

REVIEW and Herald

★ True Love

—Page 10

★ Because Somebody
Cared

—Page 16

The Chairman of the board answers

Questions

About the Loma Linda Medical School

By M. V. Campbell,
Vice-President, General Conference

FOLLOWING the September meeting of the Loma Linda University board, Elder R. R. Fighur announced in the REVIEW AND HERALD the decision regarding the medical school. Briefly, the board action was to concentrate on the Loma Linda campus all four years of the course leading to the M.D. degree, and to continue a strong graduate, or residency, program at the White Memorial Hospital.

Since that time members not only from all sections of America but from many overseas countries have been writing to the General Conference on this subject. It is evident that the church has accepted this decision with enthusiasm.

This has been made clear by the letters just referred to and by the reports from many union and local conference presidents in America, as well as by representatives of the General Conference who have recently returned from visiting overseas divisions.

Many questions, however, are being asked regarding details of the plan. Among the most frequent are the following:

"When will the new buildings start going up?"

"How soon can a medical student take his full four-year course at Loma Linda?"

"What part will the White Memorial Hospital in Los Angeles play in the University program in the future?"

"How much will the whole program cost?"

"Is there room on the Loma Linda property for so large an institution?"

"Can we expect the medical school to continue to be fully accredited?"

The board of trustees has made decisions on several of these questions, and considerable information is available regarding the others. Briefly, here are the answers:

When will the new buildings be erected? Without doubt, the majority of our members will be surprised with the rapidity of construction. The board has been determined, however, to have a satisfactory long-range plan for all future buildings, with each one in the proper place on the campus.



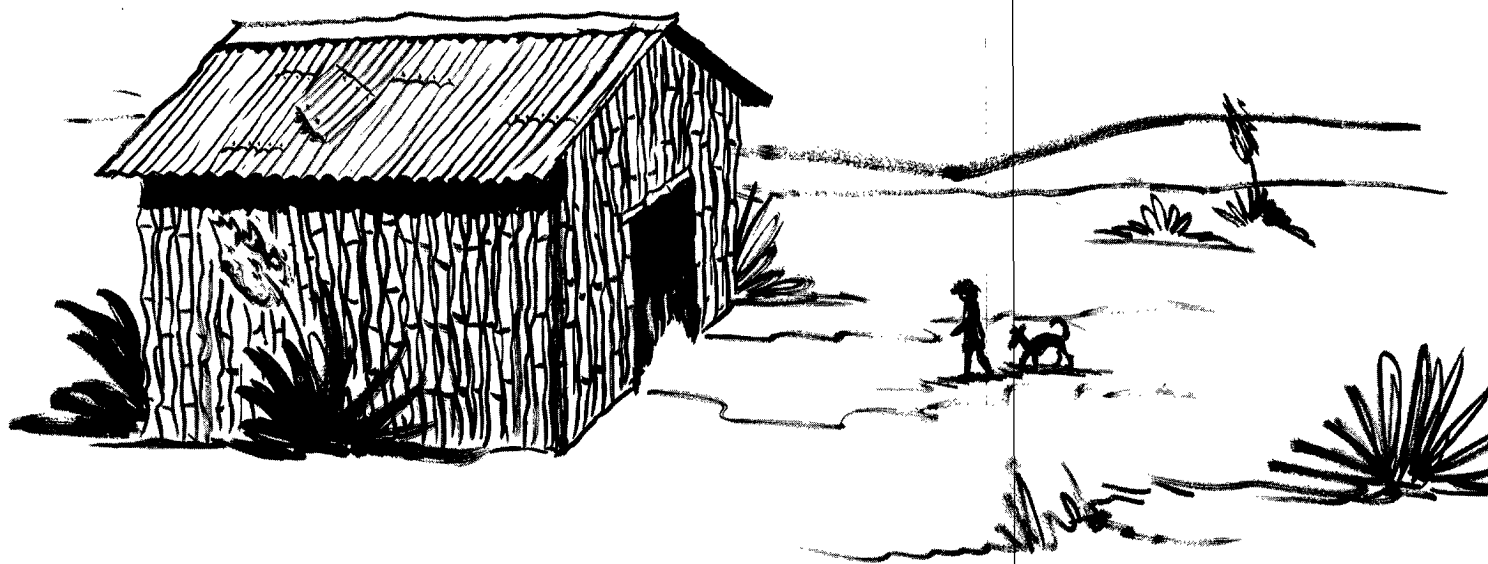
M. V. Campbell

The Ellerbe Company has been employed to advise in drawing up a master plan for the University campus to include not only the medical school but all future needs that are likely to come to a growing university. This company has already provided the board with a preliminary sketch and model of the future campus, which includes all existing buildings and retains space for future buildings, fitting the whole into a beautiful and harmonious university campus.

The Ellerbe Company has had considerable experience in planning other university and medical school campuses and buildings. This firm is being retained also as an adviser to our architect in drawing plans and supervising the erection of each building.

It will take a year to prepare detailed drawings for the medical center. This will include a seven-story hospital with 300 beds as the first stage, but having core facilities for a 500-bed hospital. Later, three more stories will be added, making it a 10-story 500-bed hospital. This center will include outpatient facilities and considerable space for research activities. There will, of course, be teaching amphitheatres

(Turn to page 8)



A Visit to a Bamboo Church in Old Mexico

By May Estelle

VISIT with us a little bamboo church today. Let us worship and sing together with those of like precious faith. The service is all in Spanish but you can understand and appreciate much of the service because of its similarity to Seventh-day Adventist Sabbath school and church services everywhere. The order of service and the tunes of the songs strike a responsive chord that binds your hearts together with other worshipers and you enjoy every moment!

Brother Ray Comstock and his wife, directors of the Yerba Buena Mission in Chiapas, southern Mexico, have invited us to go with them to the little bamboo church in Ixhuatan for today's visit. We leave our mission station, situated a mile high in the mountains, at 8:00 A.M., and travel over a gravel road uphill and down dale for about 28 miles, so as to be there by 9:30. An hour and a half to go 28 miles? Yes indeed, over Mexican roads in the back country.

Ixhuatan (pronounced ees-wa-tan) is at a low elevation, and so the

farther we travel out of the mountains the warmer it becomes—and one wishes for a fan. We could make one out of one of those big leaves about two feet across that grow in such profusion on the bushes along the roadside—their Spanish name means “the poor man's umbrella”—but we need to hurry along to be there on time, so let's not take time to stop.

We go through several villages, and each one has its individual distinctions, but all have wide-open doorways, half-naked little boys and girls, pigs and chickens and burros, and the corn patches always visible on the surrounding hillsides. Oranges and bananas grow in this area too, and it is fascinating to northerners to see big bunches of green bananas growing upside down! They are picked green too, never being allowed to ripen on the tree. They are different from most fruits in that respect.

“Is that thatch-roofed house ahead of us on fire? There's smoke coming out of the roof in many places—and not a chimney in sight,” you say.

“No, it's only that the mother is doing some cooking inside, and the smoke must find an exit someplace!”

It is no wonder that there is so much eye disease here, with the smoke-filled houses, and the dark and gloomy interiors, making it hard to see.

Ixhuatan is coming in sight, a larger village than those we have passed through, and since tomorrow is Mexican Independence Day flags are flying and bunting is fastened on almost every house. The cobblestone streets are rough, and hard on tires; but the stones are preferable to mud. We walk down past a few houses to the church on a side street.

There is no sign outside to tell us it is a church, but the unmistakable sound of an Advent hymn meets our ears—and we are glad we have arrived. The tin-roofed building is small, about 10 by 20 feet, made of upright sticks of bamboo. As you walk inside you find it is festooned with strips of crepe paper, and is bright and cheery in spite of the homemade wooden benches and the dirt floor.

On the wall in front is the traditional Sabbath school goal chart, and there are plastic flowers and a cloth-covered table, and—but sh-h-h, Sabbath school is already in session and we mustn't show our curiosity, but sit down and absorb the atmosphere of the holy place—even though it is strange—and there is so much to see and hear!

Perhaps 35 or 40 pairs of dark eyes watch us as we enter, but they are friendly eyes, and the smiles of greeting make us feel right at home—also the handshakes and pats on the shoulders by those assigned to greet visitors. These Mexican brothers and sisters are most cordial people, and are truly glad we have come to visit them. They are dressed much the same as we are—no costumes such as the Chamula Indians wear—but we do see a few very poor folks who are in faded clothes and barefoot, but clean nonetheless, their faces shining.

Are you having difficulty following the music and reading the words? There is no accompaniment such as we are used to, and the songs are sung somewhat slowly; but with practice it becomes easier, and we lose the tendency to sing faster than the rest. We enter fully into the spirit of worship by singing songs of praise to the God who loves all His children everywhere.

A salesman is walking by with a bag across his back, and as he calls his wares through the doorway he is urged to be on his way. The muslin screen effectively hides him from most of the worshipers, and so the disturbance is very slight.

Look at the little dog in the aisle! How did he get in without our seeing him? Poor, skinny, hungry-looking little fellow. But now somebody decides to put him out because of the visitors; usually he is allowed to stay. He looks much bewildered, as we might expect, because of the unceremonious treatment.

"What did you say? 'Is the man about through with the lesson?'"

"Oh, no, he is just finishing the review and the introduction to today's lesson. Now the discussion will begin."

They read the texts aloud to answer the questions. We wonder whether encouragement in daily lesson study plan would not be a good project to follow in the United States.

Look at that lizard crawling on the rocks in front of the platform! Oops! He's gone! They're fast little creatures, aren't they? Nuisances, but not nuisances long.

The children's-room door is open over to the right of us, and I see the children are coming in now—not many, only four or five, and aren't

they cute? They are shy as they walk in, surprised at seeing us here, no doubt. Not too shy to smile though. Friendliness is contagious, no matter where you are.

I wish I could turn around, but I don't like to seem too curious. Somebody is playing a guitar in the back during the intermission—isn't that nice!

Brother Comstock has been invited to have the church service today. He and his wife are old friends here, and of course they feel right at home. Aren't we glad we could come with them today. He is telling the members all about their recent trip to the States and the many blessings and providences of the Lord on the journey; the happenings of the General Conference; and some pointers on victorious living. This has been a most profitable two hours, as well as entertaining and enjoyable. We didn't mind kneeling for prayer on the dirt floor.

I'm getting hungry, are you? I'm sure we will be invited to dinner, so don't worry. The Comstocks have many friends here.

Yes, I thought so. How nice! Come on, we haven't far to walk, for our sister's house is very near, she says.

Here we are at the dinner table in the friendly kitchen. The tablecloth is spread for Sabbath, and we are served *totopos* (a Mexican crisp corn bread), eggs scrambled with bell peppers and onions, rice, *frijoles* (black beans), soda crackers, bananas, oranges, grape juice and orange juice to drink, and sweet crackers for des-

sert. What does it matter if the cat is sitting on the bench by my husband while he eats, or if the chicken that wandered in is eating the crumbs that fall on the floor under the table. These creatures are part of the family, and feel more at home than we do.

The fact that the wife and children are waiting till the husband and the guests are finished before they sit down to eat tends to keep us from dallying over our meal—and then we are ushered into the living room for a short visit before our departure.

The river is flowing nearby, and there is much activity in evidence on the banks—laundry being washed and pounded on the rocks, women washing their dishes and bathing their children, pigs getting drinks, donkeys and men with packs on their backs crossing over to the other side, and in general a scene of much interest.

We must be on our way now. We want to be home before dark if we can. How nice—our friendly host has brought a whole stalk of bananas for us to take home with us! Good ones too, large and full. They are the color of the surrounding trees, but before many days they will be a luscious golden yellow, a delight to the eye, and sweet to the taste.

Home at last! It has been a full day, with much to contemplate, and much to thank God for.

Let's go again some time, shall we?

JEANIE MCCOY, ARTIST



Testing the Book of Mormon

By Douglas V. Pond

IF ANY reader of the *Book of Mormon* accepts its words as truth, his confidence in the Bible is inevitably lessened. We read in its opening book, 1 Nephi 13:24-28:

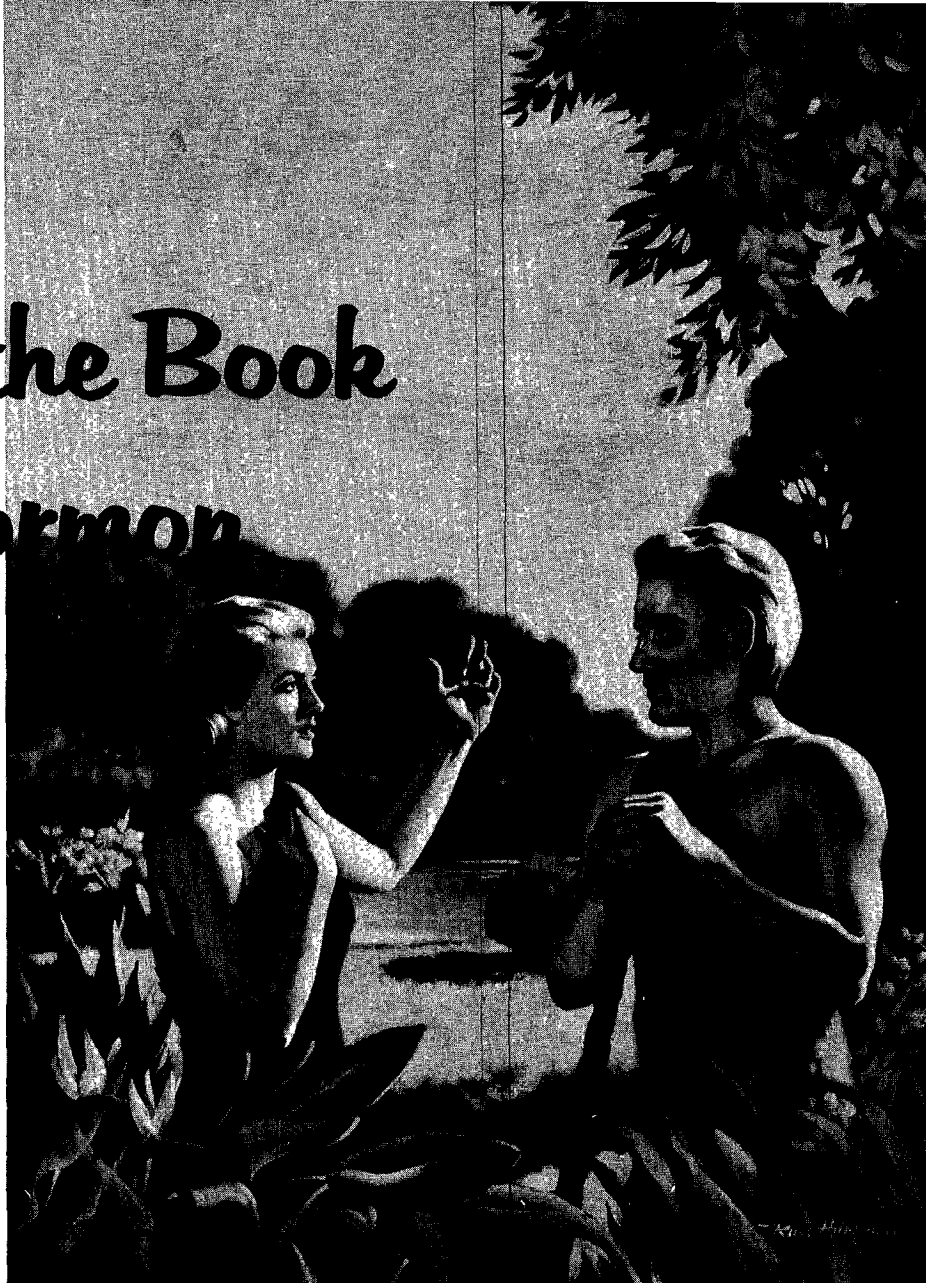
"And the angel of the Lord said unto me: Thou hast beheld that the book [the Bible] proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew it contained the plainness of the gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God.

"Wherefore, these things go forth from the Jews in purity unto the Gentiles, according to the truth which is in God.

"And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away.

"And all this have they done that they might pervert the right ways of the Lord, that they might blind the eyes and harden the hearts of the children of men.

"Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God."



COPYRIGHT © 1953 BY THE REVIEW AND HERALD

RUSSELL HARLAN, ARTIST

Is it true, as Mormonism teaches, that Adam and Eve would have had no children if they had remained sinless?

Then, to replace "many parts which are plain and most precious" which were "taken away from the book" (the Bible), other books, as the *Book of Mormon*, *Doctrine and Covenants*, and *Pearl of Great Price*, are declared to have been brought forth as indicated in verses 38-40:

"And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles unto the remnant of the seed of my brethren.

"And after it had come forth unto them I beheld other books, which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles and

the remnant of the seed of my brethren, and also the Jews who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true.

"And the angel spake unto me, saying: *These last records, which thou hast seen among the Gentiles, shall establish the truth of the first*, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them." (Italics supplied.) Note these words from 2 Nephi 29:3-10:

"And because my words shall hiss forth—many of the Gentiles shall say: A Bible! A Bible! We have got a Bible, and there cannot be any more Bible.

"But thus saith the Lord God: O fools, they shall have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the Bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travels, and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles? . . .

"Thou fool, that shall say: A Bible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible save it were by the Jews? . . .

"Wherefore, because that ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written."

True or False?

Now we refer back to the words previously quoted from Apostle Orson Pratt, in his striking summation as to the authenticity of the *Book of Mormon*:

"The book [of Mormon] must be either true or false. . . . The nature of the message in the Book of Mormon is such that, if true, no one can possibly be saved and reject it; if false, no one can possibly be saved and receive it. Therefore, every soul in all the world is equally interested in ascertaining its truth or falsity. . . . If, after a rigid examination, it be found an imposition, it should be extensively published to the world as such."—Orson Pratt's *Works*, pp. 124, 125, quoted in *The Restoration of All Things*, pp. 86, 87.

Following this plan of "rigid examination" suggested by Orson Pratt, with which we wholeheartedly concur, we shall now take our first step, using, as he suggests, only "evidences adduced from scripture and reason." Reversing Mormonism's plan to "establish the truth of the first [the Bible]" by the "other books," we shall test the *Book of Mormon* by the Bible! We will consider first the basic question as to whether sin was a part of God's plan for man.

In 2 Nephi 2:22-25 we read these amazing words:

"And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end. *And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.* But behold, all

things have been done in the wisdom of him who knoweth all things. *Adam fell that men might be; and men are, that they might have joy.*"

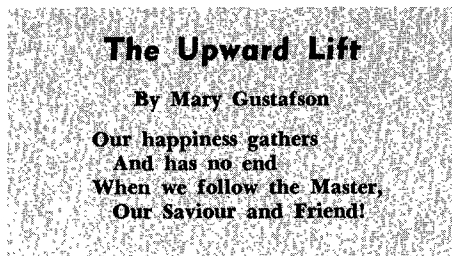
This is reiterated in Moses 5:10-12, *Pearl of Great Price*:

"And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: *Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.* And Eve, his wife, heard all these things and was glad, saying: *Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.*

"And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters."

Again these Mormon words in Moses 6:47, 48:

"And as Enoch spake forth the



words of God, the people trembled, and could not stand in his presence. And he said unto them: *Because that Adam fell, we are;* and by his fall came death; and we are made partakers of misery and woe." (Italics supplied.)

To accept these teachings is to conclude that God planned and desired man to sin! Such teaching is wholly unacceptable and abhorrent to one who holds the Bible as his supreme source of doctrine. The apostle Paul declares the true character of God and His Son:

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. *Thou hast loved righteousness, and hated iniquity;* therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (Heb. 1:8, 9). Christ was "pure" (1 John 3:3); He "did no sin, neither was guile found in his mouth" (1 Peter 2:22); He was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26); "He was manifested to take away our sins; and in him is no sin" (1 John 3:5).

Finally, Jesus came "to put away sin by the sacrifice of himself" (Heb. 9:26), "that through death he might destroy him that had the power of death, that is, the devil" (chap. 2:14).

How could anyone reasonably accept the premise that He who hates iniquity would make sin an integral part of His plan for this earth?

Note again the Mormon words: "Were it not for our transgression we never should have had seed" (Moses 5:11, *Pearl of Great Price*). How can one accept this in the light of Genesis 1:26-28? "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Before sin entered, Adam and Eve were instructed to "multiply, and replenish the earth." Should we then believe that it was Adam and Eve's sin which made it possible for them to have posterity?

God's command to Adam and Eve to "be fruitful, and multiply" was given on the sixth day of creation week, *before* the entrance of sin, for "God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day" (Gen. 1:31).

We have seen that the teachings from the *Book of Mormon* and *Pearl of Great Price* on this matter of sin—teachings that are fundamental to Mormon belief—are in direct contradiction to the Bible. They place one in the exact position outlined by Apostle Orson Pratt. The personal decision must of necessity be made: "The nature of the message in the Book of Mormon is such that, if true, no one can possibly be saved and reject it; if false, no one can possibly be saved and receive it." (Italics supplied.)

In all kindness I say that the LDS people should earnestly restudy these beliefs, giving them the "rigid examination" which Apostle Orson Pratt counseled. If they will do this, they will be amazed to see where their teachings inevitably lead.

Next week we shall examine the question: Was there a time when the church, with the gospel, "was taken from the earth," as claimed by Mormonism?

By B. B. Beach

THE present nine-month pause in Vatican Council II which the Pope has called the "continuation" or second phase of the council, will be much more important than the intervals between sessions in preceding councils. The already-mentioned supercommission of cardinals and bishops, under the presidency of the secretary of state, Cardinal Cicognani, will direct and supervise the conciliar commissions, who in turn are charged with re-examining the schemata and with reducing their

This apparent liberty of expression has provided evidence of two different currents among the Catholic bishops. As soon as the council met, two broad tendencies showed themselves, the champions of each side further apart from their opposites than even many insiders had suspected. The contrasts and divisions of opinion are not so much an expression of individual bishops (as was generally the case at Vatican Council I), but of group positions. These block opinions are the result of national episcopal conferences, a somewhat new conception that has emerged from the first session.

Various labels have been used to identify each tendency. While one side has been called the static wing of the Catholic Church, or traditionalists and conservatives, the other faction is identified as the marching wing of Roman Catholicism, or the pro-



“Shepherds,” “Fishermen,” and Unity

number from the original 73 to about 20. In other words, the council is continuing, though there will be no assizes in Rome.

During the present “continuation” period an epistolary debate will take place, so to speak by “mail order.” The bishops in their respective dioceses around the world will be studying and expressing their written views regarding the project submitted to them, as the work of the commissions in Rome progresses. Thus it is hoped that the next session beginning in September will advance more quickly than the two months of the first session.

The Protestant observers have been favorably impressed by the freedom of discussion that seems to reign in St. Peter's Council Hall. Dr. R. K. Ullman, the observer delegated by the Friends (Quakers) World Committee for Consultation, states that “the freedom of speech is so complete that not only are very contradictory opinions freely voiced—most revolutionary and most traditional ones alike—but the same points are repeated by different speakers again and again.”

gressives, liberals, and innovators.

Some Catholic writers prefer to use terms with a nonpolitical connotation and speak about “Shepherds” and “Fishermen.” “Shepherds” are those conservative bishops who are primarily interested in safeguarding the faith and morals of their members, while “Fishermen” want to bring Catholicism to those millions who have left this church or have never been a part of it. The so-called “Shepherd” mentality seems to be prevalent among bishops from countries where Catholics are a small minority, including the United States, where Catholicism has been the church of the immigrant. Surprisingly, however, the Spanish and Italian prelates belong also to this group.

The liberal “Fishermen” combination is the result of an alliance of bishops from the northern part of Europe with missionary prelates from Africa and Asia, and a fair number from South America.

The conservative faction does not seem to expect very much from the council. The Catholic magazine, *The Tablet* (Dec. 8, 1962) has this to say: “The Shepherds . . . only want to

be back in their dioceses, to resume their old routine. . . . They do not understand why (the Pope) thought there had to be a council, and they would still like to see it closed as decorously and expeditiously as possible, after giving a kind of auditor's report that the affairs of the church are in good shape, and that there is very little alteration to be recommended.”

Before leaving for Rome the Abbott of Downside is quoted as having stated that the “dice were heavily loaded against the more liberal-minded of the Fathers.” Upon returning from Rome, however, he is supposed to have said that, because of the Pope, the climate had changed and the dice were no longer loaded.

In fact, it seems that the liberals command a majority, but not two thirds, of the vote. From the viewpoint of an onlooker it would seem indeed that their views are prevailing, despite some determined opposition from the Roman Curia, the focal point of conservative strength. However, the apparent defeat of the traditionalists cannot be considered final, for the conservative tendencies

in the Catholic Church are very deep-rooted, and there is no real evidence so far that the aged Pontiff is favorable to radical changes.

It is in the context of Catholic-Protestant unity that the divisions of opinion within the council membership take on their major significance. The opinions of the "Fishermen" that prevail are expressed primarily to avoid, through supporting vigorously Catholic dogma, insistence on elements which would deepen the age-old chasm between Rome and other Christians. The "Fishermen" believe that if the language of the Catholic Church regarding certain doctrines, such as the relation of tradition to Scripture, is changed, it will be easier to draw Protestants to the Papal See. It should not be forgotten that the division of opinion is not concerning the goals or the unity to be reached, but solely concerning the methods to be used.

Some 18 non-Catholic religious bodies either sent observer-delegates or were represented at this first council session by observers invited by the Vatican as guests of the Secretariat for the Union of Christians. Space does not allow us to enumerate the churches represented. Suffice it to say that no large segment of Christianity lacked representation in one form or another. The observers are unanimous in praising the moving cordiality with which they have been received. Archbishop Heenan of Liverpool, a member of the Secretariat for Christian Union, claims that the council has increased Protestant respect of the Catholic Church.

There is no question that ideas and forces have been set in motion that will have important results in the future. Many religious leaders think a definite start has been made toward the distant and elusive goal of Christian unity. Dr. Lukas Vischer, representing the Geneva World Council of Churches, made this statement: "The first session of the council has demonstrated the will to walk together. The road is long. One thing is certain, we have begun to travel along this road." Nevertheless, most church leaders, both Protestant and Catholic, feel that union is generations away, perhaps even centuries. *Time* magazine went so far as to state: "No one believes that the Christian churches will join together in this century" (Jan. 4, 1963). One observer in Rome told me: "I think I can leave the worry about unity to my grandchildren!"

The debate with the "separated brethren" has not begun yet, but only the atmosphere in which the dialog will take place is being determined. Despite the new conciliatory tone, and resulting psychological relaxation, it

is hard to see exactly where Catholics and Protestants will find a common platform on which to construct unity. Of course, the chasm between atheistic and anti-Christian secularism and Christianity is deeper than the divisions between the Christian churches, and some have suggested that opposition to secularism and materialism could form a common denominator for Catholic-Protestant unity.

Calendar Reform

One question that has attracted the consideration of Seventh-day Adventists is the issue of calendar reform. Dr. J. Rossi, the Italian Union religious liberty secretary, has been giving expert attention to this matter. In the past the Vatican has evinced a rather cold attitude toward the various projects for calendar reform which have been circulated from time to time by well-intentioned individuals, who have been, however, rather blind to the serious religious liberty problems involved. A few years ago an article appeared in *Osservatore Romano*, the official Vatican daily newspaper, presenting many sound arguments opposing calendar reform which would interfere with the historic weekly cycle. A few weeks ago Dr. Rossi got in touch with the author of the article and noticed with some dismay that he had changed his opinions and now favors reform.

While in Rome I had the opportunity of meeting Professor van Holk, of Leiden University, who is a guest of the Vatican, representing at the council the International Association for a Liberal Christianity and Religious Liberty. In a recent conversation with Dr. Rossi, Professor van Holk assured him that, generally speaking, the bishops are favorable to a calendar reform that will fix the date of Easter. However, they are not agreeable to interfering with the weekly

cycle. This supports my own impressions obtained at the time of the opening of the council. Most of the bishops I spoke with did not even know that a calendar reform proposal had been put on the council agenda by the Commission for the Eastern Churches. Those few who seemed to be somewhat acquainted with the matter thought that perhaps some proposal stabilizing the Easter feast might be voted by the council, but in so far as general calendar reform is concerned the Roman Catholic Church would not take the lead. It would, at most, perhaps not oppose calendar reform sponsored by some official international body such as the United Nations. If Professor van Holk's views are correct, then it would seem that the cardinals and bishops are not of the same opinion as some of the experts who favor calendar reform.

Pope John XXIII has asked non-Catholic Christians to pray for the success of the council. What happens in Rome not only affects Roman Catholics, but will leave its indelible mark on human history. Adventists are convinced that there is a deep yearning in certain segments of Roman Catholicism for spiritual renewal and a large host of Catholic laymen and ecclesiastics are thirsting for righteousness.

In their October message to the world, the council fathers gave expression to their desire for spiritual self-renewal in order to become more faithful witnesses of the gospel of Christ, "our only Saviour." We pray that many Catholics may indeed come to know Jesus Christ as their *only* Saviour and allow the New Testament message to "break through the manifold fetters and incrustations" with which centuries of papal and conciliar dogmas and teachings have covered the gospel of salvation.

The Martyrs

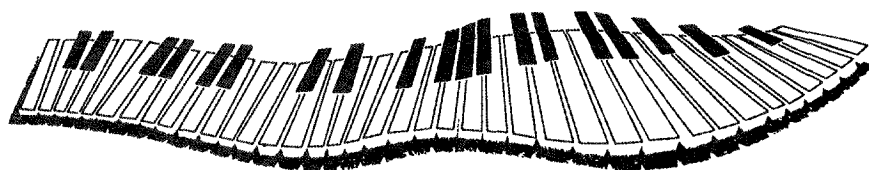
By AMY E. HARRIS

When they awake who long have been sleeping,
Oh, what a glorious waking 'twill be!
Not the cruel faces of those who condemned them,
But the kind face of their Saviour they'll see.

They who last heard shouts of hatred and anger
Awake to His call, and cry, "This is our God"—
Like wings of the morning, are borne by the angels,
By gentle hands gathered from sea and from sod;
Awake to the soft strains of heavenly music,
No more to remember the fire or the sword,
The pain and the torture, the roar of the lions;
Now with loved ones forever to be with their Lord.

Light Without Sight

By Leroy Irving Shinn



WHEN Fanny Crosby was born, March 24, 1820, her family rejoiced. But the joy was short-lived. While still an infant Fanny lost her eyesight through a mistake made by a family physician. Sadness gripped the hearts of her family when it was learned that she would never see again.

While still in her girlhood, unable to pierce the impenetrable wall of darkness that was ever before her, Fanny wrote:

"O what a happy soul am I!
Although I cannot see,
I am resolved that in this world
Contented I will be;
How many blessings I enjoy
That other people don't!
To weep and sigh because I'm blind,
I cannot, and I won't."

This charming and remarkable woman, who never once sought sympathy for herself, wrote more than 6,000 hymns. Her inspiring gospel songs have never ceased to be an inspiration and encouragement to countless millions who have sung them. The great good that she has done, and the continued good that will be accomplished through her works to the end of time will never be fully known this side of heaven. A few of her songs that we love to sing include: "Jesus, Keep Me Near the Cross," "Tell Me the Story of Jesus," "Jesus Is Tenderly Calling," "Safe in the Arms of Jesus," "Tis the Blessed Hour of Prayer," "Rescue the Perishing," and "O Christian, Awake!"

Though deprived of physical sight she could behold the light of Jesus' presence through eyes of faith. Hear her sing the victory chant, the beautiful words of her song "Redeemed":

"Redeemed! and so happy in Jesus!
No language my rapture can tell;
I know that the light of His presence
With me doth continually dwell."

What was it that compensated Fanny Crosby for the physical loss she so calmly accepted? Love for her Saviour expressed in the beautiful gospel songs that flowed from her heart and pen.

Note the faith expressed in the first two lines of her song "All the Way":

"All the way my Saviour leads me;
What have I to ask beside?
Can I doubt His tender mercy,
Who through life has been my guide?"

Whittier, considering the law of substitution, states: "Light is mingled with the gloom." What a glorious light Fanny Crosby found in "Jesus, the Light of the world!"

What songs did Jesus sing? "Sorely as He was tried on the point of hasty and angry speech, He never once sinned with His lips. With patient calmness He met the sneers, the taunts, and the ridicule of His fellow workers at the carpenter's bench. Instead of retorting angrily, He would begin to sing one of David's beautiful psalms; and His companions, before realizing what they were doing, would unite with Him in the hymn. What a transformation would be wrought in this world if men and women today would follow Christ's example in the use of words!"—*Our High Calling*, p. 291.

May we continue to grow in spiritual strength and stature, and with Fanny Crosby, who never complained, say:

"And I shall see Him face to face,
And tell the story—Saved by grace."

Questions About Loma Linda

(Continued from page 1)

and classrooms. There will also be added a section containing offices and classrooms for the School of Nursing.

As soon as the architect's drawings are completed, construction work will begin. The medical center (with 300 beds) should be completed not later than December 31, 1967.

This center will not be on the site of the present Loma Linda Sanitarium, but will be erected at the end of the mall that now runs from the administration building between the dental building and the new church south, toward Barton Road.

How soon can the full course be given at Loma Linda? This will depend to some extent upon affiliations with nearby hospitals, but Dean Hin-

shaw, of the medical school, definitely expects that the class that enters upon its freshman year this coming September will take some of its clinical work on the Loma Linda campus, perhaps its full junior year. The students who enter upon their work in September, 1964, may possibly complete their four years at Loma Linda.

How about the White Memorial Hospital? This hospital is being strengthened and enlarged. It is to continue as a Loma Linda University medical center, giving primary emphasis to graduate work by providing a strong residency training program. Buildings are to be erected and a campus formed around the hospital, which plan will make it considerably more efficient and attractive to patients, nurses, and medical staff.

The location of the White Memorial Hospital was chosen originally as an ideal site for a hospital designed especially to give clinical training to medical students. It is, however, less than an ideal location for a community hospital or sanitarium. With the loss of the undergraduate medical students, much must be done to adapt the hospital to its new role.

The board has voted a long-range plan for this hospital, and during the next three years it expects to complete a major building program. This will include a large apartment building for nurses, which will contain efficiency apartments as well as one-bedroom and two-bedroom apartments. There will also be several court apartment buildings similar to those erected in recent years. These will provide additional housing for nurses and employees of the hospital.

A new building for medical offices and outpatient facilities will be erected, as well as an addition to the present hospital. A few streets will be closed, making possible a true campus. The new buildings and the additional wing to the hospital will make necessary the elimination of many old frame structures, which will be replaced by a park, lawns, shrubbery, and walks.

What will be the cost? While it is impossible to give an exact figure until the detailed plans are drawn and contractors have given bids, it is possible to provide approximate figures. The buildings on the Loma Linda campus will cost in the neighborhood of \$12 million, and the program at the White Memorial Hospital will cost approximately \$3 million.

Do we own enough land at Loma Linda? Yes, the institution owns 500 acres, which gives ample room for a large university. The proposed campus will eventually stretch from Barton Road on the south to the Southern Pacific Railroad on the

north. This still leaves large areas to the east and west for all other needs, including the business section of the college town and all residences.

There still will remain many acres of orange groves even after the other needs are cared for. Visitors from other universities feel that we are most fortunate to own such an abundance of land in a solid area surrounding the campus.

Will the medical classes be smaller? It is difficult to give a sure answer to this question because in the future the exact size of classes will not be determined in advance. In the recent past, freshman classes have always numbered 96. Unfortunately, a higher proportion of these students have failed than should be the case. The Admittance Committee has stiffened its standards, feeling that it is better to confine the class to students who are reasonably certain to complete the course.

Using these higher standards, 82 students have been accepted in the freshman class that will enroll this coming September. Future classes may be larger or slightly smaller than this, depending upon the quality of the applicants.

Can we expect accreditation to continue? Our medical school is more than 50 years old. We are told, however, that it was not until eight years ago that it was given unconditional accreditation. Prior to that time it was almost continually on confidential probation. Every four or five years all medical schools are given a thorough inspection to determine whether they will remain on the accredited list.

Such a survey of our medical school was made only a few weeks ago. The inspectors had full knowledge of the board decisions regarding location, and they conducted a thorough study of our present teaching program. The official written report will probably not be received for another six or eight weeks. However, the inspectors gave their verbal report before leaving.

They are recommending continuation of unconditional approval so far as accreditation is concerned. They do not plan to inspect the medical school again for about five years, or until we are giving the full four-year course on the Loma Linda campus. There is no question but that a medical course of excellence can and will be given at Loma Linda University. There is no cause for concern over accreditation.

Can our whole membership be involved? For some time in the past an offering has been taken in all of our churches each year to support the operation of our medical school. The

board has voted to use this offering, beginning this year, not for operating but for building. We believe that our members will heartily join in providing funds for these buildings, and a generous response would keep the debt at a minimum. At a later date, near the time of the offering, more information will be given on this subject.

As one who has been closely connected with all recent planning for Loma Linda University, I have been deeply impressed with the providential openings God has made in meet-

ing every one of the many problems that have arisen since the decision of last September to unite the four years of the undergraduate medical school at Loma Linda. In all of my ministry I have never seen a more marked evidence of the hand of God leading the administration and the board in decisions and in opening the way for progress and success. Though there will be continued problems—for this is inevitable in an imperfect world—there is every reason for confidence that the best years of the medical school lie ahead.

The Art of Living..... when



you're young

by Miriam Hood

Do It Now

I'M NOT a believer in magic formulas for success, nor do I think lives can be changed by a sentence, an aphorism, or a line of poetry. But if I did believe this, I think I'd have to nominate the following three words as the ones most likely, if faithfully followed, to put you and keep you on the path of successful living: Do it now!

Too simple? Not at all. Just try adopting this as your *modus operandi* every day, all day, and see.

If you're not succeeding in your schoolwork, and you know yourself to be as competent scholastically as the next student, take a good hard look at your method of attacking your work. When a long-term assignment is given, do you automatically postpone the evil moment until the last possible second? Or do you begin to block out the task in your mind almost instantly, and then begin work on it? Assignments pile up until they can look like a scholastic Mount Everest to the hapless procrastinator. There aren't many Sir Edmund Hillarys, so your best chance of success lies in the easily scaled foothills known as "doing schoolwork promptly."

"I'm starting my diet tomorrow," bleats the obese one piously, as he spoons hungrily into a hot-fudge sundae. Of course he'll start tomorrow! He's been planning the diet for years of tomorrows. In the meantime his conscience is clear because he has this great diet in mind, and who can blame him for one *last* indulgence?

Someday he'll be a slim, muscular Adonis instead of a spongy blimp, but *not now*.

"I planned to study my Sabbath school lesson *faithfully* and to participate in church activities this year," someone states virtuously, "but I was so *tired* the first Sabbath of the new year (been celebrating, you know) that I got off to a bad start, and now more than a month has gone by."

Well, what's the matter with studying this week's lesson? What's the matter with getting to Sabbath school promptly *this week*?

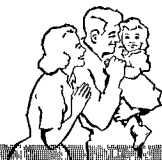
Start at Once

You see, the wonderful part of the *do it now* philosophy is that you don't have to wait for a company of heralds or trumpeters to sound an official fanfare. You just begin right where you are. You write the letter you've been putting off. You clean out your closet, which is a disgrace. You look over your clothes and repair them. You start on the assignment(s) you've been evading. You make an appointment with your dentist.

Doing it now certainly won't make a Werner Von Braun of a medium intellect. It won't make a smashing beauty of an average girl. It won't make a youth leader of a fair-to-middling campus politician. But doing it now *will* make the medium intellect able to stretch its wings to their tips; it will make Miss Average as attractive as she can be; it will make Mr. Campus Leader more effective.

In short, these three words followed as a lifelong philosophy will relieve you of the sense of being forever "behind the game." They will enable you to feel good about your unique sphere, since you're filling it to the best of your ability. They will enable you to accomplish amounts of work so prodigious you won't recognize the old you! And they will provide you with the time you feel you've never had to do things you want to do, enjoy things you want to enjoy.

Try it—*Do it now!*



PASTOR, we've decided to separate!" The husband was speaking as the couple faced the minister. The announcement seemed fateful and final.

"We plan to get a divorce, but both of us want to be easy on the children," he continued.

The pastor paused a moment, then asked the almost inevitable question, "Why do you plan to end your marriage?"

"It's quite simple," the husband said, "we don't love each other any more. A marriage can't go on without love."

"What is love?" the pastor asked.

"Well—well—love is something you feel; it makes you feel good," the man stammered uncertainly.

"You loved once?" the pastor persisted.

"Oh, yes; at least I think so."

"What happened?"

"I don't know," he replied, turning to his wife. Then she volunteered, "It just went, that's all."

Many marriages are wrecked because the couples understand little about the meaning and practices of true love. Love is too often confused with infatuation, emotion, and the like. It is true that a good marriage must be founded on love ("the home is to be the center of the purest and most elevated affection."—*Signs of the Times*, June 20, 1911) but this does not mean that success in marriage is at the caprice of some mystical feelings that come and leave without consent or control.

True love is something infinitely more than an emotion or a feeling, and much more stable than a fickle heart. The Spirit of Prophecy says that "pure and holy affection is not a feeling, but a principle."—*The Ministry of Healing*, p. 358.

Much of what we refer to as love is self-centered and selfish. It is concerned with how *I* feel, how this furthers *my* cause, or how *I* am benefited. But true love is patterned on divine love. "Human love should draw its closest bonds from divine love. Only where Christ reigns can there be deep, true, unselfish affection."—*Ibid*.

"Hearts that are filled with the love of Christ can never get very far apart. Religion is love, and a Christian home is one where love reigns and finds expression in words and acts of thought-

Happiness in Marriage—3

True Love

By W. John Cannon

ful kindness and gentle courtesy."—*Testimonies*, vol. 5, p. 335.

Selfish emotion, which often masquerades as love, is largely negative and destructive. True love, which is patterned on divine love, is positive. It invigorates and vitalizes both the person and his associates. It banishes the destructive forces of sin and encourages the therapeutic atmosphere of peace and serenity.

"The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul, joy that nothing earthly can destroy,—joy in the Holy Spirit,—health-giving, life-giving joy."—*The Ministry of Healing*, p. 115.

Respects Personality

In marriage, as in every other relationship, true love is sympathetic, understanding, and outflowing. It respects the integrity and personality of the partner. This kind of love rules out domination, overbearing demands, and unreasonable control.

Christian marriage should be loving partnership. This relationship requires that each partner respect the

personality of the other. Marriage is neither a surrender or denial of one's personality.

"We must have the Spirit of God, or we can never have harmony in the home. The wife, if she has the spirit of Christ, will be careful of her words; she will control her spirit, she will be submissive, and yet will not feel that she is a bond-slave, but a companion to her husband. If the husband is a servant of God, he will not lord it over his wife; he will not be arbitrary and exacting. We cannot cherish home affection with too much care."—*The Adventist Home*, p. 118.

The unselfishness of true love will be demonstrated not only in outflowing activity to other members of the family circle but in soul-winning missionary activity for others. Indeed, the happily married couple will maintain their highest happiness only as they jointly minister to the needs of others. The Lord's messenger says:

"Remember that happiness will not be found in shutting yourselves up to yourselves, satisfied to pour out all your affection upon each other. Seize upon every opportunity for contributing to the happiness of those around you. Remember that true joy can be found only in unselfish service."—*The Ministry of Healing*, p. 362.

It has been stated that only those who are surrendered fully to Christ can experience true love. In reality true love is God's love abiding in us. It is divine love finding its strongest, highest, and best expression in the divinely ordained relationship of marriage. True love reaches out to circles beyond the immediate family.

If this love is divine and spiritual in its exercise and content, it must be nurtured by spiritual sustenance. There is more truth than at first appears behind the wayside slogan: "The family that prays together, stays together." Of course, "praying together" is much more than saying prayers together. It includes worship, service, and devoted lives. A family whose members have a living, vital relationship with the Lord Jesus, whose hearts are wholly given to Him, find themselves in a happy home where true love reigns supreme.

True happiness cannot be found in a marriage established on a wrong concept of love. Love that is selfish, jealous, hypersensitive, dominating, and

exacting is not true love. True love in marriage is patterned after and permeated by divine love. This kind of love is outflowing, unselfish, kind, serving, and understanding. It respects the individuality of the other.

Selfish love is suspicious and always on guard. It changes with changing moods and circumstances. It sees self-control as a fetter. Selfish love is negative; it destroys and tears down. On the other hand, true love is kind, gentle, understanding, forgiving. It is stable and unchanging. It builds; it is positive; it heals. It gives; it vitalizes all whom it possesses.

"When self is submerged in Christ, true love springs forth spontaneously. It is not an emotion or an impulse, but a decision of a sanctified will. It consists not in feeling, but in the transformation of the whole heart, soul, and character, which is dead to self and alive unto God."—Ellen G. White Comments in *The SDA Bible Commentary*, on 2 Cor. 5:14, pp. 1100, 1101.

It can readily be seen that a home encircled with such love is a place of peace and true happiness, when the positive healing forces produce an atmosphere of true rest and contentment. It is this kind of love that makes the foundation stone for life and lasting success in marriage. This is the rock foundation that will withstand the storms of life. Building a home on pseudo love will surely mean something short of the best that life has to offer. This relationship between divine and human love is beautifully stated by Ellen G. White:

"The divine love emanating from Christ never destroys human love, but includes it. By it human love is refined and purified, elevated and ennobled. Human love can never bear its precious fruit until it is united with the divine nature and trained to grow heavenward. Jesus wants to see happy marriages."—*The Adventist Home*, p. 99.

True and Counterfeit

How can we distinguish between true love and the counterfeit? There are unmistakable tests. If we outline the marks of true love, false love will readily be recognized.

True love is unselfish, for it "seeketh not her own." It is humble; it "vaunteth not itself." It is forgiving; it "suffereth long, and is kind." The outward demonstration of true love is grace, propriety, and correct deportment, for it "doth not behave itself unseemly." It is not marked by jealousy and envy. True love "envieth not." It can do nothing but good; it "never faileth." It broadens and elevates the soul. It directs the thoughts and mind Godward. It strengthens the

spiritual life. It "rejoiceth not in iniquity, but . . . in the truth."

For instance, true love will not trifle or take liberties with the emotions of another. It will not hurt or annoy. It will maintain high standards at all times.

A husband motivated by true love will not treat his wife as a bond slave but will be considerate of her feelings and needs at all times. A husband who expects to spend *all* his evenings out with friends, leaving his wife alone at home with the children night after night, can scarcely claim the experience of true love. On the other hand, a wife that is supersensitive or inordinately jealous needs a new vision of true love.

If your love for each other ennobles your character, elevates your nature, brings happiness and peace under the most trying circumstances, and draws your lives closer to God, this is true love. True love is never unreasonable or blind to another's virtue or need.

If your love leads to a lack of grace and propriety, if it is selfish and jealous, if it drains away your spiritual vitality and causes you to pray less and love God and your church less, be-

ware! These are symptoms of false, romantic love.

But remember, this is not an either-or arrangement in which one either has true love or does not. If we find ourselves controlled by false romantic infatuation, we can learn in the school of Christ the way of true love. Christ can redeem every case. Commit your case to His hands. Ask Him to change your life for good.

This refining, purifying process must go on day after day, taking away the selfish and the false and giving in its place a love refined by divine love. When this process is completed we shall have pure love. "Pure love has special efficacy to do good, and can do nothing but good."—*Testimonies*, vol. 4, p. 138.

There is one strong, comforting thought, whatever your past may have been—you can change. You can change *now*. If your love has not been what it should have been, you can find a new, full life together in Christ. No case is hopeless. If together you will dedicate your lives to Him, all the blessings of love and marriage may be yours. Claim the full blessings of divine love for your home *now*.



EWING GALLOWAY

"You loved once?" the pastor persisted.



By Carolyn E. Keeler

THE winter begins to seem so much shorter when February comes, even though we feel sure we'll have some blustery weather in March. The seed catalogs arrive, and we plant our summer's garden mentally. Never such roses, never such zinnias (and perhaps a white marigold) as grow in the next summer's garden. And this year I surely must plant some pentstemon for the hummingbirds. I read again portions of "Wings at My Window." Many people have read my copy and enjoyed it.

Did you ever get something too salty? That never was a fault of mine; if anything, people always have to add salt to what I cook. Orin (my husband) is liberal with salt when he cooks (and he can make the tastiest dishes). So I determined I would put enough salt in food. One day I was going to make cream of celery soup for supper. I use those less tender outside stalks of celery for soup. After cleaning them I dice them up fine and cook them in boiling salted water.

Well, I cooked them early in the day, and toward evening I put them back on the stove, added milk, made the thickening and added it, and it was nice and creamy. But when I tasted it—ugh, too much salt! I had read somewhere that adding a bit of raw potato would take up the salt, so I pared a potato quickly, grated it fine, and added it to the soup. I let it cook a few minutes. Still too salty. I added more milk and some macaroni. Had to make a little more thickening. But, believe it or not, I finally had a tasty celery soup. Said the old lady in the story, "I must have salted that pudding twice." I guess I must have too.

Perhaps some of you are like me, procrastinate a little too much or too long, and as a result things aren't quite what they should be. The Sabbath school teacher who puts off making things for the children until Friday night or Sabbath morning will find that it would have saved a lot of hurried searching and nerve strain if she had done it before. We put off preparing, and therefore we aren't prepared. A teacher, or superintendent, or MV leader—no matter what office—just has to be ready, really ready, for the time when he or she must stand before his school or class or society.

Ever make a peanut-butter pud-

ding? Whip one half cup peanut butter, either crunchy or smooth style, until fluffy; add two cups of milk slowly to the peanut butter and mix until thoroughly blended. Add one package instant vanilla or butter-scotch pudding-pie mix. Beat until creamy and smooth. Pour into serving dishes or prebaked pie shell. Chill about 15 minutes, and it's ready to serve as is or with a peanut-flecked whipped cream. (Recipe from U.S. Department of Agriculture.)

Stuff a pear half with cottage cheese adorned with seeded grape halves, or with drained fruit cocktail sprinkled with shredded coconut, or with a little fruit sherbet topped with a sprig of mint. (Recipe from USDA.)

I was reading a Government bulle-

tin on pecans. It said: "Be lavish with pecans." Now I think any housekeeper would love to be lavish with pecans, if she could afford to be. No nut seems as nutty as a pecan, and I could really be lavish with them.

The bulletin suggested pecan-and-cottage-cheese and pecan-and-cream-cheese dips. Serve them with several kinds of bread—raisin, date and nut, white, and whole-wheat—or use them for stuffing sugared prunes and dates.

Are you taking Faith for Today's *Great Controversy* Course? This is very timely. I like to work on my lessons on Sabbath morning (we have church in the afternoon). There are several study courses that will guide us in our study of the Spirit of Prophecy books or the Bible.

The Passkey to Locked Doors

By M. H. Jensen

Manager, Eastern Welfare Depot

BOTH Russia and the United States have given unstinted acclaim to their astronauts. Why? Why all this TV, radio, newspaper, magazine, and ticker-tape fuss about a man, American or Russian, who rides a rocket into space?

What about the man who invented the rocket? Why wasn't he honored with a ticker-tape parade? Without the rocket, the astronauts (or cosmonauts) could never have gone into orbit. What about the man who invented the fuel that provided the thrust for the rocket? Without the fuel the rocket would never have gotten off the ground. There would have been no ticker-tape parade for anyone. What about the man who produced the space capsule or the man who showed the astronauts how to fly it?

What about me? I helped pay for the rocket that John Glenn and the other Americans rode in. But I was not invited to be in any of the parades. I was not interviewed over TV or introduced to the President of the United States. But if someone had not paid for the venture there would have been no parades, interviews, or welcomes by the President.

When John Glenn was acclaimed, he acknowledged that his achievement represented a team effort. He said "We did this." That "we" included the inventor, the instructor, the trackers, and me. In a sense, when John Glenn went into orbit we all went.

And so it is with our church organization. At the recent General Conference session, as we listened to the glowing reports from all over the world, we somehow felt that our General Conference president had taken us into orbit. We felt that he represented a great achievement. And he did. When he said "We," that included our welfare workers, General Conference leaders, conference presidents, missionaries, institutional workers, pastors, colporteurs, and laity. Without these there would have been no General Conference session, no great achievements to report, no honor to the kingdom of God and Christ.

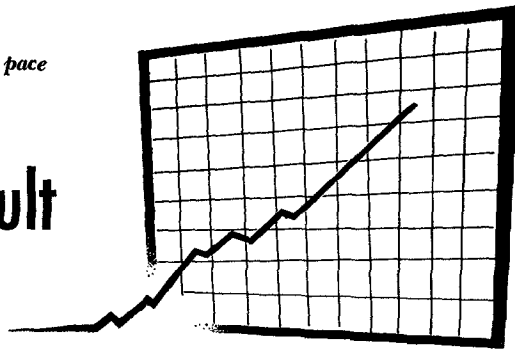
While I was at the General Conference, many of our missionaries told me that if it were not for our welfare work the doors of many nations would be closed to the glorious message of Christ's soon coming. What a joy it must bring to our welfare workers to know that they hold the passkey to the doors of many nations. Without that passkey our missionaries could not enter.

So, as we read or listen to the thrilling stories from mission lands let us remember that it was the Dorcas Welfare Societies that unlocked many of the doors to let the missionary in. Welfare work may not be acclaimed so widely as some other kinds. But in Heaven's book it is recorded, and it will be rewarded by the Master. Can any earthly glory compare with the joy of the Master's "Well done"?

If missions offerings failed to keep pace
with the increase in tithe

It Was My Fault

* * *



ABOUT two years ago an article in the REVIEW called attention to the fact that missions offerings have not been keeping pace with the tithe, percentage-wise. This spurred my interest and aroused a deep concern.

Subsequent research revealed that, whereas missions offerings from our churches in North America had been 68 per cent of the tithe in 1931, they had dropped to 29 per cent in 1959. According to our capacity as indicated by the tithe, we gave less than 43 per cent as much to missions in 1959 as we did in the deep depression year of 1931.

I was disappointed. What had happened to the spirit of giving among my people, I thought. And then the answer emerged, clear and conclusive. I discovered that it was—my own fault.

We give largely by habit. During the 1920's my wife and I had formed the habit of giving a dollar each to the weekly Sabbath school missions offering. When the depression struck in 1929 we managed somehow to continue this practice, although our income, hence our tithe, was greatly reduced. That was true with all of us. But since the amount we gave was determined by habit, the Sabbath school offerings continued high, even though the tithe fell owing to lowered income.

When the depression was past and forgotten, and our income was greatly increased, we still gave a dollar. It was our habit.

Then the American dollar began to shrink—inflation—so that the dollar was very much smaller in buying power than it had been during the depression or even in the twenties. Where we then gave a dollar we now gave very much more for groceries, clothes, shoes, automobiles—everything, except the Sabbath school offerings for missions. And we realized that, despite our increased capacity for giving and the greater ease with which those dollars could be acquired, we were holding just one disbursement down to the low scale of the days of the depression—our Sabbath school offerings.

And so we decided, my wife and I, that we would at least double these

offerings. Thus, for nearly two years we have been giving two dollars apiece each week through the Sabbath school. The consciousness of including the Lord and His cause in the over-all higher cost of living has been a real blessing to us. No doubt the time will come when this amount should be increased again.

If all our brethren in North America would increase their Sabbath school offerings in the same ratio, according to the latest summaries they would bring in an additional twelve million dollars during the coming year.

A Story FOR THE YOUNGER SET

Winter Surprises

By Ruth Wheeler

IT WAS Sabbath. Jim pressed his nose against the window glass and looked out at the snow-covered fields. Vonnice, his sister, came and stood beside him.

"I wish there were something to do this afternoon," Jim said. "It's so cold that nearly all the birds have gone away, and there aren't any flowers to look at. I don't like winter."

Mr. Jensen looked up from the book he was reading. "There are lots of things to look at in winter if you know where to look," he said. "How would you like to go with me to see what we can find this afternoon?"

"Oh, Daddy, can I go too?" Vonnice asked. "I can look for things. Mother says I have sharp eyes."

"Of course you can go," answered daddy. "Mother has sharp eyes too, so we'll all go together."

Vonnice and Jim ran to put on their coats and heavy shoes and caps. What fun it would be to go for a walk on Sabbath afternoon with mother and daddy!

First, they all went down through the orchard. The trees were bare, for the leaves had fallen off and lay under the snow.

"I see something," called Mr. Jensen. "It's something Jim tried to find last spring but could not because the robins were smarter than he was."

Jim looked up in the old apple tree, and there, as plain as anything, was a big robin's nest on top of a limb.

"I looked in this very tree, Daddy,"

Jim said, "and the leaves hid the nest so I couldn't find it."

"Would you like to take the nest home?" mother asked. "The robins have flown away south now, and when they come back next spring they'll build a new nest."

Jim climbed the tree and carefully took down the nest. It was made of sticks and grass, and had a lining of hard mud. Inside was a soft bed of fine grasses.

"Oh, this is fun," laughed Vonnice. "Let's see how many nests we can find. I want to take them to Sabbath school and show them to my teacher."

"I think there must be a goldfinch nest near this pear tree," Mrs. Jensen said. "Every time I came by here last summer the goldfinches were flying about and singing. I saw the mother fly up here many times, but I never found the nest. Let's hunt for it."

Both children began to look for a little nest, round and deep. It would not be too far from the ground.

Vonnice found it. Out near the end branches of a plum tree was the tiny nest. Mr. Jensen held the orchard ladder and let Vonnice climb up. Soon she was holding the nest in her hands.

"Goldfinches usually make their nests of plant down and grasses," mother said, "but look at this nest. It's made almost entirely of white wool."

"Where did they get the wool, Mother?" Vonnice asked.

"Let's look this afternoon and see whether we can find out. But I'm sure they didn't steal it from the sheep!"

(To be continued)



JOHN GOURLEY, ARTIST

"I see something," called Mr. Jensen. "It's something Jim tried to find last spring but could not because the robins were smarter than he was."



In His Likeness

At a county fair a farmer displayed a pumpkin shaped exactly like a two-gallon jug. The oddity awakened considerable curiosity.

"How did you do it?" many asked.

"Well," the farmer replied, "when the pumpkin was no bigger than my thumb I stuck it in the jug and just let it grow. When it filled the jug it quit growing."

Concerning this experience, a Christian writer comments: "What the glass jug did for the pumpkin, our beliefs can do for our souls. We grow as big as the things we believe, and there we stop. Beliefs are creative, and they also are restrictive. They make us what we are, and limit us to what they are."

Christians want to be like Christ. But to be like Him, we must fill our minds with thoughts concerning Him. Thoughts of purity. Thoughts of perfection. Thoughts of power. Thoughts of patience.

To make steady growth, this must be our aim. Then "when he shall appear, we shall be like him" (1 John 3:2).

K. H. W.

An Extraordinary Widow's Mite

Bethel Baptist is a thriving church of 452 members in Toronto, Canada. Mortgages on its sanctuary and educational building were paid off long ago, and all of its other needs are amply provided for. Nine years ago Mrs. Stella Mutrie joined the church. Early in December she died, at the age of 74, a widow and childless, and when her will was opened it was found to contain a bequest to the church in the sum of \$342,625. In addition, she left the church her home and all of its contents. Accompanying the gift was the simple explanation, "God means so much to me, it's the least I can do." One of Mrs. Mutrie's three sisters and two brothers—all of whom are well to do—cited another motive behind the gift, one Mrs. Mutrie had confided to them a few days before her death. She liked the church, she said, because "it is so friendly."

This unexpected gift confronted the congregation with a serious problem. With no idea about what to do with the windfall, they scheduled a meeting for January to solve the problem. The pastor is worried about the effect of the bequest on the habitual liberality of his parishioners. "People sometimes think because a church is endowed there's no reason to give. Then . . . their Christian living shrinks along with their giving." How true—real giving and real living always go together!

The friendly spirit Mrs. Mutrie found at Bethel Baptist was obviously without mercenary motives. She recognized and appreciated the fact that it was genuine. Long ago the wise man said: "A man that hath friends must shew himself friendly," and "Cast thy bread upon the waters: for thou shalt find it after many days." The friendly spirit at Bethel Baptist is sure to have its reward in the future life, but as the bequest proves, it has already reaped a more earthy, hundredfold reward.

"Christians who manifest a spirit of unselfish love for one another are bearing a testimony for Christ which unbelievers can neither gainsay nor resist. It is impossible to estimate the power of such an example. Nothing

will so successfully defeat the devices of Satan and his emissaries, nothing will so build up the Redeemer's kingdom, as will the love of Christ manifested by the members of the church."—*Testimonies*, vol. 5, pp. 167, 168.

How about your church—and you? What if Mrs. Mutrie had been one of your fellow church members for the past nine years?

R. F. C.

A World Without Wires

Time was, only a century ago, when science introduced the world to wire as a conveyor of speech and power. Ever since then, homes, factories, offices, cities, nations, and continents have been laced together with an ever more intricate network of wire that has become the peripheral nervous system of civilization. But before the novelty had even begun to wear thin, Marconi and others were already demonstrating that the world could do even better *without* its fabulous wires. When the science dreams of today materialize into reality tomorrow, it may be that the millions of miles of wire that now carry the words and pictures by which men communicate ideas, and the power with which they do their work, will be as obsolete as the town crier and village gristmill.

David Sarnoff, Radio Corporation of America board chairman, envisions a day not far distant when anyone anywhere on earth will be able, whenever he wishes, to communicate instantly and directly with any other person on earth. Manned satellites hovering in fixed positions above the earth, says Sarnoff, will relay both sound and sight directly from one two-way pocket-sized device to any one of millions of others, and each set will have its own code number, as telephones do today. That will be real direct distance dialing. Think of a mother in Wyoming being able to converse with her missionary son or daughter in the Congo whenever she wishes! Or a person injured in an automobile accident on a remote trail in the Mojave Desert being able to summon help—*instantly!* For practical purposes time and distance will cease to exist.

A Fantastic System

Key components of this system are to be five or ten nuclear-powered, synchronous satellites positioned approximately 22,300 miles from the earth, each hovering over a fixed point on the earth's surface. A message requiring the use of more than one satellite would hop instantly from one to another by means of a *laser*, a pencil-thin beam of light that concentrates a signal capacity a million times greater than all the communications channels now in use throughout the world. This system would have a capacity of up to 500,000 voice and 500 television channels simultaneously. Equipped with a high-speed computing system, each satellite would serve as a space switchboard to route calls from city to city and continent to continent.

The laser can also transmit electrical power over long distances, and some have suggested that space satellites, space ships, and men on the moon can be supplied with electric power by this means. Some day, a laser beam

may also transmit power from the generating plant to your home. If so, power wires will follow telephone and telegraph wires into oblivion.

Discussing the prospect of instantaneous, personalized, and ubiquitous "telephone" service in the January 12 *Saturday Review*, Mr. Sarnoff writes: "In the new and impending systems of global communications, we are being given the greatest opportunity ever presented to mankind for the achievement of understanding." "Human capabilities for the exchange of intelligence will become universal in scope," and "no barriers of time, or distance, or ideology" will long be able to "withstand the mounting flow of information."

A Seventh-day Adventist thinks of every advance in communications in terms of proclaiming God's message for this climactic hour of earth's history to all men everywhere. Who knows whether David Sarnoff's fantastic communications system will not play a part in carrying the voice of the third angel in that glorious loud cry to all the world of which we read in Revelation 18? And if men have learned how to communicate across millions of miles of space almost instantaneously—as with the recent voyage of Mariner II to the vicinity of Venus—can we doubt that God hears prayer?

R. F. C.

The Message Men Need

What is the current relationship between science and religion? Are these two Titans still locked in deadly conflict, as they were when Darwin's *Origin of Species* first shook the theological world? Has science made religion unnecessary for the scientist? Does the scientist believe in a God? If so, what kind?

Seeking answers to these questions and others, *Time* magazine sampled opinion among a cross section of scientists and theologians. It found that many scientists have made peace with religion—on their own terms. Whereas they used to take direct issue with the Genesis story of creation, now they endeavor to reconcile Genesis with their theories. Geneticist George Beadle expresses his personal view like this:

"The answer to the question of creation still remains in the realm of faith. In early Biblical times . . . it was believed as a matter of faith that man was created as man. Since then, science has led us back through a sequence of evolutionary events in such a way that there is no logical place to stop . . . until we come to a primeval universe made of hydrogen. But then we ask, 'Whence came the hydrogen?' and science has no answer. Is it any less awe-inspiring to conceive of a universe created of hydrogen with the capacity to evolve into man than it is to accept the creation of man as man? I believe not."

Beadle's view is shared by many. Hydrogen becomes their God.

An Immanent God

Others believe in a God that is within nature. Says Boston University Theologian Edwin Booth: "Most of the scientists I know believe in the immanent principle of life in the organic universe. If they are religious, they call it God. If they are not religious, they have awe and reverence for this principle."

Perhaps it is encouraging that a large number of scientists no longer hold rigidly to Darwinism and that others have drifted away from slavish worship of scientific materialism. But let us not be deceived into believing that scientists as a whole are about to accept the concept of a personal God as revealed in the Bible. The scientific world, in general, is as hostile as ever to the idea that God created the world in six literal days of 24 hours each. It

is as skeptical as ever of the existence of a transcendent, personal God who stands apart from nature while still working within it, who upholds and sustains it by a continual impartation of His power, who takes a direct interest in all that happens throughout the vast universe.

Yet this is precisely the kind of God of which the Bible speaks. He is a personal God who made man in His image. He is a God who rules the vast universe yet sees even the sparrow fall. He is a God who operates His universe on the basis of law—natural law and moral law. He is a God who loves righteousness and hates sin, a God who will reward the obedient and punish the disobedient. He is a God who loves His creatures with such an infinite love that when man sinned He "gave his only begotten Son" to save man from his helpless, lost condition.

It was not by chance that the threefold message of Revelation 14 burst upon the world just when scientific theories were threatening to blur the image of God as given in the Bible. Heaven timed this message to counter the thrust of the enemy. Cried the angel: "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:7).

This is the message the world needs—a message that presents God as a personal being, a God who created all things, a God whose authority and law are being challenged, a God who calls for obedience and repentance. It is the only message that can protect men from the subtle attacks of false scientific theories and unsound theological concepts. Let us thank God for this message, and proclaim it with great vigor—with "a loud voice," as the revelator expresses it.

K. H. W.

Tribute to a Teacher

Several months ago, en route to camp meeting appointments, we stopped for lunch in Mansfield, Pennsylvania. Walking along to find a restaurant, we noted a bronze plaque atop a short stone pillar at the town's main intersection. Was this the site of some significant battle? On this spot did a world-renowned figure deliver an immortal address? Was this the location of a "first" of some kind?

No. The inscription on the plaque stated that this was the site of the Mansfield Soldiers Orphan School from 1867 to 1889. The stone monument had been erected by former pupils of Prof. F. A. Allen, a teacher in the school. Impressively simple was the tribute inscribed on the plaque in honor of this good man: "His words of wisdom and tender admonition have proved a guide and inspiration."

Spoke Volumes!

This short statement spoke volumes!—of the importance of the teaching profession, of the unforgettable remarks and attitudes of a teacher, of the lasting effects of his work, of the reservoir of affection for him residing in the hearts of former students.

Of the teacher Ellen G. White says: "The work he is doing day by day will exert upon his pupils, and through them upon others, an influence that will not cease to extend and strengthen until time shall end."—*Education*, p. 281.

Teachers should meditate upon this often. It will give them courage. When the day seems long, when the pay seems low, when one's efforts seem futile or unappreciated, think of the tremendous potential in teaching! Think of the lasting and often glorious results! In heaven the redeemed will say of many a faithful teacher: "His words of wisdom and tender admonition have proved a guide and inspiration."

K. H. W.

Reports From Far and Near

*Little Afshan of Pakistan
Now Has a Good Heart*

Because Somebody Cared

By Arthur S. Maxwell
Editor, *Signs of the Times*

JESUS enlightened His disciples concerning the true nature of the kingdom of God by comparing it with a mustard seed, the smallest of all seeds, which, when it is grown, becomes a tree that "shoots out great branches so that birds can come and nest in its shelter" (Mark 4:32, Phillips).*

Thus it is with every agency dedicated to the extension of God's kingdom. It begins in a very small way and, under God's blessing, expands beyond all expectation. With incredible speed and power it shoots out "great branches."

Early in 1961 someone sowed a mustard seed in the form of a copy of the *Signs of the Times* by sending a donation to the *Signs* World Extension Fund in Mountain View, California, to provide copies of the *Signs* for Karachi, Pakistan. One of these reached the home of Mr. Z. A. K. Zafar, a former air force officer who is now a prominent Moslem businessman.

It so happened that the youngest of Mr. Zafar's five children—two boys and three girls—was suffering from a serious heart complaint. Little Afshan had been born with a damaged heart, and doctors told Mr. Zafar that she did not have long to live.

About that time Mr. Zafar read an article in the *Signs of the Times* that appealed to him, and on June 15, 1961, he wrote to the editor, requesting advice and help for his little girl. On June 23 the editor replied, urging Mr. Zafar to take Afshan to the Seventh-day Adventist hospital in Karachi and discuss the matter with the doctors there. This he did, and R. I. McFadden, M.D., medical director of our Karachi Hospital, recommended a heart operation but explained that there were no facilities for such an operation available in Pakistan. It would be necessary for Mr. Zafar to take Afshan

to the United States for the help needed.

At the same time, Dr. McFadden notified the White Memorial Hospital of the little girl's condition, and soon wheels began to turn on her behalf. In the finest traditions of the institution, doctors and management united in an offer to perform the operation without charge, if Afshan could be brought to California.

On receiving this news, Mr. Zafar communicated with Mr. Lyndon Johnson, in Washington, D.C., telling him of the wonderful offer that had been made by the

Seventh-day Adventists in California and reminding him of how he once brought a camel driver from Pakistan to the United States. Moved by Mr. Zafar's earnest appeal, Mr. Johnson set more wheels in motion. As a result, Mr. Zafar and Afshan were flown in a U.S. Air Force plane from Karachi to California. Several days later, at the White Memorial Hospital, Dr. M. M. Woolley performed the operation, which resulted in a marvelous improvement in the child's health.

The matter now came to the attention of various news media, and Mr. Zafar was interviewed by Paul Coates over television. During the interview he gave credit to the *Signs of the Times* for making the first contact and so opening the way for Afshan's restoration to health.

Mr. Zafar and Afshan have now returned—by U.S. Air Force plane—to Karachi with a story of Christian kindness that he will go on telling for the rest of his life. Shaking hands with the editor of the *Signs* just before he left, he again expressed his profound gratitude for the part that the journal had played in helping his little girl.

Yet it was not so much the editor who deserved thanks, but the unknown friend



* *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

A. S. Maxwell, editor of the *Signs of the Times* (left), Dr. M. M. Woolley of White Memorial Hospital (center), who operated on Afshan Zafar, and her father, Z. A. K. Zafar of Karachi, Pakistan (right).

who sent that donation to the *Signs World Extension Fund* to pay for copies of the *Signs* to go to Karachi. Only God knows who that person is, but his reward will surely be great in the kingdom of God.

Already "great branches" have grown out of this tiny seed, and who can tell how much bigger they will become in the days ahead?

Inspiration and Progress at Mountain View College

By C. L. Torrey, *Treasurer*
General Conference

As I sit here in the early morning the sun is bursting forth in all its glory upon a most inspiring landscape. God has touched it with His finger, forming hills, valleys, and plateaus into a veritable paradise of multicolored foliage. The birds fly from tree to tree and sing as they go. Yonder mountain looks serenely down from its 10,000-foot peak and seems to say, "Come up and away from the cares of this life, and I will show you more of the glories of God's creation on the other side." The hills are covered with the living green, and the trees of the forest seem to beckon me to come and rest under their shade. I turn my ear and seem to hear the sound of the waterfall as it plunges into the stream below and the sound of the water as it wends its way over rocks in the creek bed on its way to bless man and beast in the valley below. All nature seems to smile upon this quiet, tranquil, and happy scene away from the turmoil of the cities.

In this sublime setting is situated Mountain View College, on the island of Mindanao, in the Philippines. Here are 800 contented, hard-working students and a dedicated and fully qualified faculty numbering 66.

We have 2,560 acres, and a fine hydro-electric plant, which provides electricity on a round-the-clock basis for the school and its industries.

The president, T. C. Murdoch, the academic dean, L. R. Downing, and the faculty have but one objective—that of training young people for the work of God. Writes President Murdoch:

"Mountain View College has certain distinct natural advantages to aid in the fostering of spiritual growth. It is rural in location and surrounded on all sides by evidences of God's handiwork in mountains, plains, and streams. The student naturally looks beyond the hills for strength, or he may in the stillness of a star-studded night turn his eyes heavenward where all mortals eventually look for strength. The rural environment of the college has drawn to it teachers who find God's presence here nearer than in the bustle of the cities. These dedicated servants of God show by their lives in the classrooms or in the fields and industries the work of spiritual awareness."

I noticed that the spiritual life of the school takes precedence over everything else. For example, on Sabbaths about 200 students walk long distances to some 20 villages to conduct Sabbath schools and



San Bernardino, California, Field School of Evangelism

A group of ministers and Bible instructors attended a field school of evangelism at San Bernardino, California, October 10 to November 11. The school was conducted by J. L. Shuler (center, front row), veteran evangelist and formerly instructor in evangelism at Andrews University. The course focused on evangelistic preaching, personal work, and securing decisions. It carried two hours of graduate credit.

In connection with the school, Elder Shuler conducted a six-week evangelistic campaign, in which 39 men and women were baptized. In addition, many others indicated their decision to unite with the church. A Bible-marking class with 600 in attendance, including 125 non-Adventists, met twice a week in the San Bernardino church. Many additional baptisms are expected from this class.

FENTON E. FROMM, *Pastor*
San Bernardino Church

church services, and approximately 400 members have been won to the truth and baptized and today are rejoicing in the message.

Some 100 non-Seventh-day Adventist students come to the college each year. Of these, about 75 per cent accept the message and are baptized. Ten ministerial students are graduating at the end of the present school year, after which they will be called into the work. Among others who will graduate are 12 students, nine from the teachers' and three from the Bible instructors' courses. These are all being called into service.

When war erupted in the Philippines in 1941 many students attending schools away from home had no opportunity to return, and some have never seen their homes since. Accordingly when the Cuban crisis broke, from 25 to 50 per cent of the students left public or other schools and hurried home. But in the case of the Mountain View College the students did not leave. Instead, there has been the largest enrollment in the history of the college. This, I am sure, was due largely to the leadership of the president, the dean, and the faculty, and the confidence of the students in their leaders. With such a spirit the college is assured of continued success. Nothing can destroy the work that God has established.

Following the Blueprint

The faculty is ever striving to maintain the standard of true education and to follow the blueprint of the Word of God and the Spirit of Prophecy. In fact,

according to President Murdoch, "Mountain View College was destined to become a unique institution; established on the broad foundation principles of Christian education as accepted by the church early in its history. To carry on the day-to-day operation of an institution conceived on such a lofty plane requires a constant renewal of faith in the promises of God."

Each faculty member has been assigned work of supervision in addition to his class duties. For example, the registrar supervises the maintenance of the grounds; the mathematics teacher supervises the plumbing work, et cetera. This plan encourages the students to better workmanship and affords good opportunity for student-teacher relationships. It has bound the teacher and student closer together.

A number of industries have been established, thus making it possible for the students to work most of their way through school. It is reported that the students work 70 per cent of their way. The school produces approximately 80 per cent of the food used. All students are required to work a minimum of 15 hours each week. This has proved a great blessing to them.

Our faculty and students are all boosters for Mountain View College. One can understand the reasons after staying at the college for a few days, for here we find a spirit of unity and happiness and a determination on the part of all to meet God's requirements.

Last Thursday I had occasion to meet



Adventist Literature in Public Libraries

On behalf of the Orlando, Florida, Central church, Donald Cone, D.D.S. (left), and Ernest L. Harris, Jr., D.D.S. (right), present to Clara Wendell, librarian of the Orlando Public Library, the three-volume set of *Our Heritage of Faith* by Dr. Merlin Neff, along with five copies of Arthur Maxwell's book of the year, *Courage for the Crisis*. They also presented the library with a copy of the new *SDA Source Book*, thus completing the library's set of the Commentary Reference Series.

The Orlando church has also presented many of our books to two college libraries in the vicinity, as well as subscriptions to our periodicals. Over a period of several years our literature has been given a cordial reception by the various librarians.

ILENE HALL, *Public Relations Secretary*
Orlando, Florida, Central Church

the governor of the province. He was most enthusiastic about the college and said he was one of its founders. Everyone I met that day as I traveled toward Mountain View College knew about the school, either by reputation or by a personal visit. Its name, its faculty, and its student body are writing history that is most interesting to read.

In closing, I want to pay tribute to the Far Eastern Division and the South Philippine Union Mission for their support of this worthy enterprise. It has been a pleasure to visit the college and once again renew my acquaintance with Elder Murdoch, the Drs. J. C. and Hope Valdez, and Pastor Mary; also to become acquainted with L. R. Downing, academic dean, and his family, and R. C. Hill, the farm manager, and his family. As I leave this beautiful place I shall cherish happy memories of what I have seen and heard.

Remember Mountain View College in your prayers.

Loma Linda Shares Nursing Education Fund

By John Parrish, *Public Information Officer, Loma Linda University*

Loma Linda University will share a \$100,000 disbursement by the National Fund for Graduate Nursing Education (NFGNE) with 32 other colleges and universities that have accredited graduate programs in nursing. Supporters of the fund include some of the nation's leading industrial concerns.

George F. Smith, president of NFGNE,

the goal of improving health care for every man, woman, and child in the country.

Loma Linda University's share of the grant—\$2,102.06—was determined on a percentage basis according to the 1962-1963 enrollment in the graduate nursing programs. Thirty-three graduate nurses are currently studying for advanced degrees from the University Graduate School.

These women, under the direction of Maxine Atteberry, dean of the Loma Linda University School of Nursing, are working toward Master of Science degrees in four clinical nursing fields—medical and surgical nursing, mother and infant nursing, nursing of children, and public health nursing. In addition, each student specializes in one of three general areas: teaching, supervision and administration, or health leadership in nursing.

The NFGNE grant is helping to meet the ever-present financial needs of Loma Linda University's graduate nursing program. This facilitates an increased enrollment at the graduate level, and thus the vitally needed supply of nursing teachers. These, in turn, will be better equipped to educate nurses to fill hospitals' nursing vacancies, which have doubled since 1958.

Colombia-Venezuela Union Year-End Meeting

By N. W. Dunn, *Associate Secretary General Conference*

The 1962 annual meeting of the Colombia-Venezuela Union Committee was held at Medellin, Colombia, November

states, "Our goal has been to encourage graduate programs to provide the necessary faculty and qualified supervisors for nursing schools." Together, the contributors hope to accelerate progress toward

Trinidad Hospital Graduates Practical Nurses

The evening of December 3, 1962, marked another milestone in the progress of the medical work at the Port of Spain, Trinidad, Community Hospital when these ten young women were awarded diplomas for completing a one-year course in practical nursing. Irene Mitchell, R.N., a retired matron, who has devoted the best years of her life to the nursing profession in Trinidad, gave a brief talk on "The Role of the Practical Nurse." The commencement address was given by F. L. Peterson, vice-president of the General Conference. The class motto was "Forever Onward," and its aim, "Following Christ in Service."

NAOMI CHAPMAN, *Director School of Nursing*



25-28, 1962. Andres H. Riffel, who was elected president of the union a few days previously, cut short his furlough in Argentina and made a hurried trip by plane to Colombia to attend the meeting. He was given a hearty reception by the members of the committee.

Having served for many years as president of local conferences in Inter-America, Pastor Riffel comes to this new assignment with a background of administrative experience that will serve him well as he assumes heavier responsibilities of leadership. His successful experience in educational work will be helpful as plans are implemented for the improvement of the union training school situated near the city of Medellin.

Elder Riffel handled the business of the committee with the efficiency and dispatch of the veteran chairman he is. The items on the agenda were discussed with the enthusiasm and interest characteristic of our Latin American brethren—our overseas and national workers addressing themselves to the issues with a unity of spirit and purpose that indicated a wholesome and growing maturity.

God has blessed the efforts of workers and laymen throughout the union and especially in Colombia, where many of our people have suffered persecution. According to the report, about 2,000 members were added to the church by baptism in the Colombia-Venezuela Union during the first nine months of the past year, and a large baptism was being planned for the fourth quarter. The total membership of the union is now over 18,000. The brethren hope to baptize 2,500 during the year 1963.

There were 21 national and overseas workers in attendance at the meeting. C. L. Powers, president of the Inter-American Division, and the writer sat with the committee as counselors. Everything points to 1963 as a year of extraordinary achievement in the Colombia-Venezuela Union.

Colporteur Thrills in South America

By Nicolás Chaij, *Departmental Secretary South American Division*

"I see something strange about you," a woman said to Colporteur Teodoro R. Vazquez of Argentina.

"What do you see, madam?" he requested.

"I see a dim light on your forehead. Are you religious?"

"Yes, I am a Seventh-day Adventist."

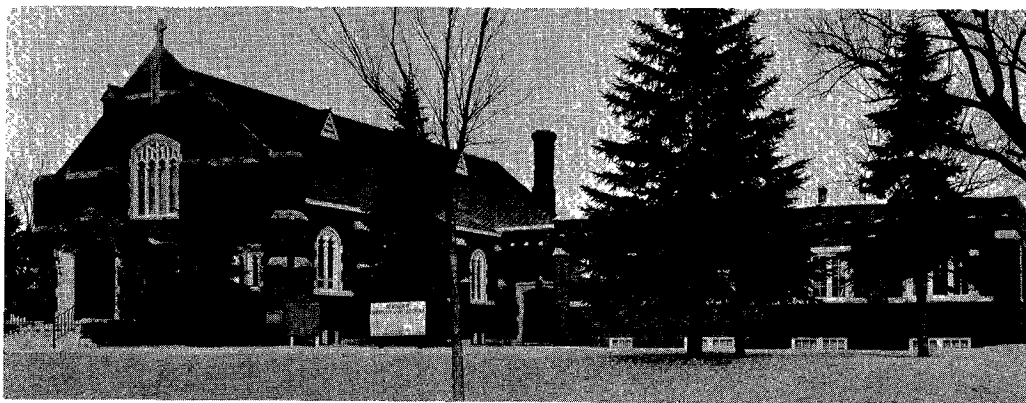
"I am also religious," she replied. "I attend a spiritualist school."

Then the woman subscribed to our missionary magazine. Some weeks later Brother Vazquez visited her again, and she asked him, "What do you have in your brief case this time?"

"A beautiful book, *Words of Life*," he replied.

Her startling answer was, "I knew you had that book. I saw you in a dream bringing it to me. Now I see another light on your face, a brighter light."

Brother Vazquez explained to her,



Southview, Minneapolis, Church Dedication

The Southview Seventh-day Adventist church in Minneapolis, Minnesota, was recently dedicated free of debt, marking the climax of a four-year program that started with a reorganization of the Greater Minneapolis churches. When a beautiful and adequate building in South Minneapolis became available, conference and union officials worked closely with the local congregation in purchasing the property, which is situated in a good residential section of the city. The writer conducted the morning consecration service, and R. H. Nightingale gave the address of dedication. G. R. Elstrom served as chairman for the services.

The sanctuary is used only for worship services, the lower auditorium being used for Sabbath school. It is estimated that the cost of replacing the building would be approximately \$300,000. At present the membership is 215.

C. H. LAUDA, *President Minnesota Conference*

"The light you see is a heavenly light. That's why it is brilliant."

The woman bought the book. Brother Vazquez gave her Bible studies, and now she is ready for baptism.

How many wonders the Lord is doing through His courageous colporteurs, wonders that fortify the faith and quicken the missionary zeal of all who love God!

Converted in Five Minutes

Recently a man was converted in five minutes, as in apostolic times. A Protestant man of Fachinal, in southern Brazil, learned that in his town a colporteur was selling religious books and Bibles. One day he met the colporteur in the street and bought from him the book *Christ Our Saviour*. He paid for the book and went away happy, reading it as he walked home. The first thing he read was the chapter about the Sabbath, and

right there in the street decided to keep it holy. Now he is a member—a wonderful conversion in only a few minutes' time!

Lucindo Barreto, who works in rural areas and small towns in Bahia, Brazil, had some enviable experiences. Last year he found three groups of Sabbathkeepers. The first was a group of 12 people who were already keeping the Sabbath as a result of reading a torn book. A little later he found another group of seven, and in a third place a whole congregation of 100 people keeping the seventh day. Thirty-five of these have been baptized, and now 80 more are preparing for baptism.

The work was not always easy for Brother Barreto, but what sometimes seemed to be trying experiences proved to be providential. One morning Brother Barreto arrived by train in a small town to make a delivery. With him he brought a big, heavy box of books. From the station it was several miles to the place of his delivery. At the station four jeeps were waiting for hire. In turn, all four of them refused to take him.

He went into the town, hoping to find other transportation, but in vain. At noon he returned to the railroad station. A bystander witnessed Brother Barreto's difficulty and told him kindly, "Those drivers don't want to take you, because the box is too big. Now it is noontime. Come to my home and have dinner with us. After that I will help you to split that box into small packages."

In that home Brother Barreto met a relative of his host who confided to him, "My relatives here say I have strange ideas, and they criticize me because I believe in the seventh day. We have seven persons in my family keeping the Sabbath. What do you think of that?"



Colporteur and Mrs. Teodoro R. Vazquez. Over his head a woman in Argentina saw a shining light. Brother Vazquez has been canvassing in Venezuela and Argentina for 34 years.

A Chilean colporteur, Francisco Gimeñez, and his leader, Sergio Morales, arrived in the city of Llanta. They first visited a Protestant home in which another Protestant couple were visiting at the time. Amazed, the visiting woman looked at them and said, "Last night I had a wonderful dream. I saw Jesus with an open Bible in His hand. He pointed out to me the Ten Commandments and indicated a certain young man, saying, 'This man will explain them to you!'" Looking at the publishing secretary, she said, "You are the man I saw in the dream. Please explain the Word of God to us."

Naturally Brother Morales was startled. Opening his Bible, he gave a Bible study on the Ten Commandments, and the visitors then and there decided they should keep the Sabbath. They also purchased *The Great Controversy* and another book.

After canvassing away from home all the week, Brother Deusedino took a bus Friday afternoon to the city of Formiga, Brazil, whence he expected to reach his home by train. The train stops at two stations in Formiga. When Brother Deusedino arrived at the first station the train had just pulled out, and in haste he took a taxi to the second. But they arrived there just after the train had left.

Naturally Brother Deusedino was disappointed, but there was nothing to do but spend the Sabbath in Formiga and visit an interested family there. That Sabbath, after he had given this family a Bible study, the woman told him, "The Holy Spirit brought you to our home today. I was discouraged and about to forget your religion, but now I see the truth and I want to become a Seventh-day Adventist." Two months later she and her husband were baptized.

Recently one of our publishing secretaries told me, "I don't know what is happening, but it is something I have never seen before."

"What is happening?" I asked him.

He explained: "Many are asking for the privilege of entering the colporteur

work. Some are leaving remunerative work to be colporteurs. We already have 20 new recruits for the next colporteur institute."

"That's wonderful," I answered. "This is what the work needs." But some weeks later, when we met for that colporteur institute, instead of 20 new recruits, 31 were present.

A Colporteur Who Tried to Flee

A few months ago in Rio de Janeiro I met a new colporteur who had tried to flee from God. This young man, Waldir Porto, had accepted the call to become a colporteur. He attended a short rally, where the publishing secretary gave him the prospectus of the books he was going to sell, the canvass to memorize, assigned him a territory and a date when an assistant would help him get started.

But Waldir felt timid and fearful, and as a result was unable to learn his canvass. The appointed day arrived, as did also the one who was to assist him. Waldir immediately took his bicycle and left through the back door. Now he was free! But he found no peace. He went to sleep, but his sleep was restless. Then he dreamed that he was canvassing. He offered his books to a businessman and took his order. In the next house he took a second order, and the same thing happened in the third house. Then he awoke. Now he knew the Lord was calling him.

Next morning Waldir went to call on the businessman he had seen in his dream. Not knowing his canvass or how to proceed, he gave the prospectus to the man, who began looking at it. Waldir felt impressed to take the canvass from his pocket and read it. When he had done so, the businessman told him, "Fine! I like these books! Bring them to me!"

Happy now, Waldir went to the next house and took another order. In the third house he took his third order. His dream was fulfilled. Not knowing what more to do, he went home.

Next day he again went out to canvass, and was amazed. In spite of not



John Fletcher Christian Visits Holland

Much publicity was given to Pitcairn Island when John Fletcher Christian, its chief magistrate, visited Holland. His journey was a gift from Royal Rotterdam Lloyd, a Dutch shipping company. The Pitcairn story was retold by many newspapers and magazines each day of his week-long visit. The mayors of Rotterdam, Amsterdam, and Roermond gave him official receptions. He was also a guest of the Christian Broadcasting Company.

On Sabbath, Brother Christian was guest of honor at the South Netherlands Conference in Rotterdam. Union President F. J. Voorthuis presented Brother Christian with a slide projector as a gift from the conference to the church on Pitcairn Island.

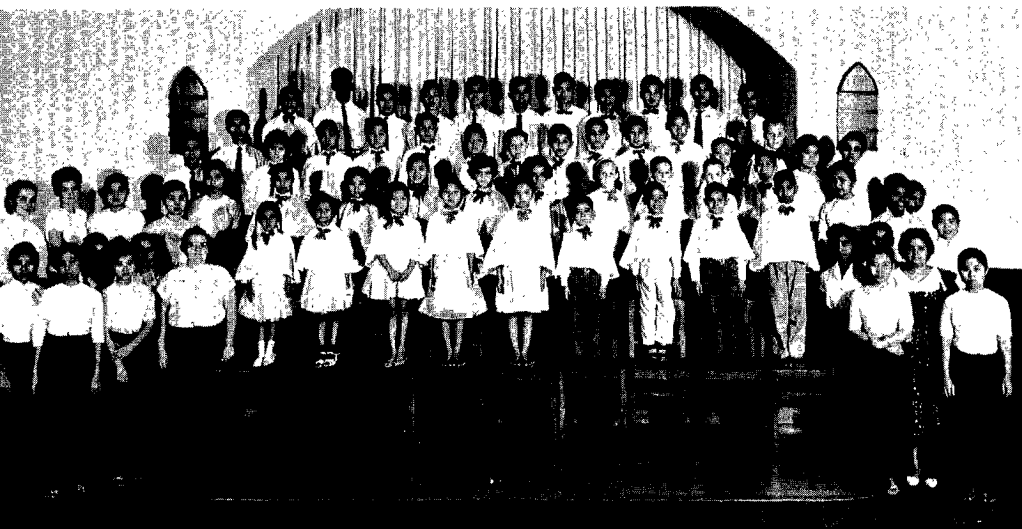
Brother Christian (right), is shown conversing with the mayor of Rotterdam, G. E. van Walsum (center), and the British consul at Rotterdam, J. H. Wright.

ARIE STORM

Rangoon, Burma, Church Choir

The Rangoon, Burma, church choir, at the time of its annual Christmas program. With Karen, Burmese, Indian, Chinese, Swiss, Australian, American, German, and Jamaican members, this is truly an international organization.

YVONNE STOCKHAUSEN, Staff Physician
Rangoon Hospital



Newfoundland Teachers' Convention

By Desmond E. Tinkler, President
Newfoundland Mission

Fourteen teachers of Newfoundland Adventist schools met at St. John's Academy for their annual convention, November 30 to December 1. The keynote of the council—"True Education"—was stressed in the opening address by J. W. Bothe, president of the Canadian Union Conference.

Instructors for the three-day meeting included J. W. Rhodes, dean of Oshawa Missionary College; Mrs. Dorothy Alfke, director elementary education, Brown- ing Memorial School, South Lancaster; F. B. Wells, department of education secretary, Canadian Union Conference; and R. L. Dawe, assistant superintendent of education for the province of Newfoundland. Discussion sessions for secondary and elementary teachers were directed by Dr. Rhodes and Mrs. Alfke, respectively.

All participated in a symposium on school MV Classes and temperance chapters. School evangelism was emphasized. During the past three school years 51 students were baptized, 19 of whom were from non-Adventist homes. Plans were laid for the spring Week of Prayer and baptismal classes in each school, to culminate in a conference-wide youth baptism on May 4.

Western Chaplains Meet

By Margaret O. Greene, *Public Relations Director, St. Helena Sanitarium and Hospital*

The second annual conference of the Western Chaplains Association, which was held recently at the St. Helena Sanitarium and Hospital, brought together chaplains, assistant chaplains, and Bible instructors from many parts of the Pacific Union Conference, as well as others interested in visiting and counseling the ill and injured.

Among the speakers were Arthur S. Maxwell of the Pacific Press, Dr. Walter Hofmann of the Glendale Sanitarium and Hospital, J. M. Mershon of Loma Linda, Dr. Edward Hoehn of the St. Helena Sanitarium and Hospital, and Dr. Harold Mikkelsen of the Napa State Hospital. Devotions were led by Charles Mellor of the St. Helena Sanitarium church, Chaplain E. E. Christian of the St. Helena Sanitarium and Hospital, and Stuart Jayne of the Napa church. Banquet speaker was Theodore Benedict,

chairman of the communications department at Pacific Union College. Several members of the group presented papers on specific phases of their work, and discussion followed each of the presentations.

While the association consists primarily of those holding posts in the chaplain's department, membership is open to others who have contacts of a similar nature with patients and guests in all Seventh-day Adventist medical institutions. The Western Chaplains Association was created and is sponsored by Dr. W. H. Shephard, secretary of the medical, health education, and Association of Self-supporting Institutions division of the Pacific Union Conference.



New officers of the Western Chaplains Association (left to right): Chaplain Edwin Oliver, Glendale Sanitarium and Hospital, president; Miss Gerry Lohke, chaplain's assistant, White Memorial Hospital, secretary-treasurer; Chaplain W. R. Robinson, Paradise Valley Sanitarium and Hospital, vice-president; W. H. Shephard, director of medical, health education, and ASI activities for the Pacific Union Conference.

Brazil Branch Sabbath School Becomes a Church

A strong program of branch Sabbath school evangelism is being undertaken by the Bahia and Sergipe Mission. This fine group was recently baptized by Jose Naves near Largato, Sergipe. These people found their way into the church through a branch Sabbath school conducted on a nearby farm.

MERLIN KRETSCHMAR



A Miracle of Grace in Manila

By Laurentino E. Gonzaga, *Chaplain Manila Sanitarium and Hospital*

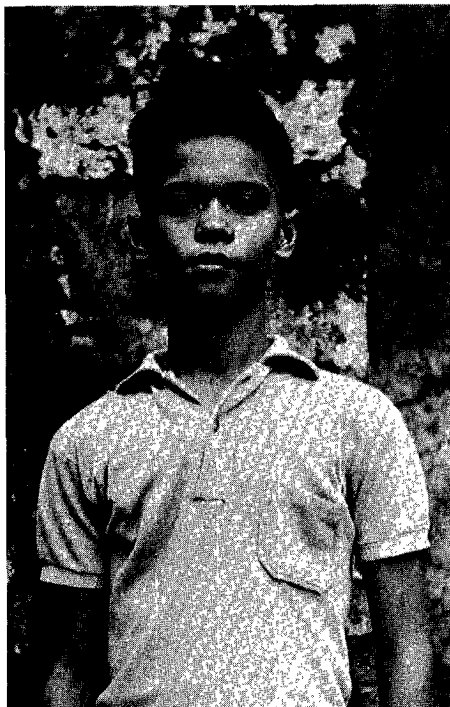
Recently the 14-year-old son of Mrs. Hilarion Ramos, a nurse supervisor at the Manila Sanitarium and Hospital, contracted hemorrhagic fever. I visited him at once and offered a special prayer for him. In the afternoon Pastor Pedro Diaz, another chaplain, visited Angelito and prayed for him. The boy's blood count was down far below the normal, and the doctor prescribed a blood transfusion. But the bleeding continued, and next day Angelito suffered a convulsive attack and began to lose consciousness. Dr. E. Barton Hardin told us that only a miracle could save the boy.

Friday night I asked the nurses in the school of nursing to hold a special season of prayer for Angelito. That evening I was restless and could not sleep, wondering what could be done. Finally I decided to anoint the boy the next day. Early Sabbath morning I called Pastor Diaz to join me, but he had gone to speak at another church.

"Hopelessness"

When I reached the hospital I asked one of the nurses about Angelito, and she answered, "Hopeless. He is already unconscious." Together with Mrs. Letty Kintanar-Protacio, a head nurse, and Brother Amando Palitang of the physiotherapy department, who is also a church elder, we went to the dying boy. As we entered the room I saw Mrs. Ramos crying. I told her that we had come to anoint her son, and she answered, "Please do, Pastor."

Then and there I requested my two



Angelito Ramos a month after his miraculous healing.

companions and Mrs. Ramos to bow their heads for a two-minute meditation and heart searching before we prayed, and I anointed the boy. Thirty minutes later, according to the mother and Mrs. Protacio, Angelito opened his eyes, and his mother gave him a chip of ice. From then on he recovered. On December 22, 1962, he was one of a group who were baptized at the Pasay English church.

Yes, God still heals the sick and saves sinners. A Mr. and Mrs. Jose Tomas, former patients at the hospital, also accepted Christ and were baptized at the same time. We praise God for His wonderful love in healing the sick and transforming sinners into saints. Thank God for our sanitariums and hospitals.

A Long-postponed Decision Made in Time

By H. E. Walsh, Chaplain
Loma Linda Sanitarium and Hospital

"Chaplain, for more than 20 years I have not yielded to my convictions. But I resolve not to leave this hospital without going all the way with my Master, Jesus Christ." This positive declaration was made by Mrs. D., an elderly woman who was totally blind, and had suffered several severe strokes, and who was seriously ill with diabetes.

Much earlier in life this woman entered earnestly into a series of Bible studies given by one of our unusually capable and dedicated Bible instructors. Mrs. D. was deeply convicted by the truths of God's Word and realized that God expected her to follow the light. She came to the hour for decision, but postponed her decision until a more convenient season.

Finally, critical illness brought Mrs. D. to the Loma Linda Sanitarium and Hos-

pital, and here she was again brought to the point of decision. Now, at last, she related that her failure to yield to conviction had made her life miserable, but that a combination of pressures and opposition had prevented her from making a full decision for Christ. Now again, however, in this late and dramatic hour of her life, the clock of God had struck the hour of decision. She said, "Although I still face the same opposition as in former years, I have resolved that I will delay no longer. Chaplain, I will not leave this hospital until you baptize me."

One Wednesday afternoon Mrs. D. was to return to her home some 40 miles away. That morning, although she had to be supported in order to walk, it was my privilege to baptize her in the nearby "Friendly Church on the Hill." She came forth from the baptism rejoicing in the happiness of her at-one-ment with her Lord. She could not see, but the light of Christ flooded the chambers of her mind and soul. Her family was present to witness the solemn ceremony.

A few weeks later Mrs. D. suffered a massive cerebral hemorrhage and was called to her rest. At just the right time, evidently, God led her to a place where she would again meet her Saviour, and this time she was not disobedient to the heavenly vision. Mrs. D. now sleeps in the hope of the blessed coming of Jesus.

Youth Activities in Mato Grosso

By R. C. Bottsford
*Departmental Secretary
Mato Grosso Mission*

All over this vast state in recent weeks there has been a great deal of activity by and for Adventist youth. In late October we held a youth congress at Ponta Porã, and climaxed it with a Bible contest and an Investiture service. During the first few days of November we held another congress in Três Lagoas, a small town a night's ride by train from Campo Grande, our mission headquarters.

New churches were organized at Ponta Porã and Dourados by the mission president, Oscar Lindqvist. Two weeks later in Aquidauana we presented a series of studies entitled "Spotlight on the Bible." In all these places the youth were eager to participate in the activities, especially the Bible contests in which we offered prizes.

Soon after the Dourados church was organized, a fine group of young people were awarded their "120" of Today certificates. This Investiture was the climax to the Spotlight on the Bible program in that church. The next day we held another Investiture service at the nearby town of Vila Brasil. After several other

Detroit, Michigan, Baptism

These 46 persons united with the Detroit Oakwood Boulevard church as a result of the recent series of meetings by the Roger Holley-Fred Speyer evangelistic team from the Ohio Conference. Among them are nine members of a Mexican family who learned about the meetings through the Faith for Today telecast.

Assisting the team were Orville Wright and Leslie Neal of the Metropolitan church, Donald Copsey of the Oakwood Boulevard church (right, front row), and Paul Cannon, a ministerial student from Andrews University.

ROMEO D. BRION, PR Secretary
Oakwood Boulevard Church



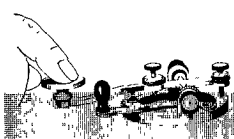


Investiture of the "120" of Today group in Dourados. This is the largest home missionary investiture in Mato Grosso during 1962.

Investitures in outlying localities we decided it was time to hold one in Campo Grande, early in December.

God is blessing the work in this vast

field, and the MV evangelism program permits none of us to relax our efforts. The truth is penetrating the dark corners of this state as never before.



Brief News OF MEN AND EVENTS

Southern Asia Division

Reported by
J. F. Ashlock



► R. R. Figuhr and W. L. Pascoe of the General Conference attended the Southern Asia Division committee and board meetings held at Salisbury Park, Poona, December 28 to January 5. When R. S. Lowry, division president, called the first meeting to order, it was observed that 15 national workers, all members of the committee, were present to participate in the business of the session.

► M. D. Moses, formerly president of the North Maharashtra Section and for years a successful evangelist, is the newly elected president of the Western India Union, with headquarters in Bombay. Pastor Moses is the first national worker to be elected to this administrative position.

► Among other important changes in union leadership made at the year-end meetings was the call of A. J. Johanson to be president of the South India Union. Pastor Johanson has served for the past three years as president of the Northwestern India Union. He succeeds E. L. Sorensen, who has returned to his homeland because of family health reasons. To fill the vacancy in the Northwestern India Union, O. W. Lange, who has carried the division home missionary and Sabbath school departments for several years, was elected president.

► M. E. Cherian, for 14 years a teacher at Spicer Memorial College, was appointed president of the college to succeed R. E. Rice, who has been called to be secretary of the department of education of the division. The present enrollment of Spicer Memorial College is 463. Of this number 259 are college students. Some-

thing of the extent of the influence of this educational institution upon the work in Southern Asia is revealed by the fact that 41 languages are represented by the student body.

► Pastor and Mrs. C. A. Boykin have recently completed a three-week tour of the Garo Hills in the Assam mission. They report fields whitening for the harvest, and an urgent need for more laborers. Pastor Boykin baptized 60 persons on this tour.

► Salisbury Park residents witnessed the baptism of 19 young people at the concluding MV meeting for 1962. T. R. Torkelson of the English church and S. L. Khandagale of the Marathi church officiated.



Atlantic Union

Reported by
Mrs. Emma Kirk

► On December 15 a Pathfinder Day Rally was held at the Bethany church in Amityville, Long Island, New York. L. H. Davis, Missionary Volunteer secretary for Northeastern Conference, spoke during the 11 o'clock service and also at the afternoon MV rally. Pathfinder clubs attended from Nyack, Gordon Heights, and Amityville.

► Donald Lake and Ellen Lehtonen, educational superintendent and supervisor, respectively, of the Southern New England Conference, attended an educational superintendents' workshop at Andrews University. The workshop was held from January 3 to 24.

► Sixteen Greater New York Conference doctors attended the medical retreat recently held at Bates Medical Center. Among those present were Dr. J. Wayne

McFarland, medical secretary of the Atlantic Union Conference; Dr. Edmund Good, medical secretary of Northeastern Conference; Dr. Donald Gibbs, medical secretary of New York Conference; and Dr. Robson Newbold who spent several years in Africa as a missionary doctor. Dr. Newbold related experiences connected with his medical work in the Congo at the Friday evening service. W. I. Unterseher, associate director of the Eastern regional office of Loma Linda University, presented the Sabbath morning sermon. The speaker and guests were welcomed by G. Eric Jones, conference president. Sabbath afternoon a panel consisting of Dr. McFarland, chairman; Dr. Good; Helen Smith, conference health educator; Dr. Dunbar Smith, conference medical secretary; and June Croft, R.N., associate conference medical secretary, discussed various avenues of medical missionary work as well as the policies of Bates Medical Center.



Columbia Union

Reported by
Don A. Roth

► A convention for Eastern division sales personnel of the Loma Linda Food Company was held in Mount Vernon, Ohio. The program was planned by P. L. Macguire, sales manager, who was assisted by administrative personnel of the



First Eskimo Missionaries

The Alaska Mission has sent its first Eskimo missionaries, Brother and Sister John Topkok, to the native village of Selawik, above the Arctic Circle, about 75 air miles inland from Kotzebue, Alaska. We have a small log church building there, with attached living quarters, and a few loyal members.

Brother Topkok speaks the native language and already reports an attendance of 75 at the Sabbath services. Brother Topkok is a pilot and owns his own airplane, which he uses in his work.

JOSEPH C. HANSEN, President
Alaska Mission



Newcastle, Wyoming, Welfare Center

Dorcas ladies of the Newcastle, Wyoming, church, participated in the opening of a new welfare center in that city on November 30, 1962. Civic, Red Cross, and welfare officials expressed appreciation for the work conducted by Seventh-day Adventists locally and around the world.

H. H. VOSS, Departmental Secretary
Wyoming Conference

company from both Eastern and Western divisions.

► Elder and Mrs. H. L. Friesen, formerly of the Maritime Conference in Canada, have arrived in West Pennsylvania, where he will be Missionary Volunteer, educational, and temperance secretary.

► Walter Kloss, former pastor of the DuBois district in West Pennsylvania, has accepted a call to the Southern New England Conference.

► E. K. Drake has arrived in the Ohio Conference from the Northern New England Conference and will be pastor of the Bucyrus, Galion, Marion, and Upper Sandusky churches.

► More than \$37,000 has been turned in for the Ingathering campaign in the West Virginia Conference, with more coming. This is the highest amount ever raised.

► A new emergency disaster relief center is being constructed at the headquarters office of the Potomac Conference, at a cost of \$40,000.

► A 1963 Ford automobile has been donated to the Shenandoah Valley Academy for the driver education classes by the Broadway Motors, Inc., Broadway, Virginia. It is equipped for dual driving and has safety seat belts.

► New officers for the Dorcas Federations of the Chesapeake Conference are Mrs. Sibyl Scott, State Federation president; Mrs. Esther Johns, Central Federation president; Mrs. Mary Stella Kirkwood, president of the Eastern Federation.

► A representative home in an excellent section of the Irvington-Newark area of New Jersey has been purchased by the New Jersey Conference and the Irving-

ton German congregation. It will serve as the home of the pastor and as a chapel for the congregation.

► Four-year-old Robin Wheeler, daughter of Pastor and Mrs. Maynard Wheeler in Charleston, West Virginia, solicited \$160 during the recent Ingathering campaign. Most offerings ranged from pennies to one dollar, but she did receive a \$5 donation from a man impressed with her speech and sincerity. Largest total for any one evening was \$17.23.



Lake Union

Reported by
Mrs. Mildred Wade

► The North Shore church in Chicago has added 22 new members, and six others are to be baptized soon as the result of Sabbath morning evangelism, reports S. K. Lehnhoff, the pastor.

► V. P. Lovell, former Emmanuel Missionary College business manager now retired and residing at Berrien Springs, Michigan, was guest speaker at the 50-year anniversary celebration of the Oak Grove church and school in Missouri. Elder Lovell was a member of the school's first graduating class. This small church, whose membership has never exceeded 109, has operated a church school for 50 years and provided the denomination with one hundred missionaries and workers.

► James Stephan, principal of the Lansing, Michigan, church school, reports that the 16 students in his classroom brought in \$1,439.50 in the Ingathering campaign, a per capita of \$89.97. The top five students were Terry Juberg, \$260; David Buckman, \$262.70; Carolyn Butcher, \$156; Jo Ann McElmurry, \$108.31; and Sandy Southwell, \$151.09.

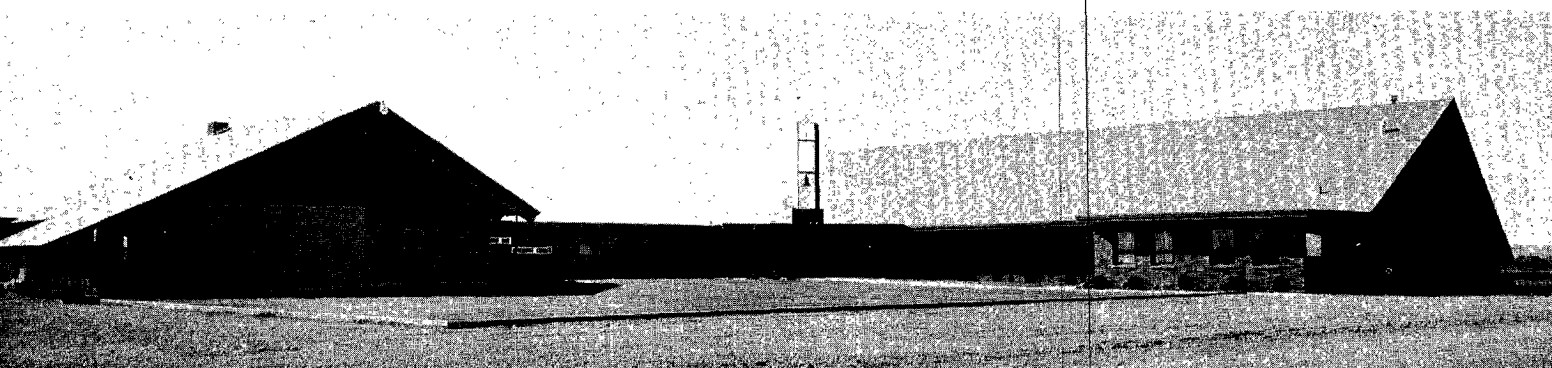
► W. M. Buckman, home missionary secretary of the Michigan Conference, reports a new all-time Ingathering record—a total of \$289,000. This is \$4,000 over the goal, and \$9,000 ahead of last year's record to February 28. They hope to reach \$300,000 for 1963.

► In a meeting in Chicago on Sunday, January 5, special recognition was given missionary laymen of the Lake Region Conference. Xavier Butler, conference home missionary secretary, and director of the program, reports that guests were present from the General and Lake Union conferences. John W. Elmore, Sr., of Peoria, Illinois, was chosen as Layman of the Year. Serving as local elder and treasurer, and supporting all denominational programs, he also found time to hold two open-air evangelistic meetings during the year.

New Billings, Montana, Church

Members of the Billings, Montana, church recently worshiped in their new church home for the first time. With a seating capacity of 740 in the main sanctuary, the church also has provision for private adult Sabbath school classes, a youth chapel, a Pathfinder chapel, a Dorcas-Welfare unit, and complete educational facilities. Estimated value of the structure is \$300,000, but thousands of hours of donated labor reduced the actual cost to less than half that amount. George E. Taylor, president of the Montana Conference, addressed the congregation. A. E. Soper is the pastor.

E. R. SCHAAK, Departmental Secretary
Montana Conference





Northern Union

Reported by
L. H. Netteburg

- C. W. Pomeroy, publishing secretary for the South Dakota Conference, reports a gain of \$16,564 over the previous two-year period. The 1962 deliveries amounted to \$26,038.
- A record \$231.77 was raised for Investment by the Estherville, Iowa, church. The goal was \$110.
- The Dorcas Welfare center in Morgan, Minnesota, reports 1,436 articles of clothing and 247 household articles given out in the past year. Thirty-two families benefited.
- Ellendale, North Dakota, has completed a successful fund-raising campaign in which more than \$39,000 was pledged. Plans have been drawn for a new church building, and property has been obtained. It is hoped that building can begin in the spring.
- D. E. Howe, pastor of the Minot, North Dakota, church, reports ten baptized on December 15.



North Pacific Union

Reported by
Mrs. Ione Morgan

- A new director of food service, Wilmer Snyder of Los Angeles, will join the Walla Walla College staff next September. Mr. Snyder, a 1962 graduate of Emmanuel Missionary College and Andrews University, is currently a dietetic intern at White Memorial Hospital. He will succeed Clinton A. Wall, director of food service at WWC since 1950, currently on graduate study leave at the University of Wisconsin. Mr. Wall has accepted the position as food service director at the new 300-bed Charles F. Kettering Hospital in Dayton, Ohio.
- Continued accreditation for the Walla Walla College School of Nursing by the National League for Nursing was announced early in January. The WWC School of Nursing is one of only three accredited collegiate schools of nursing in the State of Washington. There are 113 accredited collegiate schools of nursing in the United States.
- Five persons were added to the Grants Pass, Oregon, church by baptism on December 29, making a total of 23 baptized during the year. Many of these were won by laymen.



Southern Union

Reported by
Mrs. Cora Kindgren

- The Southern Missionary College School of Nursing has attained initial accreditation with the National League of Nursing.
- A three-day Sabbath school soul-winning rally was recently held in Charlotte, North Carolina, under the direction of the conference Sabbath school secretary, Adolph Skender.

- A special committee met in Miami to plan for effective relief work among Cuban refugees.
- During 1962 the Florida Book and Bible House held 26 book displays in local churches. C. R. Darnell (manager), Everett Tetz, and Ray Rose conducted the sales.
- Four Memphis, Tennessee, youth leaders—Mr. and Mrs. William Henson, Ralph Wiseman, and Gilbert Mills—were recently invested as Master Guides.
- Elnora Stewart, a faithful member of the Louisville church in the South Central Conference, raised \$1,000 for In-gathering.
- Ten students of the School of Practical Nursing of the Florida Sanitarium and Hospital received pins and diplomas in the first graduation exercises. The school was founded in January, 1962.



Southwestern Union

Reported by
H. W. Kloser

- Sixty-four persons were baptized and 20 others are keeping the Sabbath as the result of a series of three public efforts held by E. A. Lemon in Harrison, Mountain Home, and Mammoth Spring, Arkansas. Churches were organized in the last two localities.
- Dr. Albert S. Whiting, LLU class of '58, is presently taking a course in Tropical Diseases at Tulane University in New Orleans, preparatory to his mission appointment in Rwanda, Africa.
- E. C. Fillman, who served the Spanish churches in the Texas Conference for several years and then as a missionary in Central America, has returned to the Texas Conference as leader of the Laredo district.
- W. B. Robinson, Book and Bible House secretary of the Texas Conference, has been appointed assistant treasurer of the conference.
- David Allen, president of the senior class at EMC, and Jim Ripley, also of EMC, will be sponsored at the Seminary next year by the Texas Conference.

- The Texas Conference reports commitments for more than 9,000 subscriptions to *Liberty* magazine, and all churches have not yet reported. Roland Hegstad of the General Conference aroused our people to the danger of our losing religious freedom.
- The Centerville, Louisiana, branch Sabbath school was organized as a church company on December 15. This new company is the result of the work of Brother and Sister Lloyd Watson of Patterson, Louisiana, and other members in the vicinity.
- Two new branch Sabbath schools have been organized, one at Clinton, Arkansas, under the direction of Brother and Sister Otis Bennett. The other, known as the Rocky Brook branch Sabbath school, is being held in the home of Lt. Col. W. E. Deaux in Rushing, Arkansas.

Church Calendar

Christian Home Week	February 16-23
Temperance Commitment Day	February 23
Literature Crusade	March 2
Church Missionary Offering	March 2
Sabbath School Rally Day	March 9
Missions Advance Offering	March 9
Missionary Volunteer Day	March 16
Missionary Volunteer Week	March 16-23
Thirteenth Sabbath Offering (Australasian Division)	March 30
Missionary Magazine Campaign (Special price during April and May)	April 1-30
Church Missionary Offering	April 6
Medical Work of Loma Linda University Offering	April 13
Bible Correspondence School Enrollment Day	April 27
Health and Welfare Evangelism	May 4
Church Missionary Offering	May 4
Disaster and Famine Relief Offering	May 11
Spirit of Prophecy Day	May 18
Home Foreign Evangelism	June 1
Church Missionary Offering	June 1
North American Missions Offering	June 8
Thirteenth Sabbath Offering (Inter-American Division)	June 29
Medical Missionary Day	July 6
Church Medical Missionary Offering	July 6
Midsummer Missions Service and Offering	July 13
Pioneer Evangelism (Dark County)	August 3
Church Missionary Offering	August 3
Oakwood College Offering	August 10
Educational Day and Elementary Offering	August 17
Literature Evangelists Rally Day	September 7
Church Missionary Offering	September 7
Missions Extension Day and Offering	September 14
MV Pathfinder Day	September 21
Review and Herald Campaign	Sept. 14-Oct. 12
Thirteenth Sabbath Offering (Middle East Division)	September 28
Neighborhood Evangelism	October 5
Church Missionary Offering	October 5
Voice of Prophecy Offering	October 12
Sabbath School Visitors' Day	October 12
Community Relations Day	October 19
Temperance Day Offering	October 26
Witnessing Laymen	November 2
Church Missionary Offering	November 2
Week of Prayer	November 16-23
Week of Sacrifice Offering	November 23
Ingathering Campaign	Nov. 23-Jan. 4, 1964
Ingathering	December 7
Church Missionary Offering	December 7
Thirteenth Sabbath Offering (Southern African Division)	December 21

REVIEW and HERALD

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

Editor:	Francis David Nichol
Associate Editors:	Raymond F. Cottrell Kenneth H. Wood, Jr.
Consulting Editors:	R. R. Figuhr, M. V. Campbell Theo. Carcich, W. E. Murray F. L. Peterson, R. S. Watts
Editorial Secretaries:	Promise Joy Sherman Idamae Melendy
Special Contributors:	Frederick Lee, W. R. Beach, C. L. Torrey, Presidents of all Overseas Divisions
Circulation Manager:	R. G. Campbell

Subscriptions: United States, \$5.95 (slightly higher in Canada); other countries, \$6.95. When changing address, give both old and new address; allow four weeks for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes.

TO OUR CONTRIBUTORS: Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be returned unless stamped self-addressed envelope is sent with them. The *Review* does not pay for unsolicited material. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

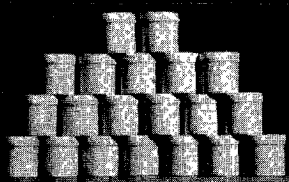
N O W

The Faith Bible Course

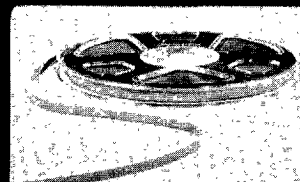
(By the Voice of Prophecy)

Available on filmstrip and tape recording

The Faith lessons, used so long and successfully by the Voice of Prophecy, are particularly fitted for presentation to the modern-day audience. Now they are being made available on filmstrip and tape to supply the lay member with the most effective soul-winning tool ever devised.



The art resources of the church have been called upon to the fullest extent, that this new series of 20 soul-winning lessons might have the strongest possible appeal. Pictures by Harry Anderson, Russ Harlan, and other highly qualified religious artists assure, without doubt, that here is the strongest presentation of the message in pictorial form that our denomination has produced.



COLOR

Lesson Titles

- ☐ 1. How to Understand My Bible
- ☐ 2. The United Nations of Prophecy
- ☐ 3. Answer to the World's Dilemma
- ☐ 4. How Sin First Began
- ☐ 5. When Jesus Comes for Me
- ☐ 6. How Can I Know Jesus Is Coming?
- ☐ 7. Earth's Last Battle
- ☐ 8. Ten Centuries of Silence
- ☐ 9. God's Great Tomorrow
- ☐ 10. Life's Greatest Question
- ☐ 11. What Prayer Means to Me
- ☐ 12. Science, Bible, and God
- ☐ 13. Testimony of History
- ☐ 14. Finding God Through Suffering
- ☐ 15. In Partnership With Jesus
- ☐ 16. The Royal Law of Liberty
- ☐ 17. The Crossroads of Salvation
- ☐ 18. Walking as Jesus Walked
- ☐ 19. Undermining God's Government
- ☐ 20. Can the Majority Be Wrong?

NOTE: If filmstrips or tapes are ordered separately, indicate by number, remembering that there are two lessons on each tape.



To make this series available for worldwide use, the English-language texts have been omitted from the filmstrips. Thus one needs only to translate the instructor's manual into the language to be used.

Tape recordings are narrated by H. M. S. Richards, and music is provided by the King's Heralds, an evangelistic team that has stirred the hearts of millions worldwide.

ORDER Church Missionary Secretary
BLANK Book and Bible House

Please ship the following

- Single-frame filmstrip, each ☐ \$ 3.50
- Complete set, 20 filmstrips, SF ☐ 49.50
- Tapes, two lessons per tape, each ☐ 5.25
- Complete set, 10 tapes ☐ 49.50
- Complete set, 20 lessons ☐ 89.50

(20 filmstrips, 10 tapes, and script) Prices Slightly Higher in Canada
NOTE: List filmstrips and tapes by number when ordering separately.

NAME
STREET
CITY ZONE STATE

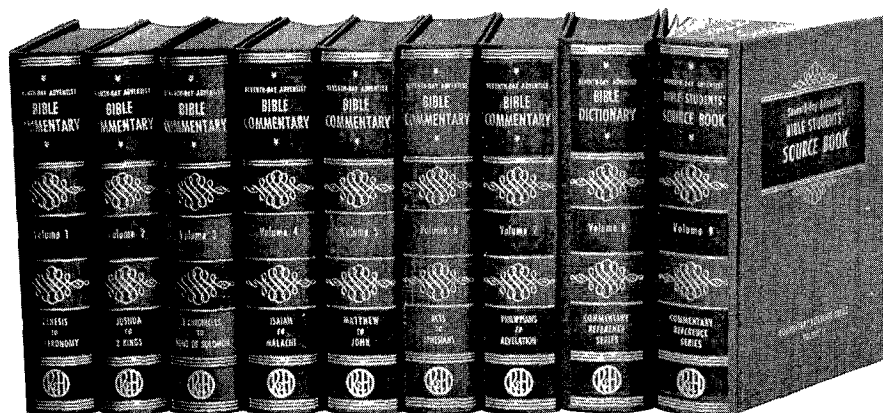
ORDER NOW FROM YOUR BOOK AND BIBLE HOUSE

Review & Herald Publishing Assn., Washington 12, D.C.

Indispensable

The Seventh-day Adventist

COMMENTARY REFERENCE SET



For

Evangelists and Church Pastors
Departmental Leaders
Church Officers
Forward-looking Laymen

The SDA Bible Commentary

7 volumes, 8,000 pages

SDA Bible Dictionary

Complete with atlas, 1,300 pages

SDA Bible Students' Source Book

1,800 entries, 1,200 pages

Nine unexcelled reference books—
bound in matched buckram

THE SEVENTH-DAY ADVENTIST BIBLE COMMENTARY

- A verse-by-verse study of the whole Bible
- Authoritative scholarship—doctrinally sound
- Up to date historically and archeologically
- Free from the bias of modernism
- Each volume has three main parts: (1) General Articles, (2) Commentary, (3) Supplementary Material
- Exclusive—50,000 references cross-indexed to the writings of Ellen G. White

SDA BIBLE DICTIONARY

- Complete coverage—based on the King James Version, but includes words found in the Revised Standard Version
- Theologically sound—agrees with the Bible and the Spirit of Prophecy writings
- Up to date—embodies the latest findings and scholarship in the fields of archeology, ancient history, and linguistics
- Illustrated—contains more than 500 pictures of Bible lands and customs, archeological discoveries, etc.
- 40 pages of maps, authentic, in full color

SDA BIBLE STUDENTS' SOURCE BOOK

- Historical and contemporary references relating to SDA fundamental beliefs
- Confirmation of Adventist prophetic interpretation
- Encyclopedic—up to date—comprehensive—biographical sketches—summary of other beliefs—topically indexed

Price \$13.75 per volume
\$123.75 complete set

Plus 35c postage and insurance for each volume—65c outside U.S.A.

ORDER FROM YOUR BOOK AND BIBLE HOUSE

_____ Church Missionary Secretary	
_____ Book and Bible House	
Please send me _____	
_____ SDA Commentary Reference Set(s) @ \$123.75 per set _____	
_____ Each as checked _____	
<input type="checkbox"/> vol. 1	<input type="checkbox"/> vol. 2
<input type="checkbox"/> vol. 3	<input type="checkbox"/> vol. 4
<input type="checkbox"/> vol. 5	<input type="checkbox"/> vol. 6
<input type="checkbox"/> vol. 7	<input type="checkbox"/> vol. 8
<input type="checkbox"/> vol. 9	@ \$13.75 _____
Sales tax where necessary _____	
Postage and insurance _____	
Total enclosed _____	
Name _____	
Address _____	
City _____	Zone _____ State _____

Books of abiding
VALUE
at
LOW COST

The
Christian Home
Library Series

Choose a volume for your study need or your reading mood.

Devotional

- ☐ Christ's Object Lessons—*Ellen G. White*
- ☐ Coming of the Comforter, The—*L. E. Froom*
- ☐ Day by Day—*F. M. Wilcox*
- ☐ Early Writings—*Ellen G. White*
- ☐ Ministry of Angels, The—*I. H. Evans*
- ☐ Selected Messages (2 vols.)—*Ellen G. White*
- ☐ Story of Redemption, The—*Ellen G. White*
- ☐ Testimony Treasures (3 vols.)—*Ellen G. White*

Home and Health

- ☐ Adventist Home, The—*Ellen G. White*
- ☐ Child Guidance—*Ellen G. White*
- ☐ Counsels on Diet and Foods—*Ellen G. White*
- ☐ Education—*Ellen G. White*
- ☐ Fundamentals of Christian Education—*Ellen G. White*
- ☐ Ministry of Healing, The—*Ellen G. White*
- ☐ Story of Our Health Message, The—*D. E. Robinson*
- ☐ Temperance—*Ellen G. White*

For the Study Hour

- ☐ Answers—*Charles D. Utt*
- ☐ Counsels on Sabbath School Work—*Ellen G. White*
- ☐ Counsels on Stewardship—*Ellen G. White*
- ☐ Counsels to Writers and Editors—*Ellen G. White*
- ☐ Daniel and the Revelation (2 vols.)—*Uriah Smith*
- ☐ Evolution, Creation, and Science—*Frank L. Marsh*
- ☐ Gospel Workers—*Ellen G. White*
- ☐ Life Sketches—*Ellen G. White*
- ☐ Midnight Cry, The—*F. D. Nichol*
- ☐ Outline Studies From the Testimonies—*C. L. Taylor*
- ☐ Preacher and His Preaching, The—*I. H. Evans*
- ☐ Welfare Ministry—*Ellen G. White*

Inspirational

- ☐ Believe His Prophets—*D. E. Rebok*
- ☐ Christian Service—*Ellen G. White*
- ☐ Evangelism—*Ellen G. White*
- ☐ I Love Books—*J. D. Snider*
- ☐ In Defense of the Faith—*W. H. Branson*
- ☐ Messages to Young People—*Ellen G. White*
- ☐ Quest of Youth, The—*C. L. Bond*

De luxe binding with colorful jacket

PRICE \$3.50 each

Please add 15c first book, 5c each additional book, for postage and insurance.

THE CHRISTIAN HOME LIBRARY SERIES is composed of *basic* books that were good yesterday, are good today, and will be equally good tomorrow. Each is worthy of a permanent place on your library shelves.

EVERY SEVENTH-DAY ADVENTIST HOME should have the complete set for reading, study, and reference. From time to time other fundamental volumes will be built into this series. Watch for announcement of new titles.

**ORDER TODAY FROM YOUR
BOOK AND BIBLE HOUSE**



**ORDER
BLANK**

Please send me volumes as checked above—De luxe @ \$3.50 each.

Mailing and insurance, sales tax where necessary

Total for books \$

Total enclosed

NAME

STREET

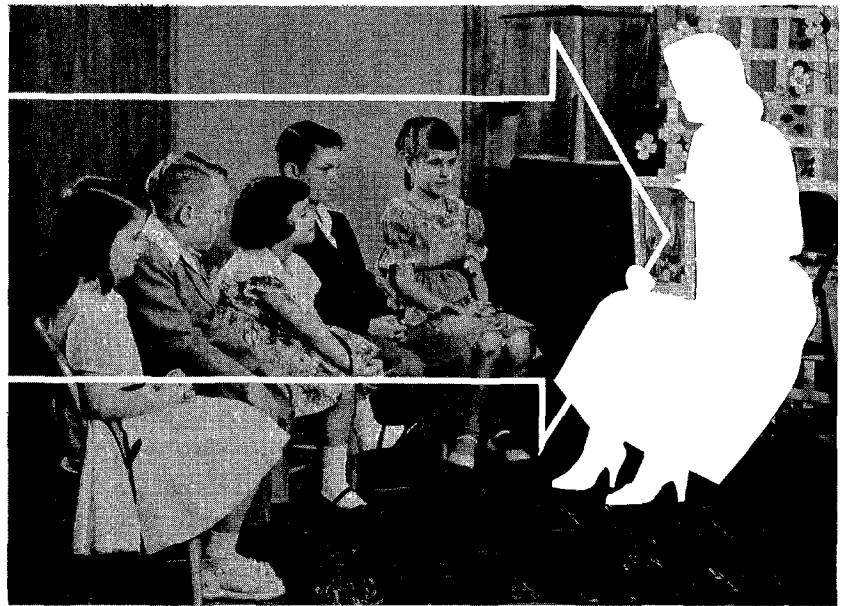
CITY ZONE STATE

Church Missionary Secretary or
Book and Bible House

IMAGINE YOU!

HOLDING THE INTEREST OF A GROUP OF RESTLESS, SQUIRMING YOUNGSTERS FOR 30 MINUTES! Yes, YOU too can have the satisfaction of this accomplishment.

YOU play a very important part as a teacher in molding the characters of our little ones. It is most urgent that you equip yourself with the proper tools to prepare their precious little hearts to receive Christ into their lives at this tender age. It is no longer necessary for you to experience the difficulty of making your illustrations, for our cutouts, flash cards, and colorful pictures solve this problem.



SAND-TABLE CUTOUTS, Sets A, B, C,
 per set \$3.00
 Combination of 2 or more sets, each 2.75
 Complete series of 3 sets, only 8.00

FLOCKT-O-GRAPH CUTOUTS, Sets 1, 2, 3,
 per set \$3.00
 Combination of 2 or more sets, each 2.75
 Complete series of 3 sets, only 8.00

FLANNELGRAPH SERIES, each No. (complete with instructions)
 not flocked \$1.00
 flocked 1.50

SUEDE-O-GRAPH, Each envelope of 12 cards \$3.75
 Combination of two or more envelopes, each 3.25

THE BIBLE STORY IN PICTURES, 24 pictures, each envelope \$2.00
 Combination of 2 or more, each 1.75
 Complete set of 5 envelopes 8.00

SHADOW PICTURES, 12 pictures in set \$2.00
 Two or more sets, each 1.75

Prices slightly higher in Canada and foreign countries.
 Sales tax where necessary.



These and many other helpful, attractive Sabbath school aids are Available through your local Book and Bible House



Name _____

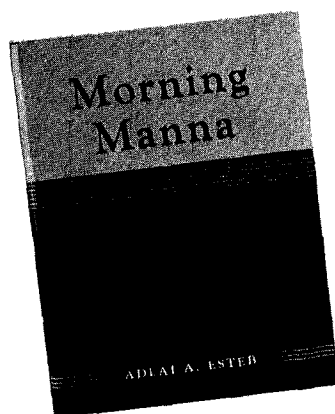
Street _____

City _____ Zone _____ State _____

Write for a free Sabbath school supplies catalog.

ORDER *Today* FROM YOUR BOOK AND BIBLE HOUSE

Family Worship Themes for 1963



MORNING MANNA, by Adlai A. Esteb

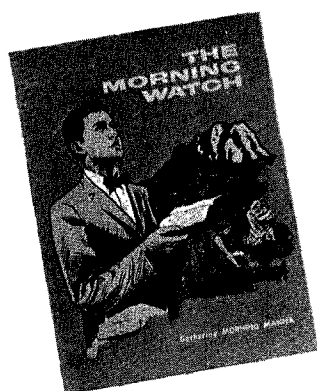
Here is a devotional book that is definitely unique among the volumes in this series.

The daily text is selected from the Bible Year daily reading assignment.

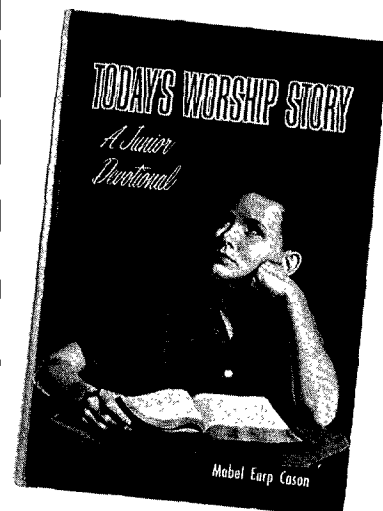
During the year there is a progressive movement through the books of the Bible from Genesis to Revelation.

Each day's reading is compelling in interest and spiritually inspiring for the entire family circle.

Choice of two bindings—cloth, **\$2.50** each; de luxe, gift-boxed, **\$3.00** each.



**Order from your
Book and Bible
House**



*For the
Junior Youth*

TODAY'S WORSHIP STORY,

by Mabel Earp Cason

Again we present a devotional book especially for the boys and girls.

For each day there is an interesting worship story—teaching spiritual and moral lessons in language the children understand.

A discussion topic is provided at the close of each day's reading to allow the parents to enlarge upon the story. This feature enriches the worship period with personal teaching suitable to each child's experience.

Beautiful cover in color—Price **\$3.00** each.

MORNING WATCH CALENDAR, 1963

As usual the 1963 MORNING WATCH lists the memory texts for each day of the year. The verses are on the subjects set forth in MORNING MANNA and follow the Bible Year assignments for each day. The paper edition has a lovely four-color cover, while the deluxe has dainty outside cover stamped in gold.

They make inexpensive gifts. Mailing envelopes furnished. Prices—paper, **20 cents** each, de luxe, **30 cents** each,

ORDER BLANK

..... Church Missionary Secretary
..... Book and Bible House
..... MORNING MANNA, cloth @ \$2.50 each
..... MORNING MANNA, deluxe @ \$3.00 each
..... TODAY'S WORSHIP STORY, cloth @ 3.00 each
..... MORNING WATCH CALENDAR, plain @ 20
..... cents each
..... MORNING WATCH CALENDAR, deluxe @ 30
..... cents each
..... Sales Tax where necessary
..... Postage and Insurance
..... Total Enclosed

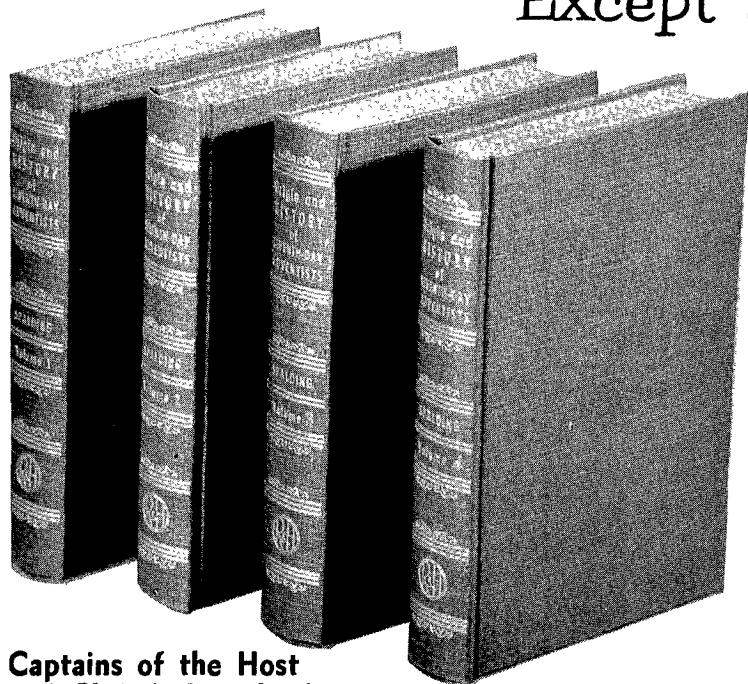
Please add postage and insurance, 15 cents first book, 5 cents each additional book.

Name

Address

City Zone State

"We Have NOTHING to FEAR for the Future,
Except as We Shall Forget --"



Origin and History of Seventh-day Adventists

by A. W. Spalding

A comprehensive history of the Advent Movement—its beginnings and modern development graphically portrayed.

Captains of the Host and Christ's Last Legion

factually revised, newly illustrated, and expanded into four volumes, with enlarged easy-to-read type.

Volume 1

The Miller Movement to organization in Battle Creek

Volume 2

First camp meetings to founding of church schools

Volume 3

From the great conference of 1901 to worldwide mission expansion

Volume 4

Providences in many lands through two world wars to the youth movement

★ This unique set will be extremely useful in academy or college classes in denominational history.

★ Every worker and layman will prize this set for his personal library.

★ Each volume has individual index.



Price \$7.50
per volume

No believer in the Advent message can read these volumes without feeling the warmth of devotion and sacrifice of the pioneers who launched the movement in faith, fostered its growth with unwavering fidelity, and were sustained by the certainty of its triumph.

Into these 1600 pages of gripping recital, Elder Spalding has put all the genius of his gift as a narrator, all his love for the third angel's message as a lifelong believer, and all his skill in recording the humor and pathos, heroism and fortitude, of a people of destiny on their march to the kingdom.

**ORDER FROM YOUR
BOOK AND BIBLE HOUSE**

For postage and insurance please add 15 cents for first volume, 5 cents for each additional book to one address.

ORDER BLANK

Church Missionary Secretary

Book and Bible House

Please send me volumes as checked:

Origin and History of SDA's

Volume 1 @ \$7.50 each

Volume 2 @ \$7.50 each

Volume 3 @ \$7.50 each

Volume 4 @ \$7.50 each

Total for books

State sales tax where necessary

Postage and insurance

Total

Name

Address

City

Zone

State

News of Note

Loma Linda Constituency Meeting

At their quadrennial meeting, January 30, the Loma Linda University constituency elected the board of trustees that will serve for the next four years. A larger number of Adventist professional and business laymen were appointed to membership than in the past. Three of these had formerly served on the University board of councilors. They are as follows: Clyde Harris of Oregon, M. C. Patten of South Carolina, and Harry Schrillo of California. M. V. CAMPBELL

Pacific Union Conference Session

The eleventh quadrennial session of the Pacific Union Conference, which met in the Long Beach, California, Municipal Auditorium, closed February 4, and the nearly 400 delegates, along with scores of visitors, turned their attention to the program of the two-and-one-half day ministerial institute that followed. The session was a busy and inspiring one. The entire union staff was re-elected. Thus R. R. Bietz continues as president and W. J. Blacker as secretary-treasurer.

Great progress has been reported in the Pacific Union. The first Adventist family—the Kelloggs—came from Battle Creek to California in 1859, and Elders Loughborough and Bourdeau came to open work nine years later. At the close of 1962 the union membership stood at 82,085, reflecting a gain of nearly 10,000 for the quadrennium. Tithe for the four years totaled nearly \$53 million, and missions offerings came to nearly \$11 million.

Statistics of growth generally deal in superlatives. The educational institutions, the medical institutions, the Loma Linda Food Company, and the many centers of light represented by the 409 local churches in the union all have a share in bearing witness to the Adventist message. The program moves forward with faith and vigor.

W. P. BRADLEY

Five-Day Plan in Denver

More than 550 smokers who wanted to quit crowded into the pilot-training program for the Five-Day Plan held at the Porter Sanitarium and Hospital in Denver, Colorado, from February 3 to 7. This program was designed primarily to train minister-physician teams from the 18 States of the Central, Southwestern, Northern, and Lake union conferences. It turned out to be the largest group-therapy course yet held under the Five-Day Plan.

Those attending the first night's meeting, directed by Elman J. Folkenberg and Dr. J. Wayne McFarland, could not possibly be accommodated in the small hos-

pital auditorium. The session was moved next door to the auditorium of the Denver South Junior Academy, and participants were still left standing!

Among those who enrolled was a reporter from the *Rocky Mountain News*, who kept readers of his paper well informed through daily reports on the progress of the participants. The *Denver Post*, amazed at the obvious desire on the part of smokers to secure relief from the habit, carried a page-wide picture on the back page of its Monday edition, showing the large audience and running a full feature on the plan on an inside page. It then proceeded to run daily reports also.

Radio and television teams made on-the-spot recordings and films for later newscasts. A reporter-photographer team from *Time* magazine spent an evening interviewing the directors of the plan and some of those participating.

With such auspicious beginnings, the Five-Day Plan to Stop Smoking moves ahead in a powerful way, reaching thousands who wish to break the tobacco habit. A more complete report of the program will appear in a future issue of the *REVIEW*.

M. CAROL HETZEL

Top-Ten Conferences in Literature Evangelism

The literature evangelists in the North American Division delivered \$7,458,723.66 worth of books and magazines during 1962. The top-ten conferences in deliveries for the year are as follows:

Michigan	\$350,093.35
Ohio	330,493.01
Allegheny	286,882.45
Southern California	284,500.00
Potomac	256,005.69
Central California	252,130.62
Ontario-Quebec	250,358.36
Southeastern California	250,294.03
Northern California	234,000.36
Arkansas-Louisiana	219,851.80
Total	\$2,714,609.67

These ten conferences delivered \$2,714,609.67 worth of literature, or 36 per cent of book and magazine sales in the entire division. A new annual sales record was set by the Michigan Conference.

The Columbia, Pacific, and Southern unions reported \$1,410,467.52, \$1,204,958.43, and \$1,164,760.67, respectively. The Columbia Union set an all-time record for literature sold in one union during one year.

D. A. McADAMS

Faith for Today Offers The Great Controversy Course

Many Seventh-day Adventists are unaware that the Faith for Today television program offers to all "a guided study tour" through Mrs. White's immortal book *The Great Controversy*. Titled "Drama of the Christian Faith," this 21-lesson correspondence course in Bible and church history is free to every student of current

events who is seeking to understand the meaning of the times. The student corrects his own test sheets. Enrollments in this fascinating course seem to be spontaneous after people hear about it! That's all that needs to be said.

Graduates of the Prophetic Guidance Course find this excellent series a natural follow-up. Adventists who have finished other correspondence courses may know of friends who have not yet joined the church with whom they might sit down one night a week and study these lessons based on the 42 chapters in *The Great Controversy*.

Write to Faith for Today, Box 8, New York 8, N.Y. D. A. DELAFIELD

Sabbath School Progress in Bismarck-Solomons Union

The 1963 Bismarck-Solomons Union Mission session was held in Rabaul, on the island of New Britain in the Bismarck Archipelago, January 2 to 5.

Reports were presented that showed great progress in all areas. At the end of 1961 there were 17,073 Sabbath school members. During the quadrennium a gain of 2,398 was made. The first branch Sabbath school in this union was organized in 1957. By 1958 there were three, and four the following year. By the end of 1962 the number had risen to 14. During the coming quadrennium the goal is to have a branch organization for each regular Sabbath school.

It is most encouraging to see the national church membership taking hold of the branch Sabbath school work and using it as a soul-winning agency.

W. E. MURRAY



Selected from Religious News Service.

CAMBRIDGE, MASS.—Augustin Cardinal Bea, S.J., president of the Vatican's Secretariat for Promoting Christian Unity, has accepted Harvard University's invitation to take part in a Catholic-Protestant colloquium, March 27-30.

CHICAGO—A proposal to form a politically oriented pressure group of the major religious faiths—"like the AMA or the Chamber of Commerce"—got a good reception here at one session of the National Conference on Religion and Race. "We have the right to exert political pressure," said Rabbi Morris Adler of Detroit, Michigan, in proposing the lobbying group. "The churches should get involved—not in candidacies but in issues. You cannot accomplish anything without political pressure. I would not like to see a Catholic pressure group or a Jewish political party or a Protestant one. But a pressure group of all three faiths is necessary for translating our ideas into action."