

REVIEW and Herald

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God Is Not Dead

By Clifford Bailey

*God is not dead while roses bloom
And seedlings break their earthy tomb.
He sends His sun, the rains they fall;
And birds respond to mating call.*

*His starry hosts, they shine at night,
And e'er transmit a friendly light.
Though evil reigns, from lowly sod
Sweet flow'rets break to speak of God.*

*No, He's not dead, in spite of bloom;
For noisy skies withhold their doom.
His Spirit sweet still yearns o'er men,
Returning e'er and e'er again.*

*He speaks to all, though men do ill,
Through meadow grass and friendly rill:
Aye, God still lives while roses bloom;
He can't be dead; He burst the tomb.*

WE OFTEN say that that which stands between the church today and the finishing of the work is the unfinished task. This is not however, the chief factor. The chief factor is the lack of the latter rain of the Holy Spirit—that augmenting power which results in the loud cry of the third angel's message. It is by this means that God's work on earth will be quickly finished and "cut short in righteousness" (Rom. 9:28).

God has promised to grant His remnant church a special bestowal of divine power. Through this heavenly agency He will accelerate His work of redemption in the world. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the *early and latter rain*" (James 5:7).

Two great spiritual refreshings are brought to view in the Word of God. These seasons are called the early rain and the latter rain. These terms are borrowed from nature. In Palestine the former rain began at sowing time. There could be no plowing or seed sowing until the hard soil was prepared by the refreshing showers of the early rain. This rain caused the seed to germinate and grow. The latter rain brought the crops to maturity.

God promised that early and latter rains would fall year by year as long as His chosen people would hearken diligently to the divine commandments and turn not aside to "serve other gods, and worship them" (Deut. 11:16).

The Figurative Application

The figure of the early and the latter rain is used to describe the work of the Holy Spirit in preparing the remnant church for the coming of Jesus. In a number of instances the former and the latter rain are mentioned together: "Be glad, O sons of Zion, and rejoice in the Lord, your God; for . . . he has poured down for you abundant rain, the early and the latter rain as before" (Joel 2:23, R.S.V.). "And he shall come unto us as the rain, as the latter and former rain unto the earth" (Hosea 6:3). The messenger of the Lord had this in mind when she wrote:

The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close.—*The Great Controversy*, pp. 611, 612.

These spiritual refreshings are vital to the development of Christian character and to the preparation of the church for the coming of the Son of man. In this respect the early rain is

GOD'S Crash Program for the Church

By R. S. Watts

Vice-President of the General Conference

an indispensable preparation for the latter rain. When the Holy Spirit is poured out upon God's people, those who have failed to receive and appreciate the early rain, we are told, "will not see or understand the value of the latter rain" (*Testimonies to Ministers*, p. 399). This thought is further emphasized in the statement:

Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. . . . They are making a terrible mistake.—*Ibid.*, p. 507.

When the latter rain falls it will be recognized *only* by those who have had early-rain experience. Since this is true, the time has come to understand fully the significance of the early rain as related to the outpouring of the Holy Spirit in the latter rain. The relationship between the early and the latter rain is defined thus:

As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. . . . The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. . . . Unless the early showers have done their work, the latter rain can bring no seed to perfection.—*Ibid.*, p. 506.

It is the early rain that causes the seeds of truth in the heart to germinate, spring up, and grow. There is to be "first the blade, then the ear, after that the full corn in the ear" (Mark 4:28).

Here is a picture of constant development in Christian growth and experience. The former rain represents a living, vital relationship with the

Lord Jesus. It means that our lives are daily surrendered to Him, and that we have entered into a cooperative submission to His divine will. This prepares the way for Christ to live out His life within us, so that "the life I now live is not my life, but the life which Christ lives in me" (Gal. 2:20, N.E.B.).* We are cleansed of all filthi-

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



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ness of the flesh and spirit, perfecting holiness in the fear of the Lord. Now our "conduct, no longer under the control of our lower nature, is directed by the Spirit" (Rom. 8:4, N.E.B.).* We constantly enjoy a personal relationship with the Lord Jesus, so that He becomes to us a possession, an attainment, an achievement. Our wills are ever more perfectly united with His divine will, our thoughts made captive to Him, and He works in us "to will and to do of his good pleasure."

Our Supreme Need

It is sad but true that too many Seventh-day Adventists live in a spiritual twilight zone. They do not earnestly try to get away from sin or strive to overcome hereditary tendencies to evil, but apparently see how close they can come to transgression without the very act. Such conduct, however, will leave the heart barren of the Holy Spirit in the early rain. We read in volume 1 of the *Testimonies*:

I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors . . . they will be found wanting. The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.—*Testimonies*, vol. 1, p. 619.

How can we receive the refreshing from the Lord in the early rain?

In the renewed heart there will be fixed principle to obey the will of God, because there is a love for what is just, and good, and holy.—*Ibid.*, vol. 2, p. 488.

Here we have the key to the process of spiritual growth, the secret of the early-rain experience. In our hearts there must be a "love for what is just,

agency of the Holy Spirit, which Heaven employs to bring about a transformation in our thoughts, our feelings, and our motives as we progress onward and upward toward perfection.

How grateful we should be for the marvelous provision our understanding Lord has made to compensate for our frailties and weaknesses, while the process of sanctification goes on apace in our lives through the early-rain experience.

Near the end of time, when God's work

in the earth is closing, a special bestowal of divine grace is promised to the church:

Near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain.—*The Acts of the Apostles*, p. 55.

Notice the time of this token of divine favor: (1) "Near the close of earth's harvest," the "special bestowal." (2) "This outpouring of the Holy Spirit," the purpose of this special gift. (3) "To prepare the church for the coming of the Son of man." Then follows this admonition:

It is for this added power that Christians are to send their petitions to the Lord of harvest, "in the time of the latter rain."—*Ibid.*

In response, the Lord of harvest has promised "to cause to come down for you the rain, the former rain,

When God takes over, dynamic power to finish the work of the third angel will take possession of the church.

and good, and holy"—a sincere recognition that God's will is best for us. This constant love for what is right and good will be accompanied by a deepening hatred for sin, both in principle and in practice. This, in turn, leads to holiness, or godliness. It means the "entire surrender of heart and life to the indwelling of the principles of heaven" (*The Desire of Ages*, p. 556). By the power of the Spirit "the moral image of God is to be perfected in the character by a day-by-day adherence to right principles" (*Testimonies to Ministers*, p. 506).

Evidently how long it will be before the latter rain may be expected to fall on those who have received the former rain is not a matter of time but one of relationship to the Lord Jesus. This relationship will be manifested in a willingness to cooperate with the



PERCY LEASON, ARTIST

As the Holy Spirit gave power to the gospel in ancient times, so the latter rain will make effective the church's witness today.

and the latter rain" (Joel 2:23).

As we have seen, a very close relationship exists between these two seasons of refreshing. The latter rain is *not* bestowed in order to cleanse the church from sin, nor to *perfect* in the lives of the believers characters that will stand the final test of the judgment. It is *not* given to clothe God's people with the robe of Christ's righteousness. This preparatory work must be accomplished under the former rain:

There must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.—*Testimonies to Ministers*, p. 507.

Hindrances to Receiving Latter Rain

In Jeremiah 3, God frankly speaks about His disobedient people. They had lapsed into sin and had neglected to follow Him as they should. God could not take them back until they experienced a deep change of heart, a revival of godliness in their lives. In verse 3 we read, "Therefore [for this reason] the showers have been withholden, and there hath been no latter rain."

A modern day hindrance has been a lack of firmness and earnestness in pleading and agonizing for the sure mercies of God. In one of her early visions the messenger of the Lord describes the latter-rain experience. She was shown the people of God who "with strong faith and agonizing cries were pleading with God." But there were "some" who did not participate "in this work of agonizing and pleading."

Angels of God left these and hastened to the "assistance of those who were struggling to resist the evil angels." Then those who were pleading the sure mercies of God were seen "clothed with an armor from their head to their feet." Their features now shone with the glory of heaven. "They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy."—*Testimonies*, vol. 1, pp. 179-182.

Clothed with the armor of Christ's righteousness, these victorious Christians spoke forth the truth with penetrating power. It had effect. "I asked what made this great change? An angel answered: 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel's message.'"—*Ibid.*, p. 183.

Surely the church that really believes in the imminent return of

Christ possesses a powerful motivation to clear up all hindrances for the outpouring of the Holy Spirit.

Whether or not we are going to have the fullness of the Holy Spirit is our responsibility. If we are ready to clear the way for the infilling of the Spirit, if we are ready to put away dissensions, jealousy, and fault-finding, put away the sins of our hearts, secret sins, sins of the flesh, if, I say, we are ready to do this *now*, and do it with all our hearts, we have every right to reach out and claim the fullness of the Spirit's presence, which, we are told, will "bring all other blessings in its train."

Preparation for the Latter Rain

The Holy Spirit is ours in promise. We may have it, but only on God's terms. "We cannot use the Holy Spirit. The Spirit is to use us."—*The Desire of Ages*, p. 672. Never will God baptize mere machinery with His Holy Spirit. He baptizes men and women with His Spirit whose surrendered lives come nearer and nearer to the standard of perfect holiness. The closer we draw to our blessed Saviour, the more conscious we become of our own imperfections. We do not have, nor ever will have, righteousness of our own to meet God's approval. We will never reach sinless perfection in this life, but our assurance will be found in what Christ can do in us to make up the disparity between our relative perfection and the absolute perfection of His character. "When we do our best, He becomes our righteousness."—*Selected Messages*, book 1, p. 368.

Our Greatest Need

Our great need now is clear. Those who are patiently waiting for the Lord will long for a living, personal, Spirit-motivated experience. The lat-

ter rain will come when we reach the standard He requires, for we read:

To-day you are to give yourselves to God, that you may be emptied of self, emptied of envy, jealousy, evil-surmising, strife, everything that shall be dishonoring to God. To-day you are to have your vessel purified that it may be ready for the heavenly dew, ready for the showers of the latter rain; for the latter rain will come, and the blessing of God will fill every soul that is purified from every defilement.—ELLEN G. WHITE in *Review and Herald*, March 22, 1892.

The reception of the Holy Spirit is also the solution to the problem of finishing a world work. The call to men to prepare to meet their God is a universal appeal. All lands must yield up their precious sheaves for the coming harvest. In this hour of extreme need God will not leave to unaided messengers the task of presenting His final appeal to lost men, but the Holy Spirit, now fully restored to the church in the latter rain, will take full control of the work. Under the latter rain there will be seen the grandest display of God's presence and power that has ever been witnessed. The sword of the Spirit will be unsheathed and bathed in the lightning of heaven. It will cut its way through every barrier.

Here we are today with all earthly conditions ready to see this great closing work hastened on to a climactic finish. We know it cannot be finished until the church takes its place witnessing and testifying to the sanctifying and transforming power of an indwelling Christ. Surely now there must come out of all this global turmoil, international insecurity, and widespread maelstrom of wickedness a people who are experiencing this transforming power of the Holy Spirit in their lives, men and women born from above, men and women who have won their faith in Jesus and who go forth conquering and to conquer.

The Captain's Prayer

William knelt on the path beside a canal, with the captain of a canal boat. He was 16 years old, and poor. But he listened to the captain's prayer. Then the captain advised him, "Someday, someone will be the leading soapmaker in New York. It might as well be you. You know soap and candlemaking. Be a good man; give your heart to Christ; give the Lord what belongs to Him; make an honest soap; and give a full pound."

That boy was William Colgate, the soap king, who became one of America's most prosperous merchants. He built a great skyscraper, and made toothpaste and soap used by millions. He paid a faithful tithe, and his giving increased as the years went by. And his business prospered.

C. B. GUILD, Treasurer
Southern Asia Division



Part of an audience of 3,500 listening to evangelist Arturo Schmidt, in Argentina.

The Meaning of the Cross in World Evangelism

By C. L. Torrey

Treasurer of the General Conference

THE cross is a symbol of suffering. It is our guidepost showing the hard road to victory. When a Christian sees the cross he knows that he has not lost his way. Read again John 12:32. These are the words of Jesus spoken some weeks before His death. Jesus had thrown down a challenge. In effect He said: "You cannot defeat Me. You cannot stop Me. Even if you put Me on the cross, I will draw all men to Me." They accepted the challenge. They put Him on the cross. Then they jeered: "You saved others. Yourself you cannot save. How can you draw all men to you?"

I leave it to you who was right—Jesus or His enemies. Jesus made good His challenge. The turn of events following the death of Jesus was no mere accident or coincidence. Jesus told them what would happen.

Within three hundred years He had conquered the Roman Empire. Today people acknowledge Him in all parts of the world as Lord of lords and King of kings.

What is the meaning of the cross to us?

Human life, both physical and spiritual, follows this law of sacrifice. We come into the world at the cost of sacrifice and suffering.

The greatest love the earth knows—a mother's love—comes as a result of bearing a cross. The individual who lives for selfish motives, who looks out for "number one," who helps himself, is looked down upon and disliked by everyone. When he dies he is soon forgotten.

Those who obey the law of sacrifice, who bear a cross, who give up selfish

interests for the larger loyalty, are known as good Samaritans and as sons of God. They gain honor, friends, and abundant life.

Let us count the heroes, the men of whom the world is not worthy, such as the prophets, the apostles, Paul, Stephen, the early Christian martyrs, the pioneers of the Advent Movement, and the missionaries who have given their lives in willing sacrifice. Here we have demonstrated the law of sacrifice for a great cause.

The cross also means the glory of sacrifice. A mother must pay the price of motherhood before she can have the joy and glory of motherhood.

Jesus became the Saviour of man, not in spite of the cross, but because of the cross. The cross and the glory cannot be separated.

A missionary doctor has operated on his patient and the work is successful. Then he watches the patient as he comes out from under the anesthetic and regains consciousness. As the patient stares about him he cries out again and again, "No more pain! No more pain!" His hand reaches out and grasps the hand of the doctor and will not let it go. This missionary doctor had left his loved ones and his friends and had gone to the mission field. Now, as he holds the hand of his patient, he is satisfied and rejoices in the opportunity that has come to him to help sick and suffering humanity. Was it easy for the doctor to leave his loved ones, his practice, and the reputation he had built up, to go to the mission field? Of course not. It meant a cross, but today the missionary doctor is honored as an ambassador for Christ. It is the glory of sacrifice.

The cross is a call, a challenge to sacrifice. First of all, a sacrifice of our own hearts, and then of the means God has entrusted to us.

We are living in momentous times. There are multitudes of people in all lands whose hearts are open to truth and light. They see nothing ahead of them but annihilation. They long for hope. We have freedom to press in and take advantage of the opportunities before us, and to tell these people there is a hope. In order to do this, more funds are needed for greater evangelism, so that more people can hear the message.

In order to make possible a special evangelistic thrust, the General Conference Committee has, as you already know, appealed to our people to contribute \$1 million for world evangelism. This offering is to be taken up in all our churches, and at the General Conference session. The final results of the offering will be reported immediately following the session. We have confidence to believe that all of our people will enter enthusiastically into this plan and generously contribute of their funds so that the Million Dollar Offering for World Evangelism may again be realized.

It will mean a real sacrifice on the part of many of our people, but in doing so they will see the glory of the cross in precious souls won for the kingdom of God.

The Lord of glory is coming soon. He is even at the door, and we as a people will want to arise and finish the work He has given us to do. May God bless you all as you pray and as you give to His cause.

Miraculous answers to prayer—
past and present.

Prayer Power

Part 3



By Nathaniel Krum

[This is the last of a series of three articles in which the author replies to questions regarding his former series on the subject of prayer.—Ems.]

Your final question reads: "Do you still feel that we see so-called miraculous answers to prayer like the parting of the Red Sea, water flowing out of rocks, the dead raised to life, et cetera?"

I am somewhat disturbed by the words "still" and "so-called" in your final question. Are you suggesting that the days of miracles have passed—if indeed there ever were such days—and that the Bible records only so-called miracles? If we question the plain record of Bible history, where are we to draw the line between acceptance and rejection of any part of Holy Writ? Followed to its logical end, such an attitude may well leave us nothing but the earthy, leather covers of God's inspired Book.

Many people today feel that belief in miracles requires a monumental act of faith, while not to believe in them is a simple exercise of common sense. But to say that miracles cannot happen is just as dogmatic a statement, just as much an act of faith, as to claim that they can, and do, happen. The choice is not between faith and lack of faith in miracles, but between rival faiths. One must say either, "I believe in a universe in which God can, and does, work in ways that I may not fully understand," or "I believe in a universe in which nothing can happen that I don't understand."

It is probably true that fewer miracles of a spectacular nature are being performed today than during Old and New Testament times. One reason for this may be that we are in the Laodicean period of the church, and the deep spiritual fervor and Christ-like purity of life usually associated with the performance of miracles are generally lacking.

Many miracles of a less spectacular nature, however, are still being performed today though we may not always recognize them as such because

we do not know all the factors involved in the outworking of God's providence. For example, miracles of healing have been performed during the lifetime of people living today. Take for instance, an experience mentioned by Ellen G. White in *Testimonies*, volume 4, page 281. She was prostrated with illness as she faced an important speaking engagement. But she pleaded with God to sustain her. In faith she went ahead with her appointment, though suffering great weakness. Then, she relates, "The Spirit of the Lord rested upon me as I attempted to speak. Like a shock of electricity I felt it upon my heart, and all pain was instantly removed."

Modern Miracles

You will perhaps recall the experience reported by Lt. James C. Whittaker, in his book *We Thought We Heard the Angels Sing*. Lt. Whittaker tells of the deprivations he and his companions experienced in a small rubber raft after their plane had crashed into the ocean. Tired, hungry, and thirsty almost beyond endurance, and suffering from the scorching rays of the equatorial sun, they finally turned to God for help. They prayed as they had never before prayed.

On their thirteenth day at sea a rainstorm appeared, and hope revived that at last they might have water to drink. But an adverse wind soon blew the rain away from them. This was an almost crushing disappointment, but, as Whittaker affirms in his book, "my faith did not die." Listen as he tells the thrilling story:

"'God,' I prayed, 'You know what that water means to us. The wind has blown it away. It is in Your power, God, to send back that rain. It's nothing to You, but it means life to us. 'God, the wind is Yours. You own it. Order it to blow the rain back to us who will die without it.'

"There are some things that can't be

explained by natural law. The wind did not change, but the receding curtain of rain stopped where it was. Then, ever so slowly, it started back toward us—against the wind!

"Maybe a meteorologist can explain that to your satisfaction. One tried it with me; something about cross-currents buffeting the squall back. I tell you there was no buffeting. It moved back with majestic deliberation. It was as if an omnipotent hand was guiding it to us across the water." —Quoted by A. S. Maxwell in *Your Bible and You*, pp. 178, 179.

In the *REVIEW AND HERALD* of December 22, 1955, there appeared an article entitled "An Angel Filled the Wood Box," by C. F. O'Dell. He tells of how an angel came to the aid of Louise Dubay, an Adventist living in Anchorage, Alaska.

Mrs. Dubay lived alone in a small cottage that was heated by a wood-burning cookstove. At the time of this experience she was sick in bed, and so badly crippled that she could scarcely walk. She had depended on friends to bring in a fresh supply of wood for her each day, but on this particular morning no friends came to help her. She realized that unless someone brought more wood soon, the fire would go out, and she would freeze to death. The temperature was 30° below zero that February day. She began praying earnestly for help.

Finally, as no one appeared, the last of her wood was burned, the fire went out, and the room grew cold. Then she prayed a different prayer, a prayer of complete resignation, telling the Lord that if it was His will, she was willing to freeze to death. Just then the door to her cottage opened, and a tall young man walked into the room carrying an armload of wood. He carefully placed the wood in the woodbin, and began to remake the fire. He also filled a kettle with water, and placed it on the stove to heat. He then went outside and soon returned with another armload of wood.

While performing this service he kept his face turned to one side, so that Mrs. Dubay could not see him distinctly. She wanted to ask him whether he was an angel, but was reluctant to do this. Finally, she asked the question inaudibly, and then the young man turned toward her, smiled, and nodded his head. "His face was so noble that I knew he was not from this world," says Mrs. Dubay. "He turned, opened the door, and left me without saying a word."

Was this young man really an angel? We will let Mrs. Dubay give you her conclusion:

"For a time I sat there like one turned to stone. Finally I thought: If

he is an angel sent from God, there will not be any footprints in the snow outside the door, and so I forced myself to hobble to the door, opened it, and looked out on the unruffled snow in my yard. There were no footprints in the snow.

"Then I forced myself to lean against the side of the door casing, and looked around to my right, to see whether the snow had been disturbed where my wood was piled directly underneath my front window. No, the snow had not been disturbed in the slightest over, or around, my little pile of wood. The snow was perfectly smooth and rounded over, just as it always is after a snowstorm.

"As I closed the door to my little cabin I knew that God did love me, and that in my extremity He had sent one of His holy angels to my assistance."

After carefully checking the details of this story, A. L. Zumwalt, then president of the Alaska Mission, and others in the Adventist community there, said they were firmly persuaded of the truthfulness of this modern-times miracle.

Miracles During the Latter Rain

Spectacular experiences may not be as common in our day as formerly, yet we do know that miracles are not a thing of the past. God's remnant people will perform miracles during the closing work of the third angel's message and the outpouring of the Holy Spirit in the latter rain. Note the following:

"Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. . . . Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers. . . . I saw that this message will close with power and strength far exceeding the midnight cry."—*Early Writings*, pp. 277, 278.

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Thus the inhabitants of the earth will be brought to take their stand."—*The Great Controversy*, p. 612.

The miracles to be performed at that time by God's remnant people

A Letter From Our President

DEAR FELLOW BELIEVERS:

The General Conference session brings together many thousands of our people. A chief purpose of such a gathering is to attend to the business of the church. Manifestly, the 1.5 million members who constitute our denomination could not all directly participate in a business session. It would not even be possible for so many to come together in a single meeting. Therefore we follow the practice generally adopted by democratic bodies--that of electing representatives or delegates, on some agreed-upon and fair basis, to represent the entire church body and to speak for it.

The basis for representation as outlined in our denominational Working Policy is the following:

"Each union conference and each union mission shall be entitled to one delegate in addition to its president, without regard to number, an additional delegate for each local conference and each regularly organized mission in its territory without regard to number, and an additional delegate for each 1,650, or major fraction thereof, of the membership of the union conference or mission."

In addition to these regular delegates, provision is made for a number of others as specified in the Working Policy. These are called delegates at large and special delegates. The special delegates are seated by vote of the regular delegates.

Four years ago the total number of delegates was between twelve and thirteen hundred. Delegates meet in business session and receive reports from the General Conference officers, departmental secretaries, and some others. They also receive and act upon the recommendations of the standing committees that have been appointed, such as the plans committee, the nominating committee, the committee on constitution and bylaws, and any others that were appointed to render reports at that time.

There are many nondelegates who attend a General Conference session for the inspiration and encouragement that such a world gathering brings. It is only the duly elected delegates, however, who have voice and vote in the business sessions of the meetings.

Regarding the General Conference meetings and election of leaders, Sister White has written the following:

"Every member of the church has a voice in choosing officers of the church. The church chooses the officers of the state conferences. Delegates chosen by the state conferences choose the officers of the union conferences, and delegates chosen by the union conferences choose the officers of the General Conference. By this arrangement every conference, every institution, every church, and every individual, either directly or through representatives, has a voice in the election of the men who bear the chief responsibilities in the General Conference."--Testimonies, vol. 8, pp. 236, 237.

We think this is a good plan. Time has demonstrated its practicability and its strength. Such a meeting, made up of appointed representatives from various parts of the earth, is a strong factor in holding us together as a people and keeping us in step as we move forward.

The rugged straightforwardness of our early pioneers is reflected in the terse, pungent manner they announced general meetings. It appears that even back there not all came to such gatherings with holy motives. After announcing, back in 1857, the place and time of the meeting and some of the speakers who would be present, Elder James White said: "We will lodge as many as we can provide beds for, then give up our floors, and barn-chambers to those brethren who can best endure such lodgings... Come along, brethren and sisters." Then follows this "Special Notice":


"Those who have but little else than an idle curiosity to gratify may as well stay home. If any still have a disposition to watch for others' faults, and report them behind their backs,

such had better stay at home. Come to worship God. Come, brethren, to do your duty and help advance the cause. We invite you all to come and enjoy this feast with us. In behalf of the church in Battle Creek."--James White, Review and Herald, Oct. 29, 1857.

While today we might hesitate to send out such a straightforward "Special Notice," we nevertheless do believe it to be good counsel that, if followed, will ensure a blessing to all who attend the session.

R. P. Fiquhr

President, General Conference

The Art of Living.... **when**  **you're**
young

General Conference and You

BEFORE long a great many Seventh-day Adventist Christians will be en route to Detroit to attend the General Conference session. Perhaps you're going because your parents are going; perhaps you're part of an academy or college musical group, or have some other definite assignment there. Whatever your reason for attending, it occurred to me that it might prove profitable for us to discuss some aspects of attendance at a large religious convocation.

There is always, I think, the rather strong tendency to feel that when you're away from home base, particularly in a large city, the ordinary old rules just don't apply. You feel free as the breeze; you're no longer chained to the terra firma of standards and expectations. After all, so few people *know* you! This is a chance to find out what "it's" all about (what in the world is "it?") and to experiment with some avenue of entertainment that would be unacceptable at home.

You can readily see where this line of reasoning leads—to places you shouldn't be, either physically, spiritually, or intellectually. It's necessary to take yourself pretty firmly in hand and assure yourself that *nothing* has changed; the SDA young people in Detroit, for instance, are still at home! Let it, then, be your "home away from home" for the duration, with all that this implies.

Specifically, and not in any particular order of importance, I'd like to mention some items that have impressed me *unfavorably* at previous General Conference sessions, where young people are concerned:

1. Loitering on the outside of the building in a purposeless "looking for trouble" kind of way. I'm not referring to chance meetings with old

by *Merim Hood*

friends and the resultant chats. As a matter of fact, these contacts with friends are one of the large dividends of the session and are greatly to be prized. But chats don't last for hours at a stretch; at least they shouldn't when conducted on the sidewalk. Residents of the city, when driving by the convention hall, are bound to appraise the group within, to some extent, by what they see on the outside. You've a responsibility, then, to the delegates inside, to convey an air of seriousness and purposefulness when you're in the environs of the auditorium.

2. Groups of young people proceeding loudly and unrestrainedly down city streets near the convention hall. I know it's fun to go exploring and sight-seeing, but surely there's no reason why this can't be carried on in an unobtrusive, rightly sophisticated manner. Incidentally, other pedestrians have a right to their portion of the sidewalk! There's no necessity for walking six abreast down Main Street, U.S.A.

3. Twosomes or "moresomes" engaging in animated discussion in the auditorium itself while business is being carried forward (hopefully) from the platform. Competition may be the *soul* of business, but it's certainly the *death* of a General Conference session when the chairman can't count on even reasonable peace and quiet.

There are other phases of conduct at General Conference that we probably should discuss—next week. I hope you *are* planning to attend. It's an inspiration and a privilege to be a part of the meeting.

will be counterfeited by Satan and his agencies, as those performed by Moses before Pharaoh in Egypt were counterfeited by the magicians. Miracles have their place in the gospel ministry, but as soul-winning agencies they are not always by any means the most effective. Even Christ's wonderful miracles did not convert the religious leaders of His day, who, blinded by Satan, explained them away as mere coincidences.

From God's Word and the writings of the Spirit of Prophecy, we understand that the greatest miracles of all times are yet in the future. These miracles will provide unmistakable evidence of the divine character of God's final warning message to the world. These miracles will cluster around unprecedented events destined to take place immediately before and during the time of Christ's second appearance. Of that day we read that at midnight "the sun appears, shining in its strength. Signs and wonders follow in quick succession. . . . The streams cease to flow. . . . The whole earth heaves and swells like the waves of the sea. . . . Mountain chains are sinking. Inhabited islands disappear."—*Ibid.*, pp. 636, 637.

Yes, God will again work mighty miracles. He will drastically change the age-old order of nature's processes in the physical world to suit His divine purpose. God will arise to shake terribly the earth (Isa. 2:10-12). At that time God's remnant people will find in Him a mighty fortress. Their trust in His ability to deliver them from the forces of evil and the convulsions of nature is grounded in the unchangeable Word. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof" (Ps. 46:1-3).

Faith is a vital factor in the life of the Christian. It has ever been easy to question even the plainest statements from God's Word. But all those who compose God's remnant people, and go through to the kingdom, will have faith. We are told that "here is the patience and the *faith* of the saints" (Rev. 13:10). "We walk by *faith*, not by sight" (2 Cor. 5:7).

I have written at greater length than I originally intended. I trust that the thoughts suggested here will help you in your sincere desire to discover truth. It is my prayer that God may lead us both into a clearer understanding of His Word, and a fuller appreciation of the significance of prayer in our lives today.

(Concluded)

Eyes Behind a Curtain

By Maryane Myers

IT WAS a bright Sunday afternoon, but Brada felt very gloomy.

"What makes you think Joyce doesn't want to play with us any more?" she asked Sara, her next-door neighbor.

Sara shrugged. "It's just the unpleasant way she told us that she had to practice when we asked her over here yesterday."

"I didn't notice anything unusual."

"Well, I did," Sara continued. "It might be that she was bragging because she has a piano and we don't. And it might be because she doesn't want to be friends with us any more."

Brada thought a moment before speaking. "Maybe she did act a little bit important."

"Little bit! I'd say a whole lot important. So don't tell me that you are going back and beg her to come to your house this afternoon."

Brada sighed. "I wasn't going to beg her—I was just going to ask her to come out and play—it's such a pretty afternoon. At least it seemed that way a little while ago."

"You're wasting your time." Sara started walking beside Brada.

"I hope you are wrong. There she is now. But don't be too disappointed when she tells you No."

Joyce was standing near her front door when the two girls walked into the yard.

When Brada asked her to come and play, Joyce shook her head. "Sorry, I can't play with you today. Daddy is taking us for a car ride this afternoon. Then we're going to the park lake and feed the ducks."

"Don't be sorry about it; that sounds like fun," Brada said.

Sara shrugged and started to walk away.

"We'll try to get together tomorrow," Joyce told Brada with a smile, and went into the house.

"See what I mean?" Sara said, on the way home. "She doesn't really want to play with us—tomorrow or any other day. I think she is making excuses."

"She sounded all right to me," Brada confessed. "But maybe you're right. You are older and know more about people than I do."

"If you like her so well why don't

we give her a nice gift?" Sara's voice wasn't so pleasant as her words.

"What do you mean?"

"Paint a pretty picture of her on her garage door—in crayon."

Brada had to admit to herself that Sara had her so stirred up that this did not sound like a wicked thing to do.

"It might not be a bad idea—if someone didn't see us."

"Look," said Sara. "There's nobody home in her block—that is, after they leave their house. Nobody would see us."

Just then Joyce and her family drove by in their car, and Joyce waved to them.

"Well, I don't know. She seemed friendly just then," said Brada. Fear of drawing the pictures came back to her.

"A little colored picture won't hurt their garage door; besides, it would be something interesting to do today, better than just walking around our yards and talking."

Later, Brada had to admit that it was fun to draw large colored pictures on a big new garage door, especially a door painted pale pink. It's just a prank, she thought.

From time to time the girls glanced at the houses across the street. Not even a curtain stirred, so they took time and drew several girls and boys, a big sun, and a funny-looking blue tree on the door.

That evening Joyce's father called on the parents of Brada and Sara. He told them that a neighbor across the street had looked out a front window

A Bible Quiz

Offerings

1. Who gives the ability to earn?
2. Through what two main avenues is God's work sustained?
3. What are we urged to bring with us to the Lord's house?
4. According to what rule should one give?
5. In what spirit should gifts be offered to God?
6. Where will one's affections and interests be?

ANSWERS:

1. God (Deut. 8:18). 2. Tithes and offerings (Mal. 3:8). 3. An offering (Ps. 96:8; Ex. 23:14; 1 Cor. 9:17). 4. Financial ability (Deut. 16:17). 5. Cheerfully or willingly (2 Cor. 9:7; 1 Cor. 9:17). 6. Where his treasure is (Luke 12:34).

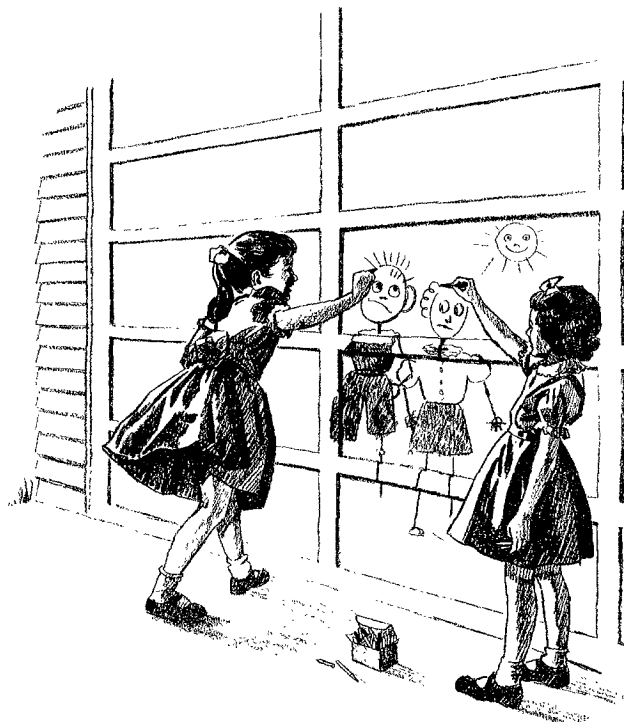
and saw the girls making pictures on his garage door.

Early Monday morning Brada and Sara were back at the same garage door with water, detergent, scouring powder—and hard work. It took all morning to get the door clean. From time to time Joyce came outside and gave them a cool drink of water.

Brada felt so ashamed that she didn't feel like talking to Joyce, but she finally managed enough courage to tell her that she was sorry, and hoped they would still be friends.

"Of course, we'll always be friends," Joyce told her. And Brada knew she meant it.

"A little colored picture won't hurt their garage door," said Sara.



JEANIE MCCOY, ARTIST

Tired?



By H. J. Harris

Departmental Secretary, Wisconsin Conference

FATIGUE provides the fuse for many an explosion. Serious mistakes are often made when men and women grow tired. Misunderstandings, broken homes, and false accusations thrive in the hotbed of taut muscles, strained nerves, and spent strength.

Here are some suggestions that may be helpful when you have that I've-had-it feeling near the close of your day.

Be careful what you say when you're tired. There is less "take" and more "give" when you are worn out, and it seems easier to give vent to the spirit of retaliation. Your feathers ruffle easier; the chip on your shoulder is much less stable. "Set a watch on your lips." The things you find hard to take now will be much easier when you feel strong and rested again.

Save your big decisions for when you are rested. You've just barely made it through today; don't tackle tomorrow's problems too. Remem-

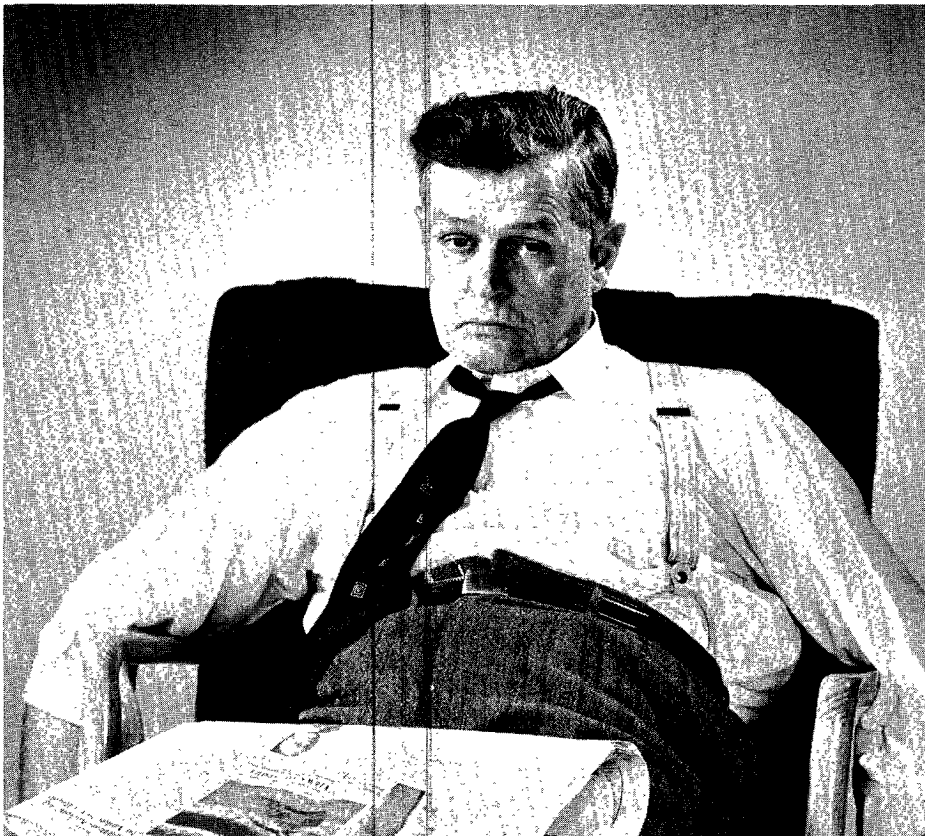
ber, today is the tomorrow you worried about yesterday. Yesterday's hurts come back to life today when you're tired—magnified. After a good rest they will slink back into the shadows again.

Do the little cleanup jobs near the end of the day. Don't begin some big, new, difficult task an hour before it's time to quit. The obstacles always look larger, and there are more of them too. Everything is out of proportion when your pace is slower and there's less click in your heels. Wait till the beginning of your day to start that "big job." You will be glad you did, and so will everyone else who works with you.

Help somebody when you are worn out. Few things in life perk up everyone involved as much as a helping hand, a cheery smile, a kind deed, or a friendly voice over the telephone. Drop in at the hospital to see a sick friend or plan an extra little deed for someone dear. It will give you both a lift.

Fatigue provides the fuse for many an explosion.

A. DEVANEY



Take a break about midafternoon. A little snooze at midday can put the spring back in your step and make you feel like a new person. Many business and professional people provide a time in their schedule for a few minutes of relaxation. They find themselves better prepared to make important decisions near the close of their day. A few minutes of rest at noon can add hours of profitable use to your day—and perhaps years to your life. You owe it to your heart.

Call on Him who fainteth not nor grows weary. Here is a chance to practice your religion. Put it to the test. Go to Him in prayer. He has no tired hours. His hand is always strong. His ear is always sympathetic. Use the Big Shoulder for your heavier burdens. He handles more problems successfully in a moment than you will experience in a lifetime. He is waiting to help you. Just ask Him.

A Pastor's Plea

By LUCILLE DILL

As your pastor, dear friends,
I'm really concerned . . .
From my sermons each week
How much have you learned?

Gently I lead you
Through God's precious Word,
But you sit and nod—
How much have you heard?

I point out the need
For a closer walk,
But some pay no heed,
And some sit and talk.

I cannot reach you,
So I try again,
But still you don't hear;
There is no "Amen."

My heart is so full
I could shout and sing,
But I see in your eyes
You don't feel a thing.

Oh, how my heart cries
For you, my dear sheep!
How can I stir you
And wake you from sleep?

Now, I could tell stories
That would entertain,
Delight, and amuse—
But what would you gain?

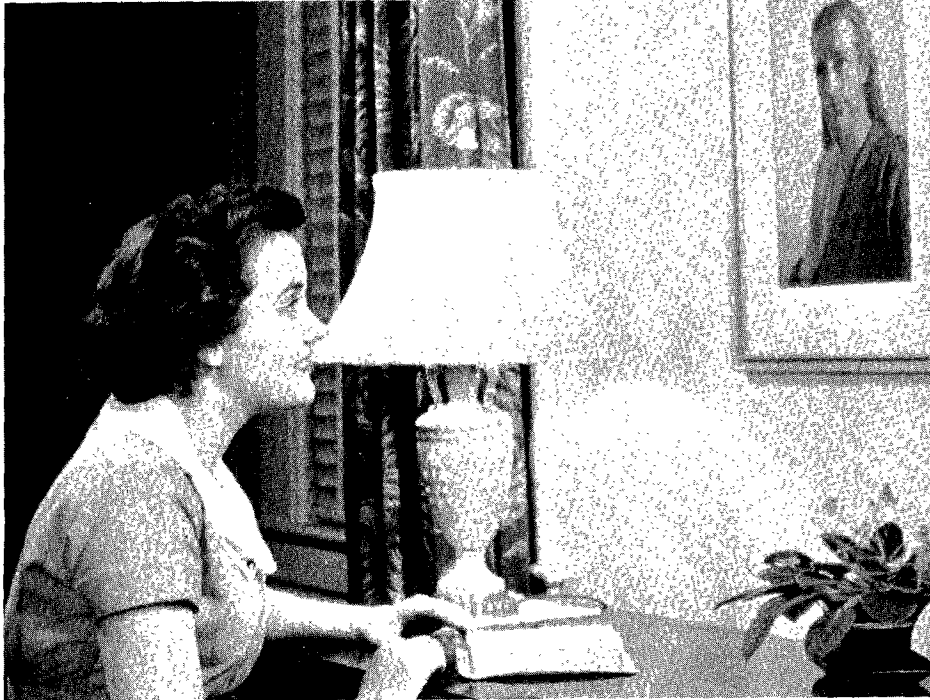
No! I must call sin
By its rightful name,
And the truth for this time
Plainly proclaim.

So, dearly beloved,
Let us seek and search
To learn God's will
When we go to church.



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



J. BYRON LOGAN

Not Enough Time?*

By Mary Colby Monteith

HOW can busy women who have homes to maintain as well as positions to fill ever find time for personal devotions and Bible study? We know it is necessary, but all too many of us know also the truth expressed in *Education*, pages 260, 261:

"An intensity such as never before was seen is taking possession of the world. . . . In the midst of this maddening rush, God is speaking. He bids us come apart and commune with Him. . . . Many, even in their seasons of devotion, fail of receiving the blessing of real communion with God. They are in too great haste. With hurried steps they press through the circle of Christ's loving presence, pausing perhaps a moment within the sacred precincts, but not waiting for counsel. They have no time to remain with the divine teacher. With their burdens they return to their work. These workers can never attain the highest success until they learn the secret of strength. They must give themselves time to think, to pray, to wait upon God for a

renewal of physical, mental, and spiritual power. . . . Not a pause for a moment in His presence, but personal contact with Christ, to sit down in companionship with Him—this is our need."

If we are to have such personal contact with God we must plan for it. It may mean setting the alarm for an earlier rising time, to give us twenty or thirty minutes before the day's routine begins. A place to be alone is essential. "Togetherness" is a fine family goal, but there is need for aloneness at this time.

"In the secret place of prayer, where no eye but God's can see, no ear but His can hear, we may pour out our most hidden desires and longings to the Father of infinite pity, and in the hush and silence of the soul that voice which never fails to answer the cry of human need will speak to our hearts."
—*Thoughts From the Mount of Blessing*, p. 84.

It is good to have a definite program for study: possibly the Bible Year plan, one of the Spirit of

Prophecy books, some specific line of prophecy. It is surprising how much can be accomplished in a brief but daily study. These periods of private prayer accomplish that which prayer with others may not do. There must be time to listen, as well as to speak. After such communion we are promised strength that will go with us as we begin our busy day.

"We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, 'Be still, and know that I am God.' Here alone can true rest be found. And this is the effectual preparation for all who labor for God. Amid the hurrying throng, and the strain of life's intense activities, the soul that is thus refreshed will be surrounded with an atmosphere of light and peace."—*The Desire of Ages*, p. 363.

All of us desire to know more of the Word of God. How much of it have we committed to memory? How many psalms, for example, do we know, word for word? In *My Life Today*, page 28, the admonition is given:

"It is of the greatest importance that you continually search the Scriptures, storing the mind with the truths of God. . . . You need the treasures of God's Word hidden in your heart. . . . Make the promises of God your own. Then when test and trial come, these promises will be to you glad springs of heavenly comfort. . . . The heart that is stored with the precious truths of God's Word is fortified against the temptation of Satan, against impure thoughts and unholy actions. . . . Let us commit its precious promises to memory, so that, when we are deprived of our Bibles, we may still be in possession of the Word of God."

Helpful Suggestions for Busy Women

But we are so busy! Here are a few methods that busy women have found helpful in their daily programs:

"I carry a notebook in my purse. In it I write texts and verses that I am memorizing at the present time."

"I do a similar thing, but use cards with psalms and other Bible verses typed on them. They fit into a Manila envelope that I carry in my purse. When reviewing, I find the cards may be slipped out of the envelope a little at a time so that I can quiz myself. In either case—cards or notebook—these are easy to use when waiting for an appointment, sitting in church before services begin, traveling, et cetera."

"I pin a quotation on the curtain over the sink so that I can study it

* A devotional study presented to faculty members of the School of Nursing, Loma Linda University.

while doing necessary work in the kitchen."

"My method is similar, but I write verses or quotations on cards and place them on the end of the ironing board while I do the family pressing."

"Since I travel frequently with my husband, we keep a songbook in the car. During the past year we have learned the words of many of the hymns we love, and then sing them together as we drive," adds another busy professional woman.

"Why not make use of the minute meditations or Dial-a-Prayer service in our churches? It takes just a moment, and the devotional thought and prayer give a lift to the spirit."

"Many of us have tape recorders. We have found it most helpful to record the psalms we are memoriz-

ing. Then we listen to the tape while dressing and bedmaking in the morning, and while preparing for bed in the evening. At night the familiar words and precious promises act as tranquilizers after a busy day. If I wake in the night, I find my mind busy with psalms rather than office problems!"

As you read these suggestions you may think of another method that has been helpful in your crowded program. Why not share it with us? This is a matter of vital importance if we believe the words in *The Great Controversy*, pages 593, 594: "None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."

We must find enough time for personal devotions!

ing "between the porch and the altar," as well as heart-rending contrition. All wished to be ready for His appearing, and to help others make the necessary preparation.

I am no longer a boy. It seems unbelievable that my wife and I have passed the half-century mark, and that this is our thirtieth year of service for the Chinese of the Far East. With renewed force, the words of Paul press upon my soul—"For now is our salvation nearer than when we believed." My conscience compels me to ask myself: "Has the passage of these three decades diminished the fire in your second advent preaching or increased it? Have you become weary of proclaiming that He is coming soon?"

Sometimes I feel a deep sense of inadequacy when I face an audience of well-educated, well-informed people. I constantly determine to improve my skill at handling a foreign language. I desire to learn more and more about the culture and history of the people for whom I work. I wish to be a master at expounding the Word, so that not only the non-Christian can understand but also the Christians—both modernists and fundamentalists—can understand too. But experience has taught me the same lesson it taught Paul at Athens—that meeting men and women merely on an intellectual level does not convert. It is the Spirit-filled, positive presentation of Christ—His death, burial, resurrection, and soon coming—that converts! I will study, yes, but more, I will pray for the Spirit, without which no man will come to the foot of the cross while it is day!

Today the One who delays because He is "not willing that any should perish" is looking for dedicated Seventh-day Adventist preachers who are themselves alarmed at the shortness of time, and who will not leave the pulpit until they have appealed to the audience to prepare for the Lord's return. This is no time for polished discourses on subjects that do not awaken people to their desperate need of salvation. Time is too precious to merely "occupy the pulpit" with an ear-pleasing philosophical lecture on some obscure point of theology. The greatest need of our congregations today is not information but reformation.

As we return to the Far East for our fifth term of service, it is our fervent prayer that we might preach this precious truth with deeper conviction and with more fervent zeal than ever before. Shall we not all seek an experience that will recover that sense of urgency which permeated the messages of the pioneers of this great Advent Movement?



*We need a vivid realization
of the nearness of our Lord's return.*

Recovering That Sense of Urgency

By Milton Lee
Evangelist, Far Eastern Division

J. BYRON LOGAN

WHILE recuperating from a bout with virus pneumonitis I have had time to read Billy Graham's latest book *World Aflame*. Although we cannot agree with Dr. Graham's interpretation of some Bible doctrines, yet who can read this book thoughtfully and not feel that truly "the end of all things is at hand"? Here is an evangelist who would wake up America to face the day of God's judgment, while contemporary Protestantism is lulling her to sleep with a secularized and humanized Christian gospel. Here is a courageous revivalist in whose voice is the unmistakable tone of urgency.

How is it with us who are the recipients of the last warning message for the people of this generation? Are we who have the only full, saving gospel for a lost world preaching it with equal fervor? In order to proclaim

the imminence of Christ's return convincingly we must feel it within our souls passionately.

One of my earliest childhood impressions was the nearness of Jesus' coming. It was placed there by an Adventist preacher from America. He spoke one Sabbath to the missionary families on vacation at a mountain resort in central China. My young heart began to palpitate as he portrayed in graphic detail the dreadful day of the Lord. That night I lay awake for a long time, fearing that Christ might come and find me asleep.

Throughout my boyhood years in China many brethren from the General Conference came and went. They all seemed to be revival preachers, and their theme was "Prepare for the Lord's return." Unforgettable were the messages of Elder Meade MacGuire based on Joel one and two. Needless to say, there was much weep-



A Degree for Helping

The Law Wives Club at American University's Washington College of Law recently gave honor to whom honor was due. It awarded "M.A." degrees to the wives of seniors graduating from the law school. The "M.A." stood, not for the usual Master of Arts, but *Mariti Adjutrix*—Latin, loosely translated, for "husband's helper." According to the *Washington Post*, which reported the "degree"-awarding ceremony, "the wives had to master such courses as keeping quiet while their husbands were studying, budgeting on a law student's income, and planning a home life around a rigorous course and work schedule." No doubt some had also mastered the art of providing the income to support themselves and their husbands.

At commencement exercises it doubtless would be highly appropriate to award degrees not only to the graduates but to those who have helped make possible their education. Many a parent, for example, deserves the "M.S." degree—Master of Sacrifice—for having delayed much-needed purchases in order to keep a student in school. Others deserve a "P.H.D."—Doctor of Patience and Happiness—for remaining steady and cheerful when the going was tough.

Graduates owe much to others for their success. We all do. For this is the way life is—we all need one another, and we should count it a privilege to help wherever we can.

K. H. W.

The Editor's Mailbag

A troubled brother inquires: "Is there such a thing as a 'stage' that a teen-ager goes through, where he rebels against his parents' counsel, tries out things of the world, madly desires cars, et cetera? I have so often heard this expression used. We have brought our boy up as wisely as we know how. He has always attended Christian schools, yet he is now going through this stage. Is there anything we can do besides pray?"

Our Reply

' Yes, there seems to be such a "stage" through which a large per cent of youth go during the painful process of growing up. I hope you can find a little comfort in the fact that a host of parents before you have been troubled with this problem, as it has revealed itself in the lives of their children. It seems that when children go into their early teens they suddenly begin to realize that this is a great, big, wonderful world, with dazzling possibilities for them. This much they quickly conclude as their eyes become focused on the world around them. Unfortunately, the eyes of their understanding are as yet rather dormant.

It is not hard to understand, then, why young folks in their teens often burst forth with amazing pronouncements on all of life, including the running of their own home, and how the world in general ought to be ordered. They are still young enough to be blissfully ignorant of the endless and treacherous problems that face us day by day. They know only that there seems to be a shining road ahead. It never occurs to them that there may be some sharp curves, some dangerous dips, and some precipitous banks in the miles just

ahead. They have never been over the road. How could we expect them, then, to know how dangerous a road can often be? Most times we should pity them rather than scold them. There is something a bit ludicrous in their almost pontifical remarks on how everything ought to be handled, which of course means that everything ought to be handled differently from what it is.

You speak of how your boy "madly desires cars." Well, I can remember that in my teens I not only madly desired cars but I madly drove cars. There is a certain intoxication to speed. Besides, it gives you a feeling of power. Fortunately, such mad driving is not necessarily an exhibit of mad living, certainly not of evil living. All youth want to get somewhere—and in a great hurry. If we can help them gain a right sense of direction, they may even want to drive heavenward at a breathtaking pace. They don't want to tarry, they want to be somewhere else than where they are, at the moment, and that without delay.

Undoubtedly, your boy may reveal, in his conversations with you, that he is not too greatly impressed by what his elders may think or say. But don't be discouraged. It was Mark Twain, the great humorist, who observed that when he was in his teens he pitied his poor father, who seemed to be dull-witted and ignorant. However, by the time he had gotten well into his twenties he discovered that his father had really improved quite a bit. We smile at this, realizing how true was Mark Twain. The humorist's experience has been the experience of most all of us growing up. We have nothing by which to measure the wisdom of our parents except the questionable yardstick of our adolescent imagination.

You ask whether there is anything you can do except pray. Well, far be it from me to discount in any measure the value of prayer. I would hold it up high, and I would add immediately that in this situation, as in most situations in life, there is something for us to do besides pray, something to do to reinforce our prayers.

Unfortunately, many of us fail to realize early enough that there is something we *can* do. I am thinking particularly of what we might do before the adolescent son—or daughter, for that matter—sounds forth with new views of life in the early teens. And what ought we to do? This before all else—establish a true bond of interest in each other, so that your child is enthusiastic about you and highly respects you. Your child's appraisal of you is not created in a day. It is the slow accumulation of endless contacts you have with that child from the day of its birth. The trouble with too many of us, I fear, is that suddenly when we meet a problem with one of our teen-age children, we realize that we never have established a real bond of mutual interest and respect in the years preceding. And this is tragic.

However, it is never too late to begin to establish a bond. Too many fathers are too busy with their work to take time with their teen-age boys to go on hikes, to join in some healthy sports, or even to aid the child in some difficult school problem, say mathematics. I don't know of any hours you could spend that would bring you more satisfying dividends than the hours you spend with your teen-age children. I can think of some

very high-grade men who stand forth as first-line citizens in their community because of the many civic duties they perform, who nevertheless have never quite found time to perform their highest of duties—to grow up with their children.

Now, even if your child is a dutiful, respectful child, and you've established a bond, he may give evidence at times that he thinks you are an old fogey. You can detect it even if he says not a word. I remember the day when, as a teen-ager, my face expressed that feeling. My father did not rebuke me; he only said this: "It's all right, son. I know what you are thinking because I thought the very same thing long ago when my father talked to me. You really don't have any new ideas on this great matter of listening to and carrying out the counsel of your father. I thought about all those a generation ago."

More than half a century has passed since that little incident. I still remember it well. It was the kind of rebuke that left me speechless. I thought I really had made a great discovery, that I was wiser than all my forebears, and suddenly I was learning that the same conclusion had been reached by my father a generation before. Instead of scolding your boy in a situation like this, it might be most devastating to him for you simply to smile indulgently and tell him you had the same ideas a generation ago, and that you got over them, and you're sure he will because he's a bright boy.

In fact, I have told young people at times when I've addressed them that there is one sure way they can prove to me that they really are smarter than their fathers before them, and that is by listening attentively and responding with alacrity to the counsels and warnings and viewpoints of their elders. We will then be sure that they are wiser than we who have lived before them, because we didn't have sense enough always to do that. We had to learn the hard way.

No, don't be too overwhelmed, my brother. If you've done a good work of training your children up to this point, they'll almost certainly come through the dizzy fog of adjustment to life and do you honor in the years ahead.

F. D. N.

A Significant Theological Conference—3

Four hundred and fifty years ago western Christendom came to the parting of the ways, and over the intervening centuries Protestants and Catholics have taken pride in being as distinct, different, and distant from each other as possible. There has been no dialog, no attempt at mutual understanding. Now, almost overnight, all has changed. Togetherness has replaced separateness as the accepted norm in thought, planning, and action. Perhaps no facet of the contemporary religious scene provides a more meaningful index to the future than the relaxed atmosphere that is now characteristic of both private conversations and public discussions between Catholics and Protestants as they exchange points of view on matters of mutual interest and concern. Who would have imagined five years ago, Catholic and Protestant theologians deliberating together with complete freedom and without mutual suspicion?

Such was the prevailing climate at the International Conference on the Theological Issues of Vatican II at the University of Notre Dame late in March. Here, many Catholic and Protestant theologians who had become acquainted in Rome during the Vatican Council met as old friends who had shared together the stimulation of

one of the great moments in history. No Catholic or Protestant gathering today is thought complete without at least some of the "separated brethren" present, and without a generous sprinkling of laymen and women. Five years ago it would have been inconceivable to think of Protestants, laymen, and women being invited to a top-level Catholic theological conference. But they came to Notre Dame, not only as honored guests but as friends to whose opinions their hosts listened intently, with a desire to learn.

The *Decree on Ecumenism* is one of four or five key documents to emerge from Vatican II. At Notre Dame, Father Thomas Stransky, an American who had helped draft the decree, who serves on the Vatican Secretariat for Promoting Christian Unity, and who was a familiar figure in ecumenical gatherings associated with the council, discussed its deeper import. This document, he said, recognizes the fact that "the Christian message preached outside the Roman Catholic Church and the sacraments received beyond her visible borders do mediate the new life of Christ and communicate the Holy Spirit to those who cling to the message and the sacraments in faith." How different from the dogmatic pronouncement, now hoary with age, that outside of "the Church" there is no salvation—Rome's official position for more than a millennium and a half! Contemporary Catholic theologians are not debating whether there is salvation "outside the clearly defined walls of the Roman Catholic Church," but simply the degree to which it already exists.

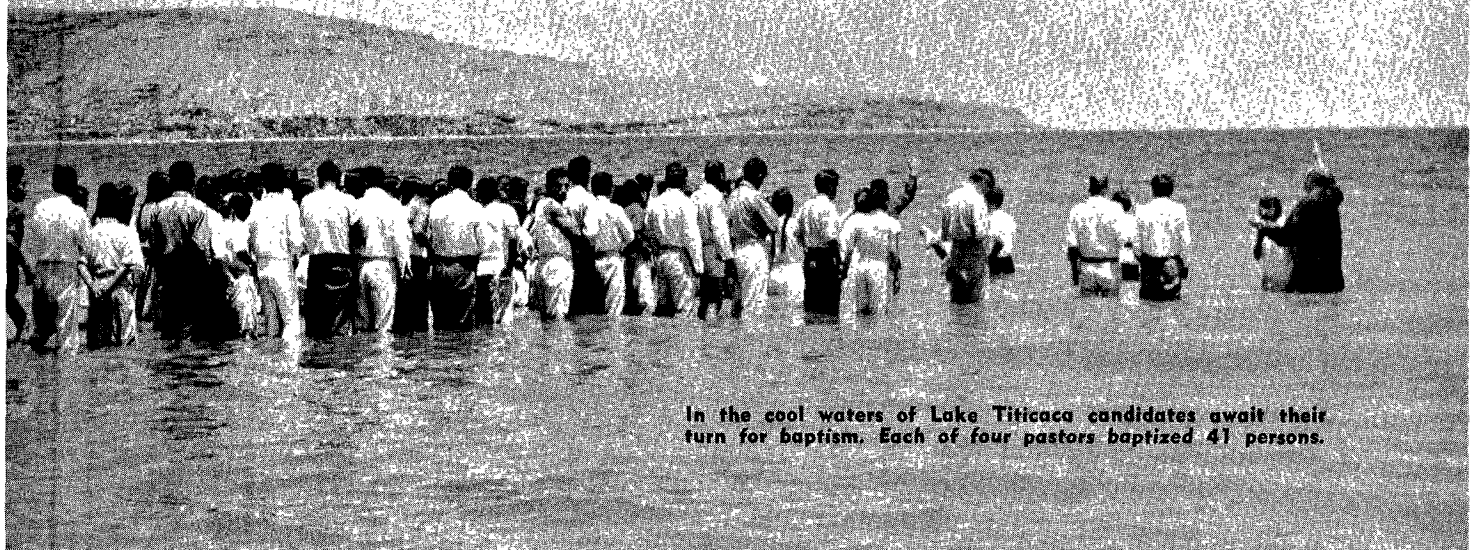
The *Decree on Ecumenism* states also that the Holy Spirit "gives His gifts and graces" to other Christians, and that "He is operative among them with His sanctifying power." "All baptized Christians," said Father Stransky, are "in full or less full communion with each other in the one [Catholic] Church," and are "full or less full members of the one Church." According to the decree, "they belong by right to the one Church of Christ, yet they can and do exist outside the visible boundaries of the Catholic Church. Thus for the non-Roman Catholic Christian, the process of sharing in the new life of Christ takes place within his own communion and by means of it." Rome now recognizes non-Catholic churches as agencies through which the Holy Spirit is at work for the salvation of men, and that they are being used by God "as merciful instruments in building up and saving His chosen People."

A brief personal conversation at Notre Dame with Monsignor Luigi Ligutti, of Rome, reflected this new Catholic attitude toward separated churches, as well as separated brethren. Msgr. Ligutti, whose wide travels have given him an opportunity to become well acquainted with Seventh-day Adventist mission enterprises in various parts of the world, expressed his personal admiration of, and appreciation for, what he called "the significant contribution of Seventh-day Adventists to the betterment of mankind." Upon various occasions when new missions projects under consideration at the Vatican have been dismissed by some as visionary, Msgr. Ligutti said he has countered their objections with the observation "Well, the Adventists are doing it," and the challenge "Why can't we?"

At all levels—world, national, and local—machinery is already in operation to coordinate Catholic and Protestant thought, life, and action. What would Luther, Calvin, and John Knox think and say? or Eck, Aleander, Bellarmine, and Ignatius Loyola? On the basis of Bible prophecy Seventh-day Adventists have been saying for more than a century that the time would come when a *rapprochement* would take place between Protestants and Catholics. It is fascinating indeed to witness the fulfillment of this prediction.

R. F. C.

Reports From Far and Near



In the cool waters of Lake Titicaca candidates await their turn for baptism. Each of four pastors baptized 41 persons.

Baptism of 164 in Lake Titicaca Mission

By H. O. Burden
Departmental Secretary
Lake Titicaca Mission

On Sabbath morning, March 12, four pastors from four countries—Peru, Argentina, Ecuador, and the United States—led 164 persons into the cool waters of 12,500-foot-high Lake Titicaca to administer the sacred rite of baptism. How did this come about?

For several months reports had been reaching the mission office in Puno of increased lay activity in the Broken Stone Mission station. It seemed that there was a genuine spirit of revival and that the Spirit of God was at work.

Many REVIEW readers are familiar with the story behind this mission station. You will recall how Elder F. A. Stahl picked up a piece of sandstone rock, broke it in half, gave one part to the old Indian chief and kept the other half to send back with the promised teacher who was to raise up a new Seventh-day Adventist school for their children.

That took place some 50 years ago, and the Broken Stone Mission station is still very active. It comprises some 900 baptized members in three organized churches and 15 groups situated along the more colorful northern shore of Lake Titicaca. This gigantic district is under the direction of one native worker, Rubén Flores.

It has been my privilege to visit this mission station a number of times during the past three years and conduct several baptisms as well as visit the different groups. While the conference workers knew of the increased missionary activity

in recent months, we were not at all prepared for the telegram that Brother Flores sent to the mission office.

The telegram read: "200 candidates for baptism March 12. Urgent. Send four pastors." The mission administration was only too happy to send the pastors at the last minute, but we were all wondering: Can this really be true? Yes, there were such baptisms in the early days of the work, but this is 50 years later, and in recent years there has been no baptism larger than 53 in all of the altiplano!

Four pastors arrived in Conima (one

of the groups in the mission station) Thursday night in order to have ample time to examine the candidates. Friday was a long day, with all four pastors carefully examining each candidate about his personal relation with Jesus, his knowledge of the doctrines, and his practice of the truth. Three of us worked through translators, Spanish to Aymara, since most of the people could not speak Spanish very well.

Sabbath morning the members from nearby groups flocked into Conima for this high day, and the examinations continued while several hundred persons

The careful examination of baptismal candidates is very important. Here the writer, seated by a translator, is questioning the members of one family about their faith in Jesus, the doctrines, and their practice of the truth.





This dear little old lady was one of the candidates approved for baptism in Lake Titicaca. She had no birth certificate but assured the writer that she was 102 years old!

enjoyed an inspiring Sabbath school program in the open air beside the blue waters of the lake.

During the baptism itself, the largest service in the past 40 years, the sun was shining brightly and it was pleasantly warm for the altiplano. The people on the shore were singing and God's Spirit was very near.

These converts were primarily the fruit of lay evangelism. One young lay preacher, Augustin Cusi, 19 years old, has especially dedicated himself to revival preaching, and the Lord has certainly blessed his efforts. Other laymen in the different groups have formed baptismal classes and have given thorough instruction to those who have made their decisions during the revival meetings.

We believe that what has happened in the Broken Stone Mission is not the end but only the beginning of what God is willing and anxious to do in the Lake Titicaca Mission. Pray with us that the work may be finished soon here in the highlands of Peru.

Providence Overrules in Ghana

By O. A. Troy, Treasurer
Ghana Mission

In the town of Agona, Ghana, where much of the Seventh-day Adventist work in this field began, the pastor of the church was contacted by the district commissioner and told that on Sabbath, February 12, the church would have a special service, and prayers would be said for Dr. Kwame Nkrumah. The pastor tactfully informed the district commissioner that it would be impossible to hold a special service that day, because many of the church members would be in Kumasi attending the first Sabbath meeting to be conducted by C. E. Moseley, field secretary of the General Conference.

Nothing further was said about the meeting, but when the members returned to Agona they found that the commissioner had attended church that day and had told the members that drastic things were going to happen to the pastor, the principal of the training college, and the elders of the church. He suggested that he would also take care of Elder Moseley.

The next week he informed the church that the pastor and others were going to be jailed, and he was going to see about deporting Elder Moseley. So, on Monday evening the brethren in the church began holding prayer sessions. Every evening and every morning they met together to pray. On Thursday morning the radio announced that the army had taken over the government of Ghana, and all district commissioners, among others, were to be placed in jail.

We are happy to say that Elder Moseley was not deported, and the pastor and elders of the Agona church are enjoying a measure of freedom that they have not had for some time.

Another unusual happening has taken place since the army took over the government. For several years Brother U. E. Akpan, local elder of the Nsawam, Ghana, church, has been conducting services for prisoners and detainees at the Nsawam prison. Sometimes 600 persons are present at these meetings, and there has been a very favorable response.

Recently when the new government took over the country of Ghana, many of the detainees were released from prison. The army took over the government on a Thursday, and on that Sabbath one of the detainees was present at church in Kumasi, 120 miles away. The next Sabbath two more were present. Others have come since. We are happy to say that those who are living in Kumasi are at present in the baptismal class.

New England Hospital to Expand and Modernize

By John M. Lew
Director of Development and
Public Relations
New England Sanitarium

Francis R. Millard, chairman of the board of trustees of the New England Sanitarium and Hospital, has announced formal authorization for a \$5.5 million expansion and modernization program for the hospital. Construction will begin this fall, as soon as detailed plans can be readied and approved by the Board and the town of Stoneham.

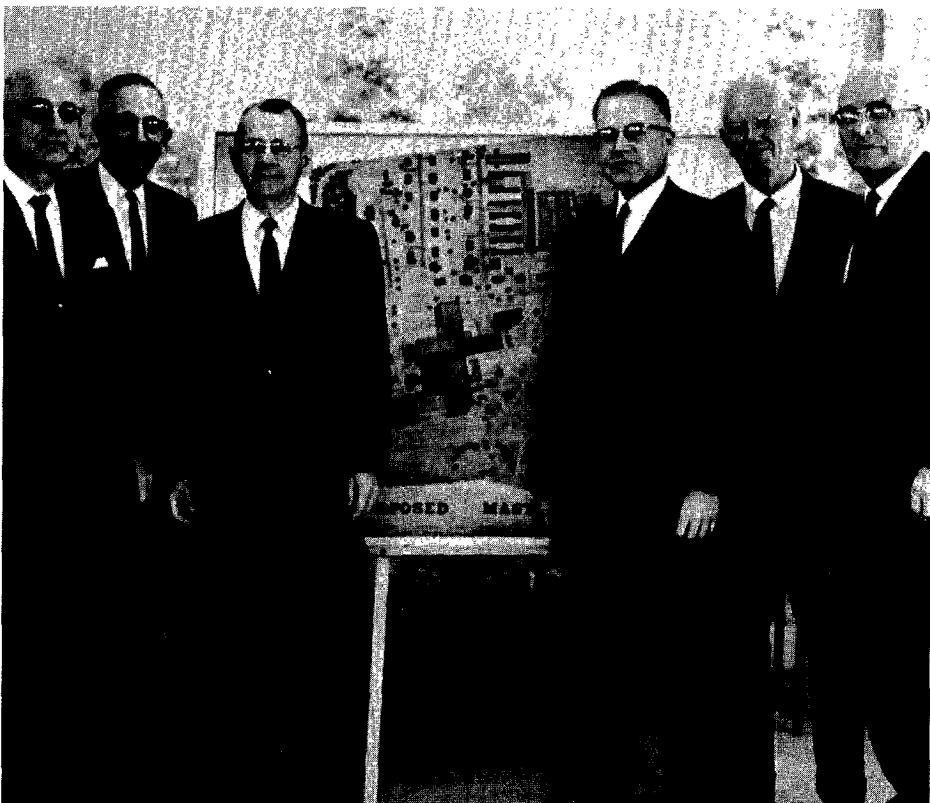
Two stages of the planned construction will increase the present bed capacity from 185 to 280 beds. Some of these beds will be designated as progressive-care beds, in anticipation of Medicare requirements. The addition will rise seven stories at the front elevation.

Stage one will be built westward 200 feet, in front of the lobby entrance of the present facilities—toward the road—and will house all new ancillary services, administrative offices, the new data-processing department, cafeteria, dietary department, laundry, and lobby on the first three floors. The top four floors will house 160 new beds, 40 beds on each floor, utilizing a double corridor design, and featuring centrally located nursing stations, close to each patient room. This design also permits using the exterior window walls for patient rooms. Spot Pond will be visible from all rooms.

Each floor will be connected to existing facilities to maintain full services at all times, and construction will be arranged to eliminate disruption of normal routine and noise.

Stage two will consist of new emergency rooms, operating rooms, recovery

Left to right: C. L. Torrey, F. R. Millard, W. P. Bradley, R. L. Pelton, H. E. Rice, Reuben R. Figuhr. Elders Torrey, Bradley, Rice, and Figuhr represented the General Conference at a recent meeting called to give study to the adoption of a master plan to expand the New England Sanitarium and Hospital.



rooms, intensive care unit, central service, purchasing, and stores; and simultaneously, the southern section (Ruble Memorial Wing) will be modernized.

A heliport is being planned for the roof of the new building, to accommodate emergency/accident patients who can be best transported from remote or highly congested traffic areas or industrial plants by helicopter.

Raymond L. Pelton, administrator, explained that these facilities are needed to help meet the rapidly expanding needs of the area served by the hospital—because of increased population, demand for modern medical/scientific health care, and the anticipated need for progressive-care beds, as a result of the Federal Medicare program.

First Training Program for Chaplains in Far Eastern Division

By D. A. Roth, Assistant Secretary
Far Eastern Division

The work of the Seventh-day Adventist chaplain and how to correctly represent the truths of the Word of God was the subject of an intensive 12-week course held recently at the Bangkok Sanitarium and Hospital in Thailand. The program was the first of its kind to be held in the Far Eastern Division.

The Spirit of Prophecy writings formed the basis for the objectives of the course, but the key statement was found in *Medical Ministry*, page 208: "This is the work for which our sanitariums are established—to correctly represent the truths of the word of God, and to lead the minds of men and women to Christ."

The training program was conducted under the direction of Darrel Nicola, chaplain at the Bangkok Sanitarium. He served for many years as chaplain of the Portland Sanitarium and Hospital in the United States. A total of ten persons took the pilot course, including chaplains from the Bangkok Sanitarium and Hospital, Bhuket Mission Clinic, and Haad Yai Hospital.

One of the objectives of the course was to give a comprehensive view of the work of the chaplain and to orientate him to every phase of a hospital program. To accomplish these objectives the program was divided into three phases.

The first phase was a "get acquainted" program for the chaplains, giving them an understanding of the day-by-day operations of an Adventist hospital. Included in this section of the training program were actual visits to all sections of the hospital, with lectures given by experts in every area of hospital service.

The trainees visited nursing stations, laboratories, the business office, X-ray department, operating room, emergency room, the kitchen, and the clinic.

The trainees spent a total of 22 hours assisting the nurses in their work. They made beds, gave baths, rubbed backs, smoothed pillows, and responded to many daily needs of patients. In this way the trainees gained a better understanding of the service given by the nurses in a hospital.

The second phase of the program was an attempt to give the trainees an idea of what a patient actually goes through when he or she comes to a hospital. The first phase dealt with the hospital viewpoint, while the second phase was through the eyes of a patient who comes to the hospital.

In order to accomplish this, the trainees were given an opportunity to witness surgery. Donning gowns and masks, they gathered around the staff physicians and saw what goes on when a patient is wheeled into an operating room. The medical staff tried to remove the supposed mysterious surroundings of an operating room.

Outside the operating room the trainees were given lectures on anatomy. Medical terms and medicines were explained in order to give chaplains a better understanding of the nature of illness. Lectures were given on pathology and anesthesiology.

The students were required to write their reactions to what they observed. They also were required to work with patients who were undergoing surgery.

The final, and possibly the most important, phase of the program was the work of the chaplain in a Seventh-day Adventist hospital. One objective was to discover what makes the work of a chaplain different from other types of ministerial work.

Many types of lectures were presented during this phase of training: "The Role of the Chaplain in the Hospital Program"; "The Use of Literature"; "How to Understand the Patient"; "How to Conduct Visits With Patients"; "How to Deal With Relatives of Patients"; and "How to Win Patients to Christ."

This phase of the program was practical, as well as theoretical. The trainees were required to visit patients and to bring back verbal and written reports on exactly what went on during a visit.

One of the students was assigned to a patient who was to undergo open-heart surgery. He became very much involved in the spiritual interest and well-being of the patient. In his report he said: "I told

the patient I would be with him tomorrow morning in the operating room and would pray for him earnestly tonight. The patient thanked me. That night I got up five times and prayed for him in spite of my sleepiness." The operation was a success.

Since not all of the trainees could speak English, everything had to be translated into the Thai language. The chief translator was Sunti Sorajakul, pastor of the sanitarium church. Assisting in the program were Pastor and Mrs. D. K. Smith, who were in charge of the follow-up and Bible study program.

New Church Dedicated at Rio Piedras, Puerto Rico

By J. H. Figueroa

The new Rio Piedras church in Puerto Rico was dedicated on the weekend of December 11 and 12. This new temple, erected at a cost of nearly \$150,000, is one of the most beautiful structures erected by our denomination in the Antillian Union. The main sanctuary can seat comfortably 600 persons. The building also has facilities for the church school, Sabbath school, classes for primaries and juniors, welfare society, et cetera.

The consecration service on Friday night was led by Clyde O. Franz, secretary-treasurer of the Inter-American Division. At the worship hour on Sabbath morning Clyde L. Powers, president of the Inter-American Division, presented the sermon.

In the afternoon a huge congregation from all the metropolitan churches gathered to attend the dedicatory ceremonies. W. P. Bradley, General Conference associate secretary, preached the sermon. C. L. Powers offered the dedicatory prayer, J. H. Figueroa, president of the Puerto Rico Conference, led in the Act of Dedication, and H. J. Brignoni, secretary-treasurer of the Puerto Rico Confer-



Seventh-day Adventist church at Rio Piedras, Puerto Rico.

ence, presented the "Free of Debt" declaration.

Ernesto C. Santos, pastor of the church, reported that 36 of the original members of the church when it was organized in 1928 were present. Also present were, R. W. Prince, the first pastor and organizer of the church, Pedro de Jesús, previous pastor, C. O. Franz, secretary-treasurer of the division, and Guillermo Rivera Ferrer, the contractor who built the church.

A three-year \$25,000 loan made by the church to finish the construction was paid by the members in less than a year and a half. Membership at the time of dedication stood at 465.

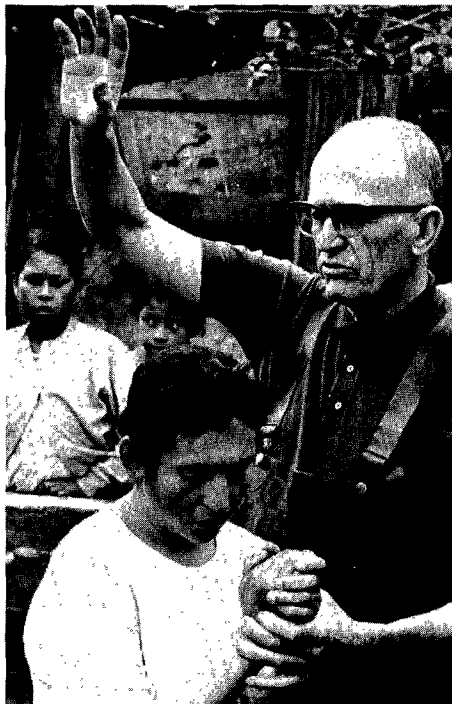
A Visit to Western Guatemala

By G. E. Maxson, *President Central American Union*

On a Friday morning C. L. Powers, president of the Inter-American Division, together with the writer, joined W. T. Collins, president, and Rigoberto Escalante, secretary-treasurer, of the Guatemala Mission, on a trip to meet several appointments in churches of West Guatemala.

Our first stop was in the high mountain town of San Pedro to look for a lot on which to build a church. It was our happy surprise to find a number of candidates waiting to be baptized. These were baptized by Elder Collins on Friday afternoon in a concrete tank in the patio of one of our church members.

Early Sabbath morning found us making our way up the mountainside in the shadows of Tajumulco, Guatemala's highest volcano. At Tocache we found a simple but attractive church building ready to be dedicated. Members from far and



W. T. Collins baptizing in the patio of one of our Guatemala church members in San Pedro in the high mountains of West Guatemala.

near crowded into the simple structure to join in the dedication. Afterward a baptism was held in a beautiful mountain stream.

Immediately after lunch, which was prepared by two of our missionary wives, by the side of the mountain stream, we started down into the hot coastal plain to visit the church group of La Blanca, where more candidates were baptized as the Sabbath sun set in the western sky.

Sunday morning we met beside a third

river, by the city of Coatepeque, where seven more candidates gave public profession of their faith.

Crowded weekends like this are not uncommon in our program in Central America, where thousands are waiting for the good news of salvation. On behalf of the missions program in Central America, we say Thank you to our brethren around the world for the loyal support of In-gathering and Sabbath school offerings.

Dedication of New Paradise Valley Hospital

By Frank E. Rice, *Administrator*

The new five-story Paradise Valley Hospital in southeastern California was opened in special dedication ceremonies on March 27. It was the first new hospital to be erected in National City since Paradise Valley Sanitarium and Hospital was opened 62 years ago. The \$4.5 million, 150-bed medical facility replaces the 98-bed structure originally opened in 1904 with 20 rooms, by Dr. and Mrs. Thomas S. Whitelock.

The patient rooms at Paradise Valley Hospital contain the most advanced conveniences, from the electrically operated retractable bed to self-tuned television.

The hospital is making a significant contribution to the study of advance techniques in the care of the critically ill. The unique individual patient-care rooms are totally self-contained and provide both the doctor and the patient with a privacy heretofore unavailable in ward-bedded institutions.

All patient rooms have been equipped with solid state, electronic, patient-nurse communication systems, specially designed to allow the nursing staff to devote maximum time to patient care. Every room has its own telephone, bedside cabinet, wardrobe closet, bathroom facilities, and entertainment control, which provides a choice of broadcasting or closed-circuit television programs of general interest.

The emergency room provides 24-hour emergency outpatient care. Many of those admitted through this department will be taken to one of the five surgery rooms across the hall. The expanded emergency department can easily care for six patients at once. Last year the hospital cared for more than 600 emergency cases a month.

Frank Rice, administrator, describes the institution as a general acute hospital with all services including medical, surgical, obstetrical, and pediatric departments. An intensive care unit, with four-to-eight-bed capacity is on the fourth floor.

Already National City's largest single employer, the hospital is expected to further increase its staff when all patient-care units are opened. The current work force stands as 450 full and part-time employees.

The dedication address was presented by H. H. Hixson, president of the Western Hospital Association and administrator of the University of California Hospital Medical Center in San Francisco.



This simple but neat building at Tocache, Guatemala, was dedicated on January 29. C. L. Powers, president of the Inter-American Division, preached the dedication sermon, G. E. Maxson, president of the Central American Union, had the dedication prayer, and W. T. Collins, president of the Guatemala Mission, led out in the Act of Dedication.



The new Paradise Valley Hospital in southeastern California provides more than 138,000 square feet of usable space. The five-story steel-and-concrete structure is located on an 11-acre site. One story cannot be seen in this front view.

John W. Osborn, Southeastern California Conference president and chairman of the hospital's board of trustees, conducted the Act of Dedication and offered the dedication prayer. Other distinguished guests included National City Mayor Richard Gautreaux; State Senator Jack Schrader; P. S. Nelson, M.D., from the General Conference Medical Department; Alvin Munson from the Pacific Union Conference; H. E. Schneider from the Southeastern California Conference; and Arne Knutsen, M.D., chief of the hospital medical staff.

The hospital was originally purchased upon the advice of Ellen G. White at a cost of \$4,000. It was operated as a private institution until 1912, when it was transferred to the Southern California Conference.

A portion of the old hospital building will be removed to make way for a new structure and the remainder will be remodeled to provide care for long-term patients. It will then be known as Paradise Valley Manor.

Lakpahana— Light of Ceylon

By D. A. McAdams
Associate Secretary
GC Publishing Department

Come with me for a visit to the Lakpahana Training Institute, the training school for the Ceylon Union Mission, situated near Kandy, Ceylon. First I want you to meet Pastor and Mrs. A. W. Robinson and their two daughters, Judy and Julia, a very dedicated missionary family. Pastor Robinson is the principal of this school, and he and his family have given almost 17 years of service to beautiful Ceylon and its wonderful people.

This training school is situated in a rural area on a 170-acre site purchased in 1952. It is 1,710 feet above sea level, has an abundance of water, and is favored with a delightful climate. The overflow for the Thirteenth Sabbath offering in December, 1954, provided funds for the beginning of the building program. These mission funds and other subsequent appropriations have been spent well. The physical plant at Lakpahana is a credit to the denomination.

Today there are 244 students at Lak-

pahana: 156 Seventh-day Adventists, 31 other Christian students, 23 Buddhists, 33 Hindus, and one Moslem. Classes are taught in three languages—Sinhalese, Tamil, and English. This is like running three schools in one and is not without complications.

One of the primary sources of income at the school is from the sale of eggs. The school has 6,000 chickens in all stages of growth and laying. Coconut trees covering 120 acres yield an average of 240,000 nuts per year. Copra made from these nuts provides a good income for the school. Plans are being laid to make puffed-cereal foods, and a print shop is in the process of being opened. Because of the many industries and the fact that it is necessary to teach classes in three languages, a staff of 60 is required to carry on the work at the school. The teaching staff accounts for 22 of the 60 employees.

Lakpahana means "Light of Ceylon," and this light is shining brightly. The spiritual atmosphere at the school is good; in fact, from six to 15 students accept Christ each school year and are baptized into the remnant church. An active missionary program is carried on, including several branch Sabbath schools conducted by students.

E. C. Beck, president, and J. F. Siphens, secretary-treasurer, of the Ceylon Union, have done a great deal to help make Lakpahana Training Institute what it is today.

The administration building at the Lakpahana Training Institute in Ceylon.



Teen-ager Pioneers VBS Work in Vietnam

By Mrs. J. H. Lantry
Acting Sabbath School Secretary
Southeast Asia Union

Five years ago Pastor Thanh, leader of the Seventh-day Adventist Dalat church in Vietnam, was impressed to give out tracts in the town of Gocong. A teen-age girl, Le Thi Bach, accepted one of his papers and decided to send for the Bible course that was advertised on the back. Pastor Thanh, who has always had a big interest in the mountain tribes, became further acquainted with her and invited her to join his French classes, which he used as a means to study the Bible. Le Thi Bach soon joined the baptismal class.

When the time came for the baptism she decided not to tell her grandfather until later. Her family noticed that she was not eating pork, and urged her to do so. Not yet knowing all the reasons why she should not eat it, she ate, but tried to make herself vomit later, telling her family she was sick. In spite of opposition she adopted a vegetarian diet in order to escape the heathen holy days.

When her grandfather heard of her baptism he drove her away from home. She went to school in Gocong for one year, and then entered our Saigon training school. A year ago she graduated and now is a teacher in the mission school. She reads some English, and two years ago she found a book at the mission telling how to conduct a Vacation Bible School.

She was filled with an overwhelming desire to help the children in her mountain area learn of Jesus, so when vacation time came she used her savings for bus fare and went north to conduct two schools, one for the Dalat church, where she gathered 45 children, and another for a mountain village called Darohoa, with 40 children. On her return to Saigon she brought Ha Dar, one of the Koho boys, with her to school.

In 1964 when vacation time came she went right back to her mountain villages. This time one of the missionaries gave her a little financial assistance for bus fare and simple supplies. She took Ha Dar with her to translate into the mountain dialect. Her first Vacation Bible School was in Dame, with 35 children, and then

she went back to Darohoa, where 47 came. The two schools cost 900 piaster (about U.S. \$9). She used old Christmas cards and gave pencils for graduation.

Last year Le Thi felt that she should do something for the neglected children of the Mekong Delta. We have a school in Viet Cong territory at Vam Nhon. No missionary has been able to enter that dangerous territory for several years. However, in spite of the danger, she boarded a bus and went south, knowing that often the Viet Cong stop the buses, and the passengers are never heard of again.

Upon arrival she showed two of the teachers from the school what to do to help her. They gathered together 120 children, 100 of whom were non-Adventists, and held a successful two-week Vacation Bible School. The constant sounds of war all around only added to a greater desire to know the Prince of Peace. With no income and only 900 piasters to cover expenses, Miss Bach was able to give a book and a pencil to more than 100 children. There are no such things as graduation certificates in Vietnam.

Already Miss Bach is making plans to hold another Vacation Bible School in the vacation of 1966. But this year it is the determination of the Vietnamese Seventh-day Adventist mission to provide her, and others like her, with a simple Vacation Bible School kit to aid them and to help the children know Jesus better.

Working for Prisoners in Nigeria

By J. Okwuonu, Pastor

On October 24, 1964, after family worship, I wrote an application to the superintendent of Uyo Federal Prisons, here in Nigeria, asking for permission to open a branch Sabbath school for the prisoners in the federal prison. The superintendent approved the request but notified us that we could have only one-half hour for our service.

I prayed to God and said: "Lord, You called me into the ministry. The time allotted to me is not sufficient. Please, Lord, impress the superintendent to give us more time so that we can give the gospel to these people."

The next Sabbath we opened the branch Sabbath school with 15 prisoners in attendance. The subject was "Does the True God Have People for His Kingdom in the Uyo Prison?" I did not know that the superintendent of the prison was in the next room listening to the lesson. As soon as our meeting was over, he came into the meeting room and shook hands with me and said: "Mr. Okwuonu, I did not know what you planned to present to these prisoners. I am now giving you an additional one hour so that you will have one and a half hours for your meeting instead of one-half hour. I am also building a church for you to meet in."

The church building is now completed, and it was handed over to us for dedication in September of 1965.

We are the first people ever to hold a Sabbath school in the prison and wor-



Review Reader for 90 Years

Mrs. Henrietta Satterlee Kolb will be 97 in July. She is spry, alert, active, and cheerful, and lives with her daughter, Mrs. H. P. Gram, in Amesbury, Massachusetts. Mrs. Kolb has been a widow for more than 50 years. Her daughter recently became a widow less than two weeks after she and her husband, Elder Gram, celebrated their fiftieth wedding anniversary.

The C. B. Prestons, sister Kolb's grandparents, were believers in the William Miller movement. Her mother was eight years old at the time of the Great Disappointment in 1844. The parents of Sister Kolb lived two or three miles from the home of Hiram Edson in New York State. She remembers well J. N. Loughborough, James and Ellen White, Frederick Wheeler, J. N. Andrews, and many other of the pioneers.

Mrs. Kolb cooks, sews, keeps up a correspondence, and reads while her daughter works in Dr. X. P. Walton's dental office in Newbury Port, Massachusetts. A faithful Adventist all her life, she has been a reader of the *Review and Herald* for 90 years, and you can well believe it is her favorite reading. She states, "I wouldn't know how to get along without it."

MARION S. SIMMONS
Educational Supervisor
Atlantic Union Conference

ship on the Sabbath day. We now have a Sabbath school membership of 88. Our Sabbath school has been in operation for one year, and 45 prisoners have been baptized and are rejoicing in the message.

We have now opened another branch Sabbath school, with 125 members, in the Ikot-Ekpen Federal Prison. The superintendent of this prison will not allow us to meet on the Sabbath day, so we have our meeting on Sunday. We believe that a number of these prisoners will take their stand for the truth.

It has been a real inspiration to us to work for these men. When they are released and return to their homes, they continue to be faithful and loyal members of the church and in turn become missionaries in their villages.

Solusi College Holds Stewardship Field School

By J. J. Blanco, Chairman
Department of Theology

In rapidly changing Africa, where urbanization and industrialization are watchwords, the task of the church is great. To hold our people as they migrate to the cities, to integrate them into the church, and to get them to assume proportionate responsibility according to their new income is a challenging task.

Since more pastors need training in the art of stewardship, Solusi's department of theology has included in its requirements not only experience in field evangelism but also field stewardship. The first stewardship field school has just been completed, with great benefit to the students.

Pastor F. K. Nyasulu, with 17 years' experience, comments: "Before I participated in the stewardship plan I thought it was just another way of raising funds. Now I see that it brings revival in the church. The whole church takes on a new mood. The people are happy."

Pastor S. O. Omulo, with 20 years' experience, says: "There shall not be room enough to receive it.' Never have these words had such vivid meaning to me as now. This has been demonstrated. Truly, the Lord has ordained the stewardship plan. It works without any force from the minister. The work is done by the Holy Spirit."

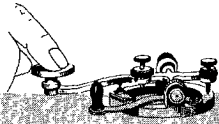
Pastor P. Onguti, with 22 years' experience said: "The stewardship plan was a wonderful experience in my life. I learned many things. Truly it is evangelism in the church. This plan lifts the burden from our workers. With this plan the church in Africa will arise and preach the gospel without aid from the outside. I saw what God can do for His people."

What was the result of this first field school in stewardship? The building goal was \$500 and the over-all result was \$3,000. This does not include a substantial rise in tithe, which is not directly part of the plan.



Dr. and Mrs. Lester G. Rose and two children, of Carmichael, New York, left April 17 from San Francisco, California, going to Kenya. The maiden name of Sister Rose was Beulah Mae Schippman. Dr. Rose has accepted an appointment to serve as a physician in the Kendu Hospital.

Dr. and Mrs. Gordon L. Marsa, of Hinsdale, Illinois, sailed on April 18 from New York City, on the S. S. *African Mercury*, for Cape Town, South Africa, en route to Barotseland. Sister Marsa's maiden name was Lynette Maureen Webster. Dr. Marsa is to connect with the Yuka Hospital for service as a physician. W. R. BEACH



Brief News OF MEN AND EVENTS



Far Eastern Division

Reported by
D. A. Roth

► William Smith, missionary on furlough at Andrews University, has accepted a call to evangelistic work in the Sabah Mission, Southeast Asia Union. Formerly he served as a chaplain and did evangelistic work for the Malay people in Malaysia.

► The Choral Arts Society, choir of Japan Missionary College, is on a three-month concert tour of the United States. Under the sponsorship of the Far Eastern Division, the choral group will present concerts in churches, colleges, and concert halls in seven of the ten union conferences of North America. They will also appear in concert at the fiftieth quadrennial session of the General Conference at Detroit, Michigan.

► Two Far Eastern Division headquarters office staff members have left Singapore on permanent return to the United States. They are Sandra Julius, accountant, and Laura Beardsley, secretary to the home missionary and Sabbath school departments. A third staff member who also left recently was Rosemary Richards, secretary to the treasurer of the division. She is now employed at the Kentucky-Tennessee Book and Bible House in Nashville.

► Jay Lantry, secretary of the MV and educational departments of the Southeast Asia Union Mission, has conducted the annual Week of Prayer at Far Eastern Academy in Singapore.

► Donald Aldridge, principal of the Far Eastern Academy, has been appointed acting headmaster of the Sunny Hill School in Kuching, Sarawak. He takes the place of James Wong, who will complete his college work in the United States.

► Mrs. Jean M. Murdoch, librarian of Philippine Union College, recently passed the oral examination for the Master of Arts degree in Education. Mrs. Murdoch is the first European of the 30 who have graduated with the M.A. from PUC.



Trans-Africa Division

Reported by
Peggy Dawkins

► When Pastor and Mrs. Arthur L. Davy returned permanently to the United States after more than 27 years of service in Trans-Africa, Pastor T. W. Staples was asked to be secretary-treasurer of the large Congo Union.

► Pastor O. D. Musa, president of the Mashonaland Field in Rhodesia, has concluded his Tell Mufakose Crusade in

Salisbury. From the beginning the audiences increased until on the closing night many were standing outside the building listening through the open windows.

► The South-East Africa Union in Malawi has a 1966 evangelistic campaign schedule of 271 efforts. The Congo Union follows closely behind, with 231 planned for this year. These efforts will be conducted by workers and laymen.

► At a recent baptism in Swaziland, the Queen Paulina followed her Lord through the watery grave. She is the chief wife of King Sabusa II, and becomes a member of our Kwaluseni church. There are also two other wives of the king, his sister, 12 princesses, and two princes who have taken their stand for the Lord in this place. Good work has been done by Pastor J. M. Klube and Sister Dube, the Bible instructor, in making contacts with this royal family.

► Pastor and Mrs. I. Barry Burton have returned permanently to the United States after 12 years in Africa, and Brother Paul E. Delhove has been appointed as accountant of the Central African Union in his place.

► Pastor W. Tshefu has accepted a call to be secretary-treasurer of the Transvaal Field. This post became vacant when Pastor E. Majombozi was killed in a car accident.

Rehabilitation Institute Joins Pennsylvania Conference

At the Pennsylvania Conference constituency meeting, March 27, it was voted to accept the Reading Institute of Rehabilitation as a part of the Pennsylvania Conference and Association as of July 1, 1966. One of the buildings will be designated as a retirement home for Adventists. When the Institute opened in 1960 it was the first of its kind operated by Seventh-day Adventists. Jack Schleenbaker, administrator, and the dedicated founders, Russell Youngberg, M.D. (medical director), and Irving H. Jones, M.D., are giving excellent leadership. Drs. Youngberg and Jones are graduates of Loma Linda University. Already nine patients have been baptized. The Institute has an excellent reputation in medical circles, and we are convinced that it can be a real blessing to the denomination and to the Pennsylvania Conference.

JOHN TOOP, *Public Relations Secretary*
Pennsylvania Conference



Atlantic Union

Reported by
Mrs. Emma Kirk

► Ten years ago, the White Memorial church in Portland, Maine, started the program called Desire—placing *The Desire of Ages* in the motels in the Greater Portland area. At present, there are nine motels and 364 units that are being serviced with this book, as well as some of our other comparable books. The program has been sponsored by the Missionary Volunteer Society with the assistance of the home missionary department of the church. Letters requesting personal copies have been received from all across the United States and Canada.

► Under construction at Atlantic Union College is another wing on Preston Hall, the women's dormitory. This wing will provide living quarters for 90 young women and will also give more lobby and parlor areas. A new building for the college press, to be built later in the spring, will be adjacent to the new broom factory and bindery. Although the buildings will not be connected, the architectural theme will carry through. A new library building is now in the planning stage, and construction on it is scheduled to begin by March 1, 1967.

► A new building has been erected at Pioneer Valley Academy—diagonally be-

hind the boys' dormitory. This 80- by 100-foot Armco steel structure was made possible through the Christmas gifts of the constituents of the Northern and Southern New England conferences. At present this building is serving as an indoor recreational facility for the students. It also lends itself nicely to various conference and school rallies in that it seats a large number of persons. When a new gymnasium is built at PVA, this structure will be used for industrial purposes.

► R. L. Pelton, administrator of the New England Sanitarium and Hospital, announced recently that a new department, data processing, has been set up at the hospital with James D. Thompson as the department head. Until the recent shift, the functions of his department were in the accounting office. When fully staffed, the new department will have four full-time employees to coordinate the various programs.

► Four members of the teaching staff at Atlantic Union College have been promoted recently. Mrs. Gertrude Gibson was promoted to professor of business and secretarial science; Ellis R. Maas to professor of history; Charles Slattery to associate professor of chemistry; and Floramae E. Blood to assistant professor of home economics.

► The annual spring Week of Prayer was held March 21-26 at South Lancaster Academy. The speaker was Ronald Halvorsen, district leader for the New London, Connecticut, area in the Southern New England Conference.



Central Union

Reported by
Mrs. Clara Anderson

► Thirty-nine persons were baptized at the close of the Word of Life evangelistic meetings in Wichita, Kansas. R. Brewer, pastor of the Wichita churches, is planning another baptism in the near future.

► On March 9 the members of the Eden Valley Sanitarium and Rehabilitation Center at Loveland, Colorado, were organized into a church of 61 members. H. V. Reed, conference president, and James Meade, district pastor, were present for the service.

► Ground was broken for the new church at Champion Academy in Loveland, Colorado, on March 24. William Fuchs, principal of the academy, works with James Meade, district pastor, in ministering to the spiritual needs of the academy church group.

► After more than 37 years of service in the Central Union Conference, serving seven presidents, Miss Angie Mahurin has retired.

► Maxine Leonhardt has come to the treasury department of the Central Union Conference. She comes from the personnel office of Loma Linda University.

► Mrs. Wana Schneider comes to be secretary to R. H. Nightingale, president of the Central Union Conference. Mrs. Schneider comes from the Colorado Conference in Denver, Colorado.

► Mrs. Lois Smith resigned from the Central Union Conference office as secretary to R. E. Spangle, union secretary-treasurer. She will be going with her husband to Hinsdale Sanitarium after graduation.



Columbia Union

Reported by
Morten Juberg

► William S. Nesbitt of Spartanburg, South Carolina, has accepted a call to become the assistant pastor of the East Liverpool district in the Ohio Conference. Mrs. Nesbitt will teach at the Lisbon church school beginning in September.

► Norman Pottle, assistant treasurer of the Ohio Conference, has accepted a call to become the assistant treasurer of the Tanzania Union in the Trans-Africa Division.

► A five-month self-evaluation project has been completed by the Home Study Institute. Beginning in the fall of 1965 the organization and the functions of the institute were analyzed by five separate committees. Forty-five Adventist educators attended the final session in Washington and heard preliminary reports of the self-study committees. A series of recommendations and policies to guide the work of the Home Study Institute during the coming period of expansion were voted. Home Study Institute has enrolled 6,183 students this year from 58 countries and every State of the Union.

► Fredrick F. Schwindt, a pioneer evangelist who resides in Lodi, California, has begun a three-month series of meetings in the Dundalk and Essex churches in the Chesapeake Conference. Meetings are held three nights each week in the two churches. Tom Hicks is the pastor of the two congregations.

► Work on the new house of worship for the Bellefontaine, Ohio, members is nearing completion. Construction of the building, valued at \$45,000, has been on a pay-as-you-go basis. The work has been supervised by the pastor, Clifford Robbins.

► The Columbia Union College Student Ministerial Association and guests spent a weekend retreat at the Blue Ridge Youth Camp in Virginia. W. G. C. Murdoch, Dean of the Theological Seminary, Andrews University, was the guest speaker at the church services. His wife, Ruth Murdoch, led out in discussions on family problems and other related topics.

► WGTS-FM, the Columbia Union College radio station, has resumed broadcasting following the installation of a new transmitter. The new equipment makes it possible for the station to transmit in stereo, which is to be in use later this spring. An application for additional power is pending before the Federal Communications Commission.

► Speakers for the Columbia Union College graduation services April 15-16 included William A. Fagal, consecration; George E. Vandeman, baccalaureate; and Stanley Sturges, M.D., com-

Adventist Doctors Meet in Switzerland

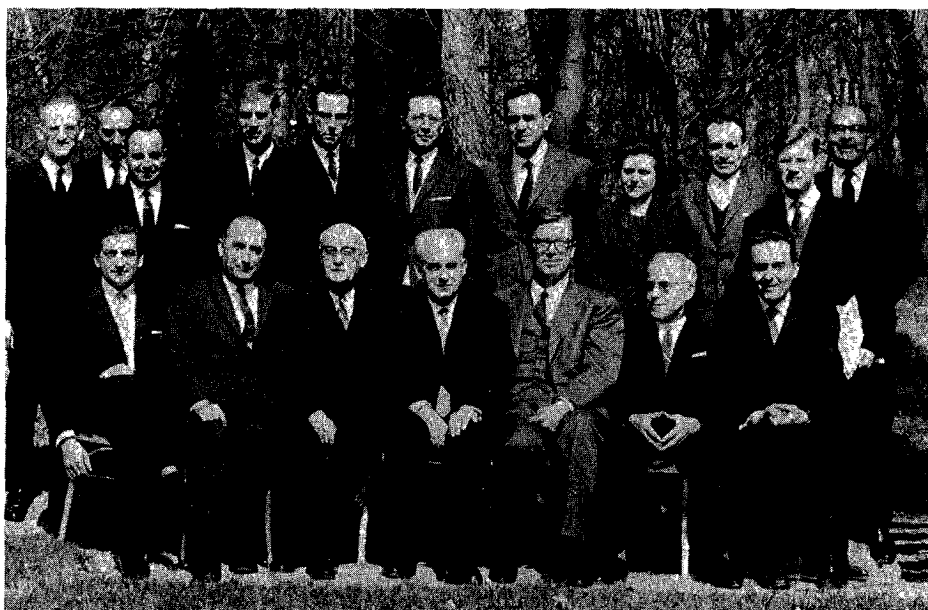
The first council of Adventist doctors in the Southern European Division was held during the weekend of April 1 to 3. The gathering took place at our sanitarium, "La Lignière," whose beautiful grounds are on the northwestern shore of Lake Geneva, Switzerland.

Among the participants were six from Switzerland, six from France, one from Italy, the medical secretary of the Central European Division, and four nonmedical brethren.

Front row (left to right): P. Lackner, F. W. Brennwald, J. Nussbaum, M. Fridlin, G. R. Fenner, H. Muller, G. Hummel.

Back row (left to right): C. Gerber, P. Tourelle, H. B. Herzog, K. J. Dombrowsky, J. Dufau, S. Meyer, V. Sincovich, H. Aguilar, I. Aguilar, P. Pylkkänen, B. E. Seton.

B. E. SETON, Medical Secretary
Southern European Division



mencement. One hundred and two seniors were graduated in the services.

► Norman J. Johnson of the religion department of Columbia Union College, will be the school's official representative at Newbold College in England. An affiliation between the two schools began in 1955. Elder Johnson will teach at Newbold for a two-year term beginning in June. Returning from a two-year teaching stint at Newbold is Kenneth Richards.



Lake Union

Reported by
Mrs. Mildred Wade

► L. L. Murphy, who has served as a minister and Bible teacher in various fields of the denomination over a period of 41 years, has retired and is moving to Florida. He has served as pastor of the Quincy, Illinois, church for the past three years.

► Robert M. McAllister has been chosen as data processing manager for the Hinsdale Sanitarium and Hospital. He is now beginning groundwork for the installation of an IBM 1440 computer system, which will cut costs where needed and provide better service to patients and employees. A graduate of Union College, he has had special schooling in the IBM education center at Los Angeles, and holds a certificate from the Data Processing Management Association.

► John Davidson, for the past eight years pastor of the Pennsylvania Avenue church in Washington, D.C., has recently joined the Michigan Conference as pastor of the Detroit Oakwood Boulevard church. He succeeds Gordon Henderson, who moved to the Southern California Conference last summer. A graduate of Emmanuel Missionary College in 1945, Elder Davidson received his Master's degree from the SDA Theological Seminary in 1960. He previously spent a number of years in the Indiana and Ohio conferences.

► Students in the upper grades of the Raymond, Wisconsin, church school have selected Waterford as a "town all our own." It was chosen as a place to distribute Bibles door to door. This town, of about 5,000 population, they have made it clear to adults in the church, is their own mission field.

► With a goal of \$1,950 students in the Glendale School, of Indianapolis, Indiana, raised \$5,628.88, in the Ingathering campaign this year. Four students, Eugene Platt, Suzie Johnson, and Donald and Michael Hockersmith received credit for more than \$200 each, and 16 students brought in more than \$100 each.

► Mrs. Lula Gerhart, member of the Noble, Illinois, church, raised \$700 in this year's Ingathering campaign.

► Wayne Byers, of La Porte, Indiana, recently baptized ten new members. Two were adults, and the rest were children who had been influenced by godly parents and Christian church school teachers. Five became members of the La Porte church, three united with Knox, and two joined the Michigan City church.



Guesthouse in North Philippines

Latest evidence of growth in the North Philippines is this neat, concrete, two-story guesthouse recently completed on the union compound in Pasay City. It has 3,808 feet of floor space. The ground floor features a two-bedroom apartment, one guest room, and one schoolroom for the overseas children on the compound. The second floor has one complete apartment and three bedrooms with a common kitchenette.

B. B. ALSAYBAR, *Public Relations Secretary*
North Philippine Union Mission



North Pacific Union

Reported by
Mrs. Ione Morgan

► Harry Hannah, who has been pastor of the Pendleton, Oregon, church, has been asked to locate in Spokane as ministerial secretary for the Upper Columbia Conference.

► May Lee, of Hawaii, who is now a secretary in the diplomatic service of the U.S. Government and is stationed in Korea, was a visitor in the Washington Conference the latter part of March. As guest speaker at the Seattle Japanese church and the Volunteer Park church, Miss Lee gave a thrilling report of latter rain revival in Korea.

► As a climax to the MV Week of Prayer in the Seattle Spruce Street church, the members rejoiced when a young man employed by the city of Seattle gave his heart to the Lord. "Lord of All" was the theme for the week, with the following speakers: Wendell Mitchell, Lawrence Henry, Carmen Boykins, Bruce Bibbs, Jack Barrow, Marion Williams, Andre Beaumonte, and Paul Lynum.

► Don Orsburn and family have moved from the Idaho Conference to Syracuse, New York, where he will be publishing secretary of the New York Conference. After serving in several Eastern conferences, as well as in the mission field, R. A. Van Arsdell has been chosen to head the colporteur work in Idaho.

► R. S. Watts, general vice-president of the General Conference, was the guest speaker at the regional meeting for southern Oregon held at Medford.

► Faculty appointments for the coming year at Walla Walla College, recently announced by President William H. Shephard, include: Helen Evans, chairman, department of English (currently dean of women); James D. Roberts, associate dean of men (currently dean of boys at Shenandoah Valley Academy); Ed Quiring, instructor in secretarial science (currently teaching at Okanogan Academy); Robert D. Wagner, assistant professor of education (currently in charge of the teacher-training program at Southwestern Union College); Robert J. Hunter, instructor in music (currently studying at San Francisco State College, where he is to receive the Master's degree in music theory and composition this summer); and Richard Salsberry, accountant (currently accountant at Maplewood Academy).

► Oregon Conference churches conducted 55 Vacation Bible Schools last year, enrolling 4,000 children—2,500 of them non-Adventist. Currently 20 Story Hours are being conducted with nearly 600 non-Adventist children in attendance. Mrs. Jerri Nelson and Mrs. Phyllis Current, of Sheridan and Grand Ronde, have continued a weekly Story Hour since last year's VBS, and they report 20 of the children regularly attend Sabbath school.

► In the Upper Columbia Conference, Mrs. Carl J. Hallsted, Story Hour co-ordinator for the College Place Village church, reports that after starting one Story Hour with 17 children last summer, within three months they had six separate neighborhood Story Hours operating, involving about 80 youngsters. The climax came on a Sabbath in March when all these Story Hours in College Place came together at the Youth Center for a program of stories, features, and singing.



Northern Union

Reported by
L. H. Netteburg

► The Brainerd, Minnesota, church has adopted the Every Member Canvass Program to raise funds for church development. Their goal is to raise \$35,107 over a three-year period.

► Lay members of the Stillwater, Minnesota, church have organized a Bible class at Stillwater Prison for a group of interested men. The class is held on Sabbath afternoon, and at present ten men are attending. Several baptisms have resulted from the work carried on at the prison over the years. H. B. Sackett is the pastor.

► A cooking school was conducted at the American Legion Building in Hinckley, Minnesota, March 10, 17, and 24 by Mrs. Beverly Wiedemann. The purpose of this school was to give helpful suggestions to the general public on serving meatless meats and maintaining a balanced diet for those desirous of abstaining from meat eating on Fridays and during the Lenten season. This program was conducted as a public service to the community.

► Roberta Weikum and Floyd Beierle, of Sheyenne River Academy, won the Northern Union Bible quiz, and Lyle Davis, of Oak Park Academy, won the temperance speech contest. Both events were held March 12 at Oak Park Academy.



Pacific Union

Reported by
Mrs. Margaret Follett

► New employees at Castle Memorial Hospital, Hawaii, are Arleen Nelson, dietitian; Mildred Kondo Yamashita, assistant director of nursing; Melvin Fish,

servicing in the X-ray department; Mrs. Marjorie Fordham, inhalation therapist; Imogene Morris, working in the emergency room evenings; Eunice Impario Galzote, team member on the surgical floor; Judy Neal Feik, unit secretary; and Dorothea Schleifer, supervisor of the surgical and maternity floor.

► Sixteen persons have expressed their desire for Bible studies in preparation for baptism as a result of the evangelistic effort in Yerington, Nevada, conducted by Helmuth C. Retzer, president of the Nevada-Utah Conference, assisted by Robert L. Larsen, district leader, and Marvin I. Beams, M.D., local Adventist physician.

► The new Welfare Center of the Fort Bragg, California, church was officially opened in February with a special program and open house. Participating in the activities were Frank J. Michaelson, Lynn Mallery, M. G. and Jack H. Champion, and the local chief of police, Owen Hablutzel.

► The total amount raised for the 1966 Ingathering campaign in the Pacific Union Conference was \$973,736.14, a gain of \$44,338.72 over the preceding year, according to D. E. Dirksen, director of laymen's activities. The Nevada-Utah Conference exceeded the Silver Vanguard goal of \$25 per capita.

► The workers of the Maui, Hawaii, Dorcas Society, led by Mrs. Daisy Hoomalu, recently packed and shipped 25 cases of warm clothing to the Seoul Sanitarium Orphanage in Korea.

► Each Tuesday morning the entire office staff of the Southern California Conference spends an hour pasting Voice of Prophecy Bible course enrollment cards in the books placed in the literature racks in the offices of the dentists and physicians in the conference. During a 12-month period over 95,000 small books

were taken from the 125 book racks. Some doctors have cared for the distribution of over 600 of these missionary books in one month.

► Brother and Sister Gregoroff of the Kerman, California, church dedicated a grapefruit tree to the 1965 Sabbath school Investment. The tree had previously produced only one grapefruit each year, except for 1964 when it produced two. But in 1965 the "miracle" tree produced nearly 200 grapefruit in huge clusters with as many as 13 in a cluster.

► Dr. Kaljo Magi, associate professor of modern languages and linguistics at La Sierra College, received notice recently that he has been selected as one of New York University's honor scholars for 1965-66. He received his Ph.D. in Germanic languages from the university in October, 1965.



Southern Union

Reported by
Oscar L. Heinrich

► Hundreds of hours of volunteer work and an undetermined amount of food and clothing were provided by the welfare workers and conference leaders in the recent tornado disaster that hit Jackson, Mississippi.

► The Forest Lake Academy laundry, which serves the Florida Sanitarium and Hospital and a number of motels in the Orlando area, did a record \$16,000 business during March.

► During the first quarter of 1966, 192 persons were baptized in 32 of the 68 churches in the Florida Conference.

► Harold E. Metcalf, director of the School of Bible Prophecy with headquarters in Atlanta, Georgia, is conducting a seven-week evangelistic series of meetings in the Three Arts Theater in Columbus, Georgia.

Leadercraft Training in Texas

MV Leadercraft Course Certificates were awarded to 15 in San Antonio, Texas, by W. E. Burns, Texas Conference youth director, after ten hours of instruction given in the San Antonio Spanish church. The leadership course is a requirement for Seventh-day Adventist youth leaders qualifying to be Master Guides. This was the twentieth course of instruction to be conducted in Texas by the MV department. Five hundred eighty-three persons now hold MV Leadercraft Course Certificates in the Texas Conference.

ALTUS HAYES
Departmental Secretary
Texas Conference

Church Purchased in Canton, Ohio

The 300-seat Church of Christ church building at 1104 Walnut Avenue NE., has been purchased by the Canton, Ohio, congregation. The members moved into their house of worship on April 1.

The main sanctuary is air conditioned and has a baptistry, a balcony, and several Sabbath school rooms downstairs.

The building is only 20 years old and is just a short distance from the Canton Memorial Auditorium on Market Avenue, North.

FRANKLIN W. HUDGINS, Departmental Secretary
Ohio Conference



► The Atlanta Beverly Road and Belvedere church choirs presented a spring cantata written by John W. Peterson entitled, "Hallelujah! What a Saviour" on the weekend of April 9. They gave four performances in Atlanta churches. The choir is directed by L. F. Roberts, Jr., of the Beverly Road church. Narration was by Dr. Joe Cruise and Elder E. E. Cumbo.



Southwestern Union

Reported by
J. N. Morgan

► Pastor and Mrs. Glen E. Turner have recently assumed responsibilities in the Texas Conference at Athens, Texas. Pastor Turner will serve the churches of Athens, Palestine, and the Lone Star MV Camp.

► Six persons were baptized at the close of the Fort Worth evangelistic crusade, ending April 2. Four others are now preparing for baptism. The two-week campaign was conducted by L. E. Tucker, Texas evangelism secretary, with Pastors James Hayward and John Green.

► The Voice of Prophecy "B" Group, consisting of H. M. S. Richards, Jr., Del Delker, and Mr. and Mrs. Brad Braley, will be present for the opening service of each camp meeting in the Arkansas-Louisiana Conference, to be held in Baton Rouge, Louisiana, June 2, and Gentry, Arkansas, June 8.

► J. E. Edwards, director of lay activities of the General Conference, was the keynote speaker for a Laymen's Congress in Houston, Texas, February 25-27. Over 500 laymen were present to receive instruction and inspiration from the meetings that centered largely on visitation, Bible studies, and lay efforts.

► Two Five-Day Plans to Stop Smoking have been conducted recently in the Ardmore, Oklahoma, district. The first program was completed in the YMCA, the second in the Paul's Valley public library. The programs were sponsored by the Ardmore and Davis Seventh-day Adventist churches in cooperation with the Ardmore Sanitarium and Hospital. Personnel included R. E. Barrett, Douglas Prenier, James Schuler, M.D., and W. D. Snider, M.D.

► A Smokers Dial began March 30 in Wichita Falls, Texas. The first call came less than 15 seconds after the machine was turned on. The program is a public service of the Wichita Falls Seventh-day Adventist church.

1966 CAMP MEETINGS

Atlantic Union

Greater New York	
English, Berkshire Camp, Wingdale	July 1-9
Spanish, Berkshire Camp, Wingdale	July 10-16
New York	
Union Springs Academy, Union Springs	July 8-16
Northeastern	
Camp Victory Lake	
Hyde Park, New York	July 1-9
Northern New England	
Pine Tree Academy, Freeport, Maine	July 1-9
Southern New England	
South Lancaster, Massachusetts	July 21-30

Canadian Union

Alberta	
Canadian Union College, Lacombe	July 15-23
Beauvallon and Peace River, Lacombe	July 28-31
British Columbia	
Hope, British Columbia	
SDA Campground, Nelson Street	July 22-30
Manitoba-Saskatchewan	
Saskatoon	
SDA Campground, Herman Avenue	July 8-16
Clear Lake	
SDA Campground	
Riding Mountain National Park	July 20-23 or 24
Maritime	
Pugwash, Nova Scotia	
Gulf Shore Road	August 5-13
Newfoundland	
St. John's	
SDA Church, Queen's Road	August 12-14
Ontario-Quebec	
Oshawa, Ontario	
1148 King Street East	June 30-July 3

Central Union

Central States	
Edwardsville, Kansas	
Camp Shady Hill, 8726 Osage Drive	August 12-14
Colorado	
Campion Academy, Loveland	August 5-13
Kansas	
Enterprise Academy, Enterprise	July 13-16
Missouri	
Kansas City	June 10, 11
St. Louis	July 8, 9
Springfield	July 29, 30
Nebraska	
Union College, Lincoln	June 3, 4
Wyoming	
Near Casper	July 21-24

Columbia Union

Chesapeake	
Catonsville, Maryland	
24 Fusting Avenue	July 14-23 (evenings only)
New Jersey	
English	
Trenton War Memorial Auditorium	July 9, 10
Trenton	July 9, 10
Spanish	
Hoboken	July 16
Ohio	
Mount Vernon Academy, Mount Vernon	July 16
Pennsylvania	
Blue Mountain Academy, Hamburg	July 1, 2
Somerset	
Church of God Campground	July 8, 9
Potomac	
Shenandoah Valley Academy	
New Market, Virginia	June 2-11
West Virginia	
Richwood	May 21
Charleston	June 4

Lake Union

Illinois	
Broadview Academy, La Fox	July 1-9
Little Grassy Lake, Makanda, Box 228	August 24-27
Indiana	
Indiana Academy, Cicero	June 3-11
Michigan	
Escanaba SDA Church, 210 South 23d Street	
Escanaba	June 2-5
Grand Ledge, SDA Campground	July 28-August 6
Wisconsin	
SDA Campground, Portage	July 14-23

North Pacific Union

Idaho	
Galdwell, Gem State Academy, Route 4	June 3, 4
Pocatello	July 29, 30
La Grande, Oregon	August 5, 6
Twin Falls	August 12, 13
Montana	
Great Falls	May 20, 21
Missoula	May 27, 28
Oregon	
Gladstone	July 14-23
Upper Columbia	
Walla Walla, Washington	May 21
Washington	
Auburn Academy, Auburn	July 14-23

Northern Union

Iowa	
Oak Park Academy, Nevada	July 1-9
Minnesota	
Hutchinson	July 8-16
North Dakota	
Sheyenne River Academy, Harvey	July 8-16
South Dakota	
State Fairgrounds, Huron	June 3-11

Pacific Union

Arizona	
Prescott, 385 Iron Springs Road	August 4-13
Central California	
Soquel	August 11-20
Nevada, Utah	
Salt Lake City, Utah	May 20, 21
Lake Tahoe	July 8, 9
Monument Valley (to be arranged)	

Southern Union

Alabama-Mississippi	
Bass Memorial Academy	

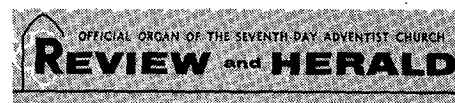
Lumberton, Mississippi	May 27-June 4
Carolina	
Lake Junaluska, North Carolina	May 27-June 4
Florida	
Orlando	July 8-10
Jacksonville	July 15, 16
Miami	July 22-24
Tampa	July 29-31
Georgia-Cumberland	
Seothern Missionary College	
Collegedale, Tennessee	June 3-5
Knockville, Tennessee	June 10, 11
Kentucky-Tennessee	
Highland Academy, Portland, Tennessee	June 3-11
South Atlantic	
Hawthorne, Florida, Route 1, Box 40	May 26-June 3
South Central	
Birmingham, Alabama	June 3, 4
Louisville, Kentucky	June 10, 11

Southwestern Union

Arkansas-Louisiana	
Baton Rouge, Louisiana	June 2-4
Gentry, Arkansas	June 8-11
Oklahoma	
SDA Campgrounds, Biery Park, Sooner Road	
Oklahoma City	July 29-August 6
Southwest Region	
Jarvis College, Hawkins, Texas	June 3-11
Texas	
Southwestern Union College	
Keene, Texas	June 3-11
Texico	
Sandia View Academy, Box 98	
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Church Calendar

Christian Record Offering	May 21
Bible Correspondence School	
Enrollment Day	May 28
World Evangelism (Million-Dollar Offering)	June 4
North American Missions Program	June 11
One Hundred Fiftieth Anniversary Program	
—American Bible Society	June 25
Thirteenth Sabbath Offering	
(Middle East)	June 25
Medical Missionary Day	July 2
Church Missionary Offering	July 2



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

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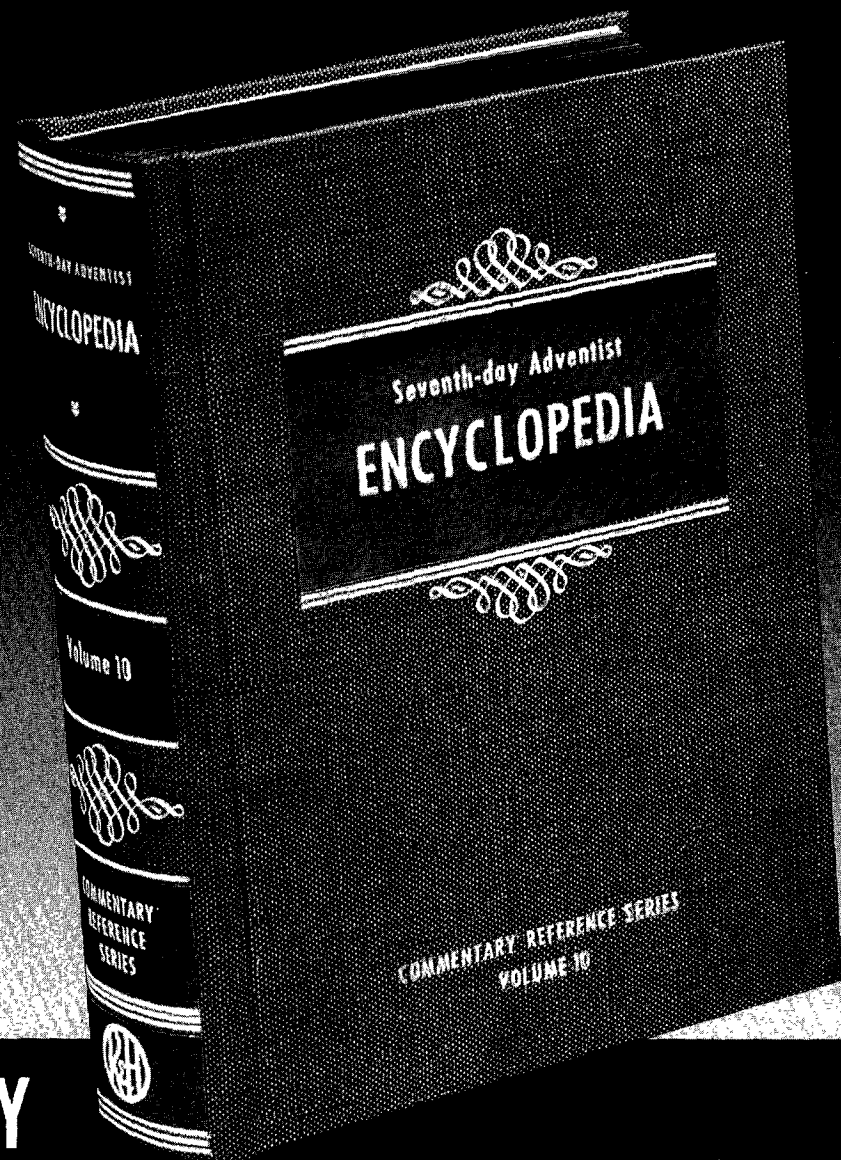
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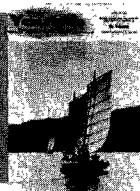
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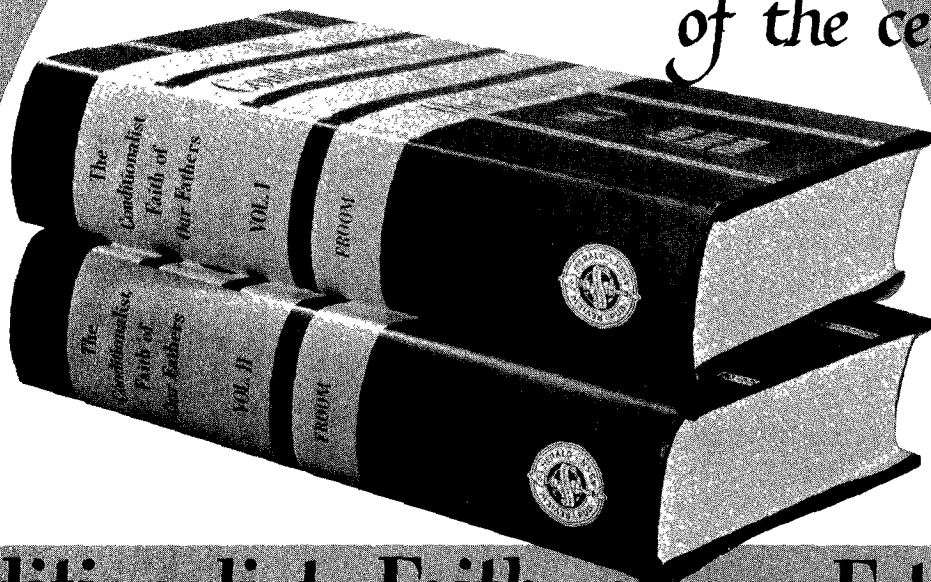
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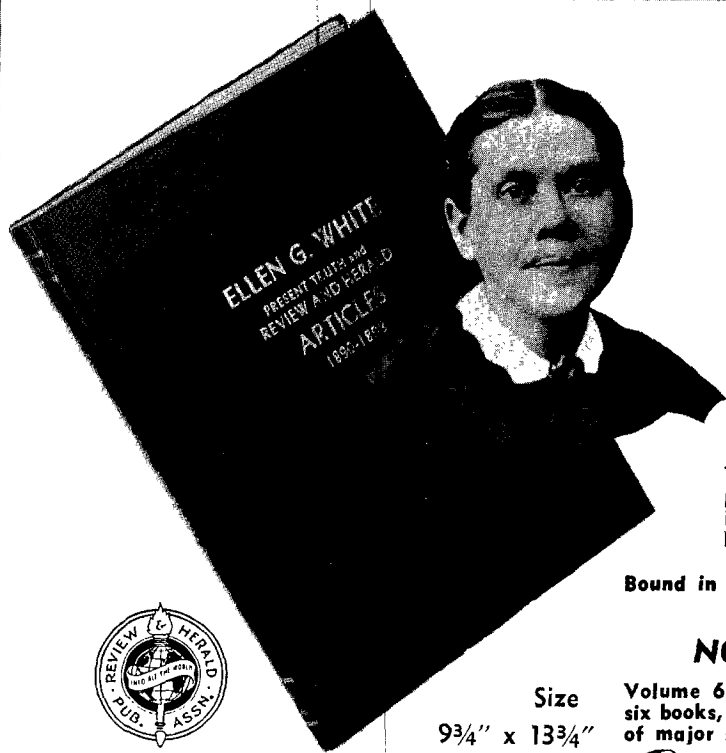
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News of Note

Denominational History Tour Scheduled

A guided tour of historic points in New England, New York, and Michigan is scheduled just preceding the General Conference session in Detroit. This tour leaves Washington, D.C., Thursday morning, June 2, for Detroit by way of New England, New York, and Michigan. Two buses are chartered for this first tour, seating 74 persons. Approximately twelve seats are still available on the buses. The tour terminates in Detroit, June 13.

The buses have been reserved mostly for overseas delegates. We have now provided for them and are free to offer the remaining space on the basis of first come, first served. Seventh-day Adventist workers and laymen alike are eligible. Contact Ellen G. White Estate, General Conference of SDA, Washington, D.C.

D. A. DELAFIELD

Sabbath School Investment Continues to Grow

The Sabbath School Investment Fund amounted to \$1,414,700.83 in 1965. This represents an increase of \$184,142.11 over 1964. We praise God for this wonderful achievement, and thank our Sabbath school members everywhere for making this good report possible.

Growth of the Sabbath School Investment plan has been steady over the years, as revealed in the following figures:

1925	\$ 21,860.20
1935	62,869.11
1945	373,329.48
1955	474,863.36
1965	1,414,700.83
1966 (goal)	1,600,000.00

To reach our goal of \$1.6 million for Investment during 1966 we will need the full cooperation of every Sabbath school member around the world.

G. R. NASH

Report on Vegetarian Reprint

On the last page of the February 3 issue we announced that we were reprinting certain material that had been published on vegetarianism. We believe our readers will be interested to learn that 250,000 copies have been ordered, mostly by conferences. This means that a copy has been provided for virtually every English-speaking home in North America, Great Britain, Australasia, and Africa. This quite phenomenal coverage bespeaks a healthy interest in the subject, and a heartening departure from the heat and hilarity that has too often marred and befogged discussion in this area in the past. We bespeak for this reprint a quiet and thoughtful reading.

When science begins to support inspiration we have a double reason to be attentive.

Our printing went a little beyond 250,000 so that we might have copies available for special orders from evangelists, for example, who evidently like to give this reprint to new members. Write to the Review and Herald for particulars. The extra copies are limited.

Allegheny Conference Votes to Divide

The Allegheny Conference will be 22 years old next December, and in an hour of maturity and far-sightedness, on May 1, 1966, it voted to divide its territory, its members, and its assets. The decision was made at the eleventh biennial session of the conference held in Baltimore. The division is to be effective on January 1, 1967.

The decision to divide did not come suddenly. For several years the matter has been under discussion, and the Columbia Union committee had taken action approving the step. The discussion leading to the decision was wide-ranging and thorough.

Allegheny Conference now has 11,084 members, and the annual tithe has passed one million dollars. The session took an inclusive action returning to office for the remainder of the year 1966 the president, W. L. Cheatham, the secretary-treasurer, W. A. Thompson, the entire departmental staff, the executive committee, and the association trustees. Thus the work moves forward in the 74 regional churches of the seven States and the District of Columbia that make up the territory of both the Columbia Union and the Allegheny Conference.

W. P. BRADLEY

Week of Mission Emphasis at Loma Linda

A Week of Mission Emphasis was held recently on the campus of Loma Linda University. The idea for this exercise was conceived, planned, and carried out by students of the university in consultation with the Young People's Missionary Volunteer Society of the Loma Linda University church.

The week started Sunday, April 24, with a motion picture of mission activities in South America and was carried on through the entire week with noon and evening meetings. Multiple aspects of witnessing, both at home and overseas, were considered by people who were well qualified to deal with their subject matter.

The climax of the week occurred Sabbath, April 30, and Saturday night with masterful presentations by R. H. Pierson, president of the Trans-Africa Division. The concluding exercise was the eighth

annual medical missionary convocation at which time the deferred appointees of the university, and recently returned overseas missionaries and those soon to go, were honored.

It is the firm hope and conviction of those who had a part in this significant program that it will further and strengthen the spirit of mission and dedication on the Loma Linda University campus.

C. E. RANDOLPH, M.D.

Guide to Historic Places in Michigan

If you are driving to Detroit, most likely your route will take you in close proximity to some of the spots of Seventh-day Adventist historical interest in Michigan. It was in Michigan that church organization and the major lines of denominational work developed. In its churches and homes the messenger of the Lord was often in vision, and in Battle Creek she wrote and the pioneers published.

The General Conference headquarters was at Battle Creek until 1903. The oldest Seventh-day Adventist Michigan landmark is in that city, the home of James and Ellen White on Wood Street, built in 1856. Here Ellen White did the first writing on *The Great Controversy*. This home was recently purchased by the Battle Creek church, and is open to visitors. At Oak Hill cemetery many of the pioneers, including Sister White, rest.

The Michigan Conference and the Spirit of Prophecy Committee of the General Conference have united in providing a 16-page illustrated Go-It-Yourself Guide to the principal places of denominational interest in Michigan. This contains maps for guidance and "how to get there" instructions, pictures of the buildings past and present, and a running account of the high points of experience which make these places significant.

This Go-It-Yourself Guide may be secured by writing to the Michigan Conference of Seventh-day Adventists, Box 900, Lansing, Michigan 48904, or the Ellen G. White Estate, General Conference, 6840 Eastern Avenue NW., Washington, D.C. 20012. Copies may also be picked up at Berrien Springs, Michigan, at the Ellen G. White Estate office in Seminary Hall of Andrews University, and in Detroit at the White Estate booth.

ARTHUR L. WHITE

Welfare Camps in North America

For the first time information has been gathered about summer welfare camps held in North America. During 1965 12 conferences held 16 special camps for non-Adventist boys and girls. The total number of children attending was 1,269.

Six additional conferences sponsored the attendance of underprivileged children at their regular MV camps. In most cases a substantial part of the expense was covered through Ingathering funds.

C. E. GUENTHER