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REVIEW and Herald

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Eden Within

By Ruby Joyce Patterson

O God, who speaks within me by a still small voice,
Create within my heart a verdant paradise
Where flowers of loving thoughts and stately trees
Of kindly deeds adorn a bower
Wherein Thy peace may dwell.

From this sin-hardened clay create a consecrated life
That, watered with Thy blessing, o'erwhelming sin and strife,
May bring forth fruit; and change these tears
Of selfishness and shame
Into a rainbow of contentment.

O God, from this harsh wilderness so barren, bleak,
Create a gentle spirit, patient, meek,
That when creation in my life is done
Thou mayst look with loving smile
And call it good.

Vol. 141

JOSEF MUENCH

No. 23

THE life of Jesus was one of personal ministry to the physical and spiritual needs of men. The Saviour did not work from the top down, by attacking political corruption, bad government, and social inequities. Rather, He sought to bring direct relief to the many varieties of suffering and despair; He offered hope and healing to the individual sinner.

The ministry of Christ is to be our ministry. As Christ was in the world, so we are to be in the world. Through personal contact the individual Christian will reach persons and families having physical and spiritual need.

Pulpit preaching is important, but its impact and effectiveness is weak unless buttressed by a close and intimate personal approach. How much more effective would be the witness of the church if each member would resolve to be, not a spectator, but a personal worker for Jesus.

*W*ELFARE MINISTRY-

Such a concept, accepted and implemented by the church, would vastly multiply her witness and, consequently, her fruitage.

The welfare ministry presents to the membership of the church the logical and ideal opportunity for personal evangelism. We need more welfare centers to which people may come for material and spiritual help, but we need to envision a program wherein the church shall take the initiative and break forth, moving out aggressively to carry help to the people where they live. Our welfare service has been too place-centered. We must now consider a program for putting this ministry on the offensive, carrying it out into the highways and byways where people live and sin and suffer, where they struggle and fail and hope.

True religion "consists not in systems, creeds, or rites, but in the performance of loving deeds, in bringing the greatest good to others. . . . Unless there is practical self-sacrifice for the good of others, in the family circle, in the neighborhood, in the church, and wherever we may be, then whatever our profession we are not Christians."—*Welfare Ministry*, p. 42.

The essence of Christianity is the spirit of practical helpfulness. A Christianity that does not get to people where they are falls short of its potential, and actually is only a hollow sham, an empty pretense. "To visit the fatherless and widows in their affliction," motivated by divine love, is still the pure religion which is effective in saving sinners.

Notwithstanding all that is done by various agencies of government, and by the healing professions, the work of human helpfulness belongs basically and specifically to the church. This ministry is ours by divine appointment. It must not be delegated to others or avoided. To relinquish this ministry is to close the very door of access to human need, for welfare work is, in the design of God, the key to unlock hearts to the saving presence of Jesus.

The Message of Isaiah 58

In the plan of heaven, meeting physical and emotional needs conditions people for acceptance of the principles and doctrines of Christ. A study of the fifty-eighth chapter of Isaiah clearly indicates this fact.

By **JAMES H. RHOADS**

*Pastor
Pioneer Memorial Church
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*Condensation of an address
presented at a conference-wide
health and welfare council held in
Lansing, Michigan*

This chapter teaches us that the sin of ancient Israel consisted in being so busy with self-centered ceremonies that they neglected the hunger, nakedness, and suffering of their fellow men. While they afflicted their own souls, they were neglecting to relieve the afflictions of others. While they bowed their heads in feigned humility, they lost sight of those who suffered. Sprinkling themselves with ashes and prostrating themselves in sackcloth, they were too preoccupied with their own empty presumptions to see and clothe the naked.

Welfare ministry, according to Isaiah 58, is to bring a sequence of blessing to the church. It is designed to lift the church from obscurity. God desires to bring His people and the special message with which they are entrusted into prominence as a result of the welfare ministry. The glory of the Lord that beautifies God's remnant comes in consequence of this work.

It brings health to God's people. There is something about sharing our bread and our blessings that enhances both the physical and spiritual well-being of the church.

There is prosperity and security for those who do this humanitarian work. Spiritual growth results from its performance.

This work is to be crowned with the honors and glories of the Lord. It will carry us into the high places of earth, notwithstanding the misconception in the minds of some, that to do this work is degrading and humiliating.

Welfare work removes the barriers between men and God, so that prayer is answered. It brings God near. It becomes an exhibition of Christ's righteous character down where men can see it, and feel it, and be blessed by it. It makes the life and love of Jesus tangible to the poor and needy of earth. It is thus that the Sabbath truth, which is to be the final test of loyalty and allegiance to God, is set forth. This ministry will be the means of turning men's feet from trampling on the Sabbath,

Key to Revival and Evangelism

and of causing their hearts to be exultant in the delights of heaven, leading them up to God's high places and feeding them with His abundance.

All these amazing promises and provisions are contained in the magnificent fifty-eighth chapter of Isaiah. The chapter is a call upward, and outward, and onward to loving ministry for the destitute, the hungry, those enslaved by vicious habit. It is a summons to break the shackles of sin and to declare freedom for burdened and blighted souls; it is in fact, eternal emancipation through the blood of Jesus.

If we undertake this ministry because the love of Christ constrains us, and we have implanted within us the holy compassion that compelled Jesus to leave heaven—to accept the risk and the humiliation and the ignominy of sinners, as a man doomed and destined to die—then glory will break upon God's remnant church and she will find again in her primitive and practical godliness a way of access to the hearts of men. I see in this welfare ministry the facility by which the Spirit of the Lord will cut through the fences of indifference; break down the

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HARRY ANDERSON, ARTIST

doors of prejudice; blast the barriers of opposition; and will give access to the third angel's message, ultimately resulting in the conversion of multitudes in preparation for the coming of Jesus.

"If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189. Says the servant of the Lord, "The work of beneficence enjoined in this chapter is the work that God requires His people to do at this time."—*Welfare Ministry*, p. 33. This ministry will bring life into the churches.

If and when our people see this work in its expanding dimensions as the inspired Isaiah saw it, they will recognize that this is an exalted and exalting ministry. They will not feel degraded and humiliated in doing this work. They will accept it as a privilege—as a ministry to Christ Himself.

Pastors will be constrained to give a central place in their church program to this phase of gospel ministry. Convinced pastors will beget convinced boards and convinced members. Then the churches will invest the means necessary to establish suitable centers. It has been our experience that as a center is enlarged, more of our dedicated women come to sustain the work.

Younger People Needed Too

We are most grateful for the dedicated and constant devotion of so many of our older sisters. Their loving hearts and hands have yielded unmeasured blessing to multiplied thousands. We still need every one of them—they are priceless; but we must also have the dedicated service of younger women who can give vigorous and imaginative planning and leadership to this important work. I am convinced that we are entering a new era in our welfare ministry, and that as this work finds status in the esteem of the church it will be supported by younger members, both men and women. We must cease to think of this organization as a senior citizen's pastime.

We also must cease to make our Dorcas Society an omnibus for carrying all the incidental and emergency expenses of the church. We must recognize that its mission is ministry to human need, hence we should make provision in our budgets to sustain it with working capital. If we view this work in its prophetic and gospel setting, and make proper provision

to house and promote it, the needed workers will be available and the whole program will have status.

Not infrequently the pastor should visit the center. His presence is reassuring to the faithful workers and leaders. They know that he is interested, and his words of commendation and cheer will often ease the weariness of toiling hands and hearts.

The church bulletin should be open for use of the leaders. Time should be made available during the missionary period for promoting the work. The pastor should keep close to the welfare leaders to counsel and encourage them. The needs of the center should be kept before the church board and the constituency. Adequate funds should be appropriated for facilities and for operation.

The home missionary officers can assist in enlisting suitable members for visitation of persons who have come to the center and who have benefited from its ministry. It is a good plan to have officers of the departments concerned come together and take the names of interested persons for follow-up purposes. Visitation can be made from house to house, introducing oneself as a representa-

tive of the health and welfare center. This is one of the finest means of access to homes.

It is the work of the minister to give wise and balanced leadership so that each part of the church supports all other parts. No program of the church should overlap or compete with another, but many of the programs can be blended and articulated, thus reinforcing the effectiveness of the over-all operation. One department should not be promoted to the detriment of another. The effective pastor will keep this balance as he leads his church.

As our welfare ministry is given an exalted and supported place in the program of the church, I believe it will be underwritten by the services, the prayers, and the gifts of God's people. It will not be a defensive, passive service, providing only for those who come to our centers, but it will break forth in a visitation ministry that will penetrate the homes and hearts of the people. Thus our entire membership will be led into a glorious final evangelistic outreach, which will culminate in our mission accomplished and the "well done" spoken to us by our returning Lord.

The Tithe That Didn't Burn

By William E. Schlunt
Pastor, Saranac Lake, New York

BROTHER and Sister Owen Gadway live in a remote settlement of extreme northern New York. So out of the way is their home that only in recent years has electric and telephone service been available to them. In 1954 the Gadways had a remarkable demonstration of God's watchcare for His tithe. The facts of this story have been attested by relatives who live nearby and were there at the time.

The method of keeping money in a small box may seem a bit outmoded, but Brother and Sister Gadway found

it a necessity. It is many miles to the nearest bank, and to have a bank account was an inconvenience. Furthermore, employment in this area is not steady, and at that time it was a day here, two days there, or perhaps a week working for someone else. Pay was not by the week, but more likely by the day, and wages were not high. But regardless of the amount of his wages Brother Gadway daily set aside, in a small tin box, God's tithes. This was usually in coin.

Tucked away in the dresser drawer in the bedroom were two small metal

boxes. The smaller of the two was of thin tin. In it was deposited the tithe. In the other, larger box, of seamless steel, was kept a collection of rare coins. Brother Gadway was proud of this collection. Some of the coins were very old, dating back almost to the first coins minted in the U.S.A. and Canada. The two boxes lay side by side.

One day after Brother Gadway had gone to work and the children to school, Sister Gadway went down the road two miles to help a sick neighbor. Some time later someone passing down this seldom-traveled road looked up on the hill and saw the Gadway home afire. There being no telephone service at that time in the area, he had to drive nearly five miles to the nearest telephone. By the time the distant fire department had arrived the Gadways' home was a total loss.

On the way to the fire the fire engine passed the home where Sister Gadway was visiting and helping. Not knowing that her house was involved, she stayed where she was. Later someone stopped by. "Where was the fire?" queried our sister.

"Your home," came the reply. Not grasping or believing the import of what had been said, Sister Gadway answered, "I'm glad it wasn't our place."

"It was your home!"

What a sight met tear-filled eyes when the Gadways viewed what remained. Only a cellarful of ashes was to be seen. Everything they owned was gone. The fire had raged so furiously that almost nothing could be identified. Not one dish was unbroken. The only recognizable kitchen utensil was a large aluminum pressure canner, which had melted down to the thickness of about one inch. Five hundred quarts of canned fruit and vegetables had simply vanished.

The seamless steel box that had contained Brother Gadway's coin collection was melted, and the coins too had been melted into one mass. These coins were welded so thoroughly that they could not be separated by using a hammer.

And what of the tithe in the small box of thin tin next to this steel box? There in the rubble was this box, practically intact. Inside was God's tithe, hardly even showing signs of smoke.

Today, after a period of thrift and hard work, the Gadways have a comfortable new home built at an unbelievably low cost. Needless to say, they are still faithful tithepayers. Who wouldn't be after such a remarkable demonstration of God's concern for His tithe?

A Letter From Our President

DEAR FELLOW BELIEVERS:

Out of a wealth of experience the wise man spoke, enjoining us to seek wisdom. Solomon valued learning and education, even as we do. If anyone was qualified to speak on this subject, it would seem that Solomon surely was. The record is that God was pleased with his earnest desire to acquire knowledge, which he preferred above all else, even above wealth, power, and influence. Through the blessing of God, therefore, Solomon became a highly knowledgeable and intelligent man. He was without a peer in this respect. When he reduced his philosophy to writing, he said that one purpose of so doing was for the encouragement of young people so as to give "to the young man knowledge and discretion." Note the combination—knowledge and discretion. The two should go together.

As a people, we have long emphasized education. We have made great sacrifices to establish our educational system around the world. We continue to put large sums of money into it because it is our profound belief that the value of the right kind of education is "above rubies." We could not carry on our worldwide church program did we not have Seventh-day Adventist schools of learning. This is an age when education is absolutely necessary.

If an education is to be useful and constructive, the other half of the wise man's injunction must not be overlooked—to combine with the knowledge a goodly portion of discretion and understanding. Sometimes people are educated away from those they might help. This was true of the greater part of the Pharisees and Sadducees in the time of Christ. They lost contact with their fellow men who so greatly needed their help and counsel. But with Jesus it was different. He, no one can deny, was highly educated, though not in the schools of the day. The Sacred Record says that the common people heard Him gladly. They understood what He said and they believed what He taught them. There was no gulf between Him and them. This must be true with those who are taught in our system of education. There must be no drawing away from the people, no separating from them, no moving to a higher plane and losing contact with them. The people must not only hear what we try to teach them, but they must understand and believe. The real purpose of education is to prepare for better service to the many who need our help. Education is not intended for self-advancement or for self-glorification. From the pen of inspiration we read that "it prepares the student for the joy of service here in this world, and for the higher joy of wider service in the world to come."—Education, p. 13.

Yes, we believe in education. We believe in degrees, which are evidence of work accomplished. But we also believe that education, to achieve its purpose, must put us in closer contact with the people whom it is within our power to help. To the high purpose of true education, our elementary schools, academies, colleges, and universities must remain dedicated.

R. R. Figher

President, General Conference

Rigidly Scientific

By the Editor

and

The Kettering Hospital—2

Ardently Religious

NOW, we also, in caring for the sick, have been motivated by certain theological concepts. Perhaps the most basic one is our theological view as to the nature of man and his relation to God. We have never agreed with the view that was once dominant, that it is the soul, not the body, that ultimately matters. Nor have we ever agreed with the modern secularists that the physical man lying on a bed of sickness is the whole range of reality so far as medical care is concerned. Seventh-day Adventists minimize neither body nor soul, but consider each of prime importance for good health. This fact constitutes the cornerstone on which we have built that now-substantial edifice that constitutes our medical program.

To be more exact, we believe that man's body, as well as his mind and spirit, is a part of God's creative act. Indeed, we believe that all three parts are necessary to constitute that being that God declares is the object of His redemptive plan. Thus believing, we can give literal meaning and force to Paul's words: "Glorify God in your body, and in your spirit, which are God's." And to his further words: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). Hence we believe we should be concerned about literal food, as well as spiritual, with physical discipline, as well as spiritual.

I am not concerned with fine-spun distinctions between the material and the spiritual aspects of man. For me, it suffices that there is a real distinction. I like the way that blustery old Samuel Johnson disposed of the problem. To an inquirer he replied: "Mind? No matter. Matter? Never mind." Nor would I tarry long to answer the charge that Adventists are materialistic in giving importance to man's body in the context of religion. A person who has a religious bias against matter insults the God who created matter, and echoes a little of the ancient Gnostic heresy. Person-

ally, I have always considered matter as God's thoughts made visible and concrete. Our theology does not lead us to drag man down to the dust, from whence Adam came; rather it lifts up the dust into a sentient being made in the "likeness" of God.

What I am now saying is theological, I confess. Nor shall I quarrel with you if you do not wish to agree with me. But I think you *will* agree that because we believe as we do, God expects us to engage in the care of a sick man's body as a sacred task. We consider his body as an awesome exhibit of God's creative skill and power. We feel that in seeking to understand the mystery of how the human body functions we are but thinking God's thoughts after Him. And as we endeavor to restore normal functioning to a disordered body, we believe we are but giving expression to God's will and purpose for the afflicted man. Can you conceive of any higher motivation for ministry to the sick, or better assurance that sick men will receive conscientious, solicitous nursing care? Besides, the solicitude has a higher motivation than simply sympathy; it springs from an ardent desire to bring men back into that state of optimum health that God intended them to have.

Interdependent Parts

But that is not all. We not only believe that body, mind, and spirit are all required to make that sentient be-

ing, called man, we also believe that these three are interdependent and constantly interact one upon the other. From this it follows inevitably that health of body is vital to health of mind and spirit. Hence we should seek to secure health for the body. This concept is a further part of the foundation on which rests our whole medical program.

Let me illustrate how the three interact. A sickly body may produce a dull mind, and an even duller spirit. The prime cause of a starkly material stomach ulcer may be an unhealthy mind, or perhaps a disturbing conscience. If we would be obedient to the scriptural dictum to let patience have her perfect work, we should seek to let our bodies have perfect health. Hyperacidity of the stomach, for example, can easily produce hyperacidity of the spirit—and of the speech.

Virtually every law of physical health applies in some degree also to health of mind and spirit. To illustrate, what minister but grieves at times because his congregation, through drowsiness, fails to grasp the spiritual truths he seeks to impart. But the trouble may be not that the minister lacks the breath of heaven, but that his hearers lack the breath of fresh air.

Perhaps by now some of you may find strangely disquieting thoughts forming in your minds. My reference to mind and spirit, to religion and salvation, may be leading you to won-

This is a further installment of an address given in connection with the opening of the Charles F. Kettering Memorial Hospital at Kettering, Ohio, an \$11 million institution given to the Adventist denomination by Mr. and Mrs. Eugene W. Kettering and other kind friends. (See *Review* of March 5.) This address sought to help non-Adventists understand something of the underlying principles on which our medical program was built. We told of how Christians in the early centuries came to think that the real man, the one object of God's redemptive plan, was an ethereal entity called the soul and that the body was but a shell in which the soul was temporarily imprisoned. Hence, they focused on the soul of the sick man. The body was incidental. The motivation was simply the salvation of the soul. In the last century, the development of modern science and the forces of secularism have largely led to a focusing on the body to the exclusion of the soul.

der whether, after all, this great Kettering Memorial Hospital may not turn out to be simply a religious revivalist center, a faith healing headquarters, with angelic harp music floating from the windows.

Actually, I wish we could offer the patients seraphic serenades—for music has therapeutic value. But alas, our nurses cannot sing like the angels. Nor are they skilled with the harp. And as to substituting religious fervor for sober diagnosis and matter-of-fact medical care, let the record speak for itself. Within a year after we had opened our first medical institution we published an official statement that no one should come to that institution thinking that a special service of prayer would promptly and miraculously restore him to health. Instead, "that is the place to find relief from disease by treatment and right habits of living, and to learn how to avoid sickness" (*Testimonies*, vol. 1, p. 561)—in other words, health through therapeutic procedures and preventive medicine.

These were bold, down-to-earth words from a religious body in the nineteenth century. But that was not all. The clergy of that day often used in their funeral services the words of Scripture: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21). We took the position, and published it, that too often the use of these sublime words at a funeral was an insult to God; that many died, not because God willed it, but because they had grossly violated the laws of nature—physical laws—which are laws of God.

Not Opposed to Harp Music

No, we are not opposed to angelic harps. In fact we hope we are always on the side of the angels. But from the beginning of our medical work we have calmly insisted on being also on the side of the laws of nature, which for us means being on the side of God's holy laws for our physical bodies.

Let us look further into this matter of laws. I believe it will help you to see that we are as rigidly scientific as we are ardently religious. One of the prime concepts of the modern scientific age is that everything is governed by inexorable natural laws, whether it be the laws of celestial mechanics, or those of molecular activity. To understand these laws ever more perfectly is the great goal of the student of science. It is also a sorry fact that too many men think they find in the ever-clearer picture of a universe operating by inflexible laws a valid reason for minimizing God. Indeed, the secularism of our modern day may thus be largely explained.

Let me illustrate: Ever since William Harvey discovered the laws that control the circulation of the blood, and Gregor Mendel, certain basic laws of genetics, some men have found in the workings of the various natural laws a wholly adequate explanation for man's complex functioning. Harvey, for example, proved that the principle of the pump explains the blood circulation. Hence some have asked, with shallow sophistication: "Why trouble to look further? Why bother to inquire: Who operates the pump? If we know the laws, why confuse the matter by asking: Who made the laws and keeps them in force?" This is the secularist, the materialist, speaking.

Laws Call for a Lawgiver

But Adventists are not credulous enough to be secularists—and we like to think that none of you are. We do not believe that inert matter has either a sense of direction or an innate capacity for immortality. We insist that laws call for a lawgiver—perpetual motion is not inherent in any material substance. We hold the classic position that our very belief in an omnipotent being, called God, logically calls for us to view the orderly universe as an exhibit of an orderly God. We see in the operation of all laws, natural as well as moral, an expression of the mind and will of God—which view, we believe, is shared by many high-minded men of science.

There was never a greater believer in the unflinching operation of the laws of nature than Sir Isaac Newton, and never a more devout believer in God. Our very belief as to the Source and

the Sustainer of natural laws causes us to respect these laws even more highly than does the secularist, for our respect rises to the heights of awe and reverence. We seek to conform our physical lives to these laws because we seek to be obedient to our God. What a motivation for health education!

We view natural laws and moral laws as having the same source and authority, the God of heaven. That is why our medical program is inevitably tied in with our religious philosophy. We believe that the only sure basis for physical good health is, first, to discover the laws of nature that should control our bodies, and then to give obedience to them. The difference between us and all secularists is that they see in these laws simply blind forces that they must blindly follow; we see in these laws the intent and purposes of our Creator, who calls on us to be obedient to His laws that we may enjoy optimum health.

Third Foundation Stone

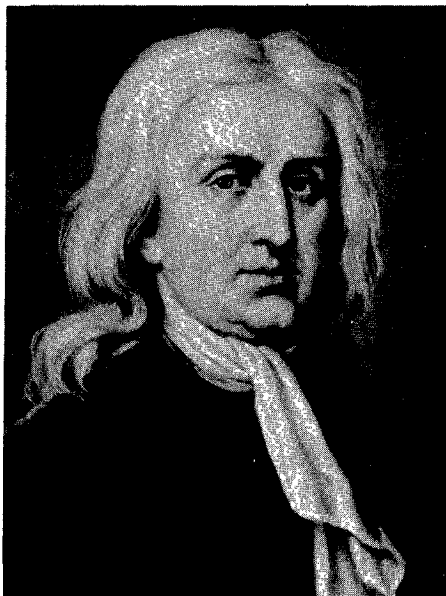
It is this concept of natural law that constitutes for us the third great foundation stone on which rests our whole philosophy of healthful living, and incidentally, explains the emphasis we have long given to preventive medicine. It is good to make a man well; it is much better to teach him so to live that he will continue to be well. We do not believe that our healing work is complete until we have accomplished the latter.

When we opened our first medical institution our major problem was to secure good doctors. High-grade medical schools were few. Hence certain of our church leaders almost immediately set out to raise money to send three of our young men to one of the best medical schools of the day, the one at Ann Arbor, Michigan. This was followed by further work at Bellevue Hospital. Thus trained, these doctors formed the nucleus of our first medical staff, and set the pattern for all our hospitals since.

Incidentally, one of this initial group of doctors was J. H. Kellogg, who died at 91. I interviewed him in his medical office when he was 90. He was keen, medically alert, and had scarcely a wrinkle on his face. As to wrinkles, I'm sure he must have been the envy of every woman who met him and who admitted to being at least 39. I hope that at 75 I will be as alert and look no more weather-beaten than he did at 90. He was a prime exhibit of the worth of what he promoted in the realm of healthful living.

F. D. N.

(To be continued)



M. E. BERNER, PHOTOGRAPHER

Isaac Newton demonstrated that an ardent religious nature is compatible with an intensely scientific mind.

LAST week I mentioned that a student and I were having a religious discussion in my office at the Theological Seminary. At one point he asked me, "Can we prove the existence of God?"

"Why are we always so concerned to 'prove' His existence?" I asked. "What do you mean by 'prove'? The scientist wants a factual proof by laboratory tests. Others wish to prove God's existence by deduction or logic or by the so-called ontological method. Of course, these efforts are bound to fail. You cannot prove abstract spiritual truth; it must be spiritually discerned. And the one who has the divine gift of faith does not need a test-type type of proof.

"But, personally," I went on to the student, "I know that God exists, because of the universe created by a living, purposeful God; also, because He has revealed Himself in Jesus Christ, and He speaks to us in Scripture. I know that God exists by personal experience. You know the passage: 'Canst thou by searching find out God? canst thou find out the Almighty unto perfection?' (Job 11:7).

"The very terms we use to define God are human and indicate our limits. I see in God a Father, because it is the divine attribute understandable to me, and He is thus described for me by Jesus, His Son. Yet, God is ever beyond my thoughts, for He says: 'As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts' (Isa. 55:9). Scripture uses the medium of the human vocabulary when speaking of God. 'Like as a father pitieth his children, so the Lord pitieth them that fear him' (Ps. 103:13). God is as 'one whom his mother comforteth' (Isa. 66:13). He is as a man to his friend (Ex. 33:11). But still, God, in spite of the illustrations and metaphors that we use, is beyond our concept. The heavenly Father is mindful of His children and provides 'how much more' (Luke 11:13)."

My student asked, "Is it correct to think of God as a person?"

"Definitely. The entire universe gives evidence of a personal will. The living God to whom I pray is active in the universe, which the human mind, in spite of its spectacular achievements, is only beginning to study at the fringes. The same God is also interested in me. It matters to Him about you. We should see in God one who yearns toward men, longing to do them good."

The student asked another question: "If God is so real and so avail-

I Believe in an Omniscient, Loving God

God is the God of the infinitely small, as well as of the infinitely large.

By Daniel Walther



My student asked, "Is it correct to think of God as a person?"

able, how can I reach Him? He seems so far off, so inaccessible."

"I admit that in his experience and faith the Christian must grow," I said. "We must put our faith to a daily test. Have you read that little book *The Practice of the Presence of God*? It was written not by a theologian, an evangelist, or an administrator. It was written by a cook in the kitchen of a large institution. While he did his routine work preparing meals, he practiced silently the presence of God. The results of that spiritual work were so obvious that soon leaders and theologians came to inquire about his 'secret.' He gladly obliged in disarmingly simple conversations, which

make up the little booklet *The Practice of the Presence of God*, where Brother Lawrence speaks about that peace which goes beyond his understanding. And that peace came to him as he practiced communion with God, as he says in 'renouncing everything that was not He; and I began to live as if there were none but He and I in the world' (page 27).

"There are many books and treatises, more or less erudite, which indicate a way to come near to God. But the basic idea is that I must find that way myself. I do not need other help, no matter how solicitous it may be. I must seek to walk with God alone. And that takes daily practice; it is a

daily experience. My experience will not be like yours. I will, perhaps, be led some other ways and sometimes, like Christian in *Pilgrim's Progress*, I will find something to complain about in walking that straight and narrow path. But, all in all, it is quite simple."

"But, there is another thing that puzzles me," said my young friend. "At the present time we think in terms of outer space, and we begin to have a faint idea of the immensity of the universe. God created all that. Whatever is connected with God is immeasurable. How, then, is it possible for Him to take notice of poor little me?"

"Precisely because our God is incommensurable in His power and infinite in His wisdom," I said. "Remember that God is Lord not only of the immeasurably great but also of the infinitely small. Man is almost as ignorant of what goes on in the atom as he is of what goes on in outer space. God created that which is too small to be visible through a microscope, as well as that which is visible, in part, through the telescope. He knows about the most minute objects, as well as the most enormous. I believe in a God who is omniscient, and there again I have to use a human example. When an ignoramus goes to a library he sees little beyond catalogs and lots of books. But the scholar, the better he is informed, the more he knows the individual author, the vaster his knowledge, the more informed he is about detail.

"When an inexperienced man enters a laboratory he sees only weird instruments. But the scientist patiently uses these implements and pores for days, perhaps years, over an infinitesimal detail that may be the beginning of a revolutionary finding. He does not see the atom. No one has seen it, yet the scientist has been able to master it. He knows now that it is not, as first thought, a solid pellet, but energy, which in itself is a universe where the particles travel with such energy and speed that if the atom is split it releases great power. Is it not amazing that the most terrifying power in the world comes from the smallest imaginable particle which man cannot even see! Scientists have only a faint understanding of the infinitely small in the world, but the God I worship is not only the God of outer space and incommensurable distances, He is the God of Abraham, Isaac, and Jacob, and of each individual. He is your God and mine. He cares for you."

"But," asked my friend, "does God always answer your prayers?"

"Yes, I have found that He always does. I know that He hears and

knows in advance. To be sure, He doesn't always answer prayers on my terms. He doesn't always answer them when and how I desire. But he always answers them for my best, and at the moment when it will be most suitable."

"You say that God knows in advance, and He knows what you need better than you yourself—then, why is it necessary to pray?"

"Such a question has been asked, of course, ever since man has prayed and has thought about God. Jesus Christ revealed the Father with whom He was one. Surely Jesus, in His power and sinlessness, did not need to pray as we do. But what do we find? He was in a constant intimate relation with His Father; He prayed long hours, sometimes whole nights. He prayed more intensely than anyone. Prayer is not meant to change God's will to suit my own purpose or to tell Him what He knows better than I do. Prayer, as I see it, releases divine power and opens a prayerful heart to receive God's message. As it says in the Laodicean message, 'If you open the door, our Lord will come in. Prayer is the opening of the door, giving the merciful and all-knowing God the opportunity to accomplish in and through us what He intends to do.'

"One of the greatest mysteries is that this mighty God not only knows us but He is, in essence, love. You remember that when Jesus was asked if there was a 'first' commandment He replied, 'Yes, it is to love God.' In this commandment, already contained in the Old Testament, man is asked to love God. That is basic. That is the first commandment. We all love the Lord. But, what Jesus wanted to convey was to love God entirely, with all our being, with all our resources, with our thoughts, as well as with our will. If I love God, it will then be easy

to love my neighbor. And should it be difficult to love God, who is love? In a way, when I say that God is love, that too is incomprehensible, unless I have experienced it. Already in our human relationships we cannot factually explain love, but we certainly know that it is a reality."

"How does the idea of God affect modern man?" asked my student-friend.

"In this day when man can hurl through space and see the sun rise and travel much faster than the speed of sound, doesn't that affect my faith in God? Of course it does, but it depends on our concept. Of those who have traveled through space there are different points of view. The Russian Titov said: 'In my travels around the earth I saw no God or angels.'

"From a Moscow radio broadcast, Christmas, 1960: 'Our rocket has bypassed the moon. It is nearing the sun, and we have not discovered God. We have turned lights out in heaven that no man will be able to put on again. We are breaking the yoke of the Gospel, the opium of the masses. Let us go forth, and Christ shall be relegated to mythology.'

"John Glenn had a different view: 'The God I pray to is not so small that I expect to see Him in space.'

"To know God is to love him. To know God is life. To believe in Him is to obey. To speak to Him is to invite Him into our hearts, and to listen to His voice is to receive a personal message of love, as well as a marching order: 'This is the way.'

"But then, who is He? In the words of a most influential Christian in the early church: 'God is greater in our thoughts than in our words. But in reality He is infinitely greater than He is in our thoughts.'"

[End of Series]

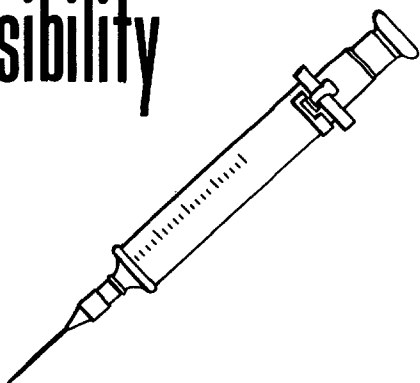
Contrast

By
BETTY JEAN
MARTIN

A figure lone beside a column stood
And mused. Behold that form majestic, clothed
In robe of lucid white; the milky brow;
The piercing eyes like cerulean skies
Of noon; full, sanguine lips; cascading hair
Of silken gold; great opalescent wings
That now quiescent lie. Observe him well.

A figure lone upon a mountain sat
And mused. Behold a form degraded, wrapped
In shroud of lurid hue; the sallow brow;
The glittering eyes that burn in flesh now etched
With hate; thin, pallid lips; the falling wisps
Of unkempt hair; great wings distorted, torn,
Like wounded birds against the storm. Observe.

YOUR Responsibility in Disease Prevention



By T. R. Flaiz, M.D.
Secretary, GC Medical Department

IN YEARS gone by, even in the more enlightened countries of the world, there were some who believed that disease was something inevitable, unavoidable, or the result of the operation of forces outside our control. This is still the attitude of people in some of the primitive parts of the world where lack of education and little understanding of scientific matters leave people dependent upon the vagaries of the witch doctor and the medicine man.

Unfortunately these concepts are not limited to the so-called primitive parts of the world. Some people even in the most enlightened societies do not take seriously the well-known connection between disease germs and sickness. A few people still refuse the protective measure of inoculation either for themselves or for their children. They point to the fact that smallpox, typhoid, diphtheria, and other diseases are almost completely eliminated from the country today and therefore any concern over these diseases is unnecessary.

What these people fail to grasp is that the reason we do not have smallpox, typhoid, and diphtheria is because the great majority of the population have accepted the protective measures of vaccination and inoculation and thereby have made themselves immune to these diseases. Those not thus protected are just as susceptible to the disease as were those who lived 60 years ago.

We believe that most of those who have not provided appropriate protection for themselves and their children have merely thoughtlessly neglected these measures, putting off the procedure to a more convenient time.

Sixty-five years ago deaths from diphtheria were running close to 50,000 a year in the United States. To-

day there are fewer than 100 deaths each year from this disease. The reason for this great change is obvious. People are protecting their children from this disease, and the few who die from this cause are those who are unprotected by the appropriate inoculation.

Up until ten years ago polio was not only a widespread cause of death, even in the most enlightened countries of the world, but was probably the major known cause of crippling and disability. Today because of the excellent results of protective inoculation, polio has been brought very

Pine of the Forest

By BETTY JOHNSON

O lofty pine of the forest,
Thou symbol of God's great power,
Thy branches reach high unto heaven,
While nourished by sunshine and
shower.

O lofty pine of the forest,
The sinews of strength we behold;
We gaze at thy towering splendor,
As lessons of God unfold.

O lofty pine of the forest,
Whose majesty none can compare;
A chapter in God's book of nature,
We read from thy pages so fair.

O lofty pine of the forest,
Canst thou see the stars in the
sky?

Or view the path of Orion,
Soon bearing our Lord from on
high?

We salute thee, pine of the forest,
Fashioned to meet God's design;
We long to become more like you,
Transformed by His power divine.

largely under control. The few who do contract the disease are almost entirely those who are unprotected by inoculation. Polio is more prevalent in the summer months. Are you protected? Are your children protected by the appropriate inoculations against polio, diphtheria, and tetanus?

A Story FOR THE YOUNGER SET

It's Poison!

By Mabel Earp Cason

BONNIE and Beverly were neighbors. Neither they nor their parents were Adventists. Between the house where Bonnie lived with her family and the one where Beverly lived with his there was a space where 12 apple trees grew. There was a small stream of water running beside the little orchard. Here Bev and Bonnie met almost every day after school to play. They played cowboys and Indians, and sometimes they played school.

This week they were playing keeping house. Bonnie had brought over her dolls and her toy dishes and Bev had brought a small table. Bev was the daddy of the play family and Bonnie was the mother. They wanted to do everything in their play home just like they saw their daddies and mothers do in their real homes.

One day Bev met Bonnie with excitement when she came to play.

"I've got a surprise," he said. "Our daddies and mothers all smoke real cigarettes and I thought we ought to have real ones to smoke too. Mamma left these two cigarettes on the sink, so I brought them along. I brought some matches too."

"Oh, that will be fun," Bonnie said. Her conscience hurt just a little, for she had been told never to touch either cigarettes or matches.

"Mr. Nathan, our gym teacher at



ILLUSTRATED BY THE AUTHOR

Bonnie and Beverly thought it would be fun to smoke the cigarettes.

school, says that tobacco is poison," Bev said. "But I don't think he knows. I asked him why so many people like Mamma and Daddy smoke and don't even get sick."

"What did he say then?" Bonnie asked.

"He said that our bodies can get used to almost anything, even poison, if we don't take too much at a time. He said lots of people get sick when they first smoke, but that they get over it after a while."

Each took a cigarette, and Bev lit Bonnie's as he had seen Daddy light Mother's. Bonnie took a deep draw on the cigarette, then began coughing and spitting and sputtering.

"Oh, I feel sick," she said. "And my throat is on fire!"

"You only imagine it," Bev told her, taking puff after puff from his cigarette. He was sitting on a rock with one leg crossed over the other knee, just as his

father did after supper. Then suddenly he was sick. He didn't cough and sputter like Bonnie had. He just turned white and a cold sweat came out on his face. By this time Bonnie was trembling and weak. She started home, but she could hardly walk.

"What's the matter with you, Bonnie?" her mother asked. "You're white as a sheet."

"I feel sick," Bonnie said, but she was afraid to tell what had caused her to be sick. Then she said, "Bev is sicker than I am. He's under the apple tree by the stream."

Mother hurried to see about Beverly. She found him lying on the ground, too sick to move. He had vomited up his dinner and was almost too sick to speak. He hardly knew what was going on around him or where he was. He had taken in more of the poison of the cigarette than Bonnie had.

Mother looked and saw the partly used

cigarettes; then she knew. Calling Bev's mother, the two carried him home and put him to bed.

The next day at the playhouse Bev was still pale and shaky.

"Boy!" he exclaimed. "I was never so sick in my life. Mr. Nathan was right. That tobacco stuff has got to be poison to make a person so sick."

"I guess if you'd keep on smoking you'd get over being sick from it," Bonnie said.

"Who wants to get over it?" Bev said. "I told Mr. Nathan today how sick I was from just part of one cigarette. He told me that the doctors are finding out now that some bad sicknesses like cancer get started from smoking."

"I don't think I'll ever want to smoke," Bonnie said.

"I know I won't," Bev said. "I'm not going to put anything in my body that is poison. I want to be a strong, healthy man."



The Art of Living....



The Good Old Summertime

DO YOU look forward to summer vacation with mixed emotions? Pleasant emotions may be stirred by anticipation of carefree days, sunshine, emancipation from the tyranny of the clock. Negative emotions may be aroused by worrisome little questions such as: When I'm away from the structured routine of school life, will I neglect prayer and Bible study? Without the influence of my school to strengthen me, will I do things and go places that I know are out of line for a serious young Christian?

Well, if you've been having some of these feelings, you can be pretty sure that lots of other people are in the same situation. So let's talk it over a bit. (I'm assuming that you're a student fortunate enough to be in a Christian school.)

Whether you've been away in boarding school or whether your school is in your home town needn't concern us, because it's the structure under which you've been living that's of prime importance. You've been chained to a routine, one against which you may have occasionally muttered rebellious threats, but one that has, nonetheless, given you a real anchor for your life. You've gotten up at the same time each morning, gone to worship, listened to spiritual talks, attended Bible classes, all as a matter of course. And these routines have been more than routines, in that they've given you something solid to grasp, spiritually speaking. In addition to this, you've been in constant association with other

young people who have goals similar to yours, ideals similar to yours, problems and heart-burnings similar to yours. These fellow youth aren't perfect—no one is—but they're trying to do their best, just as you are. And there really is strength, as well as safety, in numbers.

Suddenly, then, life takes on a frightening formlessness, if allowed to do so. While it's wonderful to feel less tension and more freedom, it's most disturbing to feel aimless and useless. When at the setting of the day's sun you can't point to a thing you've either *been* or *done* that's worth while, a restlessness sets in that's very likely to send you catapulting into the very kinds of things you have so desperately resolved to avoid. I guess it's a kind of looking for trouble, just to fill up the time. The little negative voice that is always waiting for most of us at these times begins its chant: Who'll know if you do that? You're entitled to some fun! What difference can it possibly make? You didn't even pray yesterday—fine Christian you are, anyway!

Four Suggestions

I think that last sentence is a kind of key to this problem. In summer, if you start neglecting the nourishment of your Christian life, in no time at all you feel that it's hopeless anyway. You're a failure—why go on with it? Well, there are all sorts of reasons for going on, but let's begin at the beginning:

1. As soon as school is out, prepare

when you're young

by Miriam Hood

a daily schedule for yourself, one that includes private devotions, hobbies, "catch-up" work in the subject you were weakest in last year. Stick to this schedule with as much determination as you can possibly muster. It shouldn't, of course, be so rigid as to discourage you the first week. But if Tuesday afternoon from four to six you've scheduled yourself to listen to French records to improve your pronunciation, then do it! See what I mean?

2. Get a job—full- or part-time—if you possibly can, and work your other routines around this. This gets you away from the "idle hands" threat.

3. Guard your friendships carefully. If you know that Betsy can talk you into anything, then cultivate Lois, who may not be so sparkling, but who's as reliable as the sun. If Joe always manages to convince you that "hot-rod-riding" until the wee hours is "the thing," stick close to Don, who makes it a philosophy to meet the family curfew every night.

4. Last, and very important, keep trying even if you disappoint yourself now and again. You didn't give up as a baby when you began learning to walk, bumps and bruises to the contrary. Well, the young Christian gets some bumps also, but give up? Never!

Happy summer!



Parenthood— the Responsibility Supreme

By Beatrice S. Stout

MY PARENTS always drank coffee, and I do too.”

“I’ve never eaten flesh meat, and the idea is repulsive to me.”

“I don’t care for the comics. When we were home dad wouldn’t have them in the house. And if he caught us tuning in the wrong radio programs, out came a tube.”

These revealing remarks came from young adults who were reared in Adventist homes. Each one highlights the effects of what a child is taught from day to day. Is it safe to presume that the person who apparently was indifferent to the light given on proper beverages came from a home that was not awake to the value of health-reform principles? And how about the vegetarian and the person selective in his reading and programs? Were their parents alert to the importance of strengthening their children for living the Adventist faith physically, as well as spiritually? We are told that angels watch with deepest interest to see what characters we develop.

The average person’s attitudes and reactions are largely predetermined by early training. “As a rule, men and women who have broad ideas, unselfish purposes, noble aspirations, are those in whom these characteristics were developed by their associations in early years.”—*The Ministry of Healing*, p. 403.

The fact that early habits and principles become a permanent part of a child’s life should arouse every parent to the opportunities and responsibilities that are his. A parent cannot afford to regard lightly or indifferently any phase of a truth that shapes

a life mentally, spiritually, or physically. To keep their flock in a flourishing, healthy condition parents must live a life of diligence, watching with zealous care, shutting out the first approach of weakness. What is important today is important tomorrow. “And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up” (Deut. 6:7).

The seeds of conformity are sown broadcast. In a poll taken among Adventist young people 71 per cent acknowledged that they do what the crowd does even though they know it is wrong. Why is their behavior so largely governed by others? Are parents, as shepherds, failing to prepare characters that will not go down in defeat before temptation? The tragedy of lost opportunity! Tears of remorse for vacillating, uncertain youth, yielding to temptation and unable to meet the crises of life, will

never bring the opportunities back.

There are those in the older generation who can testify to the stability built into the life by having to stand alone. In the days before our educational system was so well organized and Christian education was not so accessible, young people expected to be different. They expected to “stand up and be counted.” They took as a matter of course that they could not attend school dances, wear class rings, or attend school functions on Friday nights. This developed qualities that lasted into adulthood and became powerful deterrents to taking the easy road in following the crowd.

Are we failing to implant adequately in the hearts of our youth such a love for God that their greatest desire will be to please Him? Are we seeking diligently to instill such a love for purity that they will be satisfied with only the highest ideals in their choice of a life partner? Do we emphasize the forming of habits that

A Wonderful Promise

Let mothers come to Jesus with their perplexities. They will find grace sufficient to aid them in the management of their children. The gates are open for every mother who would lay her burdens at the Saviour’s feet. He who said, “Suffer the little children to come unto Me, and forbid them not,” still invites the mothers to lead up their little ones to be blessed by Him. Even the babe in its mother’s arms may dwell as under the shadow of the Almighty through the faith of the praying mother. John the Baptist was filled with the Holy Spirit from his birth. If we will live in communion with God, we too may expect the divine Spirit to mold our little ones, even from their earliest moments.—*The Desire of Ages*, p. 512.

assure vigorous health? Do we make plain that diet affects the mental and moral vigor? Do we point out that the purpose of obeying the rules of health reform is to lead them to a fuller enjoyment of life, to make them radiantly alive? Do we teach our beloved children that not only every power of their being but their possessions as well are a sacred trust to be used in God's service, not as a duty but as their highest privilege?

Perhaps we should make a fresh analysis of the situation and sharply scrutinize our approach to these questions. It is a foregone conclusion that we must bring our own lives into line before our efforts can be productive. What are we worth as guides to victorious living? "I saw that unless parents awake to the eternal interest of their children, they will surely be lost through their neglect. And the possibility of these unfaithful parents' being saved themselves is very small. Parents, I saw, should be exemplary. They should exert a holy influence in their families."—*Spiritual Gifts*, vol. 4 b, p. 21.

A real battle is being waged against a subtle enemy who is employing all his skill to turn our children out of the way. Let us arouse to the dangers our youth face. They are assailed by evil on every hand. What are we doing to counteract the overpowering temptations of Satan?

Someday we shall have to give a strict account for the way we have influenced and guided our children. In that day what shall we say if because of our carelessness or negligence we stand without our flock, our beautiful flock?

Fellowship of Prayer

"I Could Feel God's Presence"

"I am so happy over my daughter's victory. She quit smoking the very next week after I requested prayer for her. She called me and said that the thought came to her to quit smoking, and she said, 'I wasn't alone, either. I could feel God's presence with me.' My husband has been going to church right along. He studies the Sabbath school lessons with me all the time. He quit smoking five years ago, but has emphysema. Please pray that he will get relief if it is God's will. He has not yet been baptized, but our minister is happy with his progress. He studies and reads a lot. Thank you again for your prayers. My daughter's health is better. May she and her husband and family go to church. She knows it is right."

—Mrs. B., of Washington.

Home Held Together

"Thank you for adding my prayer request to the many others you are receiving. It was nearly a year ago that I sent a request to you. I was most concerned about my children. A divorce had been filed, and it seemed as though nothing could be done to prevent their home from being broken. My heart ached for the little children. Each Friday evening at the beginning of the Sabbath I felt that my request, along with the many others, was ascending to our loving Father in heaven. I became calm in the assurance that all would be well. Several months passed without a change. Finally the divorce proceedings were dropped, and I thank the dear Lord that my children are together again. I thank Him for hearing and answering my prayers, and now I want to thank you and the many other parents for joining me in prayer. I will continue to pray for their children."—Mrs. C., of Indiana.

Health Is Better

"I wrote some time ago about a daughter who was ill, and it seemed at times that we might lose her. The dear Lord heard and answered the prayers offered on her behalf. Now the doctors have found her trouble and are helping her. Her health is better than for many years. We thank the Lord and all who faithfully prayed for her."—Mrs. M., of Washington.

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

A Mother's Meditation

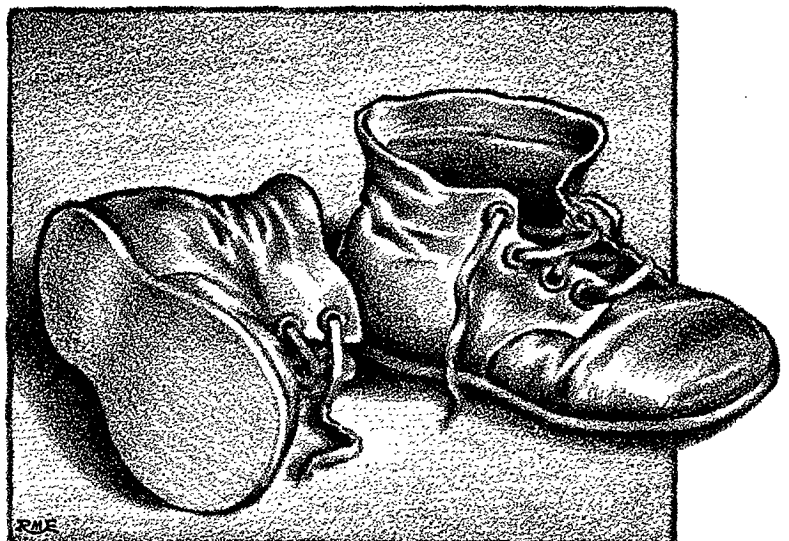
By ELIZABETH O. BUNTING

Little darling, babe of mine,
Fashioned by a hand divine;
Those tiny hands, those eyes of blue;
You're sweeter than the morning dew.

Two shell-like ears, an upturned nose,
Ten rosy little dimpled toes,
Such soft and brown and silky hair,
And skin so soft and smooth and fair.

Dear baby, in thy cozy bed,
With all of life's rough road ahead,
Will joy and laughter, pain and tears,
Be thine, throughout the coming years?

God grant us wisdom, strength, and light
To guide your little steps aright,
That when your earthly journey's o'er,
You'll dwell in heav'n forevermore.



ROBERT M. ELDRIDGE, ARTIST



Background of the Becker Amendment

In 1951 the New York State Board of Regents, which directs educational policy for the commonwealth, composed and authorized a twenty-two word prayer for devotional use in classroom opening exercises: "Almighty God, we acknowledge our dependence upon Thee, and beg Thy blessing upon us, our parents, our teachers and our country." Conscientious objectors were given the choice of remaining silent or leaving the classroom. In 1958 a group of parents in New Hyde Park entered suit to have the prayer discontinued, on the basis that it violated their rights under the First Amendment to the Federal Constitution. In court the case acquired the legal title *Engle v. Vitale*, but became known popularly as the Regents' Prayer case. When the New York Court of Appeals ruled against the parents, they took their suit to the United States Supreme Court.

The basic question to be decided was, Is recitation of a prescribed prayer during the daily opening exercises in public schools essentially a religious act, and if so, does it constitute an "establishment of religion" in violation of the Constitution? On June 25, 1962, the Supreme Court ruled that state-sponsored prayers are unconstitutional and reversed the New York decision. The majority opinion, written by Justice Hugo L. Black, noted that classroom recitation of the Regents' prayer was admittedly a religious exercise, and concluded that state sponsorship of it was "wholly inconsistent with the establishment clause" of the First Amendment. "The constitutional prohibition against laws respecting an establishment of religion," he explained, "must at least mean that in this country it is no part of the business of government to compose official prayers for any group of the American people to recite as a part of a religious program carried on by government."

A Deep Shock Wave of Protest

Jewish organizations were prompt and generous in praising the Court's decision. Protestant clergymen, many of whom at first tended to be critical, also rallied to its support. Eventually most major Protestant organizations gave it their unqualified endorsement.

But the decision also touched off a deep shock wave of protest across the country. To careless readers prone to think emotionally instead of rationally, and to people disposed to do their reading through political or sectarian glasses, the Supreme Court ruling loomed as starkly anti-religious and appeared to establish secularism as the national religion. They rose indignantly to defend God, as they supposed, against the "godless" Justices of the Supreme Court. Their vocal and vitriolic protests proceeded from false premises to irresponsible conclusions. They chose to remain ignorant of the fact that, far from being anti-God and antireligious, the Court had simply aimed to protect religion by preventing government from meddling with it—as the First Amendment explicitly requires. One shrill note in the cacophony of protest was a discordant echo of long-standing resentment against the Court because of previous, wholly unrelated decisions. For instance, Governor George C. Wallace of Alabama branded the ruling a "decree as sweeping and as deadly

as any ever issued by any dictatorial power on the face of this earth."

Most Roman Catholic clergymen and writers also vehemently opposed the decision, but for their own sectarian reasons. Cardinal Spellman of New York said he was "shocked and frightened." Cardinal McIntyre of Los Angeles called it "scandalizing." The Jesuit weekly, *America*, labeled it "asinine" and "stupid," and accused the Justices of rendering "a decision that spits in the face of our history, our tradition and our heritage as a religious people."

Reasons for the acrimonious Catholic reaction were obvious. To begin with, the Court's reaffirmation of the historic American interpretation of the "no establishment" clause of the First Amendment categorically rejected the sectarian definition Catholic spokesmen and writers have been laboring in recent years to attach to it. (See last week's editorial.) Furthermore, as *U.S. News and World Report* correctly observed in its issue for July 9, 1962, the decision implied "that bills before Congress that would involve aid to church-supported schools and colleges face trouble if and when they become law and are tested in the courts."

Some critics argued that the prayer-and-Bible-reading decision constituted an infringement of the "free exercise" of the rights of the majority. But to all such Justice Tom C. Clark replied with a fine sense of discernment and irrefutable logic: "While the free exercise clause clearly prohibits the use of state action to deny the rights of free exercise to anyone, it has never meant that the majority could use the machinery of the state to practice its beliefs." Most of the voices raised in protest against the decision, however, expressed little more than a highly emotionalized parroting of what certain political and religious leaders were saying.

The Pennsylvania and Maryland Cases

On June 17, 1963, the Supreme Court issued two additional decisions concerning prayer and Bible reading in public school classrooms. In one of these, *School District of Abington Township v. Schempp*, the Court declared unconstitutional a Pennsylvania law that required the reading of ten verses of the Bible, without comment, at the opening of each school day, and the practice of a local school district requiring daily recitation of the Lord's Prayer. In the other, *Murray v. Curlett*, the Court struck down as unconstitutional a Baltimore, Maryland, Board of School Commissioners requirement that each school day begin with either the recitation of the Lord's Prayer or the reading of one chapter from the Bible. Again the U.S. Supreme Court reversed the decisions of the State courts and ruled that such practices constitute an establishment of religion in the classroom.

Public reaction to the new ruling was mild in comparison with that which had greeted the New York decision a year earlier. Apparently, people more or less anticipated the result, and the noise of battle seemed gradually to subside. But opposition to the decisions still ran deep, and began to crystallize into such organizations as the Committee to Protect Bible Reading and Prayer in the Public Schools, in Florida, and the Massachusetts Citizens for Public Prayer. The main objective of these organizations was to keep the issue alive and to deluge Congress with demands for an amendment to the Constitution that

would reverse the high Court's decision and permit prayer and Bible reading in the public schools. A Gallup poll in the early spring of 1964 reporting 70 per cent of the people in favor of such an amendment added weight to the pressure. In response to the ground swell of public opinion thus generated, one hundred forty-seven resolutions had been presented to the House of Representatives by early May. Foremost among these is House Joint Resolution 693, submitted by Frank J. Becker of New York, a Roman Catholic.

The proposed amendments were all referred to the House Committee on the Judiciary where they remained bottled up, some for nearly two years, because the committee chairman, Emanuel Celler of New York, was personally opposed to them. Impatient at these delaying tactics, Congressman Becker began collecting signatures for a discharge petition. By mid-April he had 167 of the required 218 signatures, with the prospect that the remaining 51 would soon be forthcoming. Congressman Celler thereupon announced public hearings, which began April 22.

Obviously, the last chapter in the simmering prayer-and-Bible-reading controversy is yet to be written. The purpose of this series of editorials is to encourage REVIEW readers to participate intelligently in the writing of that final chapter. Next week we shall examine the proposed Becker amendment, with a view to assessing its effect on the First Amendment of the Constitution, and on religious liberty, minority rights, and the future of church and state relations in the United States. R. F. C.

The Law of Love

An editorial in the May 9 *Saturday Evening Post* makes a point that should be emphasized frequently—that no one meets his full obligation either to God or man by even the strictest obedience to law. Before drawing the lesson, the editorial recounts two recent incidents that reveal indifference to human suffering.

The first incident is the well-publicized case of Miss Kitty Genovese, who was stabbed to death by a male assailant in New York City. At least 37 neighbors heard her cry for help or witnessed the macabre attack, but not one attempted to rescue her. Only when it was too late did someone call the police.

The second incident concerns a young man of limited mental resources who perched on a twelfth-story hotel ledge in Albany, New York, and threatened to jump. People gathered to witness the suicide. Some shouted, "Jump! Jump! Jump!" Young people mocked him and tried to needle him into leaping, by calling him "yellow" and "chicken." A callous young woman commented, "I wish he'd do it and get it over with. If he doesn't hurry up, we're going to miss the last bus." Incredibly, one man expressed the hope the intended suicide would jump "on this side. We couldn't see him if he jumped over there."

This story ends more happily than the first. After two hours the young man yielded to the entreaties of his seven-year-old nephew, and crawled back to safety.

The *Post* comments: "No onlooker committed a crime in either of these instances. The law does not require anyone to go to the aid of a helpless woman who is being stabbed to death, or even to make a telephone call to save her life, nor is it a legal offense to shout 'Jump! Jump! Jump!' to a mentally retarded young man standing on a building ledge.

"Every one of those people in Kew Gardens is free for the rest of his life to contemplate his irresponsibility in not lifting a finger to save his neighbor. Every person who stood on the lawn at the State Capitol in Albany

and shouted at the sick young man to jump can assure himself it wasn't his fault that the young man is alive."

From time to time we meet professed Christians who express great joy that their life is free from certain sins. Like the Pharisee in Luke 18, they thank God that they are "not as other men are." They don't drink. They don't smoke. They don't swear. They don't rob the Lord of the tithe. They don't break the Sabbath. And we rejoice with them that they are free from these evils.

But does not a subtle danger lurk in the kind of thinking that emphasizes absence of sin rather than presence of right doing? Even if a person could point to each of the Ten Commandments and claim that he was not living in violation of any of them, would this prove that his life was fully meeting God's expectations? Christians should live free from the condemnation of the law, true, but can one "rest easy" merely because he is not violating the law that says, "Thou shalt not kill," "Thou shalt not commit adultery," "Thou shalt not steal"?

Is it not entirely possible that such a person may still be much like the neighbors who ignored Miss Genovese's appeal, or the people who stood on the sidelines while the young man seemed about to jump to his death? Can a physician say, "It is none of my concern" when a fellow-doctor in a mission hospital carries a health-destroying load of responsibility because his appeals for an associate are unheeded? Can a church member have an untroubled conscience if God is calling him into the colporteur work but he turns a deaf ear to the divine appeal? Can a dentist feel undisturbed by the fact that a fully-equipped dental office in a mission hospital is unoccupied because those who have been called said "No"? Can church members sleep peacefully at night if they stand on the sidelines and withhold help when a building campaign for a much-needed school is languishing for lack of adequate financial support?

Sympathy and Involvement

No law is broken when Christians do less than their best to meet the physical and spiritual needs of a suffering world. But Jesus showed in the story of the Good Samaritan that the men and women who meet Heaven's approval are those who feel tenderness and sympathy for the unfortunate, those who draw near to human need, those who become deeply involved in answering even the unspoken appeal for help, those who do everything possible to relieve suffering. Here is revealed the fact that obedience to law—as important as it is—is not adequate as a standard for human conduct. The law of love must govern the life. Only when the heart is possessed by the love of God will one go "the second mile" in all of life's relationships.

Moreover, when love illuminates the mind a man sees that even his best efforts fall far short of measuring up to the great standard of righteousness. He sees that beyond the legal demands of the Ten Commandments, and beyond the response that he is making to the world's need, there is an enormous area for improvement and growth.

The legalist becomes discouraged at this point, but the soul that has a personal relationship with Christ rejoices that full provision has been made for him to be accepted with God. Humbly bowing before his Saviour, he expresses anew his deep gratitude for Christ's righteousness, by which all his deficiencies are made up, by which all his sins of omission are forgiven, by which all his failures are covered. More clearly than ever he sees that it is by grace, not works, that he is saved. More deeply he feels the urge to live a life "above and beyond the call of duty," because he wants to please God, whom he loves with all his heart.

K. H. W.

Reports From Far and Near

Safely Through

A Rushing Torrent

By B. A. Larsen

IT HAD been a hard day at our new mission station in Sandía. Our first little house was nearly finished, and we were joyous because we would soon be able to move into our own little home from the one-room apartment we occupied in the flood-stricken town. Our new home had only one room and a kitchen, but it was so much better than our apartment in the crowded town, which had been reduced by an avalanche to a single street. We had been papering the walls all afternoon, and finished as it was getting dark.

We were far from being expert paper hangers, but to us our small living-dining-bedroom looked magnificent.

Just as we finished, a messenger came with an urgent call for us to come immediately to the home of the deacon of our little church. His daughter was soon to give birth to a child, and she seemed to be in difficulty. Mrs. Larsen was the only experienced midwife in the entire province, and everyone had complete confidence in her. When witchcraft and the local midwives had failed, they would call on my wife for help.

"But I cannot go over there now in the dark," said Anna. "I am so tired!" But she knew that she should go, and also that she had the promise of the Lord, "As thy days, so shall thy strength be." She gathered the necessary things together, and soon we were on our way with the lighted gasoline lantern. Passing through the town, we crossed the river on the frail new bridge, and from there made a long and arduous climb over a mountain ridge in order to reach the place near the same river where Deacon Mamani lived.

It was late that night before our prayer season with the family and Anna's midwife work were over. It had been a difficult case. Anna was almost exhausted, but she was thankful that she had saved at least one, if not two, lives.

When we were on our way over the ridge again Anna felt how tired she really was. "Can't we just cross the river?" she asked our mission boy, Gabriel. He looked at the swift-running waters of the dark river and answered, "Sí, Señora, I think we can." Gabriel was a very strong young man and we had full confidence in him, but there was something about his answer that reflected uncertainty. On the other side of the river we could see the smooth path by which we could be back home in just a little while. The temptation was great.

"Oh, let us cross the river," urged Anna

as she took off her shoes and got ready to crawl on Gabriel's back. "I am sure that we will make it." He grasped her tightly in his strong arms and started out. Anna held Gabriel's neck with her left arm while she held the lantern high in her right hand. Gabriel made very slow but sure movements. He did not take a step until he was absolutely sure of a firm foothold. The glare from the bright lantern on the turbulent waters made Anna dizzy. It seemed that the mountains, the trees, the moon and the waters were all rushing by faster and faster. She became so tired holding the heavy lantern that once she almost lost it. In fact, it came all the way down into the water.

"I think I better get down," Anna suggested. "No, no, Señora!" Gabriel grabbed her as if she were a sack of potatoes and shoved her higher up on his back. "If you get off we are lost," he warned. He knew that it was the weight that kept him steady, and that if she should get off they would both die in the rushing waters. At one point Gabriel mumbled, "I am afraid

we can't make it." Anna trembled. Had her last hour come? What a solemn moment! Her entire life passed by as in a panorama. But she clung to her Saviour, and He had mercy upon her and heard her cry.

From the shore I could see that they were in great danger. Oh, how earnestly I prayed! How merciful our heavenly Father is! He has promised that "when thou passest through . . . the rivers, they shall not overflow thee." Our good German police dog, Lobo, also sensed the danger. He howled desperately, as if to drown the roar of the river, and ran back and forth. When Gabriel and Anna finally reached the other shore safely, he jumped into the swift waters and swam across, reaching the other side about a quarter of a mile below. He ran to Anna and placed his front paws on her breast as if to say: "I am so glad that you are safe."

Then Lobo rushed into the stream again and came to me, apparently to warn me to be careful. Anna was overwhelmingly grateful to God for her deliverance. I saw her kneel down on the stony beach and thank God for His mercy. Then she held up the lantern so that I could see her face, and made signs to me not to try to cross. I did not fully realize how dangerous their crossing had been, and I was preparing to follow. But I could see Anna urgently pleading for me to go home the other way. Accordingly, Lobo and I went over the mountain ridge in the dark,

Eager Throngs Hear the Gospel in Chile

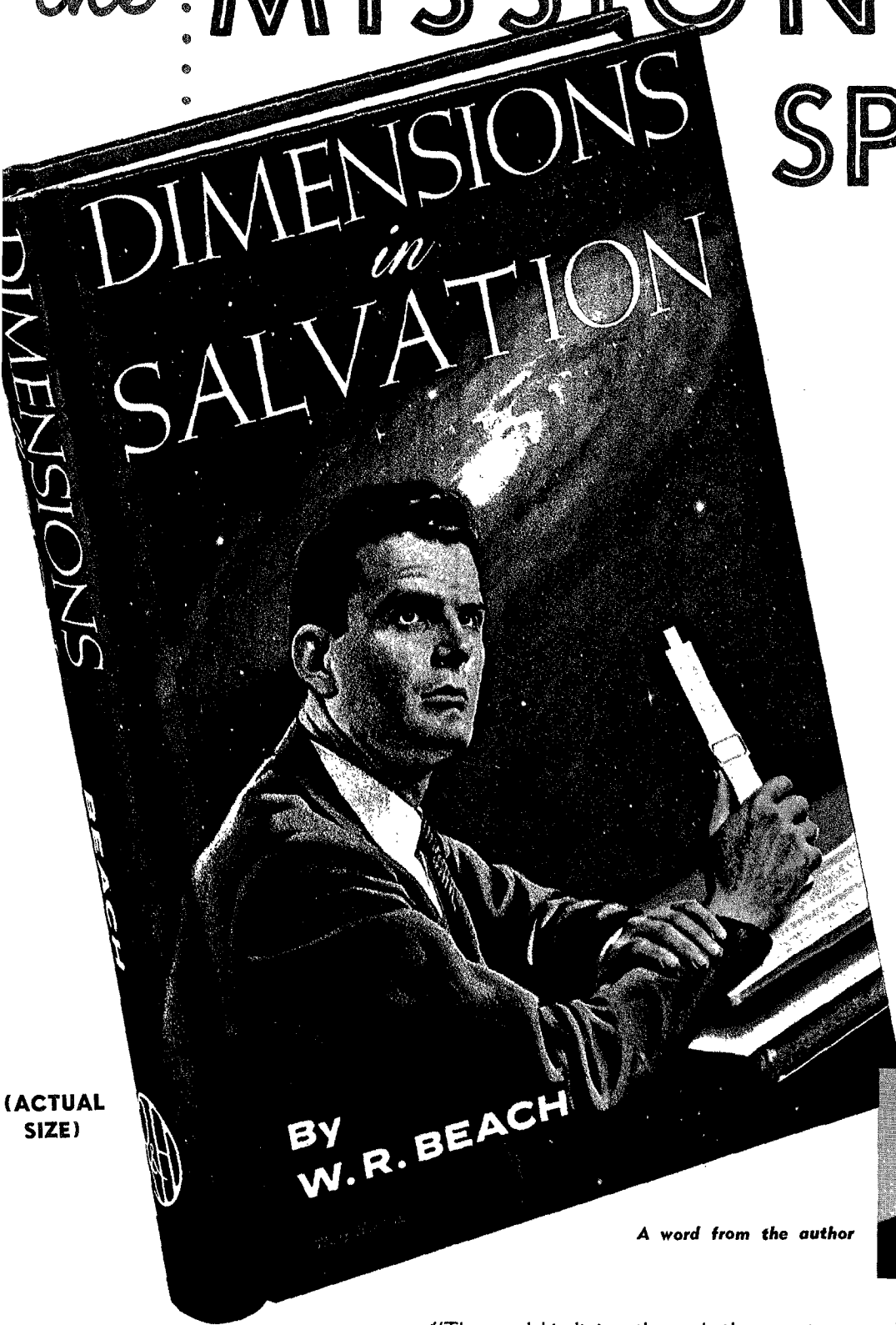
We are holding our effort in Iquique, Chile, in a theater with a capacity for 1,200. At our fourth meeting about 1,600 tried to find seats. People in the picture have been waiting at the door for an hour in order to be sure of admission. We have asked the police to help keep order because of the large crowds. The Lord is blessing in this Catholic and Communist city. Pray for us.

ANTONIO ARTEAGA, Evangelist
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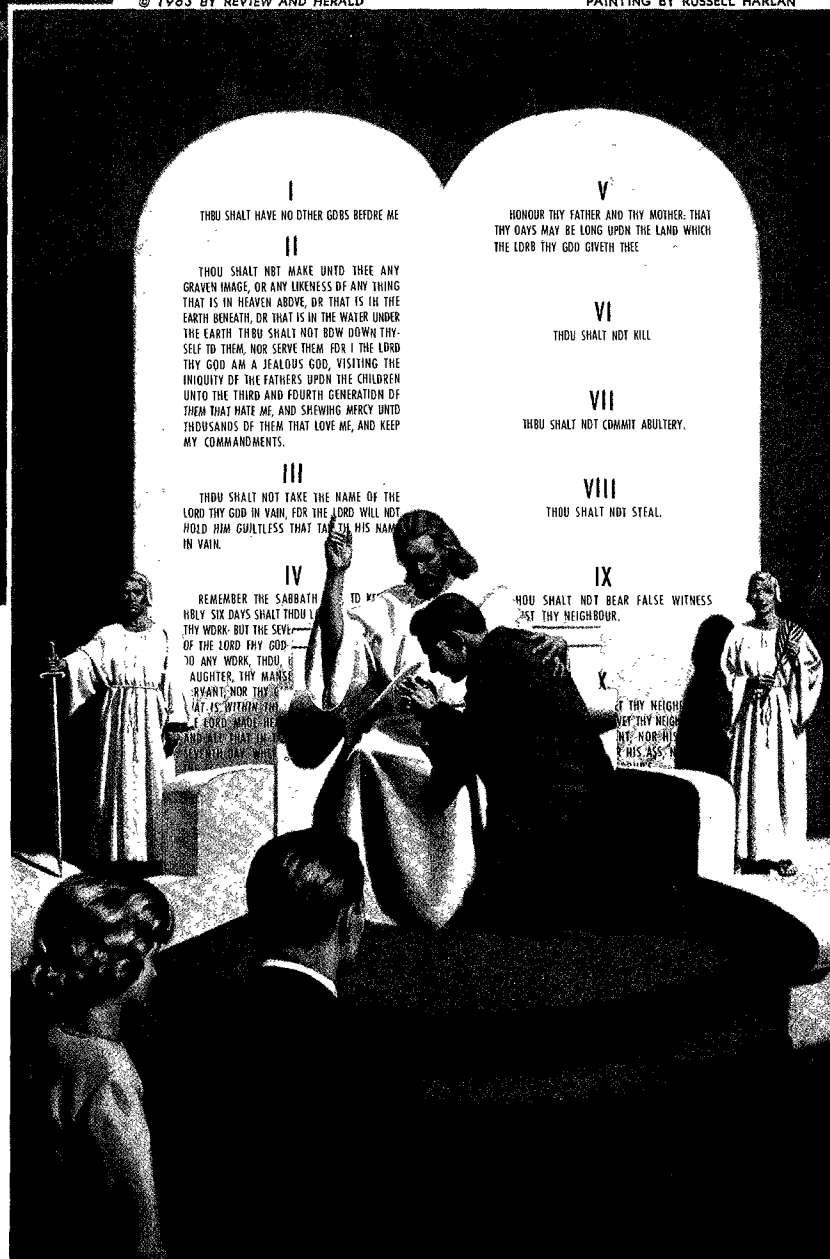
—Medical Ministry, p. 243



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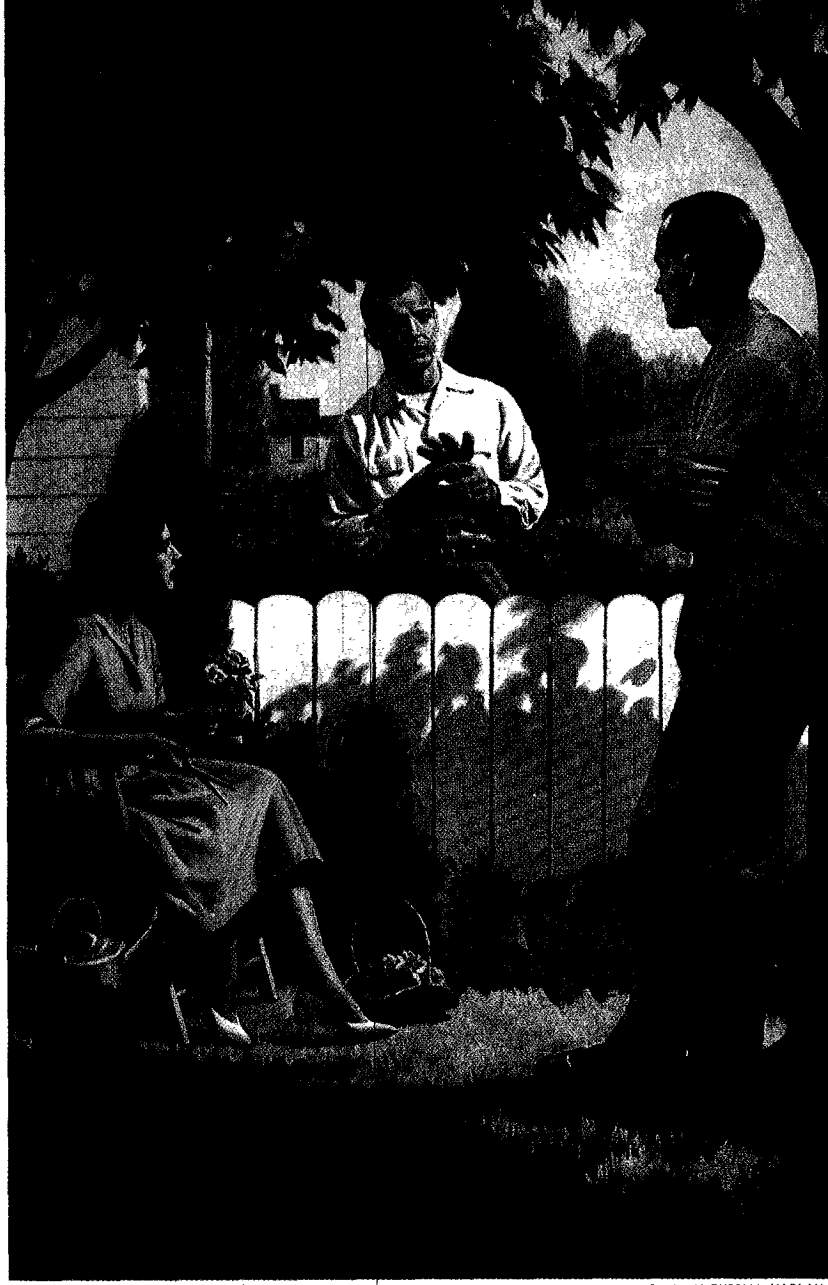


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These students from Philippine Union College will be in the field with Christian literature this coming summer.

while Anna and Gabriel followed the path. I had Anna's shoes, and she had to go barefooted, but she did not even notice how her feet hurt and bled. She was happy to be alive. I don't recall that we have ever been more happy together, or more grateful to God, than we were two hours later when we were reunited and at home.

Theological Seminary Extension Schools

By Donald S. Lee, PR Director
Andrews University

Nearly half the total enrollment of the Seventh-day Adventist Theological Seminary is made up of students taking classes at various extension schools, reports W. G. C. Murdoch, dean of the Seminary.

During the current semester 163 are enrolled on campus, while 132 are registered in the four Seminary extension schools. Ninety-two are enrolled in the extension classes being held at the White Memorial church in Los Angeles and the Sierra Vista Chapel at La Sierra College, according to Charles E. Weniger, administrator of the West Coast extension schools. An additional 40 students are taking classes at the Columbia Union College, Takoma Park, Maryland, and Hinsdale, Illinois, extension schools.

During the first semester Siegfried Horn, professor of archeology and history of antiquity, taught at the California extension schools. Alger F. Johns, associate professor of Old Testament literature and exegesis, will be at the California extension schools during the school year 1964-1965, where he will teach Hebrew, Aramaic, and Old Testament exegesis.

Others who have taught at the extension schools in California include Edward Heppenstall, professor of Christian philosophy, who conducted classes there in 1962-1963; Charles E. Wittschiebe, professor of pastoral care, who held classes in 1961-1962; and Earle Hilgert, professor of New Testament literature, who taught in the schools during 1960-1961.

The Hinsdale school is being conducted this semester by Dr. Heppenstall. He is teaching the class in law and covenants. Last semester Sakae Kubo, assist-

ant professor of Biblical Greek, taught a class in Pauline theology there.

Teachers at the Columbia Union College extension school are R. E. Loasby and W. H. Beaven.

Those currently teaching at the California extension schools are W. M. Landeen, president of La Sierra College; John W. Osborn, president of the South-eastern California Conference; A. G. Maxwell, professor of religion at Loma Linda University, Loma Linda, California; W. E. Specht, chairman of the department of religion at La Sierra College; Royal Sage, associate professor of religion at La Sierra College; and A. L. White, secretary of the board of trustees of the White Estate.

"All courses offered by the extension schools carry credit leading to the M.A. and B.D. degrees," explains Dr. Murdoch. "The program is operated to assist the upgrading of education in the Adventist ministry while men are actually engaged in their pastoral duties," he said.

Literature Evangelism at Philippine Union College

By A. N. Santiago
Departmental Secretary
North Philippine Union Mission

A literature evangelism recruiting program was launched recently at Philippine Union College by the leaders of the North Philippine Union Mission publishing department. At the first morning devotional the union president, T. C. Murdoch, spoke, relating the story of his parents' conversion as the result of a visit by a literature evangelist in the hills of Scotland. Most of the ten brothers and sisters in this family have found their places in the cause of God. Who that literature evangelist was only God knows.

After the devotional hour Mrs. R. N. Emralino, assistant union publishing secretary, and all of the local mission publishing secretaries invited the students to join the "biggest industry of Philippine Union College"—literature evangelism. The meeting closed with A. N. Santiago, union publishing secretary, presenting leis and certificates of award to last sum-

mer's student literature evangelists. The valuable prizes to be given this summer in addition to the scholarships were displayed.

A group of 114 college and 27 academy students responded to the call to join the canvassing group this coming summer. All attended the four-day institute which followed, where Christian salesmanship, the value of a smile, and friendliness were emphasized. One hundred thousand pesos was set as the goal for deliveries—almost a thousand pesos for each. Pray with us for the success of these students.

Top Literature Evangelist Tells How

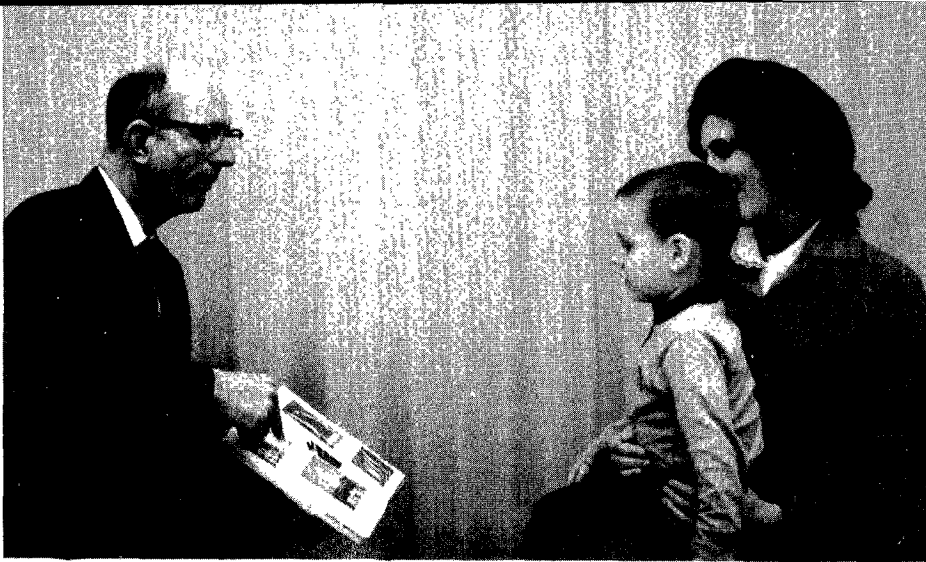
By C. G. Yurth
Departmental Secretary
Kansas Conference

What kind of man is A. R. Wagner, of Kansas—the man who has led the world field in the literature ministry for a period of ten years? I asked him for a sketch of his life as a literature evangelist, that others might learn his secret of success. Here is what he wrote:

"I first became interested in the colporteur work through my wife, Dorothy. We had been married only a few months and were stationed with the Air Force in Nevada. Desiring to canvass, Dorothy wrote to the publishing secretary, and he sent her a canvass and a box of books. My wife had no brief case, and had to walk from door to door with the books under her arm. In spite of this apparent handicap she had good success, and this impressed me.

"When we were transferred to California, Dorothy took up the canvassing work again. In 1946 I received my discharge and immediately began canvassing myself. Let me tell you about my first two days.

"I had been raised on a farm and knew the meaning of hard physical labor. But when I took up the canvassing work I concluded that it must be the hardest work I had ever done in my life! As the associate publishing secretary worked with me the first day, he did the canvassing and I listened. The next day I was to go alone. I could not force myself to



A. R. Wagner, who leads the world field in deliveries for the past ten years.

knock on that first door, so I asked my wife to go with me. We were invited in, and I stumbled through a canvass. When we came out of the house I was so tired I had to go back to the car and rest a while. Dorothy went on to canvass another home while I rested in the car. It was about thirty minutes before I had the strength to try again. After canvassing the remainder of the day and not making a sale, I returned home exhausted and discouraged. The next day I went alone and made my first sale. From then on, I was off and running!

"For a time I attended college, carrying on the canvassing work during the summers. Upon graduation in 1953 there was only one line of work for me—the literature ministry. I entered as a full-time worker. The Lord has truly blessed the labor put forth in His cause. I endeavor to place a doctrinal book with every set of books.

"The Lord has given me many soul-winning experiences. I think of one woman who is now very active in missionary work. Her first interest in the Adventist message came through a *Bible Readings* I sold her along with *The Bible Story*. We are thankful that the Lord has blessed with souls as well as sales. I hope and pray that there are many, now unknown to me, who have found this blessed truth through the publications I have been able to place in their homes.

"It has never been difficult for me to get in the required number of hours. I believe that if a literature evangelist simply reaches enough people he will make sales. In the past I've had many blank days, and still have them, but I've never had a blank week, and for this we thank the Lord. There have been very few weeks that He has not blessed with enough sales to provide for the necessities of life. Note that I said necessities, not all the luxuries. Many have not taken up the literature work because they are afraid of failure. It is my prayer that my experience will help others to make a decision to become literature evangelists. Surely there are many who with God's help can sell more books than I have sold.

"I am not considered the salesman type of person. If our denomination did not provide such wonderful and attractive literature and the Lord did not bless

so abundantly, I probably couldn't sell a thing."

A. R. Wagner is a successful literature evangelist in every sense of the word. He has but one purpose, and that is to stay on the firing line until the "it is finished" is proclaimed.

God Rewards Those Who Honor Him

By Arthur H. Roth
Secretary to the President of the
General Conference

On the western slopes of the Andes, in the Colombian province of Huila, a Seventh-day Adventist rice grower, Hernando Villamil, needed to rent land for his rice plantings. But land was difficult to obtain. None seemed to be available at the beginning of the year, the time for planting rice. The situation was getting serious.

"This is something for which I need God's special help," he reasoned. So one Sabbath morning he pledged ten pesos

for every hectare (2.47 acres) he might be able to rent, for investment.

The next Monday morning a man called. "I have been wondering, Señor Villamil," he asked, "whether you would want to rent 30 hectares of land?"

"Yes, I shall be glad to rent your land," was the reply.

On Wednesday another man offered him 60 hectares. These Villamil also rented. Now he had 90 hectares for planting rice.

The rice was planted, and the crop was growing nicely, but as the grain was maturing drought came. In another week of rainless days the crop would be a virtual loss. "God, send us rain," prayed Villamil. The rains came; the grain filled and soon ripened beautifully.

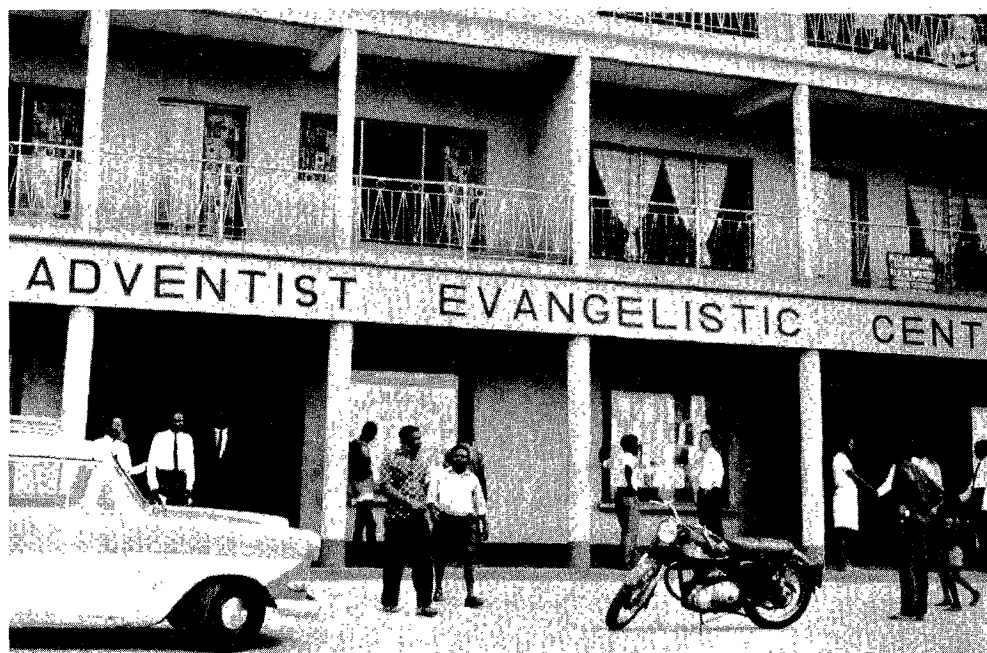
After harvest Villamil presented 900 pesos to meet his investment promise, another 900 as a special Thank you for the timely rain, and 9,000 pesos as tithe.

Evangelistic Success in East Nigeria

By Erwin E. Roenfelt, President
Northern European Division

The East Nigerian Mission in West Africa in 76 churches, amid a population of 12.3 million, has a membership of 11,348. S. Gustavsson, busy secretary-treasurer of the mission, felt the fires of evangelism burning in his soul, and undertook a full-scale evangelistic campaign in conjunction with his other responsibilities. As a result of his public and personal ministry, many were won and brought into the church.

After carrying this heavy program for a year, Brother Gustavsson was relieved of his secretarial and treasury work in order that he might devote himself fully to evangelism. He was assigned to the city of Port Harcourt in East Nigeria



This large building in Port Harcourt, East Nigeria, was rented when our church became too small to accommodate the large increase in membership. In turn, it has become too small.

where we have a small group of believers. With the assistance of several African workers and supported by the local church, he opened an evangelistic campaign in a large hall, which was filled to capacity evening by evening.

It was not long before our church was hopelessly inadequate to accommodate the influx of new worshipers, and it was evident that something had to be done to meet this happy emergency. The West African Union and the Northern European Division made funds available with which a fine temporary meeting place was leased. Though commodious, it is already filled to capacity each Sabbath. So large is the Sabbath school attendance that the children have to meet in an old commercial garage.

A new church to accommodate the growing membership in Port Harcourt is an urgent necessity. Already Brother Gustavsson has baptized 25 new converts, and more than 150 new believers have been grouped into three baptismal classes for instruction preparatory to baptism.



Lay evangelist Urbano Castillo and his wife have won 836 new members and raised up 17 churches.

for him and his wife in heaven. Brother Castillo's baptismal goal this year is 100 converts. Sixteen have already been baptized from his first campaign this year. He is now 62 years old, and under the blessing of God he has won 836 souls to Christ and raised up 17 churches.

Here in these lovely islands the fast-growing membership is now more than 100,000 strong. Some pastors have the oversight of between 30 and 40 churches. What could these ministers do without their fine laymen?

Many of these faithful brethren earn their living in the heat of the tropical sun. Some work long days to support large families, but their eagerness to preach and their desire to see souls saved is more important to them than physical comforts. May the example of Brother Castillo shake us from our lethargy and urge us on to much greater and more meaningful service for our God and King.

Overseas Divisions Aid North American Indian Work

By Wesley Amundsen, Secretary
North American Missions Committee

For the first time the Sabbath school overflow offering for the second quarter of 1964 has been assigned to projects among the Indian peoples on the North American continent. Some questioned whether overseas fields would wish to participate in a project to assist the work in this home base. Promotion materials and pictures were sent to the Sabbath school secretaries of all overseas world divisions, and their replies indicate a very favorable response. Here are excerpts from some of their letters:

"We trust that the second quarter Thirteenth Sabbath Offering will result in a large overflow for work among the Indians of North America. We are trying to promote this offering in the Middle East Division, and trust that our people over here will give liberally."

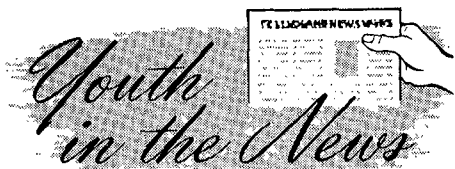
"Our African people are not wealthy, but the last thirteenth Sabbath overflow from the world field was for them, and

Licensed to Preach

By T. C. Murdoch, President
North Philippine Union Mission

The Spirit of God surely laid the plan for finishing God's work on earth largely through the lay members of the church. The laity of the South-Central Luzon Mission are earnestly participating in lay evangelism this year. Recently the mission committee voted to issue 56 lay preachers' licenses, 12 more than last year.

The South-Central Luzon Mission, with a membership of 6,000, has been in serious financial straits, but the mission president, E. J. Tangunan, is not discouraged. Why should he be? Ordained ministers are few, to be sure, yet the lay preachers are many. Men like Urbano Castillo are surely precious in God's sight. A special place will be reserved



► Robert Skender and Carol Smart were recently crowned king and queen of Courtesy Week at Mount Pisgah Academy. Nancy Vollmer was in charge of the week-long activities.

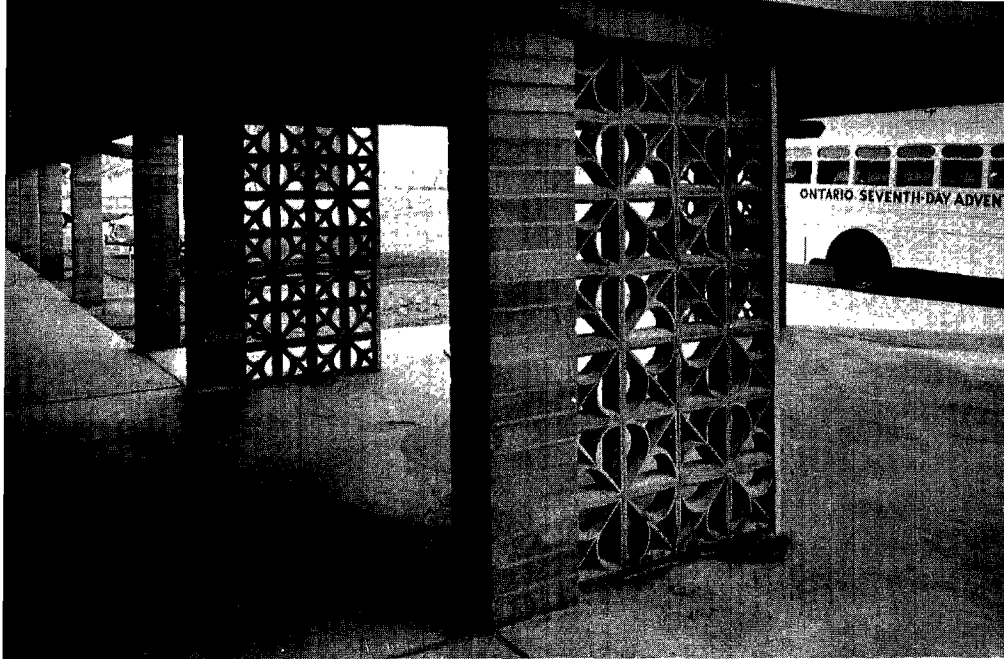
► Russel Thomsen, senior premedical student from Centralia, Washington, was declared first-place winner in the WWC oratorical contest. His oration was entitled "Great Way to End an Evening." He represented Walla Walla College in the national college ATS oratorical contest at Southern Missionary College on April 19.

► On College Day, April 27, from among the 550 potential freshmen visiting the campus of Walla Walla College, 13 freshmen scholarships were awarded to academy and high school seniors. Recipients are Edwin Gibbons, Auburn; Joanne Pitt, Columbia; Susan McCoy, Gem State; Terry Zuver, Laurelwood; Judy Smith, Milo; Elaine Jorgenson, Mount Ellis; Marlowe Clarambeau, Portland Union; Gail Reimche, Upper Columbia; and Rodney Todorovich, Walla Walla. High school seniors: Bonnie Brown, Elgin, Oregon; Charlene Davison, Silverton, Oregon; Jim Godman, Elk, Washington; Ronald Chaney, East Olympia, Washington.

► The young people of the Spruce Street, Seattle, church closed a series of meetings with the theme "Youth's Hour of Power," March 21. The speakers were Ronald Bushnell (MV leader), Yvonne Crowder, Clinton Skinner, Carmen Boykins, Marilyn Roberson, Sharon Zimmerman, James Smith, and Douglas Barrow. Mrs. Tuggle, youth choir director, was in charge of the music each night.



These 16 were baptized in the Sibuyan Sea from Brother Castillo's first campaign this year.



Ontario, California, School Inaugurates New Facilities

A new church school building was recently completed in Ontario, California. Since 1924 many Ontario church school graduates have found their place in the Master's service.

This attractive, modern, and functional plant, master-planned for eventual service as a day academy, has been valued at \$150,000.

ANSEL L. BRISTOL, *Pastor*

they appreciate it. As a result, they will give of their little and, after all, 'Little drops of water, little grains of sand, make the mighty ocean and a pleasant land.'

"You can be sure that we will do all the promotion we can during the second quarter" (Northern Europe).

"I can assure you that we will do our best out here to promote this offering for the second quarter, and we hope that we will have a record offering for you" (Far Eastern).

"We fully endorse the action of the General Conference in providing a Thirteenth Sabbath Offering overflow for your particular area, and we hope that a goodly amount will come into the treasury to assist work being done for the Indian people" (Australasian).

"Thank you very much for your information. We will give the project wide promotion in order to get a big offering for the Indian people of North America" (South America).

Signs of the Times Wins Minister

By Richard H. Utt

The Reverend Robert Green, pastor of the Lorane, Oregon, Church of Christ, was called one day to help deliver a baby at a mill camp. The experience led him to conclude that this community needed medical help of some kind. Accordingly he asked a Seventh-day Adventist physician for advice. The doctor suggested that first-aid classes be held, promised to provide an instructor, and urged Mr. Green to form a class.

Nineteen people signed for the course, which began two weeks later under the direction of Mrs. Edith Darnell. Mrs. Dar-

nell brought not only Red Cross pamphlets but also a liberal supply of *Signs of the Times*, which she laid on a table.

At first Mr. Green paid no attention to the magazines, but one evening he noticed a cover announcement of an article he thought might be useful in preparing a Thanksgiving sermon. Waiting until everyone looked busy, he furtively helped himself to one of the magazines and hid it in a notebook. At home he read the article and burned the rest of the magazine. But he was curious, and took another copy of *Signs of the Times* each time the class met. Later, *Signs* began to arrive in the mail, and his interest in the new doctrines grew.

As the weeks passed, the conviction

Part of the group who followed the Five-Day Plan to Stop Smoking conducted by Orley M. Berg, pastor of the Memphis First and Raleigh churches.



deepened that he must make a change. Finally he called the elders of his church together and told them he was resigning as their pastor. On May 21, 1961 he was baptized by Sam Rutan, pastor of the Orland, California, Seventh-day Adventist church. Several months later he met Carl Becker, president of the Northern California Conference, who helped arrange for him to attend Andrews University.

Later he was invited to become pastor of the Fairfield and Vacaville churches in the Northern California Conference, which he is serving at the present time. Both of these churches now meet in temporary quarters and are facing the challenge of building programs.

Says Elder Green, "Because of *Signs of the Times* I am now rejoicing in the blessed hope."

The Five-Day Plan in Memphis, Tennessee

By Anne Boyce Denslow, *PR Secretary Memphis Church*

The Five-Day Plan to Stop Smoking is receiving widespread attention in the Memphis, Tennessee, area. Under the direction of Orley M. Berg, pastor of Memphis First and Raleigh churches, four clinics have been conducted within the past five months. Most gratifying results have been achieved in each case, with a large number of participants breaking the habit.

The first class was held in the auditorium of a nursing home, the second at the junior academy building, and the last two in the auditorium of the Memphis and Shelby County Health Department. Public acceptance of the plan is increasing, and many are awaiting the next session. Also, sizable contributions have come in from those impressed by the program. The courses have led to a broad general interest in principles of healthful living as taught by Seventh-day Adventists. Many questions and requests for further information about diet have been received.



Left: Mrs. Nell Runion (left) was baptized a few months ago in Glendale, California. Like many sightless people, she first learned about the Christian Record while a student in a state school for the blind. She says that the Braille edition of the *Sabbath School Quarterly* was the deciding factor in her decision to become a Seventh-day Adventist. Mrs. Merle Wells, a district representative of the Christian Record Braille Foundation and a good friend of Mrs. Runion, stands with her. Right: Four blind Korean children learn to write Braille by using metal slates as guides.

The announcement of the third clinic was timed to coincide with the release of the Surgeon General's report on the relationship of cigarette smoking to cancer. At the time, the Five-Day Plan was the only such community service offered, and it was given unusual newspaper coverage as well as radio and television announcements. The fashion and religion editors, with feature writers from both daily newspapers, wrote 247 column inches and used five pictures during the time of this one clinic.

Along with Sunday-closing ordinances and our local building program, the Five-Day Plan has brought the church into prominence as never before in this city of more than 600,000 population.

Elder Berg is appearing frequently on local television panels and interview programs, and was invited to appear before the city commission to state our position on Sunday-closing ordinances that were under debate. He is called regularly by the religion editors of the papers for the Adventist viewpoint on moral or religious issues such as Federal aid to parochial schools, blue laws, the moral implications of organ transplants, and other current topics. A special feature appeared recently in the Sunday morning paper covering the Sabbath morning sermon, with a picture of the pastor.

Help the Blind to See

By R. H. Nightingale, *President*
Central Union Conference

Situated at Lincoln, Nebraska, is the headquarters of the Christian Record Braille Foundation, Inc. This organization serves blind Seventh-day Adventists and visually impaired people not of our faith.

District representatives of this organization use part of their time contacting blind people and acquainting them with available services. Among these is a lending library of Braille books. It is desired to publish additional Spirit of Prophecy books in Braille, and to record some on tapes and records. Recently *The Impending Conflict* was taped, and is now available on a loan basis.

A number of Braille magazines are published, as well as a Talking Magazine. During the past few years a large-print monthly magazine has been printed for youth and others who are not totally blind but who can read large print. Think of the good to be accomplished if some of the basic denominational books like *Steps to Christ*, *Mount of Blessing*, and others could be put into large print.

Funds are needed to carry out the strictly missionary activities of this organization, including lessons for those who wish to study our doctrines and a Braille Bible course in Spanish.

C. G. Cross, the general manager, says that more than 1,600 blind people around the world study the Braille Sabbath school lessons each week. They represent many different denominations, and many have no church affiliation. We also produce a taped edition of the Sabbath school lessons each month for about 160 blind Seventh-day Adventists in the United States and Canada. These monthly tapes include all of the senior Sabbath school lessons, plus the regular mission stories and about 45 minutes of selected REVIEW AND HERALD magazine articles.

Are the services of the Christian Record appreciated? Listen. "I am so glad that some folks are interested in helping us blind people with good reading material. My wife and children listen to your records. I thank you more than words can ever tell! I am sure I will be a better person after hearing these great Bible records. It is so wonderful to listen to such good readings and beautiful singing. . . . Sometimes I feel discouraged, that there is nothing I can do for God, but after listening to these good records I am determined not to give up. I have learned a lot about the Bible through these records. Thanks to you and God. I am better prepared for eternity, and for the trials and burdens of life."

On June 13 an offering will be received in all our churches for this missionary enterprise. Since this opportunity comes only once every two years, is it too much to ask that it amount to \$100,000? Pray that those who sit in darkness may see Jesus, the Light of the world, and learn about the plan of salvation and the second coming of Christ—when "every eye shall see him."

Pacific Union College Spring Week of Prayer

By D. W. Hunter, *President*
Pennsylvania Conference

It was indeed a privilege to meet with students and community of Pacific Union College during the week of March 29 to April 4. Meetings were conducted twice daily in Irwin Hall, and Wednesday evening and Sabbath morning for the church family. The administration is giving strong leadership to the college, and there is a good spirit on campus.

The response of the entire student body was most encouraging. Hundreds of young people expressed appreciation for the simple gospel messages. The vast majority of students have the one objective of serving God and their fellow men.

In this year's senior class are 21 prospective ministers. Nearly all these have been placed in various conferences for sponsorship at the Seminary. The Ministerial Fellowship, which meets every Friday night, has an average attendance of 200.

During counseling hours there was a steady stream of young people eager to converse, particularly about service in the cause of God. Never have I seen a finer group of young people with such high ideals and objectives.



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

AKRON, OHIO—Mennonite leaders here are making plans for a visit from four Russian Baptist leaders to the United States in late May and early June.

TORONTO, ONT.—The Anglican Church here has opened two unusual churches: a former beer parlor and a

shoe store. Situated on two "tough" corners, they will be havens for the homeless and down-at-the-heel.

MONTREAT, N.C.—Ordination of women ministers, elders, and deacons was given final approval by the Presbyterian Church in the United States (Southern) at its annual General Assembly here. The vote was 240 to 145.

ZHILINTSI, BULGARIA—Two Seventh-day Adventists, charged with "anti-state activities under the mast of religion," were convicted here and sentenced to 18 month's imprisonment. They were also deprived of all civil rights for a four-year period following their prison terms. They were held guilty on the following counts: "Inciting other brethren of their sect not to attend Communist political meetings; urging them not to participate in elections; warning them against work on Saturdays; refusing to allow their children to attend school on Saturdays; and by not allowing families to go to motion picture films or the theater or listen to the radio."

VATICAN CITY—Pope Paul VI and Ecumenical Patriarch Athenagoras, supreme leader of Eastern Orthodoxy, have exchanged greetings and assurances of continued contacts. The Pope's message was delivered by a three-man delegation of the Vatican Secretariat for promoting Christian Unity which called on the Patriarch on April 20.

HOT SPRINGS, ARK.—The Hot Springs city council has repealed the Sunday-closing ordinance that was approved in a city election last year. All

but one of 12 council members voted for repeal.

CHICAGO—Chicago's Board of Education voted 7-3 here to undertake a four-year experiment in shared time education in 1965. Under this program, students in a specific Catholic high school will split their time between their own school and a nearby public high school. However, a school official said any private school in that district could apply for shared time consideration.

GENEVA—Czechoslovakia's Communist government has dropped barriers that previously withheld aid to churches of the country from Christians in other nations, it was reported here at a meeting of the Lutheran World Federation's Commission on World Service.

NEW YORK—A total of 44,874,371 Roman Catholics in the United States—a gain of 1,026,433 over the previous year—was reported by the 1964 *Official Catholic Directory* published here. Since 1954, when Catholics numbered 31,648,424, there has been an increase in church membership of 13,225,947, or 41.5 per cent. There are 57,328 ordained priests. Catholic educational institutions were at a record total of 14,370. The aggregate number of American youths in all grades under Catholic instruction stands at 10,374,336—up 400,369 or 4 per cent over last year. For the first time in 11 years the number of converts becoming Catholics fell below 125,000. The number for 1963 was 123,986. Infant baptisms last year numbered 1,322,315. There are 944 Catholic hospitals in the country.

Venezuela, and took up his duties during May. This new institution will serve the youth of the East and West Venezuela missions. Brother Schmidt was previously treasurer of the Antillian Union.

► Américo Ciuffardi, pastor of the Santo Domingo, Dominican Republic, district, reports that as a result of the branch Sabbath school plan and other missionary activities he has already baptized 71 persons into the church during the first four months of 1964.

► Dominican Academy celebrated its Week of Prayer, April 11-18. Pastor Américo Ciuffardi was the main speaker. He was assisted by Pastor Tulio Haylock and his associates on the faculty. Twenty students were baptized at the close of the Week of Prayer, and 15 more will join the church before the close of the school year.

► More than 100 students of Antillian College participated in the recent Ingathering field day. Accompanied by faculty members, they visited many of the main cities and towns of Puerto Rico, and returned with a record \$1,708 in one day.



Columbia Union

Reported by
Don A. Roth

► Recent changes in the Potomac Conference include the addition of the Hopewell church to the Petersburg church, making Jerry Lastine the pastor of this new district. Michael Lay, a singing evangelist, will continue his internship as assistant pastor of the Petersburg-Hopewell district. Harley Bresee will join Lester Carney in evangelism. Jerry Fisher, formerly of the Washington Sanitarium, will assume full responsibilities for the Strasburg-Front Royal-Woodstock district.

► Daniel Snider, a junior theology student at Columbia Union College, was chosen from 10 finalists as the student missionary for this summer. In June he will fly to Brazil, where he will serve with Elder and Mrs. Leslie Scofield on the San Francisco River missionary launch, *Luminar II*.

► Literature evangelists in the Columbia Union Conference report sales of \$98,007.44 during March. Eight persons have been baptized.

► Twenty-nine persons have been baptized as a result of the Holley-Speyer evangelistic series held in Williamsport, Pennsylvania. More baptisms are expected in the near future.

► A new church has been organized in Sandy Spring, Maryland, from work of laymen of the Dupont Park church in Washington, D.C. Its charter membership is 33.

► Dr. Hurst Anderson, president of American University, was guest speaker at the chapel services of Columbia Union College April 6, when 150 seniors were presented.

► A check for \$1,000 was presented to the Kettering Memorial Hospital by the

Brief News OF MEN AND EVENTS

Far Eastern Division

Reported by
A. E. Gibb

► Twenty-five students from the Far Eastern Division are attending Union College this year. This represents 60 per cent of the students enrolled from countries other than the United States.

► Two hundred and fifty delegates from many parts of Indonesia attended the first youth congress to be held in that field, April 1-5, at Indonesia Union College. One feature of the meeting was an investiture service during which 26 Master Guide candidates were awarded their insignia.

► Pastor Ralph Neall has just concluded a series of meetings in Pnompenh, Cambodia. Though there had been a new wave of anti-American feeling and the United States Embassy had evacuated all wives and children, the Nealls chose to remain. They were rewarded with a capacity audience at their meetings. The Cambodian Foreign Affairs Ministry has assured them that the Cambodian Government has no criticism of missionaries.

► Literature evangelists in the Korean Union expect to sell 19,640,000 Won worth of literature in 1964. Last year they distributed 23 million pages of literature.

► Milton Lee is holding an effort for the Chinese in Kuching, Sarawak, Borneo. A tabernacle has been built in the heart of the city, and as many as 500 attend the meetings. Mrs. Lee is assisting as Bible instructor. The effort will continue for three months.

► The first ordination service in Irian Barat (formerly West New Guinea) since the transfer to Indonesian administration in 1963 was held at the West Irian Junior Academy, March 28. Chris E. Dompas, principal of the academy, and V. Hutabarat, mission secretary-treasurer, were ordained to the gospel ministry.

Inter-American Division

Reported by
D. H. Baasch

► C. E. Schmidt has been appointed director of the new secondary school in



Norwegian Clothing for Ethiopia

The Dorcas Welfare Societies in Norway appealed to the public for clothing and blankets for Ethiopia. The response was excellent. On March 18 they shipped 600 bags to Djibouti. Much of the clothing was new. The value of this shipment was nearly U.S. \$100,000.

J. H. WOLLAN, *Departmental Secretary*
West Nordic Union

Kiwanis Club of Oakwood, Ohio. This gift from a nearby community will be used to furnish a patient's room to be known as the Oakwood Kiwanis Room.



Lake Union

Reported by
Mrs. Mildred Wade

► The new church at Kankakee, Illinois, was dedicated Sabbath, April 4. Several churches in the Chicago Heights district joined in the day-long services. The dedicatory sermon was given by Jere D. Smith, president of the Lake Union; the pastor, R. H. Ferris, led in the responsive Act of Dedication; and W. A. Nelson, president of the Illinois Conference, offered the dedicatory prayer. This is a small church of only 11 members. Early in July evangelistic meetings will be held in the new church.

► A welfare meeting was held April 19-22 at Lansing, Michigan, with 170 in attendance. C. E. Guenther, Maybelle Vandermark, and Ella May Stoneburner from the General Conference; Vernon Flory, from the Lake Union; and W. M. Buckman, of the Michigan Conference, served as instructors. State federation officers, Mrs. Inez Kurtz, president, and Mrs. Luella Joley, secretary, assisted in the discussion periods. N. C. Wilson, the conference president, and M. E. Foll, the

Lansing church pastor, were the devotional speakers. Delegates were directors of welfare centers and units, plus Dorcas and federation officers from throughout the State.

► The Lake Union literature evangelists, under the leadership of J. W. Proctor, have completed their largest North American Big Week drive. Total deliveries were over \$66,000. Hundreds were enrolled in the Bible correspondence school. W. J. Greer, in Wisconsin, led with \$3,070.85. Following him were three from Michigan—Russell Booth with \$2,909.85, Chester Shumaker with \$1,610.05, and J. M. Booth with \$1,533.95. A substantial number of other workers from all the fields went over \$1,000 in deliveries.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Personnel changes in the Idaho Conference include the following: Dale Ringering from Twin Falls to Pocatello-Idaho Falls; Willard Kaufmann from Twin Falls to assist Dell Phelps in Boise; in June, Philip Lemon (presently attending Andrews University) will move to Twin Falls as leader of the district, and will have Dean McDaniel assisting him.

► April 11 was the last day of a 28-

meeting series in the Missoula, Montana, church by the pastor, Don Spillman, assisted by E. R. Schaak, conference departmental secretary. A baptismal service welcomed 21 candidates into church fellowship.

► The pastor of the Grants Pass, Oregon, church presented 22 Seventh-day Adventist books to the Josephine County Library during National Library Week. Mrs. Florence Moberly, the librarian, had requested the volumes for her reference section.

► In a recent conference-wide school inspection program of all elementary church schools now operating in the Washington Conference, the Grays Harbor school at Aberdeen-Hoquiam held its Model rating for another three years. Seventeen other schools received a Standard rating. Among the intermediate schools, four received the Model rating and seven the Standard rating.

► Under the leadership of the home missionary department of the Spruce Street church in Seattle, the members enrolled 120 people in the Voice of Prophecy by house-to-house visiting immediately following a Sabbath morning service.

► Upon completing an evangelistic series in Bellingham, Washington, R. A. Rentfro and Clyde Pray baptized 28 persons on April 11. Another was accepted on profession of faith.

► Mrs. H. E. Weaver, assistant professor of secretarial science at Walla Walla College and member of the faculty for 15 years, is retiring from teaching. Her husband, Horace Weaver, who is concluding 17 years as Bible teacher at WWC Academy and 41 years in denominational work, is retiring also.

► During the past winter several members of the Nordland, Washington, church, under the direction of Ralph Johnson, have erected a Dorcas-Welfare Center. Heretofore, the women have always met in private homes. This building also provides Sabbath school rooms.



Northern Union

Reported by
L. H. Netteburg

► The youth of Muscatine, Iowa, have started a branch Sabbath school and Friendship Team visitation program in Sigourney.

► On April 26 and 27, John Hancock, from the General Conference, H. E. Haas, from the Northern Union, and several men from the local conference made an on-the-spot study of the new South Dakota campsite. Funds are now being raised for a development program. A tract of land behind Mount Rushmore in the Black Hills was given to the South Dakota Conference for this purpose.

► Eighty-eight Minnesota youth were invested as Master Guides at the Northern Union Youth Congress. This is the largest group to be invested at one time in recent years.

► During the first quarter of 1964, Voice of Prophecy applications from South Dakota totaled 252. One baptism has already been reported this year.



Pacific Union

Reported by
Mrs. Margaret Follett

► Phil Jones, junior theology major at La Sierra College, has been selected by the South China Island Union Mission board to be the student missionary to Hong Kong. He will serve as school chaplain, Bible instructor, and evangelist at Sam Yuk Middle School. This project is being sponsored by the Collegiate Christian League, which will pay his transportation. The mission will provide his living expenses. Mrs. Joanne Jones, senior English major, will accompany her husband and teach English at the mission school.

► Guest speaker for the April 26 groundbreaking ceremonies for the new Simi Valley Hospital was James Ludlam, of the California Hospital Association. The new hospital becomes the fifth institution operated by the Southern California Conference, others being Glendale Sanitarium and Hospital, Azusa Valley Sanitarium, Ventura Estates, and White Memorial Medical Center.

► Special services were held April 24 and 25 dedicating the Covelo, California, church. Among those participating were Joseph Phillips, pastor; W. J. Blacker, treasurer of the Pacific Union Conference; Carl Becker, president, E. A. Schmidt, secretary-treasurer, and W. B. Bristow, public relations director, all of the Northern California Conference.

► The Lodi Fairmont church was dedicated May 23. Speakers were: H. M. S.

Richards, Jr.; M. V. Campbell, vice-president of the General Conference; R. R. Bietz, Pacific Union Conference president; and Carl Becker, president of the Northern California Conference.

► The La Sierra College radio station, KSDA-FM, began its sixth year of broadcasting May 11. This year, 30 students helped to maintain and operate the station under the direction of Don Dick, general manager, and Calvin Mohr, station manager.

► C. T. Halburg was honored on Sabbath, April 18, for 50 years of continuous service as treasurer of the Norwalk, California, church.

► A summer camp for the deaf is being planned for July 26 to 31 at Redwood Creek Camp in the Northern California area.

► Evelyn Dildine will assume the duties of receptionist and secretary to the president in the Arizona Conference office in June. She replaces Mrs. Cotham, who is moving to California with her family.



Southwestern Union

Reported by
H. W. Kliner

► The Home Health Education Service of the Southwestern Union reports literature sales in excess of \$77,000 during April, a record for any one month.

► A union Pathfinder camporee was held at the Lone Star Camp in the Texas Conference, April 17-19. E. F. Sherrill, union MV secretary, reports 335 in attendance, and 73 baptisms among the young people thus far.

► The Elgin, Texas, Sabbath school Investment secretary reports a per capita

of \$17.10 during 1963, which is double that of 1962.

► The Wichita Falls, Texas, church has liquidated its indebtedness within four months. During this time they also raised more than \$4,000 for Ingathering, which is more than they have raised in the past. The pastor, H. B. Petry, and Henry Fowler are holding evangelistic meetings. Two have already been baptized, eight others are awaiting baptism, and 20 are studying the message.

► The little village of Santa Anna, Texas, is astir with activity. Under the direction of Dr. C. M. Henner, the Santa Anna Hospital is bursting at the seams, and plans are being laid for rebuilding the plant. Within a year they hope to have a new 30-bed hospital, a 30-bed nursing home, and a clinic building for three doctors and a dentist on a former city park on the main highway through the village. The old buildings will be torn down to make room for a new church and school. The church membership, which was 36 one year ago, now stands at 92.

► The Oklahoma Conference reports eight new church buildings erected during the past two years, in addition to a new tractor and van, and extensive new evangelistic equipment. Evangelism is the keynote of the conference, and with the Lord's blessing they hope to pass the 4,000 mark in membership this year.

In Remembrance

BARNETT.—Paul Barnett, born June 21, 1891, near Chehalis, Wash.; died Jan. 15, 1964, in Portland, Oreg. His wife survives.

BLISS.—Luella Nancy Bliss, born Dec. 28, 1878, at Owatoma, Minn.; died March 21, 1964, at Glendale, Calif. In 1901 she was graduated as a nurse from the Battle Creek Sanitarium. Her husband, Dr. Luther Bliss, survives.

DUNBAR.—Frederick William Dunbar, born Nov. 11, 1864, at Dunbar, Nebr.; died Dec. 18, 1963, at San Pedro, Calif. Three daughters and two sons survive. [Obituary received April 12, 1964.—Eps.]

ERNSTON.—Louise May Ernston, born May 8, 1876, in Nebraska; died Feb. 1, 1964.

FRICK.—Eva Shimp Frick, born May 8, 1879, in Galgo, Russia; died at La Crosse, Kans., March 28, 1964. Two daughters and seven sons survive, one of whom is Elder J. E. Frick, of Longmont, Colo.

GUEST.—Florence Hoxie Guest, born April 5, 1891, at Orwell, N.Y.; died March 8, 1964, in Los Angeles, Calif. At one time she was Sabbath school secretary for the Eastern New York Conference and a Bible worker there. She taught church school in Vienna, N.Y. Her husband, Harold Guest, survives.

HAHN.—Anna C. Hahn, born Dec. 24, 1884, in St. Joseph, Mo.; died in Boulder, Colo., Feb. 14, 1964. She attended Union College and prepared herself as a church school teacher. She taught church school in St. Joseph for four years, thus pioneering the church school work in the Missouri Conference. In 1908 she married Dr. O. H. Hahn and served with him at the Nebraska Sanitarium and Hospital. Survivors are two daughters, Elinore Hahn, pharmacist at Boulder Memorial Hospital, and Mrs. Irvin Friesen, of Tempe, Ariz.; two grandchildren; and a sister, Adelia Green, of Boulder, Colo.

HANSON.—Laura C. Hanson, born June 17, 1886, at Wiota, Wis.; died March 29, 1964, at Modesto, Calif.

HIATT.—Bonita Rentfro Hiatt, born May 3, 1891, at Sigourney, Iowa; died March 26, 1964, at College Place, Wash. She worked at the White Memorial Hospital and the Loma Linda Sanitarium and Hospital. Survivors are a son, Ross, of Campbell, Calif.; three daughters, Mrs. Lyle Miller, of Junction City, Oreg.; Mrs. Joelle Hejd, of College Place, Wash.; Mrs. Jean Richert, of Spokane, Wash.; eight grand-

Madison Graduates 37th Nursing Class

Twenty-three senior nursing students of the Madison College and Hospital School of Nursing received diplomas at the thirty-seventh annual commencement exercises March 28. Speaker for the occasion was E. M. Chalmers, minister-psychologist. The Friday evening consecration service and the Sabbath morning baccalaureate featured E. L. Marley, president of the Kentucky-Tennessee Conference, and F. W. Foster, educational secretary. More than 600 professional nurses have been graduated from the Madison College and Hospital School of Nursing since 1927.

DORIS E. NOBLE, Director
Public Relations



children, among whom is Pastor L. C. Miller, a missionary in Istanbul, Turkey; three great-grandchildren; a sister, Bessie Hankins, of Glendale, Calif.; and a brother, Elder H. A. Rentfro, of San Anselmo, Calif.

HODGKINS.—Emma W. Keyes Hodgkins, born Nov. 17, 1883, in New York State; died in Miami, Fla., Jan. 7, 1964. Her husband, R. B. Hodgkins, survives. [Obituary received April 10, 1964.—Eos.]

JACOBS.—Ruth Adelaide Glasgow Jacobs, born July 10, 1883, near Holdridge, Nebr.; died at Sanitarium, Calif., April 11, 1964. She was Sabbath school secretary of the Arkansas Conference for a time and also a Bible instructor. Besides her husband, Elder Joseph T. Jacobs, she is survived by grandchildren and two sisters.

JENICKE.—Tina R. Jenicke, born May 18, 1885, near Hillsboro, Kans.; died April 22, 1964, at Bangkok, Thailand. In 1961 she accompanied her daughter, Jeane Perkins, to the Bangkok Sanitarium and Hospital.

KRAFT.—Raymond Carlton Kraft, born July 4, 1900, at Camden, N.J.; died April 1, 1964, at Mount Vernon, Ohio. He studied at Shenandoah Valley Academy, Mount Vernon Academy, and Washington Missionary College, obtaining his B.A. degree in 1922. He was associated with the Religious Liberty Department of the General Conference. Two years later he became a teacher in Panama. He taught church school at Falls Creek, and at Columbus, Ohio. In 1944 he joined the faculty of Mount Vernon Academy, where he remained until his retirement in 1961. His wife, Josephine E. Kraft, survives; also two daughters, Esther Ann, of Columbia Union College, and Helen J. Frazier, of Los Angeles, Calif.; three sons, Dr. Raymond C. Kraft, Jr., of Loma Linda, Calif., George E. Kraft, of Washington, D.C., and Curtis A. Kraft, of Columbus, Ohio; seven grandchildren; and a brother, Curtis Luther Kraft, of Camden, N.J.

KULOW.—Goldie Olive Kulow, born Jan. 14, 1908, near Chula, Mo.; died March 30, 1964, in Sacramento, Calif. Her husband, Curtis Kulow, survives.

LITT.—Eunice Jane Russell Litt, born Sept. 7, 1898, at Wells, Minn.; died March 28, 1964, at Cliford, Ontario, Canada. Her husband, Harold Litt, survives.

LOWDER.—Franklyn E. Lowder, born March 25, 1888, at Harrodsburg, Ind.; died at Paradise, Calif., April 6, 1964.

MARTIN.—Carl B. Martin, born Dec. 12, 1895, in Wilkes County, N.C.; died at Covina, Calif., April 4, 1964. His wife, Edith, survives.

MEEKER.—Byron Albert Meeker, died Dec. 27, 1963, at Elizabeth City, N.C. He was a minister in the Oregon Conference before he became a missionary to China, where he served 20 years. He then served eight years in Jamaica. He was then called to the Bahamas, and later was pastor at Clear Water, Fla., for five years. His wife, Kathryn, survives. [Obituary received April 27, 1964.—Eos.]

MILLER.—Judy Victoria, born Sept. 27, 1945, at Artesia, Calif.; died March 16, 1964, in Chattanooga, Tenn. She is survived by her parents, Mr. and Mrs. O. B. Miller, of Dunlap, Tenn.

MOON.—Clarence Earl Moon, born Nov. 13, 1883, at La Honda, Calif.; died March 11, 1964, at Sanitarium, Calif. He took nurse's training at the St. Helena Sanitarium and Hospital, and later took a course in physiotherapy. This medical training was of value as he and his wife carried on mission work in Puerto Rico and Mexico. He organized our first church in Puerto Rico. They spent 32 years in mission service. Survivors are his wife, Jessie Mae Foote Moon; a son, Clarence, Jr., of San Diego; a daughter, Melva Davis, of Sanitarium; five grandchildren; two brothers; and a sister.

MORRILL.—Arthur Delbert Morrill, born Aug. 19, 1871, at Medalia, Minn.; died at Modesto, Calif., April 21, 1964. His wife, Bertha, survives.

MULANAX.—James H. Mulanax, born June 18, 1882, at Springfield, Mo.; died April 3, 1964, at Turlock, Calif. His wife, Hassie, survives.

NOBLE.—Henry Augustus Noble, born March 16, 1878; died March 23, 1964, at Avon Park, Fla. He served as a nurse. His wife, Flora Aikman Noble, survives; as do a son, Gad, of Avon Park; a daughter, Mina Lee Vines, of Asheville, N.C.; and two sisters.

PARAG.—Rose Parag, born May 17, 1898, in Hungary; died in Miami, Fla., Dec. 29, 1963. Her husband survives. [Obituary received April 10, 1964.—Eos.]

PRATT.—Homer C. Pratt, born Oct. 1, 1881; died April 16, 1964, at Sanitarium, Calif. His wife, Lucile, survives.

PRESTON.—Lynn T. Preston, born in 1886, in Kansas; died March 22, 1964, at Sanitarium, Calif. He is survived by his wife, Florence.

QUAAS.—Abbie McKay Quaas, born Aug. 2, 1887, at Sacramento, Calif.; died at Napa, Calif., April 8, 1964. Her husband, William M. Quaas, survives.

RASMUSSEN.—Albert W. Rasmussen, born July 9, 1871, at Alpine, Minn.; died Jan. 10, 1964, in Atlanta, Ga. His wife survives. [Obituary received April 27, 1964.—Eos.]

REED.—Lizzie Arminda Reed, born Dec. 5, 1884,

at Grimes, Iowa; died at Fresno, Calif., April 21, 1964. Among the survivors is a son, Elder Bennie Matthews.

RUSSELL.—Yvonna Florine Patterson Russell, born in Winfield, Kans.; died Feb. 22, 1964, at Winfield, Kans. Her husband, Raymond, survives.

SCHMIEGE.—Ruth Marion Schmiede, born March 7, 1892, in New Orleans, La.; died Dec. 17, 1963. [Obituary received April 15, 1964.—Eos.]

SEIBERT.—Lena Wright Seibert, born April 13, 1906, at Terrill, Tex.; died April 12, 1964, at Modesto, Calif.

SEIRICH.—Edna Pearl Sheirich, born Dec. 31, 1888, in Baltimore, Md.; died in Memphis, Tenn., Feb. 25, 1964. She was employed at the Review and Herald for a time and took nurse's training at the Washington Sanitarium and Hospital. Her husband, Ira R. Sheirich, survives; also a daughter, Mrs. H. D. Cox; three grandchildren; and three great-grandchildren.

SIEMER.—Rose Yvonne Sieger, born Aug. 30, 1897, in Gonaives, Haiti, of French parentage; died April 4, 1964, at Primera, Tex. Her husband, Edward Sieger, survives.

SJOREN.—Ellen Sjoren, born Jan. 3, 1885, at Stoby, Sweden; died March 30, 1964, at Coalmont,

Tenn. Among her survivors is a son, Elder Gunnar Sjoren, of New York City.

SLAVINS.—Lida M. Slavins, born in 1871, at Fort Scott, Kans.; died Feb. 13, 1964, in Kansas City, Mo.

SMITH.—Edgar John Smith, born April 15, 1884, at Jacksonville, Ill.; died Nov. 18, 1963, in Miami, Fla. [Obituary received April 10, 1964.—Eos.]

SULZLE.—Amanda M. Zimmerman Sulzle, born July 17, 1903, at Falls City, Nebr.; died at Auburn, Calif., March 24, 1964. She is survived by her husband, S. J. Sulzle.

TEWKSBUARY.—Myrna Tewksbury, born Dec. 22, 1903, at Lincoln, Nebr.; died Feb. 28, 1964, in Kansas City, Mo. Among her survivors is a brother, Elder Alva Ragsdale, of La Sierra, Calif.

WALLS.—Estelle G. Walls, born Dec. 3, 1892; died April 2, 1964, in Miami, Fla. Her husband, C. Robert Walls, survives.

WEAVER.—Michael Weaver, born Sept. 29, 1885, in Hungary; died March 30, 1964, at Loma Linda, Calif. His wife, Julianne, survives.

WHEELER.—Josephine Wheeler, born Oct. 17, 1883, at Long Prairie, Minn.; died Feb. 16, 1964, at Meadow Glade, Wash. Her husband, Erwin, survives.

WOOD.—William James Wood, born July 28, 1886, at Elkhart, Ind.; died Feb. 10, 1964, in Miami, Fla. His wife, Minnie, survives.

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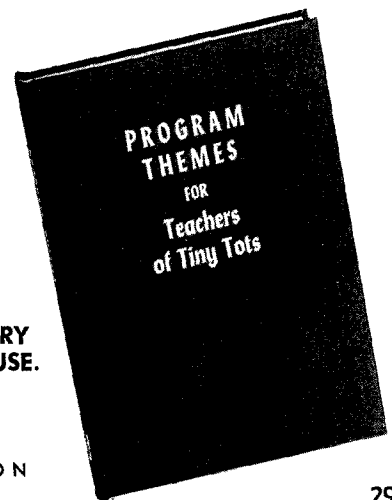
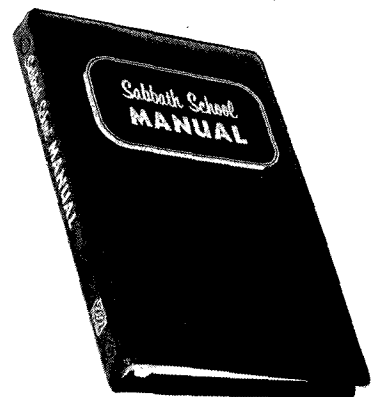
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NOTICES

Literature Requests

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

WANTED: Spirit of Prophecy and doctrinal books for local pastors. Send to Mrs. N. L. Doss, Box 51, Blantyre, Nyasaland, Africa. Mark packages "Book rate" and send in small parcels.

Send a continuous supply of *Signs, Life and Health, These Times, Message, Listen*, and children's books and papers only for tract racks, to Mrs. F. C. McCune, 1327 W. Malone, San Antonio, Tex., and to Selina Myers, 729 Kumler Ave., Dayton, Ohio, 45407.

Zacarias Notarte, Barayong, Bansalan, Davao, P.I., wishes Bible riddles, children's magazines, Bible concordance, and other material for Vacation Bible Schools.

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

WANTED: A continuous supply of literature to the following: Bartolome P. Pilotin, Labu, Gen. Santos, Cotabato, P.I.; Paulina Pilotin, Lagao, Gen. Santos, Cotabato, P.I.; A. Z. Roda, P.O. Box 3, Cebu, P.I.; Aurelio Cachuela, Lambo, Gen. Santos, Cotabato, P.I.; Remegio Catolico, c/o Southern Mindanao Mission, P.O. Box 293, Davao City, P.I.; Arsenio Dollosa, Bo Progreso, Binalbagan, Negros Occ., P.I.; Pablo Cordero, Caridad, Baybay, Leyte, P.I.; Louisa Edwards, La Chance Trace, O'meara Rd., Arima, Trinidad, B.W.I.; Nene Candelario, Hipona, Pontevedra, Capiz, P.I.

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Literature Band, c/o D. K. Brown, Mountain View College, Malaybalay, Bukidnon, P.I.; Vincenta M. Fondevilla, Corcuera, Romblon, P.I.; Josephine Sheriffe, Morant Bay P.O., Jamaica, W.I.; Corazon D. Lopez, Escalante, Negros Occ., P.I. Rita Manza, Romblon, P.I.

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Church Calendar

Home-Foreign Evangelism	June 6
Church Missionary Offering	June 6
Christian Record Offering	June 13
Thirteenth Sabbath Offering	June 27
(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
<i>Review and Herald</i> Campaign	Sept. 12-Oct. 10
MV Pathfinder Day	September 19
Thirteenth Sabbath Offering	September 26
(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
Temperance Day	October 24

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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*.

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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.

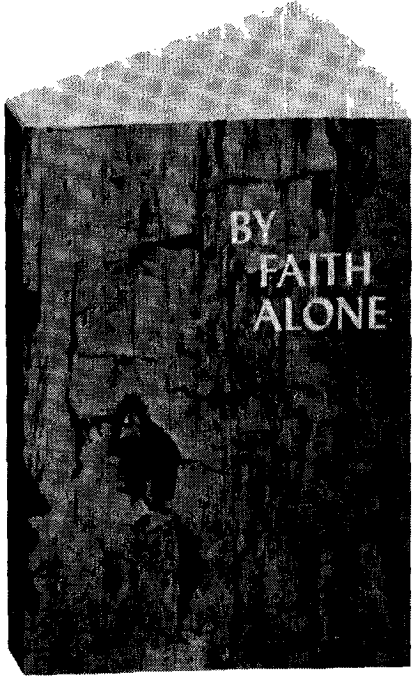
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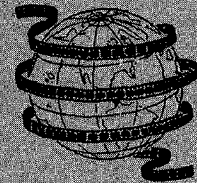
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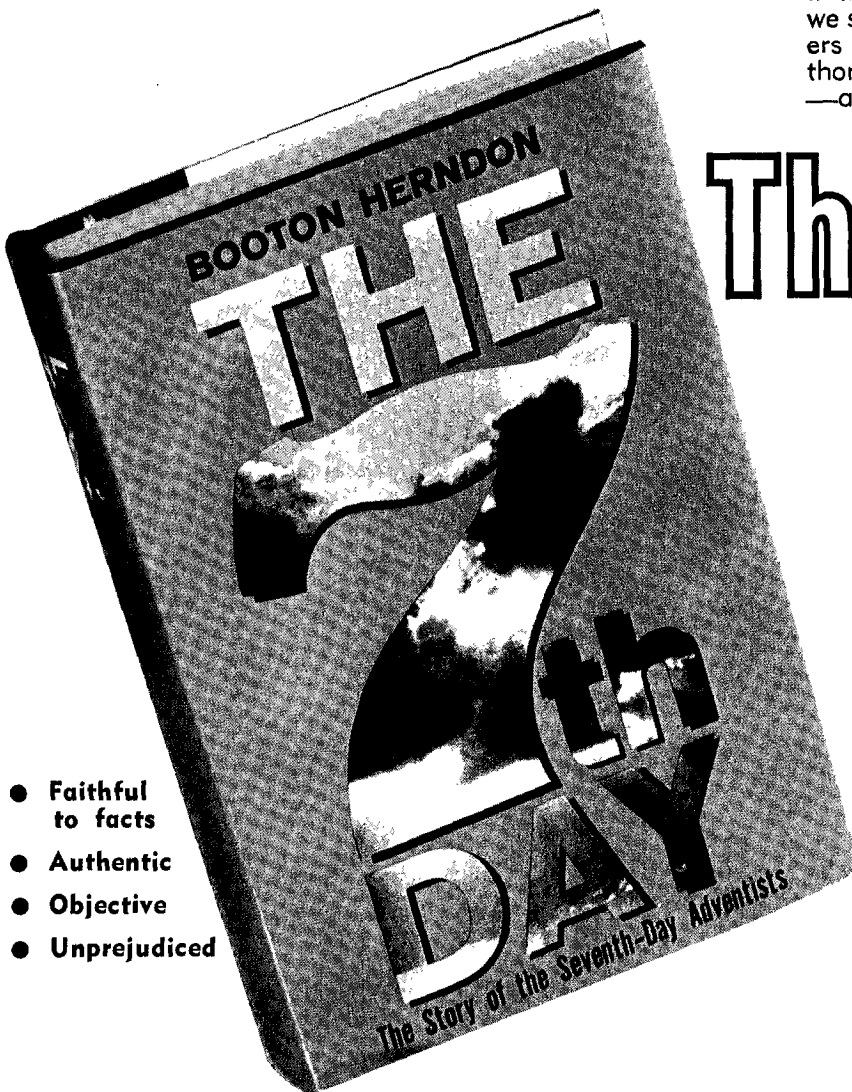
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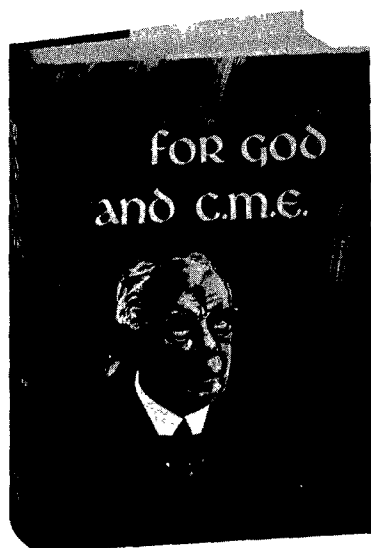
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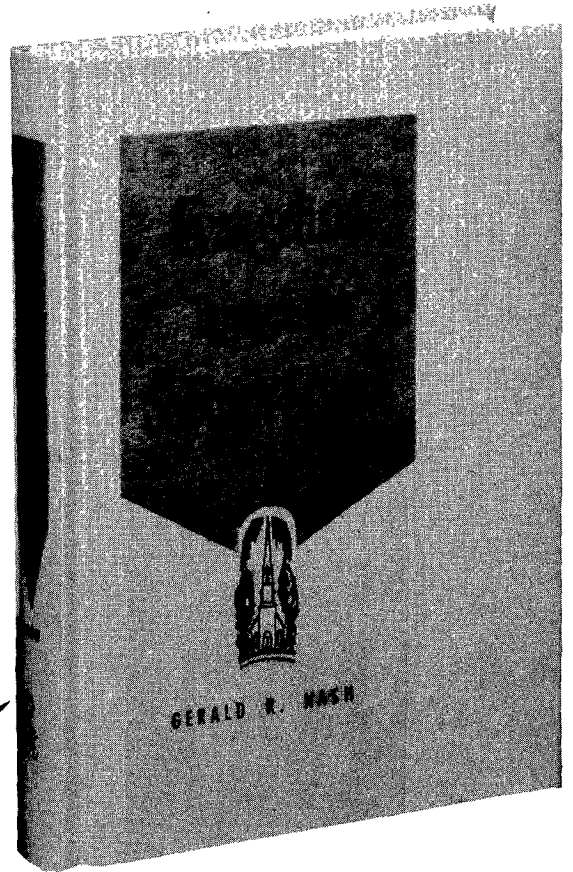
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News of Note

By Radio in Australasia

Word has come from W. R. L. Scragg, Radio-TV secretary of the Australasian Division, that during April of this year six new stations were added to the radio and television network in that division, and two new programs were begun—a total of eight new releases during one month alone. This is the largest single advance made in radio-television work in Australasia in many years.

Included in the new programs is that of the Voice of Prophecy broadcast in Samoa. Additional word has been received from the Cook Islands in the Central Pacific that a new 15-minute weekly program is being presented by the local Seventh-day Adventist church from Radio Rarotonga.

This new advance of program coverage brings the total number of programs in Australasia to more than 80.

J. O. IVERSEN

Korea Aims High for 1964

In a letter dated March 3, Ralph Watts, Jr., outlines the Sabbath school objectives of the Korean Union Mission during 1964:

"Perhaps you will be interested in a number of the objectives that have been set for 1964. Our goal for Sabbath school membership is 100,000. This means an increase of 15 per cent over last year's membership.

"We have set an objective of 115,000 enrollments for our Korea Vacation Bible School program. This will be a healthy increase over last year's attainment. Our plan is to conduct a union Vacation Bible School instructors' workshop the middle of May, which will be followed by similar workshops in every mission and in many districts.

"The second phase deals with our follow-up program. We are setting an objective of 25,000 juniors and 62,000 primary and kindergarten children—a total of 87,000 for our follow-up phase. We are planning to begin 1,000 new branch Sabbath schools during the year."

G. R. NASH

All-time Big Week Record

Each year new records are being made in the distribution of our message-filled literature. A report just in from Eric Ristau, publishing department secretary of the Southern Union Conference, states that during Big Week they delivered \$116,736.24 worth of our subscription books. This sets an all-time record for Big Week. In four months, including April, they have delivered \$645,000 worth, and are expecting to reach the million-dollar mark by the end of June. Their delivery goal for 1964 is two million dollars, and, the Lord willing, they are determined to reach this outstanding objective.

Surely the Lord is blessing the conse-

cration and effort of these faithful literature evangelists, and doubtless through the influence of the literature thus delivered many souls will be won to the Lord Jesus Christ. Remember these faithful workers in your prayers.

GEORGE A. HUSE

Christian Record Offering

June 13, 1964, is the date set by the General Conference Committee for a special offering to supply literature to the many thousands of blind people served by the Christian Record Braille Foundation. The Christian Record is the denominational organization that publishes material in Braille, produces records and tapes, and provides other services for the blind. Its publications also go to many blind people outside of North America.

The Foundation's only source of income is the offering received in all our churches every other year. At present the funds are completely exhausted. While a goal of \$100,000 has been set, if every member would contribute a dollar or more, we would far exceed the goal. It is hoped that we can soon begin publication of the REVIEW AND HERALD in Braille for our own blind members and others who may desire it. If we are to reach the thousands of blind people in our midst we must supply the means to publish literature for them.

Let us respond liberally on June 13. Because of the camp meeting schedule, some local conferences may wish to receive the offering on another date, but let every church participate in this important offering so that the gospel light may illuminate the lives of these dear people who have lost their physical sight.

J. C. KOZEL

Who Will Join This Successful Group?

The literature evangelists of North America achieved a most commendable record in 1963. Their deliveries for the year amounted to \$7,684,841.16. In addition, they passed out 864,230 pieces of free literature, enrolled 174,063 in Bible correspondence schools, brought 4,832 non-members to church services, contacted 5,319 former church members, offered prayer in 202,941 homes, gave 15,728 Bible studies, and could trace 947 newly baptized persons whose first contact with God's truth was through the literature evangelist.

All this was accomplished in one year by approximately 1,200 literature evangelists throughout North America. Think of what could be accomplished if we had 2,400 people devoting full time to the distribution of our literature.

THEODORE CARCICH

Branch Sabbath Schools in Nyasaland

In a recent letter from Nyasaland, in Africa, B. B. Nkosi, president of North Nyasa Field, writes:

"Thank you very much, Elder Nash, for your encouraging letter. It was really wonderful to be together here in Nyasaland once again after more than 27 years since we separated at Malamulo Mission. God is wonderful to His children, and if faithful we shall meet again, if not on this earth, in the earth made new.

"I can assure you that we are 100 per cent with you on this new plan of having branch Sabbath schools. Already we have started 261 branch Sabbath schools in this field, since your visit in February, and we are still starting new ones all the time. We feel that this is the best possible plan of winning souls for Christ. Our members are thankful for this easy plan that they can use so effectively."

Indonesia Youth Congress

The first Indonesia Youth Congress has just been held on the campus of Indonesia Union College near Bandung, West Indonesia. Joining the 300 college students were 250 delegates from such distant places as East Java, North and South Sumatra, and Borneo. The attendance at services on Sabbath, April 4, was nearly 900.

Under the direction of B. Malingkas, MV secretary of the newly formed West Indonesia Union, the congress featured various government officials including the personal representative of the Honorable Colonel Mashudi, Governor of West Java.

Clark Smith, of the General Conference MV Department, who attended the congress, reports remarkable success in MV TARGET 30,000 projects.

LOWELL LITTEN

Health Series in Booklet Form

Many Seventh-day Adventists know little of the history of the origin and background of our health program. To such the editor's series of articles tracing the century of our sanitarium work, which were published earlier this year, were of great interest and value. Right now there is running in the REVIEW (see page 6) a series of three articles by the editor that constitute the address he gave at the dedication of the Kettering Hospital. The address sought to help non-Adventists better to understand our health work. A section of this address deals with the vital point of the relation of drug therapy to the Adventist concepts of healing.

Requests have come to our office for reprints of these two series as a pamphlet. After conferring with the publishing house we wish to inform the field that this will be done provided there are a sufficient number of requests. We will be happy to hear from you, promptly. Address: General Conference Medical Department, Washington, D.C. 20012.

T. R. FLAIZ, M.D.