

REVIEW and Herald

★ **Toward the Heights**

—Page 6

★ **Adventist Exhibit at the World's Fair**

—Page 16

The author of this article thinks that drunkenness may well be

Our Greatest Sin

What do YOU think?

By **VELVA B. HOLT**
Minister's Wife

HAVE you ever examined your life carefully, then pointed to a particular weakness or sin, saying, "This is it—this is the one thing that will keep me out of heaven"? Perhaps the sin you spotted looked large and ugly.

But have you considered the possibility that the sin which seems so monstrous to you or me may not be the one that will cause our eternal ruin? A "big" sin will likely plague the conscience continually until we seek divine power for victory over it. "Little" sins may be more dangerous, simply because they look so innocuous.

I've been studying my own life of late and have made some interesting observations. The offending culprit, I have concluded, is most apt to be drunkenness. Not the kind of drunkenness, of course, that originates in a bottle, but drunkenness nevertheless.

"Take heed . . .," Christ said, "lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life" (Luke 21:34).

Many of the symptoms of the drunkenness referred to here are identical with those involving inebriation

from alcohol. For instance, occasionally I find myself slightly confused, with my mind in a whirl, unable to think straight. I believe this is one form of alcoholless intoxication. It comes from many and varied sources, but sometimes from wrestling with money—or the lack of it.

Also, the overwhelming problems that confront us today are cause for worry and concern. And as we stagger beneath the load, giving way to irritability and getting almost irrational at times, how can the condition better be described than drunkenness?

Then there is drunkenness from pleasure. It may be from TV, it may be from indulging appetite, or from carrying any number of enchanting pursuits to extreme. You don't have to open a bottle, you know, in order to get drunk.

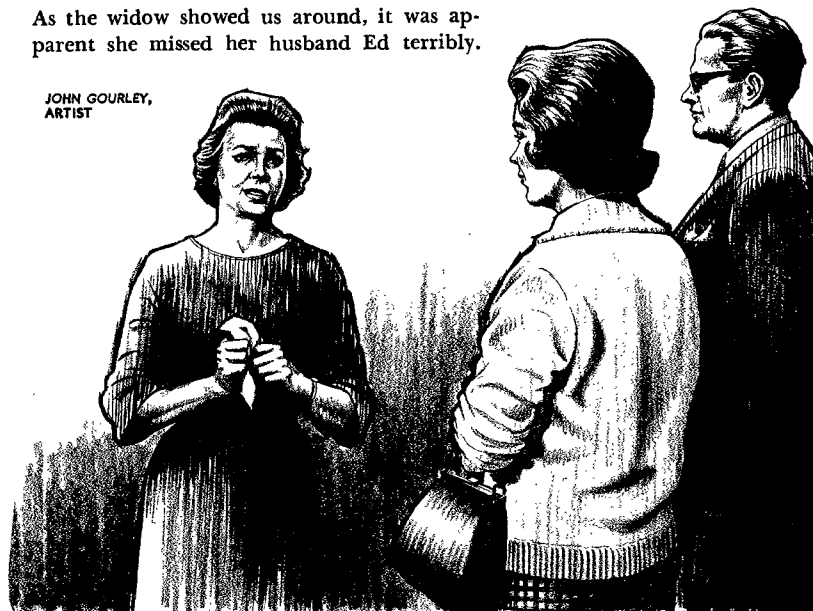
A Lonely Widow

Some time ago my husband and I visited a woman many miles from where we live in northern California. We had driven in 100-degree heat through barren country over a long, winding road, so it was a pleasant surprise to find her home to be a refreshing spot in the midst of thousands of acres of parched land and scraggly oaks.

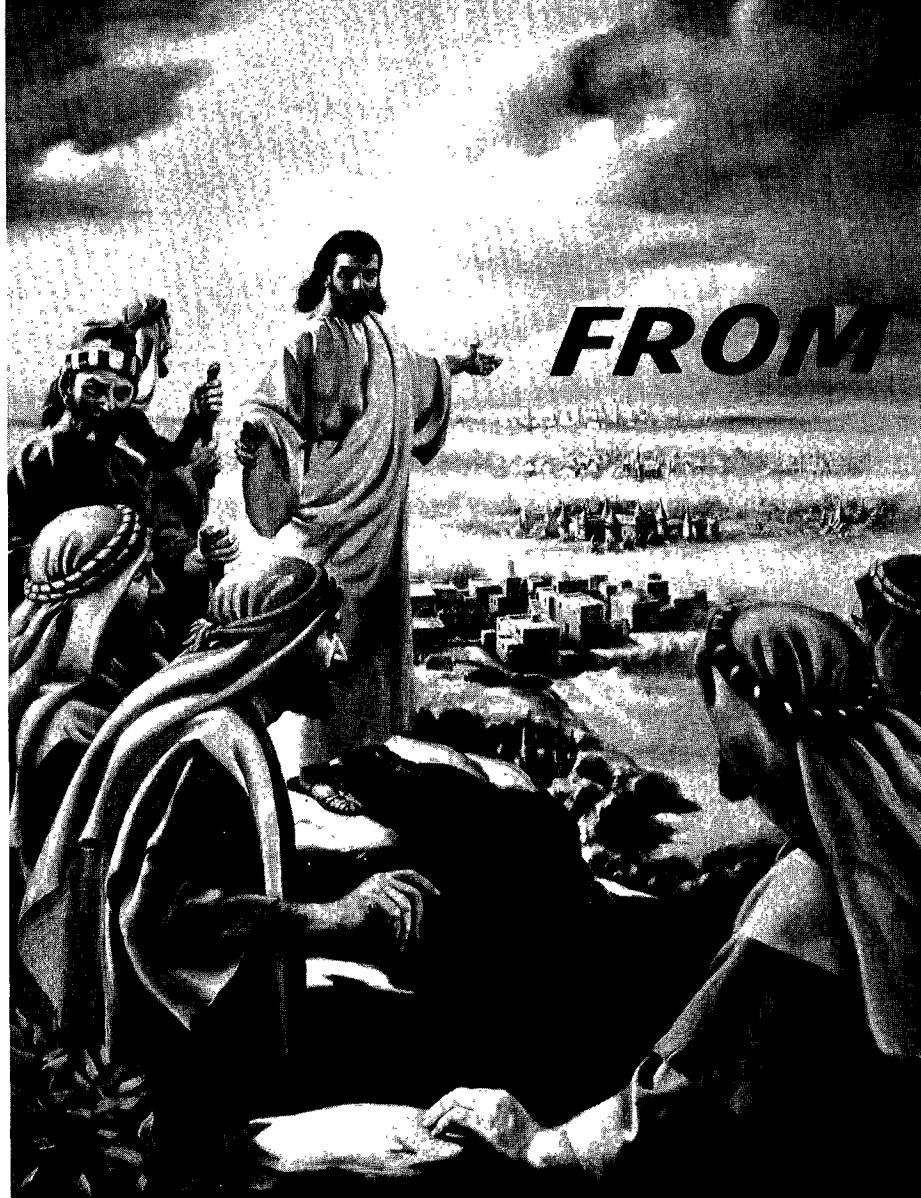
As she showed us the house, we admired its delightfully unique design, and listened *(To page 8)*

As the widow showed us around, it was apparent she missed her husband Ed terribly.

JOHN GOURLEY,
ARTIST



"In order to gain riches they accumulate burdens and cares until their minds are almost wholly engrossed with them. . . . 'They are drunken, but not with wine; they stagger, but not with strong drink.'"—Testimonies, vol. 5, p. 259.



FROM HOME BASE to FRONT LINE

By W. R. Beach
Secretary, General Conference

COPYRIGHT © 1959 BY THE REVIEW AND HERALD

RUSSELL HARLAN, ARTIST

Still Christ says to His disciples, "Go."

THE Seventh-day Adventist mission to the world is always both universal and local. In this we follow the Master's biddings, "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). This was a bifocal utterance. The "both" and the "uttermost part" were not accidental. They are the antithesis of "first" and "then," which is sometimes the false reading. The matter of geographic difference is irrelevant; the world is the field. Year after year our report substantiates more fully that the Church has geared its thinking and action to the divine program.

The summary and details for 1963 are most encouraging. The total of new and returning workers reached 519—which is a dramatic increase over the 1962 total of 449. In addition, 26 nationals returned from additional training in the United States to their home divisions for service. This last item represents a heartening trend. We have every reason to believe that it will continue during the current year.

Figures for 1963 reveal that we are becoming more completely a world missionary church. Eight divisions of the world field have now become home bases from

which this Church can reach out in continuous expansion. Australasia (74), Central Europe (4), Far East (12), Northern Europe (24), South America (28), Southern Europe (35), Trans-Africa (21), and North America (321) listed appointments of overseas workers in this global effort.

Note that in 1963 the Far East joined seven sister divisions in the report. The Philippines have become an important home base in supplying qualified overseas workers. Every field and every church must assume responsibility for a world mission.

Thus the stream of workers sent overseas not only was maintained during the past 12 months, but reached a high for recent years. This is a real achievement when the background of political unrest, racial tensions, and overt fighting in some areas is taken into account. Truly nothing can or will thwart the plan of God for the finishing of His work in all the world.

We invite every reader to consider each name and field of labor recorded in this report. This will take time but the effort will be worth while. These names and places dramatize as nothing else can the sacrifice and achievement of a triumphant church.

FROM THE AUSTRALASIAN DIVISION

January

Mr. and Mrs. L. H. Smith, to Solomon Islands.
Mr. and Mrs. Don Menkens and three children, to New Guinea.
Gwenda Watson, to the Solomon Islands.
Mr. and Mrs. Mervyn McLauchlan, to New Guinea (returning).
Mrs. Colin Winch and three children, to New Guinea (returning).

February

Mr. and Mrs. R. F. Sodeman and three children, to western Samoa.
Mr. and Mrs. Cedric Powrie, to the New Hebrides.
Miss L. M. Phillips, to New Guinea.
Mr. and Mrs. W. T. Andrews and two children, to Fiji.
A. G. Thomson, to the Gilbert Islands (returning).

March

Mr. and Mrs. R. J. Elliott, to New Britain.
Mr. and Mrs. L. J. Doble and two children, to New Guinea (returning).
Pastor and Mrs. A. R. Mitchell and another member of the family, to New Britain.
Pastor and Mrs. C. R. Stafford and three children, to New Guinea (they previously served in the Bismarck-Solomons Union Mission; returning).
Wendy Blank, to New Guinea (returning).
Joyce Tinworth, to Vietnam.
Mr. and Mrs. Ellis Gibbons and three children, to the Solomon Islands (returning).

April

Mr. and Mrs. A. A. Godfrey and three children, to the Solomon Islands.
Mrs. A. C. Thomson and two daughters, to the Gilbert Islands (returning).
Pastor and Mrs. F. G. Pearce and child, to Samoa.
Pastor and Mrs. M. M. Stewart and two children, to Fiji.
R. L. Aveling, to New Guinea.
Pastor and Mrs. E. A. Raethel and three children, to New Guinea (returning).

May

Pastor and Mrs. O. D. F. McCutcheon, to New Guinea (they previously served in Fiji; returning).
Miss Veryl D. Mitchell, to East Africa (returning).
Pastor and Mrs. A. P. Dyason, to Fiji (returning).
Pastor and Mrs. John Lee and three children, to New Guinea (returning).
Mr. and Mrs. George F. Smith and two children, to Solomon Islands (returning).

June

Russell Kennelly, to New Guinea.
Arlie McDougall, to New Guinea (returning).
Pastor and Mrs. M. M. Kennaway and three children, to Fiji.
Noreen Sandy, to New Guinea.

July

Valmai Letts, to Singapore.
Dawn Benham, to Bechuanaaland.

August

Doreen Bichel, to Territory of Papua and New Guinea.
W. Miller, to Fiji.
Frances Chambers, to Northern Rhodesia.

September

Mr. and Mrs. Leon Powrie, who have served in New Guinea, to East Pakistan.
Colin Fraser, to New Guinea (returning).
A. Guizzard, to Central New Guinea.
Pastor and Mrs. J. P. L. Gray and two children, to Fiji.
Mrs. W. Miller and daughter, to Fiji.

October

J. Newman, to New Guinea.
Mr. and Mrs. Edmund Parker and two children, to New Guinea.
Pastor and Mrs. H. J. Watts and three children, to Solomon Islands (returning).
Mrs. Colin Fraser and child, to New Guinea (returning).

November

Mr. and Mrs. C. T. Mitchell and three children, to New Guinea.

December

Mr. and Mrs. W. Paynter, to New Hebrides (returning).

FROM THE CENTRAL EUROPEAN DIVISION

Pastor and Mrs. R. Henning and children, to Tanganyika, East Africa.

Mr. and Mrs. R. Engel, who had previously gone to South Africa and worked on a self-supporting basis; now regarded as missionaries from Central Europe.

FROM THE FAR EASTERN DIVISION

January

Miss Orfrancia Bayona, from the Philippines, to Guam.
Miss Olegaria Obanaya, from the Philippines, to Guam.
Miss Esperanza Roda, from the Philippines, to West Pakistan.

February

Lucila Deles, from the Philippines, to Libya, North Africa.

May

Dr. and Mrs. Michael Oliverio, from the Philippines, to North Africa.

September

Lilia Santo Domingo, from the Philippines, to Thailand.

October

Mr. and Mrs. Luis O. Sabino, from the Philippines, to Irian Barat.
Caesar Imperio, from the Philippines, to Hong Kong.
Mr. and Mrs. Cresente Zamora, from the Philippines, to North Borneo.

FROM THE NORTHERN EUROPEAN DIVISION

February

Dr. and Mrs. Keith Madgwick and family, to Ghana.

April

Anna K. Jensen, to Ethiopia.

June

Miss Happaskoski, to West Africa.
Ruth Brown, to Rwanda.
Miss L. Kasa, to Ethiopia (returning).
Pastor and Mrs. J. M. Howard, to Canada.
Pastor A. J. Anderson, to Nigeria (returning).
Beryl and Sylvia Turfill, to West Africa (Beryl Turfill returning).

August

Basil J. Powell, to Ghana (returning).

September

Mr. and Mrs. Wilfred Benwell and family, to India.
Janet Lennox, to Ghana.
Mr. and Mrs. H. C. Wilby, to Nigeria (returning).
Mrs. Basil Powell, to Ghana (returning).
Jessie Allison Risk, to Ghana (returning).
Sherard Wilson, to Ethiopia.
Mr. and Mrs. G. Meredith, to Ghana (returning).

December

Mr. and Mrs. Owen D'Costa and family, to Eritrea.

FROM THE SOUTH AMERICAN DIVISION

January

Jorge L. Burlandy, of the East Brazil Union Mission, to the North Brazil Union Mission.
Mr. and Mrs. Nicanor Reichenbach, of the South Brazil Union Conference, to the Belém Hospital in the North Brazil Union Mission.
Mr. and Mrs. Waldomiro Rejs, of the South Brazil Union Conference, to the North Brazil Union Mission.

February

Mr. and Mrs. Joaquim A. de Lima, of the South Brazil Union Conference, to the Central Amazon Mission of the North Brazil Union Mission.

March

Mr. and Mrs. Juan Ancheta, of the Uruguay Mission (Austral Union Conference), to the Bolivia Mission in the Inca Union Mission.
Hulda Cardoso Barros, of the Paraná Conference of the South Brazil Union Conference, to Northeast Brazil Junior College in the East Brazil Union Mission.
Mr. and Mrs. Eduardo Cayrus and son, of the Uruguay Mission (Austral Union Conference), to the North Peru Mission in the Inca Union Mission.
Mr. and Mrs. Helmut Ott, of the Uruguay Mission (Austral Union Conference), to Northeast Brazil Junior College of the East Brazil Union Mission.

April

Mr. and Mrs. Isaías B. Andrade, of the East Brazil Union Mission, to the North Brazil Union Mission.
Juana Moya, of Chile (Austral Union Conference), to the Rio de Janeiro Hospital in the East Brazil Union Mission.
Eunice Neumann, of Argentina (Austral Union Conference), to the Rio de Janeiro Hospital in the East Brazil Union Mission.
Dr. and Mrs. Pedro Palau and daughter, of Argentina (Austral Union Conference), to the Guayaramerin Hospital, in the Bolivia Mission of the Inca Union Mission.
Manuel W. Pereira, of the South Brazil Union Conference, to the North Brazil Union Mission.

May

Pastor and Mrs. Ruben Pereyra and family, of the Central North Chile Conference (Austral Union Conference), to the Lake Titicaca Mission of the Inca Union Mission.

June

Arnaldo Christianini, of the South Brazil Union Conference, to Northeast Brazil Junior College of the East Brazil Union Mission.

July

Mr. and Mrs. Juan Carlos Silva and family, of the Uruguay Mission (Austral Union Conference), to the Bolivia Mission in the Inca Union Mission.

September

Mr. and Mrs. Humberto G. Meier and family, of Argentina (Austral Union Conference), to the Upper Amazon Mission of the Inca Union Mission.

FROM THE SOUTHERN EUROPEAN DIVISION

January

Mr. and Mrs. H. Salzmänn and three children, of Switzerland, to Mauritius (returning).
A. G. Roth, of Switzerland, to Rwanda.

February

Mr. and Mrs. Pedro Brito Ribeiro, of Portugal, to Mozambique.

April

Gertrude Obenaus, of Austria, to Cameroun.

June

Mr. and Mrs. P. Lanarès and two children, of France, to Madagascar.
Rolf Laich, of Switzerland, to Cameroun.

July

Mr. and Mrs. Amilcar Lopes and child, of Portugal, to Angola.
Esther Reynolds Duarte, of Portugal, to Angola.
Roland Buyck, of France, to Madagascar.
Mr. and Mrs. G. Pouban and two children, of France, to Cameroun.

August

Mrs. Roland Buyck and two children, of France, to Madagascar.
Daniel Salzmänn, Jr., of Switzerland, to Mauritius (returning).
José Pedro Sincer and child, of Portugal, to Angola.

September

Mr. and Mrs. Francis Augsburg and three children, of Switzerland, to Cameroun (returning).
Mr. and Mrs. K. Waber and three children, of Switzerland, to Cameroun (returning).
Mr. and Mrs. Antonio Narciso, of Portugal, to Angola (returning).

1963 Summary			
	New Workers	Returning Workers	Total
Australasia	44	30	74
Central Europe	4	4	8
Far East	12	14	26
Northern Europe	14	10	24
South America	28	17	45
Southern Europe	24	11	35
Trans-Africa	14	7	21
North America	178	143	321
Total	318	201	519

(In addition, 26 nationals returned from the United States to their home divisions.)

October

Mr. and Mrs. E. Villeneuve and one child, of Switzerland, to Madagascar (returning).
Margrit Hugentobler, of Switzerland, to Cameroon.
Mrs. Rolf Laich and two children, of Switzerland, to Cameroon.
Mr. and Mrs. Manuel Miguel and child, of Portugal, to the Cape Verde Islands.
Leonilde Tavares, of Portugal, to Angola.
Mr. and Mrs. Orlando Costa and two children, of Portugal, to the Azores Islands.

November

Mr. and Mrs. Filipe Esperancinha, of Portugal, to the Azores Islands.

FROM THE TRANS-AFRICA DIVISION

January

John Marter, from South Africa to Kenya.
Mr. and Mrs. I. Hartley, from South Africa to Uganda.
Miss F. Thomson, from South Africa to Nyasaland.
Dr. and Mrs. C. Seligmann and family, from South Africa to Northern Rhodesia (returning).
Miss M. Eva, from South Africa to Southern Rhodesia.
Miss A. Jordaan, from South Africa to Southern Rhodesia.

February

Pastor and Mrs. E. W. Bradbury and family, from South Africa to Kenya.
Mr. and Mrs. C. Bender, from South Africa to Tanganyika.

April

Mr. and Mrs. G. C. Smit and family, from South Africa to Southern Rhodesia.

July

Mr. and Mrs. R. Howson, from South Africa to Nyasaland.

September

Elder and Mrs. W. Duncan Eva, from South Africa to Southern Rhodesia (returning).

November

Mr. and Mrs. J. M. Stephenson and family, from South Africa to Southern Rhodesia (returning).

December

Miss M. Bosch, from South Africa to Southern Rhodesia (returning).

FROM THE NORTH AMERICAN DIVISION

January

Elder and Mrs. Donald L. Rima and child, of St. Augustine, Florida, to Colombia.
Mr. and Mrs. Leland Delmer Wood and two children, of Madison, Wisconsin, to Peru.
Mr. and Mrs. Robert E. Anderson and two children, to Lebanon (returning).
Elder and Mrs. Bobby L. Roberts and three children, to Colombia (returning).
Betty Royallynn Case, to Brazil (previously served in the Far Eastern Division; returning).
Dr. and Mrs. Grover R. Fattic and son, of Niles, Michigan, to Rwanda.
Florence Moline, to Southern Rhodesia (returning).
Dr. and Mrs. Ira E. Baillie and four children, to Paraguay (returning).
Mrs. Donald and Mabel Page, of Boulder, Colorado, to Puerto Rico.

February

Dr. and Mrs. Kenneth B. Fisher, of West Covina, California, to Puerto Rico.
Mr. and Mrs. Arthur L. Hands and two children, of Berrien Springs, Michigan, to Rwanda (nationals).
Elder and Mrs. Harold O. Burden and three children, of Torrington, Wyoming, to Peru.
Elder and Mrs. Leo D. Taylor and four children, to Peru (returning).
Mr. and Mrs. Robert L. McManaman and four children, to South Africa (returning).
Elder and Mrs. Frank G. Wyman and two children, to Burma (returning).
Elder and Mrs. Robert H. Habenicht, Jr., and two children, of Rhodes, Michigan, to Brazil.
Elder and Mrs. Frederick J. Crump and three children, of Rockingham, Nova Scotia, Canada, to India.
Ella Maud Blakeney, to West Pakistan (returning).

Spring Is Here

By STELLA KENNEDY SALISBURY

Spring with all its magic charm is here,
And now the desert blossoms as the rose;
Just outside my kitchen door
The varied tulips bring us cheer.

The meadow dons its dress of emerald green;
The lately leafless trees are crowned with
pink and white,
And as all nature teems with new-found joy
The loving hand of God is seen.

Elder and Mrs. A. Kenneth Phillips and three children, of Lethbridge, Alberta, Canada, to Nyasaland.
Don McEune, of Santa Ana, California, to England.
Elder and Mrs. Neander C. Harder and two children, to Brazil (returning).
Mr. and Mrs. Charles M. Robinson and four children, to India (returning).

March

Elder and Mrs. Harrison C. Morton, to Peru (returning).
Mr. and Mrs. Harold J. Jump and three children, to India (returning).
Mr. and Mrs. Henry R. Feyerabend and daughter, to Brazil (returning).
William H. McGhee and son, to Lebanon (he formerly served in West Pakistan; returning).
Dr. Carrie J. A. Robbins and daughter, to West Pakistan (returning).
Dr. and Mrs. Albert J. Patt and four children, to India (returning).
Mr. and Mrs. Wellington D. Pereira and child, to Brazil (nationals).
Mr. and Mrs. Melvin D. Campbell and daughter, of West Lafayette, Indiana, to India.
Giuseppe De Meco, of Berrien Springs, Michigan, to Italy (national).
Dr. and Mrs. Harold T. Unsell and two children, of Quincy, California, to Ethiopia.
Elder and Mrs. Jay H. Lantry and three children, of Parkersburg, West Virginia, to Singapore.
Elder and Mrs. Bruno W. Steinweg and son, to Peru (returning).

April

Mr. and Mrs. David E. Nielsen and three children, of Fresno, California, to Puerto Rico.
Mr. and Mrs. Warren S. Ashworth and child, of Berrien Springs, Michigan, to Ecuador.
Mr. and Mrs. Chalmer E. Pifer and two children, to Nigeria (they formerly served in West Pakistan; returning).
Elder and Mrs. E. Oswald Krause, to Peru (returning).
Mr. and Mrs. Albert Walters and child, of Albuquerque, New Mexico, to Santo Domingo.
Rachel Anderson, of Glendale, California, to Nyasaland.
Mr. and Mrs. Milton M. McHenry and three children, to West Pakistan (they had previously served in India; returning).
Mrs. Marie A. Owens, to Southern Rhodesia (returning).

May

Dora Greve, to Southern Rhodesia (returning).
Mr. and Mrs. William Robert Dyke and three children, of Madison, Tennessee, to Jamaica.
Elder and Mrs. Ralph Smedley Watts and four children, of Jamestown, North Dakota, to Korea.
Elder and Mrs. Gordon D. Weidemann and daughter, of Coldwater, Michigan, to the West Indies.
Mr. and Mrs. Americo D. Ciuffardi and daughter, of Takoma Park, Maryland, to Santo Domingo.
Elder and Mrs. Roscoe S. Lowry, to India (returning).
Mrs. Robert L. Rowe, to India (returning).
Mrs. Don McEune, of Santa Ana, California, to England.
Mrs. William H. McGhee and son, to Lebanon (they formerly served in West Pakistan; returning).
Elder and Mrs. Frank Unger, of Lansing, Michigan, to Central Africa.
Julia K. Hoel, to Nyasaland (returning).
Florence Muriel Howe, to Taiwan (returning).

June

Mrs. Reuben A. Sprengel, to Thailand (returning).
Lois B. Votaw, to India (returning).
D. Robert Johnson, M.D., of Glendale, California, to Libya.

Mr. and Mrs. Frank W. Bredenkamp and three children, of Takoma Park, Maryland, to Southern Rhodesia (nationals).
Elder and Mrs. Willard J. Clemons, of Warsaw, Indiana, to Libya.
Mr. and Mrs. Jabbour S. Simon, of Glendale, California, to Lebanon (nationals).
N. K. Baroi, of Walla Walla, Washington, to East Pakistan (national).
Don C. Ludington, M.D., of Dunlap, Tennessee, to Libya.
Elder and Mrs. Ralph E. Neall and two children, to Cambodia (returning).
Mabel Irene Wakeham, to the Philippines (returning).
Mr. and Mrs. Lawrence R. Templeton and two children, of La Sierra, California, to Singapore.
Mr. and Mrs. Robert R. Greve and three children, to Guam (returning).
Elder and Mrs. Donald H. Thomas and three children, to Northern Rhodesia (nationals).
Mr. and Mrs. Larry Roy Colburn and two children, of Drayton Plains, Michigan, to Taiwan.
Mr. and Mrs. Reuben G. Lorenson and two sons, of Bakersfield, California, to India.
Dr. and Mrs. Adelio Rocco and two daughters, to Brazil (nationals).
Sandra A. Julius, of Hutchinson, Minnesota, to Singapore.
Wilma Jean Keller, of Concord, Tennessee, to Puerto Rico.
Dr. and Mrs. Herbert J. Stoeger and family, of Angwin, California, to Switzerland.

July

Elder and Mrs. H. Carl Currie and daughter, to Taiwan (returning).
Mr. and Mrs. Donald F. Aldridge and two sons, of Jacksonville, Florida, to Singapore.
Mr. and Mrs. Gordon Lewis Olsen and two daughters, of Laveen, Arizona, to Puerto Rico.
Elder and Mrs. Henri E. Marais and four children, to Nyasaland (nationals).
Elder and Mrs. C. F. Clarke, to South Africa (their son preceded them; returning).
Dr. and Mrs. Roger O. Heald and two children, to Taiwan (returning).
Elder and Mrs. George Khoury and two children, to Lebanon (nationals).
Dr. and Mrs. Albert S. Whiting and two children, of Anderson, California, to Rwanda.
Opal A. Whiteaker, to Guam (returning).
Mrs. Don C. Ludington, Jr., and two children, to Libya.
Emma Ilene Gross, of South Lancaster, Massachusetts, to Thailand.
Dr. and Mrs. Elton S. Morel and two children, of Glendale, California, to the Philippines.
Elder and Mrs. Frederick L. Bell and son, to Rwanda (returning).
Mr. and Mrs. Leslie V. Morris and two children, of Madison College, Tennessee, to Lebanon.
Betty Louise Millard, of Takoma Park, Maryland, to Singapore.
Mr. and Mrs. Jack E. Staddon, of Angwin, California, to Singapore.
Mr. and Mrs. Clayton Junior Spady and three children, of Dunlap, Tennessee, to Libya.
Mr. and Mrs. Senzo Nagakubo and two children, to Japan (nationals).
Philip Tang, to Hong Kong (national).
Elder and Mrs. Leslie C. Scofield, Jr., and three children, to Brazil (returning).
Dr. and Mrs. Jack A. Hay and four children, of Victoria, British Columbia, to Rwanda.
Mr. and Mrs. Hartley B. Ludden and three children, to Singapore (returning).
Elder and Mrs. Palmer G. Wiek and two children, to Thailand (returning).
Mr. and Mrs. Eduardo E. Weiss and two children, of Takoma Park, Maryland, to Colombia.

August

Elder and Mrs. Benjamin J. Williams and two children, to India (two daughters preceded them; returning).
Elder and Mrs. Wendall Lee Grady and three children, of Poway, California, to Brazil.
Dr. H. S. Pak, to Korea (national).
Mr. and Mrs. Harold E. Peters and two children, of Angwin, California, to Southern Rhodesia.
Mr. and Mrs. Arnt E. Krogstad and two children, of Hinsdale, Illinois, to Guam.
Elder and Mrs. Grant E. Volsch and three children, of Dickinson, North Dakota, to Taiwan.
Mr. and Mrs. Robert A. Forbes and two children, of Jamestown, North Dakota, to Nyasaland.
Dr. and Mrs. Wm. E. Westcott, of Tallahassee, Florida, to the Federal Republic of Cameroon.
Elder and Mrs. Lucas M. Diaz and two children, of Long Island, New York, to Colombia.
Dr. and Mrs. Morris L. Taylor and four children, of Collegedale, Tennessee, to England.
Eva Louise Roberson, to Singapore (returning).
Mrs. Thelma A. Smith, to Taiwan (returning).
Mr. and Mrs. Donald R. Ludgate and daughter, of Avon Park, Florida, to Nigeria.
Dr. Genevieve McWilliams, to India (returning).
Dr. and Mrs. Vernon C. Sparks and daughter, of Los Angeles, California, to Nicaragua.
Dr. and Mrs. Thomas E. Gibson, Jr., and son, of Loma Linda, California, to Guam.
Mary Alice Grove, of Takoma Park, Maryland, to Korea.

Martha Ellen Jones, of La Sierra, California, to Japan.
 Dr. and Mrs. Siegfried Kotz and three children, of Takoma Park, Maryland, to Australia.
 Dr. Harvey Rittenhouse, of Beltsville, Maryland, to Trinidad.
 Mr. and Mrs. Larry Glendon Sibley, of Overland Park, Kansas, to Guam.
 Mr. and Mrs. Loron T. Wade, of Liberal, Kansas, to Guatemala.
 Dr. and Mrs. Glenn A. Patchen and two sons, of Portland, Oregon, to Trinidad.
 Elder and Mrs. Robert E. Ford and three children, to Nicaragua (returning).
 Harriet Elsie Dinsmore, of Loma Linda, California, to Korea.
 Elder and Mrs. William E. Baxter, Jr., to Mexico (returning).
 Elder and Mrs. Charles D. Martin and three children, to Singapore (returning).
 Mr. and Mrs. Robert L. Chase and two children, of San Juan, Texas, to Brazil.
 Elder and Mrs. Edward W. Higgins and three children, to West Caroline Islands, in Far East (returning).

September

Mr. and Mrs. John G. Keyes, of Detroit, Michigan, to Singapore.
 Mr. and Mrs. John B. Falconbridge and three children, of Cedar Lake, Michigan, to Thailand.
 Mr. and Mrs. Herbert D. Ingersoll and two children, of Holly, Michigan, to Nyasaland.
 Elder and Mrs. James J. Aitken and daughter, to Uruguay (returning).
 Elder and Mrs. H. W. Beavon and three children, of Williams Lake, British Columbia, to India.
 Elder and Mrs. John G. Corban and two children, to India (returning).
 Elder and Mrs. Avery V. Dick, of Oshawa, Ontario, Canada, to the Philippines.
 Mr. and Mrs. H. M. Baldwin, to the Philippines (returning).
 Elder and Mrs. Max Martinez and three children, of Broadview, Illinois, to Venezuela.
 Elder and Mrs. Eldon J. Green and three children, to South Africa (returning).
 Mr. and Mrs. Fritz O. Martinsen and four children, of Berrien Springs, Michigan, to Tanganyika, East Africa.
 Mr. and Mrs. Edwin R. Hutchinson and two children, to West Pakistan (returning).
 Mr. and Mrs. Richard W. Wilmot and two children, to Lebanon (returning).
 Diane and Thomas Unsell, children of Dr. and Mrs. Harold T. Unsell, to Ethiopia.
 Ernest A. Pender, of Collegedale, Tennessee, to Thailand.
 Mr. and Mrs. William V. Wiist and two children, to Costa Rica (returning).
 Mr. and Mrs. James M. Hammond and daughter, to Ghana (returning).
 Mr. and Mrs. Bruce A. Roberts and two children, to North Nigeria (returning).
 Dr. and Mrs. Clarence M. Donaldson and three children, of Santa Ana, California, to Puerto Rico.
 Dorothy E. Walter, of Loma Linda, California, to Libya.
 Mr. and Mrs. Johnny D. Johnson and William L. Burns, their nephew, to Ghana (returning).
 Lucius E. Daniels, to Nigeria (returning).
 Fay Phyllis Welter, to Singapore (returning).
 Elder and Mrs. Roland G. Christiansen and son, to India (a daughter preceded them; returning).

October

Elder and Mrs. Burton L. Wright and three children, of Maitland, Florida, to South Africa.
 Margaret E. Roelke, of Adelphi, Maryland, to West Pakistan.
 Mr. and Mrs. Aaron L. Dennis and two children, of Chattanooga, Tennessee, to Libya.
 Elder and Mrs. Konrad F. Mueller and two children, to Nigeria (returning).
 Dr. and Mrs. William L. Hebard and three children, of Long Beach, California, to Okinawa, later Malaya.
 Dr. and Mrs. Sherman A. Nagel, Jr., and two children (a son preceded them), to Newbold College, England, to Nigeria (returning).
 Mr. and Mrs. Lloyd E. Barber and son (another son preceded them), to Java (returning).
 Mr. and Mrs. Robert W. Burchard and two children, of Ellijay, Georgia, to Japan.
 Mr. and Mrs. Walter E. Tate and two children, to Trinidad (returning).
 Elder and Mrs. J. Emerson Hillock and three children, of Calgary, Alberta, Canada, to India.
 Naomi Zalabak, to Singapore (returning).
 Mr. and Mrs. Alfred L. Christensen, to Puerto Rico (returning).
 Mr. and Mrs. George E. Bryson and daughter, of Napa, California, to Liberia.
 Mrs. Ernest A. Pender, of Collegedale, Tennessee, to Thailand.
 Mr. and Mrs. D. E. Richert and three children, of Northridge, California, to Ghana.
 Charles H. Tidwell, to India (returning).

November

Dr. and Mrs. Gaylen W. Johnson and three children, of Loma Linda, California, to Ethiopia.
 Dr. and Mrs. Kenneth D. Doran and son, of Glendale, California, to Thailand.
 Mr. and Mrs. Melvin R. Lyon and four children, of Des Moines, Iowa, to Java.

Dr. and Mrs. Evert E. Kuester and two children, of Kingsport, Tennessee, to Okinawa.
 Mr. and Mrs. Elwood Sherrard and daughter (one daughter preceded them), to the Philippines (returning).
 Clarence H. Goertzen, to Ceylon (returning).
 Elder and Mrs. Felix G. Reid and two daughters, to Southern Rhodesia (returning).
 Lydia June Soper, of Vienna, Virginia, to Lebanon.
 Elder and Mrs. Clinton L. Shankel and two children, to Indonesia (returning).
 Harry W. Bedwell, to Singapore (returning).
 Wu Seng Chee, of Los Angeles, California, to Singapore (national).
 Elder and Mrs. James G. Fulfer and daughter, to Trinidad (returning).
 Florence Ione Dagoberg, to Malaya (returning).
 Mr. and Mrs. Gordon E. Bullock and three children, to Java (returning).
 Mr. and Mrs. Ernest A. Kay and two children, of Bellingham, Washington, to the Philippines.
 Mr. and Mrs. Paul S. Alfred, to Mexico (returning).
 Mr. and Mrs. William G. Jensen and three children, of College Place, Washington, to Thailand.
 Mr. and Mrs. Max L. Eberhardt, of Placerville, California, to Ecuador.
 Mr. and Mrs. Russell A. Nolin and son, of Gaston, Oregon, to Libya.
 Elder and Mrs. Carlos E. Schmidt, to Venezuela (they formerly served in Puerto Rico; returning).
 Mr. and Mrs. Ivan D. Higgins and two children,

of Lynwood, California, to Australia (returning after study leave).

December

Elder and Mrs. Elmer G. Ross and three children, to Honduras (returning).
 Mr. and Mrs. Samuel E. Gooden, of New York City, to East Nigeria.
 Mr. and Mrs. Emil G. Fernando, of Loma Linda, California, to India (nationals).
 Mr. and Mrs. Ronald E. Gardner and two children, of Takoma Park, Maryland, to East Africa.
 Dr. and Mrs. Maurice D. Hodgen and two children, of La Sierra, California, to South Africa.
 Nantje Twijnstra, D.D.S., to Thailand (returning).
 Mrs. Helen Knutson, to Japan (returning).
 B. Doris Stickle, of Berrien Springs, Michigan, to India.
 Mr. and Mrs. Clifford A. Ortner and two children, of Lodi, California, to Sarawak.
 Mrs. Lyndon K. McDowell and three children, to South Africa (South Africans returning after furlough and leave of absence).
 Elder and Mrs. Orson I. Fields, to Nyasaland (returning).
 Mr. and Mrs. George Dunder and three children, of Elizabethton, Tennessee, to Tanganyika.
 Elder and Mrs. Gordon M. Ellstrom and two children, of Elmhurst, New York, to Katanga.
 Mr. and Mrs. Warren W. Runyan and two children, to Malaya (returning).

More important than a clean house is

A Clean Heart

By Ardis J. Kraner

WHEN we had our living room carpeted we also put a fresh coat of light-colored paint on the walls. Sitting back to enjoy the effect, I was startled to note how dirty my furniture was in its newly cleaned surroundings. Somehow the dirt hadn't been so evident against our old, rather dark and soiled paint.

It seemed to me that I must clean that furniture immediately, not even waiting for a few days, but circumstances necessitated some delay in my work. Whenever friends stopped by to see the results of our decorating, I felt certain that the first thing they would notice was the soiled backs and arms of my chairs. As the days passed, however, I found that I scarcely noticed the dirty furniture. I had become accustomed to it.

After a few weeks I resumed my "spring cleaning," and my furniture came in for its share of attention; but as I worked I couldn't help thinking how like sin that dirty furniture was! When I first awakened to the fact that I had allowed "dirt" to creep into my living room, I was somewhat shocked and very conscious of it. Then I found that I wasn't noticing it so much any more; and before I really got at the task of removing it, my consciousness no longer even registered it when I sat in my living room.

Everyone knows that a persistently harbored sin ceases to hurt the conscience after a time. In *Testimonies*, volume 4, page 146, Ellen G. White corroborated this general knowledge by saying: "That which looked very wrong to them at first, gradually loses this appearance by being constantly before them, till finally they question whether it is really sin." It's alarming when we realize this, isn't it?

My routine spring cleaning got rid of the dirt in my home, of course, but, more important, it caused me to wonder whether a little "spring cleaning" perhaps was in order for my heart. Our daily devotions and weekly visits to Sabbath school and church really aren't sufficient. They are the equivalent of the regular daily and weekly cleanups in a home. It takes a little special time set aside for soul searching to reveal the sins in our life to which we have become accustomed. Let us not overlook our need for a real "spring cleaning."

In the words of Alexander Pope, "Vice is a monster of so frightful mien, That to be hated needs but to be seen; Yet seen too oft, familiar with her face, We first endure, then pity, then embrace."

*A challenging point of view concerning
the standards of the church.*

Standards for Christians—6

TOWARD the HEIGHTS

By Arnold V. Wallenkamp

IN SOME church circles today there is a tendency to minimize or ignore Christian standards because they are said to depict only externals or the minutiae of Christian experience. It is suggested that all that really matters is a correct spirit.

Today's liberals in Christendom declare that it was the emphasis on doctrines or on standards that ruined nascent, dynamic Christianity in the postapostolic period, and produced a sterile Christianity in the post-Reformation era. However, adherence to standards is no more stifling to a virile Christian experience than the skeleton is to the correct and intended functioning of the human body. Rather, standards may be cogent helpers toward the kingdom of God.

Several summers ago we visited Itasca State Park in northern Minnesota. In the center of this park is a watchtower for fire spotters. Our children and I climbed the nearly 150 steps to the highest platform open to the public. As we rested and looked out over the apparently endless pine forests interspersed by crystal-clear lakes, the danger of falling from the tower occurred to me. In the next instant I thought with gratefulness of the railing against which we were leaning.

Likewise Christians are grateful for

standards that God has established as guides in right doing, and a fence of protection around them. Therefore, "if any part of God's Word condemns any habit you have cherished, any feeling you have indulged, any spirit you have manifested, turn not from the Word of God; but turn away from the evil of your doings, and let Jesus cleanse and sanctify your heart."—*My Life Today*, p. 22.

Minimum Requirements

Standards, however, express only minimum requirements. They merely outlaw unacceptable conduct or performance, or define the lowest acceptable level of achievement or behavior. They never prohibit greater excellence or perfection.

In the School of Medicine at Loma Linda University, for instance, a student must not drop below a grade of B in more than half of the subject hours enrolled. This is the bottom level for promotion. This does not prohibit a student, of course, from earning higher grades—even A in every subject. The standard sets forth the minimum requirements for promotion below which a student must not fall.

The same is true in almost every area of life and also in the Seventh-day Adventist Church. The standards adopted and maintained by the church denote the minimum level of performance for acceptance into, or for remaining a member of, the church. These standards aim at lifting us out of, or preventing us from falling into, moral and spiritual degeneracy. However, they do not forbid us from doing more than the standards require or specify.

Actually, how virtuous are we if we do only what is required? Slaves are compelled to comply with re-

quirements; it is the second mile or the optional addition that makes us truly free. Any respectable citizen does what the state requires of him; any honorable man pays his taxes and debts.

In the matter of food a candidate in order to join the Seventh-day Adventist Church vows to abstain from unclean flesh foods as defined in Leviticus 11 and Deuteronomy 14. An Adventist may eat the flesh of clean animals all the days of his life and remain in "good and regular standing" in the church. But the Adventist ideal in this respect is a meatless diet in conformity with God's original dietary for man. When creation has been restored to its original sin-free condition and we have been redeemed from this world of sin we shall follow this pattern throughout eternity.

We are now habituating ourselves under the guidance of the Holy Spirit and the grace of God to live such lives. To this end we have received special instruction on this point for these last days, namely, that "among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet."—*Counsels on Diet and Foods*, pp. 380, 381.

As born-again Christians with new hearts or minds we rejoice when clearer revelations of God's truths are given to us. We are eager to discover higher standards of Christian living, because we delight to come into ever closer conformity to God's will which we volitionally choose to follow.

The Christian's experience is analogous to that of a successful, progressive physician. When this doctor graduated from medical school years ago he was not privileged to learn all the techniques known to medical science today, nor did he become acquainted with the new miracle drugs available to the modern medical practitioner. But as new techniques and medicines are brought to his attention through a medical journal, a refresher course, or a medical convention, he eagerly incorporates them into his practice. This willingness to accept better methods and improved techniques indicates that his attitude and motives are correct. On the other hand, a failure to utilize these improved methods be-

cause they were not taught him when he took his medical training would be an indictment of his motive.

Likewise the sincere Christian welcomes God's unfolding will. To him the wise man's promise will become a reality: "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4: 18).

Seek More Knowledge

Our prayer that God's will may be done on earth as it is in heaven will be accompanied by an incessant seeking for the knowledge of His will. "Much as we may know, and much as we may do, there may be large fields of obedience where we have not taken a single step. The great essentials, of course, if we be Christians at all, we cannot be ignorant of, but it is quite possible to know them, yet be ignorant of other things God would also have us know."—*Pulpit Commentary*, Numbers, p. 189.

Thus we must not measure ourselves by the attainments and opinions of other members of the church. It is no business of ours to judge them so long as they abide by the standards of the church. But what satisfies them should not necessarily satisfy us. As followers of our Lord Jesus we should not rest satisfied merely because we do not break the minimum standards of the church. God has higher aims with respect to his people.

"Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached."—*Education*, p. 18. The standards only outlaw lower attainments; they are not prohibitions against greater personal conformity to God's will. New light from God is not to be looked upon as a burden but as an aid to lead us onward and upward to the heights, helping us to become more like our Pattern. Jesus opens up before us as His children new vistas of moral excellency. Thus in the Sermon on the Mount He did not ask what His followers believed, but inquired, instead, "What do ye more than others?" (Matt. 5:47).

We are usually circumspect in our conduct when the eyes of men are upon us, in order to safeguard our reputation, but what we do when no human eye can see us may be more significant, for what we do then reveals our character. It has been said that character is like a rifle; it cannot shoot higher than it is aimed; and Geike said: "Our character is but the stamp on our souls of the free choices of good and evil we have made through life." "A character formed according to the divine likeness is the only treasure that we can take from

this world to the next."—*Christ's Object Lessons*, p. 332.

The apostle Paul in writing to the Philippian church, said: "But we are a colony of heaven, and we wait for the Saviour who comes from heaven" (Phil. 3:20, Moffatt).^{*} The apostle is here using the figure of a common Roman practice. When Rome added a new province to the empire it often set about Romanizing the community immediately. In doing this the Romans sometimes built a typical Roman city and settled their citizens in it. Thus a Roman colony was formed. The purpose of the colony in a barbarian or non-Roman province was for the dissemination of Roman customs and finally the saturation of the whole country with Roman ideals, thus serving as a leavening or Romanizing influence in this new region. For this purpose thousands of Romans were living on the fringes of the Roman Empire, or outside it, while doing a service for their country.

These people appreciated the privileges and the hospitality they enjoyed in these other countries, but still most of these settlers remembered they were Roman citizens and that they did not really belong in their present home or environment. Many of them looked with longing anticipation for the day when they would be able to

^{*} From *The Bible: A New Translation* by James Moffatt. Copyright by James Moffatt 1954. Used by permission of Harper & Row, Publishers, Incorporated.

return home to their former domiciles within the Roman Empire.

Carrying out the analogy, we as Christians have a dual citizenship. We are citizens of the respective nations in which we live, but primarily we are citizens of the kingdom of God and strangers in this world. As such we choose to live by the laws or standards of God's kingdom even though these may appear strange to the people of this world, for "to have the religion of Christ means that you have absolutely surrendered your all to God, and consented to the guidance of the Holy Spirit."—*Messages to Young People*, p. 30.

The higher the Christian mounts on the ladder to heaven, "the more of the grace of God is revealed in his life, his sentiments, his principles. He is learning, ever learning the terms of his acceptance with God, and the only way to obtain an inheritance in the heavens is to become like Christ in character."—*Our High Calling*, p. 72. Therefore "we are not to lessen the distance between us and worldlings by coming to their standard, stepping down from the high path cast up for the ransomed of the Lord to walk in."—*Counsels on Health*, p. 280. Rather, we are to habituate ourselves to living on the heights of heavenly society and to the glory of God, because we expect Jesus presently to come and take us to the mansions He is preparing for us.

[End of Series]

Crops and Crickets

Two tithepayers recall how God has rewarded their faith

By Chris and Mary Mittleider

In 1934 we lived on a small farm on the edge of Boise, Idaho. We made our living primarily by truck gardening, selling the vegetables to the stores in the Boise area. We had seven children, the oldest 17 and the youngest, 5 years of age.

On the fourth of July the crickets came to the area. They covered the ground and moved like an army. They devoured everything in front of them. We prayed to the Lord and told Him that we had been faithful in paying our tithes and in giving our offerings, and asked Him, if it was His will, to spare our crops. When we came back home after being away for a portion of the day, the fence posts were covered with the crickets like swarms of bees. The neighbors' crops had been eaten, but our crops had been spared.

The next year the crickets came on Friday. When we heard that they were coming we decided to dust our crops to protect them, but rain kept us from carrying out our plan. Sabbath morning we went to church as usual. We did not go to look at our gardens until Sunday morning. Then we found that our crops had been spared, while our neighbors' property had been invaded by the crickets. This was a marvel to all of the neighbors.

Our family has always had faith in the Lord. We have paid our tithes, given our offerings, placed our children in church school even though we have not always known where the money for the tuition would come from. We began paying tithe two years before we became members of the Seventh-day Adventist Church.

All of our children have remained faithful to the message. One son is conference evangelist for one of our conferences here in North America. One daughter and her husband are missionaries in Burma. Another son has sold his prosperous business to connect with our educational work.

Surely the Lord is faithful in fulfilling His Word: "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).

Our Greatest Sin

(Continued from page 1)

attentively as she related how she and her husband together had built it. "For seven years Ed and I worked on this house to have it exactly as we wanted it, all the time thinking of no one but ourselves," she freely admitted. "We had no friends."

It was obvious that this woman's mind was in a real whirl. Even as she showed us around the place, we were painfully aware that she missed Ed terribly. As she continued, she nervously twisted her handkerchief, dampened by tears.

"Ed was planning to spend a good many years in this house, so he studied every detail as he worked hours and hours—time that he should have spent resting. But he lived only two weeks after the house was finished and never did enjoy it after it was done. It seems that all those years were wasted, because now I must sell the place for far less than it cost, and I've known only sorrow since it was finished."

My husband did his best to console her with the thought that the time hadn't been entirely wasted inasmuch as her husband's preference for a Seventh-day Adventist minister while in the hospital, plus his untimely death, had been the means of waking her up and drawing her close to God.

Then the poor, sorrowing widow admitted that some good had come of this terrible experience. "This is the first time in my life I have been interested in the church and God," she confessed. "Neither Ed nor I had ever thought much about religion, but now my only comfort and hope is in the Lord."

This couple had been literally drunk with the cares of life. They had been lost in a blinding stupor that kept their minds on but one thing—their own happiness.

Inspired Counsel

Since that day I ran across these fitting words on page 259 of the *Testimonies*, volume 5: "In order to gain riches they accumulate burdens and cares until their minds are almost wholly engrossed with them. . . . They are drunken, but not with wine; they stagger, but not with strong drink."

"They are surfeited with the cares of this life, which affect them as strong drink does the drunkard. They are so blinded by selfishness that they work night and day to secure perishable treasures. Their eternal interests are neglected."

I also found the following relevant

questions on the same page: "Are not the senses of such persons perverted? Are they not drunken with the intoxicating cup of worldliness? Is not reason laid aside, and have not selfish aims and purposes become the ruling power?"

I wonder how many of us who claim to be Christians are not just as indifferent and careless about important matters as these two people, who made no profession. Careless, not only with our time and money but about the Sabbath, about dress, entertainment, diet, morals, and all the rest.

Probably nothing leads to spiritual intoxication more than does too much of this world's goods. And many of us are doing exactly what Jesus told us not to do—accumulating treasure on earth.

We seemingly buy almost everything we want—and we want everything! Right here on the eve of our Lord's return, when He has blessed His people with the means to finish the work, we are using too much of our income to make living easier rather than to help spread the gospel message to all the world.

It is a strange paradox that in a world about to go to pieces we have developed a sense of security and indifference. And yet, this drunken stupor has not happened overnight. We have strayed gradually from the old paths, just as did ancient Israel.

Jesus, Sun of Righteousness

Malachi 4:2

By SHIRLEY DRESSER

Shine, Sun.
Gather the coolness from the earth;
Envelop and melt the frozen hearts
Of those who close their eyes to suffering
And trample greedily.

And weep.
Weep for the ones who suffer;
Understand and shine into their lives.
For life to them lacks comforting;
So guide them tenderly.

And pity.
Pity those who cause the pain.
And, forgiving the human weaknesses of men
Who fall and lose their way to Thee,
Lift up again.

Shine, Sun.
Change the iciness to loveliness.
Transform the goals of greed and hate
To love; because without Thee, we
Are helpless men.

Prosperity, for the most part, was responsible for their downfall, and the Lord had to bring them back to Him through poverty and adversity.

The record verifies that the Christian's downfall has nearly always started the same way—a little more vanity, a more gluttonous appetite, more questionable amusements, an increased tendency toward careless morality, until eventually there has been a little less prayer, a little less church attendance, a little less honesty in tithe-paying, and finally, all of the commandments seem less demanding.

The Sorry State of the Drunkard

A drunkard eventually knows no difference between right and wrong, nor does he care. He is entirely satisfied with himself. He is careless about everything. There is no law as far as he is concerned. He does as he pleases, with no regard as to the consequences to himself or anyone else.

And if he wants another drink he will beg, steal, even murder, to get it. The natural inhibitions completely disappear under the influence of alcohol. Is it any wonder that Satan is pleased to have us drunk with the cares of this life? And whether we are drunken with wine, worry, or wealth, the results are about the same. Our mental capacity suffers, and gradually we lose our ability to distinguish sharply between right and wrong.

I realize that intoxication is not very becoming for a minister's wife, so I am trying to gain the victory over this great sin. But to my mind the size of the sin one commits is not the only thing of importance; a growing carelessness in little things can be equally disastrous.

A big sin can have no greater final result than the smallest sin. And no matter what my profession, if my conscience loses the ability to discern between good and evil, I am doomed.

The apostle Peter warned, "The end of all things is at hand: be ye therefore sober, and watch unto prayer" (1 Peter 4:7). Through prayer and sobriety we are able properly to evaluate sin and its consequences.

Jesus, our only example and hope, said, "Lo, I am with you always, even unto the end of the world." So there is a way out, and that way is His way. His gift to the world is a treasure not perishable, but everlasting, eternal. All heaven is included in this gift extraordinary.

As we open our hearts freely to Jesus, our affections will undergo a change from things of earth to things of heaven. Clear thinking will take the place of confusion. Sobriety will take the place of drunkenness.

Babylon's Fall and Persia's Rise

By Siegfried H. Horn

FOR many centuries Indo-European tribes had lived in the Iranian highlands. Among these were the Medes and the Persians, the former living in the northern part of the country and the latter in the south. The Assyrians had frequently fought against the Medes and held them subject until they rose against their overlord and together with the Babylonians became responsible for the destruction of the Assyrian Empire. The little that is known of Median history comes mostly from Greek sources. The Medes themselves have left no written records.

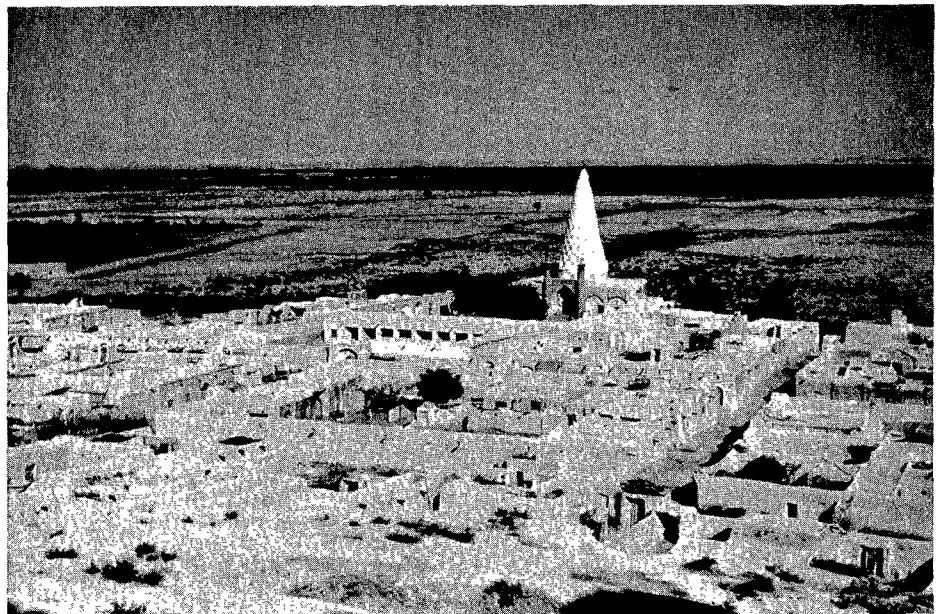
It seems that King Deioeces, who lived in the seventh century, united the Iranian tribes and built Ecbatana, the present Hamadan, as the capital of Media. Of Phraortes, the next king, it is known that he subjugated the Persian tribes in the south and made them part of the Median kingdom. He lost his life fighting against the Assyrians. Then, about 625 B.C., Cyaxares took the throne. Under him the Medes became a strong political power. In alliance with the Babylonians they fought successfully against the Assyrians and destroyed their cities, including Nineveh, as I mentioned in the first article of this series.

When Cyaxares took over the northern provinces of Assyria and incorporated them into his kingdom, he in fact founded the Median Empire, which reached from the borders of Baluchistan in the east to the river Halys in Asia Minor in the west. When he died, about 585 B.C., his son Astyages, a rather weak man, came to the throne. He was the last-known king of the Medes.

During the reign of Astyages, Cyrus the Great, whose mother was a daughter of Astyages, grew up as the son of Cambyses I, the Persian vassal king of the Medes. When Cyrus followed his father on the throne of Persia in 550 B.C., the stage was set for an ambitious young ruler to become the builder of a world empire. For six years Cyrus ruled over his own people as a vassal of Media, but then he rebelled against his grandfather and overlord. Though he was defeated in his first two military encounters with the Median army, he finally conquered Ecbatana and took over the rulership of the empire. Astyages was banished, but his son Cyaxares II, Cyrus' uncle, was probably allowed to occupy some kind of royal position. This was merely a figurehead post, but it served to appease the Medes and make the new Persian rulership palatable to them.

Cyrus had suddenly become a powerful ruler. He did not at once set out on new conquests, but rather consolidated his political and territorial gains before beginning a new venture. In 547 B.C., six years after he had become sole ruler over the Medo-Persian Empire he attacked the kingdom of Lydia on his western border. The first battle on the river Halys was not decisive, but Cyrus did not retreat. Instead he at once advanced toward Sardis, Lydia's capital, and took it by surprise. Croesus, the Lydian king, was banished, and his wealthy kingdom was incorporated into the empire of the Persians and the Medes.

It became obvious to those who could read the signs of the times that the next aim of Cyrus would be to



A view of modern Shush, Biblical Shushan. The domed building in the background is the traditional tomb of Daniel the prophet.

conquer the Babylonian Empire, which under the rule of two weak kings was ready to fall into his lap like a ripe apple. We can only guess what went on in the hearts of the exiled Jews in Babylon during this period. They were acquainted with the prophecies of Isaiah in which a king by the name of Cyrus was mentioned as the Lord's anointed who would give them back their political freedom and rebuild their city and Temple (Isa. 44:28 to 45:8). Undoubtedly they had heard of the meteorlike rise to power of this formerly insignificant Eastern king and how armies retreated before him from the Persian Gulf to the Ionian Sea.

One man who saw the handwriting on the wall was Ugbaru, the governor of Gutium, the easternmost province of Babylonia that bordered on Media. Wanting to leave the sinking ship before it was too late, he betrayed the Babylonian cause by turning his province over to Cyrus, who in gratitude for this act made him a commander of his army.

The Fall of Babylon

Nabonidus, who lived in Tema, for many years had watched the growing menace of Cyrus to his kingdom, and even before the fall of Lydia had made an alliance with the kings of Egypt and Lydia and with the city of Sparta in Greece for a defense of their common interests. Cyrus, however, had no intention of waiting for these allies to confront him with a united force, but began to carry out a plan by which he would fight against each kingdom separately. He tackled Lydia first. After Sardis had fallen and the province of Gutium was lost, Nabonidus returned to Babylon to prepare for the inevitable showdown with Cyrus.

When he saw that the storm was approaching he committed an utterly foolish act by moving to the city of Babylon the gods and priests of many cities which were endangered by the approaching Persians. He did this in order to prevent them from falling into the hands of the Persians and thus aiding them through the "divine" power of these gods and priests. However, this act, which he undoubtedly considered a wise precaution, increased the hatred against him among the populations of those cities who suddenly saw themselves deprived of their gods and priests, and who felt that Nabonidus had surrendered them without a fight to the mercy of the Persians.

Also the Babylonians were not happy to see their city invaded by a great number of deities and priests that only would increase the competition in their religious world. This

foolish measure, in addition to others which Nabonidus took, contributed greatly to the spirit of defeatism that took hold of his army, as well as of the whole Babylonian population.

It was in such a mood that the war began. In the summer of 539 B.C. the first battle took place at Opis on the Tigris, about 40 miles north of Baby-

lon. The demoralized Babylonian army was no match for the well-trained Persian forces and was at once defeated and driven back. Cyrus' forces followed the Babylonians and advanced simultaneously toward the cities of Sippar and Babylon.

Nabonidus, who was in Sippar, fled before the city fell on October 11.

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

Grains of Sand

DO YOU ever feel completely inadequate to alleviate any of the vast suffering in the world? Every time you pick up the newspaper, every time you scrutinize a news magazine, it seems that you're confronted with a story of poverty, hopelessness, and misery. And the magnitude of it all is so enormous that sometimes it seems easier just to turn the page hurriedly, forget about it, go on to something else, think about the fun you're going to have at the class party—because if you keep thinking about the world's need you'll feel obliged to take some action, and what action can you possibly take that will be effective? Gathering all the sand off all the seashores of the earth wouldn't be a more hopeless assignment. Or would it?

Let me tell you what a young friend of mine did about the world's suffering the other day. He read in the newspaper in his city that a family with many small children was forced to live in one cold, ugly, falling-apart room. The father hadn't been able to take care of his children as he wanted to, and there wasn't sufficient food for little stomachs or shoes for little feet or warm sweaters for little bodies or all the necessities that we take for granted every day of our lives. The pictures that accompanied the article brought the whole pitiful situation vividly into focus.

If this were an imaginary instead of a true story, I could tell you that Jerry has lots of money of his own, inherited from a rich uncle, and that he immediately went to the bank, took out several thousand dollars, found a decent apartment for the family, bought clothes and food—but I'm restricted to the actual facts. Here they are:

Jerry is a student; he is supporting himself; he has never inherited a penny from a rich or any other kind of uncle. But as he sat and looked at the pictures, and racked his brain, the thought flashed through his mind that he had a topcoat that he could get along without. He had bought a new car coat that winter, hence had retired the topcoat from all but special occasions, although it was a very good coat, in perfect condition. Without a moment's hesitation, he got the coat from his closet and

took it to the Dorcas leader of his church.

In my opinion, Jerry took the most effective approach that can be taken toward the alleviation of suffering.

He didn't specify, of course, that the coat must be given to the family about whom he had read in the paper; he wasn't in a position to know just what would be done about them. But he knew that this family could be thought of as representing hundreds of others in his own community who were without life's necessities. And his coat would help one person. To that extent, Jerry followed the Biblical plan, which equates service to "one of the least of these" with service to Jesus Himself.

Jerry could have turned the page and said to himself, "Oh, what's the use? One coat isn't going to make much difference!"

But one coat will keep one person warm who wouldn't have been warm otherwise. Jesus would have died for just one sinner, you know. I think then, that we can safely assume that the warmth and comfort of just one unfortunate person should be of great consequence to us, His followers. Certainly it would be soul-satisfying to endow a hospital, to provide milk for all the babies in a whole village, to finance the construction and operation of a school for little people who will never realize what life can be because they'll never see a book. *Few* of us can do these spectacular things. But I'm willing to hazard a guess that *most* of us can find some clothes we can do without. Perhaps we can even do without some *new* clothes!

I'd like to suggest that you go to your closet right now and find some things that are clean, that have all the buttons on, that are well-pressed, and take them to your church Dorcas leader. Agreed that most of the grains of sand may still be on the seashore, you'll still have done *something*—you'll have done what you could.

Babylon was taken without a battle two days later, October 13. Greek sources claim that Cyrus diverted the course of the river and that his army marched into the city through the dry river bed. While the details of the capture of the strong city of Babylon do not appear elsewhere in secular history, all sources agree that the city fell to the Persians without a battle.

Some fighting seems to have taken place between the Persians and the royal guard in the palace area, for the drunken Belshazzar was slain in the melee. The army that captured Babylon was under the command of Ugbaru, the governor of Gutium, and at once occupied all public buildings in order to preserve law and order. The Babylonian population was extremely happy to have been spared the frightful results of a devastating war and received Cyrus with joy as liberator when he later entered the city as the victorious king who now could add the far-flung territories of the Babylonian kingdom to his own empire.

The Last Years of Daniel

From the book of Daniel we know that the aged prophet-statesman, who had been out of office for many years, had been called to the palace during the night before Babylon's fall to interpret for Belshazzar and his courtiers the mysterious handwriting on the wall (Dan. 5). After Babylon's fall we find him again in favor with the ruling power, this time as a friend of Darius the Mede. We are not quite certain who this Darius was, although there is some evidence favoring the view that he was Cyaxares II, the son of Astyages (mentioned earlier in this article), whom Cyrus allowed as a shadow king to occupy a position of honor as nominal king of the Medes (see *The SDA Bible Commentary*, vol. 4, pp. 814-817).

Daniel had great influence over this man and through him probably also over Cyrus, whom he acquainted with the prophecies of Isaiah already referred to (*Prophets and Kings*, p. 557). Oracles and prophecies always made a great impression on an Oriental monarch, and Cyrus was undoubtedly no exception.

A proclamation of Cyrus made to the Babylonians, inscribed on the famous Cyrus Cylinder, now in the British Museum, clearly states that Cyrus felt himself to have been the chosen servant of god, and that he had been called to liberate many countries from the Babylonian yoke. It can therefore easily be understood that he accepted Isaiah's prophecies as divinely inspired when he saw that their message so completely agreed

with his own ideas and plans. He was, therefore, easily persuaded to grant the request of Daniel, for which that man had prayed a long time, namely, to allow his people to return to their country and rebuild their Temple. He also willingly handed over to the Jewish leaders the vessels of the old Solomon Temple, which Nebuchadnezzar had carried to Babylon.

After Daniel had obtained this munificent grant he saw that his life task was completed and that he could go to his rest in peace. We know no more of him, but can assume that he died soon after the third year of Cyrus, which is the last date mentioned in his book. At that time he had reached the age of about 87 years and he died as a man who had lived a full life. Living in a momentous era of this world's history, with the help of God he had turned his own misfortune into wealth and honor, and was instrumental in playing an important role in the life of several kings. He also brought new hope and a brilliant future to his own nation, which only a few years earlier had passed through one of the worst experiences of its history.

[End of Series]



Forrest's Battle Against Bad Language

By Inez Brasier

THE Turner family were reading the Gospels for evening worship.

This particular night it was Forrest's turn. As he read the account of Peter's unchristian words in the courtyard the night of Christ's trial, he stopped. "Imagine Peter denying Jesus with cursing and swearing! I wouldn't have done that!"

"Are you sure?" asked Mr. Turner quietly.

"I know I wouldn't."

Father's next words shocked Forrest. "Are you sure you don't deny Jesus now?"

"Dad! What do you mean?"

"Well, can you imagine Christ using these slang expressions I hear every day? Can you picture Him even listening to them? There's a verse that reads, 'For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.'"

Forrest stared at his older brother, Mort. Could he have told dad about the "away-from-home" words? And there was the incident that happened after school. Could his teacher have seen dad and mother so soon, and told them about it?

Mort took the Bible that Forrest was about to put down. "The other day I

invited Jud to join my class at Sabbath school. He wasn't interested and said, 'If you really want to know why, your brother talks so tough.' I felt pretty bad about it because I've wanted Jud to join my class for a long time. Now I don't know what to do about it."

"I'm sure the time has come to pray earnestly," said Mrs. Turner. There was a strange sound from the couch where Forrest sat. Only four hours before—no, three and a half—his teacher had said, "You're a leader in your grade. Such empty-headed, rough talk has influenced the boys to do rough, wrong things. Why do you do it?"

Somehow, as he sat at family worship, his words sounded worse and worse. And now, Jud! And that was what Jack and Ferd, his chums, had said too.

"You talk rotten. You're no Christian." He leaned forward, his head in his hands. "I can't get the slang and bad language out of my mind," he murmured.

Mort laid his arm across Forrest's shoulders. "Mom, do you remember how I used all the slang and rough expressions I heard when I was about ten? Do you remember your remedy?"

"What was it?"

"You asked me to promise that every time I used a bad expression I would repeat Philippians 4:8. I was determined to keep my promise so I learned that verse." Mort repeated it slowly: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." It was amazing the number of times I had to repeat it in a day. But after a while it was just as amazing that I didn't need to repeat it."

"Wrong words and slang can't exist in the sunshine of the good," mused Mr. Turner.

Forrest slipped from under Mort's arm to sit up straight. "I didn't realize bad words and dirty talk were denying Jesus. But how can I overcome the habit?"

"Son, do you truly want to honor Jesus with your everyday words?"

"Yes, Dad."

"Then let us kneel to talk with Him about your problem."

When they rose, Forrest felt better. He was determined never to use such words again.

The next morning he went to school early. "Mr. Drake, you will not have to see dad. I want to apologize to everyone. I, well, I'll never talk like that again. I mean, I'll try never to do it."

Three months later Jack and Ferd slipped into Forrest's Sabbath school class. "We thought we'd come," they whispered, "because you talk like a Christian now."

At dinner Mort was unusually happy. "Your clean speech has brought Jud to my Bible class. He says any fellow who can change his rough talk has just what he wants."

"Let's have a noontime prayer," suggested mother.

As she prayed, there was in Forrest's heart a mighty resolve never again to deny Jesus by coarse, impure language.



I Wouldn't Part With My Mother-in-Law

An article of lasting value written by a member of the American magazine editorial staff

YESTERDAY, while Ann and I were celebrating our eighteenth wedding anniversary, there suddenly dawned upon us the fact that we had an additional cause for celebration. It was this:

During all our eighteen happy years together my mother-in-law has lived with us, and we have lived with her. On speaking terms!

From all I hear, this is somewhat extraordinary. It simply isn't done. At least three of my friends have told me that mothers-in-law have turned their homes into back-fence cat fights. They dread to go home at night. A fourth friend, the mother of two small children, recently picked up her belongings and her children, and left home.

"I told my husband he would have to choose between his mother and me," she explained. "He chose his mother." . . .

The other day I read the statement of an eminent Chicago minister who estimated that seventy-five per cent of all the wrecked marriages could be traced to the mother of either the husband or the wife. A mother-in-law, he said, has ceased to be a joke. "She is no longer an in-law, but an out-law!"

Eighteen years—on speaking terms!

In all these years my mother-in-law and I have never quarreled. Not once. Never has she caused a dispute between Ann and me. I have never called her names, even behind her back. As far as I know, she has never disparaged me—not even when the bank roll was flat. She has never tried to rule our home. I have never felt like telling her where to get off.

Eighteen years ago I admired her. Today she is *Mother* to me, and I am her son. I think almost as much of her as I would of the real Mother who remains a dim, dear memory.

As I write, my mother-in-law sits in her favorite wicker chair, reading, in the arbor just beyond the door. The sunshine of late autumn filters down through deep-dyed leaves and burnishes the silver of her hair. Older folks who knew her when she was in her teens tell me that she was a girl of rare beauty. She is lovely now. Although she will be seventy years old this December, there remains much of girlhood about her. While she has encountered more rough roads than many mothers know—has faced poverty and death and sickness and hardship—her flesh is rounded and solid, she holds her head high, her carriage is firm and erect.

If I should speak to her now, she would look up from her book and smile. A radiant smile—one that starts somewhere in the misty depths of large gray eyes; the kind of smile that you feel has drowned fear and distrust in its steady flood.

Children love her.

Beyond Price

Today I tried to reckon all that this mother-in-law has meant to me. It is beyond price.

She has helped to darn my socks, cook my meals, wash my dishes, nurse our babies. In times of illness, she has sat by the bedside hours upon end, mixing the doctor's medicine with her own prescription of unwavering

faith. She has given my wife and me countless hours of freedom and recreation together—blessed hours of renewed romance and understanding that have lifted married life out of humdrum and monotony. In the matter of cold dollars and cents, she has saved us a small fortune that might have been spent for cooks, housemaids, nursemaids—savings that have meant all the difference between a losing struggle to pay the monthly bills and the satisfaction of putting aside a small portion of every pay check. She has helped to give us a measure of independence. Not because we asked it of her, but because she preferred to have it so.

All this from the purely practical and tangible viewpoint. But beyond, she has been a solid anchor in our home for those intangible things of the spirit that breed true happiness and contentment.

Often we have "kidded" her about her "old-fashioned ways." . . . In her day, children were to be seen and not heard. They addressed their father as "Sir" and their mother as "Ma'am." For a girl, housework was a major aim of life, an art to be cultivated by patient labor of the hands. People did not want to go somewhere every minute. They stayed at home, and cooked the dinner and potted in the garden and sewed crazy quilts.

Now all this, the very pattern of life for her, has been wiped off the boards. In its place have come motorcars, movies, radio, airplanes; amazing electrical appliances which, by simplifying the business of living, make it the more bewildering. Her old rules and rites have been pitched overboard. Now have come freedom of limb, freedom of talk, independence of thinking. Children are still very much seen—but also very much heard.

At none of these things does my mother-in-law complain or rant, beyond an occasional shake of the head and a plaintive "What next?" At least, *almost* none. But once I heard her comment on her modern daughter's lack of enthusiasm as a housekeeper. My wife detests housework. She admits it. For her, home chores are a necessary evil to be disposed of by the easiest and quickest method possible.

Said the mother:

"If I were your mother-in-law, I think I'd have something to say about the way you were brought up!"

Yes, my mother-in-law gracefully accepts the new order. But—and this is a large one—while the restless turmoil and speed beat constantly at our doors, she helps to preserve for us and for our growing children those old-fashioned foundations of happiness which are as durable as time.

Not by words, but by the little deeds of every day, she somehow manages to remind us that honesty brings more peace of mind than deceit, cleanliness pays better than filth, sympathy brings more satisfaction than envy; that trees and birds are more desirable than hot-dog stands. She reminds us that to be truly wealthy is to love much.

A Lucky Man

Well, at this you may say that such a mother-in-law is an exception, that I am simply one lucky man. I admit it. And I have been trying to figure out what it is that makes her an exception. I think I have found the answer in the recollection of one summer evening when I came home from work, all hot and bothered. The twins had raided a candy shop and were looking pale around the gills. Eldest daughter had not arrived home from school—and where was she? Mother-in-law had been scalded by the teakettle. Wife had had a row with the groceryman. The laundryman hadn't brought back the wash. In short, you know how it is sometimes—everything was awry.

Somehow we managed to assemble ourselves at the dinner table. No sooner done than Twin Number One upset the pitcher of milk. The white river cascaded across the table, plunged over the brink, and caught Mother full amidships. A dash of white spray splashed Father in the eye. It was ghastly.

Twin Number Two forgot his candy-made ills and shouted in glee. Everybody laughed, uproariously.

When the commotion had subsided and the family pup had lapped the flood from the floor, my mother-in-law said:

"It does seem laughable, now—doesn't it?—to let the little troubles bother us, when we have so many important things to be glad and thankful for."

The little troubles. These eighteen years my mother-in-law and my wife and I have tried to see them in their true size. All the small annoyances, jealousies, and spites which, if we had let them, might have grown and spread infection to break our lives apart.

Trifles. The most wretched woman I ever knew was a mother-in-law who had allowed petty jealousies to rob her of all that she most cherished. And one of the most miserable of men was her only son, who, when the angry tension between wife and mother-in-law came to the breaking point, felt compelled to run his mother out of his home.

And when the explosion point came, it flashed from so trifling a spark as a dispute whether the wife or her mother-in-law should sit beside him in the front seat of the new car!

I can imagine no more pitiful sight than the two women standing there, hatred in their hearts, eyes aflame with anger, flinging bitter words, thoughtlessly wrecking the life of the man they both loved. By trifles they had forced him into an unbearable decision and killed his happiness. Mother or wife? They flung the choice upon him.

"It seems incredible," he said to me once, "that two women could so torture the man they love. I know that either of them would have done anything in the world for me except to forget their little jealousies and really try to get along together."

As I look back over the years, I can recall many little circumstances which, if they had been given recognition and allowed to take root, might have ruined our happiness likewise.

When I first met the girl who was to become my wife, she was barely out of high school and I was a junior in college. Ours was a young love which was not to be denied. But it involved responsibilities which I, in my infatuation, did not even begin to consider. Ann's mother had been left a widow,

whose whole life now centered in her daughter, her only child, upon whom she depended for help and support. The girl was . . . training for a career.

But I was just another college boy, with hardly a cent to my name, and with no immediate prospects.

Under such circumstances, could anyone have blamed the mother if she had frowned upon me as a hostile usurper, threatening the future of her daughter and herself by a "foolish boy-and-girl romance"? Could anyone have blamed her if she had found in me innumerable faults? I can see now that one small seed of distrust and suspicion then might well have sprouted into lasting enmity. But this mother chose to let us alone, to live our own golden hours.

Ann and I had decided that we should be married as soon as I was earning five thousand dollars a year and had put a thousand dollars away in the bank! You can hardly scoff at ambition, even when stretched that far. And it sounded fine!

But the prospect worried me no little. I was still a long way from the starting line, and I wanted to get married.

The mother must have seen that I was troubled.

"Don't you think you're building worries for yourself?" she inquired one day. "Why not try letting the future take care of itself? I think the world is kinder than you imagine. There'll be a place waiting for you."

She had put her faith in me, and it gave me new faith in myself.

What an immense bundle of petty troubles, suspicions, and misunderstandings can be destroyed by a little flame of faith!

(To be concluded next week)

A burden to us? Why, we wouldn't trade her for all the wealth in the land.

JOHN GOURLEY, ARTIST



From the Editors



Attacks on Teachers

An epidemic of student violence is currently making life perilous for public school teachers in New York City. March 11 witnessed six vicious assaults, one of them in a fourth-grade room. All of the juvenile culprits were under 15 years of age. The week's total of attacks was 23.

Long ago the apostle Paul warned that the revolt of youth against authority would be one salient characteristic of the last days. And what causes this state of affairs? "Those who refuse to submit to the government of God are wholly unfitted to govern themselves. Through their pernicious teachings, the spirit of insubordination is implanted in the hearts of children and youth, who are naturally impatient of control; and a lawless, licentious state of society results. . . . Those who teach the people to regard lightly the commandments of God, sow disobedience, to reap disobedience."

Today as never before, the sins of the fathers are being reflected in their children. But the end is not yet. Ultimately, the civilized world will become "a horde of robbers and assassins; and peace, rest, and happiness" will be "banished from the earth" (*The Great Controversy*, pp. 584, 585). Present trends portend the imminent dawn of this evil day.

R. F. C.

Pietàs of Flesh and Blood

One of the most important shipping assignments in history was completed successfully this week when Michelangelo's priceless marble sculpture, the *Pietà* (meaning literally "pity," but implying sorrow) was unloaded in New York from the Italian liner *Cristoforo Colombo*. Art lovers and church people of all faiths heaved a giant sigh of relief, for even though every possible precaution had been taken to assure safety for the 3,000-pound statue on its trip from St. Peter's basilica in Vatican City to New York, everyone knew that "the best laid schemes o' mice and men gang aft a-gley." Fire or explosion aboard ship might well have sent both the vessel and its precious cargo to the bottom of the ocean, as happened to the Greek liner *Laconia* only a few months ago.

The *Pietà*, sculptured from white Carrara marble, depicts Mary the mother of Jesus mourning over her crucified Son, whom she holds in her arms. It was completed 465 years ago—only a few years after Columbus discovered America. Throughout its long life this five-foot 9-inch statue has been in Rome. Never before has it been moved from the "Eternal City."

Why is this Renaissance masterpiece in the United States? It is here as the chief attraction of the Vatican Pavilion at the New York World's Fair. Cardinal Spellman obtained consent for the project from Pope John XXIII early in 1962. Pope Paul added his blessing.

The moving process was unbelievably elaborate. Thirty carpenters first constructed a 25-foot walk of temporary scaffolding topped by a platform that abutted the base of the *Pietà*. Then, wrapped in white paper, with thick paddings of cotton on especially delicate parts, the sculpture was placed in a wooden box and moved along the platform on rollers and dollies to the top step of the

chapel entrance. From there it was eased down the steps to another temporary platform the exact height of the tailgate of the truck on which the masterpiece was to be transported to Naples. On this platform the boxed *Pietà* was placed in a second container, with a thick layer of wood shavings filling the space between the two boxes. The inner box containing the statue thus "floated" in the second box. The two wooden boxes were then placed inside a steel container eight feet high, eight feet wide, and six deep.

In the truck the *Pietà* began its trip to Naples, 150 miles away. It was escorted by six armed police cars, and emergency truck-repair units. Maximum speed for the caravan was 20 miles per hour. In Naples the statue was swung aboard the *Cristoforo Colombo* by a floating crane.

After a nine-day voyage through the Mediterranean Sea and across the Atlantic Ocean, the *Pietà* was unloaded in New York, where it will be exhibited behind bullet-proof glass at the Fair. Armed guards will protect it around the clock.

Last summer we saw the *Pietà* in St. Peter's. We also saw a similar *Pietà* in the cathedral at Florence, Italy. Without question, Michelangelo was an artistic genius. He made marble almost come alive. In the gallery of the Academia in Florence are a number of unfinished sculptures by this master. With only their heads and torsos completed, the figures look as if they are endeavoring to free themselves from the rock.

Love and Anguish

We are not sure that pity—immortalized in the *Pietà*—was the emotion that Mary felt for her slain Son. Surely love combined with extreme anguish were the sentiments that racked her heart as she saw Jesus nailed to the cruel cross. But of one thing we are sure: The world would be a better place if every person who claims to love Christ would reveal more true pity. God is "the Father of infinite pity" (*The Desire of Ages*, p. 363), and we who represent Him in the world should reflect His character.

The writings of Ellen G. White say much about the pity God feels for men. In *Steps to Christ* we read: "The more we study the divine character in the light of the cross, the more we see mercy, tenderness, and forgiveness blended with equity and justice, and the more clearly we discern innumerable evidences of a love that is infinite, and a tender pity surpassing a mother's yearning sympathy for her wayward child."—Page 15.

Here at the Review we receive many pathetic letters from parents whose hearts are torn over their wayward children. Pity for these children clings like a fragrance to almost every word of these letters. These parents would give their very lives to see their children surrender to Jesus and enter into a saving relationship with Him. But this parental pity—as great as it is—cannot compare with the pity God feels for His earthly children.

Jesus revealed divine pity throughout His earthly ministry. He showed that pity has power to change lives. Perhaps the most striking example of this was during His trial when the impulsive Peter denied Him. "While the degrading oaths were fresh upon Peter's lips, and the shrill crowing of the cock was still ringing in his ears, the Saviour turned from the frowning judges, and

looked full upon His poor disciple. At the same time Peter's eyes were drawn to his Master. In that gentle countenance he read deep pity."—*The Desire of Ages*, pp. 712, 713.

"If the look that Jesus cast upon him had spoken condemnation instead of pity; if in foretelling the sin He had failed of speaking hope, how dense would have been the darkness that encompassed Peter! how reckless the despair of that tortured soul! In that hour of anguish and self-abhorrence, what could have held him back from the path trodden by Judas?"—*Education*, p. 89. Condemnation would have destroyed Peter; pity saved him. What a lesson to every parent, every teacher, every minister, every church worker! Many a person—especially our youth—might today be in the church if pity instead of condemnation had been shown in the hour of temptation.

Physical Suffering

Pity should be revealed by Christ's followers not only toward character weaknesses but for physical suffering. Jesus taught this in the parable of the Good Samaritan. As the priest and the Levite passed along the pathway near the wounded, robbed victim, "all heaven watched to see if the hearts of these men would be touched with pity for human woe."—*The Desire of Ages*, p. 500. How shocking it was that these men closed their eyes and hearts to the unspoken appeal of the sufferer. "Trained in the school of national bigotry, they had become selfish, narrow, and exclusive" (*ibid.*). Uncertain whether the wounded man was of their own nation, they were willing to let him die. Doubtless they would have shown pity toward a dumb animal (as required by Levitical law; see Ex. 23:4, 5), but they would not help a fellow human being who might be of another nation. What prejudice! What blindness! What lack of pity!

The record does not state what eventually happened to the priest and the Levite. Perhaps God permitted these men to pass through personal trials, for this is one of God's methods to awaken sympathy and tenderness toward others. Sister White wrote of this at one time, in addressing a minister: "He [God] permitted you to pass through real trials and feel privation and want, that you might know how to exercise pity and sympathy, and tender love for the unfortunate and oppressed, and for those borne down with want and passing through trials and affliction."—*Testimonies*, vol. 3, p. 415.

But trials do more than teach us how to feel pity for others; they bring Christ very near. "Those who suffer most have most of His sympathy and pity."—*The Ministry of Healing*, p. 249. Children in trouble or pain know how comforting can be the presence of a sympathetic, pitying parent. And should not we who are older be comforted and strengthened when, in the midst of personal disaster and trial, we remember that Jesus is with us, His heart drawn out to us in pity and sympathy?

The emotion of pity, if not suppressed, will develop through use. By exercise it will grow and take an increasingly important place in the life. It will enable us to "tune in" on the sorrows of others. It will make us sensitive to the sufferings of man and beast. It will prompt us to respond to the needs of the poor, the widows, the orphans.

This kind of pity, revealed consistently through the church, will have tremendous power to influence sinners toward right and truth. We are told: "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189.

If every member were to become a living *Pietà*, God's

work could quickly be finished. Surely the times demand this very thing—a million and a half *Pietàs* sculptured not in marble by Michelangelo, but in human flesh by the Holy Spirit.

K. H. W.

Leaning Towers

The Taj Mahal, the Empire State Building, the Great Wall, the Pyramid of Cheops, the Parthenon—each is unique in its own way for exquisite beauty, for height, for length, for sheer mass, or for architectural symmetry. Each is an engineering masterpiece, a tribute to the architect who conceived it and to the builder who transformed his dream into reality. One well-known structure, however, has achieved fame because of a fatal defect that first appeared when it was less than one-fifth completed and that has continued to haunt it for the past 791 years. Except for this fatal flaw, few people would probably ever have heard of the building, and the thousands who visit it each year would be going elsewhere.

Nearly eight centuries ago the town fathers of Pisa, Italy, decided to erect a bell tower beside their great church. They took everything into consideration except the fact that the subsoil at the site they selected is wet and porous. This unfortunate fact became evident when construction reached the thirty-five-foot level, and there the workmen laid down their tools. A century later work was resumed, but seventy-seven more years of uncertainty went by before the city fathers mustered the courage to cap the bell tower and add the bells.

For the better part of a millennium the Leaning Tower of Pisa has been gradually but steadily sinking on one side, and in recent years the rate has been increasing. Two years ago the Tower leaned over a twenty-fifth of an inch more, and last year twice that much. Today, at 17 feet 9.779 inches off center, it is rapidly approaching the point where the upper section may snap like a bow-string, or the subsoil beneath may give way completely. Previous attempts to check the toll of gravity have proved futile. Currently, Italian engineers are engaged in a last-ditch effort to stave off the seemingly inevitable climax.

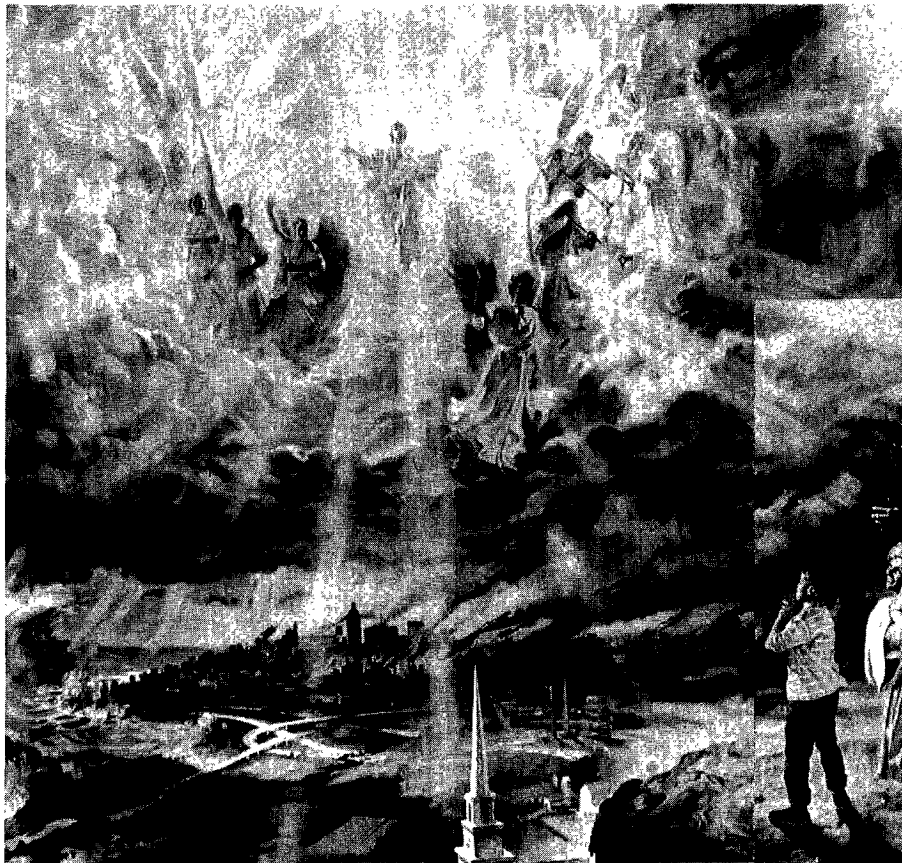
Men are like towers. Sooner or later each becomes identified with an outstanding facet of character—stature, symmetry, or solidity. We automatically identify well-known names with their owner's outstanding trait, men such as Joseph and Daniel with loyalty to principle, Luther and Livingstone with boldness and courage, James White and W. A. Spicer with ardent devotion to the Advent message. We even form a like or dislike for certain names because of people we have known who bore them.

Like towers, men need a firm foundation, one that will bear up under the stresses and strains of life. "Balanced by principle," wrote God's appointed messenger to the remnant church, "you may climb to any height you please" (*Fundamentals of Christian Education*, p. 83)—or, we might say, build to any height you please. Lives built on principle instead of on the shifting sands of expediency will stand serenely erect through the vicissitudes of time and the aeons of eternity.

"Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock; and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock. And every one who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand; and the rain fell, and the floods came, and the winds blew and beat against that house, and it fell; and great was the fall of it" (Matt. 7:24-27, R.S.V.).

R. F. C.

Reports From Far and Near



A portion of the 20-by-10 foot oil painting which forms the backdrop for the Illumidrama exhibit of the Adventist Church at the New York World's Fair. The painting, by Howard Sanden, depicts the events that take place at the second coming of Christ. The artist has, through the bold use of color, achieved an excitement that is infectious to the viewer.

COPYRIGHT © 1964 BY GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS



By M. Carol Hetzell
Associate Secretary, GC Public Relations Bureau

Adventist Exhibit at the World's Fair

ON APRIL 22 the gates will open to the New York World's Fair, and the first of an expected 80 million people will press in to what is literally a wonderland of man's deceptions.

The New York World's Fair, occupying one square mile of Flushing Meadows, just east of Manhattan, presents a fabulous array of the lovely, the intricate, the magnificent, the fantastic. Planned for a two-year stand, the fair boasts structures that barring violent destruction, could stand for centuries.

Visitors will be transported through space on Swiss air rides, wheeled through the ages aboard automatically controlled automobiles that need no driver, moved gently past extravagant displays of tomorrow's modern miracles on "magic carpets" that eliminate the need to move

tired feet. Their attention will be sought by scores of motion pictures in which millions of dollars have been invested. They will be invited to push buttons, test samples, take home tons of literature, investigate the latest inventions, and have a glimpse of how other nations live as they roam the international area with its more than three dozen pavilions.

Into this setting, with the multitudes intent on seeing what awaits them in the future, comes the church—your church—with its message for today: "He is coming soon"—the great Creator, the King of eternity, past, present, and future. In the Adventist exhibit there is no mention of the tons of relief materials given by the church to the needy, no reference to the millions helped to better health through the medical work of the church, no statement of the num-

ber of schools conducted, publishing houses operated, mission stations serving. These fade into insignificance beside the central purpose of the gospel commission. At an hour when but one message can be given, when the impact of a single thought is imperative, the church has chosen to focus the spotlight on the coming of Jesus.

This message is to be given through a dramatic presentation known as Illumidrama. Through this modern technique the viewer is drawn right into the last moments of history.

When one enters the exhibit area, he sees at first only changing colored lights playing upon the folds of a curtain. Suddenly his ears catch the sound of single notes plucked from what might be an ancient lyre. The notes are interrupted by a voice declaring, "As the days of

Noe were, so shall also the coming of the Son of man be." With a roll of thunder the curtains part, and the viewer stands on a trembling world. Great tidal waves race toward the land. Earthquakes shatter the earth's crust and topple its cities. Lightning flashes. Fire spues forth from fissures. The wicked claw desperately at the rocks.

Amid such wild destruction stands a little group of people, faces aglow with radiance reflected from the cloud of Christ's coming. A man once lame drops his crutches, no longer needed. Below the crest of the hill graves have opened, and those who slept therein have come forth to welcome their King and go home with Him.

Occupying the central position, in a sky turbulent with black clouds split by lightning, is the majestic Jesus surrounded by a brilliance in utter contrast to the other darkness of the hour. Surrounding Him are the angels sent to gather together the righteous.

Using the miracle of electronics, three dimension, and a giant canvas curving 20 feet across and ten feet high, the story of Christ's coming unfolds. The narrator speaks only Scripture, with his words emphasized by the play of light on the scene. At one point the text is given: "Every eye shall see him, and they also which pierced him," and a cross is projected on the scene between the cowering wicked and the victorious Saviour.

In three and a half minutes the story is told, and the narrator closes with "so God hath declared it in His Holy Word." Light ripples across the entire scene as the silver curtains draw slowly together. The message has been given.

The theme of the exhibit is "He Is Coming Soon." And to the visitor's question "When shall these things be?" the exhibit gives an answer. On the dark-blue walls of the exhibit area, written in softer blue, are words from Scripture that describe conditions pointing to the nearness of Christ's coming.

For those who wish to know more about the message there are cards on which their interest can be indicated. Attendants, provided by the Atlantic and Columbia Union conferences, will encourage guests to register. Each week one registrant will receive a complete

set of A. S. Maxwell's handsomely illustrated *The Bible Story*, courtesy of the Review and Herald Publishing Association.

The Review has also made it possible for the church to give exhibit visitors a specially prepared recording with a tear-off postage-paid card attached. This takes the place of a leaflet or other literature. Entitled "Seven Steps of Life," the record should pique the curiosity of the fairgoer sufficiently for him to take it home to hear what is on it.

The Adventist exhibit is housed in the Protestant and Orthodox Center at the fair. This pavilion is well located, just a short block from the main entrance to the fairgrounds, and beside the Arch of the Americas. It will not be difficult to find. But with so many other attractions it may not be easy to draw crowds. And no matter how good an exhibit is, if people do not see it, it cannot impress them with its message.

Here is where each Seventh-day Adventist can help. As you talk about the fair to your non-Adventist relatives, friends, and neighbors, express the wish: "If you get to attend, be sure to look up our exhibit in the Protestant and Orthodox Center. It's called Illumidrama. I'd like to know what you think about it. From what I hear, you won't forget it." The details of the exhibit need not be mentioned, but arouse your friends' curiosity as effectively as you can.

Word-of-mouth advertising is the best and most effective kind. Use it for your church. And don't forget to pray that hearts may be moved by the exhibit message: "He Is Coming Soon."

New School in Mount Gambier, Australia

By Claude D. Judd, *President*
South Australian Conference

The program of Christian education in the South Australian Conference was further strengthened when on Sabbath afternoon, February 8, a new brick primary school, valued at £5,000 (\$14,000), was officially opened in Mount Gambier in the southeastern end of the state. The conference now operates five schools with a total enrollment of more than 160.

The Mount Gambier church operated a school in the back rooms of the church from about 1910 to 1927. T. A. Brown, the local elder and a dentist, was the driving force in the original project, and his sister, Ethel Brown, was the first teacher. Other teachers, well known in the conference, were Roy Scott, George Currow, and Miss Zenni Manners. The influence of that first school is still felt in the church and throughout the field.

The new school, situated in a lovely, elevated rural setting, sprang into being as the result of the conviction and sacrifice of parents and church members. A little more than a year ago, one parent sensing the urgent need offered to donate one acre of his valuable property for the school grounds. Another member at the same meeting matched that gift by pledging £1,000 (\$2,800) toward the building.

With this inspiring beginning the remainder of the church members pledged and worked, giving money and time to help complete the project. The Australasian Division and local union conference gave £1,750, while the local conference provided new furnishings and additional cash for the building. Today this representative one-classroom school, together with office, cloakrooms, shelter shed, and well-laid-out grounds gives an excellent witness to the aims and objectives of the Seventh-day Adventist Church.

Present for the official opening of the school were the district inspector of state schools, the chairman of the district council, the president and education secretary of the Trans-Commonwealth Union Conference, the local conference president, and approximately 200 church members and friends from surrounding districts.

In the main address J. B. Keith, union president, emphasized the important role of parents in the education and ultimate salvation of our children.

The teacher of the 17 pupils in the new school is Miss Lesley Armstrong. The church pastor is C. A. J. Ogg.

Situated in a rural setting, the Mount Gambier school in Australia was officially opened in February. The ground was donated by a parent.





Battle Creek Students Promote Employment of the Handicapped

At a meeting of the Battle Creek (Michigan) Area Council to Help Hire the Handicapped, held at the Battle Creek Health Center, senior students of Battle Creek Academy took part in a performance called "These Are Not Children." The enactment presented the problems of rehabilitation and employment of mentally retarded young adults.

At the same meeting an award of \$25 was presented to a senior student of the academy, Caroline Scully, whose essay about the community's program for employment of the handicapped had been given first prize.

The academy principal, Stephen Young, reports that the endeavors of these students have given more favorable publicity to Battle Creek Academy than any other incident he can remember.

Shown, left to right, are: Robert Jacques, Eugene Carmichael, David Knecht, the English teacher Diana Houghtaling, Caroline Scully, Jorgen Henriksen.

J. D. HENRIKSEN, Director
Department of Physical Medicine and Rehabilitation
Battle Creek Health Center

Camp Meeting for American Soldiers in Europe

By **M. V. Campbell, Vice-President**
General Conference

The high Alpine hide-out of Adolf Hitler, which he termed his "Eagle's Nest," near Berchtesgaden, Germany, was the scene of the Seventh-day Adventist Servicemen's Retreat for four days in early March. To this meeting came American servicemen from military bases in several European countries.

The 300-bed hotel built by the Nazi party under Hitler for the use of their V.I.P.'s is now controlled by the American Government, and used as a recreation center for military personnel. This splendid hotel, with all of its facilities, situated in one of the most beautiful mountain areas of Europe, is put at the disposal of our denomination for a few days each year for religious services for Adventist military men.

Meetings opened each day at 7:00 A.M. and, except for breakfast, continued without interruption until noon. Each afternoon there was a conducted tour to places such as Jenner Mountain, the Salt Mines, Salzburg, Austria, and Koenigssee. Each evening, immediately after supper, there were films, meetings, and discussions until 9:30 P.M.

On the afternoon of the excursion

down into a valley across the Austrian border to the beautiful city of Salzburg, the first stop was at the Seventh-day Adventist church. Here all gathered in the sanctuary while I spoke a few words, after which Chaplain Richard C. Sessums baptized four servicemen, who were then accepted into fellowship by the Frankfurt Servicemen's church. This is a church made up entirely of American servicemen, but a bona fide church of the German conference in which it is located.

The retreat was under the general direction of Civilian Chaplain S. O. Francisco. The retreat leader was Chaplain (Captain) Sessums. He was assisted by several group leaders and deacons—all servicemen.

One dentist, Capt. William Heisler and three physicians—Capt. Larry Hawkins, Maj. Donald Jones, and Maj. N. U. Stoehr—led out in the meetings and activities of the retreat. As I watched these graduates of Loma Linda University conduct meetings, and listened to them speak, I could easily have imagined that, in addition to their medical or dental courses, they had studied at our Seminary!

This year the Berchtesgaden retreat was fortunate in having Theodore E. Lucas present as devotional speaker. The interests of servicemen and the work of the chaplains are important areas of the General Conference Missionary Volunteer Department, of which he is the leader.

For the eighth consecutive year Mrs.

Rochelle Kilgore, of Atlantic Union College, was present. In addition to her part on the schedule she spent many hours counseling with the young people.

An interesting daily feature was provided by Dr. B. B. Beach, educational secretary of the Northern European Division. He has been the special correspondent for the REVIEW AND HERALD at the two sessions of the Vatican Council in Rome. During two of his lectures he gave a first-hand account of these councils, and analyzed their meaning and their effect on the Protestant world.

Though the retreat was held for American soldiers, its location was in Germany, and the Central European Division kindly sent two men from the division staff to assist. They were Oswald Bremer, assistant treasurer, and Eberhard Fischdick, MV secretary. Both of these ministers preached forceful sermons in English, though they seldom have opportunity to speak in public in that tongue.

Throughout the four days at Berchtesgaden I was deeply impressed by the seriousness and dedication of the young men in attendance. There were many opportunities for personal conversations, and I found several young men who feel a call to train for the ministry. Others told me that they had for the first time really found Christ when they stood up for Him in decisions they had to make in their Army experience.

Progress and Plans in Alberta

By **W. E. Murray, Vice-President**
General Conference

Phillip Moores, president, called to order the thirty-fourth biennial constituency meeting of the Alberta Conference on Sunday, February 16. The meeting was held in the sanctuary of the beautiful Seventh-day Adventist church in Calgary, with 163 delegates present, representing the 3,352 members in the 36 churches and companies throughout the province of a million and a third inhabitants.

Two new church organizations were received into fellowship, the Red Deer congregation with 33 members and Vegreville with 32.

Phillip Moores and H. C. T. Johnson were re-elected president and secretary-treasurer, respectively, of the conference, and Delbert Sudds, L. A. Shipowick, and Percy Paul were re-elected as departmental secretaries.

Reports showed that baptisms during the last biennium totaled 287. Tithe receipts reached \$736,000. Tithe figures for 1963 show an increase of \$12,000. Missions offerings in the same period totaled \$270,000, thus indicating the continuing interest of our people in missions advance around the world.

At the close of 1963 there were seven credentialed literature evangelists in the field, as well as six part-time workers. The deliveries of literature for the period were \$237,584, an all-time high for Alberta. The literature evangelists enrolled 868 people in the Voice of Prophecy and

Faith for Today Bible correspondence courses. They also made first contact with 54 people interested in the Advent message and 32 former church members who were encouraged to return to the church.

One of our literature evangelists received a "lead card" from a beauty parlor operator. He called at her home several times, but she was not home. Finally, however, he interviewed her late one evening. She made a selection of \$112 worth of books and paid for them in advance.

She then told the colporteur she had been impressed to do something for God. Her project is to send a selection of our books each month to one of her friends. She said she would send in an order for about this same amount (\$112) each month, together with the name and address of the person to receive them. The recipient was not to be advised as to the sender. Already the colporteur has received two orders on this basis from this woman.

A young salesman came to our pastor in Calgary, stating that his mind had been favorably impressed with the subject of vegetarian diet, but that his wife thought it was queer and was not interested. He asked the pastor to visit his wife and explain it all to her. When the pastor called, not only was the wife at home but also the young husband. He spent some two hours in explaining the subject, then invited these folks to attend Sabbath services.

On the church bulletin they saw the announcement of health meetings being held in the church on Thursday evenings. Dr. Gimbel, the lecturer, invited them to a potluck social hour to be held on Saturday evening. They came and brought with them the wife's mother, and all greatly appreciated this opportunity to eat vegetarian food. This couple are planning soon to be baptized.

In February, 1963, the professional men and women of the conference



Ordination in Nyasaland

"Your faithfulness, daughter-in-law, has been a great help to my son through the years, and today, as he has been ordained, I wish to thank you for standing faithfully by his side." Such might well have been Elder Yolam Kamwendo's words as he shakes hands with Mrs. S. G. Kamwendo, wife of his son (center), who has just been ordained.

Pastor Kamwendo has given nearly 45 years of service to God's cause. He was pastor of the Malamulo Mission church for almost 20 years. His son is now pastor of this church. How thrilling it is to see a son follow in his father's footsteps, linking arms with the worldwide Adventist ministry to help to speedily finish God's work.

NORMAN L. DOSS
President, Nyasaland Union

formed an organization now known as the Medical-Dental-Optometric Association of the Alberta Conference of Seventh-day Adventists. The purpose of the organization is to maintain close professional and social relationships, and promote medically oriented projects for the benefit of the conference.

In August an evangelistic crusade is to be held in Calgary with Bruce Johnston

leading out. He will be assisted by 20 theological students from Andrews University. The Social Hall of the Jubilee Auditorium, seating about 800, has been rented; 85,000 cards with return postage invitations will be distributed in the city. The laymen of the church, about 300 strong, are planning to distribute these invitations in one day.

Plans have been made to hold 20 laymen's training schools across the conference. A good number have already been completed, bringing new courage and inspiration in soul winning to our faithful church members.

In 1963 there were eight church schools with 300 pupils in 15 classrooms. There are eight pupils in the church schools for every 100 members in the church. Plans are now being made to open two more schools in 1964.

The Stettler church is sustaining their church school by raising calves. The members provide a fund for this operation by buying shares at \$25 each. By this means they have their teacher paid up to date, and have a fund of \$1,000 on hand for future use. Besides this they have 21 calves to be marketed next year in September.

The brethren in Alberta are of good courage and are pressing forward in hope.

Our Oldest Sanitarium Reports

By Louis E. Gordon, Administrator
Battle Creek Health Center

This is a story from Battle Creek, Michigan, where institutional pride and spiritual devotion at the Battle Creek Health Center—formerly Battle Creek Sanitarium—continue as dominating factors in its forward drive.

The heritage of Battle Creek goes back to the formative years of our denominational activities; the birth of the General Conference in the midst of the Civil War; permanent organization in the publishing field, including the Review and Herald; and the beginning of the great health and educational program.

Founding of the Western Health Reform Institute in Battle Creek—later called Battle Creek Sanitarium—on September 5, 1866, marked the first big step leading to the vast network of hospitals, sanitariums, medical services, and medical mission workers now encircling the world.

Only six years later, in 1872, plans were drafted for the denomination's early-day college in Battle Creek. This school attracted an able faculty, and its graduates included many who became dominant leaders in the church. Still other schools were established in Battle Creek, including the American Medical Missionary College (with instruction given partly in Battle Creek and partly in Chicago), which was opened in 1895 and continued until 1910.

In its basic operation the Battle Creek Health Center has essentially the same relationship to the church that existed when the Health Reform Institute was founded 98 years ago. It was established



W. E. Murray (center) examines data sheet as members of the Alberta Conference receive special files to organize names of Ingathering donors and follow-up interests in each church district. The file will be retained in the local church and will be kept up to date by the church missionary leader. Front row, left to right: J. W. Bothe, president of Canadian Union Conference; W. E. Murray, vice-president of the General Conference; Del Sudds, Alberta Conference publishing secretary.



One corner of the large medical gymnasium for women at the Battle Creek Health Center.

by members of the Adventist Church and operated by its own officers and board.

Today, the Health Center is incorporated in Michigan as the Battle Creek Sanitarium and Benevolent Association, a nonprofit organization. N. C. Wilson, president of the Michigan Conference, is chairman of the Health Center board, and of its 13 board members 12 are members of the Seventh-day Adventist Church. In addition, the Health Center is a member of the Association of Self-supporting Institutions.

Elder James White and his wife, Ellen G. White, were actively associated with the pioneer Health Reform Institute from its beginning in 1866. Ten years later, Dr. John Harvey Kellogg was named as its director, and long continued in this post. The name "Sanitarium" was coined by Dr. Kellogg in 1877 and given to the institution.

Significantly, through this nearly a century of operation under three names, the institution has adhered to the complete program as first envisioned by Ellen G. White.

During the past two years the Battle Creek Health Center has invested approximately \$200,000 in new equipment and improved facilities. The institution is fully accredited by the Joint Commission on Accreditation of Hospitals.

Its medical and surgical hospital, its mental-health unit, and the department of physical medicine and rehabilitation, as well as the general care of all medical patients, embraces the earliest principles of biological living, modified and updated by advances in medical science and its own research and experience.

The institution is participating in a community-wide hospital development program in Battle Creek. This evidence of broad public acceptance in the home community will provide for expansion of the mental-health unit, the only such clinic in this part of Michigan, and growth of its important department of physical medicine.

The continuing urgent need of the

Health Center is the same as that of many of our other medical institutions—to enlist qualified physicians, registered nurses, and physical therapists.

St. Helena, California Church Dedication

By W. B. Bristow
*Departmental Secretary
Northern California Conference*

Dedication services were held for the new St. Helena, California, church on Sabbath, November 30, 1963. The beautiful church, splendidly furnished and free from debt, climaxed a program that began ten years ago when the congregation purchased a 1.6-acre lot on Main Street.

Four pastors served the church during this decade, three of whom participated in the dedicatory services. The first of these, E. F. Peterson, passed away some

years ago. E. H. James and S. T. Borg, who followed, were privileged to join with the present pastor, A. C. Lien, in the dedication ceremonies.

About 20,000 hours of volunteer labor went into the building. This, with other gifts of various types, greatly reduced the actual cost and brought to completion a church plant for \$160,000 that is estimated to be worth \$325,000. Individuals, business firms, and professional men and others in the community made liberal contributions in labor, services, and materials.

M. V. Campbell, vice-president of the General Conference, preached the dedicatory sermon. Carl Becker, president of the Northern California Conference, led the congregation in the Act of Dedication. Among others on the program were E. H. James, Taylor G. Bunch, S. T. Borg, W. J. Blacker, E. A. Schmidt, and E. L. Cardey.

The current membership of the church, which was organized by J. N. Loughborough in 1874, is 365.

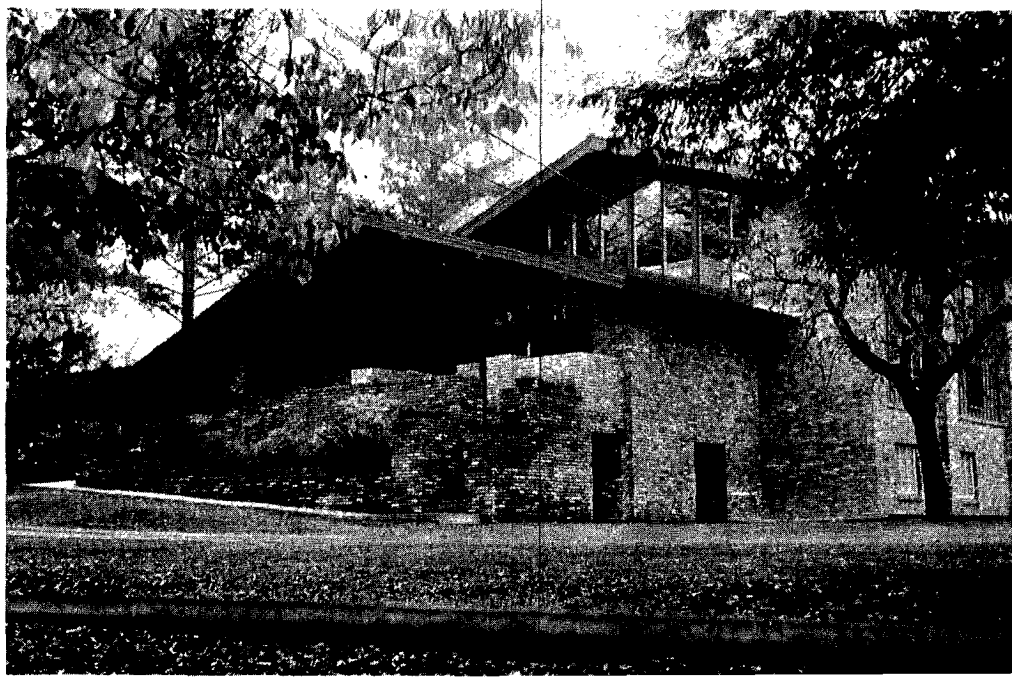
Thirteen Students Receive Degrees at Andrews

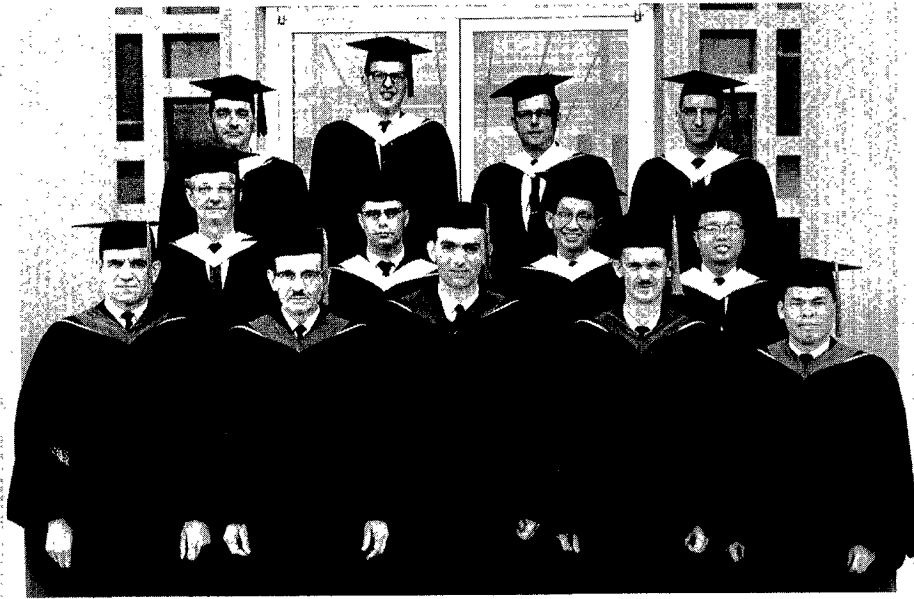
By Donald Lee
Director of Public Relations

Richard L. Hammill, president of Andrews University, and Emil Leffler, dean of the School of Graduate Studies, recently congratulated 13 students on completion of their academic requirements for theological degrees at Andrews University. Charles E. Wittschiebe, professor of pastoral care, gave the address at the graduation exercises.

Seven of the graduates completed work toward the Master of Arts degree from the Seventh-day Adventist Theological Seminary: B. R. Boyer, who went to an internship at Arlington, California; D. R. Guild, who is taking further study in Washington, D.C., before returning to Malaysia; J. M. Mershon, who is assistant pastor of the Loma Linda, California,

New St. Helena, California, Seventh-day Adventist church.





Recent graduates at Andrews University. Front row, left to right: W. O. Comm, G. S. Stevens, S. Bacchiochi, L. K. McDowell, A. Roda. Second row: J. B. Crispens, M. Oliveira, J. Y. K. Yong, M. S. K. Hwang. Third row: D. R. Guild, B. R. Boyer, J. M. Mershon, W. R. Harbour.

church; W. R. Harbour and J. B. Crispens, who returned to pastorates in the Southern California Conference; M. Oliveira, who will be teaching at São Paulo, Brazil; and J. Y. K. Yong, from Malaysia, who is continuing work toward a Bachelor of Divinity degree at the Seminary.

One student from the School of Graduate Studies, Milton Hwang, finished work toward an M.A. degree in mathematics. Mr. Hwang is returning to his home in Hong Kong, after a three-and-a-half-year separation from his wife and children.

Those who finished the requirements for the Bachelor of Divinity degree were: W. O. Comm and G. S. Stevens, who are continuing studies toward the Master of Theology degree; Sam Bacchiochi, who is under appointment to head the Bible department of the Ethiopian Adventist Training School; L. K. McDowell, who will be directing the Bible department of Helderberg College in South Africa; and A. Roda, who returned to Philippine Union College to teach in the Bible department.

Witnessing for Temperance in Rochester, New York

By L. W. Taylor, District Minister
New York Conference

For a year and a half we have been showing the film *One in 20,000* to audiences in our district. Thus far I have shown it in 20 secondary schools to more than 17,000 young people, as well as many hundreds of adults.

It all started when the Genesee Park Boulevard church in my district conducted a booth at the Monroe County Fair. A member of the Monroe County Cancer Society visited the booth and was told about the film *One in 20,000*. Appointment was made to show the film, with the secretary of the cancer society

and a doctor present. They were so impressed that they immediately scheduled a showing at a technical school for boys. There were 1,250 boys in one big audience. We followed the film with a half-hour panel discussion by the cancer society secretary, the school principal, and myself. A survey taken a couple of weeks later revealed that 61 of these boys had stopped smoking and scores more had cut down.

From then on it has been one appoint-

ment after another. We usually follow the film with a short talk and discussion period.

The youngsters in one junior high school in Webster took such a vivid report home that their parents asked the principal to arrange a showing for them. This school has called me back three times. The high school in Victor has asked me to plan to come each year. The principal of Newark High School told two other principals about the film and said that he had never had an assembly program of any kind so well received by the student body. At the large East High School in Rochester, one third of the 180 teachers came to preview the film and overwhelmingly voted to show it to their student body of 3,000.

One of the most interesting experiences was at the Catholic High School for Girls in Rochester. I was invited to eat dinner with the dozen or more nuns there, and as I sat down, the sister who is head of the biology department introduced me as the pastor of the Seventh-day Adventist churches of Rochester. Immediately the nuns began to ask questions about our religion. When an older nun chided a younger one for asking so many questions and not letting me eat, the younger one retorted, "But when will I ever have another chance like this?"

Sometimes unusual reports come back to us. Myron Boss, a part-time colporteur, told me an experience he had when calling on ministers in his area to inform them about our Five-Day Plan to Stop Smoking. One pastor reprimanded him for our work in the schools. He said that after seeing the film, some students went home and told their parents of the harm-



Missionary Pilot-Mechanic Leaves for Amazon Post

Members of the Union College Foreign Mission Band, in Lincoln, Nebraska, and friends said farewell recently to Clyde (center, dark glasses) and Eleanor (to his right) Peters and the *Fernando Stahl* as this missionary family flew south to the Upper Amazon country. The plane, a Helio-Courier, is owned by the Inca Union of the South American Division and marks a new day for Seventh-day Adventist missions in the Amazon.

Brother and Sister Peters and their three children will live at a newly prepared base in Pucallpa, Peru. It is expected that the plane, its pilot, and the air base will greatly increase the efficiency and effectiveness of our workers in the Upper Amazon territory.

D. W. HOLBROOK
Director of College Relations

fulness of smoking and they, in turn, chided the Sunday school teachers and this pastor for setting a bad example by smoking in front of the young people. The result was that 14 of the 19 teachers of the large Sunday school resigned and the pastor laid the blame on the film *One in 20,000*. He saw the matter in a slightly different light by the time Brother Boss left him.

I have shown the film more than 70 times, to 20 secondary schools, four churches, and several other clubs and organizations. Today I have nine large high schools scheduled for within the next few weeks.

Members of Ecumenical Institute Visit French Adventist Seminary

By Jean Zurcher, *President French Adventist Seminary*

In the summer of 1963 Dr. H. H. Wolf, head of the University Center of Ecumenical Studies, whose international headquarters is in Geneva, Switzerland, paid a visit to our seminary at Collonges, France. His purpose was to arrange a meeting between delegates from the Ecumenical Institute in Bossey (Geneva) and the students of our theological department. One of the objectives of this meeting, we were told, would be to provide a better knowledge of Adventism.

The date agreed upon was January 31, 1964; the place, the Séminaire Adventiste. Before that date some of our teachers visited the Bossey center to interview its director, and to present him, in the name of our denomination, some of our main books, in both English and French.

The meeting at Collonges provided an opportunity for our seminary to testify before some 50 clergymen from 22 different countries, representing all continents, most of the countries of Western Europe, North and South America, Australia and New Zealand, South Africa and other African countries, and Japan, Korea, and India. There were delegates from at least 14 churches: Anglican, Baptist, Congregationalist, Church of the Disciples, Episcopalian, Lutheran, Methodist, Presbyterian, Orthodox, Russian Orthodox, Syrian Orthodox, Roman Catholic, Unitarian, and other Reformed churches.

The delegates spent six hours on our school campus. First they visited the institution, then toward eleven o'clock they met some 70 students of the theological department during a chapel hour. After welcoming them, we thought it appropriate to say a few words about our seminary and the role it plays in world mission endeavor. Dr. H. H. Wolf briefly replied and introduced Pastor M. Henriet, of the Reformed Church of France, who explained the purpose of the visit, giving at the same time a résumé of the aims and objectives of the delegates of the Ecumenical Institute at Bossey. He expressed the hope that soon



Dr. Jean Zurcher, president of the French Adventist seminary at Collonges, France, welcomes to the campus visitors from the Ecumenical Institute in Geneva, Switzerland.

there would be one or two Adventist pastors among the delegates at Bossey, that we might become better known and have contact with delegates from other churches.

Brother R. Guenin then gave a masterly presentation on the historical and prophetic setting of our movement. Brother R. Dederen closed the morning's work by a summary of the main Adventist doctrines. He endeavored to define what, in fact, is an Adventist.

We were not short of discussion material after these speeches. The enjoyable meal provided for our guests and the students of our theological department gave further opportunities for discussion. The hour spent around the table was much appreciated. Interesting con-

tacts were made, and our students had a chance to give their personal testimony.

In the afternoon general discussion was resumed. The first subjects to come under discussion dealt with doctrinal viewpoints. Our attitude, when it comes to understanding the Bible, gave rise to a rather long discussion. Our concept of history and the role played by prophecy also were considered. But the chief question, of course, was: "Why does the Adventist Church not participate in the Ecumenical Council of Churches?" The delegate from South Africa, a native pastor of the Methodist Church, the Reverend S. S. Seane, gave a stirring appeal for unity to end the scandal of division in Christendom. Christ's prayer was called to mind: "That they may be one,

Better Family Living Conference

"How can we maintain a happy home when one marriage partner goes for days in complete silence—sulking, unwilling to speak to any member of the family?" "We are new Adventists. How can we help our unmanageable teen-agers to accept our new way of life?" "My non-Adventist wife wants a divorce. What can I do? We have pre-school children."

These questions were typical of hundreds received by the Better Family Living Conference team at the Shadyside church in Pittsburgh, Pennsylvania. W. J. Cannon, director of guidance services at Columbia Union College and chairman of the Better Family Living conferences (left), was joined by M. K. Eckenroth, director of religious activities (second right); Arthur J. Hirsch, assistant professor of sociology (third right); Leonard R. Holst, guest lecturer in sociology (third left); L. W. Mauldin, chairman of the department of education (center); Robert F. Schwindt, instructor in psychology (second left); and Arlyn D. Stewart, associate director of guidance services (right). Further conferences are scheduled for other cities.

ARLYN D. STEWART



even as we are one: . . . that they may be made perfect in one; and that the world may know that thou hast sent me" (John 17:23).

This, of course, was a delicate question; not because we would have no good answer to give, but rather because we knew beforehand that our reply would not be understood, that it ran the risk of being interpreted as an act of bad will on our part, or else as a refusal to accept the hand that other Christians stretch out to us. We answered with all the tact we could muster. First, we stated clearly that it is not because of an arbitrary decision on our part that Adventists find it difficult to cooperate with other Christian churches. Our attitude of reserve toward ecumenism and our skepticism as to possible results are based mainly upon our faith in the Bible, our philosophy of history, our vision of the future as it relates to prophecy, and the conviction of our world mission. This mission itself is in a sense ecumenical, since it calls for the preaching of the everlasting gospel to all the inhabitants of the earth, to all nations, all tribes, all tongues, all peoples.

Naturally, this language was not understood by everyone. The answer given us was "Does not the Adventist Church think that the division between churches is scandalous enough to hinder her from preaching an 'Adventist gospel'?" We replied that our doctrine is in a very real sense ecumenical, since it contains elements from the teachings of many other Christian churches. The originality of the Adventist Church consists mainly in having made a synthesis of neglected Biblical truths in an endeavor to bring about a complete return to Scripture, and to fulfill prophecy. The Word of God must be considered the foundation for unity, since the Bible is the only element held in common by all Christian churches. The Bible seems all the more important to us in that we cannot conceive of perfect unity among Christians—that unity for which Christ has prayed—without unity of faith, unity of Spirit, and unity of action (Eph. 4:3-6).

The Reverend J. H. Bonnard, pastor of the Anglican Church of Canada, expressed appreciation for this meeting, on behalf of our guests. There followed a prayer of thanksgiving, and dismissal.

Increasingly we must all appear on the world scene to give a reason for our faith. If we then want our testimony to redound to the glory of God we must prepare ourselves now to meet that challenge.



Mr. and Mrs. Robert L. Heisler and two children, of Petaluma, California, sailed on the S.S. *Del Mundo*, from New Orleans, Louisiana, March 11, for Brazil. Brother Heisler is to serve as a departmental secretary in the Northeast Brazil Mission.

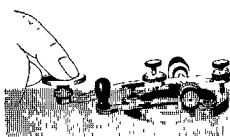
Mr. and Mrs. Gerald W. Turnbull and son, of Willowdale, Ontario, Canada, sailed from New York City, on the M.S. *Titania*, March 12, en route to Sierra Leone. Brother Turnbull has accepted appointment as business manager of the leprosarium in Sierra Leone.

Mrs. Lucius E. Daniels and two sons sailed from New York City, on the M.S. *Titania*, March 12, for Nigeria. They

are returning after furlough. Brother Daniels left for Nigeria, September 24, 1963. He is an evangelist in the West African Union Mission.

Alphonso P. Roda, recently a student at Andrews University, left New York City, March 13, for the Philippines. He is returning to his homeland, to teach in Philippine Union College.

W. R. BEACH



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► Five college faculty members were promoted at the annual meeting of the Atlantic Union College board of trustees held February 26. Mrs. Helga N. Esteb, presently associate professor of education, was promoted to professor. Oscar R. Schmidt, librarian of the college and presently associate professor of library science, was promoted to professor. J. Melvyn Clemons, assistant professor of religion, was promoted to associate professor. Julian S. Lobsien, assistant professor of music and instructor in stringed instruments as well as director of the college orchestra, was promoted to associate professor. Miss Mary Lou Peckham, registrar and instructor of history, was promoted to assistant professor.

► On Sabbath, February 22, a new church of 41 charter members was organized at Sterling, Massachusetts. The company had been meeting in the home of Mr. and Mrs. Russell Wilbur for two and a half years, but recently rented the Grange Hall on Maple Street. M. L. Mills, president of the Southern New England Conference, led out in the official organization. He was assisted by H. H. Mattison, pastor of the new church; A. E. Harms, secretary-treasurer of the conference; and K. W. Tilghman, secretary-treasurer of the Atlantic Union Conference.

► Preliminary plans for the broom shop and bindery building at Atlantic Union College have been received from the architect. Final plans will be ready soon, and bids will go out to the contractors at that time. The proposed building, which will replace the one destroyed by fire, will be located on Maple Street and will cover 24,000 square feet.



Canadian Union

Reported by
Evelyn M. Bowles

► Two hundred and twenty people attended the opening meeting of an evangelistic series conducted by D. S. Crook in Glovertown, Newfoundland. The series

is continuing for two weeks with meetings six nights a week. Pastor Crook is using the Bible-marking plan in this effort. At present only one Adventist member lives in the small community of Glovertown, where the meetings are being held.

► W. J. Hackett, president of the Atlantic Union Conference, recently conducted the spring Week of Prayer at Kingsway College in Oshawa, Ontario. He was guest speaker at the College Park church, March 14 and 21.



Central Union

Reported by
Mrs. Clara Anderson

► On Sabbath, February 8, the Pleasanton, Kansas, church was organized. H. C. Klement, conference president, led out in the organization of this new church. Assisting were S. E. White, conference secretary-treasurer, and P. W. Kemper, district pastor. Charter membership is 17, with about 60 in attendance.

► J. R. Wagner is the new pastor of the Denver Park Hill church in Denver, Colorado. Elder Wagner comes to the Central States Conference from Mobile, Alabama.

► A. W. Vandeman has connected with the Porter Memorial Hospital as assistant development director. The Vandeman family come to Denver from the Chicago area.

► Dr. Floyd E. Scott is the new chief of the physical medicine and rehabilitation department at Porter Memorial Hospital. The family comes to Colorado from American Lake, Washington, where Dr. Scott was connected with the Veterans Hospital.

► E. C. Wines has accepted the presidency of Southwestern Union College. Elder Wines is principal of Enterprise Academy at Enterprise, Kansas. Don Weatherall, of Platte Valley Academy, has been elected principal of Enterprise Academy for the next school year.

► C. J. Owens, a district pastor of the Kansas Conference, has accepted the call to be educational and MV secretary of the North Dakota Conference.

- L. J. Ehrhardt, pastor of the Boulder, Colorado, church, has accepted the call to pastor the Tacoma, Washington, church.
- President D. J. Bieber of Union College has accepted the call to be president of La Sierra College at Arlington, California.



North Pacific Union

Reported by
Mrs. Ione Morgan

- W. C. Risley and his family have transferred from the Southeastern California Conference, and are located in Auburn, Washington.

► The idea of a local lay congress for the Kent-Renton district of the Washington Conference was initiated by a layman, Jim Opicka, of the Renton church. N. R. Dower, Kenneth Mittleider, Charles Betz, and Wayne Scriven were the speakers during the congress, which took place the second weekend of February. Since then, 26 members have been giving Bible studies using the new My Bible Says method. R. R. Henneberg, district pastor, also reports that a weekly meeting of Bible marking and further training parallel to the work in the homes is in progress under the direction of Jim Opicka.

► Open house for the latest addition to the Portland Sanitarium and Hospital was attended by more than 500 employees and townspeople following formal opening ceremonies Sunday, March 8. Portland Mayor Terry Schruck, Oregon Secretary of State Howell Appling, Jr., and State Board of Health President Forrest Rieke, M.D., participated. By late spring, when furnishing will be completed, total capacity of the hospital will be 340 beds. Educational training program at the hospital includes five schools: medical intern center, school of professional nursing, school of medical technology, school of X-ray techniques, and school of practical nursing.

► Dr. Earl Hilgert, professor of New Testament at Andrews University, was guest speaker for the spring Week of Consecration at Walla Walla College, April 4 to 11.

► Greater Seattle late-teens and young adults joined in a practical week-long spiritual-life conference in the Green Lake church, March 21 to 28. L. A. Skinner was the featured speaker, with Eddie Norton and Dean Van Tassel acting as moderators of a question-and-answer panel composed of three young adults, a doctor, and a minister. Pastor Danny Matthews, of the Kirkland district, was the music director.

► Stephen W. Young, currently principal of the Battle Creek, Michigan, Academy, has accepted the principalship of the new Walla Walla Valley Academy, which will open next fall in College Place replacing the former Walla Walla College Academy. Both Mr. and Mrs. Young are alumni of Walla Walla College.

► Gayle McCoy placed first in the temperance oratorical contest held on Feb-

ruary 16 at Gem State Academy (Idaho), and will represent the academy when the union conference contest is held at Milo, Oregon. Other students participating with Miss McCoy were Georgine Hultz, Charlotte Walker, Linda Carroll, and Leland Spencer, of Nampa.

► Kindergarten children of the White Salmon church in the Oregon Conference dedicated all their buffalo nickels to 1963 Investment. Mrs. Ruth Patterson, their leader, made a large buffalo out of cardboard, and each Sabbath the children brought their nickels and taped them on it. They collected 333 nickels, each of which was traded for a dime.



Northern Union

Reported by
L. H. Netteburg

► C. H. Lauda, president of the Minnesota Conference, has accepted an invitation to become president of the Potomac Conference in the Columbia Union.

► The spring Week of Prayer at Sheyenne River Academy was conducted by the students. They prepared the program and the sermons. J. L. Dittberner closed the week with the Sabbath morning service on February 22.

► Fifty-four certificates were awarded at the Statewide Pathfinder Officers' Training Course held in Bismarck, North Dakota, February 7-9.

► Seven persons were baptized and one was taken in on profession of faith at a baptismal service in Mitchell, South Dakota, on February 22. These were the first fruits of the Christ for the Crisis crusade

carried on by D. W. Schiffbauer and his associates, K. M. Nelson and Milton Erhart.

► The Burlington, Iowa, MV Society has begun a project of placing an Adventist book in each motel room in Burlington this year.

► The Minnetonka Seventh-day Adventist church in Minneapolis, Minnesota, was host to 150 women on the annual World Day of Prayer, sponsored by the Protestant United Church Women, February 14. About 20 different Protestant churches were represented for the event. R. G. Lucht gave the message of the morning on the theme, "Let Us Pray." Lunch was prepared and served by the Minnetonka members.

► The Minot, North Dakota, church has 12 young people giving Bible studies as a part of Operation Fireside.

► D. E. Howe gave a talk to the WCTU in Bottineau, North Dakota, recently. The message was well received.

► Max Singhurst, formerly of the working force in the South Dakota Conference, has taken over the leadership of the Grand Forks and Devils Lake churches in North Dakota.

► More than 100 *From Sabbath to Sunday* books have been sent to people in South Dakota as a result of the "This May Startle You!" tract. A number of these people have sent in the second card requesting a Bible course or additional literature.

► James Owens, district leader of the Kansas Conference, is the new MV-educational secretary of the North Dakota Conference, succeeding Adrian Zytoskee who has taken similar work in the Wisconsin Conference.

Practical Nursing Course at Portland

Twenty students were graduated by the school of practical nursing of the Portland Sanitarium and Hospital, in the Mount Tabor church the afternoon of February 16. Neal Losey, pastor of the Lents (Portland) church, addressed the class, and Administrator E. E. Bietz gave the charge. Ann Stratton, director of the school, presented the diplomas and pins assisted by Grace Scheresky, director of nursing service, and Agnes Scheresky and Mrs. Beatrice Henderson, clinical instructors.

The course offered by the Portland Sanitarium has become popular, particularly in Portland. Four times more prospective students applied for the new class, which began in March, than the school's capacity of 28 students.

JEWEL H. HENRICKSON, *Public Relations*
Portland Sanitarium





Pacific Union

Reported by
Mrs. Margaret Follett

► As part of the MV TARGET 3000 plan, 98 youth and their leaders of the North Sacramento, Carmichael, Sacramento Central, and Orangevale churches organized into Friendship Teams and began visitation in the Rancho Cordova area preparatory to launching a Voice of Youth effort on April 17. Also in the Northern California Conference, more than 175 of the youth at Rio Lindo Academy have participated in an evangelistic series in Healdsburg under the direction of their Bible teacher and pastor, Marvin Seibel. Friendship Teams are visiting the interests from these meetings.

► Pacific Union College will offer a workshop for upper-grade teachers July 27 to August 7 under the chairmanship of Miss Louise Ambs. This workshop will feature opportunity to see and use new audio-visual techniques and materials, to get acquainted with supplementary books, and to prepare teaching material for grades five through eight.

► On Sabbath, February 29, the youth of the Honolulu Central church conducted the eleven-o'clock worship service. A quartet of young men sang; Jo Ann King and David Tharp spoke on "Youth of the Old Testament" and "Youth of the New Testament"; two sisters provided a vocal duet; and David Sensano spoke on the topic "Youth of Today."

► The Hanford-Armona MV Society has conducted a Voice of Youth series under the direction of J. D. Marshall, pastor of the Hanford church, and Paul Plummer, principal of Armona Union Academy.



Southern Union

Reported by
Mrs. Cora Kindgren

► Gilbert O. Smith, who has been pastor of the St. Augustine church, has been assigned to Jacksonville as assistant to R. H. Wood, pastor. H. L. Yates is the new pastor of the St. Augustine church and the Starke company. He has been pastor of the churches at Kissimmee, St. Cloud, and Taft.

► Clifton Keller is the Temperance Man of the Year for 1963, according to word received from the national headquarters of the American Temperance Society. Keller is the science and mathematics teacher at Bass Memorial Academy, in the Alabama-Mississippi Conference.

► A completely equipped air tabernacle was donated recently to the Carolina Conference by G. T. Welch, a member of the Kernersville, North Carolina, church.

► Fifty-seven laymen, together with their pastor, H. V. Leggett, and home missionary leader, Mr. Pendleton, held an organization meeting at the Fletcher church.

The object of the meeting was to organize and train for giving Bible studies. Besides their weekly meeting, in which they study the technique of giving Bible studies, the laymen go out two by two to give Bible studies to non-Adventists. The group has set a goal to give at least 25 studies each week.

► During the month of January, Carolina literature evangelists gave away 73,530 pieces of literature, enrolled 2,121 people in the Bible correspondence course, prayed in 703 homes, and gave 49 Bible studies. Seven former Adventists were visited and invited back to church.

► A new church has been organized at Port Charlotte, Florida, with 25 charter members. C. C. Cress is pastor of the Fort Myers-Port Charlotte district.

► Revival services held for two weeks by Harmon Brownlow and the pastor, Everett Cumbo, were climaxed with a baptism of 13 at the Duluth, Georgia, Seventh-day Adventist church.

► The health and welfare center of the Madison College and Hospital church sponsored an evening cooking school for adults during February and March.

► Ralph LaFave is the new pastor of the St. Cloud-Kissimmee-Taft district in Florida. He has been pastor of the Wauchula and Arcadia churches for more than two years.

► A check for \$800 was given to the Watkins Memorial Hospital by the North Georgia Shrine Club. This money is to be used for payment on an X-ray machine.



Southwestern Union

Reported by
H. W. Klaser

► Sandia View Academy, in the Texico Conference, reports a dairy herd of 115—75 milking cows and 40 young heifers. This herd is providing cash income to the school, as well as giving an outlet for silage from the farm.

► Academy Industries furniture factory at Sandia View Academy is operating at top capacity now and is providing work for every student over 16 years of age who desires work.

► R. E. Cash has been transferred to the Abilene-Sweetwater, Texas, district in the Texico Conference, taking the place of R. A. Jenkins, who has been transferred to the Dalhart (Texas)-Clayton (New Mexico) district.

► The Brandom Manufacturing Company, makers of kitchen cabinets and situated on the campus of Southwestern Union College, reports sales for 1963 of more than \$2.8 million. This has provided work for 160 college students. Fletcher Judge, the general manager, states that prospects for sales in the future are good.

► Southwestern Union College has seven industries in its vicinity, which provide labor for students amounting to 52 per cent of all student charges. This is the highest percentage of labor furnished by any school in North America.

► The Oklahoma Conference has recently purchased a large semitrailer truck. On the sides in large letters is the name Seventh-day Adventists, and on the back are advertised Voice of Prophecy and Faith for Today programs within the conference.

► A two-week Voice of Youth evangelistic program will be conducted at Muskogee, Oklahoma, beginning April 30. A. L. May, pastor of the district, is sponsoring and guiding 12 youth from the area who will take full responsibility for the effort.

Church Calendar

Bible Correspondence School Enrollment Day	April 25
Health and Welfare Evangelism	May 2
Church Missionary Offering	May 2
Servicemen's Literature Offering	May 9
Spirit of Prophecy Day	May 16
Home-Foreign Evangelism	June 6
Church Missionary Offering	June 6
Christian Record Offering	June 13
Thirteenth Sabbath Offering (North American Indians)	June 27
Medical Missionary Day	July 4
Church Medical Missionary Offering	July 4
Midsummer Missions Service and Offering	July 11
Pioneer Evangelism (Dark County)	August 1
Church Missionary Offering	August 1
Oakwood College Offering	August 8
Educational Day and Elementary School Offering	August 15
Literature Evangelists Rally Day	September 5
Church Missionary Offering	September 5
Missions Extension Day and Offering	September 12
Review and Herald Campaign	Sept. 12-Oct. 10
MV Pathfinder Day	September 19
Thirteenth Sabbath Offering (Far East)	September 26
Neighborhood Evangelism	October 3

REVIEW and HERALD

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

Editor: Francis David Nichol
Associate Editors: Raymond F. Cottrell, Kenneth H. Wood, Jr.
Consulting Editors: R. R. Figuhr, M. V. Campbell, Theo. Garcich, W. E. Murray, F. L. Peterson, R. S. Watts
Editorial Secretaries: Promise Joy Sherman, Idamae Melendy
Special Contributors: Frederick Lee, W. R. Beach, C. L. Torrey, Presidents of all Overseas Divisions
Circulation Manager: R. G. Campbell

Address all editorial correspondence to: Editor, Review and Herald, Takoma Park, Washington, D.C. 20012. Address correspondence concerning subscriptions to: Manager, Periodical Department, at the same address.

Subscriptions: United States, \$6.95 (slightly higher in Canada); other countries, \$7.95. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes.

TO OUR CONTRIBUTORS: Manuscripts should be typed double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be acknowledged or returned unless stamped self-addressed envelope is sent with them. The Review does not pay for unsolicited material. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

For a more meaningful

C
O
M
M
U
N
I
O
N

service



Memorials of Calvary



TAYLOR G. BUNCH

A BOOK OF PERMANENT VALUE TO EVERY MINISTER AND CHURCH ELDER

In this spiritually provocative volume the author has captured the deeper significance of the Last Supper and associated ordinances.

It is especially designed and written to help make the communion service more effective as it points out blessings that often lie untapped because the true meaning of the service is not understood.

The 32 chapters begin with THE PURPOSE OF THE ORDINANCES and close with THE VISION OF CALVARY.

Indented subheads enable the reader to quickly catch the key thought of each page.

Here is the *only* book in *all* our literature that gives the subject of the communion service adequate treatment.

- Richly augmented with pertinent quotations from the world's leading Bible scholars.
- Brings out new viewpoints for study and discussion.
- Puts appropriate emphasis upon the truths most surely believed by the membership of the remnant church.

A spiritual feast for every church member. Beautifully bound.



Price \$3.00

For postage and insurance please add 15c for first volume, 5c for each additional volume to one address.

ORDER TODAY FROM YOUR BOOK AND BIBLE HOUSE

..... Church Missionary Secretary
 Book and Bible House
 Please send me:
 Memorials of Calvary @ \$3.00 each \$.....
 State Sales Tax where necessary
 Postage and Insurance
 Total Enclosed \$.....

Name
 Street
 City Zone State

"Enlarge the Place of Thy Tent"

If Not Now—WHEN? If Not You—WHO?



TIME IS SHORT
**Do More
in '64**

**JOURNALS
OF POWER**

Christ will do His part. ~~Will you?~~

Have you done your part?

Great faith will produce great results.

- New systematic, evangelistic presentation of truth
- Maps for These Times' Reprints Center Spreads
- Low in Cost—High in Value
- Christ-centered, Christ-filled, Christ-revealing

GIVE YOUR MISSIONARY SUBSCRIPTIONS NOW.

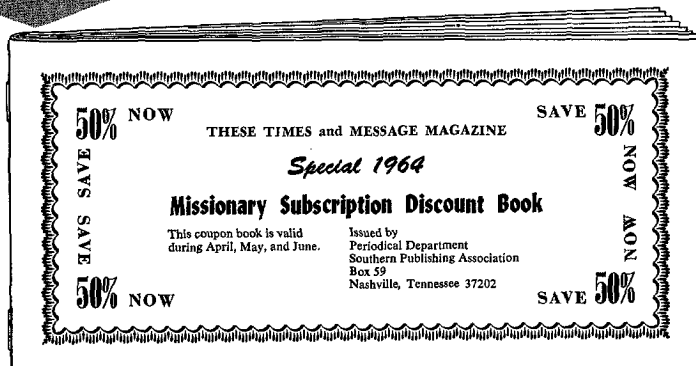
USE OUR
**NEW SPECIAL 1964
DISCOUNT
COUPON BOOK**

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded." Isaiah 54:2-4.

Goal: Two per Member, or Ten per Family

**ORDER THROUGH YOUR
CHURCH MISSIONARY SECRETARY
OR YOUR
BOOK AND BIBLE HOUSE**

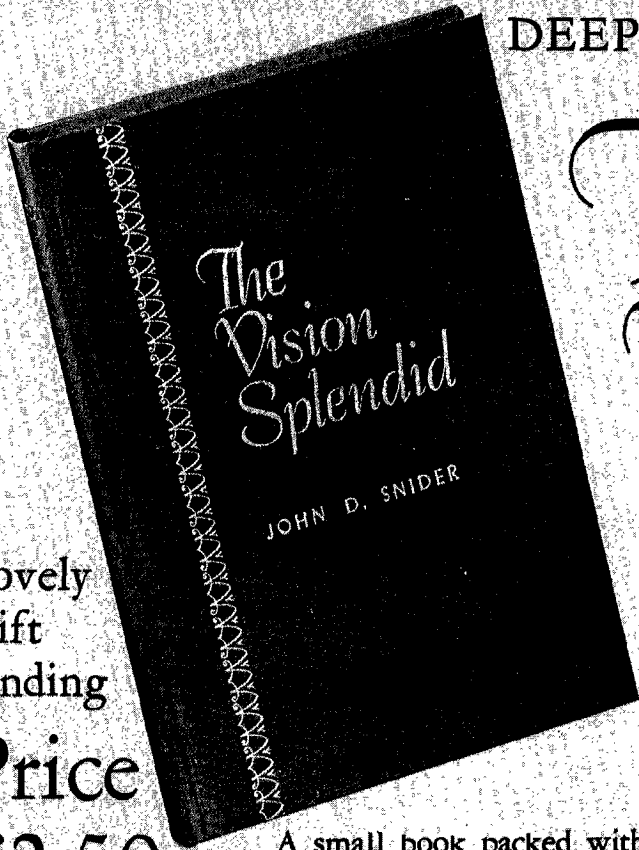
**SPECIAL 1964
MISSIONARY SUBSCRIPTION RATE
MESSAGE \$1.50 THESE TIMES \$2.25**



SOUTHERN PUBLISHING ASSOCIATION, NASHVILLE, TENNESSEE

HIGH INSPIRATIONAL IMPACT

DEEP SPIRITUAL APPEAL



The Vision Splendid

JOHN D. SNIDER

Lovely
Gift
Binding

Price
\$2.50

A small book packed with power

It will challenge your mind and inspire your heart

A few comments from among the many readers

"The distinctive style of THE VISION SPLENDID appeals to me very much. I was so entranced that I read the complete book in two sittings. I have memorized some paragraphs, for they are such an encouragement to me."—MRS. W. H. BRANSON.

"We have completed reading the book THE VISION SPLENDID in our senior Bible school morning watch. Everyone has enjoyed the message as the chapters have been read. It has put before us a new need of consecration and devotion to service."—I. E. GILLIS, Manager, Voice of Prophecy.

"The eternal truths treated in this volume are set in the brevity and clarity that is the hallmark of all great speakers, teachers, and writers. I have read the book through, have read parts of it twice, and I am sure I will read it many times more. Incidentally, it has helped me to solve some of my gift problems."—HEBER H. VOTAW.

"I hope this book finds a large circulation for the inspiration it can give to young and old. Its theme is a splendid one, and the chapters are written in an easy-to-read manner, with the use of choicest language and many apt illustrations from the best of books. It is a gem."—L. A. HANSEN.

"I do not know when I have spent such an enjoyable two hours reading any more worth-while book than THE VISION SPLENDID. I could not put it down."—VERNON FLORY, Lake Union Conference.

The classic touch with which the thirteen chapters of this book are molded provides an appealing framework for its vital topics.

The rank and file reader finds practical instruction and spiritual counsel.

The discriminating reader is charmed by the wealth of artistically turned phrases.

From pointed Bible texts and the world's noblest literature are drawn lessons emphasizing those spiritual values and moral principles that have motivated the great men and women of every age.

Literally crammed with seed thoughts and ideas for devotional talks, youth worship periods, and sermons.

ORDER BLANK

..... Church Missionary Secretary
..... Book and Bible House

Please send me

..... THE VISION SPLENDID at \$2.50 each

..... State sales tax where necessary

..... Postage and insurance

..... Total enclosed

Please add 15c postage and insurance for first book;
5c each additional book.

Name

Address

City Zone State



A Distinctive Gift for All Occasions

ORDER FROM YOUR BOOK AND BIBLE HOUSE

Books of abiding
VALUE
 at
LOW COST

The Christian Home Library Series

Choose a volume for your study need or your reading mood.

Devotional

- Christ's Object Lessons—*Ellen G. White*
- Coming of the Comforter, The—*L. E. Froom*
- Day by Day—*F. M. Wilcox*
- Early Writings—*Ellen G. White*
- Ministry of Angels, The—*I. H. Evans*
- Selected Messages (2 vols.)—*Ellen G. White*
- Story of Redemption, The—*Ellen G. White*
- Testimony Treasures (3 vols.)—*Ellen G. White*

Home and Health

- Adventist Home, The—*Ellen G. White*
- Child Guidance—*Ellen G. White*
- Counsels on Diet and Foods—*Ellen G. White*
- Education—*Ellen G. White*
- Fundamentals of Christian Education—*Ellen G. White*
- Ministry of Healing, The—*Ellen G. White*
- Story of Our Health Message, The—*D. E. Robinson*
- Temperance—*Ellen G. White*

For the Study Hour

- Answers—*Charles D. Utt*
- Counsels on Sabbath School Work—*Ellen G. White*
- Counsels on Stewardship—*Ellen G. White*
- Counsels to Writers and Editors—*Ellen G. White*
- Daniel and the Revelation (2 vols.)—*Uriah Smith*
- Evolution, Creation, and Science—*Frank L. Marsh*
- Gospel Workers—*Ellen G. White*
- Life Sketches—*Ellen G. White*
- Midnight Cry, The—*F. D. Nichol*
- Outline Studies From the Testimonies—*C. L. Taylor*
- Preacher and His Preaching, The—*I. H. Evans*
- Welfare Ministry—*Ellen G. White*

Inspirational

- Believe His Prophets—*D. E. Rebok*
- Christian Service—*Ellen G. White*
- Evangelism—*Ellen G. White*
- I Love Books—*J. D. Snider*
- In Defense of the Faith—*W. H. Branson*
- Messages to Young People—*Ellen G. White*
- Quest of Youth, The—*C. L. Bond*

De luxe binding with colorful jacket

PRICE \$3.50 each

Please add 15c first book, 5c each additional book, for postage and insurance.

THE CHRISTIAN HOME LIBRARY SERIES is composed of *basic* books that were good yesterday, are good today, and will be equally good tomorrow. Each is worthy of a permanent place on your library shelves.

EVERY SEVENTH-DAY ADVENTIST HOME should have the complete set for reading, study, and reference. From time to time other fundamental volumes will be built into this series. Watch for announcement of new titles.

ORDER TODAY FROM YOUR
BOOK AND BIBLE HOUSE



ORDER Church Missionary Secretary or
 BLANK Book and Bible House

Please send me volumes as checked above—De luxe @ \$3.50 each.

Total for books \$.....

Mailing and insurance, sales tax where necessary

Total enclosed

NAME

STREET

CITY ZONE STATE



NEW-NEW-NEW

AUDIO-VISUAL CREATIONS



FAITH BIBLE COURSE BY THE VOICE OF PROPHECY AND KING'S HERALDS

The only Bible course we offer without texts on the filmstrip. Can be used in any language.

- One Filmstrip SF \$3.50
- Set of 20 Filmstrips \$49.50
- One Recorded Tape \$5.25
- Set of 10 Recorded Tapes \$49.50
- Combination Set—Films and Tapes Complete With Script \$89.50

LIFE AND WORK OF ELLEN G. WHITE

A series prepared in collaboration with the E. G. White Publications, with special art work presenting old manuscripts never released before in any form.

	Single Frame	*Double Frame
Part 1 (80 Frames)	\$ 7.75	\$ 9.75
Part 2 (95 Frames)	8.75	10.75
Combination, Parts 1-2	14.75	19.75
With Tape Narrations	21.75	26.25

* These double-frame filmstrips are suitable only for conversion to slides and are not intended for projection in strip form. 2x2 double-frame cardboard mounts \$8.75 additional.

Sponsored by the E. G. White Publications, General Conference of SDA

PIONEERS AND DOCUMENTS

Set of 60 Natural-Color Art Slides to aid in teaching the early history of the Advent message and establishing new converts in the remnant church.
Complete With Script \$19.75

FOOTPRINTS OF THE PIONEERS

Retrace the early steps of the Advent pioneers and relive some of the thrilling experiences of yesteryear. A pictorial visit to the early landmarks of our faith.
111 Double-Frame Slides \$15.00
Tape Narration \$5.25

Sponsored by the General Conference Medical Department, Foods and Health Nutrition Series

"The victims of poor cookery are numbered by thousands and tens of thousands. Over many graves might be written: 'Died because of poor cooking'; 'Died of an abused stomach.'"—*Ministry of Healing*, p. 302. It is not necessary to be among the ignorant when there is available such a course as

EAT TO LIVE (by Edyth Cottrell)

- One Filmstrip, Single Frame \$3.50
- Set of 10 Filmstrips \$29.50
- One Recorded Tape \$5.25
- Set of 5 Recorded Tapes, Both Sides, Narrated by Mrs. Kenneth Wood \$24.50
- Combination Set—Films and Tapes Complete With Script \$49.50

ORDER BLANK

ORDER FROM YOUR BOOK AND BIBLE HOUSE

Please ship items as indicated:

- Faith Bible Course—Set of 20 Filmstrips \$49.50
 - Faith Bible Course—Set of 10 Recorded Tapes 49.50
 - Combination Set—Film and Tapes Complete 89.50
- | | Single
Frame | *Double
Frame |
|---|-----------------|------------------|
| <input type="checkbox"/> Life-Work E. G. White—Part 1 (80 Frames) | \$ 7.75 | \$ 9.75 |
| <input type="checkbox"/> Life-Work E. G. White—Part 2 (95 Frames) | 8.75 | 10.75 |
| <input type="checkbox"/> Combination parts 1-2—Films Only | 14.75 | 19.75 |
| <input type="checkbox"/> Parts 1-2 With Tape Narration | 21.75 | 26.25 |
- * Use to make 2x2 slides
- Pioneers and Documents With Script 19.75
 - Footprints of the Pioneers—111 Double-Frame Slides 15.00
 - Footprints of the Pioneers—Tape Narration 5.25
 - Eat to Live—Set of 10 Single-Frame Filmstrips 29.50
 - Eat to Live—Filmstrips With Tape Narrations 49.50

Prices slightly higher in Canada. Add sales tax where necessary.

Enclosed

Name

Street

City Zone State

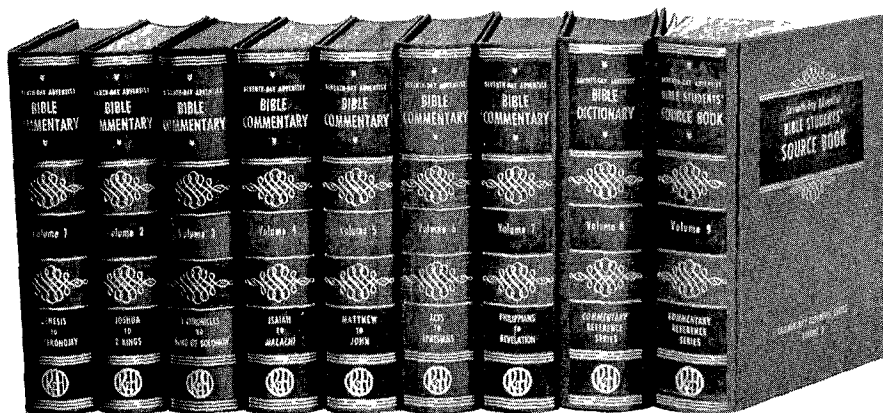
REVIEW AND HERALD PUBLISHING ASSN.
Washington 12, D.C.

Indispensable

For
 Evangelists and Church Pastors
 Departmental Leaders
 Church Officers
 Forward-looking Laymen

The Seventh-day Adventist

COMMENTARY REFERENCE SET



The SDA Bible Commentary
 7 volumes, 8,000 pages

SDA Bible Dictionary
 Complete with atlas, 1,300 pages

SDA Bible Students' Source Book
 1,800 entries, 1,200 pages

Nine unexcelled reference books—
 bound in matched buckram

THE SEVENTH-DAY ADVENTIST BIBLE COMMENTARY

- A verse-by-verse study of the whole Bible
- Authoritative scholarship—doctrinally sound
- Up to date historically and archeologically
- Free from the bias of modernism
- Each volume has three main parts: (1) General Articles, (2) Commentary, (3) Supplementary Material
- Exclusive—50,000 references cross-indexed to the writings of Ellen G. White

SDA BIBLE DICTIONARY

- Complete coverage—based on the King James Version, but includes words found in the Revised Standard Version
- Theologically sound—agrees with the Bible and the Spirit of Prophecy writings
- Up to date—embodies the latest findings and scholarship in the fields of archeology, ancient history, and linguistics
- Illustrated—contains more than 500 pictures of Bible lands and customs, archeological discoveries, etc.
- 40 pages of maps, authentic, in full color

SDA BIBLE STUDENTS' SOURCE BOOK

- Historical and contemporary references relating to SDA fundamental beliefs
- Confirmation of Adventist prophetic interpretation
- Encyclopedic—up to date—comprehensive—biographical sketches—summary of other beliefs—topically indexed

Price \$13.75 per volume
 \$123.75 complete set

Plus 35c postage and insurance for each volume—65c outside U.S.A.

ORDER FROM YOUR BOOK AND BIBLE HOUSE

..... Church Missionary Secretary
 Book and Bible House

Please send me
 SDA Commentary Reference Set(s) @ \$123.75 per set
 Each as checked

vol. 1 vol. 2 vol. 3 vol. 4 vol. 5
 vol. 6 vol. 7 vol. 8 vol. 9 @ \$13.75

Sales tax where necessary

Postage and insurance

Total enclosed

Name

Address

City Zone State

News of Note

New World Record for Literature Sales

Totals just received for the world field show that our literature evangelists delivered \$15,766,515.07 worth of books and magazines during 1963. This is an all-time high in literature sales.

Four overseas divisions passed the million-dollar mark in deliveries:

South American	\$1,648,005.46
Inter-American	\$1,208,146.19
Northern European	\$1,116,441.78
Central European	\$1,095,340.00

1964 gives promise of being a banner year in literature sales. The January report for the world field shows a 19 per cent gain over last year's record for the same month. Deliveries in North America for the first two months are up 24 per cent over last year. More literature evangelists are at work. More sales are being made, and more souls won. W. A. HIGGINS

Northeastern Conference Biennial Session

On March 29 the delegates to the tenth biennial session of the Northeastern Conference met in the Ephesus church in New York City, re-elected R. T. Hudson as president and F. L. Jones as secretary-treasurer for the next biennial period. All of the incumbent departmental secretaries also were re-elected.

President Hudson reported for the 1962-1963 biennium 1,151 people baptized, \$1,769,472.00 tithe, and \$396,034.00 missions offerings. One recently organized church was voted into the sisterhood of churches. F. L. BLAND

Second School of Nursing in the Philippines

We have just received encouraging word from the Philippines. Dr. Harry Miller and E. L. Longway, assigned a target of 22,000 pesos in five weeks' time, collected nearly 90,000 pesos. Dr. Miller and Pastor Longway have taken time out of their busy program in Hong Kong and Taiwan to accomplish this remarkable achievement in fund raising.

This 90,000 pesos, with other funds made available, provided approximately half of the funds necessary for doubling the bed capacity of the Miller Sanitarium and Hospital of Cebu City, of the Southern Philippines. The board of this hospital was thus enabled to let the contract for the expansion program, which is to be completed before the end of this year.

Doubling the bed capacity of this institution makes it possible to start a second school of nursing in the Philippines. Our Manila Sanitarium and Hospital School of Nursing is unable to accept all the ap-

plicants for training in that hospital. This new school will provide educational opportunities for many more of our young people.

Dr. Miller arrived in China 61 years ago and has spent most of these years in the Orient. Pastor Longway has served continuously in the Orient since 1918.

T. R. FLAIZ, M.D.

Evangelism in Brazil

The Seventh-day Adventist Church in Brazil is strongly evangelistic in outlook. Each year scores of evangelistic campaigns are held with considerable success. M. S. Nigri, secretary for the South American Division, writes concerning a recent record-breaking evangelistic campaign:

"In São Paulo city Alcides Campolongo, secretary of the radio-television department in the São Paulo Conference, held a series of meetings the latter part of last year in connection with the Voice of Prophecy programs. At his first baptism, on February 29, he baptized 230. I think this is the largest single baptism held in South America so far. Approximately 100 more are preparing for the next baptismal ceremony."

Enoch Oliveira, of the South American Division's ministerial association, is busy with a series of evangelistic meetings in Taguatinga, a satellite city of Brasilia, the capital. A recently dedicated church there will now surge with new life and success.

W. R. BEACH

Ingathering in Ceylon

From the little island of Ceylon with its 700 believers comes word that their 1964 Ingathering campaign, just ended, brought in the equivalent of U.S. \$7,600. This is an increase of 40 per cent over the 1963 campaign, with the time period reduced to five weeks. E. C. Beck, the president, reports more activity on the part of the membership and more cheerful giving on the part of the donors than in any previous year.

A. FLOYD TARR

First Report on MV TARGET 30,000

Central Philippine Union Mission's MV secretary, J. R. Obregon, is first to send in his January report on MV TARGET 30,000. This report is an indication of the response by Missionary Volunteers to youth evangelism. Hundreds will be baptized in coming months as a result of the projects started.

Projects Started	Baptisms to Date
4	MV Voice of Youth 15
111	Operation Fireside 4
221	Friendship Teams 3
130	Branch Sabbath Schools 20
Total 466	42

LAWRENCE NELSON

Sabbath School Giving Increases

The relative rates of increase in tithe and Sabbath school mission offerings in the North American Division during recent years have been as follows:

	Tithe	S.S. Mission Offerings
1959-1960	8.16%	9.25%
1960-1961	4.05%	3.28%
1961-1962	5.80%	3.39%
1962-1963	5.68%	5.05%

This indicates an encouraging upturn in the rate of increase in Sabbath school mission giving as compared with the increase in tithe. The 1962-1963 year was the first since 1959-60 in which the rate at which Sabbath school offerings increased approximated the percentage increase in tithe. This is a trend that everyone will rejoice to see continue.

R. CURTIS BARGER

Membership Growth in Inter-America

How wonderfully God has blessed the work in Inter-America! David H. Baasch, secretary of the division, reports 18,535 baptisms during the year 1963—the largest in the history of our work in that division. The total membership at the end of the year was 174,952. The Sabbath school membership is now approaching a quarter of a million.

N. W. DUNN

Australian Seminars for the Prevention of Alcoholism

The Australian National Committee for the Prevention of Alcoholism is sponsoring four two-day seminars for the prevention of alcoholism during 1964. The four seminars will be conducted in the following key centers:

Perth	May 20-21
Adelaide	May 25-26
Sydney	June 1-2
Melbourne	June 4-5

Dr. Siegfried Kotz, newly appointed medical secretary of the Australasian Division, and Herbert H. Hill, associate director of the International Commission for the Prevention of Alcoholism, of Seattle, will serve as the participating overseas lecturers at these seminars. Ernest H. J. Steed, executive secretary of the Australian National Committee for the Prevention of Alcoholism, is setting up the programs.

W. A. SCHARFFENBERG

Called to Pacific Union College

Percy W. Christian, who has been president of Walla Walla College since 1955, has accepted a call to join the faculty of Pacific Union College as professor of political science and history. Dr. Christian has served as administrator of a number of our colleges and has given excellent leadership. We know that Pacific Union College will be enriched by his experience and scholarship.

E. E. COSSENTINE