

REVIEW

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When Angels Guarded the Tithe

By DAW PAN SHWE

A fire had broken out in the kitchen of my house. Unfortunately I was alone at home, for the other members of the family were away. I could do nothing but run out of the house and watch the fire as it consumed the little bamboo dwelling that had been my home. Within a few minutes the whole house was ablaze and was destroyed. Nothing was left but ashes. It all happened so quickly that I had no time to remove anything, and I lost all my worldly possessions.

I sat down on the ground, looking at the heap of ashes. It couldn't speak a word. It was a terrible blow, and so sudden. It left me stunned. I finally got up and began to stir the ashes to see whether I could find anything that had not been completely destroyed. To my surprise I found a tin can in which I had been keeping the tithe from my meager income. Then I realized that the Lord had preserved my tithe. I was impressed anew that the tithe is really God's, and that it is holy and sacred unto Him.

At first I was tempted to take the tithe money and use it for myself. I was desperately in need. I argued that God would understand, but I thank the Lord I did not touch His money.

On hearing of my disaster, several of my village friends came bringing food and clothing and utensils. They also brought building material for a new house, such as mats, bamboo, and thatch. Within a short time these kind friends had built me a new house, and I am now more comfortable than ever before. I can testify that the Lord blesses those who honor Him with a faithful tithe.

I began to stir the ashes to see if I could find anything that had not been completely destroyed by the fire.

JOHN GOURLEY, ARTIST



Did the patriarchs observe a weekly day of rest?

The Sabbath Before Sinai

By W. E. Read

THROUGH the years many arguments have been brought forth against the observance of the seventh day of the week as the Sabbath. One of these has been the fact that Sabbath observance is not referred to in the early chapters of Holy Scripture. To be sure, the Sabbath is mentioned in Genesis 2, at the close of the Creation account when the Lord rested from His work. But it is maintained that inasmuch as no mention is made in the book of Genesis or the early chapters of Exodus of anyone observing the Sabbath, it must be that God did not regard Sabbath observance as a matter of vital importance.

We readily concede that there is no specific reference in the Bible to the patriarchs or others keeping the Sabbath of the Lord for about 2,500 years, the approximate time between the close of Creation week and the giving of the manna as recorded in Exodus 16. This is admittedly a long period of time.

We submit that the Sabbath was undoubtedly kept by the patriarchs and others during these centuries, and that the following items are noteworthy in this connection.

In the first place God testified that Abraham "obeyed my voice, and kept

my charge, my commandments, my statutes, and my laws" (Gen. 26:5). Of course, the Decalogue had not yet been proclaimed at Sinai, but we hasten to add that "sin" was recognized as such, and that it could be so known only because the law was known also. "By the law is the knowledge of sin" (Rom. 3:20). "Where no law is, there is no transgression" (Rom. 4:15). "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 John 3:4).

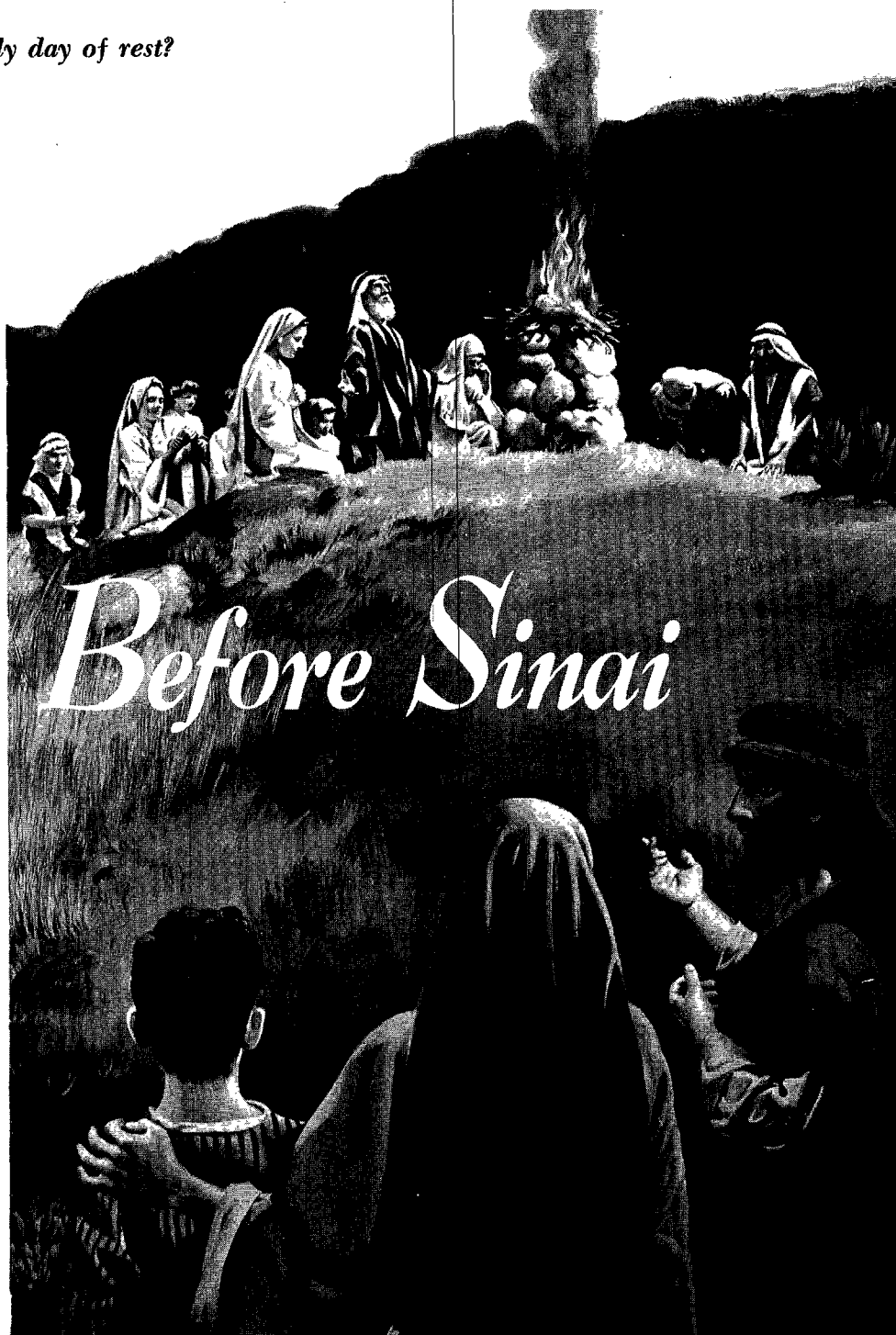
That "sin was recognized as such before Sinai is clearly evident from

such passages as Genesis 6:5, 11, 12; 19:15; 26:10; and 50:17. Furthermore, specific reference is made to each principle of the Ten Commandments:

First	Exodus 5:1-3
Second	Genesis 31:19-23
Third	Genesis 21:23
Fourth	Genesis 2:1-3; Ex. 16:4
Fifth	Genesis 9:19-26
Sixth	Genesis 4:8, 11, 23, 24
Seventh	Genesis 4:2-9; 26:10
Eighth	Genesis 30:33; 31:19
Ninth	Genesis 21:22, 23, margin
Tenth	Genesis 20:2-9

This is in keeping with the standard Jewish interpretation of Genesis 26:5:

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RUSSELL HARLAN, ARTIST

"Abraham had acted according to the conditions of the covenant: he had listened to the voice of God; and had kept His observances, His commandments, His Sabbaths, His doctrines. The words here used with regard to the patriarch's obedience almost exhausting the various classes of ordinances, are indeed those later employed when the whole legislation was completed—the terms here introduced—intimate that the Law is the embodiment and clearer expression of the sentiments innate in every uncorrupted mind."—M. KALISCH, *Historical and Critical Commentary on the Old Testament*, on Genesis 26:5.

"After these (waters) thou didst see bright waters: this is the fount of Abraham, also his generations and advent of his son, and of his son's son, and of those like them. Because at that time the unwritten law was named amongst them, and the works of the commandments were then fulfilled."—2 Baruch 57:1-3, in R. H. Charles *Apocrypha and Pseudepigrapha*.

This point of view is confirmed by Ellen G. White:

"Adam and Eve, at their creation, had a knowledge of the law of God. . . . Its precepts were written upon their hearts. . . . Adam taught his descendants the law of God, and it was handed down from father to son through successive generations. . . . Noah taught his descendants the ten commandments. As men again departed from God, the Lord chose Abraham, of whom He declared, 'Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.'"—*Patriarchs and Prophets*, p. 363.

The Argument of Silence

The argument that the Sabbath could not have been observed prior to Mount Sinai because no mention is made of such observance, is an argument from silence. Is the same not true of other vitally important truths of Holy Writ? Where in the record of this period do we find, for instance, any reference to the blood atonement? The patriarchs offered sacrifices, but the record does not state that they confessed their sins, sought forgiveness, or recognized that the blood of the sin offering atoned for sin. Does this silence mean that the patriarchs never confessed sin or received forgiveness? Surely not. These truths were so basic that they were taken for granted by the sacred historian and not even mentioned. The same was true of the Sabbath.

One able Biblical scholar has written:

"Some have maintained that the sanctification of the seventh day mentioned in Gen. ii. is only there spoken of . . . by anticipation; and is to be understood of the sabbath afterwards enjoined in the wilderness; and that the historian, writing after it was instituted, there gives the *reason* of its institution; and this is supposed to be the case, as it is never mentioned during the patriarchal age.

"But against this sentiment it is urged,

1. That it cannot be easily supposed that the inspired penman would have mentioned the sanctification of the seventh day among the primeval transactions, if such sanctification had not taken place until 2500 years afterwards.

2. That considering Adam was restored to

favour through a Mediator, and a religious service instituted, which man was required to observe, in testimony not only of his dependence on the Creator, but also of his faith and hope in the promise, it seems reasonable that an institution so grand and solemn, and so necessary to observance of this service, should be then existent.

3. That it is no proof against its existence because it is not mentioned in the patriarchal age, no more than it is against its existence from Moses to the end of David's reign, which was nearly 440 years.

4. That the Sabbath was mentioned as a well-known solemnity before the promulgation of the law, Exod. xvi.23.—CHARLES BUCK, *Theological Dictionary*, Art. "Sabbath" (1807).

We read also that:

"To object that the Bible, in its few brief memoranda of their [the Patriarchs'] lives, says nothing about their sabbath-keeping, any more than it tells us of their forms of prayer and modes of worship, is a worthless argument."—Langes' Commentary, vol. 1, p. 197.

The Argument of Antiquity

Seventh-day Adventists are not alone in recognizing that the giving of the Sabbath and its observance go back into the days of antiquity, long before it was publicly proclaimed at Sinai. Note the following:

"The Sabbath is first met with in connexion with the fall of the manna (Ex. xvi, 22 sqq.), but it there appears as an institution already known to the Israelites. The Sinaitic legislation therefore only gave the force of law to an existing custom."—*Catholic Encyclopedia*, Art. "Sabbath."

"The use of the word 'remember' (Ex. 20:8) may indicate that the institution was well known to the Israelites, long before the manna experience; that it was a treasured and sacred institution inherited from the days of the Patriarchs."—J. H. HERTZ, *Pen-tateuch and Haphtorahs*, p. 297.

The Argument of Tradition

The Jewish writings provide considerable information about the observance of the Sabbath in ancient times, as the following quotations make evident:

What a difference in the exiles of history! Napoleon Bonaparte on the island of St. Helena, fretting and fuming with disappointment, saw no bright horizons. No future homeland of peace and beauty passed before his gaze. But the apostle John on the island of Patmos made his bleak surroundings glow with heavenly colors. John was looking forward to God's best things, and God gave him a panoramic view of the new earth!

John's description of the wonders of the new earth has brightened the hopes of faithful Christians all down through the centuries and has helped them to keep their affections on eternal things. How is it with us? Are we clinging too much to the transient things of this world? Are we like the man in one of Bunyan's stories who was so occupied with his muckrake that he could

1. God Observed the Sabbath.

"He (God) Himself rested on the seventh day of the week of Creation to set man an example, and to teach him how ineffably delightful were repose and meditation after honest toil."—SOLOMON GOLDMAN, *Book of Human Destiny*, vol. 2, 1949, p. 113.

2. The Sabbath Is Observed in Heaven.

"That day is more holy and blessed than any jubilee day of the jubilees; and on this we kept Sabbath in the heavens before it was made known to any flesh to keep the Sabbath thereon on the earth. And the Creator of all things blessed it."—Jubilees, 2:30, 31, in R. H. Charles, *Apocrypha and Pseudepigrapha*.

3. The Angels Observed the Sabbath.

"And all the angels of the presence, and all the angels of sanctification, these two great classes—He hath bidden us to keep the Sabbath with Him in heaven and on earth."—Jubilees 2:17, 21.

4. The Sabbath Was Intended for the Human Race.

"The Sabbath was instituted as a day of rest for all—for man and beast, for master and slave. But mere cessation from labor would have served the body alone. The Sabbath was further made into a day of holiness in order to edify, inspire, and ennoble, the life of the observant Jew."—ABRAHAM E. MILLGRAM, *The Sabbath, a Day of Delight*, p. 5.

"The institution of the Sabbath is part of the cosmic plan, and therefore intended for all humanity."—J. H. HERTZ, *op. cit.*, p. 195.

"At Sinai, the Sabbath which was instituted at creation, and had been observed during the intervening centuries, was embodied in that formal statement of man's duties usually designated as the 'Ten Commandments.' It was treated as an institution already well known and the command is, 'Remember the Sabbath day.'"—*International Standard Bible Dictionary*, Art., "Sabbath."

"The fact that . . . the origin of the Sabbath . . . [was not connected] with some event in the life of one of the patriarchs . . . or in the history of Israel, but with Creation itself, is of some significance. For the implication of this passage is that observance . . . is really binding upon all mankind."—*The Interpreter's Bible: Exodus*, p. 489.

Next week we will consider the ancient patriarch in relation to the Sabbath.

What a Difference!

By ERNEST LLOYD

not see the angel over his head with a crown of glory?

There is great personal comfort and satisfaction in knowing that God loves us and is planning glorious things for our future, as revealed in John's book of Revelation. Out of the ruins of this old world there is to rise a wonderful new earth. "Behold," says God, "I make all things new" (Rev. 21:5).

No matter what your circumstances may be now, remember that God is making preparation for a brighter future—a sinless, deathless future. The "blessed hope" of what is to be, inspires and cheers those who walk now in the path of truth and righteousness, who seek to glorify God in daily living, preparing for citizenship in His new world. Blessed are they who place their hope in God's promises, which cannot fail.

The

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

Denominational Investment in Education

*Why does the church
spend so much
on the education of
its young people?*



MAX THARPE

NEARLY 4,000 years ago a wise and discerning patriarch made some penetrating observations concerning the acquisition of knowledge and wisdom. How pertinent his remark, "Man knoweth not the price thereof. . . . For the price of wisdom is above rubies," is today, so many generations later! The parent maintaining children in the academy, college, or professional school knows this all too well! The student going to the cashier's window to settle his account needs the equivalent of a pocketful of rubies or the gold of Ophir.

We are aware that education is expensive. The cost of a year in college runs to a substantial figure, and if the college year happens to include professional education it may rise to embarrassing heights. What is not so well known is the very substantial cost to the denomination for every student who graduates from a Seventh-day Adventist school. Practically all of our educational institutions are subsidized to greater or lesser extent.

The price tag on education has been rising rapidly over the past few years. Whereas a few years ago education was regarded as one of the legitimate and proper current expenses of any family, today it is recognized that most families are not able to pay their full educational bill as they go, particularly on the upper levels.

Banks have worked out educational loans to well-recommended students for the completion of their college training. These loans are to be worked off at an agreed-upon rate following graduation. The Government provides substantial scholarships to enable various classes of professional

students to complete their education. Its objective is to make sure that America will have the professional men and women it needs.

Many of our own students attending a university and taking professional courses, such as medicine, expect to incur substantial indebtedness. With tuition and other costs as high as they are to the student, the cost to the sponsoring organization has risen proportionately much higher. Little do many people realize that to maintain one of our Adventist schools of nursing costs the denomination, according to the size of the school, from \$50,000 to \$150,000 each year.

Granted that a school of nursing subsidized to the extent of \$50,000 a year graduates 25 nurses annually, the subsidy for the education of each nurse by the denomination amounts to approximately \$2,000. The denomination's subsidy to the education of each college graduate comes to a similar figure. It costs the denomination upwards of \$10,000 for each physician who graduates from our School of Medicine at Loma Linda University, and a little less for each dentist. Why do we expend money in such substantial amounts for this purpose?

Seventh-day Adventists accord their medical work a high priority among denominational activities. Only Seventh-day Adventists can operate a Seventh-day Adventist hospital or sanitarium. This places a definite limit on the growth of the Adventist medical work. We do not operate schools of nursing and a medical college because we think the other eighty-six medical schools and the other hundreds of schools of nursing are not doing a good job, for they are. We operate these institutions, and at great cost, only because our program of medical ministry around the world cannot be operated without the product of these schools. It might possibly change the thinking of some who have been privileged to receive a professional education in a Seventh-day Adventist school of nursing or in our medical college to reflect on the substantial contribution, in hard cash, made by the denomination toward their education. In addition, there is the sacrificial service of the teachers and professors, who have given their lives in making this education possible.

Seventh-day Adventist medical institutions around the world need the dedicated service of the young men and young women—the nurses, physicians, dentists, dietitians, and technical workers—whom they have helped to gain this excellent professional education.



Duncan

Josephine C. Edwards

He was an unhappy, restless African boy. His father, an elder in one of the country churches, said to him one day: "Duncan, I want you to go to school and learn to be a teacher so you can help spread the gospel. I did not have the chance to get an education, but I want you to have one."

Duncan did not like the idea of going to school. At first he thought how foolish it was to sit and sit all day and just read and write and work out problems. It was much more fun to be out in the bush with a knobkerrie stick and a little spade to hunt rats and rabbits. But his father was very firm and it was no use to argue with him. Duncan had to go to school. And when he arrived they made him sit and read and write and figure, as he knew he would have to do.

After a time, however, he began to see that it was a good thing to know how to read and write and figure. In a store one day he saw the owner cheat an old man who did not know how to count. He saw the rascal give a woman less cloth than a yard, because she did not know the difference.

"Well, learning is good," he told himself, and he told his mother how to watch to know if she was being cheated at the stores. "But I am not going to be a Christian," he decided. "I am going to learn to keep books and to count up long lines of figures so I can get a job in a

store or an office somewhere. Then it will not be long until I will be a great man."

Duncan did not tell a soul about his decision. He knew his father would be sad and his mother would probably go to the church and ask the pastor to pray for him. And the mission director would tell him of his duty to the great God of heaven to help Africa.

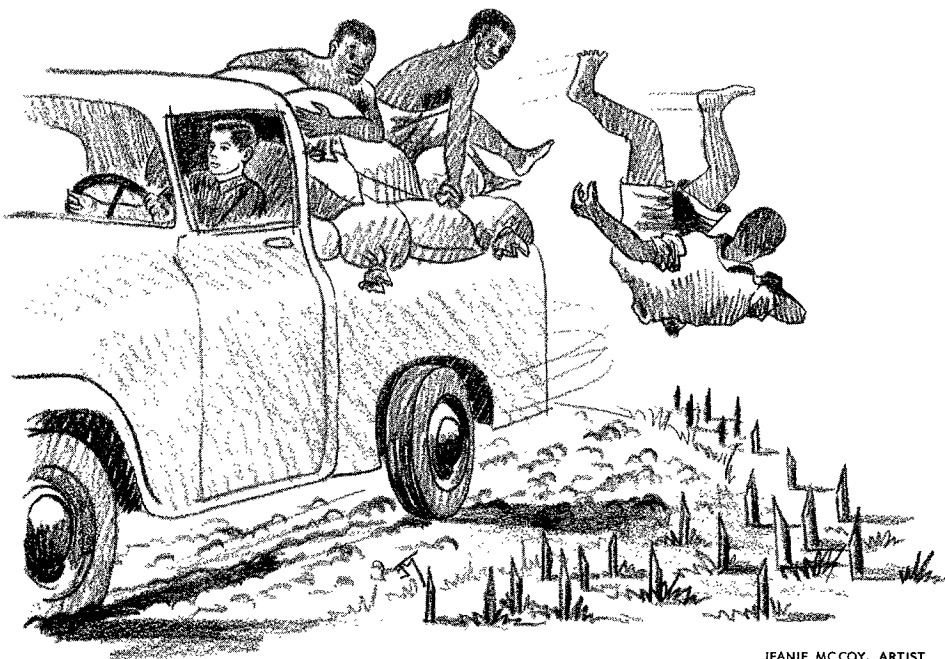
Duncan sneered. "Why should I thank the God of heaven?" he asked himself in a hateful way. "I always work hard. I always dig and earn money for the shirts and trousers I wear. It is not God who gives it to me. I work for it."

Duncan began to hate going to church. It seemed as if every sermon was preached at him, and he had a guilty feeling that the mission director must know what was going on in his mind.

One night Duncan sneaked away and went to a beer dance. He had thought he was going to have such a good time. But the beer tasted awful, for he was not used to drinking it. He also noticed that many of the people who came were ignorant villagers who could not read and write.

Back at the mission Duncan hoped no one would find out where he had been. No one did. Then the Week of Prayer came, and there was a chapel service every day. Speakers talked about the signs of the end of the world and of the coming of the Lord. Those were things Duncan did not want to hear about for his heart was not right.

One day he decided to run away to South Africa, where he could earn a lot of money in the gold mines or the diamond mines. Then he could have shoes and a bicycle and all kinds of things he would really like to have. That day he got a ride to town on the mission lorry and went to see a boy who had been to South Africa. He decided to talk with him about his plans.



JEANIE MCCOY, ARTIST

When the front wheel of the truck went down into a deep rut, Duncan was hurled into the air toward the forest of sharp stakes.

Coming home that night, Duncan rode on top of the load of mealie bags with some other boys from the mission. The bags were tied down firmly with heavy ropes, and the boys would be safe if they hung on tightly.

"Be careful," said the missionary, when they climbed up on the load. "If you fall off you might get killed."

Duncan was daring, and he climbed to the very top of the load. He could see far down the road. It was a wonderful place to ride. It had been a hot day, and the evening breezes cooled his body.

Just ahead, at a curve, many sharp stakes were sticking out of the ground beside the road. Hundreds of small trees had been cut down to use for poles for

houses, and they had been cut so that the small stumps stuck up about a foot out of the ground like sharp spears. The bright moonlight made them look like a small army, with swords all ready for attack. Suddenly the front wheel of the truck went down into a deep rut, and Duncan was hurled into the air toward the forest of sharp stakes. His friends groaned aloud, for they were sure he would be killed. Then they saw him pick himself up and begin to rub his skinned knees and elbows. If he had landed six inches farther from the truck he would have been stabbed enough to kill him!

Bwana made room for him in the cab of the truck, and before going on, said a little prayer of thanks to God for saving

Duncan's life. This prayer stuck in the boy's heart like a thorn. He could hardly sleep that night for thinking of how near he came to death.

As soon as Duncan got up the next morning he went to see Bwana. With tears streaming down his cheeks, he told about his wicked thoughts, and that he had decided to serve the Lord.

After that, Duncan took a course in taking care of sick people. To this day he is giving his time and his life to help his people instead of helping himself as he had planned. Whenever he goes into the villages he is highly respected. And do you know? He also has a good bicycle, good clothes, and good shoes, just as he had hoped!

"Are We Blind Also?"

This question, asked by the Pharisees, may serve to point up our own need.

By Preston Smith

Pastor, Longview, Washington

HOW sad the parents were when they discovered that their baby boy was blind. Not only was it a tragedy for the child but it also meant lifelong condemnation for the parents, because the popular theology of the day connected affliction with personal sin and the judgment of God.

As the lad grew older he could not run and play as did other children. His world was very bleak, for not only were the faces of his parents and the beauties of nature hidden from him but his soul was filled with darkness caused by the belief that he was cut off from God.

What a miserable existence he had begging for a meager pittance to sustain his life. He was without God and without hope.

Then Jesus came! John 9 records the beautiful story of the Saviour's miracle-working power manifested in body and soul, not only for the benefit of this poor sufferer but for the benefit of every believer today.

Before healing the afflicted man, Jesus cleared up the matter of the relationship between suffering and sin. In answer to the disciples' question about the responsibility for this man's affliction, Jesus said that it was not the result of his or his parents' sin, but rather from living in a world of sin. He further pointed out that affliction can be to the glory of God (John 9:3).

This case gave the Master an opportunity to further describe the purpose and urgency of His mission. He

said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world" (John 9:4, 5).

Light is defined as that by which we see. So Jesus came to reveal the character of God, His love, mercy, power, and truth, and to point the way to heaven. When He returned to heaven He sent the Holy Spirit into the world to continue the light.

But the light will go out. Just as

the day is limited and is succeeded by night, so the day of salvation will end when probation closes. Jesus' work was urgent. He was nearing the close of His ministry, and He would soon finish His work. Probation was soon to close for the Jewish nation.

We face similar circumstances today as we live in the sunset hour of this world's history. Probation for the whole human family is running out. Jesus is nearing the completion of His priestly ministry in the heavenly sanctuary. A renewed urgency must take hold of us as we realize that our time to work for the unsaved is limited. Soon the day of salvation will end, darkness will come on, and it will be too late.

Cooperation Vital

After instructing the disciples, Jesus exercised His healing power on the blind man. Verses 6 and 7 tell how He anointed the blind eyes with clay and said to the man, "Go, wash in the pool of Siloam. . . . He went his way therefore, and washed, and came seeing." The cooperation of the human agent was vital to the success of this miracle, for only as the man obeyed the word of Jesus did he find healing. What inexpressible joy came to him as he gazed upon the beauties of nature, the wonders of the world around him, and the beaming countenances of his parents.

When questioned by the neighbors about his miraculous healing, he told of Jesus' personal touch and His instructions. "I went and washed, and



JOHN GOURLEY, ARTIST

Like the blind man, each of us needs to feel the healing touch of the Master.

I received sight" (John 9:11), he testified.

As in this instance, Jesus sometimes worked miracles on the Sabbath. He loved to reveal His power on this day, which is the memorial of His creative work. The Master still loves to do miracles on the Sabbath, and longs to touch every worshiper with His divine power.

Not only was the man healed physically, he was restored spiritually by a personal revelation of Jesus as the Son of God (John 9:35-38). Now his joy was complete, for he found peace, pardon, and power from God.

This man born blind represents you and me and every person born into this world of sin, for regardless of the religious experience of our parents we are all born sinners. God longs to work the miracle of salvation upon our hearts, and open the eyes of our understanding that we may see His love and character, and prepare for heaven.

As Jesus came to the blind man, so He comes to each of us personally by His Spirit, and His Word tells us how we may find spiritual healing. By cooperating with Him, by believing (John 3:16), by repenting (Acts 2:38), by confessing our sins (1 John 1:9), and receiving Him (John 1:14) the marvelous miracle is accomplished for us. What a thrill to feel the touch of the Master bringing peace, pardon, and power. This glorious experience is for all who desire it and will obey His Word.

A Grave Danger

Every sincere Christian who has received this spiritual healing by accepting Christ and His truth faces a grave danger. This danger is expressed in the words of the self-righteous Pharisees, "Are we blind also?" (John 9:40). They claimed to see, for they kept the Sabbath and paid tithe and had the truth, but they felt no need of Jesus. They turned their backs to the Light and lost their spiritual eyesight. They were blind and didn't know it.

It would be terrible to be born blind, but it would be equally terrible to lose one's sight later in life. What a pity that Christians enjoying the beauty of God's character and blessing should become blind and lose their way. We need to ponder this question personally, "Are we blind also?" The solemn fact is that God says that today many are and don't realize it. Speaking to the Laodiceans Jesus declares, "[Thou] knowest not that thou art . . . blind" (Rev. 3:17).

Are we blind to our own condition, congratulating ourselves on our ac-

complishments and our knowledge of the truth, but failing to realize our daily need of the indwelling Saviour? Are we blind to the needs of others, going our own way with no burden for the lost, not realizing that probation is soon to close and we can then do nothing more for them?

Thank God there is a divine remedy, the eyesalve applied by the Great Physician Himself, and applied

personally as we open the door and invite Him into our hearts daily.

Repentance and zeal inspired by the Saviour's presence will bring full restoration. In this crisis hour may the lesson of John 9 come home to us with renewed emphasis, and may our spiritual eyesight be kept clear and keen through the constant presence and power of the indwelling Christ.

—The Art of Living.....when



you're young

by Miriam Hood

Three Wishes

IF YOU could make three wishes—any three at all—what would you wish for? You can't, of course, lump several items together and call it just one wish. Each wish must consist of one thing only, separate and distinct. Gives you a bit of food for thought, doesn't it?

Well, I've the feeling that the first impulse a number will have is to wish for unlimited money—all the money there is; or at least a never-ending, lavish, lifetime supply to spend in any way you choose. Most of us grow up hearing our parents say, "I'm sorry, dear, we just can't afford it," and "We don't have the money to do that," and so somewhere along the way it begins to penetrate our consciousness that money may be, just *may be*, the key to everything desirable. Why, just think of all the doors it opens socially, all the comfort it makes possible! Who couldn't be beautiful if she had her personal fashion designer and beautician? Who couldn't be Mr. Success if he owned a fleet of sports cars, a yacht, a Savile Row tailor, and Sulka ties?

Right at this point I'll reluctantly assume the role of the serpent in your financial Eden by slyly asking whether you can afford to leave your wish as it is. Because surely you know by now that just the possession of money doesn't ensure happiness; it's just as easy to be unhappy "with" as "without," easier, say lots of people who know about it firsthand. So in order to enjoy your wealth, it seems imperative that you make a second wish, asking that you'll always be happy, always feel fulfilled. But now you're really involved with this money thing. What would be the point of having unlimited wealth and of being very happy about it, unless you could have perfect health and live to a ripe old age? I don't think you'd relate very well to having your glittering new world snatched from you by death after one glorious, shining day.

But now we'll have to face a pretty uncomfortable fact. It's this: You've used all three of those wonderful

wishes on *you*. What are you, anyway—just a selfish, unfeeling monster? Think of all the suffering in our world, suffering that you may not have encountered personally, but of which you cannot help being aware as you read the newspapers and magazines. So I don't think you can possibly enjoy your wealth, health, happiness, since I hope you've discovered for yourself that helping others, an attitude of service, produces the only real and lasting satisfaction.

Well, then, even if you make a wish that no one in the world will go hungry, be unloved, be homeless, I don't think you'll be truly contented, be completely satisfied with the situation, unless you make some provision for the story of Christ—His sacrifice, His near second coming—to be given to all who'll listen. This is so fundamental, so basic, I don't believe we need belabor it.

Do you realize that you haven't done anything about peace in the world? That's an enormous wish in itself. And just about now you probably have remembered all the things your parents have done for you, their patience with your frequent mistakes, your bumbling attempts to be a person. Not to wish just *one* grand and glorious thing for them is unthinkable.

Actually, what I've been trying to convey to you is that sitting down and thinking of what you'd wish for under the conditions we set up in our first paragraph isn't a bad way of sorting out your values. And another thing that's interesting about it—you'll find that your wishes change from time to time.

This kind of wishing may not get you anywhere, but it can tell you quite a lot about yourself.



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



Reprinted from *The Health Reformer*, vol. 12, no. 8, August, 1877, pp. 234-236.

HE WHO said "Suffer little children to come unto me, and forbid them not," still invites the mothers to lead up their little ones to be blessed of him. Even the babe in its mother's arms may dwell as under the shadow of the Almighty through the earnest faith of that praying mother. The first and most urgent duty which the mother owes to the Creator is to train the children which he has given her for the Saviour. "Even a child is known by his doings, whether his work be pure and whether it be right."

Infant children are a mirror for the mother, in which she may see reflected her own habits and deportment, and may trace even the tones of her own voice. How careful then should be her language and behavior in the presence of these little learners who take her for an example. If she wishes them to be gentle in manners and tractable, she must cultivate those traits in herself.

When children love and repose confidence in their mother, and have become obedient to her, they have been taught the first lessons in becoming Christians. They must be obedient to, and love and trust Jesus as they are obedient to, and love and trust their parents. The love which the parent manifests for the child in right training and in kindness faintly mirrors the love of Jesus for his children.

In view of the individual responsibility of mothers, every woman should develop a well-balanced mind and pure character, reflecting only the true, the good, and the beautiful. The wife and mother may bind her husband and children to her heart by an unremitting love, shown in gentle words and courteous deportment, which, as a rule, will be copied by her children.

Politeness is cheap, but it has power to soften natures which would grow hard and rough without it. Christian politeness should reign in every household. The cultivation of a uniform courtesy, and a willingness to do by others as we would like them to do by us, would annihilate half the ills of life. The principle inculcated in the injunction, "Be ye kindly affectioned one to another," is the cornerstone of the Christian character.

The Mother's Duty— Christ Her Strength

By Mrs. E. G. White

God designed that we should be tolerant of one another, that those of varied temperaments should be associated together, so that by mutual forbearance and consideration of one another's peculiarities, prejudices should be softened, and rough points of character smoothed. Diversities of temperament and character are frequently marked in families; where this is the case there should be a mutual recognition of one another's rights. Thus all the members may be in harmony, and the blending of varied temperaments may be a benefit to all. Christian courtesy is the golden clasp which unites the members of the family in bonds of love, becoming closer and stronger every day.

Many a home is made very unhappy by the useless repining of its mistress, who turns with distaste from the simple, homely tasks of her unpretending domestic life. She looks upon the cares and duties of her lot as hardships, and that which, through cheerfulness, might be made not only pleasant and interesting, but profitable, becomes the merest drudgery. She looks upon the slavery of her life with repugnance, and imagines herself a martyr.

It is true that the wheels of domestic machinery will not always run smoothly; there is much to try the patience and tax the strength. But while mothers are not responsible for

circumstances over which they have no control, it is useless to deny that circumstances make a great difference with mothers in their life-work. But their condemnation is when circumstances are allowed to rule, and to subvert their principle, when they grow tired and unfaithful to their high trust, and neglect their known duty.

The wife and mother who nobly overcomes difficulties, under which others sink for want of patience and fortitude to persevere, not only becomes strong herself in doing her duty, but her experience in overcoming temptations and obstacles qualifies her to be an efficient help to others, both by words and example. Many who do well under favorable circumstances seem to undergo a transformation of character under adversity and trial; they deteriorate in proportion to their troubles. God never designed that we should be the sport of circumstances.

Very many husbands and children who find nothing attractive at home, who are continually greeted by scolding and murmuring, seek comfort and amusement away from home, in the dram-shop, or in other forbidden scenes of pleasure. The wife and mother, occupied with her household cares, frequently becomes thoughtless of the little courtesies that make home pleasant to the husband and children, even if she avoids dwelling upon her peculiar vexations and difficulties in their presence. While she is absorbed in preparing something to eat or to wear, the husband and sons go in and come out as strangers.

While the mistress of the household may perform her outward duties with exactitude she may be continually crying out against the slavery to which she is doomed, and exaggerate her responsibilities and restrictions by comparing her lot with what she styles the higher life of woman, and cherishing unsanctified longings for an easier position, free from the petty cares and exactions that vex her spirit. She little dreams that in that widely different sphere of action to which she aspires trials fully as vexatious, though perhaps of a different sort, would certainly beset her. While she is fruitlessly yearning for a different life she is nourishing a sinful discontent, and making her home very unpleasant for her husband and children.

The true wife and mother will pursue an entirely opposite course from this. She will perform her duties with dignity and cheerfulness, not considering that it is degrading to do with her own hands whatever is necessary for her to do in a well-ordered household. If she looks to God for her strength and comfort, and in his wisdom and fear seeks to do her daily duty, she will bind her husband to her heart, and see her children coming to maturity, honorable men and women, having moral stamina to follow the example of their mother.

There is no chance work in this life; the harvest will determine the character of the seed that has been sown. Mothers may neglect present opportunities, and let their duties and burdens fall upon others, but their responsibility remains the same, and they will reap in bitterness what they have sown in carelessness and neglect.

Mothers, you are developing character. Your compassionate Redeemer is watching you in love and sympathy, ready to hear your prayers, and render you the assistance which you need in your life-work. Love, joy, peace, long-suffering, gentleness, faith, and char-

ity are the elements of the Christian character. These precious graces are the fruits of the Spirit. They are the Christian's crown and shield. The highest day-dreaming and most exalted aspirations can aim at nothing higher. Nothing can give more perfect content and satisfaction. These heavenly attainments are not dependent upon circumstances, nor the will or imperfect judgment of man. The precious Saviour, who understands our heart-struggles and the weakness of our natures, pities, and forgives us our errors, and bestows upon us the graces which we earnestly desire.

Jesus knows the burdens of every mother's heart. He is her best friend in every emergency. His everlasting arms support the God-fearing, faithful mother. That Saviour, who, when upon earth, had a mother that struggled with poverty and privation, having many anxious cares and perplexities in rearing her children, sympathizes with every Christian mother in her labors, and hears her earnest prayers. That Saviour who went a long journey for the purpose of relieving the anxious heart of a Canaanite woman whose daughter was possessed by a devil, will do as much for the

afflicted mother of to-day, in blessing her children, as he did for the supplicant in that case.

He who gave back to the widow her only son, as he was being carried to the burial, is touched to-day by the woe of the bereaved mother. He who gave back to Mary and Martha their buried brother, who wept tears of sympathy at the grave of Lazarus, who pardoned Mary Magdalene, who remembered his mother, when he was hanging in agony upon the cross, who appeared to the weeping women after his resurrection, and made them his messengers to preach a risen Saviour saying, "Go tell my disciples that I go to my Father and to your Father, to my God and to your God," is woman's best friend to-day, and ready to aid her in her need if she will trust him.

If Jesus is woman's friend and helper, the husband, and father of her children, should never feel it beneath his dignity to encourage and sympathize with the mother in her cares, and assist in bearing her burdens. He should feel the sin and littleness of adding to her trials by bitter words. He should be liberal-minded and generous toward her, not watching with a critic's eye every little neglect on her part, or failure to meet his peculiar ideas.

Christ respected and honored woman. There is not an instance in his entire life wherein by word or act he gave the least encouragement to speak or think disparagingly of woman, or gave the impression that she was not to be respected and honored equally with men. The Majesty of Heaven is not a stranger to the troubles that perplex the mother, or the burdens that weigh upon her aching heart.

In order to be a good wife and mother it is not necessary that the woman's nature should be utterly merged into that of her husband. Every individual being has a life distinct from all others, an experience differing essentially from theirs. God does not want our individuality lost in another's; he desires that we shall possess our own characters, softened and sanctified by his sweet grace.

He wants to hear *our* words fresh from our own hearts, and not another's. He wants our yearning desires and earnest cries to ascend to him, marked by our own individuality. All do not pass through the same exercises of mind, and God calls for no second-hand experience. Our compassionate Redeemer reaches his helping hand to us just where we are. Though Jesus has ascended to Heaven he has not lost his sympathy for you, mothers, but looks with tender love upon those whom he came to redeem.



A. DEVANEY

"While the mistress of the household may perform her outward duties with exactitude she may be continually crying out against the slavery to which she is doomed."



Eight Convictions, and a Mighty Question

For the past nine weeks we have published in the REVIEW a weekly report of our travels in four world divisions—the Northern European, Central European, Southern European, and Middle East divisions. In these reports we endeavored to be eyes and ears for our readers, sharing a few of the sights and sounds that seemed to us to have greatest relevance for Adventists everywhere. With few exceptions we adhered to our purpose merely to set forth facts as we saw them, not attempting to include an editorial evaluation or analysis.

But no one can travel in 21 countries and independent principalities in nine weeks, as we did, without making an intellectual and emotional response. So, in this editorial we wish to share several of the convictions that gripped us with new force as the result of our journey. For convenience, we shall number these conclusions, but the order in which they appear should not be considered an index to their relative importance.

1. The Advent message is "the power of God unto salvation." Critics may falsely label Adventism as legalism, but the facts refute their charge. Everywhere in our travels we found convincing evidence that the three angels' messages transform lives and create beautiful characters as no legalistic religion ever can. Over and over we were thrilled to meet believers whose Christlike lives and joyous Christian experience give evidence that they have been saved by grace and are wearing the robe of Christ's righteousness.

2. The Advent message is the greatest unifying power in the world. Both racial and national barriers become unimportant when a soul accepts the three angels' messages. Heart is knit to heart by the love of Christ. Though at times we found language communication with our believers difficult—or at least inadequate—not once did we fail to feel at one with them in spirit. We felt drawn together by the same warm ties that bind a family together. Surely Christ's prayer for unity ("That they all may be one"—John 17:21) is being gloriously answered in the lives of Adventist believers all over the world.

3. Our members in many countries are made of stern stuff indeed. To join the Advent Movement, many have not only faced the loss of employment, but have also been blacklisted for employment in the future. They have not only faced ostracism by relatives and friends, they have faced the possibility of death at the hands of those who considered them traitors to the religion and culture of their fathers. Moreover, they have met staggering problems involving the education of their children. (Saturday is a regular school day in many countries.) Often we asked ourselves, "How many people would accept the Advent message in America if the obstacles and sacrifices involved were as great as in certain other lands?" Our people overseas merit our confidence, and they need our prayers.

Revelation, Not Human Genius

4. The eternal truths and magnificent spiritual insights found in the Scriptures are, beyond all doubt, the result of direct revelation by God. This conviction,

ever our personal as well as denominational belief, struck us with new force as we traversed the Holy Land, observing the geography of the country and the culture of the people. To believe that the prophecies and spiritual concepts of the Bible are the result of human genius or natural development, rather than a gift by divine inspiration, strains one's credulity almost beyond reason. Neither the kind of life lived by the ancient Israelites nor the land on which they lived was more conducive to producing a great moral and prophetic witness, and correct concepts of God, than were the culture and territory of the nations round about them. Clearly, the Bible is the Word of God. Its principles are eternal. Its message is divine.

5. (a) The Roman Catholic Church is incredibly powerful in some countries; and, (b) though she may talk Christian unity she does not intend to change her major beliefs in order to effect a *rapprochement* with Protestantism and the Eastern Orthodox Church; unity must be on Catholic terms; the "separated brethren" must return to Rome. When one observes how entrenched Catholicism is in many countries, and how intimately involved it is with the life and culture of the people, from the cradle to the grave (yes, more—from before birth to after death), it becomes clear that change is virtually impossible. For Rome is more than a church; it is a state. And today's hierarchy has not forgotten the position that the pope once held when he was able to crown emperors and bring princes to their knees. Present Vatican policies, though often well disguised, are aimed at achieving for the church a leading voice—the leading voice—in world affairs. As Adventists, let us give thanks for the clear prophecy in Revelation 13, and its amplification and exposition in modern language in *The Great Controversy*, that throw light on papal aims. Without them we would be in the same danger of being swept along by today's counterfeit ecumenical currents as are other churches.

Time Is Short

6. Time is short. Not only has Catholicism almost reached the peak of power predicted for it by the Bible, but other religions such as Mohammedanism have experienced a mighty revival and are now on the march. Satan is marshaling his forces for the last great conflict. An uneasy peace exists almost everywhere. Armies are poised on the borders of neighboring countries, ready either to attack or defend. Never were there so many areas in the world where smoldering tensions might erupt momentarily into armed conflict. All of this means that our time in which to proclaim God's last warning message is limited. Now is our opportunity to work. Tomorrow may be too late.

7. Our missionaries and denominational leaders who must do a great deal of traveling in order to carry on their work deserve more credit and understanding than they receive. Occasionally critics suggest that travel is unalloyed pleasure. Nothing could be farther from the truth. Travel has its rewards, true; it is educational, if nothing else. But by what stretch of the imagination can months away from home be considered pleasure? Is it fun to search for edible food in a strange land? or to sleep in a different location each night? or to lose sleep in order to make a plane connection? or to take

the shots necessary for immunization against dangerous diseases? or to learn quickly the value of an unfamiliar currency so that you will offer the right amount for services rendered? or to attempt communication in languages other than your own? or to run the greater risks of accident implicit in extensive travel by car, air, ship, train, et cetera? or to meet the problem of being appropriately and respectably dressed, in spite of rain, cold, or heat, while "living out of a suitcase"? No, continual travel, even with the purpose of advancing the cause of God, is a sacrifice. It was true when the apostle Paul was clinging to a board after being shipwrecked. It is true today. God bless our leaders, both at home and abroad, who must travel constantly year after year.

8. The work is far from finished in most lands. This is not a pessimistic note; it is a simple statement of fact. People in the United States sometimes tend to think that Adventism is as strong everywhere as it is in America. But even if it were, this would be slight cause for comfort, for there are many places in the United States where we have scarcely begun to reach the populace with our message. And, in general, we are far weaker overseas than in the United States. To illustrate, in the entire Middle East Division we have fewer members than does the Sligo church in Takoma Park.

This should not discourage us, but it should prompt us to attack our world task with unparalleled vigor and intensity. It should lead us to think in new dimensions of sacrifice. It should move us to dedicate our hearts and lives unreservedly to Christ and His cause. Human effort will not finish God's work—the work will be finished by the power of the Holy Spirit—but neither will it be finished without human effort. Money will not finish the work, yet money is sorely needed, in unprecedented amounts, in hundreds of places all over the world.

Neglecting God's Work

Anciently, God asked: "Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?" (Haggai 1:4). The people were neglecting God's work in favor of their own. They were building for self instead of for Him. Is not the situation today similar? With a world soon to be destroyed, with millions of people perishing in sin, with the line of missionaries stretched so thin that it is all but inconsequential in many places, we continue old patterns of giving and working; we absorb ourselves with trivia; we content ourselves with the mere sprinkles of the Holy Spirit instead of showers. How tragic!

A few weeks ago we visited the city of Damascus, Syria. Nineteen centuries ago on the way to that city Saul the persecutor was brought to his knees by divine power. "And he, trembling and astonished said, Lord, what wilt thou have me to do?" We believe that this question should be asked by every Seventh-day Adventist today. If asked sincerely, with a willingness to act on the divine answer, it could result in a great revival and reformation. It could result in an unprecedented outpouring of money for God's work—everyone giving many times the amount of his present offerings; some giving tens of thousands of dollars. It could result in an unprecedented outpouring of missionaries—ministers leaving the security and comfort of well-organized churches for the rigors of pioneer work in dark areas; medical personnel giving up lucrative practices for the sacrificial task of staffing mission hospitals. It could result in hundreds and thousands of gifted church members offering themselves for service as literature evangelists.

Dare each of us ask the Lord just now, "What wilt thou have me to do?" To ask it sincerely—and then to act—might well open up the most exciting period in the history of the church!

K. H. W.

From the Editor's Mailbag

One of our dedicated church school teachers writes that at times the mother of one of her school children bakes a birthday cake and brings it to school. She says that the mother is "a backslidden Adventist." Believing the cake is probably made with cake mix and contains animal shortening, she wonders whether she ought to encourage the children to eat it. Yet she does not want to offend the mother and so feels she should eat a little herself. What should she rightly do, she inquires.

Our Reply

I believe there are some definite limits that we have to draw on this matter of trying to be sure of what we eat. Otherwise we are likely to suffer from nervous tension and perplexity to a degree that would be even worse than the evil effects of a little unwholesome food. There are practical lines we have to draw on a great many matters. That's what the Jews forgot when they tried to work out fine details. They took the command against working on the Sabbath and then proceeded to refine it to the point where it was ludicrous. Certainly we ought not to carry a trunk around on the Sabbath. We ought not to be carrying satchels. Well then, we ought not to carry, so they thought, even a little handbag. Finally, we should not carry even a handkerchief. It would have to be sewed to our garment and become a part of our clothing. Thus only, they felt, could we avoid the technical evil of engaging in the work of carrying around a hanky.

We say that's absurd. It is. But the absurdity arose from trying to refine to too fine a degree a holy command. I think of this often when I come up against a question such as you pose here. I believe you were wise when you said you thought that under certain conditions it was better to eat than to cause offense to someone. When overseas I have found myself on a few occasions going through the motions of sipping some very small sips of tea so as not to offend a gracious host who had placed the tea before me. I am sure I did not violate the spirit of any good health rule. (Actually, I didn't like the taste of the tea. Why do some people become so ecstatic about it?)

I think there is another point to remember. Paul said, "Eat, asking no question for conscience sake." There are times when, all things considered, we should simply do the best we can under the circumstances, without trying to get a careful analysis of the content of the food before us. Overseas I've been glad, at times, that I really didn't know exactly all that I was eating—though I'm pretty sure it wasn't animal flesh, because I can hardly stand even the smell of that.

I've asked bakers about the matter of shortening and they've told me that they don't always use animal fat for shortening in pastries, cakes, and the like, or in bread, for that matter. If the market is such that vegetable shortening is cheaper, they use that instead.

There are great issues on healthful living, truly there are. Let us focus on these with earnestness, going ahead in reform as rapidly as the way becomes clear and evident. On some other matters, such as you discuss in your letter, I think we should not perplex our minds beyond reason. Personally, I find an easy solution of the problem of many pastries and cakes by acquiring a taste for more wholesome food. Rich mixtures of sugar and milk, for example, can be more deleterious even than a little flesh food. I commend you for your sensitive conscience. But there is such a thing as an oversensitive conscience that robs us of peace of mind, as witness the Jews and Sabbath burdens.

F. D. N.



1. A typical reed house on one of Lake Titicaca's floating islands. Carlos Velasquez, teacher at the floating-island school, stands beside the "lady of the house." 2. Children arriving for school in their little balsa canoes. 3. These are the children who attend the floating school, which stands behind them. Their teacher, Carlos Velasquez, stands at the right. 4. The floating-island schoolteacher, Carlos Velasquez, holding a preschool child with matted hair that has never been combed.

A Floating School on Lake Titicaca

By Herman Guy

Departmental Secretary, Lake Titicaca Mission

PEDRO lives on an island in Lake Titicaca. But this island is different—it floats. Pedro has never been to town, never seen an airplane, never slept between sheets. There are many more things Pedro has never experienced. He is 16 years old and has never been to school a day in his life—until very recently, that is. He had never had a haircut or combed his hair, either.

Pedro's home is small. It is made of reeds that grow out of the lake. It is large enough only to crawl inside and lie down to sleep, and it is here that he spends damp nights. Pedro sleeps under a few rags and reeds on the floor of the house, which is the top of the reed island. There are 15 or 20 other houses on Pedro's island just like the one he lives in. The kitchen is outside in the open air. The front room is also outside. The garage—well, that is where everybody parks his

latest model balsa boat. The roof of Pedro's house is covered with drying fish or water birds. If the family gets tired of dried fish, they eat some of the reeds.

Pedro goes fishing every night of the year. His father is a fisherman, and his grandfather is too. This is all they know how to do. Here his ancestors have lived and died for centuries. Pedro has never been to town because he is afraid of people other than his own relatives and friends who live on his island or others close by.

Pedro's father is a witch doctor. In his house he has a collection of charms consisting of such things as leaves from the coca plant, fish bones, and a monkey tooth. He consults the spirits each day to see if the fishing will be good, and if he will be able to sell his catch, and other such things. All Pedro's male relatives are witch doctors.

One day not long ago a white man and woman with a native interpreter came to visit Pedro's island. His father and all the other people tried to drive them away. But after talking a while with the interpreter, Pedro's father decided to let them stay for a few minutes. You see, Pedro had never seen a white man and neither had any of the people, and they were afraid. The white man had a motorboat. Pedro had seen one on the lake before, but never so close to his home. The white man gave them some bread to eat, and his wife gave one person an injection. Then they left, promising to return. They came again and again—Wellesley Muir and his wife Evelyn, with the interpreter, Carlos Velasquez.

Then other white men began to visit the islands in Lake Titicaca—D. K. Sullivan, Lloyd Cleveland, Herman Guy, friendly doctors, nurses, and others.

When they came, Pedro's father asked for a school, so his people could learn to read and write. The missionaries had a meeting together and decided that now was the time to start a school. But where was the money to come from? There was none at the mission station for a new school. But God opened the way by sending some money that no one expected. A local mining company sent 100 oil drums for floats on which to build the school. And there were other gifts too.

So today there is a floating school close to Pedro's island, built by the Adventist mission and supported by the prayers and gifts of many people around the world. Carlos Velasquez is the teacher. He lives at the school with his wife and children.

Recently when Carlos went to the islands to find the boys and girls that wanted to go to school he visited Pedro's father first of all. But Pedro refused to go to school. He was still afraid. Then one day in school Carlos got out his hair clippers and began to cut the boys' hair. After that he gave each of them a comb and some soap. Pedro was watching far off. Then and there he decided he wanted a haircut too. So he went to school to get a haircut and a comb. But Pedro is getting much more than a haircut and a comb. He is learning to read and to write, and more than that, he is learning about Jesus.

Will you pray for this floating school on Lake Titicaca, and for the 80 other mission schools around the lake that are winning souls for God's kingdom?

Mrs. David and the King's Heralds

By Carolyn Stuyvesant, R.N.
Chaplain's Assistant
White Memorial Hospital

This is the story Mrs. David told me as she sat in her room at the White Memorial Hospital a few days after the Voice of Prophecy's King's Heralds sang to her.

"I went by ship to Brazil, since my husband is in the oil business there. On the way I became acquainted with Jim and Joan Holder, who are Seventh-day Adventists. They were going to your church's hospital in Belém. He's a lab technician there.

"They had told me that the King's Heralds were to be there, so we looked forward to hearing them. But when we arrived, we discovered that they had already gone. Of course, we were all disappointed.

"In the months that followed my husband and I became well acquainted with Jim and Joan. I admire the work they are doing. They are so devoted to the people. Often they do without things to provide for the people around them.

"For instance, one day I was going to buy a small gift for Mrs. Holder. Then she told me about a woman who needed hospitalization but had no money. So I gave Joan the money and told her to spend it the way she wished. And do you know what she did? She paid that woman's hospital bill! She even took all five of that woman's children into her own home

to care for them, along with her own. I couldn't do it. I'm not that unselfish, but she's happy to do it.

"Then I got sick. The hospital folk told me I'd better come up here. So here I am. And imagine it! I was in the lobby the other day and saw the poster telling that the King's Heralds and Pastor Richards were to be here for the Week of Spiritual Emphasis.

"Then a nurse told me that the King's Heralds were coming to sing in the hospital. She asked if I'd like to have them sing to me. Would I? I surely would! And they sang to me in the hospital!"

With Our Believers in Poland

By Erwin E. Roenfelt, President
Northern European Division

Poland, a part of the Northern European Division, is a beautiful and interesting country with a population of 30 million. It contains many large and interesting cities and a great number of towns and villages. Many of these are very old, with a history going back 12, 15, or more centuries.

Huge industries employ a large percentage of the country's manpower. The land is extensively and intensively cultivated. Crops of various kinds are grown, and as many as three different kinds of crops are produced on the same land during a spring and summer growing season. The people of Poland are industrious. During the summer men, women, and children can be seen working on the land from early morning until nine o'clock at night. People employed in industry will work their little sections of land at the close of the day's work.

Appointments took me to Poland June 21 to July 8. Alf Karlman, the division

treasurer, accompanied me for a portion of that time. It was a real joy to meet our Polish people and to witness their faith in, and devotion to, the message. Many of our Polish believers have passed through severe trials, but this has purified their lives and ennobled their characters.

During my visit to Poland I attended the three local conference sessions and three united gatherings of our people, delivered the graduation address at our training college, took part in a number of committee meetings, and had numerous personal interviews.

The first of the sessions, that of the South Polish Conference, was held in Kraków. A large hall had been secured for the meetings and its accommodations were used to the full. The business of the session was handled with expedition. Not only the appointed delegates, but all of our people took a keen interest in the business meetings. The evident hunger of the people for the Word of God was evidenced by the excellent attendance at every service, irrespective of the time of day at which it was held. At the close of one, many in the congregation would rise, stretch their limbs, and then sit down in readiness for the next service. One meeting followed another in quick succession, and some of us had the responsibility and privilege of preaching a number of sermons each day. The experience was taxing, but rewarding.

The Polish people are renowned for their vocal and instrumental music. Never have I heard such congregational singing, and the special vocal and instrumental presentations were thrilling. At each of the sessions I attended we heard upwards of six choirs and choral groups, besides soloists and other vocal combinations. At each session there were also two or more orchestras, and at one there was also a full brass band. At least four vocal and instrumental items were featured at each service.

King's Heralds and Mrs. David.



At the close of the Kraków meeting some of us hastened back to Warsaw, arriving there late one night. Next day I was taken to the training school, which is about 40 miles from Warsaw. The school is established on excellent property, but the need for further development is great. Additional dormitory and classroom space is urgently needed, especially dormitory accommodation for the young ladies. Very few young women can be accepted as students because of the serious housing shortage.

After the graduation exercises in the afternoon, we inspected the school and the campus. This was followed by an evening meal in which the faculty members, their families, the visitors, and the student body united in happy fellowship.

Jelenia Gora was the city chosen for the West Polish Conference session and union meeting. Here we own a fine, commodious church building. It is well built and contains a magnificent pipe organ. Large numbers assembled here, and again we followed an intense program. How the people—men, women, and children—sat through service after service, evidently enjoying the preaching of God's Word, constantly amazed me. They seemed to consider physical food a secondary consideration. To get away for a meal was a real problem. One day our noon meal came in midafternoon and the evening meal after ten o'clock at night. Our people in Poland evidently believe that "man shall not live by bread alone."

Warsaw Rebuilt

The East Polish Conference session was held in our spacious church in Warsaw, capital city of Poland. This city suffered severely during World War II, nine tenths of it being completely destroyed. The removal of the ruins and the debris was a colossal task. Not only has this been accomplished but an almost completely new city with a population numbering a third of a million has been built. Wide streets, splendid buildings, and spacious parks are features of this new metropolis.

The work of the session, which was conducted in an atmosphere of wonderful harmony and splendid Christian fellowship, was completed before the Sabbath. Since a large gathering of our people was expected for the weekend, arrangements had been made for the use of the Calvinist church in the heart of the city for Sabbath and Sunday. It seats more than 1,000 persons, but even this was inadequate, and many of our people found it necessary to stand through service after service.

The only break in the continuity of our meetings occurred at 11 o'clock on Sunday morning, when, according to arrangements, the Calvinist minister conducted a service for his members. So many of his members have moved away that at most only about 40 remain to attend the services. On this particular Sunday he preached to a large congregation, however, for all of our people attended, and the church was more than packed. Incidentally, I might mention that our membership is now the second largest of any denomination in Poland.

The ordination of men called to the ministry is always a source of joy and inspiration to our people. Five tried and



Frederick Stauffer, Harold Heath, and Clifford Robbins (center, left to right) were ordained to the ministry July 6 at the Ohio centennial camp meeting. Elder Robbins is the grandson of W. M. Robbins, former president of the Ohio Conference. Elder Heath set a student sales record of \$12,000 while canvassing in Nebraska during the summer of 1958. Elder Stauffer served as assistant dean of men at Columbia Union College during his years as a student.

Participating in the service were N. C. Wilson, president of the Columbia Union Conference; A. C. Fearing, associate secretary of the General Conference Ministerial Association (right); Ohio Conference president D. W. Hunter; and R. S. Watts, vice-president of the General Conference (left).

FRANKLIN W. HUDGINS, *Departmental Secretary*
Ohio Conference

Ohio and Kansas Ordinations

Ordained at the Kansas camp meeting in Enterprise were J. Sherwood Jones, pastor of the Coffeyville district; C. J. Owens, pastor of the Iola district; and Ira J. Dennison, pastor of the Salina district (right). Participating in the service were Karl F. Ambs, assistant treasurer of the General Conference; Andrew C. Fearing, associate secretary of the Ministerial Association of the General Conference; H. C. Klement, president of the Kansas Conference; and R. H. Nightingale, president of the Central Union Conference.

H. C. KLEMENT, *President*
Kansas Conference



trusted brethren were ordained to the gospel ministry at the various meetings. More workers are greatly needed to herald the message of salvation to the inhabitants of that country.

Our people in Poland are convinced that this is the day of opportunity for the Advent message in their land. Workers and lay members dedicated themselves to God for His use in the proclamation of His message to the multiplied millions of their land. May the Lord richly bless their endeavors.

Voice of Prophecy Offering

By Neal C. Wilson, President
Columbia Union Conference

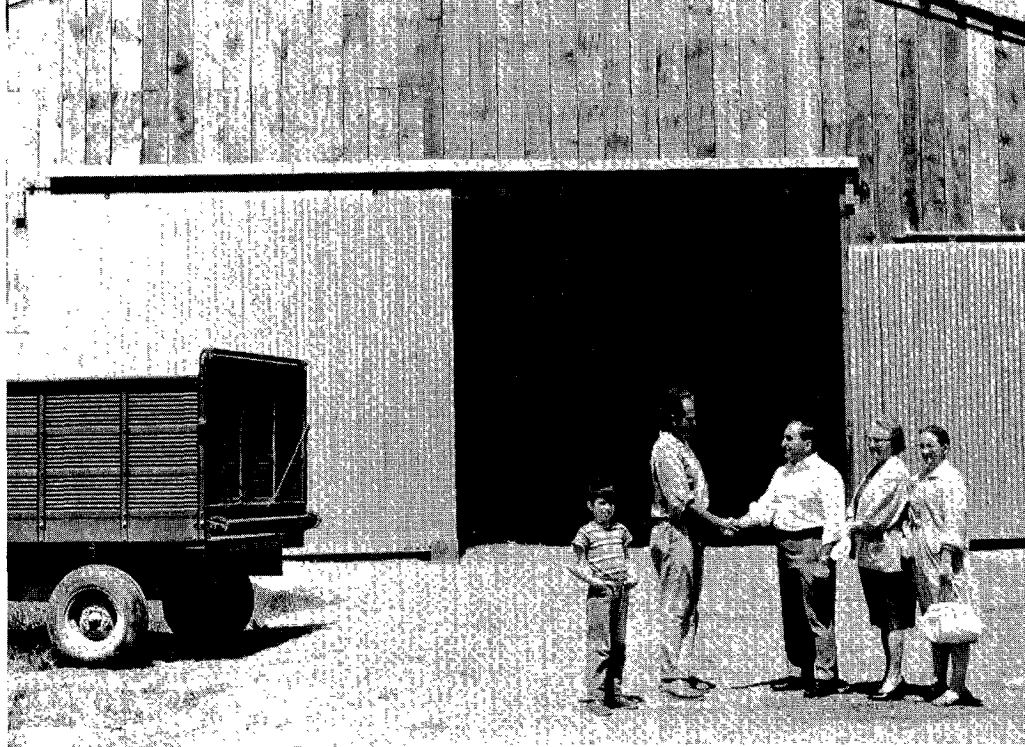
Each time I attend a meeting of the Voice of Prophecy board of trustees my soul is revived and stirred. As I listen to reports of God's providence in opening doors and overcoming major obstacles, and as I hear the testimony of men, women, and youth won to Christ, I can but thank God for this mighty agency dedicated to the preaching of the gospel.

The question naturally follows, What should be my personal response to this growing work and to the annual appeal of the Voice of Prophecy for a special and larger-than-ever offering on Sabbath, October 19? Frequently we hear the expression, "I don't owe the world anything. What I have is mine; I earned it." Unhappily, this attitude is sometimes found in the church, and even in our own hearts. To those, however, who have truly accepted Christ and the responsibilities and privileges of partnership with God, there is a totally different view of gospel stewardship. The apostle Paul considered himself a debtor to all men. Every true Adventist feels the same way. And so, with the Voice of Prophecy Offering immediately before us, the question faces each of us, What can I do?

The Voice of Prophecy has a new daily program designed to put the message on the air seven days a week. There is something solid, arresting, and permanent about sending the message into homes, offices, cars, and hearts every single day! Your church should investigate the possibility of securing time on your local station, and if necessary devise a plan to finance such a program. Rich rewards in soul winning are certain to result.

Besides venturing forth in faith with new possibilities, our task just now is to maintain and enlarge what we are doing. Costs keep spiraling, but at the same time results are greater. When I try to decide what I as an individual should do, I am helped by the counsel of the messenger of the Lord found in volume 6 of the *Testimonies*, page 441: "Since the Lord is soon to come, act decidedly and determinedly to increase the facilities, that a great work may be done in a short time."

As the Lord hath prospered us, so let us give. Each Christian is a debtor and should gladly sacrifice to ensure the maximum coverage of the Voice of Prophecy in proclaiming the good news of the coming of the Lord Jesus.



Christianity in Action in Massachusetts

Last fall Witold Kloczkowski, a farmer of Lancaster, Massachusetts, lost his barn and \$4,000 worth of hay in a fire caused by two young men out on a spree. The farmer did not have money to rebuild, but he desperately needed a barn.

Thereupon, Nazareno Cosimi, an Adventist contractor, offered to supply the labor to rebuild the barn if the farmer could borrow money for the materials. Men from the South Lancaster Village church responded to the call and worked Sunday after Sunday until the barn was completed. Each Sunday the Dorcas Welfare Society, under the leadership of Mrs. Paul Ford and Mrs. Velma Clark, provided dinner for the workers.

Needless to say, the farmer was most grateful for this act of kindness by his Seventh-day Adventist neighbors. Kloczkowski (left) thanks his Adventist neighbors for the completed barn.

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

Forward in Central Africa

By Robert H. Pierson, President
Southern African Division

The republic of Rwanda and the kingdom of Burundi are two small, newly independent nations in the very heart of Africa. In area these countries are smaller than South Carolina, and their combined population approximates the number of people living in Massachusetts. But God has been doing great things in this part of His vineyard.

The first session of the Central African Union, newest union in the Southern African Division, was held in July at our Gitwe Training School in Rwanda. Representatives of nearly 58,000 baptized church members met to transact business and to lay plans for the coming quadrennium. Homelands of workers present included Rwanda, Burundi, Congo, England, South Africa, the United States, France, Belgium, Switzerland, Italy, and Germany. It was a meeting of God's united nations.

W. R. Vail, president of the Central African Union, reported more than 1,000 evangelistic efforts being held during 1963, with some 15,000 lay workers par-

ticipating. These men and women were well prepared to do effective soul-winning work, for they were responsible for more than half of the baptisms during the past two years.

The number of converts added to the baptismal classes during the past biennium was larger by several thousands than the total population of Mountain View, California. This was the result of direct evangelism and the work of MV members, literature evangelists, and lay workers.

Jonas Gisimba is one of our dedicated literature evangelists. Through the years he has been responsible for approximately 100 persons baptized. As I talked with Jonas I was impressed with his sincerity and his true Christian spirit.

Zacharia Matateri, associate union publishing leader, called on the governor of his province. By the close of the interview Brother Matateri not only had sold a book but was asked to pray for the governor.

If the students in the 597 schools in Rwanda and Burundi were placed one to every mile around the earth at the equator, which runs a few miles to the north of us, our 28,000 young people would more than reach around the world. P. G. Werner, educational secretary of the union, reported that more than half of



Pastor Mose Segatwa, first African worker in the Central African Union, Africa.

The central African Union needs more than 500 church buildings to meet the pressing demands of the large influx of members each year. Simeon Ntizikwira, union Church Development secretary, reports that many of our large congregations either worship out under the trees at the mercy of the weather, which is both cold and rainy during certain seasons, or in unrepresentative buildings. But the members, ever grateful for help from abroad are not sitting at ease waiting for money to be dropped into their laps. They are helping themselves. Under a new plan for church development, 29 new churches will have been completed and dedicated by the time this report appears in print, and 113 other church building projects are in various stages throughout the union. Here \$1,000 goes a long way toward erecting an average church building, but construction costs in Africa have risen steeply as in other parts of the world. Meeting these needs is a tremendous undertaking.

The most recent soul-winning agency in the union is the new Voice of Prophecy Bible Correspondence School, which offers lessons in Kinyarwanda, French, Kiswahili, and English. As funds are available we hope to add Kirundi, the main language of Burundi. M. J. Church is heading up this promising new work.

Recently, A. G. Roth, veteran leader of several French-speaking countries in different parts of the world, joined the ranks of the Central African Union as principal of the Gitwe Training School. Elder Frank Unger, for many years a leader in the publishing work in Southern Africa, and his wife arrived during the meetings. He will serve as secretary-treasurer of the union.

these young men and women are in the baptismal classes. About 90 per cent of those who complete the different courses offered at Gitwe enter the Lord's work. A new high school and college is now under construction near Usumbura. This new institution, beautifully situated on a low, fertile hill overlooking Lake Tanganyika, is possible as the result of a recent Thirteenth Sabbath Offering overflow from our loyal people around the world.

Visualize a Sabbath school with as many members as there are people living in Fresno, California, in Lincoln, Nebraska, or in Chattanooga, Tennessee, and you will have an idea of our Sabbath school membership in the Central African Union. I believe this is the largest "Sabbath school union" in the world—135,000.

The Sabbath school members in these two beautiful countries are soul winners. J. G. Evert, Sabbath school, home missionary, and MV secretary for the union, gave a thrilling report of their exploits for God. On the island of Idjwe, in Lake Kivu, the Sabbath school members began working in their community. As the months passed the interest grew until today one entire church of another denomination has joined our Sabbath school, and the older members are preparing for baptism.

Central Africa has not been without its problems and obstacles. Many of our people have lost all their possessions in past outbreaks. But with the coming of independence the situation is peaceful, and we have full liberty to preach the gospel. What a joy to be associated with the leaders and workers of this thrilling field in heralding the good news of a soon-coming Saviour! By next General Conference time the leaders of this union hope to have more than 170,000 adherents in these two beautiful countries. Won't you pray that this vast harvest of souls may be realized?

Condensed News

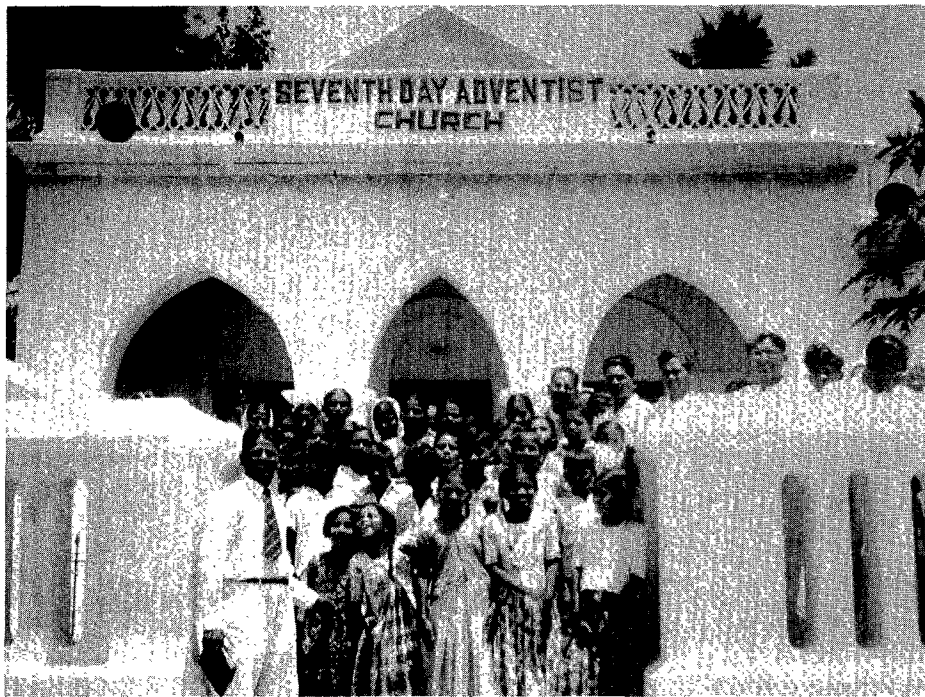
Mato Grosso Biennial Session

The eighth biennial session of the Mato Grosso Mission was held July 3 to 6. This year because of the great increase in membership we rented a hall that could seat about 800. More than 100 delegates were present. Many visitors, including hundreds of non-Adventists, came to hear the speakers each night. One night so many were present that people were standing all around the building.

Among the speakers were Osvaldo Azevedo, president of the South Brazil Union; Roberto Azevedo, public relations and temperance secretary of the South Brazil Union; Alcides Campolongo, director of the Portuguese Faith for Today program; Gerônimo Garcia, Bible teacher at the Instituto Adventista de Ensino in São Paulo; and Ardoval Schivani of the São Paulo Conference. Also present were José B. Araújo of the Cuiabá district in

Members moving from Sabbath school to the place for preaching service, at Gitwe Mission in Rwanda, on July 6, during the Central African Union constituency meeting. About 3,000 were present.





Masulipatam, India, Dedication

This church in the coast town of Masulipatam was dedicated May 4. A. J. Johanson, president of the South India Union, preached the dedicatory sermon; S. John, treasurer of the South India Union, led in the Act of Dedication; and M. S. Prasada Rao, president of the North Andhra Section, offered the prayer of dedication.

M. S. PRASADA RAO, President
North Andhra Section

the north, and Antonia Simão da Silva of Dourados, in southern Mato Grosso.

The statistical reports showed wonderful progress. The publishing department had an increase of 141 per cent in sales over the previous biennial report. This year deliveries will pass the 10 million cruzeiro mark. We have 26 colporteurs now, whereas two years ago there were less than 15.

The membership stands at 1,976, compared with 1,200 two years ago. Truly the Lord has led wonderfully, and this year looks even more promising. Pray that the work will continue to grow and will soon be finished.

R. C. BOTTSFORD
Departmental Secretary
Mato Grosso Mission

Florida Sanitarium and Hospital Lays Cornerstone

The cornerstone for the new east wing of the Florida Sanitarium and Hospital was laid July 30. Capt. Sidney Lunch, commanding officer of the Salvation Army, gave the address. Others participating in the service were William Conomos, chairman of the civic advisory council and manager of the Orlando daily newspapers; Senator Beth Johnson, of Florida; Robert S. Carr, mayor of Orlando; Allen Trovillion, mayor of Winter Park; Don R. Rees, president of the Southern Union and of the hospital board; Don W. Welch, administrator of the Florida Sanitarium and Hospital; C. A. Reeves, chaplain; and S. L. Dombrosky, pastor of the Orlando Central church.

A metal box was placed in the wall behind the stone containing the names

of the medical staff and all employees of the Florida Sanitarium and Hospital, the names of all volunteer workers, a history of nursing, the history of the institution, and a copy of the Bible. The box was sealed by Don Welch and placed in the wall by Mayor Carr and Charles R. Sias, M.D., president of the Orange County Medical Society. The cornerstone was then placed and cemented by two workmen.

Mr. and Mrs. Byron H. Sweeney and the four juniors who were baptized in May, bringing to 32 the number baptized as the result of a Vacation Bible School conducted in 1956.



When completed in January of 1964, this new wing will provide 102 additional beds, as well as laboratory, X-ray, pharmacy, surgery, and central service facilities.
H. GROVE, PR Director

Andrews University Summer Music School

Beginning with the 1963 summer session Andrews University is offering graduate course work leading to two graduate degrees in music. Eighteen students are currently working toward the Master of Music Education and Master of Arts in Music degrees. This new program is primarily designed for teachers and prospective teachers of music, with musical leadership in the church and community also being stressed. Dr. Paul E. Hamel is chairman of the music department. State certification is an integral part of the program. Primary areas of concentration are music education, history of music and literature, music theory, and applied music.

DONALD S. LEE, PR Director

Fruitful Portland, Oregon, Vacation Bible School

By B. M. Preston
Departmental Secretary
North Pacific Union Conference

In 1956 the Stone Tower Sabbath school in Portland, Oregon, held its first Vacation Bible School. As very few children lived in that area of the city, Byron Sweeney, a new member, offered to devote his two-week vacation to bringing non-Adventist children from other parts of the city in one of our school buses.

Following the Vacation Bible School, Brother Sweeney arranged to bring the same children to Sabbath school each

week. Eventually two buses became necessary, as the parents began to attend also. By the close of 1962, 28 had been baptized as a direct result of the Vacation Bible School and the bus follow-up program. On May 18 of this year four more were baptized—all fine juniors. They were tiny tots when they attended Vacation Bible School in 1956. They have been attending Sabbath school ever since.

It was a thrill for Brother and Sister Sweeney to see these dear young people baptized and united with the church, bringing to 32 the number baptized as a result of the Vacation Bible School seven years ago.

Healed Through Prayer

By P. R. Diaz, *Chaplain
Manila Sanitarium and Hospital*

Toward the end of June when the evangelistic meeting conducted by Milton Lee for the Chinese community of Cebu City was about to close, David H. Dee, a church elder of the Manila Center, had a miraculous experience of healing through prayer. He was in Cebu City to interpret for Pastor Lee during the meetings at the Cebu Capitol Center.

Mr. and Mrs. Lim are a Chinese family of Cebu City. Mr. Lim is a student of the VOP Bible Correspondence School, and is deeply interested in the truth. He is also an insurance man. He was very happy when he heard that there were to be evangelistic meetings in the city.

When they met in the Capitol Center, Mr. Lim told Brother Dee of his ailing wife. For years she had suffered from insanity and pain. They had visited several doctors and had spent a large sum of money, but without benefit. She was confined in the Chong Hua Hospital, where she was crying and shouting and



Crippled from birth, this little man transported himself to and from the meetings at Sihara by lifting his body forward a step at a time with his arms.

making erratic motions. Mr. Lim invited Mr. Dee to visit his wife at the hospital and to pray for her.

They went to the hospital together on the morning of June 5, and Brother Dee prayed for Mrs. Lim. Before the prayer Brother Dee tapped Mrs. Lim on the shoulder and told her that God in heaven would deliver her from the evil one. Then he prayed earnestly, and when they stood up, Mrs. Lim began to converse intelligently with them. She was completely healed and restored to normal health. They praised the Lord, and went home rejoicing and victorious in the name of the Lord.

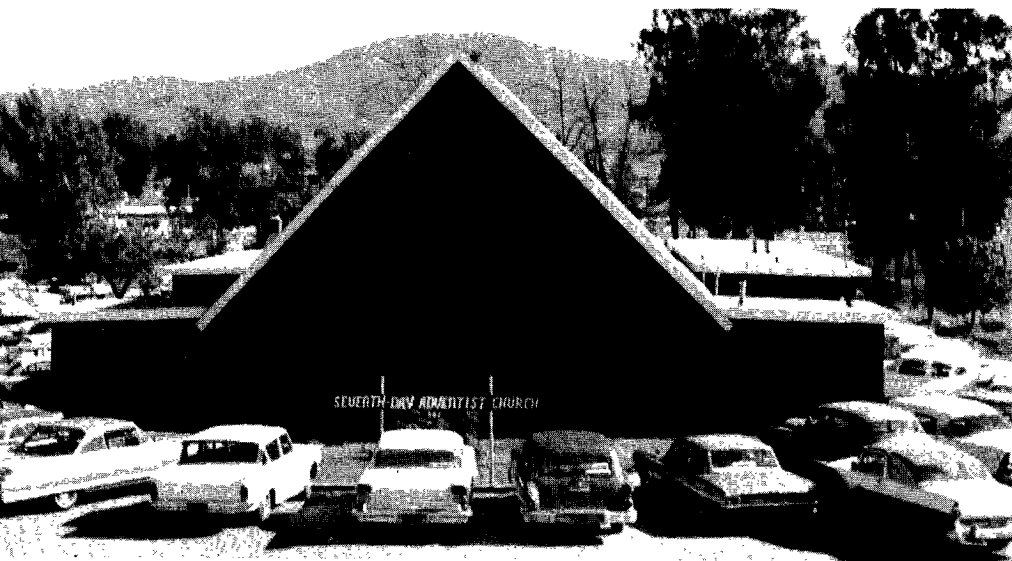
Today both husband and wife are deeply interested in the truth and are preparing for baptism. Pray for this couple and for the others who are waiting to be gathered in.

San Marcos, California, Dedication

The San Marcos, California, church was dedicated July 13. Four years ago a few lay workers began distributing literature and started a branch Sabbath school, and Perry Green, pastor of the Escondido church, held evangelistic meetings. The group was organized into a church by R. C. Baker, then president of the Southeastern California Conference. Later W. H. Wineland, a retired worker, was asked to foster the work. Nearly all of the labor was donated. The value of the building is \$75,000.

Participating in the dedication service were John Osborn, conference president; Harry Schneider, conference secretary-treasurer; R. C. Baker, A. V. Wallenkampf of the Loma Linda University; W. H. Wineland, pastor; and the mayor of San Marcos, William Buelow.

W. H. WINELAND, *Pastor*



Devotion in the Transvaal

By John G. Kerbs, *Departmental Secretary
South African Union Conference
Group II*

At recent camp meetings in the Transvaal, South Africa, I witnessed several outstanding and inspiring examples of devotion to God and His message. At the Ermelo camp meeting in eastern Transvaal, for instance, Patience Mathebula was baptized—on crutches. She now looks forward with new hope and joy to the day when all the lame of earth will leap for joy. Should we not all be more earnest in devoting our time and attention to preparing ourselves for the coming of the Lord?

A young woman baptized at the Pietersburg camp meeting would doubtless still be in the clutches of the world had it not been for the faithfulness of Thomas Maringa, who bicycled 32 miles to his home village each Friday evening to study the Scriptures with her and other interested people. Would that every Seventh-day Adventist were as devoted as Thomas to the task of winning souls!

In drought-and-hunger-stricken northern Transvaal, a small crippled man showed his hunger for the bread of life and thirst for the living water by inching his way faithfully to every meeting.



Patience Mathebula, her face radiant with joy after her baptism.

Growth in Greece

By D. A. McAdams, *Associate Secretary
GC Publishing Department*

Recently as I traveled from the Middle East Division to the Central European Division, I had the pleasure of spending some time with the brethren in Athens, Greece.

Nick Germanis, president of the field, is highly respected and is sponsoring a

strong evangelistic program. C. A. Christoforides is the editor of ΦΑΡΟΣ, a religious magazine printed in the Greek language. They print and distribute 1,000 copies of this magazine each month.

Nick Tallios, the publishing department secretary, informed me that on February 15 they printed 6,000 copies of W. R. Beach's book entitled *We and Our Children*. By May 7 the literature evangelists had sold 2,000 copies of this book. *Steps to Christ* and *Your Cross and Mine* have been bound together in one book, which is also being sold successfully by the literature evangelists.

We and Our Children sells for about 50 drachmas. The literature evangelist collects 10 drachmas and leaves the book with the customer. Then he goes back and makes his collections. When I was in Athens, Elder Germanis was out collecting, and on May 7 collected 1,000 drachmas. His purpose is to find people who are interested and to whom he can give Bible studies.

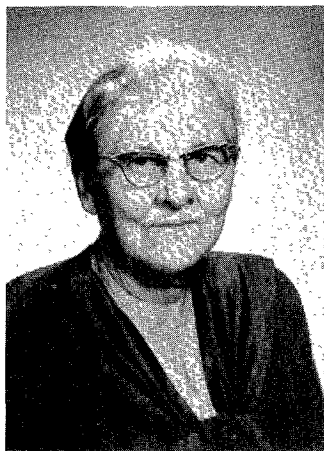
Nick Tallios, the publishing department secretary, told me that the sales goal for 1963 was 60,000 drachmas, but they had already sold 100,000 drachmas' worth by May 7. Sales for the month of April alone amounted to 50,000 drachmas. Mrs. Tallios, in four hours of work, sold 13 copies of *We and Our Children*.

We thank God for this great revival of the publishing work in Greece. It is the plan of the leaders to follow up the interests created by colporteur contacts, and to give many Bible studies. Cooperation between ministers and literature evangelists is important, and the brethren in Greece are using this teamwork plan.

Burlington, North Carolina, Effort

Nine persons were baptized June 29 in the new Burlington, North Carolina, church at the close of a revival effort held by A. D. Livengood and R. E. Gibson, the district pastor (right). This was the second baptism for the series. Four had been baptized the week before, making a total of 13 added to the church. The Bible Marking Plan was used, and 54 persons qualified for a free Bible. The attendance increased as the meetings progressed, for an average of 45 to 50 nonmembers each night. Two were baptized as a direct result of our "shoes for children" program. Others are preparing for baptism. At the left is Alan Adair.

R. E. GIBSON, Pastor



Mrs. Norman Wiles

Mrs. Wiles Visits Malekula

By Faustina A. Dunn

It was with mixed emotions that Mrs. Norman Wiles, beloved pioneer missionary, recently revisited the South Pacific Islands where she and Norman Wiles began their work in 1915.

Many Adventists and non-Adventists have read their story of loving sacrifice among the wild tribes in the New Hebrides, where Norman Wiles died of black-water fever at the early age of 27 some 43 years ago.

On May 23 of this year Mrs. Wiles and her sister-in-law, Mrs. E. C. Harris of South Australia, flew from Sydney to the

islands for a month's visit. It was most gratifying to Mrs. Wiles to find many of the people now baptized. The Christian village on Malekula is called Norman Wiles Village, a living memorial to her devoted husband.

The people asked for stories of the olden days, and as Mrs. Wiles related them, those who were there 43 years ago came, one by one, and stood beside her. She was so touched she could hardly continue to speak.

The late M. E. Kern characterized Mrs. Wiles as "a truly dedicated Christian."

Rallies in East Jamaica

By H. E. Nembhard, President
East Jamaica Conference

The recent visit of J. E. Edwards, secretary of the Home Missionary Department of the General Conference, and B. L. Archbold, of the Inter-American Division, to the East Jamaica Conference will long be remembered. They conducted three outstanding rallies from June 18 to 20, assisted by W. A. Holgate, of the West Indies Union, and C. S. Greene, of the local conference. The object of these rallies was to re-emphasize the person-to-person method of soul winning by home visitation, Bible studies, and prayer for decisions.

On the closing night the laymen in R. Henry's district presented 33 candidates for baptism as a direct result of their efforts. The baptism was held in an improvised canvas baptistry in an unfinished church building. The building had no roof or windows. More than 1,000 people gathered inside for the service, and another 500 stood outside. R. Henry, the pastor, and K. O. Boyd, chaplain of Andrews Memorial Hospital, performed the rite.

We appreciate the instruction, inspiration, and spiritual revival of these rallies. We are confident that a great harvest of souls will be gathered for the kingdom of Christ as a result.



Mr. and Mrs. Larry Glendon Sibley, of Overland Park, Kansas, left San Francisco, California, August 20 for teaching on Guam. They have been in schoolwork in the Arkansas-Louisiana, Oklahoma, and Kansas conferences.

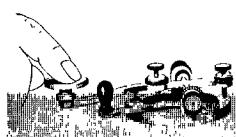
Dr. Harvey L. Rittenhouse, of Beltsville, Maryland, left New York on August 22 for Trinidad, where he will serve as a relief doctor on a short-term basis.

Dr. and Mrs. Siegfried Kotz and three children left Los Angeles, California, for Honolulu on August 23. From there they will sail for Hong Kong and on to Sydney, Australia. Dr. Kotz has recently been appointed as medical secretary for the Australasian Division. Previous to this they gave service in Africa, going out in 1946 and again in 1955.

Mr. and Mrs. Loron T. Wade left Roma, Texas, on August 25 for Guatemala, where Brother Wade will be district pastor in the Guatemala Mission. Brother Wade recently attended Andrews University, following a year on the staff of the Linda Vista Academy in Mexico.

Dr. and Mrs. Glenn A. Patchen and two sons, of Portland, Oregon, left New York on August 28 for Trinidad. Dr. Patchen is under regular appointment to Trinidad, but will be doing relief service for some months.

F. R. MILLARD



Brief News OF MEN AND EVENTS



Canadian Union

Reported by
Evelyn M. Bowles

► Norman Frost, of the Maritime Conference, was ordained to the gospel ministry at the Maritime Conference camp meeting on August 3.

► The annual Newfoundland camp meeting was held in the St. John's church August 9 to 12. W. A. Higgins, of the General Conference Publishing Department, was the principal speaker.

He was assisted by J. W. Bothe, president of the Canadian Union; O. A. Botimer, publishing secretary of the Canadian Union, and conference workers. The highest attendance, highest offerings, and highest Book and Bible House sales for some years were recorded.

► Summer camp was held at Camp Paradise, a few miles from St. John's, Newfoundland, with campers from each church in the conference. Activities included swimming, skin diving, boating, crafts, games, and the campfire. C. S. Cooper, camp pastor, led the campers in a renewed consecration to Christ.

Dominican Conference Ordination

Four young ministers were ordained August 3 as a climax to the first session of the new Dominican Conference, formerly the Dominican Mission. Left to right, they are: Angel Gómez, Joel Gómez, Américo Ciuffardi, and Dionisio Christian.

Participating were W. E. Murray, vice-president of the General Conference; A. R. Norcliffe, president of the Antillian Union; C. L. Powers, president of the Inter-American Division; and Gabriel Castro, president of the Dominican Conference.

DAVID H. BAASCH, *Secretary*
Inter-American Division



Ninety-one Years

The two oldest people attending the Iowa camp meeting the latter part of June were Mrs. Addie French (left) of the Nevada church, and Mrs. Mary Peterson, of the Harlan church. Both are 91 years of age. Mrs. French became an Adventist 28 years ago. Mrs. Peterson was born in Denmark and came to Shelby County, Iowa, at the age of 15. She made her home temporarily with an aunt and uncle, where she accepted the Adventist faith. She became a member of the Elk Horn church in 1889. She now lives alone, does her own housework, attends church regularly, and is an active Dorcas member.

F. J. KINSEY
Departmental Secretary
Iowa Conference



Columbia Union

Reported by
Don A. Roth

► The Potomac Conference held a four-day ministerial-medical retreat at the Blue Ridge Youth Camp near Montebello, Virginia, early in September. Main speakers included Dr. T. R. Flaiz, medical secretary of the General Conference, and Neal C. Wilson, president of the Columbia Union Conference.

► The Ohio Conference and the Columbia Union Conference were hosts at Dayton, Ohio, to the quadrennial presidents' council of the North American Division in mid-September. Directing the meeting was Theodore Carcich, vice-president of the General Conference for the North American Division.

► Evangelism is evident throughout the union conference as many meetings have been planned for the autumn months. The union evangelistic team—Roger Holley and Fred Speyer—conducted a series in late summer at Huntington, West Virginia, with good results.

► Training for evangelism is being given prominence in the department of religion at Columbia Union College. The new director of religious activities and instructor in field evangelism for the department

is Melvin K. Eckenroth, of Trenton, former evangelist, Bible teacher, and conference executive. The arrival of Elder Eckenroth on campus brings strength to the expanding evangelistic concept for future preachers, according to the chairman of the school's board of trustees, Neal C. Wilson. For the past five years Elder Eckenroth has served as president of the New Jersey Conference.

► Ground was broken on July 23 for the new Bethlehem church in the East Pennsylvania Conference. Among those attending the ceremony were Arthur Kiesz, conference president, H. S. Campbell, chairman of the building committee, Al Crawford, chairman of the board of supervisors for Hanover Township, and Kenneth Robinson, supervisor.

► Literature evangelists in the Columbia Union Conference have sold \$618,702.87 worth of books through the first six months of 1963.



St. Albans, New York, Dedication

On June 14 the Linden Boulevard church in St. Albans, New York, began a three-day dedication celebration. R. T. Hudson, president of the Northeastern Conference, gave the Friday evening vesper sermon, and W. J. Hackett, president of the Atlantic Union Conference, spoke at the dedication service Sabbath morning. On Sabbath afternoon F. L. Peterson, vice-president of the General Conference, was guest speaker. R. T. Hudson led out in the burning of the mortgage papers.

The Linden Boulevard church was erected in 1961, when the city redevelopment agency took possession of the old church building in Jamaica. V. L. Roberts was conference treasurer at that time, and pastor of the church during construction.

Former pastors include J. K. Humphrey, L. O. Irons, and G. R. Earle, who succeeded Elder Roberts and was present for the dedication service.

The Linden Boulevard church was designed to seat approximately 300, but the membership already exceeds the 300 mark. Soon ground will be broken for a new addition that will increase the seating capacity to more than 500. E. A. Lockett is the present pastor.

F. L. JONES, Secretary-Treasurer
Northeastern Conference



Lake Union

Reported by
Mrs. Mildred Wade

► Mr. and Mrs. John Keyes, of Detroit, Michigan, have accepted a call to Singapore. Mr. Keyes, who has been teaching in the Southfield Junior Academy, will teach English in the Far Eastern Academy, and Mrs. Keyes, who has been employed in the Outer Drive Medical Center in Dearborn, will be a secretary in the division office.

► At the recent Illinois State Fair V. W. Esquilla, conference home missionary secretary, and his assistants, distributed 42,500 pieces of literature. Among these were 5,000 Faith for Today logs, and 20,000 Voice of Prophecy logs and enrollment cards.

► At the close of the Wisconsin camp meeting, July 27, a baptismal service was conducted for 55 candidates. R. E. Finney, Jr., the conference president, officiated. Two young men, Duane Longfellow and Ivan Morford, who were ordained to the gospel ministry at the opening of camp meeting, baptized their first candidates.

► L. J. Marsa, pastor of the Rockford, Illinois, church, gives a good report of the Boothby-Hoffman evangelistic series that began May 21. There have been four baptisms to date, and 41 new members have been added to the Rockford church.

► V. C. Brown, head of the Bible department at Indiana Academy for the past five years, has recently accepted a call to teach Bible in the academy at Southern Missionary College.

► The new Sparta, Michigan, church was dedicated July 27. N. C. Wilson, conference president, was the morning speaker, and G. E. Hutches, educational secretary of the Lake Union, gave the dedicatory sermon. Among others participating in the service were Charles Lickey, district superintendent, and the present pastor, Oral Calloway. This church began with a small group meeting in the

home of Edith Morgan. In 1957 it grew into a branch Sabbath school, and in November, 1960, it was officially organized as a church.



North Pacific Union

Reported by
Mrs. Ione Morgan

► September 13, the George Knowles-Jim Hiner evangelistic team began a series of meetings with Adam Rudy, at Eugene, Oregon. Elder Rudy is church pastor, and Olive Davies, Bible instructor.

► The new Tabernacle church in Portland, Oregon, will be the center for intensive evangelism for West Portland this fall and winter. This soul-winning crusade began on September 8 with Fordyce W. Detamore and his associates, O. H. Bentzinger and R. G. Collar, participating. Associated with them are W. R. Riston and Duane M. Corwin, pastor and associate pastor of Tabernacle church. Following the Tabernacle effort the Detamore evangelistic team will conduct intensive efforts in Vancouver, Washington, and another in Stone Tower church to cover East Portland and nearby vicinities. These three efforts will continue successfully until the middle of December.

► Evangelism plans in the Washington Conference include a series of meetings to be held by the Mittleider-Beaman-Aufderhar team in Enumclaw, Washington. Pastor of the Enumclaw church is L. W. Robison.

► Alden Thompson, MV leader of the Walla Walla College Society, announces that an academy MV Officers Seminar was held on the college campus September 20-22, geared especially for the boarding academy MV society.



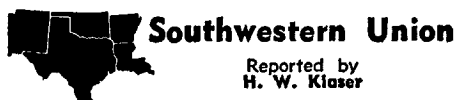
Pacific Union

Reported by
Mrs. Margaret Follett

► Retiring September 1, after 11 years service in Loma Linda University business offices, is Alex R. Monteith, student loan officer and a university foundation officer. His retirement closes a career of service to the denomination which began in 1934. Mr. Monteith has been patients' business manager at the university's White Memorial Hospital and Clinic and Loma Linda Sanitarium and Hospital, assistant university controller, and secretary to the university trustees. He has also served as dean of men, associate professor of Spanish, and academy principal at Pacific Union College; as business manager at



Montemorelos Sanitarium and Hospital in Montemorelos, Mexico; and as principal of Colombia-Venezuela Union College in Medellín, Colombia. Mrs. Monteith continues as administrative assistant in Loma Linda University School of Nursing.



► Five persons were taken into church fellowship at the Hereford, Texas, church in the Texico Conference prior to the dedication of the building on Sabbath, July 27. L. C. Evans, the union president, gave the dedicatory sermon.

► A. C. Rawson, of the Texas Conference, reports that while distributing the Sabbath tract *This May Startle YOU* he found two families keeping the Sabbath that had discovered this truth while studying their Bibles. They are now receiving

Members in Guayaramerin Bolivia

The church group at Guayaramerin, Bolivia, on July 6. Only three months before this picture was taken the membership was less than a dozen. We praise God for blessing the effort conducted by Moisés Tenorio, Inca Union evangelist, as a result of which 88 were baptized.

KARL H. BAHR, *Secretary-Treasurer Bolivian Mission*

Bible studies from Elder Rawson and are looking forward to baptism.

► Womack Rucker of the Regional Conference was guest speaker recently at the State prison at Angola, Louisiana. Brethren Rucker and Oxley have been conducting Voice of Prophecy Bible classes in the prison for three years. Seven inmates have already been baptized, a branch Sabbath school is now being con-

ducted, and six more inmates are ready for baptism.

NOTICES

Christian Record Braille Foundation, Inc., Constituency Meeting

Notice is hereby given that the regular quadrennial meeting of the constituency of the Christian Record Braille Foundation, Inc., will be held on October 15, 1963, at 7:00 p.m. in Takoma Park, Washington, D.C., at the office of the General Conference of Seventh-day Adventists for the election of a Board of Trustees and such other business as may properly come before the members of the corporation.

THEODORE CARCICH, *President*
C. G. CROSS, *Secretary*

Correction

Editors' penciled hieroglyphics are not always easily decipherable. Thus in the Editorial Correspondence from Italy and Switzerland, in the September 5 Review, the name Furka Pass in Switzerland was misread as Turka, and the Villa Aurora, where our school is situated in Florence, was deciphered as Villa Anrova. We regret these errors.

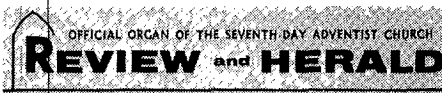
Dietetic Arts at Korean Union College

Young women at Korean Union College in Seoul enjoy learning to cook Western dishes. They study basic principles of nutrition and healthful living and how to apply these principles in their own diets.

The faculty was recently invited to a demonstration of the skills acquired in this class. Under the direction of their teacher, Mrs. T. V. Zytoskee, the young women had prepared samples of a typical breakfast, dinner, supper, and lunch, which they served to each faculty member. The serving was well organized, and many favorable comments were heard. These young women are learning to become homemakers and workers for God.

Beside the table are Pak Yung Cha, Im Chung Cha, Shim Hak Cha, and Shin Wha Ja.

MRS. R. M. JOHNSTON



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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REVIEW AND HERALD, September 26, 1963

News of Note

Our Missionary Launches in South America

M. S. Nigri, secretary of the South American Division, writes as follows about our launch work in that field:

"As you will notice, we have a new launch, the *Luzeiro do Sul*, so named in tribute to the pioneer *Luzeiros* of the North Brazil Union. It was launched May 23 and is serving the Paranaguá Bay area, the coffee port of Paraná state. Nurse Osorio dos Santos and his wife are graduates of Brazil College. In addition to the colporteur launches, we now have 14 medical missionary launches in the South American Division working in Brazil and the Inca Union. We expect to hear soon of two new launches in the East Brazil Union.

"This quarterly report reveals other marvelous facts:

"1. There were 36 people baptized by only two launch captains, Rodolfo Hein of the *Luzeiro V* having baptized 24 of these.

"2. At the 254 religious meetings held there was an attendance of 4,414. Capt. J. F. Moura of the *Luzeiro II* held 120 meetings in three months, and Capt. J. B. Stehling of the *Luminar II* spoke to 1,890 people during the same period.

"3. Of the 2,331 persons who were helped with clothing and food, special reference is made to the *Samaritana* launch, Capt. M. M. Rojas in charge, which helped 1,084 people.

"To all the launch captains we send our heartfelt thanks for their labor of love and for the courage these fine reports have given us."

To those who have followed the reports of our launch work during the past few years it will be apparent that this work has approximately doubled during the past five or six years. The support given to this kind of work by the division and union mission administration is the best evidence of the effectiveness of this approach to our work in the river sections of South America.

T. R. FLAIZ, M.D.

The Stolen Book

Mrs. Cecil Hovland, of Des Moines, Iowa, told me the following story on the occasion of the recent Northern Union lay congress in Minneapolis:

"Donald Graves of Des Moines, Iowa, a new convert, is a firm believer in God's providence. A week before his baptism last March, Don visited the Hampton church. My husband and I introduced him to Elder R. Goransson, who gave him a copy of *The Desire of Ages*.

"Two weeks later, as Don and my husband were traveling together, Don would read the book aloud while Cecil drove. In Sioux City the book was stolen from the car, and Don was heartsick. Already that day he had lost a dollar bill, ripped his good suit on a nail in a filling station, and

watched his new hat blown into the path of an oncoming truck. Loss of the book came as the climax to a bad day.

"Don consoled himself with the thought that the one who had taken the book might be converted. One morning two months later someone left a package at our door during the night, and in it was the book! On the outside cover was a little gold emblem that read, 'Thou shalt not steal.' Whoever read the book and delivered it to its owner 200 miles away must have learned from reading it the great lesson of honesty!"

D. A. DELAFIELD

Russian Edition of Alert

The first copy of an abbreviated edition of the international issue of *Alert* in the Russian language has reached our office. It was launched by action of the Australasian Temperance Society board of governors on December 11, 1962. Although it is primarily intended to serve the Russian community in Australia, it will no doubt be used in other areas. All Russian-speaking members of the Australasian Temperance Society who prefer to receive the Russian edition of *Alert* rather than the English edition may indicate this fact upon enrollment, for all members of the



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

NEW YORK—In his new book, *Religion, the Courts and Public Policy*, Robert F. Drinan, S.J., dean of the Boston College Law School, expresses regret that the claims of Saturday Sabbath observers were rejected in four cases by the U.S. Supreme Court. The "difficulties" which might be created by granting Sunday-law exemptions to Sabbatarians, as held by the Court, "seem to me more fanciful than real," he writes.

PRINCETON, N.J.—Two Roman Catholic observers will be invited to attend the nineteenth General Assembly of the World Alliance of Reformed and Presbyterian Churches (World Presbyterian Alliance) at Frankfurt, Germany, on Aug. 3-13, 1964.

HARRISBURG, PENNSYLVANIA—Efforts to obtain tax-paid bus transportation for Roman Catholic and other non-public school students have failed in the Pennsylvania legislature.

WASHINGTON, D.C.—The Kennedy administration is not opposed to all forms of Federal aid to church-related schools,

Australasian Temperance Society are automatically placed on the mailing list for *Alert*.

The temperance society on the Cook Islands has launched a local edition of *Alert*. The Tahitian Temperance Society and the Samoan Temperance Society have also begun publishing local editions of *Alert* for their members. Every national temperance society has been encouraged to publish such a periodical for their members and for general circulation.

W. A. SCHARFFENBERG

In This Issue

With another school year under way, scores of thousands of parents and young people realize anew that a Christian education is expensive. On page 4 Dr. T. R. Flaiz, secretary of the Medical Department of the General Conference, explains why a Christian education is expensive, and also why it is worth what it costs.

Our cover story by Daw Pan Shwe, of Burma, is the first in a series that will appear from time to time on tithing. This series will consist of personal experiences that have convinced the various writers that God's blessing does indeed follow faithfulness.

Those who oppose the Bible Sabbath often think to bolster their position by claiming that the seventh-day Sabbath did not exist before the giving of the law on Mount Sinai. In the first of another new series, W. E. Read presents convincing reasons for believing that the Sabbath was known and kept by God's faithful ones before Sinai. See page 2.

according to Senator Abraham A. Ribicoff in an address before the Senate. Mr. Kennedy, he said, believes that "across-the-board aid" to such schools is unconstitutional, but added that the President has "specifically opened the door to loans or grants that were not given on an 'across-the-board' basis."

ATHENS—Government authorities here ordered the cancellation of a one-day national assembly of the Jehovah's Witnesses that had been scheduled for Athens on July 30. Police authorities last April granted a permit for the assembly which was to have been confined solely to a series of talks on the Bible, with all members of the sect in Greece invited to attend. An official announcement said that police had been instructed to prevent the holding of the congress either in Athens or any other part of Greece. The Government's decision was made after Minister of Education Christoforos Stratos had called on Greek Orthodox Archbishop Chrysostom of Athens to discuss the matter with him.

LOS ANGELES, CALIF.—On the heels of the closing of Billy Graham's 25-day Southern California Crusade here, which drew a total attendance of 930,340 persons, some 750 churches in the Los Angeles area launched a vast follow-up program of visitation evangelism to enroll the 40,000 reported to have made decisions for Christ at the rallies. Local pastors predicted that at least 30,000 more persons will make decisions during the follow-up.