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CLYDE PROVONSHA, ARTIST

A meditation on the three great funerals of history.

"Death, Be Not Proud"

By Ruth Jaeger Buntain

EARTH'S first funeral was held 6,000 years ago in an antediluvian land not far from "a garden eastward in Eden." It was a funeral for earth's second-born son, who had been murdered by his brother.

There had been no mortician to ease death's sorrowful tasks for the bereaved parents. With their own hands Adam and Eve lifted the limp body of Abel and lowered it into the hole they had dug. With their own hands they scooped the freshly turned earth and covered the body. And as they returned "dust to dust and ashes to ashes," they did so with the torturing realization that their own spiritual defection had brought death to this planet.

There was no organist to play, no soloist to sing, no minister to intone words of comfort. Yet there was one gleam of comfort. Illuminating the shadows of that first interment was a promise of hope, the first ever given to the children of earth. This was the promise pronounced by God at the time of their apostasy. To the serpent, whose disguised invitation to death they had accepted, God had said: "I will put enmity between thee and the woman, and

between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

This was God's promise that someday death's power would be broken. This was the promise Adam and Eve and all succeeding generations cherished. This was the covenant promise that foreshadowed another funeral 4,000 years later—the most tragic and meaningful funeral ever to be held on earth.

This too was an unusual funeral. It was held outside the gates of Jerusalem at a place called the Hill of Skulls, no doubt so named because it was the usual place of execution.

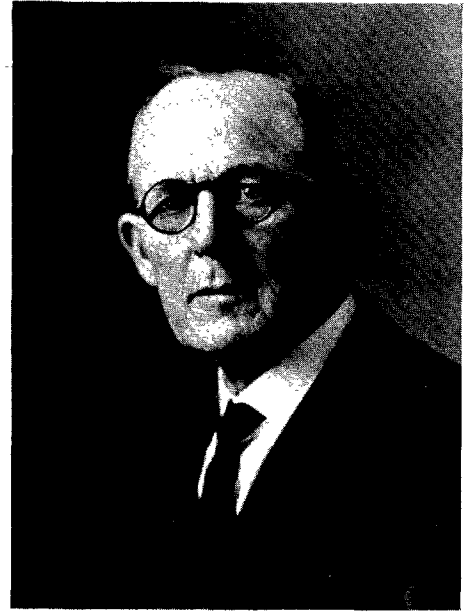
Multitudes attended the funeral, but they were not there because of the popularity of the One who was executed that day. They were there because they hated Him, and they had come early to watch Him die. They had come to vent their rage upon Him. They had come to stare and mock and curse.

Unlike the situation at most funerals, not all those who attended could be seen. The most

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Loma Linda - A Story of Faith Rewarded

By the Editor of the *Review*



[An address delivered May 26 as part of the sixtieth anniversary celebration of the founding of Loma Linda.]

THE idea of an annual Founder's Day is an excellent one. It protects us against the ever-present danger that we may forget that there were certain ideals and objectives that brought Loma Linda into existence. We may even be tempted to feel that we have progressed beyond the goals and objectives of the founders. Such an attitude reminds me of the story of the novice seaman who was ordered by the captain to keep his eye on the North Star and to steer steadily by it. Hours later the captain returned to the deck, looked at the heavens, and reminded the seaman about keeping his eye on the North Star. "Aye, aye, sir," he responded, "but we passed that a long time ago."

There are few living today who knew Loma Linda sixty years ago. I have a vivid memory of it, for I lived here from 1905 to 1910. In a sparsely settled valley stood this small rise of land called Loma Linda, Spanish for Hill Beautiful. Dominating the hill was a four-story frame hotel building, whose very emptiness was proof of a major business failure. The venerable structure, minus fourth floor and cupola, still stands. This hotel building was the center of our hopes and dreams for Loma Linda.

Where the present sanitarium stands there was an amusement hall, with a dance floor and a bowling alley. Close beside were four cottages, which are still there. Where the medical school buildings are located was the vegetable garden. A little farther around the base of the hill lived a family from the Emerald Isle who at times proclaimed their love of Irish whisky with voices loud and clear.

Besides these, little else distinguished the hill unless it was the abundance of pepper trees filled with canaries—whose caroling was a heavenly neutralizer of whisky tenors.

This is what we bought in 1905 for \$40,000, probably the equivalent of \$400,000 today. More exactly, we paid down \$1,000 and gave our note for the rest. From a business standpoint the future looked unpromising, even bleak. Earlier, a group of promoters with large resources were unable to make the place prosper as a resort. Now we hoped to keep afloat as a medical institution with the nearest large city sixty miles away and with most people annoyingly healthy in sunny California—or at least they seemed to be. We hastened to convert the hotel into a sanitarium—immediately adding a wing for hydrotherapy—and waited for patients to arrive.

No Money in the Till

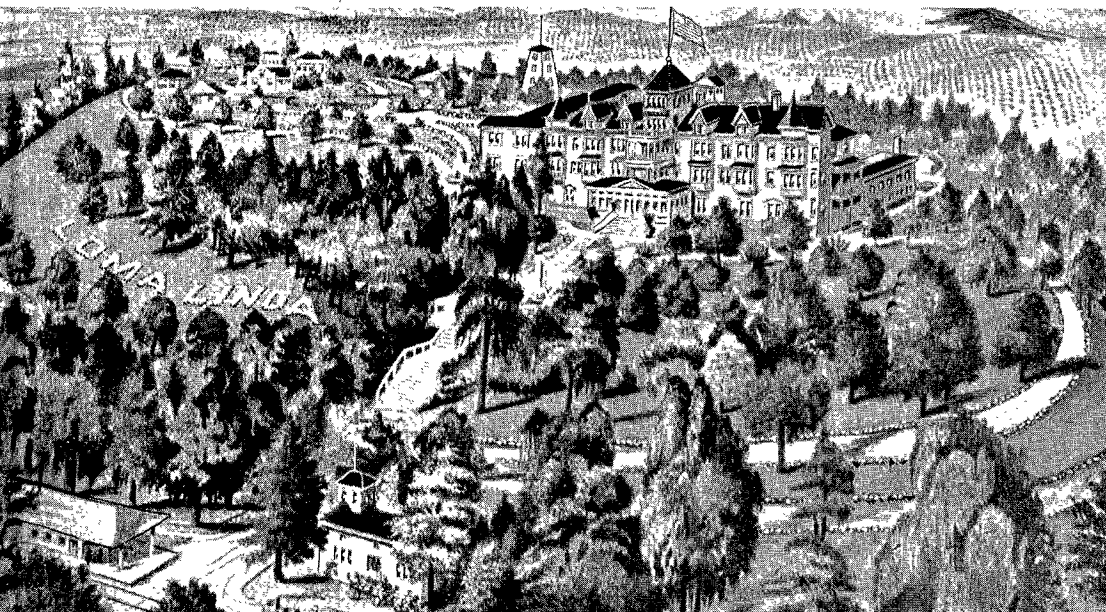
A high point of the day was when a train stopped at Loma Linda—for transcontinental trains stopped in those days. Were we about to add another patient, or was the arriving guest what we described as a "dead head"? Too often it was the latter. Perhaps he was a conference official who wished to look at the place. His normal curiosity was exceeded only by his normal health. We used the term "dead head," not to express disrespect, but only economic distress. You may smile, but have you ever gone without your week's pay because there was no money in the till? My father, along with the other Loma Linda workers, knew what that was like. Fortunately, we all ate at a common table, at first, and the vegetable

garden supplied us an abundance of good food.

Of the workers it can be said that their high faith offset their deep poverty. That was strikingly true of Elder J. A. Burden, who was in those days called the business manager. He was the man who personally borrowed and paid down \$1,000 to bind the deal to purchase this hill. All agreed that he had great faith. But what do we mean? Perhaps you reply vaguely: Faith in God. But where did God, in the Holy Scriptures, challenge any of us to show faith in Him by founding a sanitarium at Loma Linda? Yes, he had faith in God, because he believed that God spoke to him through Ellen G. White. The matter is as simple as that, and as potent.

Let me interject, here, a personal word. Elder Burden and my father were close friends. Father had helped erect the Sydney Sanitarium in Australia. When Elder Burden came back from Sydney to California he immediately invited father to come to Loma Linda. It was not uncommon for Elder Burden to visit our home. I can still hear his voice and I still remember the refrain of his words whenever the discussion turned to the subject of Loma Linda. It ran like this: "The way is hard, the obstacles great, but Sister White says that we should go forward, and so we shall." The way must have been unduly hard one day. Elder Burden came that evening to talk with father. Hours later I roused from sleep as the front door closed—Elder Burden was leaving, and already the first light of morning was breaking.

He was the moving spirit for the first and most difficult decade of Loma



Loma Linda—"Hill Beautiful"—from the northwest at the time of its purchase by the denomination. Left: J. A. Burden, first business manager of Loma Linda Sanitarium, and the one chiefly responsible for building up the institution during the first difficult decade of its history.

Linda. His great faith gave him a fierce determination to do the will of God as revealed through Mrs. White. Nor was this a new and fanciful belief for an Adventist to hold. At significant moments through the years Mrs. White had declared that God had given to her visions regarding this or that advance move that should be made. The church received her words as inspired, acted upon them, and behold the movement expanded. This was strikingly exhibited in the 1860's when she declared that God had revealed to her that we should found a medical institution. We responded and by responding brought forth, first the Battle Creek Sanitarium, and finally, a world-encircling chain of medical institutions.

We were at one stage of this expanding program when, in 1905, under added appeals by Mrs. White, we opened sanitariums at Paradise Valley, Glendale, and Loma Linda. In that year our total membership was pitifully small, and strange as it may seem, only 1,400 members lived in all southern California—there are 44,000 now. Yet we were launching three sanitariums at virtually the same time, with Loma Linda easily the most difficult to set on its way. And, as we shall see, the difficulties here were almost immediately to be compounded beyond measure. It is in the setting of these facts that we can better appreciate the quality of faith that marked Elder Burden and all who rallied with him to buy and to expand Loma Linda.

Let me repeat, it was hardly unique for them to say that they believed Mrs. White was inspired. Every genuine Adventist so believed. But it is one

thing to believe with the head, it is another thing to believe also with the heart, out of which are the issues of life. At times, doubts trouble us all. And doubts can paralyze the heart while terrifying the mind with fearsome phantoms. The launching of Loma Linda is a glorious exhibit of the victory of belief over doubt, of faith over fear. And in the midst of the picture of belief and faith stood Mrs. White. Yes, literally, for she often stood on this hill. And how we thrilled at her coming!

I am not laboring a point or distorting the historical record. On the contrary, I would leave out the heart of the history, its thrilling and awesome quality, if I failed to stress the fact that the mortar that has held together the bricks of the edifice called Loma Linda was the strong faith that its founders had in Mrs. White's inspiration.

Not Simply a Sanitarium—a School

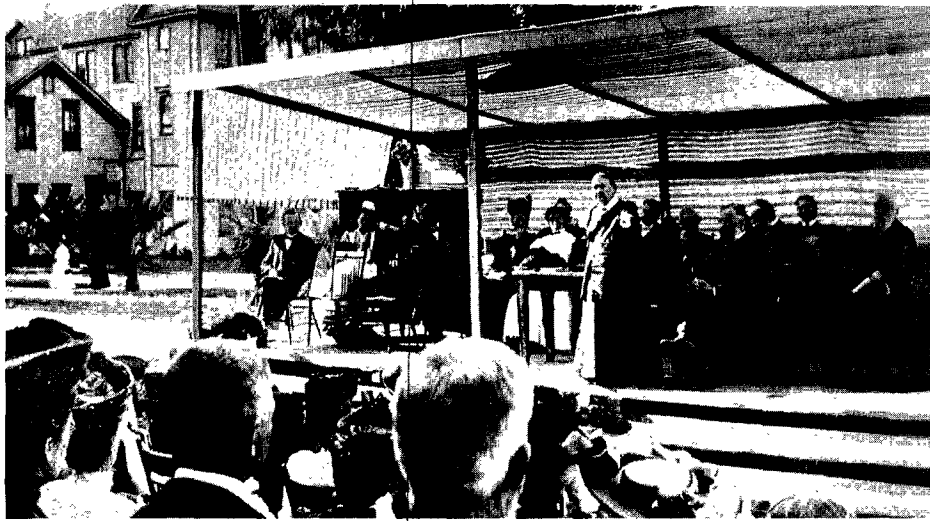
But the task of founding a sanitarium was only the beginning. The brethren had hardly caught their breath from running hither and yon to find enough cash to meet the rapidly recurring mortgage payments when Mrs. White began to declare that Loma Linda should also become an educational center.

Our lack of cash to found a medical school was exceeded by an even greater lack of technically trained men to teach in it. And our lack of both was accentuated by our inability to envision just what Mrs. White wished the church to do in making Loma Linda a medical educational center. It is one thing to travel a forbidding mountain range after millions of dol-

lars have been spent to pave a highway. It is another thing to travel by foot over dimly marked trails toward the mountaintop. And it was by foot that the brethren began the ascent toward the summit of an acceptable medical and educational institution. Literally, the brethren were not always on foot—sometimes they were on their knees. Certainly they did not travel in limousines. I do not inveigh against glittering cars, though I think them silly symbols of status, but I would ever honor men with worn-out shoes who have pioneeringly climbed to high levels of service for God and mankind.

By 1909 the brethren decided to offer training beyond a nurse's course. But they were not quite sure just what this course should be. Certain of them apparently believed that it should graduate youth who would be a strange blend of minister, nurse, and naturopath. I intend no offense, but how else can I give you the confused picture. In the rustic amusement building the medical school was opened. The church was starting on a path that was to lead through dark valleys, over torrential streams, and alongside frightening precipices.

A few months later (January, 1910) the brethren met at Mountain View, California, to decide just what should be the goal of this medical school—an imperative question you will agree. And how did they seek to settle the matter? The answer is easily found, for the meeting was well reported. They wrote to Mrs. White. They asked her whether they should give a medical training that would prepare the graduates to practice regular medicine as certified M.D.'s. Her



On Sunday, April 15, 1906, "the beautiful building and grounds of the Loma Linda Sanitarium were . . . dedicated to the service of God. . . . I was present at the meeting . . . and spoke . . . for nearly half an hour."—ELLEN G. WHITE, in *Review and Herald*, June 21, 1906.

answer was prompt and explicit, and was prefaced with the significant words: "The light given me is . . ." And what was this light? The graduates were to be trained to sit for the examinations necessary to qualify as M.D.'s.

I consider this as one of Mrs. White's greatest pronouncements, for it was to have incalculable effects on the whole medical segment of the Advent Movement over the world. What if her answer had been different? But why should it have been? Her reply was wholly consistent with the position she took when our first sanitarium at Battle Creek was founded long years before. She and her husband, James White, took the initiative to underwrite for several youth the best medical education then available, so that our first medical center might be well manned. She never extolled ignorance!

I wonder if our young people today really know what happened that set Loma Linda on the high road to proper medical education. Or who it was that set the course. The brethren assembled in January, 1910, knew clearly. Presiding at the meeting was Elder I. H. Evans, a great leader, and a powerful preacher. When Mrs. White's answer was read, he promptly summed up the mind of the meeting by declaring: "The Lord has spoken, and we will obey." That declaration meant that the church would underwrite a bona fide medical school.

Life of School Threatened

We were on our way—or so we thought. But we were soon to discover, as did John Bunyan's Pilgrim, on his journey to the celestial city, that safely escaping from the Slough of Despond did not mean that the

rest of the journey would be easy traveling. Poor Pilgrim was later to find lions in the way, and other dread creatures. We learned almost immediately that a decree had gone forth from medical authorities that many medical schools were to be closed. In the early twentieth century the field of medical education was in a deplorable state. Some so-called medical schools were a farce. They had few teachers, and even less equipment. Medical authorities finally launched an investigation. The result was that many schools were closed forthright, and some, in the twilight zone, were given a brief probation in which to qualify. It seemed evident that we could hardly hope to qualify, and that was stating the matter charitably.

And when did the medical authorities make this decision that should have speedily sent us into a state of irreversible shock and sudden death? The answer is 1910, the very year that Mrs. White had written to the brethren to train our medical students to pass State boards and become regular M.D.'s. No hint of impending doom could be found in her letter! Nothing to alert us!

This raised, for our brethren, an agonizing question: Why had Mrs. White permitted, even urged, them to open a medical school, affirming that God was directing her words, if it now must immediately close? What a question to have to ponder. The brethren faced one of the most severe of all tests to their faith in the Spirit of Prophecy. If the school *had* been closed, what then? Yes, what then? I can imagine critics declaring that Mrs. White was clearly proved a fraud. But they had no such opportunity to rejoice.

As we look back over the whole his-

tory of the church it would have been difficult to find a more inauspicious hour to launch the medical school than the one that was chosen. Dr. P. T. Magan, who early became prominent as a key man at the school, often declared: "We launched the school when the rivers of difficulty were overflowing their banks." But the school did not founder or sink. The good hand of our God was upon us. And besides, tears and sweat, like a heavenly oil, helped calm the tumultuous waters that seemed certain to overwhelm our frail medical craft. The tears were those of men who agonized in prayer, and the sweat poured from those who fought the twin threats of adverse medical judgment and economic calamity.

The Decision to Go Forward

The judgment upon the school for its substandard status was never executed, though it long hung over us, like the sword of Damocles. But the threat of economic disaster ever grew menacingly larger. Our faith almost failed us in 1915, when the church called a council to decide whether we should attempt to go on. Yes, there *were* those who said we should no longer attempt the impossible. But ere the vote was taken that closed the debate, up rose George I. Butler, former president of the General Conference, and now full of years. He recalled how God, through His handmaiden, had led us in the past, and particularly regarding the opening of the medical school. "When the vote is called," he declared, "as to closing this school, here is one hand that will not be raised to close what God has said should be opened." His words were few, his voice subdued. But voices and memories like his won the day. The council voted to continue.

The die was cast. Come weal, come woe, we were to journey on, never again seriously studying the alternative to our woes—the closing of the school. All this, despite the fact that our early expansion into Los Angeles quickly revealed that it would only assure us more financial problems. At the services that opened White Memorial Hospital in 1917, even while Dr. Magan was delivering his address, a minor earthquake shook the ground under us. We could hardly believe that the opening of the then very small hospital was earthshaking. And we refused to believe that nature, as well as men, was arrayed against us. But the earthquake was at least symbolic of the uncertainties of the way.

F. D. N.

(Concluded next week)

"Death, Be Not Proud"

(Continued from page 1)

important persons were invisible. Satan and his angels were present, and so also was God the Father, accompanied by celestial beings. There at the cross the powers of darkness were arrayed against the powers of light—forces of the age-long controversy between good and evil. Satan, "the serpent," knew that if the Son of man did not come down from the cross, the serpent's "head" would be "bruised" forever. The Father knew that if His Son chose not to complete the sacrifice, all men would "perish" and no man would have "everlasting life."

As the crowd's mockery reached a blasphemous crescendo they shouted, "If thou be the Son of God, come down from the cross." Then they added in scorn, "He saved others; himself he cannot save." The Saviour could have come down in a moment. He could have used a bolt of lightning—or spoken one word—and His tormentors would have been struck dead instantly. But it was because He *was* the Son of God that He did not choose to save Himself. Little did those men of shriveled souls realize that if He had come down, every tomb in the earth would have been forever sealed.

But He did not come down. There, on those roughly hewn boards on the Hill of Skulls, He hung till His parched lips cried, "It is finished." And because the sacrifice *was* finished—because He had "tasted death for every man" (Heb. 2:9)—the domain of death was broken and the gates of paradise were opened. Now every son of Adam could, if he would, accept the gift of the cross, become a child of the promise, an heir of the kingdom. Now all the inhabitants of the earth could look forward to earth's last funeral.

Earth's last funeral will be a glorious one. When it takes place the angels of heaven will sing "Alleluia," and the redeemed of earth will shout "Praise His name!" For the last funeral that will ever be held on earth will be the death of death (1 Cor. 15:26).

For innumerable centuries Death has been a "mighty and dreadful" tyrant. Down the long corridors of the ages he has ridden his swift and terrible black horse. He has pursued prince and pauper, old and young, weak and strong. And those he touched ceased to be. "Neither have they any more a portion for ever in any thing that is done under the sun" (Eccl. 9:6). However, his reign is a

transitory one. As John Donne, the poet of faith, wrote centuries ago: "Death, be not proud." Yes, death, thou shalt die.

The moment Christ cried, "It is finished," man was assured of deliverance from death—not immediate, but ultimate. Death was vanquished at the cross, but he will not be exterminated until the Great Deliverer returns to earth to claim His own. When He that "shall come will come," then the bands of death will "burst asunder." "One short sleep past, we wake eternally," wrote Donne. When He shall come in the clouds of heaven and "every eye shall see him" the faithful of all ages will be awakened from the sleep of death (Rev. 1:7). They will be called forth to "inherit the kingdom prepared for you from the foundation of the

world" (Matt. 25:34). Then it will be seen that the "little closing of the eyes" and "the little folding of the hands" was but for a moment as compared with the ages of eternity.

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:51-55).

Preserved by a Prophet

The words of Hosea 12:13 remind us that God used the prophet Moses, not only to lead His people out of ancient Egypt, but also to preserve them through the 40 years of wilderness wanderings. Similarly, God's special messenger to the remnant church, Ellen G. White, served as a leader and preserver, under God, through the long decades following 1844. Indeed her influence today is still at work through her many books, and through the well-known instructions given by her to our medical, educational, and publishing workers around the world. Let me relate two short incidents from her life to illustrate how God used her to guide, protect, and preserve our institutions through the years.

About the time I arrived in Battle Creek, Michigan, to attend our old school in that city, Prof. W. W. Prescott was the head of our educational work there. One day he received a letter from a woman teacher in a nearby town, applying to join the faculty of our college. She, of course, gave a sketch of her teaching experience and qualifications, and then requested an interview with Professor Prescott. Being a gentleman as well as a scholar, the professor wrote the woman a courteous letter and invited her to his office.

A day or two before the appointment Professor Prescott received a letter written six weeks before by Ellen G. White, who was then in Australia. In it she warned: "Beware of the woman who has made application to join your faculty." Sister White went on to describe the woman—her dress, her personal appearance, and what she would say. When the woman came, Professor Prescott recognized her at once. Calling in several of his colleagues, the professor made a few remarks, and then read Sister White's entire letter to all present, including the woman.

When he had finished, the woman arose, alarmed and pale of face, and

simply said, "Gentlemen, only God could have told Mrs. White what is written in that letter." And soon she left. The brethren concluded that she belonged to some organization that wanted information regarding Battle Creek College and Seventh-day Adventists.

When Elder Louis Finster, one of our pioneer workers in the Philippines, was a young man he conducted tent meetings with an associate in Nebraska. They had the good fortune to have Elder J. N. Loughborough with them for a few days. Just before the elder was to leave, he received a letter from Sister White, who was then in Australia. In the letter to Elder Loughborough she told of a book manuscript at the Review and Herald office in Battle Creek which contained some errors.

She wrote: "I have been shown, Brother Loughborough, that you have met these errors in your public work, and feel that you should go as soon as possible to Battle Creek and help the brethren with the manuscript." The Elder took the next train east. Arriving at the publishing house, he sat down with the brethren, presented the letter from Sister White, and was then invited to peruse the manuscript. He found the errors and thus saved the institution from possible embarrassment—or something worse.

These two incidents, involving a college and a publishing house, show how God revealed things to Ellen G. White relating to the welfare of His work, and provided the information and counsel necessary to preserve these institutions from trouble and distress. The growth we note today in all phases of our worldwide work is due in large measure to the acceptance and practice of the inspired instruction given through Ellen G. White. What a blessed people we are! And what a debt we owe the world!

ERNEST LLOYD

ARE the sprays used on fruits and vegetables harmful to health? If that question were asked of anyone familiar with these materials he would at once say, "Which sprays?" Fifty-four thousand spray materials are registered with the United States Department of Agriculture, and they vary from ones that are intensely poisonous to others that are entirely harmless.

An oil spray used on fruit trees is no more harmful than the oil the auto mechanic gets on his hands. Sulfur is used to control some plant diseases. The use of this material always reminds me of the sulfur tablets that were part of the spring health program in days past. I swallowed more sulfur in one of those tablets than would be found on several bushels of fruit treated with this material. As far as I know, I survived without harm. A standard reference work states, "Sulfur is not considered a toxic element."

On the other hand, some of the spray materials today are intensely poisonous when misused, or when safety precautions are ignored. For several hours after an orchard has been sprayed with some of these substances it is dangerous merely to walk through the orchard. A very small amount of some spray concentrates splashed on the skin may cause serious illness. A friend of mine bought a large can of spray concentrate which he and his brother were to divide between them. In the process of transferring the liquid into two contain-

ers, he absorbed some of the fumes and became very ill for several days.

Like many other phases of modern life, the use of sprays has become quite complex. We spray to kill insects, to control plant disease, to apply additional nutrients, to dwarf a plant, to make a plant grow taller, to kill weeds, to thin apple blossoms, to kill crab grass, to keep ants away from the house, to kill flies and mosquitoes, and to accomplish many other processes. Since these materials are used in so many different ways, it is obvious that we all will come into contact, sooner or later, with either the sprays or the materials that have been sprayed.

Characteristics of Spray Materials

The broad and general use of sprays and the highly toxic nature of some of them makes it imperative that we have some knowledge of these substances and of their effects on health. Three specific characteristics of spray material should be noted:

1. *The degree of toxicity.* This varies greatly; one milligram of Tepp, an organo-phosphate compound, is as poisonous as 5,000 milligrams of methoxychlor. Pyrethrum is so unlikely to cause any illness of any type that it is listed as exempt from any tolerance requirement. Sulfur also is exempt. Thus the toxic qualities of spray materials vary from those that are entirely harmless to those that are extremely poisonous.

2. *The duration of toxicity.* This duration is dependent on chemical

and physical processes. Spray materials are diluted with water. This dilution ranges from 400 to 1,600 parts water to one part of spray material. This is sprayed in a thin film over leaf and fruit. Since some spray materials are volatile, they quickly dissipate into the atmosphere. Quite obviously there can be no danger from such sprays except to the one who applies them or to one who eats the fruit or vegetable immediately after it is sprayed. In others of this group the action of the sun and oxygen of the atmosphere causes chemical reactions that change the toxic material to a nonpoisonous one. In some cases this process takes place in a few hours; in others the change to a non-toxic form requires a week or two. Some sprays, such as lead arsenate, retain their poisonous qualities for longer periods.

3. *Effect of spray materials on human organisms.* Some poisonous materials are accumulated and stored in the body tissue. Others are not absorbed by the body. Some cause a temporary reaction such as nausea and headache, but are without permanent harm if the amount ingested is not too large. Others can cause death in a short time if the proper antidote is not taken immediately. Some are entirely harmless.

Types of Spray

Obviously, not everyone can become acquainted with all the details of the spray materials in common use. There are, however, a few relatively simple facts that will enable a person to avoid most of the health hazards inherent in the use of poison sprays. The most important item is a knowledge of the different types of spray material. These can be listed as follows:

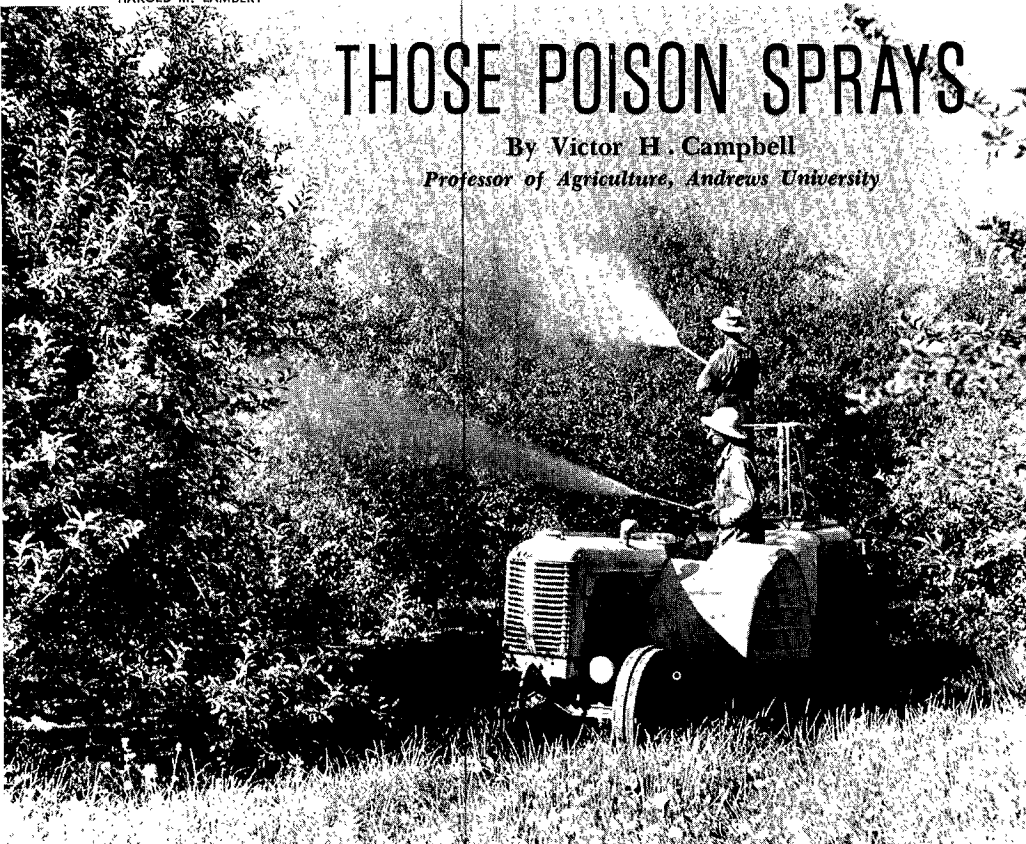
Group I—the organic poisons. The most common members of this group are pyrethrum, rotenone, ryania, and nicotine. Nicotine is a violent poison, and great care should be exercised in its use. One drop of the concentrate may cause death. On dilution and exposure to the atmosphere, however, this material evaporates or disintegrates, so that after two days no harmful results come from eating the sprayed food. The others in this group—pyrethrum, rotenone, and ryania—are so unlikely to be a hazard to humans that they are not even listed in many manuals of poisons and their antidotes. If at all possible, one should confine his use of spray materials to these substances. Most spray charts show the amount of spray residue allowable on products to be sold as food. These three spray materials are so unlikely to be dangerous to health that they are exempt from the

HAROLD M. LAMBERT

THOSE POISON SPRAYS

By Victor H. Campbell

Professor of Agriculture, Andrews University



residue-tolerance requirement. Authorities on poisonous substances state, "Rotenone has been used for some time. It is known to be an irritant and a possible allergin to some people." Diluted as a spray or dust for insects, the three organic poisons—pyrethrum, rotenone, and ryania—may be used by the average person without injury to health, but nicotine is not one of the "safe" sprays.

Group II—the arsenates. The arsenates of lead, calcium, and sodium retain their poisonous qualities for long periods. Lead will accumulate in the body. These poisons have been used for more than a half century. Residues of these are readily removed from food by careful washing or brushing.

Group III—the chlorinated hydrocarbons. The best known and perhaps the most controversial of this group is DDT. Others are chlordane (used in sprays for ants), lindane, dieldrin, aldrin, and toxaphene. Because there has been some doubt as to the long-term effects of some of these poisons, the restrictions on their use have been increased. For instance, some years ago DDT was recommended for use as a fly killer in dairy plants. Today its use for this purpose is prohibited. It was one of this group, when emptied into a river in Tennessee, that killed thousands of fish as far away as New Orleans. These poisons are more persistent than any of the other groups except the arsenicals. Methoxychlor is the least objectionable of this group because it breaks down quite rapidly to a nontoxic form.

Group IV—the organo-phosphates. These poisons are related to the nerve-gas poisons developed as war gases. Some idea of their potency may be realized from the precautions given in spray bulletins. Here is what one State spray-chart letter advises for the one who applies these sprays: "Wear rubber gloves when mixing these sprays. Wear an approved respirator at all times when spraying. Wear a plastic raincoat and hat. Change all clothing as soon as possible after spraying. Have a supply of the correct antidote on hand. Destroy the containers when empty."

Caution in Selection and Use

Quite obviously these materials should not be used around the house or in the garden. Yet clerks in supply houses or garden centers will sometimes recommend to the customer sprays containing these highly dangerous materials. In most States there are no restrictions on their sale so long as they are properly labeled. The only protection the average person has is to read the label and to be

—The Art of Living.... when



you're
young

by Miriam Hood

On Accepting Reproof

HOW do you react to reproof? Please notice I use the word *reproof*, not *criticism*. We who are "older" get our share of criticism, but not so much reproof. Reproof, or reprimand, comes more frequently when you're young, because young people are more subject to authority. They're not completely on their own—they're sponsored by parents and teachers. Occasions arise when reproof is called for, even in the case of the best-intentioned young person.

Some people "fight back" when reproofed. I hope you aren't addicted to this system, because it reveals that you are totally unable to see that you were wrong; also it usually results in disrespectful remarks, heated defenses, red cheeks, and even tears of anger. It all adds up to a pretty disagreeable picture. The unfortunate person who thought it his duty to reprove you (and doubtless you richly deserved the reproof) feels as though he's bleeding from a hundred tiny stab wounds when the encounter is over. It's most unsatisfactory all the way around. Even *you're* dissatisfied, because you've a disquieting suspicion that, in spite of your heated defense, you were wrong.

Another reaction might be termed the "massively insincere" type. When reproofed you fawningly admit—even insist—that you are a worse person than anyone else could possibly be; that no one could ever plumb the depths of your regret; that in the future you'll live a life so exemplary as to bring tears to the eyes of a marble statue. All the while you're saying to yourself, "I've really 'snowed' her! She thinks I'm the world's greatest little angel! I can get away with 'murder' from now on." Sickening, isn't it?

Or there's this type: "Well, I'm no worse than anybody else around here. Let me tell you what *she* did!" And you proceed to blacken the reputation of

informed as to what materials are safe to use and what items are to be avoided. It should be remembered that many of these poisons are absorbed through the skin as well as through the lungs. A child in California found a bottle of this type of spray material left in a shed by her father. She began to play with it and in so doing broke the bottle and splashed spray on her leg. Despite treatment, the child died from the effects of the poison. The most common materials of this type are Tepp, Parathion Phosdrin, Demeton, and Guthion.

There are other types of spray ma-

everyone within a radius of several miles. You're not worried about accuracy; you're just interested in throwing up such an impenetrable smoke screen composed of the misdeeds of others that your own transgressions will be entirely obscured. "If some innocent people suffer as a result—well, too bad; but I have to think of myself, don't I?"

The healthy reaction, of course, is to accept the fact that when you're young you're almost bound to get out of line once in a while, and parents and teachers are equally bound to call you to account for your misdeeds. Family and school controls are a necessary part of living, just as community law is indispensable. Therefore, when you're "on the carpet" it's best to listen carefully to the reproof, and to be sure that the facts as presented are accurate. Maturity dictates that you admit your actions, but that you be sure of the charge against you. Maturity also causes you to accept with Christian courtesy the suggestions made for your improvement. You may not agree with all of them, but you're surely not entitled to show ill temper, disrespect, insincerity, or a desire to get others into trouble.

A careful evaluation of your attitude toward reproof may bring you to the conclusion that you've been overlooking a great opportunity for self-improvement. After all, when someone takes the trouble to point out your mistakes, he's doing you a favor. This concept may not be especially palatable to you at first thought, but it really does have a great deal to commend it.

Don't forget: "A fool despiseth his father's instruction: but he that regardeth reproof is prudent" (Prov. 15:5).

terials used for special purposes, but the ones that have been mentioned in this listing are the ones the average person is most likely to use and that are on sale at supermarkets and garden centers in the form of powders or liquids or in pressure-spray cans. By reading the label and by using only such sprays as rotenone and pyrethrum, the one who applies the spray can eliminate most of the danger to himself.

Naturally, the question will arise as to the effects of these spray materials on fruits and vegetables. This we will discuss next week.

(Concluded next week)

The Lord's Prayer

By W. E. Read

Prayerbook by J. H. Hertz contains the following: "We on earth will sanctify thy name as it is sanctified in heaven alone." *Mahsor—New Years* by A. Th. Phillips has these ascriptions of reverence: "Magnified and hallowed, praised and glorified, exalted and extolled, above all be the Name of the Supreme King of kings" (p. 199); "Magnified and sanctified be thy great Name" (p. 211); "Thy name O Lord our God shall be hallowed amongst us in the sight of all living" (p. 224).

Thy kingdom come and Thine is the kingdom. In the Old Testament we find such passages as "Thy kingdom is an everlasting kingdom" (Ps. 145:13), "Thine is the kingdom, O Lord" (1 Chron. 29:11), and "They shall speak of the glory of thy kingdom" (Ps. 145:11). Phillips (*op. cit.*) has: "May He establish His kingdom" (p. 4), "For the kingdom is Thine and to all eternity Thou wilt reign in glory" (p. 118), "Thine is the kingdom, O Lord, and Thou art exalted as head above all" (p. 91).

Thy will be done in earth as it is in heaven. The Old Testament expresses the same thought in other words: "Whatsoever the Lord pleased, that did he in heaven, and in earth" (Ps. 135:6), "Do after the will of your God" (Ezra 7:18), and "Teach me to do thy will" (Ps. 143:10). The Talmud (*Aboth*, ch. 5, p. 73) has: "Do the will of thy Father who is in heaven"; and "Do Thy will in heaven above, and grant relief to them that fear Thee below" (*Berakoth* 29b).

Give us this day our daily bread. Comparable passages in the Old Testament are: "I will rain bread from heaven for you" (Ex. 16:4), "He . . . satisfied them with the bread of



FORREST C. CROOKS, ARTIST

THE Lord's Prayer was evidently given on two separate occasions, once early in the Galilean ministry and later during His ministry in Perea. The first was on the slope of an unnamed mountain bordering the Sea of Galilee; the other in a "certain place" (Luke 11:1). "The Lord's prayer was twice given by our Saviour, first to the multitude in the Sermon on the Mount, and again, some months later, to the disciples alone."—*Thoughts From the Mount of Blessing*, p. 102.

Let us now consider the Old Testament background of the Lord's Prayer, and similar thoughts expressed in ancient and modern Jewish writings.

Our Father which art in heaven. The concept of God as our heavenly Father permeates the Old Testament: "I am a father to Israel" (Jer. 31:9) and "Thou art our father" (Isa. 63:16; cf. Ps. 89:26). In the ancient Hebrew writings "God is constantly ad-

ressed, or referred to as 'Father who is in heaven.' One Rabbinical maxim exhorts . . . do the will of your father who is in heaven" (Aboth 5:23, in A. Cohen, *Everyman's Talmud*, p. 20). The modern *High Holidays Prayerbook* by Philip Birnbaum addresses God as "Our father who art in heaven" (p. 70). The same occurs in A. Th. Phillips' *Mahsor—Atonement*, page 88.

Hallowed be thy name. In the Old Testament occur such expressions as "Glory ye in his holy name" (1 Chron. 16:10), "Bless his holy name" (Ps. 103:1), and "Holy and reverend is his name" (Ps. 111:9). J. H. Hertz declares that it was a "positive injunction to every Israelite to hallow the name of God" (*Pentateuch and Haftorahs*, p. 518). The *Jewish Encyclopaedia* comments: "Thou art holy and thy name is holy, and the holy ones praise thee every day. Blessed art thou, O Lord, the Holy One" (vol. 2, p. 270). *The Authorized*

heaven" (Ps. 105:40), and "Feed me with the food that is needful for me" (Prov. 30:8, R.S.V.). Modern Hebrew prayer books contain such petitions as the following: "Mayest thou ever grant us life and sustenance" (Philip Birnbaum, *High Holiday Prayerbook*, p. 396), and "O God, the needs of thy people are many, their knowledge slender. Give however one of thy creatures his daily bread and grant him his urgent needs" (J. H. Hertz, *The Authorized Daily Prayerbook*, p. 160). The Talmud (*Berakoth* 29b) has: "May it be thy will, O Lord our God, to give to each one his sustenance and to each body what it lacks."

And forgive us our debts; et cetera. The Old Testament basis for this petition is to be found in passages such as: "Hear thou in heaven thy dwelling place: and when thou hearest, forgive" (1 Kings 8:30), "Forgive the sin of thy people" (1 Kings 8:34, 39), and "Deliver us, and purge away our sins" (Ps. 79:9). The Talmud has a number of comparable passages: "He who waives his right to retribution is forgiven all his sins, as it says, *that pardoneth iniquity and passeth by transgression*" (*Megillah* 28a), "He who forgoes his right (to exact punishment) is forgiven all his iniquities, as it says, *Forgiving iniquity and passing by transgression*" (*Rosh Hashana* 17a), and "He who is merciful to others, mercy is shown to him by Heaven, while he who is not merciful to others, mercy is not shown to him by Heaven" (*Shabbath* 151b). Birnbaum (*op. cit.*, p. 485) has "Forgive your fellow-man his wrong doings, then your sins will be forgiven when you pray."

Lead us not into temptation. The Old Testament has this positive, instead of negative: "Lead me, O Lord, in thy righteousness" (Ps. 5:8), "Lead me in thy truth" (Ps. 25:5), "Lead me in a plain path" (Ps. 27:11), and "Lead me in the way everlasting" (Ps. 139:24).

Birnbaum's *Prayerbook* (p. 62) reads: "Lead us not into . . . temptation or disgrace," and that of Phillips (p. 23): "O lead us not into the power of sin, or of transgression, or iniquity, or of temptation, or of scorn: let not the evil inclination have sway over us." The Talmud has: "Bring me not into sin, or into iniquity, or into temptation" (*Berakoth* 60b).

Deliver us from evil. The Old Testament has: "The Lord shall preserve thee from all evil" (Ps. 121:7) and "Keep me from evil" (1 Chron. 4:10).

Birnbaum's *Prayerbook* petitions God: "Deliver us from evil times" (p. 434), and that of Hertz: "Be thou our Guardian and our Advocate, and

redeem us speedily from all evil" (p. 140, rev. ed.). The Talmud expresses the same thought thus: "My God, keep my tongue from evil. . . . Deliver me from evil hap, from the evil impulse" (*Berakoth* 17a).

The power and the glory. The Old Testament has: "In thine hand is there not power and might?" (2 Chron. 20:6) and "Thine, O Lord, is . . . the power, and the glory" (1 Chron. 29:11).

Birnbaum has this ascription of praise: "Thine is the dominion, the power, and might" (*High Holiday Prayerbook*, p. 504).

The greatest of all prayers—the Lord's Prayer—is thus rooted deeply in the Scriptures and reflects His intimate familiarity with them. It must

have had a familiar ring to Jewish ears such as those of the disciples. Nevertheless, in its majestic beauty and power it was, and is today, new and unique. It is a summary of the noblest aspirations and deepest needs of the human heart.

As one with men He came to save, the Saviour presents His own ideal of prayer—words so simple that they may be adopted by the little child, yet so comprehensive that their significance can never be fully grasped by the greatest minds. We are taught to come to God with our tribute of thanksgiving, to make known our wants, to confess our sins, and to claim His mercy in accordance with His promise.

[End of series]



Idols

By Mabel Earp Cason

Whenever Jan heard anything said about kneeling and praying to idols she always thought of a picture in one of her books. It was the picture of a boy in a home in a faraway land, a boy who had never heard of Jesus. He was kneeling before an ugly idol. It had a big black head like a man's head, but with large teeth like a wild boar's tusks sticking out from the corners of its mouth.

Now Jan's mother always kept her lovely golden hair done in pretty curls, and she always wore dainty dresses. People often said, "What a pretty little girl

"An idoll Why, Mother," Jan exclaimed, "idols are ugly."

ILLUSTRATED BY THE AUTHOR



Jan is" or "You look beautiful today, dear."

This made Jan proud of her appearance, and she took a good look at herself in every mirror she came to. Her thoughts were always about how she appeared to others.

One day when Jan was playing with her baby brother, Ted, he threw his arms suddenly around her and hugged her.

"Oh, I love 'oo Jannie," he said.

But Jan pushed him away angrily and ran to the mirror.

"Don't do that to me!" she shouted at Teddy. "See how you have mussed my hair!"

Teddy's feelings were hurt, for he had only been trying to show how much he loved his big sister.

"Jan," mother said, "if you were not a selfish little girl you would appreciate the love Teddy was trying to tell you about when he mussed your hair. The love of your little brother is worth more than all the curls and pretty faces in the world. I'm beginning to believe that you are making an idol of your good looks."

"An idol! Why, Mother," Jan exclaimed, "idols are ugly. I'm not ugly."

"Not now, dear," mother said soothingly. "You are still a pretty little girl, but if you keep on thinking only of yourself and how you look, and if you continue to be unkind to anyone who happens to spoil your good looks, you will grow to be a girl with an ugly, selfish look on your face. That would spoil all that's pretty about you."

Jan looked in the glass again and drew the corners of her mouth down and wrinkled up her forehead in a frown.

"Like this?" she asked.

"Something like that," mother answered. "A girl who loves herself makes an idol of herself and comes to look like one. No matter how pretty her eyes and mouth and skin and hair are, she is not really pretty."

"Oh, then I won't be an idol worshiper," Jan said, almost in tears.

"Think of Jesus first, then," said mother, "and next of other people. Think of yourself last of all. Then you will really be a pretty girl."



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



Shorts Are Out This Year

By Helen T. Kelly

I'M NOT wearing shorts this year—not that the "short" shorts were ever a part of my wardrobe. I mean those commonly called Bermudas. The ones I have are several seasons old anyway. However, it's not because they're showing their age that I'm not putting them on.

To me, Bermudas were never suitable when shopping. I wore them chiefly on vacations and at home. But when the warm weather rolled around this year I decided not to don them.

"How come?" my husband queried one day. He volunteered what he thought was the reason. He recalled that the previous summer Janice, a friend of mine, expressed surprise when she learned that I wore shorts. (We had recently moved to our present home at that time.) I remonstrated that I didn't think that was

the reason, for I had continued to wear them after that conversation with her. (But who can tell the workings of the subconscious?)

Each afternoon my two preschoolers have storytime, preparatory to naptime. On warm days we like to sit on the front steps for this daily treat. Frequently neighbor children, all older than mine, join us. Last year I couldn't help noticing my knees jutting out into space as we sat there. How unladylike! My knees are not very lovely, though they are serviceable. I tell myself that perhaps their rough appearance is due to years of kneeling for prayer, especially on a rugless floor!

I haven't regretted eliminating the shorts this year. I find a pleated, gathered, or flared cotton skirt quite comfortable. On warm days they allow more circulation of air and more free-

dom of movement than a straight skirt. Some women find that the popular loose-fitting dresses are cooler than a dress with a waistband.

We never know who may see us, even in the privacy of our homes. I was glad I didn't have shorts on the other day when a college student came around selling various Bible reference books. He seemed to be a sincere young man. With a skirt adequately covering my legs, rather than with the shorts on, I'm sure it was easier for me to discuss the Bible with him as we sat on the parlor couch.

Just this morning a Fuller Brush salesman was displaying his wares at my door. After placing a small order, I informed him that we are Seventh-day Adventists and do no business between sunset Friday and sunset Saturday. (Often this is when they deliver, I have noticed.) He said

HOME—a word of just four letters,
Yet, how much that word implies;
A place of sweet contentment
Underneath the azure skies.

A little heaven here on earth,
Where, from the world apart,
We find and share with those we love
The joy that love imparts.

A dwelling place where radiates
The warmth of friendliness;
Where kindness dwells and peace abides,
And work brings sweetest rest.

It's first school for little children,
Built with thoughtful love and care;
Here God's Word is law, and over all
Is God's protecting care.

It matters not how humble;
On Heaven's strength it stands
If the family altar's there,
And if built by honest hands.

Ah, yes, a word of just four letters,
Yet, how much that word implies;
God bless it for it spells out **HOME**—
Our earthly paradise.

HOME

By ESTHER BLAKE WALKER



he appreciated my convictions and that he felt the same way about Sunday.

He further revealed that he was studying at a seminary in a neighboring town and was selling on the side to help support his family. I made a mental note to give him some literature when he delivers my order. Again I was happy that my knees weren't protruding from shorts as I told him of our Sabbath observance.

Our dress, whether at home or in the crowd, should be attractive, neat, and modest. "Sisters when about their work should not put on clothing which would make them look like images to frighten the crows from the corn. It is more gratifying to their husbands and children to see them in a becoming, well-fitting attire than it can be to mere visitors or strangers. . . . Is not the esteem and love of husband and children more to be prized than that of strangers or common friends?" *Testimonies*, vol. 1, pp. 464, 465.

You can't always tell a book by its cover, but it is a fact that we are judged by the clothes we wear. "We judge of a person's character by the style of dress worn. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of a simple, appropriate attire. . . . The one who is simple and unpretending in her dress and in her manners shows that she understands that a true woman is characterized by moral worth."—*Messages to Young People*, p. 353.

"In like manner also, that women adorn themselves in modest apparel" (1 Tim. 2:9).

My Everyday Prayer

By HELENE WOLLSCHLAEGER

I need Thy help to be patient, Lord;
I need Thy help to be kind.
Come Thou and live within my heart;
Come Thou and rule my mind.

O make me loyal and true, dear Lord,
And make me brave and strong.
I need Thee every moment, Lord;
I need Thee all day long.

Then quicken my ears to hear Thy voice,
And quicken my eyes to see
The lessons that Thou would'st have me
learn,
The work Thou hast for me.

standing word or act of ours—a prayer with this one, a simple meal together, a show of compassion and friendliness—is all that person needs to turn his thoughts heavenward.

I am alone much of the time. Patti works at a nearby hospital, and Orin's work takes him away a week or two at a time. But I can have my prayer time for loved ones and friends; I can mail them some of our good literature; and when someone does come to call I hope I will be a help to him or her.

I have a dear friend who has gone through much affliction, but through it all her faith is bright and shining, and to visit with her gives me courage afresh.

Now, Mary, Mary, how is your garden growing? Isn't it fun to have a garden even if it is handkerchief size! The miracle of growth in a garden is evident every day as we see first the blade, then the ear, then the full corn in the ear. As often as possible we go up home to Branchport, where we have a little garden. I must fill many of those empty fruit jars in the basement.

And I must have some strawberries. Last summer we often were able to purchase four quarts for a dollar, and we did enjoy those berries. I do want our own blueberry patch, for I am very fond of them. We have set out ten bushes twice, but haven't harvested a handful of berries yet. And the plants were expensive!

In your canning of fruits and vegetables do you have trouble with failures to seal? This may stem from several causes. It takes only a second or two to put a knife down into the sides of a jar to get the air bubbles out. Do you do this? Perhaps you use rusty old screw bands that may be warped and uneven. Perhaps you screw the band too tight. Of course, it must be tight enough, but if too tight, pressure may build up in the jar and the jar lid will buckle. It is

not economical to use the lids more than once.

Do you wipe the edge of the jar before putting on the lid, to remove any small particle of food? Food must be kept boiling hot, and one must work quickly when canning from an open kettle.

Great care must be taken to have the water boiling hot. When you can, use the hot-pack method and process the jars the required time. It takes time and effort to prepare the fruit and vegetables for canning, yet this is lost if every precaution is not taken to can the food correctly.

Here is a recipe for egg croquettes prepared by the United States Department of Agriculture, slightly modified, that you may wish to try:

- 1 tablespoon minced onion
- ¼ cup minced celery
- 3 tablespoons fat, melted
- 6 tablespoons flour
- 1½ cups milk
- 2 cups cooked macaroni (½-inch pieces)
- 4 to 6 hard-cooked eggs, chopped
- 1 tablespoon minced parsley, if available
- Seasoning
- ¼ teaspoon poultry seasoning or thyme
- Fine, dry bread crumbs

Cook the onion and celery in the melted fat until lightly browned. Blend in the flour. Add the milk and cook over low heat, stirring constantly until thickened. Stir in the macaroni, eggs, parsley, and seasonings; then spread evenly in a shallow pan. When thoroughly chilled, shape into croquettes and roll in bread crumbs. Cook in a little fat in a frying pan until brown on all sides. Or place on a greased baking sheet and bake in a moderately hot oven (375° F) for 30 minutes. Turn the croquettes until brown on all sides. Makes 12. I think some of McKay's Chicken Style Seasoning would add to the enjoyment of this dish.

On Keeping House

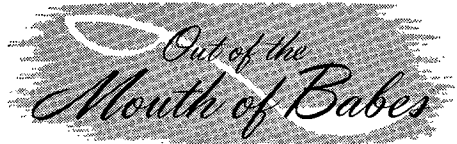
IN JUNE



By Carolyn E. Keeler

HERE it is June again—June and roses and starry-eyed brides and sunny skies and little homes to tend and keep. "Whether we look or whether we listen, we hear life murmur or see it glisten." I love to read "The Vision of Sir Launfal" about this time of year. It's good for us to think again that the riches and pleasures of earth are not to be sought in some far-off place but right at our door.

We sing "Make Me a Blessing Today," and oftentimes Christ comes to our door seeking for help in the guise of some poor, wayward child of His. And oft, too, some little under-



God Cares

A little boy was taking a walk when he passed an old man sitting on the curb of a busy street. He stopped and said, "Sir, don't you know you could get hurt sitting there?"

The old man looked up in surprise to see a small boy looking down at him with wide eyes. Then in a sad voice he said, "Son, no one cares for me, so it doesn't matter!"

The little boy looked at the old man with love and kindness in his eyes and said, "God cares for everyone, Mister." As they walked hand in hand down the street the world looked brighter for the old man and his new-found friend.

Yes, God cares!

SHIRLEY BALDWIN

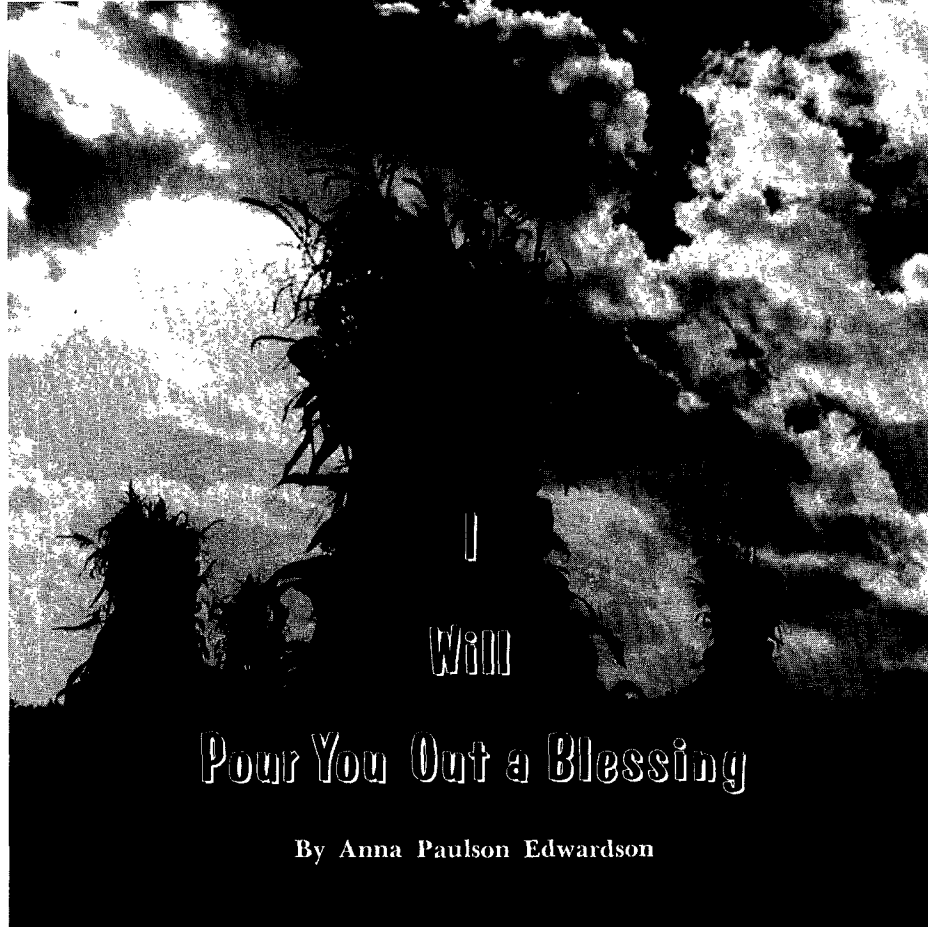
THE grass in the pasture crunched underfoot, and the leaves of the pitifully dry-looking corn were curling and turning an ugly brown. Day after day a southwest wind blew hot oven blasts across the parched fields.

The farmers of Nebraska had experienced many prosperous years. They had built larger and better barns and homes, and the future looked bright indeed. But now things had changed. The drought was on, and the herds were pleading for food, which was scarce.

This happened the very year my father had vowed to pay an honest tithe. Although not a church member, father was a Christian. Close to his favorite chair lay his Bible, readily available for the few moments he had each day for reading and meditation. Faithfully he sought to conform his life to its teachings.

One day as he opened the Book his eyes rested on the passage "Will a man rob God?" Because he was innately honest, these words gave him definite pause. He read on. "Wherein have we robbed thee?" The answer was plain and definite, "In tithes and offerings."

For a number of days he read and reread the passage. With a struggle going on in his mind and heart he read the words, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." He fi-



EVA LUOMA

Will Pour You Out a Blessing

By Anna Paulson Edwardson

nally reached his decision. He would stop robbing God, and he would trust His promises.

Week after rainless week, clouds would gather overhead, but only to mock the thirsty earth. During this time father worked faithfully, gathering such feed as he could for the stock. Daily he read the promise, "I will . . . pour you out a blessing." Then

one day a cloud appeared in the west. It became darker and still darker as it approached. We stood on the porch watching and hoping. Drops of rain! Then many more drops fell as the cloud hovered overhead. Gradually it moved eastward and the rain ceased.

As we were silently praising God in our hearts that He had seen fit to pour out His blessing upon the thirsty land just in time to save the crops, something happened!

"Did you see that?" I asked.

"Yes. The wind turned," said my grateful parent, who had also made that observation on the windmill.

Again the rain fell, and again the cloud hovered overhead, moving now in a westward direction.

Judging by containers in the yard, we estimated that approximately two inches of rain had fallen there, while three miles to the east there had been no rain at all, and those living a mile to the west reported that "only a few sprinkles" had fallen there.

Witnessing for the Lord was a new experience for my father, who was almost painfully modest. But every load of grain he took to town that fall was a silent testimony. To those who inquired, he meekly told this story, always ending by saying, "It is the Lord's doing, not mine."

To his dying day my father never forgot the command of the Lord, "Bring ye all the tithes into the storehouse"; nor the promise, "I will . . . pour you out a blessing."

Fellowship of Prayer

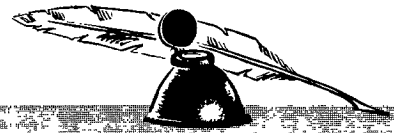
Answers to Prayer

"Thank you for praying for my husband. He has not had a drink for five months. Please pray that he will stop smoking and that he will become interested in this precious message."—Mrs. A., of California.

"A little over a year ago I wrote to you concerning the custody of my granddaughter. My daughter-in-law had been awarded her custody. My son took the case to the State supreme court. The appeal was successful, and we have been very happy about it and know it was an answer to prayer. I do thank the Lord for giving us this little child. She has an opportunity to learn the truth. I am thankful that my mother is again going to church. I know the prayers of the Fellowship group have made this possible."—Mrs. M., of Oregon.

"Three years ago I asked prayer for my husband, that he'd accept the truth. A year before he died he was baptized into the church at the age of 86 years. That was a happy day in my life."—Name withheld by request.

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.



Conduct Should Be Responsible

The president of the University of Cincinnati, Dr. Walter C. Langsam, touched on a number of important points in a talk recently to the university's freshman class. Apparently troubled by the widespread student agitations that have disturbed campuses throughout the United States in the past few months, Dr. Langsam said:

"You will find among your fellow students and among older people as well, a few who do not realize that college is essentially an environment for the development of mind and spirit. Instead, these few seem to regard college basically as an arena in which to do battle against responsible authority and order. Sometimes they create controversy for its own sake, or for publicity, or to bring a little excitement into an otherwise drab existence. H. G. Wells, himself not precisely a reactionary, once said of such an individual: 'He is not so much a personality as a civil war, constantly warring with himself.'

"And yet, order and self discipline are not merely good but essential when one lives with others. A hermit perhaps can be at war with himself without causing much damage. A member of society, on the other hand, while he may be able to control his actions, cannot control the consequences of his actions. Everything he does or says affects some of his fellow men for better or worse. Failure to realize this is to manifest immaturity and irresponsibility."

We think the point set forth in the last three sentences is especially important to Christians. Too often people speak or act irresponsibly, forgetting that they are setting forces in motion whose ultimate consequences they will not be able to control. For example, if a wife is in a bad mood and angrily "bawls out" her husband just before he leaves the house for work, the consequences are beyond her control. Perhaps she gets over her "peeve" in a few moments, but her husband leaves for work in a highly agitated frame of mind. He drives carelessly, or too fast, and has an accident. Innocent people suffer. Who is to blame?

When a bartender supplies a customer with intoxicants, is he without responsibility if the customer, driving home with slowed reflexes, maims for life a bicycle-riding child who seemed to appear from nowhere?

When a teacher, hoping to prod a student into some serious thinking, raises questions that unintentionally undermine confidence in God's Word, is the teacher without blame if the student loses his faith and becomes a confirmed skeptic?

We are not suggesting that the person who is acted upon can excuse his response by saying, "If So-and-so hadn't said [or done] what he did, I wouldn't have . . ." No, the husband should have driven carefully even if his wife was unfair to him. The drinking driver should have stayed out of the bar. The student should develop a faith strong enough to withstand attack, whether oblique or frontal. Each person is the captain of his soul, the master of his fate.

But this does not relieve any of us from the obligation to act responsibly at all times. Our influence, once sent on its way, cannot be called back or controlled. On the question of doubt, Ellen G. White has written: "If you talk out your feelings, every doubt you express not only reacts upon yourself, but it is a seed that will germinate and

bear fruit in the life of others, and it may be impossible to counteract the influence of your words. You yourself may be able to recover from the season of temptation and from the snare of Satan, but others who have been swayed by your influence may not be able to escape from the unbelief you have suggested."—*Steps to Christ*, p. 119.

As Christians we should not "create controversy for its own sake, or for publicity, or to bring a little excitement into an otherwise drab existence." But we cannot avoid exerting an influence on our "fellow men for better or worse." Since this is so, we should always act responsibly, realizing that in the judgment we shall see the full consequences of each word and act. "How important that we speak only those things that will give spiritual strength and life!"—*Ibid.*

K. H. W.

Balmy Ecumenical Breezes—1

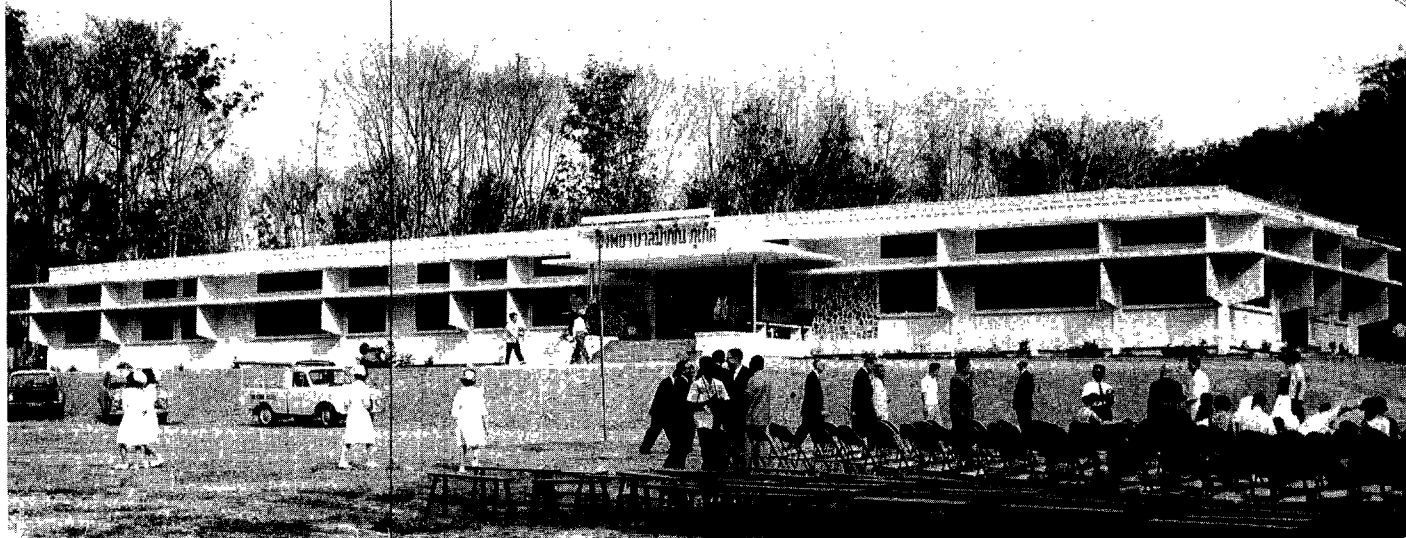
Under the hypnotic spell of this spring's balmy ecumenical breezes, scented with the spice of intercreedal good will, erstwhile stalwart defenders of the faith are busy burying their weapons and embracing as brothers all who profess the name of Christ. The conviction that all churches should unite, and the belief that at some point in the hazy future they will do so, seem to be almost as generally accepted as the idea that a long, hard winter must eventually give way to spring. Those who have not yet joined in the popular sport of ecumenical surfboarding are looked upon tolerantly as having missed the wave of the future. At the same time, ecumenical news no longer startles the imagination as in recent years, and in the public mind the relatively quiet, long-range efforts currently in progress seem likely to share the fate of the lonely flower in Gray's "Elegy" that was "born to blush unseen, And waste its sweetness on the desert air."

It will be remembered that last January the World Council of Churches proposed a joint Protestant-Catholic "working group" to spearhead a permanent, official dialog between the Council and the Vatican. In February Augustin Cardinal Bea, head of the Vatican Secretariat for the Promotion of Christian Unity, made a historic pilgrimage to World Council headquarters in Geneva to announce that "the Holy See greets with joy" the Council's invitation "to explore together the possibilities of dialogue and collaboration." Dr. Visser 't Hooft, general secretary of the World Council, responded by hailing the cardinal's visit and announcement as the most important step yet taken by the Vatican in its relations with non-Roman Christendom since the Reformation.

Early in May the Vatican and the World Council named the members of their respective delegations—six for the Vatican and eight for the Council. Heading the two delegations are Dr. Visser 't Hooft and Bishop Jan Willebrands, secretary of the Vatican unity secretariat, both of whom happen to be Dutchmen. (Someone please page William of Orange and the Duke of Alva.) The first meeting of the new joint "working group" took place toward the end of May, at the Council's Ecumenical Institute near Geneva. The time was devoted to exploring the possibilities of collaboration in such areas as philanthropy, international affairs, theological study, religious liberty, marriage, and proselytism.

R. F. C.

Reports From Far and Near



The new 35-bed Bhuket Mission Hospital as it looked on opening day. Bhuket is in West Thailand.

Bhuket Mission Hospital Opens in Thailand

By Paul M. Watson, M.D.
Medical Director

A modern, one-story building, faintly pink against the tropical green of the mountain rising behind it, seemed almost to glow as a rare jewel in a case. Cars were gathering in the parking place below, and rows of chairs began filling with guests. A band struck up a melody as speakers lined up on the platform under the rubber trees. It was opening day of the new Bhuket Mission Hospital in West Thailand.

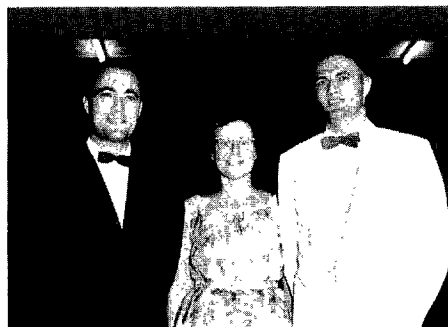
The opening attracted many islanders, as well as officials from the Far Eastern Division and Southeast Asia Union, of Singapore; Bangkok Sanitarium and Hospital, of Thailand; and Adventist Sanitarium and Hospital, of Hong Kong. Dr. Ralph Waddell, medical secretary of the Far Eastern Division, who had helped begin the first clinic on the island of Bhuket years ago, was chairman of the program. His Excellency the Governor of Bhuket officially opened the 35-bed hospital by cutting the red, white, and blue ribbon—the colors of the Thai flag. After the opening ceremony the assembled guests were taken on a guided tour of the hospital.

The new hospital is a terrazzo building that sits back against a mountain, away from a busy highway. A spacious lobby leads to the outpatient department, business office, and the pharmacy, laboratory, X-ray, and hydrotherapy rooms, all of which are well equipped with the necessary machines and instruments. There are two doctors' suites, one the conventional type with adjoining ex-

amining rooms, and the other the modern type consisting of four examining-room cubicles. A modern surgery suite includes rooms for major and minor surgery and delivery. Attractive patient rooms and wards, with a centrally located nurses' station, are located in a wing of the building, as are also the chaplain's office, central supply, and utility rooms.

The staff rejoices most of all that the larger facilities will afford greater privacy for the chaplain, John Harris, and his two national assistants, Damrong Wongsu and Sangiam Misse, to visit with the patients. Influencing souls to accept Christ is an important work of the hospital, and the success of this program was demonstrated in 1964 when a large percentage of the 47 persons baptized on the island of Bhuket had their first contact with Christ in the hospital.

Heading the staff of the new hospital are Dr. Paul M. Watson and his co-workers, Drs. Sam and Effie Jean Ketting. Other



The medical staff of the Bhuket Mission Hospital. Left to right: Paul M. Watson, M.D., medical director; Effie Jean Potts Ketting, M.D.; and Samuel Ketting, M.D.

doctors who served in the old clinic for varying periods were Drs. A. E. Geschke, Frank Crider, Erwin Winton, Ronald Gregory, James Webster, and Ronald Van Arsdell. Dr. Crider and his family spent the longest period of any doctor serving the clinic—ten years—and are deserving of the high esteem in which they are held by the people of Bhuket.

The beautiful new edifice erected in Bhuket to relieve the suffering of the people is a monument to many dedicated men and women. That it may prove a real blessing for God and for Thailand in making man whole is the sincere desire of the hospital staff.

Mob Threat in Indonesia Leads to a Conversion

By Herman E. Mangkei, Departmental Secretary, West Indonesia Union Mission

"I feel better and happier now," exclaimed S. Maramis, the president of Nusa Tenggara Mission, after the ordination of Charles Silalahi, secretary-treasurer of the mission. "Now Brother Silalahi can go back to Nusa Tenggara and perform all the duties of a minister. There are about 50 souls who have been waiting for baptism. There are couples waiting to be married. The churches are waiting to have the Lord's Supper, and here I am, helpless, still sick, and have not been able to do anything since last December. It has really added to my burdens, knowing that I am the only ordained minister in Nusa Tenggara Mission. I feel greatly relieved now that Brother Silalahi is ordained."

Brother Silalahi is an active young worker 28 years of age, a brave speaker, and has undergone many difficulties for the sake of the gospel. Some time ago C. L. Shankel, director of the Evangelistic Center in Djakarta, Indonesia, told in the REVIEW the story of how Brother Silalahi and his wife were almost killed by an angry crowd because of the interest of about 20 people who were attending Brother Silalahi's public effort. The threatening mob made it impossible to baptize more than seven persons. Elder Shankel, who had just arrived in Nusa Tenggara for the workers' institute, performed the sacred rite.

For a short time no one understood what caused the incident that almost resulted in the untimely death of Brother Silalahi and his wife. The baptism mentioned was performed on September 8, 1964. It was the market day of the people of NoElmina and of the villages of its vicinity. The people come from as far away as 40 to 60 kilometers from NoElmina. They usually come by horses, or by trucks, but many walk barefooted.

One of them coming to the market that day was a Protestant minister of Puloti ("Red Soil"), a town 20 kilometers from NoElmina. This town is situated between Kupang, the Nusa Tenggara Mission headquarters, and NoElmina. This minister also buys and sells salt. He had heard that the SDA minister who was holding a public effort in NoElmina was threatened by a mob who intended to kill him.

"I would like to see that minister who did not fear the mob. He must have the true message, and that is the reason the people wanted to kill him," he told his companions in the market. Brother Silalahi, his wife, Elder Shankel, and Elder Maramis had left for Kupang before this minister was able to see them.

Three weeks after the incident the same minister was riding on a bus bound for NoElmina. As the bus was jolting along, he was thinking about his urgent desire to see that almost-killed minister. "He must have the true message of salvation," he repeated to himself. Suddenly his thoughts were interrupted when the bus went out of control. The next thing he knew, the bus was upside down in a ravine. He found himself sitting on the ground unhurt, while all the other passengers were crying and screaming because of the pain from broken bones and bruised and bleeding bodies. He could not understand how he could have been thrown out safely through a small window of the bus. When another bus came along, he helped the injured people get on this bus. Now what should he do? His desire to find that almost-killed Adventist minister became even stronger, so he decided to go on to NoElmina. Maybe his life had been spared so that he could continue his search for this Adventist minister. Yes, he must keep searching.

Was it divine Providence that caused him to eat his lunch at a small restaurant owned by Brother Laurens Edjie, the

local SDA church elder of NoElmina? While eating, he related his experience about the bus accident and his desire to see that SDA minister. When Brother Laurens heard this he exclaimed, "Why, that minister is the minister of my church. If you would like to see him, just go to Kupang and find him on Saturday in the Adventist church on Kosasih Street 16."

He promised to go, and he did go. The brethren in Kupang were surprised one Sabbath morning during the worship hour when a man walked in and introduced himself as Mr. Mbatu, a Protestant minister, and added that he would like to see that almost-killed minister. Of course, Brother Silalahi was very glad to meet him. After church they had a friendly Bible discussion, which resulted in Mr. Mbatu's decision to become an Adventist.

The next morning, on Sunday, he announced from the pulpit of his church: "Today is the last day for me to be with you. I must say good-by to everyone. I am going to join the Seventh-day Adventist church." And as Joshua of ancient times declared his determination, Mr. Mbatu said: "If you find that you have the truth, just continue your worship here, but as for me I have determined to join the Seventh-day Adventist church because I have found the real truth, the true message of salvation, in it."

As a result of this startling announcement some of his Protestant members also wanted to know more about this truth. Now Mr. Mbatu has a group of 15 people keeping the Sabbath with him in Puloti, a place where we have never yet held a public effort. This is one of the reasons why Brother Silalahi was almost killed by an angry mob at NoElmina at the end of his evangelistic effort in that town; and this is one of the reasons his life was spared.

Yes, it was a happy occasion for us when Brother Silalahi was ordained on Sabbath afternoon, April 3, 1965, in Bandung. W. L. Wilcox delivered a short sermon; H. E. Mangkei offered the ordination prayer; A. L. Lesiasel read the charge; and S. Maramis gave the welcome. J. Th. Manullang and M. H. Wauran also joined in the ordination prayer.

Dear friends, please remember the work in this mission and this newly ordained minister in your prayers.

New Facilities Dedicated at Pusan Sanitarium

By L. R. Erich, *Medical Director*

A big step toward expansion has been taken at the Pusan Sanitarium in Korea. On February 17 a new dining room, kitchen, and utilities unit was officially opened and dedicated. The opening of this unit will release space in the main building for needed expansion of the crowded laboratory and other facilities.

In his dedicatory address, C. A. Williams, president of the Korean Union Mission, reviewed the history of the Pu-



Groundbreaking for Kansas Church

Groundbreaking ceremonies were held Sunday, March 28, for the New Haven, Kansas, church. The new church, which will seat 525, will have a youth chapel, nursery, kitchen, and room for recreational facilities. Building operations began the second week of April, and it is hoped the church will be completed by late summer.

Those participating in the groundbreaking service are, left to right: H. C. Klement, president, Kansas Conference; Marvin Rainey, mayor of Overland Park, site of the new church; A. E. Soper, pastor; William Bradley, contractor; Dr. A. A. Armbruster, chairman, building committee; and Arley Lakey, architect. Inset: architect's drawing of the proposed building.

The church operates a school for 80 students from grades 1 to 10.

A. E. SOPER



Pusan, Korea, Sanitarium children's choir sings enthusiastically at dedication services for new dining room, kitchen, and utility unit at the sanitarium. Right: Ribbon-cutting ceremony at Pusan Sanitarium. Left to right: L. R. Erich, medical director; C. A. Williams, president of Korean Union; and Y. C. Lee, president of the Southeast Korean Mission.

san Sanitarium. Dr. George H. Rue started the medical work in Pusan during the Korean war. Seated on an apple box in an old warehouse, he would see as many as 100 patients a day. The institution has grown to its present size of 30 beds, and is continuing to develop. At the time of the dedication it was announced that the institution had passed the rigid government inspection and is now qualified to offer a residency training program for doctors in surgery.

I. S. Lyu, business manager of the Pusan Sanitarium, translated. Dr. L. R. Erich, medical director of the sanitarium, Pastor Williams, and Y. C. Lee, president of the Southeast Korean Mission, cut the ribbon to open the new unit.

Religious Emphasis Week at Carolina Army Base

By E. E. Cleveland, *Associate Secretary*
GC Ministerial Association

Religious Emphasis Week at Chapel Two, Fort Bragg, North Carolina, was for me a memorable experience. As the guest of Chaplain Major J. T. Powell, it was my privilege to fellowship with Christian ministers who had faced death on far-flung battlefields, and whose duty it was to counsel youth going into battle. My own concept of the chaplaincy was broadened as a result. I visited the vast Bible school complex and saw buses unload thousands of children and youth for

prayer, singing, and Bible study. All modern methods are used in teaching, including visual aids.

A chaplain's counseling responsibilities are enough to consume his full day, but in addition he conducts guidance courses, intercedes for soldiers with family problems, represents soldiers with conscience conflicts relative to the service, besides his regular ministerial duties. Like all other ministers, the chaplain performs marriages, conducts funerals, and superintends the business affairs of the house of God, not to mention such courage-testing activities as parachute jumping.

Chaplain Lt. Colonel Bell is in charge of the 39 chaplains on this post. It is a well-organized team and each man knows his responsibilities.

I was able to visit among the soldiers and catch a glimpse of their spiritual needs. These men need our prayers. Souls were converted, the congregation was revived.

Adventist Men's Group in Australia

By R. H. Adair

In several of the states of Australia there has been operating for about four years an Adventist Association of Business and Professional Men. This is not an official report of the association general meeting which has just concluded here in Sydney, Australia, but it is intended to convey a bit of the inspiration that comes to one in meeting with this Adventist group.

This association is comprised of Adventist men who are proprietors of business projects, executives in the business world, physicians, dentists, engineers, building contractors, architects, earth-moving contractors, printers, lithographers, accountants, educators in some of the leading schools, and a number of other business and professional interests.

These brethren meet together at fre-



Chaplains at Fort Bragg, North Carolina, who met with E. E. Cleveland (center) to say farewell at the close of Religious Emphasis Week. Second from left, Chaplain Major Powell. To Elder Cleveland's left, Lieutenant Colonel Bell, chief of the chaplains on the base.

quent intervals, and through various committees promote projects to help forward the work of the Lord in this area. They work in close contact with the leaders of the church and cooperate in the activities of the churches where they are members.

During last winter the association conducted Question Hours in several of the churches on Sabbath afternoons. Invitations were extended to experienced ministers to lead out in introducing the various subjects discussed. Church members also were invited, and altogether the efforts of these brethren were much appreciated.

Among their many projects is the establishment of a home for the aged in one of the suburbs of Sydney. This home comprises a number of self-contained units, and the ABPM has been responsible for providing the finances for this institution, which is an investment of approximately \$158,000. The last event of this recent convention was the opening of this new home. About 250 persons were present for the occasion.

Another project now being worked out by these brethren is the equipping of a new mission hospital on the island of Malaita in the Solomon Islands.

The fellowship of these business and professional men is inspiring both to the brethren concerned and to those who have the privilege of working with them.

Sales and Souls in Inter-America

By J. C. Culpepper, *Publishing Secretary, Inter-American Division*

From Honduras, in Central America, Pastor Claudio Ingleton, mission publishing department secretary, calls our attention to the fact that each year for several years a larger number of health and message-filled books have been sold in the capital city, Tegucigalpa. Just last December the truthfulness of this statement



Forward in Vietnam

Seated on the right is Do Binh, energetic publishing secretary of the Vietnam Mission, who recently conducted a beginners' sales clinic for the young people shown with him. His army of literature evangelists continues to grow despite the political trouble in his field. Last year his 100 colporteurs sold 4,000,400 Piasters (U.S. \$50,000 plus) worth of literature, distributed 34,610 tracts, and had 59 baptized from their contacts.

JOHN BERNET
*Publishing Secretary
Southeast Asia Union*

by the servant of the Lord was demonstrated again: "The wider the circulation of our publications, the greater will be the demand for books that make plain the Scriptures of truth."—*Testimonies*, vol. 4, p. 392.

Alicia Nembhard and Anamay Guardiola, student colporteurs, with God's blessing and the help of their leaders, sold 261 health-education books to a very fine woman, Dr. Lorrie, for the health-education program in Honduras. The 261 volumes included 70 copies of *Salud y Eficiencia* ("Health and Efficiency"), 32 copies of *Secretos de la Buena Mesa* ("Secrets of Well-prepared Food"), 32 copies of *Nosotros y Neustros Hijos* ("We and Our Children"), 120 copies of *Salud y Vigor por la Alimentación* ("Health and Vigor From Nutrition"), and seven copies of the excellent character-building book *Su Palabra de Honor* ("His Word of Honor").

Then Pastor Ingleton conducted a six-week evangelistic effort in Tegucigalpa. He baptized 50 persons. In this fine baptismal group were two nurses, several secretaries, a lawyer and his wife, one radio technician, and two merchants.

It is most gratifying to note that in sections where a greater number of our books are sold, there we have larger baptisms. Sales and souls go together in Inter-America, and we thank God for these excellent results in Honduras.

Five-Day Plan in Hartford, Connecticut, Aids Many

By S. A. Yakush, *Departmental Secretary
Southern New England Conference*

More than 1,000 people have attended Five-Day Plan clinics in the Hartford, Connecticut, area, with at least 50 per cent of those who stopped during the course reporting that they are still not smoking one year later. Several are attending church services, and some have been baptized. On a recent Sabbath, at the close of the baptismal service when the pastor of the church, O. J. Mills, made an appeal, five, whose first contact with the Seventh-day Adventist Church came through the Five-Day Plan, stood with others to request baptism in the next service.

Two of these had contacted the church by telephone and asked the pastor to call. One woman, a Roman Catholic, appreciative of the help that had been given her, volunteered to assist with secretarial work. Now, after a year and one half of studies, she has asked to join the church. Her husband, also a Catholic, attended one of the evangelistic meetings and came to the pastor's study, asking questions until after midnight.

There are no Seventh-day Adventist physicians in private practice in the entire State of Connecticut. To carry on the Five-Day Plan, Elder Mills has sought and received the cooperation of consecrated, dedicated doctors as far away as New York City; Wappingers Falls, New York; Marlboro, Pittsfield, and Boston, Massachusetts.

Through the Plan a most desirable image for the church has been created. Hundreds of inches of news stories and favorable editorials have told the public about the work of Seventh-day Adventists.

The Connecticut State Health Depart-



Claudio Ingleton, publishing secretary and pastor-evangelist in Honduras, greets Dr. Lorrie, who purchased 261 of our health-education books.

ment recently asked the pastor to be one of five featured speakers at a State-wide smoking conference. The department carries announcements of the program in their weekly health bulletin and has actively participated in the presentation. Dr. Harold S. Barrett, chief deputy director, has agreed to be a featured speaker at the next Five-Day Plan in Hartford.

Smokers Dial, initiated February 22, has given widespread publicity to the work of the Hartford church and has helped maintain Five-Day Plan attendance. The story of the Hartford Dial was released over Associated Press wires and carried by newspapers across the country and overseas. CBS news called from New York City and taped an interview. Stations as far away as California dialed the Hartford number and broadcast the message to their listeners. Clippings of the story have been sent from newspapers as far away as Japan. People reading the Associated Press release in their local paper have written for information from cities such as Detroit, Los Angeles, San Francisco, New York.

Calls stimulated by the health program are coming into the office requesting information about the services of the church, and asking for help for spiritual, moral, and mental problems. Recently a call came from a young man, son of a Hartford merchant, asking for information as to the time of service and requesting help in his battle against smoking and drinking.

High school and college students have called for interviews and material. On one occasion a college professor of philosophy called for an interview and stayed for an hour and a half, asking questions about the teaching and practices of Seventh-day Adventists. Doors have been opened to fine Jewish homes for religious discussions and Bible study.



WESTERN TIMES CO., LTD.

Alderman Mrs. M. Nichols of Exeter, England, accepts bouquet from Robin Helps, when Mrs. Nichols spoke at the Seventh-day Adventist church.

Exeter, England, Church Honored by Alderman

By A. J. Timothy, Pastor

Alderman Mrs. Nichols, a past sheriff of the city of Exeter, England, visited the Exeter Seventh-day Adventist church April 3, "to honour the work of Adventists." Mrs. Nichols also has been a city counselor, previous to her elevation to the aldermanic bench. The B.B.C. and I.T.V. television networks are always

eager to show the activities in which she is interested. Recently the British public saw her in the "World in Action" telecast, which was shown nationally.

Mrs. Nichols, telling her own experience, said that in 1961 she went to Karachi, Pakistan, to visit her son-in-law and daughter, but especially to see their children. While playing with a child on the lawn one day she fell, suffering a serious leg injury. The family doctor, after diagnosing the injury, said that the best hospital to enter would be the Seventh-day Adventist Hospital in Karachi.

Mrs. Nichols, who arrived at the hospital in a station wagon, said that from the moment of arrival she felt the blessing of Christian medical care. Many of the nurses were very small "little ladies," and had to use stools at the bedside to wash, and generally care for, their patients.

Before turning out the room light, her tiny nurse asked whether she would like her to offer prayer, and Mrs. Nichols said that as the devoted nurse knelt beside her bed, she felt the presence of Heaven.

Her private room was subscribed for by the local chamber of commerce, and, apart from the lack of tea—her favorite drink—and the vegetarian menu, she found everything to her liking and a great encouragement toward getting well.

A Scandinavian couple, both experts in hydrotherapy, massage, et cetera, literally "prayed her all the way through" to good walking ability and good health. They befriended her and gave her great courage by their example.

"Never did I hear a word spoken in anger," Mrs. Nichols went on. "The American and European staff, the nationals, and others who made up the nursing personnel, all gave so much to the Lord whom they serve, in love and cheerfulness.

"I stand here today," added the alderman, "a witness to the care taken by Seventh-day Adventists to take the gospel of Jesus and the message of good health into all the world."

Before leaving the church for another appointment, Mrs. Nichols was presented, by Master Robin Helps, a bouquet of flowers from the church family.

The Western Times Company, Ltd., sent both a reporter and a photographer to the church on this occasion, and the event received good newspaper coverage.



Saint Helena Host to SDA Leaders in Nursing

Representatives from schools of nursing and nursing service of Seventh-day Adventist institutions in the North American Division met in council at Saint Helena Sanitarium and Hospital, May 9 and 10. W. E. Murray (far right), one of the vice-presidents of the General Conference, and Dr. T. R. Flaiz (fifth from right), secretary of the Medical Department of the General Conference, met with the group.

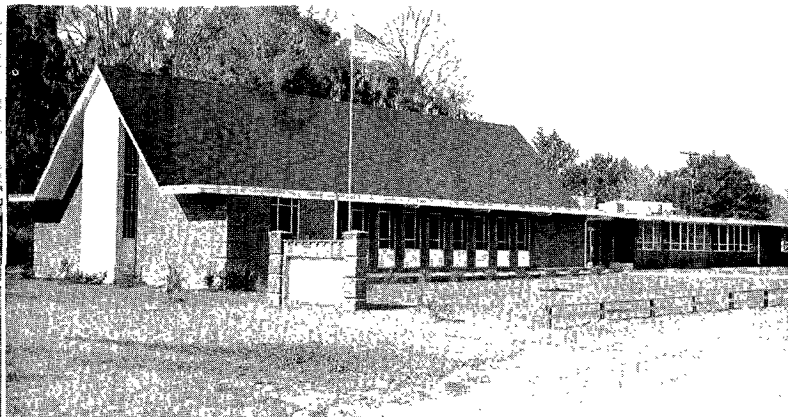
The purpose of the meeting was to study the problems of Seventh-day Adventist nursing education and nursing service. Recommendations from this council will be sent through the appropriate organizational channels.

MAZIE A. HERIN, R.N., Associate Secretary
General Conference Medical Department

Bolivian Youth Wins Souls During Riot and Revolution

By Wellesley Muir, MV Secretary
Inca Union Mission

It was Friday evening in Cochabamba, Bolivia, and I was walking toward the plaza (city square) on my way across town to where a Voice of Youth practice was scheduled. Suddenly my eyes began to burn and tears streamed down my cheeks; I grabbed for a handkerchief. Then I realized that everyone was running from the plaza. Immediately I made an about-face and began to run too. My long legs made it easy for me to keep



Nashville, Tennessee, Church Dedicated

On Sabbath, May 1, the Bordeaux church in Nashville, Tennessee, was dedicated with all living former pastors present. J. W. Malmede was the building committee chairman. Speakers for the services were M. L. Ritchie, former pastor; Bruce Johnston, of Southern Missionary College; and LeRoy J. Leiske, Southern Union Conference president. E. L. Marley, president, and Rudy Bata, secretary-treasurer, of the Kentucky-Tennessee Conference, also participated in the services.

R. H. AMMONS, *Pastor*

New Church in Carolina

The members at Charleston, South Carolina, recently occupied their new church building, which adjoins their junior academy. The brick structure has a seating capacity of 300 and provides adequate facilities for the children and young people, as well as a church office. Conservatively valued at \$100,000 the actual cost was only \$74,500. This includes air conditioning, all appointments, and landscaping. The pastor is H. K. West.

W. A. MARTIN, *Departmental Secretary
Carolina Conference*

ahead of the racing crowds. Earlier in the afternoon I had noticed hundreds of demonstrators in the streets. Now the mob had gotten out of control and the police were using tear gas. As I ran, a taxi appeared and the driver said, "I'll take you, but please hurry."

We followed a route that avoided the rioting crowds, and eventually reached Las Villas, where the young people were waiting. During the Voice of Youth practice there were occasional knocks on the door, and men advised us to leave. We managed to complete the practice, however, and then our Bolivian worker, José Justiniano, and I began to look for a way to get back to the hotel.

When we finally found a taxi, the driver told us that there had been some shooting in the center of town and that he was risking his life to take us. José Justiniano got out first to go to his home. A couple of blocks from my hotel, the street was barricaded. I left the taxi and began walking.

The Ambassador Hotel was a sad sight. All the windows were broken. Glass was everywhere. The doors were knocked in. The American Consulate next door looked even worse. During the night a station wagon belonging to the West Coast Cable Company was burned in front of the hotel. When I went out on Sabbath, truckload after truckload of armed Indians were driving around the plaza, guns pointed at the crowd.

But the political unrest did not discourage our faithful Bolivian Seventh-day Adventist youth. On Saturday night they began their series of meetings, featuring teen-age speakers. In spite of martial law, every seat was filled. On Sunday night the little chapel was even more crowded, with people standing.

The youth continued their meetings during the next ten weekends. Though there were more riots, a revolution, and the founding of a military government, seven candidates were baptized, and at least that many more began studying the message in preparation for future baptism.



North American Division

Mr. and Mrs. Keith E. Farnsworth and two children, of Anacortes, Washington, left San Francisco, California, May 10, for Rhodesia. Sister Farnsworth's maiden name was Faye Louise Robertson. Brother Farnsworth has accepted a call to be mission director of the Hanke Mission.

Marie McCall left New York City May 15, for Zambia, Africa. She is returning after furlough. Miss McCall will serve as a nurse in the Yuka Hospital at Kalabo.

Fifth Filipino Nurse to Libya



Miss Irma T. Kintanar, of Cebu, Philippines, a graduate of the Bangkok Sanitarium and Hospital, left by air on April 7 to connect with the staff of the Adventist Hospital in Benghazi, Libya, in Africa.

There are now five Filipino nurses on the Benghazi Hospital staff. The four already serving are Rebecca Gucilar, Lucila Deles, Honorata Tuvilla, and Zenaida Tuvillara, all graduates of Philippine Union College. Miss Kintanar finished her prenursing at Pacific Union College. One of the first two to serve in Libya, Miss Nenita Sumalnap, completed three years of service recently.

B. B. ALSAYBAR, *Principal
Philippine Union College Academy*

Dr. and Mrs. Neal C. Woods, of Lakeport, California, left San Francisco, California, May 18, for Taipei, Taiwan. Dr. Woods has accepted appointment as a relief doctor for a year in the Taiwan Sanitarium and Hospital.

Elder and Mrs. D. Ronald Watts, of Saskatoon, Saskatchewan, Canada, sailed from Seattle, Washington, on the S.S. *California Mail*, May 23, for India. Brother Watts is to serve as ministerial secretary in the South India Union.

Australasian Division

Pastor and Mrs. Ronald Baird and two children left Sydney, January 30, on the *Marconi*, bound for India, where Brother Baird is to serve as a pioneer missionary in the Assam area. Pastor and Mrs. Baird have already served for three years in the Highlands of New Guinea.

Mr. and Mrs. G. F. Smith and two children left Sydney, February 1, for Goroka, in the Central Highlands of New Guinea. Brother Smith will join the staff of the Coral Sea Union Mission as headmaster of the Bena Bena school. Brother Smith's previous mission service was with the Bismarck-Solomons Union Mission for nine years in teaching work.

Esther Robertson, who originally pioneered a school for aboriginal children at our mission at Wiluna in Western Australia, answered a call to the island mission field and left Sydney, February 1 for Rabaul, where she will join the staff of Jones Missionary College, Kambubu, New Britain.

Mr. and Mrs. J. Bussau joined the staff of the Bismarck-Solomons Union Mission in February for teaching work on the island of Bougainville in the Solomon Islands group. Brother Bussau previously was employed by the Victorian State Education Department.

Pastor and Mrs. D. Martin and four children returned to Rabaul, New Britain,

February 16, following furlough. Brother Martin returned to the staff of Jones Missionary College where he serves as Bible teacher.

Pastor and Mrs. E. C. Lemke returned to Port Moresby, Papua, February 17, after furlough. Pastor Lemke is president of the Central Papuan Mission. This family has served many years in various parts of the Coral Sea Union Mission.

Mr. and Mrs. E. Hokin and two children left in February for Mt. Hagen, in the Central Highlands of New Guinea, to join the staff of the Togoba Hansende Colony. Brother Hokin, a qualified physiotherapist, will bring his skill to bear to assist native people crippled by leprosy to gain the use of their injured limbs.

Mr. and Mrs. A. G. Chapman and child returned to the Kabiufa Adventist College, in Central New Guinea, February 28, after furlough. Brother Chapman is to continue his work for the young people of Central New Guinea. The Chapmans have served since 1951 in the Coral Sea Union Mission.

Mr. and Mrs. D. C. Sutcliffe left Sydney, March 7 for Rabaul, New Britain, returning after furlough to continue at Jones Missionary College where Brother Sutcliffe is principal. Brother Sutcliffe has been engaged in teaching work in the Bismark-Solomons Union Mission since 1954.

Mr. and Mrs. R. M. Ferguson and family sailed March 11 on the *Oronsay* for Suva, Fiji, following furlough. Brother Ferguson will continue his service at Ful-ton Missionary College.

Pastor and Mrs. B. Crabtree and five children sailed for Suva, Fiji, March 11, on the *Oronsay*. Pastor Crabtree is president of the West Fiji Mission, and has served for ten years in various appointments within the Central Pacific Union Mission.

Margaret Fairfoul is a newly appointed missionary who began her service as a secretary in the office of the Coral Sea Union Mission in Lae, New Guinea, March 14.

Dorothy Schultz joined the staff of the Coral Sea Union Mission for nursing work March 17. Miss Schultz previously served in the Coral Sea Union Mission, and more recently was employed by the New Guinea Government in nursing activities.

Mr. and Mrs. M. G. Fairall and infant returned to Goroka, in the Central Highlands of New Guinea, March 25, following furlough. Brother Fairall will continue his work of teaching carpentry and joinery, and supervising the maintenance of the buildings at Kabiufa Adventist College.

Pastor and Mrs. Roy Harrison returned from furlough March 28. Brother Harrison is president of the New Ireland Mission. He has served in various capacities in New Guinea and the Solomons for 16 years. Previous to that he served in Samoa.

Gwenyth Davis, a graduate of the Syd-

ney Sanitarium and Hospital, left Melbourne, April 23, for Nairobi, Kenya, en route to the Kendu Hospital. Miss Davis will join the nursing staff of the Kendu Hospital.

Pastor and Mrs. L. Hawkes and two

children returned from furlough to Rabaul, New Britain, April 30. Pastor Hawkes carries the responsibility for the Sabbath school, home missionary, medical, and radio-television departments of the Bismark-Solomons Union Mission.

W. R. BEACH



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► On Sabbath, April 3, J. A. Brummell, pastor of the Capital City church in Albany, New York, assisted by J. C. Flintall, conducted a baptismal service in which nine persons were baptized. Included in this number were a mother, Mrs. Dora Burkett, and her five children, with whom Benson Andrea and J. C. Flintall had studied. The others baptized were Mrs. Nancy Eaddy, with whom Mrs. Blanche Brummell (wife of the pastor) had studied; Carol Jones and Gerald Simmons, who were influenced by Adventist parents.

► Northern New England Conference is now sponsoring approximately 4,000 subscriptions to *Liberty* magazine. These subscriptions are going to all of the legislators and many other leading individuals in the three States comprising this conference.

► More than 140 attended the opening night of a Five-Day Plan to Stop Smoking at the Hartford, Connecticut, church school auditorium. This program was conducted by O. J. Mills, pastor of the Hartford church. Interest in this latest program was intensified by a Smokers Dial service. In the course of two weeks

it is estimated that 10,000 people called in. The Connecticut State Department of Health cooperated wholeheartedly with the program and sent Milton Geyer from their Bureau of Health Education to speak at the opening meeting. Doctors participating in the program included Dr. Dunbar Smith, of Bates Memorial Hospital, Yonkers, New York; Dr. R. G. Graveson, Dr. Rolet Moore, and Dr. Robert Rittenhouse, of the Lakeview Medical Associates, Marlboro, Massachusetts; and Dr. Simon Witter, of Northboro, Massachusetts.

► Ground was broken for a new church in Brunswick, Maine, on Sunday, April 18. Those participating in the program were Charles Rogers, first selectman for the town of Brunswick; Grant Kirker, president of the Ministerial Association of Brunswick; Dr. R. A. Bettle, chairman of the Steering Committee; Walter H. Smith, secretary-treasurer of the Northern New England Conference; Carl P. Anderson, president of the conference; and Robert Johnson, the local pastor. This new church building is another evidence of the influence of the Parkview Memorial Hospital. Back in 1955 the church membership was approximately 40, and ten years later, it is more than 160. The church will be built on the main road of the town on a corner lot purchased from the hospital.

Fruitful Branch Sabbath School in the Philippines

Twenty precious souls were baptized recently in Ozamis City, Philippines. All were won through a branch Sabbath school conducted by the brethren of this city in the nearby barrio (village) of Carangan. Pastor Delfin A. Brion officiated at the baptism. Others in the picture are Pastors Tomas C. Cabaluna and Paterno M. Diaz, president and secretary-treasurer, respectively, of Western Mindanao Mission. The brethren here are grateful for the literature and other supplies received from friends in the United States.

P. M. DIAZ





Dedication of Gbongan Church, West Africa

Dedication services for the Seventh-day Adventist church at Gbongan, West Nigeria, were conducted by Pastor J. M. Thorvaldsson on Sunday, February 28. S. O. Nwakanma who, with his wife, was largely responsible for the church becoming a reality, gave a short history of how the land had been obtained and cleared, and finally how the church had been built. A letter containing a gift for the church was read from Brother Akanbe who, with his wife, had been baptized as a result of the work of Mrs. S. O. Nwakanma, and had worked together with the Nwakanmas at Gbongan for two years.

Pastor Thorvaldsson gave the dedicatory address. The prayer was offered by Pastor Solademi, chaplain of the Ile-Ife Hospital. Music was provided by a ladies' quartet and the Ife church choir. Pastor Thorvaldsson offered the benediction.

This little church at Gbongan is just the beginning of many that are being prepared and run by graduate nurses of the Ile-Ife hospital. God is blessing their faithful work.

The picture shows Mr. and Mrs. Nwakanma and some of the congregation in front of the new church.

BERYL M. TURTILL
Press Secretary



Columbia Union

Reported by
Don A. Roth

► Ralph B. Hill, pastor of the Dayton Far Hills church, in the Ohio Conference, has accepted a call to become pastor of the Jacksonville, Florida, church. He takes the place of R. H. Wood, who is now pastor of the Baltimore First church in the Chesapeake Conference.

► Several pastors of the Potomac Conference are now conducting radio programs in their districts. The list includes Douglas Cross, Ivan Crowder, and Donald Stutler. The daily Voice of Prophecy is heard in the Potomac Conference in the Washington area, as well as in Franklin, Virginia.

► The new singing evangelist with the Lester Carney evangelistic team in the Potomac Conference is Robert Clark, formerly of Waynesboro, Virginia.

► John Klim and Albert Ellis are conducting evangelistic meetings in Arlington, Virginia, as a follow-up of the daily Voice of Prophecy series on the Fairfax, Virginia, station.

► Arthur Wetmore is the new pastor of the Altoona-Everett-Six-Mile-Run district in the Pennsylvania Conference. He takes the place of Joseph Krapalek, who responded to a call to the Illinois Conference.

► The Reynoldsburg congregation in the Ohio Conference recently burned the mortgage on their church, marking the close of a program of debt liquidation.



Lake Union

Reported by
Mrs. Mildred Wade

► A few individuals, seeing community needs, have the initiative to do something about them. Dr. J. D. Henriksen, of the Battle Creek Health Center in Michigan, was one of six "self-starters" to receive a Battle Creek George Award for his service to the handicapped on the local, State, and national levels. Since receiving this recognition he has been appointed to the President's Committee on the Employment of the Handicapped.

► Andrews University had 220 graduates this year. In addition to the 150 who were from the undergraduate school, there were 12 from a two-year curriculum; 18 from the School of Graduate Studies; and 40 from the Theological Seminary. Consecration speaker was N. R. Dower, president of the Washington Conference; T. S. Geraty, associate secretary of the General Conference Department of Education, gave the baccalaureate sermon; and the commencement address was given by F. D. Nichol, editor of the REVIEW AND HERALD.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Walla Walla Valley Academy concluded the first year on its new campus, with commencement exercises the evening of May 29, when the seniors received diplomas from Principal S. W. Young. Commencement speaker was Dr. William H. Shephard, president of Walla Walla College. Baccalaureate speaker was Paul Gordon, formerly Bible teacher at WWCA and now Bible teacher at Upper Columbia Academy. Former principal H. D. Schwartz, educational secretary of the Idaho Conference, was speaker for the consecration service.

► A. L. Moore, director and psychological lecturer, teamed up twice within a month with Walla Walla General Hospital staff physicians J. D. Losey, John E. Potts, and I. D. Bohlman, in a follow-up clinic to a Five-Day Plan in which nearly 100 per cent of the smokers attending at least three nights quit tobacco. The 60 people who attended these two clinics are still free from nicotine addiction.

► The *JMV Special*, a symbolic heaven-bound train, was a high light of the investiture service conducted recently at the church school in Great Falls, Montana. With Steve Hanson as the ticket agent, and Ricky McCullough as the conductor, passengers were required to discard worldly habits or inclinations before being permitted to board the train. Mrs. A. M. Matar, lower grade teacher, had coached the 13 children involved in the skit; Mrs. Harry Wiegand prepared the train, and the sound effects were controlled by Elder Matar. Eleven upper-grade students also were invested, making a total of 24 children who received scarves, pins, and certificates from Ernest Schaak, conference MV director, assisted by Luther Harris, school principal, and several Master Guides.

► Commencement speaker at Walla Walla College Sunday, June 6, was F. D. Nichol, editor of the REVIEW AND HERALD. Speaker for the baccalaureate service was W. J. Hackett, president of the North Pacific Union. Consecration service speaker was H. L. Rudy, president of the Oregon Conference. Begun two years ago, a service honoring seniors of the school of nursing took place Sabbath afternoon. D. E. Caslow, union conference home missionary and medical secretary, was the speaker.



Pacific Union

Reported by
Mrs. Margaret Follett

► Mrs. Lillian Criss has been named manager of the new Lodi branch of the Northern California Book and Bible House, which opened for business June 1.

► Participating in the groundbreaking ceremony for the new Modesto Union Academy auditorium on May 2 were E. R. Walde, president, Central California Con-

ference; R. L. Stretter, conference treasurer; C. E. Smith, school board chairman and pastor of the Modesto Central church; and Leslie Bietz, principal of the academy. The former auditorium burned to the ground in October of last year.

► Melvin George Johnson is now located in Camino, where he has assumed the pastoral duties of this Northern California Conference church. Elder Johnson has served in Rhode Island, Massachusetts, Indiana, and Colorado. He comes to Northern from the Fort Collins-Loveland, Colorado, district.

► The Agriculture Club of Pacific Union College held a farm festival on May 9. Booths were set up with displays prepared by the agriculture classes, and refreshments were served. The afternoon activities included tours through the dairy, creamery, and livestock feeding areas. Contests were held in trailer backing, hay loading, milking, and calf feeding.

► Daniel Cotton, assistant professor of religion at La Sierra College, was commencement speaker at Thunderbird Academy June 6. The baccalaureate speaker was Robert Whitsett, Arizona Conference evangelist; and Harry Garlick, associate MV secretary of the Pacific Union Conference, spoke for the consecration service.

► Ground was broken the afternoon of May 2 for the new Oakdale church in the Central California Conference.

► Coming to the Northern California Conference from the Allegheny Conference, where he served successfully as pastor-evangelist, is John E. Collins.

► Five hundred forty-six seniors from ten Seventh-day Adventist academies throughout Northern and Central California visited the Pacific Union College campus during four different College Days held in April.

► T. J. Mostert, new pastor of the Ceres, California, church, served previously in the Florida, Alabama-Mississippi, and Arkansas-Louisiana conferences following his graduation from Southern Missionary College.

► Elmer G. Ross, after a number of years of service in the Inter-American Division, is now pastor of the Shingle Springs church in the Northern California Conference.

► Southeastern California Conference literature evangelists sold \$13,190.16 worth of literature during their recent Big Week.



Southern Union

Reported by
Oscar L. Heinrich

► George W. Walper, administrative assistant and personnel director at Madison Hospital for the past eight years, has accepted a call to serve as administrator of Walker Memorial Hospital, Avon Park, Florida.

► The Missionary Volunteer Department of the Alabama-Mississippi Conference reports the largest Investiture services on

record in that field. The number of Pathfinder Clubs has constantly been on the increase.

► Approximately 1,200 Carolina young people received pins during the Investiture services held in the conference during the past year. L. C. Stannard, conference Missionary Volunteer secretary, led out in these services, which included every district in the conference except two and every church school. More than 2,000 vocational honors have been earned by those invested.

► An extensive program of evangelism is being carried on in the Fletcher-Hendersonville district of the Carolina Conference, by radio programs and Bible correspondence lessons. H. W. Leggett, district leader, has two daily broadcasts and three weekly broadcasts in the district. More than 200 have enrolled in the local Bible course and are being visited by church members.

► Groundbreaking ceremonies were held in Duluth, Georgia, May 16, for the new church to be constructed on the Lawrenceville-Duluth Highway.



Southwestern Union

Reported by
H. W. Klaser

► The Beeville, Texas, Memorial Hospital School of Vocational Nursing recently held its first annual capping exercise for the nine students enrolled in the class. Speaker for the occasion was B. E. Leach, Texas Conference president and Memorial Hospital board chairman. The Hospital administrator, Marvin Midkiff, and Mrs. Maude Warner, R.N., director of the school, led out in the program arrangements. This is the first denominational, State-approved vocational school of nursing in the Texas Conference.

► Dick White just completed an evangelistic crusade in Wharton, Texas, and 11 persons were baptized.

► Ten converts took their stand in the meetings just completed by Elias Gomez in the Valley.

► More than 60 decisions for the Advent message were made in the evangelistic crusade just completed in Fort Worth by the Barron-Turner evangelistic team.

► Kenneth E. Scott has taken up his duties as assistant treasurer for the Texas Conference. He comes from the Texico Conference where he has served in the same capacity for seven years.

► Harold L. Heath has come from the Ohio Conference as pastor of the Grand Prairie-Irving, Texas, district.

► Glenn S. Sharman has come to the Houston Central district from Grand Junction, Colorado. He replaces A. V. McClure, who is now Missouri Conference president.

► H. B. Petry has been appointed chaplain of the Santa Anna Hospital. He has been serving as pastor of the Wichita Falls, Texas, district.

► A. C. Rawson is transferring from the Beaumont district to the San Antonio Laurel Heights district, replacing O. O. Graham, who has accepted a call to the Chattanooga, Tennessee, church.

► W. G. Larson has joined the Texas Conference as Sabbath school-home missionary secretary, from the Oklahoma Conference, where he has served in the same capacity. He replaces Rudy Bata, who is now secretary-treasurer of the Kentucky-Tennessee Conference.

Church Calendar

Thirteenth Sabbath Offering (Central European Division)	June 26
Medical Missionary Day and Church Missionary Offering	July 3
Midsummer Missions Service and Offering	July 10
Pioneer Evangelism and Church Missionary Offering	August 7
Oakwood College Offering	August 14
Educational Day and Elementary Offering	August 21
Literature Evangelists Rally Day and Church Missionary Offering	September 4
Missions Extension Day and Offering	September 11
MV Pathfinder Day	September 18
Review and Herald Campaign	September 11-October 9
Thirteenth Sabbath Offering (Southern European Division)	September 25
Neighborhood Evangelism and Church Missionary Offering	October 2
Voice of Prophecy Offering	October 9
Sabbath School Visitors' Day	October 9
Community Relations Day	October 16
Temperance Day Offering	October 23
Week of Prayer	November 6-13
Church Missionary Offering	November 6
Annual Sacrifice Offering	November 13
Ingathering Campaign	November 20-December 31
Ingathering (The Silver Vanguard objective) and Church Missionary Offering	December 4

REVIEW and HERALD

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

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News of Note

Branch SS's Increase 50 per cent in Trans-Africa

In a recent letter from J. B. Cooks, Sabbath school secretary of the Trans-Africa Division, we have this good news:

"You will see from our latest report to the General Conference, that our branch Sabbath schools have increased during the past two years, from 1,100 to nearly 5,000, a 450 per cent increase. All of our unions are enthusiastic about this type of Sabbath school evangelism. They are planning bigger and better things for the future.

"The Picture Rolls that you are sending from the Sabbath schools in the United States are giving us a big boost. We do not have to tell you how valuable such material is to our people in conducting branch Sabbath schools."

Let us continue to pray for our workers in all parts of the field. Let us also be faithful in sending our Picture Rolls to the overseas divisions.

G. R. NASH

Twenty-four "Centurions" in East Jamaica

Word from H. Edison Nembhard, president of the East Jamaica Conference, reveals that 24 ministers became "centurions" during 1964. A centurion is a minister who baptizes 100 or more persons in a year. These 24 men baptized more than 2,400 people during 1964. A special 1965 centurion retreat was held for the ministers in Nassau, Bahamas. The workers went back to their fields with strong determination to continue to maintain a high goal for souls during 1965.

J. R. SPANGLER

Big Week for Publishing Department

During the recent annual Big Week, the publishing department leaders and literature evangelists of North America delivered \$457,368.00 worth of books and magazines. This represents a gain of \$61,935.00 over the corresponding week last year.

The public has never been so willing to buy and read Seventh-day Adventist publications. Excellent soul-winning experiences are also being reported by our literature evangelists.

W. A. HIGGINS

La Sierra Service Corps

In a coordinated program intended to involve every club at La Sierra College, the La Sierra Service Corps is making an impact "beyond the borders of our own front gate," according to Robert L. Os-

munson, director of admissions and student recruitment, and formerly MV secretary of the Ohio Conference. Skip McCarty, president of the Associated Students of La Sierra College, is directing the activities.

The young people are coordinating with the Red Cross; visiting hospitals, homes for delinquents, old-age homes; taking programs to various centers; showing temperance films; and "just doing everything and anything in the way of building good will and opening up avenues." When the college Agriculture Club went to the Child Rehabilitation Center in Pomona they took some of the animals from the school farm, offering real fun to the children. The Business Club is going to Juvenile Hall in San Bernardino. Arrangements have been made for students of the State School for the Deaf to visit La Sierra.

At one home for delinquents, the youth group was received with remarkable respect and interest. One of the youth under sentence, in talking with Dave Barr, a member of the Service Corps, said, "I'm going to miss you so much. I would love to have something to remember you by." Each visiting young person had worn a flower lei. Dave removed his, and asked the boy if he would like to have it. As Dave left he saw him lovingly handling the token given him by someone who cared.

Already the Service Corps is looking ahead to next year's program, expecting to double its capacity and its service.

MILDRED LEE JOHNSON



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

WASHINGTON, D.C.—Holding that the state sought to achieve its goals "by means having a maximum destructive impact" upon the marital relationship, the U.S. Supreme Court ruled unconstitutional Connecticut's 66-year-old anti-birth-control law.

DALLAS—Staunch opposition to official Baptist representation at the Roman Catholic Second Vatican Council was expressed here at the Southern Baptist Convention's 108th annual meeting.

GREEN BAY, Wis.—The election of a new mother superior of the Sisters of Our Lady of Charity here has produced an unusual situation—the superior's real-life mother is also a nun in the same convent and thus calls her daughter "Mother."

Death of Mrs. E. A. Sutherland

Announcement has been made of the death of Mrs. E. A. Sutherland on the campus of Madison College, Tennessee on June 7. Mrs. Sutherland, the former M. Bessie DeGraw, was one of the college's early pioneers, respected teacher, and for many years the treasurer of the institution. Her husband was one of its founders. To it she gave the major portion of her loyal, dedicated life of service. A life sketch will appear later.

W. P. BRADLEY

A Tragedy in France

We have been saddened to learn that three students from the French Adventist Seminary at Collonges, France, have been killed in an automobile accident. The accident occurred early Wednesday, June 2, near Nîmes, France, when the driver apparently fell asleep at the wheel and the car went out of control. The dead have been identified as: Miss Ellen Margaret Rickard, 19 years old, of Whittier, California; Miss Laura Dick, 19, whose parents are missionaries in the Philippines; and Miss Maria Harold, 21, of Chicago. Miss Rickard was to have celebrated her twentieth birthday Saturday, June 5. The fourth passenger, Miss Gloria Lee, 20, of Honolulu, Hawaii, is reported badly injured. All were Americans. We extend deep sympathy to the bereaved.

E. E. COSSENTINE

RALEIGH, N.C.—A bill vigorously opposed by church leaders which would have allowed legal whisky distilleries to be established in North Carolina was killed by the Legislature. In the face of stiff opposition, the Senate, after considerable debate, voted that the "bill and all its amendments lie upon the table," which has the effect of putting an end to the issue during the current session.

CAPE KENNEDY, FLA.—While Russia's cosmonauts reported on several occasions that they had failed to see God or heaven in outer space, America's latest astronaut heroes—Majors Edward H. White II and James A. McDivitt—are avowed Christians with long service to their churches. Ed White, first American to walk in space, is an active member of Seabrook Methodist church at Seabrook, Texas, community near the NASA Spacecraft Center just outside Houston. Jim McDivitt, at the controls of Gemini IV as it took off for its 62 orbits around the earth, is a Roman Catholic, one who has written often for Catholic publications. Here at Cape Kennedy, it was reported, both White and McDivitt prayed upon being awakened on the morning of their recent flight.