

REVIEW and Herald

★ **A Religious Amendment**

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★ **Beacon Lights in
Northern India**

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by **Richard M. Gates**

FOR nearly two years we have been trying to get permission to broadcast the Voice of Prophecy over the only radio station in the vast state of Beni in eastern Bolivia. It has seemed next to impossible to break through the religious prejudice caused by the state church. We prayed for funds for the program, and received them; but without a radio station willing to accept our message the money was useless. We went ahead in faith, waiting and watching.

Several months passed, and still we seemed far from our goal. One night I took my old tape recorder to the only man in town who knew how to fix electronic equipment. Unless I could get the recorder repaired, we would have no means of putting the program on the air. As I left the equipment and stepped out into the cool night air, a strange feeling of uneasiness came over me. I felt strongly that the recorder was in danger, that thieves could easily enter and steal everything in the house, but I dismissed the idea and went home.

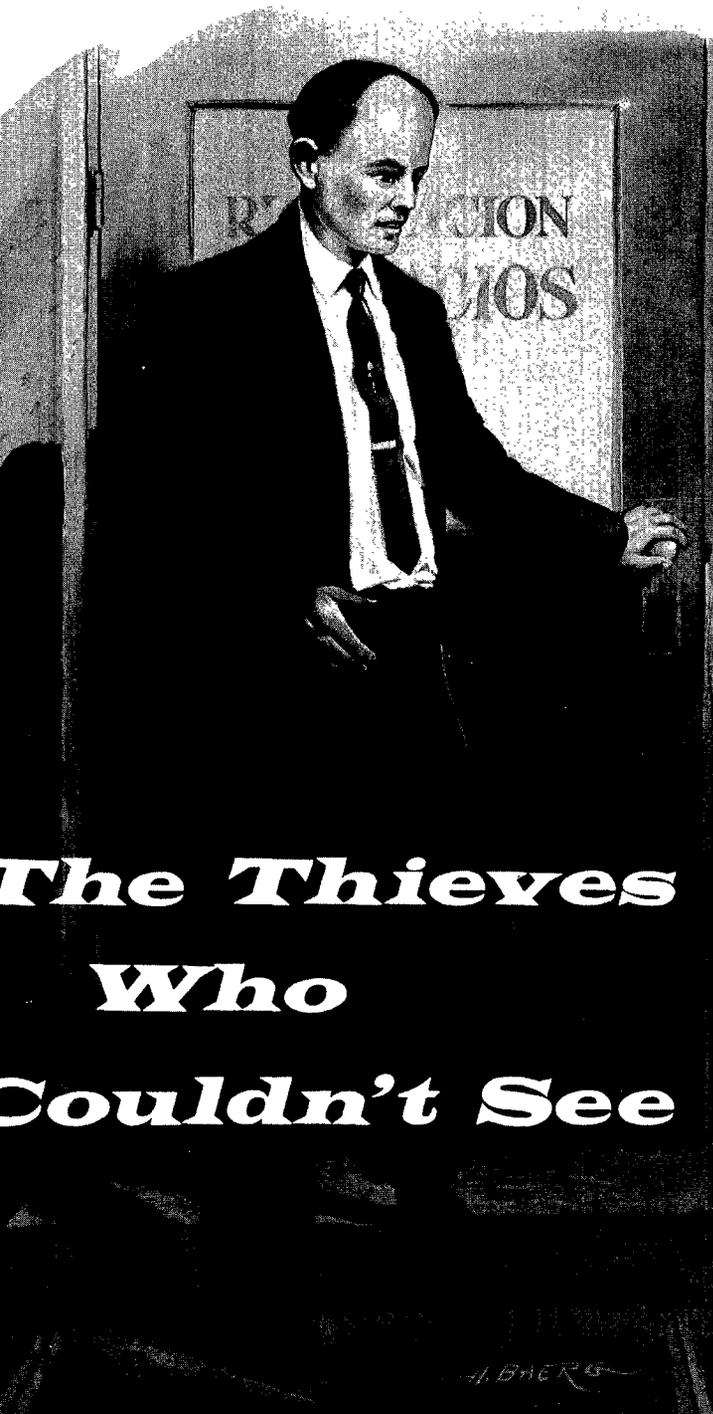
Several days passed. Then, as I visited with a friend, he asked: "Have you heard? Thieves broke into the house of the radio technician, and they carried off five radios and a tape recorder!"

My heart fell. I had no insurance on the equipment, and without this it would be impossible to cover the loss. "Can it be possible that the Lord has allowed us to lose our only recorder?" I thought.

When I visited the man who had received my equipment for repairs, I said, "Tell me what happened. Did they take my tape recorder too?"

"I can't explain it," he replied. "The thieves broke in the door and took five radios that were sitting by your recorder; they crossed the room and found another recorder on the floor, half hidden under the bed, and they took everything except yours! I don't know why they left it; it was on top of the table ready to go. They just didn't see it, I guess."

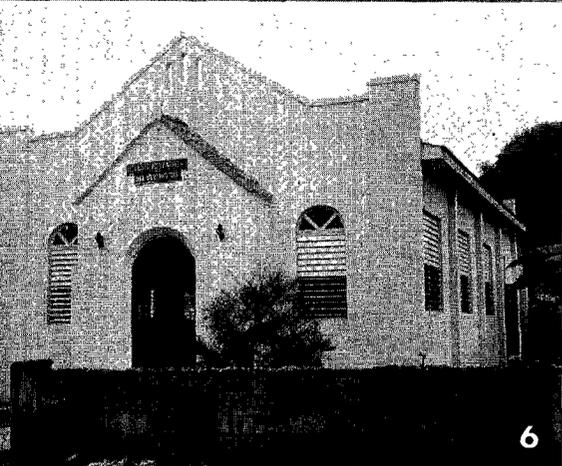
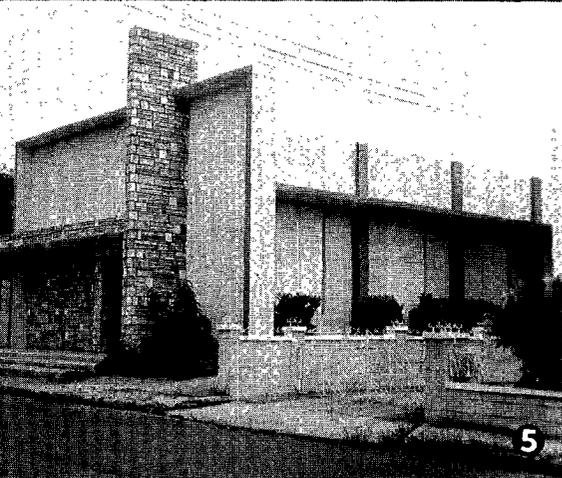
No one needed to tell me why they didn't see that precious piece of equipment. I know the angels forewarned me that I might more easily recognize divine providence. Now, every Sunday morning as the last warning message goes out over the air by means of that recorder in the little radio station, I thank God that when He so orders, even thieves can't see.



The Thieves Who Couldn't See

HARRY BAERG, ARTIST

As I left the equipment and stepped out into the cool night air, a strange feeling of uneasiness came over me.



PUERTO RICO

During the biennial period of the Puerto Rico Conference just ended, nine new churches were dedicated to the proclamation of the gospel. In Barrio Furnias de las Marias, Brother Flor Campos and his brother, who has not yet been baptized, donated a lot with a beautiful view. Immediately the group of brethren, with the cooperation of the mother church of Anones and of the conference, set to work and pressed forward until their church (No. 1 in accompanying pictures) was completed. It is a cement structure 40 by 20 feet, with tile floors and aluminum shutters. This lovely little chapel, with a seating capacity of 100, was dedicated July 13, 1963.

It cost about \$5,000.

The church of San Isidro (No. 2) was dedicated Sabbath morning, July 20, 1963, in a ceremony under the direction of C. L. Powers, Inter-American Division president. This chapel cost \$4,000 and will seat about 100 persons.

The largest and most expensive of the churches built in the past few years in Puerto Rico is the Villa Palmeras church (No. 3). The lot and construction cost was more than \$50,000. The seating capacity is 300. This church has a baptistry on the second-story level, as well as a balcony, mothers' room, and two classrooms for children. This is the first church on the island with the entrance at the rear, but the advantages in this type of construction are already recognized. The church was dedicated on the afternoon of July 20. W. E. Murray, vice-president of the General Conference, gave the dedication sermon. Others present were C. L. Powers, president of the Inter-American Division; A. R. Norcliffe, president of the Antillian Union; and a large group of conference workers.

One of the loveliest and best constructed little churches on the island is Mayaguez Arriba (No. 4), near Antillian College. It has relieved the congestion of our churches in the city of Mayaguez. It was dedicated July 6 and organized as a church with 42 members. At a cost of \$4,500, it has a seating capacity of 100.

In addition to the four churches already mentioned, those of Roosevelt (No. 5) and Sabana Llana (No. 6) also were dedicated in July. Even though these buildings were completed during the previous biennial period, it was not possible to dedicate them because of financial obligations. The Roosevelt church, with a seating capacity of 250, cost \$22,400. The smaller Sabana Llana edifice seats 150 and cost \$7,000.

Earlier during this biennial period the churches of Sabana Grande, Aguadilla, and Rio Grande were dedicated. At present, six more churches are under construction.

During this biennium the following churches were organized: Tortuga, with 24 members; Canóvanas with 22; Dominguito with 24; San Isidro with 25; Mayaguez Arriba with 42; and Campamento with 22. The Puerto Rico Conference now has a total of 80 organized churches. In Barrio Cupey Bajo and in Urbanización Las Virtudes, both in the metropolitan area, companies were formed that soon will be organized into churches, with the help of the Lord.

J. H. FIGUEROA, JR., *Secretary-Treasurer*
Puerto Rico Conference

NEW CHURCHES

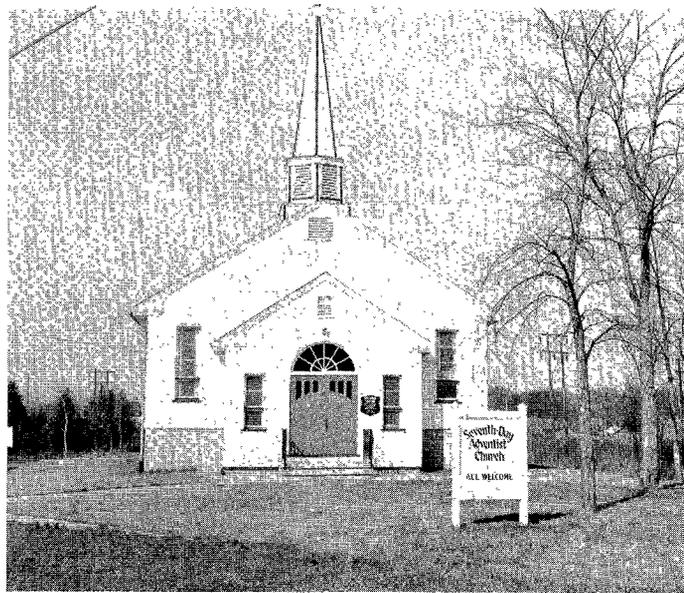
FREDERICTON, NEW BRUNSWICK ➔

The new Fredericton, New Brunswick, church was dedicated on August 31. The mayor of the city, William T. Walker, commended the congregation and extended greetings from the city council and citizens of Fredericton. Chairman for the ceremonies was the local pastor, C. L. Davis. The dedication sermon was given by J. W. Bothe, president of the Canadian Union Conference.

Since 1954, when church deacon Royden Boone began the building fund with \$35 from the sale of scrap material, until the final payment on the property and building, the members have worked and sacrificed to make their new church home a reality. Carl R. Neil, former pastor at Fredericton, directed the building program.

Situated in a desirable location in New Brunswick's capital city, the new church is an evangelistic center for the Fredericton area.

DESMOND E. TINKLER, President
Maritime Conference



← LAKELAND, FLORIDA

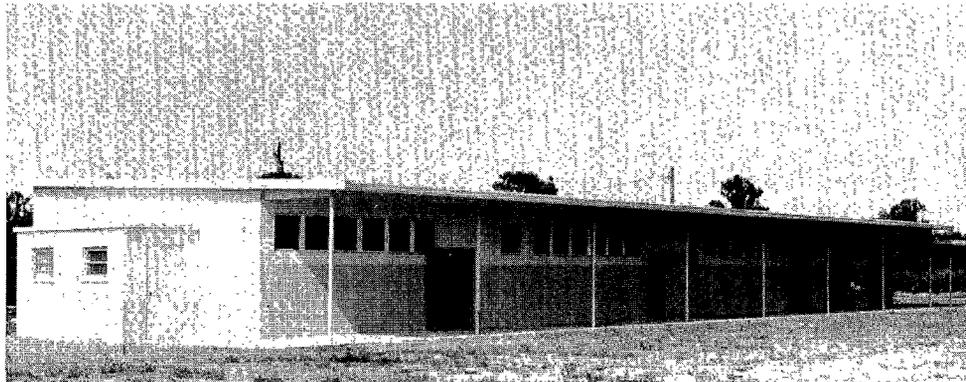
Ground was broken recently for a new church building in Lakeland, Florida. Participating in the ceremony were (from left): H. F. Roll, Florida Conference secretary-treasurer; Shannon Anderson, Lakeland city commissioner; A. H. Robertson, a charter member of the Lakeland church; and H. L. Flynt, pastor of the church. The present church, in use for many years, has been sold. The new church will be erected on a spacious lot adjoining the church school that was built about four years ago. The construction will be under the supervision of Asa H. Waterman, Florida Conference builder. The estimated cost of the sanctuary, including the land, is \$60,000. Additional Sabbath school rooms and recreational and welfare facilities will be added later.

H. H. SCHMIDT, President
Florida Conference

AVON PARK, FLORIDA ➔

A new church school plant valued at \$35,000 was dedicated at Avon Park, Florida, August 25. It is a concrete-block structure with terrazzo floors and has three well-equipped classrooms, a library, and rest-rooms. Participants in the dedication service included H. H. Schmidt, Florida Conference president; Mayor A. E. DeLaney, Jr., of Avon Park; A. W. Ortner, pastor of the Walker Memorial Seventh-day Adventist church of Avon Park; and Arthur Myers, principal of the school, which is known as Highland Lakes Junior Academy.

CHARLES R. BEELER, PR Secretary
Florida Conference



AND SCHOOLS

We Be People
 The meaning of current attempts to add
 A
 RELIGIOUS
 AMENDMENT
 to the United States Constitution

The meaning of current attempts to add A RELIGIOUS AMENDMENT to the United States Constitution

ONE development resulting from the Supreme Court decisions on prayer and Bible reading in America's public schools was a widespread clamor for a Constitutional amendment to permit these religious practices. In 1962, after announcement of the Supreme Court decision, an almost hysterical outburst swept across the country, impugning the characters of the Justices and protesting the decision.

This violent expression influenced Congressmen and State legislators to submit bills to amend the first article of the Bill of Rights. The Rev. H. B. Sissel, secretary for National Affairs, United Presbyterian Church in the U.S.A., reported that after the June announcement Congress received 77 bills in the House and Senate that would amend the Constitution to permit prayers by school children. These bills all died in committee, but when the new Congress convened in 1963, there were 30 of these bills reintroduced, and within 24 hours of the 1963 Supreme Court ruling, eight new similar bills were received by Congress.

Such an amendment is a direct attack on the religious liberty guaranteed by the First Amendment. But this is not new. For more than three quarters of a century efforts have been made to obtain a religious amendment that would declare the United States to be a Christian nation, and thereby give legal sanction to Christian practices.

Ellen G. White wrote in 1888: "We see that efforts are being made to restrict our religious liberties. The Sunday question is now assuming large proportions. An amendment to our Constitution is being urged in Congress, and when it is obtained, oppression must follow. I want to ask,

By M. E. Loewen

Are you awake to this matter? and do you realize that the night cometh, when no man can work? . . .

"Shall we let this Religious Amendment movement come in, and shut us away from our privileges and rights, because we keep the commandments of God?"—*Review and Herald*, Dec. 18, 1888.

This statement concerned an amendment fostered by the National Reform Association that would declare America to be a Christian nation. This objective is similar to that of the proponents of the current religious amendment bill now being studied by Congress.

The Danger

Immediately the question is asked, "What is the danger in such an amendment?"

At the beginning of the history of this Republic the danger was pointed out by James Madison: "Who does not see that the same authority which can establish Christianity, in exclusion of all other Religions, may establish with the same ease any particular sect of Christians, in exclusion of all other sects?"—*American State Papers*, 1943 ed., p. 85.

The philosophy of the founding fathers of the United States was that church and state were to be completely separate. The state was to regulate man's relationship with his fellow men, but it was outside the scope of civil government to regulate the relationship of man to God. The Federal Congress was not to prefer any

religion nor was it to interfere in the free exercise of any man's religion.

Dr. H. B. Sissel, in *Look* magazine of June 18, 1963, advances the thought that though there has been no legal establishment of religion, there has been a social establishment of the Christian religion, and this social establishment is pushing the Government toward a legal establishment. This accounts for the stunned disbelief of churchgoing Americans when the Supreme Court insisted there could be no legal establishment of religion in the public schools.

To declare the United States a Christian nation by Constitutional amendment would be the initial step toward restricting religious freedom. To specify in the Constitution that certain religious acts are permitted would be enacting measures that are outside the province of any civil government. To choose between versions of the Bible, to designate which prayers are acceptable, involves theological decisions that the state is not qualified or authorized to make.

"Religion is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both."—James Madison in letter to Edward Everett, 1823, *American State Papers*, p. 578.

When Christianity is recognized by the Constitution and certain Christian practices are approved, all other religions are relegated to an inferior status. Jews, Buddhists, and unbelievers are definitely put on notice that religiously they are "out of step." There would be definite advantages in accepting Christ and joining a Christian church. Religious people should become troubled when it is a

worldly advantage to profess faith and a liability to refrain from such a profession.

Neutrality Not Hostility

There are those who contend that the Supreme Court has outlawed God and that an amendment to the Constitution is needed to bring the Deity back into American life. Some who have championed religious liberty all their lives are certain that the civil government needs to take some steps to ensure that America remain religiously oriented.

The "neutrality" advocated for the Government by the Supreme Court is not hostility. To keep religion independent of the state, to ensure that the state does not support, promulgate, subsidize, or promote religion is not hostility. Religion is a powerful living force and it can do its work without Government assistance or intervention.

"But there are different levels of religion," as Dean M. Kelley, of the Department of Religious Liberty, National Council of Churches, stated before the 15th Annual National Civil Liberties Clearing House Conference. "The great religious movements that changed men and nations were on a very different level from the religious practices sought to be removed from or continued in public schools. The former make a high or even total demand upon believers and receive a high response in commitment of life and other resources. The latter make a low demand and receive a minimal response. A high-demand religion appeals to a limited number of adherents, but they cut through the listless confusion of the many like a knife! And eventually they have an effect on the purposiveness, the morality, the meaningfulness of the whole culture entirely out of proportion to their numbers. Far from needing the help of government or any other agency, they have help and zeal and commitment and vitality to give!"

The movement to amend the first article of the Bill of Rights of the Constitution is gaining momentum. State legislatures have passed resolutions favoring such an amendment. Even though such an amendment does not pass this session of Congress, public demand probably will continue to mount for it.

Four Factors

The desire of the public for some sort of religion with Government co-operation is slowly evolving a national "religion." Four factors of this American religion can be identified: (1) It is monotheistic, (2) its God is omnipotent, (3) it is definitely

American, and (4) it demands that the *status quo* be protected.

1. The monotheistic aspects of the state "religion" developing in America pleases Jews, Mohammedans, and many Protestants, while presumably not disturbing the Buddhists. It is assumed that believers in the Trinity will be cooperative in reserving their worship of God the Father, God the Son, and God the Holy Spirit for Sundays.

2. The omnipotence of God is expressed in the salutation of the New York Board of Regents prayer "Almighty God." This power is necessary for the third factor to be properly implemented.

3. The national "religion" has no room for any idea except that its God is wholly American. The reasoning goes that God has always been with America and He is not about to desert the nation now. Abraham Lincoln said, "I am not so much concerned that God should be on our side. I pray daily that we may be on the Lord's side." Misguided though he may be, the average American is unwilling to concede that God could do anything other than support the United States.

Patriotism is an important ingredient of this state "religion." The outcry against the Supreme Court Justices cast doubt on their loyalty to the nation. They were denounced as traitors who were aiding the atheistic enemies of the country.

4. Believing so absolutely in the rightness of the national policy brings a reluctance to change. Any who oppose this "religious" program are quickly labeled traitors and atheists. Anyone attacking the *status quo* finds battle lines drawn against him as if he were one of Satan's emissaries.

This emerging American "religion" is a weak, watered-down, homogenized form of faith. It has all the earmarks of a comfortable superstition. In a time of crisis it is reasonable to suppose that the adherents would rise up to destroy any who dared to be a nonconformist by rejecting the popular "faith."

Developments along these lines, aided by a religious amendment to the Constitution, might set the stage for oppression and hardship as foretold long ago in the Spirit of Prophecy.

Speaking of disasters coming upon the earth, Mrs. White writes: "The great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God's commandments is a perpetual reproof to transgressors."

"Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government."—*The Great Controversy*, pp. 590-592.

The proposed change of the First Amendment of the Constitution is one factor that would set the stage for the religio-political power of Revelation 13 to require that all "receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

Fellowship of Prayer

"Prayer Was Our Only Recourse"

"Several years ago I wrote you in anguish. Our eldest daughter was breaking our hearts. Prayer was our only recourse—we used it. Not only was there a remarkable, miraculous change in just one month in our daughter, I have never been the same, either! Yes, I was a church member in good and regular standing, but I had never really learned what persevering prayer will do for an individual. I've wondered many times since, Does the Lord sometimes permit these things to happen so that we, the parents, will be converted?"—Mrs. V., of Oregon.

"I sent a request for prayer that my husband would give his heart to the Lord. I thank God that he was baptized on April 6. This is wonderful. He still needs your prayers for victory. I thank God every day for his conversion, and rejoice continually. This was a miracle. Thank you again for your faithfulness."—Mrs. R., of Oklahoma.

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

THERE is in the White Estate vault at the General Conference a file of approximately 60,000 pages of Ellen G. White manuscript materials. This is about equally divided between general manuscripts and letters.

The general manuscripts—documents averaging 10 or 12 pages each—are not addressed to any person or group, but deal with various topics. The letters are messages addressed to persons or to groups, and are usually introduced by such words as “Dear Brother,” “Dear Sister,” or “Dear Brethren.” These communications vary greatly in length, but they aver-

with counsel and instruction, messages of correction and reproof, words of encouragement and guidance, based upon the visions given to her. Many of the documents present counsel based upon a vision, or are a direct account of a vision, perhaps written within hours of the time the vision was given. Often in the opening lines reference is made to the vision.

Other documents present counsel based upon a number of visions given to Mrs. White over a period of many years, but now called forth to meet certain circumstances that have arisen. From the light given to her in advance, she was prepared to render

The Ellen G. White Manuscripts

By Arthur L. White

age between seven and 12 pages. Regardless of technical division, for the convenience of filing, any and all handwritten or typewritten documents are known as manuscripts.

The manuscripts divided into these two general classes are filed by years. Each document when placed on file was given a serial number, such as letter 1, 1899, or manuscript 11, 1906. These file numbers are used in connection with a card index to the manuscript files, and when any portion of a particular manuscript is used in print, the file number is used as reference.

Many of the file copies bear Mrs. White's signature, or some marks indicating that she read that particular copy. Often she made some notation with ink or pencil. It is not uncommon for a document to carry an endorsement from Ellen White's pen at the top, indicating that she read it in its final form, and that the material was ready for further use as may be deemed appropriate. In a few cases the manuscripts carry a meaningful endorsement, “Not to be published.” Such, of course, would apply to some confidential situation.

These manuscript files, spanning Mrs. White's lifework, are replete

definite counsel and instruction called for by present circumstances. This was similar to the experience of the apostle Paul when he wrote his letters to the church in Corinth. (See *Testimonies*, volume 5, pages 65, 66, for an enlightening comment on this point.)

It could be that certain of the documents, if addressed to old friends, might include some newsy sentences or biographical paragraphs, or some remark that had no particular significance from the standpoint of counsel. Ellen White was not deprived of thinking ordinary thoughts or of conversing upon ordinary topics or of mentioning everyday happenings in letters to friends. She drew a definite line between the sacred and the common. There was no particular significance placed upon her words used in discussing everyday matters. And by drawing a line between the sacred and the common, neither she nor the recipients of the communications were in any confusion as to that which was based upon a revelation from God and that which was ordinary conversation. A clarifying and an enlightening Ellen G. White statement on this point—too long to include in this article—is to be found in *Selected Messages*, book 1, pages 38, 39.

Ellen White purposely refrained from speaking or setting forth in her writings in the form of instruction or counsel her own ideas on matters about which she had no light. She avoided penning her own opinions if there was danger that they might be taken to be special light from God. Writing of her constant alertness in this respect, she said:

“I find myself frequently placed where I dare not give assent nor dissent to propositions that are submitted to me; for there is danger that any words I may speak shall be reported as something the Lord has given me.”—Letter 162, 1907.

Many Manuscripts Not Published

As custodians of the Ellen G. White writings, we often are asked if there are many such manuscripts that have not been published. We are asked if there is a great deal of instruction and counsel of vital value to the church that has not been put into print. In answering such questions we would point out that there are many documents that have never been printed and which probably will not be called for in print. On the other hand, the lines of instruction of primary value to the church are well represented in the E. G. White books that have been published. No counsel of importance to the church is being withheld from the church.

“But,” someone asks, “if Ellen White has written a communication, should it not be printed so that all may have it?”

Not necessarily, for it must be remembered that Ellen White's work extended over a period of 70 years. During those 70 years the same types of situations arose again and again. She might be called upon to write to this family or to some other family, touching on the same lines of counsel as would be of service in their experience, and this could be repeated a number of times in seven decades. If a given line of instruction is well covered in print, there is no occasion to publish every E. G. White utterance that may relate to that topic.

Confidential Documents

There are in the files, of course, many documents of a confidential nature, dealing with matters that are between the Lord and certain people. Mrs. White was the medium of the conveyance of the message. She kept in confidence the reproof and correction given to her for a particular person. So must the trustees also. Anyone who has occasion to be within the manuscript vault is accompanied by a

member of the office staff. The greatest of care is exercised in the proper custody of these precious materials, for their value to the church is dependent in no small degree upon the integrity of the custodians.

There are many communications addressed to institutional boards and presidents of conferences; to managers of sanitariums, publishing houses, health-food factories, et cetera. The general instruction along the lines represented are set forth in the E. G. White books, but there may appear in some of these communications some particular counsel that may be of service in meeting similar situations today, and if so, as the need arises, such information may be made available. Since Mrs. White's death 18 E. G. White books have been published containing manuscript materials.

A Unique Field of Service

The White Trustees serve the church in a unique manner as they, in harmony with the terms of Mrs. White's will and in counsel with denominational leaders, arrange from time to time for the release of manuscript materials in their custody. At times these releases are made to provide background materials for the study of key committees charged with forming policies and laying long-range plans. At such times all E. G. White materials on a given topic are assembled and made available in mimeographed form. More than is generally known, the E. G. White documents housed in the White Estate vault at the world headquarters of the church serve to mold the work of the church as it is carried on today. Several illustrations might be cited. We give one:

Ten years ago the denomination was confronted with the question of consolidating on one campus the two divisions of its medical school, the College of Medical Evangelists. Eager to make the right move, the president of the medical college board and the leading officers of the General Conference asked the White Estate to compile all available E. G. White counsels concerning the objectives of the church in its medical work, medical education in our ranks, and the proper location of our medical school. It was asked that these counsels, to be most meaningful, should be set forth in their historical setting. This was for the study of the large committee charged with bringing to the Autumn Council recommendations concerning the location of the medical school. It was a large order. Time was short.

There resulted a 212-page document furnished in mimeographed form bearing the title "MEDICAL PRACTICE AND THE EDUCA-

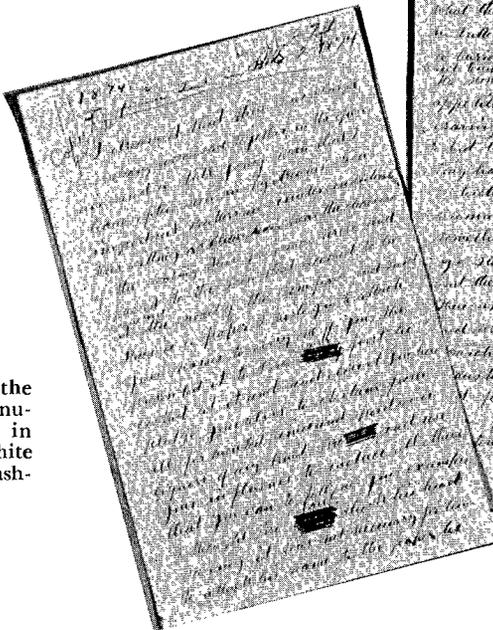
TIONAL PROGRAM AT LOMA LINDA AS RELATED TO THE WORK OF SEVENTH-DAY ADVENTISTS—A Compilation of Ellen G. White Counsels Supplemented With Illuminating Statements of Denominational Leaders and Significant Committee and Constituency Actions." This comprehensive document, drawn entirely from E. G. White and historical records in the White Estate vault, has served to temper and guide during the past decade in the far-reaching decisions made relating to our medical college.

Sister White valued highly the files of her manuscript writings. She often referred to them as a source of infor-

mation that would be of service to the church in times of need. "I am endeavoring by the help of God," she wrote in 1905, "to write letters that will be a help, not merely to those to whom they are addressed, but to many others who need them."—Letter 79, 1905.

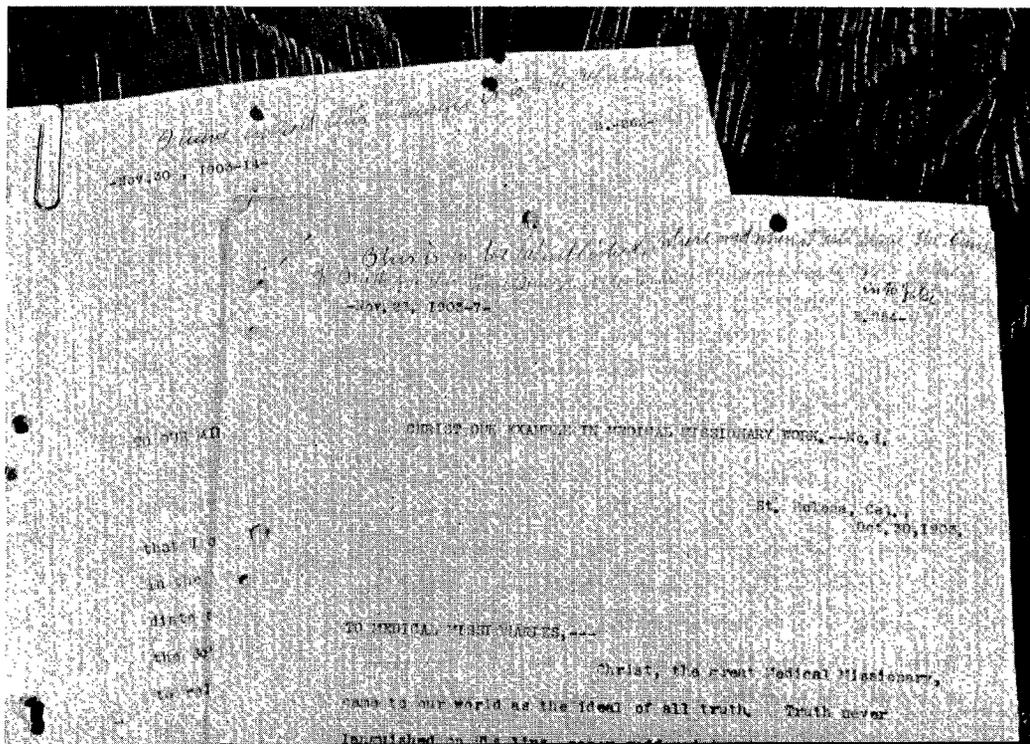
In one such letter, penned late in 1910, she declared that these manuscripts were "given to correct specious errors and to specify what is truth" (letter 127, 1910). As "specious errors" arise from time to time, it means something to the Seventh-day Adventist Church to have writings that "specify what is truth."

(To be continued)



A sample of the handwritten manuscripts on file in the Ellen G. White Estate office, Washington, D.C.

Typed manuscripts in the E. G. White files. Note Mrs. White's handwritten comments and instructions.



The Sick Were Healed

IN 1 CORINTHIANS 12 we are told that spiritual gifts to the people of God will include the gifts of healing. The story of Elder D. T. Bourdeau's life is one of those inspiring chapters in the history of the pioneers of this message. There are few, now, to remember how signally the Lord blessed and used him to lay healing hands upon the sick, and to prevail in prayer.

The limitations of this article will allow mention of only five of these occasions, and that in the briefest possible manner. Two of the incidents involve Brother Bourdeau's personal pleas for healing—once when he felt he was about to die following a terrible accident, and once in the midst of an illness from which he felt certain he could not recover. In both cases the Lord heard and answered his cry for help.

There are three other striking examples of answered prayer for healing that I have greatly condensed from the rather full accounts in the REVIEW as they appeared in a letter from Brother Bourdeau to Elder James White. One is written by Sister Mary Priest, who later became one of the charter members of the South Lancaster church. She felt it her duty to tell of her wonderful healing in order to give God the glory, and not be like the "nine who were healed" and returned not to give thanks to the Healer.

The story of the healing of Brother Ruiter (pronounced "Writer") of "Canada East" brought back long past memories to me, for when I was a lad of twelve I visited at this brother's home with my dear old grandmother. Brother Ruiter was regarded as a person of unusual financial shrewdness and, for those days, of some property. There are some interesting details in Brother Bourdeau's report to Elder White of Brother Ruiter's generous gifts to the Advent cause.

In the account of the healing of Sister Sherman of Enosburg, Vermont, we are reminded of the case recorded in Matthew 8:14, 15. The Healer came into a home, and finding the mother lying sick with a fever, He touched her hand and the fever left her, "and she arose, and ministered unto them."

Following are three quotations:

"Last winter I had another attack of lung difficulty. My health failed rapidly. . . . I was impressed, it was the will of the Lord I should be raised up. . . . Bro. D. T. Bourdeau moved out according to the Word. . . . Then prayer was answered. The healing power came from the Son of God. . . . I want . . . to . . . give Him glory."—M. L. PRIEST in *Review and Herald*, June 16, 1863, p. 23.

In a "Report From Brother Bourdeau" dated September 26, 1864, in the REVIEW regarding the experience of Brother Ruiter, who was healed when to all appearances he was dying, Elder Bourdeau wrote: "We received an urgent invitation from Sister Ruiter, Dunham, Canada East [now Quebec], to go and pray for her husband, who was dangerously ill with a fever. . . . He could not speak aloud . . . he had been under the doctor's care . . . had not been able to walk for two weeks—was growing worse. He was prayed for, the power of disease was broken, and he arose

and dressed and returned thanks. The next morning he walked to the table and ate breakfast with us, and after breakfast accompanied us on our way home as far as Cowansville, a distance of one mile and three-quarters."

Concerning the healing of Sister Sherman, Elder Bourdeau reported going to the home of Brother Alonzo Sherman, at Enosburg, Vermont, to pray for the healing of Sister Sherman, who was very sick. He wrote that the directions given in James 5:16 were followed tremblingly and humbly. Immediately the woman, who had lain helpless for five days unable to move, who had been unable to retain any food for more than a week, regained strength, rose up, dressed, walked, and waited upon the brethren and sisters at their meal. Next morning she arose also and prepared their breakfast, saying she was "better than she had been for months." (See *Review and Herald*, Nov. 1, 1864, p. 181.)

The "Review" and the Book of Life

By Marenus H. Jensen

Manager, Eastern Warehouse, SDA Welfare Service, Inc.

Two young Seventh-day Adventists met, married, and established a new Adventist home. Into that home came the *Review and Herald* for more than 40 years. One of the most vivid memories of my childhood is of my father sitting in his easy chair on Friday evening reading the latest *Review*, and mother sitting at the dining-room table reading a week-old copy. Why they did not order two subscriptions, I will never know. I guess they never thought of it.

This may sound odd, but they both read the paper backward. Father always started with the back page, eager, I suppose, to know of new advance in the Advent message around the world. Mother always started with the obituaries, interested to know of her brothers and sisters who had remained faithful unto death. Mother seemed to have an unshakable conviction that if their names appeared among the faithful in the *Review* at the time of death, they would also appear on the pages of the book of life and would come up in the resurrection. When father died and his name appeared among the faithful in the *Review*, this gave mother great comfort. When mother died, the appearance there of her name gave us children comfort.

To this family five children were born. They too found companions and established five Seventh-day Adventist homes. Into these homes came the *Review and Herald*. And now my wife and I also read from the back—I the back page, and my wife the obituaries. You say, "Oh, just an old family habit." Perhaps so, but not a bad habit.

This may be carrying the point a bit far, but when I go into the homes of Adventists and see stacks of magazines and newspapers, but no *Reviews*, I cannot help wondering whether the names of these members will appear in the columns of the faithful in the *Review* at the time of death, and in the book of life at the resurrection. Of this I am sure—reading much of what is printed today won't help to hold a person firm in the faith. The *Review* will.

Keeping the Sabbath *HOLY*

By Naomi Bell Holcomb

AND that day was the preparation, and the sabbath drew on" (Luke 23:54).

To keep the Sabbath properly a wise use of the preparation day—Friday—is necessary. On the day before the Sabbath do your house cleaning early in the morning. Purchase the food and other supplies you will need over the weekend.

Prepare the meals for that day and for the Sabbath too. This procedure is taught, in principle, in Exodus 16: "Bake that which ye will bake to day, and seethe that ye will seethe. . . . See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days. . . . So the people rested on the seventh day" (verses 23-30).

Look at the clothes you plan to wear to church; press them or repair them, if necessary. In preparing for the Sabbath, remember that you are doing this for Jesus Christ. He is a guest in your heart, and you are preparing for communion and fellowship with Him.

"Remember the sabbath day, to keep it holy" (Ex. 20:8). On Sabbath morning let your conversation be as unto the Lord. Speak quietly, sing hymns, read the Bible, and say prayers around the breakfast table. Discuss your Sabbath school lessons with one another before going to Sabbath school.

Attend Sabbath school or church in a joyous frame of mind. Think on these things as the Lord directs. Enter the house of God with a humble heart and a smile for everyone. You are all there with the same desire to worship the Lord. Christ belongs to all who love Him. Be reverent in His presence. "Reverence my sanctuary: I am the Lord" (Lev. 19:30).

Class discussion of the Bible lesson promotes closer fellowship. Put your heart into your singing. God has blessed you, so sing enthusiastically. Perhaps your singing will touch someone's heart, bringing him to the Saviour. Listen to the minister's sermon with an open heart and mind, that you may live a more Christlike life.

The Lord says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). As we are faithful in tithes and offerings, He will bless us more abundantly.

A Story FOR THE YOUNGER SET

Willie

By Josephine Cunnington Edwards

WILLIE lived in the seaside town of Plymouth in old England, the very same town from which the *Mayflower* sailed in 1620, taking the Pilgrims to the rock-bound coast of America. Willie went to the Church of England, and he really did not know of any other church. But one day a boy came to the neighborhood who went to another church and kept a different day.

Willie tried to tell him that it would be a lot better if he kept Sunday, like the rest, instead of the queer rest day that the Jews used to keep holy.

But never once did Willie get the best of his friend Brandon. Brandon had an answer for every one of Willie's arguments. Willie thought it was too bad for such a fine friend to be all wrong like that. Finally he decided to ask the vicar, who was the preacher in the local parish church. Willie was going to a catechism class and was learning the things he needed to know to be confirmed, or made a member of the Church of England. On this particular day he decided to ask the vicar how he could straighten out his friend so they could both go to the same church.

But it was so strange. As soon as Willie mentioned the keeping of Saturday instead of Sunday, the vicar got a very cross frown on his face. "Don't tell him anything," he said sharply. "You can't convince those Adventists of anything."

"Oh, I believe I can," Willie said earnestly. "He is really a very good boy. The

As you leave the church shake hands and welcome all visitors. Ask someone to go home with you for lunch; it will do you both good spiritually. In the afternoon visit members who have been absent from class or who are ill. Take some little gift with you, such as a church paper or a book that has been an inspiration to you. Keep your conversation on subjects pleasing to the Lord. Before leaving the class member have prayer, asking God's blessing on him. Leave him with courage and hope in his heart.

When the Sabbath is kept properly, the whole week seems to go better. "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord" (Isa. 58:13, 14).

only thing wrong with him is that he thinks Saturday is the Sabbath of the Bible and not Sunday as we know it to be."

"Saturday is really the Sabbath of the Bible," the vicar snapped. "We keep Sunday in honor of the resurrection."

When Willie went home he was really puzzled. He asked his mother what he ought to do next. "I'll tell you what, my boy," she said kindly, "why don't you write to the Archbishop of Canterbury? He is the wisest man in England on matters of the Bible and our religion." She got her boy a stamp, an envelope, and some good letter paper. Willie went upstairs to his room and carefully wrote a letter to the great archbishop.

To his surprise, he got a letter right back from the good man. "My boy," he wrote, "I do not want to lead you astray, so I will tell you for a fact that there is no scripture in the Bible telling us to keep Sunday. We got the custom long ago from Rome, and we keep it up, more from custom than for any other reason. We keep Sunday in honor of the resurrection of the Lord."

Poor Willie was more puzzled than ever. Then one day the great John Paton came back to England for a visit from the far-away mission station of the New Hebrides Islands. Willie and his parents went to hear him. Willie's heart was heavy, for he had not yet found a way to help his friend. He decided to ask the great Mr. Paton whether *he* could help him. But even Mr. Paton told him the same thing as the archbishop and the vicar.

And because Willie was an honest boy, when he got bigger he became a Seventh-day Adventist and began to keep the Sabbath. Later, Willie spent many years in a mission field, teaching the heathen boys and girls and fathers and mothers that the Lord does not change, and that the Sabbath is the same yesterday, today, and forever.



The Way He Should Go—4

A SAGE saying of Solomon presents both a challenge and a promise: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

This oft-quoted scripture is not composed of long words with hidden meanings. It is a simple statement of cause and effect. Give a child the proper training, and he will never depart from it.

However, from time to time we hear unwarranted interpretations of this verse. In all sincerity some parents try to make the verse mean what they want it to mean. They want it to say that if you bring up a child correctly, though he wanders away from the truth, when he is old he will come back. That would be comforting to many; but nothing is said in this scripture about coming back. Instead, the promise is that he will not depart.

Others want the verse to mean that parents should choose a calling for their child—something he will stay by as long as he lives.

But we need not speculate when the servant of the Lord has graciously brought everything into focus for us: "Children may be trained for the service of sin or for the service of righteousness. Solomon says, 'Train up a child in the way he should go: and when he is old, he will not depart from it.' Prov. 22:6. This language is positive. The training that Solomon enjoins is to direct, educate, develop. But in order for parents to do this work, they must themselves understand the 'way' the child should go. It is impossible for parents to give their children proper training unless they first give themselves to God, learning of the Great Teacher lessons of obedience to His will."—*Counsels to Parents and Teachers*, p. 108.

Here is another inspired comment that will bear our prayerful consideration: "No work ever undertaken by man requires greater care and skill than the proper training and education of youth and children. There are no influences so potent as those which surround us in our early years. . . . The nature of man is threefold, and the training enjoined by Solomon comprehends the right development of the physical, intellectual, and moral

"HE WILL NOT DEPART"

By Gordon M. MacLafferty

powers. To perform this work aright, parents and teachers must themselves understand 'the way the child should go.' This embraces more than a knowledge of books or the learning of the schools. It comprehends the practice of temperance, brotherly kindness, and godliness; the discharge of our duty to ourselves, to our neighbors, and to God."—*Child Guidance*, p. 39.

What the Phrase Means

"The way he should go" has to do with the "right development of the physical, intellectual, and moral powers." It has nothing to do with whether the child should become a minister, teacher, doctor, secretary, or carpenter. But whatever his choice of service, he will understand and practice "temperance, brotherly kindness, and godliness." He may become a scientist, a businessman, or a farmer, but uppermost in his mind will be the discharge of his duty to himself, to his neighbors, and to God.

Although parents often err when they try to decide what line of work their child shall follow, they can decide that he shall be trained for "the service of righteousness." The fathers and mothers who do their work as unto God may have absolute assurance of success.

The American Revised Version of Proverbs 22:6 adds one little word that emphasizes the meaning: "Even when

he is old he will not depart from it." If a child is brought up in temperance, brotherly kindness, and godliness he will become sweeter as the years go by. He will be kind, considerate, and appreciative all through the beautiful sunset years. Under God's plan the entire life span will be filled with loving service to man and to God.

That we reap what we sow is axiomatic. Still, many people seem to think that every young person is expected to sow his wild oats, and that it is nothing to be concerned about; later on he will reap good things. As support for their theory they point to many people in prominent positions who in their youth did not always walk the "strait and narrow way." They may be leaders, but they might now be more useful and have greater power in their lives had they not wandered, for it is still true that we reap what we sow.

"Let none flatter themselves that the sins of their youth can easily be given up by and by. This is not so. Every sin cherished weakens the character and strengthens the habit; and physical, mental, and moral depravity result. You may repent of the wrong you have done, and set your feet in the right paths; but the mold of your mind and your familiarity with evil will make it difficult for you to distinguish between right and wrong. Through the wrong habits you have formed Satan will assail you again and again."—*Our High Calling*, p. 81.

God will forgive our sins—true; but in this life He does not usually take away the scars.

Wrong Training

Now, if right training ensures right actions, we can reason correctly that wrong actions are the result of wrong training. The child may have been taken to Sabbath school, sent to church school, and may have taken part in all the usual activities of the church. The father may be a minister or administrator in the Lord's vineyard. But there still could be something lacking. And that lack is with us, not with God. For we must admit that if we "train up a child in the way he should go . . . , he will not depart from it."

Parents, let us renew our dedication "to God, learning of the Great Teacher lessons of obedience to His will."

How the Minute Minder

By Ella M. Robinson

Kept the Playground Peaceful



A. DEVANEY

Little Verne loved his turn at the swing.

FLOYD and Delia have some little friends visiting them. They are all out in the yard by the swing; and judging from the sounds I hear coming from that quarter, they are seriously in need of a monitor. Will you go, Dorothy, and see if you can keep order?"

Happy and self-confident in the sense of her own importance, Dorothy skipped out of the kitchen and down the back steps to the trouble spot. In

ten minutes she was back with a tale of woe.

"Mother, I can't do a thing with those children," she grumbled. "Our Delia is the worst one of them all. As soon as one child is off the swing, she calls out, 'My turn! My turn!' And when I tell her that all the others must have a turn, too, she says, 'But I didn't swing as long as Verne or Garry!' As soon as anyone gets out she runs and tries to take it again for herself. Then they all begin to holler at the same time, 'My turn! My turn!' Floyd is the only polite one among them. But, of course, he's six years old and ought to know how to behave better than the little ones."

While Dorothy was talking, there came a gentle "ding" from the shelf near the stove. "What's that?" Dorothy asked in surprise, as she watched her mother lift an apple pie from the oven.

"It's a minute minder. Daddy brought it home to me last night. He

said that now there wouldn't be any more scorched soup or burned pie. You see, when I put a pie in the oven I set the minute minder to go off in fifty minutes. Then I go about my work without giving the pie another thought until the minute minder says, 'Ding, it's time to take that pie out of the oven.' I can set it to go off at any time from one minute to an hour."

There was a note of relief in Dorothy's voice and a gleam of hope on her face as she asked, "Mother, are you through baking for today?"

"Yes, I am. That apple pie is the last."

"Then may I borrow the minute minder?"

"Surely."

Dorothy went to the scrap-paper drawer and took out a large sheet of Manila paper and a blue crayon. She sat down at the kitchen table and wrote the names of the five children in the order of their ages, beginning with the youngest—Jennie, Delia, Verne, Garry, Floyd.

"Now with this little minute minder for an assistant, I'll manage all right," she laughed as she skipped lightly back to the scene of warfare. There she found Delia lying across the swing, holding with both hands to the ropes at the side, and Verne trying with all his might to pull it out from under her.

"You all get away from the swing," Dorothy commanded. "I'll see that each one of you gets a fair turn. When you hear this little clock say 'Ding,' I'll stop the swing and see how quickly you can jump out. Won't that be a fine game?" Dorothy set the minute minder to go off in two minutes. "Jennie, you're first. Here we go!"

Round and round the group she went, pushing each one high in the air until the gentle "ding" announced, "next turn." There was no more trouble.

After Floyd and Delia had bid their guests good-by, Dorothy confided to her mother, "I don't mind being monitor of the swing when I can have the minute minder for an assistant."

An egg timer or alarm clock or even counting might substitute for a minute minder.

Out of the Mouth of Babes

[Parents are invited to send to the REVIEW unusual comments in the field of religion or religious principles made by children under ten years of age. When you write, be sure to give the setting for the statement and the child's age.—EDTORS.]

Ironing Out the "Bumps"

"Ronnie, what are you trying to do?" I asked my little four-year-old as I watched him rubbing intensely up and down on his khaki play suit pants legs.

"Mommy, I can't get the bumps out," he woefully exclaimed.

The little ones had been getting clean clothes dirty so fast that I'd tried to cut corners by letting them wear unironed play clothes. But after this protest I slipped Ronnie into an ironed play suit and at once had a happy little boy at play with the others. "If ironing pants takes more time it also saves a budding self-respect," I decided.

Later on, as I was ironing out the "bumps" from his play suit, I told him how Jesus has to iron out unsightly bumps of selfishness, crossness, and unkindness in us so we will look better and be better, and how He has to use an iron that is quite hot sometimes.

Retold by Inez Storie Carr



Paul and the Gordian

Knot of Propriety

The apostle Paul once faced a serious difference of opinion on a matter where principle was not involved—though some thought it was—in the newly established church at Corinth. Some of the recent converts from heathenism conscientiously believed it was a sin to eat food over which an idol's blessing had been invoked. That was the case with all the food offered for sale in the public market. Others, evidently, considered the idol blessing a matter of no concern to the Christian conscience. Naturally, trouble arose when people with opposite opinions on the subject sat down together at the same table. Which concept should prevail—the hypersensitive conscience of the new convert or the mature conscience of the more fully instructed and discerning Christian? Hitherto beholden to idols, the new converts felt that eating food offered to an idol constituted recognition of the idol, and their conscience, being "weak," was "defiled" when a fellow Christian ate of such food.

To Paul, personally, the fact that food had been ceremonially offered to idols made no difference whatever. So far as the idol blessing was concerned, "We are no worse off if we do not eat, and no better off if we do," he said. But the mature Christian *was* morally bound before God to "take care lest this liberty" that came with mature Christian understanding "somehow become a stumbling-block to the weak." He refused to permit his own more intelligent attitude to destroy his "brother for whom Christ died." By "sinning against your brethren and wounding their conscience when it is weak, you sin against Christ," he said (1 Cor. 8:4-12, R.S.V.). Paul considered himself "free from all men"—free, that is, from the incubus of their unenlightened scruples. There was nothing inherently wrong about eating food that had been offered to idols, and Paul had a right to eat and drink in harmony with his own enlightened conscience. But it was wrong to offend the tender, conscientious scruples of less experienced Christians; and he voluntarily chose to surrender that right—without argument.

All Things to All Men

"To the Jews I became as a Jew," the great apostle to the Gentiles wrote the Corinthians, "in order to win Jews; to those under the law—though not being myself under the law—that I might win those under the law." When Paul was among Jews he complied with the requirements of the Jewish religion, despite the fact that they had long since become meaningless, in order to win his fellow countrymen to Christ. But when he was among Gentiles—"those outside the law"—he abandoned Jewish practices and "became as one outside the law," in order to "win those outside the law." When among Christians who had a "weak," or overscrupulous, conscience, he conducted himself as if he too had such a conscience, in order to win them to a more intelligent understanding of what it means to be a Christian. In fact, he told the Corinthians, "I have become all things

to all men, that I might by all means save some." Paul resolutely declined to stand on his Christian rights; he chose rather to "endure anything rather than put an obstacle in the way of the gospel of Christ." (1 Cor. 9:4, 19-23, 12, R.S.V.)

If we are willing to follow Paul's counsel and personal example today, we will find it easy to solve most of the questions that arise in our churches over matters of practice and propriety. When rightly handled, differences of opinion can lead to a clearer understanding of truth on the part of all, and they can bind hearts into closer fellowship. Wrongly handled—where a partisan spirit hardens heart against heart—differences of opinion tend to produce heat rather than light, and they can alienate brethren, divide a church, and neutralize its influence for good.

Next week we will consider the question of how a congregation can go about establishing a policy with respect to matters of propriety.

R. F. C.

From the Editor's Mailbag

A brother inquires as to the propriety of "going camping" on the Sabbath. He does not wish us to try to settle the matter for him by saying simply that each one must be conscience for himself. He evidently hopes for a direct "Thus saith the Lord" or at least a pronouncement from the church.

Our Reply

I have often wished that I were the son of Solomon; it would help me a great deal in answering questions. But that I am not. I think we need to put down some qualifying points in order rightly to answer the question before us. Certainly I do not think it is right to go camping over the weekend if we are going to camp in an area where our minds will be distracted by earthly things and our thoughts thus be turned away from heaven. That much I believe is clear.

Second, I think we need to qualify your comment on the statement about the place that conscience plays in the matter. My dear brother, it will be a sorry day when conscience no longer plays a role in any question. Circumstances do alter cases. And hence no one arbitrary rule can care for all cases. Certainly circumstances altered the case for David and his men when they took the showbread and ate it. I am always hesitant to adopt a mood that the church can give a dogmatic answer on every possible move that we must make. Frankly, I do not know where in the Bible or the Spirit of Prophecy I could find a precise answer to every aspect of your question. Hence, what can I do but say that in the last analysis the individual must apply the principles he can discover in the Bible and in Mrs. White's writings in terms of his own conscience.

I think there are instances where a family might rightly go off for the weekend to some quiet spot, have Sabbath school together in the morning, read something from the Holy Word, and then walk about in the quietness of nature, thus refreshing their spirits. My wife and I have done this on a few occasions and have been much

refreshed. There have been times when I have been mentally weary beyond any capacity to enjoy a public service. I have justified my actions in "going camping," as we say, on the simple statement of our Lord to His disciples, "Come ye yourselves apart . . . , and rest a while." To my mind the place that you go and the spirit in which you go must weigh heavily in answering this question.

One other point must ever be kept in mind: We must never let a desire for rest dominate us so that we forget primary duties we may owe to our local church on Sabbath. True, we need to come apart and rest at times, but let not the devil quote Scripture to us when it shouldn't apply.

F. D. N.

Scripture . . . for a Laugh

Several years ago we heard a young man draw a laugh from a group of fellow students by remarking, "Many are cold, but few are frozen." Clearly he was paraphrasing Christ's solemn words, "Many are called, but few are chosen." In recent years we have heard other people—some not particularly young, either in age or Chris-

tian experience—use phrases or verses of Scripture in the same way; that is, to serve a humorous purpose.

No doubt in most cases the offenders offered their effrontery to God innocently (or, at least, thoughtlessly); they did not pause to consider either the influence of their sacrilegious jokes or the sacred nature of the Word that they were handling so irreverently. Perhaps they were not aware of the following counsel from the Spirit of Prophecy:

"We should reverence God's Word. For the printed volume we should show respect, never putting it to common uses, or handling it carelessly. And *never should Scripture be quoted in a jest, or paraphrased to point a witty saying.* 'Every word of God is pure;' 'as silver tried in a furnace of earth, purified seven times.'"—*Education*, p. 244. (Emphasis supplied.)

Irreverence and disregard for holy things are common in this secular age. Let not those who profess to follow the Lord partake of the spirit of the times. Rather, because of their exemplary lives and purity of speech may it be said of them, as it was of Peter and John: "They [their enemies] took knowledge of them, that they had been with Jesus" (Acts 4:13).

K. H. W.



The Art of Living **when**



**you're
young**

Facts and Fables . . . on Leadership

HAVE you ever noticed that if we hear something often enough, we're apt to believe it? Whether a given statement or proverb has any basis in fact, we take it as 100 per cent true—until and unless we examine it and think it through. Sometimes long-believed and fully accepted aphorisms deserve the respect they've achieved through the years; sometimes they don't.

For instance, I recall that in my growing-up years I blithely (and blindly) accepted the frightfully oversimplified weather prediction, "Red sky at night, sailors' delight; red sky in the morning, sailors take warning." I don't recall when it finally dawned on me (no pun intended) that a good day didn't always follow a lovely sunset. Anyway, I went on to discover that the science of meteorology could hardly be that simple.

All of which brings me to another aphorism I've decided to discard. It's the one that says, "A good leader gets someone else to do the work." I've been analyzing that lately. I think I've scrutinized it from all sides; I've given it a fair trial. Now I'm prepared to state that it presents only a partial truth. I've had some distasteful experiences at the hands of people who demonstrated that they believe this "proverb" right down to the last drop of perspiration trickling from the brow of the hapless "follower."

Certain it is that a leader can't, and shouldn't, do *all* the work on a project. This is manifestly impossible, in addition to being unsound as a practical approach. But just as certainly a leader should not expect his followers to work any harder than he himself is willing to work. In fact, I think I'll amend that statement to read: He shouldn't expect them to work any harder than he works. Willingness is one thing—performance is another, you know.

The fact is, most of us like to be thought of as "leadership material." There's something keenly exhilarating about being regarded as the type of person who towers above the crowd. Human nature, you know. But if you're willing (even eager) to be a leader, then you really owe it to yourself—and everybody else—to decide just what your motives are. Do you want to be a leader because there's recognition to be had, laurel wreaths to be awarded?

There's nothing wrong in liking to be a leader and nothing wrong in liking the recognition that accrues—just so your liking doesn't become obsessive. But my point is, if those are your only reasons for leading, then I'll venture to predict that you'll be the kind who hands out all the work to the others, but makes sure to claim all the credit.

A good leader, I believe, ought to think about the project and organize

the work for his helpers. He ought to have a clear idea of the scope of the job. He ought to be able to suggest the best ways of getting it done. But I'll go on record as stating unequivocally that he should not regard himself as above it all. He is not to sit on some lofty cloud from which he directs the labors of his slaves with a languid wave of the hand, or with a blacksnake whip, depending upon his temperament.

A good leader, it seems, should be interested in the project for the project's sake. This attitude keeps work from becoming drudgery, both for himself and for his helpers. Of course, there's the other side of the coin. If a leader is so interested that he can't bear to have the work done any way but his way, there won't be an over-work problem for the helpers. They'll end up letting him do it all. Serves him right too.

Being a good leader is a complicated business, and it certainly is not a job for anyone who plans to maintain only a nodding acquaintance with hard work.

Reports From Far and Near

Beacon Lights in Northern India

By W. H. Mattison, Minister
North India Section

FIFTEEN years ago the North India Section had one church building and one ordained minister among the 20 million people of this area. Now there are 15 companies and churches. Here is their story.

Our one church 15 years ago was at Simla. This was an institutional church attached to the Simla Sanitarium and Hospital. Simla was the summer resort city of the British when India was governed by them. Because he was the viceroy's physician, Dr. H. C. Menkel was able to acquire a centrally located building on the mall near the viceroy's summer palace, and a beautiful chapel was built. The hospital is still patronized by the government leaders of India. It is literally a light shining on a hill.

The Amritsar church is on an international highway between India and Pakistan. During the war a Samuel Dass and his wife accepted the message. He works in a carpet factory, but has always had his Sabbaths free, though at times only by a miracle. Around this family has grown our Amritsar church, which for years held services in a rented store. Then in 1957, we purchased an old residence, the front of which was converted into a small chapel. Centrally situated on a busy street, it shines as a witness to the onward advance of the Advent message. There are 30 members and 80 interested ones who attend regularly.

The Jullundur church stands in a beautifully situated mission compound. Faqir Chand chose this excellent location in 1951. The North India Section office and a school with 200 students are on the same compound. Every Sabbath some 50 members worship in the chapel. We look forward to the day when the 30's, 50's, and 70's will be 300, 500, and 700.

The Phulriwala church was the first village church group in the Punjab with its own building. About 20 years ago a delegation called on O. O. Mattison, then president of the Northwestern India Union, in Delhi. They were from Phulriwala and they wanted a preacher. Within a short time after the arrival of a preacher, 50 persons joined the church, and they needed a church building. One of the members purchased the land in his own name because of the prejudice of the other village people. Then he gave the property to the mission, and soon a beautiful church building was erected. Our

70 members operate their own school and are serving others. All the Christian children of the village attend the Adventist school.

In 1952 M. E. Kemmerer, then the division treasurer, was escorted into Fategarh village by a singing parade of Christians. This took place at the conclusion of a series of meetings conducted there by Faqir Chand, as a result of which 50 were baptized. In 1958 C. L. Torrey and Pastor Kemmerer visited our 50 families in this village. Uppermost in the minds of these people was the need for land on which to build a church. Fategarh is a large village, and land is expensive; but they were able to secure a site, and today a beautiful church stands in the heart of the village.

The Bheni Mian Khan church is known as the place from which workers come. Thirty years ago young people from Bheni began attending our schools, and today many of them are preachers, teachers, and nurses. An editor and a Bible instructor also are from this village. But until this year Bheni Mian Khan had no church building. This is a remote village in the interior of Punjab on the banks of the Bias River, which means "river of no hope." Our members there were poor. However, in 1958 an army of workers from the village and the members joined to provide land and money. Now they have their beautiful and long-awaited church. Today its light is attracting many from the surrounding villages.

The Mehtabpur church is also on the Bias River. There lives staunch Rahmat Masih, whose loyalty has inspired hundreds of Christians in this area. Each year four or five are won through his labors of love. In 1958 land was purchased, and generous gifts from faithful members enabled the start of work on a church and on quarters for workers. Now Mehtabpur has its school, workers' quarters, and church.

The Ani church is our northernmost in the North India Section. Here in 1954 Mangal Dass threatened to beat up and drive out P. G. Mathews when he began to preach in this small mountain town. Mangal Dass was the elder of another church group, and his threat carried considerable weight, partly because of the inaccessibility of Ani, which is often shut in by high snowbound passes. Then Mangal Dass became the first Seventh-day Ad-

ventist in Ani. His elderly father, Rahmat Masih the Second, owns two wheat mills powered by the mountain stream, and a small tract of land in Ani. Disfellowshipped by his former church, Rahmat Masih longed for a permanent house of worship for the growing company of Adventists. So he gave sufficient of his own meager land for a school, a church, and workers' quarters. Today there is a beautiful stone church nestled in that far-off valley.

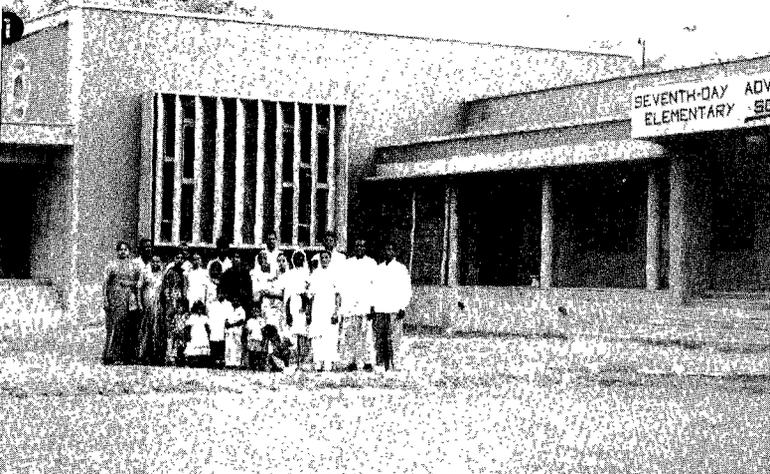
The people of the large village of Aliwal became interested in the message when a layman, Mr. Dass, began to preach there. Mr. Dass went 20 miles to this village every day for several weeks by bus and horse carriage. A Sabbath school was begun, and now, five years later, a group of 20 members worship in their own church building and have a school. They gave the land, and Adventists around the world provided the church from the 1961 Thirteenth Sabbath Offering overflow.

The Kawan church is also a 1961 Thirteenth Sabbath Offering overflow church. As soon as the first group of people accepted the message, they began to talk about a church building, and when their members numbered 20 they gave land sufficient for a school, workers' quarters, and a church. Their new building was completed in 1962, and now they are eagerly awaiting a teacher. When this school opens there will be at least 100 children ready to enroll. This is a desperate need, but so far we have not been able to find the funds to employ a teacher. But we have faith to believe that this will be possible soon.

Two other companies in the villages of Maima Chak and Kasawala have church buildings as a result of our generous world Sabbath school members. Three companies, at Kala Afgan, Kotgarh, and Nakodar, have given land and are awaiting a building.

Thus in 15 years many lesser lights in 100 villages and 15 strong beacons have been lighted in North India to guide its 20 million people along the way to salvation in Christ.

1. Jullundur church. 2. Kasawala church and school. 3. Mehtabpur church and school. 4. Maima Chak church and group. 5. Aliwal church and school. 6. Fategarh school. 7. Phulriwala church. 8. Maman group.





Amazon Medical Cadets

Recently 61 young men of the North Brazil Union received certificates for the Medical Cadet course. Peixoto da Silva, of the Brazil National Service Organization, arranged for the course to be officially recognized by the Brazilian Army, a privilege granted no other church or organization. Camp was held at the site of the new Grão Pará Academy, which is to be built with the Thirteenth Sabbath Offering overflow from the first quarter of 1964. Graduation exercises were conducted on the grounds of our Belém Hospital in Pará, Brazil.

DONALD J. SANDSTROM, *Departmental Secretary*
North Brazil Union

Florisca Jules—Lay Worker Extraordinary

By Alberta Beardsley Jacobs

"Charles, it is now 13 years since we were baptized, and I feel we have not done much for the Master. Here in this capital city there are many who can give the gospel. Do you not think we should go far away into the country and find a place where we can raise up a new church?"

Florisca Jules was an enthusiastic woman of 64 years when she presented this plan to her husband, and it was only reasonable for him to look at her in astonishment as the full meaning of her words came to him.

The 13 years following their baptism had not been passed in idleness, for both Charles and Florisca were lay workers at heart. Besides living their religion, they found many opportunities to talk with their neighbors in Port-au-Prince, Haiti. As a result, more than a few had accepted the message presented with so much love and faith. But now Florisca was impressed to find a dark corner in which she and Charles could let their light shine, and she had a vision of the church that would be raised up as a result.

After a long moment Charles replied, "My dear wife, do you realize what you are saying? We are only humble people. Why, we cannot even read or write! What kind of missionaries would we be? How would we earn a living in the country? Besides, we are not so young as we once were. Your idea is a good one, but it seems presumptuous to me."

It took a good deal of persuasion, for

Charles thought of the difficulties they would meet in beginning life in a new place and of the uncertainty of starting out like Abraham to find the land that the Lord would show them.

"But, Charles, remember what the Lord said to Abraham: 'I will bless thee . . . ; and thou shalt be a blessing.' What greater work could we do for the Lord than to leave a church established in His name?"

Their worldly possessions were few. It would not be necessary to call a moving van to transport them and their goods! A couple of bundles and a basket or two, and they would be on their way. Their wants and needs also were few. When Charles decided it could be done, he told Florisca, "You are right. We are not needed here in Port-au-Prince. We can be a greater blessing in some other place. No doubt I can make a living in some smaller place even easier than here."

As Charles and Florisca left the crowded city their hearts were filled with the assurance that they were being led of God. Soon they established themselves in a small town called Boulard, 170 miles from Port-au-Prince. They found a room in which to set up their simple house-keeping. Each day Charles did what he could to bring in a few centimes, while Florisca began to witness to her faith by visiting her neighbors. They suffered many hardships, as do all pioneer workers in the cause of God. Their neighbors were not quick to accept the new message. Sometimes Charles was not able to earn enough for even their simple needs, and sometimes there was open opposition to them and their queer religion.

However, both Florisca and her hus-

band were ideal lay workers, and their friendliness, their willingness to help anyone in time of need, and their consistent Christian lives began to bear fruit. Neighbors who began to ask questions were invited to study God's Word each Sabbath morning. Soon many joined in singing songs and listening to Florisca and Charles explain the great truths from the Bible. Since neither Charles nor Florisca could read, their visitors would have to read the texts—and, incidentally, they convinced themselves of the truths they were being taught.

Finally one Sabbath a Seventh-day Adventist worker came, and this group of believers was organized into a full-fledged Sabbath school. Florisca began to see the fulfillment of her dream of a church, and she worked harder than ever to win men and women who later could lead out in an organized church. It is not possible to tell of all their joys and disappointments down through the years. The former, Florisca loves to recount; the latter she has chosen to forget.

A few at a time her converts were baptized. Finally her joy was complete when a church was organized; but she did not stop working. A representative meeting place was needed, and this became a full-time project. Today in Boulard there is a comfortable church building with 115 baptized members. Florisca and Charles will each have a crown with many stars.

A year ago, satisfied that her mission was completed in Boulard, Florisca, then 86 years old and for some time a widow, came back alone to the capital city, thinking to spend the rest of her days in a little more comfort and ease than she had in the smaller country town. After a few months in crowded Port-au-Prince, however, she went one day to visit Josés Brutus, president of the South Haiti Mission, and surprised him by declaring, "Pastor Brutus, I want to go to the country again and raise up another church in a place where they have not heard the gospel."

Pastor Brutus looked down at her in wonder as he replied, "But Sister Jules, you are now 87 years old. Do you think



Florisca Jules (center), successful lay worker in Haiti. Josés Brutus, president of the South Haiti Mission, is at her right, and S. B. Jean-Elle, Franco-Haitian Union home missionary and Sabbath school secretary, at her left.

you can go by yourself to a new place and work as you did before?"

Her dark face and eyes brightened as she replied, "God has given me good health and I do not need to sit in the shade of a tree as do other women my age here in Port-au-Prince. I would like to use my strength to tell others of our great message, and I believe that God will take care of me."

When she would not be dissuaded, Pastor Brutus encouraged her to carry out her plan and provided her with passage on a truck for the trip. She chose another dark town seventeen miles from Boulard, her first mission field.

At a recent district meeting in that section of Haiti, Florisca was present with other lay workers to tell their experiences. No one was more of an inspiration to those present than Florisca, as she joyfully recounted her success. "I have six people studying to be baptized after only a few weeks of work," she said. "This is much better than we did in Boulard."

One of the ministers asked her how she managed to get along from day to day. With a surprised look she answered, "God takes care of me."



Missionary to Africa (left) who miraculously survived a religiously motivated mob attack on his life, with his wife, little daughter, and missionary son. This picture was taken early in 1962, nearly a year later, after his return from a brief rest in Europe.

A Narrow Escape

* * *

Now it can be told. During a wave of terror in a certain country in Africa two years ago, most Europeans feared for their lives and looked upon the nationals as their enemies and potential assassins. Paradoxically, non-Catholic Christian nations who had nothing whatever to do with the political situation were suspected as the most dangerous. Seventh-day Adventists were especially ill-treated by groups of armed European civilians who banded together supposedly to ward off terrorist attacks.

With little to restrain them, these groups sometimes practiced wanton destruction. In order to get hold of property belonging to the mission or its adherents, they fabricated the wildest stories to inflame the imagination of fearful Europeans in out-of-the-way places.

One of these groups violently attacked one of our missionaries, with the intention of killing him. When returning to the mission, our missionary stopped at a hotel in a town near the mission. Someone had started the rumor that he had armed nationals at the mission and was inciting them to terrorism. He did not fully sense the extent of the danger he was in, but when advised to seek protection from the authorities early the next morning, he did so.

Knowing of the rumors and the intentions of the mob, the local official feared to protect the missionary. Despite the fact that he knew that an armed and angry mob was already gathering, the official told the missionary he could not protect him if he stepped outside the building, but that he was unwilling to permit him to remain within the building. To this modern Pilate the missionary replied, "Very well, sir. God is with me and He will protect me!" After a prayer, brief case in hand, he stepped outside to walk the 30 feet to the bus.

Rifle butts soon knocked the missionary rolling to the ground. Blows of every kind fell upon him and he was kicked ferociously. Rising and falling several times, his bag still in hand, he finally reached the bus door, where the conductor pulled him in, almost unconscious, terribly wounded, and in a state of shock.

Later he went to an Adventist mission hospital. As one of our physicians exam-

ined the deep bruises and the damage to his neck and skull, he asked in surprise, "How can you be alive?" Despite the severe wounds, God was with him. To this day, two years later, that missionary has not felt the least trace of pain.

That missionary, who is my father, continues his mission work in Africa after a few months of rest in Europe. God did not see fit to deliver him from the blows

Mato Grosso Afire for God

The 19 people in this picture are the first fruits of a series of evangelistic meetings in Vila Rica conducted by a lay worker, Pereira dos Santos (left). Thirteen more are to be baptized soon. To the right is the new president of the Mato Grosso Mission, Benito Raimundo.

Mato Grosso is afire for God. A number of new towns have been entered this year along with two suburbs of Campo Grande, the capital. Members are moving away from the large established churches and are settling down in places where we have no work. A non-Adventist in Cáceres has begun to pay tithe and has given a sum of money to purchase land for a church in his city.

RONALD C. BOTTSFORD, *Departmental Secretary*
Mato Grosso Mission



of evil men, but He did protect him from permanent injury and from pain, both then and later, from blows that were intended to kill him. The Lord's protection was even more evident and marvelous than had the mob not attacked.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43:2). We might add, reverently, "And when thou art mauled, thou shalt feel no pain."

Kanye Hospital Adds 100 Beds

By Marlowe H. Schaffner, M.D.
Medical Secretary
Southern African Division

Kanye Hospital, near Lobatsi in southern Bechuanaland, Africa, is still growing even though it is now 42 years old. On July 24 a large group gathered at Kanye for the formal opening of the new 100-bed addition, making a total capacity of 220 beds. Present for the occasion were the resident commissioner of Bechuanaland Protectorate, the Honorable R. P. Fawcus, and his wife; Paramount Chief Bathoen of the Bangwaketse tribe; District Commissioner Atkins and Mrs. Atkins; J. M. Baker, treasurer of the Zambesi Union Mission; and T. M. Ashlock and Dr. M. H. Schaffner representing the Southern African Division. Also present were representatives from Government and mission hospitals in the southern part of Bechuanaland.

Participating in the service were Pastor Nguni, our local minister; Dr. C. J. Birkenstock, medical director of the hospital; and Dr. Schaffner, medical secretary of the Southern African Division. A representative of the Asian community, which contributed generously to the new building, told of their appreciation of the services rendered by Kanye Hospital.

Paramount Chief Bathoen reviewed the history of Kanye. He mentioned Dr.



The Resident Commissioner of Bechuanaland addressing the audience attending the opening of the new 100-bed unit of Kanye Hospital. Others are (left to right) Dr. C. J. Birkenstock, medical director of Kanye Hospital; Mrs. Fawcus; Mr. Atkins; Chief Bathoen; the local government doctor; and Dr. M. H. Schaffner.

Kretschmar, who began work at Kanye in 1921, and the opening of the first Kanye Hospital in 1924 by the resident commissioner of Bechuanaland. The chief expressed his appreciation for the growth and work of Kanye Hospital, and emphasized that the medical needs of his people would call for further enlargement.

Resident Commissioner Fawcus explained that plans for the new unit were worked out over a three-year period cooperatively by the mission, the chief, and the government. He expressed the appreciation of the Bechuanaland Government for mission medical services in the Protectorate. He stated that one third of all hospital facilities in Bechuanaland are owned and operated by missions, and that one half of all outpatients are cared for by missions. He mentioned the fact that Kanye was the first hospital in the southern part of Bechuanaland, and paid tribute to it as a leader in medical work in the area. He commented also on Kanye's service to a large part of the southern Kalahari Desert by means of its mobile dispensaries. Tribute was paid also to Dr. J. A. Hay, former medical director at Kanye, who planned the new unit.

At the close of his remarks, the resident commissioner removed the British flag veiling the dedication plaque and officially declared the hospital wing open. The closing part of the ceremony was an

escorted tour through the new building. The new unit includes private facilities for Asian and African patients, a maternity unit, and women's medical and surgical wards. Fully equipped, this new unit will have cost the equivalent of \$120,000. Nearly half of this was contributed by the Bechuanaland Government, and a sizeable contribution came from the Asian community.



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

HARRISBURG, Pa.— Pennsylvania public schools will turn to the teaching of "objective" religion to comply with the U.S. Supreme Court ruling banning Bible reading. Courses emphasizing moral and ethical values in the humanities and social studies will be encouraged to replace the former Bible reading.

PHOENIX, ARIZ.— Students may not be compelled to stand during the singing or playing of the national anthem, a Fed-

Caracas, Venezuela, Groundbreaking

Groundbreaking ceremonies for the Caracas, Venezuela, Central church were held July 14, and more than 300 persons were present. This church, which is to have a seating capacity for 700, will serve as an evangelistic center also. The property is in one of the better residential sections of the city. It will be ready for use early in 1964.

Master of ceremonies was Nestor Jose Abreu, president of the local church construction committee. Also taking part were Harold Bohr, local mission president (left); Henry Niemann, former pastor and construction supervisor (right); Vicente Smart, member of the building committee; Miquel Quiroz, secretary-treasurer of the local mission; and Teodoro Valero, local church elder.

HAROLD BOHR, President
East Venezuela Mission



eral judge ruled here. District Court Judge William C. Mather ruled in favor of three youths, Jehovah's Witnesses, who were expelled when they refused to stand for the anthem at Pinetop Elementary School in northeastern Arizona.

BERLIN—Production of Bibles and Scripture portions in Germany increased from 170,250 copies in 1945 to 1,522,000 in 1962, according to the latest annual report of the Association of Evangelical Bible Societies in Germany.

NEW YORK—Reaction by the press, church leaders, and public officials to the U.S. Supreme Court decision barring devotional Bible reading and Lord's prayer recitation in public schools has been predominantly favorable, according to results of a far-reaching survey.

The Saws Are Silent Again

By N. M. Merkel, *President Ecuador Mission*

"Señora Acosta, le felicito ["Mrs. Acosta, I congratulate you"]" was the pleasant greeting that met Sister Acosta as she passed her Catholic neighbor on the street of Ibarra, Ecuador. It was the first time she had been so warmly saluted in several years. In fact, nine years ago this same neighbor had personally told Sister Acosta what a disgrace she was to the Catholic faith when the Acosta family became Seventh-day Adventists. Even a favorite niece and other relatives had withdrawn their friendship at the time, and many former friends had abandoned them.

Sister Acosta was puzzled to know why this neighbor had congratulated her. The reason was soon apparent when she added, in Spanish, "I heard the saws in your woodwork shop running on Saturday again. Surely you have recognized your error and have given up the heresies of the Adventist Church."

True, the saws were working on Sabbath. But that was because, on Brother Acosta's death a few months ago, the little sawmill had been rented to a carpenters' cooperative. The neighbor did not know this, and since the shop is adjacent to the Acostas' humble home, and was entered through the same street door, she concluded that the Acostas had given up their faith.

Sister Acosta and her four teen-age children had discussed the matter. They did not see how they could operate the little business themselves, and the funds received from the rental were needed to keep the household running. Besides, the mill had been rented out on a legal contract basis, and they did not feel it would be correct to break the contract and destroy faith with the 21 carpenters in the cooperative. But they were not satisfied, because from day to day more people were making favorable comments on what they thought was a decision to give up the Adventist Church.

They made the matter a subject of prayer, for Sister Acosta was determined that their effort to show the truth by example should not diminish. In pledging their allegiance to the Creator they had given up much and did not want to destroy their testimony for the truth. Then the unexpected happened.

The cooperative was unable to pay the rent one month. A second month passed with the contracted rental unpaid. A

cautious inquiry revealed that the carpenters were not doing well financially, and then the rent went unpaid for a third month.

With three months' rent already lost, and contemplating an additional financial loss that would require a period of sacrifice, the Acosta family offered a cash settlement with the carpenters if they would break the contract. There was no hesitation on their part. In fact, they were happy to be relieved from a financial burden.

Now what would Sister Acosta do? Her oldest son offered to run the little mill if the Lord would help him learn the business and provide work for them. In less than a week the patio of their house was stacked high with piles of lumber to be planed and sawed to size for the construction of a large school. Others came with work, and most of the twenty-one carpenters are frequenting the mill and paying rent for the use of the machines.

On visiting the Acostas, it was evident that their willingness to sacrifice to uphold their personal testimony of the truth was being rewarded. God was returning to them a manifold blessing.

The saws are now silent on Sabbath.

A New Project for the Navaho Indians

By Lee Carter
Departmental Secretary Colorado Conference

For a number of years there has been a strong feeling on the part of our laymen at Farmington, New Mexico, that more should be done for the Navaho Indians of nearby San Juan County, Colorado. A branch Sabbath school had been begun under an old highway bridge because no building could be secured. When the weather became too cold for a meeting in the open an Indian hogan was secured. Later, under the leadership of B. A. Blecha, the district leader, the Sabbath school was transferred to a public school building.

Under the leadership of Dr. Wetzel Williams, a physician in Farmington, and at first largely with his financial help, a legal organization was formed to work for the Indians. This organization purchased a tract of land a few miles from one of the Government schools on the Navaho reservation. The name La Vida Mission was chosen for the project.

A young couple, Mr. and Mrs. Neal Scott, offered their services to help get the mission started. Some crude adobe buildings on the property have been renovated as a place for the teachers to live and for a small school. This school is off to a good start with eight Navaho children. Even though there are no Adventist Navahos in this section of the reservation, the average Sabbath attendance is between 60 and 65, including about 15 adults.

A water system is being installed, with adequate storage tanks, and a main school building is being erected. It is hoped that this building can be completed and ready for use by the beginning of the next school term.



Mr. and Mrs. Neal Scott, one of their sons, and eight Navaho children who are now attending the school at the La Vida Mission. The jeep is being used as a school bus. Mrs. Scott is the teacher. Mr. Scott spends his time developing the mission, driving the school bus, and making trips to Farmington, 40 miles away, for supplies.

Send the Light

By Mrs. W. R. Vail

"Good morning, and how is the baby this morning?" asked Tamari.

"Is the baby better this morning?" asked Berea.

Tamari and Berea helped us in our home, and our baby was ill.

One thoughtful friend asked the question differently:

"Does the baby still breathe this morning?" The tone was sad, and it struck a new chord in my heart. Put in that way, the question grows out of experiences in the dark hours when only by listening to the breathing or by feeling the body can a person know how the loved one is doing.

Some time later a man named Silas came to our door. "How is your family?" I asked, more from habit than from anxiety.

"The youngest child is very ill," he said, "and we couldn't sleep last night. We sat and listened to know whether he was still breathing."

In many areas in Africa and among many classes of people, sickness is quite different from what it is in civilized lands where one has light, fresh air, a bed, a chair, a table, sheets, a pillow, and a doctor and nurse. Most African homes do not have even one of these comforts. The bed is usually a mat on the ground; sometimes there is a blanket. Usually there are live coals of fire, but not flames enough to give light.

One night Tom and his wife came to us with their baby girl. She was vomiting dangerously. After doing what we could for her, we were seeing them off when Tom turned to ask, "Could we use your lantern? Our fire does not give us a good light. We need to see our little girl while she is so sick." Of course, they went home with the lantern. The next day Alena

was taken to a doctor, received treatment, and made the quick comeback so characteristic of children. But that lantern meant much to the parents during the dark hours of the night.

Another night certain anxious parents brought a little boy who had cut himself. Blood was spurting from the wound, and in the dark they could not tell how serious the cut might be. By our lamp-light they could see and treat the child. His injury did not prove to be serious, but they needed light.

Another night Ezekiel came to call. "Please," he said, "can you come to help my wife?" I reached for our lantern and went with Ezekiel. There was a glimmer of light from the live coals in the center of the room, but what a difference my lantern made! Their little girl sat on a tiny stool beside the fire, next to her grandmother.

While we waited Ezekiel's wife said, "When my first child came, some African women delivered him for me, and I

knew nothing about it until afterward." Think of giving birth to a child in the dark!

One stormy night there was a loud knock at our door. At first it seemed to be part of the storm, but we soon recognized it as a knock and went to the door.

"Bwana, can you help us?" asked Asani. "Deborah has died and we need hoes and shovels and a light." Deborah had "quit breathing." The lightning flashed its spasmodic light, but for their sad task the workmen needed a steady beam.

The people of Africa are in need of literal light, but even more they need the light of the gospel in their hearts and homes. Jesus, the Light of the world, is the answer to that need. He is the Sun of Righteousness. Most of the people whose experiences I have related have the comfort of this Light in their hearts, but many more are still in the dark. May those of us to whom much light has been entrusted be willing to share it with others!



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► Mrs. Rochelle P. Kilgore, professor emerita at Atlantic Union College, returned September 5 from a three-month tour of Europe and Africa. The purpose of her trip was to get firsthand information on the Seventh-day Adventist mis-

sions program and to visit Atlantic Union College alumni and friends. In her own words, Mrs. Kilgore says she will now "be better able to give intelligent, sympathetic counsel to students who are interested in foreign mission service."

► James Londis is the new Bible teacher at Greater New York Academy. For the past three years he was connected with the New York Center evangelistic program.

Summer Commencement at Andrews University

One hundred graduates were awarded degrees by Richard Hammill, president of Andrews University. Dr. John W. Hollenback, vice-president of Hope College, addressed the convocation. Graduates from the university at both the spring and summer commencements numbered 270.

An honorary degree of Doctor of Divinity was conferred on Alfred Felix Vaucher of France. Dr. Earle Hilgert, acting dean of the Theological Seminary, read the citation. Dr. Vaucher received the degree *in absentia*. DONALD LEE, PR Director
Andrews University





Medical Ministry on Paranaguá Bay

The people of Paranaguá Bay in the state of Paraná, Brazil, exist under unbelievable living conditions. The light of God's love is being radiated throughout this area by medical launch *Luzeiro do Sul*, "Lightbearer of the South."

The *Luzeiro do Sul*, built by Arnaldo Rutz, president of the Paraná Conference, has been in service since May of this year, treating the sick and preaching the gospel. Our nurses, Brother and Sister Osorio dos Santos, are doing a good work. In 40 days recently they treated 800 persons.

ARTHUR DO VALLE

Departmental Secretary, Paraná Conference

► The Northeastern Conference working force, including the teachers, met from September 23 to 26 at the Top of the World Lodge in Lake George, New York. The main speaker for the meeting was R. A. Anderson, secretary of the General Conference Ministerial Association. Others who participated were C. E. Moseley of the General Conference and the union departmental secretaries.

► Two dentists, recent graduates of the School of Dentistry at Loma Linda University, have moved to the Northern New England Conference. Dr. Clyde Crowson will locate in Portland, Maine, and Dr. Gerald Pendleton at Rockland, Maine. Dr. Edward Armstrong, a doctor of osteopathy, has set up his practice in Bethel, Vermont.

► The Southern New England Conference was host at a convention held at Camp Winnekeag, August 25-27, for the Southern New England and Northern New England teachers. Ethel Johnson, elementary supervisor for the Columbia Union Conference, gave helpful information in the area of modern mathematics and reading in the lower grades; Thelma Hale, a Seventh-day Adventist teacher in a junior high school, covered the teaching of reading in the upper grades; and L. E. Smart, educational secretary of Atlantic Union Conference, led out in several professional topics. A number of teachers, under the able direction of Ellen Lehtonen, Southern New England Conference elementary supervisor, presented suggestions and materials in such fields as vocational arts, arts and crafts, curriculum guide, testing, and the un-

graded school. These teachers were Edwin Hill, LeRoy Weischadle, John Knowles, David and Faith Kneller, Dorice Engman, Herbert Brendel, and Doris Thistle.



Canadian Union

Reported by
Evelyn M. Bowles

► The first North American Yugoslavian convention in Canada was held in Toronto, August 30 to September 1. Twelve visiting ministers and speakers were present. More than 400 attended the session, from Ontario, New York, Ohio, Illinois, and other parts of the Eastern United States.

► Five new members were added to the Six Nations Church in Ontario by baptism on July 27.

► Dr. E. S. Chace, of Andrews University, attended the teachers' convention of the British Columbia Conference, from September 8 to 11. Thirty-five teachers were in attendance at the meeting, which was held at Hope, British Columbia. F. W. Baker, educational superintendent, directed the convention proceedings.

► Doctors of medicine, dentistry, and optometry from the three Western provinces gathered at the conference campground at Canmore over the Labor Day weekend for the third annual Alberta Conference medical retreat. Guest speaker was Dr. J. Wayne McFarland, medical secretary of the Atlantic Union Conference.

► The temperance department of the Alberta Conference sponsored a display

booth at the annual Stampede at Calgary, Alberta. This display brought to the attention of thousands of local residents and visitors the seriousness of the smoking habit. The film *One in 20,000* was shown once every hour during the daytime, and every half hour in the evenings. Opportunity was given to sign up for the Five-Day Plan to Stop Smoking.



Columbia Union

Reported by
Don A. Roth

► Mrs. Sheila Piller will be a part-time instructor in the department of home economics at Columbia Union College this year, and will teach textile and sewing classes. Her husband is a medical intern at the Washington Sanitarium and Hospital.

► A nutrition school was conducted at the Takoma Park, Maryland, church by Mrs. Dorothea Van Gundy Jones, October 6-9.

► Recent changes in the Allegheny Conference include: Milton Thomas to the Bethel church in Cleveland, and the Akron, Ohio, church; U. S. Willis to Richmond, Virginia; D. L. Davis to Dayton and Springfield, Ohio; Paul Bridgeford to be ministerial intern in the Dayton-Springfield district; Charles Cheatham to the Englewood, Montclair, and Jersey City, New Jersey, churches. Additional changes include the transfer of W. L. DeShay to North Philadelphia and West Philadelphia; William Ervin to be ministerial intern at Petersburg and Crewe, Virginia; Paul Cantrell to Newark and Washington, New Jersey; and John Wagner, Jr., to the First church in Washington, D.C.

► Pine Forge Institute opened the school year with 140 students. Four new faculty members and a new principal have been added to the staff. The new \$351,000 brick girls' dormitory is in use this school year, as well as a new school bus and a new sewage disposal plant.



Lake Union

Reported by
Mrs. Mildred Wade

► Accreditation problems have arisen at Oakwood College due to a lack of sufficient teachers holding higher graduate degrees. For that reason Edward Specht, head of the Mathematics Department at Andrews University, will be spending the 1963-1964 school year on the campus of Oakwood College at Huntsville, Alabama.

► John Schmidt has recently joined the staff of Andrews University as director of food services. He comes from Southern Missionary College in Tennessee, where he held a similar position. His former experience includes owning and operating the Royal Bakery in Takoma Park, Maryland, serving as cook and mess sergeant at Camp Crowder, Missouri, during World War II, the operation of the Columbia Union College bakery, and twelve years in charge of the kitchen at the Walker Memorial Sanitarium and Hospital at Avon Park, Florida.

North Pacific Union

Reported by
Mrs. Ione Morgan

► An evangelistic series began September 28 in the Pocatello, Idaho, church. P. C. Alderson and Willard Kaufmann are leading out in the meetings.

► An evangelistic team composed of R. A. Rentfro, E. F. Waters, and Keith Farnsworth began a crusade in the Wagner Memorial Auditorium in Monroe, Washington, October 5.

► Added recently to the ministerial ranks in the Oregon Conference is Larry N. Boyd and his family who had been serving in Grand Island, Nebraska. He is now pastor of the Astoria district, comprised of three churches: Astoria, Ocean Park, and Seaside.

► Oregon Vacation Bible Schools are already reaping results in enlarged Sabbath school and Pathfinder groups throughout the conference. Redmond, Sweet Home, and Coos Bay are among those welcoming non-Adventist children regularly to their services.

► Sixty-seven delegates from five conferences in the union completed the four-day home nutrition training program held at Walla Walla College, September 8 to 12. Mrs. Melvin Zolber, union conference lay nutrition instructor-trainee was director. High lights of the course included lectures by Dr. Mervyn Hardinge of Loma Linda University, Joseph Barnes, and Mrs. Carl T. Jones of Walla Walla College, and Dr. John Potts, physician. Lectures and demonstrations were also presented by Wilmer Snyder, WWC's director of food service, and Mrs. Zolber, associate professor of home economics; also Mrs. Clayton Prusia, Mrs. N. R. Dower, Mrs. C. J. Ritchie, and Mrs. Lyman Shaw.

Pacific Union

Reported by
Mrs. Margaret Follett

► A new worker in the Northern California Conference is Duane Grimstad, who comes from the Hawaiian Mission to succeed L. L. Bennett as pastor of the Eureka church. Elder Bennett is on a year's leave to attend Andrews University. Two interns in the conference who have been attending Andrews University are Robert L. Hancock, associated with William Jamerson in the Arcata district, and W. Larry Richards, working with J. H. Apigian in the Carmichael-Orangevale district.

► Howard B. Weeks, who for twelve years was connected with the Public Relations Department of the General Conference and for six of these twelve years was in charge of the Public Relations Department of the General Conference, will join the faculty of Pacific Union College in September, 1964, to teach journalism and speech.

► More than 3,600 boys and girls attended 41 Vacation Bible Schools staffed by 921 church members in the South-

eastern California Conference this past summer. Results: 331 enrolled in Sabbath school, five branch Sabbath schools organized, 20 entered Adventist church schools, 200 enrolled in Bible correspondence courses, 25 joined Pathfinder Clubs, and 100 parents interested.

► Glenn Fillman, for six years pastor of the Phoenix, Arizona, Central church, has accepted a call to pastor the Temple church in Miami, Florida. John Stevens from Atlanta, Georgia, is the new pastor in Phoenix. Elder Stevens was pastor of the Cascade Road church in Atlanta for the past four years.

► George Sellars comes to San Fernando Valley Academy as teacher of science and mathematics, replacing Donald Richert, who has accepted a call to Ghana. Another new staff member is John Thompson, who drives the school's North Hollywood bus.

► Elder and Mrs. L. C. Robinson, recently returned from the Congo, were guest speakers at the fall Dorcas Federation meetings in the Nevada-Utah Conference in Provo, Utah, and Reno, Nevada.

► Succeeding Robert Dent as pastor of the Tucson, Arizona, Sharon church is Robert Whitacker, who has recently completed a year of study at Andrews University and is beginning his internship.

► Lester Patterson comes to Arizona from Texas City, Texas, to serve as pastor of the Bisbee and Douglas churches.

Southern Union

Reported by
Mrs. Cora Kindgren

► L. R. Mansell is the new pastor of the Sanitarium church in Orlando, Florida, filling the position left vacant when L. R. Scott went to California. Elder Mansell comes to Florida from St. Louis, Missouri.

► Robert W. Burchard, assistant administrator of Watkins Memorial Hospital in Ellijay, Georgia, has accepted an invitation to become administrator of the Tokyo Sanitarium and Hospital in Japan.

► In keeping with the progressive plans to enlarge and renew the facilities of Madison Hospital, Madison, Tennessee, Robert W. Morris, administrator, announces the following appointments: John F. McClellan, assistant administrator; George W. Walper, administrative assistant directing personnel, public relations, and general services; Miss Doris Noble, assistant director of public relations; Wayne I. Hayes, chief accountant and business office manager; Robert D. Johnson, pharmacist; Mrs. Goldie Durichek, director of nursing service; and Robert W. Laue, chaplain. Prior to these appointments Mr. McClellan, Mr. Walper, and Mr. Hayes served Madison Hospital as business office manager, personnel and public relations director, and assistant accountant, respectively. Mr. Johnson, Mrs. Durichek, Miss Noble, and Elder Laue have recently joined the Madison Hospital staff.

Southwestern Union

Reported by
H. W. Kluser

► An evangelistic effort held on a lot recently purchased by the Baton Rouge, Louisiana, church by Wallie Welch, the pastor, resulted in the baptism of 19 persons.

► Baptisms totaling 428 are reported by the Texas Conference for eight months ending August 31. Those baptizing 20 or more are J. R. Bailey, O. Graham, Harry Hannah, M. D. Hannah, Ray Turner, and Dallas Youngs.

► R. A. Nesmith, secretary of the union department of education, joined five hundred other leaders in the United States on the campus of Oklahoma State University, Stillwater, Oklahoma, September 22 to 25 for the National Conference on Problems of Rural Youth. He represented the Department of Education of the General Conference, and was the only Seventh-day Adventist delegate.

Church Calendar

Witnessing Laymen	November 2
Church Missionary Offering	November 2
Week of Prayer	November 9-16
Week of Sacrifice Offering	November 16
Ingathering Campaign	Nov. 23-Jan. 4, 1964
Ingathering	December 7
Church Missionary Offering	December 7
Thirteenth Sabbath Offering	December 7
(Southern African Division)	December 21

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH

REVIEW and HERALD

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

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News of Note

The Autumn Council

Our 1963 Autumn Council, held October 16-20, featured a growing unity of purpose such as that which was characteristic of the pioneers. At the opening meeting R. R. Figuhr presented lessons from the lives of pioneers of the Christian church who were surrendered to God and who sensed their responsibility in belonging to one another. The result of this unity in service was evident as W. R. Beach referred to the increasing role of laymen around the world in heralding the gospel message.

Since 1910 the membership for the North American Division has grown from 66,294 to 351,048, while outside North America the membership has expanded from 38,232 to 1,011,727. The ratio of evangelistic workers to membership is one to 70. In the North American Division in 1962 there was one evangelistic worker for a population of 40,000 whereas in the overseas divisions this ratio was one worker to 200,000 population. Committee members noted that this is the time to "pray . . . the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38).

The blessings of God upon His church and the sacrificial spirit of our world membership made possible the authorization of a budget of \$33,333,186.31 for 1964. This is a heartening increase of \$1,428,762.95 over 1963.

D. S. JOHNSON

[A report of the Autumn Council actions will appear in an early issue.—EDITORS.]

Transfer of White Memorial Hospital

The trustees of Loma Linda University have in three recent meetings given careful study to the best means of operating the White Memorial Hospital, in light of the proposed consolidation of the school of medicine at Loma Linda. At a special meeting of the trustees held at Dayton, Ohio, on September 20, an invitation was extended to the Southern California Conference to assume responsibility for the continued operation of the White Memorial Hospital as a medical institution of the church. Negotiations by a committee representing the General Conference, the Pacific Union Conference, the Southern California Conference, and Loma Linda University, led to a recommendation to the University board that the transfer to conference control be made as of January 1, 1964. A meeting of the board on October 20 gave formal authorization for the transfer. The detailed recommendations include the following general features:

1. That an affiliation be maintained between Loma Linda University and the White Memorial Hospital to guarantee the continuation of the educational programs of the University that now utilize the facilities of the White Memorial Hospital.

2. That the transfer agreement include the Los Angeles campus, as well as essential hospital equipment and housing for hospital personnel.

3. That a joint operating committee of the conference and the University be appointed to direct the operation of the institution until the new board assumes control on January 1, 1964.

4. That the transfer be by grant deed, with the University investments in the plant to be recognized on the basis of a prearranged formula.

5. That all other details, including continuity of hospital personnel, campus space, and housing arrangements, as needed for students, faculty, and essential university business personnel, be worked out by joint agreement of the White Memorial Hospital and Loma Linda University.

This action augurs well for the continuation at the White Memorial Hospital of a fine medical-evangelistic center in a strategic location in Los Angeles, where in the providence of God so much has been accomplished during the past half century to advance His cause throughout the earth.

M. V. CAMPBELL
G. T. ANDERSON

MV Department Adds New Associate Secretary

The 1963 Autumn Council has elected J. H. Hancock, MV secretary of the North Pacific Union Conference, to the position of associate secretary in the General Conference Young People's Missionary Volunteer Department. Elder Hancock will soon join the General Conference staff, and his successful experience as a youth worker in North America will now be shared with the world field. We welcome Elder and Mrs. Hancock to the General Conference family, and pray God's continued blessing upon them.

W. R. BEACH

Articles on Vatican Council

All our subscribers will be happy to know that final plans have been worked out for B. B. Beach, who so ably and interestingly wrote us the story of the first session of the Vatican Council, to attend the second session. He will prepare a series on the further developments in plans to revise Catholic dogmas and ritual. Nothing could be more up to date, nor more authoritative and meaningful for Adventists. This is only one exhibit of what the REVIEW is seeking to do to keep our people well informed.

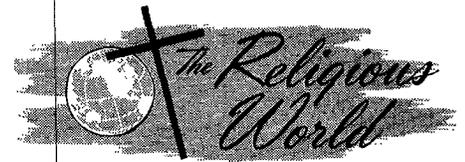
We hope you have not let your subscription run out, as subscriptions have a way of doing this time of year unless they are promptly renewed. If you are a pastor or elder, why not remind your flock to make sure that they have the REVIEW for the coming year. You may even need to check to make sure that the simple but

effective telephone plan for securing subscriptions has been used in your church. It costs nothing but a few hours' time on the part of a few ardent souls, but it surely gets results. We are holding over the special campaign price of \$4.75 for a time. A well-informed Adventist is an ardent Adventist. And that is precisely where the REVIEW comes into the picture.

Excellent Tithe Gain in South India

C. B. Guild, treasurer of the Southern Asia Division, writes: "The recent South India constituency session was an inspiring meeting. South India has made an excellent gain in lay tithe during the past two years, increasing 28 per cent during 1962, and 30 per cent during the first six months of 1963.

"The outstanding need in South India is in the Andhra Section, where 100 Seventh-day Adventist students had to be turned away from the Narsapur High School this year because of inadequate facilities. A new school is being planned, but we have not yet accumulated sufficient funds to permit launching out into the building program."



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

NEW YORK—The American Bible Society's annual worldwide Bible reading program—from Thanksgiving through Christmas—marks its twentieth anniversary this year.

HELSINKI, FINLAND—Formation of a Lutheran Foundation for Inter-Confessional Research, which will continue contacts with Roman Catholicism and expand participation in the ecumenical dialog, was hailed here as the "most historic action" of the Lutheran World Federation's Fourth Assembly.

BOSTON—A noted priest-columnist, writing in a Roman Catholic newspaper here, said that with but a few exceptions "the weight of the American churchman was thrown against the liberal path" taken by the Second Vatican Council. Msgr. George W. Casey, in his column "Driftwood" published in *The Pilot*, newsweekly of the Boston archdiocese, scouted a report in the *Wall Street Journal* that American church leaders are helping to push the church into a really new course for the first time in 100 years.

VATICAN CITY—Pope Paul VI marked his sixty-sixth birthday by telecasting a message to the United States. Telstar, the communications satellite, was used to carry the Pontiff's greeting to Georgetown University, Jesuit institution marking its 175th anniversary in Washington, D.C.