

# REVIEW and Herald

March 5, 1964

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## Eleven-Million-Dollar Hospital Gift to Adventists

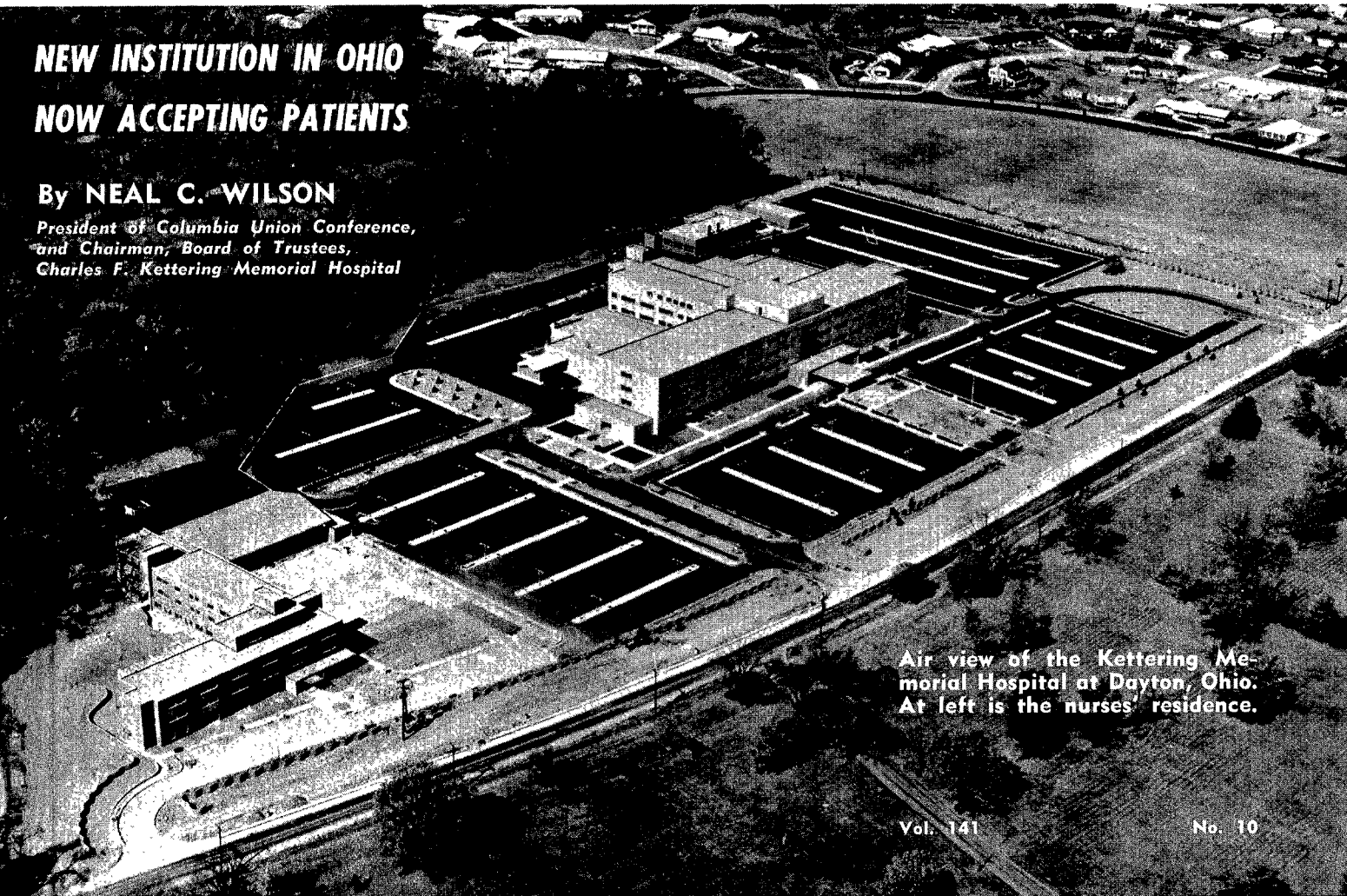
THE \$11-million Charles F. Kettering Memorial Hospital, in the planning stage and under construction for the past five years in Dayton, Ohio, was dedicated in a series of services February 14 to 16, and accepted patients on March 3. This, the denomination's newest medical institution, was formally presented to the Seventh-day Adventist denomination for ownership and operation at a special ceremony on Sunday, February 16, in the new gymnasium-auditorium of the school of nursing. The gift of the hospital to the church by the Kettering Family Foundation and the citizens of Dayton constitutes the largest single gift ever made to the denomination.

Principal speaker at the formal dedication rites was Edward R. Annis, M.D., president of the American Medical Association and of the World Medical Association. Chairman of the program, which was attended by more than 1,200 persons, was *(Turn to page 20)*

**NEW INSTITUTION IN OHIO  
NOW ACCEPTING PATIENTS**

By **NEAL C. WILSON**

*President of Columbia Union Conference,  
and Chairman, Board of Trustees,  
Charles F. Kettering Memorial Hospital*



Air view of the Kettering Memorial Hospital at Dayton, Ohio. At left is the nurses' residence.

**W**E HAVE the best message to give. We need to devise better methods of giving it. Every Christian is called to do a work for Christ. In fact, each is called to a special place where he is to work for Him.

"Each has his place in the eternal plan of heaven. Each is to work in cooperation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*Christ's Object Lessons*, pp. 326, 327. We may ask God's guidance as to the place where we are to serve.

In the experience of Philip and the Ethiopian, who told Philip to go? The Spirit of God. When the Ethiopian asked a question, Philip answered it from the Bible. Who brought conviction to the heart of the Ethiopian? The Holy Spirit. Could God have sent an angel to explain the Scriptures, instead of Philip? Why did He not? "God could have proclaimed His truth through sinless angels."—*The Acts of the Apostles*, p. 330. "God could have reached His object in saving sinners without our aid; but in order for us to develop a character like Christ's, we must share in His work."—*The Desire of Ages*, p. 142. You see, Christ is trying to develop us.

For many years I thought it was my job to convert people. But I was mistaken. My job is to give the message, to present Christ in His beauty. It is the work of the Holy Spirit to convert. We sometimes try to do the work that only the Holy Spirit can do. To proclaim the gospel is our job. The Holy Spirit is to do the changing.

How can we find souls who need our help? "In His wisdom the Lord brings those who are seeking for truth into touch with fellow-beings who know the truth."—*The Acts of the Apostles*, p. 134. Do you believe, doctors, that the Lord sends patients to your offices? He does. What will you do for them when they get there—give them the gospel or just treat their physical ailments, which the doctor down the street may be able to do equally well? We are not to treat the body alone, but to help the sin-sick soul.

A woman came to us a distance of about 3,600 miles. She had been told she needed an operation. This woman was a Protestant and vitally interested in our message. She asked me, "Would your denomination be interested in accepting a piece of land up there [on a small peninsula] to start a boys' camp?" I promised to explore the possibility. I gave her the book *Your Bible and You* and suggested she might use it as an outline for something new to give to her Bible-study group of about 20 young people. She said, "Any time you can come to visit us while we are here [which was for six weeks] please come."

Do you think the Lord sent her? Only a few days after we discharged this patient from the hospital after surgery, I called our pastor to tell him, "This woman insists on going to Sabbath school next Sabbath. Could you visit her today [Friday] so you will know her when she comes Sabbath morning?" He was glad to do it. That's cooperation between doctor and minister.

No individual should pass through the office without having an opportunity to learn something of the message. "Every medical practitioner . . . is responsible for the souls as well as the bodies of his patients."—*Medical Ministry*, p. 31. Do you give equal thought to the soul? "The Redeemer expects our physicians to make the saving of souls their first work."—*Ibid.*, p. 37.

It may not be possible for the doctor himself to speak about the message to each patient. But there are several ways to reach patients with the gospel.

By M. C. BARNARD, M.D.  
Bakersfield, California

A talk given at a ministerial-medical retreat for the conference workers and physicians of the Colorado Conference.

# The Physician

*How Ministers and Doctors  
Can Work Together in a Strong  
Soul-winning Program*

When we first began to practice we used for office reading matter *The National Geographic*. We felt that reading on nature was good. We used *Arizona Highways* because it is beautiful; and *Reader's Digest* because almost everyone is interested in that. In addition we had all our own church periodicals for the waiting room. Before long we noticed that all the other magazines would be worn while our own papers showed hardly any sign of wear.

One day my wife took me to task for providing these secular journals. I asked, "What's wrong with them?" She said, "Will anyone ever find his way to heaven reading a *Geographic Magazine*? If the Lord sends patients here, what does He send them for?" You know, a good wife is an essential part of the medical missionary team. So we took the other journals out of the office and ever since, for ten years, we have had nothing but our own papers.

I know that sounds arbitrary to some. You may feel we are not allowing people a choice. But they make the choice before they come to us.

We use the smaller paperback books of our publishing



HARRY BAERG, ARTIST

"I know why we have to wait to see you," said the wife of a Protestant minister to the doctor. "You want to make Seventh-day Adventists out of us with your books!"

# As a Missionary

houses, such as *The Secret of Happiness*, *Mastering Life's Problems*, and *Your Friends, the Adventists*. One patient read his way into the message while waiting in our office. We didn't even know he was interested until one day he said, "I want to be baptized." He had held back from us any indication of interest until he reached that point.

On his first trip through our new office, a Protestant friend, who has donated \$500 to our denominational work, remarked that one thing had been omitted. "You need my picture here," he said. Our architect was against pictures; so I thought, "Now I'm in trouble." But he insisted on bringing to us a large painting, Hoffman's *Christ*. It matched and blended perfectly with the office decor. He said, "I'll give it to you if you leave it up." So you will find it in a prominent place. It sets the tone for the office. People realize that the place is different.

## More Literature

When the patient is through waiting in the waiting room, he goes to the examining room. There's a display of the small pocket-book series close to the bench where the patient waits again. The nurse informs the patient, "The doctor will be about 30 minutes, and I know you hate to sit that long with nothing to do." Then she offers a book and introduces the story told in the book. It's just courtesy to give patients something to read when you apologize to them for a delay.

A minister's wife of another church said to me on one occasion, "I know why we have to wait to see you. You want to make Seventh-day Adventists out of us with your books."

I defy anyone to read five pages of the book *The Won-*

*derful Father* and then put it down. All the nurse does is to intrigue the patient to read the first pages. There is nothing to equal Seventh-day Adventist literature. Often one patient who is reading will be overheard saying to another patient, "I didn't know that. I didn't know they believe that, did you?" Sometimes a patient will say to me, "Doctor, I've read every book you have. When are you going to get some new ones?"

In time, after reading this literature to some extent, the patient must make some decisions. I believe the reading of this literature is a powerful influence. In the day of judgment we will have to meet these patients again. What excuse can we plead for not giving them an opportunity to know this message?

In the waiting room we keep about a dozen small books. The nurse will study each person and attempt to offer the book that will best fit that individual.

What if your nurse isn't an Adventist? Well, we had one nurse who wasn't a Seventh-day Adventist when she came to us, but she left as one. We had a Catholic come to help us; she couldn't stand it, and left. She came back and left about six times, and the last time she left as a Seventh-day Adventist.

We tell a new nurse: "It is part of your job to read this literature. You have to become familiar with it, so you'll know what you're giving the patients." A mother will be given the book *Child Guidance*. An obstetrics patient will receive *Mother to Be*. I tell the nurse to fit the literature to the patient, and to do that she must find out what is in it. I say, "You can read it on the job, when I'm busy in surgery, for example." So we pay the nurse to read it.

Often I'll ask an Adventist nurse, "Do you know the memory verse for today?" And she will repeat it. A non-

Adventist nurse once said, "Where do you get that memory verse? I don't always want to be the dummy here." If we portray Christ as the loving person He is, people will want Him.

When a patient asks a question that indicates interest in the message, or holds a finger in a magazine or book he has been reading to save the place where he left off, the nurse writes on his record chart, "Asked for . . ." or "Interested in . . ." After a number of months that chart may reveal quite a record of interest.

### Bible Class

We have a special card for those who show deep interest. The nurse asks such persons, "When the doctor starts his Bible classes, would you like to come?" The Bible class is held on Sunday from 7:30 to 8:30 P.M. The nurse tells the interested patient, "It's the only time the doctor can fit it in. If you can't make it then, let us know." We have twice as many who will come as we can accommodate properly, so we choose only those who are vitally interested, usually limiting the number to 20. In one class of 20, we had eight baptisms. One year we had only two baptized from the class, but 16 persons were baptized as the result of a chain reaction following that class. The Spirit of Prophecy indicates that one conversion will sometimes start a chain reaction.

We have prayer for patients before surgery. In the operating room, while they are still awake before anesthesia, we ask, "May we have a prayer for you before we proceed?" Many patients say later, "I was worried until you prayed. Then I felt completely relaxed. I knew I was in the Lord's hands." One said, "That was the best part of the whole operation."

The Spirit of Prophecy writings tell us that when the sick who have recovered thank us for our help we are to direct their attention to the Lord, who really did the healing work. So we make it a practice to pray with the patient and thank the Lord for his recovery. After the stitches are removed and the patient is ready to be discharged, the patient often tries to thank us. I beat them to it by saying, "You really did do well. Remember, we prayed before the operation to ask God to help. Why not bow our heads now and say 'Thank You' to Him?" This prayer is even more effective than the one in surgery.

One woman told me after this prayer that she had been a Seventh-day Adventist at one time, but had not been walking with Christ. I replied, "Of course, now you want to."

And she did. It was just as simple as that.

A Protestant minister who was a patient read in one of our papers an article on the resurrection. He later came to my house to compare what his church manual said on the subject, with the Bible teaching. After reading some texts, he said, "This doesn't agree with the manual, but that's the way I'm going to preach it."

Every year patients send us Christmas greeting cards. If we do not acknowledge them, we feel guilty. There may be between 200 and 500. One year we sent a letter of acknowledgment. We were casting about for some better way. Finally, we arranged with the Pacific Press to send the *Signs* and with the first issue to include a Merry Christmas card stating who the paper was from. It read something like this, "We are sending to you a year's subscription for the *Signs* as we think of you at Christmas."

One patient sent her *Signs* to her mother-in-law. Then she read it and passed it on to a friend. She chose this person "because she is so sour and needs it." She claims that in six months her friend was a different person. Fourteen different persons read the *Signs* sent to one patient. All physicians in the community also are included in this *Signs* list. There are 80 of them in town.

Remember, you do not reap all of the harvest at one time. Late one night I received a call from 60 miles away. The parents wanted to bring their sick child to see me at once. I knew it would mean losing hours of sleep in the middle of the night, and hesitated a moment. Then I remembered the Spirit of Prophecy statement telling us we should not allow pain when we can relieve it. So I said, "All right, come right along." Then I said to myself, "The Lord sent this family; I must watch closely to see how I can help them spiritually." They belonged to a church that is strongly anti-Adventist. Later the child had a tonsillectomy. I asked whether I might have prayer before surgery, and the parents said, "All right." The parents came to visit their girl in the hospital some days later, and I could tell the father was ill at ease. He wanted to say something. Finally he got it out. "I ain't much at talkin', but I want to tell you I think a lot of you prayin' for our girl."

This man read our literature. Later he developed an ulcer that was malignant. Before surgery we had prayer. The malignancy proved to be very widespread. Before we dismissed him after his surgery, I suggested having

prayer. This man said, "You know, Doctor, a lot of people have told me they're prayin' for me. I told them I wouldn't run to Christ just because I was in trouble. But if I get through this trouble O.K. you have taken good care of my bodily welfare, Doctor, and I'm going to turn over to you my spiritual welfare, too."

After that he came to me and wanted to know about the mark of the beast. We always answer people's questions. His interest continued and then suddenly seemed to cease. I discovered the trouble on a later medical visit. He had decided to be a Seventh-day Adventist, but his wife was making it as hard as possible. She cooked pork in all the food, for example, and tried to discourage him. "I think the doctrine is absolutely right," he said, "but I can't see having division in the home. I'd like to have a happy home." I advised him to keep studying and do as the Lord told him.

Then the wife came with him one day to one of our churches. But she was not impressed with the subject of the sermon. "I can hear that any Sunday in my own church," she said. But one day her minister told her Christ had done away with the commandments. She asked, "Which?" He said, "All ten." She replied, "You just try breaking them and you'll end up in the 'clink.'" She did not go back to her church.

Five years after his operation this man awakened his wife one night and said to her, "Marie, I've decided to be baptized." She answered, "Paul, I'm so happy—two weeks ago I decided that if you would ask me I'd be baptized too." The pastor visited them then, and the couple was baptized. Soon afterward the husband died—a young man in his forties.

The family had some financial problems then, so my wife and I enrolled the boy in college at La Sierra. When we did that we received the biggest dividend of our lives. I got a letter from him. It told how much the message meant to him and to his father. "I can't wait for the resurrection, to see daddy," he wrote.

Before he left for school, he had put his arm around me. Then he wrote that they were having a father-son banquet at school, and for the first time in his life he was without his dad. "Will you come and be my dad?" he asked. I went.

These are the biggest dividends you can get in medical practice. There's no use ruining your health just to make money. Use the money to help young people who will give the gospel to others, and your reward is sure.



# Herd Society

Do You  
Dare to  
Be

**DIFFERENT?**

By Frances Shafer  
*Minister's Wife*

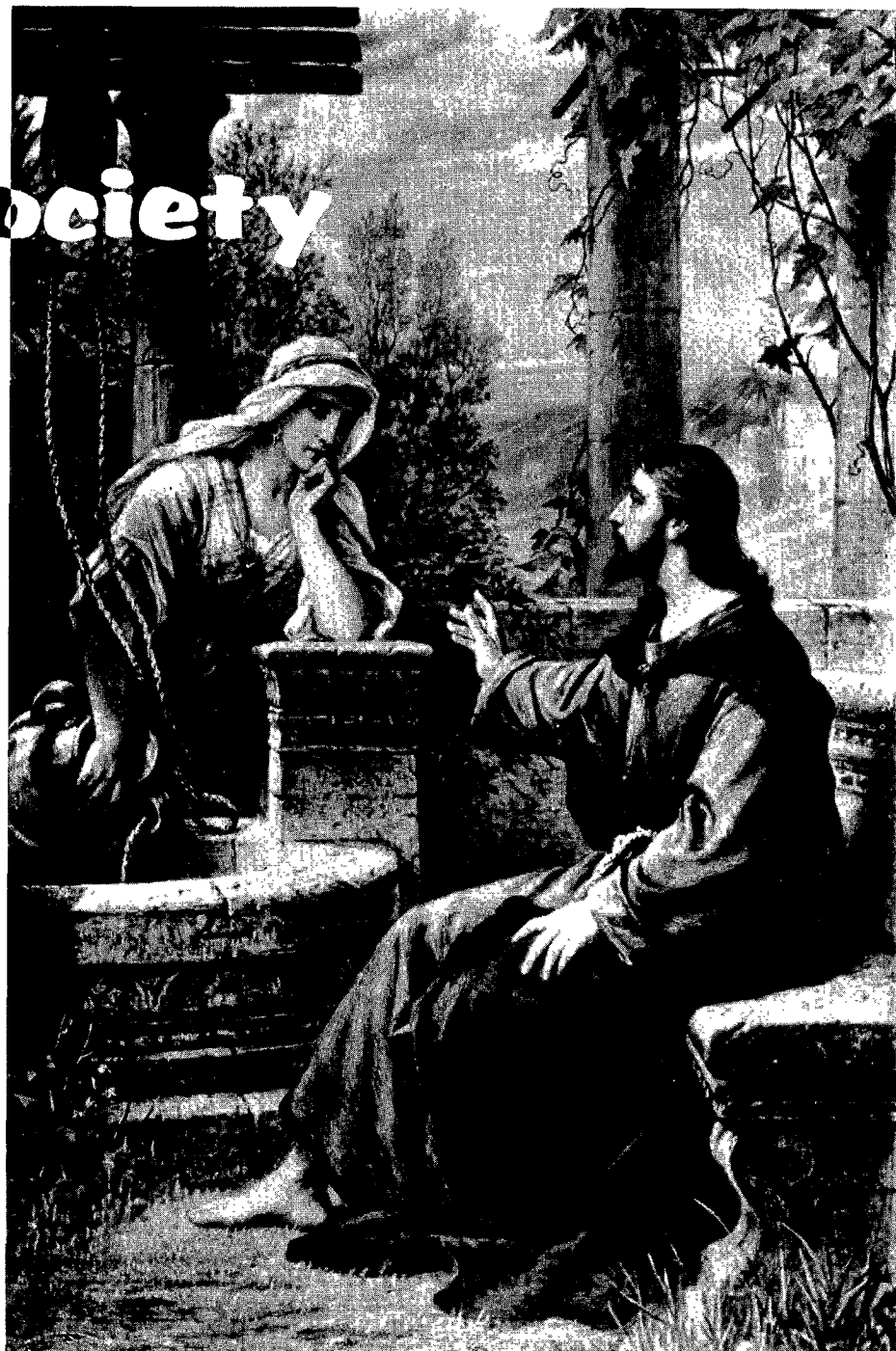
**T**HE spirit of conformity is sweeping the world. Young people go about herded together in packs, following the leader. Youthful gangs roam the city streets, fearful of not conforming to the general pattern. Suburbia demands the same type of house, the same style of dress, the same books to read. Retired oldsters are now urged to retire to a group of "Sunset" houses for togetherness!

This same contagion of conformity is found within church circles today, and threatens adults and youth alike in its vicious grasping for the individual mind. We might ask, "Isn't it good to be alike?"

We are told in Romans 8:29 that we should bring ourselves into conformity with one individual, the Son of God. This image, this personification, must be our lodestar. But within our church circles and the environs of our denominational institutions we see a conformity that is of the world. Conformity blights individuality by accepting the thinking and example of others.

No conformist has ever been a leader. It is always the nonconformist who leads, creates, develops. New art forms, new musical interpretations, new mechanical patterns, come from the individual thinker. Martin Luther broke with tradition when he launched the Reformation. Seventh-day Adventist heritage is that of nonconformity with old patterns. Jesus in His day was certainly a nonconformist. Jesus dispensed with the theories and traditions the Jews followed so painstakingly and by which they judged one another.

If we follow Jesus we will never be



B. PLOCKHORST, ARTIST

If Jesus had been afraid to be different, He would have ignored the woman at Jacob's well instead of engaging her in a soul-saving conversation.

like the world. This creates a problem that is hard for many to grapple with. It is one of the Bible principles that seems hardest to put into practice. We are bombarded constantly from every side with the allurements and mores of the world, and the desire to be "in" is more than many can bear.

The Bible says, "Love not the world, neither the things that are in the world" (1 John 2:15). Perhaps we might put it thus: "Love not the approbation of thy neighbor, neither the thoughts of thy neighbor." How many of us have not been influenced in what we are doing, or what we

plan to do, by what our neighbors and friends will think? Children are not the only imitators; adults are only too prone to become followers of others' opinions.

We do not plead here for difference just for the sake of being different. We plead for original thinking and personal experience, for making Christ the head.

## What "the Joneses" May Think

As for material things, we are cautioned by the Inspired Word not to indulge in needless trifles for the elaborate adornment of our persons

or our homes. Yet how often we have ignored this caution because of what "the Joneses" might have or might think. The same is true in the field of entertainment.

Some ministers have given up preaching the old-fashioned gospel in order to be appreciated by the so-called intelligentsia. Had Jesus succumbed to this delusion He would have echoed the teaching of the Pharisees and Sadducees. He would never have met the woman at the well, the demoniac, or Mary of Magdala. The story of the good Samaritan would never have been written, for Jesus would not have approved the principle it illustrates so forcefully.

Conformists are often conservatives. They are opposed to change. We have been warned against worldly conformity and conservatism, against unwillingness to change: "The superficial, conservative class, whose influence has steadily retarded the progress of the work, will renounce the faith."—*Testimonies*, vol. 5, p. 463.

This is an individual matter. Some have chosen certain professions, or adopted certain lines of thought, certain hobbies, certain homesites, perhaps even certain mates, in order to be doing what the world considers the right thing. He who becomes a doctor or a minister when his talents and interests are in other fields, he who chooses a wife for her wealth, or the woman who furnishes her home to please her friends and not God—all are conformists to this world.

Those who endure to the end will be nonconformists, in that they will be true and honest to their convictions regardless of what others think. They will not be different in order to attract attention, or to get publicity, or to appease a yearning for self-gratification. They will realize that the only way to please God is through conforming their lives to His, to believe in Him *personally*, to follow Him wherever He leads, without thought of what others will think. They will not conform to the world's philosophy or pattern.

In a recent series of articles in the *Saturday Evening Post* a youth leader told of his experience with street gangs in New York City. These youth, supposedly fearless, fighting back at the world, flaunting society and its demands for order, were so afraid to be *different* from their own gang that they would rather be knifed in a gang fight and go to jail than to go against the will of their own crowd.

Some of us would sometimes "go with the gang," or the crowd—in our schools, in our churches, in our institutions—rather than risk being thought unsophisticated and out of date. How brave are you?

## A Letter From Our President

DEAR FELLOW BELIEVERS:

Frequently we receive letters from our members regarding requests that come to them from different individuals or groups for financial help. The activities of these individuals or groups, as portrayed by them, appear worthy of assistance in forwarding the work of God. The question our members ask is, "Can we safely give to these activities with the assurance that by so doing we are helping the work of the Lord in a constructive way? How can we know?"

In answer we say that while in some instances the appeals are worthy, we believe there is a safer, better way to be certain that one's money is used to the best advantage—give through our regular denominational channels. Projects promoted through church channels have the endorsement of the church. Giving to them is safe and effective giving. By following this plan, we unite our efforts with those of our fellow believers everywhere in a concentrated and carefully directed program. Sporadic giving, or giving to individuals or groups detached from our church organization, seldom, if ever, produces solid and lasting results.

The Lord's servant, in referring to the struggle that our pioneers passed through in bringing about church organization, gives a number of reasons why organization and unity of effort are essential. Among these reasons are: To carry forward the work into new fields, and make secure the funds given by our members. Our members need the assurance that the money they give actually goes into the work of God and assists in carrying forward His work in a consistent, balanced manner. As we look back over the past ten years we see how efficiently this kind of giving has resulted in solid building. One is impressed with the over-all picture of accomplishment.

In his latest report our General Conference statistical secretary says: "We frequently hear statements made suggesting that the growth of the Seventh-day Adventist Church is not even keeping pace with the growth of population. This is not true;... our net church membership—and I am not referring now to baptisms, but to net increase—has, over the past 50 years, grown more than six times as fast as the world population."

During the past ten years the entire baptized membership of some divisions has doubled. The same is true of several union fields. A larger number of local fields have done this, and some many times more. It is significant that there has been a definite relationship between united giving and steady growth. Sporadic and scattered giving would never have produced such impressive results. Sister White wrote, with reference to united effort:

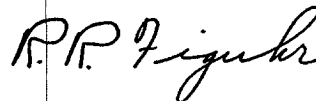
"Let all our people arise and see what they can do. Let them show that there is unity and strength among Seventh-day Adventists."—*Testimonies*, vol. 9, p. 133.

We believe the record fully demonstrates the strength of united effort.

The blessings of close union with our fellow believers are never so fully appreciated as when this close fellowship is unavailable. Not long ago we had brief contact with brethren who no longer have such close contact. Their remarks were significant. They said, "We are cut off from others but not separated from them." Men may rudely cut the lines of communication that bind us together, but they cannot separate us in spirit and purpose from those of like faith.

We believe that the most effective planning and giving are done in unity with our brethren through the organization that God has perfected to complete His work here below.

So, to our inquiring brethren we say, Give through the established channels of the church and thus unite your efforts and gifts with those of your brethren everywhere. Let the world see that "there is strength and unity among Seventh-day Adventists."



President, General Conference

# State Aid

# Religious to Schools

[February 4 to 7 there was held in Columbus, Ohio, a meeting on the broad question of church-state relations. This was called by the Religious Liberty Department of the National Council of Churches—the first such meeting ever called by any agency of the National Council. Thus far we have noted the historical setting—church state relations in past centuries—the discussion on Sunday laws, and other matters in the field. Because of the range of subjects the conference was divided into twelve sections, with each assigned one principal item. For Adventists, and, we believe, for most in attendance, there were only two major items, at least only two that might elicit vigorous discussion—Sunday law legislation, and state aid to church-controlled schools and church-directed welfare. It would hardly be an exaggeration to say that this last matter was the prime reason for the conference.]

**I**T WAS in the section dealing with this matter that I sat faithfully, meeting after meeting. A ballot was taken to discover the mind of the delegates as to state aid to church colleges. In this balloting the matter of aid was broken down into four parts. On the first two—whether research contracts should be made or student aid given—a heavy majority were in favor. On Government loans to church-related colleges, which the law now permits, there was less agreement, though there was a majority vote in favor. On grants to colleges, that is, outright gifts to the church-related school, the majority were against this. To be exact, of the 24 persons voting in this section on Government grants, 10 were in favor of the grants and 14 against.

Tied right in with this voting was the opportunity to state whether those who voted in favor wished to qualify their vote by any of the three following conditions: "No racial or religious discrimination in admitting students or hiring faculty; (2) no religious requirements or exercises to be required of students or faculty; and (3) no sectarian teaching to be allowed." The majority took the position that there should be no racial or religious discrimination, that no religious requirement or exercises should be required of students or faculty, and that no sectarian teaching should be allowed.

Most delegates felt it was un-

reasonable for a church-related college that accepts state money to raise questions about the religious life or beliefs of students or faculty.

Some of them pertinently raised the question: How could a church college, with the historic objective of inculcating and protecting distinctive beliefs of that church, accept state funds and then challenge a student or faculty member who turned from the teachings of the church, perhaps even to the point of hostile opposition to them? Nothing could better reveal the complexity in present-day church-state relationships.

### Vote on Parochial School Aid

In this same section the delegates were polled as to the propriety of state aid to parochial schools. Almost all voted that they thought it permissible for the state to provide lunches and medical and dental care. Less than a majority thought that the state ought to provide transportation to the parochial schools. That, of course, is the question of free bus rides, on which the United States Supreme Court took an action some years ago. All except one of the section delegates present thought it not permissible for the state to provide the tuition. Most of them also felt that the state should not give a tax exemption for tuition cost. The majority felt that the plan of shared time was proper, that is, the plan whereby a parochial pupil spends a part of his day in the public school for certain subjects, and the rest of the day in the parochial school for other subjects.

A large majority felt it improper for the state to give aid, even for the teaching of secular subjects. It should be kept in mind that it is chiefly the Roman Catholic Church that has campaigned for such aid. Most of those voting felt it proper for the state to cooperate in a plan of released time,

that is, a plan whereby pupils are released for a certain stated period for the teaching of religious subjects, the teaching of them generally to be carried on in a nearby church or synagogue.

Again, I must remark that the votes taken at a sectional meeting might or might not reflect a cross section of Protestant thought. I give the figures for what they may be worth. Personally, I believe from my opportunity of discussion with delegates that the vote in this section was probably more or less a cross section of the thinking of the delegates at the conference, which, probably warrants the conclusion that it represents the thinking of a sizable part of North American Protestant thought, for the delegate group was picked with a view to being representative.

Probably I ought to qualify my comment on the thinking of delegates at large concerning state money for church-related colleges. If I rightly analyzed the thinking in the particular section and among other delegates, it could be summarized thus: "In strict logic, and in harmony with the principle of church-state separation, we believe that state funds ought not to be given to church-related colleges. But we fear that the tide has strongly set in in this direction. Why fight it longer?"

### "Can We Afford It?"

However, with regard to money for parochial schools, there seemed to be a mood to hold the line. I asked some of them how they thought they could accede to the idea of Government money for colleges without undercutting the whole argument against Government money to parochial schools? About the best answer I could secure was a shrug of the shoulder on the part of most. Perhaps the feeling of such persons was expressed

by the churchman who said: "Of course I believe in the separation of church and state. But the question is: At the present juncture, can we afford it?" Nor was he smiling when he spoke.

On the other side, let us remember that Dr. Blake in his opening statement expressed the feelings of many responsible Protestant leaders when he said that the accepting of Government money for colleges meant the undercutting of the whole argument against such money for parochial schools. Further, that to undercut that argument may vitiate our claim to believing in the separation of church and state.

It is not the business of a reporter to turn aside at length to discourse on the logical or illogical course that men take, but to confine himself to an honest presentation of the facts as they unfold at the meeting he is reporting. And that is what I am here attempting to do.

### General Findings

The concluding day of the conference was devoted to an examination of a statement which attempted to summarize the convictions of all twelve of the section groups, and entitled: "General Findings of the First National Conference on Church and State." The heart of this document is found on page two. I quote:

"Confronting present complex issues, our views converge in agreement on certain matters. Stated in broad outline our agreements include:

- 1) A strong commitment to religious liberty as man's natural right and an indispensable condition of a free society,
- 2) recognition that ours is a pluralistic and not simply a Protestant society,
- 3) acceptance and support of Supreme Court decisions prohibiting officially prescribed prayers and required devotional reading of the Bible in schools,
- 4) Recognition that the court's decision underscores the primary responsibility upon the family and the church for religious education.
- 5) Opposition to any proposal such as the so-called Christian Amendment which seeks to commit our government to official identification with a particular religious tradition,
- 6) rejection of over-simplified formulations such as that which seeks to make religion exclusively a private matter or to make all public matters secular,
- 7) awareness that the functions of church and state must be clearly defined as separate, yet relationships should be flexible enough to encompass the increasing areas of interaction.

Among areas requiring further study are matters related to

- 1) the role of the state in promoting programs affected with a religious interest
- 2) the ways in which the state exercises its responsibility to advance religious liberty
- 3) whether and under what conditions the church may legitimately accept public monies in church-related programs of health and welfare.
- 4) whether and under what conditions the church may legitimately accept public monies in church-related programs in elementary, secondary and higher education."

### A Complex Problem

This quotation reveals both the complexity of the problem of church-state relations and the perplexity in the minds of many as to how the problem can be solved.

One cannot attend such a conference, particularly if he has been interested in religious liberty matters over a long period of time, without being impressed that the matter of proper church-state relationships has become today an exceedingly difficult one. Certainly it is vastly more involved than it was in those days when the fight waged for religious liberty

was rather a simple, straightforward fight against Sunday laws.

Because of this very complexity in the field of church-state relations, I believe a grave danger presents itself to us. We must take great care lest our reasoning lead us to conclusions which in their ultimate logic and in their testing in the courts may actually reveal us as standing on the wrong side of the wall of church-state separation.

With great humility, all of us in this Advent Movement, that is historically committed to separation of church and state, ought to approach the present-day phase of this highly complex problem. Just where do we collectively believe the line should be drawn? God give us grace and great good judgment and light to know where we should decide to draw that line. We have a witness to bear to the world, and woe betide us if we falter and become contradictory in bearing it.

A special committee of the General Conference is prayerfully working right now on this matter of church-state relationships, particularly as they apply to our educational institutions. When that committee reports, we shall doubtless have something further to say on this subject.

F. D. N.

## Questions on healthful living Answered

by M. G. Hardinge, Chairman, Department of Pharmacology, Loma Linda University

### Questions About Water—3

#### Does Water Drinking Increase the Work of the Kidneys?

Drinking water does not increase the work of the kidneys. It actually reduces it. The chief function of the kidneys is to remove waste substances such as urea and excessive amounts of certain nutrients, such as minerals and vitamins. This is done with water in a manner similar to the way in which the wastes of a modern kitchen or bathroom are washed away. Thus water drinking facilitates the work of the kidneys.

The process by which this selective work is accomplished centers in an extensive filtering and reabsorbing network of some 45 miles of tubules within each kidney. All the blood elements except the blood cells and the proteins enter these tubules to be reabsorbed through the tubular wall into the blood stream, or excreted as urinary waste. In this way the kidney regulates both the volume and the composition of blood and tissue fluids within physiologic limits. Certain substances not compatible with normal body function may also be excreted in the urine.

If the water intake is scanty the concentration of chemical substances in the tubules increases. Ordinarily, water passes through a separating membrane from an area of lower concentration to one of higher concentration. When the concentration of those substances in the tubules is higher than in the blood, greater effort is required on the part of the cells in the tubular walls to transport the needed materials into the blood stream, a condition known as working against a high osmotic head.

When the intake of water is minimum the work of the kidneys is increased, as is shown by a greater demand for fuel and oxygen and an increased production of carbon dioxide. Thus a generous water intake decreases the work load of this organ.

In hot weather, when one is perspiring freely, enough water should be taken to provide the kidney with sufficient fluid to meet its routine needs without the necessity of expending added effort to conserve its supply.



# Glimpses

## of the Central American Union

Cali, Colombia  
February 2, 1964

I came down to Limón, Costa Rica, on the narrow-gauge railway from San José, capital of Costa Rica and headquarters of the Central American Union Mission, with Pastor Garcia, president of the Costa Rica Mission. There is no highway into Limón, and the few roads that leave the city soon get lost in the dense palm jungle. The 105-mile trip from San José required nearly seven hours, including 60 stops along the way. Most of the time we were threading our way cautiously through rugged mountain terrain covered with dense tropical foliage. The train timidly clung to the steep mountainside, and every few minutes slowed down to crawl across a trestle high above the rushing waters of a mountain stream.

With us on the train was Brother Ralph Tucker, an Adventist for 19 years, a local elder, and an active lay evangelist, who earns his living by managing a cacao plantation. Six were baptized at the close of a lay effort he conducted last fall, and he is studying with 18 more. For a short distance near the end of the journey Allan Peace, a 1963 ministerial graduate of our college in Jamaica, rode with us. The railroad is his only means of reaching the six churches in his district.

This is the ninth of my eleven days in the Central American Union Mission, which includes the countries of Guatemala, Honduras, British Honduras, El Salvador, Nicaragua, Costa Rica, and Panama—an area roughly the size of Texas. As its name implies, British Honduras is still a colony, but Guatemalan maps show it as a province of Guatemala. The history of Panama is linked closely with Colombia, and the other five independent nations of Central America consider it outside the family circle.

Early in the sixteenth century all of this region except British Honduras fell to the Spanish conquistadors and was ruled by Spain for the next 300 years. When these countries won their independence in 1821 Panama became a part of Colombia. For two years some of the others united with

Mexico. Then for 15 years the five already mentioned united to form the Federal Republic of Central America. But since 1839 each has gone its own way. Today these five are working toward a common market, but political reunion is remote.

For more than four centuries the Catholic Church has dominated every aspect of life in Central America. Socially, culturally, and politically this region is a product of church policy. The church has allied itself with the wealthy classes in order to maintain its own control, and the effect has been to keep the majority of the people in ignorance and poverty. In recent years this influence has been tempered

### An Airmailed Report About



to some degree by the efforts of thinking men to keep the church out of politics.

The Central American Union Mission is composed of the Panama Conference and six local missions, one for each of the other countries. In three of these the president is a national worker. At the close of 1963 membership in the union stood at 17,848. Baptisms for the year were 1,992. The rate of growth is increasing rapidly, and the next few years give promise of a rich harvest.

### A Brief Visit to El Salvador

It was a sultry Friday afternoon when I arrived in San Salvador, capital of diminutive El Salvador. Towering over the city like a guard on duty is an extinct volcano. Sabbath morning I walked a mile or so to our fine central church, which was built under the direction of veteran missionary to Latin America, Orley Ford. Each side wall of this church consists of tall windows with metal louvres that can

be adjusted to admit the desired amount of air and light. Glass windows are unnecessary in the tropics. The church seats about 500, and Sabbath morning it was well filled.

Elder and Mrs. Orley Ford, who nominally retired from active service three years ago, live in their own home directly across the street from the church. He is district pastor for three nearby churches. The Fords first came to the mission field in 1918, and have served in various parts of Inter-America for 46 years. Sunday morning I had a good visit with Mrs. Ford and with Elder F. A. Arroyo, president of the Salvador Mission.

Our work in El Salvador began with the arrival of Elder and Mrs. J. L. Brown in 1915. Among their first converts was Dr. Tavel, a former priest who had become a member of another Protestant denomination. That same year the first church of 19 members was organized. Today we have churches in all the principal towns and cities, and in many smaller places.

R. E. Kepkey, president of the Nicaragua Mission, met me at the Managua airport. From there we drove directly to the Nicaragua Adventist Hospital near Trinidad, some 75 miles to the north along the Pan-American Highway. Under the able direction of Dr. Fred B. Moor, Jr., this fine institution has grown within the past five years from nothing to a well-equipped hospital. From the operating room to the machine shop, where he nurses injured trucks back to health, everything reflects his magic touch. Dr. Moor designed and built the hospital, the nurses' home, and comfortable homes for the staff. The nurses' home was made possible by a recent Thirteenth Sabbath Offering overflow.

This 25-bed hospital attracts patients from all over Nicaragua, and from neighboring countries as well. Its excellent reputation is breaking down prejudice and preparing the way for the message we have to give. It served 12,000 outpatients last year. Thanks to a policy of strict economy, the institution has operated in the black from the very start. Any doctor contemplating service in the mission field would feel well repaid for spending a few months here.

Dr. Vernon Sparks has recently become a permanent member of the staff, and Barbara Thurlow is in charge of the nurses' training school. Nida Davis, a recently retired master craftsman in the teaching profession, conducts a model church school for the five children of staff members. There is urgent need for a chaplain. Enrique Garbutt, laboratory technician, is currently doing double duty as pastor.

#### Sojourn in Costa Rica

Monday morning I returned with Elder Kepkey to Managua and enjoyed the hospitality of the Kepkey home. That afternoon I went on to San José where Elders L. L. Reile and W. V. Wiist, president and secretary-treasurer of the Central American Union Mission, gave me a most cordial welcome. They also gave me the unwelcome news that the situation in Panama made it advisable to cancel that part of my itinerary. Accordingly, I spent the remainder of the week in Costa Rica.

Early the following morning Elder and Mrs. Reile drove me to the top of nearby Volcan Irazú, which has been deluging San José and the surrounding countryside with a thick layer of volcanic ash for the past ten months. This is no minor eruption, and unless it ends soon San José may well follow Pompeii into oblivion, in slow motion. Some who can afford to do so are already leaving town. Twenty-four hours a day the fine, black ash and sand fill the air and filter down onto streets and roofs, through roof and ceiling, and on through bedspreads and blankets. Out in the open they soon fill one's hair, irritate the eyes, and get between the teeth when a person opens his mouth to talk. Three hundred people are succumbing to respiratory ailments each day. Airplanes no longer land at the local airport because the ash plays havoc with carburetors and jet engines alike.

Everywhere vegetation is a dirty gray, and within two or three miles of the crater the ash and sulphurous fumes have killed everything. Dairy herds that once grazed the upper slopes of the 11,260-foot peak have been slaughtered, and milk production in the area is down by 60 per cent. Animals accustomed to the higher altitude do not thrive on the lower levels. Carborundum in the ash and sand grinds the cattle's teeth down rapidly, to say nothing of the damage to the digestive tract. One dairy owner says he has already lost well in excess of a million dollars.

A few miles west of San José, near the city of Alajuela, is our Central American Vocational College. Plans are

under way to raise this 14-grade junior college to full college status within four years. Therlow J. Harper is the president. He has the full confidence of the board and the faculty, and is loved by the students. Last year 355 young men and women crowded into space originally designed to accommodate 80. Eight students live in dormi-

tory rooms that were built to house two. Some students find it necessary to climb into the beds from the end rather than the side. Fifty of them manage to find space in classrooms intended for 18 or 20. Even so, applicants must be turned away.

Last year school industries made it possible for the students to earn 60

*The Art of Living....*

**when**  
**you're**  
**young**



### Take a Second Look

**W**HEN you take a test, you're often told to trust your first impression, to act (or answer) on your first impulse. On the basis of research, some educators feel that first impressions are likely to be more accurate than the "second-guessing" technique.

Perhaps this is true in the realm of tests, but I'm not prepared to accept it in the area of human relations. And for a very good reason—I've proved it wrong so many times! Yet I keep on making sweeping judgments of people with only a fragile first impression as my yardstick, which would indicate, I suppose, that we don't always live and learn. Sometimes we just live.

I wish my memory were accurate enough so that I could make a list of every person throughout my lifetime whom I didn't like *at all* at our first meeting. Because many of these people became, have become, or are becoming some of my dearest friends. A rather strange thing can happen at a first meeting of two people. For want of a more accurate term I'll call it a "chemical reaction," and sometimes it's strictly a negative one, believe me. You're introduced, you murmur the accepted polite phrases that are appropriate, and all the while you're sizing up the new acquaintance.

In those few seconds you become absolutely convinced that Mr. New Acquaintance is (1) opinionated (he has an extremely pronounced jaw line); (2) conceited (he certainly isn't going out of his way to indicate any special joy over meeting you); (3) not to be trusted (he doesn't look you in the eye); (4) someone with whom you would not care to pursue further contacts (he will be missing a lot, but you owe it to yourself to be selective).

You've disposed of the matter rather neatly, having wrapped it up and tied it securely with the ribbons known as "first impressions." But since life is such a fascinating, never-ending kaleidoscope, you're quite likely to be thrown into close contact with Mr. N. A. via the avenue of committee work, election to offices on the school periodical, or assignment of seats in

class. In a few weeks he's way at the top of your list of People I Wouldn't Want to Do Without. Opinionated? Certainly not. He's so courteous in expressing himself, so graceful when he must disagree, it's a positive joy to see him in action.

Who in the world would object to such a finely modeled jaw? He could easily pose as a sculptor's model! And as far as being conceited, you've never met anyone in your life who's more modest about his accomplishments! Not that he needs to be. He's just about tops in everything. But you'd never hear that from him. No, sir! You have to positively urge him to speak up. To complete the picture, you could safely trust him with anything—money, reputation, secrets—and the more contacts you have with him the better you'll like it!

I'm smiling as I write these lines because as I said at the beginning this kind of thing has happened to me rather frequently. I'd like to think (for the sake of my bruised ego) that Mr. N. A. underwent a phenomenal change in character during the few weeks between our first meeting and the time he became a dear friend. But of course I can't let myself off as easily as that. The simple truth is that he is the same person that he was when I met him. The change has come in me, in my attitude toward him. And it certainly is my good fortune to have changed, because otherwise I'd have missed a very worthwhile and rewarding friendship.

Nonetheless, I feel rather uneasy. I wonder how many wonderful friendships I've missed because of misleading first impressions, when circumstances didn't give me a chance to get acquainted. I hope this isn't happening to you. Just in case, though, why not decide to take a second look whenever that first impression is on the negative side?

per cent of their expenses. Most of them work in the bakery, the print shop, the sugar cane, or with the poultry. During summer vacation (currently in progress in this warm climate) 52 students are out selling our literature, hoping to earn scholarships for the coming year. One student already has two and a half scholarships. All four industries operate at a profit. The high quality of training being given by the college led the Costa Rican minister of education to remark, on the occasion of a recent visit, that our college is by far the best such institution in the entire country.

In the print shop I met José Gabriel Alferez, a young man who was in training in a monastery a year ago to combat Protestantism. Part of his training consisted of listening to various Protestant radio broadcasts. One of these was our Spanish program, the Voice of Hope. After three programs he was forbidden to listen again, but continued to do so secretly. About that time his group was sent out of the monastery for a week, at the close of which they were to make a final choice between the world and a life of service for the church. During this week José was invited to a branch Sabbath school, and there found what his heart told him was the truth. He never returned to the monastery. One day two priests came to the Alajuela campus searching for José, and talked with him without recognizing him. Like the apostle Paul, José is now preparing to proclaim that which he was once taught to hate.

Friday morning I sat spellbound in Elder Reile's office for two hours as he related one story of divine grace after another. Last March, for instance, the Panama Conference achieved a breakthrough among the hitherto hostile Cuna, or San Blas, Indians who inhabit 365 islands off the north coast of Panama. Providentially, the son of a counselor to one of the island chiefs attended a youth rally being conducted by Glen Maxson, who is now president of the Panama Conference, in Panama City. There this young man, Claudio Hernandez, accepted the truth and a little later entered our junior college at Alajuela. Upon graduation he married a young Panamanian woman who was completing the teacher training course. A year ago they returned to the islands, and in a miraculous way God opened the hearts of the chief and his people to the gospel. This chief is now encouraging all his people to become Seventh-day Adventists, and six other island chiefs are appealing for us to begin work on their islands also.

There have recently been a number of large baptisms among the Guaymie

Indians of western Panama. Their devotion to the cause is reflected in the response one of them made to the recent thirteenth Sabbath appeal for Africa. Half a day's journey from home he found work at the equivalent of five U.S. dollars a month. On the thirteenth Sabbath of the quarter he placed his entire month's earnings on the offering plate. Who among us has given an entire month's income as our Thirteenth Sabbath Offering? Will the Guaymie Indians enter the kingdom of heaven ahead of us?

All churches in the Central American Union set the second Sabbath of each year apart as a special day of fasting, prayer, and dedication for service. On that day each member is invited to set a personal goal of service for the year. Last year a Brother Acosta set a goal of visiting every home in his area. At one of the first homes where he called he met a retired minister of another Protestant denomination. Bible studies resulted, and last April this minister was baptized.

A few days later a young minister of the same denomination came to him for an explanation of certain Bible texts. The two studied together all day Thursday and far into the night. Thrilled with what he had learned, the younger man invited the retired minister to speak at a special service in his church Sabbath morning. He personally rounded up all his members, and 170 were present. The meeting continued for the rest of the

day and until late that night. The congregation decided to cancel further meetings on Sunday and henceforth to worship on the Sabbath. Twenty-five have already been baptized, and more are preparing for the sacred rite. Two other churches of that denomination are also accepting the Advent message.

While in San José I attended the evangelistic meetings being conducted by Efrain Murillo, at which several hundred were present. Last year Elder Murillo baptized 132 following an effort in Puerto Limón. A thriving Spanish-speaking church was raised up, and one of the new members is providing the congregation with a place of worship. We have had a large English-speaking church in Limón for many years.

A project recently initiated in the Central American Union is beginning to bear fruit. A special edition of *El Centinela*, our Spanish missionary journal, was prepared, and the other fields of Inter-America joined in placing an order for more than half a million copies. These are now being distributed by personal house-to-house visitation, and as a result Bible correspondence course enrollments are soaring. This great project is sure to result in a great harvest of souls.

The cordial hospitality of the Reiles, the Wiists, and the Preniers made my five days in Costa Rica an experience I shall long remember.

R. F. C.

## Fellowship of Prayer

### "My Faith Was Renewed"

"A few years ago I requested that my mother, who was seriously ill, be spared suffering and that the Holy Spirit would help her to be ready for Jesus' coming. Also at that time I had become discouraged. You will never know how discouraged I was when you came to my rescue, as you seemed to see hope for me when I knew only despair. In my heart I have thanked you a million times, and I wish you to know that mother never complained of pain the remainder of her life. Through your encouragement I was able to realize that it was not my mother, but I, who needed to respond to the Holy Spirit's call. You will be happy to know that my faith was renewed, and I was baptized in July last year. Please pray for my father, who wants to be baptized but is afraid he has been too much of a sinner, and for two brothers and their families."—Mrs. F., of Illinois.

### "Prayer Changes Things"

"I want to take this opportunity to thank the Lord and all those who have prayed for the requests I have made through the Fellowship of Prayer. Every one of them has been answered, and it brings joy to my heart to witness to God's goodness and interest. Truly prayer changes things. . . . Pray that my husband may get a steady, good-paying job so that we may be able to pay off all our indebtedness as quickly as possible."—Mrs. A., of Texas.

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



# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



**T**HE Mother of the First Baby was watching the Mother of Five dress her youngest.

She put on the little soft shirt, and at the same moment the door opened, and in came the next to the youngest.

"O-o-o-o!" cried this one. "Me kiss the baby!"

She rushed at the baby, laid her face on baby's neck, and kissed him, while baby himself rapturously ran both hands in the treasure of bright hair so suddenly projected into his horizon. The Mother of Five sat still and waited, and, the kissing over, resumed the dressing.

She put on another garment, and the baby, after struggles, took posses-

sion of her hand and lifted it to his mouth and bit on her finger.

"Poor little chap," she observed, "his little mouth is so hot. And the teeth will *not* come!"

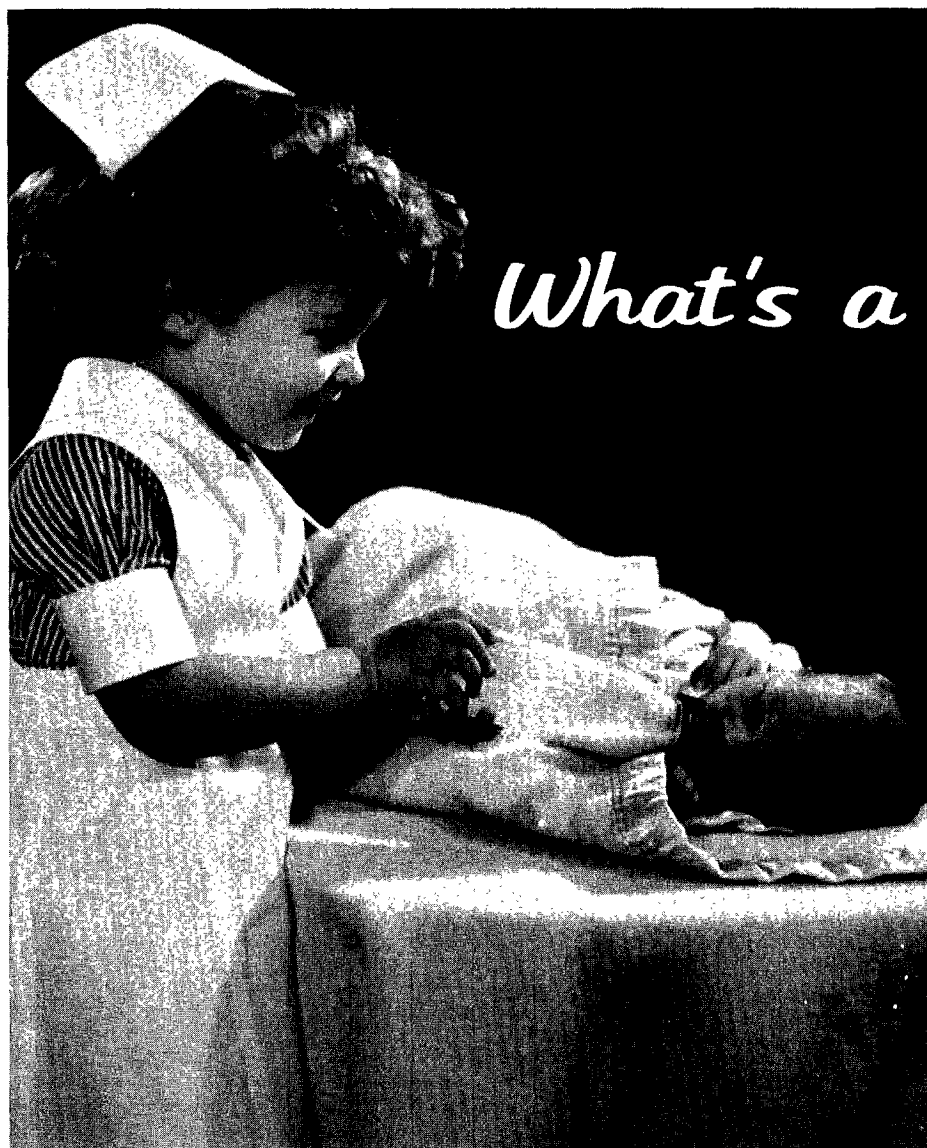
She sat quietly, rubbed her finger on the fevered gums, and presently was released by the baby. Then she went on with the dressing. She was putting on the dress when the three older children came in from school. Two were ahead, and they ran to the baby. The dress was over his head, and one arm was in a sleeve. The mother leaned back laughing, and watched the two seize upon the baby, kiss him, roll him back in her lap, while he answered with joyful shouts.

No sooner had they released him, and the other arm was about to go into its sleeve, than the third child, who had lingered behind, appeared with her cause of delay—the kitten she had been capturing. The whole scene was re-enacted, with the addition of the baby's ecstatic delight in the kitten. When all this was over and the children had gone to hang up their hats and coats, the Mother of Five went on with her task, and buttoned up the baby's dress.

### Interruptions Are a Part

The Mother of One Baby looked at her in open wonder.

"How *do* you do it?" she demanded solemnly. And, to the question in the other mother's eyes: "Why, the patience of you! You've been interrupted over and over again in dressing the baby, and you've sat and waited as if that were a part of what you were doing."



## What's a Minute More or Less?

By Catherine King

Reprinted by request from an old Review.

Bright moments to treasure, for children grow up so soon.

"Well," said the other mother smiling, "isn't it?"

"Isn't it—?"

"Isn't interruption a part of whatever a mother is doing, especially if she has several children?"

The younger mother looked puzzled. "Why, how can interruption be a part of anything?" she demanded. "Doesn't the very word imply that it's something that doesn't belong there?"

She waited for the reply, because the four children had all reappeared, one with a flower for her mother, another to whisper to her that she stood "one hundred," a third to kiss her ear.

"I'm not so sure," she said at last, "as I used to be, what belongs and what doesn't. I'm inclined to think that nearly everything belongs!"

When the children had gone and had taken the baby with them, she elaborated this somewhat.

"I've thought about that a good deal," she said, "and it used to be a problem. But I think that I have solved it—by letting in a little reason on it."

Her face had a look of exquisite kindness which another might have mistaken for patience. But it was really nothing of conscious patience. It was simple kindness, gentleness, openness, so to say, to all that was happening about her.

"When my first baby came," she said, "I took it all very seriously—as seriously as a young housekeeper takes the little tasks of every day. Everything must be done just so. When I began a thing, the most important thing in the universe was to get it done. I worked from one task to another, all day long—like stepping-stones through something, toward I didn't know what. Nothing was allowed to interfere with the line of march that I laid out for myself all down the day. I was very fond of the word 'systematize.' The word 'efficiency' wasn't heard then so much as it is now, but if ever I had heard it in those days, I should have fallen upon that word and devoured it. As it was, I merely ran everything by 'clock-work.'"

### When Mother Came In

"That lasted for a year. Then there came a night when I was undressing the baby for bed. She had been a little fretful, and I was anxious to get her to sleep. I had just slipped her nightgown over her head when the nursery door opened, and my mother came in. Do you remember my mother? She was so young and full of life, and she loved children just as she had loved me. I remember now how she looked—she threw her muff on the bed, and came to me with her arms out-

stretched, and laid hold upon the baby, with some dear trivial word of endearment.

"She wanted to take the baby up,—I shall never forget it,—and I said: 'O mother, not now; she's been fretting, and I'm in a hurry to get her to sleep.' Mother nodded and stepped back, and went and sat over by a table and looked at a magazine. And I finished undressing the baby, and laid her down with her bottle. And in a little while mother excused herself and went home.

"It just happened—you know those things do happen—that it was to be only a few months more that mother was to come in like that, wanting to love the baby—and me, too. I suppose that is what set it all so sharply in my memory. For weeks after she died, I never undressed the baby without remembering that night when mother came in, and I had warned her away. What difference would it have made? Just two or three minutes, out of all the years, for her to stand there and love that baby, while I waited.

"But I wouldn't be 'interrupted.' I had it on my mind, you see, that what I was doing was the most important thing in the universe. And it wasn't. It wasn't nearly so important as to have lived through, and enjoyed to its full, having mother come and take up that baby, and look at her, while I sat beside them.

"Think of it—well, if we only could think of it, impersonally. A daughter, in a home of her own, putting her baby to bed. And the mother of the daughter (who herself had done all this for her) running in, and all of them well and strong and happy. What more natural and beautiful thing than to have had that minute together, just to enjoy, and to *live*? But no—I was the busy, worried, hurried, anxious mother, bent on doing her duty, and getting her offspring to bed at a certain time. And that was all I had room for. So we lost a beautiful and memorable minute. And I—never can forget.

"Well, after that I began to take notice. I watched myself. I saw that when my husband wanted to tiptoe into the nursery with a caller to show the baby asleep, I was very likely to say, 'Oh, not tonight! If you wake her up, I can't get her to sleep again.' That if I were doing something for the baby, and he called me to come and look at something, I would answer, 'Why, I can't come. I've got to finish this.' That if he felt like playing with the baby at night, I was likely to interrupt them just on the dot of the baby's bedtime.

"And so it all came to me—and I began to see and understand what I have since worked out—that system is

all very well, and we must have it; and we must have efficiency; and rules for the baby; but that the mother who does not learn how to subordinate all these things to little variations caused by the human equation, misses some of the most exquisite moments of her motherhood. And her wifehood. And her humanhood."

### A Moment of Understanding

The other mother listened, and her face lightened and glowed with her moment of a new understanding.

"I see," she said. "For example, you mean, Which was more important today,—that you should have got the baby dressed a minute or two, or even five minutes, earlier, or that you should have had those other wonderful moments, which you did *not* let go, when all the children were about you, loving the baby?"

The Mother of Five nodded.

"That's it," she said. "In such a minute I almost always stop to think now, how wonderful it is—for me to be there, with them all, no matter how much they seem to be interrupting, to love the baby, or me. You see," she added, "they grow up so soon. It is such a very little while at best that we have them, when they're little. And yet if we are not careful, we lose a good deal of the special joy that comes to us but once."

She smiled, and looked up with her shy dignity.

"Perhaps you'll laugh at me," she said, "but I so often think how, years from now, I would give anything in the world to have some of these minutes back that I might be throwing away now if I didn't stop to think. Twenty-five years from now it won't be the moments when I got the children dressed on time that I'll be wanting back, or the moments when I put them to bed without a bit of interruption from anybody. The minutes I'm going to remember are the interruptions themselves—the times when we all *relaxed*, and gave ourselves to the mere joy of being with one another. And I'm trying to enjoy them, *to live them*, as I go along."

The Mother of her First Baby rose, and held out both her hands.

"Do you know," she said, "you've saved such minutes for me, too? Just this morning I didn't take the baby to the window to wave good-by to her father because I was giving her her bath, and I thought I could not. Why didn't I wrap her in a Turkish towel, and let her wave her hand at him anyway?"

They smiled into each other's eyes. For there is a mother lore which lives in things so small that only memory can find them out—unless the mother learns it from her heart.





## Jazz Seeks to Enter the Church

The Washington Cathedral in the United States capital was the scene not long ago of a "swinging celebration of the Episcopal Mass." Newspaper accounts of the event reported that some 3,000 youths "sang the ancient liturgy of the Mass—Sanctus, the Nicene Creed, Benedictus and the Lord's Prayer, to the beat of a six-piece ensemble of five guitars and a bass viol. . . . The music ranged the area of folk singing, from pieces reminiscent of Negro spirituals to the jazzier numbers of many present day groups."

This jazz mass was not a "first" by any means. A similar service had been held in Washington's church of the Epiphany as the concluding feature of the first International Jazz Festival. Another had been performed in St. Louis, Missouri, during a National Council of Churches conference on religious education. Some 2,000 delegates listened as a jazz quintet improvised its swinging way through a mass. This quintet has presented jazz masses in various parish churches and at religious conferences on college campuses.

Jazz has insinuated itself into the church through other media besides the mass. For example, in Bay Village, Ohio, a musical combination known as the Schoolhouse Seven presented a program called Jazz at Vespers at the St. Barnabas Episcopal church. The service of hymns and spirituals in the jazz idiom included selections such as "Hear Dem Bells," "Joshua Fit the Battle of Jericho," "Rock of Ages," and "When the Saints Go Marchin' In."

### Arguments

Churchmen who favor the use of jazz in religious services take the position that this type of music helps "the people of God perform the worship of a God who moves, not a static God." They contend, further, that the church must "move forth from the sanctuary and become part of life" if it is to survive. They deny that music can be categorized as religious or nonreligious. They believe that the use of jazz is a legitimate attempt to prevent religious exercises from becoming meaningless by rote performance.

Those who oppose jazz for church use argue that jazz is a musical weed that is no more acceptable in a religious setting than are weeds in a field of flowers. They hold that the melodies, rhythms, and harmonic patterns of some kinds of music lead men's minds away from God rather than toward Him, hence defeat the very purpose of worship. They contend that since music reacts on the emotions more quickly than words (which reach the emotions by first confronting the intellect), jazz makes it difficult if not impossible for the religious sentiments of the words it accompanies to uplift the soul. They argue, further, that jazz works against many of the important objectives of religion such as achieving self-control and high morality. And they hold that to combine jazz with words that express holy sentiments is to produce a bizarre mismatch of words and music. (This type of mismatch might be illustrated by the song, "Standing on the Promises of God." Even a musical neophyte receives the distinct impression that he is "jumping" or

"dancing" on the promises rather than "standing" on them, as he is caught up in the music of this song.)

We stand with those who believe that it is nothing short of sacrilege to bring jazz into religious services. We believe that music used for the worship of God should lead Godward and should possess that sometimes elusive and indefinable quality that classifies it as of the spirit, not the flesh. There always will be differences of opinion when it comes to categorizing some music as "religious" and other as "secular," but surely there will be agreement on the general "mood" created by the music. (Someone has suggested, for example, that no one is likely to mistake a Sousa march for a prayer hymn.)

Back in 1900 Ellen G. White gave counsel that, in principle, may be applied to present-day experiments with jazz in religious services. She wrote: "The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, music, and dancing. . . . And this is called the moving of the Holy Spirit. The Holy Spirit never reveals itself in such methods, in such a bedlam of noise. This is an invention of Satan to cover up his ingenious methods for making of none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time. . . ."

"The Holy Spirit has nothing to do with such a confusion of noise and multitude of sounds as passed before me last January. Satan works amid the din and confusion of such music, which, properly conducted, would be a praise and glory to God. He makes its effect like the poison sting of the serpent. Those things which have been in the past will be in the future. Satan will make music a snare by the way in which it is conducted."—*Selected Messages*, book 2, pp. 36-38.

A few years later she wrote: "God's work is ever characterized by calmness and dignity. . . . We must go to the people with the solid Word of God; and when they receive that Word, the Holy Spirit may come, but it always comes, as I have stated before, in a way that commends itself to the judgment of the people. In our speaking, our singing, and in all our spiritual exercises, we are to reveal that calmness and dignity and godly fear that actuates every true child of God."—*Ibid.*, pp. 42, 43.

### Jazz in Heaven?

"God is worshiped with song and music in the courts above."—*Steps to Christ*, p. 104. Can anyone imagine that the music used in heaven bears even the faintest resemblance to jazz? If not, is it not transparently clear that attempts to mix jazz with the worship of God on earth are instigated by Christ's archenemy, "that old serpent, called the Devil, and Satan"? Let those who hope to help produce the rapturous music of heaven (or even just enjoy it) cultivate musical tastes here on earth that correspond to those in heaven. And let all of God's people be quick to discern every satanic "Trojan horse"—of which jazz is only one example—by which the enemy seeks to enter the church and break down its defenses against the world.

K. H. W.

# Reports From Far and Near

*A General Conference vice-president presents a roundup of projects to be undertaken in several world divisions during 1964.*

## ADVANCE NOW

By W. E. Murray

THE Advent Movement has always been characterized by the spirit and resolve to advance. From the beginning of our church history, the watchword has been, "Forward." At times the way of advance has been through difficulties, at times through favorable circumstances, but always forward.

Our leaders throughout the world believe in advance. The administrative committees of our organization on all levels are concerned about the program to advance for the finishing of the work of the gospel. The projects for advance and the demands for advance are legion throughout the world. We shall describe briefly some of the projects and plans in our mission program for 1964.

L. C. Naden, president of the Australasian Division, gives us an impressive report about the many advances down under. We shall mention two. Rapid advance is being made in New Guinea. Our 1953 membership there of 3,198 has increased to 14,353 in 1963. The Sabbath school membership is 41,000 or double what it was ten years ago. Constant calls come from unentered areas in the words, "We want the Sabbath mission."

A new hospital is being built on the faraway island of Malaita, in the Solomons, to minister to the primitive people there. This construction is a significant step forward. Not only will it be a blessing in medical ministry but its influence will be felt in evangelistic and other lines on those faraway shores.

From C. P. Sorensen, president of the Far Eastern Division, comes an extensive report on projects contemplated for 1964. The Advent Movement is on double-quick pace in the thousands of islands of the great Pacific. There are some 800 inhabited islands off the west and south coasts of Korea. We have a thriving work on four or five of the larger ones with hundreds of church members and thou-

sands of Sabbath school members. In 1964 the division is planning to give \$1,000 each to three missions in Korea having islands in their territory. These appropriations are to be used to carry the message to unentered islands. Hundreds will hear the Word preached who never have heard of Christ before. The message of the second coming of Jesus will enter new villages, new mountain areas, and little port cities.

Another of the advance moves is to enlarge our evangelism plans among the Moros in the South Philippines. A school, too, must be built in 1964 in Jolo for the people of the Badjao tribe of the Moros. In the island of Taiwan our message is being advanced among the mountain tribal people, and a Christian school is to be built to train their boys and girls as workers. They hope to occupy this school in September, 1964. This will mean, eventually, more preachers and teachers to go out into more new places.

### Broad Plans in Inter-America

C. L. Powers, president of the Inter-American Division, reports an impressive list of new work plans. One of these projects is that of evangelism through branch Sabbath schools. In Inter-America they have plans now for the ministry and laity to organize branch Sabbath schools with a goal of a branch Sabbath school ultimately for every member in the church. This means entering hundreds of new

places with the gospel of the soon return of our Lord.

In Georgetown, British Guiana, a new 40-bed hospital is to be provided in 1964. This is to increase our hospital bed capacity from 19 to 40. A new training school is being built for the youth of Venezuela. This will require a large amount of funds, much hard work, and earnest sacrifice and prayer before it is finished. Teachers are now on the grounds carrying on the work under hardship, sacrifice, and exposure.

J. J. Aitken, president of the South American Division, writes that a large central church building is to be built in Brasilia, the new capital of Brazil. Already in the outskirts of the city we have a church seating 400.

Advances are being made in Bolivia, as well. Two years ago we had no members in the city of Trinidad, but today we have a church of more than 100. In Guayamerin we have taken over the administration of a government hospital. An evangelistic effort has resulted in a congregation of 88. In Puerto Natales, way down on the southern point of Chile, a new congregation has been organized recently.

Word has come from R. A. Wilcox, president of the Middle East Division, of their numerous plans which include a new church building with church school quarters in the historic port city of Basra, Iraq, away over on the Persian Gulf. We are certain this advance step will mean the enlargement of the small congregation we now have there.

Marius Fridlin, president of the Southern European Division, has written us regarding plans to advance in the city of



### Student Nurses Capped at Bangkok

A capping exercise was held recently at the Bangkok Sanitarium and Hospital in Bangkok, Thailand, for 28 probationer students of the class of 1967. Shown in the picture with the group are Dr. Louis G. Ludington, medical director, and to his right, Salinee Svetalekha, director of the School of Nursing. Dr. Irvin Kuhn, chief of the internal medicine department, gave an inspiring address.

JEANE PERKINS, PR Director  
Bangkok Sanitarium

Douala, a port city of 150,000 on the Atlantic Ocean, in French-speaking Cameroun. Brother A. Jordan writes enthusiastically about the development of the work in this center which began in 1960, with just a few converts. A city-wide evangelistic campaign under the leadership of Guiseppe Cupertino, of the division, was planned. This series of lectures was carried out in the rainy season of last year, May to September, with a usual rainfall of 11 feet. Some way or another, the usual evening rains always came after the meeting. By the end of the meetings 58 had signed the baptismal pledge and six have already been baptized.

One young man who decided to be baptized worked for an oil company at a salary of 4,000 francs a month. After some discussion with his employer and much prayer on his part, he was given his Sabbaths free, but at a job which paid only 3,000 francs. The young man accepted the offer with joy stating, "My soul is worth more than the 1,000 francs difference in salary." The manager of the oil company was so touched by his reply that he soon entrusted him with a three-days-a-week job with Sabbaths free, and at 8,000 francs a month. A lot in the center of this prosperous city has been bought. They are now working to gather funds for the building.

#### Needs in Pakistan

R. S. Lowry, president of the Southern Asia Division, recently has written about plans to expand our work in the extensive territory of India and Burma. Advance is now under way in East Pakistan, one of the world's densest population areas. "Yet in this area exists only the most meager of medical facilities and institutions. People live on the banks of canals and are scattered on little islands in the low-lying delta region bordering on the Bay of Bengal. They are constantly subjected to the ravages of epidemic and disease. To relieve this situation and to serve as an adjunct to the preaching of the gospel, we have constructed a thirty-nine-foot motor launch and christened it the *M.L. Adventist*.

"To man this floating dispensary have come Brother and Sister Powrie from Australia. They expected to operate from Gopalganj where it is planned that a mission hospital will serve as home base. Facilities there are being put together for this hospital, but to date it has not been possible for us to find a doctor family." This area, although remote and isolated from civilization, could prove to be a grand opportunity to serve medically a large population and open the way for bringing many to a knowledge of the gospel.

From time to time special appeals come for support of advance projects. As time goes on the appeals will be more, not fewer. Dear readers, as the offering plate passes your pew for these offerings, remember Calvary. Let us think of the wonderful blessings of God in our own lives and those of our children. Remember that advance can be made only through men of devotion and your sacrifice. May God hasten the day when we shall see the ultimate triumph of the gospel cause!



#### Ordination in Barbados

E. S. Greaves, right, president of the East Caribbean Conference, extends a welcome to R. L. Hoyte upon his ordination to the gospel ministry in Bridgetown, Barbados, December 28, 1963. Looking on are (left to right): L. D. Brathwaite, H. E. Nembhard, J. G. Fulfer, and J. G. Roberts.

J. G. Fulfer, president of the Caribbean Union, preached the ordination sermon; G. R. Thompson, of Caribbean Union College, offered the ordination prayer; and H. E. Nembhard, district pastor, gave the charge.

J. G. FULFER



#### Seven Workers Ordained in Colombia

At the close of an outstanding lay congress in Medellin, Colombia, seven workers were ordained to the gospel ministry on Sabbath, January 4. Six hundred delegates and workers from the three Colombian missions witnessed the solemn ceremony.

Ordained were two workers from the Atlantic Colombia Mission, two from the Pacific Colombia Mission, two from the Upper Magdalena Mission, and one from Colombia-Venezuela Union College. Shown (left to right) seated, are: Cesar Tellez, Martin Rey, Norberto Carmona, and Virgil Fryling; standing, Luis Arbalaz, Josue Roa, and Juan Tabarez.

C. L. Powers, president of the Inter-American Division, preached the ordination sermon; B. L. Archbold, division lay activities secretary, offered the prayer; Dr. Fernando Chaij, of the Pacific Press, presented the charge; A. H. Riffel and Luis B. Camacho, Colombia-Venezuela Union president and secretary-treasurer, respectively, gave the welcome and presented the ordination certificates.

A. H. RIFFEL

## The Challenge of Reaching the Jews With the Gospel

By Arthur H. Roth

In all the world there are about 12½ million Jews. Nearly half of them live in North America. The Jewish population of New York City is greater than the population of the State of Israel. About one out of every four people in this great American metropolis is a son of Abraham. What a tremendous challenge these people are to those who bear God's final message to the inhabitants of earth!

God's messenger to the remnant of the church spoke clearly concerning the Jews. In *The Acts of the Apostles* she wrote: "In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth."—Page 381. "When this gospel shall be presented in its fulness to the Jews, many will accept Christ as the Messiah."—*Ibid.*, pp. 380, 381.

In *Evangelism* she declared: "Converted Jews are to have an important part to act in the great preparations to be made in the future to receive Christ, our Prince."—Page 579.

What Adventist heart has not thrilled over the exploits of Joseph "Hadji" Wolff. This Jewish lad, who became the "missionary to the world," tramped over a great portion of the earth spending himself for the dissemination of the Scriptures, and telling the news of the return of Jesus. His life was patterned after that of the mighty Saul of Tarsus.

The wonderful line of devoted Christian Jews, which has blessed the Lord's church since its earliest days, has not come to an end. For these last days we have this statement: "The Jews are to be a power to labor for the Jews; and we are to see the salvation of God."—*Review and Herald*, June 29, 1905.

In the light of the great challenge of the Jewish population, particularly in North America, the leadership of the church at world headquarters has charged the North American Committee on Missions to foster the work for the Jews, and to bring about an ever closer collaboration between all Adventist churches in North America for this work.

### Missionary Materials

Our excellent quarterly missionary magazine *Israelite* is finding an ever-wider reception and response among the Jews. One of the special features of *Israelite* is religious liberty. Strong emphasis is given to separation of church and state. Since many Sabbathkeeping Jews have been arrested and fined for working on Sunday, *Israelite* has had opportunity to present the need of respecting the rights of Sabbathkeepers to religious freedom. *Israelite* ought to be a regular visitor in every Jewish home. Those who have Jewish friends and neighbors will desire to use it extensively for missionary purposes.

In addition to the missionary magazine *Israelite* a special Scripture correspondence course has been prepared for Jewish people. This course is serviced by our Faith for Today Bible Correspondence School. Many names of Jewish friends and acquaintances for this special course are furnished by the members of our churches. New names are always welcome.

A new series of tracts written especially for English-language Jewish readers is now in preparation. Seventh-day Adventists will want to use these tracts for missionary contacts with their Hebrew friends.

Believing that many Jewish people will by faith receive Christ as their Redeemer, we urge our people to help unlock the grand truths of salvation contained in the New Testament by drawing the attention of our Jewish friends and neighbors to the master key of truth found in the Old Testament.

## Walla Walla College Students Share in Unique Yule Project

By Mrs. William Lay  
Public Relations  
Walla Walla College

Seven Walla Walla College students, many of them from non-Christian lands, are participating in a unique international project to bring a knowledge of basic Christianity to several countries. Each of the seven will translate and record on tape 16 lessons in basic Christianity in a language or dialect not among the 130 already made available

by International Educational Recordings, a nonprofit corporation that manufactures gramophones and records for free distribution all over the world.

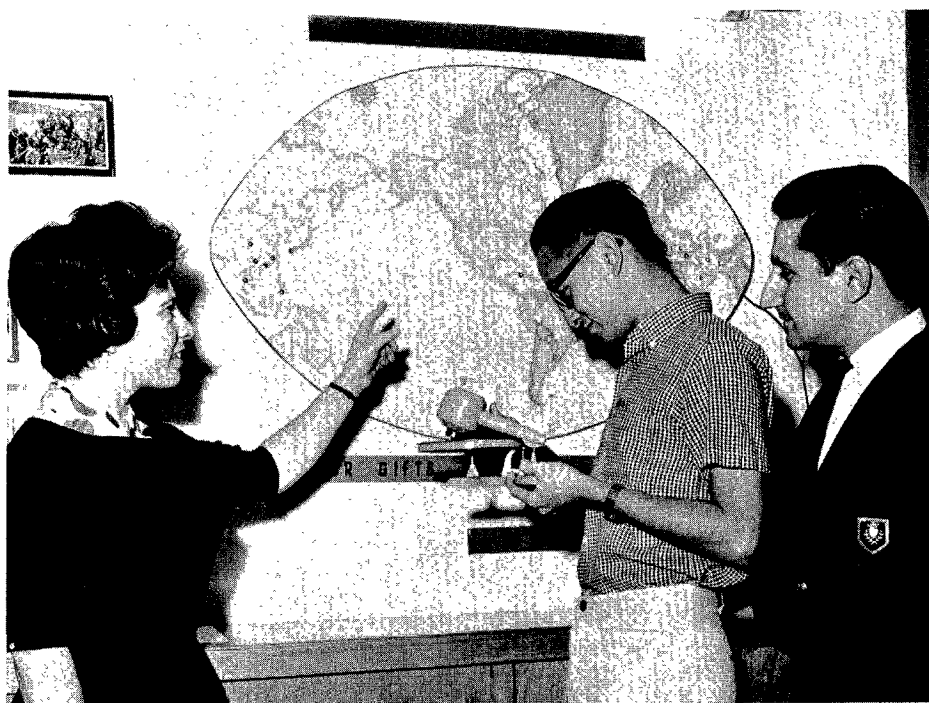
Alfred Flipos, whose homeland, Iraq, is 95 per cent Moslem, will translate and record the lessons into Assyrian, his mother tongue, and into Arabic, language of Iraq.

Flipos' family is Christian and lives in Kirkuk, oil center of the country, 20 miles from Baghdad, the capital. He attended Middle East College in Beirut, Lebanon, and now is majoring in electrical engineering, a profession much admired and much in demand in Iraq.

Aliki Grivas from Athens, Greece, completed the Gymnasium (corresponding roughly to academy) in the modern Greek city, studied three years in England, and taught Greek for one year in Athens before coming to America. At WWC she is majoring in Biblical languages and assists R. L. Litke, chairman of the Biblical languages department, as a reader.

The gramophone records are primarily needed for those less literate and cultivated than the people of Athens. Miss Grivas believes that there are many in the villages who will welcome hearing, instead of reading, the gospel story. She will record the lessons in Greek, the language she knows so thoroughly.

Khun Lun Tjen came to WWC from Pontianak, Indonesia (another Moslem country), where Mandarin is the official language. A sophomore chemistry major, he attended Southeast Asia Union College in Singapore for five years, taking preparatory work. Tjen and Hui Gin (Sam) Tan, who came to WWC from the Federation of Malaya, will be translating the lessons into Mandarin, the official



Three of seven Walla Walla College students who will translate and record basic lessons in Christianity into their native languages. Aliki Grivas, of Greece, points to some of the countries, marked by lights, to which the lessons will be available in their own languages. Shown holding the small gramophone that uses the records is Khun Lun Tjen, of Indonesia. At right is Alfred Flipos, of Iraq.



### Ingathering Quartet in Oregon

"Ingathering is fun," said the Buchanan children (left to right), Karen 8, Laura 10, Kathy 8, and Jack 5, after having raised \$508.11 for Ingathering this year in Montavilla, Oregon. Expressions of appreciation were heard at almost every door as this young quartet sang Christmas carols.

F. G. Roper, pastor of the church, stated, "It was loyalty such as this that enabled the Montavilla church to raise \$6,800, which was more than double our goal."

The Oregon Conference home missionary secretary, C. J. Ritchie, exclaimed, "The greatest record of them all was achieved by the Montavilla church. This is one of a number of churches in Oregon that are responding to an appeal to raise 10 per cent more than last year for our world cause."

We honor this quartet for setting the pace among junior quartets.

J. ERNEST EDWARDS, *Secretary*  
GC Home Missionary Department

language, and perhaps into some Chinese dialects.

Other students, their countries, and the languages they will record are: Josue Mendoza, Philippine Islands, Tagalog; Setsuko Oshiro, Japan, Japanese; and Fedeko Gemechu, Ethiopia, Gallinya.

#### Assembly Brings \$250

In a pre-Christmas WWC assembly Gemechu, sophomore biology student from Gimbi, Wallaga, in Ethiopia, told of the effectiveness of the basic Bible lessons as he had observed their use in Ethiopia. The associated students raised \$250 to sponsor the making of 24 sets of records in a new language, and 24 miniature gramophones. The project was sponsored by ASWWC with Warren Peters, spiritual vice-president, in charge. It is a Christmas tradition at WWC for students to march by a large Christmas tree at the last assembly before the holiday and give a Christmas offering for a worthy project.

The greatest gift, however, is not the gift of money but the giving of time and talent by overseas students to make many languages available, say those working on the project.

### Ground Is Broken for New California School

By Morten Juberg

Ground was broken recently for the first unit of a \$750,000 school in Torrance, California. The new school will be a joint venture of the Gardena, Hawthorne, San Pedro, Redondo Beach, Torrance, and Wilmington Spanish churches of the Southern California Conference.

Guest speaker for the occasion was Albert Isen, Torrance mayor. Present from the conference office were Cree Sandefur, president; Alvin G. Munson, executive secretary; Albert Hamra, treasurer; and John F. Knipschild, educational superintendent. Speaking on behalf of the churches were Erling Calkins, Hawthorne pastor, and Dr. Aldin Young, chairman of the coordinating committee. Hugh Sterling, of Hawthorne, head of the architectural committee, was master of ceremonies.

Construction on the second unit—a multipurpose auditorium—is expected to get under way shortly. The third stage of the building project will be another classroom unit. The final phase will in-

clude a gymnasium, library, and offices.

The first six grades will be housed in the initial building. The completion of each unit will add more grades until the final stage when it is expected a full 12-grade school will be in operation. A nine-acre tract has been purchased for the building project. According to Albion Hoff, pastor of the San Pedro church and chairman of general arrangements, construction on all four units is expected to be under way within five years.

Plans call for a building superintendent to be hired, but most of the construction work will be done on a volunteer basis by members of the five participating churches.



► The eighth-grade class of the La Sierra elementary school and their home-room teacher, Roland W. Rhynus, gave \$25 to the Voice of Prophecy as a Christmas gift instead of exchanging gifts during the holiday season.

► The young women of the Mount Pisgah Academy (Candler, North Carolina) Beta Club, directed by club president Jo Burris and Sabbath school superintendent Lynn Bicknell, recently held a bake sale for the Investment Fund. More of these sales are planned.



#### North American Division

Mr. and Mrs. Wayne R. Vail and two children sailed on the S.S. *United States* from New York City, January 23, returning after furlough to the Congo. Brother Vail is to resume his work as an accountant in the Congo Union office.

Mr. and Mrs. Samuele Bacchiocchi, of Berrien Springs, Michigan, left New York City, January 30, for Germany and Italy, en route to Ethiopia. Brother Bacchiocchi is to serve as a teacher in the Kuyera Junior College.

#### Northern European Division

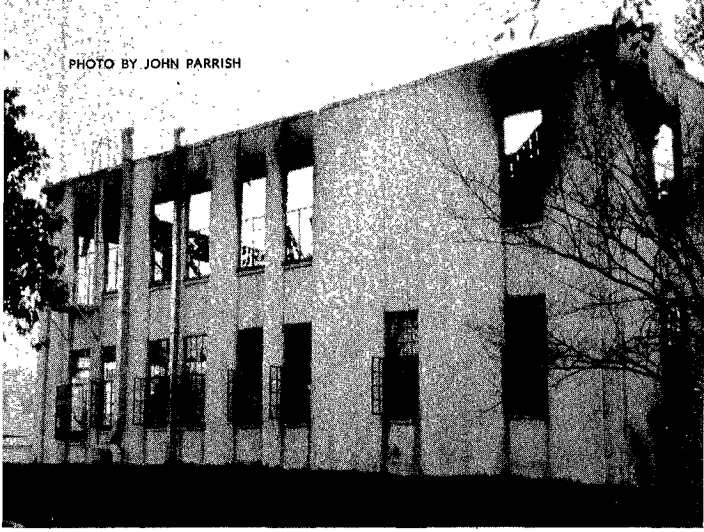
Mrs. K. F. Mueller sailed from Hamburg, Germany, on the S.S. *Neptune*, November 26, for Nigeria. She will join Brother Mueller who left some weeks earlier, after furlough, for service in the Nigerian Training College and Adventist secondary school, at Ihie, in East Nigeria.

Mr. and Mrs. Owen D'Costa and family left on the S.S. *Concordia Tajd* from Genoa, Italy, December 30, for Eritrea. Brother D'Costa is to serve as president of the Eritrea-Tigre Mission, in the Ethiopian Union Mission, and also as a part-time teacher.

W. R. BEACH



PHOTO BY JOHN PARRISH



**PHOTO STORY OF FIRE that gutted  
Risley Hall at Loma Linda University,  
February 12. The building contained  
important scientific laboratories.**

Above: The shattered windows of Edward Risley Hall stare vacantly on the campus. If the building must be replaced rather than rebuilt around the existing skeleton the cost is tentatively estimated at \$900,000. Equipment believed lost would add another \$150,000.

Right: Thousands of caged laboratory animals were saved by volunteers who passed them along a human conveyor belt from upstairs windows. Rescued were more than 1,000 mice, 1,000 rats, 20 monkeys, and other animals and birds.

Below: Firemen ordered students and others back from the building as flames roared out of control and the pall of black smoke darkened the sky. Salvaged equipment in the foreground includes items worth many thousands of dollars.

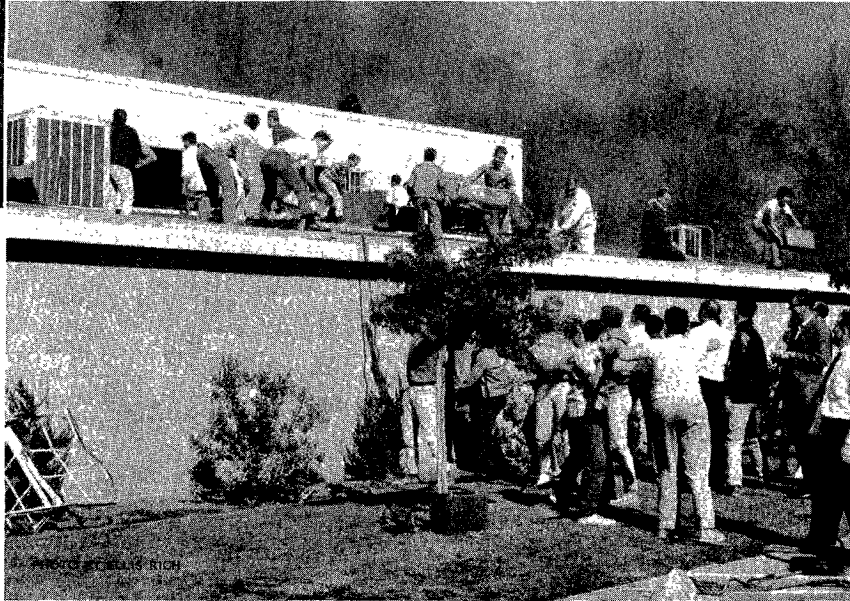


PHOTO BY TOR LIDAR

## Eleven-Million-Dollar Hospital Gift to Adventists

(Continued from page 1)

Robert S. Oelman, president of the National Cash Register Company.

In the REVIEW AND HERALD of December 17, 1959, the announcement was made of Mr. and Mrs. Eugene W. Kettering's proffered gift of a new hospital that they planned to build in Kettering, a suburb of the large and growing metropolitan area of Dayton, Ohio. Two and one-half years ago ground was broken. Now there stands, ready for patient occupancy, a beautiful hospital building. Nearby is a school of nursing building financed by the Columbia Union Conference.

The ultramodern hospital was visited by many thousands of persons in the community in the two weeks between the dedication service and the date the first patient was admitted.

### A Rapidly Expanding Plan

Conceived originally as a 100-bed facility, it tripled its capacity nearly overnight, when the Ketterings, sensitive to the community's critical shortage of hospital beds, volunteered to add 100 beds to their plans if the community would provide funds for a matching number of beds. The challenge worked. A total of more than two million dollars was raised from business and industrial firms in the Dayton area, and friends of the Kettering family—a total of more than 300 firms and individuals.

A surprise expansion plan came in the summer of 1963 when the family of O. Lee Harrison, long-time personal friend and professional associate of Charles F. Kettering, presented a gift of \$900,000 to the hospital, which was matched by the Ketterings for the purpose of adding a fifth floor. This is to be known as the O. Lee Harrison Memorial Pavilion and will house 100 additional beds for medical-surgical patients. Total bed capacity will be 400.

As it stands today, the Charles F. Kettering Memorial Hospital, including the school of nursing, represents a total capital investment of approximately \$11 million. This does not include the starting-up costs. A description of the hospital is difficult to write. The number of "extras" and "pluses" make it undoubtedly the finest hospital building in the entire denomination.

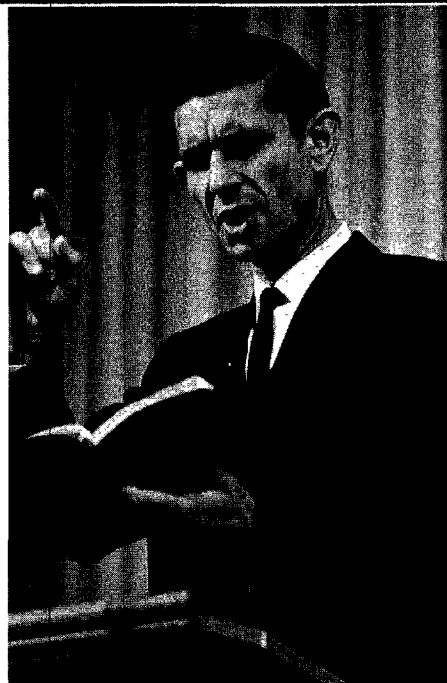
The main floor has a spacious carpeted lobby. Prominent on the wall is a large oil painting of Charles F. Kettering, who was a key figure in General Motors Corporation a generation ago. Other areas on the main floor include an international gift shop planned by Mrs. Eugene W. Kettering herself, a prayer and meditation chapel, offices for the chaplain and visiting clergy, a suite for volunteer workers, pharmacy, admitting office, administrative offices, business office, medical records office, emergency department, operating rooms, X-ray department, clinical laboratory, central supply, physical medicine, and purchasing department.



The master key being presented to our hospital administrator. Left to right: John Sullivan, architect; George B. Nelson, administrator; Eugene W. Kettering, with Mrs. Kettering.

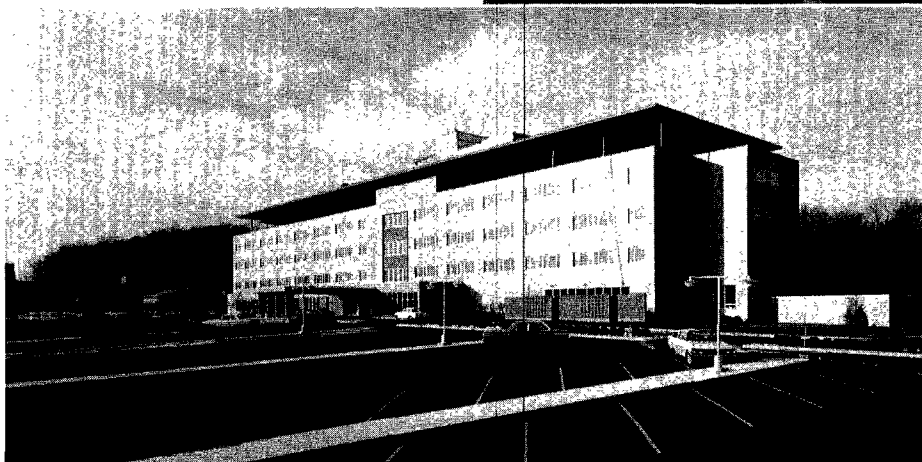
On the lower level are located dining rooms, kitchen, personnel office, classrooms for in-service education, plant operations offices, print shop, general storage, laundry, heating plant, and mechanical equipment. Unusual feature on the lower level is a 304-seat auditorium to be used for a wide variety of purposes, including staff meetings, community programs, and a health-education program.

The upper floors have 336 medical-surgical beds, 34 pediatric beds, and 28 ob-



Neal C. Wilson, president of the Columbia Union and president of the board of Kettering Memorial Hospital, speaking Sabbath morning, February 15.

The Kettering Hospital. Extreme left: a part of the nurses' residence. The two buildings are connected by an underground passageway.



stetric beds with 35 bassinets. The second floor has a six-bed intensive-care unit, 12 beds in four-bed rooms, and two de luxe rooms. A specially designed bedside unit puts within arm's length a variety of facilities for a patient, such as running ice water, telephone, television and radio controls, luminous clock, light switches, and call buttons.

### Special Features

There is high-frequency sound equipment to clean surgical instruments. Most offices, the lobby, many hallways, and other areas of the hospital are carpeted, thus cutting down the usual noise of hospital operation. The hospital is completely air-conditioned. Temperature in each individual room is controlled from a set of panels in the heating plant. A special room has been arranged for police and reporters at the entrance of the emergency room. The pediatrics department is delightfully decorated with bright-colored animal figures for the entertainment of juvenile guests. A play and game room is provided for youngsters who don't have to stay in bed. Other features can be appreciated only by a personal tour through the institution.

According to the capable and dedicated hospital administrator, George B. Nelson, who came from California five years ago to guide the planning and organization, the hospital is a memorial to the late Charles F. Kettering, affectionately known as Boss Ket, a living demonstration of his interest in the welfare of the public. The hospital is also an outstanding testimony to the generosity of his son and daughter-in-law, Mr. and Mrs. Eugene W. Kettering.

It is the goal of the hospital to have an institution with a distinctive personality, which emphasizes good patient care. It is organized as a nonprofit corporation owned and operated by the Columbia Union Conference. It will employ a total of 700 to 800 persons when fully running. At the present time there are more than 300 employees.

### Spiritual Emphasis

But my story would not be complete, or in focus, if I did not state that immediately preceding the glittering day of formal opening on February 16, there were held several services of particular significance to Seventh-day Adventists. On Friday night the president of the General Conference, R. R. Figuhr, gave a consecration address. In his remarks he outlined the challenge that faces members of the hospital staff in the care of the sick in the new institution.

On Sabbath morning the writer spoke, further focusing on the spiritual aspects. The writer presented the spiritual opportunities that will come to the staff of the hospital.

The service on Sabbath afternoon was a meeting for both our members and invited non-Adventist guests from the community. At this meeting the history, philosophy, and objectives of the medical work of Seventh-day Adventists were outlined by F. D. Nichol, editor of the REVIEW AND HERALD. He stated that care of the sick at the new hospital by Seventh-

day Adventists will be looked on as a "sacred task." "Relief from present suffering is not enough. While it is good to make a man well, it is better to teach him how to keep well."

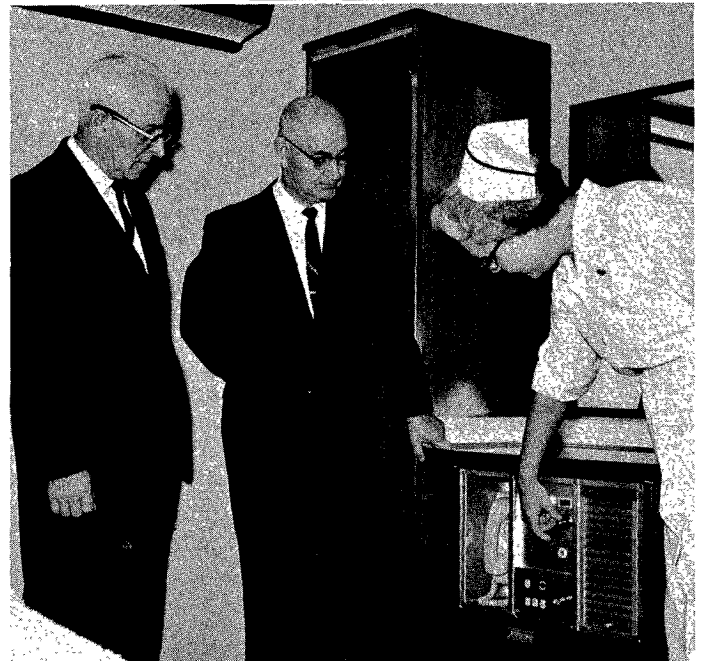
The weekend religious services highlighted the spiritual significance of one more Adventist hospital, whose chief asset must ever be an ability to bring healing not only to the body but also to the mind and spirit. Programs have been developed at the hospital to maintain on a high level the principles and standards of the denomination. A new church has been organized. Its pastor is M. W. Deming, formerly of Union College church, Lincoln, Nebraska.

And so there opens a bright new chapter in our worldwide medical work.

Dr. Edwin R. Annis, president of the American Medical Association, delivering the address, Sunday afternoon, February 16, at the formal dedication.



R. R. Figuhr (left) and C. L. Torrey, president and treasurer, respectively, of the General Conference, examine a part of the equipment placed beside every bed, the last word in hospital self-service.



Part of the capacity audience in the auditorium of the nurses' residence at the dedicatory service.







### Church Dedication, Charlottesville, Virginia

Services of dedication were held January 11 for the new Charlottesville, Virginia, Seventh-day Adventist church. Constructed at a cost of \$58,000, the appraised value stands at \$70,200. Sacrificial service and donated materials increase the value.

Special guest at the dedication was Booton Herndon, author of *The Seventh Day*. Other guests included Neal Wilson, Columbia Union Conference president, and H. J. Capman, president of the Potomac Conference. Carl Hartman is the local minister. The present membership is 34.

J. N. MORGAN, *Departmental Secretary*  
Potomac Conference

L. L. Quirante, North Philippine Union Mission educational secretary, was assisted in the Investiture by 16 Master Guides headed by Benjamin E. Bandiola, elementary school principal.



### Atlantic Union

Reported by  
Mrs. Emma Kirk

J. W. Burgess, formerly of the Northern New England Conference, has accepted a call to the pastorate of the Brockton-Foxboro (Massachusetts) district. Elder Burgess is a graduate of Union College, class of 1946. He worked in the offices of the Porter Hospital and served as a minister in the Texico, Kentucky-Tennessee, and Northern New England conferences before going to the Southern New England Conference.

Six Atlantic Union College seniors have been accepted at Loma Linda University for the school year 1964-1965. Five were accepted in the School of Medicine: Bradley Nelson, William Brannan, Nathaniel Rose, John Tsai, and Craig Gray; and one in the School of Dentistry, Marshall Arbo.

The Poughkeepsie (New York) mission was organized into a church January 4. Thirty-one charter members were present for the service. R. T. Hudson, president of the Northeastern Conference, led out in the organization service. Others who participated during the day included B. T. Rivers and F. L. Jones. Judge Brummell is the district leader.

The Concord and Manchester (New Hampshire) churches have been undergoing major improvements for the past several months, according to C. E. Kellogg, district leader. The Concord church has had the interior of the church repaired and redecorated, and new classroom space has been provided in the basement. The interior of the Manchester church also has been redecorated, and a mothers' room has been provided. The basement has been floored, and two large classrooms have been constructed.



### Canadian Union

Reported by  
Evelyn M. Bowles

Two new companies have been organized in the Maritime Conference—one at Yarmouth on the southern tip of Nova Scotia, by G. E. Corkum, pastor of the district, and another at Pugwash, Nova Scotia, where N. M. Frost has been district leader.

R. L. Cheney has transferred from St. John to Moncton, New Brunswick, where he will be pastor of the conference headquarters church and district. N. M. Frost from Charlottetown, Prince Edward Island, is replacing Elder Cheney as pastor of the St. John and Barnesville churches.

On Sabbath, January 25, following the series of meetings on "This Can Change Your Life," conducted by Evangelist G. A.

## Brief News OF MEN AND EVENTS



### Australasian Division

Reported by  
J. K. Irvine

The first of four new TV film productions by the Australasian Division public relations bureau was released during the first week in February for distribution to local TV stations. The film, entitled *The Canoe People Live Again*, runs three minutes and gives a picture of contrasts. It first shows the days in the Solomon Islands when head-hunting in canoes was the regular behavior of the people. In the second half it shows canoes being used to transport people to church services and camp meetings.

While working on a longer movie film about Pitcairn Island being produced for the General Conference, Eric Were prepared a seven-minute TV news review film of the island. This has been shown on TV stations in Australia and resulted in the *Woman's Weekly* magazine requesting a story and pictures. The magazine published four pages with color pictures in a recent issue. Both the magazine and the TV film clearly indicated that the people of Pitcairn Island are Seventh-day Adventists and that the church plays a prominent part in their lives.

On February 6 the first positive steps

with regard to a huge public health program for the Wabag Valley of New Guinea were taken. On that day ten members of the staff of Loma Linda University arrived in Australia as advisers for starting the program. Under the sponsorship of the New Guinea administration a doctor and two nurses will conduct regular itineraries through the valley, meeting villagers and instructing them in better living, village hygiene, infant care, and allied subjects. At the same time a school will be conducted for selected natives who will specialize in public health instruction in various areas of the territory. The team from Loma Linda University will act as advisers in the early stages of the program, which will later be carried by the Australasian Division.



### Far Eastern Division

Reported by  
A. E. Gibb

One hundred and ninety-six elementary pupils (55.4 per cent of the enrollment) were invested into the different MV Classes, January 25, in the Philippine Union College Academy chapel. The group was divided as follows: Sunbeams 27, Fireflies 36; Helping Hand 27, Builders 36, Friends 43, and Companions 27.

Coon in the Vancouver Seventh-day Adventist church, 18 persons were baptized. This brought much joy to the whole church. Several more candidates who attended the meetings from neighboring areas are planning to be baptized in their own churches within a short time.

► Evangelist G. A. Coon held a second series of meetings, in the Rutland, British Columbia, church, February 7-23. A third series is planned, for the Victoria church, March 6-22.



## Lake Union

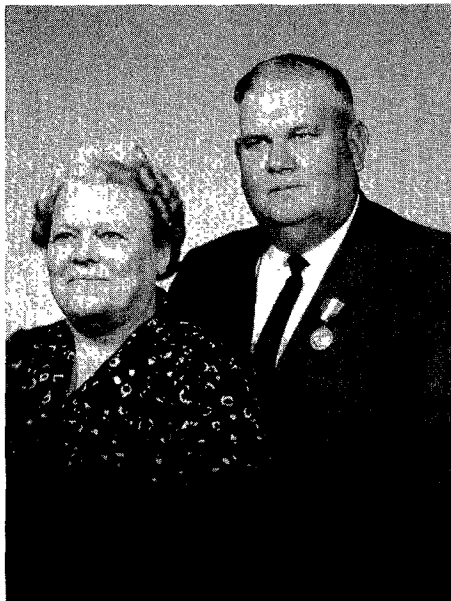
Reported by  
Mrs. Mildred Wade

► The North Vernon, Indiana, church was dedicated the latter part of December. L. J. Pumford, former pastor, who was largely responsible for the church's beautiful design, spoke at the eleven o'clock service. Jere D. Smith, president of the Lake Union, gave the dedicatory address, and R. S. Joyce, president of the Indiana Conference, offered the dedicatory prayer. Elbert Young, of the Bloomington church, with his crew, performed excellent workmanship throughout the building and saved the congregation thousands of dollars. The church has a seating capacity of about 120.

► Fred M. Beavon, youth leader of the Lake Union, reports an excellent Twentieth Century Pioneer Club on the campus of Andrews University. This organization, dedicated to Christian ideals and evangelism by youth, conducted a successful Voice of Youth effort last year, and is preparing to launch another full-scale youth effort this summer. It started as a group of Pathfinder counselors, with a small charter membership, but the organization has grown to a large club.

► H. L. Alexander was ordained to the gospel ministry, Sabbath afternoon, January 11, in the Detroit Metropolitan church. Jere D. Smith, president of the Lake Union, was the principal speaker and gave the ordination charge. The Lake Union educational secretary, G. E. Hutches, offered the ordination prayer, and N. C. Wilson, president of the Michigan Conference, gave the welcome.

► Open house was held February 9 on the campus of Andrews University for Griggs Hall and the new student lounge and other areas in the campus health center. Griggs Hall, formerly the James White Memorial Library, has been converted into headquarters for the departments of religion and modern languages, and some offices for the department of speech. The top floor of the campus health center, which houses the cafeteria, has been in use since February, 1960, but only recently were the first floor areas completed. Aside from the health clinic and some inpatient rooms, the first floor includes offices, a committee room, faculty and alumni lounges, and a large student center. Total cost of the building was \$1,100,000, including \$225,000 for equipment. The student association during the past two years has raised \$10,000 to furnish the student lounge area on the main floor.



## Forty Years at One Post of Service!

Not often does a worker stay in one location for 40 years of service, but such is the record of Victor E. Bascom, farm manager of Platte Valley Academy, Shelton, Nebraska. In recognition of his faithful work he was presented the Award of Merit by the General Conference Department of Education at the Central Union Secondary Teachers' Convention, which was held in Glenwood Springs, Colorado, recently.

Since February, 1924, Mr. Bascom has continued at the same school and has seen the farm grow from 80 acres to the present 462 acres, with an additional 40 acres rented, all under cultivation and irrigation. Thousands of dollars have been turned back into the treasury of the school through the consistent yearly gains made by the farm.

However, the Award of Merit was presented to Mr. Bascom not only because of his successful management of the farm, but because of the Christian training and guidance he has given to scores of young people, because of the wholesome influence he has exerted, and the image of Christian living which he has presented to the community.

OPAL W. DICK



## North Pacific Union

Reported by  
Mrs. Ione Morgan

► As a result of an evangelistic series last fall by the Christ Our Hope team in the Ballard church of the Washington Conference, 15 additions were made to the membership of the Ballard church and six to the Seattle Central church. Larry Kurtz, the pastor, reports that others are preparing for baptism.

► The 1964 senior class of Walla Walla College has organized, with 152 members. Officers elected are: Warren Willey, Mohall, North Dakota, president; Caroline

Rasmussen, Cheney, Washington, vice-president; Anita Lenz, College Place, Washington, secretary; Phil Harris, Fairfield, Montana, treasurer; John Fackenthal, College Place, Washington, sergeant-at-arms; Russel Thomsen, Centralia, Washington, chaplain; Loren Dickinson, instructor in speech and manager of the college FM radio station, class sponsor.

► Missions emphasis week on the Walla Walla College campus had as guest speaker Duane Johnson, an associate secretary of the General Conference. His public appearances included the college assembly on February 5; MV meeting February 7; and church service February 8.



## Pacific Union

Reported by  
Mrs. Margaret Follett

► Three eighth-grade students of the Reno church school—Mike Munsey, Bob Ballard, and Rusty Horning—brought in \$1,025 for Ingathering. This was 55 per cent of the total raised by the school and one sixth of the entire Reno church total of \$6,158.91. The church per capita was \$32.03.

► H. D. Singleton, secretary of the Regional Department of the General Conference, was a recent visitor in Arizona where he spoke at the Tucson, Sharon, and Phoenix Beacon Light churches.

► Leland Friend, formerly of Colorado, has joined the staff of Castle Memorial Hospital in Hawaii as X-ray technician. His wife assists with secretarial work.

► During the first year of operation, which ended January 16, 1964, 2,372 patients were admitted to Castle Memorial Hospital. Six hundred fifty-three babies were born in the maternity department and 2,894 patients treated in the emergency room during the year.



## Southwestern Union

Reported by  
H. W. Klaser

► R. H. Howlett, principal of Sandia View Academy near Albuquerque, New Mexico, reports an unusually good school year. The enrollment is more than 130, and the farm and dairy both show a financial gain.

► Literature evangelist sales in the Southwestern Union for 1963 amounted to \$570,771.15

► The top men literature evangelists in the Southwestern Union for the year 1963 were: Sing Chai Wu, Texas, \$25,065; Lee Thomas, Oklahoma, \$22,168.26; S. J. Harrell, Texas, \$21,660.15; Denton James, Arkansas, \$20,776.34. Among the women were: Mrs. Grady Benson, \$13,510, and Mrs. Edith Cain, \$12,698.87, both of Texas.

► P. L. Wilson has been appointed acting president of Southwestern Union College following the request of R. S. Moore for a leave of absence.



# In Remembrance

**ABBOTT.**—Eugene M. Abbott, born Dec. 18, 1894, at Piedmont, Calif.; died at Livermore, Calif., Jan. 12, 1964. Helen Abbott survives.

**ADAMS.**—Mary Ellen Adams, born May 15, 1878, in Ireland; died at Riverside, Calif., Dec. 14, 1963.

**ADAMS.**—Mattie Wheeler Adams, born Aug. 20, 1876, at Brookfield, N.Y.; died Dec. 30, 1963. She was a granddaughter of Elder Frederick Wheeler, the first of our ministers to preach the Sabbath truth. In 1899 she married Fred E. Adams. Survivors are her husband, Fred; a son, Vinton Edmund Adams, a returned missionary from Japan and Korea and now employed at the General Conference; three daughters: Bula L. Deeb, of Takoma Park, Md.; Esther Melba Adams, an office secretary at the General Conference, also a returned missionary from South and Inter-America; and Grace Winona Kimble, of Middletown, N.Y.; seven grandchildren; seven great-grandchildren; and a sister, Kate Lamos, of Livingston, N.Y.

**ALPERT.**—John Alpert, born April 8, 1893; died Dec. 31, 1963, in Cleveland, Ohio.

**ANNOSKY.**—Frances Alice Chinoack Annosky, born Jan. 20, 1902, at Bloomfield, Ohio; died Dec. 10, 1963, at Coalinga, Calif. A graduate of the White Memorial School of Nursing, she worked with her husband, Elder Ernest G. Annosky, in Utah, China, and Northern and Central California. She is survived by her husband, two daughters, a son, four grandchildren, a sister, and two brothers.

**BABCOCK.**—Frank A. Babcock, born May 14, 1878, at Albion, Mich.; died Dec. 24, 1963, at Angwin, Calif. His wife, Lulu M. Babcock, survives.

**BAILEY.**—Oliver G. Bailey, born Dec. 17, 1915, at Rileysville, Va.; died June 20, 1963, at Asheville, N.C. He served as chef and steward in the following institutions: Glendale Sanitarium and Hospital, Ardmore Sanitarium and Hospital, Community Medical Center, New England Sanitarium and Hospital, Florida Sanitarium and Hospital, and Mount Pisgah Academy. Survivors are his wife, Dorothy Thiel Bailey; a son; and a daughter. [Obituary received Jan. 8, 1964.—Eps.]

**BALL.**—Martha Jane Ball, born Feb. 15, 1871, in North Carolina; died at Paradise Valley, Calif., Oct. 20, 1963. Survivors are three daughters; and a son, Elder Dallas Kime, of Gaston, Ore.

**BARRON.**—Agnes T. Barron, born Jan. 26, 1882, in Sweden; died Nov. 15, 1963, at Loma Linda, Calif. Her husband, Herbert, of Loma Linda, survives.

**BERG.**—Henry Berg, born in Europe; died Jan. 9, 1964, at Montrose, Calif., at the age of 82. For 15 years he taught church school, then for 25 years he pastored churches in Canada and in the eastern part of the United States. His labors were in the German language. Surviving are his wife, a son, a grandson, all of Montrose; and a brother, in Canada.

**BERGHERM.**—William H. Bergherm, born Dec. 7, 1897, at Terre Haute, Ind.; died Dec. 31, 1963, at Sonora, Calif. In 1919 he married Frances Ammon, and in 1921 he graduated at Emmanuel Missionary College. He was ordained in 1924 and that year went as a missionary to the Philippines. The Bergherms spent 11 years in the Philippines; then he became associate secretary of the Home Missionary Department of the General Conference, which position he held until 1941. From 1943 to 1950 he was a United States Army chaplain; and from 1950 to 1958 associate secretary of the War Service Commission of the General Conference. The following five years he was chaplain of the Fricot Boys' School, at Sonora, Calif. He organized annual retreats for men in overseas military service. Survivors are his wife; three children, Betty, of Washington, D.C.; William, Book and Bible House manager, in Portland, Maine; and Bruce, resident in anesthesiology at George Washington University, D.C.; and three brothers, Elder Walter A., of Redlands, Calif.; Julius E., of Los Angeles, and Paul, of Terre Haute, Ind.

**BERGIN.**—Richard A. Bergin, born in 1892, in Seattle, Wash.; died Dec. 23, 1963, at Loma Linda, Calif. His wife, Ermerth, survives.

**BINKLEY.**—Rakston DeMar Binkley, born Aug. 27, 1882, at Dayton, Ohio; died Dec. 24, 1963, at Takoma Park, Md. For the past 44 years he was employed at the Review and Herald Publishing Association. Survivors are his wife, Elsie May; three daughters; and 12 grandchildren.

**BIRD.**—Walter Bird, born July 2, 1866; died Dec. 1, 1963, at San Diego, Calif. He married Mary L. Wilkinson in 1889, who predeceased him. Then he married Irene Anderson, of the Paradise Valley Sanitarium and Hospital. In 1893 he began work in Florida after attending Battle Creek College. In 1897 he was ordained by J. N. Loughborough, and served in the Southern Field until 1915, when he returned to college, graduating in 1917. Then he became dean and Bible teacher at Oakwood College, remaining until

1923. His next labors were as pastor in Phoenix and in Berkeley, Calif., at the Golden Gate Academy. For two years he taught Bible at the San Francisco Field Training School. In 1930 he became pastor of the Fruitville church, and then did evangelistic work in Burlingame with Elder Neal. In addition to his wife, a daughter, Ellen Carron, survives.

**BOYD.**—Marie Buholts Boyd, born June 20, 1880, at Bloomfield, Iowa; died Jan. 8, 1964, at Vista, Calif. She attended school at Berrien Springs, Michigan, and there she married Clarence Boyd. She served for about 30 years as matron, teacher, and dean in our educational institutions in the south, the Canal Zone, and Trinidad. In addition to her husband, a son, Dr. Harold Boyd, of Memphis, Tenn., survives; as do three granddaughters; and a sister.

**BRIDGMAN.**—Beulah G. Bridgman, born Jan. 20, 1887, in Princeville, Ill.; died Nov. 9, 1963, at Battle Creek, Mich.

**CHRISTENSEN.**—Christian H. Christensen, born July 25, 1883, at Skien, Norway; died Dec. 27, 1963, at Grass Valley, Calif. His wife, Georgina Hewitt Christensen, survives.

**CLAUSEN.**—Martha Armilda Bogar Clausen, born June 11, 1885, at Dassel, Minn.; died Jan. 6, 1964, at Rapid River, Mich. In 1912 she married Harry Clausen. She taught in the elementary schools of the denomination a number of years and was among the delegates to the 1907 convention which organized the Missionary Volunteer work. Survivors are three sons, Ralph, of Rapid River, Mich.; Elder Roger, of Tunkhannock, Pa.; and Lowell, of Brookfield, Ill.; 11 grandchildren; two brothers, Harold Bogar, of Highland Academy, Portland, Tenn., and Garland Bogar, of Chowchilla, Calif.; and a sister, Hazel Hamilton, of Berrien Springs, Mich.

**COOK.**—Frances Cook, born July 9, 1879, in Ireland; died Nov. 6, 1963, at Allegan, Mich.

**CORWIN.**—Walter Milton Corwin, born March 7, 1906, at Dexter, Mo.; died Sept. 1, 1963, at Muskogee, Okla. His wife, Allie B. Corwin, of Wagoner, Okla., survives. [Obituary received Jan. 5, 1964.—Eps.]

**DEAKINS.**—Jackie Price Deakins, born July 15, 1885, in Ohio; died Dec. 12, 1963, at Riverside, Calif. Her husband, Grover, survives.

**DRAPER.**—Frank N. Draper, born Oct. 25, 1889, in Hand County, S. Dak.; died Dec. 22, 1963, in Denver, Colo. His wife, Ruby, survives.

**FAY.**—Emily Clara Fay, born Feb. 16, 1864, near Strathroy, Ontario, Canada; died Oct. 28, 1963, at Colville, Wash. After teaching school, she took secretarial training and became a secretary to Elen G. White while the book *The Desire of Ages* was in preparation and writing. In 1904 she married Wilard Fay.

**FISHER.**—Clarence R. Fisher, born Aug. 26, 1884, in Philadelphia, Pa.; died Dec. 21, 1963, at Orlando, Fla. He supervised the construction of the Washington Sanitarium and Hospital. His wife, Della Detwiler Fisher, survives.

**FISHER.**—Harold Beverly Fisher, born June 16, 1885, at Millbank, S. Dak.; died at Redlands, Calif., Dec. 15, 1963. In addition to serving at the Review and Herald Publishing Association both at Battle Creek, Mich., and at Takoma Park, D.C., the Southern Publishing Association, and the printing department of the Voice of Prophecy, he and his family served in Brazil for 15 years. During this time he was superintendent and then manager of the Brazil Publishing House. Survivors are his wife, Edna Elizabeth Paul Fisher; a son, Kenneth Beverly Fisher, a doctor on the staff of the Bella Vista Hospital in Puerto Rico; and a granddaughter, Beverly Staddon, who with her husband teaches in the Far Eastern Academy in Singapore.

**FRYE.**—Charles Philander Frye, born June 11, 1879, at West Wilton, N.H.; died Dec. 25, 1963, at Orlando, Fla. For nine years he was assistant manager of the New England Sanitarium and Hospital, and for several years steward of the Loma Linda Sanitarium and Hospital. His wife, Bertha, survives, as does a daughter, Ruth Griffin.

**GRAVES.**—Hammie F. Graves, died Dec. 8, 1963, at West Palm Beach, Fla., aged 63. Surviving is his wife, Mary, for many years a colporteur; also two daughters.

**HENDERSON.**—Ida Belle Henderson, born March 5, 1877, at Carrieville, Fla.; died Dec. 18, 1963, at Fort Lauderdale, Fla.

**HIATT.**—Edith Cornforth Hiatt, born Aug. 24, 1873, in York County, Neb.; died at Azusa, Calif., Dec. 31, 1963. She took Bible training at Union College and served as a Bible worker in Kansas in 1896. In 1903 she married Elder H. M. Hiatt, and for over 40 years they labored in the Northern Union Conference. Survivors are a son, Dr. Theodore Hiatt; and a daughter, Lillian Dickinson.

**HONAKER.**—Clyde Elliott Honaker, born April 20, 1916, at Gas City, Ind.; died Jan. 13, 1964, at Lexington, Ky. His wife, Nellie Watkins Honaker, survives.

**HORN.**—Minnie K. Horn, born Nov. 25, 1888, at Escondido, Calif.; died Dec. 30, 1963, at San Bernardino, Calif. She taught church school in Brawley, Barstow, and Yucaipa, Calif., and at Madison, Tenn. Her husband, Carl, survives; also two sons, Roy Knight, of Kennewick, Wash., and Charles Knight,

of Boron, Calif.; and two stepsons, Max Horn and Carl Horn, Jr.

**IVIE.**—Mary Lou Ivie, born April 28, 1949, in Albuquerque, N. Mex.; died Dec. 17, 1963. Her parents, Mr. and Mrs. Oscar Ivie, survive.

**JOHNSON.**—Will M. Johnson, born March 4, 1880, at Clyde, Ohio; died Oct. 30, 1963, at Spearfish, S. Dak. His wife, Hilda, survives.

**JONES.**—Nita Kathleen Jones, born Aug. 22, 1950, at Independence, Mo.; died near San Francisco, Calif., June 30, 1963. Her parents, Mr. and Mrs. Elwyn Jones, survive. [Obituary received Jan. 6, 1964.—Eps.]

**KELLEY.**—James Lawson Kelley, born April 1, 1881, in Birmingham, Ala.; died Jan. 4, 1964, at Inverness, Fla. His wife, Anne Elizabeth, survives.

**KHOE.**—Corrie T. Khoe, born April 3, 1920, in Indonesia; died Dec. 26, 1963, at Northridge, Calif. Her husband, Dr. W. H. Khoe, survives.

**LOVELL.**—Bernice Jenkins Lovell, born June 23, 1907, at College View, Lincoln, Neb.; died at Loma Linda, Calif., Dec. 30, 1963. In 1932 she married Dr. Cecil Lovell, and in 1936 they connected with our institution at Loma Linda. Survivors are her husband; daughter, Ardyce Waugh, of Rialto, Calif.; four grandchildren; and a sister.

**LUKE.**—Van Nettia Luke, born Dec. 14, 1879, at Hudson, Mich. Burial was at Berrien Springs, Mich.

**MASON.**—Bert Donald Mason, born Jan. 15, 1888, in Kansas; died at Grants Pass, Ore., Sept. 7, 1963. His wife, LaVina Mason, survives. [Obituary received Jan. 13, 1964.—Eps.]

**MASON.**—Edward Mason, born May 22, 1885, in Omaha, Neb.; died at Oroville, Calif., Jan. 1, 1964.

**MASTERS.**—Inez Marie Masters, born March 27, 1887, at Exira, Iowa; died at the age of 76 years. Her husband, Everett E. Masters, of Paradise, Calif., survives.

**MC CLELLAN.**—Edith Grace McClellan, born Feb. 3, 1883; died Jan. 12, 1964, at Riverside, Calif. In 1903 she began working in the North Michigan Conference. Later she served in the Southern Illinois and Indiana conferences. In 1917 she connected with the Hinsdale Sanitarium and Hospital, where she worked until 1924. That year she began work at the Review and Herald, first as a secretary, but soon as librarian. She continued in this work until her retirement in 1952.

**MEAD.**—Melville F. Mead, born Feb. 7, 1897, at Toledo, Ohio; died Dec. 12, 1963. In 1919 he married Julia Kennicott, and in 1936 he connected with the Hinsdale Sanitarium and Hospital, continuing there until six years ago. Survivors are his wife; four daughters; a son; ten grandchildren; and three sisters.

**MEIER.**—Fabian Allan Meier, born May 6, 1922, at Hitchcock, Okla.; died Dec. 30, 1963, at La Sierra, Calif. He spent two years at Southwestern Junior College and two years at Union College. After his marriage to Maxine Rudy, he was called to Oak Park Academy, Nevada, Iowa, where he was dean of boys; and two years later they were transferred to Mount Vernon Academy. After being there five years they were called to Takoma Park, Md., where he was registrar at Takoma Academy and also taught at Columbia Union College. He earned a Master's degree at Ohio State University by summer study. From 1951 to 1954 he was dean of men at Walla Walla College. Then he earned his Ed.D. degree at the University of Maryland, and returned to Walla Walla College as academic dean. In 1959 he became vice-president for undergraduate education at Andrews University. In 1962 he was called to be president of La Sierra College. Survivors are his wife; two sons, Paul and Mark; his parents, Mr. and Mrs. H. D. Meier, of Okene, Okla.; and a sister, Jerrene Singletery, of Albuquerque.

**MELLOR.**—Stella Fay Mellor, born July 13, 1895, at Prativille, Mich.; died Dec. 9, 1963, at Wyoming Park, N.Y. Her husband, Walter, survives.

**MILLER.**—Clara Mae Miller, born Feb. 5, 1887; died Nov. 28, 1963. Her husband, Matthew G. Miller, of Golden, Colo., survives.

**MILLS.**—Merlin Lee Mills, born Feb. 8, 1943, at Toledo, Ohio; died at Ashland, Ohio, Sept. 16, 1963. In 1961 he graduated from Shenandoah Valley Academy, and that same year he enrolled at Emmanuel Missionary College as a theological student. He began canvassing at the age of 14, earning a scholarship each summer for the succeeding five years. During 1962 and 1963 he was employed as the student assistant publishing secretary of the Wisconsin Conference. Survivors are his parents, Elder and Mrs. Merle L. Mills, of the Southern New England Conference; brother Myron; sister Margene; two grandmothers, Mrs. Ella Mills, of Napa, Calif., and Mrs. L. C. Penn, of Mount Vernon, Ohio. [Obituary received Jan. 26, 1964.—Eps.]

**MOSHER.**—William D. Mosher, born Sept. 14, 1882, at St. Johns, Mich.; died Nov. 29, 1963, at Dade City, Fla. His wife, Celia, survives.

**NADIG.**—Albert A. Nadig, born Dec. 25, 1877, in Illinois; died at La Sierra, Calif., Dec. 26, 1963.

**NIELSEN.**—Myrtle Lyon Nielsen, born Jan. 24, 1903, in Kansas; died at Escondido, Calif., Jan. 2, 1964. She was active in colporteur work and brought

the message to N. K. Nielsen, whom she married in 1921. Survivors are her husband; two sons, Paul, and David, a missionary in Puerto Rico; three daughters, Nielsena Jacks, Lavina Favors, and Opal Wilhelm; 15 grandchildren; a brother; and two sisters.

**OPHUS.**—Ana Marie Ophus, born March 1, 1876, at Kristiansund, Norway; died Jan. 3, 1964.

**OSS.**—James Oss, born Sept. 16, 1896, near Newman Grove, Nebr.; died at Loma Linda, Calif., Jan. 6, 1964. He graduated from Union College, and in 1926 married Blanche M. Wood. In 1927 he entered denominational work, laboring successively at the Boulder Sanitarium, Kansas Sanitarium, Union College, Oakwood College, Pacific Union College, and Paradise Valley Sanitarium and Hospital, holding administrative responsibilities. Survivors are his wife; a brother, Elder Melvin Oss, of Colfax, Wash.; and a sister, Bertha Youngberg, of Reading, Pa.

**PETERS.**—Carrie Ethel Peters, born March 13, 1882, in Nebraska; died Dec. 19, 1963, at Grass Valley, Calif.

**POLLARD.**—Ella Long Pollard, born Oct. 29, 1867, at Moorsville, Mo.; died Nov. 28, 1963, at Casper, Wyo.

**PRIDE.**—Birdell Pride, born April 4, 1875, at Monon, Ind.; died Sept. 30, 1963, at Girard, Ohio. After he was converted through the efforts of Elder L. C. Evans, he became a colporteur and served the cause many years. His wife, Minnie Kelly Pride, survives. [Obituary received Jan. 10, 1964.—Ebs.]

**RANDLEMAN.**—Orville Reed Randleman, born Aug. 28, 1909, in Missouri; died at La Sierra, Calif., Jan. 3, 1964. For 23 years he was employed by the Loma Linda Food Company. Survivors are his wife, Leona L. Randleman; five children; four grandchildren; his mother; and two brothers.

**ROBINSON.**—Frank Putman Robinson, died Dec. 30, 1963, at Los Angeles, Calif.

**SAMPSON.**—William Henry Sampson, born Oct. 6, 1905; died Dec. 27, 1963. His wife, Helen Alice, of Loma Linda, Calif., survives.

**SHELLENBERGER.**—North Shellenberger, born Nov. 26, 1884, near McAllisterville, Pa.; died at Harrisburg, Pa., Dec. 17, 1963. His wife, Frances Arnold Shellenberger, survives.

**TIPPITT.**—Hazel Marie George Tippitt, born Dec. 7, 1907, at Marshfield, Mo.; died Sept. 27, 1963, at Lynwood, Calif. [Obituary received Jan. 20, 1964.—Ebs.]

**TRACY.**—Frederick Arthur Tracy, born March 2, 1876, at St. Martins, New Brunswick, Canada; died at Milton-Freewater, Oreg., Oct. 27, 1963. He attended Atlantic Union College and was ordained in 1904. He was united in marriage with Mary Olive Jones, a graduate of the New England Sanitarium and Hospital, and together they pioneered our work in Newfoundland and later labored in Canada. In 1911 they went to Milton, Oreg., and his wife died in 1949. In 1962 he married Auzella LeDuc, who survives. Other survivors are two daughters; two granddaughters; and eight great-grandchildren.

**TUPPER.**—Fred B. Tupper, born in 1880, in Canada; died Jan. 6, 1964, at Napa, Calif. His wife, Anna, survives.

**WATTS.**—Coral Watts, born May 22, 1908, at Eden Prairie, Minn.; died Nov. 2, 1963.

**WELTY.**—Mary May Welty, born March 22, 1872, in Yolo County, Calif.; died Dec. 15, 1963, at Sanitarium, Calif.

**WENDT.**—Lottie Belle Wendt, born Oct. 24, 1878, at Wauneta, Kans.; died Dec. 5, 1963, at Iola, Kans.

**WRINKLE.**—Rebecca Mowry Wrinkle, died Nov. 21, 1963, at the age of 93, at Madison, Tenn.

**YEAMAN.**—Mary Hester Yeaman, born Nov. 29, 1891, at Eureka, Calif.; died at Sanitarium, Calif., Jan. 15, 1964. Her husband, William A. Yeaman, survives.

at Washington, D.C., in connection with the Spring Council meeting of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the general business of the corporation and the election of directors in harmony with Article III, Section 2, of the bylaws.

J. W. PEEKE, *Secretary*  
STANTON PARKER, *Treasurer*

### Evangelistic Crusade

An evangelistic crusade will be held in St. Joseph, Missouri, beginning April 12. REVIEW readers who have acquaintances in St. Joseph and the surrounding area are urged to send the names of these people at once to J. R. Coyle, 2616 Belle Street, St. Joseph, Missouri 64503, or telephone ADams 4-5312 (Area Code 816). These persons will receive an invitation to attend the meetings.

### Literature Requests

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

Send a continuous supply of clean copies of *Life and Health*, *Listen*, *Signs*, and *These Times* to College Park Church, P.O.B. 2020, Beirut, Lebanon.

Mrs. N. L. Doss, Box 51, Blantyre, Nyasaland, Africa, wishes Spirit of Prophecy and doctrinal books to distribute to local pastors. Mark packages "Book Rate" and send in small parcels.

**WANTED:** *Signs*, *These Times*, *Message*, *Life and Health*, *Liberty*, and *Listen*, by R. H. Lucy, 314 Cleveland, Baxter Springs, Kans. 66713.

**WANTED:** A continuous supply of *Signs*, *Life and Health*, *These Times*, *Message*, *Listen*, and children's books and papers for tract racks, by Mrs. F. C. McCune, 1327 W. Malone, San Antonio, Tex.

The following wish to receive *Little Friend*, *Tour Bible Story*, *Signs*, *Instructor*, and *Life and Health*: Elsie George, Nelson Street, St. Joseph, Trinidad, W.I.; Ada Luke, Black Rock, Tobago, W.I.; Violet Lynch, Eams St., Curepe, Trinidad.

Benigna M. Talaboc, Lower Sibulan, Sergio Osmena, Sr., Zamboanga del Norte, P.I., needs a continuous supply of used Bibles both in English and Spanish; prophetic charts, picture cards, songbooks, flannelgraphs, audio-visual aids, Bible games, cutouts, color books, finger plays, *Signs*, *These Times*, *Life*

## NOTICES

### Request for Prayer

A brother in England requests earnest prayer for healing, and above all for spiritual blessing.

### Insurance Meeting

GENERAL CONFERENCE  
OF SEVENTH-DAY ADVENTISTS  
INSURANCE SERVICE, INC. (CALIF.)  
ANNUAL MEETING

The annual meeting of the General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.), will be held at 7:30 p.m., Tuesday, April 14, 1964,

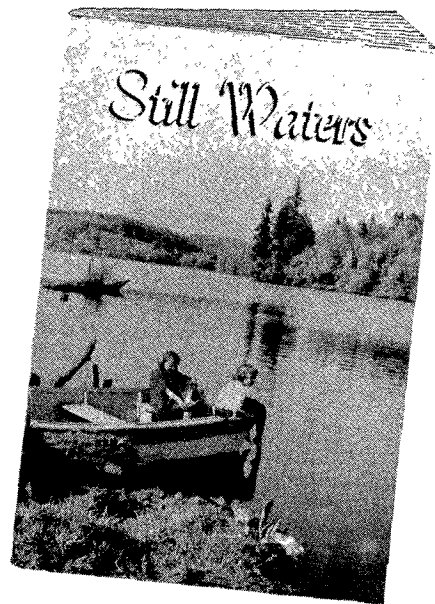
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T. T. Billingy, P.O. Box 66, Port-of-Spain, Trinidad, W.I., wishes a continual supply of Guide, Instructor, Primary Treasure, Little Friend, memory verse cards, but no Review, Worker, or Quarterly.

Gloria de Angel, Estancia, Iloilo, P.I., desires a continuous supply of Worker, Quarterly, MV Kit, and other literature.

Seventh-day Adventist Mission, P.O. Box 294, Freetown, Sierra Leone, West Africa, requests Bibles, Adventist books, These Times, Message, and Signs for missionary work.

Send Signs, Guide, Instructor and other literature to Willie F. Antonia, West Visayan Academy, Box 502, Iloilo City, P.I.

W. Southcott, 2 Purbeck Road, Chatham, Kent, England, has an urgent need for Signs and other literature.

Joseph Aikins Amponsah, SDA Mission, P.O. Box 81, Sefwi-Wiawso, Ghana, West Africa, needs a continuous supply of tracts and magazines.

Mario Leano, Tangguya, Manhac, Looc, Romblon, P.I., wishes Bibles and Review.

Loida Colago, Lunas, Looc, Romblon, P.I., needs a continuous supply of Life and Health, Signs, Review, Guide, Instructor, small books.

Eunice Colago, c/o SDA Church, Looc, Romblon, P.I., desires a continuous supply of Life and Health, Signs, GO, old Bibles, songbooks.

Noli T. Ignacio, c/o SDA Church, Looc, Romblon, P.I., requests a continuous supply of small books, Quarterlies, Morning Watch books, Spirit of Prophecy books, Church Hymnal, Christ in Song, Bibles, song and sermon slides, GO.

Cipriano F. Ignacio, c/o SDA Church, Looc, Romblon, P.I., wishes a continuous supply of Bible games, journey games, cutouts, picture cards, old Bibles, and songbooks.

Hilda Dionesio, Alcantara, Romblon, P.I., wishes literature.

WANTED: Magazines and old Bibles to the following: David Perry, Rio Land, Settlement, No. 50, Rio Claro, Trinidad, W.I.; Bartolome P. Pilotin, Labu, General Santos, Cotabato, P.I.; Paulina Pilotin, Lagao, General Santos, Cotabato, P.I.

Send a continuous supply of Signs, These Times, Life and Health, Message, Listen, Worker, Instructor, Review, Quarterly, Guide, Primary Treasure, Little Friend, Present Truth, MV Kit, Liberty, GO, Mission Quarterly, tracts, old Bibles, small books, songbooks, picture cards, cutouts, children's stories, Bible games, color books, and finger plays to the following: Literature Band, c/o D. K. Brown, Mountain View College, Malaybalay, Bukidnon, P.I.; Vincenta M. Fondewilla, Corcuera, Romblon, P.I.; Isabel R.

Paraisa, Panabo, Davao, P.I.; Francisco C. Paraiso, Panabo, Davao, P.I.; Alice J. Hechanova, Moises Padilla, Neg. Occ., P.I.; Atlas Rey, San Fernando, Romblon, P.I.; Paz Resuena, Consuelo SDA Multigrade School, Consuelo, San Francisco, Cebu, P.I.; Florita Geografia, Sagkahan, Tacloban City, P.I.; Ernesto L. Arroyo, Jr., West Visayan Academy, Box 502, Iloilo City, P.I.; Angelina Castillo, West Visayan Academy, Box 502, Iloilo City, P.I.

## Church Calendar

Literature and Visitation	March 7
Church Missionary Offering	March 7
Sabbath School Rally Day	March 14
Missions Advance Offering	March 14
Missionary Volunteer Day	March 21
Missionary Volunteer Week	March 21-28
Thirteenth Sabbath Offering (South America)	March 28
Missionary Magazine Campaign	April 1-30
Church Missionary Offering	April 4
Loma Linda University Offering	April 11
Bible Correspondence School Enrollment Day	April 25
Health and Welfare Evangelism	May 2
Church Missionary Offering	May 2
Servicemen's Literature Offering	May 9
Spirit of Prophecy Day	May 16
Home-Foreign Evangelism	June 6
Church Missionary Offering	June 6
Christian Record Offering	June 13
Thirteenth Sabbath Offering (North American Indians)	June 27
Medical Missionary Day	July 4
Church Medical Missionary Offering	July 4
Midsummer Missions Service and Offering	July 11
Pioneer Evangelism (Dark County)	August 1
Church Missionary Offering	August 1
Oakwood College Offering	August 8
Educational Day and Elementary School Offering	August 15
Literature Evangelists Rally Day	September 5
Church Missionary Offering	September 5
Missions Extension Day and Offering	September 12
MV Pathfinder Day	September 19
Review and Herald Campaign	Sept. 12-Oct. 10
Thirteenth Sabbath Offering (Far East)	September 26
Neighborhood Evangelism	October 3
Church Missionary Offering	October 3
Voice of Prophecy Offering	October 10
Sabbath School Visitors' Day	October 10
Community Relations Day	October 17

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH

## REVIEW and HERALD

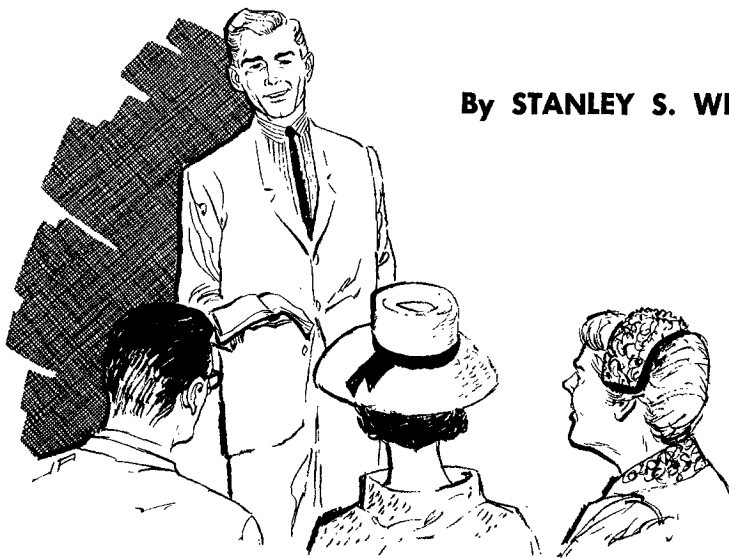
In 1849 a company of Sabbathkeeping Adventists whose background was the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review and Sabbath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

**Editor:** Francis David Nichol  
**Associate Editors:** Raymond F. Cottrell, Kenneth H. Wood, Jr., R. R. Figuhr, M. V. Campbell, Theo. Garcich, W. E. Murray, F. L. Peterson, R. S. Watts  
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**Circulation Manager:** R. G. Campbell

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

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

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By STANLEY S. WILL

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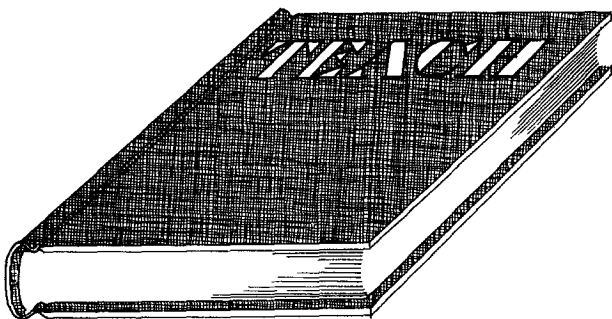
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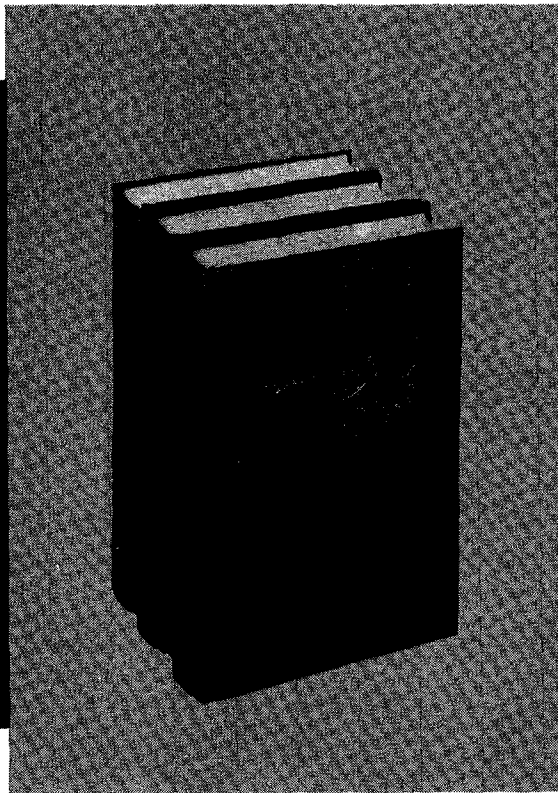
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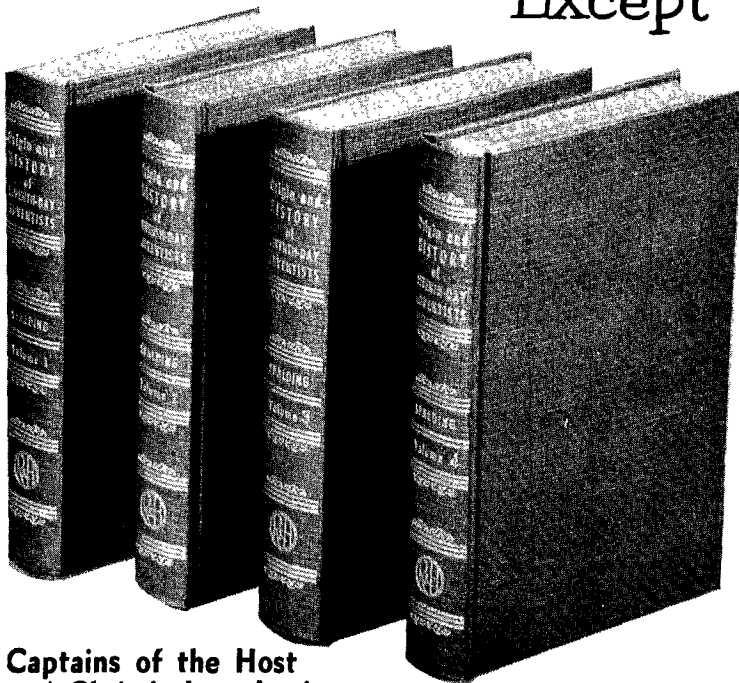
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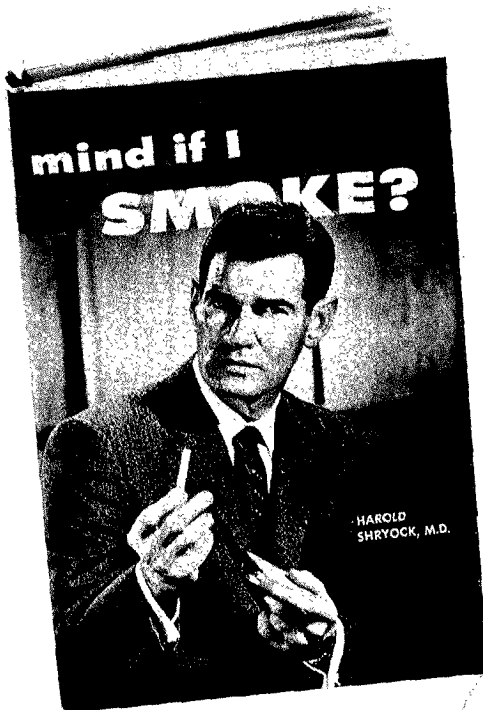
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# News of Note

## Record Literature Sales in North America

Thirteen local conferences in the North American Division passed the \$200,000 mark in total value of literature delivered by literature evangelists in 1963. The Michigan Conference, with a total of \$502,900.50 in deliveries established a new world's record in deliveries for one year.

Michigan	\$502,900.50
Ohio	374,009.84
Alabama-Mississippi	361,776.69
Georgia-Cumberland	309,838.41
Southern California	299,190.47
Potomac	292,536.27
Carolina	254,597.63
Ontario-Quebec	250,124.31
Central California	247,812.87
Kentucky-Tennessee	234,002.45
Southeastern California	229,144.11
Texas	228,215.17
Florida	211,782.52

Four unions in North America passed the million-dollar mark in value of literature delivered by literature evangelists in 1963. The Southern Union, with a grand total of \$1,622,341.88 in deliveries, led the world field and set a new record for a union conference in literature delivered.

Southern	\$1,622,341.88
Columbia	1,334,011.99
Pacific	1,087,367.77
Lake	1,019,152.34

The grand total value of literature delivered in the North American Division by literature evangelists for 1963 amounted to \$7,684,841.16—a gain of \$226,117.50 over 1962.

We thank God for the millions of pages of Adventist literature that have been placed in the homes throughout North America. We know that more sales means more souls, because more literature going out into the field means more souls coming into the church.

D. A. McADAMS

## Figures Challenged

In a recent REVIEW in an article that tells of our work in the Far Eastern Division the statement is made that "22 of the volumes written by Mrs. E. G. White" are obtainable in Chinese. Then this follows: "English is the only language in which more volumes of the Spirit of Prophecy books are printed."

We should have known that such a statement probably would be challenged. It rarely fails that when we permit a writer to say that a certain place has the most of something, or is the first of its kind, or has a certain rating in the scale of our work, someone rises up to challenge the statement. And to our mortal embarrassment the challenge is sometimes valid. Absolute accuracy seems beyond us.

Nor do we know how to overcome our problem without carrying out a worldwide survey each time. We failed to canvass the whole globe on this Chinese item, and once more we are challenged, and by

none other than the Pacific Press, which publishes literature in Spanish. The treasurer, L. F. Bohner, writes: "According to our latest statistics, we are printing 25 of the Ellen G. White books in Spanish."

We apologize for permitting an error to creep into the REVIEW. But before we admit to being exclusively in error, we should probably wait till this last-page note comes under all eyes. Who knows but that some other part of the world will speak up, laying claim to first place after English! But we can all agree that the publishing work is ever expanding, which is really the point that we keep struggling to make. Besides, we are not averse to giving our Pacific Press brethren some good publicity.

## Spring Mission Offering

On March 14 we will be given an opportunity to contribute to the support of our worldwide missions program through the Spring Missions Offering, to be received in all our churches. This is the offering that was formerly known as the Missions Advance Offering. Last year a total of \$68,510.86 was received.

When the appeal is made in your church won't you respond with a liberal gift so that the overseas fields will be enabled to answer more of the pleas that come in for more workers to carry the gospel message forward in spite of turmoil and trouble? Many are waiting to hear the good news of salvation. God will bless and prosper His work when we do our part.

O. A. BLAKE



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

SYRACUSE, N.Y.—The New York State Council of Churches, in its 1964 Statement of Legislative Principles, urged that Jews and other persons observing their Sabbath on Saturday be exempted from Sunday-closing laws. Noting that traditionally Sunday is set aside as a day of worship and rest, the interdenominational council said, "We are especially concerned for those who keep a day other than Sunday as holy time and so feel themselves disadvantaged and discriminated against." The council sought legislation "that will remove such disadvantage for all such persons as far as may be consistent with a reasonable maintenance of the principle of a common day of rest."

ATLANTA, GA.—More than 1,000 Atlantans symbolically burned away their tensions, hates, and fears here at special

## 1963 North American Membership Statistics

Final membership statistics have now been compiled for the ten union conferences of the North American Division for the year 1963. Total membership in this area, which comprises the United States and Canada, stands at 361,877, an increase of 10,829 during the year. This represents an increase of 3.1 per cent during 1963, compared with 2.1 per cent in 1962.

Total additions to church membership through baptism and profession of faith during 1963 amounted to 22,448, compared with 19,131 during 1962. Net membership increase of 10,829 is 48 per cent of baptisms. The difference, of course, is accounted for by deaths, missing members, and apostasies.

God's Spirit still moves on His people to support His work generously. Tithe per capita in North America during 1963 was \$147.82, as against \$143.15 in 1962. Contributions for the world missions program averaged \$39.15 per individual member, as compared with \$38.46 a year ago. (This does not include offerings for local church or local mission work.)

It is interesting to compare our own progress with that of other churches in North America, and with the growth of the population in general. Following are the percentage increases in these three categories for the past three years:

	Percentage Increase		
	1961	1962	1963
Population, United States and Canada	1.8	2.0	1.3
Membership, all churches	1.8	1.9	1.6
Membership, Seventh-day Adventists	3.3	2.1	3.1

Surely we have reason to be grateful to God for the progress of His cause in North America. The task is still far from finished, and we need His continuing grace and guidance as we press forward in this work.

E. L. BECKER

services in Grace Methodist church. Called on by the pastor, Dr. T. Cecil Myers, to write down things "to forget . . . sins (to be) forgiven . . . mistakes (to be) corrected," members of the congregation and visitors moved solemnly to the altar for prayer and placed their slips of paper in a flaming urn.

MINNEAPOLIS, MINN.—Protestants should applaud the new approach of the Roman Catholic Church to other Christian groups rather than be suspicious of it, according to a leader of Protestants and Other Americans United for Separation of Church and State. Dr. C. Stanley Lowell, Washington, who covered activities of the Second Vatican Council while in Rome, said the council's actions could mean a whole new day in "inter-creedal relations" and in the spiritual life of mankind.

OKLAHOMA CITY, OKLA.—Protestants and Catholics jointly produced a Christmas pageant in the city's Municipal Auditorium on December 23. Entitled "Prince of Peace," it involved some 65 Protestant congregations in the Greater Oklahoma City Council of Churches and 15 Catholic churches in the diocese of Oklahoma City and Tulsa.