

REVIEW

and Herald

May 6, 1965

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Adventist Youth Afire for God

By Lawrence Nelson

Associate Secretary, General Conference MV Department

THIS is a day of glorious victory for the worldwide MV program of youth evangelism. To date, 30,349 have been baptized as the result of MV Target 30,000. This achievement is worthy of the highest praise to our MV leadership around the world. With thankful hearts we praise God for His leadership in this venture.

God's MV army has joined hands with the pastors in total commitment to hasten the return of our Lord. This program of youth evangelism has just begun. It is the hope of the MV Department to raise the total to 60,000 by General Conference time in 1966.

For the first time in the history of the church youth from every division of the world field have participated in four youth evangelistic projects: Voice of Youth, evangelistic meetings conducted by the young people themselves; Operation Fireside, a systematic series of Bible studies on a rotation basis; Friendship Teams, carefully planned visits by our young people communicating the love of the church to needy souls in the surrounding community; and the MV branch Sabbath schools. Each of these methods has produced thousands of baptisms.

We rejoice when baptisms are attained through youth evangelism. "We receive only as we impart," Ellen G. White has said, clearly emphasizing that it is only as we share this glorious message with others that we ourselves receive the needed blessing to perfect Christian characters. MV Target 30,000 has the potential both of saving our youth and of providing the youth with what they are looking for—happiness and the transforming power of God.

MV evangelistic projects begun in 1964 now total 39,546. This includes 3,195 Voice of Youth series; 8,069 Operation Fireside projects; 12,826 Friendship Team projects; and 14,771 MV branch Sabbath schools started. The



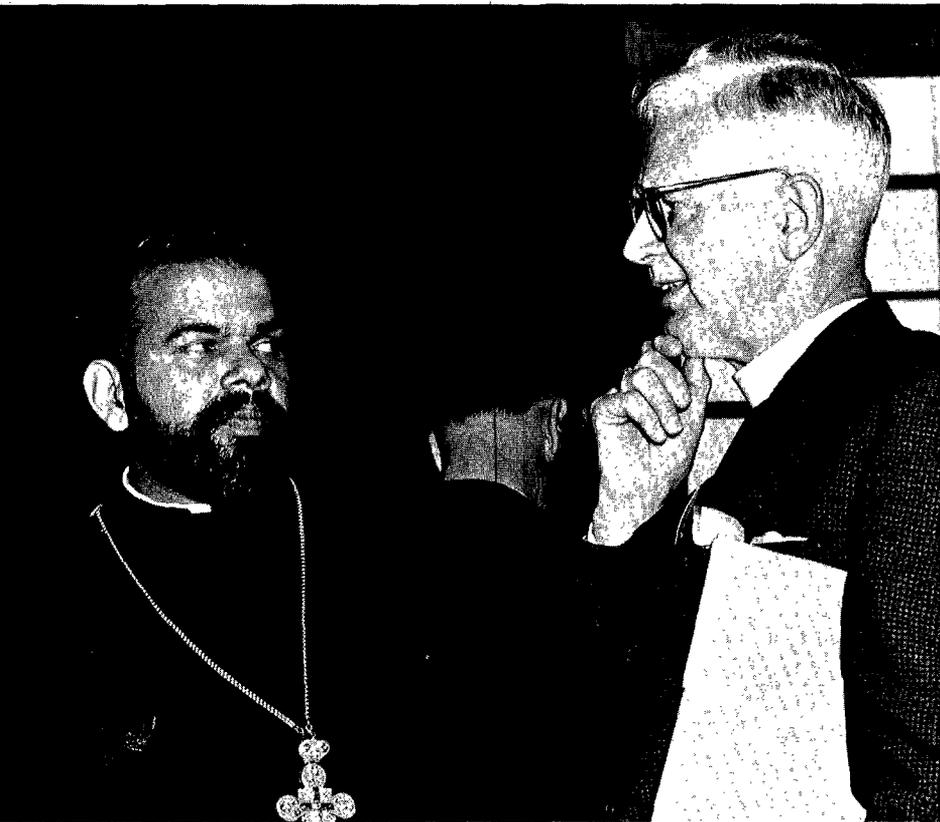
total baptisms from the four projects by divisions are as follows: Australasian 540; Central European 445; Far Eastern 7,896; Inter-American 4,528; Middle East 53; North American 3,166; Northern European 2,002; South American 1,079; Southern Asia 690; Southern European 950; Trans-Africa 9,000—a total of 30,349.

Francisco Siqueira writes of their experience: "What is it? Pentecost? Miracle? In nine separate places previously unentered, our youth organized Voice of Youth efforts that resulted in eight new groups and one church, with a total of 607 members! In South America, this is a Pentecostal miracle."

From the Australasian Division, R. A. Vince writes that they have been so pleased with the results of our young people's soul-winning activities that they have increased their baptism goal for this year from 500 to 600.

In the Inter-American Division, the Panama Conference has emphasized Operation

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PHOTOS BY JOHN RAY

Father Paul Verghese, a Syrian Orthodox priest, attended the Nottingham (England) Conference on Faith and Order. He is an associate general secretary of the World Council of Churches. With him is Bishop A. Michael Hollis, of Sheffield, England.

Unity or TRUTH?

By W. L. Emmerson

WHILE the plenary sessions of the Nottingham Conference on Faith and Order were dramatically lifting the lid off the basic problem of Christian unity, the various sections into which the work of the conference had been divided sought to bridge the gulf in the spheres of belief, worship, membership, and the ministry.

The section on Faith, for example, deliberated on whether the Christian faith is based solely on Scripture, as Protestants urge, or on Scripture plus tradition, as Catholics contend. The section on Worship wrestled with the problem of sacramental validity and the conditions necessary for intercommunion. The section on Membership studied the various patterns of initiation into the church, and the theological bases of infant and adult baptism. The section, All in One Place, discussed the problem of unity at the level of the local church. The section on Ministry faced the most difficult problem of all—the source of authority and the possibility of reconciling episcopal and nonepiscopal ministries in a reunited church.

When these sections presented their reports, during the last two days of the conference, it was evident that they were all moving in the direction indicated by the earlier plenary sessions—toward unity at almost any price, even at the expense of truth.

Bypassing the Basic Problems of Scripture and Tradition

The section on Faith decided to bypass the differing views on the authority of the Bible and the thorny question of tradition. It was content to note that some regard "the Bible simply as the Word of God," others believe that it "contains, or testifies to, the Word of God," and still others, that "the Bible testifies to the Word of God, whose authority is continuously mediated through the church."

"Such differences, however," the report goes on, "do not

necessarily constitute any barrier to reunion. It is sufficient that in the faith of the united church the Bible is regarded as a unique source for such knowledge of the living Word of God as the church possesses or will possess. The Bible is definitive of Christian thought and life and *within* such faith in the unique character of the Bible . . . the discussion will continue."

Similarly, differences on Scripture and tradition, "though important, are not sufficient to stand as barriers to unity. They do not separate us at the point of the central affirmation of our faith, and they can be better explored within a united church."

What Is "Central" to the Faith?

When the report on Worship was presented, we were told of "a remarkable convergence among scholars in this field, which is leading us to the great possibilities of mutual understanding and agreement on the nature and content of worship." The direction of this "convergence" was indicated when we learned that in place of the historic Protestant stand on the "centrality of the Word," there was developing "the common conviction that worship involves the activity of the whole people of God, clergy and laity alike, and that the Word and sacrament together hold central place in the church's worship." Farther on, the report moved still closer toward the basic Catholic doctrine of the centrality of the sacrament.

Coming to the section on Membership, we noticed the same readiness to bypass truth for the sake of unity. "We have to recognize," the report says, "differences that exist amongst us about baptism and the nature of the confession of faith. These, however, are issues that will be resolved as we draw closer together. In particular, we believe that in a united church the co-existence of patterns of initiation, including both believer's baptism and infant baptism, will lead to a fresh appreciation of the insights they reflect, without being destructive of the unity

we wish to attain, or compromising the question of achieving a common practice subsequently."

The truth is, however, that differences in the rite of initiation raise the whole question of the basis of entrance into the church of Christ. Infant baptism is based upon the unbiblical doctrine of the communication of grace apart from personal faith on the part of the baptized person. It is one of the gross errors that were inconsistently carried over into the Reformation churches.

The report on Ministry made even clearer where the policy of unity at almost any price would lead. As originally presented, the report stated that "one of the necessary marks of the apostolic character of the church is the historic ministry." It went on: "Through the centuries different patterns of ministry have developed, but we realize that, owing to the pressures of history and the sins of men, all are in some measure defective."

Prof. J. A. Whyte, of the Church of Scotland, was quick to point out that the language of the report had been condensed to such a point of ambiguity that it was dangerous. For brief as the statement was, the intent was clearly to underline the Catholic doctrine of historic episcopacy. And while it suggested that all the ministries represented at the conference were in some measure defective, it left the Anglo-Catholics free to believe that the Free Church ministers were defective in principle while theirs were defective only in lack of comprehensiveness.

No wonder Baptist Dr. L. G. Champion declared: "The report is based on theological propositions from which I must dissent," and Dr. J. B. Orr asserted forthrightly, "The ministry is a succession of the Word and the sacraments, not a historic succession."

The volume of opposition the report encountered resulted in a majority demand for a modification of it. As a result, the final draft was reduced to the neutral statement: "One of the marks of the apostolic character of the church is the ministry, which has been continuous throughout history." This was approved, but the discussion had left the strong impression that the report was intended to move the churches one step, if only one, toward the Catholic teaching of the visible continuity of the ministry through the centuries.

This deep controversy in the closing hours of the conference reveals the crosscurrents that disturb the non-Roman ecumenical movement. Nottingham made more evident than ever the "Catholic" Anglican pressure for the doctrine of the historic ministry as a necessary mark of the apostolic church, and the insistence that the only basis which can be accepted for reunion among the Reformation churches is a reconciliation of ministries that will "regularize" Protestant orders and bring them into the historic succession, preliminary to future union with the Orthodox Catholic and Roman Catholic churches.

Many Protestants, such as Dr. A. T. Houghton, believe that they should remain in the ecumenical movement in order to make their protest against its liberalizing and the Catholicizing tendencies. Others, like those of the Baptist Union of Scotland, recently withdrew from the World Council of Churches in order to bear an unfettered

witness to what they believe to be the faith once delivered to the saints. As time goes on, more Conservative Evangelicals in the British Council of Churches and the World Council of Churches will doubtless withdraw from the movement and join those who have already done so or who never united with it.

That the Roman Catholic observers in Nottingham were satisfied with the direction the conference took became evident when Dr. Cuthbert Rand, a professor from Ushaw, assured the delegates that the Catholic Church welcomes union among the non-Roman churches as a contribution to the ultimate goal of complete unity. That Anglo-Catholics take a similar view of the ecumenical movement is likewise evident from a letter from W. J. H. Cole in the *Church Times* in which he remarks: "It is paradoxical, but the pattern of unity is duality." By this he means that the trend of the ecumenical movement at the present time is toward two ecclesiastical "Catholic" blocs, non-Roman and Roman, which as time goes on will converge.

Foretold in Bible Prophecy

All this reveals the fact that the development of the ecumenical movement in the 55 years since the famous Edinburgh Conference of 1910 is precisely in line with the prophecies which depict the religious situation of the last days. In the thirteenth and fourteenth chapters of the Revelation, three great religious movements which would characterize the last momentous days of earth's history are clearly foretold.

In the first ten verses of the thirteenth chapter it is revealed that the papal "beast," after being wounded almost to death, was to experience a resurgence that would amaze the world. No one who has studied the history of the Roman Catholic Church from the fateful days of the French Revolution to the Second Vatican Council can doubt that these verses are having a dramatic fulfillment today.

In the latter part of the thirteenth chapter we are told that parallel with the resurgent "beast" there would develop an "image to the beast." As the former represents the recovery of power of the papal ecclesiastical system, the "image" to the beast must clearly refer to a contemporary ecclesiastical

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Dr. Maurice A. Creasy, of the Society of Friends (left), and two Salvation Army officers were among the Nonconformists attending the conference.



Why I Became a Seventh-day Adventist

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matthew 5:6.

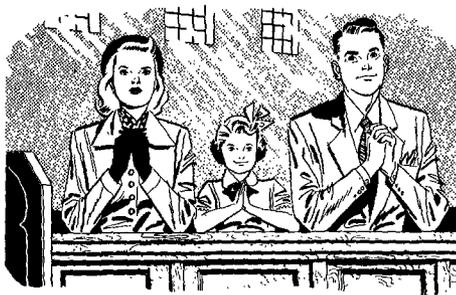
FOR years I had been hungry to hear the gospel preached, the gospel that tells us that although "all have sinned, and come short of the glory of God," there is hope for all (Rom. 3:23). I was hungry to hear a gospel preached that told men and women how they could be saved and could enjoy eternal life with the One who atoned for their sins on Calvary.

I was hungry to hear the gospel of the kingdom Jesus said He would set up and that would be preached to all the world just before His second coming; the gospel of the kingdom revealed to the prophet Daniel, that would stand forever, after this earth had been cleansed from sin and its effects; the kingdom where there would be no more sorrow, pain, or death, and where love would fill every heart (Matt. 24:14; Dan. 2:44).

At least five years before I knew anything about Seventh-day Adventists—aside from the fact that they keep the Sabbath instead of Sunday like most professed Christians—God began arousing me to my spiritual need. Up to this time, unknowingly, I followed the traditions of men more than the commandments of God, a thing Jesus warned against: "In vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9).

One day as I was reading Jesus' warning, God's Holy Spirit, who was sent to lead us into all truth, opened the eyes of my understanding, and I realized I was following the commandments of men in many respects. While thinking over the doctrines of my church this verse of Scripture came to me: "Repent, and be baptized." I knew that baptism always follows repentance, that it is a desire to bury one's old self and to "walk in newness of life" with our Lord (Rom. 6:4). I know now that baptism by immersion is a memorial of Christ's resurrection.

I then began to pray earnestly that God would continue to lead me to



the truth. I had been shown that infant baptism could not be found in God's Word, but that, like other man-made doctrines, it came from paganism. Paul said that in his time "the mystery of iniquity doth already work" (2 Thess. 2:7). Soon I was making plans to be baptized, for I realized that sprinkling a few drops of water on my head when I was only a few months old, before I had sinned or repented, was not baptism according to God's Word.

Before these plans were carried out a man knocked at my door. I know now that God sent him. After a few minutes I asked him in, and we talked of the things of God. We agreed on some things, but I could not agree with him on others. He was a colporteur, so I looked at his books, and bought one—*Christ's Object Lessons*. I found it made the meaning of the parables plain in a wonderful way. I also subscribed to the magazine *Life and Health*.

After the gentleman left I decided to find out from God's Word who was right about the things we could not agree on, and I prayed that the Holy Spirit would lead me. If I had been wrong all my life, I wanted to know it. It is wonderful how the Holy Spirit will remove the errors of tradition and lead us to the truth, when we are truly hungering and thirsting after righteousness. I found from God's Word that I had been wrong on every point, and I found there were other doctrines in my church that were only the traditions of men.

By this time I was beginning to realize how blind a person can be when he fails to apply the test found in Isaiah 8:20: "To the law and to the testimony: if they speak not according to this word, it is because there is

no light in them." I wondered why I had not tested the doctrines I had believed by God's Word before. I had been very much like the Pharisees—I had let tradition blind me to the truth.

A short time later a notice appeared in our evening paper, announcing a meeting to be held at the Y.M.C.A. on Sunday evening. It gave a list of hymns that would be sung. I had not heard some of them for years—hymns that tell of our need of a Saviour and of accepting His death on the cross as the atonement for our sins. So I went the first Sunday evening to hear those hymns.

After the hymn sing we were given an illustrated Bible study. It was the Christmas season, and the love of the Father in sending His Son was the subject. I was so helped and blessed that I decided to attend the next week. In fact, I attended all the meetings.

When the meetings ended, I had learned many things I should have known before through Bible study. I should have remembered that God said, "I change not." I should have known that God's Word tells us that the ten-commandment law will "stand fast for ever," and that it was the laws of ordinances that were "nailed to the cross."

I shall never forget my feelings the evening I attended the Bible study about the Sabbath. To think that all my life I had been keeping the day the religious power that puts itself above God (2 Thess. 2:3, 4) had thought to make holy (Dan. 7:25)!

I learned from God's Word that He did not leave it to man to establish His memorials. He tells us that the seventh-day Sabbath is His memorial of creation (Ex. 20:10, 11), and that baptism by immersion is His memorial of Christ's resurrection. I should have known that God never gave any church or man the power to change His laws.

Later, when I was taking Bible studies in my home, I was advised to do as the Bereans did in Paul's time. They "searched the scriptures daily, whether those things were so" (Acts

17:11). I now began to compare scripture with scripture.

From a child I have looked forward to the second coming of Christ. I well remember my father reading of His coming in 1 Thessalonians 4:16, 17 one morning at our family altar. I then went off by myself and prayed that God would let me live until Jesus came to take me to my heavenly home. The way the last-day prophecies are being fulfilled, perhaps it is His will that I should.

In the book of the Revelation of Jesus Christ, He tells how necessary it is to keep His commandments if we wish to spend eternity with Him. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). Jesus referred to the Ten Commandments and enlarged upon them in the Sermon on the Mount. He summed up the first four as our duty to God, and the last six as our duty to man (Matt. 22:37-39). Also, when James shows the need of keeping all of God's commandments, he quotes two of those given at Mount Sinai (James 2:10, 11).

I am sure that if I did not love God enough to try with His help to keep His commandments here, I would not be very happy where they will be kept perfectly throughout all eternity.

The most wonderful thing in my life is the blessed hope spoken of in Titus 2:13, 14: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

I have found out that the wonderful day is near, and that the last prophecy Jesus gave is nearly fulfilled—"This gospel of the kingdom shall be preached in all the world . . . ; and then shall the end come" (Matt. 24:14). I can hardly wait for the fulfillment of 1 Thessalonians 4:16, 17: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

When we have this blessed hope we just can't keep it to ourselves. We want others to be getting ready for that wonderful day too, not only for their own salvation but so that they will, in turn, tell still others.

Are you getting ready? If not, I hope and pray that you will.

A Letter From Our President

Dear Fellow Believers:

We are living in days when great prophecies are meeting their fulfillment in an almost incredible manner. Events are taking place before our very eyes that a short time ago--even a few months ago--seemed impossible. An example is the rapprochement between Protestantism and Catholicism. This is one of the significant developments of our day. For years we have been reading the prophecies of the Bible pointing to just such an unfolding of the prophetic word.

In The Great Controversy we have noted that Protestants of the United States will be foremost in reaching "over the abyss to clasp hands with the Roman [papal] power." For many decades the Catholic attitude has been to warn its laity away from Protestants and from their meetings. Priests in the past have had little or nothing to do with the Protestant clergy. Even the literature of Protestants was not to be received into Catholic homes. There have been not a few instances where Protestant books--ours among them, as well as Bibles--have been publicly burned. Now, suddenly, things have changed.

The church relaxes its restrictions and liberalizes its form of worship; always, however, making sure that no fundamental change takes place. It is something unprecedented for high Catholic churchmen to encourage their members, as do some, to attend Protestant services. The result of all this is that many Protestant leaders are deeply impressed and believe that the happy day of a united Christian body is not far off. The change that has taken place in the Catholic attitude is remarkable. To the student of prophecy, it is significant.

Protestantism has gone far toward clasping the hand of the Roman power across the wide abyss that, for centuries, has so sharply divided the two. Friendliness on the part of all Christians is certainly commendable, for courtesy and friendliness are Christian virtues, irrespective of difference of beliefs. But the readiness of so large a part of Protestantism to tone down its fundamental articles of belief, even relegating to the background once-distinctive points of faith that have made these churches what they are, is deeply significant. This change of attitude toward historic doctrines is not due to a conviction that the teachings do not square with the Bible, upon which Protestantism, through the years, has claimed to have built its faith. Rather it is due, in large part, to the desire "to get together," to reach friendly hands across the abyss. "Ecumenism" now has become the watchword of many churchmen.

Years ago meaningful prophetic words were penned, the fulfillment of which we see today: "In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following in the steps of papists. Nay, more, they are opening the door for the papacy to regain in Protestant America the supremacy which she has lost in the Old World."--The Great Controversy, p. 573.

For Seventh-day Adventists, all this has special meaning. Prophecy is being fulfilled. Again we are reminded that "the final movements will be rapid ones."

R. R. Finken

President, General Conference

The EXCAVATIONS

JESUS clearly foresaw the sufferings that would come upon His nation because they had rejected Him. On His way to Golgotha He turned to the women who followed Him and said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare" (Lukè 23:28, 29). This sad prediction was literally fulfilled during the months preceding and following the conquest of Jerusalem by Titus in A.D. 70. According to the Jewish historian Josephus, hundreds of thousands of people perished in the city during its long siege—through a dreadful famine, in the fratricidal civil war that raged in Jerusalem, and from the hands of Roman soldiers—while untold thousands were sold into slavery after the city was captured.

These sad events are generally well known, but few people are aware of the fact that the Jewish war did not end with the conquest of Jerusalem in A.D. 70, and that there were Jews in other places who continued to suffer because of their senseless resistance to the Romans. At that time there were still two fortresses in Jewish hands that refused to surrender to the Romans, and therefore had to be conquered separately. One of these was the fortress of Masada, which did not fall until May, A.D. 73, almost three years after the conquest of Jerusalem.

The fortress of Masada had been built on an isolated plateau 600 feet long and 200 feet wide, in the Judean desert, a short distance from the western shore of the Dead Sea. This plateau lay 1,000 feet above the surrounding plain, and was an ideal spot for a small number of determined defenders to hold off superior forces of attacking armies indefinitely.

The History of Masada

Most of our information on the comparatively brief history of Masada comes from Josephus, the Jewish historian, who has described in detail the great catastrophe of the first Jewish-Roman war. According to him, the fortress was first built by Jonathan, the Hasmonean high priest (161-142 B.C.), during the period of the Maccabean wars. However, it was not until the time of Herod the Great, known from the New Testament as the murderer of the infants of Bethlehem, that Masada began to play an important role.

When the Parthians invaded Palestine in 40 B.C., Herod, then governor

of Galilee, took his family to Masada while he went to Rome to obtain help for the embattled Jewish nation. In Rome he was made king of the Jews, after which he returned at once with Roman legions to reconquer Palestine. He found that his family, with a small band of defenders, had been able to hold Masada against a large besieging army. He relieved them, and in the next three years reconquered the whole country.

Knowing thus the value of Masada, Herod spent great sums of money to make it impregnable, as a secure place of refuge in case of an emergency. He built a palace, military barracks, and storehouses, and enclosed all of these structures with a double wall running along the edge of the plateau. He also covered the ground not occupied by buildings with top soil, to serve agricultural purposes, and constructed large cisterns for the storage of water, to make the place as self-sufficient as possible. Josephus claimed that Masada could have held out for a hundred years. Herod never needed Masada for the purpose for which it was built, because he never faced a serious rebellion during his life. But its impregnable nature was tested 75 years after his death.

When Judea was placed under Roman procurators in A.D. 6, a Roman garrison occupied Masada for 60 years. In A.D. 66, when the great Jewish rebellion, which led to the first disastrous war against the Romans, broke out, a band of fanatical Jews was able, by

a ruse, to overpower the Roman garrison and occupy the fortress. It then became the center of the Sicarii, a fanatical band of Jewish fighters. As already stated, the fortress of Masada was still in Jewish hands in A.D. 70 when the whole country of Palestine, including Jerusalem, had been reconquered by the Roman armies. Titus, however, considered his major work done when Jerusalem had been taken and destroyed. Therefore he left Palestine for Rome, but commissioned Flavius Silva, the commander of the tenth legion, to besiege and take Masada.

This was a difficult task, because Masada lay ten miles from the nearest spring, En-geddi, and even farther away from the nearest place from which provisions could be obtained. First, his army built a wall all around the foot of the rock on which the fortress lay, in order to make it impossible for any provisions to reach the besieged Jews at Masada. Also, several large military camps were erected to house the Roman soldiers, because it was obvious from the beginning that the siege would last for a long time. For three winters and two summers the siege went on. In the spring of A.D. 73 the patience of the Romans came to an end. They built an enormous sloping ramp of earth, 350 feet high, on the west side of the rock. This ramp is still visible. On top of the ramp they built a stone platform 75 feet high, where they erected a siege tower 100 feet high and several battering rams.

When, after days of pounding the stone wall at that point, the rams made a breach, the Romans found to their dismay that the Jews had already taken precautions against such an eventuality by strengthening that sector of the wall with wooden beams, behind which they had thrown up a thick fill of earth. While the stone wall gave way to the Roman battering rams, their war heads seemed powerless against the wooden and earthen palisade, which tended to become more solid as the rams pounded it. Therefore, the Romans bombarded it with firebrands and finally succeeded in burning down the wooden structure. Having done this, they planned a frontal assault on the fortress the next day.

Rain and Sunshine

By MRS. C. R. VESEY

The steady rain so gently falls
And soaks into the ground,
A wondrous freshness fills the air
There's hardly any sound.

And then the sun shines once again;
The mists have rolled away,
And distant objects look so clear,
And so transformed the day.

And so it is within our lives—
The sunshine and the rain—
'Tis God who overrules for us
The gladness and the pain.

By Siegfried H. Horn

of MASADA

This was not needed, however, because the next morning the whole fortress was in flames, and not a man was visible on the walls to resist the attack of the Roman legionnaires. The defenders were all dead. The fanatical Jews who had so stubbornly and heroically held out for almost three years, had during the night either committed suicide or killed one another after setting fire to the various buildings of which the fortress consisted. Only two women and five children of a total population of 960 were still alive, hidden in one of the subterranean tunnels. This was the heroic end of the defenders of the last Jewish fortress during the first Roman war.

The Explorations of Masada

The ruins of the fortress of Masada, as well as the remains of the Roman wall and of the several camps, remained for many centuries almost as they were left. They were protected from human destruction by their isolation in the Wilderness of Judea and by their remoteness from the inhabited parts of Palestine.

In modern times they were for the first time described by an American missionary, Samuel Wolcott, in 1843, one year after he had explored the site, together with the painter Tipping, who made the earliest known pictures of Masada. In 1848 the ruins were again examined by the American expedition of Lieut. J. W. Lynch. Other explorations followed. However, most of the early explorers spent merely a few hours at the isolated site of Masada in the Judean desert, and gave only brief descriptions of the ruins. In 1932 two German explorers, A. Schulten and A. Lammerer, stayed for four weeks at Masada, but directed most of their efforts to the installations built by the Roman army at the foot of the rock. Schulten pointed out the need of a thorough investigation of the ruins of the fortress and wrote, "One must only envy the future explorer of this fortress, for his task will be both many-sided and interesting, and the magnificent view is a rich reward in itself."

In 1955 and 1956 such an expedition was finally organized, consisting of scholars from the Hebrew University, the Department of Antiquities,

and the Israel Exploration Society. This expedition carried out excavations and topographical studies at Masada, and presented a rather detailed description of the many structures found on top of the rock. As more and more tourists visited the place in succeeding years, and picked up numerous antiquities from this vast archeological site, it was deemed necessary to carry out more systematic excavations and complete the work of the 1955-1956 expeditions. This has now been done in two additional seasons of excavations, both conducted by Prof. Yigael Yadin, who has accomplished his task with the help of a staff of 30 and some 200 volunteer workers. The first season lasted from October, 1963, to May, 1964. The Israeli Army built a special road to Masada to make access easier, and laid a pipeline for the supply of water needed by the expedition.

In the autumn of 1964, I had the privilege of spending an afternoon in Professor Yadin's home in Jerusalem, during which time he gave me a detailed account of the results of the first season of excavations and showed me photographs of the findings. The objects discovered during the excavations I later saw in the storerooms of the new archeological museum.

Herod's palace, which covered one and a quarter acres, contained a large throne room, living rooms, reception halls, service quarters, and workshops. Beautiful colored and fine black-and-

white mosaics came to light in the various rooms and halls. A synagogue was found, which consisted of a hall, facing Jerusalem, with three tiers of stone benches set along three walls. It is the earliest Jewish synagogue ever discovered anywhere. The storerooms contained large jars. Each room had been assigned to different products: wine, oil, flour, et cetera. The fortress walls were built in casemate style, which means that they consisted of two parallel walls with connecting cross walls, thus forming rooms between the outer and inner walls. The rooms served as living quarters for the defenders.

Some of the most interesting finds were made in these burned-out rooms, among which were fragments of Biblical books and of other manuscripts. The books Genesis, Leviticus, and Psalms are represented. One important manuscript discovered consists of fragments of the apocryphal book Ecclesiasticus, in Hebrew. Another manuscript is a liturgical song, also known from the Dead Sea scrolls of Qumran, which connects Masada with the Essenes of Qumran. Josephus says that one of the commanders of Masada during the Roman war was John the Essene. Hence, it is possible that the Essenes of Qumran, or at least some of them, fled to Masada when the Romans approached Qumran in A.D. 68. Furthermore, many inscribed potsherds, called ostraca, came to light, also silver-plated armor scales, weapons, many well-preserved Jewish shekels and other coins. One room contained the skeleton of a man, a youth, and a woman. The woman's skull was still covered with dark brown plaits of hair. Her sandals and numerous other objects of personal use were near her.

Since I saw this material, a new expedition has begun its work, in November, 1964, to complete the excavations of the remaining ruins of Masada. Newspapers have reported that during the latest excavations many additional objects of interest have come to light, among which is a sheet of papyrus three by five inches in size, containing the complete text of Psalm 150. Its text fully agrees with the Masoretic text used for the translation of our modern Bible editions. The papyrus, when found, was as white as when it was new, and the writing very clear. Eighty other inscribed objects and 300 coins have so far been found.

The expedition of Masada has shown once more that the archeological exploration of Palestine is far from completed, and that the ruins found in that interesting Bible country still contain many surprises.

[End of Series]

A Bible Quiz

The Heavenly Sanctuary

1. Of what was the earthly sanctuary a figure or model?
2. Who is the minister of the heavenly sanctuary?
3. By what comparison is it shown that the heavenly sanctuary will be cleansed?
4. At the end of what time period was the cleansing of the heavenly sanctuary to take place?
5. When Christ has finished His priestly mediatorial work in the sanctuary, what decree will go forth?

Answers on page 25

Unity or Truth?

(Continued from page 3)

system which will develop so closely parallel to that of the "beast" that it can be characterized as an "image" of it. When one ponders the trends in the ecumenical movement during the past half century and more, one cannot but see in it the fulfillment that is drawing these two great ecclesiastical systems—Roman and non-Roman—nearer and nearer together.

The fourteenth chapter of the Revelation reveals that as these two movements converge to produce the final apostasy, a third movement, which may well be described as God's ecumenical movement of truth, will bring together those who do not surrender their allegiance either to the "beast" or his "image," and who will be characterized by keeping "the commandments of God, and the faith of Jesus" (Rev. 14:12). It is in this ecumenical movement of truth that God's true people will be found. Today, the gathering call, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4), is already sounding through the earth.

God grant that in the day when the lines are fully drawn between the truth of God and the apostasy of 2 Thessalonians 2:11 we may be found on the side of God, of Christ, and of the everlasting kingdom.

[End of Series]

Youth Afire for God

(Continued from page 1)

Fireside, which is now bearing fruit. From this and other projects 254 were baptized.

MV secretary E. R. Chinnock of Japan writes: "It is of interest to note that the young people are conducting 331 branch Sabbath schools. This represents 90 per cent of all the branch Sabbath schools being conducted in Japan. Recently I visited Kheoshima, the southernmost church in Japan, for a weekend rally. On Sabbath afternoon I had the privilege of going along with the young people to visit their branch Sabbath schools. It was a thrilling and wonderful experience. The youth of this church conduct 14 schools with an average attendance of more than 400."

From the Central European Division comes word of 219 evangelistic projects with 9,550 persons attending and 445 baptisms.

In the Central Philippines, Pastor Charles Martin tells of a Voice of Youth effort with 40 preparing for

Fellowship of Prayer

"Prayers . . . Have Been Answered"

"I'm so very thankful for the prayers that have been answered in behalf of my daughter's family. My son-in-law has given up drinking, smoking, and swearing. My daughter is reading our literature and her Bible. May I ask you to pray for my daughter's health? The doctor isn't able to give her anything to improve her health. May God bless you."—Mrs. C., of Michigan.

"Thanks Be to God"

"I wrote to you about two years ago for prayers for my son. Thanks be to God and to you, they were answered, and he is now married to a lovely Adventist girl. Please pray that they may take more time to study the Word of God and the Spirit of Prophecy writings that they may be wise unto salvation."—Mrs. C., of Missouri.

"I come again in my great need for reinforcements in praying, especially for our two youngest children. . . . My husband has been watching Faith for Today and It Is Written on TV during the noon hour on Sundays. Will you pray that he will take these things to his heart and be converted? I wrote to you some years ago about our three older children, and they all have Christian homes now. I became discouraged before the Lord had finished answering our prayers for one daughter, but she has a wonderful Christian home and family now. I ask forgiveness for having lost my faith so soon. Thank you for your much-needed and appreciated prayers. May God bless you and the family prayer circle. It is good to pray together."—Mrs. F., of Minnesota.

"Prayer Surely Does Change Things"

"About three years ago I wrote asking for prayers for my daughter in California, that she would unite with the church and bring her children up in the right way. I am pleased to say that last October I witnessed her baptism. Her daughter is attending church school. I hope you will continue to pray that the little boy (now three) will also be able to attend church school. Many thanks for all your prayers. Prayer surely does change things."—Mrs. J., of Massachusetts.

"I sent my husband's name to you a few years ago. You will be glad to know he gave his heart to the Lord on his deathbed. I am so thankful for your prayers for him."—Mrs. W., of Michigan.

"I would like to let you know my joy. My children are going regularly to Sabbath school. Last Sabbath my daughter-in-law read the mission story. Glory and thanks be to the Lord! I am so happy to know that somebody is joining me in my prayers, and I hope and believe that God will work by His Holy Spirit on the heart of my daughter-in-law until she is willing to give her heart to Him. Also please continue praying for my other relatives. I thank you with all my heart."—Mrs. W., of California.

Missionaries Appreciate the Fellowship of Prayer

"About three years ago we sent my father's name to the Fellowship of Prayer. Last November, while on furlough, I had the privilege of baptizing him. He is 76 years old and very active. I have a son at Walla Walla and one at La Sierra. Both have a goal of returning to the Far East, one as a dentist and the other in business. Pray with us that they will be faithful and realize this goal in life. My wife and I appreciate the Fellowship of Prayer and faithfully participate each Friday evening."—Elder B., of Singapore.

A Husband Converted as a Result of a Severe Accident

"After 56 years of sitting alone in church I have the bright prospect of having my husband with me. As a result of an accident he has given his heart fully to the Lord. Will you offer your supplications, with mine, for his recovery? He is still in the hospital, but already he is trying to convince his specialist and others who come to visit him of the truth. . . . I asked for the wonderful privilege of having our last few years together in the truth, and praise God it has happened. My husband is very happy—just fairly bursts with joy in the message. Praise God."—Mrs. W., of Washington.

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.

Fellowship of Prayer

By LOLA TURNER

Sweet fellowship of prayer!
Our Saviour meets us there,
And He will save our loved ones;
So cast on Him your care.

"I will contend with him
That doth contend with thee;
And I will save thy children,"
Is His promise full and free.

Each one He will receive
If we will just believe;
So let us talk with Him each day,
And on the Sabbath eve.

baptism, and another 21-night evangelistic youth campaign with 22 joining the baptismal class. Fourteen branch Sabbath schools and three Voice of Youth efforts are operating in Cebu City, with a total of 53 baptisms.

MV secretary William Geary tells of conducting a baptismal service in Shelbyville, Indiana, at which five were baptized from an Operation Fireside and Voice of Youth series. Sixty are in attendance at the MV meetings in this little church of 42 members.

In South America the Friendship Team plan brought surprising results. The teams visited 135 homes and contacted 258 young people, with a net result of 152 baptisms.

Africa is ablaze with youth evangelism. In the Congo, where blood has been flowing so freely, our young people won 3,000 converts to the Lord Jesus Christ during the past year. Tanzania MVs achieved their goal of 1,000 converts. Their goal for this year is 3,695 conversions. The Trans-Africa Division was the first to reach its MV Target goal of 18,000 conversions, under the able leadership of P. H. Coetzee.

From Southern Asia word comes of a group of young people who were the first to respond to MV Target 30,000 in this division. With no money, they started in faith and personally raised the funds necessary to conduct a Voice of Youth meeting. Ninety Moslems were in attendance, and 40 received a Bible for attendance every night. Twenty-six were baptized, eight of whom were Moslems.

If the evangelistic potential of all our youth, and their energies and talents, are utilized to the full, the Advent message can be given to all the world in this generation. Our leaders everywhere can well take a new look at the results attained by involving the youth in an aggressive evangelistic program for God.



JEANIE MCCOY, ARTIST

"Come on, old man, hurry up! We can't keep this train waiting all day," the conductor said rudely.

A Story FOR THE YOUNGER SET

A Serious Mistake

By C. L. Paddock

THE train had stopped at a station, and when all the passengers for that place had gotten off, the conductor called, "All aboard." The people who were waiting started to get on. Among them was a man who was very lame. There seemed to be something wrong with one of his legs, and it was hard for him to get about. From his clothes, one might have taken him to be a workingman. He got hold of the handrails on the car and was having trouble getting up the steps of the coach.

"Come on, old man, hurry up! We can't keep this train waiting all day," the conductor said rudely.

The old gentleman blushed. The trainman had hurt his feelings. He was lame, but he was moving as fast as he could. He was silent, but hobbled into the coach and found a seat.

When the conductor went through the train to collect the tickets, one of the passengers said to him, "Do you know who that old gentleman is, whom you shouted to as he was getting on?"

"No, I don't know who he is, and I don't care, either," the conductor replied.

"Maybe you will care, though. He is

the president of this railroad, and you may lose your job."

The conductor went to the old gentleman and told him he was sorry he had talked as he did. "I thought you were just one of our customers."

"It doesn't matter who I am," said the old gentleman. "If you had been rude to anyone who paid a fare to ride this train, I would ask that you be taken from your job. You saw I was lame and needed help. You should have offered to help me instead of abusing me. I will not have unkind, discourteous men working for this railroad. If that is the way you treat people you'd better get a different job."

That conductor learned a lesson—a hard lesson, too.

One day President McKinley was riding on a streetcar. A poor woman who washed clothes for a living got on with a huge bundle of clothing. The seats were full, and no one offered to give her a seat. President McKinley got up, took her load, and helped her to his seat.

On this same streetcar was a man whom President McKinley had thought of sending to a foreign country to work for the United States. He was never sent, and people wondered why. President McKinley felt that if he did not have enough courtesy and kindness in his heart to get up and give an elderly woman a seat, he would not be a good man to work for us across the seas.

Kindness is important in every phase of life. Jesus considers every kind act as done to Him personally. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," He said (Matt. 25:40).

NOW that you've asked, I'll gladly forgive you!"
"I'll forgive him when he apologizes!"

"Why don't you follow Christ's counsel to forgive 'until seventy times seven' rather than expelling my son from school?"

Such are the statements we hear frequently—even from sincere, well-meaning (but poorly informed) Christians. Whether in mission administration, pastoral work, or as Bible teacher, I have observed many instances where the Lord's people—not just a few here and there, but great numbers—still fail to understand what Christ was teaching in Matthew 18 when He urged forgiving one's brother "until seventy times seven."

Several years ago in an examination given to 42 students in one of my college classes in Life and Teachings of Jesus, I asked the following multiple-choice question:

In Matthew 18 Jesus taught that true forgiveness is:

1. A perpetual state of mind toward one's enemy or toward any offender.

2. An act performed upon an offender's apology regardless of how often.

3. "An eye for an eye, and a tooth for a tooth" as the only satisfactory basis for forgiveness.

Here is a summary of the answers received:

12 persons (28.5%) checked No. 1.

25 persons (59.5%) checked No. 2.

5 persons (12.0%) checked No. 3.

Look at the question again. Which answer would you check as correct?

The third one obviously can find no place in our theological concept. That five students checked this would indicate that they were thinking superficially—if at all! Or perhaps it shows that some people will accept as fact anything so long as it is accompanied by good-sounding Scripture or quotations from the Spirit of Prophecy writings.

Turning to the first two choices, however, I am sure that with them we could divide almost any church in half. If 71 per cent of the students in my class, who only a few weeks before had participated in a thorough discussion of the entire chapter, selected the wrong answer, surely there are many others who also need to re-examine the true nature of forgiveness. Without question, most of the personal problems between brethren (let alone the world's many problems) exist largely because many of them do not comprehend, much less exemplify, the meaning that Christ intended to convey.

The people in Christ's day gener-

ally held that it was sufficient to forgive a person three times. Peter, wanting to show himself more magnanimous, suggested in his question the perfect number—seven. No doubt he hoped that Christ would commend him for his deeper understanding and insight. But Peter's answer to the problem was wrong. Likewise, our concept of the true spirit of forgiveness is equally wrong if we understand Christ's answer as meaning "many, many times" or "times without number" or the like.

True forgiveness is not a matter of mathematics. It does not involve counting or times or occasions. It is a permanent condition, or a state of mind. It does not depend on apology. An apology is an act performed as a result of a decision. But personal forgiveness is not a responsive act. It is not dependent upon an apology but upon the heart and mind being in a right state.

There is no question but that every offender needs to ask forgiveness for his wrong words or acts. This is for

IS FORGIVENESS AN ACT OR A STATE

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HARRY ANDERSON, ARTIST



his own good, his eternal salvation, and will help to re-establish the confidence of all concerned. But the state of forgiveness, which should in no wise be dependent upon an occasional action of the will or consent of the mind, bears no relationship to the apology. Note Christ's words in Matthew 18:35: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

We might illustrate forgiveness by comparing it with love. Love is not

By L. G. Storz
Pastor, Oregon Conference

OF MIND?

an act but an ever-abiding principle. I do not love my wife by the acts of kindness that I may shower upon her from time to time. Such acts are not love but merely evidences that my love for her is constant and is an abiding principle, as all true love is.

Honesty also is not exclusively an act but a continuous state of being. Am I honest all the time (24 hours of every day) or am I honest only when occasions arise that may tempt me in vain to be otherwise? I am not honest because I return some excess change—I merely reveal by this act that my heart and mind are of that nature. So it is with forgiveness.

We might offer other illustrations, but these should suffice to show that forgiveness is a correct state of mind toward all persons. The mind merely reveals or displays its true nature when confronted with wrongs—whether confessed or not.

If we erroneously believe that Christ intends that we forgive one another an indefinite number of times, we also believe that *between these times* (referred to in the "seventy times seven") Christ intends that we hold grudges (or be in an unforgiving state). An act of forgiveness rather than a state of forgiveness necessitates holding a grudge until apology is made. This is what most people do (if they forgive at all), but it surely is not in harmony with the true spirit of Christianity.

Hence it becomes clear that we are ever to practice a constant state of forgiveness toward all. Confidence toward offenders will certainly vary in harmony with the degree of the wrong involved and in harmony with the apologies made; but *forgiveness*, like

love and *honesty*, will be unchanging. If someone has swindled or cheated me in a transaction, I cannot trust him further in business matters unless he makes things right; but I must hold no grudge against him nor seek revenge. I cannot trust the word of one who has borne false witness against me—regardless of his motives.

But in Christ I must ever love and forgive him with no thought of revenge. Just as our prayers do not change the mind of God but harmonize our minds with His, so another's apology is not for the purpose of changing our mind from grudge-bearing to forgiveness. The apology, then, is to change the heart and mind of the one making it, and to put him in a state of mind so he can accept forgiveness, and in turn place himself in tune with Heaven's pardon freely offered to all.

How then does true forgiveness relate itself to the parent who has written to the principal or school-board chairman asking him to forgive a wayward student "seventy times seven"? The type of forgiveness called for here is legal forgiveness, not personal forgiveness. Christ was speaking in Matthew 18 of personal grudges and feelings and wrongs, and the way Christians should relate themselves to them. Violation of a nation's laws, of the rules of a school, or of the policies of an organization is quite different from the personal wrongs to which Christ and Peter were referring. The parent writing to a school may perhaps rightly appeal for leniency for his delinquent child, but to do so on the basis of Christ's words in Matthew 18 reveals that he does not understand the meaning of this passage.

Bountiful Rice Crop in Pakistan

By C. H. Hamel, President, Pakistan Union

A FEW years ago I was traveling with L. J. Tessier in the southern part of East Pakistan, much of which is under 10 to 15 feet of water most of the year. The land is free from water only two to three months, and during that time it is plowed and sown to rice. The farmers in that area grow a special kind of rice that is adapted to deep water. As the water rises the rice grows with it, the tops of the rice keeping above the water. It has been known to grow in water 20 feet deep.

Visiting our churches and church members in this area, we went everywhere by boat. The people live on small islands built up above high-water level. We made our way by boat through the rice fields. I noticed that in many places the rice was very thin, and in some places there was scarcely any at all. Then we came to a field of rice that gave promise

I have been chairman of committees that have voted to drop employees whose conduct was unbecoming to a Christian. I believe that the committee members took action with no personal animosity toward the offender; at times they did so with tears of love toward the unfortunate one. If a committee member votes while harboring evil emotions toward the one concerned, he should be dismissed from the committee, or at least his vote should not be counted.

I have been on administrative councils discussing problem students. I rarely believe in dismissing students from school, but when I felt that the situation was extremely serious (as did the other committee members) we voted to drop such a student (or to ask him to withdraw from school). We held no grudge against him. Christ's words "seventy times seven" apply to personal feelings for personal wrongs—not to legal or institutional violations or to sins against humanity in general. Police powers are ordained of God. Nowhere are we commanded to "forgive" such violators. In all our institutions the acts of punishment must at times be meted out by responsible committees or persons. But these punishments should never be voted because any on the boards or committees hold personal feelings against the evildoer.

Let us keep these two types of forgiveness clear and separate. Let us continually ask God to develop in our lives the habit of forgiving as Christ really taught—to be always in a state of forgiveness toward all. We can never succeed in loving our enemies until we understand true forgiveness in this light.

of a rich harvest. The other fields on all sides were almost bare. Where the rice was thin there was nothing but open water.

I asked Pastor Tessier why this particular field was so beautiful while the others surrounding it looked as though they had not been sown. He told me that this field belonged to one of our faithful tithepayers. The surrounding land belonged to non-Christian neighbors. The land was equally rich. The fields had all been plowed and sown at the same season. The seed was about the same. But what a difference in the crop!

The only explanation we could offer was that God had fulfilled His promise and had opened the windows of heaven and poured out a rich blessing upon our faithful brother. What a lesson this must have been to his non-Christian neighbors!



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



Gems From My Treasure Chest

By a Mother

IT IS raining tonight—not a steady downpour, but half mist, half rain, it slides gently down my windowpane. Around me falls the night, and in the dusk my room is lighted only by the hundreds of lights from nearby apartment buildings. Neon lights from commercial advertisements shine like iridescent jewels. As my thoughts slip idly from this and that, I am reminded of my jewel box. In the course of time I have placed many gems among my treasures. Unlike a queen I need no royal guard to protect the nuggets of gold from greedy fingers. The diamonds and pearls I treasure would be of little value in the ratings of an expert, and should a marauder stumble on them in his hasty search he would brush them aside with a careless hand. They came not from the mines of Africa, nor were they deposited on the seashore by restless waves tumbling in from the ocean.

"The road that leads to happiness—pray, where may it be found? Where love goes on its blessed way through each life's daily round." I open my box in reverie and out of it comes the essence of love, fresh from the heart of a very young lad. "Mother dear, mother mine, you are to me so good and kind. So true are you that no one could be truer." Written in typical childish scrawl, simple and short, my souvenir brings memories of sweet companionship when my boy and I were comrades and friends. I feel a new sense of gratitude for the guidance of a wise understanding woman who had urged me to "encourage the expression of love in children."

Time flew swiftly as a flash of light; as year followed year the childish scrawl became more legible. Poetry, they say, has a profound influence on the mind. My poetry is not brilliant or witty and is not particularly fluent, but each jewel glows with a steady luster.

"And so, dear Mother, I write this
A tribute to one good and true.
And someday to see you in heaven
When life's hard journey is through.
And thank you for all the instruction
That was given to me by you.
And someday, on this earth, maybe,
To make you proud and be true."
"YOUR LOVING SON"

This is no epic poem. It is the kind you can't buy, but it will live forever in my heart.

Finally, out of my chest I draw a treasure that came from the mission field thousands of miles away. It carried a message that lighted my way as through a fog, and brought happiness that perhaps was akin to the wonder of a child pressing his face against the window of a toy shop. "I don't suppose the day is too important, only as it serves to remind us of the passage of time and of the providences of God in sustaining us through another year of life. For me, Mother's Day serves most to remind me of the many hard years of sacrifice and selfless devotion that you put in on behalf of your children, to clothe, feed, educate, and above all to inspire them to noble aspirations in the service of our Lord. And it is for this I am eternally grateful. It is to this that I owe everything. In short, Mother dear, if in the kingdom I am ever asked what has been the strongest influence in my life I can answer without hesitation that it has been my mother."

My reverie is over and I put my gems, one by one, back into memory's box and quietly close the lid. A sense of need sends me to my knees from my chair by the window to thank One who also has a Son, for the deep and abiding joy that crowds round my heart.



EWING GALLOWAY

Mother— Queen of My Heart

By Jane Cover Crispin

There's a little white house in a tiny town—
I can see it in many fond dreams;
It shelters someone I love very much,
The fairest and nicest of queens.
Oh, she's not a ruler of vast domains,
Doesn't rule on a throne set apart,
But she means more than the world to me,
She's mother, the queen of my heart!

May God somehow give me the power
To repay her all that I owe;
She means more than gold and silver,
Or treasures of earth here below.
May He always keep the dear mothers,
And His richest blessings impart,
Is my fondest wish for the mothers today,
And mine, who is queen of my heart.

That Snowy-haired Mother of Mine

By Mrs. C. E. Beeson

She sits in the corner by grandfather's clock,
With work her hands never resign,
As she patches a garment or darns father's sock,
That snowy-haired mother of mine.

Serene, by the fire she patiently rocks,
Unheeding the passage of time,
As she looks o'er the leaves of the Book of all books,
That snowy-haired mother of mine.

Her hands have grown rough and her forehead is grooved,
Etched by the chisel of time,
But on heaven's fair pages her name is approved—
That snowy-haired mother of mine.

Come weal or come woe through the vista of years,
Come sorrow or rapture sublime,
Still the vision I see through the mist of my tears
Is that snowy-haired mother of mine.

Memories of Mother

By E. A. Crane

Bright were the hopes of yesterday
When mother's eyes were sparkling, gay.
I see her standing there so fair,
The sunlight glist'ning in her hair,
While round her on that summer day,
The children dance about and play.
A wee, shy girl and sturdy boy
Fill to the full her cup of joy.
She shares their pranks, their hopes, their fears,
And soothes away their hurts and tears.

The children once so very small
Are growing up so fine and tall;
And mother—then so young and fair—
Has streaks of silver in her hair.
But well she knows her task is great,

So tenderly she opes the gate
To wond'ring minds, and plants down deep
In every heart a faith to keep—
A light to guide if they should stray—
And bring them back to God's true way.

She's older now and growing weak;
The color's fading from her cheek.
She walks with slow, unsteady gait,
And pauses now and then to wait.
Her trembling hands have done so much
For all who've felt their tender touch.
And, little Mother, who'd dare say,
You loved not perfect all the way?
Your devotees who press around
Would gladly see your dear head crowned.

Today her task is fully done.
We've watched the years pass one by one.
Now while she lies so quiet and still,
We ask ourselves, Is this God's will?
Oh yes, for this brief, sweet repose
Brings full release from mortal woes.
And thus 'twill be till Christ returns
To make more real the hope that burns
Within our hearts on this sad day,
For then these clouds will flee away.

Our God will come, His silence break,
And to Himself the ransomed take.
With blazing train He'll split the sky,
And burst the tombs of saints who die!
Then in their flesh from earth's low sod,
They'll gaze into the face of God.
And, Mother, though we'll miss you much,
We say, Farewell, and wait the touch
Of Him whose hand still holds the key
To life and immortality!

Still our story is incomplete,
And will be so until we meet
In Paradise where, halo crowned,
Mother will stand with God's renowned.
There she'll be robed in shimmering white,
And we'll behold all glorious, bright,
That lovely face with radiant glow
Of endless life, God will bestow,
And once again in heaven above
We'll see the one that we do love!

A Tribute to Mother's Hands

By ELVIRA GRAEME

Today as I stood by my mother's coffin, I looked into her dear face for the last time; then I gazed at her hands, those hands that had done so much for me. How beautiful they were—wrinkled, old, careworn, and scarred. To others they would appear ugly, but to me they spoke of love, and that made them beautiful and almost glorious. Each wrinkle was endeared with memories of love—love and toil for me!

There were the months those hands held me in loving embrace when I nestled close to mother's breast. They changed my soiled clothes and bathed my little body. They washed and scrubbed and ironed so I would look my best. They cooked and baked and sewed as only a mother's hands can do.

When I was sick those hands rubbed my aching limbs and placed cold cloths on my feverish brow. Night after night, after mother had done her household work and cared for me, those hands bathed my aching head and nursed me back to health.

When I fell and bruised my knee it was those hands that carefully bandaged it for me. It was they that dried my tears and wiped away my sorrow and disappointments.

Day after day they were folded in prayer as mother asked God to care for me, her youngest child. Night after night they held the big Bible as mother read God's promises to me.

Mother's hands sewed my graduation dress and put love into each stitch. They pinned my class pin and patted my hair into place. They clasped my hand and clung to me as mother bade me farewell after my graduation. They held me tight as she wished God's blessings on me as I entered God's work.

Those dear hands have done so much for me! As they lay still and cold, clasped across mother's stilled breast, I beheld them for the last time! Beauty shone forth in each careworn wrinkle. To me they were the most beautiful hands in all the world—hands that never ceased their loving ministry for me!



Perfection in Christ—6

Two weeks ago we began a study of the perplexing disparity between the sincere Christian's aspiration to perfection in Christ, and his persistent falling short of the mark. This week we turn to counsel from the messenger of the Lord to the remnant church on the problem, both as a prescription for radiant spiritual health and as a safeguard against discouragement on the one hand and fanaticism on the other. (For convenience, standard Spirit of Prophecy abbreviations are used.)

Ellen G. White states the problem as follows: A healthy concern for one's spiritual condition leads all "who have known the pardoning love of Christ, and who really desire to be children of God" to "realize that their character is imperfect, their life faulty"; but, confronted by this disappointing fact, some Christians of limited experience begin "to doubt whether their hearts have been renewed by the Holy Spirit." SC 64. Sooner or later most of these find their way through to God's own solution to this universal problem. But in the experience of some this healthy concern gives way to a morbid brooding over their spiritual condition, and to misguided efforts "to obtain by faith so-called holy flesh," that is, absolute, sinless perfection, here and now. 2SM 32.

When a Sincere Christian Makes Mistakes

First let us ask, How does God regard the sincere, repentant Christian who aspires to live above sin, but who stumbles and falls before the onslaughts of the evil one? The answer is given: "Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God." SC 64. Failure on our part "does not make" us "less dear to the heart of God" (*The Faith I Live By*, p. 118). "While the followers of Christ have sinned, they have not given themselves up to be controlled by the satanic agencies." Of such the Lord says, "They may have imperfections of character; they may have failed in their endeavors; but they have repented, and I have forgiven them." PK 589. "When we are clothed with the righteousness of Christ . . . we may [still] make mistakes, but we will hate the sin that caused the sufferings of the Son of God." 1SM 360.

Next we ask, When can an earnest Christian expect to be immune to the onslaughts of Satan? When will his aspirations to perfection be translated into reality? When will he attain to absolute, sinless perfection? We are told that "sanctification is not the work of a moment, an hour, a day, but of a lifetime," and that "so long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained." AA 560. "We cannot say, 'I am sinless,' till this vile body is changed and fashioned like unto His glorious body. But if we constantly seek to follow Jesus, the blessed hope is ours of standing before the throne of God without spot, or wrinkle, or any such thing; complete in Christ; robed in his righteousness and perfection." ST, March 28, 1888.

To some who supposed it possible to reach a state of absolute, sinless perfection this side of the close of probation, the servant of the Lord once wrote: "To those who have tried so hard to obtain by faith so-called holy flesh, I would say, You cannot obtain it. Not a soul of you has holy flesh now. No human being on the earth has holy

flesh. It is an impossibility. . . . When human beings receive holy flesh, they will not remain on the earth, but will be taken to heaven. While sin is forgiven in this life, its results are not now wholly removed. It is at His coming that Christ is to 'change our vile body, that it may be fashioned like unto his glorious body' (Phil. 3:21)." 2SM 32, 33. "Let not God be dishonored by the declaration from human lips, 'I am sinless; I am holy.' Sanctified lips will never give utterance to such presumptuous words." AA 561.

When Christ is at work in our minds to will and to do of His good pleasure, we learn to think and act *from principle* instead of from inclination. "The righteousness of Christ . . . is a principle of life that transforms the character and controls the conduct. . . . It is the entire surrender of heart and life to the indwelling of the principles of heaven."—*The Desire of Ages*, pp. 555, 556.

Next week we will continue this study from the Spirit of Prophecy, with special attention to the means by which perfection in Christ can become a present reality in the life.

R. F. C.

Religious Side of Evolution—2

Time, the Miracle Worker

Learned churchmen started out to examine, and finally accepted, the evolutionary theory, because they wanted to be in harmony with the scientific age. Now, it is a laudable goal to seek to find harmony between all the aspects of truth. But we need to be very sure that in our search for truth we do not follow a wrong path and end up by letting go of truths we earlier learned. We think that is what theistic evolutionists—religionists who believe in evolution—have done.

In their quest for scientific truths they have forgotten that scientific men frankly confess that their theories, hypotheses, and speculations on any subject have to be kept within the framework of those explanations of the phenomena of nature that are called natural. The supernatural can neither be put in the test tube nor measured by a yardstick.

This is no indictment of the scientific mind. Actually, this scientific mood may be nothing more than a frank and humble admission of the limitations of the knowledge and ability of the scientists. But this limiting mood is a very important point to have in our minds when we are speaking about theistic evolution.

Why the Long Ages?

One of the very reasons that scientists have tended through the years to give a longer and still longer span to the history of our world is that a longer period seems needed in the endeavor to explain the origin and development of the world and all its inhabitants on a natural basis, that is, without the aid of the supernatural. Scientists can never be quite sure, even in their own minds, that the approximately 4 billion years that they now give as the age of the earth is adequate, but at least it presently seems to provide enough time for the interaction of various *natural* forces and phenomena

to produce the changes in the world necessary to provide us the kind of world we now have.

Now, theistic evolutionists, having committed themselves to harmonizing their theology with scientific beliefs, have trustingly gone along with the scientist back, back, back through the rolling years, and accepted the present 4-billion-year estimate for the age of the world. But what such churchmen evidently forget is this, that the scientists have rolled time back into the oblivion of the past in order to find what they feel is a rational, non-supernatural explanation for the world. That is, an explanation that calls for no action by God in the process of the making of the earth and its inhabitants. The churchman's dilemma is this: How can he insist that he is keeping God squarely in the picture through the 4 billion years, when scientists have set up the 4 billion years in order to keep everything exclusively within the framework of natural phenomena, which means that God is *not* in the picture?

Nor has the churchman any way of escape from the dilemma. For him to attempt to inject any evidence of God's taking part in the making of the earth, on the assumption that natural processes cannot account for all, is to part company with the scientists, who insist that all we need to do is to add a billion or two more years in order to compass everything within the natural framework.

Simply Add on Years

In an earlier series we quoted a scientist, George Wald, of Harvard, who sought to explain the origin of life in terms of natural phenomena by a proper combining of certain minerals and gases. He confessed it was most difficult to visualize how this combining could occur and thus set in motion for all time the action of that mysterious phenomenon known as life. We commend his frankness in confessing to the enormous odds against there ever having occurred the proper combination. But he transcends all the difficulties, all the impossibilities, all the incredibilities, by simply lengthening the time involved, which brings him to the lyrical outburst: "Time is in fact the hero of the plot. . . . One has only to wait: time itself performs the miracle." Dr. Wald also declared that we must either believe in spontaneous generation or "accept the alternative belief in special creation." There evidently is no other alternative.

Now, we bring no indictment against Dr. Wald. He is working within the framework and limits of the scientific world. If we interviewed him and suggested that he accept the alternative of special creation, he would almost certainly reply that the supernatural belongs to the realm of religion, and that he is not competent to speak in that realm. And there the matter would rest. He would continue to believe in spontaneous generation. After all, he is a scientist, and not a theologian.

The Fallacy of Theistic Evolution

But what shall we say of the theologian who calls himself a theistic evolutionist? Only this: Every stride he takes back through the ages, in an endeavor to walk in step with the scientists, is a stride away from a truly theistic explanation of our earth. If the scientists, with whom he wishes to agree, have finally carried him back with them to the point where they say it is possible to explain all the phenomena without bringing God into the picture, why not agree with them there also? There seems something a little tragic in the idea of a religious man's traveling back trustingly for billions of years because he thinks that the scientists have the truth, and that he is watching his great God at work, only to discover, in the infinity of the past, that the scientists took

him back that far in order to explain everything *without* God!

Remember, a great scientist assures us: "One has only to wait: time itself performs the miracle." And if God is so unnecessary, and everything can be explained on a naturalistic basis, if enough time is allowed, why be concerned about promoting belief in God, or giving obedience to His will, or indeed doing anything about God? The answer to that question is painfully evident.

And in that answer, we believe, is found the chief explanation for our present secular age. God has become, by the very logic of the evolution-believing theologians, so secondary, even so incidental, as to seem a wholly unimportant force in the universe. Why not let us eat and drink, for tomorrow we die? Surely a God so unimportant to our lives will not bring us into judgment, nor can He be expected to provide for us a life in a world beyond. Obviously, the classic idea of God, a Being all-wise and all-powerful, personally concerned about our lives, who stands above and beyond all the processes of nature, simply cannot be harmonized with the whole evolutionary philosophy.

F. D. N.

(To be continued)

The "Bloated Wealth" of Rome

To John the Beloved on the Isle of Patmos was given a vision of the temporal prosperity and commercial influence of "great Babylon." At the time, indications were few that from the small, poor church of the first century would grow an apostasy powerful enough to make the "merchants the world over" "rich on her bloated wealth" (Rev. 18:3, N.E.B.).*

Not so today. What the prophet foresaw has been strikingly fulfilled. A recent issue of *U.S. News & World Report* says that estimates of the Vatican's wealth "run as high as 15 billion dollars." Quoting *The Economist*, a British magazine, it declares that "the most conservative estimate . . . establishes the Vatican—or rather the Pope, for his rule is absolute—as far and away the world's largest shareholder, with a portfolio of quoted securities the world over totaling the equivalent of . . . 5.6 billion dollars." "This makes the Vatican 'an international financial power of formidable size, with realizable assets roughly equal to, say, the official gold and foreign-exchange reserves of France itself.'"

"Real estate holdings around the world and priceless art treasures have an even greater value than the securities. In Italy, alone, the Vatican holds large blocks of stock—and in some cases controlling interest—in two major banks and more than a dozen big businesses. "The Vatican could theoretically throw the Italian economy into confusion if it decided to unload all its shares suddenly and dump them on the market.'"

Wealth per se is not sinful, but is there not something faintly anachronistic about a religious organization being overly rich when it claims as its founder One who had not where to lay His head, One who borrowed an animal for His triumphal entry into Jerusalem, One whose sole possession to be disposed of at death was a seamless robe? Moreover, does it not seem strange that an organization with such fabulous material assets is the leading voice in demanding public money for private schools?

In the first century the apostle Paul declared: "The mystery of iniquity doth already work" (2 Thess. 2:7). What would he say if he were alive today?

K. H. W.

* *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

Reports From Far and Near



Pastor and Mrs. Henri Kempf, missionaries to the newly entered Republic of Togoland.

A New Country Entered in West Africa

By Maurice T. Battle
Departmental Secretary
West African Union

The Republic of Togoland is a small, independent nation on the west coast of Africa, north of the Gulf of Guinea. This country was a trust territory of the United Nations for many years. In September, 1956, Togoland became an independent republic within the French Union. Togoland lies between the Republic of Ghana on the west and Dahomey on the east. This country covers an area of 21,853 square miles and has a population of one and a half million. The official language is French.

For many years we have been compelled to list Togoland along with Upper Volta, Gambia, and Dahomey as unentered countries in the West African Union territory. The situation has now changed.

Early in 1964 our first missionary family entered Togoland. Pastor and Mrs. Henri Kempf are situated in the beautiful capital city of Lome.

At the end of the third quarter of 1964 we received the first Sabbath school report from this new mission field. After only a few months these faithful workers have an organized Sabbath school with a membership of 52. The offerings for the quarter amounted to Frs. 12.110 (U.S. \$49.42). These faithful Sabbath school members also gave Frs. 7.675 (U.S. \$31.30) in tithe for the quarter. We are confident that with this good beginning

great things are ahead for the progress of our work in this country.

On October 20, 1964, the Togoland Government officially recognized the Seventh-day Adventist Church of Togoland. Plans are now being formulated for the opening of our first school in this country.

To God we give the praise for another land entered with the gospel of a soon-coming Saviour.

Two From Kalinga Tribe Won to Adventism

By Todd C. Murdoch, President
North Philippine Union

In the North Philippine Union are five mountain province tribes known as the Benguets, the Ifugaos, the Bontocs, the Kalingas, and the Apayaos. Our work among these interesting people began in 1939, and since then many who live in these isolated mountain areas have responded readily and rapidly to the call of the gospel. Today in this mission there are some 1,443 Seventh-day Adventist church members from four of these tribes.

The large Kalinga tribe, however, has constantly and consistently refused all invitations to accept a new and better way of life.

Neighboring tribespeople who have ob-

served the work of Adventists have said that it would be impossible for a Kalinga to join a church that asks its converts to give up chewing *buyo* (betel nut) and the drinking of fermented wine. Recently a chief boldly boasted to a church worker, "You will never find a Kalinga joining your church unless you lower your standards."

Though the standards have not been lowered, some of the Kalingas are now joining us in preparation for the kingdom of heaven. The first two men of the tribe to accept the message are Joseph Baluga and Miguel Maglia, baptized recently by F. B. Berto. Joseph was won through a Voice of Prophecy contact and, like Andrew, he first found his friend and brother tribesman, Miguel. Both young men are now happily engaged in the colporteur ministry and are vigorously visiting the homes of their own people in preparation for a forthcoming evangelistic campaign. As soon as the heavy rains are over, Pastor Berto will begin. He will be the first Adventist minister to attempt this bold venture among the Kalinga headhunters.

Joseph and Miguel will be real assets to this preaching ministry. God has given them excellent voices and they are eagerly learning gospel songs that will have a special appeal to their own people. The fact that they both read themselves into this message is an indication that they are solidly grounded in the truth and are well able to defend their newly found faith.

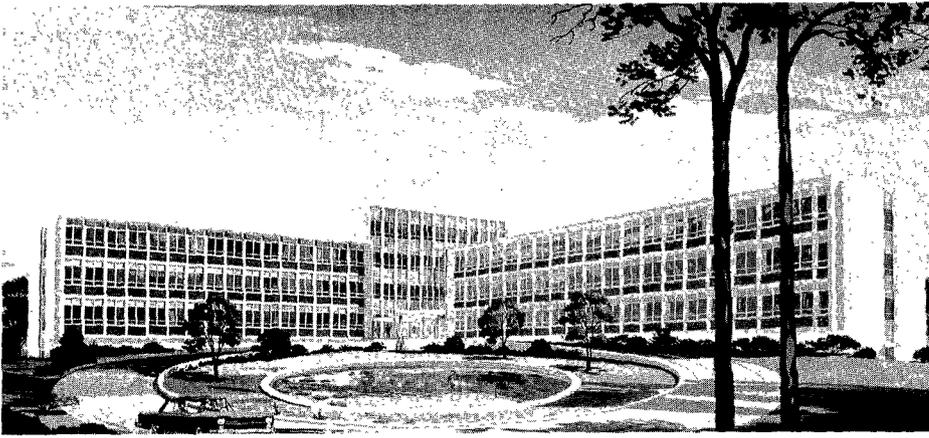
The men of the Kalinga tribe are sturdy and strong and their women are considered to be winsome. Their herds of cattle thrive on rich, virgin pasture lands, for the Kalingas have held onto the belief that if they cultivate the soil they will die.

For centuries past these people have taken keen delight in headhunting, not headhunting for money, but to prove their superiority as warriors. A local newspaper recently reported that one of these men was caught with a human ear in his possession. When such men kill, it is their custom to carry away some part of the dead body. Sometimes this is the head or fingers or ears. This is often done to prove to a wife-to-be that the murderer is a strong man and able to protect her. It is claimed that the women want to marry murderers. One man put it this way, "The killingest people on earth today may well be these Kalingas of the northern regions of the Philippines."

The cause of this killing is often *dagdags* (polygamy) and the fact that sometimes men illegally marry someone else's wife. Another cause is *bodong*, or sectionalism. If a Kalinga in a *bodong* is hurt or killed by the member of another *bodong*, retaliation is savage and bitter. Reprisals may continue in gruesome succession for many months.



Joseph Baluga (left) and Miguel Maglia, the first two men of the Kalinga tribe to accept the three angels' messages.



Artist's drawing of the New Madison Hospital. The main wing is now in use.

In most countries of the world today people are perturbed by the high cost of living, but the Kalinga is more concerned about the high cost of dying. At the death of a rich man it is common to butcher ten to fifteen head of cattle plus quite a number of pigs and chickens. Other weird customs are connected with a death.

If a man loses his wife by death, he is confined to his house for five to six months following the funeral. He is not allowed to visit in another village for at least one year, and the lonely man is not even allowed a haircut. Anyone caught disregarding these traditions is subjected to heavy fines.

Now that the challenge of the old chief has been met and Joseph and Miguel have responded to God's message, we believe that soon there will be many more from among the Kalingas coming with us to the kingdom of heaven. Prophecy says that the remnant will come from every tribe, and this includes the Kalingas.

Madison Hospital Holds Opening Day Ceremony

By Doris E. Noble, *Public Relations*

An opening day ceremony to celebrate occupancy of the main wing of the new complex at Madison Hospital was held March 23. Featured guests included the mayor of metropolitan Nashville, the first patient to be admitted to the new area, and Dr. J. E. Sutherland, son of the late Dr. E. A. Sutherland, who founded the hospital in 1908. Dr. Sutherland officiated at the ribbon-cutting ceremony, which also included a résumé of Adventist medical work in the South, given by LeRoy J. Leiske, president of the hospital board and of the Southern Union Conference.

The portion of the new hospital that opened March 23 contains 88 patient beds, ten of which are in a new intensive care unit. It accommodates enlarged ancillary services that will care for the expansion of the hospital from 174 to 300 beds, as well as administrative offices, medical records, kitchen, a cafeteria with a seating capacity of 150, a pharmacy, admitting offices, chapel, chaplain's office, and a gift shop.

The completion of this wing represents the major part of a master building program designed to replace most of the hospital's present physical plant. It has been accomplished at a cost of \$2 million. The final stage of construction will begin immediately on the second wing, which will complete the stem of the T-shaped structure and will cost approximately \$855,000. This wing will house patient beds and a physical therapy and rehabilitation center.

The new hospital features semiprivate, air-conditioned rooms, all-electric beds with push-button controls, instant communication with the nurses' station, and television.

There are 90 beds for psychiatric patients in addition to the 210 general beds that the hospital will contain when the building program is complete.

3,700 Pairs of Shoes Donated in Michigan

By W. M. Buckman
*Departmental Secretary
Michigan Conference*

As a result of an Ingathering contact with the Wolverine Shoe and Training Corporation of Rockford, Michigan, last year the Michigan Conference received 600 pair of Hush Puppy shoes for distribution to the needy through our health and welfare centers in the conference. By correspondence and telephone conversations with this same firm since the first of the current year, we made a new appeal for additional shoes to assist our welfare centers and units in better serving the children and youth who are constantly in need of durable footwear.

Late in March, Mr. Carter of Wolverine Shoe telephoned that they had reserved for us at their Grand Rapids warehouse more than 2,700 pairs of Hush Puppy shoes for our conference welfare program. These were picked up by Merle Ruskjer in our disaster relief van. The shipment completely filled the van.

The shoes were stored in the basement of our conference office in Lansing to be distributed on a first-come-first-served basis to our health and welfare centers, units, and Dorcas Societies. Three fourths of the shipment were shoes of all sizes for

children and youth of both sexes. The remainder were women's shoes.

As we were writing this article a further telephone call from Mr. Carter notified us that an additional 1,000 pair of Hush Puppy shoes, for men, were being assigned for our use. We picked them up April 1.

We are very grateful for this large contribution of shoes. We know that they will do much to relieve the suffering and pain of those who come to our centers and units in the coming months.

Youthful Soul Winners in Korea

By Robert L. Sheldon, *Manager
Korean Signs of the Times Publishing House*

High in the mountains of Kang Won Province in South Korea many young people are putting their spare time to work for the Lord. Most of these mountain people are poor and live on a diet of corn, barley, and sweet potatoes. Medical aid is scarce, and sickness often means prolonged suffering and death.

To help these people is the aim of the young people of the Moon Kok church. Mr. Hoong-Kyu Choi, 28 years old, is leader of the church and directs the missionary activities of this evangelistic team.

During 1964 Mr. Choi and his six helpers started four branch Sabbath schools. Early in 1965 they held lay evangelistic meetings for four days and a week-long Bible-study series. "We took our own corn meal and flour with us to this mining vil-



Hoong-Kyu Choi, selected by the home missionary department of the Middle East Korean Mission as the outstanding layman for the mission for 1964. He directs a group of Missionary Volunteers in conducting branch Sabbath schools and Vacation Bible Schools. Follow-up includes enrollment in the Voice of Prophecy Bible course.

lage," reported Choi. "The mine company let us use an office for our meetings, and average attendance was 140 adults. At the close of the meetings 93 took their stand to follow Christ. There are only 70 homes in this village, and we thought this was very good."

Mr. Choi's team members take the responsibility for the follow-up work in the community. The Voice of Prophecy Bible course is used to strengthen and train the new believers in the teachings of the Bible.

Telling of his experiences, Mr. Choi was very humble. "Our church members furnish us with all the tracts we can use. The team goes from home to home in the afternoon visiting the interested people and inviting others to the meetings. It's a thrill to hand a person a tract, watch them scan it, then hear them thank you profusely, 'Oh, this is wonderful. I want to know more!' This reaction spurs my team members on to work all the harder."

The pastor of the Moon Kok church lives 50 miles away. He has so many other churches that this small group is fortunate to have him visit them three times a year. He has never seen the branch Sabbath schools started by this young lay-evangelistic team.

The troubles that face these young people would seem insurmountable to others. Because their fellow church members are poor and cannot give them any financial support, they usually walk from place to place. To have something to eat when they get there, they take with them food from their own gardens and farms. When they give a Bible study they must have an extra Bible with them, for most of the mountaineers are not Christians and have never even seen a Bible.

Mr. Choi was asked about his plans for the future. "We are working toward establishing a branch Sabbath school in a new place each month of 1965. I worry about how we can make strong church members of these new believers. We must find some way to get Bibles for our converts. It is also of great concern to me that there are so many sick people and we have no way to help them."

Climbing the rugged mountain paths, these young people rejoice that they may use their time profitably. Their task is not easy, but they never complain. "We don't get paid here, but we'll get our reward, and it will be worth it all."

Mr. Choi was honored by the Middle East Korean Mission as the outstanding layman of the mission for 1964.

Food Service Institute Plans Improved Menus

By L. H. Pitton

Director of Public Relations
Washington Sanitarium and Hospital

Administrators and dietitians from several Adventist hospitals met at the Washington Sanitarium and Hospital, Takoma Park, Maryland, for the first Food Service Institute ever conducted by Seventh-day Adventists. The group spent four days, February 15-18, in experimenting and developing recipes of entrees and salads, taste-testing them for flavor, texture, and



Associate medical secretary **Dr. E. Rice** of the General Conference (center), and executive secretary **Albert Larson** of the Seventh-day Adventist Hospital Association, assist **Miss Rose Budd**, dietitian of the Glendale Sanitarium and Hospital, in preparing experimental recipes at the Food Service Institute held at the Washington Sanitarium and Hospital, Takoma Park, Maryland.

tastiness, and giving special attention to color, arrangement, and the attractiveness of each dish.

Under the direction of H. E. Rice, associate medical secretary of the General Conference, the institute aimed at upgrading and popularizing the vegetarian menu served in Adventist hospitals.

Color photos were taken of all servings selected as coming up to a high standard in both attractiveness and taste. Plans are to have these printed in full color, along with the recipes recommended by the Food Service Committee on hospital menus.

The institute that met at the Washington Sanitarium and Hospital was only the first step in the development of more attractive and delicious recipes. Other institutes are planned in other Adventist hospitals during the next three months.

Experimentation and testing in our hospitals are planned during this period, when recipes recommended by the members of the Food Service Committee will be utilized for patient reaction and evaluation. Recipes that do not measure up will be rejected. The objective of the Food Service Committee is to prepare vegetarian recipes that will not only be tasty and popular among the patients but that will aid in the restoration of health.

Working on the Food Service Institute committee were H. E. Rice, chairman; Rose Budd, dietitian at Glendale Sanitarium and Hospital; Marvin Midkiff, administrator of Memorial Hospital in Beeville, Texas; Mrs. Norma Medford, dietitian at Porter Memorial Hospital, Denver, Colorado; George Nelson, administrator of the Charles F. Kettering Memorial Hospital, Dayton, Ohio; Albert Larson, executive secretary of the Seventh-day Adventist Hospital Association, Hendersonville, North Carolina; H. S. Nelson, administrator, and Arleen Nelson, dietitian, both of the Washington Sanitarium and Hospital, Takoma Park, Mar-

land. Mrs. D. A. McAdams of the General Conference Medical Department was secretary for the committee.

Broadcasting the Message in Britain

By V. H. Cooper, Radio-TV Secretary
British Union Conference

Ever since the first crystal sets, there has been a monopoly on radio waves in Britain, held tightly by the government-controlled British Broadcasting Corporation.

For years the only commercial radio program beamed into Britain came from Luxembourg—and this only in the evening. In recent months five or six commercial radio stations have gone into action, from outside British territorial waters as they were unable to obtain from the Postmaster General a license to broadcast on land. Thousands—yes, millions—of listeners are listening to these stations—Radio Caroline, Radio City, Radio London, Radio Invicta, Radio Atlanta. Most are on board ships—Radio City is on an anti-aircraft gun tower in the Thames Estuary, nine miles from Whitstable, Kent.

The Voice of Prophecy was offered time on Radio City for a daily broadcast, and the first regular transmission was heard on Monday, February 1, at 6:30 P.M. on 188 meters. Reg Calvert, the manager, thought the programs were good, and as many people could not tune in to 188 meters, so low in the medium-wave band, he offered to put the Voice of Prophecy on the air at 9:00 A.M. on his second transmitter (299 meters).

In addition, Radio City broadcasts our associate program, Your Radio Doctor, as a public service. This features Dr. Clifford Anderson, of California. This program is going out daily at 6:00 P.M. on 188 meters and on Mondays, Wednesdays, and Fridays at 11:00 A.M. on 299 meters.

Radio City transmits with only 2 kilowatts of power and was said to have an effective radius of about 50 miles, but while most of the mail to the Voice of Prophecy has come from listeners in Kent, Essex, and East London, reports of reception have been received from Liverpool (200 miles), Edinburgh, Scotland (400 miles), and Belgium, France, Switzerland, and Finland. And the station's effective power is to be increased.

Letters indicate appreciation for the messages of the speaker, H. M. S. Richards, and the music of the King's Heralds. Announcer is Victor H. Cooper, who prepares the broadcasts in the London studio of the Voice of Prophecy. Mail is beginning to roll in to the Voice of Prophecy, 123 Regent Street, London, W.1., an address that thousands are hearing daily.

Victor Cooper is also speaker on a weekly broadcast from Radio Europe, a powerful transmitter of 2,000 kilowatts, and on Radio London, Sunday mornings at nine o'clock. This is a 50-kilowatt station heard over most of England and Wales.

Week of Missions Emphasis at Loma Linda

By Carl Sundin, Associate Secretary
GC Medical Department

The seventh annual Medical Missionary Convocation of Loma Linda University climaxed a week of missions emphasis at the university. The convocation banquet, held Sunday evening, March 14, was designated as the March event commemorating the sixtieth anniversary of the founding of the university.

Speakers for the program were Eldine W. Dunbar, associate secretary of the General Conference, and James M. Crawford, D.D.S., returned missionary on short furlough from Bangkok, Thailand.

Clarence E. Stafford, M.D., leader in organizing the missions emphasis program at Loma Linda University, introduced the various groups honored by this year's event. They were men and women under appointment for mission service, missionaries having just returned from overseas fields, university faculty members who have been missionaries, and students and others now on deferred appointment to overseas mission service. G. Gordon Hadley, M.D., co-chairman of the university medical missionary committee, was chairman of a panel of six that discussed the needs and challenges of overseas service. Many points of practical interest were dealt with. Members of the panel were Richard A. Nelson, M.D., F. Harriman Jones, M.D., C. Delmar Johnson, M.D., Edward T. Moon, R.N., Olive N. Vaughn, R.N., and Mrs. G. Gordon Hadley.

The Missionary Volunteer Societies of the University and Hill churches joined

the university in programs of missions emphasis over the weekend. Mrs. Josephine Cunningham Edwards spoke to capacity crowds at both the churches.

The Sabbath worship service at the University church, during which the Missions Advance offering was taken, was televised for the Southern California "Adventist Hour."

The week of missions emphasis started the previous Sabbath when the foreign missions committee of the School of Medical Alumni Association conducted the association's annual potluck lunch at the White Memorial church educational building for all missionaries and their friends. The occasion was under the leadership of C. Delmar Johnson.

Loma Linda University seeks in every way to keep before its students and faculty the challenge and need of the gospel program in all the world.

Condensed News

Adventist Youth Fellowship at Hinsdale, Illinois

The newly organized Adventist Youth Fellowship, of the Hinsdale, Illinois, church, served and entertained 76 parents and young people at their parent banquet held recently in Anna Pedersen Auditorium at the Hinsdale Sanitarium and Hospital. The dinner was prepared by the culinary department of the hospital and was served by the AYF members.

The program that followed was planned by the AYF program committee



Officers of the Hinsdale, Illinois, Adventist Youth Fellowship.

composed of Dennis Phillips (chairman), Mike Reiber, Linda Andrews, and Synnove Tillgren.

Lester Jones, AYF president, presented an outline of the organization of the club and its activities. "The AYF has been organized to plan religious activities, especially for Sabbath afternoons, and social gatherings for the youth of the Hinsdale church," stated Lester.

Tom Deutsch was master of ceremonies for the program that followed the banquet.

The Adventist Youth Fellowship was organized in December of 1964. The officers are: president, Lester Jones; vice-president, Keith Bowen; secretary-treasurer, Kathy Lovitt; assistant secretary-treasurer, Judy Saufl; religious-activities chairman, Eric Anderson; assistant religious-activities chairman, David Smith; social-activities chairman, Dennis Phillips; assistant social-activities chairman, Jim Jenks.

The AYF has sponsored a Sunshine Band, mission film, trip to the Museum of Natural History, prayer meeting for Faith for Today, and a trip to Garfield Park Conservatory to see a flower exhibit. The club also has held two social events at the home of Dr. C. L. Anderson.

MAURICE HOPPE

Burma Union Ordination Service



Three national workers were ordained to the gospel ministry at the time of the Burma Union constituency meeting in Rangoon. The three ordained were (left to right): U Pein Gyi, who for many years has held responsible positions in our work in the Burma Union and is now business manager of our Rangoon Seventh-day Adventist hospital; Ngul Kho Pau, pastor of the Tonzang village church in the Chin Hills; and U Shwe Hlaing, pastor of the Moulmein church.

C. B. Guild, treasurer of the Southern Asia Division, delivered the ordination sermon. W. L. Murrill, president of the Burma Union, gave the charge. B. H. Stickle, auditor of the Southern Asia Division, offered the ordination prayer. Kalee Paw, secretary of the Burma Union, extended a hearty welcome into the gospel ministry.

P. A. PARKER, Ministerial
Association Secretary
Burma Union

Smokers Dial Launched in Akron, Ohio

Smokers Dial has been launched in Akron, Ohio. Three seconds after Pastor Melvin Sickler dictated the one-minute habit-breaking message on the telephone-answering equipment the first call arrived. Within 48 hours more than 3,000 calls had come. Two electronic devices continue to answer night and day at the rate of 100 calls an hour.

After two successful Five-Day Plans at the University of Akron, we are making help as available as the telephone. More than 300 broke the habit during the sessions. By holding occasional reunions that we shall announce on Smokers Dial, we hope to help a much larger number to break the habit.

M. W. SICKLER, Pastor
Akron, Ohio

Ranger Park Inn Holds Open House

Santa Anna Medical Center held open house on Sunday, March 14, for its new 40-bed nursing-care home. This is the first unit of a major rebuilding at the medical center's new site on the Ranger Park property east of Santa Anna.

The 40-bed nursing-care home is to be followed by a four-doctor clinic, a 30-bed general hospital, and a 30-bed convalescent hospital. Construction on the doctors' clinic and the 30-bed general hospital is to begin within 90 days.

Charles M. Henner, M.D., and his wife are making the expansion program at the center possible. The Texas Conference will continue to operate the hospital facilities in the new center under the same arrangement as in the old property. Santa Anna has been operated as a Texas Conference institution since 1955.

The new nursing-care home, named Ranger Park Inn, opened with a patient census of 23. From the reservations coming in, it is expected that the new home will be filled shortly, according to administrator Fred Murray.

ALTUS HAYES, *Medical Secretary*
Texas Conference

Second Class Capped at Bangkok Sanitarium

The second class of practical nurses was capped recently at the Bangkok Sanitarium and Hospital. The 32 members of the class (the largest class capped to date) were addressed by Gumjorn Siriratprapas, pastor of the Haadyai Seventh-day Adventist church, who compared their hands to the gentle hands of Florence Nightingale and the ever-helping hands of Jesus. The director of the school of practical nurses, Mrs. Reuben Sprengel, presented the class to Dr. Louis G. Ludington, the medical director of the Bangkok Sanitarium and Hospital, who in turn charged them as they join the medical team of doctor and nurse to give service above reproach to their patients.

JEANE PERKINS, *PR Director*
Bangkok Sanitarium and Hospital



Mohan and his mother of South India. Though his leg had been amputated, he was singing "Roll, roll your burdens away."

AVENUES TO *Reading* *Pleasure*

By H. M. TIPPETT

The mood of our age is not congenial to Enochs who would walk with God. Men who come to eminence through a life of moral rectitude are looked upon with suspicion, even as Job was regarded by his comforters. We live in times when it is easier to commemorate great piety than to duplicate it. We find a certain spiritual exaltation in singing about the martyrs who "climbed the steep ascent of heaven," but we shrink from the "peril, toil, and pain" that was the price of their spiritual leadership. We read Luke's glowing account of the early church as he portrays the moving drama of the acts of the apostles, but we are satisfied if our experience is only a blurred photostatic copy of their militant faith.

How can we change from apathy to enthusiasm in the things of God? What can we do to kindle anew the revival fires in our hearts, so that the warm radiance of Christ's love may be transmitted to those within the circle of our influence?

When John Wesley felt the strong movings of God's Spirit in the old Aldersgate Street church in London, so precious was the experience that he initiated a program of lifelong devotion sustained with prayer and Bible study and the daily reading of inspirational books. At 60 years of age he was presented with a carriage by his friends. He promptly built shelves on the walls of the vehicle and filled them with books. Thus, though always on the move, he was reading and thinking and planning for the 30,000 sermons he preached and the hundreds of pamphlets he wrote.

What do you have on your book-

shelves to minister to your devotional moods? Let me suggest this new paperback *Communion With God*,* a compilation of lessons gathered by the St. Helena Sanitarium church for the School of Prayer it conducted with success a year or two ago. It presents answers from the Bible and the writings of the Spirit of Prophecy to 52 questions of vital importance to happy Christian living. Nothing could be finer than to put this into the hands of every church member for weekly participation in a School of Prayer in your church. It provides material for 52 prayer-meeting discussions. \$1.25.

In *Wings of Faith** you will hear Josephine Cunningham Edwards telling one of her inimitable stories that warm the heart and purge the soul of sin's dross. Orphaned as a child, Emerson Chadwick became a wretched pawn in the slatternly-kept home of distant cousins. Poverty, injustice, heartbreak, were his daily portion. Struggling for respectability, he obtained a job and saved a portion of his earnings with which he hoped to set up a small business. When these were stolen, he ran away, and there is where the splendor of his life begins, falters, and ultimately triumphs. Read this true story to restore your faith in God's care for His own. Hand it to someone who has lost his way, and watch the transformation it may make. A 95-cent paperback.

A love for books must be instilled in children as soon as they can identify persons and objects in a picture. Mrs. Degering's lovely set of Bible stories for primary boys and girls cannot be praised too highly for appealing to the wonder of children. Book 6 in *My Bible Friends** is the latest in the series and is about Elijah and Elisha and the women who ministered to them. The colored pictures on every opening are superb. Even grownups will read the stories and ponder on the days of God's miracles. \$3.95.

* Published by Pacific Press, Southern Publishing Association, and Review and Herald, respectively. Order from your Book and Bible House.

The Power of the Gospel in South India

By Cecil B. Guild, *Treasurer*
Southern Asia Division

On February 22, 1965, I was in the home of Pastor and Mrs. A. J. Johanson at Bangalore, South India. This was the last day of what had been a good union meeting. I was looking forward to getting home to Poona that night. But first, before my plane took off at noon, I wanted to check on a story I had heard.

Reports for the year had been better than ever in South India, with 1,653 baptisms as against 872 in 1963. Ten evangelists had baptized more than 25 souls each. L. G. Lowe of the home missionary department is forming a "Half Century Club" for 1965. The total baptisms included 476 Voice of Prophecy students. Literature sales had increased 38 per cent to nearly Rs.400,000 (\$84,000). Our laymen are astir.

We had discussed plans for the new Andhra High School, expecting the largest Thirteenth Sabbath Offering overflow in Sabbath school history. Everyone was planning to give 50 per cent more than usual. There were 162 other items on our agenda.

I had spent Sabbath with the lively group of students at Lowry Memorial High School. For a special need in one portion of our division they united in fasting and prayer Sabbath morning and noon. Only a few of the younger ones took part in the noon meal. Others held prayer bands during breakfast and lunch hours. "When our turn comes, we want them to pray for us," they said. Later in

the afternoon the campus was very quiet. The students conduct nine branch Sabbath schools in English and four main regional languages of South India.

The Story of Mohan

But what about the story I wanted to verify? It concerned Mohan, a little five-year-old boy from a Hindu home. They had told me about him Sabbath afternoon. Mohan's brother, Kalyana Krishnan, was a day student in the first standard of Lowry Memorial High School. One of the branch Sabbath schools was in his village about half a mile away. Mohan's father was a cook in one of the restaurants in Bangalore, and Mohan loved to meet him each evening as he returned home. Every noon he came with his mother to bring lunch to "big" brother at school.

One noon last November as they were crossing the road Mohan stopped to fix his sandal, and just then a truck with defective brakes came along. It hit Mohan. Teachers and students rushed out to find him with one leg crushed and bleeding and the other badly gashed.

In the hospital where he was taken it was found necessary to amputate one leg below the knee. When school folks visited Mohan in the hospital they found him singing Tamil choruses that he had learned at the branch Sabbath school and from his brother.

When Mohan's leg was almost healed he was taken home. His mother felt very bad for her little boy, who could no longer run to meet his daddy. Pastor and Mrs. Arno Kutzner went to see him there and also were sorry for the lad who could no longer bring lunch to his brother.

But what was Mohan doing? He was singing

"Roll, roll your burdens away,
Roll, roll your burdens away,
For Jesus has promised to take them all,
Roll, roll your burdens away."

How thankful I was that God's power had touched this little boy's life.

104 Times Through the Bible



Harry Pope, a member of the Pontiac, Michigan, Riverside Seventh-day Adventist church, has read his Bible through 104 times. He has made a notation in the back each time he has begun and finished it. About 100 hours is the shortest time it has

taken him to read the Bible through. He is now halfway through the 105th time.

Brother Pope is a fast reader and reads other books too, but he says, "No matter how many times I read the Bible, it is always new to me." Some time ago he had serious back surgery, and he is now in a convalescent home.

JEREMIA FLOREA, *Pastor*

A New Day at Padang, Sumatra

By M. R. Lyon, *Publishing Secretary*
West Indonesia Union

On a recent itinerary throughout the North Sumatra Mission, J. T. Mason and I had the privilege of visiting the little city of Padang, where six new members from the Moslem faith were baptized. It has been 60 years since our church was established in Padang. But according to reports, there have been no converts among the Minangkabau people of that area who are firm in their Moslem beliefs. Now, however, certain things are happening to indicate that a new day is dawning for our work there. The local pastor, M. D. Siagian, has organized the laymen of the church to work with the various peoples of the area according to their aptitudes.

The first baptism among the Minangkabau people took place in Bandung on

the island of Java in 1963, when S. Muchtar found his way to Christ. His family also took their stand for the truth. Then with a real missionary spirit Brother Muchtar transferred back to his home country of Padang. Using his own experience as a former Moslem, he has prepared a series of lessons designed especially for his own people. He begins his studies with the Koran, not the Bible. Then by showing how the Koran agrees with the practice of keeping God's law and observing God's Sabbath, he begins a series of interesting comparisons between the Koran and the Bible. His plan makes sense to the Moslem mind.

Recently Brother Muchtar conducted a series of classes in the Padang church, teaching laymen how to win Moslems. Including the six that I baptized last Sabbath, nearly half of the members of the Padang church are people who have recently come from Islam. Two more are ready for the next baptism, and five others are nearing completion of their studies. These along with additional ones being tutored by the local pastor promise a fruitful harvest in the immediate future.

Our colporteurs are pushing the literature work forward in Padang and throughout the North Sumatra Mission. At Medan, Siantar, and the North Sumatra Training School, which we visited in the interests of an enlarged publishing program, we received an enthusiastic response.

We are thankful for the evidences of real progress in God's program and especially among the peoples heretofore not reached with this message.



Youth in the News

► The following students from eight academies of the North Pacific Union presented their winning temperance orations at the union-wide contest held Saturday night, March 20, at Laurelwood Academy: John Boyd, senior from Mount Ellis; Sheryl Robinson, senior from Upper Columbia; Terry Thompson, senior from Gem State; Bill Pierren, from Columbia; Patti King, junior from Portland Union Academy; Jeanne Morrison, senior from Laurelwood; Vern Colvin, senior from Auburn; and Richard Heyden, senior from Walla Walla Valley Academy. The last two were chosen by the judges to represent the academies in speeches at the youth congress, April 15-17.

► Four senior ministerial majors from Union College began a series of meetings in Lincoln, Nebraska, April 9. The four students are Don Baer, Gary Brendel, David Wolkwitz, and Ken Schelske. Perry Green, Lincoln's Piedmont Park pastor, and Floyd Bresee, director of ministerial training at Union College, directed the students. Al Mazat and Ray Daniels led out in the song services during this series of meetings.



Members of our growing church at Padang, Indonesia, on the island of Sumatra. Six recently baptized members are seated, second row. All six formerly were Moslems.



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► Phillip Faudi, junior theological student at Atlantic Union College, will be the student colporteur assistant in the Northern New England Conference this summer.

► Several more vacancies have been filled on the teaching staff of Pioneer Valley Academy, New Braintree, Massachusetts. Nancy Carter of Sheyenne River Academy in North Dakota will teach English. Miss Carter will complete work toward her M.A. degree this summer in the field of English. Also coming from Sheyenne River Academy are Mr. and Mrs. Lyle Hamel. Mr. Hamel will head the music department and teach band and instruments. Mrs. Hamel, a registered nurse, will be the school nurse. Joining the staff as treasurer will be Manford Simcock of Atlantic Union College. Mr. Simcock is a graduate of Atlantic Union College, class of 1963, and has been an accountant in the AUC business office.

► A. E. Brendel, chaplain of the Charles F. Kettering Memorial Hospital in Ohio, was the speaker at South Lancaster Academy's Week of Prayer which began Sunday evening, March 14.

► A new building is being erected adjacent to the present Linden Boulevard church in St. Albans, New York. These two buildings will be joined to create a \$122,000 air-conditioned church and school. The pastor, E. A. Lockett, states the church will seat 440; the school will have six rooms. Building began in November, 1964, and completion is expected in May of this year.

► E. L. Minchin, field secretary of the General Conference, was the speaker for the Atlantic Union College spring Week of Religious Emphasis, March 12-17. Prayer bands met in the chapel and classrooms following each chapel service.



Canadian Union

Reported by
Evelyn M. Bowles

► Seven persons were baptized at Saskatoon, Saskatchewan, on Sabbath, March 20, by D. R. Watts.

► Edward Reimche, principal of the Lethbridge church school in Newfoundland, and his wife teach a class in reading, spelling, and writing every Saturday night in their mobile home for those who were unable to obtain an education when they were young. At present six adults are taking the course.

► During the month of February, the literature evangelists of the Manitoba-Saskatchewan Conference doubled their de-

liveries over the same period of 1964. This remarkable achievement was accomplished during the coldest winter in many years. This was achieved mainly by four men—Gordon Christenson, Gosta Richt, Clancy Whitehead, and Rudy Dielmann.



Central Union

Reported by
Mrs. Clara Anderson

► V. C. Tooley is the new manager of the Nebraska Conference Book and Bible House. He comes from a similar position in the Texico Conference.

► W. J. Neptune, of the Chadron, Nebraska, district, has accepted a call to the Potomac Conference. He will be locating in Lynchburg, Virginia.

► Each Sunday at one o'clock, the program "On the Campus" is presented as a public service by KOLN-TV, Lincoln, Nebraska. The program features the colleges of the Lincoln area. On March 21, Union College was featured. On this 30-minute program, students from Samoa, Nigeria, Singapore, Australia, Panama, and Germany compared education in their countries with education in the United States. They also spoke of the political situations in their countries as well as their reasons for attending Union College.



Columbia Union

Reported by
Don A. Roth

► A minister of the Greek Orthodox Church in Scranton, Pennsylvania, has been baptized into church fellowship. Thomas Sammut, formerly a priest, is now studying at Andrews University in Michigan. He studied the message through the Voice of Prophecy radio Bible course and later was given studies by Earl Heslop, pastor of the Scranton-Honesdale district in the Pennsylvania Conference.

► Two hundred and fifty civic-minded women volunteers in the Greater Dayton area have donated 20,000 hours of time to the program at the Kettering Memorial Hospital, reports the hospital's public relations office.

► The Quiet Hour radio program, conducted by J. L. Tucker, has added a new station, WVCH, Chester, Pennsylvania.

► Reuben Beck is the new manager of the Book and Bible House of the Ohio Conference. He formerly served in a similar capacity in the Nebraska Conference, and takes the place of Paul Weichert, now manager of the Potomac Book and Bible House.

► Winter evangelistic-ministerial councils have been held in Columbus and Washing-

Four Ordained at Malaya Mission Session

Sabbath afternoon at the recent Malaya Mission biennial session was a solemn and memorable time for the delegates as four young men were ordained to the gospel ministry. After the sermon by P. H. Eldridge, Far Eastern Division ministerial secretary, D. R. Guild, Southeast Asia Union ministerial secretary, offered the ordination prayer. While the ministers were still kneeling, the choir sang, "Is your all on the altar of sacrifice laid?"

H. W. Bedwell, the union president, gave the ordination charge. S. J. Lee, president of the Malaya Mission, gave the welcome. Y. F. Chong, ministerial secretary of the Malaya Mission, was the translator.

Left to right, the four men ordained are: Kwai Yong Cheng, Jan Hutaauruk, Harapan Liklikwatil, Tu Minh Giang. Right to left: Pastors Lee, Chong, Guild, Bedwell, Eldridge.

DANIEL R. GUILD



ton by the Allegheny Conference. Plans were made for extensive evangelistic programs throughout the year, says William L. Cheatham, president.

► The Chesapeake Conference has welcomed a new dentist, Dr. John Sines, now practicing in Walkersville and Boonsboro, Maryland.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Smokers Dial, a recorded telephone message providing helpful hints to aid in overcoming the tobacco smoking habit, was successfully inaugurated March 17 in the Corvallis-Albany area of the Oregon Conference.

► Gem State Academy in Idaho has been the recipient of much-appreciated gifts in recent weeks. A Ford tractor was given by George Gray of Caldwell. Three beautiful oil paintings of Northwest scenes by Leonard Lopp, noted Western artist living at Somers, Montana, have been hung in the main entry to the large auditorium.

► President William H. Shephard of WWC was one of three college administrators chosen as discussion leaders for a meeting in Portland, Oregon, March 24, to evaluate a Danforth Foundation Study based on statistics compiled from 817 church-related colleges in the United States. Attending the conference were board Chairman W. J. Hackett and Vice-president R. H. Brown. Out of the completed study will come a book combining findings under the title *Church-Related Colleges and Their Future*.

► J. O. Iversen of the General Conference Radio-TV Department is directing an evangelistic effort in Boise, Idaho. F. S. Fowler, the pastor, and Willard Kaufmann and Dennis Parks are assisting.

► Dale Ringering and Wilbur Ingram are engaged in double-header evangelism in Blackfoot, Idaho, on Sunday and Wednesday; and in Aberdeen, Idaho, Monday and Thursday.

◉ For the first time in many years evangelistic services are being held in Rupert, Idaho. J. D. Nichols is the speaker.

► Ralph Martin and Dean McDaniel have just concluded a successful series of meetings in Nampa, Idaho.



Northern Union

Reported by
L. H. Netteburg

► Muscatine, Iowa, is now operating two branch Sabbath schools.

► Literature evangelists in North Dakota sold more books and magazines in 1964 than ever before in the history of the field, with sales of \$57,253.

► The proposed Iowa Sunday closing law suffered a temporary setback when

it failed to clear the Senate committee by a vote of 7 to 6. The bill is to come up at a later meeting.



Pacific Union

Reported by
Mrs. Margaret Follett

► Guest speakers at the forty-sixth biennial constituency meeting of the Southern California Conference held in Los Angeles, March 28, were R. R. Figuhr and M. V. Campbell of the General Conference. Cree Sandefur, president, and all other officers and departmental secretaries were re-elected. L. G. Barker, educational secretary of the Central Union, was called to fill the vacancy in the conference educational department. J. W. Hutchinson of the Central California Conference was asked to serve as an assistant publishing secretary.

► Dalbir Masih of Punjab, India, is the recipient of \$100 from the seniors of San Diego Union Academy. The money, raised by the students, will defray two thirds of a year's expenses at Spicer Memorial College in India where Dalbir is preparing for the ministry.

► Action taken March 19 by unanimous vote of the Arizona Committee on Accreditation at their annual meeting makes Thunderbird Academy accredited with the State of Arizona, Department of Public Instruction, reports C. B. Harris, principal.

► Christine Rabe was honored at a surprise birthday party given by members of the Carson City Seventh-day Adventist church, of which she is a charter member, on the occasion of her eighty-second birthday in March.

► The La Sierra College Collegiate Christian League has raised \$1,400 toward the \$2,000 needed to send Roger and Carol Morton to Hong Kong as student missionaries next school year, according to Rick Rice, League president.



Southern Union

Reported by
Oscar L. Heinrich

► An estimated 25,000 people passed through the temperance booth at the Central Florida Fair in Orlando. There were 290 continuous showings of temperance films from 10:00 A.M. to 10:00 P.M. The project was sponsored and tended by the students of the Forest Lake Academy Temperance Society.

► Walter Ruba has been appointed publishing department secretary of the Kentucky-Tennessee Conference. New assistants in the same department are Robert Simmons and Edward Morgan.

► Bruce Johnston, head of the religion department of Southern Missionary College, and J. Don Crook, assistant professor of music at the college, held a series of evangelistic meetings in the Brainerd area near Chattanooga, Tennessee, March

27 to April 18. The meetings were conducted in an auditorium secured by the college for evangelism by the religion department.

► Frank L. Jones is the new secretary-treasurer of the South Atlantic Conference. He replaces L. S. Follette who retired from service after 32 years with the South Atlantic Conference.

► The Alabama-Mississippi Conference has undertaken to raise two miles of dollar bills for evangelism in 1965.

► New sanitarium assignments in the Florida Conference include: Jack Weisberg, assistant administrator of the Florida Sanitarium and Hospital; Robert E. Trimble, administrator of the Hialeah Hospital; W. C. McConnell, administrator of Putnam Memorial Hospital.

► The Fordyce Detamore evangelistic team is holding a series of meetings in Orlando, Florida.

In Remembrance

ADAMS.—Abbie B. Adams, born Feb. 17, 1881, at Osaki, Kans.; died March 13, 1965, at National City, Calif. She attended Healdsburg College, and later taught, with her husband, Elder P. Park Adams, in various church schools and academies. They labored in British Columbia and in California, serving in various churches. Survivors are a son, Dr. Paul P. Adams, of Ramona, Calif.; and an adopted son, Cecil Adams, of Ventura, Calif.

AGNEW.—Effie J. Agnew, born Aug. 22, 1894, at Jerusalem, Mich.; died Jan. 4, 1965. She was the widow of Albert Agnew, a colporteur. Survivors are a daughter, Helen Mathwig, and a son, Kenneth Noble.

AMATO.—Gust Amato, born Nov. 2, 1894, in Sicily; died Nov. 17, 1964, at Turlock, Calif. His wife, Julia, survives. [Obituary received March 5, 1965.—Ebs.]

ATKIN.—Susie Atkin, born Nov. 17, 1879, at Sheboygan, Wis.; died Feb. 6, 1965, at Azusa, Calif.

BEARD.—Ethel Alelia Beard, born May 17, 1892, at Martinsburg, W. Va.; died at Hagerstown, Md., March 2, 1965. Her husband, William H. Beard, survives.

BENNETT.—Charles Bennett, born Feb. 10, 1881, in Los Angeles, Calif.; died Dec. 2, 1964, at San Pedro, Calif. [Obituary received April 1, 1965.—Ebs.]

BERRY.—Minnie Viola Berry, born Dec. 6, 1876, at Winona, Ill.; died March 24, 1965, at Covina, Calif.

BRACKETT.—Amy Brackett, born Jan. 28, 1868, in the Shenandoah Valley of Virginia; died March 4, 1965, at Takoma Park, Md. Her father was the first president of the Virginia Conference. She was the first Sabbath school secretary of the Virginia Conference. Survivors are two sons, Robert and Charles.

BRACKETT.—Ellas O. Brackett, born Feb. 22, 1872, in Missouri; died March 16, 1965, in Denver, Colo.

BRACKETT.—Elsie Dowrick Brackett, born June 4, 1888; died Dec. 2, 1963, at Arvada, Colo. Her husband Clarence, survives. [Obituary received March 23, 1965.—Ebs.]

BRAGAN.—Lillian Bragan, born at Portland, Me.; died March 22, 1965, at Mountain View, Calif. She attended the same Portland public school as Ellen G. White, and heard her speak in her home church. She took nurse's training at the Washington Sanitarium and Hospital and was a graduate of Pacific Union College. For a time she served as a secretary in the Medical Department of the General Conference. She is survived by a sister, Jessie Hamilton, for many years a missionary in India.

BRAMAN.—Gertrude Braman, born Aug. 20, 1876, at Lapeer, Mich.; died Feb. 26, 1965, at Sanitarium, Calif. For a number of years she lived in South Dakota and was instrumental in establishing some of the churches in that area. Survivors are a son, Walter Chambers; and two daughters, Mrs. Herbert Rossow and Mrs. Harold Rossow.

BUCKMINSTER.—Alice Adella Buckminster, born Jan. 24, 1876, in Taylor Co., Iowa; died Feb. 20, 1965, at Cooper City, Fla.

BURNS.—Alma Stanley Burns, born April 6, 1889, at Oakhurst, N.J.; died March 15, 1965, in St. Petersburg, Fla. Her husband, Horace, survives.

CARLSON.—Stina Olava Carlson, born Aug. 15, 1881, at Larvik Stord, Norway; died Jan. 18, 1965, in Los Angeles, Calif. Her husband, A. Carlson, survives.

CLOWERS.—Charles S. Clowers, born May 8, 1897, at Rockwood, Tenn.; died in Atlanta, Ga., March 4, 1965.

CURRAN.—William S. Curran, born April 7, 1866, in Michigan; died Jan. 22, 1965, in Los Angeles, Calif.

CURTIS.—Claude C. Curtis, born at Wastota, Minn.; died Dec. 28, 1964, at Glendale, Calif. His wife, Thalie, survives. [Obituary received April 1, 1965.—Ebs.]

DAVIS.—Marjorie Ruth Davis, born May 20, 1901, at Cedar Vale, Kans.; died Feb. 12, 1965.

DRAPER.—James M. Draper, died Jan. 30, 1965, at Bristol, Va., aged 93 years.

DUNHAM.—Evelin Alberta Richards Dunham, born July 27, 1882, at Crosshill, Ont., Canada; died Feb. 26, 1965. Before her baptism she was a captain in the Salvation Army. Survivors are three children, Evelin Franz, Gerold O. Dunham, and Catherine Scott, wife of Elder F. R. Scott, of Colombo, Ceylon.

DUTTON.—Clara O. Dutton, born May 24, 1895, at Sparta, Wis.; died March 25, 1965, at Sparta, Wis.

EBEL.—Henry George Ebel, born May 5, 1889, in Russell, Kans.; died Feb. 23, 1965, at Salinas, Calif. His wife, Emma Pauline Beltz Ebel, survives.

EBERSOL.—Pamela Ebersol, born Aug. 26, 1911, in Manchester, England; died Dec. 23, 1964, at Encino, Calif. Her husband, Elmer R. Ebersol, survives. [Obituary received April 1, 1965.—Ebs.]

EGGERT.—Ada Ellen Frase Eggert, born Aug. 14, 1887, in Akron, Ohio; was laid to rest Oct. 27, 1964, in Michigan. Her husband, William Henry Eggert, survives. [Obituary received March 15, 1965.—Ebs.]

EWING.—Daisy Ewing, born Dec. 11, 1884, at Aurora, Nebr.; died Jan. 26, 1965.

FENDERSON.—Ernest Augustus Fenderson, born Aug. 20, 1876, in Nebraska; died March 5, 1965, at Bakersfield, Calif. His wife, Margaret, survives.

GERMAN.—Douglas I. German, born at Loveland, Colo.; died Dec. 13, 1964, in Los Angeles, Calif., aged 62 years. His wife, Mary, survives. [Obituary received April 1, 1965.—Ebs.]

GIBBS.—Judson Manley Gibbs, born Jan. 4, 1896, in Los Angeles, Calif.; died at Paradise, Calif., March 3, 1965. His wife, Ethelyn, survives.

GLENN.—Flossie Glenn, born Jan. 13, 1907; died Feb. 13, 1965. Her husband, Roe, survives.

GOBER.—Henry Alfred Gober, born Jan. 22, 1890; died Feb. 25, 1965, at Warren, Tex.; In 1925 he married Alice Glass. He began working for the denomination in 1908. For 26 years he taught church school. He was a singing evangelist in Texas. He and his wife labored together holding tent meetings; also they did prison work. Survivors are his wife; three children, Henry A., James E., and Mary Beth Edwards; six brothers, Carl, Roy, Arthur, Jerry, Horace, and Allen; and one sister, Estell Gregory.

GRAHAM.—Emma Retta Graham, born June 23, 1881, in Canada; died Dec. 20, 1964, at Glendale, Calif. [Obituary received April 1, 1965.—Ebs.]

GRIMSTAD.—Ruth Evelyn Grimstad, born June 5, 1888, at Middlesborough, Mass.; died March 19, 1965, at Hyattsville, Md. Among survivors is a son, Elder Duane Grimstad, of Eureka, Calif.

GROSE.—Ralph Joseph Grose, born May 21, 1887, in Austria; died at Lodi, Calif., Sept. 6, 1964. His wife, Leah, survives. [Obituary received March 19, 1965.—Ebs.]

GRUBE.—Howard A. Grube, born at Churchtown, Pa.; died Feb. 3, 1965, at Loma Linda, Calif. His wife, Wilita R. Grube, survives.

GUSTIN.—George Oscar Gustin, born Jan. 13, 1871; died at Newbury Park, Calif., Feb. 11, 1965. His wife, Viola, survives. Other survivors are a daughter, Ruth Sinkens, and a son, Dr. Ralph Gustin, of Berrien Springs, Mich.

HALL.—Emmett C. Hall, born Nov. 18, 1884, at Burden, Kans.; died Feb. 26, 1965, at Winfield, Kans.

HANCE.—Echel Nellie Smith Hance, born May 26, 1886, at Groton, S. Dak.; died Feb. 26, 1965, at Stanfield, Oreg. In 1907 she married Samuel F. Hance, and he became a colporteur in Alaska. Survivors are her husband; a daughter, Ivy Murray; a son, Howard; five grandchildren; 12 great-grandchildren; two brothers, Elder Calvin Smith, of Stanfield, Oreg., and Earl Smith, of Longview, Wash.; and a sister, Madge Read.



New School in Peru

The Pucallpa primary school is the newest primary school in the Upper Amazon Mission, of Peru. It is also the second largest, with 251 students and seven teachers. The school was built with money appropriated from Ingathering funds.

DWIGHT TAYLOR
Departmental Secretary
Upper Amazon Mission of Peru

HARMON.—Ida Mae Phillips Harmon, born Dec. 11, 1891, in Kalamazoo, Mich.; died Feb. 10, 1965, at Orlando, Fla. Her husband, Edwin A. Harmon, survives.

HASSON.—George Hasson, born March 29, 1885, in Philadelphia, Pa.; died Jan. 30, 1965, at Pinewood, N.J. His wife, Sarah, survives.

HAYES.—Valli Hayes, born Feb. 13, 1880, in Virginia; died Dec. 18, 1964, in Los Angeles, Calif. [Obituary received April 1, 1965.—Ebs.]

HAYNES.—Lula Gray Haynes, born March 14, 1874, at Lodi, Calif.; died at Sanitarium, Calif., Feb. 14, 1965.

HEINEMAN.—Katherine Heineman, born in 1900, in Canada; died Feb. 6, 1965, at Loma Linda, Calif.

HERMANSON.—Karl Albin Hermanson, born May 29, 1887; died Nov. 23, 1964. He is survived by his wife, Sula. [Obituary received March 30, 1965.—Ebs.]

HILBERT.—Charles LeRoy Hilbert, born April 7, 1885, in Buffalo, N.Y.; died March 8, 1965, at Orlando, Fla. His wife, Florence Reynolds Hilbert, survives.

HILL.—Benjamin R. Hill, born Aug. 27, 1889, near Milford, Ohio; died March 1, 1965, at Sanitarium, Calif. In 1921 he married Irene Smith. In 1946 he became the director of the laundry at the Glendale Sanitarium and Hospital. Survivors are his wife; three sons, Dr. M. S. Hill, Paul R. Hill, and Vernon C. Hill; and two daughters, Virginia Whalen, and Carol Jean Kenaston.

HOGUE.—Emma E. Hogue, born in 1874, at Oxnard, Calif.; died Feb. 14, 1965, at Bell Gardens, Calif.

HUBBARD.—Clyde Hubbard, born Dec. 25, 1886, in Shelby Co., Ind.; died Feb. 19, 1965. He was a literature evangelist most of his life. The morning he passed away he had read the current REVIEW AND HERALD. His wife, Beatrice Innis Hubbard, survives.

JACKSON.—Donald Ewing Jackson, born Aug. 1, 1913, at Blythedale, Md.; died Feb. 9, 1965. His wife, Velma, survives.

JOHNSON.—Orville Kenneth Johnson, born June 17, 1912, at Bale, Oreg.; died Feb. 22, 1965, at Loma Linda, Calif. His wife, Helen Norwood Johnson, survives.

KEITH.—Oather D. Keith, born in Missouri; died Dec. 14, 1964, at Glendale, Calif. His wife, Myrtle, survives. [Obituary received April 1, 1965.—Ebs.]

KINCADE.—Martha Rozella Kincade, born Dec. 13, 1892, in Kansas; died Jan. 12, 1965, at Hawthorne, Calif.

KING.—Myrtle King, born April 28, 1901, at Cozed, Nebr.; died March 12, 1965, in Los Angeles, Calif. His wife, Bertha, survives.

KLEIST.—Herman William Kleist, born May 9, 1882, in Germany; died March 15, 1965, at Hinsdale, Ill. His wife, Mathilde Beyer Kleist, survives.

KLIMPEL.—Ronald Quentin Klimpel, born Aug. 9, 1945, at Compton, Calif.; died Oct. 28, 1964. [Obituary received April 1, 1965.—Ebs.]

KOCH.—Lydia Ida Thee Koch, born June 27, 1878, at Morrison, Mo.; died March 4, 1965.

KUNKEL.—Edna Jane Kunkel, born Dec. 18,

1863, at Keithsburg, Ill.; died Feb. 13, 1965, at Azusa, Calif.

LAND.—Hugh Gordon Land, born Jan. 18, 1888, in Richmond, Va.; died in Sacramento, Calif., Feb. 14, 1965. He worked for the Southern Publishing and the Pacific Press Publishing associations a number of years. His wife, Jewell, survives; also two sons, Gordon and Garland; two daughters, Lois Land and Ester West; 10 grandchildren; and one sister.

LONGHOFER.—Eva Kelln Longhofer, born June 10, 1881, in Holstein, Russia; died Feb. 11, 1965 at Compton, Calif.

MARKHAM.—Mary Jane Markham, born Oct. 23, 1870, in Nebraska; died Feb. 2, 1965, at San Gabriel, Calif.

MARSH.—Anna Marsh, born in 1890; died at Azusa, Calif., Feb. 18, 1965.

MC PIKE.—Phoebe A. McPike, born Oct. 10, 1880, in Illinois; died at Napa, Calif., March 6, 1965.

MERRILL.—Flora Barker Merrill, born Nov. 10, 1871, in Indiana; died Feb. 27, 1965, in California. After spending some time at the Battle Creek Sanitarium learning hydrotherapy, she sailed to Honolulu, and in 1897 married Smith Merrill, who was connected with the Battle Creek treatment rooms there. After two years, they connected with the St. Helena Sanitarium and Hospital. Later they were called to the conference headquarters in Los Angeles to assist in the treatment rooms and the vegetarian restaurant. In 1907 they were called to connect with the Loma Linda Sanitarium and Hospital. She completed nurse's training in 1908. She nursed, worked in the business office, served as postmistress and assisted Brother Merrill until 1916, when she retired. Surviving is a sister in Kansas.

MILLER.—Eloise Olive Miller, born Jan. 29, 1906, at South Pasadena, Calif.; died Feb. 23, 1965, at Modesto, Calif. Her husband, John, survives.

MILLER.—John Edward Miller, born Feb. 9, 1885, at Whiting, Kans.; died at Milan, Mo., Jan. 18, 1965. He is survived by his wife, Georgia Darrell Miller.

MILLS.—Ira Jewell Mills, born Jan. 1, 1898, in Philadelphia, Pa.; died Dec. 21, 1964, in Harrisburg, Pa. He served the Commonwealth of Pennsylvania as commissioner of hospitals for the department of public welfare. From 1948 to 1961 he was a member of the executive committee of the East Pennsylvania Conference and a member of the board of trustees of Blue Mountain Academy. He was a member of the board of trustees of Columbia Union College from 1950 until the time of his death. In 1962 he was awarded the honorary LL.D. degree. Survivors are his wife, Anna Schneider Mills; children, Dr. H. Brooker Mills, Barbara Jensen, and Pauline R. Deutsch; and five grandchildren.

MORSE.—Ira R. Morse, born March 31, 1874, in Mills County, Iowa; died Jan. 25, 1965, at Holdrege, Nebr. He was a reader of the REVIEW for 70 years. His wife, Anna L. Peterson Morse, survives.

MOWREY.—Alice J. Mowrey, born Dec. 18, 1888, near Devil's Lake, N. Dak.; died Dec. 23, 1964. Her husband, Walter E. Mowrey, survives. [Obituary received April 1, 1965. Ebs.]

NEUHARTH.—Fred Neuarth, born Sept. 13, 1886, in Russia; died Jan. 10, 1965.

NORDSTROM.—Hedvig Nordstrom, born Oct. 15, 1878, in Sweden; died March 7, 1965.

OWENS.—Anna E. Owens, born June 15, 1868, at Topeka, Kans.; died in Los Angeles, Calif., Feb. 15, 1965.

PARRISH.—Guy Irvin Parrish, born April 20, 1880, at Ponca, Nebr.; died Dec. 20, 1964, at Santa Monica, Calif. [Obituary received April 1, 1965.—Ebs.]

PETERSEN.—Carrie A. Petersen, born Nov. 16, 1884, at Janesville, Wis.; died Feb. 2, 1964, at Hayward, Calif. [Obituary received March 5, 1965.—Ebs.]

PETERSON.—Ray V. Peterson, born April 9, 1892, at Nebraska; died Dec. 11, 1964, in Los Angeles, Calif. His wife, Rose, survives. [Obituary received April 1, 1965.—Ebs.]

PETTEY.—Lela Pettey, born April 2, 1880, at Nacogdoches, Tex.; died Dec. 22, 1964, in Dallas, Tex. [Obituary received March 30, 1965.—Ebs.]

PETTEY.—William Thomas Pettey, born Dec. 29, 1881, in Nacogdoches, Tex.; died Jan. 5, 1965, in Dallas, Tex.

PICKETT.—Minerva Pickett, died Feb. 22, 1965, at Bristol, Tenn., aged 76.

RAHN.—Ruth Evangeline Rahn, born Aug. 8, 1908, at Council Bluffs, Iowa; died at Denver, Colo., Feb. 22, 1965. Between the years 1934 and 1943 she worked as a nurse aid at the Porter Sanitarium and Hospital and at Gothenburg, Nebraska. She studied prenursing at Union College, and in 1946 graduated as a registered nurse from the Hinsdale Sanitarium and Hospital. From 1947 to 1949 she was on the nursing staff of the Porter Memorial Hospital. In 1961 she went to the Hinsdale Sanitarium and Hospital as head nurse on the medical floor, which position she retained until she became

ill. Survivors are her mother, Laura Rahn; and a sister, Alpha Rahn, of Greenville, N.C.

REED.—Clyde L. Reed, born Dec. 4, 1888, at Millford, Mo.; died Nov. 7, 1964, in Seattle, Wash. His wife, Ragna, survives. [Obituary received April 1, 1965.—Eds.]

RILEY.—Hannah M. Riley, born Sept. 28, 1883, at Beloit, Wis.; died March 8, 1965, at Grand Island, Nebr.

ROEDER.—Stella Maud Roeder, born May 19, 1884, in Nebraska; died Feb. 5, 1965, in Oklahoma City, Okla.

SCALZI.—Amalia Scalzi, born Jan. 9, 1895, at Bovino, Italy; died at Glendale, Calif., Feb. 20, 1965. Her husband, Chris, survives.

SCHNEIDER.—Pearl Schneider, born Jan. 11, 1890, at Shafter, Kans.; died March 15, 1965, at Calimesa, Calif. For a short time she taught church school, and later became a doctor of optometry.

SCHULEMAN.—Maximilian Erich Schuleman, born Nov. 16, 1889; died Feb. 15, 1965. He and his twin, John, devoted their winter months to the colporteur ministry after their baptism in Minnesota. He married Anna Himerdinger. Survivors are two sons and five grandchildren.

SELTMANN.—Helen A. Seltmann, born March 10, 1890; died March 8, 1965.

SINGLETON.—Amy Lee Singleton, born Dec. 1, 1891, at Jefferson, Ga.; died in St. Petersburg, Fla., March 15, 1965. Her husband, Owen Rex Singleton, survives.

SMALLEY.—Amy Lydia Smalley, born Sept. 28, 1886, in Ottawa County, Michigan; died at Cedar Lake, Mich., Feb. 25, 1965. She is survived by her husband, Jay.

SMITH.—George Orra Smith, born Aug. 22, 1879, at Narka, Kans.; died at Bellevue, Fla., Feb. 3, 1965. His wife, May Kniffin Smith, survives; also a son and two daughters, one of whom is Mrs. Dollie Pierson, of Southern Rhodesia.

STOCK.—Anna Stock, born Feb. 14, 1887, at Livingston, Mont.; died Nov. 10, 1964, in Los Angeles, Calif. [Obituary received April 1, 1965.—Eds.]

STRAND.—Samuel H. Strand, Jr., born March 5, 1892, at Ruthon, Minn.; died Feb. 26, 1965, at Sanitarium, Calif. In 1921 he married Edith Fay. For 25 years he was an accountant at the New England Sanitarium and Hospital. Survivors are his wife, of Sanitarium, Calif.; a son, David, of Los Angeles; two sisters, Mable Place, of St. Helena, Calif., and Ruth McIntosh, of Topsham, Me.; and a brother, Robert, of Topsham, Me.

TENNENBERG.—Lena Tennenberg, born Aug. 8, 1876, at Gloucester, N.J.; died at Gloucester, N.J., March 6, 1965.

THIEL.—Leo Francis Thiel, born Nov. 16, 1888, at Alexandria, S. Dak.; died March 13, 1965, at Madison, Tenn. In 1911 he graduated from Union College, and in 1913 he married Myrtle Andrews. From 1911 to 1915 he was professor of English at Union College. He was president of Southern Junior College, Collegedale, Tenn., from 1917 to 1918. From 1918 to 1922 he taught at Walla Walla College. From 1922 to 1925 he was again president of Southern Junior College. From 1925 to 1928 he was president of Union College; from 1928 to 1931 he was professor of English at Oakwood Junior College. He received his A.M. degree from the University of Nebraska in 1931. From 1931 to 1943 he was professor of English at Columbia Union College, and from 1947 to 1952 he was book editor of the Southern Publishing Association. Survivors are his wife; three sons, John and Mitchell, of Takoma Park, Md., and Francis, of Washington State; two daughters, Dorothy Bailey, of Asheville, N.C., and Janet Russell, of California; a foster daughter; and 13 grandchildren.

TILTON.—Frank M. Tilton, aged 86, died Feb. 24, 1965, at Oakland, Calif. His wife survives.

TUCKER.—Bessie Thompson Tucker, born Aug. 22, 1894, at Willowhill, Ill.; died March 20, 1965, in San Francisco, Calif. She was educated at Oak Park Academy and Union College. She married M. V. Tucker, and they served 16 years in South America in addition to their years of service in the United States. Survivors are two sons, Charles, of San Francisco, and Robert, of Merced, Calif.; three grandchildren; a brother, John Thompson, of Washington, D.C.; and three sisters, Eva Swedberg, of Minneapolis, Minn.; Nellie Crowe, of Fort Lauderdale, Fla.; and Pearl Larsen, of Kansas City, Mo.

WADE.—William DeWitt Wade, born Feb. 7, 1884, in Obion County, Tenn.; died March 1, 1965, near Floral Crest, Ala. In 1902 he married Lessie Lee Lippard, and in 1914 became a colporteur. From 1916 to 1921 he held the position of field secretary of the Tennessee River Conference. He also served on the executive committee of the conference and on the board of Hazel Academy in Kentucky. Survivors are his wife; six sons; four daughters; 37 grandchildren; 42 great-grandchildren; two brothers; and four sisters.

WASHBURN.—Clara Louise Washburn, born Feb. 21, 1897, in Chicago, Ill.; died Jan. 13, 1965, at West Covina, Calif.

WOOD.—Edith Wood, born in Iowa; died Feb. 15, 1965, in Oakland, Calif.

WORRALL.—Jessie Maude Worrall, born Jan. 2, 1886; died March 12, 1965, at Oberlin, Kans.

YOST.—Sylvia Madeline Yost, born Aug. 1, 1895, at Union Center, Wis.; died Feb. 4, 1963, in Los Angeles, Calif. Her husband, Grover, survives.

ZELINSKY.—Clara Zelinsky, born Jan. 17, 1881, at Oakland, Calif.; died March 18, 1965, at Azusa, Calif.

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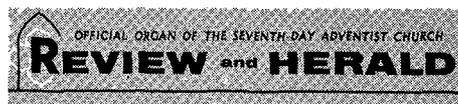
Answers to Bible Quiz

(See page 7)

1. The sanctuary in heaven (Heb. 9:9; 8:5).
2. Christ (Heb. 8:1, 2).
3. The cleansing of the pattern (earthly sanctuary) illustrated the necessity for the cleansing of the heavenly sanctuary (Heb. 9:23; cf. Lev. 16).
4. The 2300 days or years (Dan. 8:14; Num. 14:34; Eze. 4:6).
5. The decree that probation for sinners has ended (Rev. 22:11, 12; Zeph. 2:1, 2).

Church Calendar

Disaster and Famine Relief Offering	May 8
Spirit of Prophecy Day	May 15
Bible Correspondence School Enrollment Day	May 22
Home-Foreign Challenge and Church Missionary Offering	June 5
North American Missions Offering	June 12
Thirteenth Sabbath Offering (Central European Division)	June 26
Medical Missionary Day and Church Missionary Offering	July 3
Midsummer Missions Service and Offering	July 10
Pioneer Evangelism and Church Missionary Offering	August 7
Oakwood College Offering	August 14
Educational Day and Elementary Offering	August 21
Literature Evangelists Rally Day and Church Missionary Offering	September 4
Missions Extension Day and Offering	September 11
MV Pathfinder Day	September 18
Review and Herald Campaign Thirteenth Sabbath Offering (Southern European Division)	September 11-October 9
Neighborhood Evangelism and Church Missionary Offering	September 25
Voice of Prophecy Offering	October 2
Sabbath School Visitors' Day	October 9
Community Relations Day	October 9
Temperance Day Offering	October 16
Week of Prayer	October 23
Church Missionary Offering	November 6-13
Annual Sacrifice Offering	November 6
Gathering Campaign	November 20-December 31



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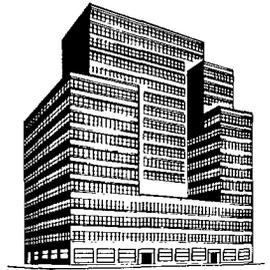
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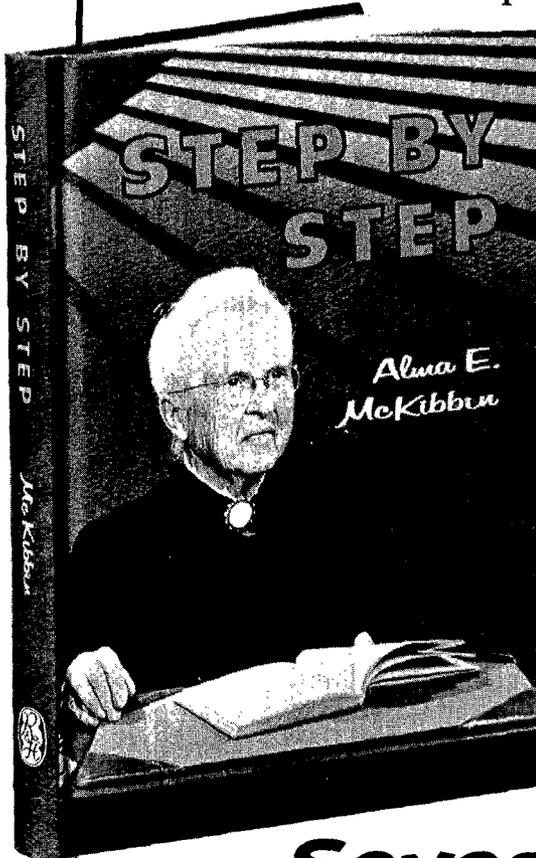
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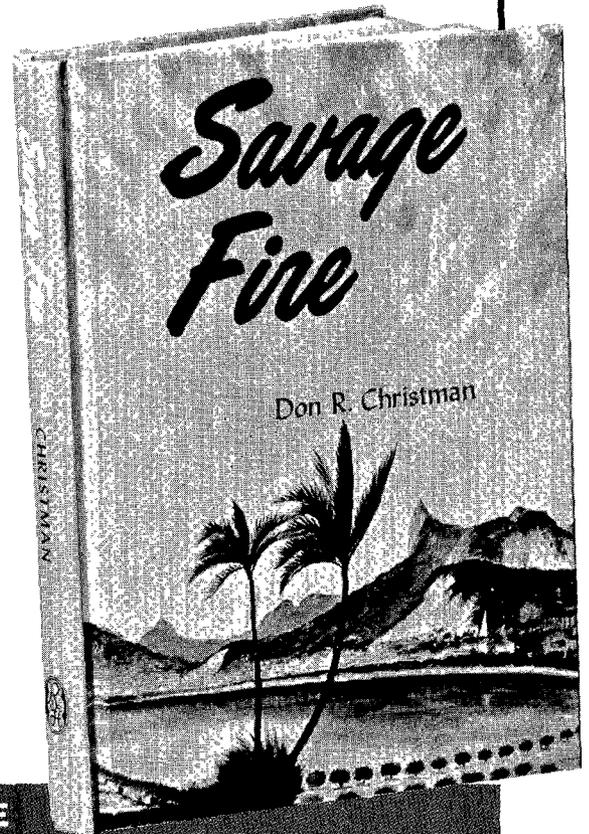


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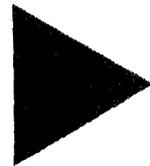
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THIS OFFER IN EFFECT MAY 1, 1965

News of Note

Radio-TV Evangelism Makes Gains in 1964

The 1964 world report concerning radio, television, and Bible correspondence schools reveals encouraging gains. Seven of the ten overseas divisions had an increase in baptisms during 1964 over the previous year. The Voice of Prophecy for North America had its largest year of baptisms, with 2,488, as did Faith for Today, with 2,001. Total world baptisms during 1964 in which radio, television, and Bible school evangelism was involved reached 14,978, a gain of 3,811 over 1963.

Each week 2,921 broadcasts and telecasts are being released, an increase of 301. Last year we began broadcasting in six new languages, making a total of 34.

The Bible correspondence school lessons were offered in 70 languages in 1964.

J. O. IVERSEN

Manila Institute for the Prevention of Alcoholism

The fourth annual session of the Philippine Institute of Scientific Studies for the Prevention of Alcoholism will be held on the campus of the University of the Philippines, May 31 to June 11. The institute has attracted the attention and interest of an ever-widening number of public health officials, school administrators, teachers, clergymen, social welfare workers, and officers of the armed forces who are interested in launching educational programs for the prevention of alcoholism.

The institute is sponsored by the Philippine National Committee for the Prevention of Alcoholism. General Basilio J. Valdes is chairman of the committee; Dr. Juan Salcedo is vice-chairman of the National Committee and chairman of the board of directors; R. G. Manalaysay, former president of Philippine Union College, now on leave of absence at Walla Walla College, is director of the institute. B. G. Mary, educational and temperance secretary of the North Philippine Union and associate director of the institute, will this year, in the absence of Dr. Manalaysay, serve as director.

W. A. SCHARFFENBERG

Large Number Baptized in Trans-Africa

Thrilling reports continue to come from the Trans-Africa Division of the progress of God's work. R. E. Delafield of Uganda passes on the news that in the last two campaigns "600 precious souls have been baptized"—over 300 from the Luo tribe at Homa Bay, and approximately the same number from Kisii. "In addition, more than 1,000 have joined the baptismal classes."

The senior chief of the Kisii people,

Musa Nyandusi, is one of those baptized. Thirty-seven years ago he was an evangelist, but about twenty years ago he lost his way. Now he is reclaimed and is working earnestly again for his people.

R. A. ANDERSON

Swedish Union Trains Lay Leaders

The lay instructor's training schools held in the Swedish Union—one in Goteborg for the South Swedish Conference and the other in Stockholm for the North Swedish Conference—were well attended by the laity and the ministry in both fields. Pastor Ragnar Svenson, union laymen's activities secretary, had translated and prepared five of the six Leadership Series booklets. The material for the course was well received by the future leaders. With renewed dedication to the cause of Bible evangelism these lay leaders returned to their churches to lead the entire Adventist church in Sweden into total evangelism. They hope to experience another revival in their country such as swept Scandinavia some one hundred years ago.

V. W. SCHOEN

Sabbath Services in Yellowstone

Arrangements have again been made for regular Sabbath services in Yellowstone National Park during the summer months. Services will be held in the Old Faithful Recreation Hall. Sabbath school will begin at 10:00 A.M.

LEE CARTER

Worship Services in California National Parks

The schedule of services to be held this summer in Yosemite and Sequoia National parks is as follows:

Yosemite National Park

Yosemite Valley. Leaders, Elder and Mrs. B. E. Schaffner. Assistants, Charles White, Steve McPherson. Services to begin on Sabbath, May 22, in the Church Chapel, as listed below:

Sabbath school, 10:00 A.M.

Worship service, 11:00 A.M.

MV Service to begin on Friday, May 28, 7:30 P.M., in the Church Chapel, and will continue each Friday night thereafter until Friday, September 3.

Services begin in the Church Bowl on Sabbath, May 29, and will continue each week thereafter until September 4, as listed below:

Sabbath school, 10:00 A.M.

Worship service, 11:00 A.M.

Tuolumne Meadows. Leader, Rockne W.

Dahl. Assistants, Ken Klein, Stanton Appleton. Services to begin on Sabbath, June 12, in the Amphitheater, and will continue each week thereafter until September 4, as listed below:

Sabbath school, 10:00 A.M.

Worship service, 11:00 A.M.

Sequoia National Park

Giant Forest Area. Leader, Kenneth H. Lockwood. Assistant, Joe Jerus. Services to begin on Sabbath, May 29, in the Amphitheater, and will continue each week thereafter until September 4, as listed below:

Sabbath school, 10:00 A.M.

Worship service, 11:00 A.M.

J. B. CURRIER



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

NEW YORK—Dr. Abraham J. Heschel, noted scholar, theologian, and author, is the first rabbi to be named Harry Emerson Fosdick Visiting Professor at Union Theological Seminary here since the chair was established in 1953. Rabbi Heschel, prominent in Jewish-Christian relations, is professor of Jewish ethics and mysticism at Jewish Theological Seminary of America. He is the author of many studies in his field, which have been published in various languages. His major works, *Man Is Not Alone* and *God in Search of Man*, have been acclaimed by religious leaders.

HARRISBURG, PA.—A bill to allow Sunday general merchandise sales by persons who observe another day of the week as their Sabbath was passed by the Pennsylvania House of Representatives, 153 to 56, and sent to the Senate. Backed by Gov. William W. Scranton's administration, the measure is designed to give relief to Jewish, Seventh-day Adventist, and other merchants who close their shops on Saturday but are not allowed to open on Sunday under existing laws. The measure applies only to individuals owning and operating their own stores, not to corporations.

BRASILIA—Brazil's national censorship agency has banned the showing of *The Deputy* on the grounds that the controversial drama contains "offensive" comments on Roman Catholicism. The agency also said the play "turns Jews against Catholics, provoking old hatreds now forgotten." Written by West German playwright Rolf Hochhuth, the drama depicts Pope Pius XII as failing to speak out publicly against the Nazi slaying of some 6 million Jews.

NEW YORK—Protestants and Other Americans United for Separation of Church and State (POAU) is again presenting a religious freedom exhibit at the New York World's Fair this year. The display in the Protestant Pavilion was officially opened on April 22 by J. Eugene White, managing editor of *Church and State*, POAU publication.