

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH

REVIEW

and Herald

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Beginning a new era in world missions

A HELIO COURIER airplane to be used for the transportation of missionaries and supplies over a vast area in South America was dedicated and christened at Angwin, California, on June 16. This marks the beginning of a new era in world missions for Seventh-day Adventists. The airplane, purchased by the General Conference, is to be based at a mission airport at Pucalpo, Peru.

James J. Aitken, president of the South American Division of the General Conference, and an experienced pilot, took delivery of the plane in San Antonio, Texas, and flew it to the factory in Pittsburg, Kansas, where it was put in perfect condition. Stopping in Colorado for Mrs. Aitken and their son John, he flew west to the Angwin, California, airport at Pacific Union College four days in advance of the dedication date.

The Angwin airport was chosen as the place for the dedication because

By J. R. Ferren

Pacific Union College is becoming a training base for flyers for overseas missions service and because Mrs. Anna Stahl, who with her husband, F. A. Stahl, spent some 45 years in pioneer mission service in South America, was to take part in the christening. Mrs. Stahl, active and alert at 93, is keenly interested in the peoples for whom they worked so many years. She was flown from Paradise, California, to Angwin on the morning of the dedication.

Angwin Flyers Associates, Inc., who operate the airport and the training program, had scheduled a regular "fly-in" of Adventist airplane pilots and their families from all parts of California and the West for the dedication. More than 30 planes brought visitors to join the hundreds from the local area who gathered for the event.

In his dedicatory address Elder Ait-

ken pictured the need for modern transportation in the "world's last great frontier," at the headwaters of the Amazon and the foot of the Andes, where there are no roads and where travel must be by boat, on foot, or by air. In this vast area are more than a million people, twenty thousand of whom are Adventists. Brother and Sister Stahl often walked for 45 days, Elder Aitken said, to open a mission station. During their 45 years of mission service they were able to reach only five of the 25 tribes in this large area.

The Helio Courier plane, christened the *Fernando Stahl*, will make it possible for our missionaries to reach stations in an hour and twenty minutes that now require six days and nights of slow, dangerous travel by foot, muleback, and canoe. In four and a half hours they will now be able to serve an area that formerly took two months to cover. "I want our mis-

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Mrs. Anna Stahl, 93, widow of F. A. Stahl, christens the missions airplane *Fernando Stahl* at the Angwin, California, airport, on June 16. J. J. Aitken, president of the South American Division (partially visible, at left), and W. E. Jamerson, returned missionary from South America, assist. The plane, to be based at Pucalpo, Peru, will serve the South American Division.



CHRISTENING THE

Fernando Stahl



Low Pulmonary Rate Among Adventists

by Frank R. Lemon, M.D.
and
Richard T. Walden, M.D.

Loma Linda University School of Medicine

A RECENT report on the variation in causes of death among Seventh-day Adventists, as compared with the general population, has been published in one of the leading journals for chest physicians in this country. It was originally delivered before the International Congress of Chest Physicians at New Delhi, India, last February by Dr. Gerald L. Crenshaw, an Oakland, California, chest surgeon. In the study Dr. Crenshaw collaborated with Dr. P. W. Dysinger, of Loma Linda, and with us.

This epidemiologic research, sponsored by the Department of Preventive Medicine and Public Health of the School of Medicine of Loma Linda University, has been directed to the study of pulmonary emphysema among Seventh-day Adventists. Emphysema is causing concern in the United States because of the increasingly large number of people afflicted with, or suffering untimely death from, this disabling illness.

The illness is characterized by a deterioration of the elastic structure of the lung tissue so that expansion and contraction of the lung during the process of breathing is impaired. As this process continues it becomes increasingly difficult for the patient to force "used air" out of his lungs, and he thus has difficulty breathing in new air with its life-sustaining oxygen.

The progress of pulmonary emphysema is not reversible by any means presently known to medical science. Once the disease has destroyed the elasticity of lung tissue, the usefulness of the lung is permanently decreased in proportion to the extent of that tissue destruction. When that damage has progressed far enough, the patient is asphyxiated. Some unfortunate victims live for years on the borderline of asphyxiation, constantly fighting the sensation of being short of breath.

Some years ago Dr. Crenshaw called attention to the need for a study among Seventh-day Adventists, as a nonsmoking group. He had noted the increasing number of emphysema cases among his patients, the vast majority of whom were heavy cigarette smokers.

The Social Security Administration of the United States Government has taken recognition of the problem in recent statistics showing that more disability allowances were paid to workers aged 50 to 64 because of emphysema than for any other disease, except heart disease. Dr. Goldsmith, of California, has stated that its increase as a cause of death is such "that it suggests an epidemic of chronic disease." That increase has multiplied sixfold between 1950 and 1960.

Scientists have suspected several environmental factors as possible contributors to the development of emphy-

sema. One such factor is the increased air pollution to which modern society is exposed, and another is the increased amount of personal air pollution in the form of cigarette smoking. In June of 1962, Dr. Oscar Auerbach reported an interesting study on the pathology of this disease to the American College of Chest Physicians in Chicago. Having examined several hundred lungs microscopically and in minute detail, Dr. Auerbach pointed out three disturbances in the normal structure of lung tissue that could be identified easily under the microscope, and which were commonly seen in patients with pulmonary emphysema. He described these lesions as: 1. A tearing or rupture of the alveoli (tiny air sacs) of the lung; 2. a fibrosis, or thickening of the air-sac walls; 3. a thickening and narrowing of the small nutritive arteries.

How the Test Was Conducted

Unknown to Dr. Auerbach, associates provided him with numbered microscopic slides from the several hundred lungs being examined. He classified these slides, and thus the patients from whom the specimens had been drawn, as having had pulmonary emphysema—all the way from minimal to moderate to severe degree. Subsequently, the smoking histories of these patients were identified and correlated with the pathological findings from their lungs. The amazing feature was that there was a graded relationship. Very few tissue changes were found in the lungs of those who had never smoked. The changes were progressively worse in direct relationship to the amount and duration of cigarette smoking. The greatest damage was in the heaviest smokers with the longest history of smoking.

The current study of Seventy-day Adventist deaths from pulmonary emphysema during the period 1955-1959 is based on an average California membership of 63,000. Deaths numbering 3,481 occurred during the five-year period, of which it was possible to trace an official death record and thus diagnostic information on 3,451, or 99.1 per cent. Of these, 2,097 were women and 1,354 were men.

The report is restricted primarily to mortality among men, since death from this disease, like lung cancer, occurs mainly in men. However, lung cancer studies among Seventh-day Adventists show that the ratio of male cases to female cases runs between 1 and 2 to 1, in contrast with a ratio as high as 6 and 8 to 1 in the general population. The much higher ratio of lung cancer among males is believed due to the fact that men, on the average, have smoked much heavier and longer than women. Similarly, the California ratio of emphysema

deaths is 8 men to each woman. Among Seventh-day Adventists, however, the ratio is 1.7 to 1. This suggests that in a population where neither women nor men smoke, but where perhaps 25 to 30 per cent of the latter have smoked at some time in the past, the risk of emphysema, like lung cancer, would be about equal between the sexes.

The accompanying table shows the number of deaths that would be expected among Adventist men covered by the study, if deaths from emphysema and other diseases had occurred at the same rate as they did among California men generally. There was less death than expected from all forms of bronchitis, pulmonary fibrosis, asthma, and respiratory infections. *But there were less than twenty per cent as many deaths from emphysema.* In miscellaneous respiratory diseases not thought to be related to the use of tobacco, the expected number of deaths was the same as the number actually observed.

In addition to what has been mentioned, there also were substantially fewer observed deaths from all other causes. This fact is the subject of continuing investigation. It is thought to be due primarily to lower mortality among Adventist men from coronary artery disease, respiratory-tract cancers, cirrhosis of the liver, and a variety of diseases caused by hardening of the arteries. Such diseases have been shown in the past to have a similar relationship to smoking and/or drinking, and probably to diet.

On death certificates it is customary not only to report the final underlying cause of death but also to list associated conditions that may have contributed to the death. In addition to the four deaths among Seventh-day Adventist men in which emphysema was reported as the underlying cause, there were 14 instances where it was a "contributing cause." But 51 such instances were expected on the basis of California population experience. Thus there were less than one fifth as many deaths as expected with em-

physema shown as the underlying cause, and about one fourth as many as expected with emphysema shown as the contributing cause.

Follow-up on Causes of Death

We were able to obtain information regarding ten of these 18 cases, including three of the four in which emphysema was the definitive cause of death. It is unfortunate that we were unable to get information regarding all 18, but several years had passed in some instances, and the wives or the physicians who had cared for the deceased could not be found. However, without exception all ten about whom information could be obtained had had a long-term smoking history, averaging thirty years, before they became Adventists. All but one of these had been a regular cigarette smoker; the other had used cigars and chewing tobacco regularly.

Although we do not know the experience of the eight whose wives or physicians could not be reached, it seems unlikely that all these would have been nonsmokers. If none of them had been, however, this information would still be significant. If a few, or all, had been smokers, the trend would be startling indeed. As in lung cancer, death from pulmonary emphysema apparently tend to occur primarily in that minority of Adventist men who have a smoking history.

It is also of interest to note from the same study that Adventist men are employed somewhat differently from non-Adventist men. Proportionately more Adventists are in professional and managerial activities, fewer in agricultural or rural activities, and about equal percentages in craft and industrial work. Although it is conceivable that Adventists may be exposed somewhat less than the general population to industrial processes—which may involve lung irritants—it does not seem likely that this lessened exposure could account in any substantial degree for the more than fivefold reduction in the risk of

Observed and Expected Mortality From Respiratory Disease Among SDA Males, Age 25 and Older, 1955-1959

	California Deaths (1957)	SDA Deaths	SDA Deaths Expected *
Emphysema, with and without bronchitis	700	4	22
Bronchitis, acute and chronic, including pulmonary fibrosis and bronchiectasis	272	5	9
Bronchial asthma	287	4	9
Pulmonary tuberculosis	624	5	17
Pneumonias	1,819	49	64
Other respiratory disease	294	10	10
Subtotal: Respiratory deaths	3,996	77	131
Deaths due to all other causes	59,888	1,253	1,927
Total: Deaths due to all causes	63,884	1,330	2,058

* Calculated by applying the 1957 age-group specific California mortality rates, used as a 5-year average (1955-1959), to the total SDA population of the same 20-year age groups (25-44, 45-64, 65-84, 85+) at risk during 1955-1959.

developing pulmonary emphysema.

Another difference between Seventh-day Adventists and California populations was that 42.9 per cent of the latter is concentrated in Los Angeles and Orange counties. This "basin" area has a rather severe problem with air pollution. In contrast, only 29.3 per cent of the Adventist membership lives in the same area. However, it is hardly credible that this difference in population distribution could more than minimally account for the difference in the occurrence of emphysema death among the two groups, particularly in the light of the following information. The same study indicated that with 42.9 per cent of California's population concentrated in the Los Angeles area in 1960, only 42.1 per cent of all deaths in California from emphysema (1959) were registered in the same area. If

air pollution in this region had been a significant factor in the development of this disease, relatively more deaths from it would have been expected in that region, and thus a greater proportion of the total emphysema mortality for the State. If air pollution of the Los Angeles variety is a factor in pulmonary emphysema, it has not yet become apparent in death statistics.

It would appear from this investigation that the conjecture by Dr. Crenshaw and others that there is a relationship between smoking and a susceptibility to disease and death from pulmonary emphysema, fibrosis, and related diseases may be correct. Seventh-day Adventists in California have made a major contribution to this exploration. Further studies within the group are being carried forward.

ing the summer. They had come from all the Scandinavian countries, and from Germany, Finland, Poland, Yugoslavia, Greece, Switzerland, France, Belgium, and the Netherlands. An eight-week contact with Adventist principles is bound to make a tremendous impact on these youth. During the regular school year the college enrollment of 200 comes from about 25 countries.

Before leaving the campus we stopped at the Olsen home for a short visit with Mrs. Olsen. Down the road a little farther we called on the Leslie Hardinges, who used to be near neighbors in Takoma Park. Professor Hardinge heads the Bible department at the college, but according to present plans he will be returning to Columbia Union College at the close of the 1963-1964 school year.

On our way to Stanborough Park I noticed several road signs that were new to me. One said "Lay-by," which I discovered was a turn-out for parking. Another said "Halt at Major Road Ahead." American road signs usually use the word "Stop." And while I'm mentioning different terminologies I might add two others. In Britain cookies are called biscuits; and when you place your baggage in the custody of the authorities at a railroad station, you pick it up at a window designated "Left Luggage." This is true in Denmark also, as well as in certain other European countries.

Before reaching Stanborough Park, Elder Pedersen pointed out the site on which a new headquarters office for the division will be built in St. Albans. Plans have already been approved, and construction is expected to begin this fall. The present office, in Edgware, consists of two houses joined together, and although it has served well in past years it is now obviously inadequate.

Stanborough Park is just what the name implies—a park. Acres of verdant, green lawn are dotted by picturesque trees and gardens. On this attractive property are five institutions and offices. Nearest the road that runs past the front of the park is the well-designed functional headquarters office of the British Union Conference. Then, farther back on the property are clustered a school building (for students of about academy level), the Stanborough Press, the sanitarium, and the Granose Foods factory. Few institutions anywhere are situated on more beautiful grounds.

It was ten o'clock when we arrived at the Pedersen home, where Mrs. Pedersen was patiently waiting to serve supper. The food was delicious. An

Editorial Correspondence

IN OLD LONDON

Skodsborg, Denmark
July 8, 1963

I HAVE made some firm resolves on this trip to Europe and the Middle East, not the least of which is to be more helpful to strangers—especially those who are penniless, hungry, or don't speak my language. My wife shares this resolve, and for good reason—we had the unhappy experience of being strangers battling with the problems of these three conditions all at one time! I'll tell you about it later, but first something about London and Hamburg.

Last week I reported that E. W. Pedersen, secretary of the Northern European Division, picked us up at the busy, sprawling London airport Monday morning. What I didn't say was that this man is without doubt one of the kindest and most energetic men alive. After taking us to our hotel to check in, he drove us to a vegetarian restaurant just off Picadilly Circus (a main intersection of London similar to Times Square in New York), where we ate a tastefully prepared meal. (This food earned our respect, for it kept us going until past ten o'clock that night!) Then we were off for Newbold College, Stanborough Park, and Edgware—plus

Windsor Castle and St. Albans Abbey.

One of our mistaken notions about Adventist work in London was shattered almost immediately—our headquarters offices and institutions are not concentrated in one place, a mere stone's throw apart. Newbold College is about 35 miles from Edgware, the headquarters of the Northern European Division. It was about five o'clock in the afternoon when we knocked on the office door of the college president, Norskov Olsen. He greeted us warmly, and graciously took us around the campus for an overview of the school. What we saw and heard impressed us favorably indeed. The fine administration building, erected about six years ago, is flanked on the left by the new boys' dormitory and on the right by the girls' home, a beautiful old mansion that constituted almost the entire school a few years ago. We liked the design of the boys' home, with its modern lounge and chapel, better than any other we have seen recently.

An eight-week summer school was in progress, with an enrollment of 100. This represents a 100 per cent gain in three years. About 40 of the students are non-Adventists studying English, the only subject taught dur-

hour or so later Elder Pedersen kindly took us to our hotel in London's West End. Our day—a rather typical one on this trip—ended at twelve-thirty. It had begun in Dublin at 5:30 A.M.

The next day we stopped at the New Gallery Centre, on Regent Street about two blocks from Piccadilly Circus, to interview Dan J. Handsides, the minister in charge. We learned that 36 persons have been baptized since he arrived and began his campaign last October. Thirty more are deeply interested.

The New Gallery has a seating capacity of about 1,400 in the main auditorium, with two smaller chapels (one upstairs and one down) that seat 170 each. The large auditorium is used for the regular evangelistic meetings as well as for continuous showings of a motion picture from 3:30 to 8:00 P.M. each day. A new film is featured each month. The auditorium lobby opens onto a reading room. I was interested to note on the wall one of the anti-tobacco posters sponsored by the British Government. Its message was hardly guarded or evasive: "DANGER! The more cigarettes you smoke the greater the risk of death from lung cancer, chronic bronchitis, or heart disease. You have been warned."

Attendance at Sunday night services has been as high as 1,100, with average attendance running about 700 for the 14-week series recently completed. The presentation of our distinctive Adventist truths accounts, in the main, for the reduced attendance.

A successful feature of the Centre program has been a 20-week Bible-marking class. In this program 350 Bibles were presented to persons who attended a minimum of ten sessions. The New Gallery is wrestling with all of the problems that confront city evangelism everywhere these days, but the five-member worker group is doing its best to meet the problems successfully, and to bear effective witness for Christ in this large city.

In an effort to become better acquainted with London and its environs, we walked endless miles, and determinedly rode the city's buses and subways. Occasionally we boarded a bus that was going in the opposite direction from our intended destination, or hurtled past our stop on the subway (usually called the Underground, in London), but whenever these minor crises occurred, we always found some helpful soul who cheerfully and skillfully re-aimed us in the right direction. Right here let me pay tribute to all the strangers who have so courteously responded to our endless requests for advice and information. Throughout the British

Isles and in Germany and Denmark people have been unfailingly helpful and courteous. On at least two occasions total strangers have walked with us several blocks to make sure we would find our way. No doubt we shall test the courtesy and patience of many other people in the dozen or so countries we shall be visiting during the coming weeks.

I must say a word about our visit to the British Museum, although space prevents me from doing justice to the topic. One of the first things that caught my eye was the Rosetta Stone, which enabled scholars to understand and read the hieroglyphic writing of the ancient Egyptians. The stone, apparently inscribed in 196 B.C., contains a decree in honor of Ptolemy V, written in Greek and two forms of Egyptian writing—the



priestly, or hieroglyphic, and the people's, or demotic. Scholars worked for 20 years endeavoring to decipher the inscription before they fully unlocked its secrets, in 1822.

We were fascinated, too, by statuary, sculptures, and art work of Babylonian, Egyptian, and Syrian origin. Some of these predate the coming of Christ by two and a half millenniums. Almost perfectly preserved are such objects as colossal human-headed lions that flanked an entrance to the north-west palace of Ashurnasirpal II more than 800 years before Christ, art depicting life in Ur of the Chaldees in Abraham's time, and human-headed winged bulls from the palace entrance at Khorsabad.

But somehow we felt special awe as we gazed upon two of the most ancient Greek manuscripts of the Bible—the Codex Alexandrinus, from the fifth century A.D., and the Codex Sinaiticus, from the fourth century. I had seen copies of these manuscripts in other libraries, and upon one occasion had translated certain passages from them, but to look upon the originals was a moving experience. How good God has been to speak to us through His Word, and

how wonderfully He has preserved many early copies of the Scriptures.

I thought of this especially as later in the day I came upon a statue to William Tyndale in the Victoria Embankment Gardens along the Thames River. This great man, the first to offer an English translation of the New Testament directly from the Greek, died at Vilvorde, Belgium, a martyr, in 1536. On his monument are inscribed his last words: "Lord! Open the King of England's Eyes." Within a year, a Bible was placed in every parish church, by the king's command.

We left London on Independence Day, July 4, but not before we had received tremendous inspiration from visiting a number of other significant places, among which were St. Paul's Cathedral and Westminster Abbey. We were fortunate to be at the latter place at noon when all the visitors were requested to maintain silence during a short but meaningful prayer offered over the public-address system. Then all joined together in saying the Lord's Prayer. It was a deeply moving experience, even though upon this occasion, as at several others while we were in the British Isles, I started to say, "Forgive us our debts" while the one leading the prayer said, "Forgive us our trespasses," the form commonly used by the Church of England.

As we studied the inscriptions on the busts and statues in the Abbey's Poets' Corner, I came upon the resting place of Edmund Spenser, who died in 1599. The opening words were of special interest: "Heare lyes (expecting the Second Comminge of our Saviour Christ Jesus) the body of Edmund Spenser the Prince of Poets in his tyme . . ." Spenser evidently shared the hope of the Second Advent, so dear to members of the remnant church. And certainly the significant events in the world today indicate that Spenser's hope, and that of all Adventists, will soon be realized.

History comes alive as one visits the castles and cathedrals of Europe, and realizes that the world's kings and statesmen once lived and worshiped in these places. Here, too, they struggled for power, and often committed deeds unworthy of their posts of leadership. Moreover, one cannot help being awed by the dazzling displays of royal jewels kept in such places as Edinburgh Castle (Scotland) and Wakefield Tower, part of the Tower of London. One exhausts both his adjectives and his emotions by exclaiming over the breathtaking beauty of certain rooms in places like Windsor Castle, outside of London,

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Elders C. C. Crisler (left) and Does Robinson at work in the Elmshaven office, about the time the 1911 edition of *The Great Controversy* was in process of preparation. Through the window behind the typewriter can be seen the windows of the second-floor room where Ellen G. White did much of her writing between her return from Australia in 1900 and her death in 1915.

The Story of *The Great Controversy*

Part 2

By Arthur L. White

THE 1911 edition of *Great Controversy* is the standard book currently used throughout the world in English and in translations. When this book came from the press, Ellen White wrote of it on July 25, 1911:

"A few days ago I received a copy of the new edition of the book *Great Controversy*, recently printed at Mountain View, and also a similar copy printed at Washington. The book pleases me. I have spent many hours looking through its pages, and I see that the publishing houses have done good work.

"The book *Great Controversy* I appreciate above silver or gold, and I greatly desire that it shall come before the people. . . . Recently it was necessary for this book to be reset, because the electrotype plates were badly worn. It has cost me much to have this done, but I do not complain; for whatever the cost may be, I regard this new edition with great satisfaction. . . .

"When I learned that *Great Controversy* must be reset, I determined that we would have everything closely examined, to see if the truths it contained were stated in the very best manner, to convince those not of our faith that the Lord had guided and sustained me in the writing of its pages.

"As a result of the thorough examination by our most experienced workers, some changing in the wording has been proposed. These changes I have carefully examined and approved. I am thankful that my life has been spared, and that I have strength and clearness

of mind for this and other literary work."—Ellen G. White letter 56, 1911.

In the same statement she declared:

"Yesterday I read what W. C. White has recently written to Canvassing Agents and responsible men at our publishing houses regarding this latest edition of *Great Controversy*, and I think he has presented the matter correctly and well."—*Ibid.*

Changes in the 1911 Edition

So we turn to the W. C. White communications here mentioned to gain a picture of what was involved in bringing out the 1911 book. Limitations of space force us to select the key points which for clarity we will present in numbered paragraphs.*

1. "The most noticeable change in the new edition," he wrote, "is the improvement in the illustrations." He explained this in detail.

2. "The thirteen Appendix notes of the old edition, occupying thirteen pages, have been replaced by thirty-one notes occupying twelve pages. . . . The Biographical Notes have been omitted." Neither the Appendix notes nor Biographical Notes were prepared by Mrs. White.

3. "The general index has been enlarged from twelve to twenty-two pages."

* NOTE: The full document in mimeographed form may be obtained from the Ellen G. White Estate, General Conference, Washington 12, D.C.

4. "In the body of the book," he continued, "the most noticeable improvement is the introduction of historical references. In the old edition, over seven hundred biblical references were given, but in only a few instances were there any historical references to the authorities quoted or referred to. In the new edition the reader will find more than four hundred references to eighty-eight authors and authorities."

5. "In a few instances, new quotations from historians, preachers, and present-day writers have been used in the place of the old, because they are more forceful, or because we have been unable to find the old ones. In each case where there has been such a change, Mother has given faithful attention to the proposed substitution, and has approved of the change."

6. "In spelling, punctuation, and capitalization," he explained, "changes have been made to bring this book into uniformity of style with the other volumes of this series [*The Desire of Ages*, and *Patriarchs and Prophets*]."

7. "In eight or ten places, time references have been changed because of the lapse of time since the book was first published."

8. "In several places," W. C. White continues, "forms of expression have been changed to avoid giving unnecessary offense. An example of this will be found in the change of the word 'Romish' to 'Roman' or 'Roman Catholic.'"

9. "In two places the phrase 'divinity of Christ' is changed to 'deity of Christ.' And the words 'religious toleration' have been changed to 'religious liberty.'"

"In the new edition, the rise of the papacy in 538, and its fall in 1798, are spoken of as its 'supremacy' and 'downfall', instead of its 'establishment' and 'abolition', as in the old edition.

"In each of these places the more accurate form of expression has been duly considered and approved by the author of the book."

10. "On pages 50, 563-564, 580, 581, and in a few other places where there were statements regarding the papacy which are strongly disputed by Roman Catholics, and which are difficult to prove from accessible histories, the wording in the new edition has been so changed that the statement falls easily within the range of evidence that is readily obtainable.

"Regarding these and similar passages, which might stir up bitter and unprofitable controversies, Mother has often said: 'What I have written regarding the arrogance and the assumptions of the papacy, is true. Much historical evidence regarding these matters has been designedly destroyed; nevertheless, that the book may be of the greatest benefit to Catholics and others, and that needless controversies may be avoided, it is better to have all statements regarding the assumptions of the pope and the claims of the papacy stated so moderately as to be easily and clearly proved from accepted histories that are within the reach of our ministers and students.'"

Work Done at Elmhaven

These illustrations make clear the type of work that was done in preparing the manuscript for the 1911 edition of *Great Controversy*. The work was done in Mrs. White's office at Elmhaven, near St. Helena in northern California, by her office staff and under her direction. The reader may ask, "What evidence do we have that Mrs. White did as she said she did in her statement quoted earlier: 'These changes I have carefully examined and approved?'"

The records of the White Estate are very full. In these is a large Manila envelope containing proofs showing the changes made in the 1911 edition. This envelope is marked: "Controversy Proofs Prepared for Mrs. E. G. White's Inspection and Approval." At the bottom appear the words "All Approved."

Everyone therefore may rest assured that the 1911 edition, published four years before Mrs. White's death, was her presentation of the subject, in which, as she said, truths "were stated in the very best manner," prepared to reach the public in a form bearing her full and unqualified endorsement.

Four sets of printing plates were made, and the book was issued simultaneously from the three publishing houses in North America and the publishing house serving the church in Great Britain.

Many Printings of the 1911 Edition

The 1911 edition became the standard work throughout the world. References in Sabbath school lessons and textbooks are to this edition. It was

soon provided on thin paper without illustrations for convenient reference work in what in denominational circles has become known as the "trade edition."

The paging of certain of the editions intended for colporteur sale in some cases has varied—the illustrations have been different; there has been an updating of the appendix notes; in some editions some of the chapter titles have been changed—but the text of the book is the same—that of the 1911 edition. A few typographical or grammatical errors have been corrected, and current forms of capitalization and spelling have been employed. Such adjustments, in order to keep a widely circulated book in the most acceptable form, do not affect the sense or the message of the volume. As for adjustments related to the passage of time since 1911, the White Trustees have authorized a rewording of four phrases in the book in order to convey the sense correctly to the present-day reader. These four are:

Page 287: In referring to the Bible, the 1911 edition stated: It "has since been translated into more than four hundred languages and dialects." By 1950 the number was more than a thousand. The phrase was reworded so as to convey a correct image both in 1911 and the present, and reads in current printings, "has since been translated into many hundreds of languages and dialects."

Page 288: Speaking of Voltaire, the atheist, Mrs. White stated in the 1911 edition: "A century has passed since his death." By 1950 it was more nearly two centuries. The substitute wording correctly stating the fact,

whether in 1911 or the present, is "Generations have passed since his death."

Page 378: In reference to the Jewish nation, Ellen White stated in the 1911 edition: "The people of Israel for eighteen hundred years have stood, indifferent to the gracious offers of salvation." By 1950 it was nearer to nineteen hundred years. Reworded to state the facts correctly in 1911 and the present, the phrase reads: "The people of Israel during succeeding centuries have stood, indifferent to the gracious offers of salvation."

Page 579: Mrs. White stated in the 1911 edition, "For more than half a century, students of prophecy in the United States have presented this testimony to the world." The earlier 1888 edition read: "For about forty years." By 1950 it was actually a full century. The White Trustees in this case authorized a specific reading that would be unaffected by time lapse: "Since the middle of the nineteenth century, students of prophecy in the United States have presented this testimony to the world."

To speak of the foregoing four adjustments in wording as "changes in wording of the E. G. White books" is correct only if we mean technical corrections of historical phrases to keep the statements chronologically accurate. To imply that the changes represent unwarranted liberties with Mrs. White's thoughts would be to distort the facts.

This simple record of the history of *The Great Controversy* should aid REVIEW readers to better understand the history of this important book by Mrs. White. In the light of this record, those who wish to read the fully presented theme of the book should turn to the 1911 edition, which contains the text of all later printings.

(Concluded)

WHY I JOINED the Seventh-day Adventist Church

After living out in the world for more than 25 years with no church affiliation, I had a sincere desire for a better way of life. I went back into the church I had joined when I was 13, but I did not find the satisfaction I was seeking. Seven years later my mother became ill, and I had to stay with her. I received the church paper, and searched it each week for a correspondence course, but didn't find one. I read my Bible, but I needed a teacher. I prayed earnestly for the Lord to make a way for me to receive the help I needed to understand His Word. I knew there was something lacking in my Christian experience, something I had never received.

After two years of earnest prayer, one day I walked into my bedroom, and on my dresser lay a Bible study. In big print were the words, "Here are your Bible lessons." I couldn't believe it, yet here it was, from the School of Bible Prophecy. I had never

heard of it. I didn't even know an Adventist. I asked every member of my family who put it there. They all said they had never seen it before. Well, I knew it had been placed there in answer to prayer.

I studied all 24 lessons, and by the time I finished the course I was ready for baptism. The Bible instructor and pastor visited with me. I was ready to accept every doctrine. I had never had the Bible explained to me so clearly and plainly before.

But I was still smoking. I told the pastor I couldn't quit smoking. He told me I could do all things through Christ, and told me how to ask Him for strength moment by moment. I did, and thanks be to God, He gave me the victory. I was baptized December 14, 1957, when I was 54 years old. Pray that I will remain faithful in living and witnessing for Christ.

MRS. D. M. CAGLE
Atlanta, Georgia



when you're young

by Miriam Hood

How to Win

IF YOU'VE reached your present age, whatever it may be, without at least once having had the thought cross your mind that you and your parents never *belonged* in the same family—then you're not only unusual, you're a veritable phenomenon. Some young people become virtually obsessed by this feeling. That's a self-defeating kind of thought, because when you face the situation squarely, when you look it right in the eye, you know you *are* a family. You're sharing a "life space." You can make it a happy life space or a completely miserable one, both for yourself and everyone else in the family.

For this time let's assume that your parents are good, sincere, moral people, worthy of your respect. I know there are sad situations where parents have so surrendered themselves to bad habits, to irreligious living, that a child cannot fully respect them. We'll probably have to talk about that sometime. I shrink from it; there are such tragic overtones for everyone even remotely concerned.

For now, though, you have a normal home situation. (I'm resisting the temptation to dissect the word "normal." It can mean lots of different things.) You are provided with food, shelter, clothing, education, all commensurate, of course, with your parents' economic status. Your parents expect you to conform to conduct standards, to home rules and regulations that seem to them proper, reasonable, and appropriate. I suppose we need go no further; we've hit our first snag in those words "that seem to them . . ."

Now I would hope that these home rules, these "ground rules" for happy family living, were established in family conferences, with you as a participant. This seems to me the best way; but there'll always be families where this method isn't followed. In certain cultures, tradition still decrees that young people should be seen a great deal more than heard. If your parents sincerely believe this way, then I'd suggest that you relate to it as best you can. You might even try to regard it as a challenge—not to circumvent your parents' authoritarian approach, but to be happy anyway. I honestly don't think your psyche will be irreparably damaged. People are not so emotionally delicate as some "authorities" would have you believe.

If you do have a voice in setting up the framework in which you're to operate, you're fortunate. You'll also need to realize, I think, that when your viewpoint is just about at the opposite end of the spectrum from your parents', compromise has to be effected.

I'm suggesting that your holding out for a 50-50 deal is unwise and probably will weaken your bargaining power in future family conclaves. You're young; you're flexible. You can go 70-30 without any trouble.

There are unhappy times when even a compromise can't be worked out. There simply are no points where the lines cross; they run off in opposite directions ad infinitum. I agree that these confrontations are real trials when you're young. You'll probably need to call upon all the living, vital Christian faith at your command in order to weather the storm raging within you. I can promise you this, though; you'll never regret your victory over your other self. The only alternative is to break out of the safe, good family framework—to reject all the values and attitudes that have made life meaningful to you. I hope you'll dismiss this thought instantly when it crosses your mind. That sort of victory over your parents really would be a Pyrrhic one for you.

Actually, if you can keep yourself from feeling at these times that you and your parents are opponents, that you are combatants locked in a deadly warfare, that someone has to vanquish someone else, I guarantee that the troublesome pieces will be fitted into place much more easily. Your parents aren't your enemies; the pure and simple fact is that they are responsible for you until you are ready to be responsi-

ble for yourself. Opinions differ as to when this condition of personal responsibility is reached. Perhaps when you were four or five you may have packed a belonging or two and threatened to leave home unless your "rights" were recognized. You felt yourself, from your Olympian heights (and Lilliputian size), perfectly able to assume full responsibility for yourself. Looking back on it now, do you smile? Then how do you know that ten years from now you won't smile over some of today's small immaturities?

Probably the most difficult lesson we must master in this human condition known as "life" is that someone is always in charge. Parents, teachers, then employers—and above all, God Himself. This concept does not negate the theme of personal choice. The choice is this: How will you relate to an ordered, structured universe? Will you be forever a rebel, forever maladjusted?

There's plenty of elbowroom within the framework I've spoken of. Not as much as you may want at this restless, turbulent period of your life, but enough. I hope you're living happily, gracefully, and properly within it.



Laiton

By Josephine Cunningham Edwards

He was very poor when I first saw him. He was an African boy in ragged clothes, and he had no shoes. He never had owned a pair of shoes.

But that is not the main reason I think he was so poor. It was because Laiton did not know about Jesus and did not go to Sabbath school or church.

One day Laiton came to my house to find work. He told me he would be glad for any kind of work because he wanted to buy some shirts and trousers so he

could be clean and neat like the other boys on our mission station.

I was in need of a boy to keep my house clean, and to wash and iron my clothes. I had to have helpers like this, for I taught school and worked many long hours every day. Laiton didn't know how to do a lot of things, but I had a good cook boy who would teach him how to keep my house clean, and to wash and iron my clothes.

Not long after Laiton had come to work for me I bought him some clean clothes to wear when he was working at my house. Was he proud of his neat khaki uniform! He had two of them, and he kept them spotlessly clean.

Laiton was so happy that he used to sing about his work. He learned quickly how to do many things. One day a box of clothing came from America. Some of the clothes fitted Laiton. I called him in and gave him a coat, trousers, shoes, and a shirt. There was a dress for his sister too, and one for his mother.

The very next Sabbath Laiton, his sister, and his mother were at church. They

were sitting near the front, and when they saw me they smiled happily.

Laiton tried hard to keep my house neat and clean just as I liked it. One day when I came home from school I heard him working in the front room. He was laughing, and he talked to himself in his own language; but I understood what he was saying. I heard him say, "Oh, she is going to like this. She surely is. I just know she is going to like this!"

While I stood there listening, I saw the cook boy come to the hall from the kitchen. He saw me listening, and he smiled too. "Laiton is changing the furniture around in the living room," he said. "He knows how you change your



M. E. DAWSON

Laiton was very poor when he first came to work in the missionaries' home at the mission station. His clothes were tattered, and he had never worn a pair of shoes.

furniture around every once in a while and he wanted to surprise you."

I made up my mind to be surprised. Even if it did not look so nice, I decided that I would not let him know it. I did not want to hurt his feelings.

The room was not as I would have arranged it. Too much furniture was in one end of the room, and the piano was in front of windows, which made the room dark. But I did not let him know. After all, furniture and living rooms are not nearly so important as people.

He was so glad when I praised him for making my living room look attractive. He tried very hard to please me.

One day he came to me all smiles.

"Ma'am," he said. "I am to be baptized next Sunday. I wish you would let Bwana be the one to baptize me, and please take my picture when you see me come out of the water. Remember, you were the one who showed me how to be a Christian."

I was so glad that I had never wounded his heart, nor made him feel bad. I hope some day, when Jesus comes, to see Laiton in the earth made new. He will admire the streets of gold, shining and smooth, for that is the way he liked to keep my floors.

Christening the Fernando Stahl

(Continued from page 1)

sionaries to be teaching and preaching and bringing health to the people, instead of spending the larger part of their time in walking and paddling canoes," Elder Aitken declared. "With an airplane a missionary can accomplish in a month what he formerly did in a year without it."

Assisting in the dedicatory service, William Baxter of Montemorelos, Mexico, told of personal experiences with his private plane in connection with evangelistic and medical work in Mexico. He estimates that the lives of more than 200 patients have been saved by bringing them in from remote places to the Montemorelos Hospital. Indians living in distant, hard-to-reach places have built 17 airstrips on which he can land his plane.

Mrs. Stahl performed the traditional christening act by breaking a bottle of fresh orange juice over the nose of the airplane. "I christen thee *Fernando Stahl*," she said triumphantly. Elder Aitken and W. E. Jamerson, a returned missionary from Peru and Bolivia, stood by to assist Mrs. Stahl. Elder Baxter gave the dedicatory prayer.

F. O. Rittenhouse, president of Pacific Union College, expressed his appreciation for the missions aviation training program at the college.

After the service of dedication Elder Aitken took Mrs. Stahl for a ride over the college campus and the surrounding mountains and valleys. "Oh, it was wonderful," she exclaimed as she alighted from the plane. "I should be allowed to enjoy things at my age, shouldn't I?"

Still more wonderful to Mrs. Stahl was the thought that the plane bearing her husband's name will hasten the work of the gospel in South America. Mrs. Stahl was made an honorary member of the Western Adventist Pilots' Association.

Editorial Correspondence

(Continued from page 5)

with its St. George's Chapel nearby; and the Frederiksborg Castle of the Danish kings, at Hillerod, only a few miles northwest of our Skodsborg Sanitarium, in Denmark. As one beholds these glories of earthly kings, he cannot help thinking of the glories that await the redeemed in heaven when the kingdoms of this world shall become the kingdoms of our Lord and Saviour, and when Jesus Christ shall reign amid beauties and glories never

yet pictured by the most fertile imaginations of men.

A plane ride of about two hours took us from London to Hamburg, Germany. Up to this point we had been able to communicate fairly well with everyone we met. Now it was different. The fare collector on the bus from the airport into downtown Hamburg spoke no English; and we spoke no German. Nothing short of a miracle enabled us to pay the correct fare—2 marks for my wife, and 2 marks for me. Naturally all the street signs were in German, so even our ability to read seemed suddenly to have been removed. It was somewhat distressing. We soon found, however, that the question, "Do you speak English?" often brought the halting response, "A little bit." And "a little bit" was usually sufficient for minimum communication.

Next week I shall tell you about our publishing house in Hamburg and our sanitarium here at Skodsborg, as well as items of interest from Holland and cities other than Hamburg in Germany. But now for the incident that prompted the resolve I mentioned in the first paragraph.

By prearrangement, we picked up a car in Hamburg, and on Friday started north for Copenhagen. Unfortunately, by the time we crossed the border into Denmark the banks were closed, so we couldn't get Danish money for our traveler's checks. (We have since learned one way of meeting this crisis successfully—go to a railroad station ticket window.) We were hungry, not having eaten for about eight hours, so we decided to look for a restaurant in Haderslev. We found one, and, with our morale nearly broken from hunger, weakness, and endeavoring to drive an unfamiliar car in a country where we could neither speak the language nor read a menu, we went in and sat down. A waitress came over, and by a combination of sign language and pointing to words in our Berlitz phrase book, we let her know that we had no Danish money but would be pleased to pay her in U.S. currency; would this be satisfactory? She consulted several others in the restaurant, obviously her superiors, and rendered the verdict—No. Traveler's checks? No. German money? No.

We beat an ignominious retreat, and on the sidewalk outside rallied for a new attempt to obtain money or food. At a small grocery store a kindhearted clerk gave us Danish money for two American dollars, and we went on our way somewhat encouraged—and vowing to be more kind and helpful ourselves.

A report datelined Paris next week.

K. H. W.



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



By Beatrice S. Stout



EVA LUOMA

The eye is a good pupil, and children believe and imitate what they see.

THE COMICS

A WOMAN to whom the Sunday comic supplement was familiar leafed through the pages, seeking the answer to a question that greatly puzzled her. What was there in these garish pages, she asked herself, that would be of absorbing interest to a youth of college years? On one occasion a certain young man gave a surprising display of temper, accompanied by a few unfortunate words. The cause? His sudden outburst had been triggered by the fact that his favorite comic pages had been destroyed. His reaction was all the more perplexing in view of the fact that he was active in church projects, particularly with children. The conduct of this boy, who could lose self-control over the loss of the so-called funny papers, was highly illuminating. His absorbing interest in this diversion apparently had not been conducive to self-control and mature development.

Are comics harmless or are they pernicious? This decision every thinking parent must make. Nothing is unimportant in a child's training. As we teach our babe the first step, there are loving arms nearby to protect him from falls. Likewise his first mental steps must be guarded. We must see that receptive minds are not poisoned by vain and foolish pictures. The eye is a good pupil, and children believe what they see. If we permit them to feed on silly and trifling ideas, how can we expect them later to cast out the false and keep the true? To choose carefully, to guard prayerfully, is a must for every parent.

Juvenile crime statistics are appalling. In recent years arrests of young people have more than doubled. J. Edgar Hoover has said, "I do not believe that we can begin too early to instill in America's children a dedication to morality and decency which derive from sound Christian training." One young man who had quickly found his place in the Lord's work said of his early habits: "I am continually thankful for the direction you gave my life in my early years. It has made all the difference."

There is safety only in remembering God's counsel: "It is Satan's work to present to our youth newspaper stories and storybooks that fascinate the senses and thus destroy their

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relish for the word of God.—*Testimonies*, vol. 5, p. 517. "Improper reading gives an education that is false. The power of endurance, and the strength and activity of the brain, may be lessened or increased according to the manner in which they are employed."—*Ibid.*, vol. 4, p. 498. "The young are in great danger. Great evil results from their light reading. . . . Lightness, jesting, and joking will result in barrenness of soul and loss of the favor of God."—*Ibid.*, vol. 2, p. 236.

Are cops and robbers, cowboys and Indians, with fighting, gunplay, and murder, a normal childhood interest? The world accepts them as such. However, not all comics are comic. Some are downright deadly and exude an air of violence and moral decay. In the June, 1954, *Reader's Digest* there was a special account of how one town determined to do something about "letting in purifying light." Across the top of the page of a Sunday edition of one of the town newspapers they printed "Depravity for Children." The article covered the worst of the comics, and the results were dramatic. The crusade was continued, and this community, at least, was cleaned up. Of course, this crusade dealt particularly with filthy books. In this type of literature ordinary murder is mild.

It is not unusual for children to re-enact a comic-book plot. For instance, the three boys, ages 6 to 8, who hanged another child and then burned him. Once in a million times is too often for such a shocking event to happen, and this one instance should speak in thundering tones of the impact such material makes upon the minds of children. The power of a different kind of reading over a decision made in her girlhood is told by one woman. An article dealing with the poison that comes from the pen of the so-called humorous artist pointed out that such material could only clutter her mind with a destructive virus. The question of its lack of innocence was forever settled for her.

Few Christian homes are invaded by the worst of this type of literature, but in permitting the milder form, are we not perhaps conditioning our children for the worst? If we want them to be spiritually healthy, let us see that their minds are not weakened by vain and foolish pictures. Can there be a parallel between this absorption of foolishness and the lack of seriousness in children today? Let not our passive submission in permitting them to feed on husks rise up and condemn us in the judgment. There are times when it is proper to take a strong stand.

"The evil influence around our children is almost overpowering; it is

A Mother's Prayer

By SUZANNE DANFORTH BROZNY

Help me, O Lord, at break of day
Upon my knees humbly to pray
For words of wisdom from above,
For words of tenderness and love.

Help me, O Lord, with kinder speech
Those little hearts of Thine to teach.
That little ones so dear to me
Will not be led astray from Thee.

Help me, O Lord, with things to say
To my companion, in a way
To help to lift the burden some,
Encourage him of things to come.

Help me, O Lord, with neighbors yet,
That I may speak without regret.
But most of all, I ask of Thee,
Live out, O Lord, Thy life in me.

corrupting their minds and leading them down to perdition."—*Ibid.*, vol. 1, pp. 400, 401. In an unstable world we cannot afford to neglect anything that tends to instability. It is of major importance that we help our youth to appreciate the solemn times in which we live. They will thank us someday that we taught them to appreciate more ennobling reading matter. "Whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8).

On Keeping House IN AUGUST



By Carolyn E. Keeler

WELL, August is here, and the twelve weeks are up for wearing this cast on my ankle. How wonderful it will feel not to be encased in a hot, heavy cast. I wonder whether I will have the courage to step my full weight on this foot. Well, time will tell.

August is a sort of special month in our family. August 1 is the birthday of our daughter Pat. August 18 is my sister Ruth's birthday, and August 15 this year will be our thirty-fourth anniversary. It's wonderful to have a young daughter growing up, to have a son who writes you every week, to have two little redheaded grandchildren, and to have each other, someone to share life's joys and sorrows.

August brings sweet corn to the markets and in our gardens. If we know how to select sweet corn, the eating will be more delicious. Here are some hints from the United States Dairy Association: "Tightly wrapped, bright-green husks and shiny, moist silk are sure signs of freshness. Avoid yellow or dry husks.

"Pull down the husks a little way and look at the corn itself. Even rows of plump, well-filled kernels give the best eating. For yellow corn, the kernels should be a golden color. Avoid ears that are deep yellow in color. This indicates over-maturity.

"In order to keep corn sweet and tender, it must be refrigerated. At high temperatures, the sweetness turns to starch and the corn becomes tough. When storing corn, wrap the ears unhusked in a damp towel and refrigerate until ready to use. Be sure of getting garden-fresh corn by buying at stores where corn is kept refrigerated or iced. Or, if possible, buy your corn at roadside stands where it is usually picked just before it is sold.

"Don't overcook sweet corn. You'll lose its sweet flavor. Young slender ears need only 3 to 4 minutes in boiling water. Larger ears take about 5 to 6 minutes. Add about one-half cup of milk to the water in which you boil the corn. The milk makes it possible to keep the corn hot, yet flavorful for second helpings.

"If you have some cooked corn-on-the-cob left over, cut off the kernels and serve combined with another vegetable at the next meal. Summer peas and corn make a tasty, colorful combination. Combine equal amounts. Simmer with a small amount of milk for a few minutes. Lima beans or snap beans may be used in place of peas.

"Leftover corn is also useful for making such tasty items as corn fritters, corn pudding, and many others.

"No matter how it is served, fresh, sweet corn has long been an American favorite. Try some now, while it is at its best. And you can enjoy its tender-sweet flavor during the winter. Buy plenty of corn now, while it's reasonable, and freeze it to add a touch of summer to a winter's meal or two."

I make a dish I call "calico corn." Sauté a little chopped onion and chopped green pepper in vegetable oil, then add sliced tomatoes and leftover corn, cut from cob. Cook until flavors are well blended, and serve.

And some evening, of course, you must have a corn roast in your back yard or on the beach, with sweet melons for dessert.

Take some elderly person for a ride one of these warm August evenings. He will appreciate it so much, and you will be twice blessed yourself.



From the Editor's Mailbag

A sister writes us at length regarding the subject of prayer. In the interest of brevity we have numbered the questions, dealing with each in order:

1. "Do we really all understand true confession? Some people think that when we've wronged someone in the church all we have to do is to get up in testimony meeting and say, 'If I have wronged anyone, I am sorry.' Some think it is not necessary to go to the individual then and ask forgiveness. Is that sufficient?"

My answer is that a confession ought to be as specific as the offense, both as to the particular offense and the particular person who has been offended. We don't sin in generalities; we sin in specific words and deeds. So far as the great majority of us are concerned, most all the time our sins are against a particular individual and not against society at large or even the church in general. Of course, there are times when our sin is most definitely against a whole church. Our actions may have produced sorrow and be a stumbling block to a whole church company. Perhaps we may have brought a whole church into disrepute by our conduct. In those instances, it may be a proper thing to stand before the church body and make a confession.

Let me give a word of caution right here. Though confession ought to be as wide as the sin, it certainly ought never to be any wider. There are some who, in a mistaken idea of penitence, feel they ought to bare their souls before anyone and everyone in the church, or sometimes even in the community. This, we believe, is not called for; in fact, it may be very unwise. Sin is so heinous a thing that it should never be displayed, even in an act of confession, more widely than is absolutely necessary to grapple with the evil, secure forgiveness, and produce the necessary restitution. I believe that when any person in the church feels troubled in soul as to how widely he should confess some sin, it is well for him to take good counsel from his pastor before coming to a final conclusion.

Now, certainly it is true that if we do not confess our sins, God will finally bring them out for men to read in the last great day. But the goal of God is not this. The publicizing of sin is the last thing in the world that our God is interested in. His appeal to us is to put away our sins by repentance so that He may cover up all our sins, drop them in the bottom of the sea, send them as far away as the east is from the west, banish them from the universe ultimately.

2. "Some people think that all they have to do is to be nice to someone after they have wronged him. Does this make it all right?"

The answer is emphatically No. There is no good deed we can do that can atone for our sins of the past, whether the sins are against God alone or include our neighbor. It would be ludicrous if it were not so pathetic, how some seek to ease off their sins with chocolates or flowers. In the first place, chocolates are not a good diet, and flowers wither quickly. The only way to grapple with sin is to confess it, thus you can make all things right and you can also gain the respect of those who may be directly concerned. How foolish for anyone to think that he can blur the gravity of his wrongdoing by the richness of chocolates or the fragrance of flowers. If we want

forgiveness from God and the respect of others around us, the sure, though rugged procedure is to confess our wrongdoing and ask for forgiveness.

3. "Some people inform you that you wronged So-and-so and accordingly you ought to go and apologize. Is an apology any good that is given because someone told us to?"

That depends. It is possible for us actually not to realize that we have wronged someone. I can remember of instances along the way, when some word I said or deed I did was understood by someone differently from what I had planned it to be. Then a kind friend explained to me that I had wrought some harm to the heart of a certain soul. I believe that the one who informed me of this did me a very great kindness. The worth of my apology is to be measured, not by the method by which I am informed, but by the sincerity of my response to the information I receive.

4. "Can I stop sinning on any particular matter without God's help?"

The answer, in the last analysis, is No. It is true we can refrain from the outward manifestation of a sin, provided we are blessed with strong will power, but this is something different from purging our hearts from the active desire for sin. The real problem of sin is the desire of the heart, and that desire can be changed only as we experience the divine gift of a new heart and a new mind.

5. "Is it not true that sometimes we have to pray before we can really see that we have been sinning?"

True. The Pharisee thanked God that he was not like other men, especially the poor publican. It is the work of the Divine Spirit to reprove the world of sin. One of the prayers that the Christian may very well pray, from time to time, is for the Lord to help him see himself as he truly is. A very good time to pray such a prayer is in the stillness of the night when sleep breaks from us and there are no distracting sights or sounds round about us. Then it is, of all times, that God has the opportunity to give us a picture of ourselves as we truly are. And the more sincere the prayer, the more shocking the revelation. The self-satisfied person is a spiritually blind person. If he really saw himself as he was, he would no longer be self-satisfied. When Isaiah saw himself under the blinding light of God's glorious presence, he suddenly cried out: "Woe is me! . . . because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isa. 6:5).

6. "Can we repent of all the sins we have in our hearts all at one time and ask God to take them all out at once?"

The simple answer is Yes, why not? Our goal ever should be complete freedom from sin. The psalmist said: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Ps. 51:7). The very figure of purging and washing conveys the thought of full cleansing—and at once. That is the goal that God has for every one of us. If we willingly leave any sin behind, we leave a center of infection behind. Indeed, the tragedy of some souls is that they want to be cleansed only from *some* of their sins. There are others that they wish to hold onto for a time. This reveals an entirely erroneous idea of our proper relationship both to God and to sin. Of the Lord it was written that He loved righteousness and hated iniquity. There is no proper

abiding place for righteousness and sin in the same person at the same time. They are mutually exclusive. Our goal, therefore, must ever be, complete cleansing from all that defiles. We should pray to our God each day: "Wash me, and I shall be whiter than snow."

F. D. N.

(Continued next week)

The Judgment of the Living

A REVIEW reader asks: "If the name of an individual who has not yet confessed or forsaken all his sins comes up for consideration in the investigative judgment, will he be lost, or can he still be saved if at some future time he gets the victory over all his besetting sins?" This question assumes that in the investigative judgment now in progress in heaven the names of the living are taken up and their cases irrevocably disposed of in some particular order, presumably that in which their names were entered in the book of life. The answer to the reader's question depends upon the validity of this assumption.

With respect to the investigative judgment, we are told that "the lives of all who have believed on Jesus come in review before God," that "the only cases considered are those of the professed people of God," and that "when the work of the investigative judgment closes, the destiny of all will have been decided for life or death" (*The Great Controversy*, pp. 483, 480, 490). In other words, what we call the investigative judgment is the process by which God determines whether those who have at some time professed faith in Christ and whose names have been inscribed in the book of life, are eligible to become citizens of His eternal kingdom. "In 1844," we read further, "our great High Priest entered the most holy place of the heavenly sanctuary, to begin the work of the investigative judgment" (*Selected Messages*, book 1, p. 125). It "must continue until the cases of all are decided, both of the living and the dead; hence it will extend to the close of human probation" (*The Great Controversy*, p. 436).

The Order in Which Cases Are Considered

Of the sequence in which names are taken up we are told that, "beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living" (*Ibid.*, p. 483). In 1877 Sister White wrote: "The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living" (*Selected Messages*, book 1, p. 125). Finally, "The probation of all closes when the pleading for sinners is ended and the garments of vengeance are put on" (*Testimonies*, vol. 2, p. 691).

To summarize: (1) Earth's first inhabitants are considered first. (2) The righteous dead come next, generation by generation. (3) Those alive on earth while the investigative judgment is in progress are judged last. A fair reading of the last two statements cited above appears to indicate, further, that sentence is pronounced upon all the living simultaneously, at the general close of probation. There is nothing to suggest that the living are considered one after another, as in a series of cases on the docket of an earthly court, and their fate determined on the basis of current standing in the heavenly records. Apparently, the cases of all the living remain open until Christ closes His work in the Most Holy Place of the heavenly sanctuary.

It would be an arbitrary act on God's part to close a man's probation today—for example—on the basis of his current standing, if he might have committed him-

self fully to Christ had consideration of his case been postponed for another day, or longer. The idea that God arbitrarily determines a man's fate before the man himself has made his own final choice in the matter leads to a number of conclusions that contradict the clear teachings of the Bible and the Spirit of Prophecy. Thus, if God places His seal upon a man whose faith and life are acceptable at a given moment, we must assume that henceforth that man lives a life as flawless as Christ's life. The only alternative to this conclusion would be to admit that the man *could* sin. Should he then do so, God would be confronted with the dilemma of revoking His irrevocable decree of the day before, or of letting the man into heaven as a sinner. Let us suppose, on the other hand, that a man does not, at the time his case comes up, qualify, and that he is therefore denied eternal life. If, on the morrow, he makes a firm and sincere choice to be wholly right with God, will God reverse the irrevocable decision of the day before, or will He refuse the repentant sinner the pardon he so earnestly desires? No, God does not arbitrarily determine any man's fate; He simply confirms for time and eternity the choice each man makes of his own free will.

Every Man the Arbiter of His Own Destiny

The idea that God arbitrarily terminates a man's probation, irrespective of the man's own final choice in the matter, is abhorrent to the clearly stated principles of divine justice set forth in Scripture. God's Word plainly and emphatically declares that every man is the arbiter of his own destiny. Every man is to choose whom he will serve. God never arbitrarily withdraws this privilege, but the time will come when every man has made an intelligent, binding choice. Then, and only then, will men's probation close. That fateful moment is not determined by the length of time Christ supposedly needs in which to finish His investigation of our life records, but on the length of time it takes to proclaim His message of divine grace to all men, and for men everywhere to accept or reject it.

Another variation of the false teaching that some men's probation terminates before the general close of probation is the theory that the transition in heaven from a consideration of the cases of the dead to those of the living is marked on earth by the enactment of a national Sunday law, and that church members are either sealed or eternally rejected at that time. We have examined all the references cited for this theory, and find it to be just that—a theory of human invention and nothing more. It stands without any basis whatever in either the Bible or the Spirit of Prophecy.

The Danger of Speculation

With respect to questions such as these, we shall do well to be content with what God has seen fit to reveal to us on the subject. Let us not seek to be wise above that which is written. In all matters, let us make a clear distinction between what the Inspired Word actually says, on the one hand, and conclusions some people have drawn from what it says, on the other. God's Word is inspired and reliable, men's clever reasoning is not.

Instead of becoming concerned with certain theories of human devising, let us make it our business to be growing daily in grace and in the knowledge of our Lord and Saviour, Jesus Christ. "While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth."—*The Great Controversy*, p. 425. To this end let us devote our best thought and energy.

R. F. C.

Reports From Far and Near

MORE GOOD NEWS FROM

The Loma Linda Heart Team

By Jerry Wiley

Manager of News Publications, Loma Linda University

[As earlier reports in the REVIEW have revealed, the Seventh-day Adventist Church and the United States Government have been conducting a cooperative effort in international good work and good will. A unique venture united the resources of the State Department's Agency for International Development (AID) and a team of heart specialists from Loma Linda University. At the request of Vice-President Lyndon B. Johnson, a six-member team of medical personnel from the university was flown to Karachi, Pakistan, to perform heart surgery in the Adventist hospital there. After six months of planning and arranging, the Heart Mission, as it has become known, and 2,000 pounds of special equipment, including the university's heart-lung machine, were flown to Karachi, at Government expense, for five weeks of intensive work. In twenty-two operating days they performed forty-four cases of heart surgery.—EORRORS.]

WHEN the Heart Mission's five weeks in Pakistan were completed and the team was ready to leave for Vellore, India, for the Bangkok Sanitarium and Hospital and the Taiwan Sanitarium and Hospital, a member of the United States Embassy in Karachi told Dr. Ellsworth E. Wareham, associate professor of surgery at Loma Linda University and chief surgeon of the Heart Mission, that their work "had been one of the finest things to happen to improve relations with Pakistan in over eighteen months." The team was invited to meet with the President of Pakistan, Mohammed Ayub Khan, at his executive mansion in Rawalpindi.

"I have heard nothing but good reports on the work you have done here, and can only hope that your example will inspire our own physicians to greater attainments in heart surgery," President Khan told members of the Heart Mission.

Pakistan physicians who observed and worked with the team were generous in their testimony of its impact on this Moslem nation. Dr. A. M. Kassim, chief cardiologist at the government's Jinnah Central Hospital, told the physicians, "The reason you had such good success is because of your God." Our doctors' simple prayer over the operating table rendered eloquent testimony of their faith in God and His interest in their work. The chief chest surgeon at the King Edward Medical School asked assistant surgeon Wilfred M. Huse for a copy of this presurgery prayer. Dr. Huse answered, "We don't have a set prayer, but speak to God as a friend."

"Then give me a copy of what you said this morning," the surgeon replied. Dr. Huse wrote out for him the prayer as he remembered it from the morning surgery.

According to Drs. I. F. McFadden and

Arthur Weaver, of the Karachi Seventh-day Adventist Hospital, the visit of the Heart Mission has created some of the most favorable publicity the hospital has experienced. In turn, as Dr. C. Joan Coggin, cardiologist for the group, pointed out, "They had an active part in creating this good will. Without the work of Dr. Weaver we wouldn't be here. Furthermore, the hospital staff and employees worked tirelessly, often long after they were worn out, without complaint. They made us feel so welcome that it seemed they were thanking us for the eighteen-hour-day routine. It was the most wonderful spirit of cooperation I've seen."

Everyone was more than busy. When need for an intensive care unit became apparent, it was set up and in operation within a few hours. More linen and sterile instruments were required, laboratory work went on into the early morning hours, X-ray worked all hours of the day and night, meals were served to team members at irregular hours, and nurses worked longer and harder. After the last surgery for the day was done, Lester Gibson, heart-lung technician, often worked until after midnight preparing the machine for the next day. Usually he was up again before six to get equipment ready in the operating room. The physicians took turns on night call, but for critical cases all stayed by. Only one member of the group, Dr. F. Lynn Artress, the anesthesiologist, had served professionally in the mission field before, but all adapted readily to it, and from May 2 to July 2 served as missionaries. All are enthusiastic about another opportunity to serve overseas despite the fact that some were sick, and the nurse, Mrs. Lavaun Ward Sutton, lost her appendix.

Though the major reason for going overseas was the invitation from Pakistan,

Mexican Union Departmental Council

Departmental leaders and mission presidents of the Mexican Union met from June 3 to 7 in Mexico City for their departmental council. Sergio Moctezuma and Reginald Mattison served as chairmen, in counsel with Alfredo Aeschlimann, president of the Mexican Union.

It was a privilege to have G. R. Nash of the General Conference with us. Plans for the advancement of all phases of Sabbath school work were presented. It was a thrill to witness the enthusiasm for branch Sabbath schools. A goal of 20,000 such schools was set for the next three years, 2,500 of them to be in Mexico City.

We ask an interest in your prayers, that thousands of souls may be won to the truth through this means.

FERNON D. RETZER, *Departmental Secretary*
Inter-American Division



the mission was granted permission by the State Department to spend a week at the Bangkok Sanitarium and Hospital and a few days at the Taiwan Sanitarium and Hospital on the way home. With the capable assistance of Drs. Louis G. Ludington and Roger Nelson in Bangkok, the mission operated on five cases in three operating days, and assisted the heart surgeons at the Sirirag University Medical School with a case.

The Heart Mission is an example of one way in which many lines of church effort may unite to give the good news of God's love for man. The team spoke the language of the heart as they served. The original request for the team to visit Karachi came from the surgeons' efforts on behalf of little three-year-old Afshan Zafar of Karachi. Afshan's father found hope in an article in *The Signs of the Times*. Some church member sent him the *Signs*. Each of these items of service is woven into a tapestry whose beauty will not be fully revealed until Christ comes.

Operation Lone Star

By B. E. Leach, President
Texas Conference

Operation Lone Star is the plan to finish the great work of God in the Texas Conference. Its purpose is to coordinate all departments, pastors, evangelists, and laymen in a powerful evangelistic thrust. Operation Lone Star comes to a focus on five great objectives: Youth evangelism, public and home evangelism, Sabbath school evangelism, building evangelism, and health and welfare evangelism.

Every type of soul-winning endeavor fits into this five-point program. It includes every major project of the church, the simplest soul-winning task. God's people become a formidable host when they unite and move forward together. The Lord adds His blessing to their efforts, and tremendous results take place.

Lone Star objectives are set for six-month periods. At the end of each period, accomplishments are evaluated and objectives are set for the next six months. A complete report of accomplishments and objectives for the next twelve months is presented on the last Sabbath afternoon of camp meeting.

Commitment to soul winning and sacrificial giving is entirely voluntary. No pressure of any kind is applied. The first year the constituency committed \$20,000 for this conference-wide program, the second year \$58,000, the third year \$158,000, the fourth year \$225,000, and the fifth (current) year \$275,000.

Some Lone Star accomplishments are as follows:

- Nearly 500 evangelistic meetings
- 2,300 baptisms
- 20 churches organized
- 35 structures built, including large churches in Keene, Fort Worth, Houston, and Austin
- A new 13-acre campground acquired, and a large pavilion, Book and Bible House, and bathhouse built

- A conference builder-evangelist hired, saving thousands of dollars in building projects
- 28 exceptionally fine building sites for schools and churches acquired

Faith for Today Ordination

Ernest N. Wendth and Stanley E. Schleenbaker (second and third left), both of Faith for Today, were ordained to the gospel ministry in an impressive service Sabbath morning, June 22, at the New York Center in New York City. E. R. Walde, head of the General Conference Radio-TV Department (left), preached the sermon and offered the ordination prayer. The charge was given by W. A. Fagal, of Faith for Today (right). G. Eric Jones, president of the Greater New York Conference, extended a welcome to the gospel ministry.

Elder Schleenbaker, who began his ministry in the Michigan Conference, has been the first tenor of the Faith for Today quartet for four years. Elder Wendth served as a missionary in the Far Eastern Division prior to connecting with Faith for Today six years ago. He is currently director of station relations.

W. A. FAGAL, Speaker
Faith for Today



A 204-pupil church school enrollment gain
Jefferson Academy opened
Hospital opened in Menard, San Marcos, and Beeville

30 new physicians set up in practice
17 districts divided or rearranged so pastors will have fewer churches

North American leadership in branch Sabbath schools, with approximately 350 now in operation

Educational and Missionary Volunteer departments divided, greatly strengthening both.

Home missionary and Sabbath school departments divided, with each leader conducting five evangelistic meetings yearly in addition to his departmental duties

Texas a Silver Vanguard conference for first time, and continuously for four years

Phenomenal growth of the conference association with more than \$2 million in cash and property placed in trust in the past two years

Some of the more important Lone Star plans for the year ending at next camp meeting are:

- 1,000 baptisms
- 10 new dark counties opened
- 10 new dark areas opened
- 20 new churches organized
- Two million pieces of literature distributed, half a million of these being a Sabbath special
- 10 new buildings built or purchased
- 10 new building sites acquired

Much more could be added, but these are some of the major plans. We thank

God for His loving providence in Operation Lone Star thus far, but we have just begun. We are now on the verge of the greatest year in Texas' history. Unusual things are happening. The hand of God is at work on every side. Never has the future looked brighter.

Florida Sanitarium Trains Practical Nurses

By Homer Grove, PR Director
Florida Sanitarium and Hospital

The Florida Sanitarium and Hospital school of practical nursing, which first opened in January, 1962, has again received annual approval from the State of Florida. Members of the first graduating class all passed their State Board examinations in January of this year. The third class will enter this September.

The Florida Sanitarium and Hospital offers excellent clinical experience, and with the new wing there will be an addition of 340 beds. This one-year course offers a splendid preparation for marriage, health preservation, and missionary work. Older women whose children are grown have appreciated this opportunity to study nursing and to help suffering humanity.

The rapidly increasing demand for hospital care has made the shortage of nurses more acute year after year. The great need is for bedside nurses, and this need the practical nurse is able to fill. The total number of licensed practical nurses in the United States increased from 64,000 in 1950 to 245,000 in 1960, and the yearly number of graduates rose from 3,000 to 16,000. State-approved schools increased from 150 to 662 in a ten-year period.

The course costs less than that of one year at one of our academies, and scholarships are available for worthy students. Our medical institutions are crying for Christian young men and women who can care for sick bodies and souls, a skillful task that requires students with mental ability and sound judgment.

Iowa Conference Centennial

By F. J. Kinsey, *Departmental Secretary Iowa Conference*

About one hundred years ago Ellen G. White, James White, Elon Everts, and Josiah Hart were on the eastern bank of the Mississippi River on their way to visit some discouraged workers and believers in Iowa. It was a bitterly cold winter day. A previous rain had covered the ice of the river with almost a foot of water. It was extremely dangerous to cross, under the circumstances, but in response to the question from Elder Hart, "Shall we cross?" Mrs. White answered, "Go forward, trusting in Israel's God."

That visit brought new courage to the discouraged ones in Iowa, and for more than a hundred years the work has been going steadily forward. Many of the names of Adventist pioneers familiar to Adventists around the world are found first in the history of the Iowa Conference. From Iowa came J. N. Andrews, first overseas missionary; George I. Butler, three times president of the Iowa Conference and twice president of the General Conference; John L. Shaw, treasurer of the General Conference. Also from Iowa came Arthur G. Daniells, for 21 years president of the General Conference, the longest term served by any General Conference president. Then there were Mrs. L. Flora Plummer, secretary of the General Conference Sabbath School Department for 23 years, longer than anyone else; R. M. Kilgore, great pioneer of the work in the Southland; Mrs. Minnie Sype, woman extraordinary who held tent efforts and raised up churches just as her brethren in the ministry did. She was the one who raised up the churches at Lake City and Fort Dodge. Another General Conference president, O. A. Olsen,

From Iowa Centennial Pageant

Top: James White selling books at the first camp meeting in Iowa.

Center: Arthur G. Daniells, dedicating his life to God at the age of 17.

Bottom: The delegation from Lincoln, Nebraska, urging the location of Union College at Lincoln.



labored in Iowa. John G. Matteson, an outstanding Scandinavian worker, raised up several churches in Iowa. Jasper Wayne, whose small beginning snow-balled into the multimillion-dollar Ingathering program, made his home in western Iowa. W. E. Murray, a long-time missionary to South America and now one of the vice-presidents of the General Conference, was born in Iowa. H. M. S. Richards, the familiar speaker of the Voice of Prophecy, was also born in Iowa.

The Iowa Conference was organized in 1863. To commemorate this hundredth anniversary, the Iowa Conference workers, under the direction of Mrs. Opal W. Dick of Union College, presented a partially pantomimed pageant on the first Sabbath evening of the annual camp meeting held in Nevada, Iowa, June 14-22.

The pageant, titled "Go Forward!" was written and directed by Mrs. O. W. Dick. Historical events and narration were obtained from research material that had been arranged by her husband, Everett Dick. Conference workers dressed in authentic costumes of the 1860's vividly depicted about a dozen historical events of Iowa's colorful history. Some of the outstanding scenes included the following:

In 1856 Elder Joseph Bates, staunch pioneer in the great Advent Movement, was invited to visit Clayton County to preach to the neighbors and friends of W. and H. Bates. In April, Elder Bates arrived at a schoolhouse in Pony Hollow. He began ringing the school bell until people came from all directions to see what was going on. As they arrived Elder Bates greeted them, called attention to his prophetic chart, and asked if they would like to step inside and hear the prophecies explained. They stayed to listen.

The scene of Mrs. White crossing the Mississippi was made realistic even to the fur coats and snow falling on the riders in the sleigh as she made the declaration, "Go forward!"

Of special interest to the people of Iowa was the opening of the work in Knoxville. In 1859 Moses Hull and M. E. Cornell made the hard journey of 50 miles to Knoxville in a tent wagon. They arrived about ten o'clock in the morning, put up at a hotel, and immediately prepared for meetings in the evening, pitching the tent and notifying the people. There were 200 people who came out to hear what they had to say. At the close of the series of meetings about 50 were keeping the Sabbath. That fall a church of 100 members was organized, and the following summer a church home was built—the first Adventist church in Iowa. It is standing today, and is still in use by Adventist believers. Eager to become better Bible students and to train their children to know and love the Word of God, the Knoxville church organized the first Sabbath school in Iowa.

One interesting scene in the pageant depicted the first camp meeting, which was held at Pilot Grove in Washington County. James and Ellen White were there. James White set up a bookstand, and during the camp meeting he sold or gave away nearly half a ton of books.

The scenery was authentic even to a believer filling his tick at a straw stack.

Another straw-stack scene depicted 17-year-old farm boy Arthur G. Daniells dedicating his heart to God. He sought a place to be alone and found a hole in a stack of straw where the cattle had eaten. Going into the hole, he knelt down and promised God to work for Him.

It was also in Iowa where the decision was made to purchase land near Lincoln for Union College. In 1889 the General Conference voted that a college should be established in the Middle West, to meet the growing needs in that area. The locating committee was made up of the conference presidents of the area, the president of the General Conference, and Prof. W. W. Prescott, General Conference educational secretary. J. H. Morrison, president of the Iowa Conference, was chairman of the committee. The meeting was held in Knoxville. Delegates from several places came before the committee to present the advantages of their particular locality. The delegation from Lincoln included Professor Hitchcock, president of the University of Nebraska. Armed with charts and graphs and a knowledge of salesmanship, the delegation from Lincoln influenced the committee to visit Lincoln. A week later the final vote of the committee was taken—to build in Lincoln, Nebraska.

Everyone has heard of Jasper Wayne. Those in attendance at the pageant saw how Ingathering began. Jasper Wayne was a traveling salesman for a tree nursery, but he and a little company of believers at Sac City also were active lay missionaries.

Late in 1903 the *Signs of the Times* issued a special number. When Wayne's box of papers arrived at the post office, he gave each person there a paper, explaining that all the money he received for them would be given to foreign mis-

sions. He took in four dollars. A few days later he received a duplicate shipment, which had been sent through a misunderstanding. This shipment brought in \$26. He ordered 400 more, and took them on his journeys. That is how Ingathering began.

These are only a few of the high lights of Adventist history in Iowa. Today there are 65 churches in the conference. The members realize that the second coming of Christ is close at hand, and they are dedicated to following the admonition of Ellen G. White on the eastern bank of the Mississippi when she said, "Go forward, trusting in Israel's God."

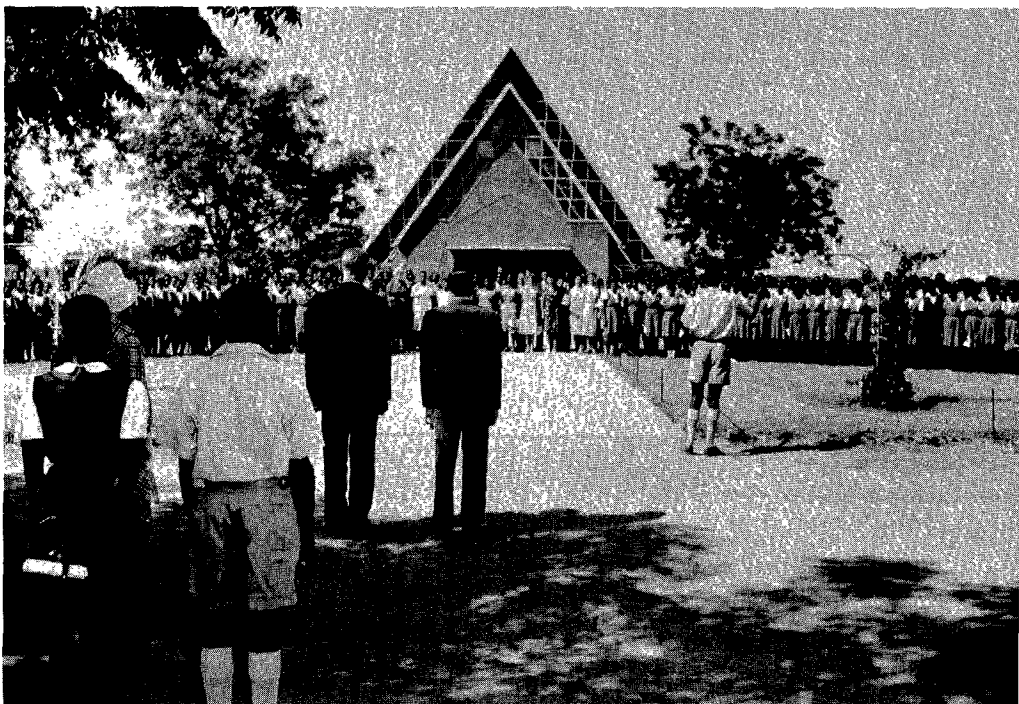
Solusi College Welcomes the Governor

By Lucile Haskin

Solusi, the first Seventh-day Adventist mission established for non-Christians, has nearly reached the Biblical age of three score and ten. Founded in 1894 by dedicated missionaries, the mission has grown steadily in usefulness and influence through the intervening years.

Sixty-nine years ago when Cecil Rhodes, then Prime Minister of South Africa, made the grant of land to the denomination, the founding fathers could scarcely have foreseen the extensive plant that exists today. More than a score of buildings on an 80-acre campus, an extensive farm, water sufficient for the needs of more than 600 people, a growing herd of cattle, and an ambitious building program designed to meet the needs of an accredited college all testify to God's guidance, to progressive leadership, and to the liberality of God's people.

Recently His Excellency, Sir Humphrey Gibbs, governor of Southern Rho-



Solusi College students and faculty welcome His Excellency, Sir Humphrey Gibbs, governor of Southern Rhodesia.



The Ani church in the foothills of the Himalayas of Northwestern India.

desia, called the principal, R. L. Staples, and asked to visit Solusi. We do not know what prompted his interest. It may have been Solusi's famous music or its growing reputation as a Christian college or the reports of the official inspection teams. Arrangements were made for the visit two weeks later.

The campus was at its beautiful best as the Governor and Lady Gibbs stepped out of their limousine that bright April morning. Awaiting them, massed on the lawn in front of the church, were the students and teachers, who began to sing "God Save Our Gracious Queen"—since Sir Humphrey is the personal representative of Queen Elizabeth II—and the hymn *Nkosi Sikeleli Africa*, "God Bless Africa."

A tour of the campus followed the official welcome. The Governor and Lady Gibbs, with his aide-de-camp and her lady in waiting, were accompanied by the principal and Mrs. Staples and a group of Solusi students and teachers. The visitors' interest was evident from their alert attention to the various aspects of the school's organization, and their pointed questions. Here they stopped to look in on a class, and there to talk with a student or a worker.

After a reception and refreshments with the staff, the governor and his party were driven to the site of the proposed new dining hall, for a ground-breaking ceremony in which he turned the first shovel of earth. The Governor and Lady Gibbs each planted a tree, which will be part of the landscaping in front of the dining hall.

Here also, the formal program took place. In his speech Sir Humphrey expressed his appreciation for the educational plan of Solusi. He was especially pleased with the practical manual training the students were receiving in addition to their regular classes. "You are extremely fortunate to have these opportunities," he told the students. "Don't be proud that you have them," he urged. "Use them."

To acquaint Sir Humphrey and Lady Gibbs with Seventh-day Adventist educational principles, they were presented with the books *The Desire of Ages* and

Education. As the governor and his party drove away, they left on the campus the gracious and friendly spirit that had pervaded their visit.

Later Sir Humphrey wrote: "We all thoroughly enjoyed our visit to Solusi. Thank you so much for all you did to make it so pleasant. . . . We send you and your staff our heartiest congratulations on all you have achieved, and our very best wishes for your future plans. . . . You are assisting our country so much toward a happy future by turning out men and women with a helpful attitude toward their fellow men, whatever their particular calling in life." Enclosed was a gift for Solusi, which will be used to purchase equipment for the new art and music studio.

This recognition by the governor is a tribute to all who have had a part in making Solusi what it is today.

Church Dedication at Ani Northwestern India

By O. W. Lange, President
Northwestern India Union Mission

Deep in the foothills of the Himalaya Mountains is the little village of Ani. Our first interest here was developed by an enthusiastic layman, Sonny John, at a time when there was no way over the 10,000-foot pass except by a steep mountain trail best suited for goats.

The seed Sonny John scattered took root on the stony mountainside, and a company of believers in the third angel's message resulted. One old man who stepped out to follow the truth donated a plot of choice level ground in the valley on which to build a church. Others helped, and believers around the world gave liberally. A beautiful but practical church now stands there as a witness for Christ.

This church was dedicated on May 25, and W. H. Mattison, local section president, and O. W. Lange conducted the dedication service. C. N. John, Northwestern Union secretary-treasurer, also participated.

Sabbath services at Ani begin about noon because some of the believers must arise early and walk many miles along treacherous trails high in the mountains to reach their lovely church. They are continuing to witness for the Master, and many new interests are springing up. Thousands are still waiting for the gospel in the sheltered recesses of these lofty mountains.

\$100,000 for Oakwood College

By F. L. Peterson, Vice-President
General Conference

The annual offering for Oakwood College has been set for Sabbath, August 10. The college board hopes that \$100,000 will be realized at this time. This is the amount that is needed to continue the expansion program at the college.

Of the more than 46,000 members of the Regional Department now rejoicing in the Advent message, the large majority have been won to the truth by Oakwood College graduates. As the college continues its work of developing young men and women for the work of the church, both at home and abroad, its facilities must be enlarged and its faculty better equipped to meet the demands made upon it.

In times like these we should be increasingly grateful to God for the blueprint of Christian education, and for revealing to us the indelible fact that all the children of the church should attend our own schools. Our responsibility is to help make this possible.

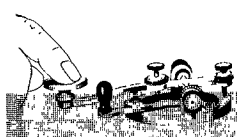
As this earnest appeal is made to every church member in North America, there is combined with it a deep sense of gratitude for what will be done on August 10 for Oakwood College.



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

ST. LOUIS, Mo.—"Pope Paul VI is more progressive than Pope John and can be expected to steer the course of the Second Vatican Council along the straight path it is headed," according to Father Francis X. Murphy, said an authority and author on the council here.

MINNEAPOLIS, MINN.—The dean of the Harvard Divinity School here said that the recent Catholic-Protestant Colloquium at Harvard convinced him that "Roman Catholicism has moved further in the past three years than Protestantism has moved in the past 50 years." The Harvard colloquium, in which leading theologians of the world participated, made clear that Protestants "underestimate the inherent power of the Catholic Church to liberate itself from outworn dogmas," Dean Miller said.



Brief News OF MEN AND EVENTS



Far Eastern Division

Reported by
A. E. Gibb

► P. Sitompul, evangelist of the Indonesia Union Mission, reports that 41 persons were baptized in Perak, a town adjoining Surabaya in East Java on Sabbath, June 1. Eight of these were converts from the Moslem faith.

► Milton Lee and his associates have closed two evangelistic campaigns, one in English-Cebuan and the other in Chinese, at the Capitol Center in Cebu City. To date, 54 have been baptized, and follow-up work is being done.

► A servicemen's retreat was held at the Eighth U.S. Army Retreat Center in Seoul, Korea, from June 7 to 9. The program had been prepared by Chaplain (Capt.) Joseph T. Powell. Twenty-five servicemen were present, and on the Sabbath the missionary families in Seoul joined them for their services.

► On June 6 the cornerstone for the Tsuen Wan (New Territories) Hospital was laid. Guest speaker was Dr. D. J. M. MacKenzie, medical and health services director of the Hong Kong Colony. This hospital, scheduled for completion in 1964, will have 100 beds and an outpatient department designed to care for 230 patients daily. \$1,504,000 (Hong Kong currency) has been pledged by generous donors through the solicitation efforts of E. L. Longway, Dr. H. W. Miller, and others.

► Latest addition to the growing list of Filipino workers abroad are Mr. and Mrs. Zacarias M. Loriezo, who have joined the faculty of the Christian Training Center in Bangkok, Thailand. Mrs. R. M. Milne is the principal of this school, which has an enrollment of 780 students.

► Boyd E. Olson, division educational secretary, reports that 100 teachers attended the elementary-teacher institute for the North Philippine Union Mission in Baguio City. The theme of the institute was "Serving the Master."

► Donald E. Wright, head of the Bible department of Taiwan Missionary College, reports that 26 students were baptized on Sabbath, May 4. This was the second baptism of this school year. Five or six more candidates are being prepared for baptism at a later date.

► Seventy Vacation Bible Schools were held in the North Philippine Union Mission during the vacation period. P. C. Banaag writes that, of the 300 boys and girls who attended the Pasay English church Vacation Bible School, 80 per cent were from non-Adventist homes.

► On June 9 a beautiful new building was dedicated in Bangkok, Thailand. This building will house the Thailand Publishing House on the first floor, and the mission office and Voice of Prophecy on the second floor.



Atlantic Union

Reported by
Mrs. Emma Kirk

► John C. Mattingly has accepted a call to become leader of the newly formed Lowell-Lynn, Massachusetts, district. Elder Mattingly comes to his district from his position as Bible teacher at Greater Boston Academy. His ministry has included seven years of service in the Indiana Conference and six years in the Congo Union.

► On Sabbath, May 18, five years and two weeks after the Danbury-Bethel church was organized, the members dedicated their church building free of debt. Leading out in the program of the day were Mrs. Esther Bruznok, Sabbath school superintendent; Austin Gammon, home missionary leader; Arthur J. Purdey, pastor; and Rolfe Mitchell, local elder. M. L. Mills, president of Southern New England Conference, spoke at the morning worship service, and W. J. Hackett, president of the Atlantic Union Conference, gave the dedicatory sermon in the afternoon. Among the greetings received from former pastors was a tape recording from Elder W. E. Baxter, who is now a missionary in Mexico. The only previous pastor present was G. Samuel Remick.

► A story of Christianity in action began

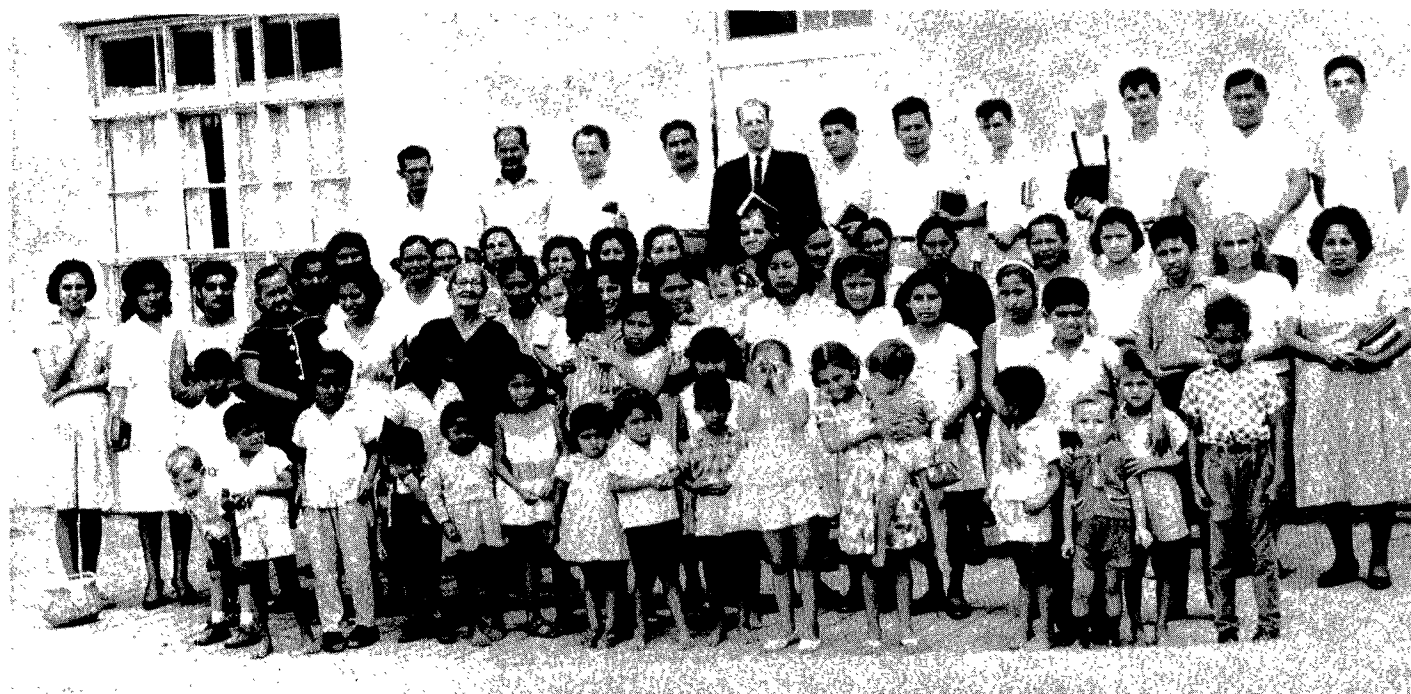
Advancing in the Jungles of Bolivia

Trinidad, with a population of about 12,000, was the site of the first public evangelistic campaign held in the tropical eastern half of Bolivia. In a local theater early last year God's last warning message was proclaimed publicly for the first time since the Jesuits founded the town in the eighteenth century. The whole town was deeply stirred, and hundreds attended nightly. The first baptism witnessed 59 descend into the watery grave. A few weeks ago the eighty-sixth candidate was baptized.

For some 40 years the work among the Indians of the Bolivian Altiplano has progressed, but only recently have evangelistic teams begun to penetrate the tropical part of Bolivia. Today, the great tropical area of eastern Bolivia is being entered with the third angel's message. There are dozens of little villages where the name of God's remnant church has never been heard, but whose narrow, winding streets will soon be filled with hundreds bent on hearing the message.

Pictured are new members recently baptized in the town of Trinidad. Richard Gates stands in the center of the rear row.

RICHARD M. GATES



last fall after two young men set fire to the barn of Witold Kloczkowski in Lancaster, Massachusetts. The fire not only ruined the barn but also destroyed \$4,000 worth of hay, leaving the farmer in a desperate plight, as he did not have the funds to rebuild. It was then that Nazareno Cosimi, an Adventist contractor, stepped into the picture and offered to supply the labor to rebuild the barn if the farmer could borrow the money for the material. Men from the Village church in South Lancaster, Massachusetts, came out for several Sundays with Mr. Cosimi, and had the building roofed in before bad weather delayed construction for a few weeks. Each Sunday at dinnertime the men were served a delicious meal prepared by the Dorcas Welfare Society under the leadership of Mrs. Paul Ford and Mrs. Velma Clark. The building was completed before the snow began to fall, and the farmer was grateful for this act of kindness.

► A total of 112 students enrolled in precession courses at Atlantic Union College. Seventeen classes, having a total of 40 semester hours, were offered.



Central Union

Reported by
Mrs. Clara Anderson

► Under the leadership of E. E. Hagen, Central Union home missionary secretary, together with the local conference home missionary secretaries, a union-wide health and welfare workshop was held on

the Union College campus from July 22 to 25. C. E. Guenther, of the General Conference Home Missionary Department, was in attendance. Mrs. T. K. Campbell, health and welfare director for the Kentucky-Tennessee Conference, spoke on her experience in this field of endeavor. About 225 delegates were in attendance.

► R. B. Wing, Dr. A. J. Balkins, and Dr. L. D. Kattenhorn have completed the second Five-Day Plan in Powell, Wyoming. Forty-four men and women enrolled in this class, and an estimated 85 per cent had quit smoking by the close of the course.

► Two new interns have begun work in the Kansas Conference. Alton D. Johnson is located in Goodland, Kansas, and Larry Boshell is assisting in Wichita.

► W. D. Brass, new evangelist for the Kansas Conference, has moved to Topeka. C. J. Owens has moved from the Garden City area to the Iola district to fill the vacancy left by Elder Brass's transfer.



Columbia Union

Reported by
Don A. Roth

► G. W. Blinn, 84, of Trenton, New Jersey, was honored at the 1963 Columbia Union Conference Literature Evangelists' Institute for his long years of service as a colporteur evangelist. He was presented with a 50-year service pin.

► The film *One in 20,000* was shown to 1,200 students and faculty members of

the junior and senior high school in Marian, Virginia.

► Jon Hamrick, pastor of the West Philadelphia church in the East Pennsylvania Conference, has accepted a call to a pastorate in the Southeastern California Conference. While in Pennsylvania he directed the construction of a new building for the West Philadelphia church.

► A former missionary in the Far East, and most recently pastor of the Adelphi church in the Potomac Conference, Henry W. Peterson has been appointed new home missionary and Sabbath school secretary of the Atlantic Union Conference. He replaces D. E. Caslow, who has accepted a similar post with the North Pacific Union Conference.

► Ordination services have been held at three camp meetings in the Columbia Union Conference—Potomac, Ohio, and East Pennsylvania.

► Work is progressing on New Jersey's new rural coeducational boarding academy at Tranquility, New Jersey. One of the buildings on the 365-acre property is being renovated for an administration building and a boys' dormitory. The new school replaces the former Plainfield Academy, Plainfield, New Jersey.

► The new evangelist for the Chesapeake Conference, Harvey Sauder, recently conducted a major series of meetings in the conference air tent at Martinsburg, West Virginia. Local pastor assisting in the program was John Kelchner.

► Recently elected principal of Pine Forge Institute, Luther Palmer was formally introduced to the constituency of the Allegheny Conference at a recent camp meeting at Pine Forge, Pennsylvania. He replaces C. L. Brooks, who is now educational secretary of the conference.

► Completion of the new addition to Halcyon Hall of Columbia Union College is scheduled for early September, reports Charles B. Hirsch, president. The new addition will make it possible for all girls of the school to live under one roof.

► Edmund M. Peterson, MV secretary of the Columbia Union Conference, reports capacity attendance at nearly all summer youth camps sponsored by local conferences.

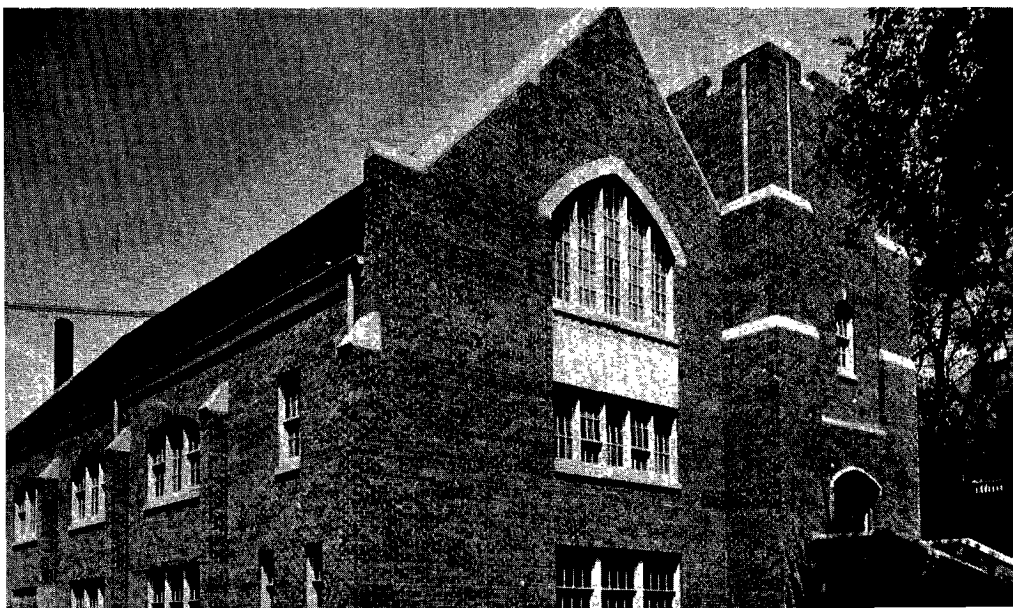
Duluth Seventy-fifth Anniversary

Seventy-five years of progress were noted in Duluth, Minnesota, March 29 and 30, in special services led by J. R. Coyle, the pastor. J. L. Dittberner, Northern Union Conference president; C. H. Lauda, Minnesota Conference president; and G. D. Bras, Minnesota Conference educational and MV secretary, were guest speakers.

Twenty-two pastors have served the congregation since the first church building was erected in 1906. The original building, which burned in 1915, was rebuilt and enlarged. Growth necessitated erection of the present building, which was dedicated in 1957. The present structure has a seating capacity of approximately 300. Adjacent to this large edifice is a two-teacher school complete with recreational and library facilities.

Sabbath afternoon Mayor George D. Johnson of Duluth extended words of congratulation to the congregation. Walter Saline serves as first elder of the church.

CLINTON ANDERSON



Lake Union

Reported by
Mrs. Mildred Wade

► The physics department of Andrews University has received a grant of \$11,000 from the U.S. Atomic Energy Commission for the purchase of nuclear physics laboratory equipment. These funds will enable the department to purchase new equipment that is desperately needed to fill a gap in the teaching program.

► Seventeen have been baptized thus far this year in the Chicago Heights-Harvey district of Illinois. R. H. Ferris and R. L. Boothby led the church in this soul-winning program.

REVIEW AND HERALD, August 8, 1963



Ninety Camp Meetings

Bessie MacMillan, 91 years of age, has attended camp meetings for ninety years. "Mother Mac," as she is affectionately called, attended her first camp meeting at the tender age of nine months, in Benton Harbor, Michigan, in 1873. Her eventful life has included missionary service

as Bible worker with her brother, Elder Luther Warren. She and her husband—both nurses—conducted evangelistic services, augmenting them with instruction in the art of Battle Creek hydrotherapy.

During the ten years the MacMillans were in Hawaii they conducted hydrotherapy classes, and established a clinic in their own home. They also operated a clinic and treatment room ten hours a week in the city of Honolulu. Six doctors from the United States visited their clinic and were impressed with the training they gave to promote spiritual as well as physical health. They asked for instruction in the tenets of the church and became Adventists before they returned to the mainland.

Mother Mac recalls the flood of 1937, after they had returned to California and were living in La Crescenta valley. The flood had been devastating the canyons and foothills. She and other members of the church were standing above a canyon overlooking the church when suddenly a huge boulder plummeted through the roof of the main sanctuary, completely demolishing everything in it except for the ten commandment chart hanging on the wall. At La Crescenta she conducted a course in physical therapy and graduated more than 200 students.

Mother Mac still gives five Bible studies each week and writes an average of 175 inspirational letters a month to encourage others.

BEVERLY MELLINGER



North Pacific Union

Reported by
Mrs. Ione Morgan

► During the past year medical doctors and ministers in the Upper Columbia Conference have conducted 17 stop-smoking clinics, which resulted in 122 people overcoming the habit. In the Montana Conference a total of 21 stopped smoking as the result of a clinic held June 16 to 20 in Bozeman, by J. L. Jespersen and Dr. Charles Kirkpatrick.

► Shirley Burton has joined the office staff of the Oregon Conference as public relations secretary. Miss Burton has been a member of the Laurelwood Academy faculty for the past seven years, and taught at Milo Academy before that.

► The Portland Sanitarium and Hospital, one of Oregon's oldest medical institutions, announced the start of an \$835,000 capital-funds campaign at a dinner held recently for campaign workers and community leaders. According to A. L. Schmidt, administrative assistant and chairman of the development program, a \$2.5-million building program is scheduled for completion before the end of the year. A new wing incorporating 138 hospital beds is being added. It will also include a new obstetrics department, increased laboratory facilities, an enlarged X-ray department, the addition of an intensive-care unit, a new kitchen, and improved dietary facilities.

► Ground-breaking ceremonies for the new Bend, Oregon, church were held June 12. Officials present for the occasion included H. L. Rudy, president of the Oregon Conference; E. L. Neilson and Hal Puddy, mayor and city manager, respectively; L. L. Grand Pre, and Don M. Wilson.



Northern Union

Reported by
L. H. Netteburg

► A successful Five-Day Plan to Stop Smoking clinic was conducted in Minneapolis by Dr. Wayne McFarland and E. J. Folkenberg. The program began on May 26 with meetings in the Mayo Auditorium, on the University of Minnesota campus. Approximately 30 doctors and ministers from various parts of the Northern Union mingled with the people as they came into the auditorium. Those participating were engineers, university students, biostatisticians, scout masters, teachers, and a wide variety of professional people.

► South Dakota church schools reached an enrollment of 144 during the recent school year, the highest in recent years. Five teachers are attending school this summer: Mr. and Mrs. Fred Holweger, Joyce Rodie, and Karen Nyman are at Union College. Mrs. Kenneth Nelson is finishing work for her degree at Huron.

► Iowa Book and Bible House sales for the 1963 camp meeting totaled \$16,018.93, a gain of \$903.75 over last year, and an all-time record.



Pacific Union

Reported by
Mrs. Margaret Follett

► On Sunday, June 23, a fire of undetermined origin destroyed the Lynwood, California, church. Several offers inviting the congregation to use other churches in the community came to the pastor, Gerald Hardy. Until a new sanctuary is completed, the Lynwood congregation is meeting for regular worship services in the Lynwood Methodist church.

► Ordained on the last Sabbath of the eighty-fifth camp meeting of the Central California Conference were Jorge O. Basaez, pastor of the Santa Maria church; Ross Morris, pastor of the Rolinda congregation; and Hector Pereyra-Suarez, editor of the Spanish *El Centinela* and other publications at the Pacific Press since 1954.

► The second of 40 awards given by Los Angeles Beautiful Community Awards Committee was awarded to the Alhambra Seventh-day Adventist church, and received by Thomas Spindle, pastor. The purpose of this annual event is to honor organizations that have contributed to the beauty of the surrounding area and the community as a whole through excellence in landscaping and exterior house-keeping.

► More than 1,000 friends attended dedication ceremonies for the Glendale Sanitarium and Hospital's new \$1.3 million mental health center on Sunday, July 14, according to Erwin J. Remboldt, hospital administrator. Featured speaker for the occasion was Harrison S. Evans, M.D., professor of psychiatry at Loma Linda University and chief of psychiatric service.

► Three hundred and thirty-five campers and staff members were present the evening of June 16 at Hauula Beach Park for the opening of the summer camp on the Island of Oahu. This was a record crowd, according to Lavern Peterson, Pathfinder director of the Hawaiian Mission.



Southern Union

Reported by
Mrs. Cora Kindgren

► L. H. Pitton, director of public relations and religious liberty secretary in the Carolina Conference, has accepted a call to head up public relations work in the Washington Sanitarium and Hospital in Takoma Park. Elder Pitton served both as pastor and departmental secretary in the Carolina Conference for the past 14 years. He took up his new duties on July 1.

► Eight persons were baptized at the conclusion of a two-week Youth Emphasis series conducted by R. E. Gibson in Morganton, North Carolina. Among these were Mr. and Mrs. Harvey Houser and their two sons, who had originally become interested through books sold them by a literature evangelist, Mrs. J. J. Boles.

► A special sacrificial offering totaling more than \$127,000 was received in all the churches of the Florida Conference on June 1 to provide for the Forest Lake Academy building program in general.

► Ordination services were conducted in the Georgia-Cumberland Conference with three ministerial interns becoming fully credentialed ministers: A. B. Thrower, Harold M. Keehnell and Paul D. Gates.

► The following changes have been made in the Kentucky-Tennessee Conference office: H. T. Anderson, former pastor of the Louisville, Kentucky, church, is home missionary and Sabbath school secretary; Donald E. Holland, former pastor of the Madison Boulevard church, is MV secretary.

► A new health and welfare center has been opened in Mobile, Alabama, in the South Central Conference. The South Central church in Mobile is carrying out a well-organized civil defense and first-aid program this year, in addition to evangelistic work under the leadership of J. R. Wagner.

► Dr. Isaac Miller, of Mehary Medical School in Nashville, Tennessee, was the speaker at capping exercises held recently at Riverside Sanitarium. Mrs. Grace McLeod is director of the school of practical nursing there.

► The Southern Missionary College chapter of the American Temperance Society received the society's national award plaque this year for the greatest contribution to the temperance cause of any college chapter in North America, according

to J. M. Ackerman, sponsor of the SMC chapter.



Southwestern Union

Reported by
H. W. Klaser

► A lay member in the Texico Conference was invited to speak at a colored Baptist church on the subject of the Sabbath. At the close the pastor said he personally accepted the seventh-day Sabbath and invited his parishioners to follow him. Since then this minister and his congregation have been conducting Sabbath services. Pray that they may accept the full message.

► A. W. Fiedler, of the Texico Conference, has held evangelistic meetings seven nights a week from May 11 to June 2 at Odessa, Texas. There were a number of decisions for Christ. A baptismal class is being conducted, and a baptism is planned for the near future.

► J. D. Meade, pastor of the Amarillo, Texas, church, reports that as a result of special prayer during their Week of Prayer for former Seventh-day Adventists, a number began attending church and seven have been rebaptized.

► Harry F. Hannah and Charles Griffin, pastors of the Houston, Texas, Central church, held evangelistic meetings in the church April 27 through May 12. Forty-five persons made decisions for Christ, 33 of whom have thus far united in church fellowship.

► As a result of a contact at the county

fair in Deming, New Mexico, a minister of another denomination began taking the Bible correspondence course. He and his family have now completed the course and are asking for church membership. At a recent church service he stated, "For fifteen years I have been a ——— minister, but now I am a Seventh-day Adventist."

► Three Sunday-closing-law bills in the New Mexico Legislature were presented and all have been defeated this year, mostly as a result of work done by the students at Sandia View Academy. One of the legislators said, "Your people have done the unbelievable in defeating this Sunday law. I have never seen any group respond to any cause as your people have done here. My brief case is filled with telegrams and letters, mostly from your people who are against the Sunday-closing bill." And then he added, "Just look at this," holding up a large handful of letters. "These are all from young people. I tell you, when our youth are this interested in the operation of our government, I sit up and listen."

Church Calendar

Oakwood College Offering	August 10
Educational Day and Elementary Offering	August 17
Literature Evangelists Rally Day	September 7
Church Missionary Offering	September 7
Missions Extension Day and Offering	September 14
Review and Herald Campaign	Sept. 14-Oct. 12
JMV Pathfinder Day	September 21
Thirteenth Sabbath Offering (Middle East Division)	September 28
Neighborhood Evangelism	October 5
Church Missionary Offering	October 5

Florida Ordination

Welcomed to the ministry at the Florida camp meeting by H. H. Schmidt, Florida Conference president (third left), were Burton L. Wright (left) and B. Michael Blaine (second left). Others participating were (left to right) D. R. Rees, Southern Union president; F. R. Millard, associate secretary of the General Conference; and K. A. Wright, Florida Conference Association field secretary, father of Burton Wright.

Burton Wright has been associate Bible instructor at Forest Lake Academy for five years, and is leaving in August to become head of the department of religion at Bethel College in South Africa. Michael Blaine has been pastor of the Melbourne, Florida, church, and has been named Bible instructor at Forest Lake Academy for the coming school year.

CHARLES R. BEELER, *Departmental Secretary*
Florida Conference



REVIEW and HERALD

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

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Consulting Editors: R. R. Figuhr, M. V. Campbell, Theo. Carcich, W. E. Murray, F. L. Peterson, R. S. Watts
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Subscriptions: United States, \$5.95 (slightly higher in Canada); other countries, \$6.95. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes.

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REVIEW AND HERALD, August 8, 1963

F-3101 Alone
F-3102 America
F-3103 At the Cross
F-3104 At the Door
F-3105 Beneath the Cross of Jesus
F-3106 Brightly Beams Our Father's Mercy
F-3107 Can the World See Jesus in You?
F-3108 Day Is Dying in the West
F-3109 Face to Face
F-3110 Give Me the Bible
F-3111 He Leads Me
F-3112 He Lifted Me
F-3113 He Lives
F-3114 He Ransomed Me
F-3115 He Whispers His Love to Me
F-3116 How Sweet Are the Tidings (He's Coming)
F-3117 I Come to the Garden Alone
F-3118 I Shall See the King

F-3119 I Sing the Mighty Power of God
F-3120 I Walk With the King
F-3121 I Want to See Jesus, Don't You?
F-3122 I Will Follow Thee, My Saviour
F-3123 I Would Be Like Jesus
F-3124 I Would Draw Nearer to Jesus
F-3125 In a Little While We're Going Home
F-3126 In the Sweet Bye and Bye
F-3127 Is Your All on the Altar of Sacrifice?
F-3128 Jesus, I Come—Out of My Bondage
F-3129 Jesus, I My Cross Have Taken
F-3130 Jesus Is Tenderly Calling
F-3131 Jesus, Keep Me Near the Cross
F-3132 Jesus Paid It All
F-3133 Jesus Saves
F-3134 Jesus, Saviour, Pilot Me
F-3135 Jesus Took My Burden
F-3136 Just as I Am

F-3137 Just When I Need Him Most
F-3138 Lift Up the Trumpet (Jesus Is Coming Again)
F-3139 Living for Jesus
F-3140 Longing
F-3141 Marching to Zion
F-3142 Master, the Tempest Is Raging (Peace, Be Still)
F-3143 No Disappointment in Heaven
F-3144 O That Will Be Glory (The Glory Song)
F-3145 Old Rugged Cross, The
F-3146 Redeemed
F-3147 Ride on, King Jesus
F-3148 Saviour, Like a Shepherd Lead Us
F-3149 Shall We Gather at the River?
F-3150 Since Jesus Came Into My Heart
F-3151 Softly and Tenderly Jesus Is Calling
F-3152 Some Bright Morning
F-3153 Sweet Hour of Prayer

F-3154 Tell Me the Story of Jesus
F-3155 That's Why I Love Him
F-3156 The Golden Morning Is Fast Approaching
F-3157 There Is a Gate That Stands Ajar
F-3158 Throw Out the Life Line
F-3159 'Tis So Sweet to Trust in Jesus
F-3160 Trust and Obey
F-3161 You Must Open the Door
F-3162 Walking With Jesus
F-3163 Watch, Ye Saints (Jesus Comes)
F-3164 Way of the Cross Leads Home, The
F-3165 We Are Nearing Home (Just Over the Mountains)
F-3166 We Have an Anchor
F-3167 What a Friend We Have in Jesus
F-3168 What a Gathering of the Faithful
F-3169 When Jesus Shall Gather the Nations
F-3170 Where the Gates Swing Outward Never

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News of Note

Large Attendance at Meetings in Dar es Salaam

A cable from Dar es Salaam in East Africa tells of 3,000 persons attending the opening meetings of E. E. Cleveland's evangelistic campaign.

For a number of months the Tanganyika Union, the Southern African Division, and the General Conference have been planning an extensive series of evangelistic meetings, and an evangelistic workers' field school in this important city, which is the capital of Tanganyika. E. E. Cleveland of the General Conference Ministerial Association was invited to lead out in this program of evangelism. The meetings began on the night of July 14. Pray that many souls may be won to the Master as a result.

R. R. FIGUHR

Good News From Bolivia

Karl H. Bahr, secretary-treasurer of our Bolivia Mission, writes this cheering note:

"Within about three weeks I will probably be sending you an item about the new church in Cochabamba, Bolivia. We are just finishing this beautiful new church as a result of special appropriations, and have also begun a series of evangelistic meetings under the direction of Pastor Arturo Schmidt, who was blessed with such good success in the Dominican Republic about a year ago.

"We rented a theater with a capacity of 1,400 but this was not sufficient, so an additional presentation is given elsewhere preceding the daily presentation in the theater. It is estimated that approximately 2,500 are in attendance daily at these two meetings."

Preventive Medicine and Health Education in East Africa

Five years ago, Loma Linda University sent a team to East Africa to explore for a site for the development of a special type of medical missionary program. The purpose of this project was to study how a public-health approach to medical ministry could be given practical interpretation in the mission field.

The Heri Hospital in Tanganyika was selected for the base of their operations. A school of health education was set up and African workers were brought in for one year of intensive courses in sanitation, nutrition, and general health principles. Two classes have completed this work and returned to their schools and churches. Reports from the communities to which these trained workers have gone are so favorable that there is urgent demand that the project be continued for the benefit of our work in the tropical areas of the Southern African Division.

Plans are now well advanced for the development of a similar program in the New Guinea highlands. Inquiries have come from other fields as to the possibility of their participation in such a plan. Again we see how Loma Linda University serves the world field. T. R. FLAIZ

Veteran Missionary Writes

Orley Ford, veteran missionary in Inter-America, has just sent us an excellent article which will be published soon, on what it takes to make a good missionary. From his letter accompanying the article, we quote these lines:

"The work is onward as never before. It is encouraging to us who saw the slow progress in the past, to see the speeding progress of today, with souls coming in so rapidly. When we came to San Salvador a few years ago we had one little church and only a few members, but today there are six churches in the city, all running over, and the central church with more than 500 in regular attendance.

"The work will soon be finished, I am sure."

Australasia Says Thanks

H. F. Rampton, Sabbath school department secretary of the Australasian division, writes: "The hearts of many in the Australasian Division were made glad by the announcement that the Thirteenth Sabbath Offering overflow for the first quarter of 1963 was the greatest ever for a first quarter, amounting to \$69,911.26. The total Thirteenth Sabbath Offering was \$399,556.32. Particularly happy are the faculty and some 450 students of the Fulton Missionary College in Fiji, the senior college for the Central Pacific Union Mission. Now they can look forward with confidence to the time when their new chapel and classrooms will be completed.

"Already work is well under way. Enthusiasm is strong. And now the faculty and students alike have had their faith rewarded. We say a very sincere thank you to Sabbath schools the world over for a wonderful offering, and thereby expressing confidence in the work of training our youth for the finishing of the work in this generation."

Evangelism in South America

How encouraging it is to read the reports from South America which indicate that the hour has come to reap a rich harvest from the gospel seed that has been sown so profusely during past years, often under discouraging circumstances. Our evangelists have often faced a massive wall of prejudice and indifference when holding public meetings. It has been dif-

icult to win and hold the attention of the people.

But today our experienced evangelists are facing large, attentive audiences. Evangelist Arturo Schmidt has held in the city of Arequipa, Peru, a series of meetings in a theater with a seating capacity of more than a thousand. The interest increased until it became necessary to hold two sessions each night.

For many years Montevideo, the capital city of Uruguay, has been considered an impregnable fortress. Nevertheless, Evangelist Salim Japas and his co-workers found a suitable auditorium in one of the theaters and began holding meetings. They were thrilled when a sustained interest developed resulting in a nightly attendance of from a thousand to fifteen hundred persons.

Other evangelists in South America report similar interests. The brethren confidently expect an extensive harvest of souls as our consecrated evangelists gather in the fruitage at the close of the evangelistic season. N. W. DUNN

MV's in Southern African Division

The youth of the Southern African Division are enthusiastic about MV evangelism for 1964. Division MV secretary Pieter Coetzee writes that their Missionary Volunteers have taken as their goal for the coming year the winning of nine thousand souls for baptism. God will honor such vision as MV TARGET 9000 draws this division into His worldwide youth soul-winning army.

LAWRENCE NELSON

Time Running Out

We speak of our fast-moving age. Often we associate this fact with prophetic developments, and rightly. Our goal should be so to combine last-day speed with prophetic developments as to give maximum expedition to the Advent message.

An impressive proof that this goal is currently being reached is found in a 116-page paper-bound book recently published by the Pacific Press. A combination of circumstances, more than coincidental, led to the transforming of the manuscript of the book into a finished product in only one month, including the delivery of copies to a nearby camp meeting. Even the speedy securing of paper for printing seemed more than coincidental, for large paper orders are normally placed well in advance. But a telephone call to a paper mill revealed that someone had just canceled a carload order, suddenly making available sufficient paper to print 200,000 copies.

The book sets forth an array of very present world developments, is appropriately entitled *Time Running Out*, and is authored by Arthur S. Maxwell.

Let us thank God that all things are conspiring to hasten the spread of the message. Attractive, compact, timely, and low priced, this little book should have a far larger circulation than 200,000. Brethren of the Pacific Press, why not phone for more carloads of paper?