

April 1, 1965

★ **Excavating Biblical Shechem**

—Page 2

★ **Island Hopping in the South Pacific**

—Page 20

The nations of earth seek peace within the structure of the papal encyclical *Pacem in Terris*.

PART I

Summit Peace Conference

By ROLAND R. HEGSTAD
Editor of Liberty Magazine

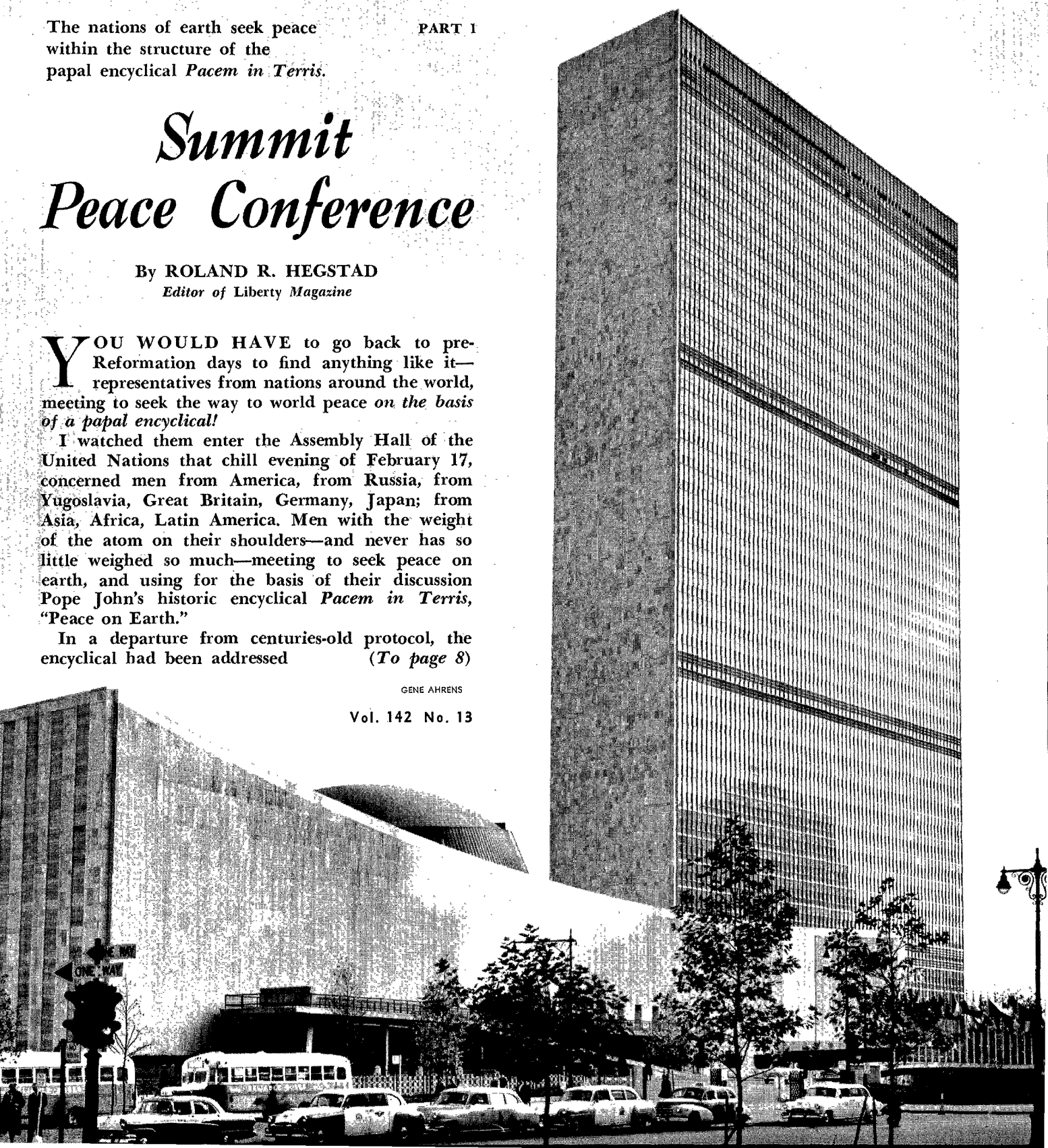
YOU WOULD HAVE to go back to pre-Reformation days to find anything like it—representatives from nations around the world, meeting to seek the way to world peace on the basis of a papal encyclical!

I watched them enter the Assembly Hall of the United Nations that chill evening of February 17, concerned men from America, from Russia, from Yugoslavia, Great Britain, Germany, Japan; from Asia, Africa, Latin America. Men with the weight of the atom on their shoulders—and never has so little weighed so much—meeting to seek peace on earth, and using for the basis of their discussion Pope John's historic encyclical *Pacem in Terris*, "Peace on Earth."

In a departure from centuries-old protocol, the encyclical had been addressed (To page 8)

GENE AHRENS

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PHOTOGRAPHS BY S. H. HORN

Above: The temple of Baal in the right center, and city wall in the foreground. Right: The excavated east gate of Shechem.

The 1964 Shechem Expedition—I

Excavating Biblical Shechem in 1964

By Siegfried H. Horn
*Professor of Archeology and
History of Antiquity
Andrews University*

LATE in the evening of Sunday, June 29, 1964, I arrived again at *Baldātah* in Jordan, the site of Biblical Shechem, to participate for the third time in a season of excavations at this ancient place. The earlier expeditions have been reported in past years in the *REVIEW AND HERALD*; the 1960 campaign was described in four articles in the issues of November 2, 9, 16, and 23, in 1961, and the 1962 campaign in two articles in the issues of May 16 and 23 in 1963, to which the interested reader is referred.

In previous years I had arrived a few days before the beginning of the actual digging, and had helped to build our tent camp, but this time the camp had already been erected before I came, because I had traveled through Upper Egypt and Iraq. In Southern Egypt, the old Nubia, I had visited archeological sites south of Aswan, among them the rock-hewn temples of Abu Simbel, before they are to be covered by the waters of Lake Nasser, to be created through the new high dam at Aswan, now in the process of being built. In Iraq I had studied the results of the archeological work of the past seven years, during which time I had not been in that country.

Now, however, I was back in Palestine. Once more I plunged into a familiar environment of primitive conditions in the expedition camp that was to be my home during the next three months. I knew that I had not come for a picnic. Again I would rise at four-fifteen in the morning in order to be on the mound at five o'clock when the whistle blew for the opening of the day's work; I would stand in the hot sun of the Palestinian summer for eight hours and be incessantly busy every waking minute of our working days; I would eat unaccustomed food, put up with dirt and creeping things such as scorpions and poisonous centipedes, with sandstorms, and an occasional upset stomach, besides enduring other little unpleasant experiences of an archeologist's life.

Rigors and Rewards

A minister friend who visited us during the summer, whom I met again after returning to America, said then to me: "After having spent an hour with you and experi-



enced the typical smells of the site, the prevailing dirt and a minor sandstorm, I realized that one has to be married to archeology to do this work for any length of time and to go back to the same place for one campaign after another." That an archeologist is human and therefore occasionally has similar feelings can be gathered from what I wrote to my secretary from camp: "I hate every minute of being here, but would not want to miss it for anything." While the life of an archeologist with its daily drudgeries and chores in somewhat primitive living conditions may be considered a life of hardship, it has its compensations and rewards for anyone who is deeply interested in Biblical archeology. To see Biblical history rise out of the debris of ages and from the ruins of the past, and to make from time to time small and big discoveries, is so fascinating to me that a season of excavations at a Biblical site can hardly be beaten by any other experience.

Therefore, I want to take this opportunity to express my gratitude to those who have made it possible for me to take part in these three last campaigns at Shechem, very particularly to the president, the dean, and the board of the Seminary of Andrews University, who allowed me the time and arranged my teaching program in such a way that I could be away from the campus for these seasons of excavations.

Many times I have been asked why we archeologists go back to the same site so many times for excavations. Such a question needs an answer. In the first place, Shechem was an important city in Old Testament times and needs a thorough exploration which, because of the mass of accumulated debris, can be accomplished only in the course of several seasons of patient work. In the second place, archeology, like every science, advances. New methods and improved techniques make it necessary to re-examine earlier work, especially if this earlier work, as at Shechem, was carried out during a time when

archeology was not yet so far advanced as it is today.

Shechem's history goes back to patriarchal times. It is the first city of Canaan mentioned in the Bible, for it was at Shechem that Abraham pitched his tent when he arrived in the new country (Gen. 12:6). Also, Jacob made Shechem his first stopping place when he came back from Mesopotamia with his family (Gen. 33:18). Shechem played an important role in the early history of Israel as the site where twice, in Joshua's time, the covenant with God was renewed (Joshua 8:30-35; 24:1-28). During the period of the judges, Shechem was the seat of a brief kingdom, when Abimelech, Gideon's son, ruled over the country from that city and then destroyed it when its inhabitants rose up against him (Judges 9:1-49). It was at Shechem that the ten tribes rebelled against the house of David after Solomon's death, founded the northern kingdom of Israel, and then made the city their first capital (1 Kings 12:1-20, 25). Furthermore, we learn from secular sources that in Alexander's time Shechem became the center of the Samaritans, and functioned as such for two centuries. Then it was destroyed for the last time by the Jewish king, John Hyrcanus, approximately a century before Christ's birth. From that time on, only a small village has existed around the copious spring of the place. Soon it was forgotten that this village, now called *Balâṭah*, stood on top of a famous city of antiquity.

Previous Work at Shechem

In 1903 the site was rediscovered by two German explorers—Hölscher and Thiersch. Five years later, in 1908, during excavations for the foundations of a house in the village of *Balâṭah*, a grave from the patriarchal period was found. It contained a number of bronze objects, among which was a beautiful sickle sword inlaid with gold. No wonder that the site attracted archeologists! And in 1913 the German professor Ernst Sellin started the first campaign

(To page 10)

UNNECESSARY consumption of minerals, like that of vitamins, can also complicate matters. Iron compounds are advertised by the hundreds for "that run-down feeling," or for your "tired blood." But chronic tiredness can be caused by any stress or disorder—physical, environmental, dietary, or emotional. A recent article in *Today's Health* entitled "A Therapy of Chaos" cites several examples of self-medication with iron compounds, illustrating the risk of delaying a proper diagnosis of the cause of tiredness. One patient suffered from a kidney disease, another from a hypothyroid condition, and a third from cancer. For eight months the cancer victim had



Part 2

of self-medication with multipurpose vitamins.⁴ The patient came to the doctor with the complaint of tingling and numbness in feet and lower legs for the preceding two months, and tingling of fingers for two years. There was marked weakness and fatigue and stumbling when she walked. She was anxious and emotionally disturbed. She had been taking two to three vitamin capsules for more than two years and another vitamin-mineral preparation twice daily. Both contained folic acid, a water-soluble vitamin abundant in many foods, especially in leafy green vegetables. Unfortunately, this patient was suffering from pernicious anemia, which affects the nerves, as well as the blood-mak-

Multivitaminania

By Mervyn G. Hardinge, M.D., and Hulda Crooks, Dietitian

treated his lack of energy with an iron compound while the dread killer progressed unhindered. By the time the man decided to see a qualified doctor, it was too late to save his life.¹

With respect to the controversy over the adequacy of calcium intake, Dr. D. Mark Hegsted, of the Department of Nutrition, Harvard School of Public Health, reiterated in 1963 what he said six years earlier, "that there is more evidence of harmful effects of high calcium intakes—hypercalcemias, milk-alkali syndrome, kidney stones, idiopathic hypercalciuria—than of calcium deficiency."²

Some think soil deficiency makes the use of extra minerals necessary. In actual life this is not the case under usual conditions. Different crops require different soil composition. Our diet does not consist of a limited variety of foods raised in one restricted soil locality. Modern transportation brings together foods raised in widely separated areas with marked soil differences. If our diet consists of a reasonable variety of unrefined foods, no essential nutrient is likely to be missing.

The average individual knows too little of dietary interrelationships to subject the body machinery to power-packed nutrients in a superstitious belief that it will cover every lack and right every wrong. Vitamins and minerals are required only in very small amounts. Before these were isolated

and highly concentrated, or synthesized chemically, there was little danger of oversupplying one and thereby displacing another or raising its requirements. Our increased knowledge has spawned risks that earlier generations never faced.

Multivitamin-mineral preparations commonly have 20 or even more than twice that many ingredients. Each one may be needed by the body, but it may not be needed in addition to that supplied by the diet, or it may not be suitable in the combination provided in the supplement.

A clear differentiation should be recognized between vitamins as dietary supplements and vitamins intended as therapeutic agents for the treatment of specific disorders.³ If a supplement is taken without prescription it should not contain more than one or one and a half times the recommended dietary allowance quota. A vitamin preparation that offers from three to five times this amount should not be used except as ordered by a physician. Even though extensive warnings have been issued in scientific journals against the possible hazards of the indiscriminate use of vitamin supplements, these do not reach the general public. New reports of toxicity from oversupplementation in an effort to protect or to recover health continue to appear.

The case of a 58-year-old woman reported in 1960 emphasized the danger

ing organs. The folic acid had temporarily corrected the anemia but accentuated the nerve degeneration, which had continued unrecognized until the grosser symptoms developed and the real cause of her difficulties was recognized. Even had the supplements she took also contained vitamin B₁₂, the antipernicious anemia vitamin, it would probably not have protected the patient against nerve damage, because pernicious anemia victims are generally unable to absorb this vitamin when taken by mouth in ordinary doses.

In a recent article Dr. Bean, of the State University of Iowa, points out that since many vitamins have been discovered for which no deficiency disease is known, there has been a growing tendency to incorporate these into commercial, highly advertised multivitamin tablets with others whose lack is known to cause disease.⁵ This is done to make the labeled contents seem all-protective, as well, perhaps, as to cover any mysterious, undefined need. On the supposition that if a little is necessary a lot will be better, the variety and concentrations seem to rise as the miracle expectation grows. Dr. Bean says: "The administration of vitamins has been much abused . . . so we have witnessed the deplorable state of therapeutic chaos and the seduction of the public into the belief that many of its ills and ails will be improved, its troubles

abated if not eliminated, health supercharged to a prodigy of vigor, and other miraculous things happen if only the person eats extra vitamins."

He compares this treating with a multimixture of vitamins for the prevention of every disease and the cure of every ill to "a combination of puppy dog fat, powdered unicorn's horns, dried mosquito wings, and spiders' webs, obtained from a graveyard in the dark of the moon, and brewed by witches as a panacea for real and imagined ills of every kind."

This does not mean that vitamin supplements should never be used, but only that their use should be on an intelligent and rational basis.

Our national mania to be protected against vitamin deficiencies has led to a state of oversupplementation that may threaten not only the purses but the health of those who so earnestly seek it. The steam-roller propaganda that rings doorbells and sweeps television sets, radios, billboards, and magazines, moves relentlessly on. It frightens the public into action lest, by not buying, they risk sickness or, being sick, fail to recover.

The original aim of supplementation for the eradication of deficiency diseases has taken on an importance so out of proportion to our need that, as Dr. Holt, from the New York University College of Medicine, expresses it, "Some of our colleagues abroad and some of us ourselves wonder if we are not going too far and suggest that we may be slaying nonexistent dragons."⁶ He goes on to say that before we concern ourselves with extra nutrients "we should be certain that we are not creating a greater problem than we are solving."

While there is every possibility of an individual choosing a deficient diet from the bewildering array of highly processed and refined foods on display in every market and grocery, it is not necessary to do so. Such basic, inexpensive foods as whole grains, legumes, vegetables, and fruits, with a little milk, even skim milk, can provide every essential nutrient known to science. Leading nutritionists urge that we obtain our vitamins and minerals from foods. A senior staff physician of St. Vincent's Hospital in Los Angeles observes: "It is a curious American belief that if so much of a vitamin is valuable, then twice as much is still more valuable."

"As physicians we know that good health is really quite cheap. It is not found in bottles, boxes, organic fields, health food shops, or health clubs."

"It can be had through a well-balanced diet, sufficient exercise, and moderate living."

Similar counsel was given us before

A Letter From Our President

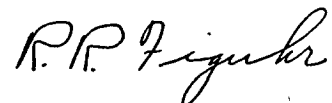
Dear Fellow Believers:

The mission schools we conduct play an important part in our program of evangelism and in gaining friends for this cause. In the city of Beirut, for example, between 700 and 800 students are studying in our two mission schools. About half attend the Arabic school and the rest the Armenian school. These students almost without exception regularly attend the weekly Sabbath school and participate in its exercises. It is a unique experience not easily forgotten to stand on Sabbath morning before a group of some 300 students from Moslem homes and speak of Christ and of our hope in Him. One wonders in how many of these young Moslem hearts Christ will become enthroned.

The parents themselves testify to the effectiveness of these schools. They like the high standards that are maintained and are impressed by the good records their children make in the government examinations. But even more important to them is the effect these Christian schools have upon the character of their children. Repeatedly, parents have come to the teachers and expressed their appreciation, saying, "Our children now think of God and pray to Him. We can see a commendable change in their lives."

In the city of Beirut a few weeks ago a large church was dedicated, perhaps one of the largest Protestant churches in that entire area. In connection with it we have a mission school of some 350 students. The question before the dedication service was, How many people would attend? The answer came when between 700 and 800 pressed in. They were largely parents of our students with their friends, together with a sprinkling of others. The following night a series of evangelistic meetings was launched. Almost as many came as attended the dedication. Recent reports bring the word that the number of listeners has increased. This interest is due largely to the influence of the mission school.

These schools provide instruction in the regular school curricula with Bible added. Bible is taught with a special emphasis. Tuition is charged, and in some areas the schools are entirely self-supporting. Some of the schools are known for their high academic standards. In one country—not the largest—where we have had mission schools for years now, we were recently informed that some 200 former students of these schools are in government service. While few profess to be Adventists, they know Adventists and their belief, and are sympathetic and friendly. This is a reservoir of good will that on more than one occasion has proved helpful to our work.



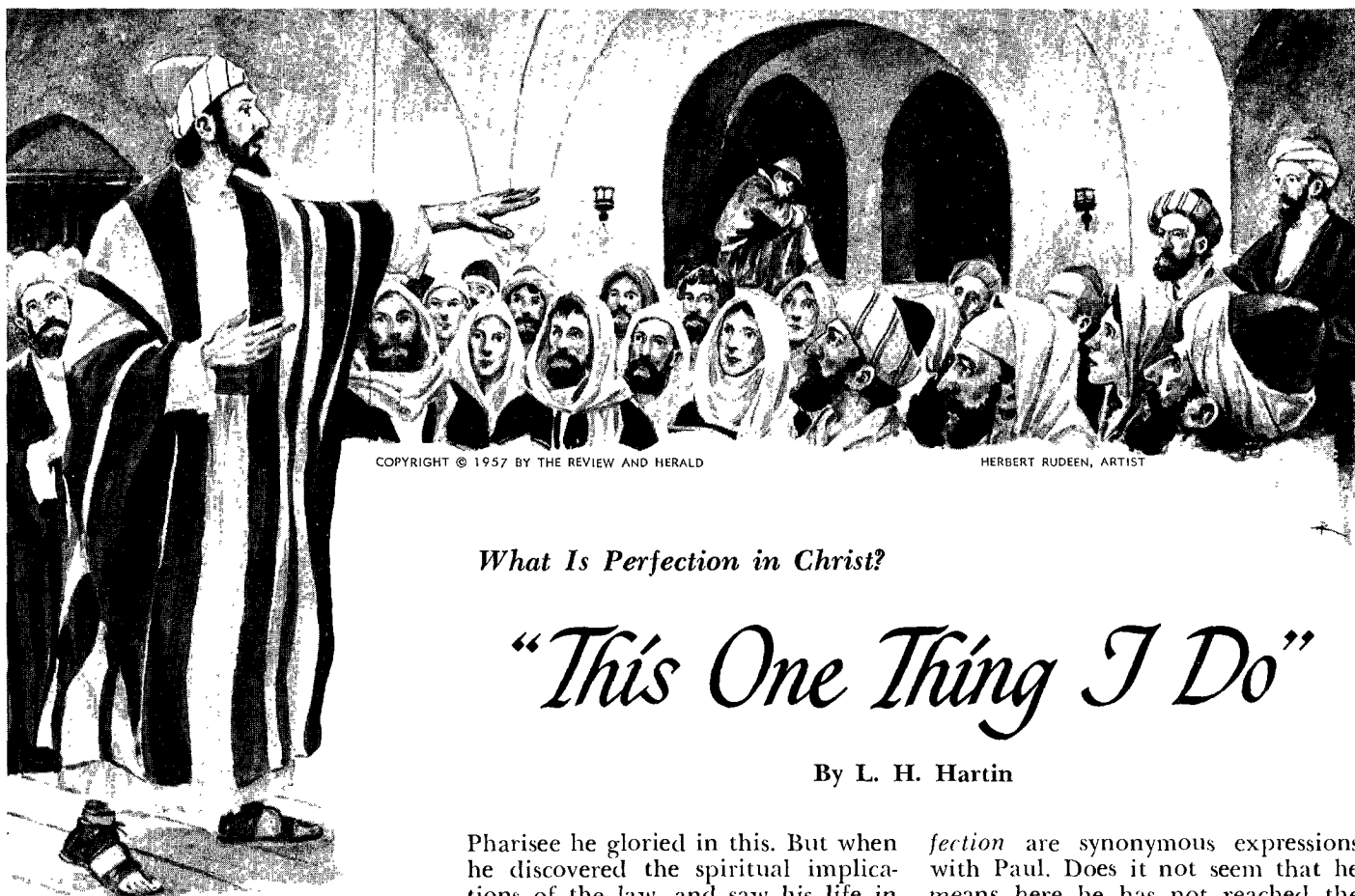
President, General Conference

vitamins were known: "A reform in eating would be a saving of expense and labor. The wants of a family can be easily supplied that is satisfied with plain, wholesome diet."⁸

A recent sampling of market foods in the moderate-income bracket was analyzed by the Food and Drug Administration for vitamin content in quantities ordinarily consumed by a 19-year-old boy whose vitamin recom-

mendations exceed those of all other groups." The analysis showed a vitamin content that was twice as much as the already generous recommended allowances for vitamin A, thiamine, and riboflavin, and one and a half times the amount recommended for niacin for his age level. Dr. Charles Glen King, executive director of the Nutrition Foundation, New York,

(Continued on page 10)



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HERBERT RUDEEN, ARTIST

What Is Perfection in Christ?

"This One Thing I Do"

By L. H. Hartin

THE Christian churches of Paul's day were ever in danger from the false teachings of the Judaizers, who raised doubts in the minds of newly converted members. Paul's attacks on these troublesome fanatics varied with the circumstances. In his letter to the Philippians the apostle reveals their boasting of a superior ancestry and of good deeds. Their claim to a superior gospel was based on this false confidence in their lineage and in their own works to merit the favor of God. If there is value in lineage, says Paul, he can boast of his inheritance in Judaism. He has all that his opponents consider of value for salvation, and more. He was "circumcised on the eighth day . . . of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law a Pharisee, as to zeal a persecutor of the church, as to righteousness under the law blameless" (Phil. 3:5, 6, R.S.V.).

In this personal testimony Paul contrasts righteousness based on law and that based on faith. He then sets forth the high calling of those who have responded to God's way, namely, salvation through faith in Jesus Christ. So far as the letter of the law is concerned he was blameless before his conversion. His outward conduct was above reproach, and as a strict

Pharisee he gloried in this. But when he discovered the spiritual implications of the law, and saw his life in contrast with the ideal as exemplified in the life of Jesus, he considered himself "the chief of sinners" (1 Tim. 1:15). This is the contrast between righteousness, or right conduct, which results from man's attempt to meet God's requirements in his own strength, and the righteousness that comes from faith in Christ who makes obedience not only possible but a delight. It is this relationship with God, Paul says, that can qualify us to participate in the resurrection from the dead (Phil. 3:10, 11).

Christian Perfection

At this point in the letter Paul introduces briefly the great question of Christian perfection. This is the state to which one must attain to be among those who are to be raised at the advent of Jesus. Paul confesses that he has not yet reached that spiritual condition himself, but he expresses determination to "press on toward the goal" (verse 14, R.S.V.). In the next verse, however, he classes himself with some who are already perfect. This shows clearly that he is speaking of two different stages in Christian development. This is not strange when we remember that in this letter, and in Romans and Ephesians—as we pointed out in a previous article—he considers salvation in the three aspects of *past, present, and future* experience. *Salvation* and *per-*

fection are synonymous expressions with Paul. Does it not seem that he means here he has not reached the ultimate in perfection, that is, freedom from the presence of sin? Having been saved from the penalty of sin, and pressing toward the goal, or being saved from the *power* of sin, he looks forward to the prize of the upward call in Christ Jesus, which is freedom from the *presence* of sin. This is the last step, to which, he says, he has not yet attained.

This progress in perfection is illustrated by Ellen G. White thus: "The germination of the seed represents the beginning of spiritual life, and the development of the plant is a beautiful figure of Christian growth. . . . As its growth is silent and imperceptible, but continuous, so is the development of the Christian life. At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be continual advancement. Sanctification is the work of a lifetime"—*Christ's Object Lessons*, p. 65.

From Paul's statement in verses 12-15 and the above comments, it must be clear that the experience of one who is fully dedicated to God's will and is being led by the Holy Spirit is one of continuous progression toward ultimate perfection. To the apostle Paul this was no ordinary task. He was "straining forward to what lies ahead" (verse 13, R.S.V.). "Are we striving with all our power to attain to the stature of men and women in

Christ? Are we seeking for His fullness, ever pressing toward the mark set before us—the perfection of His character? When the Lord's people reach this mark, they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, 'It is finished.'—*The SDA Bible Commentary*, Ellen G. White Comments, on Eph. 4:30, p. 1118.

When Paul said, "I press on to make it [perfection] my own" (verse 12, R.S.V.), he was emphasizing an important aspect of his gospel of sanctification. There is a definite part for the Christian to play. God has endowed him with powers that, if exercised in cooperation with divine power, will result in daily victory over the sins "which so easily beset us." It is evident that Paul is here indicating the progressive nature of conversion. To him this was the work of a lifetime. The perfection to which he looks forward he calls "the prize of the upward call of God in Christ Jesus" (verse 14, R.S.V.).

This is not to deny daily advancement in Christian living, which is perfect at each stage.

"The struggle for conquest over self, for holiness and heaven, is a life-long struggle. Without continual effort and constant activity there can be no advancement in the divine life, no attainment of the victor's crown. . . . Paul's sanctification was the result of a constant conflict with self. He said: 'I die daily.' His will and his desires every day conflicted with duty and the will of God. Instead of following inclination, he did God's will, however crucifying to his own nature. . . . It is by unceasing endeavor that we maintain the victory over the temptations of Satan."—*Testimonies*, vol. 8, p. 313.

Degrees of Perfection

By "relative perfection" we mean the perfection to which we attain either in this life or in the life to come. Our perfection will always be relative in comparison with that of God. His perfection is not only of character but of power and wisdom and love, as well. The redeemed will be eternally advancing toward this perfection. The perfection in daily Christian growth is likewise relative to that which we shall have when we are prepared to live in God's presence. Also, we should bear in mind that there is a perfection of character and a perfection of the flesh. Perfection of both charac-

ter and flesh can never be realized until this mortal puts on immortality, and this is not until the Second Advent. "When human beings receive holy flesh, they will not remain on the earth, but will be taken to heaven."—*Selected Messages*, book 2, p. 33.

In the preceding article we quoted a passage from page 155 of *Christ's Object Lessons* to the effect that we should never be taught to say or to feel that we are saved. This must be equally true of perfection, for "the closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature" (*Steps to Christ*, p. 64). This does not mean, however, that one cannot have perfection of character before he attains to perfection of the flesh. "And while we cannot claim perfection of the flesh, we may have Christian perfection of the soul."—*Selected Messages*, book 2, p. 32. "When Christ shall come, our vile bodies are to be changed, and made like His glorious body; but the vile character will not be made holy then."—*Our High Calling*, p. 278.

A Feeling of Frustration

To some the idea of perfection brings a feeling of frustration and discouragement. Why should a person feel this way? Paul was not discouraged even though he realized he had not attained. He was greatly concerned, but evidently confident, as well. We have been told that the ideal God has in mind for us is "higher than the highest human

thought can reach" (*Education*, p. 18), yet at the same time "men and women may reach God's ideal for them if they will take Christ as their Helper. . . . By His help you can utterly destroy the root of selfishness" (*Testimonies*, vol. 7, p. 49).

This is God's standard, and we dare not lower it to meet our standard, or substitute any other ideal. God will see that we reach every requirement for association with heavenly beings if we sincerely desire to. He did it for Enoch and Elijah. Others were raised from their graves and taken to heaven. They must have attained the goal. "Enoch's life and character, which were so holy that he was translated to heaven without seeing death, represents what the lives and characters of all must be, if, like Enoch, they are to be translated when Christ shall come."—*Our High Calling*, p. 278.

The letter ends, as it began, with grateful acknowledgment of the liberality of the Philippian church and of their sincere interest in his welfare. While there has been some discord (chap. 4:2), it would appear to be minor compared with the spiritual state of some other churches, such as those of Corinth and Galatia. Paul is uncertain as to the future, yet he hopes to be able to minister to them again. In the meantime he pleads for love and unity among the believers, and personal growth in character—in anticipation of the advent of the Saviour, "who will change our lowly body to be like his glorious body" (chap. 3:21, R.S.V.).

(The end)

Fellowship of Prayer

"Praise the Lord"

"My teen-age daughter whom I asked you to pray for about two years ago has quieted down and married a Seventh-day Adventist. She is really happy in the truth. Praise the Lord."—Mrs. D., of Vermont.

"Several years ago I asked for prayers for my family—my husband and two daughters and our son. One daughter and our son have come back to the Lord and to the church, which made us very happy. We would like to have you continue praying for my husband and the youngest daughter and our daughter-in-law."—Mrs. G., of Nevada.

"We feel that our prayers in behalf of our son are partially fulfilled now that he has written us requesting special prayer for himself. Never before has this happened in such a definite way. Will you remember him regularly in your prayers? We are so anxious for his true conversion. Please also remember our youngest son."—Mr. and Mrs. K., of Maine.

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

Summit Peace Conference

(Continued from page 1)

by the pope not simply to Roman Catholics, but to "all men of good will." Now, in an extraordinary response, more than 2,000 delegates from 20 nations met in New York City for that first session in the Assembly Hall of the United Nations, and for three days of subsequent meetings in the Hilton Hotel.

What cause more noble, what pursuit more futile, than that which brought them—peace! No hope more ardently pursued, more passionately wooed, more agonizingly evasive—peace.

There were Vice-President of the United States, Hubert H. Humphrey, who delivered the keynote address; Chief Justice of the United States Supreme Court, Earl Warren; United Nations Secretary, U Thant; and the first president of the United Nations General Assembly from "black" Africa, Alex Quaison-Sackey.

During the three days of general meetings I listened to them and to others from diplomatic centers of the world: Paul-Henri Spaak, Vice-Premier and Foreign Minister of Belgium; Madame Vijaya Lakshmi Pandit, Governor of Maharashtra, India, and former president of the United Nations General Assembly; Lord Caradon, England's Minister of State for Foreign Affairs; Abba Eban, Deputy Prime Minister of Israel; Pietro Nenni, Deputy Prime Minister of Italy; Adlai Stevenson, Representative of the United States to the United Nations.

The *littérateurs* of the world were there also: theologian Paul Tillich; historians Arnold Toynbee of England, and Yevgenyi Zhukov of Russia's Academy of Sciences; Nobel Prize-winning scientist Linus Pauling; deputy chief editor of *Pravda*, N. N. Inozemstev.

They came in response to an invitation from educator Robert Maynard Hutchins, president of the Center for the Study of Democratic Institutions, a thinking-man's organization, with headquarters in Santa Barbara, California. But it was not the invitation that brought them. It was the atom—the fearful specter of a world bereft of its reason, whirling madly about on a pivot of fear, driven farther, ever farther, from that utopia once dreamed of, toward that fearful atomic holocaust all men dread.

They came during the second month of what the United Nations had hopefully designated "International Cooperation Year." But even

as they met, that noisy assemblage recessed in frustrated futility, and went home. They spoke of peace, but the echo said "Vietnam"; they spoke of world law, but the headlines read "Riot in Brooklyn," "Bloodshed in Selma," "Bomb Blast in Vatican," "Mob Violence in Uganda."

They spoke of technology, or lands

flowing with milk and honey through the cooperative effort of scientists; but one and one-half billion people suffer from malnutrition; seven hundred million adults are entirely illiterate, one third of the world's adult population; there are groups of states where income is 2,000 per cent higher than that of others, figures given by Israel's

—The Art of Living.... when



you're

young

by Miriam Hood

The Problem Solver

THERE'S a guaranteed way to unpopularity that has come to my attention frequently in the past few weeks. After I began watching for this "recipe" for social nonacceptability, examples seemed to appear on every hand. The plan is worth discussing, not because anyone wants to master its techniques, but because by studying the *negative* we can thereby emphasize the *positive*.

If you want to be unpopular, try offering a firm, outspoken, instant solution for everyone's problems, whether or not you've been asked to contribute your ideas. Actually, it's even more effective when you *haven't* been asked, for then you can intrude yourself into almost any conversation, monopolize the situation, and cover yourself with even greater ignominy.

You know how it is—several friends will be talking or listening to a person who has a problem that he finds deeply troublesome. He's deriving comfort from the wholehearted, sincere listening and attention that he's being given. Why not? We're all in need of that sort of T.L.C. He is soothed by the questions that are asked, and he is being led along to a solution with gentle, half-hesitant suggestions. He's finding his way, slowly to be sure, but it's becoming a bit clearer.

Then in moves the person who knows all the answers. He doesn't know the questions, of course, but oh, those answers! Impaling the hapless sufferer on the point of his steely glance, he announces, in ringing tones, "I know *exactly* what you ought to do! I've known cases of this sort before—in fact, the whole thing is practically identical with a problem that a good friend of mine had last year, and I told her that anyone could see there was absolutely nothing else for her to do but—" The hapless person with a problem tries vainly to interrupt the Vesuvius-type flow of words, but to no avail. Not even pausing for breath, the solver goes on and on—and on.

The usual effect of this kind of boorish behavior is to antagonize the vic-

tim so thoroughly that he wouldn't listen even if the advice were the very best in the world. Delivered in the manner I've just described, no advice would have a ghost of a chance of being acted upon. Small wonder. Most of us react with great decisiveness to the faintest attitude of superiority on the part of others. We don't like the assumption that we're more stupid than someone else, or less able to cope. And the "instant solver" conveys this deadly impression from the moment he opens his mouth. He's sitting up there on Mount Olympus, among the gods, deigning to share with lesser mortals the gems of wisdom that are his and his alone.

You see, the solver hasn't grasped this fundamental fact: Few problems can be solved by generalizations. Just because someone else had an "almost identical" problem and did such-and-so and it turned out all right is no proof that all similar cases will find the same "happy ending." The *people* involved are different. What is a good way through a problem for one person of a certain temperament may be a poor solution for another of a different temperament. Those who are trained in the proper techniques of counseling are aware of this. They know also that no one wants to be told what to do. A person must find his own solution. He needs someone to listen to him and to offer strength while he gropes his way toward, and finally reaches, a solution.

Have you ever noticed that when you want to talk over a problem with an understanding friend you avoid (like the plague) the instant solver? You invariably select a totally different type. As a matter of fact, the instant solver isn't too popular in any sort of social situation. He needs to give some real thought to acquiring much more grace in the art of living.

Deputy Prime Minister, Abba Eban. And always their speech was set against the bitter reality of launching pads and atoms, ever atoms. Never, I thought, as I listened to their speeches, never were materialists and religionists alike so aware of the reality of the unseen. And the catalyst that drew them together was that which they feared might blow them apart.

Hubert Humphrey set the tone in his keynote address: "The leaders of the world must understand . . . that since that day at Alamogordo when man acquired the power to obliterate himself from the face of the earth, war has worn a new face. And the vision of it has sobered all men and demanded of them a keener perception of mutual interests and a higher order of responsibility."

Earl Warren continued the leitmotiv: "As civilization has developed, war has become more brutal and more deadly. Today it has the potential of destroying mankind itself."

Wrote Pope Paul VI to the conference: Failure to foster friendship and shun armed conflict in "the present grave international crisis . . . would have incalculable and frightful results for all mankind."

As if to add further to the note of desperation, newspapers of February 18 headlined Secretary of Defense McNamara's estimate that up to 149 million Americans would be killed if Russia struck at our urban centers and missile sites simultaneously. It was small comfort to read that an attack concentrated first on military sites might mean that fatalities could be held to 122 million, or that our surviving weapons could kill 100 million Russians and destroy 80 per cent of Russia's industrial base.

Mr. McNamara was outdone in the sanguinity of his estimates only by N. N. Inozemstev, deputy chief editor of *Pravda*, who, perhaps with an eye toward China, cited "expert" calculations that "about a billion people would perish in the very first 'exchange' of thermonuclear blows, while hundreds of millions more people would become victims of nuclear radiation."

Observed *Saturday Review* editor Norman Cousins: "What is at stake today is not primarily Christian civilization or Islamic civilization or Jewish civilization or Hindu civilization or any other, but the civilization and life of man."

Actually, what is at stake is much more. The rising power and prestige of the Papacy, its emerging leadership in world affairs, to which the meeting gave eloquent testimony; the tributary and contributory position be-

ing assumed without protest by Protestantism; the increasing willingness of the nations—Communist and Christian, Buddhist and Hindu—to accept as the framework for earth's tomorrows the vision of world order contained in *Pacem in Terris*—these developments strongly impress all students of Bible prophecy that more is at stake than the destruction of civilization. Involved are the integrity of the constitution of heaven, the allegiance of man, the destiny of the universe. Behind the puppetlike manipulations of man we discern cosmic powers in mortal combat, superhuman forces of evil in the heavens contending against Michael and His angels. "Strange, eventful history is being recorded in the books of heaven. . . . Events are changing to bring about the day of God, which hasteth greatly."—Ellen G. White, *Testimonies*, vol. 6, p. 14.

Wrote John the revelator in a book that reveals things which "must shortly come to pass": "I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?" (Rev. 13:3, 4).

An Ominous Future

At a time when denominations were yet proliferating, when union with one another and with Rome seemed inconceivable, our Adventist forefathers spoke the sure word of prophecy: A change would come; Rome had daughters who would forget why "Protest" was part of their name; who would turn their backs on the principles that had led their parents to turn from Rome. That power which had received the deadly wound would revive; her power, seemingly forever shorn from her, would be restored; Rome would again exercise power over the nations.

Who having prophetic understanding of closing events would not have been impressed to hear the president of the General Assembly, at the opening session of the convocation, call *Pacem in Terris* "a guiding beacon in a world anxiously searching for concord and understanding. The voice of Pope John," said Alex Quaison-Sackey, "was never heard in this hall, but tonight we hear the echo of his papal message, and the voices of those leaders who have answered his call."

"And it was given unto him to make war with the saints, and to overcome them: and power was given him

over all kindreds, and tongues, and nations" (Rev. 13:7).

Our forefathers predicted that the observance of Sunday, that homage Protestants pay to the authority of the Roman Church, would be forced upon men. And in that "very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast" (*The Great Controversy*, p. 449).

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13:8).

What our forefathers proclaimed in faith, we now proclaim on sight, for unless we sleep the sleep of those spiritually dead we must discern in process of construction that broad four-lane low-way of compromise that leads to Rome.

Even as thought leaders of the world held their summit peace conference in New York, Vatican bridge-builder Augustin Bea was in Geneva, snipping the ribbon opening a new short cut through the Reformation mudflats. There he delivered word that the Papacy, in historic reversal of post-Reformation position, would not only recognize the good efforts toward union of the World Council of Churches but also join with the council in seeking ways toward unity and union! Said Cardinal Bea: "The Holy See greets with joy and fully accepts" an invitation from the council "to explore together the possibilities of dialogue and collaboration." It is this same head of the Vatican Secretariat for the Promotion of Christian Unity who has made it clear that the Roman Church must not be expected to compromise on matters of doctrine.

When we consider the effects on world opinion of Vatican Council II, the historic meeting of the Pontiff and Metropolitan Athenagoras, Greek Orthodox leader, on the Mount of Olives only a little more than a year ago, the Pope's subsequent visit to India, where his reception surpassed those given to "other gods and goddesses," as a Bombay paper reported it, surely we must acknowledge that the final movements are rapid ones, that events are accelerating at drag strip pick-up. Even Roman Catholic authors are confessing daily their utter amazement at the extent to which the Protestant world is falling into an orbit whose center is Rome.

Foremost factors in focusing Protestant vision on Rome, apart from their own doctrinal astigmatism, were the personality of Pope John, the worldwide fallout from his Ecumenical Council, and two encyclicals

which he authored: *Mater et Magistra* and *Pacem in Terris*. The first of these, released on May 15, 1961, appears to have been instrumental in reversing the long-time policy of opposition toward Sunday laws of the hierarchy in the United States. Far from generally supporting Sunday laws, as some of our people mistakenly think, the American hierarchy, while acknowledging Sunday to be the church's creation, had considered Sunday laws as written in our State codes to be vestigial appendages of Protestantism. The hierarchy's ideas of how Sunday should be enforced differed materially from the doctrinaire position of the Lord's Day Alliance and affiliated organizations. Since *Mater et Magistra* the American hierarchy has supported the liberalized statutes called constitutional by the United States Supreme Court in May of 1961.

Said the encyclical: "The Church has always demanded an exact observance of the third precept of the decalogue: 'Remember that thou keep holy the Sabbath day.' . . . It is with great grief that we must acknowledge and deplore the negligence of, if not the downright disrespect for, this sacred law.

"In the name of God . . . we call upon all, public authorities, employers, and workers to observe the precepts of God and His church."

A number of Protestant journals, while failing to see the prophetic significance of this shift in attitude toward Sunday, have nevertheless noted it, and observed that Rome is emerging as the champion of Sundaykeeping in the United States.

Next week we will look at the second encyclical, *Pacem in Terris*, which was destined to set the stage for international developments, and of which the meeting in New York is only the precursor.

(Concluded next week)

Multivitamania

(Continued from page 5)

says: "All nutrients are only safe or useful to the body within a limited quantitative range. . . . Whether they are useful or essential, they are all harmful if consumed in excessive quantities."¹⁰

"Nature can use no more than is required for building up the various organs of the body, and excess clogs the system."¹¹

(The End)

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Protection

By LOLA DICKSON

As round about Jerusalem
The mountains tower,
They speak to us of God's
Protecting power.
With precious love
His faithful ones shut in;
With precious blood
His faithful kept from sin.

But mountains did not keep
Jerusalem free.
The Titus cohorts held
The city's keys.
The love that would have sheltered
Turned aside;
The blood that could have saved
Was denied.

Oh, not alone for mountains
Would we pray,
But for His keeping power,
Day by day.
O love of God, forever
Fold us tight;
O blood-stained path, lead
On to light.

Excavating Biblical Shechem in 1964

(Continued from page 3)

of excavations there. World War I interrupted his work, which he could not resume until 1926, when he returned for more excavations. Under the successive direction of Sellin, Dr. G. Welter, and Dr. H. Steckeweh excavations were carried out until 1934, when the work for the second time came to a halt. During these several seasons of excavations some important structures came to light and also a great number of interesting objects were found. Unfortunately, the expedition was never a model organization, as can be seen from remarks made by W. F. Albright, the great Biblical archeologist, who was in Palestine during most of the time when the German excavations took place:

"In 1934 H. Steckeweh brought the German work at Shechem (Balatah) to a provisional close after a most chequered history. Work had been begun here by Ernst Sellin in 1913 and had been resumed by him in 1926. Unfortunately, none of the archaeologists sent out before the last campaign was willing to study Palestinian pottery beforehand, or even to ask the advice of experts already in the country. Moreover, a quarrel broke out between Sellin and the expedition archaeologist, G. Welter, who was able to force the former out of the excavations until he had himself mismanaged the work so badly that he had to be recalled. It is a very great pity, since the site was exceptionally important and was protected by some of the most remarkable fortifications of the Bronze Age which have yet been found in Palestine. But virtually no attention was paid to pottery chronology or stratification until the last campaign, when Steckeweh cleared up more stratigraphy in a few weeks, at a very low cost, than all the expensive work of the preceding years had been able to do. In archaeology, as in other things, no amount of 'front' will replace knowledge."—*The Archaeology of Palestine*, Penguin Books, 1960 edition, pp. 45, 46.

Another misfortune hit the Shechem expedition when all records and manuscripts pertaining to the excavations, as well as many objects found at Shechem, were lost in 1943 when Sellin's house was destroyed during an American bombing raid over Berlin.

The result of this sad state of affairs was that the dates and character of several monumental structures excavated by Sellin were disputed or unknown. This was the chief reason that a resumption of the excavations under expert direction and with modern methods was both desirable and necessary. It has been carried out this time by an American expedition which started work at Shechem in 1956, and after five campaigns has provisionally concluded its work in 1964. The expedition was conceived, organized, and directed by Prof. G. Ernest Wright, of Harvard University, a former student of Albright, who has been known for many years as the author of many articles and of several books on archeological and Biblical subjects, and who was for twenty years the editor of the *Biblical Archaeologist*. Wright was able to gather round him an enthusiastic and capable staff, and also made the excavations of Shechem a training ground for Biblical scholars who wanted experience in practical archeological field work. Since there is a great need

for well-trained Biblical archeologists an endeavor of this kind can only be beneficial for Biblical studies.

The results of the past five seasons of excavations may not seem spectacular when compared with some other archeological triumphs obtained in the Near East, such as the discovery of the royal tombs at Ur or of the tomb of King Tutankhamen in Egypt. No tombs filled with precious objects have come to light at Shechem, but the history of this ancient city has been reconstructed and a flood of light from the excavations has illuminated many passages of the Bible.

During the 1956 and 1957 campaigns the fortifications of the city were studied and clarified. During the campaigns of 1957 and 1960 the sacred character of the great building identified by Sellin as the temple of "Baal-berith" or "El-berith" (Judges 9:4, 46) was established. Since his identification had been questioned by many scholars and even ridiculed by some, it was essential that the true character and date of this building be ascertained. It is a pleasure to state that the work of the American expedition has fully vindicated Sellin in this respect. During the campaigns of 1960 and 1962 an open-air sanctuary lying underneath the later temple was found and studied. The later history of Shechem from the ninth to the second centuries B.C. was especially clarified during the seasons of

1957, 1960, and 1962. During the last campaign, carried out in the summer of 1964, an attempt was made to study especially the remains of the period lying between the twelfth and ninth centuries B.C., of which our knowledge was still rather incomplete.

As we look back over the work of these several seasons of excavations, it is gratifying to see that as the result of the combined labor of hundreds of workmen and a staff that varied from three in 1957 to 38 in 1962, so

much historical evidence has come to light that we are able to reconstruct the history of this famous Biblical city from its beginning to its end. Dr. Wright, the director of the expedition, has just published a brief summary of the results of the excavations at Shechem in a semipopular book, which can be recommended to any interested reader: *Shechem, the Biography of a Biblical City* (New York: McGraw-Hill Book Co., 1965, 270 pages, 113 illustrations, \$7.95).

(Continued next week)



Rich Poor Men

By C. L. Paddock

I ASKED a little redheaded boy of eight one day, "Sonny, what are you going to be when you grow to be a man?" A broad smile crept over his chubby face, and his bright, sparkling eyes grew even bigger and brighter as he answered in a proud and hopeful tone, "I'm going to be rich."

Most juniors want to be rich, for they feel they want to do big things and that they must be rich if they are to do them. But it is interesting to think of the great deeds, the important things that have

been done by men and women who did not have much money.

Martin Luther was the son of a poor miner, and as a student in school he had to sing from door to door to get his food.

William Carey, who has sometimes been called the father of modern missions, was a humble shoemaker. Poor in this world's goods, he mended shoes for his daily bread, but his mind wandered far beyond his little shop, out to the places where Christ was not known.

No one who saw the log cabin in which Abraham Lincoln was born, or saw the poorly clad boy running wild and free in the wilderness of Kentucky, ever dreamed that he would someday be President of the United States.

Gipsy Smith, one of the world's greatest evangelists, was born in a gipsy tent, amid the most extreme poverty.

Benjamin Franklin was a journeyman printer, the son of a tallow candle.

Charles Dickens was a label sticker in a shoeblacking factory.

The great merchant John Wanamaker began life working for \$1.25 a week.

Jesus, our Pattern, our Saviour, who did so much for suffering men and women, and died for our sins, had no place to lay His head.

Peter, one of the most devoted followers of Jesus, was a humble fisherman.

Turner, the great painter, whose works of art today sell for fabulous sums, painted his masterpieces from broken teacups.

Shakespeare held horses at the door of a theater in London.

Robert Burns began life as a plowboy on the farm.

Dwight L. Moody, the great evangelist and preacher, lived in the slums of Boston as a child, and traveled a rocky, up-hill road.

J. N. Loughborough, one of our early ministers, preached his first sermons in clothing that had been given him.

When James and Ellen White were helping to lay the foundation for the Adventist Church, they used boxes and barrels for furniture and lived upstairs in rented quarters.

Many of our great men and women came from poor homes. Inventors, evangelists, philosophers, poets, missionaries, statesmen, merchants, philanthropists, tell of a life of poverty and struggle. If you are poor, take courage. You may get an education, you can preach, you can write, you can work, you can live a good life. You can succeed as others have.



JEANIE MCCOY, ARTIST

Turner, the great painter, whose works of art today sell for fabulous sums, painted his masterpieces from broken teacups.



Disciplining **CHILDREN**

By Ellen G. White

[The following is from a testimony Mrs. White sent to the church in Hobart, Tasmania, in 1895. This is the first time this material has been published. —Ebs.]

THE Lord is not pleased with the forbidding attitude that many have maintained toward the children in the Hobart church. They seem to have forgotten that children are the heritage of the Lord. They seem to have forgotten the words and the example of Christ, who took little children in His arms and blessed them. We should help and encourage those who are mothers of children by praying with and for them; for they are often in need of encouragement.

We should remember that God has honored the young. He chose Joseph in his youth to do a special work in behalf of His people. He accepted Samuel when his mother dedicated him to His service, and passed by the aged priest who had neglected to fulfill his solemn, sacred charge, and had failed to train his children in the right way. The Lord communicated a solemn message to the boy Samuel. The Lord has died for children, and He is ready to do a great work for them if parents will co-operate with Him in training and educating their children according to the instruction that He has given. The character in childhood of John the Baptist should be an encouragement to parents in the training of their children.

To bring up the children in the nurture and admonition of the Lord is the greatest missionary work that parents can perform. The mother is entrusted with a greater work than is the king upon his throne. She has a class of duty to perform in connection with her children that no other one can perform. If she daily learns in the school of Christ, she will dis-



AGRICULTURAL PHOTOS—BOB TAYLOR

charge her duty in the fear of God, and care for the children as the Lord's beautiful flock.

Mothers should forbear from fretting and scolding. It is not safe to practice habits of fretting and scolding, for you will become unpleasant and harsh in your home, and will be likely to burst into a passion at anything that displeases you. This would greatly injure your soul, and injure the souls of your family. Be patient,

When children err they need kind and patient guidance.

be kind, be gentle. Gain the confidence and love of your children, and it will not be difficult to control them. Never fret, never threaten, never make a promise to your children that you cannot fulfill. Your lack of fulfilling your word will weaken the confidence of your children in you.

Children are exhorted to obey their parents in the Lord, but parents are also enjoined, "Provoke not your children to wrath, lest they be discouraged." Do not treat them in such a way that they will think that there is no use trying to be good and to do right, for they are treated with injustice and in an unreasonable manner. Children born into the world in this age have many difficulties to encounter. Sin will lie at the door of parents unless they take themselves in hand and qualify themselves to become wise, safe, Christian teachers.

No doubt you will see faults and waywardness on the part of your children. Some parents will tell you that they talk to and punish their children, but they cannot see that it does them any real good. Let such parents try new methods. Let them mingle kindness and affection and love with their family government, and yet let them be as firm as a rock to right principles. Oftentimes the waywardness of children is due to the mismanagement of parents.

How to Administer Discipline

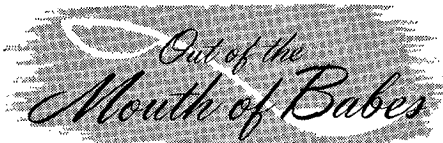
When children have done wrong, they themselves are convicted of their sin, and feel humiliated and distressed. To scold them for their faults will often result in making them stubborn and secretive. Like unruly colts, they seem determined to make trouble, and scolding will do them no good. Parents should seek to divert their minds into some other channel. But the trouble is, parents are not uniform in their management, but move more from impulse than from principle. They fly into a passion, and do not set an example before their children that Christian

parents should. One day they pass over the wrongdoings of their children, and the next day they manifest no patience or self-control. They do not keep the way of the Lord to do justice and judgment. They are often more guilty than are their children.

Some children will soon forget a wrong that is done to them by father and mother; but other children who are differently constituted cannot forget severe, unreasonable punishment

which they did not deserve. Thus their souls are injured, and their minds bewildered. The mother loses her opportunities to instill right principles into the mind of the child, because she did not maintain self-control, and manifest a well-balanced mind in her deportment and words.

Let fathers and mothers make a solemn promise to God whom they profess to love and obey, that by His grace they will not disagree between themselves, but will in their own life and temper manifest the spirit that they wish their children to cherish. The manifestation of anger on account of the misdeeds of your children will never help them to reform. Parents may manifest sorrow on account of the wrongs of their little ones, and at the same time show love for their children. Let parents set before



"Makes Daddies Sick, Too"

One day the telephone repairman was working around our house. Our little three-year-old Roy was quite concerned about all that he was doing, and followed him from one room to the other, asking questions all the time. When I stopped what I was doing to listen to his chatter I heard him ask, "What you got that cigarette in your mouth for?" I strained my ears to hear what the repairman would answer. Roy continued in his childish way, "That make you sick. That not good for you." The repairman answered defensively, "That would make a little boy sick."

"That make daddies sick, too," answered my little three-year-old staunchly.

I smiled to myself as I walked back to the kitchen to continue my work, and silently I thanked God that one more standard had been successfully grasped by my little boy's impressionable mind.

MRS. WILFRED ROBINSON

their children their errors and wrongs, not in a spirit of harshness, but in love. Let them seek to reach the tender heart of the erring one, that he may feel he has grieved Jesus who loves him more than his earthly parents can. But while it is the duty of parents to teach love to their children, they are not to indulge them in wrong habits, or in yielding to their evil inclinations. The manifestation of this kind of love is cruel.

The minister of God must be interested in the children and youth, if he would be a faithful pastor of the flock of God. He should make his discourses plain and simple, using language that will be easy to be understood. He should follow the lessons that have been given by the greatest Teacher the world can ever know, preaching in such a manner that the uneducated and the children may readily comprehend the theme of salvation. Children and youth have been strangely neglected.

Some who have not children of their own should educate themselves to love and care for the children of others. They may not be called to go to a foreign field of labor, but they may be called to work in the very locality in which they live. In place of giving so much attention to pets, lavishing affection upon dumb animals, let them exercise their talent upon human beings who have a heaven to win and a hell to shun. Let them give their attention to little children whose characters they may mold and fashion after the divine similitude. Place your love upon the homeless little ones that are around you. Instead of closing your heart to the members of the human family, see how many of these little homeless ones you can bring up in the nurture and admonition of the Lord. There is an abundance of work for everyone who wants work to do. By engaging in this line of Christian endeavour, the church may be increased in members, and enriched in spirit. The work of saving the homeless and the fatherless is everyone's business.

Instead of standing aloof, instead of complaining of the wickedness of children, and the trouble they cause, let your influence be used to aid in their redemption. Instead of criticizing the children, seek to aid the weary, careworn mothers. Seek to lighten their burdens. Here is a mission field at your door where you may exert an influence that will be a blessing to the church. What an army of workers might be added to the church if the children would give their fresh affections to the Lord, and work for other children and youth. There is a work to be done that may be as enduring as eternity.



Slaughter on the Highways

Some shocking statistics on highway casualties were published recently in *U.S. News & World Report*. These figures reveal that in the United States 1,501,000 people have died in traffic accidents since 1900—nearly three times as many Americans as have been killed (576,268) in the four wars in which the United States has been involved in this century. In addition, 52,850,000 have been injured—more than 50 times the number of Americans (976,640) wounded in the four wars. At present an average of nearly 1,000 Americans a week die in auto accidents, and 35,000 are injured (seriously enough to be disabled beyond the day of the accident). Estimates indicate that during 1965 1.8 million will be injured—more than the number wounded in all wars involving American troops since the Battle of Lexington in 1775.

Other countries are producing similar carnage on their highways. As the number of cars in service rises, nations such as Great Britain, France, and Italy show an increase of highway casualties year by year. America's accident rate is not the highest in the world, but the total deaths and injuries is more impressive because this country has far more cars on the road than any other nation—about 75 million of various vintages.

People everywhere are becoming concerned about the mounting highway slaughter. Many feel deeply about the problem, for they have been touched personally by its cruel finger. A loved one has been maimed, or removed from the family circle.

Is this a problem that Christians should take to heart? Is it one toward which they have a responsibility?

It is. The least they should do is to follow common-sense principles of accident prevention while driving. As a minimal program we suggest the following:

Four Points

1. *Obey all traffic laws.* If the speed limit in a residential area is 25 miles an hour, keep at this speed or below. Every law has a sound reason behind it, and this one is no exception. Often children dash out from between parked cars to chase a ball, or a pet runs across the street, or a cyclist appears from nowhere. A driver must be able to stop quickly enough to avoid disaster. Excessive speed makes this impossible.

Some people obey the laws only when they are being watched. But Christians (particularly those who advocate strongly the binding claims of God's law) should obey at all times. They should halt for a stop sign at an intersection even if no other car is in sight. They should hold their speed to the legal limit, or below, even if they are alone on the highway. Laws are for the driver's own safety as well as for the safety of others. Does the Christian have a right to be reckless and take chances with his own life any more than with the lives of others?

2. *Be a good sport.* This is in harmony with the golden rule: "Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12). If a car starts to pass you on the highway, and you see that the driver has misjudged the speed of the oncoming car, slow down to let him by. Don't take this opportunity to "teach him a lesson." You may need the same kind of consideration someday; and if no one

will let you ease back into the line of traffic, what then?

3. *Keep your car in good mechanical condition.* A blow-out at high speed can prove that smooth tires are a costly "economy." Brakes that need repairs may give way just when you need them the most. Headlights that are out of adjustment may fail to reveal a pedestrian quickly enough for you to avoid hitting him.

4. *Keep in good health.* Fatigue slows eye-hand and eye-foot coordination, so don't drive when overtired. Adequate rest will not only help you maintain good health, it will reduce your chances of being short-tempered. The annoying habits of other drivers will not so easily needle you into following foolish, accident-inviting impulses.

Figures provided by safety organizations indicate that the "human element" is responsible for most traffic accidents. "Improper driving" is the cause of nearly 90 per cent, and alcohol is responsible for another 8 per cent [alcohol doubtless is a factor in much of the "improper driving" also]. Thus the blame for nearly 98 per cent of all crashes can be laid on the motorist, not on faulty signal lights, narrow roads, poorly designed automobiles, or mechanical failures.

Christians who believe that the commandment "Thou shalt not kill" is still in force and that the value of human life is beyond price, should have the best driving records in the world. They are their "brother's keeper" at all times—not excepting those occasions when they are behind the wheel of an automobile.

K. H. W.

Perfection in Christ—2

Last week we mentioned three great temptations with which Satan confronts those whom God summons to find perfection in Christ. His first proposal is that we assume an attitude of indifference. Careless unconcern is the natural Laodicean condition of satisfaction with one's present attainments. It is Satan's purpose, if at all possible, to keep us in this state of mind in order to prevent us from realizing our need of the robe of Christ's righteousness, and thus from obtaining it.

If the invitation to perfection in Christ does meet with a response in our hearts, Satan next tempts us to think that the goal is unattainable, at least in our own personal experience. The sense of discouragement with which he afflicts us is intended to prevent our even setting out on the pathway to perfection, or once we have begun the journey, of making progress in that direction. The remedy for discouragement is the realization that the Saviour has not left us to walk the pathway alone. Christ is our ever-present companion every step of the way, and so long as our hand is in His we have nothing to fear from the enemy of God and man. Stealthily he seeks to trip us up, and when we fall he tempts us to give up in despair.

If we are not deterred by unconcern or discouragement, Satan offers us the prod of righteousness by one's own efforts as a substitute for the power that comes from righteousness by faith in Christ. This is the very opposite of his first two temptations. He proceeds to inject us with a false zeal that leads to extremes, and eventually to fanaticism. In place of unconcern we develop a morbid spiritual neurosis that feeds on itself and leads us to try to attain to righteousness by our own works. Satan taunts us with fear of having committed the unpardonable sin,

or with the persistent worry of not having done all that God expects of us. He troubles our minds with the continuing disparity between our aspirations and our attainments, and snatches from us the calm assurance of victory in Christ.

When we are in this state of mind Satan knocks at our heart's door in the guise of a peddler of spiritual nostrums. He recites glowing accounts of the wonders that result from taking his patented prescription of righteousness by one's own works. Like Eve in Eden, we taste his magic elixir and imagine that we are entering upon a new and marvelous existence. This narcotic of righteousness by one's own works has a tendency to soothe the symptoms, but it leaves the basic cause of the malady of sin untouched.

Next week we will consider the Christian's defense against these three temptations of the evil one to turn our eyes away from Christ, and to lure us from the pathway God has appointed for us today. R. F. C.

From the Editor's Mailbag

A brother, troubled by something he read in a pamphlet, asks some questions about Ellen G. White's writings.

Our Reply

You observe in your opening paragraph: "We have had something just recently shake our faith in the SDA Church, not the message." I think it is a little hard to separate one from the other. The church is the creation of the message. It's because there was a message to proclaim that the Advent Movement was launched. Indeed, the only justification for the existence of the movement is the message.

But, be that as it may, let me come directly to the first major question that you present. You say you have just read a pamphlet which says that "parts of the writings of Ellen G. White have been changed." You cite one of the examples given as being from *The Great Controversy*, "page 383." Then you quote the sentence, underlining the part that the pamphlet states is not found in current editions of *The Great Controversy*: "Furthermore, in the eighteenth chapter of the Revelation, in a message which is yet future, the people of God are called upon to come out of Babylon."

This leads you to wonder what may have happened to many other parts of Mrs. White's writings. You ask, "If the General Conference is allowed to change God's writing through the Lord's messenger, how can we have faith in these writings?" To answer adequately your question I must give you a little history. Mrs. White wrote much during her long life. Some of it was published in the form of articles and books. Some of it remains unpublished, in manuscripts and letters that were sent privately to individuals and particular institutions to meet particular situations.

Now, her book *The Great Controversy* is the expanded form of certain of her earlier writings on the controversy between good and evil; for example, portions of her small volumes, *Spiritual Gifts*, published 1858-1864. From that point on, she wrote with increasing fullness on the whole broad subject. In 1884 she coordinated and amplified much that she had written dealing with the conflict of the ages story from the destruction of Jerusalem to the new earth, and published it in one substantial volume of 492 pages entitled *The Great Controversy Between Christ and Satan*. This is one of the first books that our colporteurs began to sell to the world. In 1888 Mrs. White rewrote and amplified this to make a 678-page

volume the size of our present *Great Controversy*. And it is from "page 383" of this 1888 work that the pamphlet you mention most evidently quotes. But why did not that pamphlet go on to give you further facts about *The Great Controversy*, facts that are known to all men who wish to inquire?—for we have published them repeatedly in the REVIEW AND HERALD! Here is a digest of them:

In 1911 Mrs. White called on her secretaries and other helpers to examine her book *The Great Controversy* with a particular view, as she then declared, "to see if the truths it contained were stated in the very best manner, to convince those not of our faith that the Lord had guided and sustained me in the writing of its pages" (Ellen G. White letter 56, 1911). It was also decided to document its various historical references and quotations. Through the years the sale of that book had at times produced questionings and sometimes dispute by non-Adventists as to whether Mrs. White was making historically accurate statements.

Remember, all the while, every step taken in what is termed the 1911 revision of *The Great Controversy* was under the direct eye and instruction of Mrs. White, with a view to making it more effective in its work and more useful as a book for colporteurs to sell to the world. Now, as Mrs. White was re-examining *The Great Controversy* in 1911, she saw fit to make a few changes that had to do with statements involving the lapse of time. You see, time does not stand still.

For instance in the 1888 edition, in speaking of spiritualism, Mrs. White's reference to "nearly forty years" would take the reader back to 1848, the correct date. By 1911, the forty-year reference was quite misleading. The wording was modified to "for many years," which makes it timeless.

Again, as time moves onward, new events develop, which may affect the time relationships with what has earlier been written. Take, for example, fulfilling prophecy. A statement may be absolutely true in the context of the time of writing. Because a prophecy at one moment in history has not yet been fulfilled, it does not follow that that will always be true. It might be absolutely true to say in 1888 that a prophetic incident is "yet future" but entirely inaccurate to say so in 1911.

The particular passage you cite in this quotation has to do with the message of the angel of Revelation 18, who has the very last word of appeal to men to make ready for the day of God. Unquestionably there is a sense in which it is always true that we should come out from among those who do not follow God. Paul preached that. Yet in another sense, in the great timing of the plans of God, there was to be a special cry go forth subsequent to the cry of the three angels of Revelation 14, that would pronounce the final doom of Babylon and call upon all who would be saved to come out of her. At the time Mrs. White had her earlier visions she saw this message of Revelation 18 as being "yet future." Evidently it was so in 1888. But she recognized that there would come a time, while *The Great Controversy* was still doing its work, that this message would begin to sound, and the message would no longer be in the future. What should she do in re-examining her book in 1911, if God revealed to her that this message was, indeed, no longer future? You reply that she should delete the words "in a message which is yet future." That is precisely what she did.

Let me say explicitly: The General Conference did not make any of the changes found in the 1911 edition of *The Great Controversy*. All changes were made in Mrs. White's office under her direction, and approved by her. The General Conference has not made any change in any E. G. White book before or since.

F. D. N.

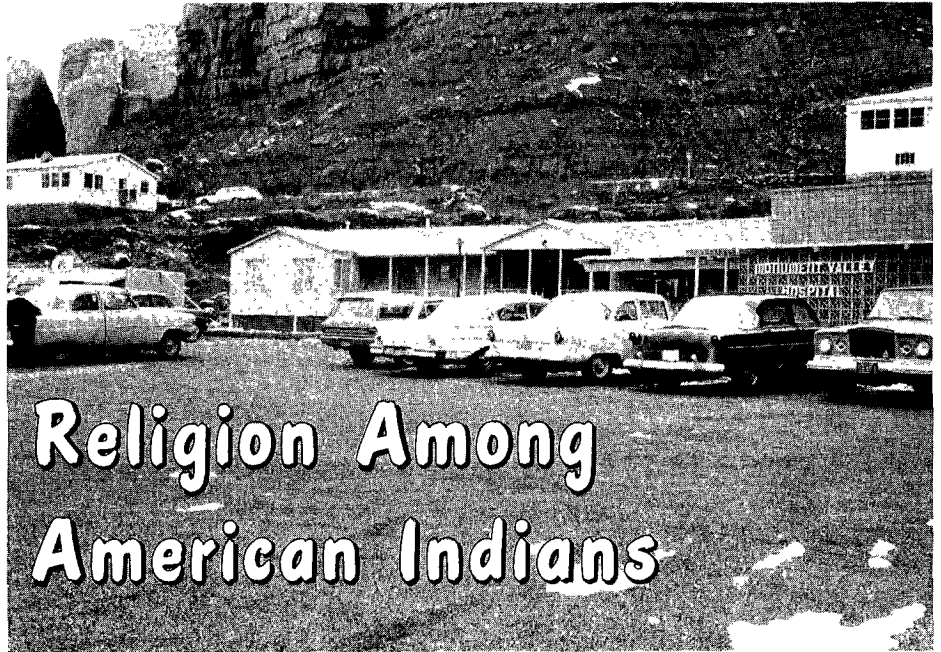
(Concluded next week)

Reports From Far and Near

By J. Lloyd Mason, M.D.

Director
Monument Valley Mission and Hospital

A "New" Religion Among North American Indians



The Monument Valley Hospital directed by Dr. Lloyd Mason is bringing healing and spiritual ministry to the Indians of the area around Mexican Hat, Utah.

A talk that I delivered at the recent Indian camp meeting at Monument Valley Mission on the Navaho Indian Reservation was released to the Religious News Service by Herb Ford, public relations secretary of the Pacific Union Conference. It at once brought a response of clippings and letters, not only from the United States but from Japan, showing that it was widely read. In order that readers of the REVIEW may become acquainted with the problems common to all United States Indians, I should like to add a further word.

An old custom has become a rapidly spreading "new" religion on all United States Indian lands, particularly among the 90,000 Navaho Indians where more than one third hold membership in the Native American Church, which uses peyote as its sacrament. The principal missionary of this new religion is a hallucinatory drug.

Peyote, which contains the drug mescaline, comes from buttons atop a kind of cactus grown in the Rio Grande Valley. When ingested—usually in a kind of tea—it produces visions of astonishingly vivid colors. It is used in nightlong religious ceremonies, with the belief that it brings the user into closer touch with God.

The use of peyote is the lesser of two evils for the Indian, when compared with alcohol. It is much milder in its effects. Without producing drunkenness, it gives pleasure through technicolor dreams to many Indians who previously had known little but misery and poverty. However, its use makes extremely difficult all attempts to convert the Indian to Christianity.

The drug mescaline is one of a variety

of agents currently available (including LSD-25) which also has long been known in natural form—in certain mushrooms, cactus buttons, and seeds, for example—to have the property of permitting expanded consciousness. Psychiatrists say that the user gradually comes to see and accept himself, not as an individual with good and bad characteristics but as one who simply is. By relinquishing preconceived ideas and surrendering himself to the experience, he finds he can move beyond the state where knowledge is mediated in symbolic form to a totally new condition in which it appears directly. The subject is encouraged to discover that his own resources are more than adequate to meet his needs.

Psychedelic (mind-manifesting) drug users are taught that death is not a thing to fear but is a new and exciting experi-

ence, merely another level of reality and existence. "I am the universe. I am all men. The whole world and life itself is contained in the Latin word *sum*, 'I am.'" The impact of the experience can be almost overwhelming. Some patients feel they have been transformed, freed of fear, guilt, and doubts. They develop a belief in themselves and "the God who is within me."

Sherwood, with others, writing in the December, 1962, *Journal of Neuropsychiatry*, states that these drug users feel themselves enter a region of beauty and euphoria, which constitutes paradise. "The individual's conviction that he is, in essence, an imperishable self rather than a destructible ego brings about the most profound reorientation at the deeper levels of the personality. . . . Incapacitating feelings of inadequacy and guilt, re-examined in the light of this new self-discovery, seem inappropriate and are relinquished."

In an article in a 1958 number of the *Saturday Evening Post* and in two of his books, Aldous Huxley, after becoming a subject for scientific research, clearly recognizes the mystical function of the peyote-mescaline experience. Huxley goes so far as to predict that these drugs which stimulate the mystical faculties may eventually produce a revolution in the organized religions of the world. The great Comanche chief, Quanah Parker, puts it this way: "The white man goes into his church house and talks about Jesus, but the Indian goes into his tepee and talks to Jesus."

Couple with these statements the ex-

Buttons from the mescal cactus of the Rio Grande Valley. Indians ingest a drug from the buttons, usually in tea, and thus receive hallucinations.



perience of Eve in the Garden of Eden, as described in chapter four of *Patriarchs and Prophets*: "To the tempter's ensnaring question she replied: 'We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.'"

"By partaking of this tree, he declared, they would attain to a more exalted sphere of existence, and enter a broader field of knowledge."

Eve ate of the fruit. "It was grateful to the taste, and as she ate, she seemed to feel a vivifying power, and imagined herself entering upon a higher state of existence."

How similar are the reported feelings of users of psychedelic drugs, of which peyote is the most common. No wonder it has its appeal to a person who feels inadequate and poor. No wonder this kind of "conversion" and vivid experience appeal to the primitive mind.

A Peyote Ceremony

Now for a brief description of a peyote ceremony. To run a meeting four people are needed: the Road Chief, the Drummer Chief, the Cedar Chief, and the Fire Chief. The Road Chief acts as leader and brings all needed supplies—cane, gourd rattle, drum, and an eagle-bone whistle. Also he usually brings all the peyote buttons, including one big peyote, which is placed in the middle of the altar, which is called the Father Peyote.

On the evening of the meeting the Hogan, tepee, or hut is cleaned out. Then a crescent or cross is made in the sand. The participants enter in clockwise order and sit around the edge. A fire is made, and cedar is sprinkled on it. The Chief Peyote is placed on an altar on a little pad of sage. Cigarettes are rolled, and the smoke is blown to the altar, toward the earth, and on one another. Thus the purpose of the particular meeting—healing from illness, to bless school children, asking God for help, or thanking Him for His help—is explained.

Meditation on the "patient" and the reason for the ceremony goes on for a while. Then the peyote buttons are passed around, and two to four are eaten by each one while concentrating on the purpose of the meeting. Songs are sung. More buttons are eaten. This continues until morning, when the fire is put out and the people go outside, stretch, shake hands, and thank one another for their prayer. The meeting is over, having lasted almost 12 hours. Everything is done carefully and in a religious manner.

In a recent Bible study being given in the camp of a "medicine man," our mission Bible instructor and translator were unfolding the story of Creation and the fall of man. They had prayed earnestly that the Holy Spirit would take over and make the gospel story come to life in the Navaho hearts. The miracle that is old but ever new began to happen before their eyes. The translator was not speak-



An injured Indian descends the steps of our hospital at Mexican Hat, Utah.

ing his own words; the Holy Spirit was speaking to the people through his lips. Every eye was following the pictures.

When the story reached the "tree which is in the midst of the garden" and the feelings Eve experienced immediately after eating the forbidden fruit, Grandma Atene could keep still no longer. She interrupted, "That fruit was just like peyote. This story is really true. My old father told it to me when I was a little girl. We Navahos are forgetting all our old stories, and now you are telling the truth as we used to hear it."

How to combat peyotism? By the prayers and godly lives of consecrated workers who can show the Indian that Christ is the hope of glory and that salvation does not consist in the exhilarating experience derived from the ingestion of a drug. We are surrounded by peyote-eating Indians. Their leaders tell them to shun the missionaries because they are all wrong. This new situation poses a serious problem—and, frankly, in our own power we cannot cope with it. We pray daily for a rich outpouring of the Holy Spirit, which will guide us and give us many souls.

Doing Double Duty in Equatorial Africa

By E. W. Dunbar, Associate Secretary
General Conference

In a pre-Christmas letter to Elder and Mrs. W. E. Read postmarked Dogba, Koza, Ruben Bergstrom, president of the North Cameroun Mission, writes of an

aggressive work being carried on in Equatorial Africa.

"It might gladden your heart to have a look at the enclosed snapshot of 17 members representing the 20 tribes of the north among which we have members and workers.

The month of November, 1964, saw 121 precious souls added to church membership through baptism. This is 20 per cent above last year, and is 320 since the last General Conference, in 1962. Because of language difficulties young people have to study for years before acceptance.

"On account of furloughs with no substitutes for missionaries who are away, we are busy running two main stations, including the Dogba Dispensary and a ministerial training school. A wife's nurse's training, as well as her driver's license, indeed comes in handy, not to mention the advantage in church music to our mission.

"God willing, this Christmas all five of our missionaries of the North Cameroun Mission will gather at our present home at the Dogba station—a doctor, two nurses, and we two."

Let us remember to uphold these and all our dedicated missionaries in prayer.

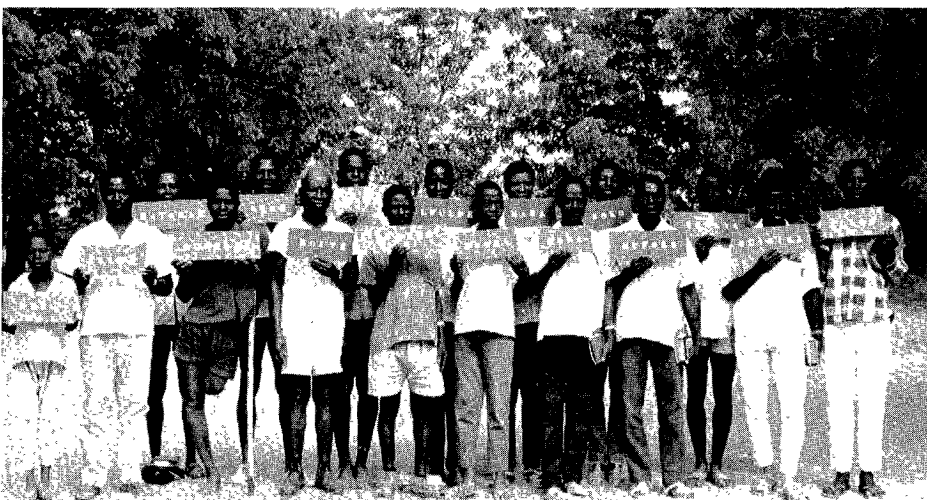
West Visayan Academy Reaps Two Harvests

By L. L. Quirante
Departmental Secretary
Central Philippine Union

West Visayan Academy in Bongco, Pototan, Iloilo, is perhaps the oldest educational institution operated by Seventh-day Adventists in the Philippines. It traces its origin from the first church school established in this country back in 1916 at Jaro, Iloilo. The academy proper was not started, however, until 1930 in temporary quarters in Jaro. In 1931 the school was transferred to a 115-acre estate on the island of Guimaras across the channel from Iloilo City. From its humble beginning the academy developed into full-fledged senior academy status.

After World War II the Guimaras property was sold, and the academy was relocated permanently on its present site, an area of 35 acres in the rice-growing

Members in North Cameroun hold placards with the names of the tribes they represent.





The West Visayan Academy in Iloilo, Philippines.

plains of Iloilo Province. Coconut and rice are the principal products of the academy. The coconuts give an abundant quarterly yield that helps to balance the academy budget. Two crops of rice are produced annually. This year's first harvest yielded an all-time high of 325 cavans net. Inasmuch as the rice produced is more than enough to feed all the academy personnel, the surplus rice had to be "exported" for lack of storage space.

According to Principal S. G. Miraflores, another rice crop has been planted and will be ready for the second harvest early in the new year. A new variety called Sianong rice, from Taiwan, is being experimented with in the academy rice paddies by M. Mamon, academy farm manager. The experiment would eliminate transplanting of rice seedlings. Instead, a direct process of seed planting will be used, which would materially reduce the cost of production. Because of these bountiful rice harvests from year to year, the academy staff sometimes speak of their school as the Thailand of Central Philippines.

In addition to the plenteous rice harvest, West Visayan Academy is justly proud of a more important harvest—a bountiful harvest of souls. Thirty-four of its students were baptized during the first semester of school. This figure is a dozen more than the total number of students baptized during the entire previous school term. It is hoped that another rich harvest of souls will be garnered before the end of this present school year.

For this bountiful harvest of rice and souls we praise the Lord of the harvest and give glory and honor to His name for the wonderful things He has done for the children of men.

Spanish Work Grows in New Jersey

By Gabriel Castro

Ten years ago Pastor José I. Rivera came to Paterson, New Jersey, to begin Spanish work in the New Jersey Conference. Now the conference has seven organized Spanish churches. In 1964 the membership increased 25 per cent in these churches, and tithe went up 30 per

cent over the same period of 1963. All Spanish churches reached their Ingathering goals. We conducted baptismal services almost every month during 1964.

In April, 1964, the Spanish church of Perth Amboy, New Jersey, bought from the Lutheran church a beautiful building in downtown Perth Amboy for \$40,000. This church, under the leadership of Pastor Israel Rojas, increased its membership from 30 to 54 members in 1964. Two other buildings have been painted and repaired—the churches in Paterson and Hoboken.

Five Spanish ministers pastor the seven Spanish churches in the New Jersey Conference. On December 19, 1964, the Newark Spanish company became a fully organized church with 24 charter members. The Lord is blessing the Spanish work in New Jersey.



North American Division

Mrs. Willis Gentry Dick left Los Angeles, California, for Penang, Malaysia, February 17. Sister Dick's maiden name was Eleanor J. Sutton. Dr. Dick preceded her, having returned after furlough, September 30, 1964. He is medical director of the Penang Sanitarium and Hospital.

Eliada B. Mann, of Worthington, Ohio, left New York City February 24, en route to Rangoon, Burma. Miss Mann has given two terms of service in Burma. She has accepted an appointment to return after furlough for an additional year as director of nurses at the Rangoon Hospital.

Mr. and Mrs. F. H. Nash and five children, who are from Australia and have served a term as missionaries in India, left Vancouver, British Columbia, on the S.S. *Java Mail*, in February, returning to India. They have taken their furlough in both Australia and the United States. Sister Nash's name before marriage was Margaret Jean Eva Down. Brother Nash is to serve in the Western India Union.

W. R. BEACH

A Young Soul Winner in Old Ceylon

By Bernard F. Pinghe
Pastor-Evangelist
Batticaloa, Ceylon

"Where are you going in such a hurry, Florence?"

In answer to my question Florence stopped briefly and between gasps for air, said, "I'm going downhill to the house at the far end to conduct a branch Sabbath school." Beaming with joy, she excused herself and raced on. I turned to watch her as she hurried down the hill. In my mind the pages of time turned back 11 years.

It was Visitors' Day at the Jaffna, Ceylon, Sabbath school. A teen-ager with her hair neatly plaited stood and gave her testimony with rare clarity. "The Sabbath school has been of great value to me. It has helped me to find my Saviour. In Him I trust now, and shall by His grace do so always."

It was the first time I had visited this Sabbath school, so I asked the superintendent about this teen-ager. He said she was a Hindu who had been introduced to the Sabbath school by friends. A few months later I learned that the pastor of the church had baptized her.

Two years later I saw her again. This time she was a promising student at our Lakpahana Training Institute. Her winning manners attracted a young, tall, and handsome youth named Rajah (Tamil for "king"). He was a convert from Hinduism now studying at the same institution. He soon made her the center of his attention and chose her as his life partner.

Why the Sadness

About this time we were called to take up evangelistic and pastoral work in Jaffna. Florence always made use of her school holidays to be with her parents. During these visits we observed that she seemed to be under a cloud of deep sadness. I questioned her one day. With a tremor in her voice and a tear in her eye she said, "It is my father—he mistreats me."

Her elder sister also was a Christian, so I asked whether her father had mistreated her, too. Florence replied, "No. She and my mother eat the same kind of meat and fish, they dress alike with jewelry, they go to the same movies. My father and his Christian friends drink the same kind of toddy. The only difference is that my sister goes to the Christian church and my mother goes to the Hindu temple."

Florence was disliked by her father more and more because she was "different." She was at home a few days before her wedding. My wife and I had promised to take her to the railway station. She, her parents, and a few relatives were to travel overnight to Lakpahana where the marriage was to be solemnized in our church.

When we reached her home she was in tears. Her father was drunk and had refused to travel with her because she was not wearing jewelry. Quietly we ex-



Florence, left, conducting her branch Sabbath school in Ceylon.

plained that Florence had saved him a sizable amount of money by not wearing jewelry. This statement had the desired effect on the father, and soon the whole family proceeded to the railway station on the first stage of their journey to Lakpahana.

Talents Being Used

Florence and Rajah have been married eight years. Her teaching talent is

used at the Lakpahana school. Rajah is efficiently managing the school poultry industry, which will soon be increased to 3,000 birds.

Florence' consistent Christian life has helped one of her sisters to accept the truth and be baptized. This sister is now training at the nursing school of the Seventh-day Adventist hospital at Karachi.

At the recent camp meetings Florence was radiantly happy when she saw two

adults of her branch Sabbath school, their hearts to Jesus and declare their readiness to be baptized. Helped by some of the girls of the Lakpahana Training Institute, Florence keeps herself busy every Sabbath afternoon caring for a branch Sabbath school with a membership of 12.

Two Thrilling Weeks in Southern Mexico

By D. W. Hunter, President
Pennsylvania Conference

Upon the invitation of C. L. Powers, president of the Inter-American Division, I joined him in a brief trip to southern Mexico, February 1-15.

The plane arrived in Mexico City, Sunday night, in time for us to attend the evangelistic meetings conducted concurrently in three of our evangelistic centers in this city of 6 million people.

Carlos Aeschlimann, on loan from Chile, is leading out for a period of six months. Meetings began October 17, and the baptism of January 31 brought the total converts to 200 thus far. The church was filled to overflowing. Listeners stood in the aisle and around the walls. Scores were unable to get inside. The greatest need in Mexico just now is more and larger church buildings.

Tuesday, February 2, we flew to beautiful Villahermosa, the headquarters of the Southeast Mexican Mission. We spent two days with the workers in training and

Southampton Church Dedicated in Bermuda

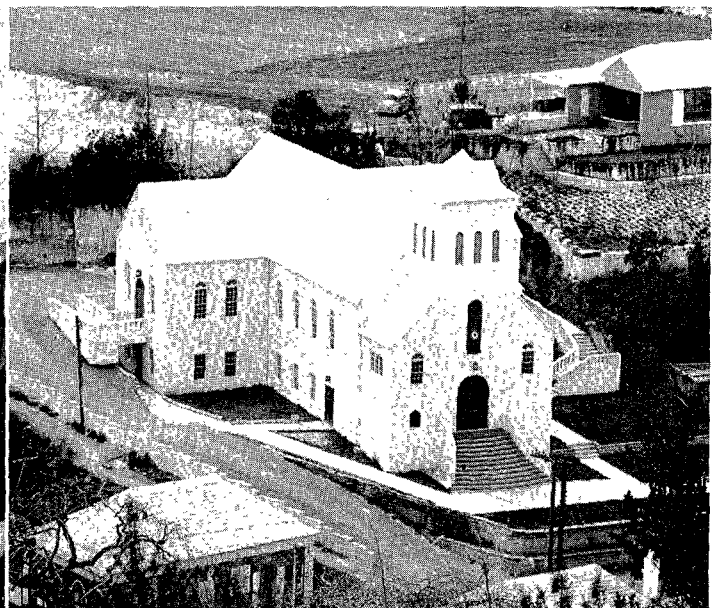
The Southampton church, one of the four Seventh-day Adventist churches in Bermuda, was dedicated Sabbath, December 19, 1964. Participating in the services were F. L. Bland, associate secretary of the General Conference Regional Department; and F. R. Millard, K. W. Tilghman, and L. E. Smart, from the Atlantic Union Conference. Elder Tilghman spoke at the Friday evening service. Elder Bland delivered the address Sabbath morning. Elder Millard led out in the Act of Dedication Sabbath morning and spoke in the afternoon when the £6,000 (\$16,800) mortgage was

burned. Elder Millard is shown, at left, below, burning the mortgage, as Alvin Goulbourne, pastor, and the writer assist.

The church is situated on the main road in one of the best sections of Southampton. The sanctuary seats almost 500.

Six acres of land were purchased in Southampton in 1953 when Beaman Senecal was president of the Bermuda Mission. H. Reese Jenkins was president during the building of the church.

V. E. KELSTROM, President
Bermuda Mission



planning for 1965. J. E. Leon and his associates are leading out in an enthusiastic manner. The biennial session began Wednesday night and was well organized and attended. What a thrill to speak to an audience that overflowed the building and stood four deep at every open door and window! The officers and secretaries re-elected are of good courage. Two workers were ordained at this meeting, brethren Pedro Gomez, the mission treasurer, and Enrique Maldonado, a district pastor. There were 996 baptisms in this mission in 1964.

Here, too, there are 300,000 Mayas. Only one worker speaks their language. He supervises 14 churches and companies, with a membership of 800. One worker has 39 groups to pastor. Sebastian Garcia, our veteran here, baptized 137 persons in 1964. Another pastor reports 90 Voice of Prophecy students in his area. Each student is a center for a branch Sabbath school. In this division the group must meet eight weeks before it is counted as a branch Sabbath school.

Sunday, February 7, Professor Fuentes, principal of our Linda Vista school, drove us over the mountains to this beautiful site. Here on 1,200 acres of mountainside, our school was opened in 1958. Applications for admission now are far greater than the school can accommodate. Students and faculty are sawing the timber, breaking stone for gravel, making brick and tile, and building each structure as

money is available. A lovely garden provides year-round fresh vegetables. Government officials are placing their children here because of the training received.

The next day we traveled over mountain roads to Tuxtla Gutierrez, headquarters of the South Mexican Mission. This is the largest mission in the Mexican Union. Vicente Limon and his fellow workers were well prepared for the session. In January, 1964, they set as their goal 1,200 branch Sabbath schools. At this meeting it was announced that as of December 31, the total was 3,084. One of these has 180 members, of which 56 have already been baptized. The goal for branch Sabbath schools in 1965 is 9,000.

Three of the young graduates of Linda Vista were "Centurions" in 1964. Each baptized more than 100 converts. Total baptisms during the past year were 1,128. Sabbath school membership is now 29,827, a gain of 10,000 for the year. Laymen gave 289,952 Bible studies for the year. Never have I seen such devotion and activity by lay workers as here in Mexico.

Alfredo Aeschlimann, the union president, and his co-workers—R. F. Williams, treasurer; Sergio Moctezuma, Sabbath school and lay activities secretary; and Henry Fuss, educational and MV secretary—attended all meetings, and with C. L. Powers, from the division, gave practical advice, instruction, and inspirational leadership. Truly there is a religious revival in God's true church in Mexico today.

A Great Partner in a Great Program—2

Island Hopping in the South Pacific

By A. F. Tarr

The MV congress for the Central Pacific Union, held at Fulton Missionary College, will long be remembered. On the opening night, to the rousing accompaniment of the Fiji Military Band, delegates marched into the assembly room bearing the banners of Samoa, East Fiji, West Fiji, Cook Islands, Tahiti, Tonga, New Hebrides, Gilbert and Ellice Islands, and French Polynesia, representing the great expanse of ten million square miles covered by the union.

As we itinerated in the Coral Sea and Bismark-Solomons unions we were often reminded of the association these sites had with the tragic days of World War II. Places like Port Moresby, Lae, Rabaul, and many others, which figured so prominently in the strategy of great armies, now take high rank in our missions endeavor. One can still see the hulks of sunken war vessels, the great caves carved into the mountainsides for shelter, hospitals, and storage, and the war cemeteries where thousands upon thousands of soldiers, many unidentified and thousands of miles from their homeland, lie buried, some graves bearing the poignant inscription "Known Only to God."

Student Chapter of NEA at WWC Selects Name

The Walla Walla College student chapter of the National Education Association has been named the Porter Chapter in honor of J. T. Porter, secretary of education for the North Pacific Union Conference. Ceremonies marking the completion of the NEA campus organization were held in Kellogg Hall.

Betty Jean Skeels welcomed the group and introduced Leonard Laabs, president of the student NEA chapter, who is shown presenting to Elder Porter a plaque commemorating the name selection.

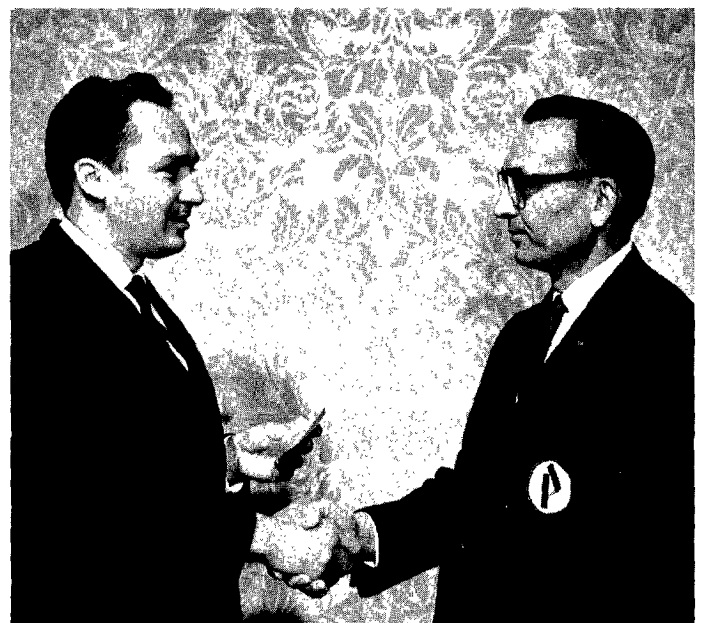
MAE LAY, *Public Relations*
Walla Walla College

Penney's Employees Contribute to Madison Hospital

John F. McClellan (left), assistant administrator of Madison Hospital, Madison, Tennessee, expresses thanks to George Scott, general manager of the J. C. Penney store in Madison, for a check. Scott said employees voted unanimously to give the money, won in a nationwide sales contest, to the hospital building fund.

Building progress on the new hospital finds the main wing nearing completion, with full occupancy scheduled for May.

DORIS N. NOBLE, *Public Relations*
Madison Hospital





With A. F. Tarr New Guinea people pose at our mission building in process of erection.

While the battle today amid those tragic scenes is no longer a physical, material one, it is no less real. Spiritual forces seek to reclaim from demonic powers the hearts and minds and souls of men as veritably imperiled as were those soldiers in deadly physical combat. And in those very environs we were able to talk with men and women whose spiritual deliverance has been marvelously wrought. How happy they were for the gospel's power and the hope of a soon-coming Lord, and how assiduously they were disseminating their hope to others. One lay member spends three fourths of his time working for the salvation of his relatives and friends. Others who are full-time denominational workers are receiving as salary but a fraction of what they would receive from government or other employers, and they are so happy to serve.

Our visit to Jones Missionary College, New Britain, involved, in the absence of a boat, a 30-mile journey by car from Rabaul, a short walk through a swampy area where the car could not go, a canoe ride across the mouth of a river, and then an hour and a half on a sturdy iron trailer pulled through the forests by the school farm tractor, which had been waiting on the other side of the river to take us to the school. It was vacation time, and some of the students were in a choir touring Australia. Others had remained behind to earn their school fees for the coming year.

In their woodwork classes the students at Jones Missionary College manufacture many kinds of articles: school desks, tables, chairs, louvers, building frames, all types of office and mission furnishings, and even dinghy boats. In the press they print Sabbath school lessons, *Missions*

Quarterlies, receipt books, and all kinds of office and school supplies. Many varieties of food for the students and the public are produced in the students' gardens, from which the students receive financial help on their tuition fees. The school is most picturesquely situated, close to the seashore and with palm trees, coconuts, bananas, and other vegetation in great profusion, while day and night can be heard the unceasing pounding of the waves on the distant coral reef.

Flying in New Guinea

Transportation into the interior of New Guinea, perhaps better known as the highlands of New Guinea, has been revolutionized for our workers by the coming of our little Cessna plane *Andrew Stewart*. And what an experience to travel with L. H. Barnard, who piloted me over high, rugged mountain ranges, jagged mountain peaks, deep yawning caverns, and great forests with occasional clearings for homes with their little patches of tapioca plants and sweet-potato mounds. Above the drone of the engine he would say:

"There is our Porgera airstrip. We have a church membership of 38 down there." A bit later: "You see that sharp ridge; we have five workers in the valley below." Then as we approached a mountain whose top was covered by clouds he mused, "We don't argue with the mountains or the clouds; we will take that valley. . . . There's a gap between the mountains there . . . Down there is our 'home, sweet home' valley, Laiagam . . . We have a good worker in there, and a remarkable case of healing. A boy thought dead was raised . . . We have a strong work between that distant mountain and

my home, just off the airstrip . . . There's one of our stations . . . That road below is ours. There's a Lutheran station . . . This lake is 8,500 feet . . . This is one of Pascoe's stations; they have a good work there, a school and a large membership . . . There's a big mountain, 12,500 feet; we take the gap to the right." And then when he noticed my eye on the lowering gas gauge he remarked, "We have petrol for one and a half hours' flying. We should be there in 25 minutes."

These were just snatches of conversation that Brother Barnard probably did not realize I was writing down as he spoke above the drone of his engine. But they revealed the devotion of a missionary pilot whose motivating thought in all he did was the advancement of our work.

Among the highland spots we visited was our beautiful hospital in Sopas. Here Dr. Yeatts and an outstanding group of nurses are making a magnificent contribu-



New Guinea highlander and A. F. Tarr beside mission plane.

tion to our New Guinea program. Dr. R. S. Wood is leading out in a unique public health endeavor launched by Loma Linda University personnel who visited Sopas earlier in the year. Dr. Wood is shortly to be joined by Dr. S. A. Farag, also of Loma Linda.

Christmas weekend we spent in the delightful home of N. W. Palmer at Kabiufa. From here on Christmas day we made visits to outlying stations and interests, also to a Lutheran village and church. On Sabbath I was accorded by the superintendent "a hearty welcome to a pidgin Sabbath school," in many respects like any other mission Sabbath school, except for the language, but how different that sounded!—at least to a stranger.

A most gratifying aspect of the mission work in New Guinea, and in fact throughout the Australasian Division, is the outstanding sites selected for all of our buildings: mission headquarters, institutions, churches, and homes. Those who established these were surely gifted with remarkable foresight and vision, both from an aesthetic standpoint and that of the missionaries' health and the strategic needs of our work.

Beginning with the camp meeting near Auckland, we spent a happy two weeks in the beautiful north and south islands of New Zealand. Here we have a membership of nearly 7,000. By the Sabbath attendance in Auckland it seemed, as I remarked to F. L. Stokes, the president, that all of the nearly 5,000 north New Zealand members must have been present!

Throughout the weekday the number also seemed remarkably high, and the old-time Adventist spirit, both here and in the Australian meetings, seemed strong. One woman confined to her bed with arthritis and asthma was determined not to miss the blessings of the meetings. She reserved accommodations not far from the main tent, where from her bedside she was able to hear the sermons over the PA system. What an inspiration it was to visit her and hear her unbounded confidence in God and this message.

No one could visit New Zealand, and especially Christchurch, without being impressed by its beauty and the care lavished on homes and gardens and parks. Our own health-food factory has made such a beautiful park of its grounds that on more than one occasion it has been awarded first prize from among all the city's business premises. And in Christchurch that means a lot. In company with H. W. Hollingsworth, the South New Zealand Conference president, I visited some of those beautiful homes on the banks of the Avon River as it winds through the city. They could not but remind us of the exquisite homes that will someday be ours in the earth made new.

Earlier in my itinerary I had been privileged to attend the large Eraring camp meeting, where the North New South Wales Conference, under the presidency of W. J. Richards, had a deeply spiritual gathering. My last appointment in Australia was the large Victorian camp meeting at Nunawading, near Melbourne.

Here, as at other meetings, there was a record attendance, and we all enjoyed a spiritual feast together.

A day with Dr. Speck and with Pastor E. A. Reye, president of the South New South Wales Conference, in beautiful Canberra, Australia's capital city, followed; then back to Wahroonga, the division headquarters, for farewell and packing for home. Two days were spent with the workers and members in the garden isle of Tahiti. Here Marcel Bornert, the president of the French Polynesia Mission, bears on his heart a personal interest for each of his 665 church members and their families, and for those other 80,000 dwellers on the 65 inhabited islands to whom he longs so much to carry our Advent message.

I left the Australasian Division with a deep sense of gratitude for the fellowship and kindness extended to me by its leadership, its working force, and membership, and with a confidence that their united, devoted, undaunted service will, by the grace of God, ensure an immeasurable harvest in the soon-coming kingdom.

Centenarian Marks Ninety-fifth Year as Sabbath School Member

By George A. Campbell

Mrs. Elizabeth Judson Hardy Roberts, of Ventura Estates, Newbury Park, California, celebrated her one hundredth birthday on December 1, 1964. Many friends and children, up to the fifth generation, were present to share the happy occasion. Mrs. Roberts probably has attended Sabbath school longer than anyone else in the denomination—95 years.

Her father, John B. Judson, distantly related to Missionary Adoniram Judson, of India fame, traveled from Indiana to California during the gold-rush days in an oxen-drawn covered wagon train to search for gold. He was unsuccessful in finding gold, but was so enthusiastic about the new, beautiful Western country that he returned to Indiana to persuade

his relatives and friends to move out to California and start ranching.

The return trip took many months, being slowed by hardships, including an Indian attack. But at last all arrived safely and settled near a place now known as Bloomfield, California. The place grew rapidly into a prosperous ranching community. Among the travelers was a widow by the name of Mrs. Pettit, who had two sons and two daughters, one of whom later became Mrs. Judson in 1859. In 1864 Elizabeth Judson, our centenarian, was born.

In 1869 two missionary preachers, J. N. Loughborough and D. T. Bordeau, were sent out to frontier California by the General Conference to carry the third angel's message there. Leaving the East Coast for San Francisco by boat with their tent and supplies, they sailed for Panama, then traveled overland by foot to the Pacific Ocean, where they caught another boat to their destination.

A seeker after truth met the two preachers at the wharf and, learning of their desire to hold meetings, urged them to come to his home town of Petaluma, 40 miles north of San Francisco, to hold religious meetings. Elders Loughborough and Bordeau accepted the stranger's invitation. They pitched their tent, and raised up the first church in California.

Elizabeth's father, learning of the tent meetings in Petaluma, visited the two preachers there and invited them to come to Bloomfield. They responded and conducted successful meetings there. John B. Judson and his companion, together with others, accepted the message and were baptized. So the second church was organized in California. Elizabeth, only five years old, began attending Sabbath school with her parents.

"I remember so well," reflects Mrs. Roberts, "when father was baptized by Pastor Loughborough. Father was a very large man, and Pastor Loughborough so small, that some feared he would not be strong enough to raise father up out of the baptismal water, but he did."

Mrs. Roberts remembers Brother and Sister James White very well in their early visits to California, for they often stayed with the Judsons.

In 1875, for health reasons, the Judsons moved to southern California, locating in San Pasqual Valley among the Indians who inhabited that valley. There were very few white people living in southern California in those days, Los Angeles and San Diego being but small villages.

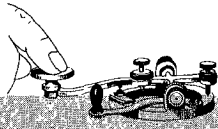
There were no Adventists in all of southern California. Before leaving Bloomfield, Mr. Judson was given lay ministerial credentials by Pastor Loughborough. He raised up the first church in San Pasqual while supporting his family by ranching.

Elizabeth Judson attended the little school at San Pasqual. Her teacher recognized her ability and prepared her to attend the only teacher's college in California at that time, at San Jose. In 1883 she began teaching in Escondido.

Elizabeth, during the years, was an active worker in church and Sabbath school endeavors. Scattering sunshine for a century is indeed an enviable record.



Mrs. Elizabeth Judson Hardy Roberts



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► F. L. Jones, secretary-treasurer of the Northeastern Conference, has accepted a call to serve in the same capacity in the South Atlantic Conference, with headquarters in Atlanta, Georgia.

► Francis F. Bush and his family have arrived in South Lancaster, where Elder Bush has assumed his duties as pastor of the Atlantic Union College church. He fills the position previously held by H. H. Mattison, who accepted a call to the Glendale Sanitarium. Elder Bush is a graduate of Atlantic Union College, class of 1934, and has served pastorates in the Southern New England, Florida, Illinois, West Pennsylvania, Ohio, South-eastern California, and Washington conferences. Prior to coming to the college

church he was pastor of the Green Lake church in Seattle, Washington.

► W. C. Whitten, who since 1960 has been publishing secretary of the Atlantic Union Conference, has accepted a call to connect with Loma Linda University in their development offices. W. E. Roberson, assistant secretary of the publishing department of the Southern Union Conference, was called to fill the vacancy left by Elder Whitten. Brother Roberson has had long experience in both union and local conference leadership and has already assumed his new responsibilities in the Atlantic Union.

► G. Eric Jones, president of the Greater New York Conference for the past six years, has accepted a call to connect with Loma Linda University as a field representative. The conference committee has named Lloyd L. Reile as his successor. Elder Reile is a graduate of Canadian Union College and Walla Walla College,

and began his ministry in western Canada in evangelistic and pastoral work, later serving as departmental secretary, first in the Alberta Conference and later in the Manitoba-Saskatchewan Conference. In 1943 the Reiles went to the mission field, where Elder Reile served as home missionary, MV, and educational secretary of the Colombia-Venezuela Union. Later he was called to the Inter-American Division office where he served as radio and Sabbath school department secretary. From 1960 until the end of 1964 Elder Reile was president of the Central American Union.

► Four new staff members have been called to Pioneer Valley Academy in New Braintree, Massachusetts. They are Mr. and Mrs. Clyde Newmyer and Mr. and Mrs. Arthur Esposito. Mr. Newmyer will serve as assistant principal, registrar, and guidance director. Mrs. Newmyer will be a part-time secretary in the business office. The Newmyers are presently employed at Grand Ledge Academy in Michigan. Arthur Esposito will teach French and his wife will teach in the elementary school. They are presently employed at Mt. Vernon Academy in Ohio. The addition of Mr. Esposito to the staff will enable Pioneer Valley Academy to offer four years of French. A modern-language laboratory is being planned for this department.

Bible Course Lessons in Braille

Shown here are copies of lessons from each of the 11 Bible correspondence courses available for blind and visually handicapped adults and children. At the top are boxes of Bible lessons recorded on long-playing records. The two lower rows contain Braille lessons. At the bottom are copies of three courses prepared for children. Some courses are nondoctrinal; others contain our testing truths. Church members can perform a real service for Christ by telling blind and visually handicapped people about these free courses, which they can secure from the Christian Record Braille Foundation, Box 6097, Lincoln, Nebraska 68506.

C. G. CROSS, General Manager
Christian Record Braille Foundation



Central Union

Reported by
Mrs. Clara Anderson

► The Wabash Avenue church in the Central States Conference purchased a nearly new church the last part of January, and it will now be known as the Grove Heights church. The first services were held February 5, Friday evening, with W. W. Fordham, conference president, as speaker. Sabbath morning F. L. Bland, associate secretary of the Regional Department of the General Conference, was the speaker. R. H. Nightingale, Central Union Conference president, was present for the opening services. Following the Sabbath services evangelistic meetings were held in the church for a week.

► On January 24 the church school at Wichita, Kansas, was dedicated. Charles DeHaan, school building committee chairman, reported on the accomplishments of the church and committees. L. G. Barker, Central Union educational secretary, took part in the dedication services.

► E. N. Dick, research professor of American history at Union College, was guest lecturer at the United States Air Force Academy in Colorado Springs, Colorado, February 22 and 23. Dr. Dick was guest of the history faculty at the academy.



Columbia Union

Reported by
Don A. Roth

► Shirley Hutchins, secretary in the public relations-radio-TV department of the Columbia Union Conference for the past six years, has accepted a call to become secretary to the president of the North Pacific Union Conference.

► A new staff member at the Columbia Union Conference is Ernest Runge, formerly with Columbia Union College. He will be responsible for maintenance of union conference-owned and operated properties. He takes the place of Dennis Bretzke who is now in private employment in West Chester, Pennsylvania.

► Seventeen evangelistic meetings have been scheduled for the first six months of 1965 in the Chesapeake Conference, according to Cyril Miller, president, and Bill May, coordinator of evangelistic activities. One of the meetings will be conducted at Reisterstown, Maryland, by the religious liberty secretary of the Columbia Union Conference, Arthur Kiesz.

► WMVO, in Mount Vernon, headquarters city of the Ohio Conference, now carries the Voice of Prophecy radio program every Sunday morning.

► Harold Green has been added as a part-time teacher in the business education department of Columbia Union College.



North Pacific Union

Reported by
Mrs. Ione Morgan

► The Missionary Volunteers of the College Place, Washington, area are drawing approximately 500 people to each of their Voice of Youth presentations in the village church. Ronald Smith was the lead-off speaker for the series, which will end in mid-April. Bill Cowin is music director. All speakers for the meetings are young people.

► Students of the church school in North Bend, Oregon, were winners in the community's fire prevention program conducted in all area schools. Carl Cosoley won a grand prize for a gadget demonstrating fire prevention. A first prize went to Marvin Humbert for his poster.

► Each Sabbath afternoon 25 people have been meeting in Salem, Oregon, to learn the sign language so they can communicate the gospel to relatives and friends who are handicapped. Mrs. Peggy Channing, who drives a round trip each week of 120 miles from her home in Vancouver, Washington, is the instructor. A convert of less than a year, Homer Buell, a deaf mute, has helped bring symmetry of timing and beauty of gestures to the gospel songs by means of the signs.

► Groundbreaking for the beginning of the long-awaited physical education com-

plex on the Walla Walla College campus took place March 1 following the chapel exercises. President William H. Shephard presided over the ceremonies. Program participants included E. S. Winter, chairman of the physical education department; T. S. Geraty, associate secretary of the General Conference educational department; and Dick Hart, ASWWC swimming pool campaign leader. First to be constructed will be the Olympic-sized swimming pool. Next will be an area to include two offices, storage, dressing rooms, showers, locker rooms, and balcony. Complete facilities will include a new gymnasium.

► Welfare centers are soul-winning centers. Eleven of the candidates baptized at the close of the Knowles-Hiner meetings in McMinnville, Oregon, traced their interest in our message to the welfare center where they had either helped or been helped, and in some instances both.

► A cooking school in the demonstration kitchen of the Butte, Montana, church was held recently by Mrs. John Boyd, Mrs. George Beech, and Wayne E. Moore. Total enrollment was 30—16 church members and 14 nonmembers. Five men were enrolled. The missionary book *Life at Its Best* was made available, and practically all the non-Adventists purchased copies.

► The cooking school sponsored by the Dorcas Society of the Walla Walla College church was attended by an average of 65 people. Mrs. Clayton Prusia was assisted by Mrs. J. D. Losey, and Mrs. J. F. Wright was receptionist. Unusual features were the lectures and demonstrations given two evenings by four seventh-grade boys who as Pathfinders had been earning Honors in cooking and advanced cooking. The boys were Richard Fearing, John Balharrie, John Bohlman, and Barry Horne.

► Consolidation of two major industrial operations of Gem State Academy was voted recently by the board of trustees. A new bakery building will be constructed to house two baking organizations that have been operating separately. Currently 34 students are working in the two related departments. Other physical improvements voted include expansion of the laundry building and erection of one or two additional teacher homes.

► After spending 15 years in youth work in the Oregon Conference, Ray Anderson and his family have transferred to the British Columbia Conference where he will head the MV and educational departments.



Northern Union

Reported by
L. H. Netteburg

► O. J. Ritz, who has pastored the Stevens Avenue church in Minneapolis for the past six years, has moved to Berrien Springs where he will be working on an advanced degree.

► Mrs. Ethel Comford, a North Dakota

member who lives in a nursing home and is confined to a wheel chair, has done her Ingathering work entirely by letter writing, and has raised \$36 by this means.

► Willard Phillips, pastor-teacher on the Cheyenne River Indian Reservation in South Dakota, and his wife, Betty, have two Sioux Indian boys living in their home. One of the boys has been asked to give a Bible study at an Indian village. The Indian people appreciate the Bible studies and meetings in their homes. At one Indian village the weekly Bible study came on Christmas night, but the people didn't want to miss a weekly meeting and asked for it to be held anyway. One of the greatest obstacles in helping these people is the liquor problem.



Pacific Union

Reported by
Mrs. Margaret Follett

► On Sabbath afternoon, March 27, at the Southern California Conference annual convocation, five young men were ordained to the gospel ministry. They are Bruce Dame, assistant pastor of the Santa Monica church; Jerry Davis, pastor of the Claremont church; Howard Flynn, pastor of the Wilmington church; Charles Mitchell, pastor of the Pasadena church; and Walton S. Whaley, pastor of the Sun Village church.

► Opening services for the new Culver City church were held March 13. Participating in the programs of the day were Clarence Kott, Pacific Union Sabbath school secretary; James Hardin, Southern California Conference Sabbath school secretary; Philip Follett, local home missionary secretary; Cree Sandefur, president of the Southern California Conference; A. G. Munson and A. W. Hamra, executive secretary and treasurer, respectively, of the local conference; and C. L. Duffield, conference evangelist who will begin an evangelistic campaign in the new church April 2.

► A Five-Day Plan was conducted in Vallejo, California, by members of the Pacific Union College American Temperance Society. Club president Larry Kromann reported that 45 persons gave up smoking as a result of the meetings. PUC students under the leadership of Larry Crane, assisted Dr. Byron Sanford, and Lester Bennett, pastor of the Vallejo church, in this presentation.

► New assistant publishing secretaries in the Southeastern California Conference, replacing Kenneth Wilbur who has gone to Hawaii and Ron Neish who accepted responsibilities in the Home Health Education Service office, are Arthur L. Kaspereen from the Northern California Conference and Warren Pancake, previously of the Central California Conference.

► J. D. Bolejack, formerly pastor of the Campbell and Cambrian Park churches in the Central California Conference, has accepted a call to the Fort Collins, Colorado, church.

► W. E. Beaman, singing evangelist of the North Pacific Union Conference, has accepted a call to become associate chaplain of the Paradise Valley Hospital beginning June 1.

► William Dopp, MV secretary of the Georgia-Cumberland Conference, has assumed his new responsibilities as MV secretary of the Southeastern California Conference.

► Edward S. Taylor, assistant manager of the Walla Walla College laundry, has been called to become manager of the San Pasqual Academy laundry.

► Ingathering funds in the Pacific Union Conference as of January 31, 1965, totaled \$925,883.95, a gain of \$11,672.90 over the previous year.

► The Southern California Conference committee at a recent session approved plans for a Filipino language broadcast in the Los Angeles area.

In Remembrance

ADAMS.—Walter Lee Adams, born Aug. 2, 1877, near Scottsville, Ark.; died at La Sierra, Calif., Jan. 24, 1965. He attended school in Keene, Texas, and for several years worked at the printing press at Keene. In 1902 he married Minnie Corwin. After teaching in church schools in Texas, he became Book and Bible House manager for the Oklahoma Conference, and remained five years. In 1915 he became the first educational secretary of the Southwestern Union Conference. He served also as educational secretary of the North Pacific Union and the Lake Union. In 1929 he became the first educational secretary of the Inter-American Division, where he remained until his retirement after 42 years of service. Survivors are his wife; daughter, Chloe Sofsky, of La Sierra; son, Ralph, of Los Angeles; three grandchildren; and a sister, Sophia Waters, of DeQueen, Ark.

ALEXANDER.—Mattie Carson Alexander, born April 3, 1872, in Missouri; died at El Centro, Calif., Dec. 21, 1964.

AMES.—Birdsley Lansing Ames, born May 23, 1875, at Utica, N.Y.; died at Paradise, Calif., Jan. 27, 1965.

ANDREWS.—Charles Henry Andrews, born March 6, 1899, at Belvidere, Ill.; died Nov. 23, 1964, at Mishawaka, Ind. He studied at Emmanuel Missionary College, and in 1914 married Blanche M. Greer. He spent some time in the colporteur ministry. His wife survives as well as a daughter, Marjorie Fries; grandchildren; and a brother.

ANDRUS.—Irene Andrus, born Nov. 11, 1886, at Freeport, Mich.; died Jan. 29, 1965, at Niles, Mich.

AZEVEDO.—Mary Azevedo, born Nov. 12, 1904, at Hornitos, Calif.; died Jan. 27, 1965, at Durham, Calif. Her husband, Manuel, survives.

BATTLE.—Turner R. Battle, born July 3, 1887, at St. Joseph, La.; died Oct. 25, 1964, in Philadelphia, Pa. He attended Oakwood College and spent more than 30 years in the literature ministry. Survivors are his wife; two daughters, Mrs. A. Kerr and Mrs. S. Porter; three sons, Turner III, Maurice T., a missionary in Ghana, West Africa, and Solomon; 11 grandchildren; two great-grandchildren; four sisters; and one brother. [Obituary received Feb. 21, 1965.—Eds.]

BEYREIS.—Louis A. Beyreis, born Sept. 4, 1871; died Jan. 22, 1965.

BROWN.—Carrie Hanson Brown, born Dec. 7, 1875; died Jan. 11, 1965, in San Diego, Calif. She was graduated in the first class at Walla Walla College. For 17 years she taught church school. Her husband, William B. Brown, survives, as do three daughters, Jean Lashier, Vivian Brown, and Irene Urner; four grandchildren; and three great-grandchildren.

BULLER.—Juanita Clarice Buller, born Feb. 8, 1920, at Somerville, S.C.; died Feb. 18, 1965, in Bakersfield, Calif. She completed nurse's training at the Mountain Sanitarium and Hospital, in Fletcher, N.C. In 1943 she married Dr. Wilmer Buller. They served in medical missionary service in Bolivia from 1947 to 1951. Survivors are her husband; two sons, John David and Robert Merrill,

both of Bakersfield; a daughter, Cynthia Lisa, of Bakersfield; her mother, Virginia Dunaway; and two brothers, Paul Dunaway and J. D. Durham.

CARROLL.—Dollie Pearl Parker Carroll, born Jan. 17, 1890, at Kokomo, Ind.; died at Bowling Green, Ohio, Jan. 20, 1965.

CAVINESS.—Clifford Taylor Caviness, born May 27, 1893, at Mt. Ayr, Iowa; died Jan. 14, 1965, at Chico, Calif. Survivors are his wife, Mae; and six children, Elder Lawrence C.; Dr. Donald L.; Dr. Theodore D.; Dr. DeWayne E.; Mrs. Calvin Layland, and Mrs. Darlene Kaderly.

CHRISTENSEN.—Herbert Christensen, born June 21, 1894, at Mahtowa, Minn.; died Jan. 16, 1965, at Denton, Tex. He graduated from Maplewood Academy in 1916. Following one year as a teacher, he entered the ministry in the Minnesota Conference, where he was ordained in 1922 by C. S. Longacre. Later he attended Union College. He married Alta Hilliard. He became home missionary secretary of the Minnesota Conference, then was a pastor-evangelist in Iowa. In 1928 he became superintendent of the South India Union Mission. Later he was president of the Western India Union Mission, covering a total of 11 years. Returning to the United States, he served as pastor-evangelist in the Wisconsin Conference, then as civilian chaplain at Camp Berkeley, Texas, during the war. For eight years he was pastor of the First church in Dallas. From Galveston, Texas, he accepted a call to East Pennsylvania. Following a brief retirement in California in 1960 he responded to a part-time pastorate of the Denton, Texas, church. His active ministry covered a period of 48 years. Survivors are his wife, of Denton; four sons, Norman W., of Dallas, Texas; Dr. Merton A., of Newark, Del.; Victor Roland, of Takoma Park, Md.; Elwyn L., of Glendale, Calif.; seven grandchildren; one sister, Olga Eyberg, of Duluth, Minn.; four brothers, Nels, of Elberta, Ala.; Dr. Otto Christensen, of Spring City, Tenn.; Dr. John Christensen, of Collegedale, Tenn.; and Emil, of Milwaukee, Wis.

CHURCHES.—Wayne E. Churches, born Sept. 11, 1915, at Milton Junction, Wis.; died at Hylandale Academy, near Rockland, Wis., Feb. 3, 1965. In 1936 he married Anita Moses. He was the accountant at Hylandale Academy at the time of his death. Survivors are his wife; two daughters; two sons; five grandchildren; his parents; one sister; and one brother.

CLAPP.—Henry H. Clapp, born Nov. 9, 1887, at Newfane, N.Y.; died Dec. 1, 1964, in Baltimore, Md. His wife, Mary C. Clapp, survives.

CLARIDGE.—Marie Ellen Klein Claridge, born April 13, 1923, at Tacoma, Wash. She graduated from Plainview Academy and attended Union College one year. She completed nurse's training at St. Helena, California. She obtained her B.S. degree at Walla Walla College, and was then employed at the Porter Sanitarium and Hospital, in Denver, Colorado. From 1953 to 1956 she was director of nurses at the Bangkok Sanitarium and Hospital, in Thailand. Then she was director of nurses at the Walla Walla General Hospital until she went to Loma Linda, where she obtained her Master's degree. She served as director of nurses and then became a teacher in the Portland Sanitarium clinical division. She taught until 1963, when she married David Claridge, who survives. Other survivors are five stepdaughters; two stepsons; five brothers; and a sister.

CLOUGH.—Ida A. Clough, born Oct. 7, 1883, at Joliet, Ill.; died Jan. 31, 1965, at Berrien Springs, Mich. Her husband, Earl A. Clough, survives.

DAVIS.—Sallie Brown Davis, born March 3, 1882, at Pricetown, Pa.; died Jan. 31, 1965, at Five Points, Pa.

DRUMMOND.—Daniel W. Drummond, born Nov. 6, 1885, at Plano, Tex.; died at Delhi, Calif., Jan. 18, 1965. His wife, Helen, survives.

GERLE.—August Frederick Gerle, born Sept. 15, 1897, in Nebraska; died Jan. 17, 1965, at Loma Linda, Calif. His wife, Gladys, survives.

GOLDEN.—Leila Barrard Golden, born Aug. 14, 1880, at Social Circle, Ga.; died Feb. 1, 1965, at Hayward, Calif.

GORTON.—Samuel Hiram Gorton, born May 5, 1896; died Aug. 6, 1964. For a time he taught at Loma Linda Academy. Survivors are his wife, Zella Lolita; five sons, Dr. Samuel, Professor William, Dr. Julius, Ralph, and Dr. Alfred; 10 grandchildren; four step-grandchildren; 11 step-great-grandchildren; a brother, Raymond; and a sister, Florence Davis. [Obituary received Feb. 12, 1965.—Eds.]

HALL.—Dyantha E. Hall, born July 4, 1886, at Tisdale, Kans.; died Dec. 10, 1964, at Winfield, Kans.

HAMILTON.—Harry H. Hamilton, died Jan. 17, 1965, at Riverside, Calif. He was a graduate of Walla Walla College. He was principal of Auburn Academy, Auburn, Wash.; and then president of three colleges: Southern Missionary College, Columbia Union College, and Southwestern Junior College. He retired in 1944 and had lived in the La Sierra area for the past 13 years. Survivors are his wife, Mary; a son, John T., who is public relations director of La Sierra College; a daughter, Evelyn Shephard of College Place, Wash.; two grandchildren; and five great-grandchildren.

HARDING.—Willie Randolph Harding, born

April 13, 1888, in Culpepper County, Va.; died at Orlando, Fla., Jan. 20, 1965. He is survived by his wife, Edwina Emma Harding.

HARE.—Alfreda D. Emerson Hare, born Dec. 1, 1889, at Lebanon, Kans.; died Jan. 1, 1965, at Takoma Park, Md. She graduated from Union College in 1913, and the same year married Dr. Robert A. Hare. When he was principal of Maplewood Academy for eight years, she was dean of girls and taught music. They moved to Takoma Park in 1938, when her husband became medical superintendent of the Washington Sanitarium and Hospital. Survivors are her husband; two sons, Dr. Donovan R., of Seal Beach, Calif.; and Dr. Gordon B., of Walla Walla College, College Place, Wash.; five grandchildren; and a brother, Burton Emerson, of Azusa, Calif.

HASH.—Nancy Rebecca Hash, born Jan. 17, 1879, in Iowa; died at Fresno, Calif., Nov. 21, 1964.

HINDS.—Delilah Alice Hinds, born June 28, 1874, in Logan County, Ky.; died Dec. 21, 1964.

HUDSON.—Floy Terry Hudson, born Nov. 5, 1893, at Rockville, Mo.; died at St. Helena, Calif., Jan. 26, 1965. Her husband, Roy, survives.

JONES.—John Richard Jones, born April 19, 1883, at Walnutport, Pa.; died at Walla Walla, Wash., Jan. 15, 1965. His wife, Beulah, survives.

JONES.—Shelvy Bertram Jones, born Jan. 20, 1916, in Missouri; died Feb. 19, 1965, at Bryan, Ohio.

KOENIG.—Minola Koenig, born Feb. 13, 1889, at Mexico, Mo.; died Dec. 10, 1964, in St. Louis, Mo.

LARSEN.—Jean Edith West Larsen, born Sept. 16, 1913; died Aug. 25, 1964, near Mexico City, Mexico. Her husband, L. O. Larsen, M.D., survives. [Obituary received Feb. 16, 1965.—Eds.]

MAYER.—Alfred Jules Mayer, born Oct. 11, 1879, at Denine, France; died Jan. 20, 1965, at Mountain View, Ark.

MC HAFFIE.—Florence McHaffie, born Dec. 5, 1910, at Vinita, Okla.; died at Chico, Calif., Feb. 9, 1965.

MELTON.—Augusta Wilmina Melton, born March 20, 1875, at Petosky, Mich.; died Dec. 10, 1964, at Tablequah, Okla.

MONTGOMERY.—Edward Earl Montgomery, born Nov. 10, 1894, at Fergus, Mich.; died Jan. 6, 1965, at Hot Springs, Ark. He was the son of Elder O. Montgomery and led the music for his father's evangelistic efforts. Survivors are his wife, Elizabeth; a son, Lowell; a daughter, Martha Ulmer; a granddaughter; his mother, Dora Montgomery; and a sister, Martha Odom, of Washington, D.C.

NASH.—George Lewis Nash, born Nov. 12, 1926, at Takoma Park, Md.; died Jan. 13, 1965, at San Pedro, Calif. His wife, Dorothy, survives.

NORMAN.—Charles H. Norman, born June 3, 1893, at Anegada, Virgin Islands; died Jan. 26, 1965, at St. Thomas, Virgin Islands. He served for one term on the executive committee of the Allegheny Conference. His wife, Anita Smith Norman, survives.

OLMSTEAD.—Ray Olmstead, born Nov. 11, 1906, at Bancroft, Mich.; died Nov. 30, 1964, at Noblesville, Ind. He married Lila Mae Rowley, and for many years was connected with the industrial program of our academies and colleges. These included Emmanuel Missionary College and Southern Missionary College. For the past four years he was manager of the Harris Pine Mills plant at Cicero, Indiana. Survivors are his wife; two sons, James and Ray Eugene; a daughter, Marilyn Parrish; and five grandchildren.

OTIS.—Leonard L. Otis, born Oct. 12, 1886, at Huron, S. Dak.; died Dec. 25, 1964, at Chico, Calif.

OTIS.—Olive B. Otis, born April 24, 1886, died Jan. 2, 1965, at Chico, Calif.

PARRY.—Roland C. Parry, born Dec. 6, 1939, at Westminster, Vt.; died Jan. 11, 1965, at Ayer, Mass.

PAULIK.—Pauline Zimmerman Paulik, born March 19, 1879; died Dec. 14, 1964, in St. Louis, Mo.

PENDRY.—Lula Garnet Paulus Pendry, born April 23, 1893, at Pullman, Wash.; died Feb. 12, 1965, at Placerville, Calif. Her husband, James A., survives.

PETERS.—George Edward Peters, born at Antigua, B.W.I.; died Jan. 30, 1965, in Philadelphia, Pa. He married Miss Ethel Espeut, and entered denominational work in the South, serving in tent efforts. After 12 years he became union evangelist, and in a single meeting baptized 245 persons. In 1922 he became pastor in Chicago, where he built the Shiloh church. There he added 500 members. In 1929 he became secretary of the Colored Department of the General Conference. The following year he went, at his request, to New York City, where he labored for nine years. There he began the largest Adventist Negro church in America. During his ministry he added more than 800 members to the Ephesus church. Next he pastored the Ebenezer church in Philadelphia for two and a half years. He was again elected secretary of the Colored Department of the General Conference,

which responsibility he carried until 1951. At that time he was given in addition the position of field secretary of the General Conference. He requested retirement in 1953 after having served the denomination for 45 years. Survivors are his wife, and sons and daughters by adoption.

PLINKE.—William Conrad Plinke, born Dec. 12, 1886, at Prentice, Wis.; died Jan. 26, 1965, at Loma Linda, Calif. His wife, Minnie, survives.

PRICE.—Rolland Ray Price, born Sept. 2, 1892, near Frankfort, Ind.; died Nov. 11, 1964, at Snohomish, Wash. He attended Emmanuel Missionary College and Southern Missionary College and did colporteur work in Georgia. In 1915 he married Lila Agnes Mundel, who survives. Two daughters also survive.

RANDOLPH.—Anna Louise Randolph, born at Huntsville, Alabama; died Jan. 7, 1965, at Springfield, Ohio.

RECK.—Dwight E. Reck, born Feb. 25, 1898, at Sioux City, Iowa; died Oct. 23, 1964, at Lancaster, Calif. He attended Union College and assisted in many evangelistic efforts in the Midwest. He served with the Loma Linda Food Company from 1945 to 1956. Survivors are his wife, Alene; a daughter;

three sons; and 10 grandchildren. [Obituary received Feb. 16, 1965.—Eos.]

ROBERTS.—Elizabeth Judson Roberts, born Dec. 1, 1864, at Bloomfield, Calif.; died Jan. 5, 1965, at Newbury Park, Calif.

SCHellenberg.—Susanna Schellenberg, born in 1886, in the State of Kansas; died at Loma Linda, Calif., Jan. 11, 1965.

Schnell.—Charles Livingston Schnell, born May 28, 1898, in Warren County, Ill.; died Feb. 6, 1965, at Manteca, Calif. His wife, Bernice Millard Schnell, survives.

Schultz.—Gertrude Ryan Schultz, born April 11, 1898, at Waverly, Neb.; died at Walla Walla, Wash., Jan. 24, 1965. In 1924 she married Harold A. Schultz, and assisted him for 35 years in his evangelistic and pastoral work. They labored in the Upper Columbia and Montana conferences and in Canada. Survivors are her husband; a son, Orville; a daughter, Margaret Moothart; and eight grandchildren.

SCOTT.—Pen Bower Scott, born Jan. 1, 1884, in Virginia; died in Sacramento, Calif., Jan. 29, 1965. His wife, Alphonse, survives.

SHELDON.—Frances Marion Sheldon, born Nov. 9, 1890, at Saguaiche, Colo.; died Nov. 14, 1964, at Gilroy, Calif. Her husband, Thomas H., survives.

SIMPSON.—Amy D. Williams Simpson, born June 8, 1884, at Bunker Hill, Mich.; died Dec. 30, 1964, at Auburn, Calif. She married Elder G. H. Simpson, and labored with him in Michigan, Illinois, and Oregon. Survivors are her husband; an adopted son, Ernest W.; an adopted daughter, Lucille Russell; and one grandchild.

SIMS.—Lillie Alice Sims, born Oct. 21, 1882, at Stevensville, Mont.; died Feb. 2, 1965, at Paradise, Calif. She married Elder George Sims, and together they labored in the organized work since 1907. Survivors are her husband; two brothers, Ray and James Crawford; and a sister, Martha Scott.

SMITH.—Lola Smith, died in Colorado, January, 1965, at the age of 71.

STONE.—Lodi Stone, born Oct. 9, 1888, in Switzerland; died Jan. 18, 1965, at Fresno, Calif.

TAYLOR.—George Taylor, born Feb. 26, 1893, in San Diego, Calif.; died Dec. 7, 1964, at National City, Calif. His wife, Mary, survives, as well as a son, Elder L. Taylor, and a brother.

TAYLOR.—Mabel Haynes Taylor, born March 17, 1899, near Hamby, Tex.; died at Riverside, Calif., Dec. 26, 1964. Her husband, James, survives.

THOMPSON.—Verne W. Thompson, born at Dinuba, Calif.; died at Highland, N.Y., Nov. 20, 1964. He obtained his B.S. degree at Pacific Union College, and his Ph.D. degree in 1955. He taught at the Hawaiian Academy from 1923 to 1929. In 1943 he became head of the music department at Emmanuel Missionary College. Survivors are his wife, Willa Culp Thompson; and daughter, Mrs. Charles Humrich, both of Sacramento. Other survivors are four grandchildren, and a brother, Dr. Julian Thompson.

VERHAEGHE.—Julia Verhaeghe, born Aug. 20, 1893, in Essen, Belgium; died Jan. 8, 1965, in Campton Township, Ill. Her husband, Rene, survives.

WALLACE.—Mary E. Wallace, born Sept. 22, 1874; died at Fresno, Calif., Sept. 25, 1964. [Obituary received Feb. 15, 1965.—Eos.]

WEISS.—George J. Weiss, born in 1882, in Bavaria, Germany; died Oct. 31, 1963, in Baltimore, Md. [Obituary received March 4, 1965.—Eos.]

WESTERMEYER.—William Howard Westermeyer, born Dec. 1, 1888, at Bison, Kans.; died Jan. 21, 1965, at Loma Linda, Calif. In 1919 he married Bertha Wernli, and in 1920 was ordained to the ministry. He spent 40 years in pastoral-evangelistic, home missionary, and Sabbath school work, laboring in Wisconsin, North Carolina, Georgia, Tennessee, the Alabama-Mississippi Conference, Oklahoma, and the Arkansas-Louisiana Conference. Survivors are his wife; a son, Dr. Vaughn Westermeyer, of Santa Barbara, Calif.; a daughter, Virgene Buck; nine grandchildren; three brothers; and two sisters.

WILBUR.—Edna Wilbur, born Oct. 25, 1899, in North Carolina; died in Jacksonville, Fla., Jan. 6, 1965.

WYATT.—Walter Wyatt, born March 20, 1883, at Paris, Tex.; died at Fresno, Calif., Jan. 19, 1965. He was a lay preacher for many years.

NOTICES

Literature Requests

[All requests for free literature should be sent to the mission or conference office of the area. They will then send on to us such requests as they feel are proper to honor. All literature requested through this column is to be used for missionary work, not personal needs. Mark packages: Used publications—no monetary value. Destroy if not deliverable.]

Pastor Edward Koch, 635 Bad Nauheim, Karlstrasse 30, Germany, needs a continuous supply of *Signs, These Times, Life and Health, Listen, Message, Liberty, and Review*.

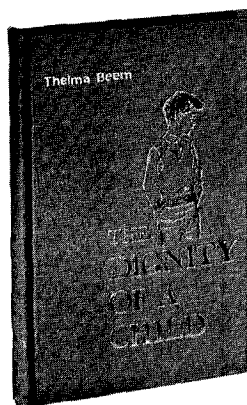
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A continuous supply of *Life and Health, These Times, Signs, Primary Treasure, Little Friend, Message, Listen, GO, Worker, MV Kit, Review, Instructor, Guide*, and books for the school library to Mrs. K. Seligmann, Box 51, Blantyre, Malawi, Africa, c/o South-East Africa Union.

Mrs. Luiningning I. Ibanez, c/o Tomas Barce-nella, Drykila, Fabrica, Occ. Negros, P.I., desires Bibles with concordances, flannelgraph pictures, *Gospel Melodies, Church Hymnal*, children's books, children's songs, MV, Sabbath school, and missionary materials.

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WANTED: *Signs, Life and Health, These Times, Message, Listen*, but no *Reviews, Workers*, quarter-



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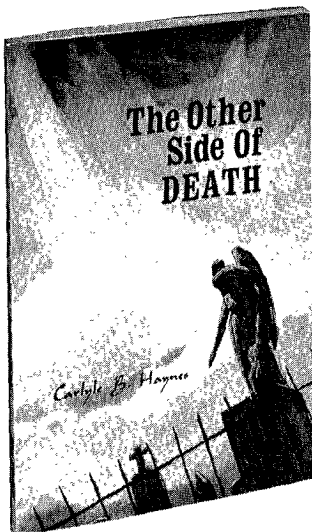
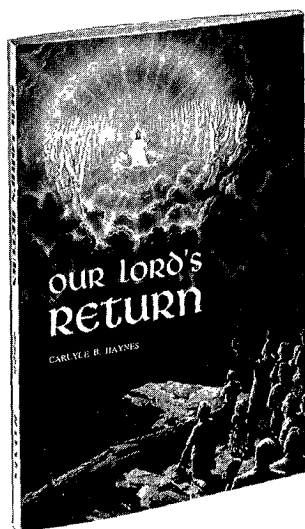
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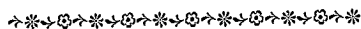
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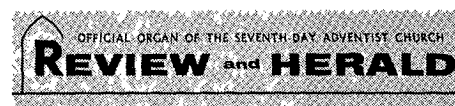
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REVIEW AND HERALD, April 1, 1965

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Missionary Magazine Campaign (special prices April through June)	April 1-30
Church Missionary Offering	April 3
Loma Linda University Offering	April 10
Health and Welfare Evangelism and Church Missionary Offering	May 1
Disaster and Famine Relief Offering	May 8
Spirit of Prophecy Day	May 15
Bible Correspondence School Enrollment Day	May 22



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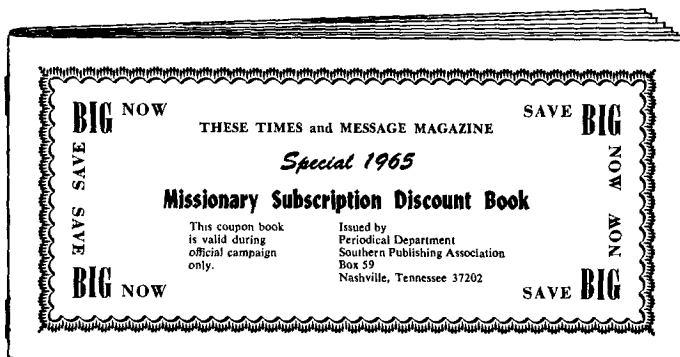
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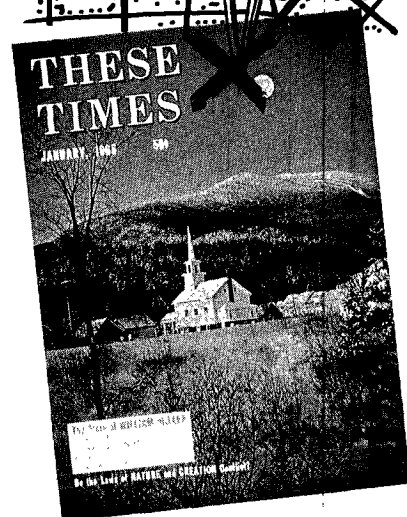
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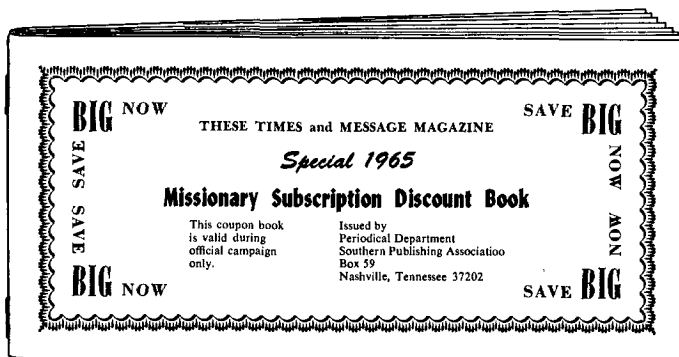
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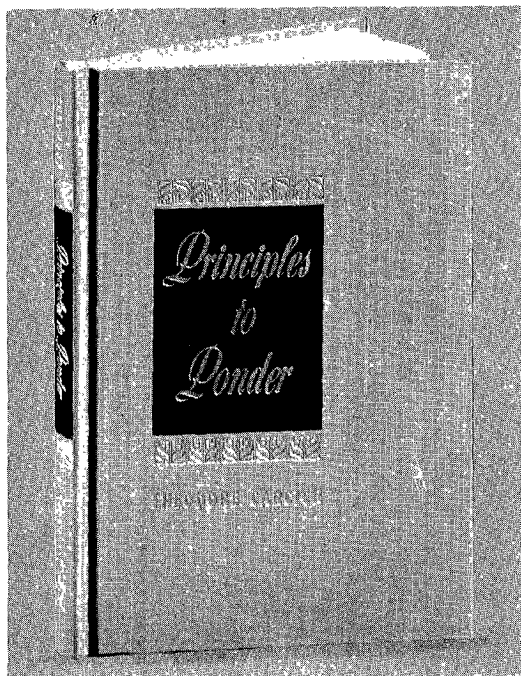
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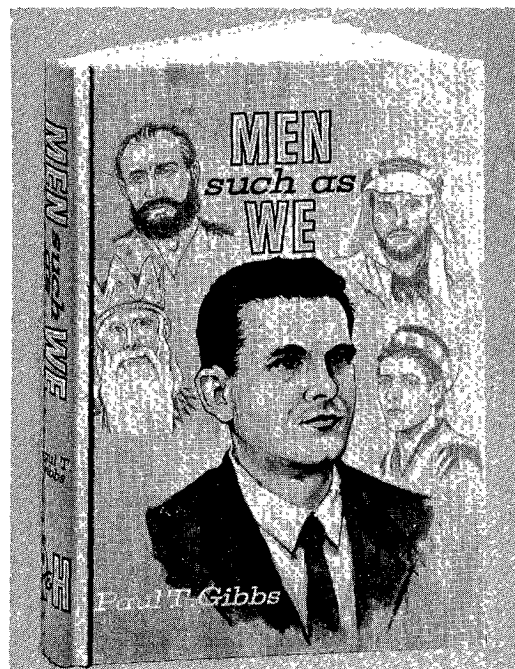
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News of Note

New Secretary of Trans-Africa Division

The General Conference Committee recently appointed M. E. Lind secretary of the Trans-Africa Division to replace W. Duncan Eva who was recently appointed an associate secretary of the General Conference.

Brother and Sister Lind have been missionaries in Africa for many years. He served as mission director in Uganda for 11 years, and following a period as Sabbath school and Missionary Volunteer secretary of the Northern European Division from 1954 to 1959, returned to Uganda and the East African Union where he was serving as president at the time of his call to the division secretarial post.

Brother Lind brings maturity and experience along with enthusiasm and zeal to this heavy responsibility in Africa.

DUANE S. JOHNSON

Tragic Drowning of Pastor Toribiong

Late Sunday evening, March 7, we received a cable announcing the death by drowning of Pastor Toribiong Uchel of the Far Eastern Island Mission. In a letter just received from A. E. Krogstad, secretary-treasurer of the mission, we have learned the following details: G. A. Haas, president of the Far Eastern Island Mission, flew from Guam to Palau on Friday, March 5, to conduct a Week of Prayer in the academy. On Sunday a group of workers, including Brethren Toribiong, Haas, and Russell Aldridge, proceeded by speedboat from Palau to Peliliu, an adjacent island, to survey our work. Pastor Toribiong was sitting in the front of the boat. When an unexpected, large wave hit the boat, he was thrown off into the water. Evidently he was stunned by the impact, for he sank without any apparent attempt to swim. Up until dusk that evening his body had not been recovered from the sea.

Pastor Toribiong had been in mission employ for many years since the war, and was ordained in 1956 at a mission session on Guam. The mission senses the loss keenly, inasmuch as he was our only ordained Palauan worker, and was in charge of the district of churches in the area.

CHRIS P. SORENSEN

Record Number of Baptisms in South America

M. S. Nigri, secretary of the South American Division, reports that 19,157 members were added to the church through baptism in 1964, thus surpassing by 1,157 their goal of 18,000. This is the largest number of baptisms in one year in the history of our work in South America. During 1965, the dedicated workers

and laymen hope to win and baptize 20,000 persons.

The year 1965 has been designated "Buenos Aires Year" by the Austral Union. This means that several strong national evangelists will combine their efforts on behalf of this great metropolis of more than 5 million people.

N. W. DUNN

Evangelistic Success in Mexico City

C. L. Powers, president of the Inter-American Division, writes with reference to the city-wide evangelistic meeting now being conducted in Mexico City by Carlos Aeschlimann of Argentina:

"On February 1, I had the pleasure of attending one of the evangelistic meetings in Mexico City and was very pleased with everything I saw. Carlos Aeschlimann has a pleasing presentation and has the confidence not only of the large corps of workers who are supporting him but of the church members who come from night to night. The previous day they had a baptism, which made a total of 200 souls won to the truth as a result of this effort. They are still pressing forward, determined with God's help to reach their goal of 500 souls won in Mexico City."

R. S. WATTS



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

WASHINGTON, D.C.—In a unanimous decision, the U.S. Supreme Court ruled that any person whose beliefs cause him to oppose war can qualify as a conscientious objector. It thus struck down a law that limited qualification to those who profess belief in a Supreme Being.

VATICAN CITY—*Osservatore Romano* warned that "the time has come for society to take positive action to discourage the production of undesirable films by passing laws which would punish offenders." Stressing the situation in Italy, the paper said that in this country only 54 of the 447 films classified by the Catholic Film Office last year could be rated as fit for general viewing. Of the total, it said, 108 were approved for adult viewing only, and 48 classified as suitable only for "educated" adults. It added that 86 were approved "with reservations," 82 were given a not-recommended rating, and 69 were condemned.

Weekly Broadcasts Pass 500 in South America

F. C. Webster, radio-TV secretary of the South American Division, reports that for the first time in its history the division is broadcasting more than 500 programs a week—505. This is an increase of 78 weekly program releases over last year's total of 427. Television carries our message six times weekly. Three of these programs are "Faith for Today," one is "This Is the Way," and two are "Learn to Live," with Pastor Edwin Mayer in Salta, Argentina. We thank God for this advance in South America.

J. O. IVERSEN

Smokers Dial Creates Large Interest in Seattle

The Smokers Dial, just launched in Seattle, Washington, is an outstanding success, according to W. H. Hackett, president of the North Pacific Union. He reports that never before have they seen such an interest. The large number of phone calls that poured in made it necessary to install three trunk lines to care for the inquiries. In one 24-hour period, 3,700 calls came in. A Five-Day Plan is to follow to meet the requests for additional help in breaking the smoking habit.

JESSE O. GIBSON

VATICAN CITY—Vatican Radio reported that 128 Roman Catholic priests, Brothers, and Sisters are known to have been slain by rebels in the Congo since that country's independence in 1960.

WASHINGTON, D.C.—Thousands of Washington area residents and tourists in the city formed a queue, at times two blocks long, to get a view of the historic Dead Sea scrolls on exhibit at the Museum of Natural History of the Smithsonian Institution. The 14 scrolls and fragments, lent to the U.S. by the government of Jordan, are cherished by scholars as some of the world's rarest and most venerated objects, and as the most important archeological find in recent times on Biblical history. In addition to the 14 scrolls and fragments are 30 artifacts dug from the Essene community of Qumran, situated along the Dead Sea more than 2,000 years ago. The caves near the community are now in Jordanian territory.

ST. LOUIS—A round-the-clock Protestant church center designed to minister to luxury-apartment dwellers, harried office workers, tourists, and urban derelicts will play a prominent role in riverfront redevelopment here. The center, sponsored by six Protestant denominations in the St. Louis area, will consist of a chapel, offices, counseling rooms, meeting rooms, and an outdoor garden.