

March 25, 1965

★ **Multivitamania** —Page 5

★ **A Visit to Australasia**
—Page 14

Paul's Epistle to the Philippians—3

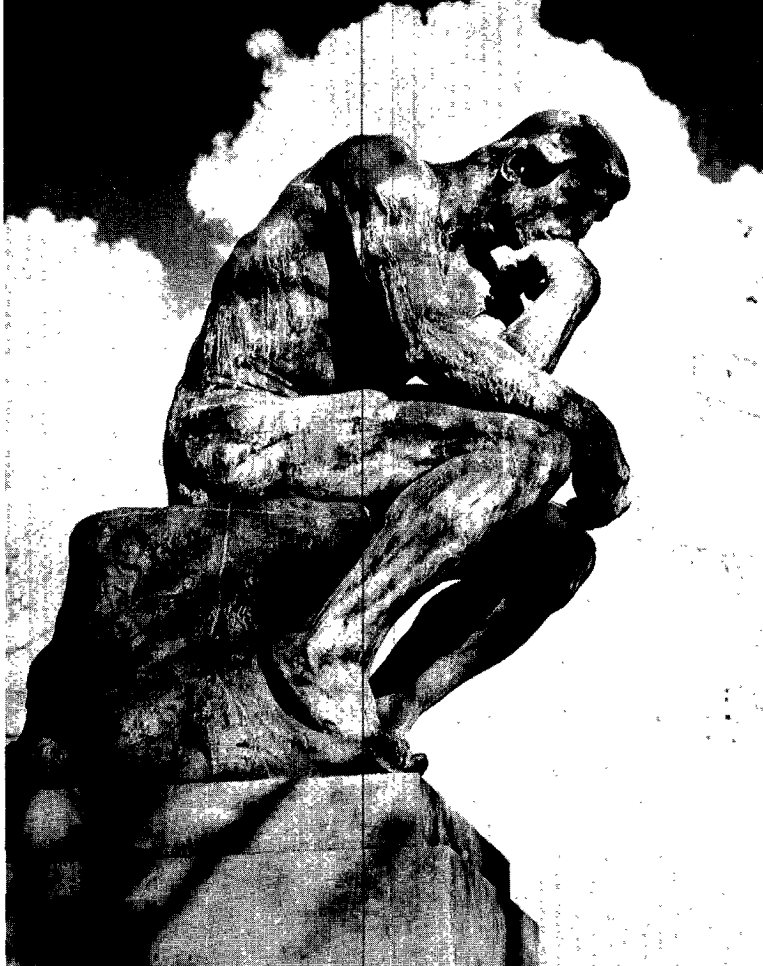
Work Out Your SALVATION

By L. H. MARTIN

THE UNITY IN the Philippian church for which Paul pleads can be realized only through love, humility, and obedience. In order to emphasize this, he reminds his readers of the great love of Jesus, a love that compelled Him to make the supreme sacrifice for sinners. He emptied Himself and became a member of the human family in order to save us from eternal death. He became obedient to the will of the Father. "Let this mind be in you, which was also in Christ Jesus," Paul pleads in chapter 2, verse 5. To have the mind of Christ would result in loving obedience to the will of God, which in turn would bring the unity Paul desired to see among the Philippians, and which he knew was their great need in the troublous present and the more troublous times to come. Being a prophet, Paul was well aware of the stormy

(Continued on page 8)

HAROLD M. LAMBERT



H. A. ROBERTS

*Positive faith will
banish personal fear
and uncertainty from
the life.*

The PLIGHT of POSITIVE THINKING

By Donald G. Reynolds

Minister, White Memorial Church, Los Angeles, California

IN THE early days of American history settlers often had to face attacking Indians who resented their presence. When the Indian warriors had taken a man captive they would often delight in playing with their victim as a cat plays with a mouse. Sometimes the Indians, armed with tomahawks and knives, would line up in long rows and the captive was told that he had a chance for freedom if he could escape by running between the two lines. This meant almost certain death. However, on rare occasions a man might escape by running swiftly, all the while dodging like a frightened rabbit. This procedure was called "running the gantlet," and the expression has been used ever since.

However cruel and heartless this practice, it was no more merciless than the array of satanic weapons used today. Paul recognized this fact and suggested some effective defenses against them.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the

breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. 6:12-16).

The forces of evil were never so strong as they are today, never so subtle, and yet never so attractive. Victory in the titanic struggle for the soul depends not upon our own strength, nor on our determination to resist. It does not depend upon our speed or agile ability to maneuver and dodge the weapons of the enemy. It does depend upon what power controls the human mind.

The mind can be a fortress Jesus Christ holds in a revolted world, or it can be taken captive by so-called good and noble thoughts that eventually leave the mind and soul undefendable and trapped. The wise man counseled, "Keep thy heart [mind] with all diligence; for out of it are the issues of life" (Prov. 4:23). The apostle Paul spoke of "bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5).

Every thought proceeds from the mind, for here is the seat of affection, the "citadel of the soul," and the center of conscious reasoning—the avenue of communication between God and man.

A problem in the process of thinking confronts our

generation. Prior to the middle of this century Americans wanted what William James described as "proper connection with higher powers." To fill this seemingly harmless desire came a "prophet" of the early 1950's with a book entitled *The Power of Positive Thinking*. Both his philosophy and his book passed many tests and won many awards that hung in the halls of the minds of many people. It won the relative test—it seemed to be true to everyone. It passed the pragmatic test—what he said seemed to work. In fact, it offended almost none.

The reconstruction of the human mind through depth psychology was now to overcome the modern personality and God-related problems. Solutions in new dimensions were to be found at every turn. Typical of this new concept was the person who confided to a friend that she always consulted her horoscope.

"I didn't know you believed in astrology," her friend said.

"Oh, yes," she replied, "I believe in everything—a little bit."

So great is the power of positive thinking that it must be studied, opposed or encouraged; it cannot be neglected. Our concept of positive thinking raises several questions on this kind of approach as an exclusive strategy to the solution of man's predicament. Whenever questions were asked concerning the proponent's attitude toward historic Christian teachings, the teachings were affirmed, and then they were dropped.

Does positive thinking answer life's most meaningful questions? Can the magic of repetition and the thinking of good thoughts be the answer? The failures of such thinking are evident in these elements: Man is the center of the universe. It is a refined form of primitive magic. It is a technique of thinking that becomes a panacea to all problems. It is devoid of a personal relationship with God. It tends to *use* God. It answers only the minor questions of life.

The conviction that man is at the center of the universe and that his choices and purposes hold the only key to the future is penetrating the traditional Christianity. This concept concludes not only that man is in control but that he can develop some good within himself by positive thinking; that everything he says and does circles around self; and that the God of the universe is found through some kind of projected impulse.

This plight of thinking is the oldest plight of all in the sense that it is often a "refined form of primitive magic." Dr. John Krumm, chaplain at Columbia University, states, "Magic is an attempt to master techniques which will harness the superhuman forces of life for man's ambition. The positive thinking heresy offers such techniques in abundance. Here is the blunt claim which one of the leaders of this movement makes for it in one of his best-selling books: 'By using the "techniques" out-

lined here you can modify or change the circumstances in which you now live, assuming control over them rather than continuing to be directed by them.' This is the essential claim made for primitive magic" (*Modern Heresies*, p. 34, quoting Peale, *Power of Positive Thinking*, p. viii).

This becomes the evaluation of what a man can do through man's strength. It attempts to make divine that which is not divine.

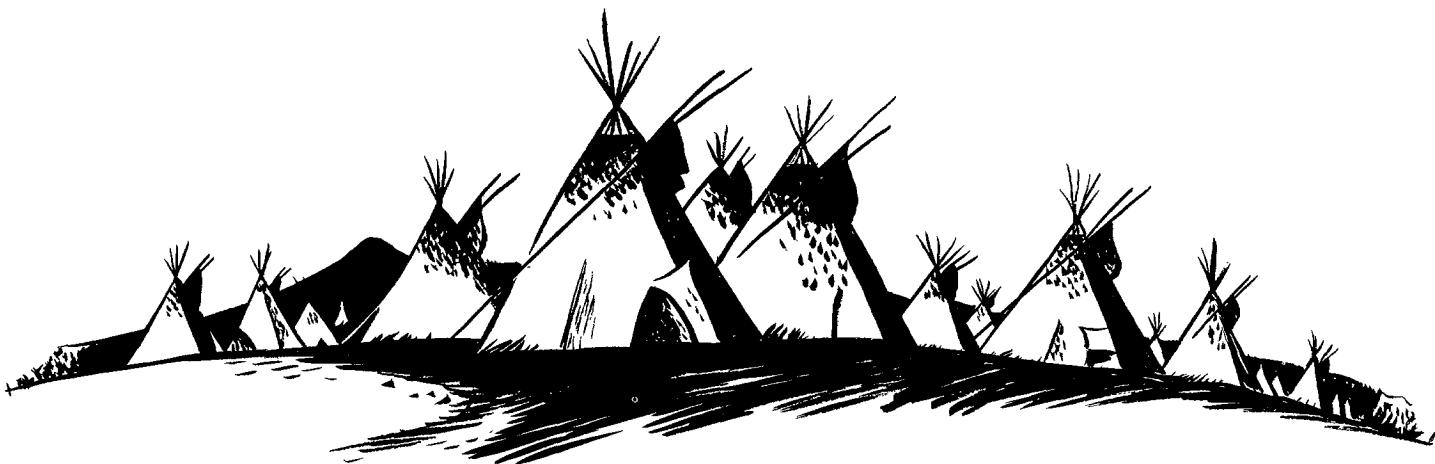
The emphasis upon techniques, such as the repetition of confident phrases or the manipulation of certain mental or mechanical devices, leaves one with only a depersonalized religion. To say "I believe" to oneself three times every morning upon arising may have its place, but it is not the personal approach to God. The purpose of God is often left by the wayside, and much is made of the things that men can say to themselves, and can do to bring about their ambitions and purposes.

An Attempt to "Use" God

Such a philosophy tends to use God. One does not use or employ friends or relatives or those he loves. The thought of one man manipulating and using another is distasteful. How much more true this is in the case of God. One dare not approach God as a being we can use, one who exists to wait on us and to do our bidding. On the contrary, God uses us. We yield ourselves to His will and service. We cannot imagine the prophets or first apostles describing that which drew them into the Lord's service in terms such as: "Your relations with other people will improve." "You will become a more popular, esteemed, and well-liked individual." "You may attain a degree of health hitherto unknown to you." It is God who calls us to become *His* instruments. By depersonalizing God and making Him only a force on which we may call, we distort the true meaning of Christian faith.

Positive thinking fastens itself upon minor problems and tempts people to suppose these are their major problems. This detours the search for life's deepest meanings. Good, wholesome thinking is effective in the personal life, but the larger question of the purpose for which the person is to be effective is apparently not answered by this kind of thinking.

True faith and belief deal with the ultimate problems, and in the process resolve some minor problems, as well. When so-called positive thinking alone pretends to be a valid version of the Christian faith, Dr. Krumm aptly states, "It has taken on the character of a Christian heresy and needs to be energetically and carefully sifted and criticized." Such erroneous thinking might well be summarized in these words: Within myself I hold the potential for solving my problems. All I have to do is draw upon these reservoirs within me to answer the questions of life.



Such a concept leaves a vacuum that must be filled by the invasion of a life-changing faith. It is not the potential within me, for the solution lies outside me. Through Jesus Christ I must come into a relationship with God that links my life with His so that I might lay hold of these potentialities. It is Immanuel, God with us. It is God who descended from heaven, not a man sprung up from the ground.

A life-changing knowledge is necessary. This is faith. Changing the emotional behavior requires a kind of knowledge that is more than a matter of being informed. It is one thing to try to fill the vacuum of the soul with the vital curiosity of positive thinking, but it is quite another to experience it as something happening to your life.

To many, faith is only a concept of the thinking process or an assertion of some idea. You may repeat it as a creed or sing it in a hymn or recognize it in Christian tradition. But do you use it? Does it work? Have you validated faith in your life? It is a tragedy when faith becomes only an ideal to be discussed, to talk about it with clarity and feeling and high-sounding arguments that become the thermometer for accomplishment. Such conversations acknowledge only that God exists, as if the Lord had nothing more to do than to exist. Faith must become a thermostat, not merely a thermometer.

The decision of the will to accept that which is outside oneself is a decision of frightening consequence. The Scriptures rarely speak of salvation without mentioning an urgency of belief. The potency of faith is not an autonomous power that exists only because it is directed to the power of God. Faith is no competitor of grace, but sovereign grace is confirmed by faith.

Faith is the gift of God rather than a quality of mind acquired by reason and intellect. When I was a boy I played in a little stream that ran through the woods north of our farmhouse in Minnesota. I can well remember trying to dam that little stream with rocks and mud. At first it was easy, but the little stream always defeated me in the end by bringing never-ending reserves from behind.

First the water would break out on the left, and when I stopped it there it would break out on the right. Blocked in one direction, it forced its way through another until my dam collapsed.

Faith a Transaction

The life of faith with God is like that little stream. It cannot be stopped, because there are endless reserves to keep it going. Faith is not so much an opinion as it is a transaction by which those who receive Christ join themselves in a covenant relationship with God. Belief is like a map, but faith is taking the journey. Faith is the very central act of the mind, it is the act of the total personality. There is no formal statement of faith in the New Testament. Like life, it cannot be defined in terms deeper than itself.

The Scriptures define no formal theory of faith. It is exhibited in action, for faith abolishes the barriers of the visible and the invisible, the temporal and the eternal, the present and the future. Faith is not feeling, neither is it positive thinking. It is the right of every individual to go beyond the theory and make it practical. On this point Bruce Barton maintains, "Every intelligent man has a right to believe, and he is cheating himself if he does not exercise that right."

It is impossible for us to develop a living faith within us. It must come from the outside. It is like a bystander watching an individual give artificial respiration to a drowning man. "What is wrong?" he inquires. "He cannot breathe."

"Why couldn't he breathe? Wasn't there any air?"

"Yes, there were many square miles of air, but unless a man can draw on it, his life begins to vanish."

How many people drift through life half-sensing that to face reality they must face themselves in relationship to the words *belief* and *faith*. This is illustrated by the lines in a student publication by an Arizona State University student a few months ago: "I am tired, tired of puppets instead of people, of crew-cuts and tweed coats, of pipes and Picasso buttons, of people who drop soliloquies carefully labeled 'intelligence.' I am tired of cynics who call themselves 'realists,' of people bored because they are afraid to care. I am tired of people who have to be entertained, of girls proud of knowing the score and snickering about it. I am tired of sophisticated slobs, tired of people with nothing better to do than to glue their days together with alcohol, tired of people embarrassed at honesty, at love, at knowledge."

Our need today is to return to the power of positive faith, a faith that in confident reliance abandons all self-interest and trusts God. When all else fails, this positive faith will roll back seas of intellectual speculation. It will banish the plague of personal fear and insecurity. It will fill the vacuum that is left by misguided attempts to solve man's paramount problem.

Fellowship of Prayer

Husband Stopped Using Tobacco

"Because I know God hears and answers our prayers, I wrote requesting prayer for my husband to quit smoking. That was early in 1961. O praise our Lord, he did quit just after the new year of 1964. He just quit—no trouble, no fuss, no excuses for himself. He did it so good-naturedly and with such ease after more than 40 years of smoking. How grateful I am to all those participating in prayer for all people and all reasons. Now I ask for prayer for him that he might give his mind and heart to God, that he might let God touch his heart so that he will feel a great need to give himself to God, cease working on the Sabbath, and go to church with me. . . . I thank you so sincerely."—Mrs. V., of California.

"Continue to Pray"

"Please continue to pray for my son. The Fellowship of Prayer brought him back five years ago. He slipped for a while, but is a good worker in the church now. Yes, it was God working that did it, and I'm so very grateful. I want everyone to thank Him for me. . . . God bless you all and thank you for this wonderful Fellowship of Prayer."—Mrs. P., of Illinois.

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.

*A scientific report on
a useless and potentially
dangerous fad—*

Part 1

MULTIVITAMANIA

By Mervyn G. Hardinge, M.D.
*Chairman, Department of Pharmacology, School of Medicine
Loma Linda University*

and
Hulda Crooks
Dietitian, Loma Linda University

[See also editorial on page 13.—Eps.]

TO A home where no need existed, in a primeval garden of plenty, came a salesman. By a convincing personal testimonial, he persuaded the well-fed couple that their food supply was deficient. But they need not suffer; a supplement was at hand. High priced it was, to be sure, but fully guaranteed to accomplish the supernatural. Since that first purchase, the search for the miraculous in food has never ceased.

The hope of advancement through nutrition is very old, but the newer knowledge of nutrition is still very young. Less than a generation ago scurvy, beriberi, pellagra, pernicious anemia, rickets, goiter, and other deficiency diseases took their toll in human suffering and death. When the early 1900's demonstrated that these disorders were not caused by germs or toxins, but by various dietary deficiencies, nutrition research shifted into high gear. Before World War I only about a dozen nutrients were known—protein, fat, carbohydrates, and a few minerals. But with the rapid increase in knowledge that followed, the number of known essentials soon increased to about 40.

Seemingly miraculous cures resulted when a disorder caused by lack of a specific nutrient was treated with the missing substance. One by one, classical deficiency diseases disappeared as fast as the cause was determined and the nutrient supplied. By the time of World War II, America was very diet conscious. There was also concern lest some deficiency rob the people of the ability and the will to work, at a time when top industrial production was vital. Late in 1940 the Federal Food and Nutrition Board was organized to study nutrition needs and to give guidance in connection with national defense.

Because nearly all grain products used in this country for human con-

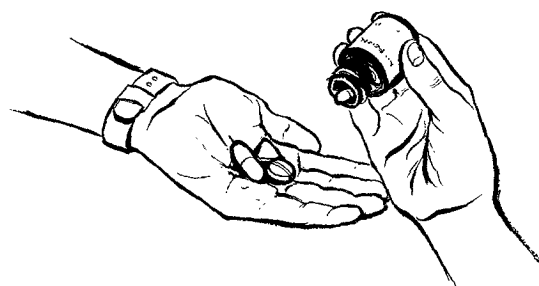
sumption have lost the richest vitamin and mineral portion of the kernel, the Board recommended the enrichment of white flour and white bread. Thiamine, riboflavin, niacin, and iron were added to the approximate level found in whole-wheat flour. In time enrichment of many refined breakfast cereals followed.

While no marked national benefits have been documented as the result of enrichment, yet no doubt the general health of persons who through choice or necessity depended largely on refined-grain products was improved. One who suffers from poor nutrition because of a deficient diet may be helped by the right supplement, as may also persons who cannot properly digest or absorb their food. However, in every such case a suitable dietary pattern should be instituted, if possible, or qualified medical counsel should be sought lest a more serious condition develop.

The publicity given to advances in nutrition research and to the expected benefits of "enrichment" and "fortification" of various foodstuffs impressed the public mind. The idea that highly refined foods can be made equal or superior to the unrefined by the addition of a few vitamins and minerals took deep root. This state of mind provided a ready American stage for the mushrooming of a commercial food supplementation business unparalleled anywhere.

High-Pressure Advertising

Today a multitude of dietary extras is urged upon the public by radio, TV, billboards, magazines, and door-to-door salesmen. These all play upon the asserted or implied deficiencies of our food supply. In 1958, one company alone took in \$20 million for a food supplement sold door-to-door at \$19.50 a box.¹ Millions of well-fed Americans succumb to this high-pressure advertising and "protect" themselves every morning with some brand



of multipurpose vitamin and mineral preparation. The radio even offers a "slim vita" for "weight watchers," in spite of the well-known fact that no vitamin or mineral yields calories!

People who take multivitamins in self-medication against some possible unknown deficiency think that no harm is done, and that good may result. If this were always so, then the only loss would be millions of dollars a year spent needlessly. However, serious consequences may follow indiscriminate use of concentrated vitamins—"natural," "organic," or "synthetic." Reports of toxic results more often concern the fat-soluble vitamins, particularly A and D, than the water-soluble kinds, although overuse of the latter can also be hazardous.

The greater risk of toxicity from the former is due to the fact that, being fatty in nature, they do not dissolve in water. Instead of the excess passing out of the body rapidly by way of the kidneys, surpluses are stored in the liver. Such stores of vitamin A have sometimes been found to be large enough, on an ordinary diet, to last for months and even more than two years after the subjects changed to a diet that contained none.² A primary deficiency of vitamin A is virtually unknown in this country, but serious consequences have resulted from excessive intakes.

A recent report cites several cases in which normal growth of the leg bones in children was interfered with by too large amounts of vitamin A.³ Some of the children had suffered stunted and abnormal growth. The excessively large dosages were usually given by mothers who increased the amount prescribed by physicians. Toxicity symptoms include great irritability, tender swellings in arms, legs, and feet, and in the back and temple areas of the head.

An outstanding case history of a young woman who took large supplements of vitamin A for a rough skin condition was published in 1954.⁴ In eight and a half years of self-medication this vitamin-laden individual suffered bizarre head symptoms and intracranial pressure that were relieved temporarily by surgery. Development of painful joints and progressive de-

formity followed, but this was thought to be caused by arthritis. When a physician discovered the cause of her ailments, relief and improvement came gradually after the medication was stopped. It has been shown that malformation of baby mice can be produced by feeding the pregnant mothers excessive amounts of vitamin A.⁵

Too much vitamin D can also be seriously toxic. For people who are exposed to a fair amount of sunlight, sufficient is produced in the small blood vessels just under the skin by the ultraviolet rays of the sun. Another source, however, is to be found in milk and various other foodstuffs that are fortified with vitamin D. The daily intake from these commonly reaches, or exceeds, the 400 units recommended for growing persons. But one who takes multivitamins may be adding another 400 to 1,000 units a day to an already generous supply. Should the vitamin dosage be doubled or tripled, the amount could become toxic. A prolonged intake of as much as 1,800 units has been reported to stunt growth in children.⁶ In experimental animals, the toxicity of an excessive vitamin-D intake increases as the calcium intake is raised.⁷

Vitamin K, also fat-soluble, is widely distributed in foods and is, in addition, synthesized in, and absorbed from, the intestines. Unnecessary supplementation may interfere with liver function.⁸ A deficiency of vitamin K may be produced by an excess of vitamin A.⁹

In general, supplementation with water-soluble vitamins (mainly the B-complex and vitamin C) has so far not been shown to be so hazardous as with the fat-soluble type. However, this does not mean that it is either beneficial or harmless. The United States Army performed extensive field experiments to determine the effects of large supplements of ascorbic acid (vitamin C) and B-complex vitamins on men under selected stress of (a) high physical activity, (b) cold exposure, and (c) hunger.¹⁰ Two months' tests showed no significant differences between the supplemented and the control group, as judged by the Army physical fitness test and the physical and psychological performance tests. Similar supplementation of standard U.S. garrison rations was also reported to have produced no effect on muscular ability, endurance, resistance to fatigue, or recovery from exertion.¹¹ Supplementation of industrial workers was similarly ineffective.¹²

Vitamin-C supplementation of the diets of nearly 2,000 clinic outpatients did not prevent the common cold or

alleviate its symptoms.¹³ The authors express an "overwhelming impression" of "the singular lack of effect" of the extra vitamins. Even ten times the required amount of ascorbic acid did not improve the mental and physical well-being or lessen the incidence of colds in 25 Stanford University male students.¹⁴

Indiscriminate use of supplements may mean more than the waste of millions of dollars yearly. Experimental studies with animals, while not always applicable equally to humans, should alert us to the possible unpredictable effects of needless consumption of powerful substances. Young guinea pigs fed large amounts of vitamin C showed no evidence of harm.¹⁵ But when restricted to diets that contained none they developed a more severe and more readily fatal scurvy than the control group. In our own laboratory, chickens given supplements of biotin, one of the B-complex vitamins, developed more severe lesions on feet and legs than the group that had not received the extra when both groups were put on a biotin-free diet.¹⁶

Balance Necessary

Recent research has shown that there are interrelationships between all types of nutrients—vitamins, minerals, amino acids, et cetera.¹⁷ An increase in one may cause a deficiency of another by producing an imbalance.

When a diet borders on deficiency the balance may be seriously disturbed by inexperienced or injudicious supplementation. This has been found true in the feeding of population groups, as well as in experimental work in the laboratory. In treating young children suffering from pellagra, mortality was greater among infants supplemented with massive doses of vitamins and specially prepared protein products than among those who were gradually built up with simple but good food.¹⁸

A paper presented at the Ninth International Congress on Pediatrics in Montreal in 1959 compared the effect of various stresses on rats fed normal and highly supplemented protein intakes.¹⁹ Under every stress imposed (swimming, starvation, X-ray, drug injection, and a protein-free diet) the normal-protein animals were superior to the high protein group. The mortality rate of the latter was 60 per cent as against 23 per cent in the normal-protein rats.

In his discussion of the preceding data, Dr. Nevin S. Scrimshaw, then with the Institute of Nutrition of Central America and Panama, commented that a specific deficiency may

be less harmful in a setting of a generally deficient dietary program, than when thrown out of balance by a supplementation of part of the deficient nutrients. He cited as an example cases of eye disorders and blindness that followed the distribution of skim milk in a protein-low area in Indonesia. The milk protein stimulated growth, but did not supply extra vitamin A also needed for growth. Thus an excellent quality high-protein food apparently precipitated an acute deficiency of vitamin A that had not existed in the low-protein native diet. Dr. Scrimshaw said: "As a principle, adding a relative excess of almost any nutrient, whether vitamin, amino acid, or intact protein, when others are deficient, may make the situation worse."

A children's hospital in Mexico where hundreds of children in the final stages of malnutrition have been treated, reports the decision of the staff that supplemental vitamin preparations proved of no benefit and that they no longer use them. They found that every type of deficiency disease, where recovery is still possible, can be cured by the proper feeding of suitable ordinary food.²⁰

(Concluded next week)

¹ L. R. Chevalier, "Good Health at \$19.50 a Box," *Medical Economics*, Aug. 3, 1959, p. 115.

² K. E. Mason, "Effect of Vitamin-A Deficiency in Human Beings," *The Vitamins*, vol. 1, p. 137.

³ C. N. Peas, "Focal Retardation and Arrestment of Growth of Bones Due to Vitamin-A Intoxication," *Journal of the American Medical Association* 182:980, 1962.

⁴ A. Gerber, A. P. Raab, and A. E. Sobel, "Vitamin-A Poisoning in Adults," *American Journal of Medicine* 16:729, 1954.

⁵ H. Kalter and J. Workany, "Experimental Production of Congenital Malformations in Strains of Inbred Mice by Natural Treatment With Hypervitaminosis A," *American Journal of Pathology* 38:1, 1961.

⁶ F. M. Taylor, "Hypervitaminosis and Overnutrition," *Pediatric Clinics of North America* 10:87, 1963.

⁷ D. M. Hegsted, "Some Consequences of Overnutrition With Minerals," *American Journal of Clinical Nutrition* 9:548, 1961.

⁸ A. M. Smith and R. P. Custer, "Toxicity of Vitamin K," *Journal of the American Medical Association*, 173:502, 1960.

⁹ C. Nieman and H. J. K. Obbink, "Biochemistry and Pathology of Hypervitaminosis A," *Vitamins and Hormones* 12 (Harris et al., eds.), p. 69.

¹⁰ R. Ryer, III, M. I. Grossman, T. E. Friedemann, and others, "The Effect of Vitamin Supplementation on Soldiers Residing in a Cold Environment," *Journal of Clinical Nutrition* 2:97, 179, 1954.

¹¹ A. Keys and A. E. Henschel, "Vitamin Supplementation of U.S. Army Rations in Relation to Fatigue and Ability to Do Muscular Work," *Journal of Nutrition* 23:259, 1942.

¹² Councils on Foods and Nutrition and Council on Industrial Health of the A.M.A., "Indiscriminate Administration of Vitamins to Workers in Industry," *Archives of Industrial Hygiene and Occupational Medicine* 1:573, 1950.

¹³ H. E. Tebrock, J. J. Arminio, and J. H. Johnson, "Usefulness of Bioflavonoids and Ascorbic Acid in Treatment of Common Colds," *Journal of the American Medical Association* 162:1227, 1956.

¹⁴ A. Goldstein and G. W. H. Bailey, "The Effect of Ascorbic Acid on Mental and Physical Well-being in Human Subjects Under Mild Stress," *Stanford Medical Bulletin* 17:175, 1959.

¹⁵ T. Gordonoff, "Watersoluble Vitamins in Excessive Doses," *Journal of the American Medical Association* 174:1672, 1960 (an abstract).

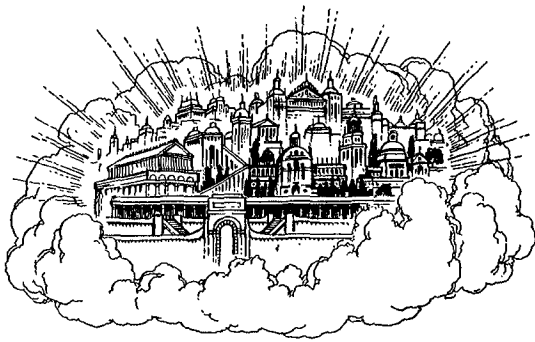
¹⁶ Unpublished data.

¹⁷ A. E. Harper, "Balance and Imbalance of Amino Acids," *Annals of the New York Academy of Science* 69:1025, 1958.

¹⁸ J. Gillman and T. Gillman, *Perspectives in Human Malnutrition*, p. 300.

¹⁹ E. Halac, Jr., "Effects of Stress on Animals Fed High Protein Diets," *American Journal of Clinical Nutrition* 9:557, 1961.

²⁰ F. Gomez and others, "Studies on the Undernourished Child," *American Journal of Diseases of Children* 87:684, 1954.



Some teach that when Christ comes again He will remain on this earth, with both righteous and wicked also here, and not take them away to a literal heaven to dwell with Him there. This article examines what the Scriptures have to say about

Where the Redeemed Will Spend

The MILLENNIUM

WE BELIEVE that the redeemed will be taken to heaven when Christ comes the second time. Here are some of our reasons for this belief:

Before ascending to heaven Jesus said to His followers: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

Upon leaving this world Christ ascended to heaven, to the place where the Father dwells. In the Father's house, He said, are many mansions, or dwelling places. One specific purpose of His going to heaven was "to prepare a place for you." If the place He is preparing is not in heaven, why does He go there to prepare it? It is obvious that He *went away* to prepare these dwelling places, not to some other place on this earth, but to His Father's house in heaven.

The specific purpose of Christ's return to this world, He said, is to "receive you unto myself; that where I am, there ye may be also." If He intended to take His redeemed ones to the abodes He went to prepare specifically for us, why would He fail to do so when He comes again?

Suppose I should tell my wife that I am leaving Washington, D.C., for Texas to prepare a home for her, and that I will return for her—what would she understand my promise to mean? What would she think if, upon my return from Texas, I were to tell her that although I had prepared a home for her in Texas, she must remain in Washington? If Christ had intended to remain here on earth when He returns would He not have said, "I will come again, that ye may receive Me unto yourselves, that where ye are, there I may be too?"

Thousands of faithful Christians have died clinging to the promise: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ

shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

When the Lord ascended to heaven "a cloud received him out of their sight" (Acts 1:9). Angels then assured His followers that "this same Jesus, which is *taken up from you into heaven*, shall so come in like manner as ye have seen him go *into heaven*" (verse 11). Does the promise of 1 Thessalonians 4:16, 17 mean that the redeemed will be taken up and left suspended in the clouds? Where does the Bible say that? Matthew 24:30, 31 and Mark 13:26, 27

By R. L. Odom
Research Consultant
General Conference

make it clear that the angels will gather up Christ's faithful ones from every quarter of the earth at His second coming, to meet their Lord in the air. When Jesus said, "I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3), did He mean that He would receive them into the clouds—and no farther—that they might be with Him *there*?

We hope for "an inheritance incorruptible, and undefiled, and that fadeth not away, *reserved in heaven for you*" (1 Peter 1:4). This clarifies John 14:1-3. Because our inheritance is in heaven, and is reserved there for us, we believe that we shall go there to enter into it. Because it is "an inheritance *incorruptible, and undefiled*," it cannot be a part of this sin-corrupted world.

Abraham, Isaac, and Jacob "looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:9, 10). Those pious patriarchs lived in tents as nomadic shepherds. Their places of abode did not

have fixed foundations, but were held temporarily in place by stakes and cords. But they hoped for "a *heavenly*" place in which to dwell, for God had promised to prepare "a city" for them (Heb. 11:16). What is a city but a large number of "mansions," or dwelling places?

The followers of Christ are to be citizens of "Jerusalem *which is above*," not of the "Jerusalem which now is" (Gal. 4:26, 25). The inheritance of the redeemed is "the city of the living God, the *heavenly Jerusalem*" (Heb. 12:22).

Those who accept Christ and His plan of life for the future are admonished to "lay up" for themselves "treasures in *heaven*, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6:20).

John saw the New Jerusalem—the dwelling places Christ promised to prepare for His people (Heb. 11:16; John 14:1-3)—in vision. He "saw the holy city, new Jerusalem, *coming down from God out of heaven*" (Rev. 21:2, 10) after the thousand years mentioned in the twentieth chapter. John first saw the city on earth "when the thousand years *are expired*," when Satan and his wicked host "went up on the breadth of the earth, and compassed the camp of the saints about, and *the beloved city*: and fire came down from God out of heaven, and devoured them" (Rev. 20:7-9). Then the wicked will be destroyed by fire (Rev. 20:14, 15; 21:8, 27), and there will be "a new heaven and a new earth" (verse 1), for the old will have passed away.

During the millennium the redeemed will dwell in the New Jerusalem in heaven. It is the Holy City the Lord has prepared for them. See John 14:1-3; Hebrews 11:16. When the thousand years end, "the camp of the saints . . . , the beloved city," will descend from heaven to this planet to become the metropolis of the earth purified by fire and made new again.

The Bible does not support the

view that, at His second advent, Christ will begin to reign on earth a thousand years, and that the righteous and the wicked will jointly occupy the earth during that period. Only the "blessed and holy" have part "in the first resurrection" at Christ's second coming (1 Thess. 4: 16-18) at the beginning of the millennium, but "the rest of the dead"—those who are not "blessed and holy"—"lived not again until the thousand years were finished" (Rev. 20:4-6).

"Ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompence of reward" (Heb. 10:34, 35).

Work Out Your Salvation

(Continued from page 1)

days that lay ahead. His last words to the church leaders of Ephesus, whom he met at Miletus while on his way to Jerusalem before his arrest, were "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock" (Acts 20:29).

After commenting on the great atoning act of Jesus, Paul now uses His example of obedience, prompted by love, as the one for the Philippian church to follow. This is not a rebuke, for they have been obedient, and he commends them for it. Instead, he encourages a deeper concern for the will of God on their part. If they understand the illustration correctly they will see that in carrying out the Father's will, Jesus could not rely on human assistance. His dependence must be wholly upon His Father. Paul will not always be their teacher. He has kept close to them through messengers, and is well aware of their needs. But this may not always be possible. Furthermore he may not see them as soon as he anticipates, or they hope.

"Work Out Your Own Salvation"

Now comes a rather strange expression not found elsewhere in Paul's letters. He says they are to "work out" their "own salvation with fear and trembling" (Phil. 2:12). In his letter to the church at Ephesus, written at about the same time as the Philippian letter, Paul said: "For by grace are ye saved through faith . . . : not of works, lest any man should boast" (Eph. 2:8, 9). To the Philippians he said: "Work out your own salvation." There is no contradiction here, and these two passages are often neglected in an analysis of Pauline teaching on

the relation of faith and works to salvation.

Let us look at the Ephesian passage first. The context is concerned with the contrast between the past and present experience of the believers. Before Christ came into their lives there was no check on their desires or passions; now, they "have been saved" (chap. 2:5, R.S.V.). The form of the Greek verb indicates a past act resulting in a present condition. This same expression is used again in verse eight, for emphasis. It is important for the Ephesians—and for us—to understand that if, and when, we accept Christ we are saved. This is an accomplished fact, and it has been accomplished by grace, and not by works. "This is not your own doing, it is the gift of God" (verse 8, R.S.V.). If this salvation is a gift, it is *ours*, even though we have not earned it.

It is imperative at this point to notice that with Paul, as well as other New Testament writers, there are three aspects of salvation, and it is necessary to know the context of the passage in which the term is used before an interpretation is given, otherwise we may misunderstand the thought of the writer. For us, salvation is a past, present, and future experience. Another example of salvation as a past experience is found in Romans 8:24 (R.S.V.): "For in this hope we were saved." An example of the use of salvation as a present experience is found in 1 Corinthians 1:18 (R.S.V.): ". . . to us who *are being saved* it [the preaching of the cross] is the power of God." Also, Paul speaks of a future salvation: "Since, therefore, we are now justified by his blood, much more *shall we be saved* by him from the wrath of God" (Rom. 5:9, R.S.V.).

One is saved at conversion when he is justified, or declared righteous. He is saved from the condemnation, or penalty, of sin, but this is just the beginning of his life of spiritual growth and development. He is not yet wholly free from his sinful nature. He has just begun an experience in which he is *being saved* from the power of sin. We speak of this as

sanctification, which is growth in grace. We are saved by grace and we continue in this process of salvation, this growth in grace and knowledge. In this present stage of growth we are being saved from the dominion and power of sin. This must be the experience of every Christian if he expects to be prepared to live with God eternally. The third aspect of salvation is our future experience when we shall not only have been saved from the penalty and the power of sin, but also from its presence and from the possibility of its recurrence in the universe.

We should now go back to the passage in Philippians that says we are to "work out" our own salvation. The meaning of "work out" is "to carry out to completion." Paul equates *obedience* in verse 12 with *work* in verse 13. It must be remembered, also, that the salvation of which he speaks is already the possession of the one justified. He *has* salvation as a gift, by faith. No work on his part is involved in this transaction. "Now to one who works, his wages are not reckoned as a gift but as his due" (Rom. 4:4, R.S.V.). Here, as elsewhere in his letters, Paul wishes his readers to understand that salvation by works and salvation by faith are mutually exclusive ideas. One invalidates the other. The need for his frequent repetition of this truth is the persistence of the Judaizing preachers who declared that since the Jews were the chosen people, all who received salvation must get it through Judaism.

The Process of Sanctification

Paul did not tell the Philippians they were to work *for* their salvation, but were to work *out* their salvation. He was addressing a congregation of "chosen" ones. They had been justified and saved from the penalty of sin, which is death. Christ's righteousness had been imputed to them. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). In Christ they are to "work out" this salvation that has come to them as a gift. This working out is the process we call sanctification. God now imparts righteousness, grace, and knowledge, and the child of God responds in obedience to the will of God as it is revealed to him. This is the work of a lifetime, to which Paul refers in his admonition to "work out your own salvation with fear and trembling." The next sentence makes it more evident that the writer does not mean to imply there is value in obedience *for* salvation. He says: "God is at work in you, both to will and to work for his

Reliance

By NEVA McMURRAY

Although I cannot see my Lord,
I know He's very near;
His presence like a sheltering cloak
Helps me conquer fear.

He will always hear my cry;
When lights along the way grow dim
I lift my eyes unto the hills,
Knowing strength will come from Him.

good pleasure" (Phil. 2:13, R.S.V.). Thus it is evident that the works of a Christian, important as they are, can never earn the favor of God, or bring salvation. They are the response to the grace of God, which has already effected salvation.

In a closely related passage, Ephesians 2:10, Paul comments further on the place of works in the life of the Christian. He says the one who is "created in Christ," or "recreated" or "regenerated," is created *for* good works, and that it was God's foreordained plan in saving man by grace that he would witness to this fact by his life. "God is at work in you" (R.S.V.). It is this human-divine relationship that makes witnessing possible. "But Christ, after having redeemed man from the condemnation of the law, could impart divine power, to unite with human effort."—*Patriarchs and Prophets*, p. 64. Not only is power given to enable man to witness but God also *works with* man to make it a willing witness—"to will and to work" (R.S.V.).

A statement in *Christ's Object Lessons* (page 155) is often misunderstood, and interpreted to contradict Paul's teaching that when one is justified he is saved from the *penalty* of sin. The passage reads: "Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved." If this is read in its full context it will be seen that the purpose of the writer is to warn against trust in self, which is the self-righteousness against which Paul warns. It was his experience until he found how worthless it was and how utterly dependent he was on a power outside of himself. It was Peter's experience also, and in this passage the writer indicates that Peter felt that he was saved from the *power* of sin; that he was secure from temptation. This is evident from the additional comments: "Never can we safely put confidence in self or *feel*, this side of heaven, that we are secure against *temptation*." The next sentence says we "should never be taught to say or to feel that we are saved." (Italics supplied.)

This warning against self-sufficiency was evidently intended to save some from the prevalent, erroneous teaching that one who has received God's grace can never fall into error—the "once saved always saved" theory. It is argued that one "sealed with the promised Holy Spirit" (Eph. 1:13, R.S.V.) must be saved from the presence of sin, and thus can never fall. This cannot be so, for the one referred to has been a partaker of the Holy Spirit and has "tasted the goodness of the word of God" (see Heb.

6:4, 5, R.S.V.), and yet has fallen from God's grace by his own choice, to disobey the will of God as he knows it. Therefore, it is not for man to say that he is saved. This is God's prerogative. It is He who saves us now from the consequences of our sins, and who will eventually save us from the pres-

ence of sin and qualify us to live in association with perfect beings. "No sanctified tongue will be found uttering these words [I am saved] till Christ shall come, and we enter in through the gates into the city of God."—*Selected Messages*, book 1, p. 314.

—The Art of Living.....when



you're

young

by Miriam Hood

Praying for Signs

PRAYING for a specific "sign" from the Lord, to resolve a personal dilemma, is fervently believed in by some Christians, while others are reluctant to accept the idea. Perhaps it's a subject that should be discussed in our column, with the understanding at the outset that we must allow for differing viewpoints.

One's home background is a factor that must be taken into consideration. If you come from a home where there's a simple, unquestioning, almost child-like acceptance of the "things of the spirit," then it's likely that you'll find yourself praying for very specific "signs." On the other hand, if you've been reared in an atmosphere of highly restrained intellectuality, of the "scientific approach" to life, it may never have occurred to you to take your problems to the Lord in just this way.

Whatever your background, I think we can all agree that we need a starting point, which, logically, ought to be a personal experience in religion—a personal experience with the Lord. Not a family carry-over, not an immature, vestiges-of-childhood thing, but a dynamic, day-to-day relationship. Without this, we've little to go on in our discussion. There has to be sufficient acquaintance with Christ so that He is the one you turn to for solutions to your problems. The method of your turning to Him is the next step.

Most of us like specifics; that is, we feel reassured and comfortable with a "list," with a "daily routine," with a "pattern." Therefore, it's natural, I think, that this characteristic can easily carry over into our relationship to God in prayer. It's more comfortable (for us) to say, "Now I'm going to pray for an answer to my problem; then I'm going to open my Bible at random, and whatever text my eye lights on—that's it!" Then there is the practice of setting up signs and conditions, such as "If this happens before nine o'clock tonight, I've

told the Lord that I'll do such and so."

The dangers inherent in this kind of thing are obvious, I think. You can easily get involved in a sort of spiritual roulette. Your relationship with the Lord becomes a kind of game of chance. Another danger is that you may not like the first answer you've apparently gotten, so you go on and on, asking for sign after sign, hoping for a different answer. Obviously, this is an insult to the great God of the universe.

An aspect of the subject that's very important is your own sincerity. If you ask for a special sign, then you must be willing to accept it when it's given; you cannot caracole here and there, hoping to evade the result of your own test. In other words, the only possible attitude to have is one of complete acceptance; otherwise the process is a mockery.

My own feeling is that a living, vital experience with the Lord eliminates the need for many specific "signs." If you are constantly aware of God's presence through good days and bad, and ask Him for wisdom, you can make decisions with a fair degree of safety. "Sanctified intelligence," if I may speak of it that way, should be sufficient for almost every situation.

There are times in life, however, when the future is so frightening, the dilemma so complex, that all the resources at your command are insufficient to guide you to a solution, or to an attitude of mind, or whatever it is that is needed. In cases such as these I'm sure I'd ask God for a clear indication of His will (perhaps even for a sign), first making sure of my sincerity and my willingness to act (or not act) upon the answer.



GOD GAVE ME A GARDEN

By Elizabeth Spalding McFadden

FOR 43 years of my life I lived amid God's creation, loving each plant, each tender, grasping fern frond, each new crocus thrusting its brave head through the snows of spring. Then came the call to the mission field. Not to the jungles of Africa, not to the thickets of India, not to wild Borneo—no! The call was to a growing and already overpopulated city with its teeming 2 million people, its ambling camel-drawn carts, its broken-down, carbon-spewing buses, its street after street of disorderly bazaars cluttered with tiny, insignificant wares for sale. I, who had loved roses and tended them carefully in my heart-shaped rosebed at home, who had patiently directed the landscaping of every inch of our three-acre lawn bordering a beautiful inland lake in Michigan, was suddenly transplanted into city slums set on the edge of the vast Sind Desert, half-way around the world!

But God was kind. Our first home was not in the center of town, as is the mission hospital where my husband works, but three miles out in the suburbs. It had a small lawn, which I promptly edged with flower beds. My husband had the tiny back yard spaded and fertilized; then he planted it hopefully with vegetable seeds. The first season was disappointing. We were not acquainted with the best varieties of flowers and vegetables to grow in Pakistan. Hubby's tomatoes looked more like sick cherries; his corn grew only knee high. He had been noted at home for his fine vegetable gardens, but his interest suddenly waned, and that was the end of the back-yard garden. I fared a little better in the front yard, by virtue of having acquired, with the help of the other families living on the compound, a mali, or gardener. He was acquainted with the ways of the land, and when I proudly came lugging home a one-shoot, eighteen-inch-high rosebush with a tiny bit of red peeking through one bud of promise at its tip, he shook his head as he planted it.



Song Sparrow

By ARDIS JAESCHKE KRANER

High aperch on a barren limb,
Singing his heart out to the sky,
A blithesome fellow in somber coat
Declares to the world that spring is nigh.

Winter's been dreary and cold and long,
But today God brought to my restive soul
A message of hope and joy and cheer
With a tiny bird in the leading role.

"Roses not do good in Pakistan," he sadly informed me. But he tended it carefully, watering it just the right amount and digging about it at the proper time; dusting it with bug powder and staking its spindly stalk firmly to a wooden crutch as it stretched heavenward. One day he proudly bore me a consolation prize—two very faded, very single-petaled pinkish-red blooms. With a sigh, I slid them into my bud vase, remembering fondly the gorgeous red blazes and the precious little Pinocchios that had graced my table at home, in this very vase. I too lost a bit of my enthusiasm for gardening in Pakistan, but I still loved gardens.

Then came the day, after nearly three years of mission service, when we moved from our lawn-fringed home right into the heart of the city. The overseas doctor who lived on the hospital compound ever since we had arrived in the mission field had finished his term and was going home for three years of post-graduate work. Some doctor had to fill his shoes and be on hand for emergencies. Since we

had no small children, my husband was the logical choice, and we moved to the third-floor apartment in the staff quarters fronting on a busy street. Below us the colorful motor rickshas, growling buses, and horse-drawn victorias can be conveniently viewed from our living-room window—and inconveniently heard all night long from our bedroom window. Only with the windows tightly closed and our air conditioner running full force are we able to drown out the unfamiliar city noises and lure ourselves to sleep. Disconsolately, I viewed the bustling scene below me one late afternoon soon after we moved.

"Why?" I asked myself, "why, when I love nature so much, did God see fit to place us in this big city—this solid, cement-packed place where scarcely a blade of grass can be seen, and only one or two dwarf trees half-heartedly spread a few inches of shade on the sidewalks below?"

Then I turned from the street-side window to look out the side window. My heart gave a leap of joy! For right there outside the window, on whose sill I had set up our small Indian-carved table holding the Bible and our Morning Watch book, lay the garden! It could not be seen from the driveway below, because of the high walls surrounding the hospital compound. So it was that as we moved our belongings in I had missed it. But there it lay, a jewel glistening in the evening sunlight. A small, formal, cement pool was at its center, four trees that grew nearly as high as our apartment windows were set picturesquely at the corners, and along the front, flowering bushes hid the wall on the street side. A neat petunia-bordered path cut through the center diagonally. English gardens are more formal than ours, and the English influence is still strong here in Pakistan, and also in India. Beneath a tree an inviting cement bench beckoned weary visitors to relax and enjoy this spot of heaven in the midst of the city.

Someone besides myself, I realized,

loved gardens, for the feathery palms and slim poles of the papaya trees stretching into mushroomlike tops just below my window could not have grown to their full height without loving hands to water, fertilize, and cultivate them. In Karachi, where the rainfall averages only seven inches a year (only two thus far this year), someone must share his meager supply of water to coax even a small green spot from the ground's stingy, hardened surface.

So God had given me a garden! Eagerly, I ran to the kitchen window. Sure enough, the garden was visible from there too. Even though I knew I could not have anything to do with the planting, arranging, or care of this garden, at least I could feast my eyes upon its soft, tropical foliage, and its very presence would calm my soul. I was so thankful!

God has given me another garden. And He has given you one, too—you who are parents. In this garden grow the souls of the precious children He has entrusted to our care for the first 15 to 20 years of their lives. Now, even the privilege of working *that* garden has been taken away from me except for three months out of the year, for our children must attend a boarding school in India more than a thousand miles away from our mission home. But we can enjoy them from a distance, just as I enjoy my little garden from two third-story windows. There is not much I can do for this second garden now, either. Long ago we planted the seeds that grow there. Now they are blossoming into the characteristics and traits of young men and women. The cultivating we did is paying off; the weeds we did not pull are taking their toll also. Some of them have to be pulled by patient teachers at the Christian school, and cause pain when they are uprooted. Had we known that our time of cultivation in the lives of these, our last three children, would be cut short, might we not have cultivated more faithfully? Would we not have watered their little souls more often, and guided their minds, stretching toward heaven, with more time and interest? It takes so little time to answer a child's question about God, about the growing things in the garden, about the birds flying overhead, yet how often I cut short those sessions when I might have taught a spiritual lesson to one of those children who are now beyond my care.

We send them letters every week. I like to think of them as packets of plant food such as I used to feed my house plants in winter. Prayers ascend for them each night and morning, and many times in between, and I like to feel that the blessings God

showers upon them as a result of those prayers are like the April showers at home. I can see the May flowers beginning to burst forth in their lives, and I thank God for these beautiful Christian traits in my children. I can't see the weeds so plainly now; I am too far away. But I know some are there.



"I Know About Your Sabbath"

By C. L. Paddock

I WAS 13 when I finished the eighth grade. Mother and I lived in a small town where there was one big general store. The owners bought most everything a farmer had to sell—eggs, butter, chickens, hides; and they sold everything that most people needed—groceries, shoes, clothing, kerosene, nails, yard goods, paint, wallpaper—yes, everything a farmer wanted to buy. Often I wished I could work in that big, busy store. I went to the store several times a week and took eggs to trade for groceries.

One morning Mr. Welch, one of the owners, said to me, "Young fellow, we've been wondering how you'd like to come and help us this summer." My heart beat a bit faster. I wanted to say Yes immediately. But instead I replied, "Mr. Welch, I would very much like to work in your store. You know, don't you, that I am a Seventh-day Adventist? I could not work on Friday nights or on Saturdays." I was afraid he would say, "Well, I'm afraid we can't use you. That's the busiest time of the week."

Instead he said, "Why not go home and ask your mother?"

It was a half mile home, but I ran every step of the way. Mother could see I

I can only trust my child-garden to God who made it, and pray that He will send His sun and rain in exactly the right amounts to help sturdy young Christians grow and blossom, when it is time, in this—my most precious garden.

And for both gardens, I thank God.

was all out of breath and a bit excited.

"Mother," I said between gasps for air. "Mr. Welch wants me to work in his store."

"Mother," I said between gasps for air, had thought about. "Son, you can't work on Friday nights or Sabbaths."

"But Mother, I told Mr. Welch that, and he said, 'Yes, we know all about your Sabbath. We know you go to church that day and that you couldn't work after sundown on Friday. But we want you.'"

"Please, Mother, can't I do it?" I pleaded.

"Surely you can. You'll be learning and earning at the same time. It was nice of Mr. Welch to say you didn't need to work on the Sabbath."

I quickly got dressed for work in the store and I ran all the way back to report for duty. I did learn a lot, too. It was such interesting work. I met many nice people. I learned to cut cloth, to fit shoes, to weigh sugar, to candle and count eggs, and many, many things. And I got paid every month.

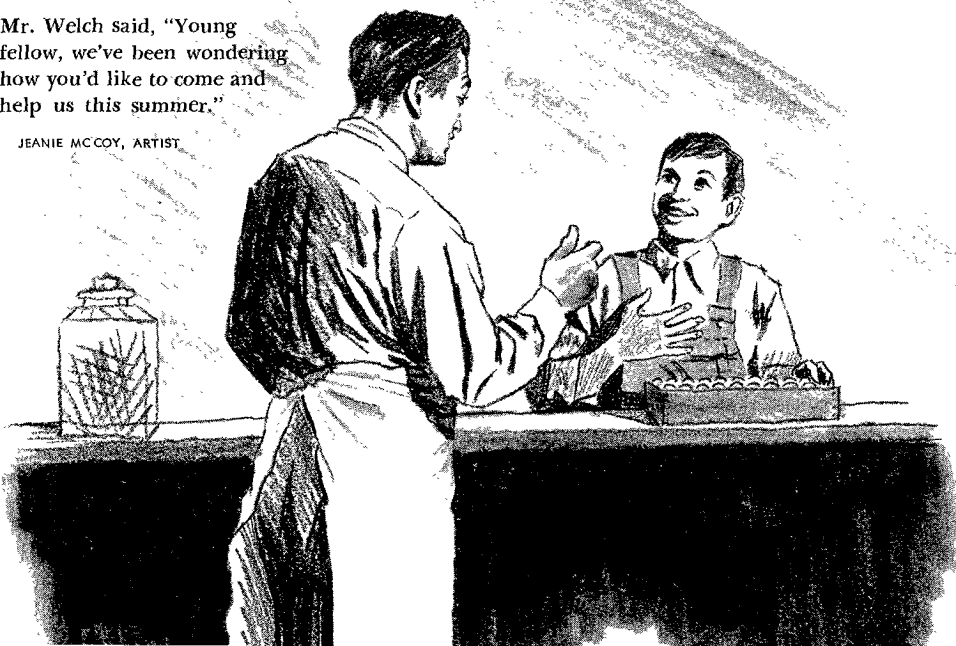
The reason Mr. Welch wanted me was because I was an Adventist. "We have been watching you," he said, "and we must have someone we can trust."

Not once did they ask me to work Friday night or on Sabbath. Sometimes they would say on Friday afternoon, "It won't be long till sundown. You'd better head for home."

The world is looking for honest, dependable boys and girls today. You may be a bit different from others because of your religion. But people know that if you are so particular about trying to please God, you will be faithful, and that they can count on you. The world needs boys and girls who are true blue, dependable, courteous, efficient, and trustworthy.

Mr. Welch said, "Young fellow, we've been wondering how you'd like to come and help us this summer."

JEANIE MCCOY, ARTIST





Perfection in Christ—1

The high ideal to which God calls His people now, during the great antitypical day of atonement, is perfection in Christ. This has ever been the goal to which He summons His earthborn sons and daughters. But in view of His purpose to prepare a people who will stand loyally for Him amid the great climactic scenes of the great controversy between good and evil, it is more important today than ever before that those who love Him shall experience a thoroughgoing commitment of heart and life to this end. God invites us to make this task our first business from now until our Lord returns in the clouds of heaven. The Saviour would meet each of us as He met Paul on the Damascus road, and when He does may the response, "What shall I do, Lord?" rise from the depths of each of our hearts as it did from that of the apostle.

A right understanding of what Christian perfection is, and the means by which it becomes a reality in the life, is doubly important in view of certain mistaken ideas that are forever returning to trouble sincere-hearted men and women. The enemy of our souls would, if possible, fetter us in a state of careless unconcern about the attainment of perfection in Christ. "The enemy of God and man is not willing that this truth should be fully presented; for he knows that if the people receive it fully, his power will be broken."—*Gospel Workers*, p. 161. But when the desire to reach Christ's ideal bursts these bonds asunder, Satan presents his own imitation brand as a substitute for the genuine. The Laodicean Christian must steer a true course between the rocks of careless indifference and the treacherous whirlpool of fanaticism. To err either to the right hand or to the left is to invite disaster, and our only safety is to have Christ's steady hand at the helm of our lives.

A Lofty Ideal

God has never held up before His people an ideal that is short of absolute perfection. "You . . . must be perfect, as your heavenly Father is perfect" (Matt. 5:48, R.S.V.). "Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached."—*Education*, p. 18. Those who in sincerity accept as their own the ideal that God has for them, will never be content with a low standard. To the contrary, they will set out each day to "grow in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18, R.S.V.).

When the mists of life lift in moments of great spiritual enlightenment, as they did for Paul near Damascus, we experience a surge of joy and hope as we contemplate the great opportunity and privilege of scaling the height of Christian experience, hand in hand with Christ. But the evil one is at hand to dim the heavenly vision with one or the other of two great temptations. Having glimpsed a distant height, the inexperienced mountain climber may become discouraged and think it impossible ever to reach the height, and thus never make the attempt. Or he may set out in a foolhardy way to reach it at once, and run himself out of breath. Our response to the first temptation will be the confident declaration "I can do all things in him who strengthens me" (Phil. 4:13, R.S.V.); and to the second, the humble acknowledgment "I can will

what is right, but I cannot do it" in my own strength (Rom. 7:18, R.S.V.).

It is the power of Christ that accomplishes the task for us, not our own; nevertheless He calls upon us to unite our puny strength with His infinite might. Unless we *will* that this experience shall be ours, He cannot do anything for us. But if we choose that it shall be so, He can do everything for us. His grace will be sufficient for our need, and His power will be made perfect in our weakness (see 2 Cor. 12:9). Through cooperation with Christ we will be complete in Him, and in our own human weakness we will be enabled to do the deeds of Omnipotence (see *The Desire of Ages*, p. 827). But we must never forget that while God calls us upward to *perfection*, this perfection is *in Christ*, who will be at work in us "both to will and to do of his good pleasure" (Phil. 2:13). We do not have, we cannot have, we shall never have—in this life—righteousness of our own sufficient to meet God's approval.

When we do set out hand in hand with Christ to scale the height of His ideal for us, Satan follows at our heels in a sly and persistent effort to trip us up, and to tempt us to give up in despair. Tired and weary of repeatedly stumbling, we begin to wonder whether Christ's grace is, after all, "sufficient" for us. Why, we ask, is the Christian journey so deplorably hard and discouraging? Next week we will give further thought to this aspect of the problem.

R. F. C.

Zeal Is Not Proof

Every member of the remnant church should be enthusiastic about present truth. Thrilled with the messages of the three angels, he should be filled with holy zeal to share his faith. Through every legitimate means, he should endeavor to infect others with the truth and his enthusiasm for it. Apathy, lukewarmness, and indifference should be unknown among people who claim to possess God's truth for this solemn hour.

But zeal alone is not proof that a person possesses truth. Sometimes this is forgotten even by devout members of the church. They become upset as they observe the flaming zeal of a fellow church member who claims to possess "new light." With wrinkled brows they ask: "If he is not teaching truth, how can he be so zealous, so enthusiastic? If his message is not of God, why does he put himself so wholeheartedly into proclaiming it?"

We confess that we do not know why some people do what they do. We do know, from a study of sacred history, that apparent sincerity and burning zeal are not coercive proof that a man's beliefs are true. Observe the frenzied commitment of Baal's prophets on Mount Carmel. See them as they leap upon the altar, cry aloud, and cut themselves with knives and lancets, till the blood gushes out upon them (1 Kings 18:26, 28). Tremendous zeal, but mistaken theology!

Saul the Persecutor

Witness also Saul the persecutor. Here is a man whose zeal is second to none. Like a beast of prey he is "breathing out threatenings and slaughter against the disciples of the Lord" (Acts 9:1). But he is 100 per cent wrong. He is fighting God, not helping Him. His zeal does not make wrong right, nor error truth.

Thus it was also with a small group of Advent

believers who responded to the preaching of William Miller. When Christ did not come in the spring of 1844, as Miller first preached, "some who had professed to be zealous believers in the message, rejected the word of God as the one infallible guide, and claiming to be led by the Spirit, gave themselves up to the control of their own feelings, impressions, and imaginations. There were some who manifested a blind and bigoted zeal denouncing all who would not sanction their course."—*The Great Controversy*, p. 395. This minority group did not lack zeal; it lacked truth. So zealous were these people for their own point of view that they denounced "all who would not sanction their course."

As long as the church exists, misguided men will arise to proclaim beliefs that contradict long-held and thoroughly tested church teachings. Shall we accept their beliefs because they proclaim them so earnestly and zealously? No. Let us test them by the Word—rationally and objectively. And let us remember that few people will find false teachings attractive, and be led astray, if the church to which they belong reveals a zeal and commitment commensurate to the challenges of this climactic hour.

K. H. W.

Comments on the Article, "Multivitamania"

On page 5 of this issue there appears the first of two articles under the colorful title "Multivitamania." The chief author of these is Dr. Mervyn G. Hardinge, of our Loma Linda University School of Medicine. Certain of his graduate work, such as at Harvard University, has been in the field of nutrition. These articles were written at our request and in harmony with our standing policy to approach the subject of health in general, and nutrition in particular, in terms of the calm, scientific research of men uniquely competent to write. The reason is that we believe it is possible to establish beyond all doubt that there is a sensible, scientific side to good nutrition, a side that is wholly unrelated on the one hand to cynical views, and on the other, to perfervid zeal not according to knowledge.

This policy we have followed for years and intend to follow into the indefinite future. It is a slow and unspectacular procedure, but a good cause can risk being unspectacular. The weight of evidence, we are confident, is on the side of the proposition that good nutrition is vital to good health, and the related proposition that one need not do anything bizarre in order to have good health in this area of nutrition. Perhaps we should mention, in passing, that our long-term policy not only robs certain ardent souls of some of their arguments and claims; it also robs certain others of studied opportunities for humor, such as it is. We believe that good health is no laughing matter. The lack of it may be an occasion for weeping. But, above all else, we fervently believe that good health is based on good reasons, an increasing number of which reasons may now be validated by experiment and research work in the laboratories.

Let All Relax

Now, lest someone hasten to a wholly unwarranted conclusion, let us immediately say to all who read, Relax. These two articles on multivitamania have nothing to do with vegetarianism. Furthermore, these articles do not necessarily focus on the nutritional foibles and fallacies of simply a few overly ardent health reformers. When vitamin pills first began to be used it was not only certain laymen who promoted unduly their use.

Some very fine, high-grade medical doctors did also—we are all human, frail, and at times given to excessive ardor. Our older readers can certainly remember the day when the family doctor often prescribed generous dosages of vitamins.

But there is a difference between these doctors and the persons who today still advocate the eating of vitamins, almost as one might eat popcorn. And the difference is this: As the knowledge of nutrition enlarged, particularly in the field of vitamins, the physicians adjusted their prescriptions accordingly, and the so-called vitamin fad soon began to fade, as far as respectable medical men were concerned. For that we can be thankful. Vitamin pills cost money even now, and they formerly cost even more.

These articles could not really have been published 30 years ago; at least they could not have been so authoritatively or convincingly documented. We commend them to the reading of those laymen who, with or without special urging by the proprietors of health food stores, are heavy customers for vitamin capsules. And we wish to make clear that many of these steady customers have no relation to any health-reform program. "Perish the thought!" they would exclaim.

Let no one now hurry to the conclusion, before reading these articles, that vitamin pills should never be used. That is not true, as Dr. Hardinge makes clear. There are times when, within limits, they may serve a very real and useful purpose. However, these are the exceptions, rather than the general rule, and these exceptions need to be discovered by careful medical checkups.

We always hesitate to speak harsh words about the zeal of anyone who is seeking for good health, either for himself or for anyone else. The zeal is commendable, though we wish sometimes it were mixed with more knowledge. It is the purpose of these articles to help to impart certain of the much-needed knowledge.

A Word of Warning

We hope all of our subscribers will read this material. It will reveal to them that not only is much of the vitamin intake from capsules of no help to a person but it may, in some instances, even be harmful. That leads Dr. Hardinge to offer the very sensible counsel, that in many respects, indeed in most instances, good health from a nutritional standpoint does not call for spending money to secure specially prepared foods to ward off organic or vitamin deficiencies in the foods to be eaten. Rather we may reasonably hope to find in the array of ordinary foods offered at the grocery store all the vitamins and all the minerals we need, in terms of current scientific knowledge, and also in terms of the best counsel of the Spirit of Prophecy.

Let us refrain from making good health, particularly in the field of nutrition, a matter either of mystery, or of high expense, or of tastelessness. At the end of his second article, Dr. Hardinge tells us what Mrs. White wrote on the subject long before our present knowledge in nutrition: "A reform in eating would be a saving of expense and labor. The wants of a family can be easily supplied that is satisfied with plain, wholesome diet."—*Counsels on Health*, p. 159.

As we said at the first, this whole presentation by Dr. Hardinge robs some souls of their ardor and others of their humor. But, in the name of reason, we can do without either, and in the absence of either there is a far better chance for us to capitalize on good nutrition, as revealed both in scientific investigation and in the good, sensible, middle-of-the-road counsel given to us through the Spirit of Prophecy. We invite you, now, to turn to page 5.

F. D. N.

Reports From Far and Near

A Great Partner in a Great Program

A report on a recent visit to the Australasian Division

By A. F. Tarr

Associate Secretary, General Conference

It was nearly midnight when faint lights far beneath our large Qantas jetliner gave indication that we were nearing human habitation. We had left behind the dark, lonely Pacific, over which we had been flying since leaving the Fiji Islands several hours before. A few moments more, and the scattered lights were joined by the brilliant glow of the large and beautiful city of Sydney. Then over the public-address system came the voice of our captain, "We are about to land at Sydney airport." Here—or within a few miles of here—was to be my first appointment in a two-and-a-half-month visit to the Australasian Division.

For many years, and in many countries,

it had been my privilege to labor side by side with enterprising, devoted missionaries from Australia and New Zealand. Now what a thrill it was, with this past, very happy background, to associate again with these and other Australasian workers in their own home country and in their delightful island missions.

Theirs is a division of unimaginable variety and contrasts: coast lines of gay, white-sanded, pleasure-filled beaches alternating with jagged rocks and precipitous cliffs; hinterlands of vast deserts and plains and mountains; bushlands in which flourish golden wattle and giant eucalyptus trees; modern cities with their towering commercial buildings and beau-

tiful suburban homes; mines and factories; great agricultural and grazing expanses with cattle and sheep numbered in the hundreds of millions; and beyond the mainland, enchanting, coral-skirted islands of exquisite beauty—all as our Australasian missionary friends had so vividly described.

Two home union conferences and three union missions together with modern medical, educational, and publishing institutions comprise the expansive Australasian Division, whose membership on December 31, 1963, numbered 67,450, besides many thousands who have identified themselves with us but who have not yet been baptized. These help to make up the Sabbath school membership, which on September 30, 1964, stood at 117,461.

The annual meeting of the division committee convened in Wahroonga, November 23-25, under the capable chairmanship of the president, L. C. Naden. Here many activities, in both the home and the mission fields, came under careful review. In the four-year period ending December 31, 1963, baptisms numbered 21,619, a figure that exceeded the total membership of the division in 1944, approximately 60 years after the message first found its entrance there. Many were the avenues through which these members had entered the church.

The Soul-winning Urge

"From the far north to the far south," reported the division secretary, R. R. Frame, "evangelistic workers are on fire with the soul-winning urge, and under God's leading, wonderful things are happening. The door of providence stands ajar, and the work of God advances with

Prior to the year-end meeting of the Australasian Division committee, at Wahroonga, a medical council was held, under the direction of Dr. S. A. Kotz, division medical secretary. Representatives were present from all unions of the division. Shown with the delegates (front row, beginning third from left) are: R. R. Frame, division secretary; L. C. Naden, division president; A. F. Tarr, Dr. S. A. Kotz.



accelerated speed. Not only is this true of the homeland but a recent visit to the Solomons, New Britain, and Manus gave a glimpse of the golden prospects and openings in those fields. God is using the sons of cannibals and savages to reveal His transforming grace."

The radio and TV department, under the direction of R. A. Vince, reported baptisms of 955 in 1963 and a further 500 for the first six months of 1964. A total of 102 broadcasts and telecasts each week are beaming the message of Christ to the multitudes. It was gratifying to learn that nearly 80 per cent of all names submitted to the ministers in the field have been faithfully followed up. The names of more than 3,500 non-Adventist viewers have been received through the *It Is Written* telecast. One woman, the wife of a wealthy farmer, on being visited announced to our representative, "Since listening to Pastor Vandeman I have been preparing Sunday's turkey on Friday instead of Saturday."

The medical work, always strong in Australasia, has been greatly strengthened by the coming of Dr. S. A. Kotz, division medical secretary. Under his direction a medical council, with representatives present from all unions of the division, was held immediately prior to the division council. Principles of healthful living were considered in their relationship to the life and preaching of the gospel minister. One of the guiding thoughts that found hearty response came from *The Ministry of Healing*, page 147: "Every gospel worker should feel that the giving of instruction in the principles of healthful living is a part of his appointed work. Of this work there is great need, and the world is open for it."

The temperance program has accomplished much under the stimulating leadership of the departmental secretary, E. H. J. Steed. Eighteen teams conducted Five-Day programs in 1964. Apart from those in Australia and New Zealand, teams have worked in Fiji, Western Samoa, and New Guinea. Special help along temperance lines has been given in New Guinea, as well as certain isolated areas in Australia where, under the United Nations mandate, the entire population are entitled to equal "benefits," which in this case include unrestricted access to liquor. Aggravating the situation is the pictorial advertising eulogizing liquor in areas where the simple, credulous local people know no better than to give it their generous, whole-hearted patronage.

A full-time temperance secretary, L. A. Dyason, has been sent to New Guinea to visit schools, conduct temperance rallies, meet leading officials, distribute literature, and do everything possible to meet a difficult situation. We were happy to learn that in New Zealand and Australia, Adventist students at universities have made temperance a major topic of public witness.

The Spirit of Prophecy

Seventh-day Adventists in Australasia cherish the Spirit of Prophecy. In no way does the emphasis of this phase of our message appear to have weakened since the days of Mrs. White's sojourn there.



Lake Kapiago citizens bid farewell to Dr. R. O. Yeatts and A. F. Tarr.

Rather, the passing of the years has given greater evidence of the divine origin of the gift. A visit to Sunnyside, her cottage so carefully preserved, was brimful of interest. Both there and in many other parts of the division I heard incidents recounted where the counsel given in the early days by the Lord's servant has proved to be of untold value in the up-building and advancement of the work. An oft-quoted instance is the establishment of Avondale College in a location then considered most unpromising, but which Mrs. White was shown to be the place where God wanted it. The present delightful surroundings and productive land of the college have abundantly justified the counsel then given. From Avondale an ever-enlarging stream of workers has flowed both to this and to other divisions of the world.

It was an inspiring experience to address the 116 graduates of the class of 1964, together with thousands of church members and friends from all parts of the division on the occasion of the recent graduation. Eighty-four of these graduates had already received appointments, the Sydney Sanitarium having se-

lected more than half of this number for their nurse's training school. To date, 849 nurses have been graduated from this sanitarium.

The division's Dial-a-Prayer program now operates from 17 centers and has registered a total of more than 2 million calls. Some of these calls have been from distances up to 300 miles. In one large city the Methodists asked whether they too might operate such a program, and when they instituted it they gave credit to our church for their new endeavor. A very friendly relationship has developed. Our Dial-a-Prayer telephone numbers are now listed with the Time and the Weather at the beginning of many city directories.

The Sanitarium Health Food Company, of which W. L. Kilroy is general manager, has, despite many adversities, steadily increased its production, its sales, and its earnings. The amount produced for 1963 showed an increase of more than 1,000 tons over the previous year, reaching a record level of more than 20,000 tons—a retail value of nearly \$14 million.

Australasia loves the mission fields, both its own and those in other lands. In 1963, 75 missionaries left for mission service, the largest number from any home field outside of North America. Toward the support of missions its health food organization, according to the division treasurer, E. J. Johanson, contributed in 1963 well over \$600,000, or \$100,000 more than in 1962. Substantial sums also were given by the Sydney Sanitarium and the Signs Publishing Company.

The Island Fields

In the entire Australasian Division one out of every 240 citizens is a Seventh-day Adventist. In the home fields one out of every 400 is a member of our church, while in the mission fields the following figures were reported: Central Pacific Union, 1 in every 115; Coral Sea Union, 1 in every 114; Bismarck-Solomons Union, 1 in every 300.



Hearty welcome to Lake Kapiago, in the New Guinea Highlands. The man holding the stone ax welcomes A. F. Tarr to New Guinea.

Distances are vast in these island fields. The Central Pacific Union covers an area of 10 million square miles, most of it ocean, but in which are scattered hundreds of islands, some very small with but a few inhabitants. Pitcairn is one of these islands, and the union president, R. W. Taylor, who had just spent a month over there, brought to the council some delightful pictures and refreshing stories of present conditions. December 6, 1965, will mark the seventy-fifth anniversary of the first baptism on Pitcairn, and to commemorate the occasion the union committee has planned that each one of its nine island missions shall open up work in a new island this year.

One single local field, the Gilbert and Ellice Islands Mission, within the Central Pacific Union, covers two million square miles of ocean, but with a land surface area of only 365 square miles. The highest point of land is only 15 feet above sea level, and the floor of some homes only two feet above high-water mark. The total population of all these islands is 52,000, among which we have a total membership of 200, with another 500 preparing for baptism. The diet of these island people is largely fish, coconuts, and bananas. One island in the division has only one Adventist on it.

Among the many islands of the Bismarck-Solomons Union is little Trench Island, circular in shape and a quarter of a mile in diameter. On this island live 45 persons, all Seventh-day Adventists. The highest point of the island is six feet above the ocean. Its water supply is a well in the center, the level of which rises and falls with the tide, but the water remains fresh except on rare occasions when sea water flows overland from an unusually high tide.

A remarkable feature of life on the island is that the coming of a missionary

to their island is always predicted in a dream to one of our members. The day following the dream one of their number climbs a tree to watch for the boat's arrival. They say that the dream has never failed, and a visitor arriving always finds the people in full expectation.

A teacher is appointed to Trench Island for six months at a time. The denomination arranges to transport students to Emira, another island of the Saint Matthias group, after they have passed a certain grade. The Duke of Windsor paid a visit to tiny Trench Island, and spent a whole day with our members.

The operation of our work among these vast, scattered island territories involves considerable expense and ingenuity to maintain and man a fleet of vessels in a condition satisfactory to us and to the maritime authorities. Depreciation costs and repairs are exorbitant. One missionary told of a boat having so many leaks that the pumps could not keep up with the water coming in. He sent the boat for repairs. When the boat came back he discovered that instead of repairing the leaks, they had put in larger pumps!

(To be concluded next week)

Medical Expansion Calls for More Workers

By Mardian J. Blair, Administrator
Hinsdale Sanitarium and Hospital

In recent years Seventh-day Adventist medical work has grown at a phenomenal rate. Existing institutions have been enlarged; new institutions are being established.

Only a year ago the 425-bed, \$11 million Kettering Memorial Hospital was

opened in Dayton, Ohio. In Texas, last year there was opened the 75-bed Memorial Hospital at Beeville, 60 miles west of Corpus Christi.

In Portland, Oregon, a large addition to the existing hospital has been constructed. Early in May of 1964 the Porter Memorial Hospital in Denver opened its new main building. Similar developments are underway at the Paradise Valley Hospital, Florida Sanitarium and Hospital, North York Branson Hospital, Walker Memorial Hospital, and the Glendale Sanitarium and Hospital.

Just a few months ago the Hinsdale Sanitarium and Hospital completed its \$4½-million program, which brought its bed capacity up to 360. Similar progress is being made in many other places.

Even though this growth and development has been a strength to the total church program, it has brought with it certain strains and pressures. One of the most significant of these is the need for dedicated Seventh-day Adventists to staff the institutions. Many positions are waiting to be filled in all areas—for example, administration, secretarial, accounting, medical technology, physical therapy, custodial, laundry, nursing, and mechanical.

When I have been on recruiting trips and have visited Adventist personnel in their home environment where they are working in non-Adventist institutions or organizations, I have often thought how much these folks are missing in not being in denominational employ.

In one of our nation's larger cities I visited a middle-aged woman employed by a large business-machines company for more than 20 years. Owing to current conditions in the plant, she was concerned about the stability of her job. She had reason to feel that she might be laid off, and did not know where to turn.

As I visited with her one evening about her problems and our needs, I could not help thinking again how much she had missed over the years by not being a part of the organized work of the church and having a part in its advancement. I could visualize this same woman working in my own institution throughout the day with our own people, living in her own apartment, fellowshiping with our good folks in off hours, enjoying various social opportunities, and attending a fine institutional church.

I recall another person, a professional one, who was extremely well qualified and desperately needed in the work of the Adventist Church. He and his family had been in the work previously, but because of certain circumstances had connected with a nondenominational organization. When he was contacted again, and the church needs were pointed out, he chose to return to the work. Now he is carrying a heavy responsibility in one of the major departments of our hospital. Both he and his family are pleased to be part of the work. They are gaining the satisfaction of service in the Lord's vineyard.

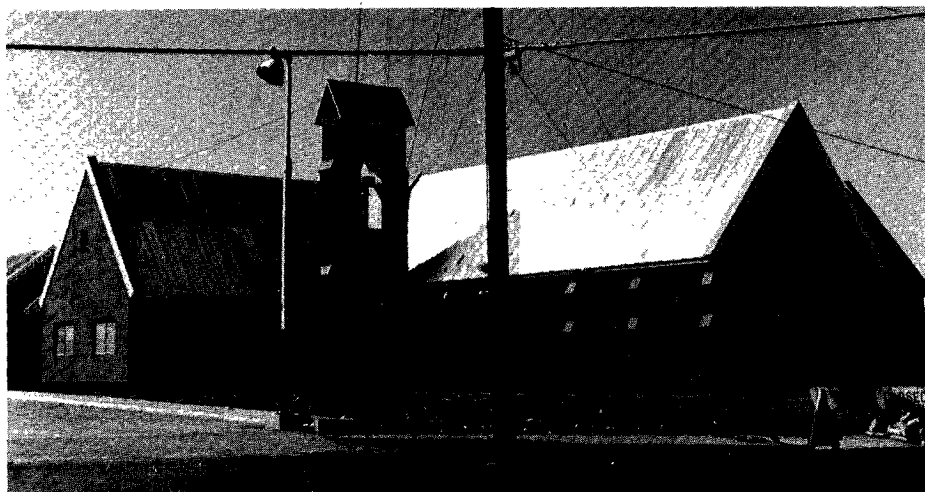
The cause of God needs the youth of the church, those with ability and with a lifetime of service before them. May the youth, with their enthusiasm and energy,

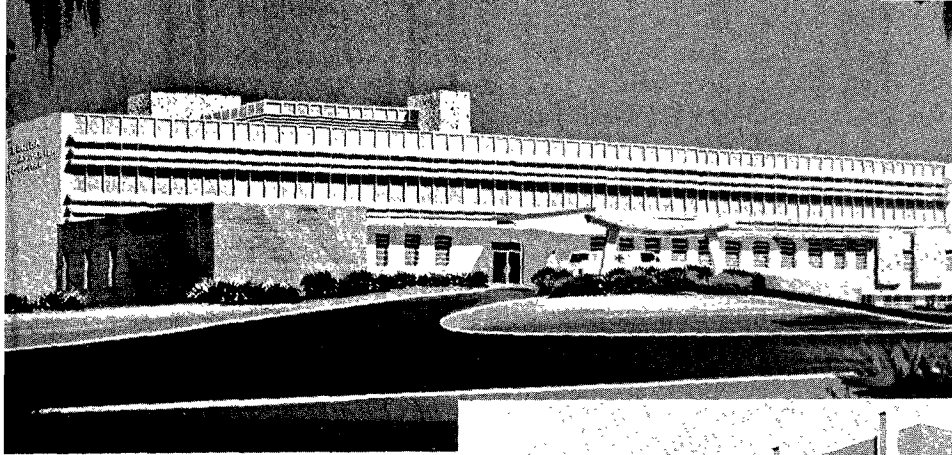
Church Dedicated in St. Croix

The Fredricksted, St. Croix, church was dedicated November 29, 1964. This church was organized many years ago by D. C. Babcock and C. G. Van Putten, pioneer missionaries. The lot used for the new building was acquired in 1924. Elder Van Putten, now retired, developed the plans and directed the construction of the new building, which seats 250 and has ample room for children's departments and related church facilities.

J. C. Kozel, an assistant treasurer of the General Conference, and D. H. Baasch, secretary of the Inter-American Division, offered the dedicatory prayer and preached the sermon, respectively. Present also were G. Ralph Thompson, president of the East Caribbean Conference, and E. J. Murray, secretary-treasurer of the Caribbean Union.

DAVID H. BAASCH





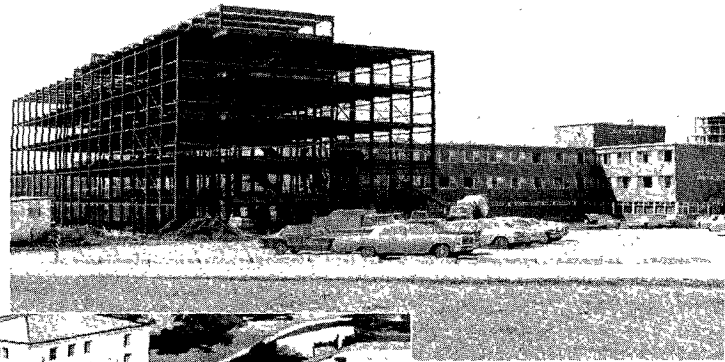
Florida Sanitarium and Hospital recently opened a new wing on the south side of the hospital. The development program included a new main entrance and an ambulance entrance, as well as increased bed capacity.



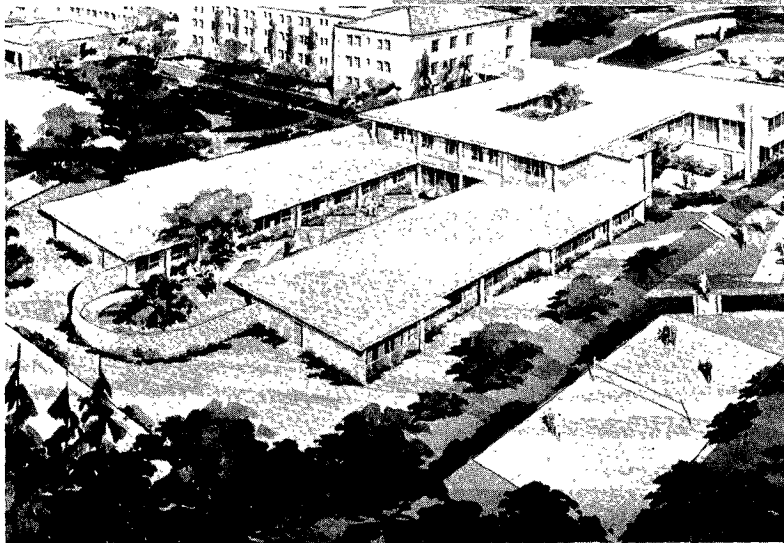
This attractive addition to Porter Memorial Hospital, Denver, Colorado, provides the most modern facilities available in medical care to the growing population of the area.

The Growing HOSPITAL WORLD of the SDA Church

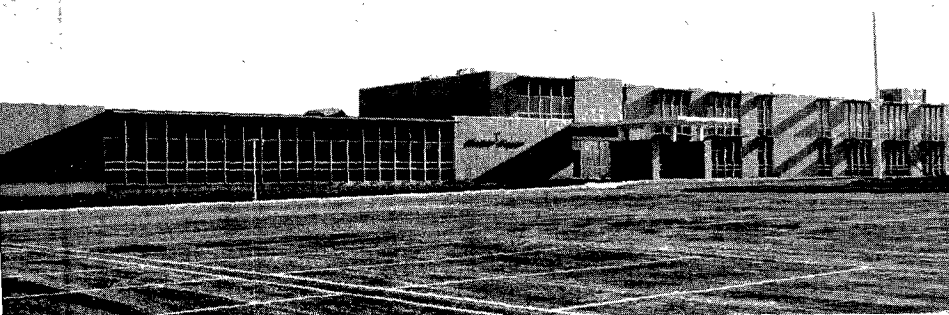
SEE ARTICLE
ON OPPOSITE
PAGE



Above: This new addition to North York Branson Hospital is approaching the 50 per cent mark toward completion and is expected to be in use by December, 1965. The Branson Hospital will have a total bed capacity of 500 to serve the metropolitan Toronto area in Ontario.



Left: Glendale Sanitarium and Hospital last year opened this new mental-health unit.



Memorial Hospital, Beeville, Texas, is a new 75-bed hospital operated by the Texas Conference, built and equipped at a cost of \$1,650,000. It was put into operation during the early part of 1964.

devote their time and effort to the finishing of God's work in these last days.

I am happy to say that in recent years a large number have chosen to join the staff of our hospitals and lend their efforts to the advancement of the medical work and the finishing of God's work in the earth. Without question, there are enough workers scattered through our churches to readily meet the needs that exist in our various medical institutions. I hope that each person who reads this article will prayerfully consider his own ability to contribute to the advancement of the work, and will give careful thought to joining the staff of one of our medical institutions.



Australasian Division

Mr. and Mrs. A. Borlace and two children left Sydney, January 4, for the British Solomon Islands. Brother Borlace, who has had teaching experience, will be headmaster of the Western Solomon Islands Central School, at Kukuadu.

Mr. and Mrs. A. F. Paget, of North New Zealand, left Auckland early in January for Santo, New Hebrides. Brother Paget has been engaged in ship-building work in the homeland. He is to be in charge of the ships' maintenance department of the New Hebrides Mission.

Pastor and Mrs. E. G. Conley and family returned to India, January 6, after a furlough in their homeland. As an assignment during their furlough Brother Conley accepted work with Pastor G. Burnside, the Australasian Division ministerial association secretary, in a three-week evangelistic campaign in North New South Wales. Brother Conley will be engaged in evangelistic work in Madras.

Mr. and Mrs. J. M. Sherriff returned to Lae, New Guinea, January 17, after furlough in the homeland. Brother Sherriff, who has already served six years as secretary-treasurer in the Coral Sea Union Mission, will continue in this capacity.

Mr. and Mrs. R. B. Schultz and family left for New Britain, January 18. Brother Schultz has been on the teaching staff at Avondale College, Cooranbong. He will be in charge of the woodwork department at Jones Missionary College, Kambubu.

June Holland, who has been engaged in primary teaching in her homeland, New Zealand, left January 22 for New Guinea. She is to join the teaching staff of Coral Sea Union Mission College, at Kabiufa.

Pastor and Mrs. M. P. Cozens, who had previously served as missionaries in teaching work in the Central Pacific Union Mission, have again responded to a call to mission service, after a period of service in Tasmania. The family left Sydney, January 25, for New Guinea. Brother

Cozens will be principal of Coral Sea Union Mission College, at Kabiufa.

Mr. and Mrs. Errol McDonald, graduates of Avondale College, Cooranbong, left Sydney, January 27, to join the staff of Coral Sea Union Mission College at Kabiufa, New Guinea. Brother McDonald will assist in the teacher-training department of the college.

Pastor and Mrs. John Cernik and daughter, recently connected with the Aboriginal Mission Station at Karalundi in Western Australia, left January 31 for Fiji. This family has already served as missionaries in the Central Pacific Union



Publisher's Trophy Goes to Ohio

For the third consecutive year the Ohio Conference has received the Publisher's Award for the highest literature deliveries in the Columbia Union Conference. The delivery of \$417,391.49 worth of books and periodicals in 1964 is a gain of \$43,381.65 over 1963. Only two conferences—Ohio and Allegheny—have shared the honor of receiving this trophy since it was first offered in 1960. The award is given after the close of the year to the conference that sells the most literature within the seven-State territory of the Columbia Union.

Stewart E. Rhoda, who has been publishing secretary in Ohio for the past year, began his work in Ohio as an associate publishing secretary in 1961.

In 1964 Ohio's literature evangelists enrolled 11,804 persons in the Bible course, distributed 25,549 pieces of literature, and saw 17 persons baptized as a direct result of their contacts.

The trophy, being held by Rhoda (above), was presented to him at the union literature evangelist's institute held in Wheeling, West Virginia. Ohio's colporteurs, at that meeting, set their sights on a half-million dollars in deliveries for 1965.

FRANKLIN W. HUDGINS
PR Secretary, Ohio Conference

Mission for a period. Brother Cernik will be principal of Fulton Missionary College, at Korovau.

North American Division

Oly F. Pinto sailed from New York City on the S.S. *MorMcScan*, February 19, for Santos, Brazil. Sister Pinto and daughter left January 12 for Brazil. After having taken studies in the United States, Brother Pinto is returning to his homeland.

Mrs. F. P. Araujo and family left New York City, February 18, for Belém, Brazil. Brother Araujo is to leave a short time later. They are returning to their homeland after having been in the United States for study.

Mr. and Mrs. Edward B. Barton and daughter, of Madison College, Tennessee, left New York City, February 18, for Kenya, East Africa. Sister Barton's maiden name was Lydia Bernice Zaft. Brother Barton is to serve as a teacher in the Maxwell Preparatory School, Nairobi.

Mr. and Mrs. Helton R. Fisher, of Bakersfield, California, sailed from New York City on the S.S. *MorMcCape*, February 19, for Cape Town, South Africa. Sister Fisher's name before marriage was Mary Ellen Anderson. Brother Fisher's appointment is to the Blantyre Clinic in Malawi, as public health assistant.

Mr. and Mrs. Peter D. Durichek, Jr., and two children, of Toledo, Ohio, sailed on the S.S. *Hellenic Pioneer*, from New York City, February 19, en route to East Pakistan. The name of Sister Durichek before marriage was Violet Elaine Starr. Brother Durichek has accepted a call to serve as principal of the Kellogg-Mookerjee High School, at Jalirpar, Faridpur District.

Mr. and Mrs. Robert E. Northrop and four children, of Madison College, Tennessee, sailed on the S.S. *Del Rio*, February 23, from Mobile, Alabama, for Brazil. The maiden name of Sister Northrop was La Verne Hughes. The call to which Brother Northrop has responded is that of secretary-treasurer of the Espirito Santo Conference.

W. R. BEACH

Victories of Grace in South Chile

*By Carlos Ayala, President
South Chile Conference*

Two hundred forty precious souls have been brought to the feet of Jesus as a result of an evangelistic campaign in the city of Temuco, Chile. Associated with Salim Japas, Austral Union evangelist, was a team of eight young workers including two Bible instructors, provided by the South Chile Conference.

The effort began November 9, 1963, on the night of the inauguration of our new church building that seats approximately 600 people. Two sessions were held each evening during the first three months of the series.

Twelve hundred Bibles were used from



The evangelistic team of the Temuco, Chile, campaign. At the extreme right is Salim Japas, Austral Union Conference evangelist. Two hundred forty were baptized in Temuco.

night to night in the Curso de Investigación Bíblica, the first Bible-in-hand course held in Chile (and the Austral Union). Nothing teaches like the Bible. This was made very evident during these meetings. When people follow through the Bible and mark the texts used for each study, the Spirit of God is able to work most effectively through the Word to convert the soul.

Among the many beautiful testimonies of God's grace that have been given by the new believers, one stands out. It is the testimony of Sadie Brooke, a former Anglican missionary of more than 50 years of Christian missionary service, mostly abroad. The Lord loves His faithful servants and guides them tenderly with love and great wisdom. This was certainly true in the case of Sister Sadie Brooke. Following are portions of her personal testimony given to the church the day she was received into fellowship:

"Today is a day of great joy for me. It is a great privilege to be received into the Adventist Church. I am here today because I love God and because Jesus

said: 'Why call ye me, Lord, Lord, and do not the things which I say?' Also, 'If ye love me, keep my commandments.' . . . I had to obey the still small voice of the great Inhabitant of my soul. Having had many years of Bible study in Canada, England, and Ireland, much of the material is not new to me. At first I was a bit skeptical. I had a spirit of criticism.

"In college we were taught all the religions of the world and all the sects. The Adventists, among others, were taboo. I have been preaching the gospel for nigh 50 years, and my theme has been 'dead to the law and alive unto Christ.' . . . I have never failed to preach the second coming of Christ, but in these last days God has been revealing to me His infinite divine truth. My decision is not superficial. It is a deep conviction—a conviction that has cost me dearly. Sixty-six nights plus five, up to 2:00 A.M., I have made an intense investigation of truth on these two vital subjects: the law and the Sabbath. This conviction has cost me dearly—loss of sleep, loss of weight, heart searching, and tears. I've had to

readjust the whole of my theological outlook."

Accepting the Sabbath

"I was in an impenetrable fog regarding the Sabbath. That wonderful book of George Vandeman's, *Planet in Rebellion*, chapter 23, took me out of that fog. Also Arthur Lickey's book *God Speaks to Modern Man* greatly helped me. In spite of two years in college in Ireland studying the Roman controversy, the Sabbath was never touched. All the other errors of Rome we studied, but not a word on the mutilation of the Sabbath day. It is colossal and terrible that man should dare to paganize the Mighty God's law."

We praise the Lord for His wonderful leading. Just recently Sister Brooke has had to explain to the bishops of her former church her reasons for leaving the Anglican Church and accepting a new faith. The Lord has been good to her and has given her words to testify for truth in the spirit of Jesus. We praise Him for the onward march of the Advent message and the multiplying triumphs of truth that indicate His coming is near.

New School Prospers on Tahiti

By Marcel Bornert, President
French Polynesia Mission

Less than three years ago—on May 19, 1962—we established an elementary school on the island of Tahiti. When we first opened the school we had 17 pupils. Today we have 117. This elementary school prepares pupils for entrance into secondary schools, as well as for the Certificat d'Études, which is the final diploma given to graduates of an elementary school. One year after the opening of our school we received accreditation, which means that our teaching is recognized as equal to that given in the public schools.

At the beginning of the present school year, my wife and I were in charge of the two upper grades, with the lower grades being taught by two Polynesian teachers. However, on November 23, 1964, I handed over to Sister A. Jérôme

First and second grades in Tahiti. Mild weather makes it possible to have classroom open on one side.



my position as a teacher. Sister Jérôme is our Missionary Volunteer secretary's wife. I still have the responsibilities of head teacher, however. This relief has been welcome, for since February, 1963, I have carried the responsibilities of mission president, as well as teacher.

The classes are conducted in a new building, open on one side, which is suitable for the mild climate of Polynesia. But the increasing number of children has made it necessary for us to place about 30 pupils in a temporary building

with a thatched roof. We long for the day when we shall be able to give these children a better classroom.

In our country, where more than half of the population is under 20 years of age, it is good for the Seventh-day Adventist Church to have a strong educational program. We hope to offer our young people some training beyond the elementary level. We pray God to give us the means and qualified men so that an adequate educational work may be done in the islands of French Polynesia.

Park, Maryland. Delegates from the Potomac and Allegheny conferences received certificates at the end of the eight-day series.

► Edwin Glenz, a literature evangelist in New Jersey, has been appointed new associate secretary of the publishing department of the New Jersey Conference. He will assist James Finn, secretary, in the literature program of the State.

► A complete air-conditioning system is being installed in the Takoma Park, Maryland, church, according to William J. Keith, pastor.

► Harold Heath, district leader in Canton, Ohio, has accepted a call to a district in the Texas Conference.

Brief News OF MEN AND EVENTS



Lake Union

Reported by
Mrs. Mildred Wade



Atlantic Union

Reported by
Mrs. Emma Kirk

► William K. Dennis and family have arrived to take up their new responsibility in the Schenectady, New York, district. Pastor Dennis graduated from Columbia Union College and immediately entered the Theological Seminary in Washington, D.C., in the foreign-language group. Further language study was taken in Port-au-Prince, Haiti. He was then sent as a missionary to French West Africa, where he served a term and a half, carrying various responsibilities including those of mission director, secretary-treasurer, MV secretary, and Sabbath school secretary.

► The 33 members of the first class of the Atlantic Union College two-year nursing course were dedicated at services in Kilgore Chapel, January 31. R. L. Reynolds, president of the college, was the speaker at the dedication service. Others who participated were: Mrs. Alma L. Tracy, Miss Marilyn Kueffner, Miss Grace Emori, Miss Leola Gerrans, A. V. Wallenkampf, H. E. Douglass, and Mrs. Smith, who on behalf of the Wachusett Camp Auxiliary of Gideon International presented each class member with a white nurse's Bible.

knowledge of the union, its problems, and personnel.

► Reuben Beck, Book and Bible House manager of the Nebraska Conference, has accepted a call to be manager of the Book and Bible House in the Ohio Conference.

► Platte Valley Academy, Shelton, Nebraska, reports the income from the sale of farm-produced items totaled \$75,000 in 1964. This kept 20 boys busy and provided \$12,600 in student labor credit. V. E. Bascom, farm manager, has spent 41 years at the academy.



Columbia Union

Reported by
Don A. Roth

► Carl C. Weis, union home missionary secretary, directed a bi-conference laymen's training school in Takoma

► L. J. Pumford, pastor of the Lafayette, Indiana, church, reports a good increase in membership during 1964. Early in the year Friendship Teams visited homes every Sabbath. Then the Missionary Volunteers conducted Operation Fireside every Sunday night for two months. In May the Indiana Conference evangelistic team held a series of meetings which resulted in the baptism of 17 new members.

► Paul Hamel, chairman of the music department at Andrews University, states that after ten years of preparation the music department has been granted an associate membership in the National Association of Schools of Music. The curricula approved by the NASM lead to the bachelor of music education degree and bachelor of arts degree with a major in music.

Northwestern India Ministerial Institute

In preparation for the cool season evangelistic campaigns, a Northwestern India Union institute, under the direction of I. M. Chand, ministerial association secretary, was recently held at the Roorkee High School. O. W. Lange, president, and C. N. John, secretary-treasurer, with other union and division workers, participated in institute instruction. The pastor-evangelists who were in attendance are now engaged in city or village public efforts.

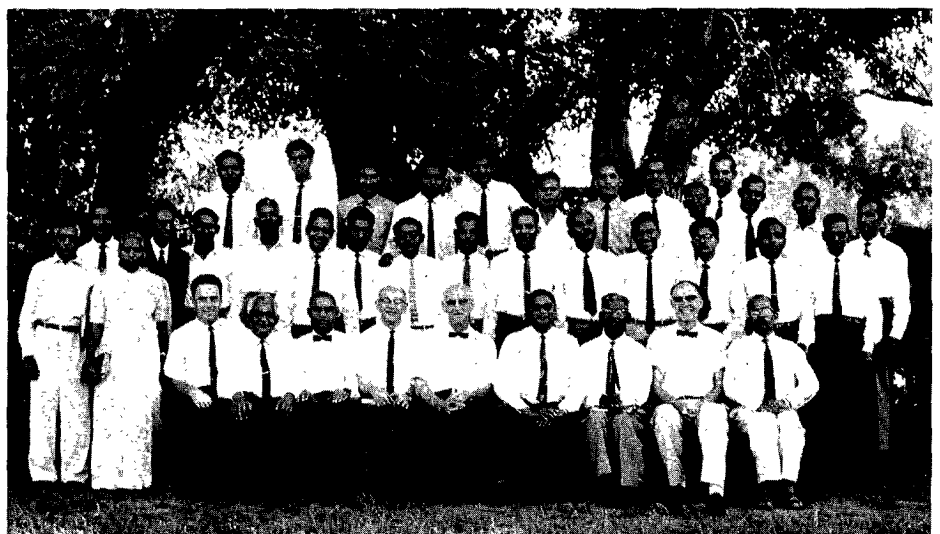
Shown with those in attendance at the institute are, left to right, seated: J. F. Ashlock, fourth from left; O. W. Lange; I. M. Chand; C. N. John; and W. F. Storz. J. F. ASHLOCK, General Field Secretary Southern Asia Division



Central Union

Reported by
Mrs. Clara Anderson

► B. L. Schlotthauer, after 42 years in denominational service, announced his retirement (effective March 1) at the Central Union committee meeting held in Lincoln, February 17. Elder Schlotthauer has been Central Union secretary-treasurer since 1957, and prior to that served many years as union auditor. R. E. Spangle, auditor of the union since 1957, was named to fill the vacancy left by Elder Schlotthauer's retirement. Elder Spangle brings to his new office many years of experience and an intimate



► The Michigan Conference has reported \$310,013.43 for their 1964 In-gathering crusade. This is a record—more than any other conference has ever received. Of their 162 churches, 71 reached or exceeded the Silver Vanguard goal of \$25 a member, and 72 others reached or exceeded the victory goal of \$20 a member.

► Andrews University was one of 12 Michigan private colleges and universities to receive a new automobile or compact truck from the Chrysler Corporation. J. D. Leary, vice-president for management of the Chrysler Corporation, presented the keys of a 1965 Dodge Sportsman Wagon to President Richard Hammill. The truck has been turned over to Arthur Davis, custodian, for use in his department, primarily for short, on-campus deliveries.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Robert Delafield has moved to the Washington Conference from California, and will be associated with Roy Henneberg as an assistant in evangelism.

► A five-day lecture series of audio-visual programs was presented to Auburn Academy seniors in February by John M. Howell, civil defense instructor from the Washington State Office of Public Instruction. Each senior who completed the 12-hour civil defense course was given a certificate which attested that the holder had met the requirements for "Individual and Family Survival."

► Initial service in the new Volunteer Park church (formerly Seattle Central) was held Friday evening, February 26, when the ordinances of the Lord's house were celebrated. Speakers for the Sabbath morning and afternoon services were N. R. Dower, president of the Washington Conference, and John W. Osborn, president of the Southeastern California Conference (a former Seattle Central pastor). Other former pastors participating were DeWitt Osgood and Richard Rentfro. Pastor Allan Lee of the First Christian church said a few words of farewell to his tenants of two years. The day closed with a vesper musical service arranged by Victor Smiley, Volunteer Park church organist.

► E. E. Bietz, administrator of the Portland Sanitarium and Hospital since 1955, and his wife have left for South America where he will serve as administrator of the River Plate Sanitarium at Puigani. Joseph O. Emmerson, secretary-treasurer of the Montana Conference, has accepted the invitation to become administrator of the medical institution in Portland, Oregon.

► When the Knowles-Hiner evangelistic team came to McMinnville, Oregon, to hold a series of meetings in January, Dr. Richard L. Nelson sent invitations to his patients. Like many other Christian physicians he often takes time to give spirit-

ual counsel to patients during a busy day at the office. At the close of the public meetings there were ten newly baptized members who came to the meetings directly or indirectly as a result of the doctor's invitations. Several mentioned that they had heard about the meetings, but did not think seriously of attending until they received an invitation from their doctor.



Northern Union

Reported by
L. H. Netteburg

► It Is Written rallies were held from January 20-24 in Watertown, Aberdeen, Huron, Sioux Falls, and Pierre. Harold Reiner, coordinator of the It Is Written program, led out in the rallies.

► Ronald Reimche has joined the South Dakota Conference as pastor in the

Spearfish area. He was previously located on Vancouver Island, British Columbia.



Pacific Union

Reported by
Mrs. Margaret Follett

► Official opening ceremonies for the new Ventura Community Seventh-day Adventist church, marking completion of the first phase of the building program, were held March 6 with Cree Sandefur, president of the Southern California Conference, speaking for the morning worship hour. Opening ceremonies and a musical program were held in the afternoon, and an evening of recreation and fellowship followed.

► A recent newcomer to the Southern California Conference is Hubert T. Anderson, pastor of the Hawthorne church.



By H. M. TIPPETT

"In war there is no substitute for victory." Confirmation of this much-quoted observation of Gen. Douglas MacArthur as axiomatic needs nothing more than a thoughtful reading of the history of human conflict as revealed in the annals of nations. Let us read history, therefore, that we may know the justice of good causes, and the motivations that lead men to struggle.

"An institution is the lengthened shadow of one man." Our New England sage, Ralph Waldo Emerson, left this pertinency for us to ponder. Debate on this sweeping generalization vanishes, and it becomes an acceptable premise when we read the biographies of men who have given their name to posterity in the institutions or movements they have founded. We think of Studebaker and Ford in industry, Morse and Bell in communications, Lister and Banting in medicine, the Wright brothers and Lindbergh in aviation, Luther and Wesley in church movements. Read biography, then, to stimulate and implement your own aspirations.

"Culture is the acquainting ourselves with the best that has been known and said in the world, and thus with the human spirit." This well-known definition by Matthew Arnold gives point to a wide range of reading in the imperishable things of good literature, from the Sermon on the Mount to Lincoln's Gettysburg Address, from Paul's apotheosis on love to the noblest essays of our times.

We have denominational literature in all three fields that deserve not only reading and rereading but a permanent place in your library. The history of the Advent Movement and its leaders from pioneer days should be common

knowledge in every household that subscribes to faith in its ultimate triumph. Nothing will stir confidence that this movement is the remnant church of Bible prophecy more than a careful study of *Origin and History of Seventh-day Adventists*.^{*} This attractively illustrated set of four volumes from the hand of one of our most persuasive writers, A. W. Spalding, will build trust in God's overruling providences (\$5.95 each, \$23.80 for the set, 1,600 pages).

In journalism, editorialized news reporting by astute observers is usually more interesting than straight news reporting. Likewise, in the field of biography, interpretative accounts of men's lives are far more engaging than mere factual narratives. Dr. Paul Gibbs, of Andrews University, has done this sort of thing in retelling the story of some Old and New Testament characters. As his life sketches of these men unfold, and the motives that moved them to action are discerned, we have a feeling that they were *Men Such as We*,^{*} and that is the title he has given his book (\$3.50).

In preparing literature for wide distribution during this year of stepped-up lay evangelism, all three of our publishing houses are offering invaluable help in new titles in hard and paperback books. One of these, *Life at Its Best*,[†] by Ellen G. White, is an abridged edition of *The Ministry of Healing*. Beautifully written, and offering in its warm, appealing style both solace and wisdom for many of life's physical and spiritual perplexities, this book can be given to any of your non-church friends with confidence that it will heal and bless while edifying with its charming literary style. Are you looking for something representative of "the best that has been known and said in the world"? Here is such in the distilled wisdom of inspiration. Many full-page illustrations (\$1.00).

^{*} Current publications of The Review and Herald. [†] Published by Pacific Press Publishing Association.

He served previously as home missionary and Sabbath school secretary of the Kentucky-Tennessee Conference. A native of Hendersonville, North Carolina, he attended Southern Missionary College and began his pastoral work in the Carolina Conference.

► On the afternoon of February 13, D. C. Butherus and H. R. Trout, president and secretary-treasurer, respectively, of the Arizona Conference, officiated at the organization service of the Nogales company. Roger Bierwagen is the district pastor who will serve this company that meets in the Nogales Blabon Youth Memorial Building.

► C. Lloyd Wyman, pastor of the Hollywood church for the past four years, has assumed the pastorate of the newly organized Azure Hills church in the Southeastern California Conference, near Loma Linda University.

► Fifteen ministers of the Southeastern California Conference attended the Mental Health Institute held March 2 to 4 and sponsored by Loma Linda University.



Southern Union

Reported by
Oscar L. Heinrich

► The spring music festival involving 11 senior academies throughout the union is scheduled to be held at Forest Lake Academy, Maitland, Florida, April 7-10.

► H. E. Metcalf has been appointed union evangelism secretary. He will assume this responsibility in addition to directing the Southern Union School of Bible Prophecy.

► Baptisms for the union during the month of January totaled 109.

► The Georgia-Cumberland Conference has set up a series of early spring pulpit-exchange programs to implement the evangelism plan within the conference.

1965 Camp Meetings

Atlantic Union

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

Canadian Union

Alberta	
Canadian Union College, Lacombe	July 9-17
Beauvallon and Peace River	July 22-25
British Columbia	
Hope, British Columbia	
SDA Campground, Nelson Street	July 16-24
Manitoba-Saskatchewan	
Saskatoon	
SDA Campground, Herman Avenue	July 2-10
Clear Lake	
SDA Campground	
Riding Mountain National Park	July 14-18
Maritime	
Pugwash, Nova Scotia	
Gulf Shore Road	July 30-August 8

Newfoundland	
St. John's	
SDA Church, Queen's Road	August 6-8
Ontario-Quebec	
Oshawa, Ontario	
1148 King Street East	June 25-July 3

Central Union

Central States	
Edwardsville, Kansas	
Camp Shady Hill, 8726 Osage Drive	June 10-19
Colorado	
Campion Academy, Loveland	June 22-27
Kansas	
Enterprise Academy, Enterprise	July 14-17
Missouri	
Sunnydale Academy, Centralia	June 11-19
Nebraska	
Union College, Lincoln	June 2-5
Wyoming	
Near Casper	August 12-15

Columbia Union

Allegheny	
Pine Forge Academy, Pennsylvania	June 24-July 4
Chesapeake	
Catonsville, Maryland	
24 Fusting Avenue	July 15-24
New Jersey	
Garden State Academy, Tranquility	July 1-10
Ohio	
Mount Vernon Academy	
Mount Vernon	June 24-July 4
Pennsylvania	
Wescosville	June 25-July 3
Somerset	
Church of God Campground	August 5-15
Potomac	
Shenandoah Valley Academy	
New Market, Virginia	June 10-19
West Virginia	
SDA Campground	
25th and Dudley, Parkersburg	June 11-19

Lake Union

Illinois	
Makanda, SDA Camp, Route 1	June 9-12
Broadview Academy, La Fox	June 9-12
Indiana	
Indiana Academy, Cicero	June 3-12
Lake Region	
Cassopolis, Michigan	
Lake Region Campground, Route 3	
Calvin Center Road	June 24-July 3
Michigan	
Escanaba, SDA Church	
210 South 23d Street	June 3-5
Grand Ledge, SDA Campground	July 8-17
Wisconsin	
Portage, SDA Campground	July 23-31

Northern Union

Iowa	
Oak Park Academy, Nevada	June 11-19
Minnesota	
St. Paul	
Bethel College and Seminary	
1480 Snelling Avenue, North	June 24-27
North Dakota	
Sheyenne River Academy, Harvey	June 11-19
South Dakota	
State Fairgrounds, Huron	June 18-26

North Pacific Union

Idaho	
Gem State Academy, Caldwell, Route 4	June 16-26
Montana	
Mount Ellis Academy, Bozeman	June 23-July 3
Oregon	
Gladstone, SDA Campground	July 14-24
Upper Columbia	
Walla Walla College	
College Place, Washington	June 9-19
Washington	
Auburn Academy, Auburn	July 7-17

Pacific Union

Arizona	
Prescott, 385 Iron Springs Road	June 17-26
Central California	
Soquel	June 17-27
Nevada-Utah	
Moab, Utah	
Third East and First North	April 30-May 1
Las Vegas, Nevada	
128 South 10th Street	May 7, 8
Bishop, California	
730 North Home Street	May 21, 22
Salt Lake City, Utah	
965 East 3370 South	June 11, 12
Lake Tahoe	July 9-11
Monument Valley	
Mexican Hat, Utah	July 28-31
Northern California	
Paradise Sectional	
SDA Church, 5720 Academy Drive	June 9-13
Lodi Sectional	
Lodi Academy, 1215 Garfield Street	June 16-19
Redding Sectional	
Lawncrest Auditorium	
1356 Lawncrest Road	June 24-27
Philo Sectional	
Ukiah, Marsh Redwood Grove	July 7-11
Fortuna Sectional	
Hammond Grove	
12 miles east of Fortuna	August 4-8

Southern Union

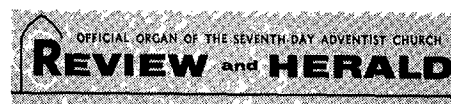
Alabama-Mississippi	
Bass Memorial Academy, U.S. Highway 11	
South Lumberton, Mississippi	June 4-12
Carolina	
Lake Junaluska, North Carolina	May 28-June 5
Florida	
Forest Lake Academy, Maitland	June 4-12
Georgia-Cumberland	
Southern Missionary College	
Collegedale, Tennessee	June 17-26
Kentucky-Tennessee	
Highland Academy, Portland, Tennessee	June 4-12
South Atlantic	
Hawthorne, Florida	June 10-19
South Central	
Oakwood College	
Huntsville, Alabama	June 10-19

Southwestern Union

Arkansas-Louisiana	
Baton Rouge, Louisiana	
Baton Rouge School, 3635 Prescott Road	June 3-5
Gentry, Arkansas, Ozark Academy	June 9-12
Oklahoma	
Oklahoma City, SDA Campground	
Bierg Park, Sooner Road	July 30-August 7
Southwest Region	
Hawkins, Texas	
Jarvis College	June 6-12
Texas	
Keene	June 4-12
Texas	
Sandoval, New Mexico	
Sandia View Academy, Box 98	August 6-14

Church Calendar

Missionary Volunteer Week	March 20-27
Thirteenth Sabbath Offering (Southern Asia Division)	March 27
Missionary Magazine Campaign (special prices April through June)	April 1-30
Church Missionary Offering	April 3
Loma Linda University Offering	April 10
Health and Welfare Evangelism and Church Missionary Offering	May 1
Disaster and Famine Relief Offering	May 8
Spirit of Prophecy Day	May 15



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

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

Address all editorial correspondence to: Editor, Review and Herald, Takoma Park, Washington, D.C. 20012. Address correspondence concerning subscriptions to: Manager, Periodical Department, at the same address.

SUBSCRIPTIONS: United States, \$6.95 (slightly higher in Canada); other countries, \$7.95. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes.

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



J. BYRON LOGAN

HELPS FOR THE WHOLE FAMILY

in the study of the Sabbath School Lessons



ORDER THROUGH YOUR CHURCH MISSIONARY SECRETARY OR
BOOK and BIBLE HOUSE

News of Note

New President of Home Study Institute

After 51 years of continuous denominational service in the field of education—the last 19 as president of the Home Study Institute—Dr. W. Homer Teesdale is retiring. Dr. Teesdale's work has been greatly appreciated in the Institute headquarters office in Washington, D.C., as well as by the many thousands of Home Study students scattered all over the world.

To replace him, the General Conference has called Delmar W. Holbrook, presently director of college relations at Union College, Lincoln, Nebraska. Dr. Holbrook spent more than 12 years in the South American Division, where he was engaged in Missionary Volunteer and educational work. At one time he was president of our Inca Union College in Peru. We welcome Dr. Holbrook to the family of workers in Takoma Park as he assumes the presidency of the Home Study Institute.

R. S. WATTS

Death of Leo F. Thiel

Prof. Leo F. Thiel, for many years connected with our educational work in various capacities, died March 13 at Madison, Tennessee. He was 76. As an administrator Professor Thiel was president of Southern Junior College (now Southern Missionary College) for two nonconsecutive terms, and later was president of Union College and Oakwood College. To his wife and other members of the family we extend our sympathies.

Temperance Film Being Widely Used

A recent letter from the executive director of the Iowa State Commission on Alcoholism reports on the use being made of four copies of our temperance film *Verdict at 1:32*. In his report he states that he has introduced the film into the school system across the State. "This film has given us a fine platform for the illness concept of alcoholism. Today churches of all faiths—Roman Catholics, Episcopal, Lutheran, Friends, Baptists—have requested us to come and present this viewpoint and show the film. We have had quite sizable parent-teacher audiences. A month ago I spoke and showed the film before 700 adults in a Roman Catholic high school gym. We also show the film before county welfare groups, Kiwanis and Elks clubs, and business and civic organizations interested in alcohol education. Some large meetings of Alcoholics Anonymous have shown the film. The opportunities for showing this film are almost unlimited."

More and more organizations are us-

ing this excellent film. We are thankful that Adventist films on temperance are being used so widely by other groups.

JESSE O. GIBSON

Active Laymen in Syria

It was a solemn and festive occasion in the pastor's home when four of the active laymen and soul winners in Syria were commissioned as the first "Modern 120" in that country.

The church to which these laymen belong has been closed for more than ten years, but the witnessing for Christ and His truth goes on. Let us pray for our people and God's work in that part of the Lord's vineyard.

V. W. SCHOEN

South America Exceeds Baptismal Goal for 1964

The final report on baptisms for 1964 from South America has just come to the General Conference office from M. S. Nigri, secretary of the division. In the fourth quarter 10,122 were baptized, and for the year the total is 19,157. The goal for the division in 1964 was 18,000.

The union with the largest number of

baptisms was South Brazil, with 6,954. The membership of this union is now 54,413. The East Brazil Union is in second place with 4,101 baptisms and a total membership of 27,909. At the year end Brazil had 91,044 baptized Seventh-day Adventists. We rejoice with the brethren of South America in the progress the work is making in that field.

W. E. MURRAY

Publishing Progress in Germany

During 1964, according to a letter that has just reached our office from F. Hasel, the Central European Division publishing department secretary, the book evangelists in Germany delivered 186,677 books. These faithful workers also distributed 443,090 brochures and 1,597,595 magazines.

Ninety-seven persons baptized in 1964 were first reached by the book evangelists of Germany. The total hours worked by the literature evangelists in Germany exceeded 354,000, and literature sales amounted to 4,801,075 marks—approximately \$1.2 million. Surely God blessed and prospered the publishing house, the publishing leaders, and the literature evangelists in Germany during 1964.

D. A. McADAMS



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

RALEIGH, N.C.—North Carolina's Supreme Court upheld a local Winston-Salem ordinance restricting Sunday sales on the ground that one day of rest and "change of pace" is needed by the average citizen.

MINNEAPOLIS, MINN.—Pastors who promote "speaking in tongues" will be barred from the clergy roster of the Association of Free Lutheran Congregations, according to a decision of the association's board of administration. The board also urged congregations in the association to be "alert to all the theological pitfalls of our day" and to exercise care before applicants are admitted to membership in congregations. Those who practice "speaking in tongues" profess to be moved by the Holy Spirit to utter strange and unintelligible sounds.

LONDON—Union between the Greek Orthodox Church and the Roman Catholic Church is quite possible in the near

future, according to Metropolitan Athenagoras, Greek Orthodox leader in Britain. He spoke at a symposium on Christian unity arranged by the Catholic Society of Queen Mary College at the University of London. Five hundred students attended. One questioned the Metropolitan about the primacy of the Pope and received this reply: "A lot of our differences are based upon semantics, upon misunderstandings, upon snobism. I think the time will come when both sides will meet in complete agreement as to the primacy of the Bishop of Rome. We in the Orthodox Church consider the Pope to be the first Bishop in Christendom provided we add the complement—*primus inter pares*, first among equals."

HANOVER, GERMANY—A concordat regulating cultural and school matters was signed here between the Vatican and the West Germany state of Lower Saxony. Officials here noted that the Holy See signed a concordat with the German Reich in 1933 during the Hitler regime which was still valid for the whole of Germany. However, they stressed that the agreement with one of the federal states was not superfluous, because under the federal constitution school and cultural matters come under the exclusive jurisdiction of the states. The occasion here marked the first signing of a separate concordat with any of the West German states.