand Total	39,782	95

All regular members of the American Temperance Society are automatically placed on our mailing list for *Listen* magazine. Family memberships, as well as contributing and sustaining memberships, also brings *Smoke Signals*, which is now published monthly.

Our slogan for 1963 is: "Every Seventh-day Adventist a member of the American Temperance Society."

W. A. SCHARFFENBERG

evangelical principles of the New Testament."

KANSAS CITY, Mo.—A denominational record in per capita giving was set by the Church of the Nazarene in 1962 with an average of \$147.78 for each member, it was announced at the group's headquarters here. The figure represented an increase of \$3.62 a member over 1961 when the Nazarenes ranked first in per capita giving among Protestant denominations with 100,000 members or more, who reported to the National Council of Churches.

MONTREAT, N.C.—A Southern Presbyterian missions leader told nearly 200 delegates to an interdenominational World-wide Mission Strategy Consultation here that in the missionary field Protestants are "too much denominationally inclined" and "too hesitant about united action."