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# REVIEW and Herald

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The *Luminar II*, one of 18 Seventh-day Adventist medical launches operating on the rivers of South America.

## Medical Ministry in Brazil

Read page 16.

Left: The crowded "waiting room" of *Luminar II*. Right: Lucidia before surgery. The tumor had been growing since her birth.



*We are bound to the first Adam by natural generation,  
and to the second Adam by supernatural generation.*

# ADAM & EVIL

By Donald G. Reynolds

*Minister, White Memorial Church, Los Angeles, California*

A CERTAIN reporter was interviewing the great Dr. Einstein. "Professor," he asked, "would you care to tell me what in your opinion will be the weapons used in World War III?"

"No," he replied, "for I have no idea what they will be. But I do know for a certainty what they will be in World War IV."

"And what will they be, sir?"

The great scientist replied, "Rocks."

This illustrates rather well the thinking of many men as to the extent to which the world has gone in its evil adventure of selfish domination.

Dr. Werner von Braun was asked recently, "Do you feel that modern man worships too much today the golden calf of material progress?"

His reply was, "Nothing has probably retarded human progress more than idolatry of our own achievements. By worshiping our own scientific achievements we kill humanity. By adoring our own technological advancements we kill the urge for improvement."

We know now that the United States has an atomic stockpile equaling ten tons of T.N.T. for every man, woman, and child on this earth. Today scientists believe that the United States has at its command detonation power and force enough to hurl the earth 16° off its axis. Our country has now closed the poison gas factory near Denver and has locked its doors, because we have manufactured and stored enough poison to destroy all life on this planet.

The advanced state of moral decline in America has also jolted us. Too many have almost decided that sin and evil are only imaginary ills. One writer has said: "We have become enamored with 'behavioristic' psychology.' According to this idea, a man is the product of his own heredity and

environment, and his behavior to a large degree is foreordained by both. He is either a product of a happy combination of genes and chromosomes, or an unhappy combination. He moves in an environment that will tend to make him good or that will tend to make him evil. He is just a chip tossed helplessly by the forces beyond his control and therefore is not personally responsible" (Jenkin Lloyd Jones, Editor, *Tulsa Tribune*).

Building upon the shrewd but reckless and ruthless philosophy of the evil one, we have structured a society of senseless sinners breathing hate, hurt, and haughty immorality. The doctrine of individual responsibility to Jesus Christ is sadly missing. It all began back there in a garden called Eden when Adam and Evil joined hands at "the tree of the knowledge of good and evil."

## Focus on Christ

To this point we have dealt with man's daring and diabolic dilemma. From this setting we turn to an additional observation of the same predicament, but along with this a graphic picture and description of the solution:

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. 5:8-11).

In Romans 5 Paul deals incidentally with Adam. His main theme is Christ. Adam has become the illustration, but

Christ is the subject. Paul describes Adam, and he also describes Christ our Lord as the last Adam (1 Cor. 15:45). Christ became the second Adam. He took Adam's nature, but never took Adam's sin. Jesus was not like you and me when He was here upon earth, for He was never a sinner. He came to this earth as Adam before Adam fell. We know that Adam need not have fallen into sin; the second Adam withstood all the attempts of Satan's invasion upon His life. When the Son of God became the Son of man in the Incarnation, He linked Himself to us for eternity. He took the effects of heredity without the effects of sin.

The first eleven verses of Romans 5 describe the plan of our salvation, as a whole. The remainder of the chapter outlines for us the mechanics of salvation. Note verse 12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Here Paul is basically concerned with the function of salvation; however, he does uncover the thought of that first sin.

## An Inherited Sinful Nature

Adam fell and death came as a consequence of his sin and his disobedience. From Adam we have all inherited sinful nature. In man's exercise of his prerogative of free will he succumbed and let sin in, and through sin death entered as a consequence. Notice this contrast and invariable combination: In Adam, head of the whole human race, we have sin, condemnation, and death. In Christ, the head of the new humanity, we have righteousness, justification, and life.

The doctrine of original sin was first brought forth in the great controversy concerning the arguments of Pelagius and Augustine. Pelagius would have us understand that we die because we are sinners. Pelagius is correct in translating the last half of verse 12: "so death passed upon all men for that [or "because" or "inasmuch as"] all have sinned." Augustine stated that we die through Adam "in whom" all have sinned. He was convinced that this problem went all the way back to Adam. He translated the last half of verse 12: "in whom" all have sinned rather than "because" all have sinned. In one sense Augustine is incorrect, because we do not incur guilt at birth.

An interesting text parallel to Romans 5:12 is 1 Corinthians 15:22: "For as in Adam all die, even so in Christ shall all be made alive." In Adam we die, but in Christ we live. Since Christ broke into the horizontal line of time, a new dimension has been open to the human race. As horizontal time went on, the coming of Jesus Christ became

the vertical line in the stream of man's experience.

In the New Testament there are three Greek words from which we get terms of time: *chronos*, chronology; *hōra*, from which comes our word hour; and *kairos*, time in a special sense, full of meaning, significant. This third word is used in Romans 5:6, "For when we were yet without strength, in due time [or at the right time] Christ died for the ungodly." There has been a lot of discussion about B.C. and A.D. as the historical point of dividing time. Christ came and broke through the horizontal line. This is important, but I believe that I.C. and O.C. are vastly more important. Either we are "in Christ" or "out of Christ." To be "in Adam," the head of the human race, means death. To be "in Christ," the head of the church, means eternal life.

We are united to the first Adam by ordinary generation, but we become united to the second Adam by supernatural regeneration. The first union is involuntary, for we cannot choose our parents. The second union is voluntary because we can exercise the freedom of the will. Many persons try to be "in Adam" and "in Christ" at the same time. You cannot be loyal to both. You cannot serve two masters; "either he will hate the one, and love the other; or else he will hold to the one, and despise the other" (Matt. 6:24).

You were born with a carnal nature, and before conversion it was as easy for you to sin as it is for water to run downhill; but when you became a Christian a marvelous thing happened—Christ came into your life. However, after you became a Christian you found that you still had the tendency to become bad-tempered or to be filled with pride. When this happened you were stunned because you did not think it could be that way again after you were converted. Some of you grew discouraged and concluded that perhaps you were not genuinely converted, and you were tempted to give up. Right here is where too many do give up. Your discouragement shocked you as well as those around you.

It is true that the attack of Satan will never be relaxed, but by growing in Christ you will find victory over the pursuits of the evil one in all experiences. We cannot be loyal to two masters. We cannot be on the border. In the Civil War the border States suffered more than any other part of the country. Virginia, Kentucky, and Maryland tried both sides. They owned Confederate flags and also the Stars and Stripes banners. When the Union Army passed by, up went the American flags. When the Confederate Army came they put up the Confeder-

ate flags. What happened? They were shot down by both sides.

Some months ago in Central America I was walking down the main street of a city in Nicaragua. There were no cars in the city, but I noticed coming toward me a group of fifteen or twenty middle-aged men who were singing and chanting. It seemed to be the making of some kind of revolution. They were shouting "Viva Castro!" There were not very many people on the street that day. I was the only North American, as they call us, on the street. As they came closer they noticed that I was an American. They stopped, saluted, and shouted, as if rehearsed, "Viva Kennedy!"

The Word of the Lord tells us: "And this is the record, that God hath given to us eternal life, and this life is in his Son" (1 John 5:11). We are in Him and He is in us. Colossians 1:27—"Christ in you, the hope of glory"—takes on new meaning and the mystical relationship of Christ in the life takes on an experience that is never ending.

"Christ became one flesh with us,

in order that we might become one spirit with Him. . . . Those who see Christ in His true character, and receive Him into the heart, have everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal."—*The Desire of Ages*, p. 388.

"A union with Christ by living faith is enduring. . . . Pride, selfishness, vanity, worldliness—sin in all its forms—must be overcome, if we would enter into a union with Christ."—Ellen G. White, in *The Review and Herald*, December 13, 1887. This union with Christ is possible for everyone. Our union with the Lord will always keep Him uppermost in our lives.

Leonardo da Vinci, the great artist, took a friend to criticize his masterpiece *The Last Supper*. The friend's remark was, "The most striking thing in the painting is the cup." Instantly the artist took his brush and wiped out the cup as he said, "Nothing in my painting shall attract more attention than the face of my Master."

So may it be with us.

"The woman was deceived and became a transgressor" (1 Tim. 2:14, R.S.V.).

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VERNON NYE, ARTIST





# THOSE POISON SPRAYS

By Victor H. Campbell

**I**F SOME of the poisons used to spray our fruits and vegetables are so potent that the one who applies these sprays is advised to have the proper antidote ready for use even though he wears a respirator, a plastic raincoat, and hat, what about the food covered with such sprays? Is it safe to eat? Will there be either immediate or long-time effects on our health? Such questions deserve an answer.

We wish that it could be a brief Yes or No, but the situation is too complex to permit such an answer. There are extremists on both sides of this problem. Some people tell us that all sprayed food is very dangerous to health. Others say that our food is perfectly safe and that we should forget about claims to the contrary. As is frequently the case, the truth lies somewhere between these two extremes. The final answer is not yet known in all instances, but enough information is available so that the average consumer can avoid any serious danger to his health. With the situation as highly controversial as it is at present, each of us should become acquainted with some of the basic facts. This knowledge will enable us to draw our own conclusions.

Food growers and government inspectors tell the public that the system of inspection set up by the Pure Food and Drug Administration, as well as the restrictions placed on the grower, ensures that our food will be free from poisonous residue when we purchase it. This would be true—in general—if the provisions of the laws relating to spray materials were perfect in their application. Unfortunately this cannot be. It is impossible for the inspectors to check every item of food marketed. Here are results of some checks in the State of Michigan:

Federal inspectors in the year 1962 checked 1,700 samples of produce. Only two of these showed excess spray residue, and it was reported as being "so minute as to be of no conse-

quence." Michigan State officials tested 1,200 samples that same year, and again only two samples showed excess spray remaining on the produce. The Michigan agricultural commissioner, George McIntyre, this past winter said 1,500 samples of food were taken in southwestern Michigan in 1964 by the Pure Food and Drug Administration, and none of them showed an excess of residue above the tolerance. The tolerance (amount of spray residue allowed by law) is set at one one-hundredth of the amount considered dangerous to health. There are, however, some loopholes. As mentioned, not all produce is inspected, nor do all growers observe the laws that require a certain time to elapse before sprayed produce is marketed. This omission may not be done intentionally, but rather because the user lacks knowledge of the dangers involved.

## Disintegration of Spray Materials

A favorable factor in the spray picture is the rapid disintegration of many spray materials. Exposure to sun and air changes them to non-

toxic forms. Fortunately, some of the most poisonous sprays are ones that lose their toxicity quickly. Nearly half of the organo-phosphate sprays are of this type. A day or two after they are applied to the plants the residue becomes harmless. Actually, most of the hazard from the current spray program falls on the one who applies the spray. This person may be the careless operator who neglects the precautions advised, or he may be the home gardener who is unaware of the deadly nature of some of the materials so readily available, or who applies too much or eats the sprayed produce without waiting the prescribed length of time.

The ideal situation would be for each of us to have a home garden of vegetables and small fruits. Here the treatment that each plant received could be controlled to our individual satisfaction. This would not only solve the spray problem but it would also aid us in handling some of the other problems inherent in our modern life. Since we cannot all garden—or since we do not all do so—we must live with the problem of spray and spray materials. Actually, for all of us, there are other problems and dangers greater than those connected with sprayed foodstuffs. Deaths attributed to pesticides in a recent year were 89; in that same year the deaths from aspirin were listed as 150. In both groups, many of those who died were children. Carelessness was to blame in nearly every case. Despite the fatalities resulting from aspirin, there is no campaign to prohibit its sale.

Some hazards exist to which we pay little or no attention. For instance, many common flower plants—hyacinth, daffodil, poinsettia, castor bean, larkspur, iris, crocus, and bleeding heart—have poisonous properties. Parts of each of these, if chewed on, may cause death. A leaf of a poinsettia plant may, if eaten, produce severe illness or death, especially in children. The bulb of the

## Faith

By C. RUTH BROWN

I grasp the golden cord of faith  
That's hanging there for me;  
It holds and binds me to the Rock  
Amidst the surging sea.

The precious pearl of faith He gives,  
And as we hold it dear,  
We find ourselves within His arms,  
Cut off from every fear.

The lamp of faith He'll put within  
To brighten, warm, and cheer;  
All that is ugly fades away,  
For He is then so near.

'Tis His to give and mine to take—  
This precious gift divine;  
He worked it out on Calvary's cross,  
That I might make it mine.

common crocus contains colchicine, a strong poison. A common house plant, the diffenbachia, is called dumb cane because those who chew a part of the plant are paralyzed in their vocal organs. This paralysis may extend to the point of death. Castor bean seeds may kill children who chew on them. Peach leaves, rhubarb leaves, azalea, oleander, and wisteria leaves, all may cause illness or death to the individual eating or chewing on them. Despite these risks, few would advocate doing away with flowers or house plants. The practical method of relating oneself to his everyday world is to become informed and to exercise proper precautions.

A few rules carefully followed will greatly decrease hazards inherent in sprays and spray materials. Some precautions are these:

1. Read the label on the container and avoid the use of the more dangerous sprays. Use sprays such as rotenone and pyrethrum about the house and in the garden. Exercise common-sense precautions, even with these.

2. Keep all sprays where children cannot possibly get them. This rule applies even to the empty containers.

3. If possible, have your own garden.

4. If you purchase fresh foods wash or peel them carefully. Discard outside leaves.

5. Be careful in purchasing foods from roadside stands or small growers who may be uninformed on the proper use of sprays.

6. Remember that the household sprays for roaches, flies, and mosquitoes are the source of more deaths than spray residues on foods.

7. Be wary of claims for food grown without sprays. A letter to one such producer brought a reply listing his spray program!

From all the evidence available at the present time we must conclude that the trip to the supermarket amid modern traffic conditions is much more dangerous than is the use of the produce purchased from the vegetable and fruit counters of the supermarket.

Certainly some dangers exist in the use of poison sprays. There may be, however, a greater danger to health from an unbalanced nutrient supply than from sprayed food, if the fresh foods are rejected for fear of spray residue.

As in other problems, proper knowledge and sensible precautions are the keynotes to balanced thinking about spray hazards.

[End of Series]

## A Letter From Our President

DEAR FELLOW BELIEVERS:

"An all-out cold war on belief in God is under way in [a certain country named]. It is official, open, relentless and far-reaching in its implications." This is the report of a well-informed and reliable writer. While in this instance a specific country is named, similar conditions obtain in others. We live in a day when millions are taught and urged to rise up and say there is no God; when nations make it their official policy to hinder religious activity and to destroy faith in human hearts, especially in young hearts. The writer referred to above points out how difficult it is to secure Bibles and religious literature in these lands. Hymnbooks are usually hand copied. The Word of God is precious but scarce. Christians have written to friends that they would be willing to trade a cow or pay two months' wages for a single copy of the Scriptures.

The writer describes the type of Christian who lives under such conditions: "Thus, generally speaking, it is safe to say that the membership of these churches are as close to the New Testament church as any in the world."

Hardship and persecutions do not necessarily destroy faith in God, nor do they undermine confidence in His Word. Saints are in greater danger of losing the purity and simplicity of their faith in the midst of abundance and unrestricted freedom. This is not to say that abundance and freedom are not blessings. They are. The question is the use made of them. Under trying conditions the faithful learn to look to their God and to lean upon Him, not upon anything earthly.

It is reported that in one country more than 650,000 lectures on atheism were given in one year. During two years in that country some 667 atheistic books were published, with a distribution of more than 11 million copies. Twenty-four children's books on atheism were printed and circulated. Hundreds of thousands, yes millions, of children are growing up in atheism. The theory is that children belong to the state, not to their parents, and it is for the state to decide what children are to believe or not believe.

Yet the amazing fact is that in such a hostile atmosphere the Christian faith does not die out. On the contrary, it grows. While the number of church buildings does diminish, the number of believers increases. The growth, enemies declare, is due to the personal work of the Christians—a fine testimony to Christian witnessing.

The power of the gospel is daily demonstrated in these lands, not only as it holds people to the faith under exceedingly difficult circumstances but also as it draws new believers to Christ. In Paul's day also it was extremely unpopular, even perilous, to express faith in Christ. It led the apostle to pen those ringing words that have sounded down through the centuries: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16).

We can do nothing to relieve those who must live under these trying conditions, except to pray that deliverance may come to them; above all, that their faith fail not. This we should do unceasingly.

R. R. Fisher

President, General Conference





Loma Linda University Administration Building and Vernier Radcliffe Memorial Library.

## LOMA LINDA— A Story of Faith Rewarded

By the Editor of the REVIEW

[Second part of an address delivered May 26, 1965, as part of the celebration of the sixtieth anniversary of the founding of Loma Linda.]

When medical students first began to come down from Loma Linda to Los Angeles for clinical training they worked out of a small clinic conducted in what had been an empty store building occupied by cockroaches both large and arrogant. Certainly the few nurses who assisted were painfully conscious of the scarcity of funds. When one of them was called out to a home on an OB case, there was one of two things she could do—walk, or take the streetcar. If the distance was short, she walked. Otherwise she could ask the doctor on duty to give her the ten cents for the round-trip carfare, or else pay it herself. Rather than plead, "Doctor, can you spare a dime?" she often drew on her own meager reserves. No, there was no budget even for streetcar travel at the clinic, when even ten cents was a real item for nurses in training—especially when it was paid out daily.

Probably you will look in vain for this item of news in the records of the school. But don't challenge my story. I have it firsthand. I married one of those nurses—with Elder Burden, of course, officiating. To be exact, the wedding took place a little after the statute of limitations had invalidated her most just claims for travel expense. So I could not file any claim for her. Forgive me this personal note and let us go on.

I think I have chronicled enough history—some of it heartening, much of it forbidding, but all of it significant. And so we have traveled on to the present. As we look back we can exclaim: "Hitherto hath the Lord led us." How delightful could we now relax, assured of sufficient momentum to carry us to our goals and on through the gates of heaven. Funds are coming in, buildings are rising. We are on one campus, which has enhanced our status with medical authorities. We have increasingly loyal unity in our own ranks, medical as well as lay, which is high commendation of the good men who earlier held

other views. The future looks bright, the brightest in all the sixty years of Loma Linda. But brightness is no protection against temptation. This is a good time to reappraise our state and to set our course ever more surely by the high premises that started this school on its way.

In this talk I have simply mentioned the fact that Mrs. White, through the years, urged the church to found medical institutions, but I have not discussed the reasons she gave. But there were reasons—strong reasons—and on the basis of these we set up sanitariums. The reasons are as valid today. To forget them or to ignore them is like digging out the foundations of a building while still expecting it to stand. I shall here only summarize these reasons. Someone, someday, should discourse upon them at length, under the appropriate title: "Let Us Not Despise Our Heritage."

Mrs. White declared we should create sanitariums to give life and action to certain ideas in preventive and therapeutic medicine. The three areas, she said, where the prime em-

phasis is to be placed, are nutrition, physical medicine, and psychosomatic medicine. The ultimate purpose, medically, is to help men not only to gain health but to keep the health regained. But she declared ever and anon that we should also seek to bring to men a certain message of life that would prepare them to meet their God in peace. These distinctive aspects are the prime justification for the existence of our medical institutions. But how easy it is to lose distinctiveness—we need only to take the line of least resistance.

### Dangers That Threaten

One of the major responsibilities of this medical educational center is to train its students so that they will ever be conscious of its distinctiveness. For any teacher, or for any graduate of Loma Linda, to downgrade this distinctiveness is to be guilty, at best, of ignorance or forgetfulness of the reasons for our dearly bought medical program. For anyone, in cynical contempt, to ridicule a distinctive feature is to be guilty of posing as much wiser than the messenger of God and the sacrificial leaders who created this and our other medical institutions. Such cynical sophistication we do not need, and we cannot afford. Cynics are poison to a movement that depends for its cohesion, yes, its very life, on the faith of its membership in something real and authoritative beyond human reason. And that includes faith in the messenger of God who brings to us that authoritative wisdom that cometh down from above. That danger we must ever be alert to meet.

### In Two Parts—Part 2

There is a closely related danger, one that threatens every church college, the danger of succumbing to modernist, liberal views in religion. It is through this doorway that many colleges have been lost to the churches that founded them. There is a peculiar danger for schools that focus on science. It is of the essence of scientific study to hold one's thoughts within the orbit of the natural. But if man does not live by bread alone, neither does he live by scientific experiments alone. I emphatically repudiate the notion that there is any inherent conflict between science and religion. But I am equally emphatic that a virtually total absorption in science may easily produce an anemic religious experience. Loma Linda should be known both for the quality of its science and the quality of its religion. Take Sir Isaac Newton as a model. He wrote the *Principia*, which astounded scientists with its profound scientific insights, but he also wrote *Observations on the Prophecies of Daniel and the Revelation*, which amazed theologians with its spiritual insights.

### The Danger of Secularism

There is a third danger, now that Loma Linda is rapidly growing very large by consolidation—the danger of an unheavenly secular atmosphere as a result of sheer size, if nothing more. Loma Linda will have the largest company of Adventists ever brought together at one institution. The size is inevitable, but, thank God, the secularism is not.

It never occurred to me that by consolidating in the orange groves we would escape all evil and would forever dwell in the Garden of Eden. The Bible says that "the whole world lieth in wickedness." We can only talk of relative degrees of temptations and danger in this evil world. There are and always have been more imps of Satan in the city than in the country. But I am sadly sure that some imps enjoy oranges. If the serpent found itself at home in Eden, I am sure it will find itself at home here—provided we are ready to talk with it.

The only sure way to insulate ourselves from the evil one is to close our ears to evil. And what spiritually disintegrating things you can hear, if your ears are open to hear them—especially at a major center like this. We are really a little people compared

with the great work we are trying to do. For our paucity of members and means we must substitute an intense unity and mutual trust. The devil chuckles when he hears us engage in derogatory gossip.

In this large center you will have concentrated opportunities to behold the frailties of the saints around you. But do not suddenly go into orbit to announce—perhaps by mimeograph—your great discovery that all is not well, that the saints are less than saintly. You have not really made a great discovery. You have only belatedly learned what every Bible student has known through the ages. Saints are a strange mixture of earth and heaven, with the earthy part too often predominating. And with many, the last traces of earth will evidently not be washed away till they step into the Jordan. Paul and Barnabas became involved in a controversy so strong that they parted company. And Paul publicly excoriated his fellow apostle Peter because "he was to be blamed." Yet these two apostles died martyrs. We shall meet them, erelong, in heaven, provided, of course, that we do not completely lose our way through criticizing those around us. Don't forget that though the Bible assures us we are all "called to be saints," some among us are too deaf to hear the call. But let us not blame the deafness on this school.

Or to change the figure, I have met through the long years only a handful of members who could be called mellow saints, ripe for the garner. Most of us seem to have been picked green. Shaken loose from the world by the heavenly winds of evangelism,



Dr. Godfrey T. Anderson, president, Loma Linda University.



M. V. Campbell, president of the board, Loma Linda University.

we have been gathered into the circle of the saints. But O what mellowing we require! What this great medical center will constantly need is the warmth of heaven's sunlight to ripen us all for the kingdom.

The very largeness of Loma Linda will tend to make it seem impersonal. We will be tempted, if we are employed here, to view the school chiefly as a symbol of job security. If we are students, this school may appear to be largely a means toward training us for a lucrative profession. But if this school ever becomes equated with the dollar sign it will suffer irreparable loss. Never forget that Loma Linda was born of the sacrificial gifts of our faithful members, beginning with those who labored here. In the eyes of our people at large this hill is a sacred place, founded to render a vast and unique service to the cause. You must ever seek to preserve that image, for the day that that image disappears, Loma Linda's strong undergirding disappears.

#### A First Mortgage on Our Hearts

Never permit yourselves to think that this great school can run of itself, thanks to its present momentum. On the contrary, the financial problems ahead will be even greater than those in the past. This school belongs to the group that, Solomon tells us, cry "Never enough." This is true of all great schools that offer specialized education. Most of them hope to meet the problem by heavy endowments. Only in part can we thus hope to meet our needs in the future. But this is what we *can* do here. Our teachers

can so live and so train those who come here for education that we will secure a first mortgage on the hearts and the loyalties of our people everywhere. And that mortgage will continue to be, as it has been in the past, our most priceless endowment. But remember, teachers and graduates, the decision is in your hands. If in any way you permit your manner of life to convey the impression that money and material things are your dominant goals, you endanger the support, and thus the very life, of this school.

We all know of Albert Schweitzer, that dedicated medical missionary in Africa, who incidentally won a Nobel prize. He has made various trips to gather funds for his mission. On one such trip he stopped off at his old home. A welcoming committee was at the railway station. But no Dr. Schweitzer emerged. A moment later he came toward them from a third-class car. They were at the first-class exit. To their astonished question, "Why did you travel third class?" he replied, "Because there wasn't any fourth class." The story spread everywhere, and I venture that it played a mighty role in helping him to secure funds for his medical program. I believe that a similar story from Loma Linda would mightily aid the task of our fund raisers.

Simplicity, economy, sacrifice, have been and ever will be, the hallmark of those who truly love the cause of God and who seek to expand it in the earth. Such sacrificial living will ever attract sacrificial gifts. And when I speak of sacrifice I include not simply dedication of money but also of

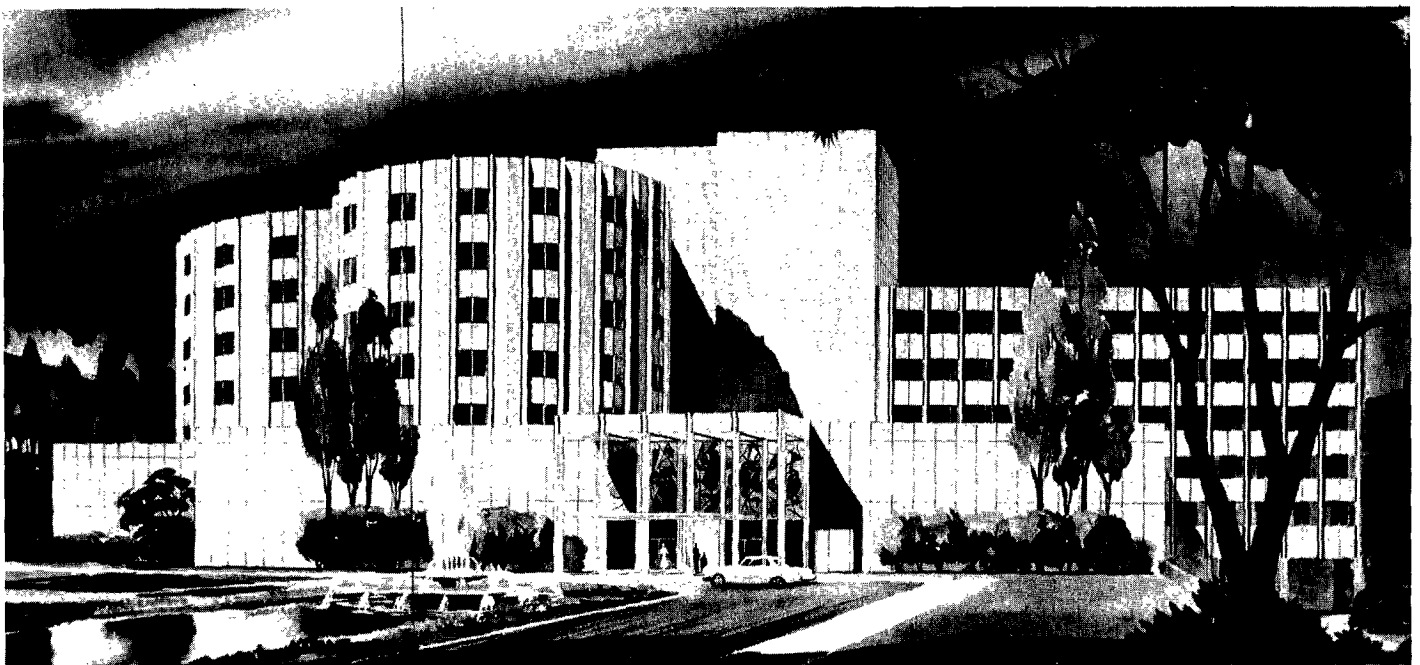
lives. Doctors constitute one of our greatest mission needs. Our lay members can furnish the gifts that provide the students of this school their education, but it is only the graduates who can provide the medical, and related, talents that are needed in far lands.

Loma Linda was not founded to ensure to its graduates a large house, or a large estate. And certainly this school was not located in sunny California to guarantee to its alumni a permanent sun tan. We hope to generate in this student body an inner radiance that can bring sunshine to dark places of the earth. How greatly we need graduates from this school in every corner of the earth. God forbid that the sacrificial gifts of our fathers should ever be squandered in educating those who pathetically measure success by such irrelevancies as the depth of the carpets in their homes.

Loma Linda is literally a city set upon a hill, that cannot be hid. It is a spectacle to the world, to angels, and to men, as one of the greatest ventures of faith in the history of the Advent Movement. This school, conceived in faith, brought forth in the travail of staggering obstacles, and reared in poverty, yea hunger and adversity, has survived the adversities and now prospers, not by the will of man, but by the will of God.

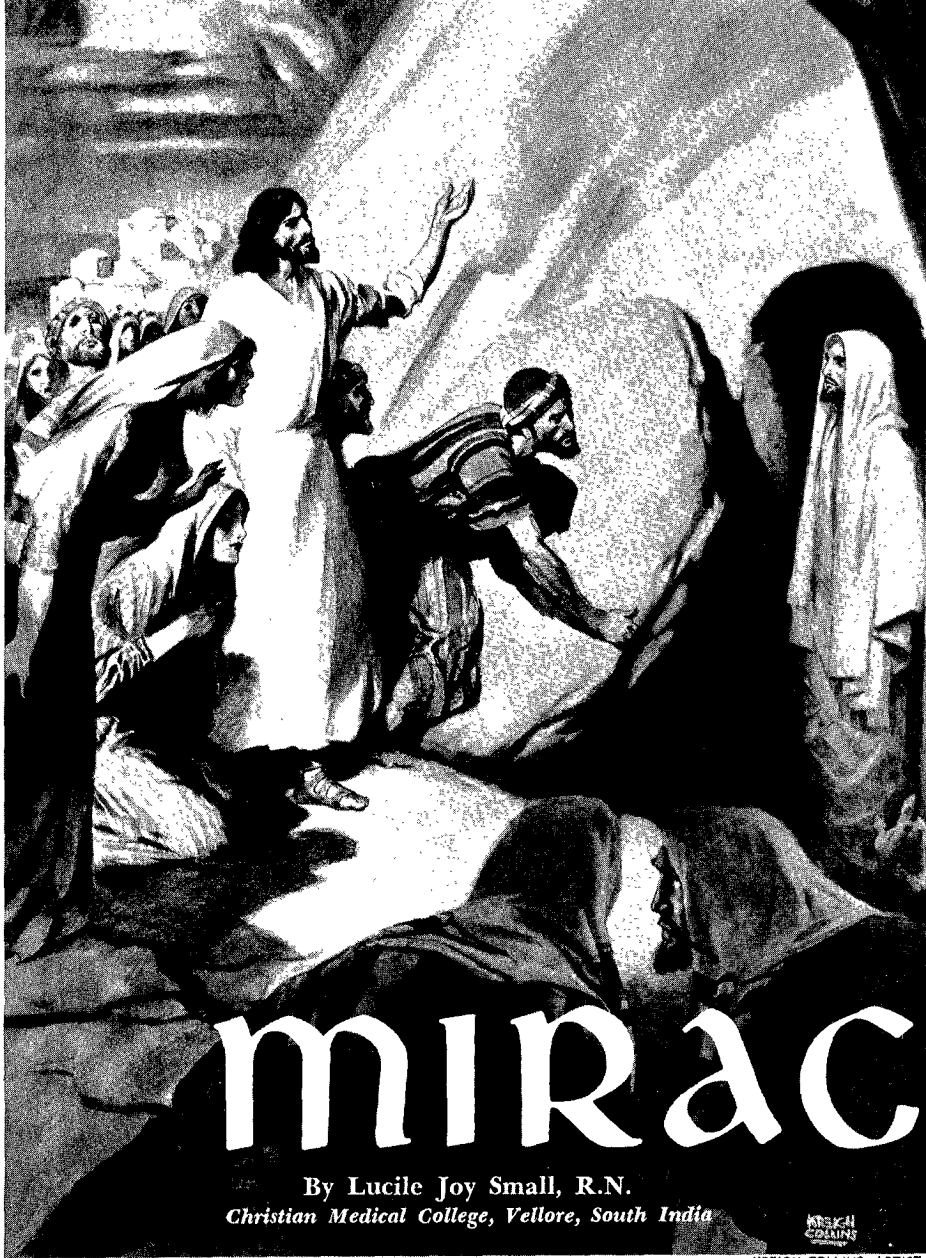
The days that lie ahead offer opportunities vast and immeasurable, and dangers great and subtle. How the opportunities are capitalized and the dangers averted depends on you who teach here and you who graduate. We look to you, our hopes are in you.

F. D. N.



Architects' drawing of the new Loma Linda University Medical Center now under construction and scheduled for completion and occupancy in September, 1967.





# MIRACLES

By Lucile Joy Small, R.N.  
*Christian Medical College, Vellore, South India*

KREIGH COLLINS  
 ARTIST

IS IT God's plan that miracles be a part of our gospel medical ministry? Answers to this question may vary from rejecting all therapy in favor of prayer for healing, to expressions of suspicion of anything not previously endorsed by the medical fraternity. The latter might also be accompanied with a reminder that modern medical men are performing miracles every day.

Jesus said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14:12-14). He also warned, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24).

Faith healers appear to be on the

increase. Is this the work of God or is it the work of Satan? We have been taught, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). Are we safe in assuming that if an individual is not keeping the whole law including the true Sabbath, his work is not of God? How are we to relate ourselves to this problem? Is it necessary that we know? Is there danger that we shall discard faith in everything of a supernatural character, lest we be deceived? Would this be a safe course to pursue?

The apostle Paul, speaking of the gifts of the Spirit, says, "Another, by the same Spirit, is granted faith; another, by the one Spirit, gifts of healing, and another miraculous powers; another has the gift of prophecy, and another ability to distinguish true spirits from false" (1 Cor. 12:9, 10, N.E.B.).\* He closes the chapter on

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

spiritual gifts with counsel to "covet earnestly the best gifts."

In this study we turn to the inspired counsel provided by God's messenger to the remnant church, for guidance in finding God's own answers to these questions. In an effort to keep this study brief, I shall use very short quotations, recommending that the reader who has the books available read the context.

First let us note instances in which God does *not* work miracles:

"God will not work in a miraculous manner to preserve the health of persons who by their careless inattention to the laws of health are taking a sure course to make themselves sick."—*Counsels on Health*, p. 59.

"If we place ourselves under objectionable influences, can we expect God to work a miracle to undo the results of our wrong course—No, indeed."—*Selected Messages*, book 2, p. 356.

"He who has once yielded to temptation will yield more readily the second time. . . . Every seed of indulgence sown will bear fruit. God works

no miracle to prevent the harvest."—*Patriarchs and Prophets*, p. 268.

"Do not think that God will work a miracle to save those weak souls who cherish evil, who practice sin; or that some supernatural element will be brought into their lives, lifting them out of self into a higher sphere, where it will be comparatively easy work, without any special effort, . . . because all who dally on Satan's ground for this to be done will perish with evildoers."—*Testimonies to Ministers*, p. 453. This was written to ministers who were practicing sin in their personal lives.

"If we refuse God's means we need not look for Him to work a miracle to give us light and vigor and power, for this will never be done."—*Testimonies*, vol. 5, p. 725.

"The Lord will not work a miracle to save physicians who recklessly abuse His building. As far as possible, physicians should observe regularity in their habits of eating. They should take a proper amount of exercise. They should be determined to

cooperate with the great Master Builder. God works, and man must come into line and work with Him; for He is the Saviour of the body."—*Counsels on Health*, p. 588.

"He does not propose to work a miracle to sustain the faith of His saints. They are required to love the truth enough to take some little pains to secure the privileges and blessings vouchsafed them of God."—*Testimonies*, vol. 4, p. 107.

"God provided bread for His people in the wilderness by a miracle of mercy, and He could have provided everything necessary for religious service; but He did not, because in His infinite wisdom He saw that the moral discipline of His people depended upon their cooperating with Him, every one of them doing something."—*Ibid.*, p. 469.

"He [God] does not propose to sustain His work by miracles. . . . Instead of self-denial and benevolence being an exception, they should be the rule."—*Ibid.*, p. 483.

"And how does the Lord provide for these bereaved ones [widows and orphans]? He does not work a miracle in sending manna from heaven; . . . but He works a miracle upon human hearts."—*Welfare Ministry*, p. 214.

"God does not generally work miracles to advance His truth. If the husbandman neglects to cultivate the soil after sowing his seed, God works no miracle to counteract the sure result of neglect. In the harvest he will find his field barren. God works according to great principles."—*Evangelism*, p. 652.

### John's Message—and Ours

John the Baptist, to whose greatness the Saviour testified, "did no miracles" (John 10:41). "What is our work? The same as that given to John the Baptist. . . . Obstacles to the advancement of the work of God will appear; but fear not. To the omnipotence of the King of kings, our covenant-keeping God unites the gentleness and care of a tender shepherd. Nothing can stand in His way. His power is absolute, and it is the pledge of the sure fulfillment of His promises to His people."—*Testimonies*, vol. 8, pp. 9, 10.

"Our message must be as direct as was the message of John. He rebuked kings for their iniquity. Notwithstanding that his life was imperiled, he did not hesitate to declare God's word. And our work in this age must be done as faithfully. In order to give such a message as John gave, we must have a spiritual experience like his. The same work must be wrought in us. We must behold God, and in beholding Him lose

# —The Art of Living.... when you're young



by Miriam Hood

## What to Say

HOW can I become a good conversationalist?" a young friend asked recently. "When I'm in a group I become absolutely tongue-tied. I'm so afraid I'll come out with something stupid that I retreat into frozen silence. But I'm sure this makes me seem every bit as stupid as would an occasional silly remark!" She finished her statement in a veritable wail of distress. Strangely enough, she didn't seem to be having any difficulty at all with her verbalizations!

Perhaps we'd do well to analyze this difficulty, since it certainly isn't confined to just one person. Breathes there a person who hasn't, at one time or another, wondered, with rising panic, "But what can I talk about?" The question presents itself at dinner parties, where the diners on either side are complete strangers; at family gatherings, where distant relatives are appearing for the first time; at parties, large and small; on dates—and here the agony can really become intense!

You know and I know that the root of the problem is self-consciousness—and that statement is a generalization that isn't particularly helpful, since it applies to so many of life's dilemmas. Anyway, how does one get over being more concerned with himself and what "people may think" than how he can make others feel at ease?

I wish I could suggest a magic formula. In fact, I wish I could invent a sure-fire formula, patent it, and then retire in luxury on my royalties! I'm sure the formula would sell, it's so needed. Alas, for that sort of daydreaming. We shall have to do the best we can with reality.

## Popular Misconceptions

First of all, I believe there are some popular misconceptions relative to good conversationalists. Many people seem to think that to be a success you must have your listeners hanging on your every word with bated breath and eyes as big as saucers. They also appear to feel that humor, or "bright sayings," must be liberally sprinkled throughout the "performance." I use the word "performance" deliberately because the kind of thing I've just described becomes a monologue, worthy of performance on a platform. Fun, maybe, and fascinating, but not necessarily conversation.

Another misconception is that other people's mannerisms, extremely attractive in themselves, can safely be imitated. They can't. You've had the agonizing experience, I'm sure, of listening to some inept soul's labored attempts at humor. You recognize the

"model," but it fits the mouth of the misguided sycophant so poorly as to cause frozen embarrassment to all within earshot. What was screamingly funny when Kay said it was inane and silly when Martha copied it.

Total personality, by its very nature, is a completely individual thing. Conversational personality is individual also. David couldn't fight in Saul's armor, and you probably will have no more success in aping a friend's conversational style.

Now that we've discussed the don'ts, let's turn to the positive, practical side. I should like to suggest two words for your consideration: *interest* and *enthusiasm*. The interest should be displayed, first, toward others. You can't be mentally planning what you're going to say next, as you wait impatiently for someone to finish his remarks, and still show anything but self-centeredness. You'll be so eager to talk you'll *interrupt*—a cardinal sin!

Interest should also be displayed in the things around you. Make it a habit to read the important stories in the daily newspaper, so that you'll know what's going on over in Shangri-La. Know what your country is doing and saying, as related to other countries. Scan through a good news magazine every week, so that you're informed.

Your interest gambit should show that you know something about a variety of fields. Not a *lot* about them, but something. Surely it's not too much to expect you to recognize that "polymer" is a chemical term, not a kind of parrot.

You're past the age when you can wriggle out of flagrant ignorance by an inane remark. On the other hand, if you really *don't* know a thing about the topic being discussed, a well-placed, intelligent, underplayed question is never out of order.

Reams and reams have been written about the "good listener." I have mental reservations on this point. Just remember that good listening is an active not a passive process. You'll still need a wider variety of response than an occasional monosyllabic grunt.

If it's any help—many people who seem so at ease on the surface, and who converse so smoothly, are "tied in knots" inside also. They've learned to go forward regardless. You can too.

sight of self. . . . He sought not to attract men to himself."—*Ibid.*, pp. 332, 333.

In addition to calling men to repentance, "We are to do the same work that the great Medical Missionary undertook in our behalf."—*Medical Ministry*, p. 20. Our work embraces a work of healing that John was not commissioned to do.

"The Lord has instructed us that all our sanitariums are to be conducted, not as if the success of the work done were due to the skill of the physicians, but because of the divine power connected with the physician. The Great Healer is to be magnified. It is to be represented that the favor of God is on the institution because the principles of health reform are respected, and because Christ is acknowledged as the Chief Physician."—*Ibid.*, p. 25.

### The Plan God Has Given Us

"The way in which Christ worked was to preach the Word, and to relieve suffering by miraculous works of healing. But I am instructed that we cannot now work in this way, for Satan will exercise his power by working miracles. God's servants today could not work by means of miracles, because spurious works of healing, claiming to be divine, will be wrought.

"For this reason the Lord has marked out a way in which His people are to carry forward a work of physical healing, combined with the teaching of the Word. Sanitariums are to be established, and with these institutions are to be connected workers who will carry forward genuine medical missionary work. Thus a guarding influence is thrown around those who come to the sanitariums for treatment. . . . God's people will not find their safety in working miracles, for Satan would counterfeit any miracle that might be worked."—*Selected Messages*, book 2, pp. 54, 55.

"Our sanitariums are to be as lights shining amid the moral darkness. In them the sick and suffering are to behold the miracle-working power of Christ as revealed in the lives of the workers."—*Counsels on Health*, p. 242.

"The work of the true medical missionary is largely a spiritual work. It includes prayer and the laying on of hands."—*Evangelism*, p. 546. "In the treatment of the sick, the effect of mental influence should not be overlooked. Rightly used, this influence affords one of the most effective agencies for combating disease."—*Counsels on Health*, p. 344. "The physician should educate the people to look from the human to the divine. Instead of teaching the sick to de-



## Jasper Spoils the Picnic

By Mabel Earp Cason

**B**EN had been looking forward for weeks to the picnic. There would be hiking and rock hunting and swimming in a mountain stream, and of course, plenty of good things to eat.

Before they left home on the morning of the picnic mother said, "Girls, hurry with your dishwashing and your bedmaking, and Ben, remember to feed Jasper." Feeding Jasper was one of Ben's daily chores. The old burro had been with them as long as he could remember. Ben intended to feed the old fellow right away, but he began working with his hiking boots that needed new laces—something he should have attended to long before. Then he got into the car with father and mother and his older sisters, and they joined the cars of other church families on their way to the picnic. It was a long way to the mountains, and they were ready for fun when they got there.

The first thing the young folks did was to take a long hike up a canyon beside a stream that came rushing and tumbling down the mountain. That was where the mothers began opening baskets and spreading out delicious food.

Ben and some of his friends, led by their Sabbath school teacher, watched for new birds as they hiked. They also searched for pretty rocks along the stream.

On the floor of the creek below a falls Ben was surprised to see a small gray bird with a short tail running about under the clear, cold water. It was turning over small rocks in the bed of the stream that seemed much too heavy for such a small bird to lift.

"Oh, Mrs. Dunn," Ben called to his teacher, "look at that bird walking under the water!"

As he spoke the bird broke through the water with a small splash and flew straight to the falls. It was carrying something in its beak. The children watched as it ducked through the falling water and disappeared into what seemed to be a shallow cave behind the falls.

"What kind of bird is that?" the boys and girls all wanted to know.

"That is a water ousel," Mrs. Dunn told them. "It is sometimes called a dipper. She builds her nest behind the falls where her babies will be safe from almost all kinds of enemies. She can walk on the bed of the stream under the water to search under the stones for bugs and insects for food. God has many different ways of providing food for His creatures."

pend upon human beings for the cure of soul and body, he should direct them to the One who can save

"He uses people to feed cats and dogs," little Harry added.

Cats and dogs, thought Ben, and burros! Poor Jasper—he hadn't fed Jasper! Jasper was a very old burro and did not have good enough teeth to chew the coarse grass in his pasture, so he depended upon the leftover food from the family table that Ben took to him each morning, and a bucketful of rolled barley that he dearly loved.

Now Ben remembered that he had worked so long at getting the laces in his hiking boots, and packing things in his duffel bag, that he had forgotten to feed Jasper.

Just then a call from below summoned everyone to dinner. Although Ben was very hungry, he didn't really enjoy his food. He kept thinking of poor old Jasper standing all the long day beside his feed box with an empty stomach, waiting for the boy who would not be coming.

"What's the matter, son?" daddy asked. "You are just picking at your food. Aren't you hungry?"

"Yes, I'm hungry," Ben said, "but I keep thinking of how hungry poor old Jasper is and no one there to feed him. I forgot to feed him before we left home."

"Oh, son, how could you!" mother exclaimed. "I reminded you to feed him."

Ben was nearly in tears. "Can't we go home right after dinner, Daddy?" he asked. "And spoil the picnic for your sisters and friends? No, poor old Jasper will have to pay for your negligence."

But the day was spoiled for Ben, and while they played games and swam he could not get the poor hungry donkey out of his mind. When, at last, they started for home, the car seemed to go far too slowly.

But at last they were home. The stars were out, but Ben jumped from the car and ran to the shed for Jasper's feed. Putting his arms around the old burro's neck he whispered into the big shaggy ear, "I'll never go off that way and leave you without food again. You spoiled the whole picnic for me."

But Ben knew all the time that it was his own neglect that had spoiled his picnic.



ILLUSTRATED BY THE AUTHOR

Ben put his arms around the old burro's neck.

to the uttermost all who come unto Him."—*Counsels on Health*, p. 346.

In that terrible struggle in the wil-

derness of temptation, "Satan demanded of Christ a miracle as a sign of His divinity. But that which is greater than all miracles, a firm reliance upon a 'Thus saith the Lord' was a sign that could not be controverted. So long as Christ held to this position, the tempter could gain no advantage. A familiarity with the Word of God is our only hope. Those who diligently search the Scriptures will not accept Satan's delusions as the truth of God. No one need be overcome by the speculations presented by the enemy of God and of Christ."—*Selected Messages*, book 1, p. 228.

### Why We Do Not See More of God's Power

Reasons are given why we do not see more of the power of God. "The Lord would do great things for the workers, but their hearts are not humble. Should the Lord work in them, they would become lifted up, filled with self-esteem, and would demerit their brethren."—*Evangelism*, p. 333. "The standard of holiness is the same today as in the days of the apostles. Neither the promises or the requirements of God have lost aught of their force. But what is the state of the Lord's professed people as compared with the early church? Where is the Spirit and power of God which then attended the preaching of the gospel? Alas, 'how is the gold become dim! how is the most fine gold changed!'"—*Testimonies*, vol. 5, p. 240. "There must be a reformation throughout our ranks; the people must reach a higher standard before we can expect the power of God to be manifested in a marked manner for the healing of the sick. . . . If we will take hold of the Master, take hold of all the power He has given us, the salvation of God will be revealed. Let me tell you that the sick will be healed when you have faith to come to God in the right way."—*Medical Ministry*, p. 16.

### The Brighter Side of the Picture

"Men of science claim that there can be no real answer to prayer; that this would be a violation of law, a miracle, and that miracles have no existence. The universe, say they, is governed by fixed laws, and God Himself does nothing contrary to these laws. Thus they represent God as bound by His own laws—as if the operation of divine laws could exclude divine freedom. Such teaching is opposed to the testimony of the Scriptures. Were not miracles wrought by Christ and His apostles? The same compassionate Saviour lives today, and He is as willing to listen to the prayer of faith as when

He walked visibly among men. The natural cooperates with the supernatural. It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—*The Great Controversy*, p. 525.

"We have too little faith. We limit the Holy One of Israel. We should be grateful that God condescends to use any of us as His instruments. For every earnest prayer put up in faith for anything, answers will be returned. They may not come just as we have expected; but they will come, not perhaps as we have devised, but at the very time when we most need them. But, oh, how sinful is our unbelief! 'If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you.'"—*Testimonies*, vol. 3, p. 209.

"It is our work to present the sick and suffering to Christ in the arms of our faith. We should teach them to believe in the Great Healer. We should lay hold on His promise, and pray for the manifestation of His power. The very essence of the gospel is restoration, and the Saviour would have us bid the sick, the hopeless, and the afflicted take hold upon His strength."—*The Desire of Ages*, pp. 824, 825.

"All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. . . . Through cooperation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."—*Ibid.*, p. 827.

## Commitment

By W. E. Murray  
Vice-President, General Conference

THE task of the church in propagating the gospel calls for collective commitment, not only for maintaining the local church once it is established but to enter new fields, as well. Our day is one of notable progress in carrying out the gospel commission. When J. N. Andrews, our first missionary, went to Europe there were but 8,000 on our church rolls. With what joy and courage they sent off this first minister to fields afar. Many were the prayers that ascended heavenward as he went forth on his mission. Many a sacrifice, we doubt not, was made to back up those prayers. Other pioneers followed in his footsteps, to open up new work in other fields. There were

men such as F. H. Westphal and W. H. Thurston who went to South America in 1894; W. H. Anderson to Africa in 1895; Abram La Rue to Hong Kong in 1888; and others. This extended the commitment of the church.

Today, unparalleled progress is being made. There are great increases in baptisms, in Sabbath school membership, in the circulation of our publications, in new fields entered, in new churches built, and in many other lines of activity. This is preeminently a day of great advance and progress. Progress calls for increased commitment on the part of the church, in prayer, in personal consecration, and in giving.

The Australasian Division *Record* recently reported a large meeting held in the Western Solomon Islands, where one person in every four is a Seventh-day Adventist Sabbath school member and one in every six is a baptized church member. Twelve ordained ministers in that field have a combined service period of 481 years. Workers have gone out from some of the Pacific island groups as missionaries, to the extent of one for every ten of our believers.

The Far Eastern Division *Outlook* reports a wonderful breakthrough in the acceptance of our message by Moslems. For years consecrated ministers in those faraway fields have studied the proper approach to this great segment of the world's population, and now their efforts are being rewarded. They have prayed and worked with an earnest commitment. In fact, all the progress that has been made has been possible only because of the commitment of our loyal members.

There is progress in North America, as well. A few weeks ago as I attended commencement at Columbia Union College I was impressed again of progress. As I saw the 108 college graduates receive their diplomas given out, I felt the challenge of progress. Many of these young people will eventually go forth as missionaries, ministers, and other classes of workers, and this will result in still more progress.

On July 10 the Midsummer Missions Offering will be received in all our churches. That day will bring us another opportunity for renewed commitment to the great task of communicating the gospel to the millions of earth. We will be thinking of our personal commitment and the commitment of our own local church to the notable present-day progress of the Advent Movement. We appeal to all our members in the North American Division and around the world to consider giving to this 1965 Midsummer Offering 25 per cent more than you gave in 1964, in view of our privilege and duty in this time of progress in God's cause.



A "must"—

# Preschool Education

By Archa O. Dart

Assistant Secretary for Parent and Home Education, GC Department of Education

the money in the world could not buy this essential training.

Today some parents imagine that when their children are old enough and are bright enough to be in the first grade they are ready for the first grade. But they are not unless they have had preschool education. Preschool education is just as essential to first-grade readiness as elementary and secondary education is to college entrance. Unprepared children are a trial to their teachers, a disappointment to their parents, and a burden to themselves.

Bob and Bill were alike in many ways. They were the same age and size, had the same mental capacity, and had enrolled in the same school on the same day. But what a contrast in their school achievement! Bob made progress from the very start. He liked to read, he liked to color, he liked to sing. To him, going to school was fun. It was a joy and a delight. But poor Bill was constantly in trouble. He spent more time explaining why his work wasn't done and cleaning up the messes he had made than in studying. To him, going to school was a punishment. He dreaded the daily ordeal. When summer came he was "sentenced" to attend the summer school to try to keep him up with his class.

What had made the difference? Bill's mother had supposed that education began with the first grade and had neglected to give him that necessary preschool training. On the other hand, Bob's mother believed every word of the Spirit of Prophecy when it said, "Education begins with the infant in its mother's arms," and "Too much importance cannot be placed on the early training of children" (*Child Guidance*, pp. 26, 193). She had been diligent in giving her son a preschool education.

Educators today recognize the need for this preschool education. They are calling it "head start." Notices similar to this are appearing in the leading newspapers all over the country:

"CLEVELAND, O. (RNS), April 19, 1965—The Greater Cleveland Council of Churches and the Roman Catholic Diocese of Cleveland are co-operating with the Cleveland school system to set up "head start" centers for preschool children this coming summer."

In his book *How to Teach Your Baby to Read* (1964) Dr. Glenn Doman declares "a child begins to learn just after birth" (p. 17). "Between nine months and four years the ability to absorb information is unparalleled" (p. 26). "The period of life [from five to eight] is very important to the child's whole life" (p. 39). Dr. Charles T. Bushnell, sociologist and eminent religious writer, has said: "Let every Christian father and mother understand when a child is three years old, that they have done more than half they ever will do for his character." Dr. Arnold Gesell, of the Yale Child Clinic, comments: "The first five years of life are the most fundamental and formative years in the cycle of the child's growth."

In *How to Give Your Child a Good Start in Life*, Dr. Leland E. Glover writes:

"Experts in child care generally agree that, excluding the all-important prenatal period, the FIRST YEAR of life is ordinarily the most important one. Furthermore, the FIRST MONTH of the first year is the most important month, and each successive month is important to a lesser degree than the one that preceded it. . . . The SECOND YEAR of life is second in importance for



HAROLD M. LAMBERT

The lessons a child learns during the first seven years of life have more to do with the formation of character than all it learns in future years.

WHEN I was a girl," grandmother began, "we had an unschooled neighbor who inherited a large sum of money. In trying to decide what to do with this unexpected wealth, he asked each member of the family what he would like to have most. The grown son, who had been to school only a limited time, said he would like to have an education. Immediately the father took him to the nearest college and told the president he wanted to enroll his son in the class that would be graduated that spring. This was in March. Every time the president tried to tell the father that his son would need certain credits before he could join the senior class, the father would reply, 'He don't need no credit. I'll pay cash.'"

The father reasoned: My son is old enough to be a college senior, he is bright enough, therefore he should be allowed to join the college senior class. But the son was not ready. He lacked the necessary preparation. All



# Fellowship of Prayer

## "Thank God, He Does Answer Prayer"

"I wrote to you asking prayer for my husband. Thank God, he went to church with my son and me this past week. I know all who have had a part in this will want to praise God. Continue to pray for him until he surrenders his life to Christ.

"I would like for you to pray for my son who is sixteen. He has a chance to go to one of our academies this fall, but seems uninterested. I know he has grown away from the Lord. Please pray that he will draw closer to the Lord and will start preparing for school now. He needs a summer job also.

"I request prayer for myself. I was recently in the hospital for a month, and I need complete healing. Thank God, He does answer prayer."—Mrs. H., of Florida.

## "I See a Great Difference"

"I wrote you some time ago about my nephews and nieces who were reared Adventists but who have drifted out of the church. I am glad to say that I see a great difference in their attitude and am praying with you that they will all come back and bring their lovely little ones up in Sabbath school. I am grateful for the privilege of writing you and I thank everyone who prays."

Name Withheld by Request

## "Rejoice With Me"

"You will rejoice with me, I know, when I tell you a granddaughter that I asked you to put on your prayer list several years ago has returned to the church. She seems so glad to be back and says she now must win her father."—Mrs. W., of California.

"It is good to be writing to you again. About a year ago I asked you to pray with me for my husband and daughter. Have seen a change in both. For that I want to praise the Lord. My husband has begun to read the Bible daily. Reading the Bible gives him peace. He and the daughter both say they will never become Seventh-day Adventists. Please pray for them that this will change. Pray that my daughter will give up her cigarette habit. I am so thankful for the joy and happiness in this blessed truth."—Mrs. S., of Washington.

"Thank you for all your prayers. How wonderful such love for souls! About two years ago I asked prayer for my son and his family. Thank you for your prayers. Their home is still together. Continue praying that he will come back to God with all his heart and mind. May they be united as a family and come to church again. I will be praying with you every Friday evening. Remember, too, my dear husband and adopted son. May they be truly converted. Thank you."—Mrs. A., of Oregon.

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.

growth and development; the third year is the third most important; the fourth year is next, and then the fifth, in that order.

"What does this information suggest to you as a parent? It suggests many things. . . . Most important, however, it means that your child probably needs you more right now than he ever will need you again. Never again will he be as young or as immature as he is today. Never again will you have this opportunity to give your child a good start in life."—Page 18.

In *Child Guidance* by Ellen G. White we read, "If these first lessons have been defective, as they very often are, for Christ's sake, for the sake of your children's future and eternal good, seek to repair the wrong you

have done. If you have waited until your children were three years old to begin to teach them self-control and obedience, seek to do it now, even though it will be much harder."—Page 194. At another time Sister White wrote: "The lessons that the child learns during the first seven years of its life have more to do with the formation of character than all it learns in future years."—*Ibid.*, p. 193.

### What Do We Teach?

What is this preschool education? What lessons must the child learn before he can profit by more education? There are four basic qualities that the child is to learn in the home: respect, obedience, reverence, self-control.

Without these fundamentals formal

education is empty, void, and meaningless. Of what benefit is information without self-control? Of what value is knowledge without obedience? Knowledge without action accomplishes nothing. Knowledge alone will never save us. What happens when we ignore the sign "Danger—bridge out," and proceed to drive full speed ahead? Satan himself has a vast storehouse of information, but it will never save him. True education teaches one what to do, when to do it, and how. Obedience does the right thing at the right time in the right way. The combination of the two makes success a certainty. If either is omitted, failure is inevitable.

Obedience must be learned before information can be of any service. Of what value is reading to a disobedient person? If a cook reads a recipe and ignores it, why read? If one reads directions and does not follow those directions, why read? Why read the Bible if one is not willing to follow it? No disobedient, disrespectful, irreverent, irresponsible individual can ever make a success of anything, no matter how many years of formal schooling he may take. Respect, obedience, reverence, self-control—the preschool subjects—must be mastered before formal education will be of value.

Unless a child has respect for his teacher he will learn little from her. A disaster refugee standing in the bread line turned his glass upside down when he came to the person serving the milk. The reason he gave for his strange action was "I don't like that fellow." When a child has no respect for his teacher his glass is turned upside down. When he has respect he is in a position to receive instruction. It is a waste of time and money to send a child to school before he has learned to be respectful.

Dumb animals can learn to do tricks. They can learn to respond in a given manner to certain sights, sounds, and restraints, but they can never be reverent. Children too can learn certain facts and learn to respond to given stimuli. They may be able to give the correct answers in class, they may "please the teacher" with their achievement, they may even quote Bible verses accurately, all to no purpose. If these same children whisper in church, keep their eyes open during prayer, and cheat on a test, of what value is their knowledge? Unless they have reverence for God they are more like dumb animals doing tricks than human beings receiving an education. A person must have reverence for the Source of wisdom if his education is to be of any value to him.

(To be concluded)



## Balmy Ecumenical Breezes—2

Last week we referred to the joint "working group" set up by the World Council of Churches and the Vatican—which met in Geneva for the first time late in May—as the first permanent machinery for an official, top-level Protestant-Catholic dialog. Early in June the National Council of Churches (American affiliate of the World Council) authorized steps toward a formal dialog on the national level, to tighten ecumenical bonds here in the United States. Present by invitation was Monsignor William W. Baum, executive director of the United States Bishops' Commission for Ecumenical Affairs, who was given a rising ovation.

Concurrently, various Protestant churches in the United States are individually entering into official dialog with the Catholic Church, a procedure that is already well advanced in Europe. During the last week in May the General Assembly of the United Presbyterian Church, meeting in Columbus, Ohio, urged its 3 million members to promote the ecumenical spirit by occasional attendance at mass in Catholic churches. The General Assembly also invited Catholics to receive communion in Presbyterian churches, if and when they could do so with ecclesiastical approval. Meeting in Los Angeles earlier this year, the National Lutheran Council approved formal ecumenical discussions with the Catholic Church. Lutheran leaders spoke of what they called "an unprecedented desire for mutual understanding and cooperation between Protestants and Catholics throughout the country." The first Lutheran-Catholic confrontation took place in Baltimore a few weeks later.

In recent months, local-level ecumenical gestures between Protestants and Catholics in the United States have been too numerous even to mention. Whereas only five years ago such gestures would have been major news items, they now pass almost unnoticed. In May, for instance, a Catholic priest was elected president of the Protestant ministerial association in Denton, Texas. The last of May, Cardinal Cushing of Boston invited the Unitarian-Universalist Association into a continuing theological dialog. In June one Catholic and three Protestant theological seminaries united to form the Association of Theological Faculties at the University of Iowa. Cardinal Ritter of St. Louis gave the commencement address at the United Church of Christ theological seminary in St. Louis. Such items could be multiplied manifold.

Next week we will comment briefly on the new Catholic-Protestant New Testament scheduled for release in the United States this month (July). R. F. C.

## Independence Under Authority

"Day of glory! Welcome day!

Freedom's banners greet thy ray."—JOHN PIERPONT

These lines, though written as a tribute to U.S. Independence Day—the Fourth of July—well express the feelings of freedom-loving people all over the world as they celebrate their own nations' independence. And what a large army of freedom lovers the world possesses! In perhaps the greatest burst of "emergence" in history, about one fourth of earth's population gained independ-

ence during the first six years after World War II. The intoxicating aroma of freedom hangs heavy in the atmosphere of the sixties.

Some people, of course, misunderstand the true nature of freedom. They look upon freedom and independence as an opportunity to throw off all restraints; to exploit one's fellows; to discard the controls of self-discipline. They equate freedom with license. They chafe under law. They denounce even minimum restrictions as evidences of oppression and tyranny.

These people are terribly deceived. They need to learn that true freedom lies within law, not outside of it. They need to learn that inevitably a person must submit to some authority. A person who rejects law and reason as his authority accepts the harsh despotism of impulse and emotion. He becomes a slave to his feelings and base passions. A person who insists on selfish independence discovers eventually that he is anathema to employers, a storm center in the church, and virtually without friends.

A true understanding of what independence means is vital to all who desire to live successfully in the Soaring Sixties. But the meaning of *interdependence* is equally important. On this point Ilona Massey has written: "After all, who is really 'independent' today? Nobody. What person or state is truly 'sovereign'? None. The very nature of modern life means that all of us are increasingly dependent on each other. We will survive only if we can find some way to remember that fact, and act accordingly."

This is true in the church also. "God designs that His people shall be a unit, that they shall see eye to eye and be of the same mind and of the same judgment."—*Testimonies*, vol. 3, p. 361. This can be accomplished only by earnest effort to see the viewpoint of others.

"The Lord would not have us yield up our individuality. But what man is a proper judge of how far this matter of individual independence should be carried?"—*Ibid.*, p. 360. Repeatedly the counsel of Scripture is: "Submit yourselves" (1 Peter 5:5), "be likeminded" (Phil. 2:2), "in honour preferring one another" (Rom. 12:10), "submitting yourselves one to another in the fear of God" (Eph. 5:21). He who desires to be truly free must submit himself without reserve to God. As he does this he will conquer enslaving habits and will learn the difference between obstinacy and independence—an important difference if one is to relate well to authority and be in rapport with his fellow men. K. H. W.

## A Living Memorial

Until the time of his death on May 29, Alexander Woodall of Keene, Texas was a living memorial to Adventist foreign missions, for it was on his birthday—September 15, 1874—that J. N. Andrews left the shores of the United States to become our first overseas missionary. Brother Woodall's life span was thus a measure of the length of time Adventists have realized that the message they bear must go to all men in this generation. In the 91 years that have slipped by, marvelous progress has been made in lands afar, and for that we are thankful. But a great task remains to be done. May Brother Woodall's passing inspire in us renewed devotion and loyalty to that unfinished task. R. F. C.

# Reports From Far and Near

*Bringing healing and hope to the needy*

## On the São Francisco River of Brazil

By Leslie C. Scofield, Jr.

The São Francisco River valley in northeast Brazil, with its 5½ million inhabitants living in disease, poverty, and ignorance, presents a great gospel challenge. During the past 11 years medical missionary work has been conducted in this area with gratifying but not impressive results. Last year, 1964, proved to be a turning point in the attempt to display the light of Heaven to this dark valley.

The medical launch *Luminar II*, a large (40-ton) floating clinic, was active throughout the year. Several long voyages of two months' duration each were completed, in which we treated the sick during the day and preached the gospel nightly on the riverbank.

The routine each day is as follows. Arriving each afternoon at the port previously marked, the launch is met by a large crowd of people. The projection equipment and lights are set up on the riverbank, the evening meal is taken by the

crew, and the gospel is preached in the open air to hundreds of souls. After the meeting tickets are given to the families needing medical care and dental extractions. Then all is silent except for the lapping of the water and the quiet murmuring of the people camped on the riverbank while the crew rests.

Next morning, after worship and breakfast, the gangplank is lowered. A helper on the riverbank makes out their X-ray cards, and one of the sailors checks their tickets and cards before allowing them to file slowly by families onto the gangplank and into the launch. They first encounter two technicians taking blood samples for malaria slides to determine the malarial incidence. The people are somewhat afraid of this process and do not like it, but put up with it in order to get the free examination and medicines they need so much.

The next stop is at a small table where two more workers are giving typhoid and

smallpox vaccinations. This they like even less, but accept it, knowing that the *Luminar II* is their friend and wants to help them to have better health. Arriving at the open-air waiting room they pass before the microfilm chest-X-ray machine, supplied by the ministry of health.

After gathering their children together, the family enters the examining room where they are treated by the medical missionary. With their orders for medicines in hand they enter the pharmacy where another medical missionary distributes medicines and explains over and over how to use them. Dental extractions are performed by a nurse. The people who appear to be suffering most from hunger may also receive some food, if available, and those in rags, some used clothing. Then off the gangplank they go with a brighter future.

After confirming the date when the launch will return, the people set out for home, which may be 50 miles away.

After the last patient has been treated the launch pulls anchor and heads downstream. Lunch is served, the dirt from hundreds of feet is removed, medicines are arranged, reports made, X-rays read, and everything is made shipshape. When the next port is reached a few hours before dark, another crowd is waiting. Each day except Sabbath about 300 people are benefited in this manner. Four trips of 50 days each are carried out each year. It is exhausting work, but it produces results in better health, lives saved, and souls won to the Lord. Between trips the launch is painted and re-

### La Sierra College Sponsors Foreign-Missions Retreat

"Not a dull moment" was the verdict of those who attended the La Sierra College-sponsored foreign-missions retreat. Dr. A. N. Nelson, who teaches the class in world missions at La Sierra, directed the April 17 weekend of inspirational and spiritual exercises designed to answer the questions of college students who are interested in helping to finish the gospel work in fields abroad. During the Sabbath morning service, W. R. Beach, secretary of the General Conference, stirred the church to a personal involvement in missions everywhere.

Panelists who led in the Sabbath afternoon discussion of life and service in other countries have spent a total of two centuries in such work. They are, left to right: E. R. Osmunson (Africa), Leonard Robinson (Africa), Clifford Anderson (Jamaica), Mrs. J. W. Elick (Peru), O. O. Mattison (Southern Asia), W. R. Beach (Southern Europe), Mrs. E. R. Osmunson (Africa), Andrew N. Nelson (Far East), John Baerg (Brazil), J. W. Elick (Peru).

DUANE S. JOHNSON, *Associate Secretary*  
*General Conference*



paired, correspondence is answered and reports are completed, and medicines, food, and clothing are collected in far-off cities to be used on the next trip.

### Tooth-pulling Evangelism

Each year the months of August, September, and October are reserved for a tooth-pulling evangelistic effort in one of the small cities or towns along the river. This year the effort was held in Pirapora, a city of 15,000 people, where the launch base is situated. Meetings were held six nights a week—three nights in the church in Pirapora, and three nights in Buritizeiro, a little town on the other side of the river.

Buritizeiro has no church or hall, so we made an open-air meeting place with crude board benches and a simple platform; then we enclosed the area with a bamboo and palm-branch wall. We put up a banner announcing the meetings, illuminated the meeting place with strings of lights, organized a quartet, and began our meetings entitled, "A Luz Dos Ceus" ("The Light From Heaven").

Each night we had a Bible class at 7:30, preaching at 8:00, and a Bible filmstrip at 9:00. After the meeting appointments were made for those who wished to have teeth extracted on the launch the next day. In this manner we carried on a program of preaching and pulling teeth six nights and days a week for three months. We had capacity crowds every night and baptized a total of 91 persons by the end of the year.

Other projects and activities developed during the year as by-products of an organized and continuous medical missionary program. For example:

1. A new church school building was erected in Pirapora to make room for the children of the converts.

2. A building was rented and a church group of 40 members, and a church school, was organized, as well as a medical post, in Buritizeiro, to care for the converts there.

3. A new metal baptismal tank was installed in the Pirapora church.

4. An orphanage for infant children has been added to our already existing medical post, church school, church group, and boys' home at Cascalho, which is 200 miles downstream. A new industrial building has also been erected there, with new equipment to help the school and surrounding people to process their simple agricultural products.

5. A mother-and-infant clinic and a church school have been added to our already existing medical post and church group at Maria da Cruz, a small village 225 miles downstream.

6. A new launch hull, nearing completion, will serve as a larger and better medical launch. A donated motor and house trailer will complete the launch as soon as they can be imported. This launch is being constructed by the Medical Group Foundation, Riverdale, Maryland, an SDA self-supporting organization now branching out into foreign field medical missionary work. This launch, costing thousands of dollars, is being built and will be operated in cooperation with the denominational medical launches at no cost to the church. Dr.



## Grand Junction, Colorado, Church Dedicated

Dedication services for the new \$200,000 Grand Junction, Colorado, church were held April 2 and 3, directed by Pastor Glenn Sharman. The weekend began with an impressive communion service Friday evening. H. V. Reed, president of the Colorado Conference, was the speaker.

Sabbath services featured Rodney and Helen Davidson, who told experiences from their many years of service in India and Pakistan. J. C. Koziel, assistant treasurer of the General Conference, spoke at the 11-o'clock service. R. H. Nightingale, president of the Central Union Conference, presented the dedicatory address at three o'clock in the afternoon.

The Grand Junction church was organized December 4, 1898, by J. M. Rees, then president of the Colorado Conference. The church school was started two years later, in 1900. In 1950 the church was forced to seek larger quarters. First money for the present new church was solicited by Clyde F. Kearbey, and actual construction was completed while Dwight Wallack was pastor. The church membership now stands at 430.

DALE LUKE, Press Secretary  
Grand Junction Church

Lawrence Malin and his wife paid a visit to the river valley in February of this year to plan for the completion and operation of this new launch. They traveled and served on the *Luminar II* for a month.

### A Remarkable Conversion

In Maria da Cruz we saw gratifying results from our medical missionary work. Eight years ago we began work in the village with our little old *Luminar I*. Every time we arrived we were met by a large crowd seeking help. Among the people was a certain woman who appeared every week, intoxicated, cursing, and molesting us and the other people. She would stand there with a witchlike appearance and pour out a continuous stream of vulgar abuse. Despite this, she would present herself for treatment, for she was suffering a chronic hemorrhage, and would go staggering away with our medicines in her hand, still cursing. At night she would attend the open-air meetings and always gave considerable trouble.

We moved to Pirapora, leaving a medical post in Maria da Cruz, and did not return for some time. This woman went to the interior, to a farming area, where she had many relatives. Here she became very weak from constant loss of blood. She made promises to several saints, but to no avail. Then, remembering our medical post, she made a promise to be a *crente* ("believer") if she was healed by the Adventists. She received treatment from our dedicated Brazilian nurses and was soon well. Desiring to keep her promise, she sought out our nurse at the medical post, and he gave her a Bible. Opening the Bible at random, she read the story of the woman healed by touching the Lord's garment. She returned to the farming area and began to teach her relatives from her Bible.

Several months later while meeting with the brethren in Maria da Cruz I was surprised to see a large number of people, led by this woman, enter our humble Sabbath school and bow their heads in

Medical Report for 1964 Lancha <i>Luminar II</i>	
Microfilm chest X-rays	6,000
Allergies	298
Amoeba	54
Circulatory conditions	820
Genito-urinary conditions	1,002
Diarrhea	583
Subnutrition	9,146
Skin conditions	628
Gastrointestinal conditions	1,650
Glandular conditions	228
Veneral diseases	13
Tooth extractions	7,931
Miscellaneous infections	1,245
Respiratory infections	2,149
Malaria	1,903
Miscellaneous conditions	1,836
Eye, ear, nose, and throat	876
Intestinal parasites	3,704
Minor surgery	26
Rheumatism	713
Nervous disorders	833
Tuberculosis	175
Tropical ulcers	83
Immunizations	3,913
<b>TOTAL</b>	<b>43,809</b>
General Information of the Work of Lancha <i>Luminar II</i> in 1964	
Approximate value of treatments	\$40,000
Patients attended	11,168
Health literature distributed	2,150
Persons helped with food and clothing	5,100
Health lectures	57
Evangelistic series	2
Other meetings conducted	333
Bible studies	1,315
Missionary literature distributed	2,150
Approximate number of people hearing gospel	20,000
Missionary visits	886
Baptisms	91

silent prayer. Asking the nurse worker for details, I discovered that she had brought her parents, husband, children, and grandchildren to him to be baptized, and that all of them were now in the baptismal class. That Sabbath afternoon we held the baptismal class on a sand bar out in the middle of the river, and a month later we returned and baptized 15 souls, all members of her family, including three generations, and all won by her.

A year ago we found a little child dying with diarrhea, starvation, and lack of care. Luciana (see her picture in the REVIEW of May 13, page 17) was 13 months of age and weighed less than six pounds. She was just skin and bone, her legs being no bigger around than my finger. We told the mother she would surely die if we just gave her medicine and let her take the child back home, but that we would accept the baby if she wanted to give her to us. Finally she decided to go home with the little girl and try to treat her herself. Later on in the afternoon the mother came back and said, "I tried to give the medicines you gave me, but now Luciana is vomiting and cannot take them. She cannot escape certain death if I keep her, so you may have her. If she dies anyway, she will be no worse off than with me."

We accepted the dirty little bundle of rags wrapped around the quiet, still form of what was to turn into a beautiful miracle, and watched the mother as she turned away and climbed the riverbank to go back to her miserable little mud hut.

So weak was our little patient that she couldn't move herself from any position in which she was placed. Her cry was like the faintest mew of a newborn kitten, and she seemed to be at death's door.

Treatment was begun with earnest prayer and intravenous injections of glucose, vitamins, and antibiotics. Then began the seemingly endless vigil and drop-by-drop administration of medicines until she was finally able to accept a special formula from a bottle. We cared for her two months in the launch and then for another month in our home until she was able to take a regular infant diet. By this time she was noticing her surroundings and crying lustily for her food.

Now Luciana is in our orphanage for infants and is a happy, healthy, mischievous little lass. We were there for her second birthday, saw her walk for the first time, and heard her talk. We were thrilled at her progress. She is learning to love Jesus and has the opportunity and hope of life eternal.

#### Another Pathetic Case

About this same time we found another pathetic case, which the Lord blessed and turned into happiness. Lucidia was born with a small growth on her right foot, but she had been born in a little mud hut with only an ignorant midwife in attendance, and nothing was done about it. As she grew older the growth on her foot increased in size. She had difficulty in walking, but somehow managed to drag around and even help work in the fields with a hoe. (See picture, page 1.)

Gradually the activities in which Lu-

cidia was able to participate diminished until the skin broke down and made a huge open ulcer, exposing raw dripping flesh. For several weeks she had been confined to bed, too weak to stand, thin as a rail, and her eyes full of pain and despair. The leg would have to come off if her life was to be spared.

"Amputate my leg?" Lucidia asked. "Never! I will die if I must, but my leg stays."

It took a lot of explaining and persuasion for her to consent to the operation, but finally arrangements were made for our surgeon to come from our hospital in Rio de Janeiro to the Government hospital in Pirapora, where surgery was performed successfully.

Strength and courage soon were sufficient for her to start using crutches, and today she is strong, alert, and happy.

This is the work you are doing through the ministry of the *Luminar II* as it brings health and the light of the gospel to thousands in this dark valley of sorrow.

## Meeting of Publishing Leaders in Southeast Asia

By John Bernet, *Publishing Secretary Southeast Asia Union*

The 18 publishing leaders of the Southeast Asia Union met in Singapore January 4-11, 1965, for their annual publishing council and leadership-training school. Guest instructors were Dr. L. R. Downing and Garth Thompson of Southeast Asia Union College; Paul Eldridge, John T. Mason, and E. A. Brodeur, of the Far Eastern Division; H. W. Bedwell and H. H. Kong, of the Southeast Asia Union.

The instruction was inspiring and practical. It included such subjects as statement analysis, public speaking, sales organization, sales promotion, and the

life of the leader. This is the fourth straight leadership-training school to be conducted in our union. Our publishing leaders have benefited much from these short leadership training courses and are giving a good account of themselves in the field.

Every delegate gave an enthusiastic report of the growth of the literature ministry in his district, and each outlined his plans for progress. We have many problems within our union. Some are of a political nature, such as war in Laos, South Vietnam, and Malaysia. But our national leaders have courage and vision. They set their 1965 goal to win 117 souls for Christ and deliver at least M\$667,000.00 worth of message-filled literature.

During 1964 the student and regular bookmen sold more than M\$581,127.00. This is a 286 per cent increase over four years ago. This total is equal to 23,462,500 pages of literature placed in the homes of judgment-bound sinners.

Our literature ministers number among their customers the wife of the Malaysian minister for education, Inche Khir Johari; Dato Donald Stephens, chief minister of Sabah; the chief minister of Sarawak; the minister of education for Brunei; a Thai Supreme Court justice; the wife of a Sultan; army generals, Catholic priests, Buddhist priests, Moslem Hajis, administrators, governors, millionaires, and city mayors.

Last year they reached 313,120 non-Seventh-day Adventists each month. They handed out 85,684 tracts, and won 116 souls through their contacts. We rejoice when we think of all the seed that is being sown by our literature evangelists. Surely these words by Mrs. E. G. White, written in the REVIEW AND HERALD of November 10, 1885, will be fulfilled in Southeast Asia: "More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications."



Publishing leaders in the Southeast Asia Union who attended the publishing leadership training school in Singapore during January.





The evangelistic group who worked together at the New Gallery Centre during the Fearing campaign. Left to right, front row: Delphine Nunn, Veronica Warren, Bible instructors; F. J. Wilmshurst, pastor, Centre London church; R. R. Mudford, manager, New Gallery Centre; Andrew Fearing, evangelist; Malcolm Taylor, director of music; Mrs. Doris Clarke, Ann Metcalfe, Bible instructors. Back row: Peter Dible, visiting minister; Leslie Riskowitz, pianist; C. Martin, pastor, Ealing church; Mrs. F. J. Wilmshurst; Mrs. R. R. Mudford; Mrs. A. Fearing; Margaret McCregor, New Gallery secretary; Anthony Crouch, visiting minister; John Shaw, pastor, Wood Green; G. S. Crutchfield, pastor, Holloway church.

## Evangelism in London's New Gallery Centre

By Andrew Fearing  
Associate Secretary  
GC Ministerial Association

Regent Street near Piccadilly Circus is one of the world's well-known crossroads. At this prominent center for London's millions stands the Seventh-day Adventist New Gallery Evangelistic Centre.

Twelve years ago George Vandeman presented the first series of meetings in this remodeled, well-appointed former theater. Since then a continuous program of evangelism and other soul-winning features has been scheduled, under the direction of such evangelistic leaders as R. A. Anderson, E. J. Folkenberg, A. G. Ratcliffe, H. M. S. Richards, R. M. Kranz, K. Lacey, D. J. Handysides, and most recently by the writer.

During the summer of 1964 a Seminary Extension School of Andrews University was held at Newbold College, at Bracknell, near London. Seventy-two ministerial leaders from the Northern European Division were in attendance. During this period of teaching, churches of the Greater London area were visited each Sabbath. Encouragement was given to local elders, pastors, and church members to increase their missionary activities. Invitations were extended for their continued support of the 1964-1965 Greater London evangelistic program—not only at the New Gallery Centre but in churches and halls throughout the area.

In the month of June, V. W. Schoen, of the General Conference Home Missionary Department, directed a successful lay instructor's training school, from which 53 lay leaders graduated. They in turn conducted similar schools in their respective churches, resulting thus far in 227 additional graduates. The influence of these soul-winning laymen brought great blessing to the public evangelistic endeavors. Even greater results for the future are happily anticipated by these lay workers.

The autumn, winter, and spring season for evangelism began on September 27, 1964. Three sessions a week were held at the New Gallery Centre—two on Sunday evenings and one on Thursday nights. Supplementary lectures were given on Tuesday, Wednesday, and Friday nights in the Wood Green, Ealing, and Holloway areas of Greater London. The Sabbath morning worship services also became a part of the evangelistic endeavor through the kindness of F. J. Wilmshurst, pastor of the New Gallery Central church. The Sunday evening lectures were preceded by a ten-minute interview with Dr. Bernard Richardson concerning practical health principles of interest to all.

Three successful Five-Day anti-smoking clinics augmented the program. The first one was presented by Pastor B. Kinman and Dr. Bernard Richardson, the last two by Pastor J. Mahon and Dr. S. Guest.

More than 100 persons attended a cooking school taught by Mrs. M. Leeds and her associates, Mrs. E. Tolman, Mrs. D. Richards, and Miss M. Hutt. A number came to this cooking school who had not yet attended any evangelistic meeting. They were so appreciative of what they had learned in matters of health that they later sought to know more of our truth.

Malcolm Taylor, director of music, and his dedicated choir presented two or three selections each Sunday evening. He also gave an organ concert, "Midday Music," from 12:45 to 2:00 o'clock each week day. Pastor G. S. Crutchfield guided "The Best Saturday Night in Town" on the first Saturday night of each month. This was a variety program designed for Christians. Other public-relations service programs included a clinic on alcoholism held once a week, and welfare ministry by two active groups that channeled clothing and foodstuffs to the needy in London and other parts of the world.

The London Society for the Blind uses the Centre's facilities each week. The National Blood Transfusion Service has made the New Gallery one of its major

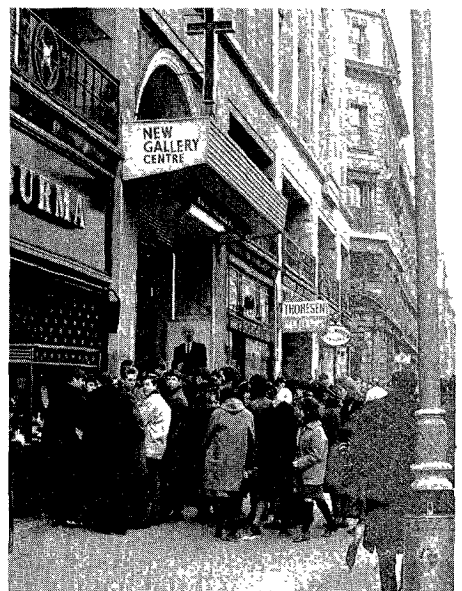
central London centers. During Christmas and Easter special seasonal films are shown in the auditorium. These and other features win friends for the cause.

The evangelistic company sincerely desired to fulfill the purpose of this center—to be an evangelistic light for London, and to guide its converts into the various surrounding churches. During the last campaign the baptisms in the Centre were conducted by the pastors of the churches where the people were to join. Whenever possible the candidates were encouraged to be baptized in the church where their membership was to be. Eighty-four were influenced for baptism in the six-and-one-half-month campaign.

Guest speakers from the South England Conference will continue the Sunday evening evangelistic programs throughout the summer. J. F. Coltheart, one of the Australasian Division's leading evangelists, will arrive in London in July to associate with the faithful and loyal staff of the New Gallery Centre.

### A Letter of Appreciation

Since returning to the United States we have received a letter from Mrs. Ruby C. Naphine, who, along with her husband and adult son, was baptized about three months ago at the New Gallery Centre. She writes of the joys of their new-found faith: "I try to write only when I am calm and meditation has renewed the Spirit within me. I suppose it is natural to attain a beautiful peace after a weekend of spiritual blessing and to desire to share the happiness that is the outcome of its flow. We went Ingathering yesterday morning, and because it was our third attempt, felt far more experienced. There is so much scope at these times to contact people about their spiritual welfare. One learns to take rebuffs and even churlishness from some, and to speak decisively for the good of their souls. How many silent prayers we offer up for help before the door is opened at our knock, and the renewed courage gives us strength to smile at the one who opens



Crowds entering the New Gallery Centre on London's Regent Street.



Directors of cooking school at New Gallery Centre. Left to right: Mrs. D. Richards, Mrs. I. Leeds, Mrs. W. Tolman, Miss M. Hutt.

the door. Such stories we hear, such brazen evasions (which we see through quite clearly), and such sacrificial giving of the widow's mite! This makes one wish to pour all the money back into their poor withered hands. We endeavor to keep track of the names and addresses of the interested and lonely ones, though feeling doubtful of influencing those old, old ladies of past 80 and 90! Why, oh why, must people leave their salvation so late in life, and how much they have missed! I, personally, would not have missed this Ingathering experience for anything, even the climbing to the ninth story (not all apartments have lifts [elevators]). It has been a joy just writing to you. We have laughed together in the past, and happiness in the Lord is a wonderful thing."

Our members in London love this message, and they long to witness for its beautiful truth. They have dedicated themselves to be used of the Holy Spirit as they cooperate willingly with the evangelist and the soul-winning program of the New Gallery Centre.

## Michigan Medical Cadet Corps Bivouac

By Don Hawley  
Public Relations Secretary  
Michigan Conference

Liberal doses of catsup along with rubber masks turned academy young men into all-too-real war "casualties" during Michigan's May 6-9 Medical Cadet Corps bivouac at the conference's Scott Lake Camp.

As two Army helicopters came wind-milling in, stretcher bearers raced off through the woods to pick up the "wounded." One by one they were brought to a field aid station for emergency treatment, and then loaded onto the helicopters for evacuation to the nearby field hospital. This exercise was typical of the entire four-day program, short but rigorous.

Company commander for the bivouac was Capt. Lowell Litten, MCC, from the General Conference Missionary Volunteer Department. Also present were Col. Everett Dick, MCC, founder of the Corps, and Congressional Medal of Honor Winner Cpl. Desmond T. Doss. 1st Lt. Lester Rilea, MCC, dean of boys at Adelphian Academy, Holly, Michigan, was executive officer. Michigan youth director, L. C. Caviness, acted as camp chaplain, and Col. Charles E. Hogan, U.S. Army (Ret.), Berrien Springs, as mil-

itary adviser. A number of Regular Army and National Guard men were present to give additional advice.

Training during the encampment ranged from first aid and military procedures to KP duty. The grand climax came Sunday morning with a full-dress review of all troops before the assembled staff officers.

## People Appreciate SDA Sanitariums and Doctors

By H. O. Olson

One day in March I was eating my noonday meal at the Clifton Cafeteria in Los Angeles. Two women, eating at my table, were talking about their ailments and doctors. One said that she had had surgery at the White Memorial Hospital. Her condition was considered extremely serious, so two doctors were on her case, and the pastor of the White Memorial church came in and prayed for her. "In that hospital," she said, "they take such an intense interest in their patients. I will always go to Seventh-day Adventist hospitals and have Seventh-day Adventist doctors. All my children were born at the White Memorial Hospital."

About a week later I was eating in the same place. At the next table two younger women were conversing on the same subject. One said, "I recently had surgery at the White Memorial Hospital, and it was wonderful. The doctors prayed before surgery and at once my fears disappeared. And the interest the nurses took in me and the care they gave me was so different from what I have had in non-Adventist hospitals."

These conversations reminded me of experiences I had as chaplain at the Behrens Memorial Hospital in Glendale. A public school teacher of Roman Catholic faith told me one day why she wanted

to be with the Seventh-day Adventists when sick. She related the following: "I took sick and called for a doctor. The one who came was a Seventh-day Adventist. When he saw that I lived alone, he tried to get a room for me at a hospital, but when there was no vacancy he said they had a spare room in their home. He took me to his home, and he and his wife cared for me. They both knelt by my bed and prayed for me. Having had such an experience, do you think I will ever have any but Seventh-day Adventist doctors?"

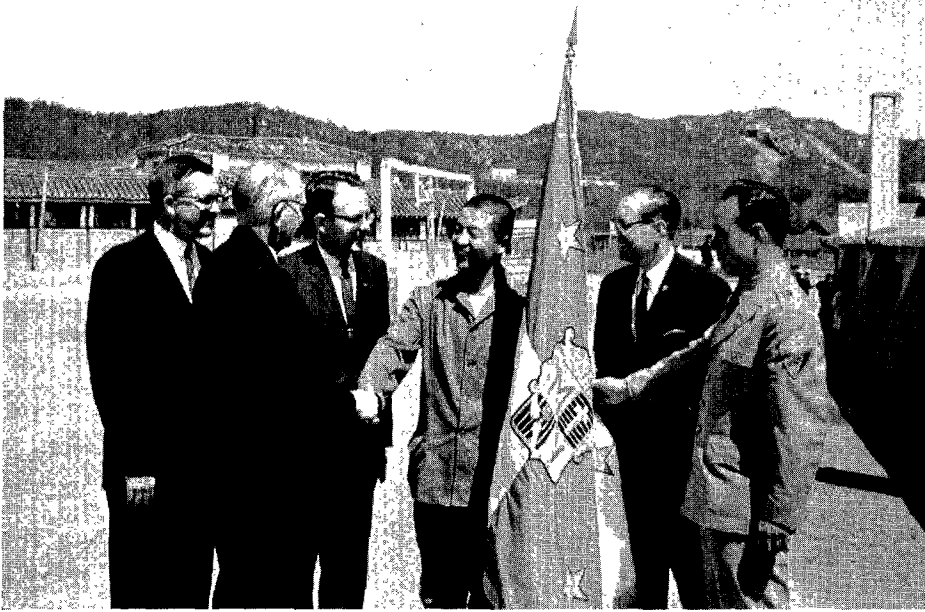
During my eight years in South America I constantly met people who told what our medical launches had done for them or their relatives. One time I came to our Chulumani Sanitarium and Hospital in Bolivia to give the commencement address for the first nurses' graduating class. Many important people were present. In the front row sat the city mayor and his wife, the chief of police and his wife, and the Catholic priest. When I was introduced to them, the priest said that the sanitarium had saved his life. He praised the doctor and nurses.

The next day I was taken to a nearby beautiful mountain home. On the arch above the gate were the words: "Loma Linda." I said to the lady of the house that we have a hospital in California by that name. "I know," she said. "I was a patient there, and because of the beauty of that place and all they did for me when I was sick, I called our home Loma Linda when I returned."

A prominent businessman in Buenos Aires went to the United States to buy and ship lumber to South America. Providentially, we believe, he was invited to stay at the New England Sanitarium, where he inquired about the people who operated the institution, their religious beliefs, and their work throughout the world. He got so interested that he wrote home and advised his wife to ascertain where the Seventh-day Adventist church was and attend the services. On his way



Medical Cadet Corps trainees at the Michigan MCC bivouac load "wounded" onto an Army helicopter for transportation to a field hospital. Crouching at far left is 1st Lt. Lester Rilea, MCC, who was executive officer for the four-day encampment.



### True to Christ and Conscience in Korea

While a fourth-year theology student at Korean Union College, Lee Hai Ryong was drafted into the Korean Army; then, for refusing to bear arms, he was sentenced to five years in prison. Recently the Korean church secured his release for two weeks so that he could attend the Korean youth congress. Following youth congress he returned to prison to complete his sentence. This young man is a credit to his God and his church. Left to right: C. D. Martin, J. R. Nelson, R. E. Klimes, Lee Hai Ryong, John Hancock, Cho Pyung Suh.

**JANE RITONEN HALEY**  
Office of Information  
Korean Union College

home he attended the services in our church in New Orleans, Louisiana, and returned home a confirmed Seventh-day Adventist. He soon became one of the best supporters of our work and became the local elder of our largest church.

A patient at the Glendale Sanitarium told me how much it meant to him when the nurse offered a prayer for him after she had prepared him for the night.

From our own experience we can appreciate the feeling of those who were helped by prayer before surgery. About 40 years ago we took our son to the Hinsdale Sanitarium for surgery. Just before the anesthetic was administered Dr. Frank invited Mrs. Olson and me to come in while prayer was offered. That prayer changed our deep concern and calmed our agitated feelings. It renewed our confidence in God as the One who can guide the surgeon's hands and heal the wounds.

### Influx of Moslem Converts in Indonesia

By Wendell L. Wilcox, *President West Indonesia Union Mission*

The Lord marvelously blessed the work among the Moslem population of the West Indonesia Union Mission last year. Incredible as it may seem, 183 Moslems were baptized in the 12-month period.

In the district of Madiun alone, in the East Java Mission, 83 former Moslems took their stand for Christ during 1964. This marvelous result was achieved through the close cooperation of F. B. Pandjaitan, district leader, and a layman, Brother Soemarjono.

Several prominent Moslems attended

a recent Five-Day Plan in Bandung. One of these was a retired leader of the largest Mohammedan group on the island of Java. This man is known as the "Mufti Besar," or the Great Leader. He attended three nights, and though he was unable to be present during the last evening, he sent his testimony to the group. "I am very grateful for these

meetings and have conquered the tobacco habit," he stated. Many others who attended this first Five-Day Plan in Indonesia likewise expressed their gratitude for victory over this vicious habit.

In Padang, Sumatra, where our work first began at the turn of the century, a new day has dawned. From 1900 to 1963, a period of more than 60 years, only one or two Moslems from this area had been won to Jesus. During 1963 a family by the name of Muchtar, from the Padang area, was brought to the truth through the Bandung Sanitarium and Hospital. Though he was a member of the military police, Mr. Muchtar was determined to let his light shine for Christ. Shortly after his conversion he was transferred back to Padang, his home. At once he began to work, and soon had developed a good interest.

Last year a number of intensely earnest Moslems were baptized, and during the first part of 1965 seven more were baptized in one baptism. Now every Sabbath in our church at Padang you can meet 15 former Moslems from this area who have become members. Several more are studying and no doubt will soon make their decision for Christ.

Through the efforts of the chaplain's department of the Bandung hospital some 50 souls were won to Christ last year, 25 of whom were Moslems.

Rifai Burhanuddin, chaplain of the Bandung hospital, spent his vacation during March, 1965, holding meetings in several cities of East and Central Java. In Djokjakarta, 2,000 Moslems attended his meeting, and some 3,000 in Solo.

Surely the time has come for many of the followers of the prophet Mohammed to accept the Advent message. Please pray for us that we may work successfully in this hour of opportunity.

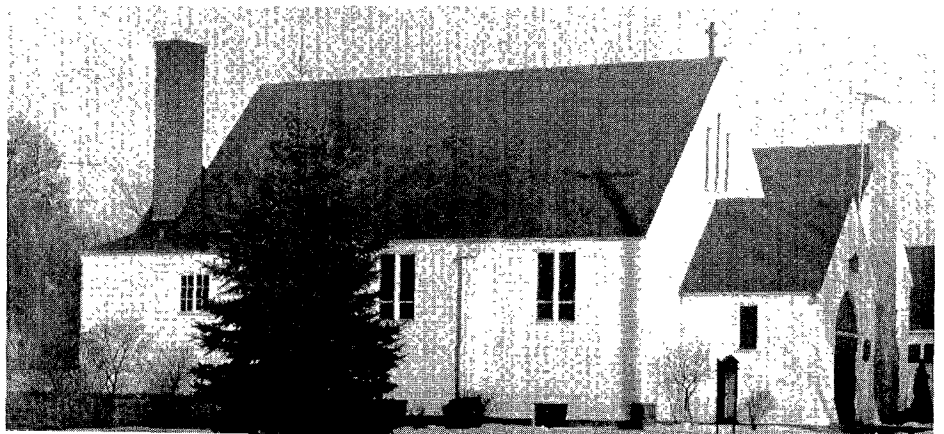
### Dedication of Eau Claire Church, Wisconsin

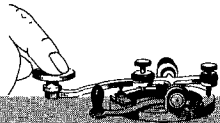
The Eau Claire, Wisconsin, Seventh-day Adventist church was dedicated May 1. F. R. Stephan, a former pastor and now principal of Wisconsin Academy, was the speaker at the morning service. At 2:00 p.m. a special musical program was presented by the Wisconsin Academy concert band under the direction of Frank Kravig, instructor in organ and piano at Wisconsin Academy.

The dedication service took place at three o'clock. R. E. Finney, Jr., presented the dedicatory sermon.

The history of the Eau Claire church goes back to May 14, 1896, when the first Sabbath school was held. About 1905 a building at the corner of Fourth Avenue and Water Street was purchased and served as a church for a time. A new church was built and occupied in 1909. In 1950 ground was broken for a new church at the corner of Goff and Rudolph Avenues. A basement was completed and occupied until 1957 when the present church property became available and was purchased from the Lutheran church for \$33,000. The present pastor is Duane Longfellow.

R. E. FINNEY, JR., *President Wisconsin Conference*





# Brief News OF MEN AND EVENTS



## Atlantic Union

Reported by  
Mrs. Emma Kirk

► In recent committee meetings, Darrel Rollins and A. R. Goulbourne have been called to the Northeastern Conference from the Bermuda Mission, and C. C. Eaton and A. R. Haig have gone to Bermuda in exchange. Darrel Rollins is the new youth pastor of the Ephesus (New York) church. Lloyd Wilson, former Ephesus youth pastor, is now the pastor of the Hartford, Connecticut, church, and A. R. Goulbourne is in charge of the Springfield, Massachusetts, church.

► Atlantic Union College has become the forty-eighth school in New England to participate in the use of the IBM 7094 computer at the Massachusetts Institute of Technology in Cambridge. The IBM 7094 computer is the largest computer available for general use in any university. AUC will offer a course in computer programming next year, which will be taught by Owen F. Mattingly, associate professor of mathematics at the college. The college will rent a console, which will have a direct line to the MIT computer and will enable AUC personnel to feed programed data to the computer and receive solutions—while remaining on campus. In addition to teaching, the computer may be used by faculty and staff members and students for the solution of research problems.

► On Sabbath, April 17, 19 persons were baptized by D. B. Reid, the pastor, at the Emmanuel Temple in Buffalo, New York. As a result of an appeal made at the close of the baptism, 16 came forward and signified their desire to join the church.



## Canadian Union

Reported by  
Evelyn M. Bowles

► E. J. Gregg, business manager and treasurer of Kingsway College in Oshawa, Ontario, has been elected as secretary-treasurer of the Ontario-Quebec Conference. He will replace Carl Klam, who was elected secretary-treasurer of the Canadian Union Conference following the recent retirement of E. L. Green.

► The British Columbia Conference reports 26 baptisms during April. Twelve of these were baptized by E. L. Stewart, of the Penticton-Oliver district, ten by L. R. Krenzler, of the Kelowna district, two by E. E. Littman, of the Terrace district, and two by H. E. Reimche, of New Westminster.

► For the first four months of 1965 British Columbia literature evangelists increased their sales by 12 per cent over

the same period of 1964. During this time they distributed 1,938 pieces of free literature, enrolled 208 in Bible courses, offered 318 prayers in homes, and gave 107 Bible studies.

► Branch Sabbath schools conducted at Sorrento and Balmoral, British Columbia, report encouraging results. The Sorrento branch Sabbath school has been in operation for three years, and is still going strong with 23 children in attendance at present. At Balmoral the school began as a Story Hour, with children of an interested family. A larger interest soon developed. The owner of a vacant store donated use of the building. In two weeks benches were made, heating facilities installed, and all was ready for the opening class. The school has been in operation for seven weeks with an attendance of up to 33. Plans are being laid for a Vacation Bible School in this area.

► Mrs. E. A. Thompson, director of the health and welfare center at Chilliwack, British Columbia, delivered more than 100 Easter cheer baskets to elderly people and shut-ins.

► On May 12, National Hospital Day, the women's auxiliary of Rest Haven Hospital, with Mrs. A. A. Cormack as president, conducted an open-house program. Distinguished visitors included Mrs. G. R. Pearkes, wife of the Lieutenant Governor of British Columbia, Mr. G. Chatterton, federal member for the district, and Mr.

J. Tisdalle, district member in the legislature. Donations of a Hoyer patient lift and an Ille wax bath were recently presented to the hospital by the auxiliary.

► Dorcas Welfare workers of the Mission City church have been packing boxes of clothing to be used on the *Northern Light* in its ministry along the coast of British Columbia. This launch is operated by the British Columbia Conference, and manned by Skipper and Mrs. Clyde Gildersleeve. Both have had long experience in the dangerous waters of the area. Since its launching in 1959, the 38-foot, ten-ton cruiser has been in active service among the isolated peoples of the coast.



## Central Union

Reported by  
Mrs. Clara Anderson

► Don Bradley has accepted the call of the Porter Memorial Hospital in Denver, Colorado, to be personnel director. He comes to Porter from a similar position at the Florida Sanitarium and Hospital. Mrs. Bradley is a nurse.

► Albert Goodwin has been appointed head pharmacist at Porter Memorial. He has been employed as a registered pharmacist at the hospital since June, 1962. Richard Smouse, who has been chief pharmacist at Porter Memorial, is moving

## First Educational Institute Held in Venezuela

For the first time in history our educational leaders in Venezuela met at Barquisimeto, Venezuela, from April 11 to 17 to review the principles of Christian education and to lay larger plans for the future. Seated, left to right: Alfredo Gaona and Guillermo Arévalo, local mission educational secretaries; Mrs. E. A. Escobar; Elder E. A. Escobar, president of West Venezuela Mission; Félix Fernandez, Colombia-Venezuela Union educational secretary; Mrs. Ruth M. Riffel, head of educational department of the union training college; A. H. Riffel, president, Colombia-Venezuela Union; William Fitch, local pastor; L. S. Camacho, secretary-treasurer of the union; and Harold Bohr, president, East Venezuela Mission. C. E. Schmidt, director of the new Nirgua boarding school, gave good help in the meetings.

A. H. RIFFEL





to Keene, Texas, where he plans to open a pharmacy of his own in a new shopping center.

► Jerry Lake, a junior premed student at Union College, will be Union College's first student missionary. He will go to Pucallpa, Peru, to serve in the Upper Amazon Mission this summer. Mr. Lake will spend 12 weeks flying with the *Fernando Stahl*, the missionary plane flown by Clyde Peters.

► Under the leadership of R. A. Smith, of the Central States Conference, the Kirkwood, Missouri, church was dedicated entirely free from indebtedness. This church was organized with a nucleus from the St. Louis Berean church, and as the result of an effort held by C. S. Myles and R. A. Smith and of missionary endeavors by the group.



## Columbia Union

Reported by  
Don A. Roth

► Students of Takoma Academy in the Potomac Conference solicited more than \$13,000 for the annual Ingathering campaign. The program was directed by the principal, J. P. Laurence.

► Constituents of the Chesapeake Conference have voted to begin a new boarding academy to be located on the present campus of Mount Aetna Academy near Hagerstown, Maryland.

► A record-breaking total of more than \$87,000 worth of books was sold during the annual Big Week in the Columbia Union Conference, reports Bruce Wickwire, Union Conference publishing secretary.

► Leroy Tripp is the new pastor of the Woodbury church in the New Jersey Conference. He takes the place vacated by Jack Blanco, who has accepted a call to mission service in Africa.

► Smokers Dial in the Greater Washington area sponsored by the Sligo church recorded more than 10,000 calls within a 24-hour period.

► Ground was broken recently for a new church in Morgantown, West Virginia. C. N. Farley, the pastor, hopes that the members will be in their new church sometime this summer.

► Don A. Roth, public relations and radio-TV secretary of the Columbia Union Conference for the past 11 years, has accepted a call to be assistant secretary of the public relations department of the Far Eastern Division. His role as correspondent for the REVIEW AND HERALD for the Columbia Union Conference will end with next week's issue.



## Lake Union

Reported by  
Mrs. Mildred Wade

► The American Temperance Society selected a woman as recipient of its 1964 Temperance "Man" of the Year Award.



## Centennial Review Wins Family to Message

Won to the truth by the 1961 Centennial issue of the REVIEW AND HERALD, the Jesse L. Kent family, of Monmouth, Oregon, display a copy of the issue that introduced them to the message. The Kent twins, Roy and Jewell, hold the magazine, which was given them a little more than a year ago by Brother and Sister George T. Rodgers, of the Dallas, Oregon, church, who were out distributing literature one Sabbath afternoon. Beth, the youngest, stands in front of her oldest brother, Steve, who is already giving studies to some of his high school friends.

The Kents were baptized into the Falls City, Oregon, church on May 8, one year to the day after they first recognized that the Advent message is God's special truth for this hour. Since then they have been studying.

RAY R. CRONK, *Pastor*  
Dallas, Oregon, District

Miss Elvera Eckerman, a world traveler, overseas worker, and a versatile teacher, at present in Niles, Michigan, led her students in various temperance activities. Outstanding were their participation in 19 oratorical contests, presenting half-hour programs on television, and entering a temperance float in the annual Blossom-time Parade in Benton Harbor. They also covered the large crowd at the airport with *Smoke Signals* when President Lyndon B. Johnson visited South Bend, Indiana.

► Elwin K. Drake has joined the staff of the Battle Creek Health Center as associate chaplain. He has served as a district pastor for more than 13 years, and has also been engaged in evangelistic work and served as a pastor-teacher. In addition to his duties of visiting, counseling, and devotional services, he will assist in the newly established alcoholism-treatment program, which is under the direction of the chaplain, Thomas K. Williams.

► The Andrews University Student Association, under the direction of its president, Glen Coe, has gathered 300 books to be donated to the Spicer Memorial College Library in Poona, India. Some of the books were donated, but most were purchased new to fill specific needs, as listed by Dr. C. H. Tidwell, Spicer academic dean. Jaswant Kapur, previously assistant librarian at Spicer, who has been taking work at Andrews, will soon return

to his alma mater to teach history. The books will accompany him.

► The Lake Region has planned ten major evangelistic campaigns for this year, and set a goal of 1,000 baptisms. The first campaign was launched in South Bend, Indiana, on April 11, by J. M. Phipps and W. G. Mills. In spite of devastating tornadoes and high winds that threatened their auditorium, the meeting continued with more than 300 persons present.



## North Pacific Union

Reported by  
Mrs. Ione Morgan

► Church members in Choteau, Montana, are holding services in their new sanctuary, which seats 150. There is also ample space for Sabbath school rooms, a Dorcas room, and a classroom for a church school, reports A. M. Matar, district pastor.

► The dedicatory sermon for the church building at Woodland, Washington, in the Oregon Conference was presented by W. J. Hackett, the Union Conference president, May 15. The Act of Dedication was read by V. J. Jester, secretary-treasurer of the Oregon Conference, and the prayer of dedication offered by the conference president, H. L. Rudy. Logan E. Houser, pastor of the district, and his associate, Donald E. Lang, arranged and led out in the program of the day.

► A lay effort in the Lebanon, Oregon, church resulted in the baptism of six. Bible studies are continuing with 17. Don DeViny and Gene Watters assisted the pastor, Floyd Matula, with the preaching and music.

► Representatives from the administrative staff, dormitory deans, and classroom teachers of Laurelwood Academy are scheduled to visit several churches in the Oregon Conference this summer, to conduct clinics on adolescent problems. T. W. Walters, associate secretary of education for the North Pacific Union, is serving with the Laurelwood group. These clinics are a means of personally communicating with parents and guardians of boarding school students. Following a stimulating presentation by Dr. Walters, parents are encouraged to ask questions of a panel of academy staff members.

► Opening of enlarged quarters for the Astoria, Oregon, Health and Welfare Center this spring was attended by city and county public officials, as well as conference personnel. Mrs. W. F. Colvin is the director. Located on the second floor of the First National Bank building, the welfare center is easily accessible to those in need and draws attention in the downtown area.

► The 1965 Class of Walla Walla College will be represented overseas by Herman Mellish, who with his wife and two children will sail for Addis Ababa, Ethiopia, July 24. He will be laboratory and X-ray technician at the Empress Zauditu Memorial Hospital.





## Northern Union

Reported by  
L. H. Netteburg

► David W. Wolkwitz, who will graduate from Union College in August, has accepted an invitation to serve as assistant publishing secretary of the Iowa Conference.

► A seven-acre lot has been purchased in Des Moines for the construction of a new church building, school, and youth center. Present plans call for the erection of the youth center this summer, and for the church in about three or four years.

► Work is progressing on the new, modern, 65-bed nursing home at Nevada, Iowa, located on Oak Park Academy property across the highway from the new academy church. Present plans call for completion this fall.



## Pacific Union

Reported by  
Mrs. Margaret Follett

► H. M. Blunden, retired for some years after over a half century of denominational service and now living near the St. Helena Sanitarium and Hospital, was surprised on the eightieth anniversary of his birth, May 1, with a May Day basket loaded with birthday greeting cards. The presentation was made by Dr. J. E. Weaver at the close of the Sanitarium church Sabbath evening vesper service, at which Elder Blunden had spoken.

► Commencement weekend at La Sierra College, June 4 to 6, featured Dr. Frederick G. Hoyt, consecration service; Dr. G. T. Anderson, baccalaureate sermon; and Dr. William A. Loveless, commencement address. Ninety-four seniors received degrees at the commencement exercises on Sunday.

► Open house at the new Feather River Medical Center was held recently with James E. Chase, president of the Northern California Conference, and Don Maxon, supervisor of Butte County, taking part in the activities. The new medical center was built on the grounds of the Feather River Sanitarium.

► The opening of its new sanctuary on Sabbath, May 8, was a joyful event for the Canoga Park, California, church, after nine years of worship in various halls. Fred Golles, former pastor, and A. Russel Hagen, pastor, reviewed past experiences of the church at the opening service.

► Sixty seniors at Hawaiian Mission Academy heard speakers as follows during graduation services: Jerry Dill, consecration service, June 11; Richard Among, baccalaureate sermon, June 12; and P. B. Knoche, commencement address, June 12 at 8:00 P.M.

► The University church of Los Angeles featured John Guy, of the Ecorse, Michigan, district, as speaker for their special Youth Day, Sabbath, April 24. The day's activities were under the direction of D. James Williams, minister of youth.

► The first Sabbath services in the new

Exeter, California, church were held May 1, with Arthur J. Purdey, pastor, in charge, and featured an address by Charles Wilshire, mayor of the city.

► At the end of March the Faith for Today Offering total of the Pacific Union Conference was \$74,124, a 61.7 per cent gain over 1964's \$46,454.

► Paul Bork, Bible teacher, and Albert Houck, counselor, at Loma Linda Union Academy, were honored at a University of Redlands banquet for their outstanding service through maintenance of high professional standards. The banquet was sponsored by the University of Redlands and the Industry-Education Council of San Bernardino and Riverside counties.

## In Remembrance

**BAKER.**—Virgil C. Baker, born March 3, 1898, at Charleston, Iowa; died March 6, 1965. His wife, Edna Ellen Hudson Baker, survives.

**BENSON.**—Clara Beigang Benson, born Oct. 20, 1879, in Cincinnati, Ohio; died at Berrien Springs, Mich., April 25, 1965.

**BROWN.**—Abe E. Brown, born in 1887, at Newton, Kans.; died at Aromas, Calif., April, 1965. His wife, Beulah, survives.

**CASON.**—Mabel Earp Cason, born March 7, 1892; died April 25, 1965, at Redding, Calif. She was the author of a number of books, mainly written for children, and many of her articles were published in various denominational papers. For a number of years she taught art at the Los Angeles, Glendale, and Lynnwood academies. Survivors are her husband, Earnest Cason; two daughters, Rae Lindsey, M.D., of Yuba City, and Jeanne Laing, of San Jose, Calif.; two sons, Leonard E., of Portland, Oreg., and Walter D. Cason, M.D., of Loma Linda, Calif.; and 15 grandchildren.

**CHRISTIAN.**—Leona Christian, born April 25, 1875, at New Madrid, Mo.; died March 13, 1965, at Hayti, Mo.

**CHURCHILL.**—Audrey P. Churchill, born July 24, 1888, in Kent County, Mich.; died at Owosso, Mich., April 24, 1965.

**CLAPP.**—Ralph Bow Clapp, born July 2, 1876, at Newfane, N.Y.; died May 14, 1965, at Takoma Park, Md. In 1907 he married Mrs. Addie Scott, and soon became principal of Fernwood Academy, in New York State. He attended South Lancaster and after graduation entered the ministry and was ordained. His ministry was in the territory of the Atlantic, Columbia, and Southern Union conferences. In 1945 he became associate chaplain of the Washington Sanitarium and Hospital, and continued in this capacity for several years. Survivors are a brother, J. Norman Clapp; and two daughters, Mrs. Roy Smith, of Broadview Academy, in Illinois; and Mrs. Ray Vincent, of Takoma Park, Md.

**CLARK.**—Alpheus H. Clark, born July 17, 1883, at Mansonville, Quebec, Canada; died at Orlando, Fla.; Dec. 27, 1964. His wife, Beth, survives. [Obituary received May 20, 1965.—Eds.]

**COON.**—Eleanor Butler Coon, born Sept. 2, 1903, at Clinton, N.Y.; died May 1, 1965, at Auburn, N.Y. Her husband, David, survives.

**COTTON.**—Lester Frank Cotton, born Nov. 24, 1890, at Oxford, Maine; died Feb. 21, 1965, at Riverside, Calif. His wife, Flora, survives. [Obituary received May 24, 1965.—Eds.]

**DAILY.**—Claude P. Daily, born Dec. 24, 1875, in Doniphan County, Kans.; died April 11, 1965, at Rogersville, Mo. His wife, Anna Bringle Daily, survives.

**DEBACK.**—John Deback, born Sept. 27, 1874, in Elma Township, Mich.; died April 5, 1965.

**DE LONG.**—Robert L. DeLong, Jr., born June 28, 1940, at Kalamazoo, Mich.; died April 12, 1965, at Anderson, Ind. In 1964 he married Susan Kay Foster and also completed his fifth year of training at Andrews University. He was in his first year of ministerial internship and was on his way with his wife to pick up a panel truck for use in hauling supplies to the tornado-stricken areas in northern Indiana, when he met with an automobile accident which instantly claimed his life and that of his wife four days later. Survivors are his parents, Dr. and Mrs. R. L. DeLong; and two sisters.

**DE LONG.**—Susan Kay Foster DeLong, born

April 26, 1946, at Anderson, Ind.; died April 17, 1965, at Anderson, Ind. Survivors are her mother, Mrs. Harry Moneyhun; her father, William Foster; maternal grandmother, Ethel Bildner; paternal grandfather, Birch Miller; and a brother.

**DRESSEL.**—Paul George Dressel, born Oct. 17, 1896, in Leipzig, Germany; died at Madera, Calif., Feb. 24, 1965. [Obituary received May 24, 1965.—Eds.]

**EBERHARDT.**—Maria Becker Eberhardt, born March 13, 1882, in South Russia and died in Gladstone, Oreg. She is survived by her husband, Gus.

**FARIS.**—Della Faris, born Aug. 17, 1876, at Fairview, Ky.; died May 3, 1965, at Plainville, Kans.

**FORD.**—Jesse Gorham Ford, died April 19, 1965, at Canal Point, Fla. His wife, Esther, survives.

**FRAME.**—Marie Ellen Frame, born Jan. 10, 1881, at Traer, Iowa; died Feb. 4, 1965, at Bakersfield, Calif. [Obituary received May 17, 1965.—Eds.]

**GAEDE.**—Arthur A. Gaede, born Aug. 16, 1901, at Weatherford, Okla.; died at Ingalls, Kans., March 19, 1965. His wife, Paulena, survives.

**GILBERT.**—Edna Ida Gilbert, born Feb. 16, 1895, at Cairo, Kans.; died March 25, 1965, at Wichita, Kans. Her husband, John W. Gilbert, survives.

**HARTMAN.**—Mina Caroline Hildebrand Hartman, born Dec. 17, 1891, in Zurich, Switzerland; died April 9, 1965. She is survived by her husband, Benjamin H. Hartman, of South Lancaster, Mass.; two sons, Elder B. F. Hartman, of Wellington, Kans., and David N. Hartman, treasurer of the Voice of Prophecy; and a daughter, Miriam Reiner, of Sterling, Mass.

**HILDENBRANDT.**—Myrtle F. Ridgley Hildenbrandt, born March 13, 1898, at Carroll, Neb.; died at Ukiah, Calif., April 10, 1965. For the past 15 years she and her husband have served in denominational work. Survivors are her husband, John; 3 sons; and a daughter.

**HOOK.**—Birdie Posey Hook, born Dec. 30, 1885, at Phenix City, Ala.; died April 28, 1965.

**HOPKINS.**—Arthur Burton Hopkins, born Oct. 26, 1901, near Greenfield, Ind.; died May 7, 1965, at Lodi, Calif. His wife, Grace Robinson Hopkins, survives.

**HUETSON.**—Donna Ethel Huetson, born March 24, 1881, at Columbus Junction, Iowa; died March 30, 1965, at Garden City, Kans.

**JONES.**—Effie Ina Vaughn Jones, born Oct. 16, 1876, at Vermillion, S. Dak.; died April 15, 1965, at Kingman, Kans.

**KARLMAN.**—Alf M. Karlman, born April 25, 1903, in Sweden; died April 30, 1965, at Mariestad, Sweden. He studied at Nyhytan School and completed his college course in 1927, at which time he became treasurer of our publishing house in Stockholm. After serving there for ten years he became treasurer of the East Nordic Union Conference, where he served ten years. He was appointed treasurer of the reconstituted division in 1947, with headquarters in Stockholm, Sweden, and carried this responsibility until 1951. In a further reorganization of the division in 1951, with headquarters in England, he was assistant treasurer, which position he held until 1958, when he became treasurer of the Northern European Division. In 1964 he requested release from his work because of failing health, and the family returned to Sweden. Surviving are his wife; a daughter, Margareta, serving with her husband in Ethiopia; and two sons, Roland, a teacher in Sierra Leone, West Africa, and Anders, in preparation for service.

**KREIN.**—Tobe Krein, born May 10, 1879, at Newdorf, South Russia; died April 22, 1965, in Denver, Colo.

**LAW.**—William Wilbur Law, born July 23, 1890, at Newton, Iowa; died at Los Gatos, Calif., May 6, 1965. His wife, Ada, survives.

**MATTSON.**—John Hendrick Mattson, born July 18, 1882, in Delaware Township, Mich.; died April 13, 1965, at Glendale, Calif.

**MOORE.**—Mellissi Ann Moore, born Jan. 7, 1880, at Bloomfield, Iowa; died April 19, 1965, at Enterprise, Kans.

**MORRIS.**—Inga Morris, born April 7, 1889; died Jan. 22, 1965, in Portland, Oreg. For many years she served with her husband, C. R. Morris, who was publishing secretary for some of the union conferences. Survivors are three sons, Dr. Dan Morris, Louis C. Morris, and Norman Morris; and a daughter, Georgia Bogar. [Obituary received May 3, 1965.—Eds.]

**NASH.**—Thelma Helen Nash, born July 30, 1908, at Fort Wayne, Ind.; died at Loveland, Colo., Dec. 22, 1964. With her husband, Morris E. Nash, she joined the staff of Campion Academy in 1950, where they resided until 1957. She was director of food service. Survivors are her husband; a son; and a daughter. [Obituary received May 19, 1965.—Eds.]

**PARKER.**—Roy G. Parker, died Dec. 18, 1964, in Boone County, Mo. He is survived by his wife, Madaen Stull Farr Parker. [Obituary received May 12, 1965.—Eds.]

**PATTON.**—William A. Patton, born Sept. 12, 1871, at Lodi, Wis.; died April 18, 1965, at Excelsior Springs, Mo.

**STUDEBAKER.**—Victor Conrad Studebaker, born Jan. 3, 1903, at Prescott, Ariz.; died May 10, 1965, at Sanitarium, Calif. His wife, Ruth Miller Studebaker, survives.

**WARD.**—George Hillary Ward, born Sept. 10, 1885, at Evergreen, Ala.; died Jan. 3, 1965, at Eustis, Fla. His wife, Eula M. Ward, survives. [Obituary received May 16, 1965.—Eds.]

**WESTPHAL.**—Charles Edgar Westphal, born Feb. 24, 1890, at New London, Wis.; died Feb. 23, 1965, in Argentina, South America. At four years of age he went with his parents to Argentina. His father, Elder Francisco Westphal, was the first Adventist minister in South America. Charles studied in colleges and universities in Chile, and graduated from the medical course in 1919. The next year he began work as a doctor in the Sanatorio Adventista del Plata, where he worked for 35 years. In addition to being director of the sanitarium he worked in the laboratory and X-ray departments and taught in the nursing school. In 1921 he married Amalia Schimpf. He finished a postgraduate course in the United States, after which he returned to Argentina and was again director of the sanitarium. In 1955 he retired but continued as a teacher in the nursing school and in the Red Cross School of Nursing of Argentina for some time. Survivors are his wife and sister Grace.

## NOTICES

### Literature Requests

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

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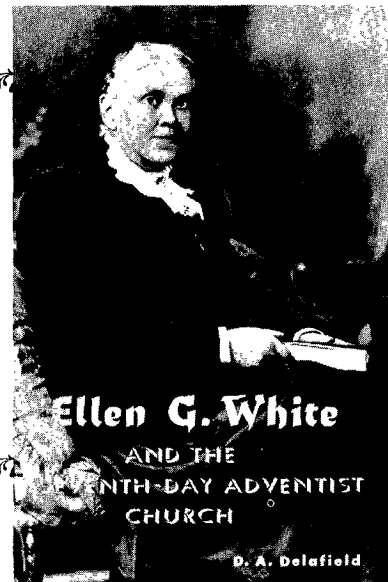
## 1965 Camp Meetings

### Atlantic Union

Greater New York  
English, Berkshire Camp, Wingdale ..... July 1-10  
Spanish, Berkshire Camp, Wingdale ..... July 11-17  
New York  
Union Springs Academy, Union Springs July 8-17  
Northeastern  
Camp Victory Lake  
Hyde Park, New York ..... June 24-July 3  
Northern New England  
Pine Tree Memorial School  
Pownal Road, Freeport, Maine ..... July 1-10  
Southern New England  
South Lancaster, Massachusetts ..... July 1-10

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**Canadian Union**

- Alberta
  - Canadian Union College, Lacombe ..... July 9-17
  - Beauvallon and Peace River ..... July 22-25
- British Columbia
  - Hope, British Columbia
  - SDA Campground, Nelson Street ..... July 16-24
- Manitoba-Saskatchewan
  - Saskatoon
  - SDA Campground, Herman Avenue ... July 2-10
- Clear Lake
  - SDA Campground
  - Riding Mountain National Park ..... July 14-18
- Maritime
  - Pugwash, Nova Scotia
  - Gulf Shore Road ..... July 30-August 8
- Newfoundland
  - St. John's
  - SDA Church, Queen's Road ..... August 6-8
- Ontario-Quebec
  - Oshawa, Ontario
  - 1148 King Street East ..... June 25-July 3

**Central Union**

- Kansas
  - Enterprise Academy, Enterprise ..... July 14-17
- Wyoming
  - Near Casper ..... August 12-15

**Columbia Union**

- Allegheny
  - Pine Forge Academy, Pennsylvania ..... July 1-11
- Chesapeake
  - Catonsville, Maryland
  - 24 Fusting Avenue ..... July 15-24
- New Jersey
  - Garden State Academy, Tranquility ..... July 1-10
- Ohio
  - Mount Vernon Academy
  - Mount Vernon ..... June 24-July 4
- Pennsylvania
  - Wescosville ..... June 25-July 3
  - Somerset
  - Church of God Campground ..... August 5-15

**Lake Union**

- Lake Region
  - Cassopolis, Michigan
  - Lake Region Campground, Route 3
  - Calvin Center Road ..... June 24-July 3
- Michigan
  - Grand Ledge, SDA Campground ..... July 8-17
- Wisconsin
  - Portage, SDA Campground ..... July 23-31

**North Pacific Union**

- Montana
  - Mount Ellis Academy, Bozeman .... June 23-July 3
- Oregon
  - Gladstone, SDA Campground ..... July 14-24
- Washington
  - Auburn Academy, Auburn ..... July 7-17

**Pacific Union**

- Philo Sectional
  - Ukiah, Marsh Redwood Grove ..... July 7-11
  - Lake Tahoe ..... July 9-11
- Monument Valley
  - Mexican Hat, Utah ..... July 28-31
- Fortuna Sectional
  - Hammond Grove
  - 12 miles east of Fortuna ..... August 4-8

**Southwestern Union**

- Oklahoma
  - Oklahoma City, SDA Campground
  - Biery Park, Sooner Road ..... July 30-August 7
- Texico
  - Sandoval, New Mexico
  - Sandia View Academy, Box 98 ..... August 6-14

*Church Calendar*

- Medical Missionary Day and Church ..... July 3
- Missionary Offering ..... July 10
- Midsummer Missions Service and Offering ..... July 10
- Pioneer Evangelism and Church ..... August 7
- Missionary Offering ..... August 14
- Oakwood College Offering ..... August 14
- Educational Day and Elementary Offering ..... August 21
- Literature Evangelists Rally Day and Church ..... September 4
- 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 ..... October 2
- Missionary Offering ..... October 9
- 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

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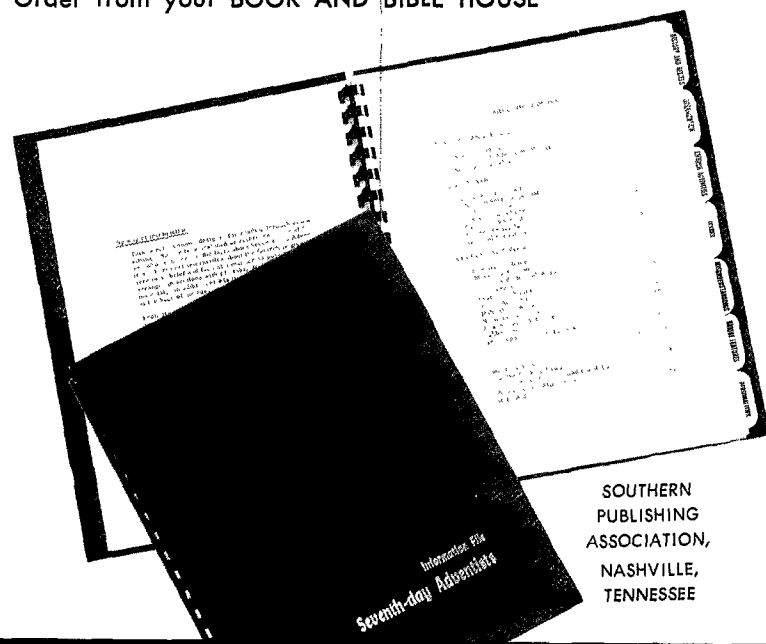
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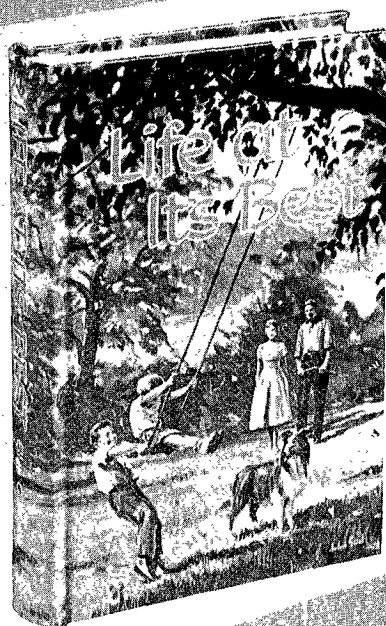
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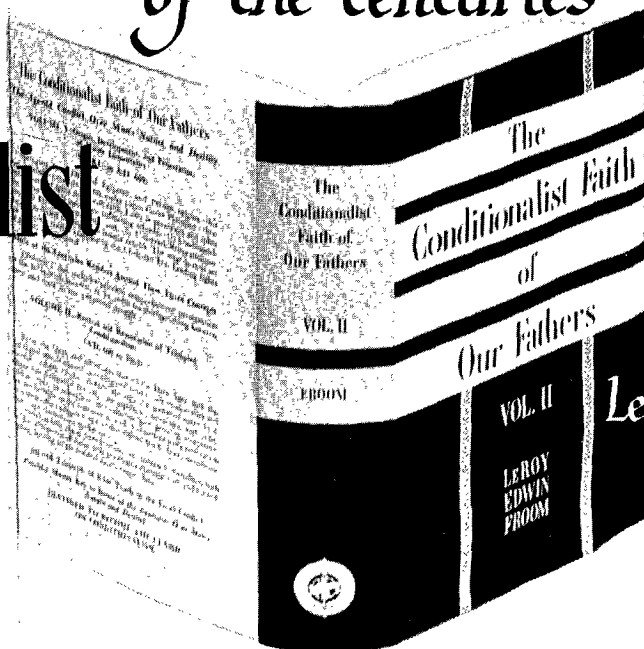


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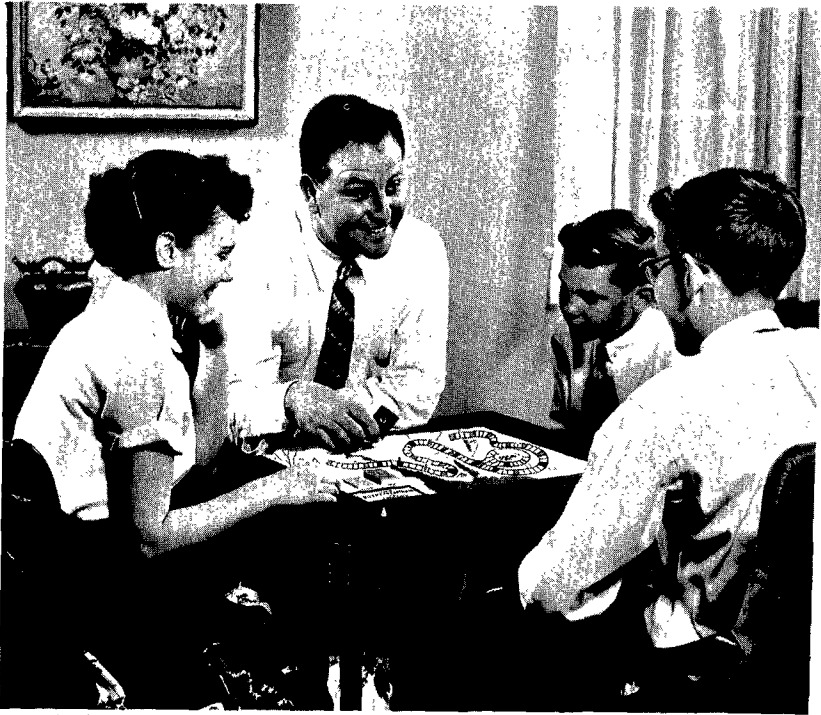
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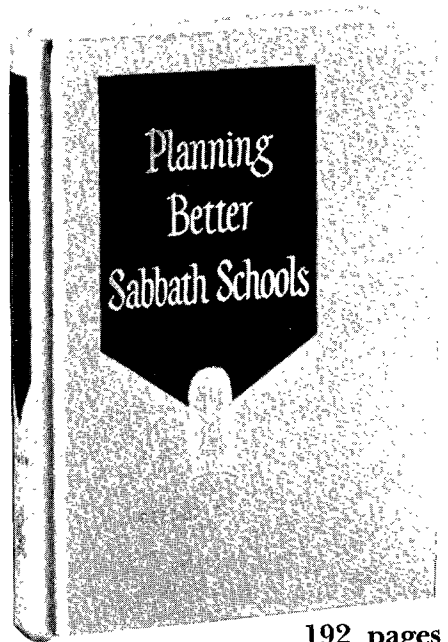
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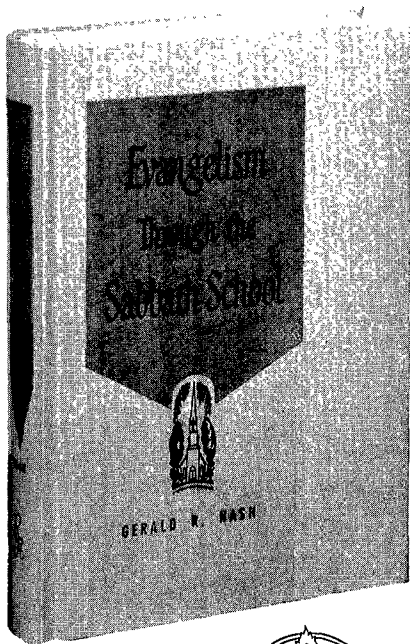
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# News of Note

## Wisconsin Conference Constituency Meeting

The Wisconsin Conference constituency meeting was held at Wisconsin Academy, Columbus, Sunday, June 6. Delegates were present not only from the 82 churches and worker group of the conference, but also from the Lake Union and General Conference.

The reports of the president and the secretary-treasurer, as well as of the departments, showed good progress in all lines. One new church organization was

## From Home Base to Front Line

### Australasian Division

Mr. and Mrs. G. A. Wilton and family returned to the area of the Coral Sea Union Mission on May 12, following furlough. Brother Wilton previously cared for building and equipment maintenance at the Hatzfeldhaven Hospital and Leprosarium. He will at this time connect with the staff of the Togoba Hansende Colony, serving as a maintenance worker.

Pastor and Mrs. W. Ferguson returned to the Bismarck-Solomons Union Mission following a furlough, May 24. Three of the children accompanied their parents. Others of the family remained behind in Australia to further their education. Brother and Sister Ferguson have given 20 years of service as missionaries. He is president of the Western Solomon Islands Mission.

Mr. and Mrs. K. Hughes have joined the staff of the Bismarck-Solomons Union Mission. Brother Hughes will be located at the headquarters of the union mission at Rabaul in New Britain, where he will serve as an accountant. His previous service has been with the Sanitarium Health Food Company in the homeland.

Dr. and Mrs. D. J. Brailsford left Sydney on the *Marconi*, for Bombay, India, May 31. Their two sons remain at college in Australia. Dr. Brailsford's previous service has been with the Plant Development Division of the Sanitarium Health Food Company at Cooranbong, New South Wales. He will teach engineering and related subjects at Spicer Memorial College, in the Southern Asia Division.

### Far Eastern Division

Herminia Garcia left the North Philippines on May 26, for Bangkok, Thailand. Miss Garcia is a former graduate of Bangkok Sanitarium and Hospital. She has responded to the call to serve as a nurse in that institution.

received into the sisterhood of the conference. R. E. Finney, Jr., and R. E. McDonald were re-elected as president and secretary-treasurer, respectively. The conference membership stands at 5,136.  
W. E. MURRAY

## Death of H. E. Piper

We have just received word from the Australasian Division that Harold Edgar Piper died May 30. Elder Piper began administrative work in 1916 when he became the president of the Queensland

### North American Division

Mr. and Mrs. Robert W. Pohle and three children, of College Heights, Alberta, Canada, sailed on the S.S. *New York*, from San Francisco, California, June 8, for Japan. Sister Pohle's maiden name was Delores May Schroeder. Brother Pohle is to be manager of the Japan Publishing House at Yokohama.

Max Jay Church and two children, Jan and Lowell, left New York City June 10, returning after furlough, to Burundi. Sister Church and the two other children are to return later. Elder Church is a departmental secretary in the Central African Union.

Ruth Elizabeth Carnahan left New York City on June 10, for Rwanda, returning after furlough. She will continue her service as a nurse in the Rwankeri Dispensary.

Mrs. James S. Russell and three children left New York City June 11, returning after furlough, to Beirut, Lebanon. Elder Russell preceded her, having left New York City December 29, 1964. Before marriage, Sister Russell's name was Carolyn Boyle Hall. Brother Russell serves as Bible and theology teacher in Middle East College.

Mr. and Mrs. Cyril E. Roe and two children, of Las Vegas, Nevada, left Washington, D.C., for India, June 11. The maiden name of Sister Roe was Marjorie Joy Cooper. Brother Roe has responded to a call to teach in the education department of Spicer Memorial College.

Elder and Mrs. Jack J. Blanco and two children, of Woodbury, New Jersey, sailed from New York City on the S.S. *Robin Locksley*, June 14, for Cape Town, South Africa. The maiden name of Sister Blanco was Marian June Blasius. Brother Blanco is to serve as a teacher of theology at Solusi College, Bulawayo, Rhodesia.

Elder and Mrs. Joseph A. Soule and two children, returning after furlough, left New York City, June 14, for India. Sister Soule's name before marriage was Helen Marie Jones. Brother Soule will continue service as publishing secretary of the Southern Asia Division.

W. P. BRADLEY

Conference, Australia. Between 1916 and 1940 he served in all but one of the Australian conferences. That year he became secretary of the Australasian Inter-Union Conference, and in 1941 he became vice-president of that field, which position he held until 1948.

We deeply sympathize with Sister Piper and the other members of the family. A life sketch will appear later.

## Good Report From South America

Medical missionaries serving on the front lines of the green jungles and arid highlands of South America accomplished much during 1964. The division secretary, M. S. Nigri, states: "It is with satisfaction that we send the 1964 report of the work done by the 14 launches in active service, and three clinics on wheels in Peru, Ecuador, and Bolivia, and the airplane *Fernando Stahl*, which was recently commissioned. It is possible that within a short time there will be another plane in operation in the jungle zone of Pucallpa, Peru."

The report of these medical missionary activities in 1964 reveals a larger ministry to more people, with greater soul-winning results:

1,541 evangelistic meetings—an increase of 406 over 1963  
50,000 (approximately) people attended these meetings—10,000 more than the previous year  
54,575 people helped with treatments  
5,272 lectures were given on health and hygiene. They also conducted child-training courses and cooking schools  
76,448 treatments were given—25% more than the previous year  
35 lives saved by the *Fernando Stahl*

We rejoice in the 370 baptisms, a gain of 124.  
J. ERNEST EDWARDS



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

LONDON—Membership in the Baptist Union of Great Britain and Ireland, which has been declining for seven consecutive years, dropped another 2,545 in 1964 to a 300,900 total. The union's annual report shows the rise and fall of its membership at ten-year intervals since 1861. According to this table the highest membership was recorded in 1911 when it stood at 418,608.

MADRID—Spanish lay opinion is veering in favor of complete freedom of worship for non-Catholics—as well as birth control, according to a sample poll taken here. The poll was conducted last February by the Spanish Institute of Public Opinion which questioned 860 Madrid residents of whom 98 per cent were Catholics. Regarding freedom of worship for non-Catholics, 48 per cent said all religions should enjoy equal rights. Thirty-one per cent of those polled held that birth control should be permitted so long as the methods were sanctioned by the church.