

# REVIEW and Herald

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*A meditation built around the experience of an  
Indian father who saved his son's life.*

## The Father So Loved . . .

By B. A. Larsen  
*Former Departmental Secretary  
Inca Union Mission*



**I**N SANDIA, Peru, a young man named Antonio often came to our meetings on the mission station. He was a handsome, strong, well-liked Indian. But he had only one leg. In spite of that he did his work almost as well as his comrades. Using a simple crutch to help him walk, he took care of his fields, went on long trips into the jungle with his neighbors, crossed swift rivers, did his harvesting, and returned, as they did, with a large bundle of coffee on his back.

One day I asked a boy who worked for us at the mission station, "Alberto, what happened to Antonio? How did he lose his leg?"

"Oh," replied Alberto, "a snake bit it off!" Evidently he had heard something about snake bites, but being just a child he had not given the thought much consideration. A snake had bitten the leg off, and that was all there was to it.

But in my mind's eye I saw another picture—a terrible picture. I later heard the story, so I know that my picture was correct. I saw a man, a father, walking with his little son along a narrow, rough path in the jungle—the father leading the way, carrying his burden on his back, often clearing the path with his machete (the long knife the men always carry with them), and the boy behind him, carrying a child-size burden. The road was long and wearisome. The day was very hot.

Then suddenly something happened. The little boy screamed and sat down by the path,

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JEANIE MCCOY, ARTIST

"Daddy, Daddy, it bit me!"  
cried the boy. "A snake bit me!"

## Potomac Conference Ordains Four ⇨

Ordination rites for four Potomac Conference ministers and educators were conducted at camp meeting on June 26. Caris H. Lauda (center), president of the Potomac Conference, welcomes Loren E. Poole, principal of Shenandoah Valley Academy, into the ranks of the ordained ministry. Also ordained were Herbert Broeckel, of Harrisonburg, Virginia (fourth right); R. Carey Clarke, of Waynesboro, Virginia; and Charles B. Hirsch, president of Columbia Union College in Washington, D.C. (right).

Participating with Elder Lauda in the service were Raleigh G. Burchfield, conference treasurer; Neal C. Wilson, Columbia Union Conference president; and J. Robert Spangler, of the General Conference Ministerial Association.

J. N. MORGAN, *Departmental Secretary  
Potomac Conference*



## Illinois Ordinations

On Sabbath morning, May 2, F. H. Offenback, Bible teacher at Broadview Academy (center, with Mrs. Offenback), was ordained to the gospel ministry, in the academy chapel. J. D. Smith, Lake Union Conference president (second left), preached the ordination sermon and gave the charge; G. E. Hutches, educational secretary of the union, offered the prayer; and the writer extended the welcome. R. P. Bailey, Broadview Academy principal, is at the right.

Several young men in attendance at the academy last year are planning to become ministers. This service was an inspiration to all the students, and especially to those planning for the ministry.



On Sabbath afternoon, June 13, E. Gary Schneider (center, with Mrs. Schneider) was ordained to the gospel ministry at the southern Illinois camp meeting. Brother Schneider has served as an intern in Hinsdale, and is now leader of the Rock Falls district.

Participating were W. Melvin Adams, of the General Conference Religious Liberty Department (right); Vernon Flory, home missionary secretary of the Lake Union Conference (second right); J. D. Smith, Lake Union Conference president (second left); and the writer (left).

W. A. NELSON, *President  
Illinois Conference*

## Two Ordained at South Dakota Camp Meeting ⇨

Neville V. George, a departmental secretary of the South Dakota Conference (left), and Kenneth M. Nelson, a district pastor (second left), were ordained to the gospel ministry June 20 at the South Dakota camp meeting. Participating (left to right) were K. F. Ambs, D. L. Olsen, Wesley Amundsen, and the writer.

F. W. BIEBER, *President  
South Dakota Conference*

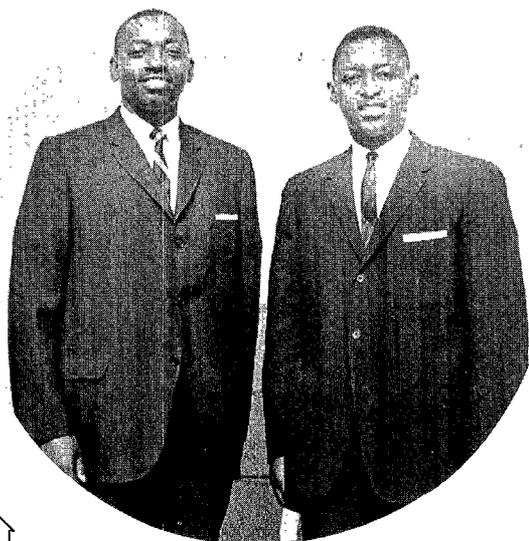




## Ohio Ordination

Five ministers were ordained to the gospel ministry June 28 at the 101st annual summer conference on the academy campus at Mount Vernon, Ohio. Francis W. Wernick, president of the Ohio Conference, was in charge. Assisting were Neal C. Wilson, president of the Columbia Union Conference, and Marvin Reeder, of the General Conference. Left to right, with their wives, are: Marshall Wright, formerly a Presbyterian minister; Eugene Cowling, Jr., principal of Mount Vernon Academy; Walter R. Sherman, an oratorical contest winner in New York City; Kenneth J. L. Berry, a mission director in Kenya, Africa, during the Mau Mau uprising, at which time their school and home were burned; Robert A. Thompson, who has two brothers and three sisters associated with church work in Michigan, Indiana, and Florida.

FRANKLIN W. HUDGINS, *Departmental Secretary*  
*Ohio Conference*



## Four Ordained in Northern New England

Carl P. Anderson, president of the Northern New England Conference (seated, left), led out in the ordination of four men at the recent camp meeting in Freeport, Maine. Left to right (with their wives), those ordained were: James Davis, the conference educational and MV secretary, who has served the denomination for 15 years; Walter H. Smith, conference treasurer, who has served the church in various capacities for about 17 years; Clarence E. Johnson, who has given six years of active denominational service, and is at present pastor of the Rochester, New Hampshire, district; and Stig Anderson, pastor of the West Lebanon, New Hampshire, district. Assisting at the service were A. F. Tarr (right center) and R. L. Odom (left center), of the General Conference, and W. J. Hackett, president of the Atlantic Union Conference.

MARCUS E. PAYNE, *Departmental Secretary*  
*Northern New England Conference*



## Northeastern Conference Ordination

G. W. Timpson (left), pastor of the Mount Zion church in New Haven, Connecticut, and J. A. Edgecombe, pastor of the Mount Vernon, New York, church, were ordained at the Northeastern Conference camp meeting held at Camp Victory Lake, Hyde Park, New York, on July 4, 1964. These young men have demonstrated God's leadership in their ministry. Theodore Carcich, H. D. Singleton, and F. L. Bland, of the General Conference, participated in the ordination service.

F. L. JONES, *Secretary-Treasurer*  
*Northeastern Conference*



## Alabama-Mississippi Ordination

W. O. Coe, president of the Alabama-Mississippi Conference, welcomes two young ministers ordained at camp meeting time, and their wives, to the gospel ministry. Elder and Mrs. A. V. Voorheis (left) have been serving in the Dothan, Alabama, district, but were appointed to the Panama City, Florida, district. Elder and Mrs. D. E. Crane have served in the Gulfport, Mississippi, district, but are under appointment to Nicaragua, where he will serve as pastor-evangelist. Officiating at the ordination service were Theodore Carcich, vice-president of the General Conference, and G. R. Nash, Sabbath School Department secretary of the General Conference.

W. D. WAMPLER, *Departmental Secretary*  
*Alabama-Mississippi Conference*

# RISE of the EVOLUTIONIST DOCTRINE

By Frank Lewis Marsh

**F**ROM the time of Christ until the fourth century A.D., and again from near the close of the sixteenth century until about the middle of the 1800's, most Christians believed that plants, animals, and man had appeared upon our earth within the limits of seven 24-hour days called Creation week. They put their faith in the literal account of origins in Genesis 1 and 2, the doctrine of special creation.

In making this assertion we do not mean that the idea of evolution of living forms from simple to complex was unknown before that time. As early as the sixth century B.C., the Greek natural philosopher Anaximander suggested a simple form of evolution. His fellow countryman Empedocles (c. 490-430 B.C.) expressed a belief in spontaneous generation, first of plants and then of animals.

However, it was the Greek philosopher Aristotle (384-322 B.C.), who made the first approach to a really complete theory of evolution. He believed God created a primordial soft mass of living matter from which, through vast stretches of time, more and still more complex forms of life were derived by directed natural forces through a line of plants, "plant-animals," then animals with "sensibility," and from there by graded steps up to man. Today Aristotle would be called a theistic evolutionist.

For a number of centuries this developmental type of origin did not catch the fancy of many people. The doctrine of special creation was held by the early Christian church until the time of Augustine (A.D. 354-430). Augustine had no scientific training and was therefore unable to criticize the scientific accuracy of Aristotle's explanation of origins, but this Greek's philosophy sounded to him sufficiently in accord with Genesis to be received. It should be borne in mind that Augustine actually cautioned Christians against looking to the Scriptures for scientific truths. He became intrigued with Aristotle and vigorously promulgated the Aristotelian philosophy of origins.

Because Augustine was a very influential leader in the Catholic Church, this type of theistic evolution became the orthodox interpretation of Genesis down through the centuries of the Middle Ages. Thomas Aquinas (1225?-1274) gave further impetus to Aristotle's teachings, and it thus came about that a kind of evolutionist interpretation of Genesis prevailed among Christians until near the close of the sixteenth century. Albeit, any details about origins were consistently

avoided because the majority of men were content with generalities on the subject.

### Aristotelian Philosophy Rejected

Finally, largely through the efforts of the Spanish theologian Francisco Suárez (1548-1617) on the Continent, and of the poet John Milton (1608-1674) in England, the Aristotelian philosophy was rejected and the church returned to an acceptance of a literal Genesis with its portrayal of origins by special creation. At the hands of the church university teachers, Genesis came to be interpreted in an extremely narrow way until it was understood by all Christians that according to Genesis plants and animals could not vary in appearance through their generations. This unnatural doctrine of extreme fixity came to be church dogma that all Catholics were required to accept.

Of course, the great bulk of Christians followed more or less blindly along after the Biblical interpretations of the schoolmen, first accepting a derivative type of origin of complex from simple, then accepting an extreme fixity that allowed no variation among living forms. It was not a subject in which they were greatly interested anyway, and to go contrary to church dogma meant trouble and possibly even the economically serious catastrophe of excommunication.

Sir William Dampier points out in his *History of Science*, 3d edition, pages 292, 293, that until toward the end of the eighteenth century evolutionary ideas are to be found much more in the writings of the philosophers than of the biologists. He quotes Bacon, Descartes, Leibnitz, Kant, and Goethe (although Goethe was also a biologist). This is to be expected because at that time there was not sufficient biological evidence to form a basis for any natural explanation of origins.

Well along in the 1700's biologists began to be heard cautiously suggesting a developmental type of origins. That the great French naturalist Buffon faced somewhat of a dilemma here is evidenced by his wish to suppose that all species in a family possibly were derived from one. But having supposed, he hastened to say, "No, it is certain by revelation, that all animals have equally enjoyed the grace of creation." He finally became more bold and did suggest the possibility of the derivation of one species from another. However, this brought him into trouble with the church, and he was forced by the Sorbonne to recant this statement in 1751. Erasmus Darwin (Charles Darwin's grandfather) was more successful in England, and in his *Zoonomia*, published in 1794,

set forth a short summary of much of the evidence that supposedly favored evolution. He did not develop a theory, but did call attention to natural facts that he suggested could be interpreted that way.

The first biologist to believe fully in evolution and to propose a theory to explain it was the Frenchman Lamarck. In 1816 he set forth his conclusions in a book, but for several reasons that we have not the space here to discuss, his theory was not widely accepted. Nevertheless his support of uniformitarianism was real, and he brought many biologists to imagine the possibility of evolution in nature. In the introduction to *Origin of Species* (1859) Charles Darwin lists 34 biologists who recognized the possibility that evolution occurs in



Charles Darwin, whose book *The Origin of Species* created bitter controversy.

nature, and stated their acceptance of its truth to a greater or lesser degree.

One of the main reasons why Lamarck's theory was generally discredited probably was the vitalism that was so evident in some of his "laws." This was in opposition to the materialism of scientific thought of that day, and offered no hope of further advance by investigation on materialistic lines.

In the early 1800's evolutionists were regarded as "wild men." Traditional opinion, biological as well as religious, was largely against them, so that belief in evolution was still dangerous. It was not only opposed by the church but also by the antimaterialist views of many intellectual circles, which were still strong although the dominance of materialism among the scientists was increasing.

The advance of materialism among the physical scientists (the physicists,

chemists, and geologists) before Darwin's time met with much opposition from the general intelligentsia, and yet there was never the bitter controversy that sprang up with the appearance of *Origin of Species*. This was probably because geology did not seem so much concerned with animal nature and perhaps, ultimately, man. James Hutton's *Theory of the Earth* appeared in 1795 and set before the public the suggestion that it was not the Noachian Flood that had shaped the features of the earth's surface, but rather natural forces operating in natural ways. Because this would require that the earth had existed as we know it a very long time, it stood in opposition to the Biblical account of Creation and Noah's Flood which took place only a few thousand years ago.

Nevertheless the catastrophic destruction and rebuilding of the earth's surface was still generally held when Lyell's book, *The Principles of Geology*, was published in 1830-1833. The argument for uniformitarianism was so reasonably presented in this book as to win many scientists over to that view. Also by 1850 some of the better-informed writers on the side of religion had come to believe that it was no longer possible to maintain a literal belief in the account of the Flood, and definitely not in Ussher's date for the creation of the world, 4004 B.C.

We recall that the "most beautiful System of the Sun, Planets and Comets," which to Newton could only proceed from a beneficent Creator, was used in the eighteenth century as the basis for a mechanical philosophy, and replaced the atomism of the ancients as the starting point of an atheistic materialism. As a few particularly courageous individuals risked losing the approbation of the church by engaging in a study of nature in order to unveil her laws, it began to be shown that the natural laws of the transformation of energy observed in the physical world were responsible for at least some of the life processes of plants and animals.

### The French Encyclopedists

Materialistically-minded scientists commandeered this idea and carried the doctrine of mechanism to great extremes. The French Encyclopedists, whose volumes were edited by the philosopher Denis Diderot (1713-1784), misapplied the Newtonian system of dynamics to show that man, both soul and body, was a machine. The extremely unfortunate explanations by the schoolmen of the Middle Ages, influenced by "scientists" of their time, that the Bible taught a flat earth, a geocentric solar system, extreme fixity of species, and so on, led to a complete loss of faith on the

part of many in the inspiration of the Bible, as item after item on the schoolmen's list of assumed Biblical declarations on natural science was shown to be false by astronomers, navigators, naturalists, et cetera. These confused-but-willing agnostics joined the ranks of the materialists and swelled the number of minds ripe for Darwin's theory of evolution.

### *Origin of Species*

Charles Darwin had convinced himself that evolution of simple forms into complex by natural selection had occurred, and his influence on others shows that he was a good salesman. In his *Origin of Species* personal convictions and simple possibilities are presented as if they were demonstrated proofs, or at least valid arguments for evolution. He gave free rein to imagination, and by his extremely simple reference to plants and animals familiar to everybody, the reader, although completely ignorant of biological processes, felt that he understood and even in a way dominated the mechanism by which the amazing variety of living forms had been produced.

With great skill Darwin arranged his argument. Especially striking is the clearness of his thought and the fairness and humility of his writing. He was never vague; and he carefully avoided any appeal to principles he could not credit to material causes. From the human point of view, it was purely by accident that he fell into trouble with the Christian world. He personally had no wish to antagonize those who believed in a literal Genesis.

*Origin of Species* exploded upon England in 1859, and sold 16,000 copies in that country before 1876. As could well be expected at a time when most people still believed in a literal Genesis, there was a great outburst of hostile reaction against Darwin's suggestions. Very briefly we might summarize five reasons for this storm of criticism: (1) The obvious contradiction between the account of origins in Genesis 1 and 2 and the conditions necessary for Darwinian evolution to occur. Any attempted disproof of the accuracy of the Biblical account struck at the roots of religion. (2) Theology required a concept of God continually active in creating and then in maintaining this earth and its inhabitants. Darwin's theory replaced God's care and solicitude with cold, unfeeling chance. (3) Modern criticism of the Scriptures had started in Germany in the 1830's and 1840's, and English opinion was shocked by it and sought to withstand it. Darwin's conclusions gave support to modern criticism.

(4) Because Darwin was a materialist, his theory was opposed alike by churchmen and philosophers because it definitely supported and extended scientific materialism. (5) The man on the street felt a sentimental dislike based on emotion. Not only did he resent the suggestion that he was descended from beasts, he also disliked Darwin's refusal to notice cooperation in nature and his attributing evolutionary progress to competition only, implying that nature was everywhere "red in tooth and claw."

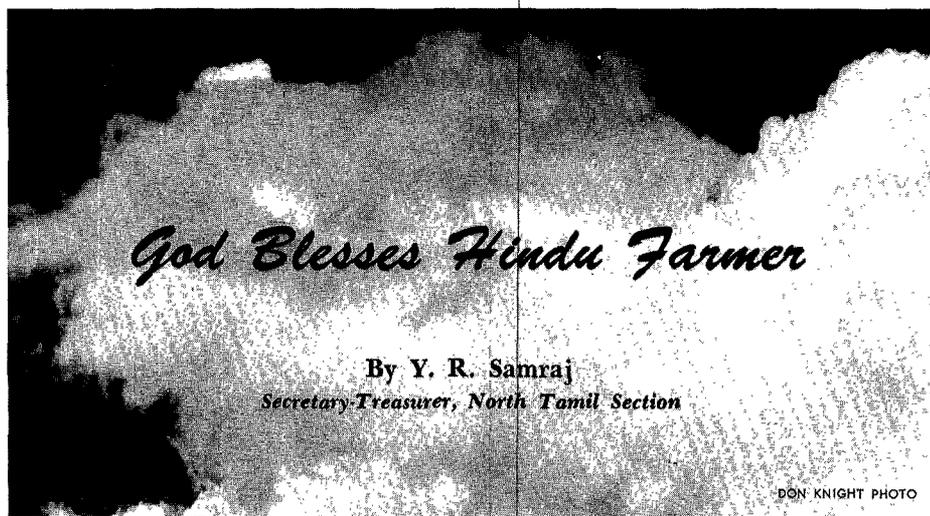
In favor of Darwin's theory were the materialists (which included most of the scientists), the more radical thinkers, and large parts of the lay public who were not particularly Christian. His doctrine seemed to give background for the fashionable economic theories of the time, and taught that the best method would always come to the top so long as nothing was done to neutralize competition.

So we see there were powerful forces on both sides of the controversy. The result of the dispute was decisive for the large proportion of

people. Before the appearance of Darwin's book in 1859, only a few biologists believed in evolution. Outside of biology the subject hardly came into mind except for those few people who kept up with the discussions of the more mechanistically-minded scientists.

But by 1880, some twenty years after the publication of *Origin of Species*, physical scientists quite entirely and the large majority of biologists had become persuaded of Darwin's views, and acceptance was very widespread among the general public.

The rapid acceptance of the principle of evolution, a doctrine directly opposed to the Bible and without one item of coercive natural evidence to support it, is beyond explanation by natural causes. The directing genius of this masterly falsehood about origins is described in 1 Peter 5:8, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Next week we will discuss the real issue involved in coming to a decision on origins.



Some time ago a Hindu farmer attended an effort conducted in the Indian village of Villupuram. One day he heard a sermon on tithing and the blessings those receive who pay a faithful tithe. This man owned ricelands that at that particular time were almost ready for the harvest. However, there had been no rain and the sun was scorching the rice plants. It appeared that the crop would be lost. Also the insects had attacked the crop.

After the sermon this gentleman went home and told his son what he had heard. He remarked to him, "We have been giving offerings and paying vows to many of our Hindu gods, expecting them to help us in our present crisis, but nothing has come to answer our petitions. Why don't we give something to this God they are preaching about, and also pay the tithe? We ought to give it a trial." The son agreed and they both went to the meeting the next day and paid a thank offering and tithe and made a vow to pay an honest tithe on the crops.

The men returned home and very soon they had an abundant downpour of rain that saved the paddy plants. The man's heart was touched and his faith was strengthened in the God he had heard about at our meeting.

After the paddy was harvested, this man brought in his tithe according to his vow and testified to our workers that God had wrought a great miracle. He had not only given rain but had destroyed the insects that were threatening his crop. He had a surprisingly large yield of rice.



# If Every Member Were Like Me...

*An article that highlights  
the importance of every member  
being wholly devoted to Jesus  
and the Advent message.*

**I**F EVERY church member were like me, what kind of church would our church be? Interesting question, isn't it? It is especially interesting to me, for up until a few months ago I was a minister in charge of a district, doing all I could to encourage the church members under my care to live right and to do the work of the church. Now, having reached the age of retirement, I have accepted the position of a layman in the church. That change has brought many interesting observations and comparisons, some of which I would like to share with you.

There are many kinds of church members, so in order to see just what kind of church we would have if all were like me—or you—we will pick out just a few of the various varieties.

As we start our survey, let us keep clearly in mind the goals and objectives of the Seventh-day Adventist Church. Our church is not just one more church. It is not a church with a general mission of preaching. All this is included in the program of the Seventh-day Adventist Church. But the goals and objectives of the Seventh-day Adventist Church transcend and go way beyond all this.

Based on Revelation 14:6-12, Matthew 28:18-20, and Matthew 24:14, as well as many other statements in the Word of God, it is the declared purpose of the Seventh-day Adventist Church so fully to preach the gospel that a people will be made ready and perfected for the coming of Jesus. It is the goal of the Seventh-day Adventist Church to complete the work of the gospel, to prepare the world for the second coming of Christ.

No other church has been so dedicated. No other church has been founded for such a purpose. No other has undertaken such an all-inclusive and humanly impossible task. No other church has dared to claim that

when its work is completed there will be no more need for the preaching of the gospel; or that the return of Christ will not take place until the church—this Seventh-day Adventist Church—completes its task.

Now, let us go back to our question, What kind of church would the Seventh-day Adventist Church be if every member were just like me?

## **An Average Member**

Let us start with an average member. If I am an average Seventh-day Adventist I keep the Sabbath. I avoid all outstanding unhealthful habits, such as the use of tobacco and alcoholic beverages and unclean meats.

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By R. J. Roy

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I go to church, generally. Offerings? Yes, I give a dollar or two each Sabbath. And I try hard to pay an honest tithe.

But there are many things that I could do, that I do not. I am so busy, I probably do not spend more than ten or 15 minutes a day in Bible study and prayer. Family worship? Not regularly. The family schedule does not make it possible for all to be together for worship. Therefore the children are growing up without the influence of a few moments of prayer morning and night. Business first, then religion and God. Ingathering? Maybe three or four hours a year. Missionary work? Very little.

Is that the picture of the average Seventh-day Adventist? How about personal prayer, soul searching, a burden for the lost? These enter the life once in a while, when some tragedy strikes or some special sermon stirs dormant feelings. But they are only

spasmodic, passing. Too busy making a living for such to become a real part of daily living.

Now, if all Adventists were like this average Adventist, what kind of church would the Seventh-day Adventist Church be? Well, seriously, I doubt that there would even exist such a church. Why? Who would get the burden to become preachers? Who would leave his family to become a missionary? Who would take time to write books and magazines?

Who would leave better-paying teaching jobs, to teach in schools where the burden is much heavier, and the pay much lighter? Who would become dedicated doctors, thinking not of the finer homes and pleasures available through added income, but instead working sacrificially in mission hospitals, often at great risk to their own health? The list could be greatly multiplied.

I am afraid that if I were just an "average" Adventist, the program of the church would hardly be more than just a Sabbath meeting, with good thoughts presented by some capable local layman. This all means that the great world objective, in fact the objective that affects all God's universe, would not be realized.

## **Below Average**

Now let us suppose that I am somewhat below average as a church member. What I do for God, for His work, is much less than I am capable of doing. I studied this truth before I entered the church. I thrilled at the thought that I too might become one of those who will at last enter heaven, who will be one of the redeemed. I longed to overcome habits that I knew were not right. I prayed, and God answered my prayers; He gave me the blessed consciousness of sins forgiven and of acceptance with Him.

Everything started fine. I loved the

church and its people. But the pressures of life, unconquered evil habits, worldly influences of friends and family, caused me to become very feeble in my attempts to serve the Lord.

Consequently, I do not attend church regularly, perhaps not more than half the time. I am tired, so I sleep late, and then it is too late to go to church. Relatives and friends like to drop in about time for us to leave for church. Saturday, you know, is commonly a day to do odds and ends that one does not ordinarily think of during the busier week days. A little tinkering on the car, or on the farm, maybe some visiting, an hour or two of rest, and the Sabbath is about over. I have not done my regular work, and I have rested, so my conscience is not too greatly disturbed. I have made some effort, however feeble, to keep the Sabbath.

Health habits? I do fairly well. No smoking or drinking, but I do think many Adventist teachings about health are extreme and unnecessary. Tithe? I don't pay it regularly. Too many expenses. How can one put \$25 or \$50 a month in tithe, when there is not enough money to pay the doctor bills, and the old car is about to go to pieces? Offerings? I give nickels, or dimes, or quarters, when the offering is called for, and I am in church. Otherwise, I never think of helping meet church expenses.

Missionary work, such as carrying a burden that a friend be saved in God's kingdom? Oh, that is for the preachers, not for me. Ingathering? No. I don't have the gift. It takes special talent to do Ingathering. And I can't give my goal; I'm short of money at that time. Dress? Wedding rings are all right now. And there are times when bracelets or beads make a person look more dressed up. No use being peculiar. Movies, popular dance tunes, spending our leisure hours for pleasure only—yes, if I can't have time for fun, there's no use living.

My name is on the church books. I call myself a Seventh-day Adventist. I would be deeply insulted to have anyone question my right to church membership. Attend evangelistic meetings? Not often. Too busy.

What kind of church would my church be if all were like me? Clearly, there would be no church. There would be no one to start the fires on a cold morning. No one to build the church in the first place. No one to build the school to prepare the ministers to keep the church alive, or to win them in the first place, no tithe to support them if they could be found. No missionaries, and no mission funds to send or keep them if they could be discovered. And if someone were to provide all the mak-

ings of a church, there would be no church officers, for I would not be at church often enough to encourage others to expect me to do any church work. If all the members were like me and I was a poor, lukewarm member like this, when could Jesus come?

### My Outlook Changes

But I come to myself, as did the prodigal son. I see that unless my ways change, Jesus will find no one to finish His work, and sin and sickness, broken hearts and bodies, must continue on till the whole human race perishes in misery. What a picture! So I decide to take stock, see just what I must do to hasten the return of my Lord. As I do, God blesses me wonderfully. My whole outlook on life changes. A great longing to be of help to others, to assist them in finding the way, rises up in my heart. A fire burns.

No longer do I seek the pleasures of the world. I enjoy life far more than before, but my pleasure is in helping others, in talking with them about their soul's salvation, about the things of God. Attend church? I could not miss it for anything. It is my hour with God. It is not a message from men that I hear. It is God, using men to speak His words. My heart responds, and I sense my need of constant communion with Him. Often I find it in my heart to seek some place where I can talk alone with Him. I like to read His Word. It seems food to my starving soul.

Tithe? I take it out first, before I pay anything else. And somehow God helps me meet my other bills too. Offerings? At the close of the year, I find that my offerings have been as

much as, or more than, my tithe. Sabbath school, thank offerings, church expense, church school, building fund, special offerings, assisting someone in need—there are so many ways I can help. I love to give to God.

Health habits and dress? I try to be exemplary in every way. How else can I expect others to see Jesus in me? Missionary work? Whenever I meet someone who does not know the Advent message I feel a burden for his soul. I long to have him learn the better way and be spared all the tragedy of sin. So I begin to scheme and plot. I plan in every way I can to bring things around so that I can talk to this person about the better things, and get him to inquire about our faith. I often mention his name in prayer. I find magazines or books I think he might read. And often I see an interest develop. Then Bible questions, and studies, and visits by the minister. The individual shows by his life that he understands God's will for him and is determined to be one of His children. Soon he is baptized. What a happy day! I continue, every day trying to do all I can, praying, studying, working, giving, living as best I know a life that is pleasing to God.

What kind of church will I help to make? The answer is plain, is it not? There will be many ministers from such homes, many teachers, many missionaries, funds in the treasury to build the church, officers to staff it, money to operate it, and schools to train its workers. The whole world will be filled with shining lights. God's blessing will multiply the efforts, and the day of the Lord will hasten on.

## Fellowship of Prayer

### Need for the Great Physician

"I have been a member of the Seventh-day Adventist Church for several years. My sister wrote to you and requested prayer for me, which I did not know of until I became a member of the church. I feel that your prayers played a large part in changing my way of life. My niece has leukemia. She is not a church member. It was her mother who requested prayer for me. I would like to request an interest in your prayers for this niece, that the Lord may heal her if it is His will."—Mrs. G., of Tennessee.

"Today and always I praise the Lord for His wonderful mercy toward His children. Over a year ago I requested prayer for the conversion of two of our children, especially requesting that the younger would stay with her husband. Ever since writing she has stayed with him, and they are now buying a home and enjoying it together. Two weeks ago we joyfully witnessed the baptism of the other daughter, and rejoice to see the change in her life. Please continue to pray that the younger will be converted and that the other will grow in grace."—Mrs. S., of California.

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

What kind of member are you? What kind of member am I? What are we doing for our Lord? Let us pray together that God may make us burning firebrands for Him, lights to guide those about us to the Saviour. Then, if every member were like you, like me, the church would be the kind it must be if Jesus is to come soon.

## The Father So Loved . . .

(Continued from page 1)

crying: "Daddy, Daddy, it bit me! A snake bit me!" He had not noticed the snake in the grass, and his little foot had come too close to it. In that same moment its sharp and deadly fangs were planted in his leg.

What a situation for the poor father! All alone, with no help, many days from the nearest doctor, and many miles to the nearest inhabited place. What could he do? He knew that he would have to act quickly. If he waited, the poison would go all through his little boy's body, and in less than 24 hours his son would be dead.

There was just one thing to do, he thought, to save his boy's life—but oh what a hard thing to do! He must amputate the little leg above the wound. One can imagine how much it must have cost the father to do this. He could not do it with a single stroke, for he had only the relatively dull machete as his operating knife. Using all his courage and nerve, he separated the boy from that which would destroy him. And he saved Antonio's life.

### What God Did for Us

We marvel at the combination of love and courage possessed by this father. We admire this man for being willing to make the agonizing decision he felt was necessary to save his son's life. We sympathize as we think of the pain it must have caused his heart as he went forward with the operation. But this experience pales into insignificance as we think of what our heavenly Father did to save us from the fatal venom of sin. Bitten by Satan, the old serpent, we were doomed. But the Father was not willing that we should perish. He loved us so much that He gave His own Son to save us.

Finite minds can never grasp the agony the Father felt in giving up Jesus to die for us on Calvary. But can we not understand enough of what was involved to give our lives to Him who loved us so? And can we not understand something of the terrible nature of sin when we see what it cost the Godhead to save us from its power?

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

by *Miriam Hood*

## Stay Awhile

WHILE I was having lunch in a little restaurant, I noticed a group of young people in the booth next to mine. They were gay, full of happy chatter, so *alive*. I didn't even mind the fact that a couple of the girls had their hair in rollers. This was a resort in a national park where swimming in the sparkling lake was the order of the day. Naturally, hair must be coped with—if you're a girl.

The group made plans for a hike during the evening. They talked over the fun they'd been having. They were immersed in the happy, aimless, care-free chatter that seems to me the unique prerogative of youth. And that's what I'd like to discuss with you—the idea of enjoying your young years. Many young people don't enjoy these years, you know. They simply can't wait to grow up. They are breathlessly eager to leave all this—parental restrictions, school rules, books, et cetera. That they're also leaving the wonderful world of—well, let's call it—"unresponsibility" never seems to occur to them.

You see, the carefree group I was admiring were able to luxuriate in the joys of a mountain resort because their parents were paying the bills for the family vacation. The young people probably had some minor responsibilities, such as washing a dish now and then, or disposing of paper plates. But for the most part, their time probably was their own. And I'm all for that. I've recommended good hard work repeatedly, a philosophy by which I live, but I also believe thoroughly in worthwhile vacations for young people as well as the not-so-young.

Of course, you realize that I'm using the vacation and the happy group at the next table as a kind of symbol. Not everyone is fortunate enough to go on this sort of vacation. But the idea it conveys, the special enchantment of your young years, is important, I think.

### "I Didn't Know . . ."

I've been disturbed recently by a number of conversations with young people who were in an overpowering hurry to grow up. And, by their own admission that if they "had it to do over again" they'd take a good, long, hard look before they leaped out over the precipice into the adult world of marriage, parenthood, the struggle to earn a living. One refrain echoed by these ahead-of-themselves young-old people is very familiar to me because it's always the same: "I didn't *know* it would be like this!" And in their eyes,

large and bewildered, is an expression of hurt betrayal, a kind of accusatory look, as though the adult world had failed them.

Being as sympathetic with the young as I am (overly so, perhaps), I can seldom bring myself to ask, even gently, "But people tried to tell you, didn't they?" No great purpose is served by this question, because what has happened is completely irreversible, completely irrevocable. There's no going back, ever, to that warm, secure, safe world where you didn't have to be *in charge*. Even the "freedom" for which you gave up part of your youth is only a relative matter. You're free—to assume life's stern responsibilities.

### Proper Rate of Maturation

I'm not suggesting that you should remain "mother's little boy/girl" forever. This would be a retreat from reality, a false sense of security. But I *am* suggesting that all phases of the human being have their own and proper rate of maturation. You wouldn't expect a one-year-old's muscles to be ready for water skiing. You wouldn't expect a two-year-old's brain to be ready for calculus. Then why should you expect your emotional and nervous system to be ready for the stresses and strains of adult life when you're still very, very young?

You may argue (some people do!) that chronological age has little to do with emotional maturity, or lack of it. That's true—in some cases. In some *few* cases. No one can deny that there are some 35- or 40-year-old babies inflicting their tantrums on their hapless relatives and friends. But this doesn't change the essential point. It only evades it.

Your young years are so brief, really. It's a time for finding out about this great, wide, wonderful, beautiful world. It's a time for finding out about God. It's a time for finding out about *you*—getting to know yourself. Perhaps we could compare these golden years to an enchanted garden full of beauty, color, and light that you may visit only once. In such a garden I don't think you'd want to rush through the gate and out into the prosaic, dull, everyday world. Won't you, then, resolve to enjoy the enchantment of being young—and stay awhile?



# New Baby

in a

By Elizabeth Spalding McFadden

# Mountain Cabin

*A story that provides a glimpse of the dedication and sacrifice involved in carrying the Advent message to the Southland.*

**D**AWN came slowly in the North Carolina mountains that chill November morning. The young man sat on the steps of the crude mountain cabin, his head in his hands, praying.

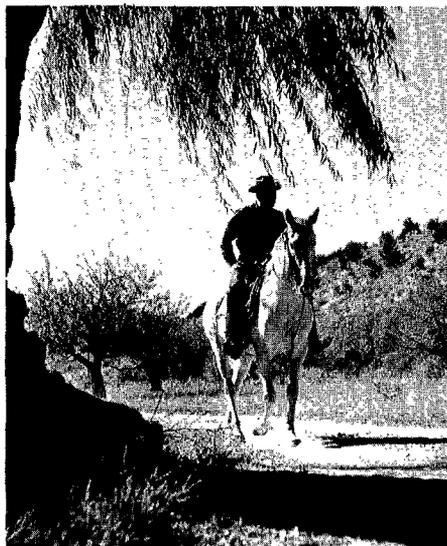
"Dear Father," his lips moved inaudibly, "You brought us down here, and we have tried to follow Your will. Many times we have failed, but we have always asked Your forgiveness. Now, Father, I beg of You, take care of her." Anxiously he inclined his head toward the one-room cabin where his wife lay patiently bearing their fourth child.

The night had been long, and the shadows foreboding. No doctor had been summoned, for none lived within many miles, but the young father had done all he could for his wife. The day before he had tramped five miles through the late afternoon to reach Aunt Kate, a faithful midwife to the mountain people, and had guided her back on horseback by lantern light.

But he and his wife were not "mountain people." Much as they might try to live like them, eating potatoes and molasses, corn pone and turnip greens; living in the rough little cabin in order to become a part of these people-whom they loved and hoped to lead to Jesus, the fact remained that, like missionaries in a foreign land, their constitutions were not as rugged nor their nervous systems so constructed as to be able to take the wear and tear of the mountaineer's life.

Things were not going well with his young wife, the father well knew, although not a word had been passed between him and the midwife since he had furnished her with the boiling water and clean towels she had requested shortly after midnight.

He thought of the comfortable little home they had left in the North, where the first three children had been born under the watchful eye and skillful hand of their friend and counselor, Dr. Kellogg. Perhaps they should not have come South, he reflected, but immediately he pushed the thought from his mind, for had



BOB TAYLOR PHOTO

He rode 20 miles in the early morning to help in a time of need.

not Sister White herself told of the needs in the South, and made this call for self-supporting workers to volunteer? Surely this was of God's leading and He would care for the young mother and babe. His faith took hold again, and he bowed his head once more in prayer.

Through the mist of the morning, the singing of the birds seemed far away, but the day was coming on, and with it, new hope. Suddenly his ears picked up an unusual sound. Straining, he thought he could hear the muffled clump, clump of horse's hoofs on the soft dirt of the mountain trail. Who would be stirring this early in the morning? he wondered. But, yes, he was right. Nearer and nearer came the sound, and now he could hear the soft strains of a familiar hymn as the rider, humming, drew up in front of the rose-covered gate. The young man stood up to greet his visitor.

## A Surprise Visitor

"Why, Dr. Smith!" he exclaimed in genuine surprise, "what brings you here so early in the day?" Noting the lantern in the doctor's hand, he added, "And you must have risen before daylight to mount your horse!"

"I couldn't sleep," replied the doctor. "Something seemed to tell me to get up and saddle Old Sam, for I was needed somewhere. I obeyed the impulse, and here is where Old Sam led me. Is anything wrong in your house, Arthur?"

"God sent you here!" exclaimed the young father reverently, his heart full of thankfulness as he untied the doctor's bag from the saddle and led him into the cabin. Dr. Smith lived 20 miles away; indeed, the last Arthur had known he had been visiting his son in Georgia, so no thought of summoning him had even entered Arthur's mind. But he did not ask questions of the doctor, for there was more urgent work to be done.

As the bleak November sun inched its way higher and higher toward the mountaintop and finally broke into the little valley in a shower of full sunlight, the tiny wail of a newborn infant rang forth from the little cabin, and the young father breathed a prayer of thanksgiving and went inside.

"It's a fine little girl!" the doctor announced, laying aside his instru-

ments and beckoning for young Arthur to help him lift his patient from the dining-room table where the delivery had been completed.

Gazing with love upon the wrinkled face of his tiny daughter, and the exhausted form of his dear wife, Arthur reflected with wonder upon how God provides for His own in their hour of need.

Nearly two years earlier, he and his wife had packed their few belongings, left their teaching jobs in one of the Northern colleges, and moved to the deep South as self-supporting missionaries. Arthur had succored his little brood as best he could by canvassing through the countryside, going on foot and being absent from home most of the week, sometimes longer. He had met with moderate success financially, but overwhelming success in experience and in souls who were interested in the Advent truth.

Patience, his little wife had taught their school lessons to her brood of three, plus a few of the neighborhood children, and although the quarters they lived in were small—just one room, with a lean-to built on the far end—they had managed. The boys and their father had cut wood for the cookstove that also kept them warm in winter, and mother and Jenny had patched and made over clothes from the "missionary barrels" sent from interested friends in the North. Many times they had scraped the bottom of the flour barrel, but always God had provided just when they needed it most. And now, again, He had sent help to save the life of the young mother and baby.

### Baby Gets a Name

Summoning the three older children from the neighbor's home half a mile away, Arthur proudly led them into the room where the new family member slept in her dresser-drawer crib. Freddie, who had been the baby of the family for nearly eight years, grinned broadly as he stood on tip-toe to peek into the drawer on the table. Ronnie, just beginning to stretch out taller as he entered his eleventh year, and Sister Jenny, 13 the previous April, smiled happily at their baby sister.

"What shall we name her, Papa?" asked Jenny.

"She shall have a royal name," declared the father. "Your mother and I have discussed it often; she shall be named after three queens—Kathrina Elizabeth Victoria!"

"All that!" exclaimed Freddie.

"But," added father, with a twinkle in his eye, "so that you children will not forget your baby sister's name, her mother has decreed that she shall be called Beth after the sweet character

in Louisa May Alcott's book, *Little Women*.

"Oh, I love that name!" agreed Jenny, bending over the crib and tenderly kissing the top of the baby's head.

The infant stirred slightly, and opened her eyes to the light of day. Then my father sat down to write a poem in my honor.

### Heart's Desire

They did not tell us, Heart's Desire,

That we would love you so;

They could not carry weighty word,

Because they did not know.

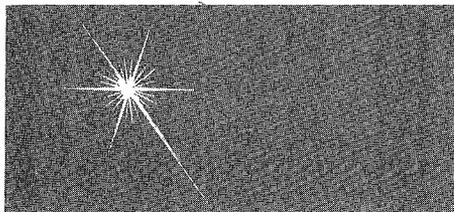
They knew the trouble and the pain,

The treasure-forming fire;

But of that treasure's worth—not they,

Little Heart's Desire.

Through months and days we dreamed of you,



### How Can I Shine for Jesus?

By Louise Meyer

**B**ILLY and his sister Margaret were playing Sabbath school. One of the songs they sang was:

"I'm a little star for Jesus,  
Shining softly all the night;  
I'm a little star for Jesus,  
Giving out a golden light.  
I'm a little star, a happy little star,  
I'm a little star for Jesus."

—MYRON W. MORSE

After Billy and Margaret finished playing Sabbath school mother said to them, "I heard you singing the song about being a little star for Jesus. Do you know how you can be stars for Jesus?"

"No, we don't know," answered both Billy and his sister.

"Would you like me to tell you?" asked mother.

"Oh, yes, please tell us," said Billy and his sister.

Mother asked Billy and Margaret a question. "What do you see shining in the sky at night when there are no clouds and it is all clear?"

Billy and Margaret said, "The moon and the stars."

And formed some wide surmise.  
Now out of dreamland you have come,  
With wonder in your eyes,  
And tiny fingers wandering free  
Along our heart-strung lyre.  
Ah, wondrous music you evoke,  
Little Heart's Desire.

Why came you hither, little one?

What need of grace have we,  
That 'midst the earth's cold misery  
Such priceless joy should be?

And what does He, the Giver, ask:

What covenant require?  
What might we pledge to match His gift,  
Little Heart's Desire?

Ah, naught of gold and naught of blood  
Shall be our sacrifice:

The love you bring us we conjoin

To love beyond the skies.

And when this lower school has closed,

Still may we, in the higher,

Teach you the love we thus are taught,

Little Heart's Desire

—Arthur W. Spalding

"When the moon and stars shine," said mother, "the night is not nearly so dark. And when they shine people find their way because they can see better, and the people are much happier. When boys and girls help others by sharing they make others happy, and we call that shining for Jesus. When boys and girls help their mothers and fathers by washing and drying the dishes, making their beds, and hanging up their clothes, that is shining for Jesus too."

"Oh," said Billy, "so we don't really have light on us that shines, but we do things that help to make others happier just like the stars help to make people happier!"

"That's it," said mother. "And just as the light from the moon and stars helps people to find their way, so those who help others to find a way to love Jesus shine for Him. The other day you and Margaret helped Mrs. Smith to love Jesus better."

"We did! When?" asked the children.

"Do you remember that when you were through with your *Little Friend* you took it to Mrs. Smith and told her that her little girl might like to read it?" asked mother.

"Yes, I remember that," said Billy.

"And I remember it too," said Margaret.

"Well, Mrs. Smith told me that she read a story in the paper and it helped her to love Jesus better. So when we give our papers away we are shining for Jesus," said mother.

"Then we're going to give more papers to others," said both Billy and Margaret.

And mother said, "That's fine. Now sing your song again."

And once again Billy and Margaret sang:

"I'm a little star for Jesus,  
Shining softly all the night;  
I'm a little star for Jesus,  
Giving out a golden light.  
I'm a little star, a happy little star,  
I'm a little star for Jesus."

—MYRON W. MORSE

# From the Editors



## 100 Per Cent Dishonest

A store owner in Corpus Christi, Texas, discovered recently that lie detector tests often provide rather startling information. To help him evaluate potential employees, supermarket owner J. Franklin Critz gave lie detector tests to all job applicants. The tests were entirely satisfactory in revealing attitudes toward money, work, drinking, and gambling. They also were helpful in providing a picture of applicants' ability to get along with other members of the staff. But on the question of honesty Mr. Critz reported: "In the first test in the first store 100 per cent of the employees were found to be dishonest. So we decided to overlook all but the extreme cases."

In Revelation 22:15 the apostle John declares that outside the Holy City, with murderers and idolaters, are "whosoever loveth and maketh a lie." If Mr. Critz's findings are at all typical, apparently twentieth-century society will be well represented outside the city. How sorely the world needs to repent and accept the One who said, "I am the way, the truth, and the life." K. H. W.

## Becker Amendment Not Dead

In a series of editorials two months ago we dealt at some length with the proposed Becker amendment, which would radically alter present church-state relations in the United States by revising the First Amendment to the Federal Constitution. By the time the six weeks of public hearings conducted by the House of Representatives Committee on the Judiciary closed June 3, the tide that had been running heavily in favor of such an amendment had turned and was running almost as strongly in the opposite direction. The arguments presented against it by religious and legal experts apparently convinced a majority of the members of the committee that it would be dangerous to experiment with the religious guarantees of the First Amendment. At least two Congressmen who had previously favored it publicly announced a change of heart.

But Mr. Becker has been far from idle since June 3. When the hearings began he already had 167 signatures on his discharge petition to force his amendment out of the unfriendly committee onto the House floor. Incidentally, it had been the prospect that he would be able to secure the necessary 218 signatures that had led the committee to schedule the hearings. Now he set out to collect the additional 51 he needed. But he found few who were willing to sign, and some who had previously signed withdrew their names.

On June 6 the liberal Catholic weekly *Ave Maria* reported that 35 of the 48 Catholic publications it had polled were against the amendment. To Mr. Becker, however, the unkindest cut of all was a statement issued by the legal staff of the National Catholic Welfare Conference (which speaks for the bishops of the United States), advising "caution" in making constitutional revisions such as those he had proposed. "The 'free exercise' and 'no establishment' clauses are guarantees too vital to be tampered with lightly," said NCWC. Stunned, and refusing to believe that the statement correctly represented the position of the bishops of his own church, on

June 24 Becker sent a letter to each of the 229 American bishops, asking them whether they supported the premise that children in public schools should be permitted to pray, and if they opposed his amendment. The bishops were slow to reply, and more than two weeks later only 35 answers had been received. All but two favored his amendment. On July 9 he sent out a follow-up letter to prod the laggards, a very decided majority of whom, apparently, did not want to go on record as opposing their distinguished co-religionist, but who, on the other hand, did not choose to support him either.

Also in July, Attorney Francis B. Burch, of Baltimore, head of the Constitutional Prayer Foundation, appeared before the Republican platform committee in San Francisco pleading for a plank in the party platform favoring a prayer amendment. In its final form, the Republican platform for 1964 contains a cautiously-worded statement calling for such an amendment. Mr. Burch was planning to persuade the Democratic Party to include a similar plank in its platform at the time of the national convention in Atlantic City in August.

Obviously the pressure for a constitutional amendment is still very much alive, though it has lost much of its original momentum. Generally speaking at least, religious leaders and legal authorities of the country are now firmly opposed to it. Nevertheless, the battle for religious liberty will never be over, and the time will never come when we can lay down our armor, thinking that we will not need to use it again. R. F. C.

## The High Calling of the Nurse

A Jesuit priest, Father E. F. Sheridan, rector of Regis College in Toronto, declared in an address he gave at a Catholic hospital conference in that city, that it was wasteful to employ nurse nuns in offices of hospitals, solicitously caring for a business machine instead of patients. Likewise, he considered it a less than maximum use of nuns to keep them in diagnostic or laboratory services, in X-ray departments or operating theaters and "in all those areas where the religious [the nun] is not engaged in nursing or has only a transient and occasional contact with the sick and those who need her love."

Father Sheridan said that this was a loss for the nurses, "who had a deep psychological need to give love and service." Then he added this sweeping observation: "Unless its ministrations are a ministry of Christian charity, a ministry of love, a service of Christ in the guise of a neighbor, the religious hospital has lost its soul, and by the same token its specific function as a religious hospital. It has no right to its title and no reason for its existence."

These are strong words, but we think they are valid. Why should a church build hospitals at great expense unless that expenditure justifies those objectives that ought ever to be central to the program of the church, the giving of spiritual help. There may, of course, be properly an area for difference of view on the extent to which nurses ought to be used in areas of a hospital that are removed from personal contact with the sick.

In the very nature of the case, nurses are the chief creators of the atmosphere of a hospital, and thus the ones who have the opportunity to bring solace and spiritual strength to the sick. This is no downgrading of

other personnel, and certainly not of physicians. But how can others do for the patient what the nurse uniquely can do? In the first place, the nurse is the one who, ever and anon, sees the patient. Many of the other personnel never see any of the sick. The ministering physician on the average sees a patient only a few minutes a day, and the surgeon provides his efficient and most skillful service while the patient is actually unaware of him, in anesthetic slumber. The nurse will be waiting in the intensive-care ward when the patient comes to consciousness and, we repeat, will be seeing and caring for him in varying degrees until he is ready to leave the hospital.

### The Kettering Experience

Inasmuch as we conduct a whole chain of hospitals, we may well ponder the words of Father Sheridan. The good name of these institutions, we repeat, is heavily in the hands of our nurses. What most impressed Mr. and Mrs. Eugene W. Kettering when they visited our Hinsdale Sanitarium and Hospital during a polio epidemic a few years ago was the character of the service our nurses were rendering to the patients—a service that often carried them around the clock because of a nurse shortage. The impression made on them was so deep that they decided to contribute heavily to the building program of the institution—it is now one of the largest of our chain. And they went on from there to build and give to us a magnificent 11-million-dollar hospital in Kettering, Ohio. (See story of Kettering Hospital in REVIEW of March 5.) We can rightly thank the Ketterings from the depths of our hearts for their great generosity, but we would like to add right here our thanks to the dedicated nurses at Hinsdale for what they did.

But this is not all that should be said. Our hospital chain keeps growing, and it should, for it ought ever to be a part of the right arm of our message to men. But if we are to provide a measure of health for the soul while we are bringing health to the body, we must ever give prime attention to the kind of nurses we have in our hospitals. We should not consider operating a hospital anywhere unless we are prepared to staff it largely with Adventist nurses.

### Greater Need Today

Pray tell, what is the reason for an Adventist hospital unless it is dominantly Adventist? The matter is as simple as that. Indeed, the need for this is much greater today than it ever was, for now our hospitals in general open their doors to all the reputable physicians in the area to bring in their patients. In some instances this may mean that a great majority of the physicians making contact with the patients in a particular hospital may be non-Adventists. This feature we discussed several weeks ago in a series in the REVIEW which dealt with the evolution of our medical institutions over the years. We have no criticism on this point. We may rightly welcome into our hospitals all physicians in good standing in the community. But this being so, we must make doubly sure that our nursing personnel will provide these hospitals with the atmosphere of heaven, for without this we have no justification for operating medical institutions.

We may face calmly the fact that the passing years have required a number of major adjustments in our whole institutional program for the sick. But in one area there cannot safely be any change, and that is in the quality and the degree of the spiritual atmosphere of the institution.

Let us focus more than ever on training the kind of nurses who will brightly and beautifully carry the standards of heaven through the halls of our hospitals. There is no higher calling for a young woman. God give us more, and ever more, dedicated nurses. F. D. N.

## Faith Makes the Difference in Life's Journey

One of our favorite stories that illustrate the importance of faith to the Christian concerns a traveler in the early days of the Westward movement in the United States. The man was alone when he reached the banks of the Mississippi River at dusk, planning to cross. There was no bridge, but the river was frozen over. The man looked at the ice for several minutes. He examined it. He stepped on it carefully. But uncertain of its thickness, he was afraid to start across to the other side.

Eventually he got down on his hands and knees and started to crawl. He was still desperately afraid that the frozen surface would not support him, but he felt that with his weight distributed over a larger area he was in less danger of breaking through into the icy water. Every time he heard a strange noise he stopped crawling for a few moments, then, trembling, continued.

He had covered about half the distance to the opposite shore in this cautious, fear-ridden way when he heard someone singing behind him. Turning to locate the voice, he saw a man driving a double team of horses pulling a wagon full of coal. He was singing merrily as the horses clomped across the ice.

### Little Faith in Spiritual Matters

How much like Christians making the journey of life! A person with little faith is reluctant to trust himself fully to God. He is fearful that God will "let him down." He trembles through life, afraid of dangers real and imaginary. He exercises but little faith in the promises of the Word. In times of trial he feels that his whole world is about to give way under him. He trusts human reason, but moves forward but slowly when reason and sight must yield to faith.

Another person, with greater faith, goes singing through life, believing that God will sustain him. He takes God at His word, and advances confidently. If God commands, "Bring ye all the tithes," he responds gladly, believing that God will "open the windows of heaven" and pour out a blessing, as He has promised. If God says, "Remember the sabbath day to keep it holy," he obeys immediately, believing that if loss of employment results, God will open up a new line of service. In times of suffering and reverses, he affirms confidently with Job, "Though he slay me, yet will I trust in him" (Job 13:15). Though conscious of character weaknesses, he does not despair. With the apostle Paul he declares, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him" (2 Tim. 1:12). In the face of problems that apparently defy solution by human reason, he holds resolutely to the revealed truths of God's Word, believing that eventually the answer (sometimes unbelievably simple) will come.

Faith, of course, is a gift from God. Some people have great faith. Others have little. Thus some Christians find it easier to "go singing through life" than do their fellows. But a relatively small bestowal of faith can be used wisely until it reaches large proportions, as in the parable of the talents. And faith—abiding trust in God—grows as one gains a better understanding of the character of God, as one obtains a deeper knowledge of His Word, as one discovers through experience that the promises of God never fail.

An experience that may prove disastrous to a person without faith, may be one of triumph and blessing to a person who trusts God implicitly. Since this is so, how earnestly we should pray, as did the apostles, "Lord, increase our faith" (Luke 17:5). K. H. W.

# Reports From Far and Near

## The Advent Message in Iceland - One of Civilization's Outposts

By E. E. Roenfelt

President, Northern European Division

**I**N THE North Atlantic Ocean, between America and Europe, but classed with the latter, lies Iceland, with its northernmost tip touching the Arctic Circle. The freezing waters of the Arctic Ocean wash the island's northeast coast, while the rest of the coastline is warmed by the Gulf Stream. As a result, warm and cold air constantly strive for the mastery in the skies over this northern island.

Iceland is about 180 miles from Greenland and about 625 miles from Norway. It measures more than 300 miles from east to west and about 200 miles from north to south. It is of volcanic origin. The formations of the mountains and rocks suggest that some 150 volcanoes have erupted during the past. Thirty eruptions have been recorded during recent times, an average of one in every five years.

On October 14, 1963, a volcanic eruption suddenly broke out of the ocean floor at a depth of 380 feet, some miles off the southern coast. A cloud of cinders and smoky steam rose to a height of 20,000 feet. This volcano is still active and may be seen belching forth its clouds of lava and steam. Hot water and steam springs may be seen in many parts of Iceland, and geysers and glaciers are in evidence in many areas. Geysers belching forth hot water or steam may often be seen at the foot of a huge glacier.

The first settlers of Iceland arrived from Norway in A.D. 870. Since then the population has increased and is rapidly increasing today. The present population numbers approximately 185,000. The annual birth rate is 28 per 1,000 of the population, compared with a death rate of only 7 per 1,000. Iceland boasts the lowest infant mortality in the world.

Fishing is the chief occupation of the people of Iceland. The Icelandic fishing fleet consists of 850 decked vessels of all sizes and about 500 open fishing boats. Seven thousand men are employed on this fleet, and many thousands of men and women are employed in the establishments where the catch is processed. The total catch of fish for a recent year reached 840,000 tons.

The Icelandic people are very air-travel-minded. Two companies operate flights locally and internationally. One company maintains regular flights to 14 different places in Iceland.

The Advent message began to be preached in this remote land in 1897, and in 1914 a conference was organized. Today we have in this field eight organized churches, and a baptized membership of 431. J. Gudmundsson is the president of

the conference, and associated with him is a pathetically small group of workers. Aside from the staff of the Iceland Secondary School, the secretary-treasurer of the conference, and a minister who has charge of practically all of the departmental work, the working force is made up of three workers who are sustentation beneficiaries, and two church school teachers. This places a tremendous burden on the shoulders of the president,



### Professional Building in Takoma Park, Maryland

Many graduates of the denomination's medical school at Loma Linda University, in California, have chosen to come East to set up their practice rather than remain in the vicinity of their alma mater.

A small group of these loyal and hard-working physicians and dentists have located in the area of our world headquarters office in Takoma Park, Maryland. Recently several of them have banded together to erect a professional medical services building, the first of its kind in the Eastern section of the United States. Construction is now under way for this beautiful, modern building, which will provide facilities for a large number of men who specialize in various medical lines.

The building, on busy University Boulevard, is being constructed with the cooperation of the various denominational offices in the area. When completed it will be a distinct contribution to the church medical program in the Columbia Union Conference, and will help create a favorable image for Seventh-day Adventist medical practice on the East coast.

DON A. ROTH

PR Secretary, Columbia Union Conference

who, along with his official duties, is engaged in evangelistic work. As a matter of fact, he is the only one who is engaged in any public evangelism. O that it might be possible to engage additional laborers to reap the harvest of souls that should be, and could be, gathered in Iceland!

#### Arrival at Midnight

In order to fill appointments in that field, I arrived in Reykjavik, the capital, by plane at midnight on a recent Thursday. The next day I spent acquainting myself with the problems of the field. In the evening the president and I boarded a ship that took us to the Westman Islands, where we arrived early Sabbath morning. The whole day was spent in meetings with our church members there, and we had a blessed time together. It is not often that a visitor from outside comes to this remote place.

We had planned to take a boat back to Reykjavik late Saturday night, but a storm had set in, with the result that no ships could enter the harbor. We therefore spent the next day in further public meetings and in visiting many of our people in their homes. It was a profitable time. During Sunday an excursion boat filled with hundreds of high school students and their teachers pulled into the harbor. The plan was that this boat would leave for Reykjavik late that night.

Through the courtesy of the shipping authorities we were permitted onto this ship, but had to sit up all night on hard upright chairs. All of the lounges and armchairs were occupied by the regular passengers. Tired and with stiff and aching bodies, we reached Reykjavik next morning to begin an intensive program of appointments.

The first of these was a general workers' meeting in which study was given to the various phases of our service and how our work could be done more effectively. Many of our lay people joined the workers in this meeting. An interesting conference session followed.

All the churches were represented by duly appointed delegates who felt it to be their duty and privilege to speak on almost every feature of the reports that were presented and on the recommendations that were submitted. While the procedure was tiring, it was nevertheless interesting, and it was good to observe the personal interest of our people in the many features of the work. It was evident that we have a very fine, strong, and effective membership in Iceland.

#### Long and Late

The conference session was followed by meetings of the secondary school board and the newly appointed conference committee. The agendas for these meetings were long, and much time was spent in a consideration of the many items that were listed. In order to complete our work in time to enable me to catch the plane for my next appointment, we had to work long and late. The last two nights that I spent in Iceland were practically sleepless. One night we adjourned our meeting at 2:00 A.M. and the next night at 2:30 A.M. Decisions



### Andrews University Lay Nutrition Instructors' Course

Forty-three professional women and ministers' wives on the Andrews University campus recently completed a course in teaching food preparation and nutrition in their home churches and communities. Forty hours of instruction were given by Mrs. Alice Marsh, professor of home economics, and Mrs. Dorothy Christensen, associate professor of home economics. The course was sponsored by the campus Women's Guild under the direction of Mrs. Hedwig Jemison.

In addition to formal instruction and model demonstrations, the class was divided once a week into groups of 15 for laboratory work in teaching methods. Each group member prepared a script and demonstration that she presented to her group for analysis and criticism.

DONALD LEE, *PR Director*  
Andrews University

were made in these meetings that, it is hoped, will strengthen and accelerate the work in all its phases.

The secondary school, which was established in 1950, is playing an important role in our work in Iceland. The enrollment is high, being made up not only of Adventist young people but also of well-recommended youth from outside the church. Many of these nonchurch members have accepted, and are accepting, the message of present truth as a result of their association with our young people and the influence of the godly lives of our teachers. Graduates from this school have proceeded to our division college in England and to some of our colleges in North America. Some have already been called into the service of the cause.

May God empower His ministers and the church members in Iceland to give such an effective witness to His message that the work that remains to be done there will be done quickly.

### Upper Columbia Academy Widens Industrial Scope

By F. E. Schlehuber, *Principal*

A new dimension in secondary education is being added to the program at Upper Columbia Academy, Spangle, Washington. The need for practical training in Industrial Education has been felt for some time. Thus, the Industrial Arts

building, now being completed, is a major step in preparing the way for more complete offerings in the fields of wood, metal, trades, and crafts.

The new structure, 180 feet long, will provide adequately for instruction in arc and acetylene welding, machine shop, auto mechanics, woodwork, mechanical and architectural drawing, basic electricity, and small-appliance repair. The building also will serve as a hobby center, housing amateur radio equipment, and will become the base of operation for model construction.

Of special interest will be the course in arts and crafts. Six hobbies and crafts—art metals, photography, leathercraft, ceramics, lapidary, and plastics—will make up this course of instruction. Each



Five students of Upper Columbia Academy who are engaged in the construction of a faculty home (in background).



New industrial arts building now being completed at Upper Columbia Academy.

hobby and craft will be taught in a six-week block.

Into this area of industrial education, Upper Columbia Academy intends to move in a strong way. Even in the crowded facilities that have been used for a number of years, the quality of industrial training in the limited offerings available has provided several young men with basic training that equipped them to hold good jobs. One young man this summer has held a welding position on a Government installation in northern Idaho, making it financially convenient for him to return to school in September for his senior year.

Architect and builder of this new structure is Robert J. Freitas, industrial arts instructor in the school for the past 11 years. Working side by side with him is W. M. Greenley, instructor in welding and metal since his college graduation in 1956. As if the construction of this major building were not sufficient for one summer, Mr. Freitas is directing Olin Peach, the academy history teacher, and five academy boys in building a new faculty home. This is the third such project in three years for the building and design class, which carries one full unit of academic credit and also provides opportunity for boys to earn the initial payment for the 1964-1965 school year.

Here at Upper Columbia we are moving in the direction of a stronger industrial program primarily because the pen of inspiration admonishes education in practical lines. Our variety of offerings will provide for the college-bound student enrichment, and for the industrial-minded, a sound background for a life vocation.

## A New Opening in South Burundi

By M. J. Church  
*Departmental Secretary  
 Central African Union Mission*

It was ten-thirty Sabbath morning, May 16, and the divisions of the Bujumbura Sabbath school, in Burundi on the shores of beautiful Lake Tanganyika, were assembling. All eyes turned in wonder as a strange procession of Africans, clad in the simple dress of the lake-shore people,

came marching up the short dirt road that leads to the attractive little stucco Adventist church. Their faces, covered with dust and perspiration, were nevertheless radiant with joy as they sang the familiar strains of a hymn to the rhythmic beat of a small drum. Who were these people and from where had they come?

Several months earlier Gabriel, a young and enthusiastic district leader for another mission society, had learned of the newly organized Voice of Prophecy school in Bujumbura and was among the first enrollees in the vernacular course. Every time he came to his mission headquarters with his report, from his district several miles south of Bujumbura, he would call in at the Voice of Prophecy office to deliver his completed lessons and collect new ones. After a short time he began enrolling others from his area.

It came as no surprise when, on one of his periodic visits, he announced that he was being severely punished by his superiors, who refused to pay his monthly salary unless he gave up his study of the Voice of Prophecy lessons and ceased to preach the new doctrines he was learning from them. This, he confided, he would refuse to do even if they would dismiss him completely from his work. He wanted his people to learn as much of the truth as possible before he had to leave them.

After some time the inevitable happened, and Gabriel went back to his garden to hoe for a living. But this did not prevent his preaching the truth. He

finished his Voice of Prophecy lessons and received his diploma. On several occasions he made the long trip on foot to the Voice of Prophecy office to plead with us to help him in his efforts to lead his people from their former beliefs to the new faith that he had discovered. Hesitating to interfere in the affairs of another mission organization, we urged Gabriel to preach the truth and let the Holy Spirit do the rest.

There they stood this Sabbath morning, Gabriel and 20 he had won, beaming with joy in their new-found faith. Rising early, they had walked 35 miles to worship and to plead for a teacher to instruct them further in the truth, so that they might be baptized. Gabriel proudly told of 30 more converts who were not able to make the journey that Sabbath morning, but who were eagerly awaiting their return and news of a teacher. They were willing to give land to build a church and to help in its construction if only we would send a worker.

We immediately laid plans to send an experienced pastor to visit Gabriel and his converts in their mountain home along the shores of Lake Tanganyika, where we hope with the blessing of the Lord to conduct an evangelistic effort and reap a rich harvest. Gabriel reports 19 companies and approximately 800 people who also eagerly await the arrival of the teacher "who preaches the true Sabbath."

## Twenty-one Nights for Christ in Indonesia

By Ralph F. Waddell, M.D.  
*Departmental Secretary  
 Far Eastern Division*

Indonesia's Twenty-one Nights for Christ youth evangelistic crusade ended April 19. Demy E. Hutubessy, assistant chaplain of the Bandung Sanitarium and Hospital, reports that 26 young people took their stand and requested baptism. Of this number, five were baptized on May 23, and the remaining 21 are studying further and looking forward to the next baptism by Chaplain Rifai Burhanuddin.

B. Malingkas, West Indonesia's MV secretary, has sponsored a youth evangelism

Pastor Rifai Burhanuddin and five Indonesian youth won to Christ in the recent youth effort.





Those in attendance at the third session of the Philippine Institute of Scientific Studies in Manila. Seated (left to right): Benito G. Mary, educational secretary, North Philippine Union Mission; R. G. Manalaysay, institute director; W. A. Scharffenberg, executive secretary, International Commission for the Prevention of Alcoholism; and (at the extreme right) Mrs. Fidela S. Hechanova, registrar of the institute.

crusade throughout the entire union. "Target 3,000" presents a real challenge to the workers of that great island field, and by God's help they are determined to reach it. R. J. Manueke and T. E. Mangunsong, leaders of the Bandung Sanitarium church youth movement, directed in an all-out effort to evangelize the young people of that city.

Students here face a serious problem in making a decision for Christ. Public schools hold classes on Saturdays, and attendance is compulsory. Exceptions have been made, but only on a personal basis. The faith of Indonesia's youth is frequently tested in the crucible of trial and family rejection.

Today is the day for the onward march of truth in Indonesia. Complete religious freedom is enjoyed. Although many problems confront the propagation of the gospel in Moslem lands, Indonesia's doors are open to the preaching of the Word. How long such freedom may be enjoyed we do not know. The youth of Indonesia solicit an interest in your prayers, that the Spirit of God may bless their efforts as they share their faith with the 100 million people of that vast field.

## Philippine Institute on Alcohol Draws 133

By B. B. Alsaybar, Professor  
Philippine Union College

One hundred and thirty-three teachers, guidance counselors, principals, superintendents, army officers, doctors, and other professionals attended the third session of the Philippine Institute of Scientific Studies for the Prevention of Alcoholism, which was held at the University of the Philippines from May 4 to 15. Eighty-nine per cent of these were non-Adventists.

Dr. Reuben G. Manalaysay, former Philippine Union College president, was director of the institute. Dr. Juan Sal-

cedo, Jr., perhaps the most respected living Filipino scientist and chairman of the National Science Development Board, made arrangements at the university. He is board chairman of the National Committee for the Prevention of Alcoholism.

The group was larger by 53 than the group attending the second session held in 1962, and more than twice that of the first session group in 1961. This reflects the increasing interest in the course.

Some 20 authorities of national and international repute formed the distinguished roster of lecturers. The institute was grateful for the services of Prof. H. H. Hill, assistant director of the International Commission for the Prevention of Alcoholism, during the first week. W. A.

Scharffenberg was the principal speaker during the fellowship banquet at the Manila Hotel. In his message Manila Mayor Antonio J. Villegas endorsed the project enthusiastically. He has issued a ban on alcohol drinking by minors.

A Congressman who was invited to speak has pushed a bill through the House of Representatives, slapping a 300 per cent increase on the specific tax on distilled spirits. General Alfredo M. Santos, army chief of staff, pledged the resources and authority of his office behind the campaign against alcoholism. He has accepted appointment as vice-chairman of the National Committee, to replace Dr. Gumersindo Garcia, well-known civic leader, who died recently.

*The light of the Advent message shines brightly on*

# Pitcairn Island

By W. G. Ferris, Pastor

THE tiny speck of land in the South Pacific known as Pitcairn Island holds an interest far out of proportion to its size and out-of-the-way location. Its history is well known, and world travelers like to tell of their contact with its interesting people as their ships anchor close to the rugged coast.

A film being shown around the world today portrays the interesting life of the descendants of the *Bounty* sailors who established a home here so many years ago. One statement in this documentary film is inaccurate—that at the close of the nineteenth century a missionary came

and "determined" that everyone on the island should become a Seventh-day Adventist. I have been associated with mission work in the South Pacific for the past 50 years, and have not known of any missionary having done such a thing. No! Brother Tay did not determine that this community should in its entirety become Adventist. But God did, and the people gladly followed His leadings.

Since John I. Tay came to Pitcairn, the island has been a wonderful beacon light of the Adventist Church. Through the years hundreds of thousands of people have learned about the third angel's mes-



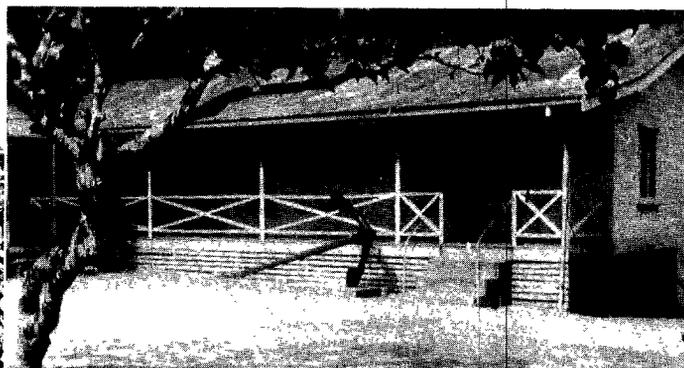
Left: The church and the medical unit (rear).

Right: Bringing firewood down the trail by Pitcairn Island wheelbarrow. These wheelbarrows are built with long wooden skids in the rear designed to serve as brakes.



Pitcairn islanders preparing to visit a tourist ship anchored offshore, with handicraft articles manufactured on the island. This is their main source of cash income.

Below: Ben Christian and his family. He is Government secretary and MV leader.



Left: The courthouse, with the *Bounty* anchor mounted in front. The anchor was raised from the bottom of the sea.

Right: Christmas time on "the square."



sage as their ships called here. When a basket is sold to a passenger a *Signs* is given with a smile that is not soon forgotten. I stood one day among some of these smiles on the deck of a passing ship. Water was dripping from my weather coat, for we had come through rain and ocean spray to reach the ship. A passenger asked, "Who are you?" I replied, "The pastor from ashore." Others gathered around and asked, "Do tell us what it means to be a Seventh-day Adventist."

Now, that is one of the most welcome questions an Adventist minister ever hears. As I talked on and on to these interested folks, others gathered around. I missed visiting the ship's store for some sweets for our little girl (we have no store ashore), but that did not matter. These people wanted the truth. They were still asking for more as the whistle blew for us to leave the ship. They followed me to the Jacob's ladder listening, and as I descended to the bouncing boats below I called to them to telephone the Voice of Prophecy in London for further help. They said they would do so.

Yes, God determined that Pitcairn should be an Adventist beacon to the world. Everyone on the island is a Seventh-day Adventist except the government schoolteacher and his family. They are wonderful folks who send their children to Sabbath school and attend church themselves. The tall retired elder, Fred Christian, took my hand the other day and said, "Pastor, this is the sleeping place of many, many of God's saints." We were looking at the cemetery. Yes, it's true, and what a day it is going to be when these Christians, Youngs, Adamses, McCoy's, Browns, Clarks, and many others rise to immortal life. That is going to make Brother Tay's visit well worth while.

The church here is a good one. We are proud of the builders. We are proud of John Adams and all the missionaries who have preached the Word. We love the men, women, and children who keep it alive. The Sabbath begins with a baptismal class in the church. Seven lovely young people attend. Sabbath school opens promptly at 10:00 A.M., and everyone is present, dressed in his Sabbath best. The children love their teachers. Musical renditions and mission stories are well presented. The interest in the review and lesson reveal a daily lesson study. Reverence marks the service at the 11 o'clock hour, and woe to the preacher who is not well prepared. These people know what is present truth. The MV meeting is popular, and when it is a Mother's Day program everyone wears a white flower. They love the Tuesday evening prayer meeting, where special prayers place the sick in the Lord's hands. Many have been healed as a result of prayer, and for this we praise God.

Mrs. Ferris, my wife, is the medical officer on the island, and finds her missionary-medical service a most rewarding one. She is the daughter of the late F. A. Allum, a pioneer missionary to China. Daily she has her round of sick folks to attend. Demons seem to hurl their darts at this little Gibraltar of faith. Germs came in from a passing ship, and we have had a battle with a virus flu, with nearly

everyone stricken. My wife came home in tears saying, "What am I going to do now? Thelma is down with mastoid trouble, and she really needs urgent surgery." There were no doctors or ships in sight. The treatments seemed unavailing, but with God all things are possible. Earnest prayer at the bedside and in the church brought an answer, and Thelma is well again.

Aunt Agness was getting on in years, and was very sick. A severe internal hemorrhage indicated that her days were numbered. All medical help possible was given her. The church was asked to pray. It did; and, wonder of wonders, Aunt Agness had a turn for the better, and today she is happy in one of the sunset homes in New Zealand.

I suffered a broken leg recently, and in our trouble God sent a ship along with the best doctor in the world, I know! He came ashore, strapped me in a Neil Robertson stretcher, and took me back to the ship through Bounty Bay and its surf to be hauled aboard with a strong rope. Nine days later we reached New Zealand, where papers called me the "Pitcairn Pastor in Plaster." This publicity brought much sympathy and a wonderful opportunity for me to tell many around the world of what God has done for His sons and daughters on Pitcairn Island. Some of those who heard have accepted the message. God moves in a wonderful way His wonders to perform.

We are happy to be back at work again, and praise God for His blessings. In our pastoral-medical ministry we purpose to prepare healthy saints for the kingdom. Thank you one and all for your interest and prayers.

## Sabbath School Evangelism in the Middle East

By C. V. Brauer  
Departmental Secretary  
Middle East Division

No greater challenge faces our church today than the evangelization of the Middle East. With a population of well over 100 million (95 per cent of whom are Moslems), with many seemingly insurmountable restrictions and difficulties, and with a force of less than 65 ministerial workers, how will these millions be reached?

Sabbath school evangelism has proved to be an effective answer in many areas of the world, and we believe it will prove so in the Middle East. Many of our workers and members are awakening to the realization that Sabbath school evangelism is effective evangelism. Members who never thought they could be successful soul winners are finding that they can hold branch Sabbath schools and do other forms of Sabbath school evangelism. The combined efforts of our workers and members have increased our division Sabbath school membership to the place where it is almost double the church membership. Already we have seen baptisms and new companies organized as the result of branch Sabbath schools.

For several decades our Arabic- and Armenian-speaking members have had their own senior *Quarterlies*. In addition to Arabic and Armenian we also use Assyrian, English, Farsee, French, and



C. V. Brauer demonstrating Sabbath school evangelism materials published in four languages for the Middle East Division. Left to right: Vacation Bible School manuals in Arabic and Armenian; children's *Quarterlies* in Arabic and Armenian with Memory Verse Cards below; Vacation Bible School certificates in Arabic, Armenian, and Farsee; and activity books for Vacation Bible School in Arabic, Armenian, Farsee, and Turkish.



### Oregon's Second-Mile Medics

Right: President and Mrs. H. L. Rudy, of the Oregon Conference, express appreciation to Dr. and Mrs. E. E. Rippey, of Portland, as they leave for their second term of second-mile religion as relief doctors in South America. Dr. Rippey has been chairman of the board of elders at the Sunnyside church. Oregon Conference doctors are operating a relief program for medical missionaries in South America.

Above: Loma Linda University Auxiliary members in the Portland, Oregon, area spent the month of May packing more than a ton of medical and surgical supplies to be shipped to Quito, Ecuador, and other South American clinics. The drugs

and supplies were accumulated by the doctors for use by Dr. and Mrs. E. E. Rippey, who left Portland in mid-May for two years of self-supporting medical ministry. Doctors unable to offer personal time through the conference relief service are assisting those who go by sending supplies and equipment. Left to right: Mesdames Charles Warnell, Melvin Judkins, G. A. Woodruff, Lloyd Meade, Ed. Rieker, and W. E. Rippey. A total of 36 women donated time amounting from a few hours to many days each. Shipment was made late in June.

SHIRLEY BURTON, PR Director  
Oregon Conference

Greek *Quarterlies*. However, our members have not had suitable materials to use in conducting branch Sabbath schools. During 1963 the *Pastor's Bible Class Quarterly* was translated and printed in Arabic. This versatile *Quarterly* is being used for branch Sabbath schools. We believe it to be most effective.

Here in the Middle East we are beginning to realize how important it is to work for the children and youth. Vacation Bible Schools are proving to be a successful means of sowing the seed in the lives of many boys and girls. During May and June of this year W. J. Harris, of the General Conference Sabbath School Department, conducted Vacation Bible School workshops in nearly every field of the division. VBS supplies have been prepared in Arabic, Armenian, Farsee, and Turkish, for use with children of each major language group. VBS attendance has jumped from 551 in 1962 to more than 2,500 during the summer of 1964.

A most successful form of Sabbath school evangelism in the Middle East is the plan of encouraging the non-Adventist children of our mission schools to attend Sabbath school. As an example, the Adventist Armenian school in Beirut, Lebanon, has an enrollment of more than 300 students, 95 per cent of whom are from non-Adventist homes. On a recent Sabbath Elder Harris and I visited this school. What a thrill it was to go from classroom to classroom and see the happy faces of these boys and girls enjoying Sabbath school.

I asked the superintendent, "How

many children are attending Sabbath school today?"

"There must be close to 350."

"Do you mean to say that you have a larger number attending Sabbath school than weekday school?"

"That's true," he said. "Many of these children enjoy Sabbath school so much that they bring their little brothers and sisters, so that they too can learn the songs and take home a Memory Verse Card."

We might tell similar stories of what is happening in Baghdad and Kirkuk in

Iraq; of our schools at Amman and El Husn in Jordan; and the other schools in Lebanon, Iran, and the United Arab Republic. It is a real challenge to provide teachers and teaching aids for such a large number of boys and girls, especially when the churches are poor and the membership is small.

We believe that Sabbath school evangelism is one of the most successful means of bringing our message to this vast population. Our goal is to see every member in this division taking an active part.



### Ile-Ife, Nigeria, Choir

Pictured is the church choir at Ile-Ife, Nigeria. These young people from all over Nigeria love to sing. The choir has 54 members, 48 of whom are students from our school of nursing. There is no academic credit, no reward other than that which comes from the joy of service in song.

BERYL M. TURTILL  
Press Secretary



# Brief News OF MEN AND EVENTS



## Far Eastern Division

Reported by  
A. E. Gibb

► The effort conducted by ministerial students at Mountain View College in Bukidnon, Philippines, produced its first fruits on Sabbath, June 27, when 35 persons were baptized. On July 8 a third baptism took place when 30 were baptized. Twenty-five candidates are being readied for baptism in August. P. P. Ramos and Wenceslao Solon have assisted the ministerial students in this effort.

► A Five-Day Plan to Stop Smoking was conducted in Bangkok by Roger T. Nelson, M.D., and C. H. Damron. Twenty-three enrolled and 18 stopped smoking. Applications are coming in for a repeat course.

► P. G. Miller is the new academic dean at Philippine Union College. Before going on leave and for graduate study, he was president of Southeast Asia Union College.



## Atlantic Union

Reported by  
Mrs. Emma Kirk

► Geraldine Grout will be an associate professor of business education on the Atlantic Union College teaching staff for the fall semester of 1964. She has been on the staff of Columbia Union College since 1953. Dr. Grout received her B.S. degree from Boston University in communications education in 1947 and her M.Ed. degree from the same university in 1950. She received her Ed.D. degree from Indiana University in 1961.

► Joining the Atlantic Union College faculty in September as instructor in languages is William Van Grit. Mr. Van Grit graduated from AUC in 1960 with a B.A. degree in French and German, with minors in Biblical languages and history. He is from the Netherlands and has traveled extensively throughout Europe. He received the Certificat d'Etudes Francaises at the University of Geneva, Switzerland, in 1961, and earned a Diploma Degli Studi Italiane at the University of Florence, Italy, in the summer of 1962. During the summer of 1963, Mr. Van Grit studied Spanish at the Escuela de Verano of the University of Guanauato, Mexico. He speaks six languages fluently: Dutch, German, English, French, Spanish, and Italian. Mr. Van Grit received his M.A. degree in French at the University of Connecticut in 1963 and for the past three years has taught French at this university.

► Thirty-eight persons have been baptized as a result of the evangelistic series conducted by G. H. Rainey, associate secretary of the Ministerial Association of the Atlantic Union Conference, in Hartford,

Connecticut. An excellent corps of workers assisted Elder Rainey in this crusade. C. C. Eaton, pastor of the Hartford church, was campaign director; Magnolia Mapp, of the Ephesus church of New York City, and Mrs. Lelia Cornelius, of New London, Connecticut, were full-time Bible instructors; Mrs. Gloria Eaton, wife of Elder Eaton, served as an associate Bible instructor; and Mary Lebedoff, a Bible worker from the Southern New England Conference, also was associated with the group. Among others who participated were Samuel Richardson, Mrs. J. Simmons, Mrs. Dorothy Richardson, and Edward Smith.

► To fill the vacancy created when George E. Rice accepted a call to the Nevada-Utah Conference, Clarence E. Johnson, presently pastor of the Presque Isle, Maine, district will move to the Rochester, New Hampshire, district. He will be in charge of the Rochester and Portsmouth churches and the Laconia company. Christof Kober, now assistant pastor in Portland, Maine, will move to Presque Isle as district leader. His churches will be Presque Isle, Oakfield, Milltown, and Lubec.



## Central Union

Reported by  
Mrs. Clara Anderson

► Arthur R. Lickey has come to pastor the Denver Central church. He takes the place of E. E. Lutz, who has transferred to Boulder. The Lickeys moved to Denver from Portland, Oregon.

► Myron M. Voegele and Richard Gage were ordained to the ministry at the camp meeting held in Lincoln, Nebraska.

► R. A. Smith was ordained to the ministry at the Central States camp meeting.

► Donald R. Cantrell is the new principal at Sunnydale Academy. He with his wife and son come to Missouri from Auburn Academy in Washington.

► Lillian Ramsey has moved from the Colorado Conference, where she was a secretary, to the Ohio Conference, where she will be cashier and accountant for the secretary-treasurer.

► J. W. Bassham of the Northside church in Lincoln, Nebraska, has transferred to Arizona to be pastor of the church in Flagstaff. Myron M. Voegele has moved from the Fremont district to be pastor of the Northside church.

► A united evangelism congress for the youth and adult members of the Central Union Conference was held in Kansas City, Missouri, August 11-15, 1964. Personnel from the General Conference, union, and local conference offices participated. Paul M. DeBooy, Central Union MV secretary, and E. E. Hagen, union home missionary secretary, were joint chairmen of the convocation.

► A. W. Vandeman, from the development office at Porter Memorial Hospital, announced open house for the new apartment complex recently. The 40 apartments consist of 24 buffet and 16 single and double bedroom units. They will accommodate 52 people.

► Sydney Allen has accepted a call to teach Bible at Philippine Union College. Elder Allen has been on the faculty at Union College for several years and recently completed work for his doctorate at the University of Nebraska. He and his family left the campus of Union College the latter part of July, but will not take up his work in the Philippines until sometime in October.

► Dr. Warren Murdoch, chemistry teacher at Union College, will be connecting with the West Virginia Institute of Technology. Mrs. Lois Leffler, wife of Dr. Richard Leffler, physics teacher at the college, will teach part time in the chemistry department. Mrs. Leffler is completing work on her doctorate in chemistry at the University of Nebraska.



## Columbia Union

Reported by  
Don A. Roth

► Faculty members leaving Blue Mountain Academy for new posts include Elder and Mrs. Charles Dart, Mr. and Mrs. George Summers, Lester Halvorsen, Lee Johnston, Mrs. Johnston, Enid Wilson, Judith Henderson, Sanford Becker, and William Wagner. Wesley Shultz, new principal, and new members of the staff will be arriving on campus shortly.

► John M. Keller, associate professor of biology at Columbia Union College, was killed in a car accident in New York on July 23, while returning from a field trip for the college.

► Darrell Kenney has been appointed new pastor of the Cleveland Euclid Avenue church. He replaces Gerald B. Smith, who has accepted a call to Salt Lake City, Utah. Donald Mackintosh, formerly of the Napoleon district, is the new pastor of the Zanesville district.

► Joseph Spicer is a new ministerial intern in the Columbus, Ohio, district. He is a graduate of Columbia Union College and Andrews University.

► Judson Habenicht is the new pastor for the Lakewood, Ohio, church. He takes the place of Herbert Thurber, who has accepted a call to teach Bible at Shenandoah Valley Academy, New Market, Virginia.

► Herbert Roehn, pastor of the Philadelphia German church, presented the book *A Century of Miracles* to the Northeast Regional Library in Philadelphia.



## Lake Union

Reported by  
Mrs. Mildred Wade

► The It Is Written television program in Wisconsin was followed up with lay work and evangelistic meetings. When

the Mittleider-Beaman-Aufderhar team closed their effort at Madison, 26 new members were baptized. They are now continuing with a series of Wednesday and Sunday night meetings in preparation for an even larger baptism.

► Mr. and Mrs. Donald Ammon have arrived at the Hinsdale Sanitarium and Hospital, where he will serve as housing director and she will teach the overflow grades in the church school. Mr. Ammon succeeds Adolf Beck, who has accepted an invitation to become principal of Brooklaw Junior Academy in Bridgeport, Connecticut.

► The MV and home missionary departments of the Michigan Conference are sponsoring three opportunity camps for underprivileged children. Under the direction of L. C. Caviness, MV secretary, two camps will be at Scott Lake, near Kalamazoo, and the other will be at Clear Lake, in the Upper Peninsula. Conference buses pick up the boys and girls from all over the State and return them to their homes. They are carefully selected by local welfare officials, and in order to help as many as possible, new names are selected each year.



### North Pacific Union

Reported by  
Mrs. Ione Morgan

► Coming from Plainview Academy in South Dakota is Wesley E. Paul, who will serve as accountant and office manager for Upper Columbia Academy at Spangle, Washington.

► Three young men were ordained to the gospel ministry in Anchorage, Alaska, during the annual spring meeting: Gary D. Strunk, pastor for Anchorage and Palmer; Francis L. Owens, pastor in Sitka; and Clyde D. Mundy, pastor in Fairbanks. Officiating were C. A. Scriven, president of the union conference, and George Vandeman, field secretary from the General Conference.

► The summer senior class of 54 members at Walla Walla College graduated August 21-23 with the following as officers: Norman Edwards, president; Shirley Silcox, vice-president; Mrs. Joyce Blake, secretary; Robert Sutton, treasurer; Donald French, sergeant-at-arms; and Melvin Shaw, chaplain. Dr. Eugene Winter was class adviser. In addition to the 54 candidates for Bachelor's degrees, there were ten candidates for the Master's degree in education.

► New additions to the faculty of Milo Academy in the Oregon Conference include: Curtis Wolfe, music department; Ray Miller, physical education; Joel Noble, history and Bible; Mrs. Edward Haynes, English; Larry Huston, English and history; Ray Woodruff, mechanic; Mike Koller, power house; Donald Kellogg to assist Mr. Mittleider in the nursery.

► Ten members were added recently by baptism to the church in Albany, Ore-

gon, following early spring evangelistic meetings held by E. G. Fresk and Floyd Matula.

► At the time of the Idaho camp meeting, Gary Patterson was ordained to the gospel ministry. Elder Patterson and his family are serving in John Day, Oregon.



### Pacific Union

Reported by  
Mrs. Margaret Follett

► New staff members for the coming year at San Pasqual Academy have been announced as follows: Robert Ladd, science; Mrs. Ladd, secretary to the principal; H. Wayne Cornwell, food service director; Frank Doran, assistant in the cafeteria; Philip Valez, Spanish; Lois Rowell, music; and L. E. Bowman, dairy.

► A recent graduate of our college in Montemorelos, Mexico, Pauline Martinez has accepted a call to become a Bible instructor for the Spanish-speaking people in the Southeastern California Conference. Until the end of the present year she will be associated with Mererado Leon, pastor of the Santa Ana Spanish church.

► Interns in the Southeastern California Conference who have recently completed a year of study at Andrews University have been assigned as follows: Robert Taylor, with Eric Ward in San Diego; Bob Cowan, with Don Gray in evangelism; and Jim Knotek, with Fenton Froom in San Bernardino.

► The summer commencement address at La Sierra College was given by Roger W. Coon, an alumnus on furlough from service in Africa. Twenty-six received B.A. degrees and four the Master of Arts degree, in services held August 11.

► Mrs. Marilee Cothren, who recently received her Master of Arts degree in English from Andrews University, will join the department of English at La Sierra College this fall.

► The pastor of the Arcata, California, church, William Jamerson, has accepted a call to be youth pastor for the Orange County young people, Southeastern California Conference.

► Warren Heintz, of the Upper Columbia Conference, is joining the workers in the Southeastern California Conference, where he will conduct a series of meetings at Imperial Beach.

► Lois J. Walker, newly elected associate librarian for La Sierra College, comes from Pacific Union College where she has been librarian for the past 17 years.

► Joe Melashenko, pastor of the Hagerstown, Maryland, church, is to be the singing evangelist for Don Gray, evangelist in the Southeastern California Conference.

### CORRECTION

Two Minnesota churches, dedicated May 2, were wrongly identified on page 19 of the August 6 REVIEW. The Minnetonka church should have been marked "lower left" and the Glendale church "center right." We regret this error.

### LEGAL NOTICES

#### The International Insurance Company Takoma Park, Maryland

The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 10:00 A.M., October 21, 1964, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of three directors for the term of three years.

The International Insurance Company  
Takoma Park, Maryland  
J. W. PEEKE, Secretary

#### General Conference Insurance Service

The annual meeting of the General Conference Insurance Service will be held at 10:00 A.M., October 21, 1964, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the agency and the election of three directors for the term of three years.

General Conference Insurance Service  
J. W. PEEKE, Manager

## Church Calendar

Literature Evangelists Rally Day	September 5
Church Missionary Offering	September 5
Missions Extension Day and Offering	September 12
Review and Herald Campaign	Sept. 12-Oct. 10
MV Pathfinder Day	September 19
Thirteenth Sabbath Offering	
(Far East)	September 26
Neighborhood Evangelism	October 3
Church Missionary Offering	October 3
Voice of Prophecy Offering	October 10
Sabbath School Visitors' Day	October 10
Community Relations Day	October 17
Temperance Day	October 24
Church Missionary Offering	November 7

## REVIEW and HERALD

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

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**Associate Editors:** Raymond F. Cottrell, Kenneth H. Wood, Jr.  
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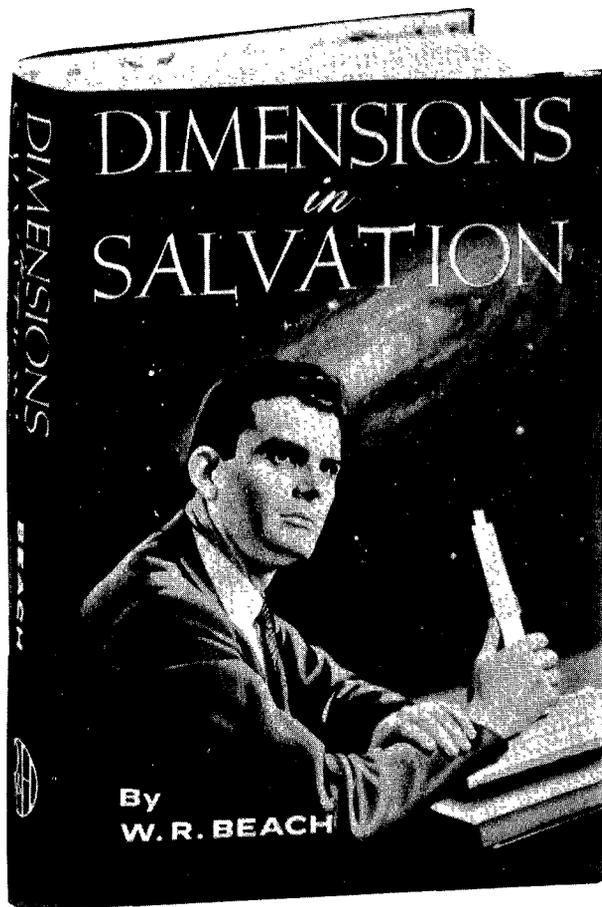
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# News of Note

## A Great Harvest in South America

Hector J. Peverini, president of the Austral Union Conference in South America, writes concerning the evangelistic advance in his field, which includes the countries of Argentina, Chile, Uruguay, and Paraguay:

"During the past few months we have held a number of evangelistic efforts in the territory of our union, with large audiences and with most encouraging results. An evangelistic effort closed a few months ago in Temuco, Chile, where 177 were baptized. As a result of the series of meetings Pastor Arturo Schmidt held in Rosario, Argentina, 120 have already been baptized, and several hundred others are preparing for this rite. I can say the same regarding a series of meetings held by Antonio Arteaga in Iquique, Chile, where already more than 120 have been baptized and several hundred are preparing for baptism. The prospects are equally encouraging in San Juan, Argentina, where an exceptional audience attended a series of meetings held by Salim Japas, and hundreds are studying the Bible in preparation for baptism."

W. P. BRADLEY

## Sabbath School Investment in Upper Columbia

A recent letter from W. V. Clements, Sabbath school secretary of the Upper Columbia Conference, reports on Sabbath school investment:

"The members of the Upper Columbia Conference exceeded their 1963 investment goal of \$60,000 by \$4,231.73, which was an increase of \$6,536.16 over the amount raised in 1962. The conference average per member was \$5.85.

"The Endicott, Washington, church led the 70 churches of the Upper Columbia Conference with \$38.34 per member. Eleven of the churches gave more than \$10 a member, and 36 exceeded \$5 a member."

The members of the Upper Columbia Conference are proud of their 1963 achievements and are well on their way to reaching their 1964 goal of \$6 a member. We wish them every blessing in their current efforts to reach this new goal.

G. R. NASH

## Faith for Today Baptisms Increase

Faith for Today baptisms continue to increase sharply in 1964. A comparative report of the first six months of 1963 and 1964 shows nearly a 60 per cent increase in baptisms—from 749 during the January-June period in 1963, to 1,186 for the same six-month period this year. Names in the Faith for Today baptism file now

total more than 10,000. The station count is also at a new high.

We thank God that He has set an open door before us—that He has given us these powerful tools by which we may speed the gospel quickly to a world that can no longer wait. Every member is urged to continue the search for more and yet more who will join our radio and television audiences and enroll in one of the many Bible courses offered by our broadcasters for every age group, in many languages. From these, many of the future redeemed will be gathered.

E. R. WALDE

## Death of Dr. Merlin L. Neff

Dr. Merlin L. Neff died at La Sierra, California, on August 13. He had served the church faithfully for 37 years as an educator, editor, and writer. For 21 years he was book editor at the Pacific Press in Mountain View, California. He was the author of 17 books. At the time of his death he was head of the English depart-



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

**JERUSALEM**—A private bill aimed at keeping Jewish children out of Christian missionary schools in Israel was rejected in the Israeli parliament by a large majority.

**NEW ULM, MINN.**—A Minnesota Air National Guard training plane carried some 15,500 pounds of medical and school supplies from the New Ulm Catholic diocese to its mission of San Lucas Toliman in Guatemala. Msgr. Arnold Berg, diocesan chancellor, said a recent ruling by the U.S. State Department permits religious groups to send goods to foreign missions free of charge via Air Force and National Guard training flights.

**TOLEDO, OHIO**—A *Hymnal of Christian Unity*, believed to be the first of its kind, was published by the Gregorian Institute of America at Mary Manse College (Roman Catholic) here. The book contains 100 hymns selected to promote musical bonds among Protestant, Catholic, and Orthodox Christians. From Protestant hymnody are such familiar hymns as "The Church Has One Foundation," "In Christ There Is No East or West," "O Sacred Head Now Wounded," and "Turn Back, O Man."

**LONDON**—The "medieval mentality" of the Roman Catholic Church in Britain's Mediterranean island colony of Malta was assailed here by a leading

ment and chairman of the division of languages and literature at La Sierra College. A life sketch will appear in a later issue of the REVIEW. G. M. MATHEWS

## Southern Literature Evangelism Makes Prodigious Progress

The literature ministry in the Southern Publishing Association territory is chalking up amazing records. Deliveries in the Southern Union from January to June this year soared to \$1,025,846.13 as compared with \$640,346.20 for the same period last year—a gain of 60 per cent. The Southern Union has the distinction of being first to deliver this amount within a six-month period. The original delivery goal of two million dollars was recently increased to two and a quarter million. The Southwestern Union has made a substantial delivery gain of 19 per cent. All indications are that they will have an outstanding year also.

God is signally blessing His work in this part of the field, for which we are most grateful. Let us pray for a large harvest of souls as a result of this marked increase in gospel seed sowing.

I. H. IHRIG, General Manager  
Southern Publishing Association

British Catholic writer, commenting on the proposed new constitution for the island.

**NEW YORK**—A new art object, a life-size wood sculpture of the Last Supper, went on display in the Protestant and Orthodox Center at the New York World's Fair.

**ZURICH, SWITZERLAND**—The Russians crowding into Baptist Sunday services in Moscow find religious enthusiasm still alive—even three teen-age girls who smilingly admitted that they were atheists but had come out of sheer curiosity. A Western observer has estimated as many as 2,500 Russians entered a Baptist church with a seating capacity of 1,000 for the 8:45 A.M. service on a recent Sunday.

**PHOENIX, ARIZ.**—A ceremony unprecedented in the United States—the marriage in a Roman Catholic church of a Greek Orthodox couple by an Orthodox priest—was hailed here as another breakthrough in the accelerating program of friendship and cooperation between Catholics and Orthodox. Pope Paul said, "Wonderful, wonderful!" when told two months ago of the plans.

**JERUSALEM**—Leaders of Christian communities in the Holy Land joined in extending congratulations when King Hussein of Jordan reopened the Dome of the Rock, one of Islam's most revered and magnificent mosques, following completion of restoration work carried on for eight years at a cost of \$1.5 million. Built by Caliph Abdul Malik ben Mirwan in 691 and rich in mosaic decorations, the Dome of the Rock is on Mount Moriah, where the patriarch Abraham made ready to sacrifice his son Isaac on a stone altar. It is regarded by Moslems as the place where Mohammed ascended into heaven.