

REVIEW and Herald

May 16, 1963

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A SERIES of four articles appeared in the REVIEW AND HERALD in November, 1961, which told the story of the excavations of Biblical Shechem during the 1960 archeological season. The history of that important Palestinian city according to Biblical and secular records was also traced through the centuries of its existence, as well as the checkered history of the modern excavations of that site. In order to refresh the reader's mind and to bring those up-to-date who did not read these earlier articles, a brief summary of the historical facts pertaining to Shechem is first presented here, after which the story of our most recent archeological campaign at Shechem will be told.

Shechem is the first city of Palestine mentioned in the Bible. It played a role in the lives of the patriarchs, for both Abraham and Jacob set up their camp in the shadow of that mighty fortress city of the Canaanites (Gen. 12:6; 33:18-20) that guarded the strategically important

east-west pass between the two high mountains Ebal and Gerizim, and thus controlled the only highway of central Palestine that runs from the Mediterranean Sea to the Jordan Valley. In the time of Joshua this city played a conspicuous role, for the children of Israel gathered on the slopes of the two mountains Ebal and Gerizim to pronounce the blessings and curses of Moses in solemn assembly, and later gathered at Shechem to hear their leader's farewell address (Joshua 8:30-34; 24:1-25).

In the Judges period, Shechem was the center of the short-lived kingdom of Abimelech, the wicked son of the Judge Gideon. The tyrannical king destroyed the city after a reign of only three years and shortly thereafter perished himself (Judges 9:1-57). The importance of this centrally located city was again demonstrated when all the tribes of Israel assembled at Shechem after Solomon's death to elect a successor, at which occasion the kingdom was split wide

(Continued on page 8)

With a staff of 38 men and women from four nations, and 190 workmen, the author participated in the project of

EXCAVATING
BIBLICAL

SHECHEM

in 1962

By Siegfried H. Horn

Professor of Archeology and History of Antiquity, Andrews University

The "Cardinal of Reunion" Visits the United States

By Raymond F. Cottrell

TO A resounding surge of applause, Augustin Cardinal Bea mounted the gymnasium platform of Catholic University in Washington, D.C., the morning of April 4. Awaiting him were the faculty of the university and dignitaries of the church in their colorful academic and ecclesiastical robes. Seemingly out of place in dull civilian garb was Speaker of the U.S. House of Representatives, John W. McCormack, flanked on one side by Patrick A. O'Boyle, Archbishop of Washington and chancellor of the university, and on the other by the German ambassador. In the seat of honor next to the archbishop sat Cardinal Bea, and at his left, Monsignor William J. McDonald, rector of the university, who has recently been under a heavy barrage of Catholic crossfire for barring liberal Fathers Gustav Weigel and Hans Küng from speaking at the university.

Mounted on the wall behind the platform was the university insignia with its legend, *Deus Lux Mea Est*—"God Is My Light." Splashes of color about the hall were the heavy red and black of the university, the papal gold and white (Catholic University is the only pontifical institution in the United States), and the American red-white-and-blue. This solemn convocation was billed as "one of the most distinguished audiences ever gathered in Washington." Among the 4,000 or so ticketed guests were churchmen of various faiths, Cabinet officers, and members of Congress and the diplomatic corps. They had assembled to witness bestowal of the honorary degree of Doctor of Sacred Theology on the 81-year-old Cardinal and to hear him speak on "The Ecumenical Tasks of the Catholic Intellectual."

Who is Cardinal Bea? Born in Germany in May, 1881, he entered the Society of Jesus in 1902 and is the only Jesuit on the Roman Curia. In 1924 he was appointed to the Gregorian University in Rome and served as teacher and later rector of the Pontifical Biblical Institute. Over the years he has distinguished himself as the Vatican's foremost expert in Biblical studies, and has greatly advanced Catholic Biblical scholarship. For

more than two decades he directed the magazine *Biblica*, and was a consultant to the Pontifical Biblical Commission. He served as personal confidante and confessor to Pope Pius XII, for whom he drafted the famed encyclical *Divino Afflante Spiritu*, magna charta of modern Catholic Biblical studies, in 1943. In 1959 Pope John XXIII made him a cardinal.

Symbol of a Reunited Christendom

But Cardinal Bea would doubtless have remained relatively unknown in the non-Catholic world were it not for the fact that in 1960 Pope John appointed him president of the newly created Secretariat for Promoting Christian Unity, which has now been given permanent status. This post places him, unofficially but in a very real sense, next to Pope John in prestige and influence, for the reunion of Christendom is the keynote of John's pontificate. He is the Pope's closest adviser, and the Vatican's official spokesman on matters relating to Christian unity. Currently he is serving as co-chairman of a commission to redraft the ill-starred schema on "The Two Sources of Revelation," which was, in effect, rejected by a majority of the council fathers last November during the first session of Vatican Council II, and also of the special commission to which Pope John assigned the task of preparing for the second session of the council scheduled to reconvene September 8.

In conferring an honorary degree on Cardinal Bea, the president of Boston College said that "in this humble German scholar, this gentle Roman prince, as in none other save Pope John the Great, we find our hope for a united flock." In Washington, Rector McDonald of Catholic University greeted him as "the dynamic and articulate champion of the cause of Christian unity and of the brotherhood of men under God," and saluted him as "world-renowned leader in the ecumenical movement."

At a New York dinner for representatives of many faiths, President Henry P. Van Dusen of Union Theological Seminary addressed Cardinal Bea as "Ecumenical Father of us all."

The April 12 Catholic biweekly *Commonweal* commented that "for both Protestants and Catholics alike he has become a symbol of the depth of the Church's anguish at the scandal and pain of disunity," and that "it is impossible to hear his words or to read them without a vivid realization that the quest for Christian understanding has entered into the mainstream of the Church's life." Little wonder that he is now commonly referred to as "the Cardinal of Reunion."

Cardinal Bea came to the United States March 26 on the personal invitation of Richard Cardinal Cushing of Boston, officially to participate in the centennial celebration of Jesuit Boston College. Far more important from the ecumenical point of view, however, were the three lectures he gave during a four-day Catholic-Protestant colloquium sponsored by Harvard University Divinity School. There, with a view to cultivating an atmosphere of mutual understanding, 150 Protestant and Catholic scholars met behind closed doors to explore areas of common interest and concern. The April 5 *Commonweal* characterized the colloquium as "a magnificent, inspiring and unexpected success."

At Harvard, the Cardinal spoke of the present state of disunity in Christendom as "a painful story, an open wound that goes on bleeding and hurting," and of the current widespread interest in reunion as a "surprising fact." Scholarship, he proposed, could help bring the churches together by clearing away the misconceptions and prejudices that he says led to the historic schisms, and especially by helping to create a mutual understanding of the Bible.

At Catholic University

In his Washington address Cardinal Bea spoke in clear English with only a slight Teutonic intonation. Somewhat bent by his fourscore years, the Cardinal sat on left stage for his 50-minute address. He settled comfortably into the streamlined green leather-upholstered chair that awaited him, at a small table with a green cover—the green contrasting appropri-

ately with his red cardinal's robe and zucchetto. On the table to his left rested his red cardinal's biretta, or hat, symbol of his office.

Cardinal Bea addressed his remarks particularly to the faculty and students of Catholic University, but listening over their collective shoulder was the entire scholarly world of American Catholicism. His remarks on "The Ecumenical Tasks of the Catholic Intellectual" suggested ways and means by which Catholic scholarship can contribute to the ecumenical movement. He pointed to the presence of more than 40 non-Catholic observers at the Vatican Council and to the joint prayers of Christians of many denominations for the success of the council as evidence of the working of the Holy Spirit, and as God's voice summoning Catholics to be "God's helpers" in the great ecumenical task. Protestant ecumenical concern, he said, is a further sign that "the Holy Spirit is moving among our non-Catholic Christian brethren, a sign that Christ is acting in them and through them."

For authentic Catholic ecumenical work—a Catholic euphemism for assisting the "separated brethren" on their journey back to Rome—the Cardinal called upon Catholic intellectuals to get "a clear vision of our non-Catholic brothers." This means, he said, "an understanding and respect for what makes them our *brothers*, . . . and for what makes them our *separated* brothers." It calls for "a sympathetic discernment of their misunderstandings, errors, and inadequate knowledge of Catholic doctrine." He stressed the idea that "a profound love for truth together with a deep and universal love for our non-Catholic brothers" are the prime requisites of the ecumenical movement. "Separated they are, indeed," he acknowledged, "but still brothers whom

we must love if we want to understand and to serve them on their way to a fuller knowledge of the truth and of Christ and His Church."

Cardinal Bea believes that doctrinal differences between Protestants and Catholics often are rooted in obscure terminology and in antique formulations of faith. "The substance of doctrine is one thing," he explained, but "the manner in which it is expressed is another." He reminded that Pope John, in his opening address to the council last fall, had urged a restatement of Catholic teachings that would leave the deposit of truth intact, but at the same time win friends instead of continuing to make enemies.

"Fidelity to the precision of doctrine is not compromised by the use of contemporary terminology which the man in the street understands and accepts," he observed.

Of supreme importance among the many broad areas in which Catholic intellectuals may work toward the reunion of the "separated brethren" with Rome, Cardinal Bea declared, is that of Biblical studies and the re-examination of Catholic doctrine by "the return to holy scripture and its developing interpretation in authentic tradition." In the April *Catholic World* the Cardinal explains that "holy scripture is of primary importance" in ecumenical work because "it is the common ground on which we and our separated brethren stand. . . . Separated Christians must be



SHIELDS

Honorable John W. McCormack, Speaker of the House of Representatives, greets Cardinal Bea.

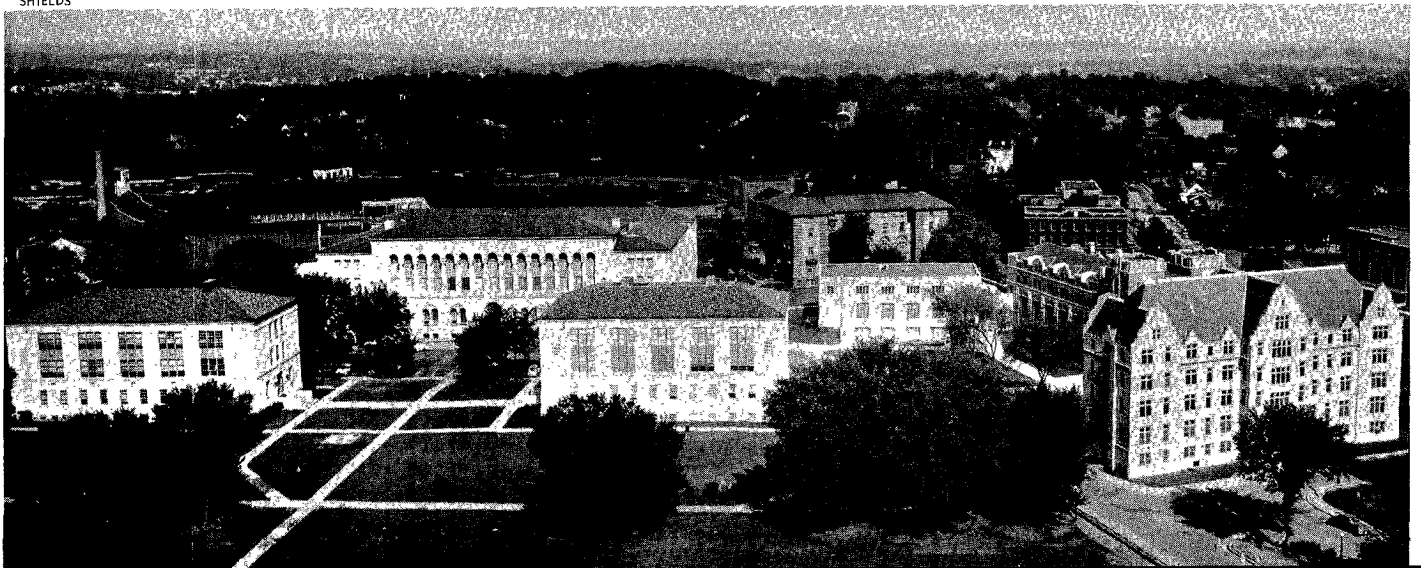
convinced from biblical sources, that the doctrine, the sacramental outlook and the organization of the Church are rooted in holy scripture." For this reason, he said, a Catholic's knowledge of the Bible should be "wide, exact and based upon a sound, methodical analysis."

Significance of Cardinal Bea's Visit

Archbishop O'Boyle welcomed Cardinal Bea to Washington as "the ambassador of our Holy Father," of whom he spoke as "the Pope of unity." His mission to the United States is well calculated to popularize Pope John's appeal to Catholics to work unitedly for the eventual reunion of Christendom. The main objective of the mission apparently was to inspire American Catholics to "place them-

Bird's-eye view of some of the buildings in center campus of the Catholic University of America.

SHIELDS



selves in the forefront of the Christian unity movement," as he himself had expressed it in Rome in July of last year.

Taken together, the Cardinal's remarks in Boston, New York, Baltimore—where he addressed a group of priests in training on the subject "Preparing to Be a Minister of Unity"—and Washington present a clear picture of the future role now marked out for American Catholic intellectuals in furthering the ecumenical movement. In all areas of intellectual labor they should seek points of contact with non-Catholics. They should be activated by a genuine spirit of Christian love for their "separated brethren," and try sincerely to understand their point of view. They should seek to express "Catholic truth" in words calculated to appeal to the understanding and good will of non-Catholics.


In view of the fact that the Cardinal came to the United States as Pope John's alter ego and as spokesman for the growing liberal, ecumenical element in the Catholic Church, American Catholic intellectuals are certain to respond favorably to his proposed course of action. Whereas in years past the Catholic Church assumed the role of a stern father toward disinherited sons, it now proposes to approach Protestants as a compassionate mother who invites her wandering children to return home, where the past will be forgiven and forgotten. Increasingly, Protestants will find it difficult to ignore or to reject this invitation. With infinite care, the stage is being set for American Protestantism to reach out its hand over the abyss of centuries to clasp the hand of Rome. Cardinal Bea came to the United States as the hopeful prophet of what is to be.

On this side of the Atlantic the Cardinal found himself among friends who have already ardently espoused his conciliatory approach to the "separated brethren"—men such as his host, Cardinal Cushing of Boston, and Jesuit Father Weigel, foremost American Catholic advocate of reunion. Like Europe, however, the United States has its share of unreconstructed, old-line conservatives who have not yet been infected with Cardinal Bea's spirit of ecumenical good will. Among these, apparently, are Cardinal Spellman of New York, the Rev. Egidio Vagnozzi, Apostolic Delegate to the United States, and William J. McDonald, rector of Catholic University.

The *Catholic Standard*, Washington's Archdiocesan newspaper, editorialized on April 5 that Cardinal

Bea's visit to the United States "has been a wonderful contribution to the cause of unity." In welcoming him to Washington, Archbishop O'Boyle addressed him as "the ambassador of the Holy Father," to whom he referred as "the Pope of unity." Neither Catholics nor Protestants could fail

to grasp the import of this extraordinary visit to the New World by the ambassador of unity, on behalf of the Pope of unity. Its practical effects are certain to be felt for years to come, as American Catholics close ranks in support of his program for the reunion of Christendom.

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

Cupcakes for Breakfast

A KING-SIZE bottle of "coke" and three chocolate cupcakes for breakfast? It sounds repulsive, I know, and it looked even more repulsive recently when I encountered a public high school student (male) polishing off this astonishing menu about 7:50 A.M. I had stopped to leave some things at the cleaners, next door to a small delicatessen. As I was getting back into my car I found my eyes riveted on this young citizen. I gazed in horrified fascination as one cupcake went down . . . then great draughts of coke, directly from the bottle, of course, . . . then another cupcake . . . more coke . . . another cupcake . . . the rest of the coke.

I could probably have accepted the situation with more grace if the cupcakes had been plain. But they had thick, gooey frosting, and were filled with a sticky, gelatinous substance that oozed from them at each bite. I felt myself swallowing convulsively at that early hour as this "scholar" licked his fingers in obvious relish, picked up his books, and sauntered off toward school.

You'll notice that I said sauntered. I don't think he does much running. You guessed it—he was *fat*, miserably fat. If that had been all, it would have been enough to give me food for thought (I'd certainly rather have that menu than his!), but poetic justice being what it occasionally is, his complexion was simply terrible. He wore what seemed to be an habitually surly, discontented expression; and he was all by himself—no friends visible anywhere on the scene, even though usually at this delicatessen I've noticed that the students arrive in what I call "student packs."

I toyed with the idea of overtaking him and announcing that I was taking a survey relative to eating habits of students, and was this his usual breakfast? But then I reluctantly abandoned this fleeting temptation in favor of the safer, if less adventurous, attitude known as Minding Your Own Business.

Actually, though, I feel rather sure this *is* a breakfast pattern with him, and from there he probably goes on to lunch and snacks and snacks and dinner and potato chips and peanut butter and jelly—and it all adds up to a fat, unhappy, muddy-complexioned young person. I'll hazard an educated guess that he feels the world is against him, his parents "don't understand him," his teachers are always unfair to him, his classmates "pick on him." Maybe they do. But he might improve the situation by reforming his diet.

Why Take Chances?

How are *your* eating habits? Certainly we don't need to go into the finer points of good nutrition here in our column, but you need to go into them *somewhere*. If you haven't learned about the correlation between high-calorie, sugar-laden foods, and weight, you'd better learn fast. And as for the complexion—you really can't afford to overstep on your sensible diet, or your face fights back. Even with an ideal diet some young people have difficulties. So why take chances?

There are so many excellent articles on the subject of proper diet that I wonder how anyone can avoid seeing them. It certainly can't be construed as "square" to make a study of the kinds of food that keep you trim, clear-complexioned, and vitally alive. One of the most attractive girls I ever knew—a redhead, with silk and velvet complexion, even in her early teens—took it upon herself to supervise her own diet so that she looked and felt at her best. (She later married a terrific fellow, if that's relevant to the subject.)

It seems to me that intelligence should be applied to the subject of one's food as it is to everything else. Right?

THE Christian church today apparently is intensely interested in evangelism; at the same time its members are spending a large portion of their time and money in seeking personal comfort and pleasure. Church membership is popular, but often only for its advantages. A few ethical societies, confused by some with churches, offer a kind of cultural influence rather than Christian fellowship. Their members in general follow noble ideals but refrain from meeting Bible standards, which they fear will restrict their personal freedom and prosperity.

The Bible compares our times with the days of Noah and Lot, when courtship and marriage, eating and drinking, buying and selling, planting and building claimed first attention. Men's hearts today are overcharged with the cares of life, and with surfeiting and drunkenness. Headstrong and willful individuals and governments are more concerned with power and materialistic advantage than with the needs of their neighbors. Juvenile delinquency, vandalism, and crime abound (2 Tim. 3: 1-5; Luke 17:26-30; 21:34, 35).

In view of the prevailing godlessness, the church as never before needs thoroughly converted members and families. If the Christian church hopes to increase her influence she must work diligently to strengthen her spirituality. She must conduct organized revivals and evangelistic meetings. The church must reach out for the millions of unsaved within and outside her borders.

Indoctrinating New Believers

The apostle Paul counseled Timothy, the young evangelist: "Till I come, give attention to reading, to exhortation, to *doctrine*" (1 Tim. 4: 13). Likewise he advised Titus: "Speak thou the things which become *sound doctrine*" (Titus 2:1; see 1:9). The source of doctrine is the Bible (2 Tim. 3:16). Because important doctrines have in the past been neglected, and error taught, certain great truths need to be revived (see 2 Tim. 2:18; Matt. 15:9; 2 Thess. 2: 10-12; 1 Tim. 4:1; 2 Peter 2:1, 2). Bible doctrine helps to sanctify the life of the Christian as he obeys its instruction (John 17:17; 1 Tim. 2:4; 2 Thess. 2:13; 1 Peter 1:2).

The Bible counsels us to observe "present truth." Such truth has special relevance for the time it is intended (see 2 Peter 1:12). Again, living as we do in earth's last days, the burden of the gospel's closing message is revealed for us in Revelation 14:7-10. The Spirit's power in connection with this message will produce commandment keepers.

Evangelism should include teach-

Meeting the Needs of New Converts

By Louise C. Kleuser



The social needs of new converts must not be overlooked.

ing lost truth, as well as establishing new converts in the fundamental doctrines of the Christian church. Every new believer should be thoroughly indoctrinated. He should become well acquainted with basic Bible teachings, and also practice them in his life before entrance into the church by baptism. He should understand that baptism is the outward sign that Bible truth has become the standard of his new life in Christ. The new believer will then continue his study of Bible truth to hold him in the faith he has accepted.

In a valuable book we read: "The situation today, most emphatically, is serious. We have received many con-

verts. But in ten years, will our church be any stronger? Will these converts be men and women of Christian stature? Will they be enlisted in Kingdom tasks? Or will they, like so many of their predecessors, have left us and gone back to 'the weak and beggarly elements' of this world (Gal. 4:9)? Can we establish our converts in Christian character? Can we conserve them for our church organizations? For Christian service? For Kingdom action? Can we close the hole in the bottom of the sack? That is a matter of immediate and transcendent importance."

"Thousands of our recruits have left us in recent years because the

conception of the Christian life we offered them was too small, too narrow and constricted, to hold their interest. Only a great task can hold great men to a great discipleship. Men will not remain loyal to an institution or a life unless they see in it some meaning or purpose of sufficient greatness to challenge their souls."—ARTHUR C. ARCHIBALD, *Establishing the Converts* (The Judson Press), pp. 17, 18, 32.

Reducing our losses by apostasy must weigh heavily on the shoulders of every worker. Especially should those who made the first contact with a newly converted soul feel a burden for reclaiming him. Paul well states it: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel" (1 Cor. 4:15). These are the evangelistic workers' spiritual children. They need careful nurturing.

Balanced Training for Service

After the hand of fellowship has been given to the new believer, he should become a soul winner. He should impart the message to his family and neighbors. But activity alone will not hold him to his new-found faith. He now needs to be well grounded in his devotional life, not in doctrinal truth alone. There is no better opportunity for this than in our well-organized Sabbath school program. New believers must be nourished by the Word. And they are entitled to spiritual, soul-winning teachers.

The prayer meeting should be one of the high points of the pastor's educational plans for the new believer. A brief, well-organized series of Bible studies will fascinate the convert. He will not want to miss any of the series. Again, early during this stage of his experience he might well be introduced to the Sabbath school training course. He should learn how to teach. One at a time, various other courses, such as instruction in giving Bible readings and literature distribution, should round out his preparation for usefulness.

Perhaps as important as any other development in the new convert's experience is his place in the social life of the church. Some may think that his social need should precede his education for service, but although it may hold a very important place, it usually follows. A truly converted person is more interested in Bible instruction to help save his family and friends than in being drawn into a social atmosphere. But although his social needs are not first in his thinking, they must have due consideration.

Here we should mention that in

some churches our social programs at times are handled as cliques. It would be difficult to convince well-meaning members of this error, but the problem certainly needs guidance. Again we should watch out for those who may be short on social know-how. Our social committees should feel a responsibility for the development of those who need to be brought out of themselves—the shy type, perhaps.

Too often the new convert has been cut off from his former associates. He may now need an outlet for his new zeal to bring Bible truth to others. From the beginning he should be associated with a skilled soul winner, one who has had a longer experience in working for the Master. Types should be blended so that there may be a kindred spirit, as well as a mutual cause. It takes a person of good judgment to make a helpful leader. One would want to bear in mind that the program of weekly missionary work should have a pattern, and that the time spent in service should be gradually increased. It is best to stop while the interest is still keen and the new worker is not exhausted.

Friendship of a Praying Christian

The new convert will be a babe in the truth for some time. He will be sure to face a few depressing experiences, at which times he will need a kindly, steadying hand to guide him onward. His tried and tested helper will know how to counsel and pray

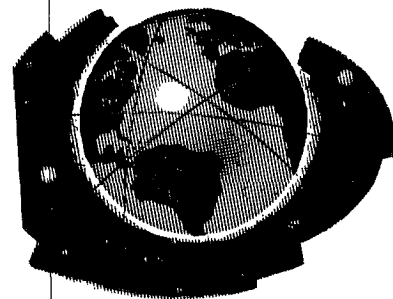
with him. He will grow best when he is loved and guided, and when he feels the security of Christian confidence. If in an unguarded moment he slips from the path of consecration, this friend should pray him through this unhappy experience. Too many of our new believers lose their footing because they are unaccustomed to the wiles of Satan or to the taunting of their non-Adventist relatives. How many might have been saved from wandering away from us if we had provided sympathetic and understanding helpers before they lost their way. The training of these comforters should be the business of every pastor and evangelistic worker.

When some buffeted soul is overcome by Satan, let those who are spiritual follow the example of the Master, of whom it was prophesied: "A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth" (Isa. 42:3). It may be easy to cut off the transgressor from church membership, but the kindest way is to win him back to the Lord.

So let us accept Christ's challenge that individually we are called to productive soul winning. As we follow God's Word, and the pointed lessons in the Spirit of Prophecy writings the church will "bear much fruit." And our evangelistic fruitage will be of a more enduring quality, for Jesus' promise declared, "Your fruit should remain" (John 15:16).

The Wayside Pulpit

"Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?" (Job 38:33).



Recently a group of top-ranking American scientists urged the Government to place more money and emphasis on searching for life beyond the earth. They proposed that the first manned flight to Mars, scheduled for 1966, should include biologists capable of exploring any phenomena that may suggest life on other planets. If life should be found on other worlds than this, one wonders what consequence it would have for those who dwell on the earth. Whatever merit the space program may have, so far about the only certainty the astronauts have brought us concerning outer space is that "it's dark out there."

Perhaps it is not strange that men who live in a world in which death reigns in a thousand forms should seek to discover life beyond the habitations of men. The tragedy of it is that the Lord of life and Creator of the worlds in space is no more universally revered now than when He trod the earth, and that His anguished cry, "Ye will not come to me that ye might have life" (John 5:40), is applicable to unnumbered times more people today than in His own generation. Engrossed as we are with lifelike robots, electronic brains, and mechanical hearts, what grief will be ours if we find at journey's end that eternal life in a world of tomorrow has passed us by because, charmed with our own accomplishments, we did not take time to recognize the only Source of life.

H. M. TIPPETT

The First Seventh-day Adventist

By Clifton L. Taylor

WILLIAM FARNSWORTH was "the first Seventh-day Adventist in the world." He was a fine physical type, six feet tall and well-proportioned, his 240 pounds of weight so well distributed as to give no impression of obesity. His hair and beard were dark; his eyes blue. He was quick of movement, muscular, with remarkable powers of endurance, speed, and skill in his farm work that few of his neighbors could equal. He was genial, honest, industrious. His fine, rich, powerful voice led the singing in his church. On weekdays when timbers were to be hewed and a building raised, "Uncle Bill" was always in demand.

William Farnsworth was a man of strong determination and will power. When convinced that some of his habits were wrong, he overcame them, and lived a life that any of his family might safely copy. Some have said of him that as a father he was stern, severe, and quick to punish his children. This may be true, but we who live in an era of parental permissiveness and juvenile delinquency will be interested to learn that of the 11 children of the first wife, Sarah Mead, there was not a "black sheep" among them, and the same statement can be made of the 11 children of the second wife, Cynthia Stowell. Her children all turned out good records, and of these

22 children several distinguished themselves in the fields of education, foreign missions, the ministry, and medicine.

There is every reason to believe that the fine Christian characters of these two mothers had a strong influence for good on their boys and girls. As one recalls the strong discipline of the father, the old Bible text comes to mind: "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

It was Eugene W. Farnsworth, the minister who was miraculously healed of cancer more than 30 years ago, who called his father the "first Seventh-day Adventist in the world." There is not entire agreement in the evidence as to the exact time and actors in this most interesting chapter of our church annals. Those persons involved in the story did not realize that they were making history, and perhaps none of them kept diaries. After studying the few records left to us, and having had personal acquaintance with some of those who should know the facts firsthand, the writer has pieced together this story, which he believes to be essentially correct.

William Farnsworth, born in 1807, was a farmer living in the Township of Washington, New Hampshire, on the banks of Ashuelot River. With many of his neighbors he had helped in the construction of the Christian church of that town, about 1842. Through the labors of Joshua Goodwin of Maine, the Advent message was brought to this people and found general acceptance. Their regular pastor was Frederick Wheeler, a Methodist, originally from Massachusetts.

Mrs. Rachel Harris Oakes (later Preston) came to Washington about 1843. She was a Seventh Day Baptist, who did all she could to interest the Adventist group at Washington in keeping the true Sabbath. She talked with the pastor, with William Farnsworth, and with many others, but until after the first Disappointment, in March, 1844, she made only slight impression upon them.

Many students of denominational history have supposed William Farnsworth's decision to keep the Sabbath was due entirely to the work of Rachel Preston. But he himself insisted that his course of action was based solely upon his own study of the law of God. It is evident that he was quite unaware that Mrs. Preston's words had influenced his mind, even subconsciously, yet in the light of his subsequent action it seems not improbable.

One morning early in the spring



William Farnsworth

of 1844 William Farnsworth was conducting worship in his home. He read aloud the eleventh chapter of Revelation and was especially struck with the last verse. "What was in 'the ark of his testament'?" he asked. Then he answered his own question: "It must have been the law."

Turning to Exodus 20, he read the commandments, slowly, thoughtfully, remarking, "Well, I'm sure we are keeping the first commandment, and the second, and the third." But after reading the fourth, he suddenly turned to his wife and said, "Sarah! I do believe we are keeping the wrong day as the Sabbath!"

In common with all the Millerites at that time, the Farnsworths expected the coming of the Lord almost any day. They were very anxious that every sin had been confessed and put away. Above all, they wanted to be ready to meet their Lord in peace. It is not strange, then, that William and Sarah covenanted to keep the next Sabbath together.

At the next church service William Farnsworth found opportunity to announce the step he had taken, and explained his reasons for so doing so clearly that he was joined, the very next Sabbath, by his parents, Daniel and Patty Farnsworth, two of his brothers, the pastor, and two others. Soon there were 15 keeping the true Sabbath at Washington. Within a year, many more joined the group.

William Farnsworth's last days were his best. Some years before his death in 1888, at the age of 81, he had gained the victory over every besetment, discarded every unhealthy habit, and was enjoying a happy Christian experience. His son Eugene wrote of him: "The closing years of his life seemed to be especially years of victory, and a time of ripening for the heavenly garner. His faith took hold on God more and more strongly."

An incident was told by Miss Rowena Purdon which illustrates how dear was the hope of our Lord's soon coming. She visited the Farnsworth home in 1888, during William's last illness. His son, Elder Orvil Farnsworth, came to visit his father once more. As he entered the house, his father, confined to his bed in another room, recognized his son's voice. Rousing himself, he called out strongly the greeting so familiar in the old days, "Watchman, what of the night? Watchman! What of the night?"

Orvil responded in loud, clear tones, as he walked swiftly toward the bedside of his dying father, "The morning cometh, and also the night!"

Last, but not to be overlooked, was William Farnsworth's excellent standing in his home community. The village historian of Washington, New Hampshire, writing of his old neighbor some two years preceding his death, referred to him in this brief but all-embracing comment: "He has always resided in Washington, and is universally respected."

Excavating Biblical Shechem in 1962

(Continued from page 1)

open and the northern tribes seceded from Judah. Shechem then became for a short period the capital of the northern kingdom (1 Kings 12:1-20, 25), but lost its favorite status when the capital was moved first to Tirzah and finally to Samaria. However, Shechem shared the fate of Samaria when the Assyrians in 722 B.C. overran the country and destroyed its important cities.

During the following four centuries it practically remained a ruined site until in the time of Alexander the Great, when it was resettled and rebuilt and consequently rose again to prominence. Thereafter it was the center of the Samaritans for about 200 years. Its final end came when John Hyrcanus, the Maccabean king of Judah, destroyed the Samaritan temple on Mount Gerizim and the city of Shechem toward the end of the second century B.C. From that last-mentioned catastrophe it has never recovered, although a village seems always to have existed near the powerful spring used by the ancient city.

In close proximity to Shechem lay Jacob's Well, which obtained fame from the memorable discussion that took place there between Jesus and the Samaritan woman, as recorded in the Gospel of John (chapter 4).

Shechem is not only mentioned in

Biblical records but also appears in Egyptian and other secular sources as far back as the twentieth century B.C. The combined historical information provided by the Bible and secular sources allows the historian to gain a fairly good picture of that city's interesting history during the many centuries of its existence, and this picture has been greatly elucidated by the archeological work and its results obtained from the recent excavations of that site.

Shechem's Early Archeological History

Until 1903 it was thought that the remains of ancient Shechem lay underneath modern Nablus, which is a corruption of Neapolis, "New city." This new city was founded as the successor of Shechem by the Emperor Vespasian in the first century A.D. and for a long time was considered to occupy the earlier city's site. However, in 1903 the German explorers Hölscher and Thiersch discovered the true site of ancient Shechem, two miles east of Nablus under a *tell* (ruin mound), partly covered by the village of Balatah, which is at a distance of only a few hundred yards from Jacob's Well. In 1910 the villagers of Balatah discovered an ancient grave when they laid the foundations for a house. In it they found a large collection of bronze weapons and other objects including a sickle sword inlaid with gold.

The rediscovery of the true site of Shechem and the finding of the ancient grave with its rich contents aroused the interest of Prof. E. Sellin, of the University of Vienna. Consequently he began excavations at Balatah in 1913 and at once uncovered parts of a tremendous Canaanite city wall, 14 feet thick. Sections of it still stood to a height of 30 and more feet. He also excavated the northwest gate, which was of truly gigantic dimensions. World War I interrupted his work, and it was not until 1926 that Sellin could return to Shechem to resume his excavations there. Expeditions under his direction and under Dr. G. Welter worked intermittently at Shechem until 1934. In the course of this work the east gate was discovered and partly excavated, more stretches of the ancient city fortifications were laid bare, and as the greatest prize of their work the large temple of *Ba'al-berith* was uncovered. Up to the present time no more formidable temple has been found in Palestine. Its walls were 17 feet thick, and the outer dimensions were 88 by 71 feet. Also domestic areas were excavated, as well as structures that Sellin thought to have housed ecclesiastical personnel connected with the

Canaanite temple. A great number of small objects were found, among which the most important ones were two cuneiform tablets and a fragmentary inscription in proto-Semitic script, the forerunner of the Hebrew alphabetic script well known to all of us.

Unfortunately, these excavations were prematurely ended when the economic difficulties of Germany made it impossible for Sellin to transfer funds to Palestine, and the outbreak of World War II put a final end to his work at Shechem. To add to the misfortunes under which the excavations of Shechem had stood, Sellin's house in Berlin was totally demolished by one of the air raids which that city experienced during the war, and all his excavation records, manuscripts pertaining to his work there, and some valuable artifacts from Shechem including the cuneiform tablets were all lost.

Americans Resume the Excavations

Since the German excavations had been carried out in a period when Palestinian archeology was still in its infancy and by men who were not well-trained archeologists, the structures excavated, as well as the objects found at Shechem, could not accurately be dated. It was, therefore, necessary to resume the excavations under more expert direction with modern scientific methods. This work was begun in 1956 by the American Drew-McCormick Archaeological Expedition under the direction of G. Ernest Wright, now professor at Harvard University. During his first two expeditions in 1956 and 1957, Dr. Wright and his staff completed the excavations of the east gate and clarified its history, and by means of excavated new evidence dated the defense structures, as well as several other buildings excavated by Sellin.

During the summer campaign of 1960, in which I participated for the first time, a large staff worked on several projects. One team probed into the foundations of the great temple of *Ba'al-berith*, also called *'El-berith*, meaning "Baal of the covenant," or "God of the covenant" (mentioned in Judges 9:4, 46). By means of the pottery evidence found during this work we were able to date its destruction by Abimelech to c. 1150 B.C., an extremely important date in the Judges period. The fixing of this date was very gratifying to me, since the *SDA Bible Dictionary*, just published, of which I was chief contributor, contained the date 1168 B.C. as the end of Abimelech's reign (p. 205). The results of our archeological investigation could not have been closer than they proved to be, and showed how

the work of the archeologist serves to support and supplement Biblical data in the most welcome way.

In 1960 also a large area adjacent to the temple was excavated, which seems to be a Canaanite palace of the second millennium B.C. I assisted in the excavations of a new area on the *tell*, which we called Field VII. This area had not been disturbed by Sellin's expeditions, and it was our plan to recover the entire archeological history of Shechem by peeling off one occupational layer after another—from the latest on the top of the *tell* to the earliest one at the bottom.

After removing the agricultural surface level we immediately came upon the remains of the latest occupational stratum, coming from the last period before the city's final destruction. We found four levels of architectural remains dating from the time of Alexander the Great to the city's end in the second century B.C. Underneath these Hellenistic strata there came to light the remains of a well-built Israelite house that had been destroyed during the conquest of Shechem by the Assyrians in 722 B.C. At the end of the 1960 season we made a deep probe in one part of Field VII, which revealed the existence of walls of an earlier period, but further explorations of these earlier strata had to wait for the 1962 campaign. During our excavations in

1960 we also found hundreds of objects such as coins, seals, tools, weapons, and jewelry, besides tens of thousands of pieces of pottery, our main evidence for dating ancient buildings and objects. All this material was studied during the months following our 1960 excavations, and preliminary reports appeared in several learned and popular periodicals.

Returning to Shechem in 1962

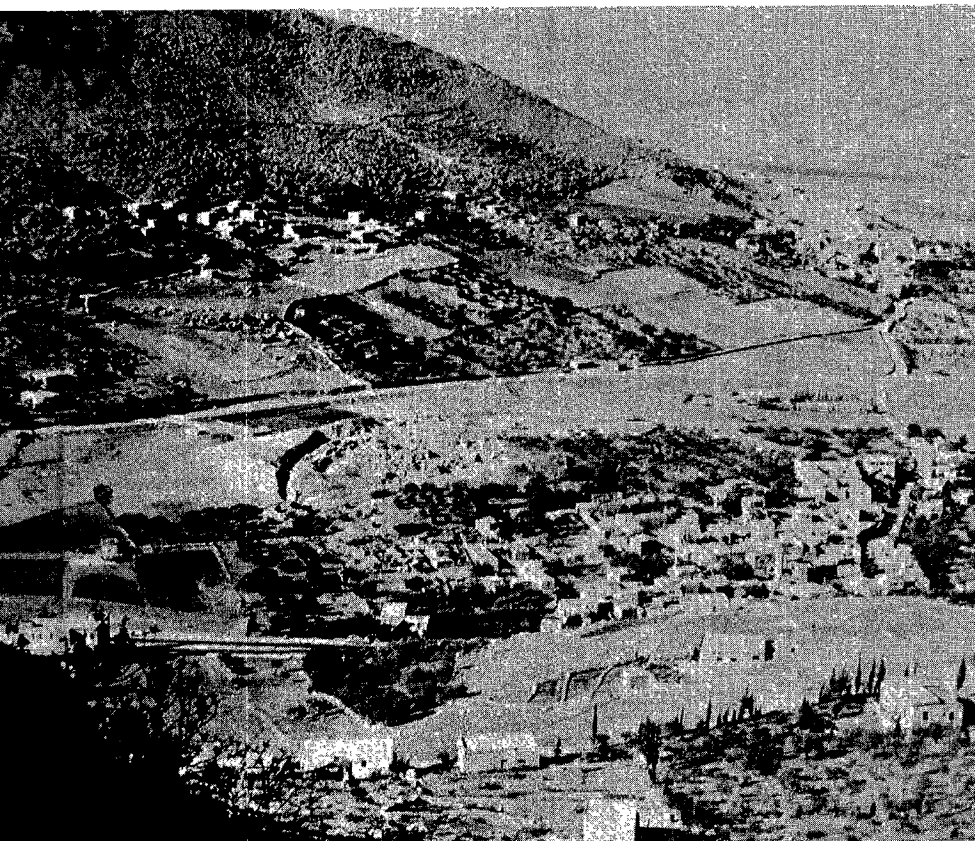
In early June, 1962, we arrived again at Balatah and set up camp for our new campaign. After months of preparation we stood once more at the scene of our 1960 activities. But Field VII did not look nice after an absence of two years, and its sight brought sadness to our hearts. The excavated walls of the fine Israelite house had crumbled in many places. Two winters' rains had washed much soil into the dug-up area, thorny camel grass covered large parts of the ruins, and carcasses of animals, and rocks and refuse had been thrown into our excavation area. It is incredible how quickly ruined sites can deteriorate if they are left unprotected from the forces of nature and people who do not understand the delicate nature of archeological operations. But we had no time for bemoaning the poor condition of the scene of our previous activities and went to work at once.

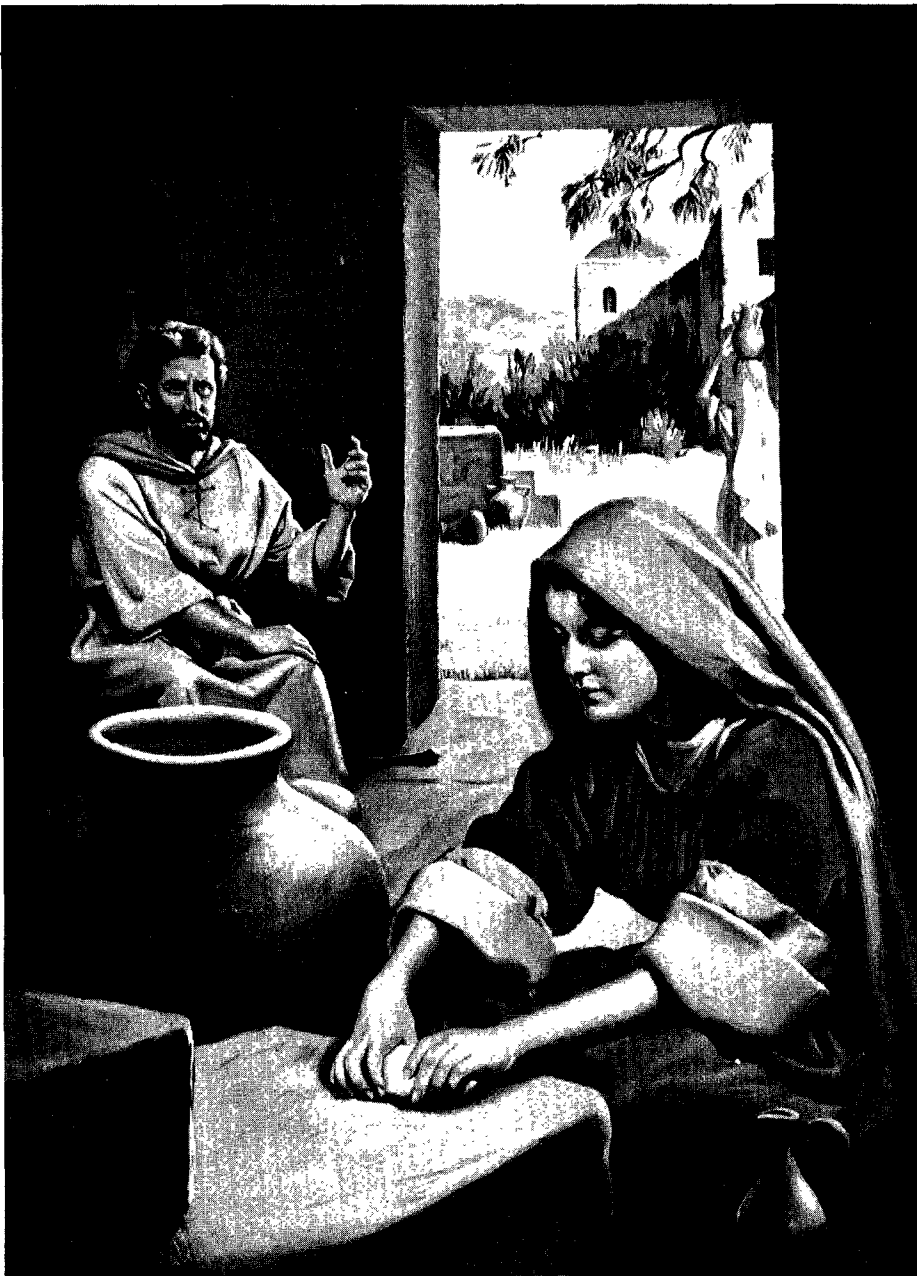
Again we set up our tent camp in the immediate vicinity of the mound, namely in the courtyard of the village school, which was, as in former years, placed at our disposal. The three rooms of the schoolhouse gave us a drawing room for the architects, office space for the registration of objects and pottery, and a storeroom for our supplies and discovered objects. Our staff of 38 men and women from America, Italy, Australia, and Jordan lived in tents and ate in a native house of Balatah rented for this purpose. The weekends were, as in former years, spent in Jerusalem, and one can honestly say that after five days of hard work on the *tell* and in camp these weekly trips to Jerusalem were the high lights of our life, for Jerusalem was the symbol of rest and quiet relaxation, clean and comfortable beds, bathtubs and good food in the American School of Oriental Research, which served as our headquarters.

The working days at Shechem were busy and filled with a great variety of activities from rising at 4:15 A.M. until we retired at 9:45 P.M. Since a great amount of money was invested in our expedition, which required a large number of people to travel thousands of miles to reach the place of excavations, it was our purpose profitably to utilize every available moment in order to obtain as much new historical and archeological information as possible. The work on the *tell* began promptly at five o'clock in the morning with about 190 workmen. It closed at 1:30 P.M. with a half-hour break for a brief breakfast from 8:30 to 9:00 A.M. The afternoons and evenings were filled with examining the pottery that was found during the excavations in the morning, with writing up daily field reports, making drawings, doing some extra work on the *tell*, or with staff meetings. The result was that when we closed our work at Shechem in August and returned home, we had acquired bulging files of notes, stacks of drawings and photographs, had collected, examined, and evaluated more than 200,000 pieces of pottery, of which 10,000 were registered, had reconstructed scores of vessels to be exhibited in museums, and had found and registered hundreds of objects such as seals, coins, knives, tweezers, pins, loom weights, spindle whorls, grindstones, jewelry, arrowheads, spear points, sling stones, and plow points. All this material must be carefully studied and digested, for it forms the basis of the final report of our excavations in which the complete history of this important city of Bible times will be unfolded.

(Part 2 Next Week)

Shechem as viewed from Mount Gerizim. The excavation area is in the center, the village of Balatah in the foreground. At the upper left corner is the slope of Mount Ebal.





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RUSSELL HARLAN, ARTIST

"First make me a cake," said Elijah to the widow.

The Elijah Message -

A Message of Faith and Unity

By G. D. Keough

WE OFTEN speak of the third angel's message as the Elijah message. This message is not only a message from the church to the world but a message to the church itself. It is a message of unity, of pressing together, of turning the hearts of the fathers to the chil-

dren, and the hearts of the children to the fathers (Mal. 4:6).

Much has been written about the experiences of the prophet Elijah, especially about his confronting King Ahab and the many prophets of Baal and of the groves, and then of his flight to Horeb from the threats of

Queen Jezebel. These events stand out prominently in the prophet's story, and it is natural that they should be the subject of many articles and lessons. But there are other events in the dramatic life of that great prophet that are of equal interest. I wish to call attention to two of them.

God had sent Elijah to the brook Cherith, and when the waters of that spring dried up because of the drought, the Lord directed him to go to Zarephath, assuring him that He had commanded a widow there to sustain him. The Lord was directing His servant to a place of service and safety. It was a long journey from Cherith to Zarephath, and if Elijah had to take to the byways and avoid the highways, lest he be recognized, it may have taken him some days to get there. The problem of food and drink during those days of travel would not be easy to solve. He may have had to go hungry.

When he arrived at Zarephath, Elijah asked the woman to bring him a drink. As she went to fetch the water, the prophet called after her and added to his request that she bring him also a slice of bread, for he was hungry. This request revealed an alarming situation—the woman who was to sustain him had no bread in the house. All she had was a handful of meal in a jar, and some oil in the flask. She had been in the act of gathering a couple of sticks to bake it into a loaf for herself and her son, and then to resign themselves to death by hunger.

How did Elijah react to this appalling situation? He reasoned that if God had commanded her to sustain him, and this was all she had, it must be enough somehow. His faith laid hold of God, and he said to the woman: "First make me a cake, and then for yourself and your son, for thus says the Lord, the God of Israel, the jar of flour will not be used up nor the oil in the flask give out, till the famine is over." The woman showed her faith, and demonstrated why God had chosen her to receive this blessing, by believing the word of the prophet and making him the first loaf.

The woman evidently knew who Elijah was, for in answering the prophet she said, "As the Lord [Yahweh] thy God liveth," acknowledging him as a worshiper of Jehovah; and she did not hesitate to accept his word as the word of God.

Here was faith on the part of both prophet and widow that rose superior to the forbidding situation. There was nothing in the appearance of things but discouragement until Elijah remembered God's word, "I have commanded a widow woman there to

sustain thee." In that there was light and hope.

We may need faith like this before the Lord comes. We will need to believe that the Lord is always able to implement His promises (commands), whatever the apparent situation.

Another Lesson

Another lesson that we may learn from Elijah's experience is the lesson of turning the hearts of the children to the fathers, the lesson of unity, of pressing together. When Elijah's faith failed him he fled from the threats of Queen Jezebel and arrived in Horeb. The Lord sustained him on the way there. Then, after Elijah had rested briefly, the Lord asked him, What are you doing here? This question implied: I sent you to meet King Ahab, and I sent you to Cherith and Zarephath, but what brought you here to Horeb?

Elijah began to excuse himself, and to blame Israel. "Lord," he said, "I was really very jealous for Thee, but they have killed Thy prophets, they have overthrown Thine altars, and I alone am left, and they are seeking my life." That was the truth, as far as he knew it, but it was nothing new, and God had not sent him to Horeb. Why was he there? It was a difficult question to answer, to confess his failure.

The apostle Paul in reporting this incident says that Elijah was making "intercession to God against Israel" (Rom. 11:2). Elijah did not know that God had reserved to Himself 7,000 who had not bowed the knee to Baal. He might have concluded from his being sent to the widow of Zarephath that there was no other worthy person in all Israel. He must have rejoiced to learn that there were so many who had remained faithful. But surely he did not do right to recount Israel's failures, and thus virtually urge their destruction.

This was not the Elijah message. It was, in fact, the message of a man of faith who had for a moment lost his faith, and was blaming someone else. Those who keep their faith in God will turn the hearts of the children to the fathers, not against them, and if the Lord should ask, "Why are you here?" they would reply, "We are occupying till you come, as you commanded us" (see Luke 19:13).

The time of the coming of Jesus is in God's power (Acts 1:7), and we must be content to leave it there. It is for us to be ready and watching, occupying till He comes. We must not be discouraged by any situation. In due time we shall reap if we faint not (Gal. 6:9). We count the longsuffering of God salvation (2 Peter 3:15),

and rejoice that there is still time and opportunity to work for the salvation of the lost. The enemy has plenty of helpers. Let us come to the help of the Lord against the mighty.



Sammie the Sparrow—5

Almost Like Heaven

By Ruth Wheeler

ONE day the minister came to bring some friends to visit. He sat down in the yard on the lawn chair. "If you don't mind," he said, "I think I'll just sit out here and enjoy the flowers while you visit."

After a while Donald and Linda came out into the yard. The minister turned and spoke to them. "Sit down, children. I want to tell you something. I've just had the most wonderful experience. Something has happened that I never expected to see on this earth. It's something I've looked forward to in heaven, but not on this earth. Can you guess what it was?"

Donald and Linda both shook their heads. They had no idea what could have happened.

"I was sitting here quietly looking at the flowers and listening to the birds sing," the minister continued, "when sud-

denly a little bird flew down from the tree. First he sat on the chair arm and then he hopped right over and sat on my hand. He didn't seem the least bit afraid. That's the way all creatures will be in heaven."

Donald and Linda smiled at each other. "We know who came to visit you. That was our pet linnet, Sammie," Donald explained.

"Oh, a pet of yours. That explains it. But he wouldn't be a pet if you hadn't shown him the love and kindness that God intends we should show to all living things. Sammie is bringing us a little taste of heaven in payment for your kindness to him."

Sammie came fluttering down again. He sat on Don's shoulder and then on his hand.

"Think how much pleasure it gives you to have this bird friend that loves and trusts you," the minister said, "and then you will understand what a wonderful place heaven will be with every bird as tame as your pet! None of them will have any fear. And the animals too. Our woods here have many animals in them, but we seldom see one. Sometimes we see a few deer or a rabbit, but they hurry away as soon as we come. We see tracks of coons, bobcats, and meadow mice, but we seldom see these animals. Heaven will be a wonderful place with everything living in peace together."

Linda and Donald smiled at each other again. This was exactly what they had often said to mother and daddy when they were out on a Sabbath walk. They always tried to see animals, but tracks were usually all they saw.

The minister and the children watched Sammie sitting on Donald's hand. The little pet bird had made heaven very real to them.

JEANIE MC COY, ARTIST

Sammie came fluttering down again. He sat on Don's shoulder and then on his hand.





Saving Our Children—6

By Josephine Cunnington Edwards

Her Blameless, Faultless Benjie

A tragic example of the results of overindulgence

I WOULD have thought that his mother would have become tired of "going to bat" all the time for her darling, petted, and pampered treasure, her sweet, blameless, and faultless Benjie.

I can see him now, standing and watching his mother as she flew fiercely to his defense, like a little banty hen on the alert, with feathers ruffled at anything that threatened—the wind bending the grass, a sailing leaf, a hawk, or a thunderclap.

A satisfied, smug look appeared in his left eye—his right one too, for that matter. The king can do no wrong. Long live the king.

"I know that teacher just has it in for Benjie. He studies all the time, poor dear, till his eyes are injured—*don't* you, dear?—and what does he get?"

Anger leaped to her eyes, and a white line of fury showed along her jawbone.

"An *F!*" she hissed in my ear, so angrily that I involuntarily jumped—as if I were partly to blame for this situation. Well, I learned I was not, but she had come to solicit my aid.

"Benjie and I figured out last night just what we would do." She smiled benignly on me then, and I felt a distinct feeling of relief. "We would like you to help Benjie. And that teacher won't *dare* fail him then. Everyone knows you have had a lot more experience than she has, and she wouldn't *dare* fail him if you tutor him."

Benjie's eyes gleamed. Here was revenge. Mother had it all "cooked up," with meringue on top.

But I disappointed them. I did not have time to tutor Benjie. I could not work both night and day. I had to have a little time to rest and relax and do my housework.

They left, disappointed, but undaunted. Benjie lounged along grandly beside his mother, eager for laurels, for success without paying the necessary price. I had the vague feel-

ing he was not yet weaned from his silly mother, from her hovering and clucking care.

He was convinced, to the core, of his importance. He *knew* he had been wronged. What if he hadn't studied? Wasn't he brighter, and didn't he show a lot more promise than the rest of his classmates? The king can do no wrong. Long live the king.

"You Need Pull"

And so into college Benjie carried his self-importance. And when his ability and importance was not recognized by the undiscerning set who ran the college, his amazement and anger knew no bounds. Benjie did what he knew well how to do. He flunked out. He left college in high dudgeon.

"You need pull, up there," he de-

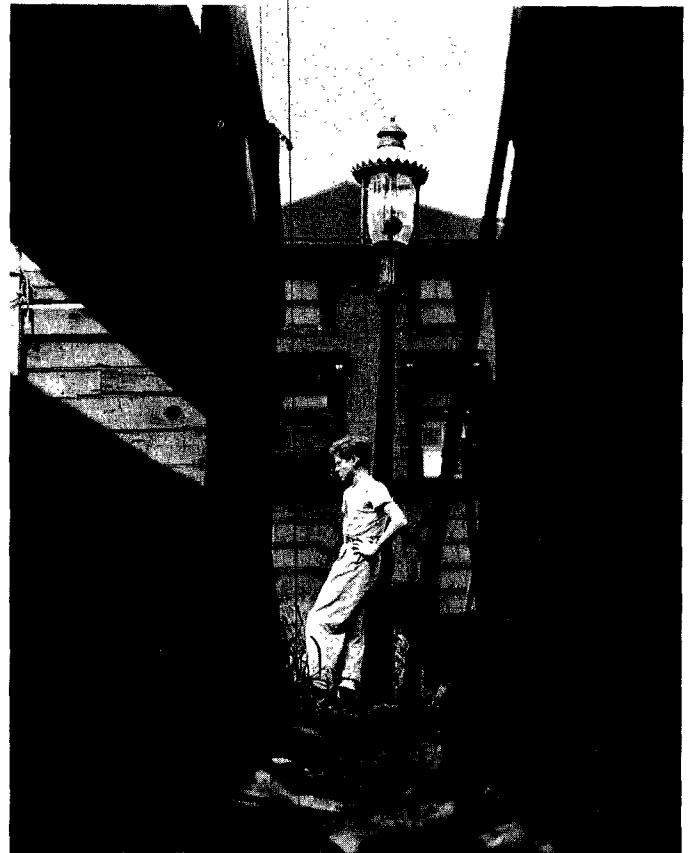
clared, in his own defense. "I haven't got it. Boy, you sure have to be a close relative of the General Conference men to get anywhere around that college. That's as plain as the nose on your face."

His doting parents got Benjie a car, and tried to find him a job. He was very particular, for he did not feel he should injure his health with jobs too confining. His father worked early and late to do all for Benjie he could. And Benjie felt it was his just due.

Benjie has long ago quit going to church. He smokes and he drinks, and he has been in and out of matrimony four times. But of course it isn't his fault. He *tried*, poor dear. You just wouldn't *believe* what he went through trying to make things go.

H. ARMSTRONG ROBERTS

Benjie long ago quit going to church.



How blind can a person be?

The mother still slaves for Benjie, and flies to his defense, while he still paddles about lazily in a kind of immature and worthless existence. He is sullen, hateful, restless, unhappy, and utterly useless.

The workaday world buzzes about him, but it speaks a language he does not understand. He has been indulged, and overindulged, until that is the only life he enjoys, the only kind of life he does not fiercely resent. He has become a great hunk of nerves from oversolicitude. And such a hunk as can never fit into the straight structure of life, it is so oddly shaped.

Since the whole plan of salvation and the whole pattern of Christian living since the beginning has been based on unselfishness and upon the principle of giving, Benjie has been badly cheated. It will take great hardships, great agony of soul, and the miracle of actual re-creation to fit him into the land the Saviour has gone to prepare.

"To indulge a child when young and erring is a sin. . . . If children are allowed to have their own way, they receive the idea that they must be waited upon, cared for, indulged, and amused. They think that their wishes and their will must be gratified."—*Child Guidance*, p. 272.

Need to Deny Self

In every school there are some students who have too-exalted opinions of themselves. This inflated sense of their worth has usually been instilled by the "banty hens" that still flutter and cluck and protect, and deplore the discipline that hinders and irritates their "chicks." And ministers pray, and teachers reason and work—but all too often to no effect, for "banty hens" just will fly to the defense.

Such students have never known what it is to deny self, so how can they understand that to be saved they must make a covenant with God through sacrifice?

How can they understand taking up the cross, when all the hardships have been borne by someone else, in the mistaken idea that they were building security for the child?

"It is impossible to depict the evil that results from leaving a child to its own will. . . . The child who is spoiled has a heavy burden to carry throughout his life. In trial, in disappointment, in temptation, he will follow his undisciplined, misdirected will. Children who have never learned to obey will have weak, impulsive characters. They seek to rule, but have not learned to submit. They are without moral strength to re-

strain their wayward tempers, to correct their wrong habits, or to subdue their uncontrolled wills. The blunders of untrained, undisciplined childhood become the inheritance of manhood and womanhood. The perverted intellect can scarcely discern between the true and the false."—*Counsels to Parents and Teachers*, pp. 112, 113.

Parents who take this course are literally barring the way to the tree of life for their children. It is not love; it is not kindness. It is cruelty, it is selfishness, it is ignorance of the deepest dye.

"The Bible is a guide in the management of children. Here, if parents desire, they may find a course marked out for the education and training of their children, that *they may make no blunders*. . . . When this Guidebook is followed, parents, instead of giving unlimited indulgence to their children, *will use more often the chastening rod*; instead of being blind to their faults, their perverse tempers, and alive only to their virtues, they will have clear discernment and will look upon these things in the light of the Bible. They will know that they must command their children in the right way.

"God cannot take rebels into His kingdom; therefore He makes obedience to His commands a special requirement. Parents should diligently teach their children what saith the Lord. Then God will show to angels and to men that He will build a safeguard round about His people."—*Child Guidance*, p. 256. (Italics supplied.)

It is the veriest cruelty, then, to prevent children from learning to endure hardness, from learning to do for others, from learning to pity and think of others. If when young they have never learned to bear pain and disappointment, and if they have never learned to give, or concede, or to act independently, they can almost never learn to do so. There is a tragic finality the Lord would have us sidestep, by following the blueprint. And this is the way to life eternal for us and for our children.

On Keeping House IN MAY



By Carolyn E. Keeler

ALL over the country little folks were busy hanging May baskets on the first day of May. In some areas there were few flowers,

real flowers, to put in the baskets—perhaps a few pussy willows and some evergreen sprigs. But though the baskets were short of flowers, and some were made clumsily, they were filled with love and fun. May baskets are always appreciated—particularly by lonely, neglected people. Forgotten souls in institutions appreciate just one flower.

My green thumb is very pale green. All the tender loving care I give African violets is just wasted, so I am forgetting African violets, and I shall concentrate on geraniums. They have always flowered beautifully. I am just the good old geranium type, and the thought that people do love geraniums comforts me.

Oh, isn't it lovely outdoors these days! The wine of life flows forcefully and the countryside responds in bud and blossom. Whenever possible take walks where you can feast on beauty. It never lets you down.

In April our Shinglehouse (Pennsylvania) seniors set out early one morning to see the city of Washington, D.C., and spend four days of sightseeing there. This month they will graduate. I hope everyone makes it, for what disappointment comes when we fail to reach a goal. Is there some goal not attained in your life? There are many unattained goals in mine. I would like to have been a singer, but singing isn't my talent. I long to paint, thinking as I grow older that perhaps I might become a Grandma Moses. But when I get a paintbrush in my hand no beauty comes forth on the paper before me. I wonder what one thing I do really well. I suppose I should concentrate on one thing and master it.

A salad these May days may combine a flavored gelatin and cottage cheese, pineapple, unpeeled apple, some diced peaches, or pears, a few berries tucked in, a few slices of banana, or orange sections.

Then again, you may use cottage cheese with any one, or combinations, of the following: tomatoes, cucumbers, celery, green onions, carrots, green pepper, avocados. With cottage cheese you might also try chopped raisins, dates, nuts, chives, pimento, et cetera.

We go up home—that's Branchport, New York (on Keuka Lake), as often as possible now. There are many things we want to get done up there in the spring. We must transfer the raspberry patch and take care of our half acre of Concord grapes, put in a little garden, visit our old neighbors, and drive as often as possible down the little country road that is lined with lilacs and carpeted with violets—and put some good foundations under our dreams.



Present the Message, Regardless

A new book by Dr. Bernard Olson, a Methodist teacher at Union Theological Seminary, will, in our opinion, make suspect every attempt to set forth truth that creates division, however objective and fair the attempt may be. The book, entitled *Faith and Prejudice*, cites numerous instances where Protestant Bible lessons seem to create prejudice and unfavorable attitudes toward other religious groups. In a review of the book, *Time* magazine quotes the following examples, among others: "The Roman Catholic Church has never formally disavowed the principle behind the Inquisition." "In the early centuries, under pagan persecution, thousands of Christians were put to death, and a thousand years later, during the popish persecutions, millions perished."

We are entirely in accord with Dr. Olson's view that writers and Bible teachers should avoid expressions whose aim is to create prejudice against other churches and religious beliefs. Truth should be presented from a positive point of view, not in the context of an attack on other faiths.

This has been the long-time position of the Adventist Church. In the book *Counsels to Writers and Editors*, we read: "It is our work to speak the truth in love, and not to mix in with the truth the unsanctified elements of the natural heart. . . . Over and over the message has been given to me that we are not to say one word, not to publish one sentence, especially by way of personalities, unless positively essential in vindicating the truth."—Page 60. "Brethren, I feel hurt when I see that so many decided thrusts are made against the Catholics. Preach the truth, but restrain the words which show a harsh spirit; for such words cannot help or enlighten anyone."—Page 64.

Truth Is Truth

But though we are to avoid "unkind thrusts and allusions" (*ibid.*, p. 60) we must proclaim the three angels' messages clearly and forcefully—always in love, in the spirit of Christ. While we must not deliberately create prejudice against other faiths, we must teach Bible truth in its fullness, even if this is interpreted as creating prejudice. For truth is truth, and facts are facts, and we would be traitor to our sacred trust if we were to dilute our message to the place where it would no longer awaken the conscience and make plain the tremendous issues that confront mankind.

Here, then, is our problem: At a time when both Protestants and Catholics are seeking to minimize their differences, while they are making their literature more acceptable to one another, while they are uniting behind Sunday legislation, we are required by divine mandate to fearlessly point out the widespread evidences of apostasy in all the churches. At the very time when both Protestant and Catholic churches point to the improved relationships between their churches as evidence of the Holy Spirit working among them, we have been called to present, as a part of the three angels' messages, the warning and invitation of Revelation 18:1-5:

"Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . Come out of her, my people."

"This scripture points forward to a time when the announcement of the fall of Babylon, as made by the second angel of Revelation 14, is to be repeated, with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given, in the summer of 1844."—*The Great Controversy*, p. 603.

"The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of Spiritualism, the stealthy but rapid progress of the papal power,—all will be unmasked."—*Ibid.*, p. 606.

Plainly, Revelation 18 calls not for an abandonment of any former teaching, but for reinforcement of our message with additional evidence. It calls for us not to speak softly but "mightily with a strong voice," arousing the world to the steady drift from truth.

We do not derive pleasure from pointing out the sins of Babylon. We do not relish the role of reformers. But, by God's help, we shall be faithful to our assignment. If our message sounds like an apparent dissonance in the symphony of ecumenicism, if it is misinterpreted as an attempt to create prejudice, we are truly sorry. But if souls should miss the road to heaven because we failed to show the way clearly, how could we face them in the judgment? How could we face them if, because we blurred the serious issues in today's religious world, they saw no difference between Babylon and the remnant church, and thus saw no need to respond to Heaven's call, "Come out"? Only by bearing a clear, loving witness, whatever the consequences, can we enter heaven without the blood of lost souls on our garments.

K. H. W.

Mrs. White and the SDA Church—10

Questions Some Adventists Raise

Through the years of our history various members of the church have raised certain questions concerning Mrs. White. This is understandable, for the presence of the genuine prophetic gift is something singular. We find no parallel in the great Protestant communions. One of the most common of the questions raised is this: How much of what Mrs. White wrote is inspired? Shall we view every word she ever spoke, every letter she ever wrote, as inspired? The question is an honest one and is entitled to a direct answer.

The Bible record of prophets leads us to the conclusion that they were flesh and blood, even as the rest of mankind are. Elijah "was a man subject to like passions as we are" (James 5:17). The prophets were citizens in the state and in society, as well as spokesmen for God. Even so with Mrs. White. She declared that certain of her personal, private conversations, letters, and the like, should in no way be considered inspired counsel for the church. But she also made clear that when God illumined her mind and prompted her to write, and often to publish, words of counsel, warning, and edification, for individuals or for the church at large, such writing should be viewed as a message from Heaven.

Patently, no sharply etched line can be drawn between the one kind of writing and the other, for the writer of both is one and the same person. And if a person is of a mood to question and doubt, he will always find opportunity. But we should remember that God never saw fit even to protect the Bible from the very human error of transcribers, so that in certain instances an uninspired marginal note in a manuscript has subsequently been drawn into the main text. What reader of the Bible is not aware of this! But the devout reader seems not to be disturbed or tempted to discard the Bible because copyists and translators have, at times, blended the uninspired word indistinguishably with the inspired. The grand sweep of revelation is so clear, its messages so plain, that the question of a human interpolation seems unimportant. We think the analogy holds for the problem we are considering regarding Mrs. White.

Moses at the Burning Bush

On this matter the story of Moses at the burning bush has always helped us personally. God commanded Moses to take off the shoes from off his feet, for the ground on which he stood was holy. But the record does not indicate that the Lord told him the exact distance outward that the holiness extended. Nor can we imagine Moses even asking the question. Rather we visualize him as walking, shoes in hand, a very great distance, to be wholly sure he was beyond the far perimeter of the holy ground before putting on his shoes again. Does not this incident suggest a prudent attitude of mind for us when we contemplate the subject of Mrs. White's writings? As a matter of actual experience, those who have maintained this attitude seem to have found that the question of what is inspired and what is not, has never really been a problem to them. Nor have they been led into queer or fanatical views.

Some in the church who raise the question as to what is and what is not inspired, feel they have solved the problem by declaring that they will accept Mrs. White's words as inspired when she prefaces a statement with the phrase, "An angel spoke to me," or "I saw in vision," or "the angel [or the Spirit] instructs me to say." We have always felt that this was an untenable position to take. How do we know she is telling the truth when she says: "An angel spoke to me," or words to that effect? Our answer must, of course, be that we believe she was a truthful, godly woman, and therefore we believe her words. But if she was a truthful, godly woman, why not also believe her when she declared that God gave to her the gift of the Spirit of Prophecy? When we take this position we have removed at one stroke the objection to receiving all her words of counsel that she says were written for the guidance of the church.

Is that not what we do with the Bible prophets? We believe they were indeed prophets of God, and hence we accept their words. It is a simple statement of fact that many of the Bible writers do not inform us that an angel, or the divine Spirit, spoke to them, or that they had a vision. They just proceed to present their message. In other words, when we settle in our minds that a person has the prophetic gift, all else quickly falls into place.

This reasoning, we believe, is valid irrespective of how we view the question of the relation of Mrs. White to the Bible prophets. There is no scriptural basis for thinking that the gift of the Spirit of Prophecy is one thing in Bible times, but quite another in post-Biblical times. Hence, we believe that the analogy we have drawn is valid.

Another Untenable Position

There are some Adventists who feel that they will safeguard themselves in regard to Mrs. White's amaz-

ing claim to having received visions from God, by declaring: "I will accept Mrs. White just as far as she agrees with the Bible." Now obviously the Bible is the yardstick by which to measure all spiritual values, and to evaluate all claims. But it does not necessarily follow that one is taking a defensible position when he declares that his acceptance of Mrs. White is in terms of her agreement with the Bible. Let us explain.

Mrs. White's unique status in the Adventist Church, let it never be forgotten, grows out of the fact that she claimed to have the gift of the Spirit of Prophecy. Either that claim is true, or it is false. If it is false, why accept *anything* Mrs. White has written, even though parts of her writings may happen to agree with Holy Writ? Is it not true that error is often most appealing when it is mixed with truth? How could Mrs. White's agreement in part with Scripture atone for her disagreement in part—if, indeed, she did thus disagree? If her claim is true, it is wholly true; if it is false, it is totally false. Why keep her books in our homes if a Bible-agreeing passage might lure us on to accepting a Bible-disagreeing passage? The situation would be intolerable. We cannot justify a fractional acceptance of Mrs. White.

Pursuing the matter a little further: How are we sure that something in Mrs. White's writings disagrees with the Bible? It may disagree with our *personal* interpretation of the Bible, but are we sure that *our* interpretation of the particular text in question is the correct one? This is the heart of the matter, and reveals the weakness of the position taken. Have not devout Christians differed militantly over the meaning of various Bible texts? True, too true. How are you sure, we again ask, that your interpretation of every text is the correct one? Is it not one of the functions of God's prophets to lead us ever into more correct understandings of the Bible? But if we rigidly contend that our present understanding of the Holy Word is correct, how could we ever hope to be led into a truer understanding of that Word?

Alleged Contradictions

If we state the matter baldly—as some do—and say that we will accept Mrs. White except where she *contradicts* the Bible, we bring into even better focus the question of her relation to Bible writers. One of the favorite tactics of atheists is to charge that the Bible writers contradict one another. And we must confess that such critics sometimes make out a plausible case—for a case may be plausible without being valid. Yet we are wholly unimpressed with the atheists' charge. And why? First, because we are convinced on good grounds that the Bible writers are inspired, hence we are confident that the charge of contradiction must be false even though we may not be immediately able to expose its falsity. Second, experience has taught us that what appears at first blush to be a contradiction may merely prove to be an emphasis on a different facet of the same truth.

Again, experience has taught us that oftentimes if only we had all the facts in a particular situation an apparent contradiction would disappear. We must never forget that inspired writers often deal with mysteries that transcend, at least in part, our comprehension. Intellectual and spiritual humility thus prompts us to write off most apparent Biblical contradictions to the shallowness of our spiritual understanding.

The moral is obvious as it applies to the apparent contradictions between Mrs. White and certain Bible passages. Happily we require, not intellectual stultification, but only intellectual humility, to view those alleged contradictions as only apparent, not real.

F. D. N.

(To be continued)

Reports From Far and Near

A New PENTECOST in NORTHEAST BRAZIL

By John Baerg, President
Northeast Brazil Mission

WHEN thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isaiah 26:9).

Our colporteurs and ministers in Northeast Brazil can testify to the accuracy of the above statement. The alternating scourges of drought and floods over a period of years, coupled with an ever-mounting economic inflation, have resulted in visible signs of malnutrition and disease among the working classes. As this suffering grows, even the haughty rich become concerned about the future.

Never has the Advent message been more timely or more respected here. Our pioneers in South America who suffered outright persecution would feel well repaid if permitted to witness the present-day Advent awakening in Brazil.

Our field is composed of four states—Rio Grande do Norte, Paraíba, Pernambuco, and Alagoas. The population of the four states is about eight million, or about half that of California. We have eight ordained ministers, which on the basis of population would be equivalent to only 16 ministers in the entire State of California.

In 1961 we baptized only 206 persons. But in 1962 we were able to win 462 with the Lord's help; and this year our goal is 600. We are on schedule.

Ten years ago we built an attractive church facing the hall of justice on the Government square in João Pessoa, capital of Paraíba. Through the years our congregation has been small and weak. In 1961 we called to work in João Pessoa a young man who had left the organized work in 1958 for worldly gain. As the result of a series of providential events, he experienced a remarkable reversion in 1960. Erisson Michilles is unpretentious and modest, but a man of prayer and serious study.



The sixty persons baptized in João Pessoa.

In harmony with the instruction of the Spirit of Prophecy, he went into the city with his Bible to visit, first our own members and then those they suggested as prospects for studies. These in turn had neighbors and friends, and soon it was necessary for Mrs. Michilles to give Bible studies also. The church began to fill, and baptisms resulted. These new members were promptly trained to go out and win others. In the resulting enthusiasm a large part of the older members became inflamed with Christian zeal and went to work also.

In September of 1962 José Bessa went to João Pessoa to hold a series of meetings. The result was a "double-header." He preached three nights a week in the lovely state-owned theater, to more than 700 attentive listeners, and three nights a week in the International Club, to an entirely different audience in another part of the city. Here the attendance remained at around 600 nightly.

The week the meetings began, a colporteur saved from suicide a well-to-do man who lived only five doors from Elder Michilles' home. This man's wife was a socialite in the city, and thus well known. She became the heartiest promoter of the meetings, and through her influence business and professional people came with their families. The first baptism brought in 31 new members. That night 100 persons came forward to sign a card asking for baptism. The church was literally packed, with about 600 persons present, yet the order and reverence was remarkable.

At the next baptism 60 were immersed in one evening, with Pastors Bessa and Michilles officiating. This was Pastor Michilles' first baptismal service after his ordination. A man who had been baptized at the preceding service wanted to do something special for this occasion.

He hid a paper sack full of rose petals near the ceiling, and at the moment of the first baptism he pulled a string that released the petals. They descended on the pool and on those in the water. This impressive scene made me think of Mary Magdalene and her gesture of love for Jesus. After the service many of the women embraced and kissed our faithful Bible instructors and thanked them for bringing them this marvelous message. The men gathered about the ministers, and the love feast seemed to us a foretaste of the great reunion in heaven.

Within a month there will be another baptism of about 50. The central church is full, and a new congregation with a membership of 80 is meeting in a rented hall near the International Club. They are working with willing joy, and every week new ones are coming in.

One woman who had been an active Protestant for 29 years had a singular dream. It seemed she was on a hill overlooking a valley. In this valley were many churches, each with its name on a sign. She exclaimed, "Oh Lord, how can one be sure which is the right one? There are so many."

Presently a tall man dressed in a dark suit stood by her side and said in a pleasant tone, "Look at the one in the center, separate from the rest." There she saw our church with the name exactly as it is—"Igreja Adventista." In the morning she told her dream to a neighbor of the same church to which she belonged, and the neighbor suggested that her friend go to visit the Adventist minister. The woman who had the dream felt bashful; so the two went together.

After hearing the dream Pastor Michilles said, "Well, this dream doesn't need any interpretation. Let's study the twelfth chapter of Revelation." They had prayer together, and now both are Seventh-day

Adventists. "This is the Lord's doing, and it is marvelous in our eyes." One of these women has already brought in four families.

The Lord is ready. The people are ready. Are *we* ready?

Among the Isnigs in Northern Luzon

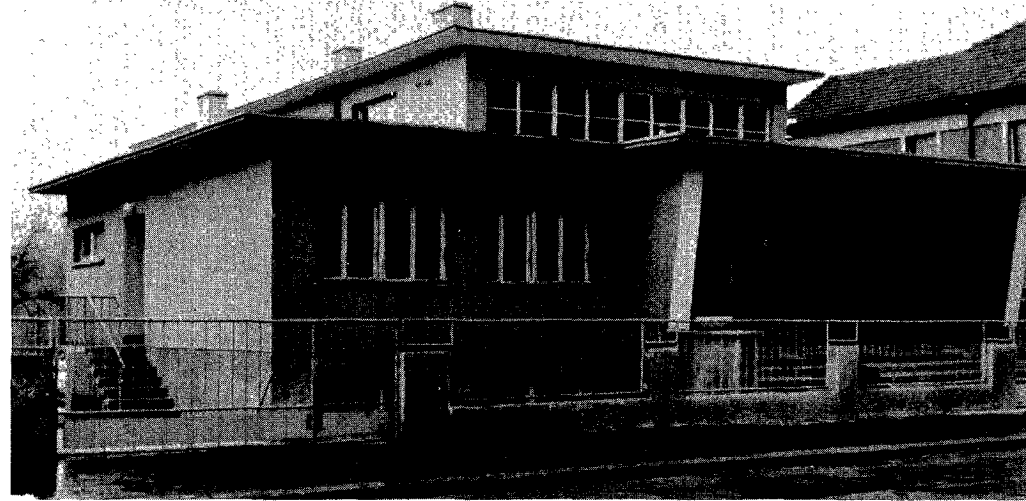
By W. D. Jemson

A medical-educational-publishing survey of the needs of the Isnig people of Mountain Province in northern Luzon was concluded March 4, by A. A. Damocles, president of Mountain Province Mission. Other members of the group included L. L. Quirante and J. T. Mason, North Philippine Union Mission educational and publishing secretaries, respectively; R. O. Jabola, M.D., of Manila Sanitarium and Hospital; Mark Balaoas, nurse, and E. L. Dingoasen, radio and home missionary secretary of Mountain Province Mission; and W. D. Jemson, manager of Philippine Publishing House. The group from Manila flew by Philippine Air Lines to Aparri, one of the northernmost coastal towns in the Philippines, and thence by jeep to Lucban, where Elder Damocles and others of Mountain Province Mission were waiting and where we lodged overnight.

Early Tuesday morning, our party of seven and two boatmen began a motor banca trip up the water highway of Apayao Province—the Abulug River. This interesting river affords many vistas of natural beauty. At some points it was all that our outboard motor could do to push through the swirling channels and foaming rapids.

We passed several bancas being laboriously poled upstream by their small-framed, muscular boatmen. Because this was the dry season, the river was shallow, and several times we debarked to walk overland while our boatmen maneuvered their craft against the shallow rapids. At one point a young schoolteacher brought a letter from her barrio to the riverbank and asked us to deliver it to friends in Kabugao.

Eight hours later we arrived at Kabugao, the capital town of Apayao. Here, Brother and Sister F. B. Berto met us and arranged for our accommodations over the town's amazingly complete general



New Chapel in Zagreb, Yugoslavia

The old chapel in Zagreb has long been too small, and for the past few years two services have been conducted each Sabbath morning. On December 22, 1962, a new church was dedicated to the Lord. It has a hall seating 320, three small rooms in the basement, and an apartment for the pastor. The meeting hall is simply but beautifully decorated.

About 500 members were present for the dedication. Dr. J. Nussbaum, religious liberty secretary of the Southern European Division, was present. The Yugoslavian Union president, A. Lorenčin, preached the dedicatory sermon and offered the dedicatory prayer. Choirs from Belgrade and Zagreb made the day a memorable one.

We pray that this new church in Zagreb may be instrumental in bringing many people to salvation.

J. SLANKAMENAC, *President West Yugoslavian Conference*

store. We have no believers in Kabugao except Pastor and Mrs. Berto. Other missions are conducting a strong work here, and surely it is time that we should establish a school and a medical clinic. The nearest clinic is nearly 80 miles down river, near Aparri.

People came many miles over mountain trails, carrying their children and sick ones to our temporary clinic. One young couple walked ten miles, fording the river five times, to bring their 14-month-old son Toni for medical care. This babe had a hideous sore, nearly four inches across, which Dr. Jabola skillfully treated. Before we left, marked improvement was apparent. The father was so grateful that he insisted on being one of the *cargadores* to carry our luggage the ten miles from Kabugao to Pacol. His family is now receiving Bible studies, and we pray that soon they may respond to the light of this message.

We arrived at Pacol, Thursday noon, after hiking for two and a half hours and

fording five waist-deep rivers. There we conducted another temporary clinic until medications ran out Friday noon. In all, Dr. Jabola ministered to 269 persons and made a dozen house calls. At Pacol we met Victoria Ligat, a 63-year-old midwife who settled here 11 years ago as the first Adventist. As a result of her faithful efforts in Sabbath school work and in distributing literature, we now have a church of 64 members.

A young Isnig man explained to me that he and his wife must live with and work for his wife's parents until the parents die, because he had been unable to pay the dowry. This practice is customary among his people. He must turn his entire income over to them, and they regulate his life.

We conducted Sabbath morning and afternoon services in the Pacol church. It is encouraging to meet with these fine people, far removed from modern society, and witness their devotion to the cause we all love. These people are without a church

Left: Members of the missionary team that conducted a medical-educational-publishing survey among the Isnigs of Mountain Province in northern Luzon, Philippine Islands (left to right): E. L. Dingoasen, M. A. Balaoas, J. T. Mason, R. O. Jabola, L. L. Quirante, W. D. Jemson. A. A. Damocles, leader of the tour, snapped the picture on the bank of Abulug River across from Aparri. Right: A rest stop on the Abulug River.



school, though there appeared to be some 40 children of school age among them. We hope a school can soon be established there.

It is intriguing to contemplate the possible results of a school-clinic-literature program in the Mountain Province. Mrs. Berto has responded to fill the need for a literature evangelist. Often great distances separate families in Apayao, and this adds to the problems of the colporteur.

We appeal to our believers everywhere for continued support in your prayers and your giving.



Australasian Division

Mr. and Mrs. R. J. Elliott left Australia for Rabaul, New Britain, on March 4. Having had considerable experience in building construction work in the homeland, Brother Elliott will assist in a building program in the Bismarck-Solomons Union Mission.

Mr. and Mrs. L. J. Doble and two children returned to Lae, New Guinea, March 5, following a furlough in Australia. Brother Doble has charge of the Medical Training School at Omaura, in the Eastern Highlands of New Guinea.

Pastor A. R. Mitchell, who is the newly appointed president of the Bismarck-Solomons Union Mission, together with his wife and one member of the family, left Sydney on March 7, for Rabaul, New

Britain. While this is the first period of overseas mission service for Pastor Mitchell, he is indeed no stranger to administrative responsibility, having served as president of two local conferences.

Pastor and Mrs. C. R. Stafford, with three children, left March 13, following a well-earned furlough, for their new appointment in the Coral Sea Union Mission, where they will locate at Vilirupu, on the southeast coast of Papua. Pastor Stafford will be the district director of this area. The Staffords have served for 12 years in the Bismarck-Solomons Union Mission.

Wendy Blank left Sydney on March 19, returning, after furlough, to Lae, New Guinea, where she has already given a period of service as an office secretary at the headquarters of the Coral Sea Union Mission.

Joyce Tinworth sailed from Sydney on the S.S. *Fairsky* for Vietnam, March 26, to take up an appointment as director of nursing at the Saigon Adventist Hospital. Miss Tinworth has served at both the Warburton and Sydney sanitariums.

Mr. and Mrs. Ellis Gibbons and three children left Sydney on March 30 for the island of Malaita, in the Solomons Group. The family are returning to their mission station following a furlough. They will continue their service in medical and evangelistic work in this section of the Bismarck-Solomons Union Mission.

North American Division

Elder and Mrs. Bruno W. Steinweg and son left Battle Creek, Michigan, March 20, returning to Peru after furlough. Brother Steinweg will continue as treasurer of Inca Union College.

Newton, Kansas, Church Organized

At special services conducted on March 23, 21 members of the Newton, Kansas, company were organized as a church. The conference president challenged them to faithful and obedient living, with the Bible as their standard and guide. S. E. White, conference treasurer, spoke words of encouragement and welcome.

The new church began as a branch Sabbath school at the time that Byron Blecha was pastor of the Hutchinson district. His successor, Willard Christensen, also encouraged this missionary project, bringing encouragement and help to the members. During the past year and a half V. L. Heglund and the members have been active in evangelism, and this created the need for a church organization.

H. C. KLEMENT, *President*
Kansas Conference



Elder and Mrs. E. Oswald Krause left Los Angeles, California, April 7, for Peru. They are returning after furlough. Brother Krause is a Bible teacher in Inca Union College.

Mr. and Mrs. Albert Walters and child, of Albuquerque, New Mexico, left Miami, Florida, April 12, for Santo Domingo. Brother Walters has accepted a call to be publishing secretary in the Dominican Mission.

W. R. BEACH

Answering Overseas Calls

By D. S. Johnson, *Associate Secretary*
General Conference

One hundred and two calls for foreign missionaries were listed by the overseas divisions with the General Conference as of March 1, 1963. These calls are for secondary teachers, elementary teachers, elementary supervisors, college teachers, school administrators, secretary-accountants, secretary-treasurers, physicians, nurses, dentists, dietitians, departmental secretaries, laboratory and X-ray technicians, pastors, evangelists, hospital administrators, and industrial superintendents.

The Secretarial Office of the General Conference has arranged with the leadership of the colleges in North America to meet faculty members and students individually and in groups to discuss these opportunities for service overseas. N. W. Dunn has interviewed 75 students at Andrews University. At Walla Walla college, E. W. Dunbar discussed educational programs and service for the church with more than 100 students. F. R. Millard reports an excellent response at Union College, and he has also met appointments at Madison College, Southern Missionary College, and Oakwood College.

When I arrived at La Sierra College I found that the president, F. A. Meier, had arranged to devote chapel and vesper services to consideration of youth participation in the gospel advance. From the scores of students and faculty members interviewed at La Sierra College several are accepting overseas appointments in June. This response has been motivated by the class in missions taught by A. N. Nelson, as well as by faculty emphasis on church service.

Early this year a Missions Emphasis Week was conducted at Pacific Union College. Faculty and students participated in the meetings and discussions, and E. W. Tarr of the General Conference led out in the final dedication service. During the recent meetings and interviews at Pacific Union College, arranged by President R. W. Fowler and R. W. Olson, a number made themselves available for placement overseas. Three hundred students and staff members attended the Friday evening Ministerial Fellowship devoted to missions.

Several hundred medical students, furloughs, and former medical missionaries attended the fifth annual banquet and medical missionary convocation at Loma Linda on March 10. President G. T. Anderson, of Loma Linda University, and Carl Sundin, of the General Conference Placement Service, had ar-



Meet Harald Didriksen

Literature evangelist Harald Didriksen works in one of the northernmost inhabited areas in the world. Tromso, Norway, is on the seventieth parallel north latitude, or about 200 miles farther north than Nome, Alaska, or 600 miles north of Godthaab in Greenland.

Last year Brother Didriksen's deliveries amounted to the equivalent of more than \$10,000 in American money. In purchasing power the amount would be much higher. His mainstay is a de luxe Norwegian edition of *The Desire of Ages*, with which he has covered the district. He is now selling a set containing a Norwegian edition of *Your Bible and You and Happiness and Health*. This year he will probably go beyond last year's mark.

Brother Didriksen is active in other soul-winning activities. Recently two of his neighbors have been baptized as a result of his witnessing for the truth.

ALF LOHNE, *President*
West Nordic Union Conference

ranged for Dr. C. E. Randolph and me to meet workers and students on both campuses concerning medical missionary work. The alumni postgraduate convention in Los Angeles provided another opportunity for contact with physicians.

Ill health, family circumstances, lack of qualifications, and other factors prevent many dedicated persons from responding to calls overseas. Several overseas divisions are faced with the challenge of educating and training leadership for thousands of new church members each year.

Approximately 40 per cent of the 102 calls for missionaries can be filled by well-qualified, mature young people upon completion of their undergraduate work.

The other 60 per cent must be drawn from those who have had graduate, professional, and other specialized training and a degree of experience. It is encouraging to hear many youth asking, "What can I do to fill the calls for service?"

New Church Erected in Worcester, England

By J. Clifford, *Pastor*

For more than 60 years our faithful members in Worcester, England, have worshiped in rented rooms, often unattractive and difficult of access. In this ancient city, with its narrow and crowded streets, land is at a premium. Repeated efforts to find a suitable building plot seemed of no avail. But perseverance was rewarded. A plot of land near the city center became available. Others more wealthy than ourselves sought to purchase it, but God answered prayer and the land became ours.

In the eighth century our land was part of the grounds and moat of Worcester castle. During the reign of Queen Elizabeth I it was built over with houses and gardens, and was given out to a courtier for the yearly rental of a red rose. The old castle moat proved most expensive to us when laying the foundation of our new church. It proved to be more than 17 feet deep, and we had to build on steel piles. But we rejoice in a building now dedicated to the King of kings.

With faith in the future, our membership of 25, which was often depleted by emigration, planned for a church to seat 80, with an adjoining youth hall to seat 35, which can be opened onto the church proper. Another feature is a classroom with double doors opening into a deaconess' room, which can be fitted out to provide for demonstrations of health cookery.

Leading out in the dedication service on March 9 was E. H. Foster, president of the North England Conference, whose active personal interest in the new build-

ing proved a great encouragement to the members. Also participating were J. H. McMillan, president of the British Union Conference; A. Norman, a former minister at Worcester; C. D. Baildam, district leader of Birmingham; and J. Clifford, retired missionary and present pastor of the church. He and W. Bee, the local elder, have been responsible for the planning and completion of the new building.

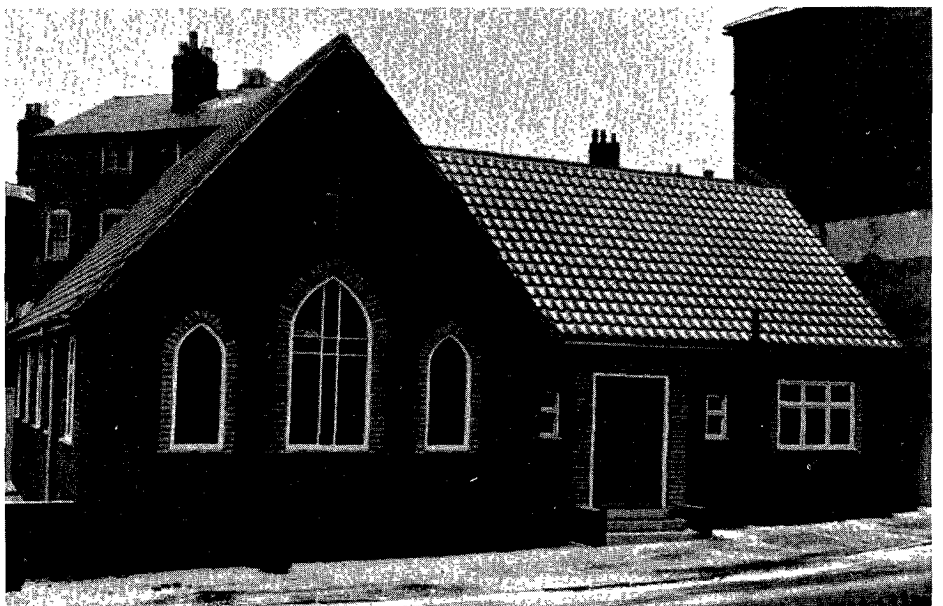
The members of the Worcester church worked hard in carpentry, decorating, cleaning, and polishing to make the building an honor to the Lord of glory. The street on which the new church is situated is to be widened and redeveloped, which means that we have an excellent location. We ask the prayers of God's people that the power of God's Spirit may break the prevailing bonds of spiritual indifference in Worcester.



► Robert Wagner, sophomore chemistry major at Columbia Union College, won first place in the union temperance oratorical contest. He also took part in the national program at Walla Walla College on April 20.

► The MV Week of Prayer was conducted at Pine Tree Memorial School in Freeport, Maine, March 11-15, by two pastors, William Menshausen, of Portland, Maine, and Robert Johnson, of Brunswick, Maine. It is planned to start preparatory studies for baptism.

► The boys of Forest Lake Academy are temporarily being housed in the camp meeting cabins, since the old dormitory has been torn down and a new concrete-and-brick structure is in process of construction. Housing will thus be provided for 125 boys when school opens again next September.



New church home of the Worcester, England, congregation.



Colombia Colporteurs Meet

An institute for colporteurs was held in March for the Pacific Mission in Colombia. J. C. Culppepper, publishing department secretary of the Inter-American Division, A. H. Riffel and L. C. Larrazabal, of the Colombia-Venezuela Union, assisted Juan Tabares in the program. These faithful workers delivered more than half a million pesos worth of literature (about U.S. \$55,000) in 1962.

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

Spanish Effort in Los Angeles

By Samuel Weiss
Director of Spanish Churches
Southern California Conference

There are approximately 750,000 Spanish-speaking people in Los Angeles County waiting for the good news of salvation. Two stations are broadcasting the Voice of Hope in Spanish every Sunday, and we felt that a well-planned effort would bring in many who have already heard the message.

When we learned that Salim Japas, of the South American Division, would be a delegate to the General Conference we began to think of a short series in our educational center. Eventually, however, a large effort seemed preferable. Cree Sandefur and the Southern California Conference committee agreed with the proposal, and the Austral Union released Elder Japas to us for six months.

Three efforts were held, beginning in September. One was in our Temple City church building, another in the social hall of the San Fernando Spanish church, and the third in our Spanish educational building near the White Memorial Hospital.

From the very beginning there was much interest on the part of the public. After four introductory lectures we gave Bibles to the people, and it was a thrill to see them eagerly looking for each text. Elder Japas has a gift for interesting people in studying the Bible. This went on for 17 weeks, and the Lord blessed us with a good harvest of souls. While Elder Japas was with us we conducted three baptisms in the White Memorial church, one in Temple City, and two in San Fernando.

When Elder Japas left at the end of

January it became my privilege to continue the meetings in the Spanish educational center in Los Angeles, while Augusto Britton took over in the San Fernando area. The people were hungry for the Word of God. They continued to come, and from night to night we studied the Word of God together.

Last week we had baptisms in three different places. We can report that, all told, 120 have now joined the church and that many more are studying the message. Sisters Maria Trevino, Concha Rodriguez, and M. A. del Pino are doing a good work with these people. Brother Chester

Robinson, an intern, is giving Bible studies to a number of people.

We thank God for His blessing, and the Austral Union for lending Elder Japas to us.

"Foreign" Missions in North America

By Theodore Carcich, *Vice-President of the General Conference for North America*

North America is host to the people of the world. Within its boundaries reside representatives from every nation and clime. Removed from the influence of age-old beliefs and prejudices and placed in an atmosphere favorable to consideration and investigation of new ideas, these people are most susceptible to the impressions of God's message for these last days.

In God's providence, "the stranger within our gates" was brought to our shores for a definite reason. "In our own country there are thousands of all nations, and tongues, and peoples who are ignorant and superstitious, having no knowledge of the Bible or its sacred teachings. God's hand was in their coming to America, that they might be brought under the enlightening influence of the truth revealed in His Word, and become partakers of His saving faith."—*Christian Service*, p. 200.

If God's hand led in bringing the Europeans, Asians, South Americans, and Africans to our land, what should our hands be doing for these people? Are we responsible for their souls? Are we under obligation to bring them the message of truth? What benefits would come to God's cause if each church made faithful efforts for the "foreigners" in our midst?

Not only would the work in North America prosper if we discharged our God-given responsibility to those of other nations among us but the work overseas



The Spanish language evangelistic team in the Los Angeles area of Southern California (front row, left to right): Samuel Weiss, coordinator; Salim Japas, evangelist. Second row: Concha Rodriguez, M. A. del Pino, J. A. Díaz, Angel de la Torre, María Trevino, Mrs. F. Plata. Third row: Augusto Britton, C. P. Roque, J. O. Robinson, Chester Robinson, and Joel Sapúlveda.



Loma Linda Foods Western Division manager A. A. Cree presents a thousand-dollar check to SDA Dietetic Association president Lydia Sonnenberg for its health education program.

would greatly benefit also. "Great benefits would come to the cause of God in the regions beyond, if faithful effort were put forth in behalf of the foreigners in the cities of our homeland. Among these men and women are some who, upon accepting the truth, could soon be fitted to labor for their own people in this country and in other countries. Many might return to the places from which they came, in the hope of winning their friends to the truth. They could search out their kinsfolk and neighbors, and communicate to them a knowledge of the third angel's message."—*Ibid.*

This being so, I appeal to our pastors and church officers to lead their churches in special efforts for the people of foreign extraction in their community. The various church departments should all combine to reach these people. They respond to a kind, sympathetic approach. They make loyal Seventh-day Adventists, as attested by the strong French, Italian, Yugoslavian, Swedish, Spanish, Chinese, Japanese, Russian, German, and other national churches in our division.

Furthermore, I would appeal to each member to give liberally on Sabbath, June 8, when the North American Missions Offering is received. This offering will assist in supplying gospel literature for our foreign-language friends. The goal is \$75,000. Can we do less and yet fulfill our responsibility to these dear people?

Loma Linda Foods Aids Dietetic Association Program

By F. W. Edwardy

For the eighth year Loma Linda Foods has contributed a \$1,000 check to the Seventh-day Adventist Dietetic Association, to aid in its educational program. According to the SDADA president, Lydia Sonnenberg, chief of dietary service at

Loma Linda Sanitarium and Hospital, these funds have aided materially in producing educational leaflets, school posters, and recipe books.

Among the published leaflets are "What Shall We Eat?" a treatise on how to obtain an adequate vegetarian diet; "What Shall We Drink?" facts on the harmfulness of tea and coffee; "Better Breakfasts"; "What About Meat?" and a 150-page book, *Everyday Nutrition*, which has sold by the thousands.

A. A. Cree, Western Division manager, reports that many dietary and food service directors of our denominational hospitals, academies, and colleges have expressed their appreciation for the financial assistance Loma Linda Foods has continued to give SDADA through the years.

"This is the type of education we are solidly behind," says C. P. Miles, general manager. "No organization is doing more than the SDA Dietetic Association to aid in teaching the principles of nutrition as a means of maintaining sound health."

Forest Lake Academy Redevelopment

By Charles R. Beeler
Departmental Secretary
Florida Conference

Two new buildings were completed on the Forest Lake Academy campus during 1962, the first of a five-year plan for redeveloping the school plant. The new cafeteria is a two-story masonry structure built at a cost of \$180,000, including kitchen equipment and complete heating and air conditioning. It has an all-electric stainless-steel kitchen, and on the upper floor a dining room seating 300 persons. The ground floor houses the home economics laboratory and classrooms, a typing classroom, and the band rehearsal room.

The academy press is housed in a new industrial-type building of steel framework with sheet-metal covering. It cost \$50,000, including heating and air conditioning. The building is divided into two equal parts, one of which has been placed in operation and provides employment for 25 students.

The next building project on the Forest Lake Academy campus is a new boys' dormitory, the building of which has already begun. The occupants of the old dormitory are being housed for the remainder of this school year in camp-meeting cabins situated on the campus.

Georgia Defeats Sunday Measure

By C. Elwyn Platner
Departmental Secretary
Georgia-Cumberland Conference

A proposed new Sunday-closing law for the State of Georgia nearly became law, but by the Lord's grace the bill was tabled for the current session of the legislature. Georgia's present Sunday law was first passed about 95 years ago, and has been amended many times.

In recent years there has been little attempt to enforce this obsolete law, but with the coming of discount houses, which provide stiff competition for established businesses, interest in the old law revived. Suit was brought against one discount house, but a local magistrate's decision indicated that the present law is so ambiguous that no conviction could be made.

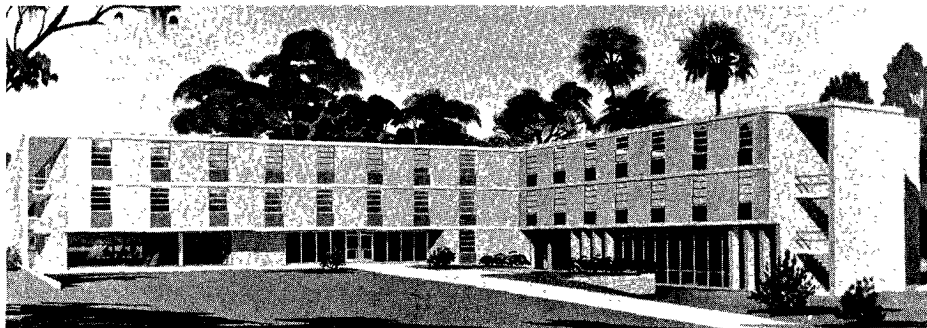
Columbus merchants then decided to protest the present law by opening two Sundays in December, to show that if all stores were open on that day, Sunday would be no different from any other business day. Both Sundays business was exceptionally good as customers by the thousands flocked into the city from many surrounding towns to do last-minute Christmas shopping.

The chamber of commerce called a hearing on the problem, and formed a committee to study what could be done to change the law. Among the committee members was C. L. Cheatham, pastor of the Columbus Regional church, who of course opposed the proposal. When the 1963 legislative session began, Senator Harry Jackson, at the insistence of Columbus merchants, presented a new Sunday-closing bill in which the suggestions of this committee were included.

All news media were immediately informed of Seventh-day Adventist views on Sunday laws. Every senator and representative received letters of protest from the conference president and the religious liberty secretary. Members of all churches in Georgia were urged to write friendly letters to their congressmen, expressing their views.

After lengthy debate, during which Governor Carl Sanders spoke in favor of a strict Sunday-closing law, the proposed bill was rejected and a substitute bill was tabled for the current session.

Among representatives questioning the need and value of the bill was Robert C. Pafford of Lanier County, where Seventh-



Architect's drawing of the new boys' dormitory under construction at Forest Lake Academy.

day Adventists operate the county hospital. "These people," he said, "are some of the best citizens of our county, and I believe this law would discriminate against them."

Georgia pastors and laymen must continue to express their reasons for opposing a Sunday law, for the measure is scheduled to come up for consideration again next year. At every opportunity our reasons for keeping the seventh day of the week as the Sabbath should be explained. Our major objective in opposing such laws is not to avoid injury to Seventh-day Adventists but to point out the danger of destroying religious liberty.

Curiosity Leads to Conversion in East Africa

By M. E. Lind, *President East African Union Mission*

Sulemani Kahibwa is one of the 5,301 people who were baptized in the East African Union during 1962. He lives in Nairobi, capital of Kenya, where he has worked in a large commercial firm for 15 years.

One day Mr. Kahibwa saw a poster announcing the topic of the opening meeting of our evangelistic campaign—"The Greatest Coming Event"—and wondered what it might mean. The city was in a political ferment, and there were party rallies every other day. On Sundays it

seemed that they lasted all day long. As Mr. Kahibwa approached the hall where our opening meeting was advertised to take place, he saw a number of cars and a large crowd of people. Inquiring whether they were associated with the meeting he had seen advertised on the poster, he received a loud "No" in reply. Circling round and round the hall was a youth party band with noisy drums and blaring bugles. What a noise! What a crowd!

With so many people standing outside the hall he wondered whether there would be anybody inside. Yes, the hall was full, very full. In fact he barely managed to squeeze in and get standing room. The meeting was interesting, and the noise outside did not seem to have any effect on the people inside.

"The greatest coming event," however, proved not to be what he had imagined it would be, but he had to admit that what he heard was of far greater importance than anything he could have imagined in connection with such a subject. It was the return of Jesus in glory. The subject so gripped his heart that he determined then and there to return for the next meeting, and the next. Thus it was that Mr. Kahibwa attended every one of the 40 meetings we conducted there. When the call came to join our church, Mr. Kahibwa was among those who came forward. But there were obstacles in his way. How could he get Saturday off? He asked us to go with him to interview his supervisor. Putting the case before this fine Indian gentleman, we were pleased to

hear him say: "If we only had more people of Mr. Kahibwa's caliber, we would be pleased to close down the whole firm on Saturdays and open on Sundays instead." Yes, he would be pleased to let Mr. Kahibwa worship on his new Sabbath.

Mr. Kahibwa was baptized, and is now one of the 45,000 baptized members of our church in East Africa who look and long for "the greatest coming event" to take place.

The Philippines Develop Literature Leadership

By E. A. Brodeur, *Departmental Secretary Far Eastern Division*

The North and South Philippine unions conduct a training school for publishing leaders at least once every two years. This plan has greatly strengthened the publishing program in the Philippines.

Recently it was my privilege to be with both the North and South Philippine unions in their second annual schools. The South Philippine Union training school, under the capable leadership of A. N. Santiago, was conducted in the beautiful Capital Center in Cebu City. Irene Wakeham, of Mountain View College; Pastor R. C. Ferrer, auditor for the South Philippine Union; Pastor A. Z. Roda, union ministerial association secretary, and E. A. Brodeur conducted the classes.

J. T. Mason, the energetic publishing secretary of the North Philippine Union, conducted his school in the Philippine Publishing House near Manila. The instructors were E. L. Villanueva, treasurer of Philippine Publishing House; Otis Edwards of Philippine Union College; L. E. Tucker, union ministerial association secretary, and E. A. Brodeur.

At the close of the classes in both unions the publishing leaders were unanimous in their desire to accomplish greater things for God. This is evident in their determination to deliver a million pesos in the two Philippine unions in 1963. If reached, this goal will be the largest delivery of our literature in the history of the Philippines. The literature evangelists also are working for an outstanding number of baptisms.

Putnam Memorial Hospital

By J. M. Cox, *PR Director*

The Putnam Memorial Hospital in Palatka, Florida, has many excellent opportunities for witnessing peculiar to its location and environment. From the day of its dedication on October 19, 1958, the hospital has been a source of light to this community.

Palatka, one of the older cities in the State, was one time an important shipping center on the banks of the St. Johns River and enjoyed a brisk trade with the outside world by river steamer. The lovely city still lives on, without its river boats, 50 miles south of Jacksonville.



Above: North Philippine Union publishing leadership training school, meeting in Manila. Below: Those in attendance at the South Philippine Union leadership school, in Cebu City.



Putnam Memorial Hospital, Palatka, Florida.

Several years ago the businessmen of Palatka decided that Putnam County should have its own hospital, and they wanted Seventh-day Adventists to operate it. Men of responsibility and with many years of experience in hospital work among our brethren in Orlando were called into council. In course of time the building was completed.

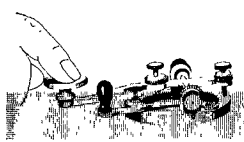
The administrator, Jack Weisberg, is doing an excellent job conducting the affairs of the hospital in a city where there has been a tremendous amount of prejudice. But light is breaking through. Attitudes are changing, and the church membership has grown to many times its original size.

At the moment, plans for a new church building are in the hands of the architect.

The land has been purchased, and money is being raised to begin the work on the new edifice.

Seventh-day Adventist nurses and other personnel are inadequate to meet the need here. Consequently, help must be used from the community. "One is likely to think of this as a disadvantage," Mr. Weisberg said, "but we are accepting the challenge to make this a mission field within a mission field."

R. A. McCumber, pastor and chaplain, has a bright outlook for the future of Putnam Memorial Hospital. "In this community, as in all others," he says, "there is need for a constant demonstration of Christ-centered living, that others may see the need of setting their feet on the Christian pathway."



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► A 1963 Chevrolet truck for disaster and welfare service has been purchased by the Northern New England Conference. Recently the Dorcas members throughout the conference packed 150 boxes with approximately 5,000 pounds of clothing, which was taken to the Eastern Warehouse in New York City in this truck. Stops were made at Portland, Auburn, Brunswick, Bangor, Norridgewock, Dixfield, St. Johnsbury, Morrisville, West Lebanon, Concord, Keene, and Bennington churches.

► Work at Pioneer Valley Academy is going along steadily, according to S. A. Yakush, public relations director of Southern New England Conference. The water pumps have been placed in operation. Dividing walls have been erected in the cafeteria. A. L. Sherman, conference builder, reports that surveying and layout work has started on the sewage disposal plant.

► The Northeastern Conference spring workers' meeting was held on March 17 at the Brooklyn Temple. L. B. Reynolds, of the General Conference, gave instruction on branch Sabbath schools. From the Atlantic Union Conference, W. J. Hackett, president, and A. E. Millner, public relations and religious liberty secretary participated, along with local conference officials.

► The spring Week of Spiritual Emphasis was held at Atlantic Union College from March 22 to March 30. William Loveless, pastor of the Sligo church in Washington, D.C., was the speaker. The title of his series was "Between Man and God."



Canadian Union

Reported by
Evelyn M. Bowles

► L. A. Skinner, associate MV secretary of the General Conference and world Pathfinder director, visited the British Columbia Conference from April 2 to 5. He inspected the Vancouver Beacons

Pathfinder Club, which is directed by A. Dodgson. On Wednesday, April 3, together with F. W. Baker, MV secretary for the British Columbia Conference, he conducted a joint meeting on Vancouver Island of the Pathfinder Clubs from the Rest Haven and Victoria churches. An MV officers' council followed the meeting.

► The Ontario County Rehabilitation conference session was held in Oshawa from February 27 to March 1. More than 200 delegates from all over Ontario were in attendance. W. G. Soloniuk, Canadian Union home missionary and Sabbath school secretary, was in charge. P. W. Manuel, president of Oshawa Missionary College, was present. Some Seventh-day Adventist delegates were: Dr. W. C. Sands, D. Skoretz, Mrs. Florence Dunbar Vella, Mrs. Ralph Coupland, and Peter Hamley. The Honorable Dr. M. B. Dymond, Minister of Health for Ontario, sounded the keynote.

► A grand tour of Battle Creek on Sunday, May 12, was organized by A. B. Ferrer and the faithful solicitors of the 1962-1963 caroling and Ingathering campaign for the London, St. Thomas, and Exeter churches.

► On Sabbath, March 16, Mrs. Rebecca Davies was given special recognition in the College Park Sabbath school at Oshawa, Ontario, on the occasion of her ninety-eighth birthday the following day. Presentation of a gloxinia plant was made by the superintendent, F. L. Wessely. Mrs. Davies is the oldest member of the College Park Seventh-day Adventist church, and has been a member at Oshawa for 37 years.

► Last year J. J. Wells, of the Ontario-Quebec Conference, delivered \$37,987.54 worth of gospel literature. This is a record for 1962. The following 14 men from various parts of the Canadian Union delivered a total of \$208,853.31 worth of literature during the same period: John J. Wells, Robert L. Juriansz, Mike Manchur, Walter Kory, Clarence Smith, Justin Driberg, Gordon Christenson, Joseph Obenaus, William Zahara, Albert Grabo, Kenneth Oliver, Gordon Arnott, Clancy Whitehead, and Don Segee. This is nearly as much as was delivered by all of the literature evangelists in Canada for the four-year period 1935-1938.



Columbia Union

Reported by
Don A. Roth

► Sligo elementary school has received full accreditation from the Maryland State Department of Education as the demonstration school of Columbia Union College.

► The Faith for Today television group presented programs at the Baltimore, Maryland, church on Friday night, April 26. While touring the Columbia Union they also presented the Sabbath morning services at the Garrett Park and Washington First churches in the Washington area, as well as a secular benefit program for the Columbia Union College Alumni Association on Saturday night.

► The South and North Jersey and Spanish Dorcas Federations met at New Shrewsbury, New Jersey, on April 23, with J. E. Edwards, of the General Conference, as guest speaker.

► Church members in Meadville, in the West Pennsylvania Conference, recently purchased a church building. This is the first building the church has owned, having met formerly in rented quarters.



Lake Union

Reported by
Mrs. Mildred Wade

► March 16, first day of the MV Week of Prayer, saw the baptism of 14 persons in the Mizpah church of Gary, Indiana. These were the first fruits of a Sabbath school Decision Day appeal last November. Twelve of these were from the primary and junior divisions of the Sabbath school.

► Larry Colburn, associate publishing secretary in the Michigan Conference, has accepted an invitation to be publishing secretary of the South China Island Union Mission, with headquarters in Taiwan.

► Sixty-six students at Andrews University are currently enrolled in the supervised teaching program, under the direction of Dr. Wilton Wood, professor of education and director of secondary education. Thirty-eight prospective secondary teachers are teaching under the supervision of Andrews Academy and the Berrien Springs and Niles high schools. Elementary education majors are teaching in the campus elementary school.

► Edward Collins, recently returned missionary from Nigeria, has joined the staff of the James White Library at Andrews University. In 1954 Mr. Collins received his Master of Library Science degree from Peabody College. Before going to Africa, he served as head librarian at Madison College in Tennessee.



Northern Union

Reported by
L. H. Netteburg

► K. I. Foss is broadcasting the message in Stillwater, Minnesota, Sunday mornings. His series is known as Light in the Valley.

► The Duluth, Minnesota, church has begun a health and healing class with Cecil Knott, R.N., as instructor. The first meeting stressed massage and hot fomentations.

► Walter Howe, formerly MV-educational secretary of the Minnesota Conference, conducted the spring Week of Prayer at Maplewood Academy.

► Mr. and Mrs. Donald Kieth, of the Minneapolis Glendale church, have begun a missionary project organized around the mobile library plan. They have a library of some 35 key Adventist books, which they lend for a two-week period. Their follow-up program makes use of filmstrip Bible studies with tape recordings.

► On Sabbath afternoon, March 23, approximately 60 officers of the Twin Cities area met to discuss home missions and Sabbath school problems. William J. Harris, associate secretary of the General Conference Sabbath School Department, was the featured speaker.

► The South Dakota Conference ministers met March 31-April 3 at the conference office to study plans for greater personal and public evangelism and more effective pastoral work.

► The Plainview Academy broom shop is in full operation again. Only three weeks after fire completely destroyed the building and equipment the shop was relocated in temporary quarters and brooms were again being produced.

► Minnesota literature evangelists delivered \$3,154 worth of books during the week of March 25, more than double the amount for the same week a year ago. For the first three months of this year they have sold and delivered \$27,470 worth of books and magazines, compared with \$15,953 for the same period of 1962.



North Pacific Union

Reported by
Mrs. Ione Morgan

► The awarding of the permanent MV Book Club reading award was made at the Greater Spokane Associated MV Societies rally on March 30, for which occasion Theodore Lucas, world SDA youth leader, was guest speaker. The pennant was won by the Deer Park MV Society, with Mrs. James Livingston as leader. In all, 412 MV Book Club certificates were awarded the participating MV Societies.

► Recent changes in pastors in the Oregon Conference include the following: Harold R. Turner, who served as pastor of the Vancouver district for about three years, is now pastor of the Sunnyside church in Portland. Leonard L. Ayers, of the Tillamook district, was invited to serve as pastor of the Vancouver district. The vacancy in the Tillamook district has been filled by Floyd Bresee, who has recently returned to the conference following a prolonged leave for study.

► Robert Davies, Walla Walla College alumnus now completing the requirements for the Master of Science degree in Electrical Engineering at Syracuse University, New York, will join the WWC faculty as instructor in engineering for the 1963-1964 school year.

► Focal point of music week, April 21-27, on the Walla Walla College campus was a concert featuring the new Casavant-Freres organ. The official dedication of the three-manual, five division organ took place Friday evening, April 26, with an identical program on Sabbath afternoon for out-of-town guests. Musicians featured were Dr. Melvin K. West, chairman of the department of music, F.A.G.O. organist; Richard Randolph, harpsichordist; combined choirs under the direction of Melvin W. Davis; and brass ensemble under the direction of H. Lloyd Leno.



Pacific Union

Reported by
Mrs. Margaret Follett

► Dr. Leo Pfeffer, noted constitutional lawyer, was the featured speaker at an American Freedom Forum held April 28 in the Sacramento Memorial Auditorium. Preceding his lecture, "Criminal for a Day—Sunday Selling in a Free Society," the film *One-Day Criminal* was shown.

► Ground was broken near Lodi Academy in January for the establishment of a branch of the Harris Pine Mills. It is expected that this plant will be in operation by midsummer, in time to organize the work program for the students who come for the fall term.

► At the spring Week of Prayer held recently at Newbury Park Academy, J. J. Robertson, pastor of the Long Beach church, discussed the ways in which Christianity meets every basic need of man. The baptism of five young women fittingly closed the week.

► Christine Brown, a junior student at Golden Gate Academy in Oakland, California, brought home the union temperance trophy from the Pacific Union Conference Oratorical Contest held Saturday night, April 6, at Newbury Park Academy.

► Louis Schutter, of Antioch, California, has been chosen to succeed Eugene Sample as editor of *Our Little Friend* and *Primary Treasure*.

► The King's Heralds and Brad Braley, of the Voice of Prophecy, conducted the spring Week of Prayer at Armona Union Academy. Their theme was "Harmony Versus Discord."



Southern Union

Reported by
Mrs. Cora Kindgren

► Paul E. Anderson, of Berrien Springs, Michigan, is the new pastor of the Muscle Shoals, Alabama, church. T. H. Bledsoe, former pastor, has transferred to the Pensacola, Florida, district.

► Students at Columbia, South Carolina, Junior Academy recently enrolled 1,000 residents of the city in the School of Bible Prophecy Correspondence Course. The principal, Robert W. Dickinson, supervised the door-to-door and telephone visitation program.

► A good attendance is reported at the Sunday night evangelistic services conducted by Hugh V. Leggett in the Hendersonville-Fletcher, North Carolina, district. Approximately 150 of those attending were not church members.

► Mr. and Mrs. Robert C. Haas, of Sunbury, Pennsylvania, have joined the staff of Louis Smith Memorial Hospital in Lakeland, Georgia. Mr. Haas will serve as office and patients' account manager, while Mrs. Haas replaces Mrs. Jan Rushing as director of nursing service. Immediately prior to coming to Lakeland Mr. Smith had been chief accountant at

the McKee Baking Company in Collegedale, Tennessee.



Southwestern Union

Reported by
H. W. Kiaser

► R. G. Wertz, pastor of the Oklahoma City church, reports 25 non-Adventists attending church as a result of the broadcast of the services each Sabbath.

► R. H. Wood, pastor of the Tulsa, Oklahoma, church, reports 10 baptisms already this year and others in the baptismal class.

► F. F. Schwindt and G. W. Reid, pastor of the Shattuck, Oklahoma, district, are holding evangelistic meetings at Shattuck. The meetings are well attended, and more than 100 names of interested persons have been received.

► Recently station KMID-TV presented a spot announcement through the day, of the local Seventh-day Adventist church's presenting the station with a floral tribute in honor of the station's ninth anniversary. This has attracted more attention also to the Faith for Today telecast in the Odessa-Midland area of Texas.

► A. C. Rawson, pastor of the Elkhart, Texas, church, reports an all-day meeting March 16 celebrating the growth of the church. During the past 20 months the membership grew from 28 to 57 members, and five additional persons were baptized at the close of this service.

NOTICES

Used Spirit of Prophecy Books

A special request comes from Indonesia for used Spirit of Prophecy volumes for national workers who read English but who cannot afford to purchase them. Those who have such books are requested to mail them to

Elder Wendell L. Wilcox, *President*
Indonesia Union Mission SDA
Naripan 63
Bandung, Java, Indonesia

Mark parcels: "Used books. Of no commercial value."

Important Notice to Perpetual Subscribers

Once your order has been accepted by your Book and Bible House, and your name entered on our perpetual mailing list, your papers will come to you year after year without your having to renew the subscription. In order to maintain your perpetual standing, however, you must pay promptly upon receipt of an official invoice. Failure to pay within 30 days may automatically cancel your perpetual standing and require you to renew your subscription at the regular published price of \$5.95. Be prompt, and save two dollars on your subscription every year. Safeguard your perpetual standing.

R. G. CAMPBELL, *Manager*
Circulation Department
Review and Herald Publishing Assn.

No More Used Razor Blades

Because of the political situation in New Guinea the steamship company carrying razor blades has discontinued service to New Guinea. To pay the freight by a roundabout way would be prohibitive. Also word comes from New Guinea that owing to the educational work of the missionaries the natives' demand for the blades is gradually disappearing. E. C. BELL

1963 Camp Meetings

Atlantic Union

Greater New York
Berkshire SDA Camp
Wingdale, New York (Rt. 22) June 28-July 6
Spanish July 7-13

New York
Union Springs Academy
Union Springs June 27-July 6
Northeastern
Camp Victory Lake
Hyde Park, New York June 27-July 6
Northern New England
Freeport, Maine June 27-July 6
Southern New England
South Lancaster, Massachusetts June 27-July 6

Canadian Union

Alberta
Canadian Union College, Lacombe July 12-20
Pobida Church, Beauvallon July 27, 28
Peace River, Peoria July 26-28
British Columbia
Hope July 19-27
Manitoba-Saskatchewan
Clear Lake, Manitoba July 5-13
Saskatoon Regional, Saskatchewan June 14-16
Maritime
Pugwash, Nova Scotia August 2-11
Newfoundland
St. John's August 9-11
Ontario-Quebec
Oshawa Missionary College, Oshawa, June 28-July 6

Central Union

Central States
Edwardsville, Kansas June 13-22
Colorado
Campion Academy, Loveland June 28-30
Kansas
Enterprise Academy, Enterprise July 17-20
Missouri
Sunnydale Academy, Centralia June 21-29
Nebraska
Union College, Lincoln June 5-8
Wyoming
Casper July 11-14

Columbia Union

Allegheny
Pine Forge, Pennsylvania June 27-July 7
Chesapeake
Catonsville, Maryland July 25-August 3
East Pennsylvania
Wescosville June 28-July 6
New Jersey
Kingston June 27-July 6
Ohio
Mount Vernon June 27-July 7
Potomac
Shenandoah Valley Academy
New Market, Virginia June 13-22
West Pennsylvania
Somerset August 1-11
West Virginia
Parkersburg June 7-15

Lake Union

Illinois
Makanda June 12-15
Indiana
Indiana Academy, Cicero June 6-16
Lake Region
Cassapolis, Michigan June 27-July 6
Michigan
Grand Ledge July 4-13
Wisconsin
Portage July 18-27

Northern Union

Iowa
Oak Park Academy, Nevada June 14-22
Minnesota
Medicine Lake, Minneapolis June 7-15
North Dakota
Sheyenne River Academy, Harvey June 14-22
South Dakota
Huron June 21-29

North Pacific Union

Idaho
Gem State Academy, Caldwell June 19-29
Montana
Mount Ellis Academy, Bozeman June 26-July 6
Oregon
Gladstone July 10-20
Upper Columbia
Walla Walla College,
College Place, Washington June 12-22
Washington
Auburn Academy, Auburn June 5-15

Pacific Union

Arizona
Prescott June 20-29
Central California
Soquel June 13-23
Nevada-Utah
Reno, Nevada May 18-19
Bishop, California June 7-8
Salt Lake City, Utah June 14-15
Northern California
Ukiah-Philo June 12-16
Paradise June 19-23
Fortuna July 17-21
Southeastern California (no camp meeting)
Southern California (no camp meeting)

Southern Union

Alabama-Mississippi
Bass Memorial Academy
Lumberton, Mississippi June 7-15

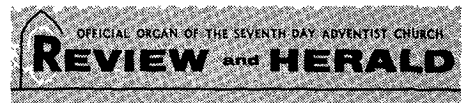
Carolina
Lake Junaluska, North Carolina May 24-June 1
Florida
Maitland June 7-15
Georgia-Cumberland
Southern Missionary College,
Collegedale, Tennessee June 13-22
Kentucky-Tennessee
Highland Academy,
Portland, Tennessee May 31-June 8
South Atlantic
Hawthorne, Florida June 6-15
South Central
Oakwood College,
Huntsville, Alabama May 30-June 8

Southwestern Union

Arkansas-Louisiana
New Orleans, Louisiana June 12-16
Ozark Academy, Gentry, Arkansas June 19-22
Oklahoma
Oklahoma City August 2-10
Southwest Region
Winona, Texas May 30-June 8
Texas
Keene May 30-June 8
Texas
Sandia View Academy,
Albuquerque, New Mexico June 21-29

Church Calendar

Spirit of Prophecy Day	May 18
Home Foreign Evangelism	June 1
Church Missionary Offering	June 1
North American Missions Offering	June 8
Thirteenth 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
Educational Day and Elementary Offering	August 17
Literature Evangelists Rally Day	September 7
Church Missionary Offering	September 7
Missions Extension Day and Offering	September 14
JMV Pathfinder Day	September 21
Review and Herald Campaign	Sept. 14-Oct. 12
Thirteenth Sabbath Offering (Middle East Division)	September 28
Neighborhood Evangelism	October 5



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

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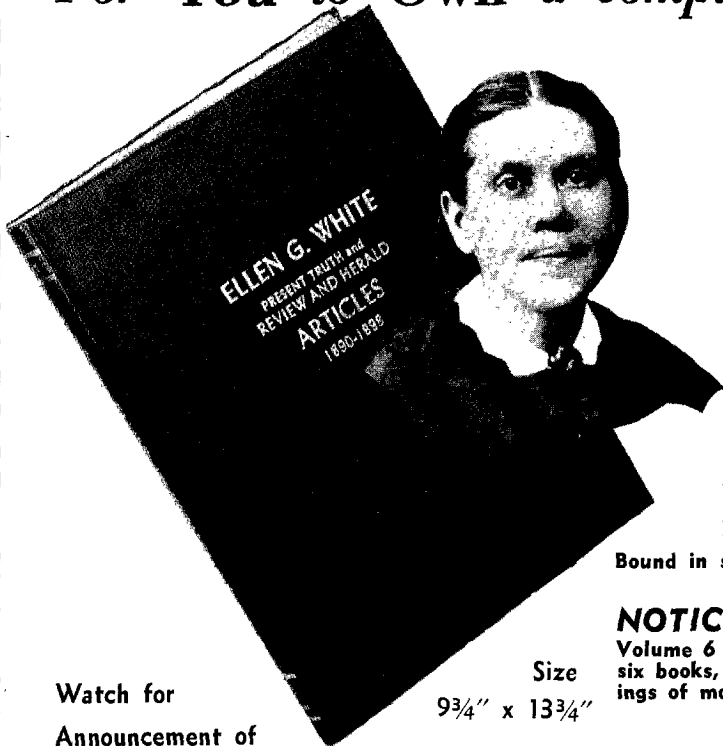
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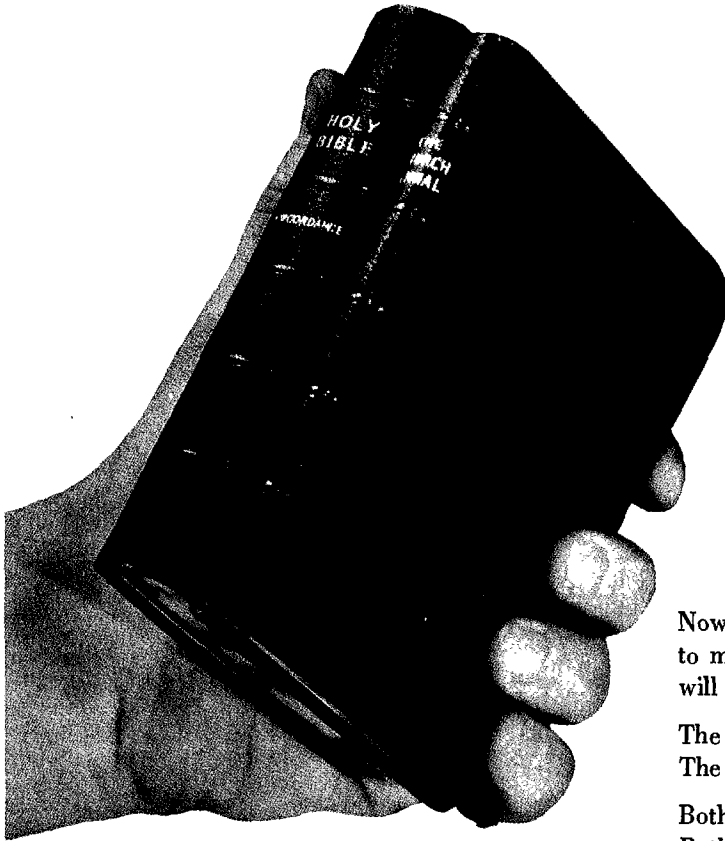
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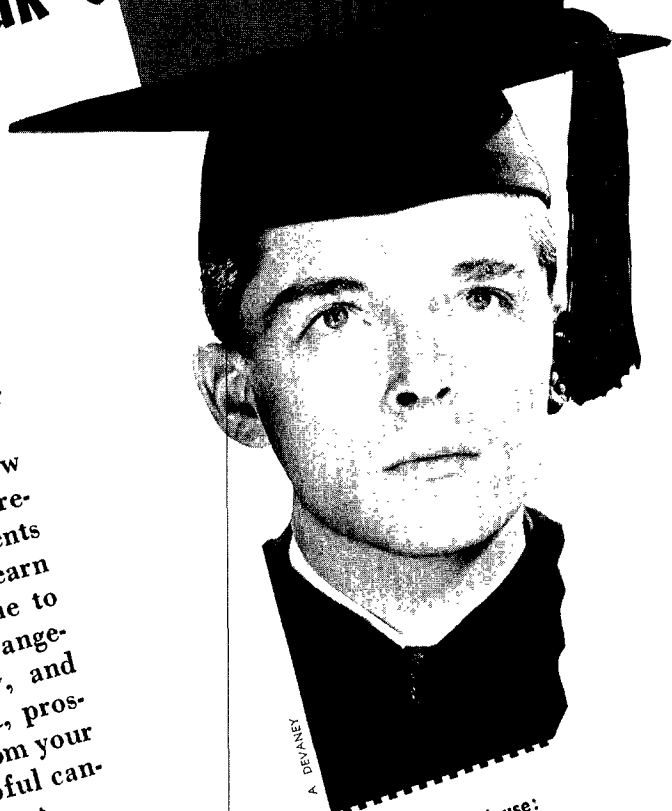
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One Million Dollars for Investment in 1962

The world financial reports have just been completed for the year 1962. We are thrilled to learn that the Sabbath school Investment Fund for the year exceeds one million dollars. The final total was \$1,000,609.77. We praise the Lord for this wonderful achievement, and sincerely thank all of our loyal Sabbath school members who had a part in the project.

Let all participate in making the 1963 Investment Fund even larger than in 1962. The tremendous needs of our ever-growing and expanding work in the mission fields and our belief that the coming of Jesus is near justify this earnest appeal.

G. R. NASH

Lake Union Conference Session

The eleventh quadrennial session of the Lake Union Conference was held in Grand Rapids, Michigan, April 29 to May 1. J. D. Smith was re-elected president, and W. F. Miller was elected secretary-treasurer to fill the vacancy created by the retirement of H. A. Shepard, who has been secretary-treasurer. Others re-elected were: E. S. Cubley, auditor; Fred Beavon, temperance and MV secretary; G. E. Hutches, department of education; Vernon Flory, home missionary, Sabbath school, and ASI; Gordon Engen, public relations and radio-TV; J. W. Proctor, publishing; J. D. Smith, medical. The staffing of the religious liberty department was referred to the union conference executive committee to work out suitable arrangements, as was also the question of providing assistance in departments where the load is increasing, particularly with respect to the work in the Regional churches.

Progress is apparent in the Lake Union. The membership on December 31 was 40,003, and the goal ahead is now 50,000. Tithes showed a gain of \$4,021,214 during the quadrennium, to reach a total of \$20,753,156. The Hinsdale Sanitarium and Hospital, having recently added 150 beds, now offers 350 beds and greatly augmented services. It is now the largest medical institution within the denomination from the standpoint of bed capacity. Michigan, the pioneer Seventh-day Adventist conference, leads the world in two respects: the largest Ingathering receipts for 1962 and the highest record in book sales.

W. P. BRADLEY

The Medical Work in Southern Asia

C. R. Bonney, secretary of the Southern Asia Division, recently reported on our nine hospitals and eight dispensaries in that division. Twenty-seven physicians and 199 nurses cared for more than a

quarter of a million patients during 1962, of whom 12,589 were inpatients. Nearly \$150,000 worth of charity work was done. The patients included Christians, Buddhists, Moslems, Hindus, and Animists.

Plans are being developed for a new hospital in Kerala, down on the West Coast of India, for a clinic in Ceylon, for a medical center in Delhi, and for a hospital in Jullundur in North Punjab.

An encouraging feature of Pastor Bonney's report is concerned with plans for the placement of the medical graduates of Vellore Medical College in the various institutions about the division. This college, which is administered cooperatively by several Protestant denominations, including Seventh-day Adventists, gives full medical training and provides internships and residency training. Adventist students completing their training at Vellore are assuming an important role in our medical institutions in Southern Asia.

T. R. FLAIZ, M.D.

South African Institutes of Scientific Studies

The third annual session of the South African Institute of Scientific Studies for the Prevention of Alcoholism will be conducted on the campus of Witwatersrand University in Johannesburg, July 8-19.

Formal action has also been taken to sponsor an institute for the non-European community in Cape Town, June 24 to July 5. The institutes will be conducted under the auspices of the South African National Committee for the Prevention of Alcoholism.

The Honorable W. Nichol, formerly premier of the Transvaal, is serving as the honorary president of the South African National Committee for the Prevention of Alcoholism. Dr. E. H. Cluver, dean of the Witwatersrand Medical College, is serving as the chairman of the Committee.

W. A. SCHARFFENBERG

Yugoslavian Radio First Fruits

Branes Kanachky, pastor of the Yugoslavian church in New York City and speaker of the Yugoslavian radio program, writes:

"We are making excellent contacts here in New York as a result of our radio work. On April 20 we baptized two fine young men, and others are making their decision to keep the Sabbath. We are of good courage. We are often weary, but even though we sow in tears we shall reap with rejoicing."

The radio program was launched about a year ago by a little handful of Yugoslavian members. Two stations are carrying in the weekly message of present truth, one in New York City and the other in Hammond, Indiana.

WESLEY AMUNDSEN

Andrews University Elects President

Dr. Richard Hammill, since 1955 associate secretary of the Department of Education of the General Conference, and well known in Adventist circles as an educator, was unanimously elected by the board of trustees of Andrews University as president of that institution. He follows Dr. F. O. Rittenhouse, who has served this institution for 11 years, first as president of Emmanuel Missionary College, and then as president of Andrews University. Under his leadership, this institution has made remarkable progress. The board expresses deep appreciation for his valuable contribution. Dr. Rittenhouse has been invited to the presidency of Pacific Union College, another large and important educational institution of the denomination.

R. R. FIGUHR

Training Light Bearers in Iran

C. V. Brauer, home missionary secretary of the Middle East Division, sends cheering news:

"A new special tract in two colors for home-visitation contacts has been printed in Arabic and Armenian. We are endeavoring to publish literature that will rightly represent the message and work of Seventh-day Adventists. We believe tens of thousands of our Moslem friends will be interested in enrolling in a new health course now on the press.

"In Iran, the land of Queen Esther, I was able to visit nearly every church and company to promote the '120' program. Kenneth Harding, president of the Iran Mission, joined me in teaching the workers how to conduct the Training Light Bearers classes. On the final evening of the workers' meeting, 11 Iranian workers were commissioned as members of the modern 120."

J. ERNEST EDWARDS

Five Important Articles by Dr. S. H. Horn

Our cover story this week is the first of five interesting and important articles by Dr. S. H. Horn, of Andrews University. In the first two articles Dr. Horn takes REVIEW readers to Palestine for a close look at the life of an archeologist digging in the tell (ruin mound) of ancient Shechem. He points out the care with which the work must be done, of the excitement at discovering a valuable artifact, of the danger of overlooking a significant find.

In the final three articles Dr. Horn calls attention to recent discoveries in Israel, such as inscriptions that mention Pontius Pilate, Nazareth, and Yahweh, the God of Jerusalem. He also draws interesting conclusions from the discovery of a piece of pottery inscribed with the petition of a poor Hebrew peasant. The pottery is from the seventh century, B.C., and contains a statement that may refer to the Sabbath.

We urge every Adventist to read carefully these five articles by Dr. Horn. We believe you will feel well repaid.