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REVIEW

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STRIVING TOWARD A GOAL

By Alberta Hamman



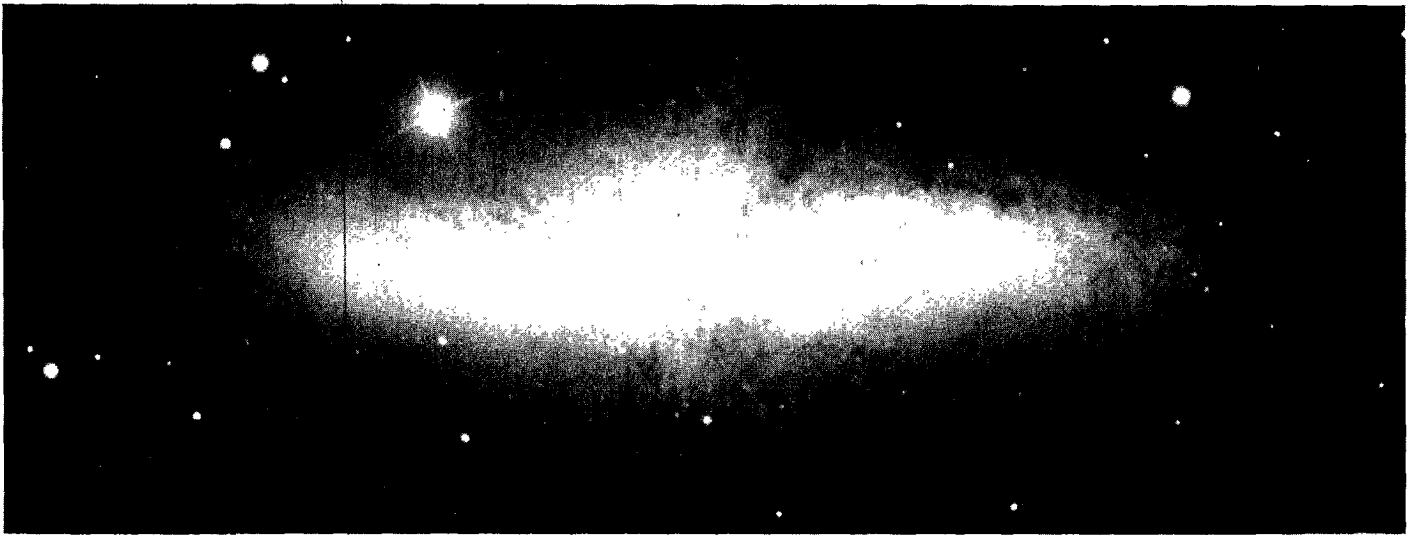
*"Be ye therefore perfect, even as your Father
which is in heaven is perfect." Matthew 5:48.*

JESUS has set a goal before each of us. Each day we should aim to be perfect through the righteousness of Jesus. When we make a mistake let us confess it to Jesus at once and ask for forgiveness and help to overcome this fault in the future. Jesus forgives us, and we are accounted perfect in His sight and by His righteousness. God considers us perfect as long as we do not cherish unconfessed and unforgiven sins. As we overcome with Jesus' help, we will find it easier to meet the next temptation and overcome it.

So long as we are here on earth there will be sin to overcome. When we gain the victory on

one point Jesus will show us another character weakness we need to strengthen and perfect, so as to be ready for our heavenly home. Jesus is merciful in that He does not ask us to overcome all things at once, lest we become discouraged and give up. As we overcome at one point He shows us another.

Are we thankful to Jesus for His great love? He does not expect the impossible, but He will give us courage and time to develop, point by point, until we attain to character perfection. Let us accept His righteousness and keep the goal of perfection always in sight. "Be ye therefore perfect."



PALOMAR OBSERVATORY

The exploding nebula M 82, which is expanding at the rate of 20 million miles per hour.

While astronauts are busy
exploring outer space the Christian
should be

EXPLORING INNER SPACE

By Donald G. Reynolds
Minister, White Memorial Church

MARGARITE HIGGINS, Pulitzer Prize winner for coverage of the Korean War, relates her experience with the Fifth Company of Marines, outnumbered by the enemy by 82,000. In a retreat through snowy mountains in sub-zero weather, reporters gathered around weary, half-frozen soldiers who stood, eating from tin cans, beside their dilapidated trucks. One huge marine, his heavy beard caked with mud and his clothes stiff with cold, was eating cold beans with his trench knife. The correspondent asked him, "If I were God and would grant you anything you wished, what would you most like to have?"

The man stood motionless for a moment, then replied, "Give me tomorrow!"

The concepts "tomorrow" and "space" are catapulting us toward a time slot we call Century 21. As the giant eyes of optical telescopes and radio telescopes search the heavens, we now not only see the stars but hear them, as well. This field of study is called radio astronomy. Recently we have seen pictures of the greatest galactic explosion man has ever observed, giving birth to galaxy M 82, in every dimension larger than our Milky Way. The explosive force equal to some five million suns has propelled cosmic particles at the speed of 20 million miles an hour. Astronomers at Mt. Wilson Observatory say that M 82 is 10 million light years away which means that the explosion recently photographed actually occurred ten million years ago.

On this scale of thought it is of little consequence that the soup was cold at lunch or that the Giants beat the Dodgers. But "it is important that cosmic causes and absolutes be considered in relation to ourselves and that we experience and learn."

According to Einstein's theory of relativity— $E=MC^2$ —three things happen to an object in the heavens: it becomes shorter; it becomes heavier at high speeds; and time slows down. If you wanted to see exactly what you were doing nine years ago, all you would have to do is to go out in space as far as Sirius. In space, time slows down. Had you left Earth at midnight Friday night on a round trip to Sirius traveling at 90 per cent of the speed of light, you would return about the close of the worship service. But you would not recognize the congregation, for those in junior church would have gone to college, be married, and have families of their own. You would have been gone only 12 hours as time is measured in space, but according to earth time it would have been 18 years.

Never has there been a time in history when science and religion have looked so much into tomorrow and into outer space. But when man does reach the limits of outer space he will do so according to God's plan. The book *Education* describes the inspiring possibilities:

"There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body and mind and soul. All the treasures of the universe will be open to the study of God's children."—Page 307.

However, life in its fullest dimension will never be realized until it is first experienced in the inner dimension. Luke speaks on this subject:

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you" (Luke 17:20, 21).

The exploration of inner space is man's greatest need. Unless the kingdom of God is within the individual, it is of no value to him. Matthew speaks of the same problem of external religion in chapter 23, verses 26-27: "Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."

Major Edward H. White on his leisurely 20-minute walk through space at 17,500 miles per hour.

NASA



To the Pharisees, the kingdom of God was wholly future. They paraded the externals without the sense of the inner dimension. They were whitewashed—so Christ said—in contrast with those whom the revelator describes as being washed white.

More than a century ago, a ship was discovered among the icebergs of the Arctic Ocean. The captain had frozen as he made the last entry in the logbook. The crew were discovered, some in their hammocks, and some in the cabin, all frozen to death. The last date in the logbook showed that for some 13 years the vessel had been moving among the icebergs, "a drifting sepulchre, manned by a frozen crew." Drifting formalism in religion brings people to the same end.

The Pharisees thought that the kingdom of God was an outward manifestation of God's sovereignty, and were completely unaware of how noble is the sovereignty that is based on the heart. John the Baptist had proclaimed, "The kingdom of God is at hand." The Pharisees wondered how long before they could see tangible evidence of it. The Lord gave them a shocking answer, "Except a man be born . . . of the Spirit," "he cannot see the kingdom of God."

To the Pharisees Jesus spoke of the spirituality of the kingdom, in contrast with the outward manifestation of the time and manner of His coming, which He revealed to His disciples. Christ astonished them when He annihilated their expectation of the kingdom's glorious manifestation at that time. From their eyes He withdrew the kingdom from great display and transferred it to the inner spiritual world, which faith alone could perceive. He tried desperately to point out to them that the kingdom of God, when it is once established within, has external phenomena in the form of goodness with proper motives.

We have tried consciously or unconsciously to catalog the inner dimension on one page and external goodness on the other. Too often our religion is merely speculative, rational, a cold, lifeless assent to truth. It has been a train of ideas in the head rather than a disposition in the heart. God makes Himself known to man by confronting him in the secret place of the heart. He does this by His own mysterious presence. This experience insists on the personal, "I-Thou relationship."

The kingdom of God cannot be found among the popular theories of religion and external parade of our day. Some liberals hold onto their liberalism, entirely unaware that history has invalidated it. Others turn to Biblical theology, to Bultmann, and to a dozen or so other esoteric theological positions that in time will prove to be nothing more than intellectual fads. Too often we find ourselves vainly trying to win the acceptance of science and philosophy, using only their limited tools and inductive methods. It is equally dangerous, of course, to refuse to come to grips with our times and to live only on the inherited faith of the past.

One of the most serious challenges facing the remnant church is that of making the fundamental certainties of the faith living and vital in personal experience. "The greatest deception of the human mind in Christ's day was that a mere assent to the truth constitutes righteousness. In all human experience a theoretical knowledge of the truth has been proved to be insufficient for the saving of the soul."—*The Desire of Ages*, p. 309.

The more mechanical the interpretation of truth becomes, the more the letter requirements are multiplied and the more superficial becomes the test of religious experience and accomplishment. How many times do we think that our spiritual and eternal destiny rests entirely in our own hands, that all we have to do is to satisfy the demands of the letter of the law and fulfill the quantitative requirements in church? This approach exhausts the religious goodness of the

(Continued on page 9)



HAROLD M. LAMBERT

The University of California campus at Berkeley. The "new morality" that has inundated college and university campuses across the country is symptomatic of a decadent society.

By Horace E. Walsh, Chaplain
Loma Linda University

A few years ago the Los Angeles *Times* shouted on its front page: "Cancerlike Spread of Vice Threatens Los Angeles Way of Life." The opening paragraph of the report read: "Sodom and Gomorrah were ancient cities on the Jordan plain, a region so fertile that it was compared with the 'garden of the Lord.' But because the people were so wicked, the Bible tells us, God destroyed both cities with fire and brimstone, and the region eventually disappeared under the Dead Sea. The Los Angeles area, blessed with salubrious climate and economic advantages, might well be called the modern 'garden of the Lord.' It has become a mecca for millions and is already a great metropolis. . . . These millions attest that this is a great place to live. But will the wickedness of the people bring similar destruction—figurative if not actual—that befell Sodom and Gomorrah?" The writer went on to state that venereal disease was up about 1,000 per cent over a five-year period.

Three leading American magazines—*Life*, *Time*, and *Newsweek*—have dealt with the problem of moral corruption. *Time* magazine for January 24, 1964, carried a lengthy article entitled, "Morals—The Second Sexual Revolution." The article stated: "The U.S. seems to be undergoing a revolution of mores and an erosion of morals that is turning it into what Reich called a 'sex-affirming culture.' . . . The rebels of the 60s have parents with only the tattered remnants of a code, expressed for them in Ernest Hemingway's one-sentence manifesto: 'What is moral is what you feel good after, and what is immoral is what you feel bad after.' Adrift in a sea of permissiveness, they have little to rebel against. Parents, educators and the guardians of morality at large do pull themselves together to say 'don't,' but they usually sound halfhearted. Closed minds have not disappeared, but as a society, the U.S. seems to be dominated by what Congregationalist Minister and Educator Robert Elliot Fitch calls an 'orgy of open-mindedness.'" The article quotes Methodist

ONE of the saddest commentaries on life on our planet is recorded in Genesis 6:5: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." The world had reached the saturation point in sin. Today we live in a world that parallels the pre-Flood condition of total preoccupation with sin and debauchery.

"How was it in Noah's day? 'God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.' The inhabitants of the antediluvian world turned from Jehovah, refusing to do His holy will. They followed their own unholy imagination and perverted ideas. It was because of their wickedness that they were destroyed; and today the world is following the same way. It presents no flattering signs of millennial glory. The transgressors of God's law are filling the earth with wickedness. Their betting, their horse racing, their gambling, their dissipation, their lustful practices, their untamable passions, are fast filling the world with violence."—*The Desire of Ages*, p. 633.

These words were written more than half a century ago. What would the same writer say today? The devil has greatly intensified his activity in the intervening years, the results of which may be seen in the utterly corrupt stream that is sweeping the world on to its final destruction. Seventy-five years ago the servant of the Lord wrote:

"All the vast, complicated machinery of evil agencies is put into action in these last days. Through generation after generation, from age to age, Satan has gathered human agencies through whom to work out his diabolical purposes, and to bring about the enforcement of his plans and devices in the earth. The great putrid fountain of evil has been continually flowing through human society."—ELLEN G. WHITE in *Review and Herald*, April 14, 1896.

Newspapers and magazines feature articles dealing with the fearful epidemic of crime and immorality that grips society. Some of them play it down as just another phase in the evolution of society toward a more intelligent and liberal philosophy of life. Others admit the seriousness of the situation, but seem bewildered as to its cause or remedy.

A forthright appraisal of the contemporary obsession with sex testifies that evil has nearly reached the

Part 1

SATURATION POINT

Bishop Gerald Kennedy as saying: "The atmosphere is wide open. There is more promiscuity, and it is taken as a matter of course now by the people."

The author comments on the avalanche of corrupt literature with which the nation is being bombarded, on the lewd movies, television shows, and risqué songs that are becoming increasingly popular. Then he adds this sobering note: "No one can really calculate the effect this exposure is having on individual lives and minds. Above all, it is not an isolated phenomenon. It is part and symptom of an era in which morals are widely held to be both private and relative, in which pleasure is increasingly considered an almost constitutional right rather than a privilege, in which self-denial is increasingly seen as foolishness rather than virtue. . . . In short, the Puritan ethic, so long the dominant moral force in the U.S., is widely considered to be dying, if not dead, and there are few mourners."

The author of this informative article also speaks of the effect Freudian psychology has had in bringing about this new libertine era: "Freudian psychology or its popularized version, became one of the chief forces that combined against Puritanism. Gradually, the belief spread that repression, not license, was the great evil, and that sexual matters belonged in the realm of science, not morals." Freudian psychology has deprived many people of their sense of the sinfulness of sin, and this in turn has opened the floodgates to the deluge of corruption.

Dr. Ruth Alexander, writing in the October, 1956, *Reader's Digest*, made this general observation concerning the effects of the new emphasis: "When discipline lost out to self-expression, and when religion lost out to psychology, the trend toward delinquency reached epidemic proportions." The author of the *Time* article gives a classic example of the results of Freud's psychology. He quotes Miami Psychologist Granville Fisher as speaking for thousands of colleagues when he says: "'Sex is not a moral question. For answers you don't turn to a body of absolutes. The cri-

terion should not be, "Is it morally right or wrong," but "Is it socially feasible, is it personally healthy and rewarding, will it enrich human life?"' "Fisher adds that many Protestant clergymen are beginning to think his way: "They are no longer shaking their finger because the boys and girls give in to natural biological urges and experiment a bit. They don't say, "Stop, you're wrong," but, "Is it meaningful?"' "

In all this there is a tremendous challenge to the ministers, educators, leaders, parents, and every member of this denomination. We must not water down our lofty principles and God-centered ideals! We must not become tinctured by the libertine philosophies of these latter days! We must build stronger barriers that will hold

out the sickening flood that is rapidly engulfing the world. Sin is sin in any era, and the passage of time never alters this fact. No matter how deeply the world becomes mired in the filth and muck of the devil's cesspools, our philosophy of life must ever become more firmly anchored in these challenging words of Ellen G. White: "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. These are our marching orders.

We turn now to the alarming decline of morals on the American campus. In *Newsweek* for April 6, 1964 there appeared an article entitled, "The Morals Revolution on the U.S." (Continued on page 9)

The "new morality" no longer asks if sex is right or wrong, but "Is it socially feasible?"

HAROLD M. LAMBERT



AS NOTED in our earlier article, while Paul was working at Corinth, Timothy, whom Paul had sent to Thessalonica to discover how the young converts were faring, brought word that the Thessalonian believers were remaining steadfast despite persecution. In his great joy the apostle poured out his gratefulness in a letter that was dispatched to the church and that has been preserved through the long centuries and is found in our Bibles as First Thessalonians.

Paul had other reasons for writing, reasons based, apparently, on information given him by Timothy. In their effort to destroy Paul's influence, enemies of the gospel had maligned his motives and had accused him of deceitful practices. Paul felt that it was necessary to meet these charges and to expose the falsity of these claims. He did this, not for mere personal vindication, but to vindicate the gospel and to save souls.

Because Paul had been forcefully expelled from Thessalonica after only a short period of evangelism there, he had had insufficient time thoroughly to indoctrinate the new believers. Especially in the area of eschatology did Paul feel that further elaboration was necessary. A considerable portion of his letter is devoted to this topic.

Living, as did the Thessalonians, in a profligate Greek city, Paul felt the need of exhorting them to holy, moral living. They must realize that immorality is wholly incompatible with the Christian faith. The letter also contains many items of practical instruction of a miscellaneous nature, readily understandable in the light of his hasty departure.

Praise for Their Faithfulness

After the opening salutation, in which he includes his fellow workers Timothy and Silas, Paul breaks out into an introduction of praise. Too often praise exalts the human agent and fosters pride, vainglory, and conceit in the recipient. But Paul avoided this undesirable reaction by directing his praise for their faithfulness to God. "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father" (1 Thess. 1: 2, 3).

Paul might have said, "How wonderful that in such a short time you have developed such a remarkable experience!" But this would have deflected the emphasis from God to self. Instead, he said, "We give thanks to God." Furthermore, he reminded them that it was God who had elected

The Letters of Paul to the Thessalonians—2

PAUL the Pastor- Evangelist

By Don F. Neufeld

From Corinth, Paul dispatched Timothy with a letter to the believers at Thessalonica.

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them: "Knowing, brethren beloved, your election of God" (verse 4), or, more literally, "Knowing, brethren beloved of God, your God is the agent both of the love and the election."

True, they had chosen to follow God, but the significant fact was that God had adopted them. Their new felicity was all a matter of God's grace. There was no merit on their part. Their activities stimulated by faith, their labor prompted by love, and their steadfast endurance inspired by hope were the fruit of their new experience. Emphasizing further the God-centeredness of their new religion, he reminded them also that they were beloved by God. The point of importance was not so much that they had begun to love God, but that God loved them. John put this truth in simple terms, "Herein is love, not that we loved God, but that he loved us" (1 John 4:10).

Several times, Paul returned to this theme of thanks to God, in each case avoiding direct praise of men: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (1 Thess. 2:13).

"For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God" (chap. 3:9).

Paul's Defense of His Ministry

In their opposition to Paul, the Jews in Thessalonica had made many insinuations and false accusations. For the sake of the new converts and for the sake of the gospel he felt it best to answer these charges. In doing so he gave us a valuable insight into his personal life as a minister of the gospel.

The enemies' charges are not directly recorded, but are implied in Paul's defense in his first letter. The leading charges were that Paul and his companions were deceitful, unclean, and unworthy representatives of their profession; that they were working purely for personal gain, and that by flattery and hypocrisy they were attempting to take advantage of their converts.

To these charges Paul replied, "For our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have

A Man of God

By HUBERT G. BAYLISS

I want to be a man of God—
As honest as the day is long,
To love the right and hate the wrong,
To put in weary lives a song,
And show the weak they can be strong.
I want to be a man of God!

I long to be a man of God—
True to the duty of each day,
Living the truth in a loving way,
Pointing heavenward, not to clay,
Trusting in Christ my only stay.
I long to be a man of God!

I need to be a man of God—
Filled with the Spirit, heaven's dower,
Kept by my Saviour every hour,
Walking with God while storm clouds
lower,
The times demand a mighty power.
I need to be a man of God!

been burdensome, as the apostles of Christ. . . . For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe" (chap. 2:3-10).

In Thessalonica Paul had supported himself by manual labor, a custom he practiced also in other places. Instead of supporting himself by collections from his converts, as would have been his right as a minister of the gospel, he chose to set an example of industry: "For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an example unto you to follow us" (2 Thess. 3:7-9).

Some of the new Christians were apparently casting themselves upon the charity of their brethren: "For we hear that there are some which walk among you disorderly, working not at all, but are busybodies" (verse 11). These Paul strongly rebuked: "Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread" (verse 12). While in Thessalonica he had set forth the dictum "If any would not work, neither should he eat" (verse 10).

In speaking of his labor among the Thessalonians, Paul declared, "We

were gentle among you, even as a nurse cherisheth her children" (1 Thess. 2:7). The word here translated "nurse" means "nursing mother," which may designate the true mother or someone who assumes her role. The relationship between a nursing mother and her children is close and tender. A deep attachment is formed, and a solicitous concern on the part of the mother exists. This was the apostle's relationship to his converts. It is the relationship that should exist today between pastors and their flocks, between evangelists and their converts. New believers need the nourishment, love, and gentle care of a spiritual nursing mother.

In the same context Paul compared his work to that of a father: "Ye know how we exhorted and comforted and charged every one of you, as a father doth his children" (verse 11). In a family unit the father enforces the sterner virtues. Spiritual babes need not only the love and sympathy of a mother but also the support, discipline, and guidance of a father. Paul had supplied all of these qualities to his converts.

The apostle was so wrapped up in his ministry and in his interest in his converts that nothing else mattered to him. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy" (verses 19, 20).

Timothy's Mission to Thessalonica

When forced to leave his converts at Thessalonica before there was time fully to establish them in the faith, Paul became so concerned about their welfare that he "could no longer forbear." He sent Timothy to ascertain their spiritual condition, lest by some means the tempter had tempted them and his labor had been in vain (chap. 3:5).

It was an anxious wait till Timothy returned bringing the apostle the news. In the meantime Paul had gone to Corinth and engaged in limited evangelism. "And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ" (Acts 18:5).

The apostle's relief from anxiety at the arrival of Timothy was almost like a resurrection from the dead. "But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: therefore, brethren, we were comforted over you in all our affliction and distress by your faith: for now we live, if ye stand fast in the Lord. For what thanks can we render

to God again for you, for all the joy wherewith we joy for your sakes before our God?" (1 Thess. 3:6-8).

Naturally Paul would have preferred visiting the Thessalonian believers, to communicating with them by letter: "But we, brethren, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire" (chap. 2:17). But he made the best of the situation. He recognized the root of the problem. He did not blame the mysterious providence of God for the failure of his attempt to revisit the Thessalonians. He said, "Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us" (verse 18). Too often men are prone to blame God for what Satan

does. This grieves our blessed Lord.

A few months before this, these Thessalonians were entirely unknown to Paul. Now they were constantly on his heart and in his prayers. His heart burned with a love for them. In his deep sense of responsibility for those converted under his ministry, and in his self-denying devotion to their welfare, lies the secret of his success as an evangelist and a pastor.

Paul preached no easygoing religion. He held up no low standard. He never soft-pedaled his message to gain popularity. While he thanked God for the achievements of his converts, he kept before them the goal of ever greater attainments. "And the Lord make you to increase and abound in love one toward another, and toward

all men, even as we do toward you: to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints" (chap. 3:12, 13).

"Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more" (chap. 4:1).

There is no standing still in the Christian march, for to stand still is to retrograde. There will always remain new heights to conquer, new difficulties to overcome. As a faithful pastor-evangelist Paul was not remiss in keeping this goal constantly before those in his spiritual charge.

(Continued next week)



The Art of Living.....



when you're young

by Miriam Hood

There's No Excuse

WHILE I was waiting recently with what patience I could muster, in the check-out line of a large supermarket, my attention was caught by two of the employees. The checker and another clerk, whose responsibilities seemed not too clearly defined at the moment, engaged in a bit of verbal sparring that interested me. I hope it will interest you, because it follows a rather typical pattern in matters of that kind.

My checker (and if he'd been devoting all his time to his work I shouldn't have been there so long) was apparently possessed of that broad type of pseudohumor that easily becomes offensive and overbearing. He was a bluff, hearty young man who'd go thundering about a china shop, rattling the fragile merchandise in all directions. He fancied himself a clever conversationalist; worst of all, he appeared completely impervious to the cold reception his strained humor evoked.

As his fellow employee walked by, he bawled hoarsely, "Come on, there, Mac, speed it up! We like our clerks to bustle!"

Obviously he was not the boss (nor ever likely to be) nor even a lowly assistant, and certainly not vice-president of the universe, in charge of speeding up production. He was being "clever" as he kept up a running admonition.

"Grab a handful of those bags . . . get on out there in front . . . motorists are waiting for their orders . . . I'll give you 30 seconds to make it . . ."

The reason I know he thought he was being terribly humorous is that he

gave me a sly wink while his victim's face slowly turned a dark, purplish red. (I don't think the victim's name was Mac, either.) I'm afraid I responded with the icy stare I reserve for folks who are, in my opinion, completely outside the pale of gracious conduct. My sympathies were with his victim ("Mac"), who was struggling manfully to keep from delivering a verbal blow—or even a physical one. (I don't think I'd have found it easy to blame him for the latter.)

Will power won. With a dry, "Thanks, old buddy, for the suggestion," he quickly took himself away from the humiliating scene. Manning a check-out line a few stations farther down, he proceeded to send his customers through with efficiency, speed, and dispatch. In fact, he exhibited far more of those qualities than did his tormentor.

What does one *do* about such studied offensiveness? Why do such people exist? How did they get that way? All of these questions were whirling about in my mind for the next hour. I suppose one answer might be that the officious "loudmouth" is really covering up a deep-down feeling of inferiority. At least, that's a stock answer. My reaction to that is the conviction that he isn't suffering from just a *feeling* of inferiority; he really *is* inferior, if he can enjoy himself only by reveling in the discomfiture of others.

Perhaps it begins in childhood, with the persecution of a helpless younger brother or sister. Perhaps his crudities were actually considered humorous then, and his coarseness applauded.

Certainly that's a grim picture, but it's possible. As these things inevitably develop, he became more and more daring, broadening his scope to include even casual acquaintances. He's not selective; he'll be boorish to just anyone!

Keeping one's self-respect intact is important, I think, in dealing with these unfortunates. Probably the best technique is one of silence. Just pretend you've suddenly become stone-deaf. An attempt to defend yourself, which you've every right to do, of course, will just make an already unappetizing situation even less palatable. You see, there's no way to win in encounters with people who love crudity. They've so schooled themselves in discourtesy as to be hopeless cases.

Someone—the pastor, a teacher, a relative—surely should take them aside and in quiet, beautifully modulated tones (between clenched teeth) state the following:

"You are just about the most offensive, discourteous, unmannerly, repulsive person I've seen in a long time. I suggest that you keep a tape recorder with you today and record every word. Then weep!"

Well, I'd suggest that you go out of your way to avoid people of this ilk. I'd further suggest that you go a considerable distance out of your way to avoid *being* a person of this type.

Keeping in Practice

"And how do you keep your fingers so nimble at this grand old age?" a friend asked Paderewski, the famed pianist, who at the age of 80 had just rendered a splendid performance.

"I practice each day as faithfully as I did in my younger years," was his answer. He knew the theory of music, but that was not sufficient to make a performer out of him. It required many hours of regular practice to keep nimble fingers racing across the keyboard.

So it is with successful Christian living. We must engage in spiritual activities and keep in practice, if we would have joyful melodies ringing in our hearts. Our spiritual life grows through daily exercise in rightdoing, through sympathetic understanding, through helping those in affliction, and through keeping our lives unspotted from the world.

ERNEST LLOYD



A. DEVANEY

Exploring Inner Space

(Continued from page 3)

person and obscures the righteousness of our Lord. How many self-righteous people in this category boast that they are self-made, and then thrill at bowing to their own maker?

To have the kingdom of God born within the soul means a total dependence upon someone outside self—a total dependence upon our real Creator. Said Spurgeon, "If there be one stitch in the celestial garment of our righteousness which we ourselves are to put in, we are lost." Ellen G. White declared that not one thread of selfishness must be drawn into the fabric of character we are weaving. To be confronted with Jesus Christ is altogether different from simply using mental energy to grasp certain formulas and external forms and ideas.

A real inner-dimension experience is the difference between religion and no religion at all. The capacity for having the kingdom of God within you depends on your will. The intellect and the emotions are involved, but the will is the primary factor.

Christianity and successful Christian living begin with the act of the will. Being a Christian calls for more than knowledge. I know the Lord lives, first without, and then within. I know this from a positive commitment of the will. No one can live on negatives, for every time we say No to one thing, we say Yes to something else. Say No to your Lord, and you say Yes to the material, external things. Say No to moral values, and you say Yes to immorality. Say No to high ideals, and you say Yes to low ideals. Successful Christian living calls for a commitment, for a willingness to say Yes to God. Of this experience Wesley declared, this experience "is

not barely a train of ideas in the head but also a disposition of the heart."

The kingdom of God within must be experiential. It is objective, but it is also charged with healthy emotion. It is real. It is the rational brought home to the heart by the working of the Spirit.

We must will to walk with our Lord on the Emmaus road. Then we will look within ourselves and say, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:32).

Saturation Point

(Continued from page 5)

Campus." The author states that many of America's most prominent universities are entangled in a painful struggle over sexual morality. At Harvard students may entertain girls in their rooms for 34 hours each week—from 4:00 to 7:00 P.M. weekdays, from noon to midnight on Saturdays, and from noon to 7:00 P.M. on Sundays. Princeton has 84 visiting hours weekly.

The following statement by an Ohio State senior demonstrates the kind of thinking that is increasingly common on the American campus: "Premarital sex doesn't mean the downfall of society, at least not the kind of society that we're going to build." A Radcliffe senior said that students would sooner condemn stealing food from the dormitory refrigerator, than fornication.

The effects of Freudianism are more evident on the campus than in other areas of modern life. The author states: "Few communities anywhere are as compulsive about the dicta of modern psychology as the contemporary U.S. college campus,

and, whether she knows a paranoid from a paraboloid, the typical coed learns a shorthand—and distorted—version of the Freudian manifesto: 'Repressed sex is bad, expressed sex is good.' Sexual morality may thus be reduced to the problem of supporting mental health. It seems that when it comes to the question of where Freudian psychology can lead, that the sky is the limit!"

Students at a number of universities have made militant demands for more "liberty." At Brandeis this year, according to the author of the *Newsweek* article, several hundred students staged a two-day demonstration to protest a new rule requiring that doors to dormitory rooms be kept open whenever a boy and girl are together inside. In an editorial, the student newspaper said, somewhat petulantly, that the new regulation "makes impossible any meaningful relationship between boy and girl."

Finally, this *Newsweek* article states that "it is hardly news now that this generation of students was raised in the most permissive, affluent and sex-suffused society in history." "Rarely," he continues, having "been told 'no' by their parents, they went to formal dances at 10, had steady dates at 13, drove their own cars at 16, and went off to college at 17 already a trifle jaded by life."

Here is a challenge to Seventh-day Adventist parents and educators. May God help us to have the intelligent fortitude and devotion to that which we know is right, and may it enable us to say an emphatic No! when the occasion demands it. Every time a parent lacks the courage and consecration to say No and to hold his ground, he is preparing the way for one of the youth of this church to follow the libertine road to ruin that is becoming a one-way freeway for the great masses of American youth today.

(Concluded next week)

*Unity in diversity, liberty without
anarchy: the church is*

one in christ

By Louis F. Cunningham
Retired Minister

THE prayer of Christ in John 17 and the experience of Pentecost teach a fundamental lesson for every Christian—to cherish the blessing of unity. The times never needed that lesson more than now. Fortunately for us and for the world, God's final work on earth will be accomplished, not through the decay of order and discipline, but in the establishment of a new and enduring fellowship within the church.

No doubt persecution will one day scatter the Advent believers as it did those in primitive Christian times. But the separation will most certainly be physical, not spiritual. We know that the spirit of unity prevailed in the outpouring of the early rain. The same spirit will of necessity control believers in the latter rain, for the two experiences are parallel.

Any claim that the church will be wholly disrupted in its greatest crisis is mere opportunistic thinking. We are plainly told: "Some have advanced the thought that as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man's being independent."—*Testimonies to Ministers*, p. 489.

Again we are counseled: "I know that the Lord loves His church. It is not to be disorganized or broken up into independent atoms. There is not the least consistency in this; there is not the least evidence that such a thing will be. Those who shall heed this false message and try to leaven others will be deceived and prepared to receive advanced delusions, and they will come to nought"—*Selected Messages*, book 2, pp. 68, 69.

It is unity that makes "a mighty army" of the church of God. As we might expect, this army life involves the authority of leadership and the

discipline of the individual soldier of the cross. Like every other blessing, church fellowship carries with it personal responsibility. Those who would enjoy it must support it; they must sacrifice themselves to maintain it. Being related to faith, it has its risks and its costs.

Unity Does Not Mean Uniformity

But we are not to think of unity as regimentation or uniformity. Neither of these belongs to that holy fellowship which the believer enters into when he becomes a part of the body of Christ. The "body"—how aptly the word expresses our oneness with Jesus. What a picture it gives of symmetry, organization, and coordination—all combined in the beauty and effectiveness of a divine plan. Except in faith and purpose, every member of the church is different. Every member is free, yet subject to his own needs and to the needs of others. Here is liberty and interdependence. Within this functional and spiritual unity are temperaments and personalities that vary as the leaves of a tree

on an autumn day. But who would have it otherwise? This very diversity is what makes each church member an individual, and an interesting person. And the marvel of it all is that God can take such a motley assortment of human personalities and unify them to His own glory.

Unity has its necessary restraints. Those who complain because of these restraints have not discovered the freedom and benefits of organization. The individual member of the church is not closely restricted in his personal life, except as it directly affects the well-being of the group. All are not required to agree on every minute detail of doctrine. Ideals for healthful living are advocated. Standards of dress are recommended. Liberty and missionary zeal are promoted. All of these are desirable. But, for the most part, they are not mandatory.

However, liberty must not become anarchy. The individualist imagines that instances of weakness or abuses of leadership prove the need for its complete overthrow. But he fails to recommend himself or his rashness. For despite even the worst of mistakes, church leaders are carefully and deliberately chosen. They are men of experience. Their reputation must remain unsullied. And they are expected to advance sound doctrine and holy living. These requirements are the unseen protection afforded each member. They make possible the preservation of that complex entity—the church.

Happily, the oneness of the believers does not lessen their tie with the Lord. Instead, the direct relationship of each soul to Christ makes possible the unity of the many with one another. And it is vital that we preserve this close fellowship with the Saviour. Here is the admonition to one who had lost sight of this need:



Your Denominational IQ

By Idamae Melendy



In this true or false test mark T for the statements that are true and F for the statements that are false. Answers on page 25.

- () 1. In common with conservative Christians, Adventists believe that man is justified by faith.
- () 2. In common with the historic Protestant creeds, we believe that man's destiny is decided by an investigative judgment before Christ returns.
- () 3. It is a distinctive doctrine with Adventists that the Spirit of Prophecy is manifested in the work and writings of Ellen G. White.
- () 4. It is distinctive with us that man was created sinless, but by his subsequent fall he entered a state of alienation and depravity.
- () 5. In common with conservative Christians we believe that the gospel is to be preached as a witness to all nations.

"Lead the people to look to Jesus as their only hope and helper; leave the Lord room to work upon the mind, to speak to the soul, and to impress the understanding. It is not essential for you to know and tell others all the whys and wherefores as to what constitutes the new heart, or as to the position they can and must reach so as never to sin. You have no such work to do."—*Ibid.*, book 1, p. 177.

The new heart and the sinless life are both important. They are part of the message that is to go to all the world. But it is Christ's work to make the individual application. He is the One who is to interpret to the soul what He desires of its talents and opportunities. How much better than any other, can Jesus determine and explain these intimate needs to each one who unites with Him.

Unity With Christ Brings Unity With One Another

Then, might we not well cultivate communion with Christ until it excludes all else? No, that should not be. The higher unity does not destroy the lower. Enoch, who walked with God, did not fail to walk with men. And the Saviour Himself, who communed much with Heaven, longed for fellowship on earth. So it will be with all who abide in Christ. The blessed tie that binds the heart to Jesus will enclose the interests of others also. For as the Son of man combined the divine and the human within Himself, so the spirit of unity within our hearts encompasses both God and man.

How much the body of believers would gain if more study were prayerfully given to the blessings of unity. The new avenues opened to closer harmony would repay for the time spent. And the element of discord and runaway independence would be increasingly discouraged. Then, more and more, that incentive which the individual member covets for himself would be directed toward the progress of all.

He who loves the Lord will love the church, for it is Christ's body—"his flesh, and . . . his bones" (Eph. 5:30). He who loves the church will respect its authority, honor its doctrines, promote its interests, and preserve its unity. How could even the most fervent zeal be put to better use on earth, or bring greater joy in heaven? For so will the prayer of Him be answered who said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:20, 21).

A Story FOR THE YOUNGER SET

Boys' Shoes

By Mabel Earp Cason

THERE'S just one thing to do, Katy," mother said, and her lips were set in a thin line. "You will have to wear boys' shoes. I can't afford to buy a new pair of shoes for you every six weeks. If only you wouldn't skip!"

Katy surveyed her shoes with a glum face. It was true, they had only been worn for about six weeks, and each of them had a big hole in the sole.

"None of the other girls have to wear boys' shoes," she said, "and they skip."

"All the other girls have daddies to buy shoes for them," mother reminded her.

Katy lived in a mountain town where there were rocks everywhere you stepped. And Katy loved to skip. With her two best friends in the second grade, Cindy and Lucy, she skipped everywhere they went, with arms linked together, singing, "Skippity hop to the barber shop

To buy a stick of candy;
One for you and one for me
And one for Uncle Andy."

That was the most fun! And Katy just had to skip. But Katy's mother had to sit at the sewing machine many hours each day making dresses for ladies, so that she could buy food and clothes for Katy and her two little sisters, and pay the rent for their house. So Katy understood why mother had to buy boys' shoes for her, so that she wouldn't wear them out so fast. But she did not like those thick, clumsy shoes that boys wore in those long-ago days. They were called brogans, and they were not very pretty. But they could take a lot of skipping over the rocks without wearing out.

So, though Katy cried a little about it, the next day she went to school wearing her new brogans. She was hardly in her seat when Lily, the girl across the aisle, pointed to her shoes and laughed.

"Boys' shoes!" she whispered so loudly that everyone around could hear her and all turned to look at Katy's shoes.

Katy crept out at recess time, and when Cindy and Lucy said, "Come on, let's skip down the hill," she shook her head.

"Why not?" asked both girls. "What's the matter, are you sick?"

But Katy pointed to her shoes. There were tears in her eyes.

"Oh, boys' shoes!" Cindy said, "Who cares? They won't get holes in them so fast."

"That's why mother got them for me," Katy explained.

So Katy joined them at their skipping and she did not think much about the rough boys' shoes she was wearing until Lily tittered again when she sat down at her desk.

"Brogans!" she hissed. And Katy's day was ruined.

Katy hurried home after school. But she did not let mother see her tears. After a while Uncle Andy came by the house and heard Katy's story. Uncle Andy had been away in the Army for a long while and had just returned.

He said, "Why, little girls shouldn't have to wear boys' shoes even if they do skip." And he took Katy to the store and bought her a pair of girls' shoes,—shiny, pretty, and new.

Katy skipped all the way to school the next day to show her fine new shoes to Lucy and Cindy. And when she saw her friends her eyes opened wide. Both Lucy and Cindy were wearing brogans, boys' shoes! They laughed when they saw her look of surprise.

Cindy explained first. "When I told my daddy that you had to wear boys' shoes because you skip, he said, 'Little girls ought to skip.'

"So I said, 'Please buy me some boys' shoes too, Daddy, so I'll have shoes just like Katy's.' And he said, 'That's a fine idea. It costs me a lot of money to buy shoes for you to skip in. So he took me to the store and bought me some boys' shoes just like yours.'

"And on the way home from the store," Lucy said, "Cindy stopped by my house to show me her new shoes. When my mother saw them she said, 'It's hard for daddies to spend so much money for shoes too, and little girls ought to be able to skip without thinking of their shoes.' So she took me to the store and bought me some boys' shoes too."

Katy looked at her dear friends and loved them for being so unselfish and kind. She knew that they had gotten boys' shoes so that she wouldn't be the only girl wearing them, which would make her feel bad.

She looked down at her shiny new girls' shoes.

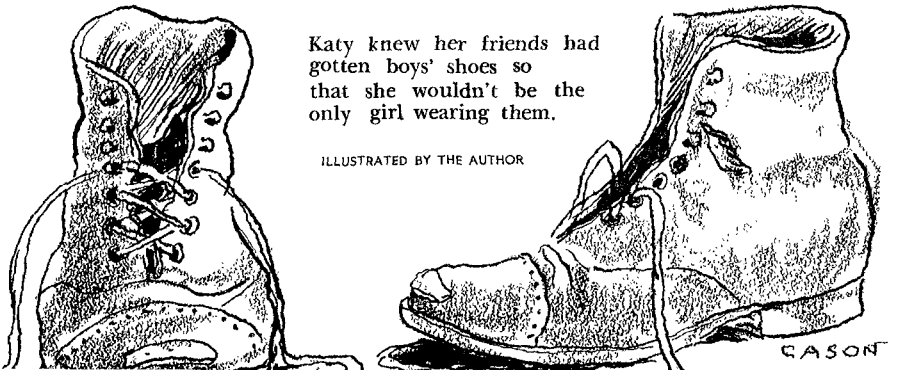
"I guess I'll save my new shoes for church and parties," she said, "because I want to skip!"

And the three little girls linked arms and skipped down the rocky hill singing,

"Skippity hop to the barber shop
To buy a stick of candy;
One for you and one for me
And one for Uncle Andy!"

Katy knew her friends had gotten boys' shoes so that she wouldn't be the only girl wearing them.

ILLUSTRATED BY THE AUTHOR



CASON



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



SUMMER is here again with its delightful weather, lovely green rolling hills, blooming flowers, singing birds, and fluffy soft clouds. For some children this means more good times with mother, vacations, picnics, bathing at the beach, and visits to grandma's and auntie's, or off to junior camp and field trips. To others it means several more hours on their own while mother works.

My heart reaches out to the thousands of unguided children in this age of thoughtless parents. Today I was visiting with the matron of one of the "parental homes" in the City Beautiful in central Florida. Most of its children come from the juvenile court, victims of adverse home circumstances. In some instances they were abused or neglected at home. One family of seven there at the present time were neglected because of a drinking father and a mother who had abandoned them. There are about 80 children in that institution all the time, victims of neglect, abuse, immorality, broken homes, and other adverse conditions.

On the grounds with the parental home there is also a detention home for delinquent children. Here again, the boys and girls are not "bad" if they have an even chance, but all of these unhealthful circumstances breed delinquents and unhappy children. What these children need is tender care from parents who love them, have time for them, and who will protect, clothe, and feed them and keep them in good surroundings. If mother is too overworked and busy to listen to their inquiries, and dad is too tired after a busy day, they are definitely cheated. Companionship in play, work, and worship is vital to young children.

In his wonderful book *Through Early Childhood*, A. W. Spalding tells of a father who came to him deploring the fact that his son would not work. He said: "I came home the other day, and seeing the weeds growing up along the path, I gave him a hoe and told him to cut them out. Then I went at something else. When I came back, there was Johnny lying on the grass, with the work scarcely begun. I made him go at it again, but it's no use! I have to stand over him every minute to get him to do anything. How would you go at him to make him work?"

More than almost anything else, children need to feel a sense of partnership with their parents.

Cheating Your Children

By Clara Nosworthy Wright



EWING GALLOWAY

Companionship is an essential to teaching our children anything, including how to work.

He answered, "Get two hoes."
 "Two hoes!" he echoed astonished.
 "Why, Johnny can't even run one!"
 "But get two hoes," he insisted.
 "Then when you come home and see the weeds, you say, 'Here, Johnny, here's a job that will take you and dad about fifteen minutes to finish up. Come on.' You take one hoe and give him the other, and go along with him and talk and work. I'll warrant you Johnny will not be a shirk along the two-hoe trail." Companionship is an essential to teaching children anything, including how to work.

Evil for Idle Minds

You may comment on the old fashioned illustration, but our children are just as real, just as in need of love and companionship, and more in danger of scavengers of sin than children were a few decades ago. There are so many evils for idle hands and eyes to do and see. Parents miss a great deal in not being comrades with their children. Later in their teens when the young people will not communicate, they wonder why. They forget how they shunned them when they were toddlers, leaving them to hirelings. To be sure, many are better off in the care of a good Christian baby-sitter than with delinquent mothers, but unless a Christian mother or neighbor volunteers this service, the children probably won't have it.

In a restaurant one day my husband and I saw two precious little boys come in to talk to their mother, who was a waitress. She was sweet, but couldn't take much time with them and, of course, they couldn't stay there. So she kindly told them to go right home, not to stop by the way, to get themselves a snack from the refrigerator, and said, "Mother will be home about nine o'clock to get your supper." I guess the dear little boys were used to it, but to me those little chaps looked so forlorn. What would they do but watch TV? In a poem I was just reading called "Teen-ager" the author referred to the horrifying things children are subjected to on the TV screen. The leading man in the TV story was just pushing his grandmother down the stairs in her wheel chair. These children are cheated of the haunts of nature, their time to gather rocks, to wade in the brooks, to stay overnight in the tree hut, or camp in scratchy blankets on the ground.

How I remember the first night our youngest son wanted to spend all night with Jimmy in the woods. I slept very little that night, thought of bears after my baby (who really was not a baby). But I stuck it out somehow. He came into the house in the morning, not much the worse for

The Lord Fulfilled His Promise

Two of our Indonesian workers on the island of Borneo, Elders P. L. Tambunan and E. Sinaga, once made a trip to the Tatan River, where our work has been established for a number of years.

One day they came to the home of one of our believers, who served them some delicious oranges. The visitors commented on the fine quality of the fruit. Then they were shown the orange trees, which were not far from the house. The large trees were loaded with fruit.

"These trees have not always borne fruit like this," our believer told the ministers. "The trees matured many years ago. Season after season passed by. Always the trees would be covered with blossoms, but the flowers never turned to fruit." As the years went by, he said, he asked himself why those abundant flowers never developed any fruit. Then he remembered that he had never paid tithe on the produce from his property. So he promised the Lord that he would pay a faithful tithe, and prayed that God would cause those orange trees to bear fruit.

That very day oranges began to form on the trees, and the trees bore more and more oranges as time went by. Since then he has never been without fruit. The Lord has fulfilled His promise.

W. L. PASCOE

Assistant Treasurer, General Conference

wear. Later I thought he may have been a bit better prepared to serve his Uncle Sam when the call came, than some less adventurous boys. Boys need a chance to be boys, and to show their mothers they really are brave men.

In a teen-age story the editor of *Decision* magazine urged the boys to look for something away from that screen—to pick up the Book of books and read it for real thrills and adventures, to read of champions down through the ages. He said that when one continues to read the Book, he will be deaf to the evil around him and will hear the voice of God speaking to him.

There are always homes where complete understanding is lacking. For example, Ann Landers wrote of a woman who, after 17 years of happy marriage (she thought) and three children, was told by her husband to get a job. He said after a good dinner one evening, "Well, you have used me for a meal ticket long enough. The kids are all in school, and now you have no excuse for sitting around home. I want you to go to work."

The poor woman said she loved to cook and keep house and wanted to be home when the children came home. She said they didn't need the money.

Ann advised this woman to take her husband to a doctor, that he was going through a difficult period in life. She added that when a woman rears three children and cares for them and the house, she is pulling her share of the load and should be considered an equal partner in marriage.

Mothers Who Work Away From Home

Some women would rather work any place than home, regardless of consequences. Others will sacrifice

anything to be with their children during their growing years. Bless them! And later in life their children will bless them.

Other mothers have to work away from home in order to feed their children. What then? Here's where I believe nursery schools come in. Why can't we have more conducted by our churches? We are now getting one in Jacksonville. The community where we live has several available for working mothers, where they may take their children up to eight years of age during working hours, and older ones after school. Too much cannot be said for the faithful big sisters, brothers, and grandmothers who care for the family while mother works.

"The management and instruction of children is the noblest missionary work that any man or woman can undertake."

We have heard it said that where our children attend school will largely determine where they will spend eternity. Now we can add how our children spend their holidays and idle time will largely determine their future. Even the birds and animals are protected and cared for and instructed in the way they should go. The reason children have parents is that they need someone to teach them the way.

"In childhood and youth the character is most impressible. The power of self-control should then be acquired. By the fireside and at the family board influences are exerted whose results are as enduring as eternity. More than any natural endowment, the habits established in early years decide whether a man will be victorious or vanquished in the battle of life. Youth is the sowing time. It determines the character of the harvest, for this life and the life to come."—*The Desire of Ages*, p. 101.

From the Editors



A Pilgrimage of Peace

No one can accuse Pope Paul VI of being inhibited by a ghetto mentality, or by a "prisoner of the Vatican" complex à la Pius IX. By one adroit move after another on the chessboard of current events he is demonstrating that he looks upon the whole world as his parish, and all men as his parishioners. He inherited Pope John's Secretariat for the Promotion of Christian Unity, which opened a door for dialog with non-Catholic Christians. In May of 1964 he set up a corresponding Secretariat for Non-Christians, to enter into dialog with the non-Christian religions of the world, and in April this year, a Secretariat for Nonbelievers, for dialog with atheists. The new body will concern itself with the remaining half billion people in the world listed in general reference works as being without any religious belief whatever. This move was announced as rounding out the church's new effort to achieve its old objective of universality. The church is thus in the process of building bridges by which all men may find a way to cooperate with Rome. No one is left outside the orbit of Catholic interest and concern.

In January a year ago Pope Paul visited the Holy Land, and in December he went to India. Already the most-traveled pontiff in history, the first to travel by airplane and helicopter and to venture beyond the Italian frontier, Pope Paul was said in mid-June to be considering plans for a pilgrimage of peace to the United Nations either this fall or next spring. The United Nations, which celebrates its twentieth birthday this year, is, of course, a symbol of the ardent yearnings of men everywhere for an end of war and a millennium of peace. The purpose of the proposed visit to the UN would be to join Secretary-General U Thant in a religio-political plea for negotiation, disarmament, and world peace. Upon a number of occasions the Pope has already made such appeals on his own, and in his first encyclical, *Ecclesiam Suam* ("His Church"), he offered to mediate international disputes if asked to do so. This April he announced his support of plans for a United States of Europe.

A New Pax Romana?

Overtures for the New York visit were made by United Nations officials several months ago, in the belief that the Pope's presence would not only promote world peace but inject new life into that faltering organization. The world's leaders are groping in the dark for a catalyst strong enough to crystallize the universal desire for peace, and more and more, they are coming to recognize that religion is the only force equal to the task. As the oldest, strongest, most experienced, and most nearly universal organization on earth, the Catholic Church has an impressive claim to be the logical candidate for this leading role. A "summit peace conference" in New York City last February brought a distinguished international and inter-creedal assembly together to discuss Pope John XXIII's encyclical *Pacem in Terris* ("Peace on Earth") as a pattern for world peace. In a sermon June 13 at the Riverside church in New York City, the Reverend Dr. Edwin T. Dahlberg, former president of the National Council of Churches, rightly observed that religion is "becoming a unifying force" in the world rather than the divisive force it has traditionally been.

Long ago the apostle Paul foretold a great "peace and

safety" cry that would usher in the great day of the Lord, and the apostle John foresaw a worldwide religio-political union (1 Thess. 5:2-3; Rev. 13:3, 12; 16:13-14; 17:2, 12-13). Inspiration also pictures a great latter-day religious movement reaching its climax in a master plan to convert the world and thus usher in the long-hoped-for millennium of peace (*The Great Controversy*, pp. 588-589). The ecumenical movement now in progress fulfills all the basic conditions specified by these inspired writers, and the stage is rapidly being set for these climactic developments.

R. F. C.

Should We Discount Scientific Findings?

Not long ago newspapers throughout North America, and perhaps beyond, gave great prominence to the fact that a Federal court jury had decided that cigarettes "are reasonably safe and wholesome for human consumption." Whether the size of printers' type used to announce this jury decision was related to the size of the tobacco ads carried in the newspapers, we do not profess to know. But this much we do know, that the prominence given to the jury's decision was out of all proportion to the significance of that decision, though many smokers seem not to realize this fact. Ever since the surgeon general of the United States Public Health Service reported a year ago on the deadly relationship between smoking and lung cancer, many smokers have been trying hard to find some excuse for continuing their smoking habits. Many of them resolved their mental conflict and their inability to find a rational reason for continuing the habit, by remarking resignedly: "You've got to die sometime—if cancer doesn't get you something else will."

Now along comes a Federal court jury's decision that cigarettes "are reasonably safe and wholesome for human consumption." What balm in Gilead! What easement for mental tension! What clearing away of the smoke of confusion in which the smokers have been walking for at least a year!

What better exhibit could be provided to illustrate the human propensity to find something that justifies a person in doing what he wishes to do. The reason may be weak and fanciful, but if it makes any pretense of being a reason, why not take hold of it? It is better than nothing. Besides, many may argue that the American way, in fact the Western civilized way, of settling all disputed questions is by jury. Now the jury has decided in favor of cigarettes!

Perhaps we should dismiss the whole matter at this point as being a study in the ludicrous, the irrational—an exhibit of how smoke can obscure the eyes of men's understanding, as well as fill their lungs with cancer.

But we believe there is justification in going beyond this point. We think the whole incident provides a text for a brief discussion of certain facts that should provide a sound foundation for our thinking in the area of science, of investigation, and of valid conclusion in the field of health. First and before all else, every one of us should remember that scientific questions can be settled only by scientific investigation, which is another way of saying that the jury of public opinion, whether it be a formal

court jury, or a jury in the village square, is not competent to decide such matters. To paraphrase a scripture: scientific things are scientifically discerned. Those who challenge this principle almost certainly have an ax to grind. Like the smoker, they may wish to continue a habit that scientific evidence proclaims dangerous, or, like the believers in some questionable cure for some disease, may wish to neutralize the scientists' judgment against the "cure." Again, like some who mistakenly, though sincerely, seek to defend their view of Mrs. White and her statements about the use of drugs by discounting the present-day findings on medical care. It is in this latter area that the whole matter of scientific findings is of practical meaning for Adventists. Let us look at it.

A Health-minded People

Adventists are a health-minded people, in general, and that is well. We ought to be. There is a good reason for our mood. Mrs. White has written much on the subject of health. That includes some of her earliest writings. She indicted nineteenth-century healing procedures as dangerous, even deadly. We refer particularly to her indictment of drug therapy as practiced at the time. She was right. In the 1860's and onward into the opening years of the twentieth century she not only indicted certain drug therapy, she advocated certain other therapies as preventive and curative. For example, she spoke of adequate exercise, rest, sunshine, fresh air, proper nutrition, trust in God. She especially recommended hydrotherapy as a curative procedure.

Now Mrs. White's writings, we say, explain in very large measure our singular measure of interest in health. Incidentally, of course, they explain our setting up of a chain of medical institutions. And what a contribution these have been to the health of the public.

But all good things, it seems, are accompanied by certain risks and dangers. The good path is always the narrow and the strait one, and few are able to walk therein without at least at times slipping off a little to one side or the other. The history of Adventist interest in health reveals that some among us have failed to keep in focus and in proportion what Mrs. White offered us in counsel on this rather complex subject of our health. For example, they seem to have so concentrated their thinking on what she wrote about the dangerous character of deadly drugs of a bygone generation, that they routinely indict anything called a "drug" and focus exclusively on hydrotherapy, good diet, and the like, as curative agents.

The result has been a measure of tension within our own ranks as to whether we have fallen away from the faith by giving denominational approval to the therapeutic procedures that today mark Adventist medical practice, both in and out of our hospitals. We think this most unfortunate. It tends to breed suspicion among brethren and to lead some to wonder whether the whole denomination has gone astray in its medical program. More than this, these sincere but mistaken souls seek to show that Mrs. White is clearly on their side.

We may seek to help such brethren by pointing out that modern medical science in its amazing development in this generation has discovered much. We may even try to show that present-day medical knowledge is startlingly different from past times. But they seem to feel that the only reply they need to make is that the medical scientists cannot be relied on. And as if to silence us all at one stroke, they may inquire: Whom shall we believe, Mrs. White or the scientists? Unwittingly, they thus render a distinct disservice to Mrs. White and to the Adventist health program. Nowhere in Mrs. White's writings can we find support for the nonrational position that we should discount scientific findings.

F. D. N.

(To be concluded)

Graduates at Four and Eighty-four

Not often does a great-grandmother earn an M.A. degree at the age of 84. But Mrs. Edith Hinckley not only achieved this distinction last month, she also had the joy of seeing her four-year-old great-granddaughter, Edith Beguelin, graduate. The senior Edith graduated from California's Redlands University; the junior Edith from kindergarten.

Great-grandmother Hinckley puts to shame a host of people who are years her junior. For example, many young people lack her drive. Awed by the amount of studying involved in obtaining a degree, or discouraged by the tuition costs, they give up their hope of getting a first-class education. With little to offer an employer they drift through life, changing jobs frequently, and always working far below their God-given capability. Their contribution to society, their country, and their church is minimal.

Mrs. Hinckley also shows that the excuse sometimes offered by young people in their twenties that "I'm too old to go back to school" is just an excuse, nothing more. No doubt it would have been more ideal for these youth to receive their education while those of their own age were engaged in this pursuit, but "better late than never." Perhaps some of these youth sincerely feel that they are "too old," but many of them use this as an excuse to avoid admitting that they are unwilling to make the sacrifices necessary; they are reluctant to engage in intellectual competition; they prefer to take a "nickel" today instead of a "dime" tomorrow. Too shortsighted to see that opportunities nowadays can be seized only by those who are prepared, they eventually become bitter, complaining that "other people get all the breaks."

Antidote for Boredom

We have not met Mrs. Hinckley, but we have no doubt that she is a youthful 84. Continual contact with new ideas usually keeps one young. This is too often forgotten, especially by today's 30- and 40-year-old sultans of boredom. These souls, who apparently feel that life is a kind of lemon that is soon squeezed dry, would probably undergo an amazing transformation in outlook if they would enroll for a bit of schoolwork. An occasional course offered at night at a nearby school might provide just the mental stimulation needed to sharpen their personality and open the door of their mind onto exciting new vistas and horizons.

Not alone for their own benefit should Christians seek to improve themselves but because they are children of God. "Jesus requires that those who have been bought by the price of His own life shall make the best use of the talents which He has given them. They are to increase in the knowledge of the divine will, and *constantly improve in intellect and morals*, until they shall attain to a perfection of character but little lower than that of the angels."—*Testimonies*, vol. 4, p. 563. (Italics supplied.)

In one place Ellen G. White says that "a sense of the responsibility to glorify God" and "the love of truth" are "the most powerful of all incentives to the improvement of the intellect" (*Counsels to Teachers*, p. 226). Surely the thought that we are sons and daughters of God should awaken within us a determination to be all that we possibly can be; to reach the very highest goals in the fields of morality and intellect. To do less is to dishonor the heavenly family to which we belong, and to limit our usefulness in service. Whether we are four or 84, we should be able to give as our testimony: "I'm pressing on the upward way; new heights I'm gaining every day."

K. H. W.

Reports From Far and Near



Baptism scene of Satere Indians, by R. F. Correia, with *Luzeiro III* in background and tribal chiefs watching on bank. Notice Chief Manoelzinho with his tribal staff making this ceremony official among the Satere tribe.

First Camporee Among Amazon Aborigines

By R. F. Correia
Former Director, Amazon Indian Mission

The Adventist Indians of the Brazilian Amazon participated in their first camporee preceding the recent monsoonal season. This first convocation of the entire Satere tribe, composed of 3,000 Indians, brought together representatives of all their major villages. The paramount chief personally led a large group through the dense jungle from the Andira sector. Many canoes converged from other areas of tribal territory to the site of the five-day camporee—Vila Nova, on the Marau River, which is situated in the heart of the jungle, 1,000 miles up the Amazon River.

An impressive flag-raising ceremony began the daily program. Participants were called together by the village tom-tom and arranged in a semicircle according to their localities. In front of each group stood their respective chieftain wearing his official tribal headdress of colorful feathers. In the center the paramount chief held the symbol of his chieftainship, the *puratin* (ceremonial staff), thus giving tribal sanction to the program.

Sacred services were held in a new chapel whose white walls, decorated with stylized designs, provided a distinct at-

mosphere making these Amazon aborigines feel at home.

A complete arts-and-crafts exhibit of handmade articles gathered from each district of the tribe demonstrated that this primitive people excels in exquisite basketry, delicate featherwork, and miniature carving. The Vila Nova mission school has a small beginning in making wicker furniture from materials obtained from the nearby jungle. Satere artifacts are a popular item with tourists visiting the Amazon region.

Each day during the camporee practical instruction was given in health, home-making, and manual arts. The latter was under the supervision of John Zaharie—a lay missionary who came from California for this first SDA general gathering in the Amazon. Used hatchets, chisels, saws, planes, knives, and drills, gathered by Takoma Park Pathfinders for the Amazon Indian schools were enthusiastically received by the grateful natives.

Sewing machines, donated to the Indian schools by missionary-minded women in the States, were busily operated by Indian women as they were taught to make simple garments for their families. More than a ton of clothing, sent by the Dorcas Welfare in America, was distributed.

Two visiting staff members of the Loma Linda University School of Dentistry—Drs. George Gamboa and William Barnett—removed hundreds of teeth and instructed the teachers of the Indian schools in the art of simple dental extraction, leaving with them the materials for this important service.

New Satere hymns, composed especially for this camporee, were heartily adopted. Visitors were delighted by the choric sing-

ing in natural harmony by members of the Satere tribe.

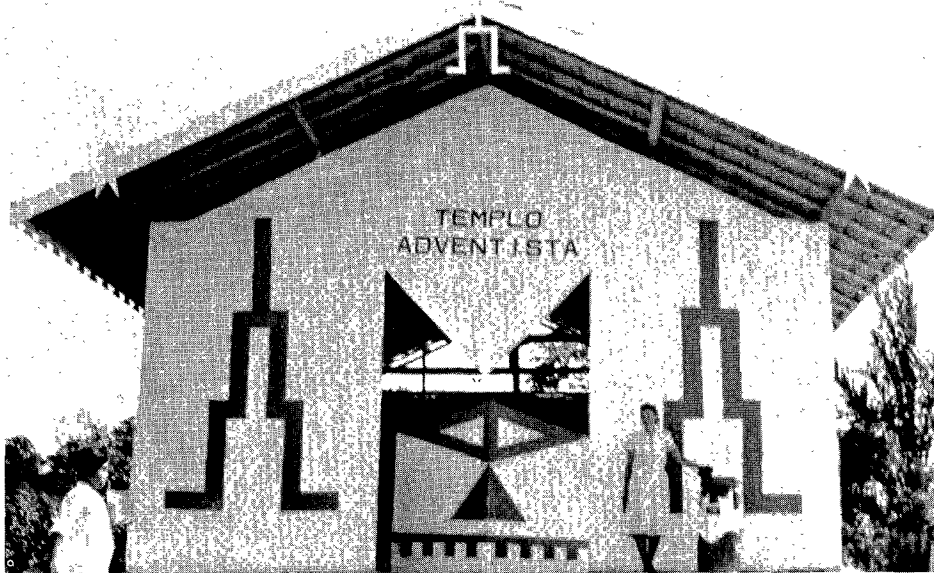
Nightly meetings featured nature films, followed by religious slides commented on in the Tupian dialect by a Satere Indian who studied in the Adventist academy in Redife. His useful collaboration facilitated the development in this region of two churches and six educational units which represents the foremost activity of our church's evangelistic endeavors among the scores of tribes in the Brazilian Amazon jungle.

The outstanding event of this gathering was an impressive ceremony in which 11 Satere Indians were baptized in the Marau River. Among the candidates was a prominent chieftain, which

brings the total to date of five baptized chiefs including the paramount chief.

In his farewell impromptu speech the chief of Vila Nova declared with noticeable emotion: "Before the arrival of the missionary our land was sad. Children grew up in ignorance and disease. Our former festivals were full of fights and drinking. But now I want only religious ceremonies in my village, which already has a school and a chapel. My happiness will be complete when my whole family will be baptized." (His last son was baptized a month later by the writer.)

As the *Luzeiro III* departed downstream we waved good-by and watched with heavy hearts the land of the Satere disappearing in the distance. We would miss these believers, but were thankful for the blessings shared at this camporee.



Vila Nova Chapel with stylized Indian designs.

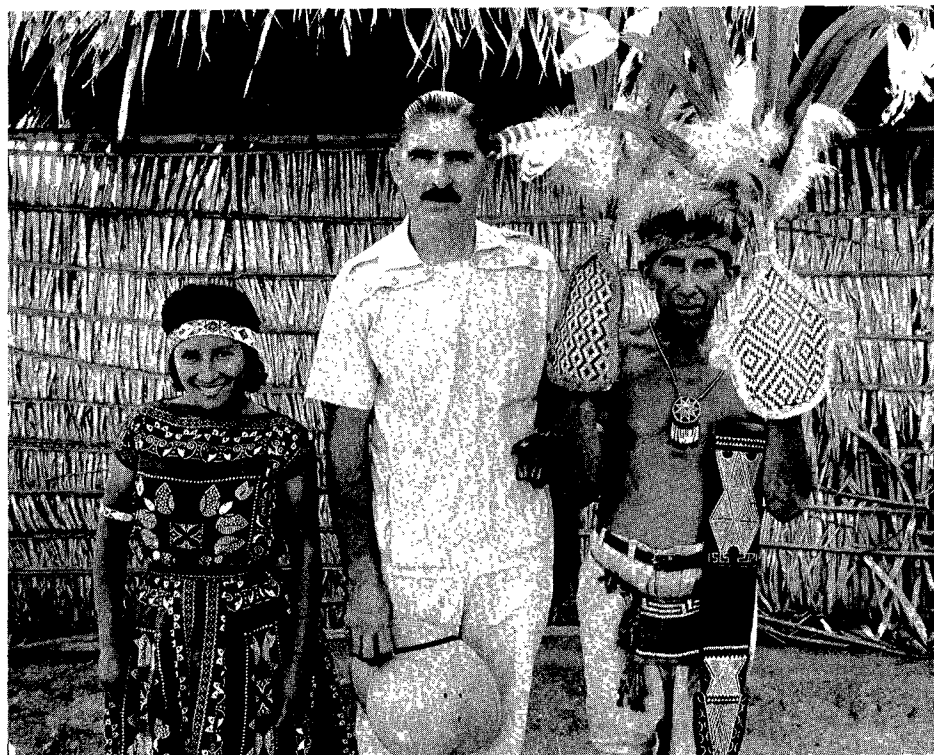


PHOTO BY LEONARD NODEL

Missionary Robert F. Correia with Chief Manoelzinho, of Vila Nova, holding ceremonial wedding gloves with tribal staff at his side. On left, in ceremonial dress, is Adonis Nunes with identification as a teacher in the Cinco Quilos Indian school.

Harris Pine Mills—A Major Asset

By R. R. Figuhr, *President General Conference*

Another annual meeting of the Harris Pine Mills board has just closed. As the operation of this organization for the past year was reviewed and its present status examined, the members of the board were again impressed with the Lord's definite blessing upon this activity, resulting in another year of outstanding success.

The steady growth of Harris Pine Mills is revealed by the fact that business has risen from an annual volume in 1953 of \$5,865,605 to \$13,659,074 in 1964. If there is added to this the \$672,618 from related business activities recently turned over to the denomination by Brother and Sister Harris, the result is a total volume of \$14,331,692. This last figure is nearly three times that of 12 years ago.

It is a cause of much satisfaction to know that the Harris Pine Mills operation is becoming more and more integrated into our regular denominational program. None of the gains accrue to any individual. This organization exists and is operated solely for the benefit of the



Soul Winning in East Africa

On my recent visit to the Trans-Africa Division I met a number of our literature evangelists at the Central Kenya institute who had won many to the truth through their personal missionary efforts.

Last year, in addition to selling our message-filled books and magazines, 13 of our colporteurs established branch Sabbath schools. During these meetings 195 persons attended, and 32 were baptized. The photograph shows this faithful band of soul winners. D. R. L. Astleford, publishing department secretary of the East African Union, stands in the rear.

The watchword of our colporteurs throughout Trans-Africa is "Evangelism through the influence of Adventist literature."

GEORGE A. HUSE, *Secretary*
GC Publishing Department

church. Not only is the church directly benefited from the earnings but many students in 12 assembly plants find employment that enables them to defray a large part of their expenses while studying. In 1964 a total of 946 students found some employment. The average of those employed at a given time was 541. More than half a million dollars was paid out for student labor. The original donors, Brother and Sister Harris, find deep satisfaction in knowing that their gift to the denomination makes it possible for hundreds of young people to gain a Christian education.

In presenting his report to the board, C. J. Nagele, head of the Harris Pine Mills organization, and a field secretary of the General Conference, said, in part:

"The year 1964, under review, again, was a record-breaking year, with a total volume of more than 14 million dollars. We are proud of the record of the year as it reflects the untiring efforts of a large and dedicated working force and staff in 13 plants and distribution points in 10 States, as well as a sales organization without equal, active in 48. . . .

"Great strides have been made in strengthening our management staff, with seasoned men of experience coming up into management positions, and promising younger men of proven loyalty and abilities coming in at assistant superintendent and superintendent levels, to make this possible and assure leadership for the future. The five officers of the company have a combined service record

of 70 years, and salaried leadership above foreman's level accounts for another 435 years—in other words, a management with 505 years of experience with the company. This is as steady and as permanent a group as can be found anywhere, even within our regular conference circles. Everyone has been carefully chosen for his peculiar strength and talent to fill his position. We are in our fourteenth year of operation of this industry under General Conference ownership. It has taken these years to train and perfect this organization. It has no equal and is thoroughly reliable."

Harris Pine Mills has asked for no tax exemption, even though church-owned and operated. Annually it pays regular State and Federal taxes as do similar business concerns. This removes cause for prejudice or any feeling of unfair advantage. Competitors are met on their own business level. The result is that the image of our church in business circles is a good one. The church, as owner, is spoken of with respect and, at times, even with indications of affection. As our leaders come into contact with other business leaders, there is frequent opportunity to witness, silently but effectively, for our faith. The careful observance of the Sabbath and our other principles, including those of health, are clearly understood and respected.

Elder Nagele and his associates in the Harris Pine Mills are dedicated men. They find their greatest satisfaction in knowing that they are not merely operat-

ing a secular business but one that witnesses for the faith they profess and that aids the church in its great program. In the General Conference the loyalty and the diligence of these men are deeply appreciated.

LLU Dental Accreditations Continued

By Robert E. Cleveland
Vice-President for Academic Affairs
Loma Linda University

The School of Dentistry and the dental hygiene curriculum at Loma Linda University have both been reapproved by the Council on Dental Education for up to five years.

Formal notification received June 7 by School of Dentistry Dean Charles T. Smith followed a week-long inspection of the two programs last March. Accreditation of educational programs in dentistry is for an indefinite period, with re-examination always scheduled within five years.

The Council on Dental Education, which approves such programs at schools in the United States, represents the American Association of Dental Schools, the American Association of Dental Examiners, and the American Dental Association. The examining team that spent March 8 to 12 at the Loma Linda school included faculty members from two other dental schools, an American Dental Association official, a dentist in general practice, and the director of dental hygiene education at another school.

Both the School of Dentistry and the dental hygiene curriculum at Loma Linda University have been fully accredited since the year in which their first students were graduated—1957 for dentistry and 1961 for dental hygiene.

Director of the dental hygiene curriculum is Violet D. Bates.

Travels and Providences in Old Mexico—I

Bandits and Opposition

By Jessie Moon

Many years have passed since my husband, Elder Clarence Moon, our four-year-old son, and I made our first trip into Mexico, yet the experiences of that trip are still fresh in my memory.

The day of our departure was filled with excitement. Getting our baggage across the border from Nogales, Arizona, to Nogales Sonora, Mexico, was somewhat of an ordeal. We watched the customs officials go through our carefully packed trunks and suitcases. Although we knew of nothing in them that might be prohibited by law, we felt relieved when they were closed up and marked for the baggage car.

People were coming from all directions and were pushing against one another in an effort to get their tickets punched. My husband, as was his practice, patiently awaited his turn.

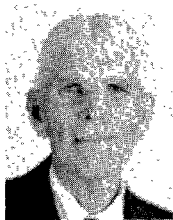
When we were seated in the Pullman car I thought that my worries were over. But I was mistaken. Looking over the passengers, I saw that every man in the car carried a pistol in his pocket. A few minutes later as I glanced out of the window I saw many soldiers armed with guns enter an open coach ahead of ours. Fearful of what all this might mean, I wished that we had never consented to go to Mexico. I asked myself, "Why didn't we use better judgment and stay in America, where it would be safer to rear our son, little Clarence? Here his very life is in danger."

During the afternoon my fears subsided somewhat as I enjoyed the beautiful scenery from my window and sensed an atmosphere of cordiality among the passengers. One of them shared his newspaper with my husband. His wife smiled at Clarence, Jr., and me. Soon we were conversing with several passengers. Some greeted us in English and were surprised and pleased when we answered in their own language. They did not know that we had spent about seven years as missionaries in Puerto Rico.

At mealtime several of the friendly passengers offered us some of the food they had brought with them. Occasionally the train stopped at some depot where vendors offered for sale fried chicken, tortillas, and many other kinds of food. Passengers offered us fried chicken, which is their favorite food. When we explained that we were vegetarians, they marveled that anyone could live without eating flesh food.

On the second morning of our trip the

Ingathering Veteran in Oklahoma



R. B. Sheets, a retired literature evangelist in the Oklahoma Conference, is 76 years old and worked for 76 days in the 1965 Ingathering campaign. The Lord blessed him with \$5,062.25 this year. In the past seven

years alone Brother Sheets has been instrumental in raising \$36,000 for the Lord's cause.

W. B. ROBINSON, *Treasurer Oklahoma Conference*

armed soldiers in the open coach ahead left the train. This upset me, for I wondered what we would do if roving bandits should molest us. I tried to take comfort from my husband's composure.

About noon the train came to an abrupt stop. Renegade soldiers, under the direction of the notorious rebel leader Juan Carrasco, had laid tree branches across the railroad tracks in a narrow pass where the bank on either side was even with the windows. Soldiers stood outside pointing guns at the passengers. It was a holdup.

I stood to my feet. Trembling with fear, I said to my husband, "What shall we do?" His voice was calm and comfort-

ing as he answered, "Sit down, dear, and we will pray." I sat down. The Lord heard our prayers and protected us.

The passenger who sat across the aisle from us had in his suitcase 18,000 pesos with which to pay his factory help at Mazatlán. Hoping to avoid being robbed, he spread the bag of money out on the seat in front of him and placed his open suitcase over it. As I watched him I remembered the text that states that "the children of this world . . . are wiser than the children of light." The practical wisdom manifested by that man made his money safe.

On this never-to-be-forgotten journey I learned many valuable lessons. One of them was the wonder-working power of kindness. My husband habitually practiced the law of kindness. Even in the midst of a holdup he saw an opportunity to perform a kind act. Opening our black satchel, which was filled with peaches, he began tossing them out to the soldiers. One after another laid down his gun and ate peaches with great gusto.

Juan Carrasco, the rebel leader, was the only one mounted on a horse that day. As soon as the soldiers whom he had appointed to rob the train returned to him with the gems, money, mail, and other valuables they had stolen, like a great conqueror he gave the signal for the soldiers to follow him as he rode away. Before they were out of sight those who had been the recipients of my husband's kindness took a backward glance and called out to him, "*Muchas gracias, señor, y adios*" ["Thank you, sir, and good-by"].



New Church in Hayward, Wisconsin

A new church was organized in the Wisconsin Conference on Sabbath, May 22, at Hayward, Wisconsin. On the same day the church building was dedicated. The sermon was preached by R. E. Finney, Jr., president of the conference, who also had the prayer of dedication. The Act of Dedication was led by Dean Hubbard, pastor of the Rice Lake district.

The Hayward church had its beginnings a little more than a year ago when an evangelistic campaign was conducted by Pastor Hubbard and Ronald Bissell. A number of the residents of Hayward were baptized and formed a nucleus. Not long after the evangelistic campaign, two Lutheran congregations in the town of Hayward combined, thus making a church building available at very low cost. This building has been purchased and is now paid for.

R. E. FINNEY, JR.



Canoga Park, California, Church Opening

After nine years of worship in various locations, members of the Canoga Park, California, congregation were privileged to celebrate with special services the opening of their new \$185,000 church, Sabbath, May 8. Participating in the opening ceremonies were the former pastor, Fred Golles, of Bakersfield, California; W. J. Blacker, treasurer of the Pacific Union Conference; and Cree Sandefur, president of the Southern California Conference. Elder Blacker was guest speaker for the morning service, and Elder Sandefur spoke at the afternoon program.

The history of the church was given by Vernon W. Foster, M.D., chairman of the building and finance committees. Russel Hagen is the present pastor. The church membership has grown steadily and now stands at nearly 300.

J. R. FERREN

News of the holdup had been telegraphed to the station ahead. When we arrived it seemed that half the city had come out and were eagerly waiting to hear a report of our experience.

While the people at the Mazatlán station were listening to the news of the holdup, my husband rented a taxi to take us to find a room for the night. A quaint little house near the beach offered just what we needed. After a stroll on the beach we returned to our room for worship. After my husband read a number of God's precious promises from His Holy Book, we each thanked Him for His protection over us during the long trip from Nogales.

I suggested that it would be wonderful to stay at this pleasant place for a couple of weeks. I can almost hear my husband now as he answered, "The Lord's work requireth haste. The quicker we get the work done, the sooner Jesus will come." So the next morning, bright and early, we were on the train for Tepic, which was to be our home for three years.

On the train I discovered that I did not have my purse, and remembered that I had left it at the rooming house in Mazatlán. My husband assured me that it would still be there when we returned. He was right. Two years later when we had occasion to return to this rooming house, the landlady handed me the purse, remarking that it had not been opened since we left it. I was deeply impressed by this manifestation of honesty.

Most of the trip from Mazatlán was high and rugged. Nothing unusual took place, except the stopping of the train from time to time so that straying cattle could be driven from the tracks. As we saw the many cattle grazing on the high mountains we thought of the words of God, "The cattle upon a thousand hills are mine."

At last we arrived in Tepic, total strangers in a foreign land. However, we had heard of a young man and his family, and two young women of another family, who were keeping the Sabbath. When the young man learned that we were to work in Tepic, his face lighted up with smiles as he embraced my husband in real Mexican fashion—first a handshake, then pats on the back.

He directed us to a place where we found a large house for rent. Surrounded on three sides by a patio, and with plenty of space for a garden, it was just what we needed. The owner—a wealthy Catholic woman—was glad to rent it to us. A contract was signed. When the contract expired she asked us to leave, because she had heard that we were carrying on religious propaganda of some kind.

We had dedicated a room in our home for religious services. As soon as we were settled, we visited the people in the neighborhood, giving them a personal invitation to attend meetings in our home on Wednesday evenings and Sabbaths. Gradually the number that responded increased till the room was well filled with interested people. During the first year several were baptized in a large pool in our yard.

This aroused the enemy of truth. He prompted a group of people to oppose

our work. These threw sticks and stones and burning papers through our windows. Sometimes they ran long poles through the window bars and pulled off a bedspread, tablecloth, or anything within reach. If they saw us on the street they would cross to the other side rather than let our shadows fall on them.

One Sunday a leader of the popular church in the city announced to his congregation that anyone who would kill my husband would be granted free entrance into heaven. Two days later this leader appeared at the gate of our home

with a sword in his hand. He inquired for my husband. When I told him that he was not at home he looked at me incredulously. It was apparent that he did not believe I was telling the truth.

About nine o'clock that evening my husband returned. He had been giving Bible studies and had not realized the lateness of the hour. In spite of the threats made upon his life, he continued his efforts to win souls. He was on fire for God, and nothing could turn him aside.

(To be continued)

Fighting a Measles Epidemic in Miriatiriani, Peru

By Charles C. Case, President

Upper Amazon Mission

Miriatiriani is a small village up the Susupi River, about eight minutes' flight from Nevati, the Campa Indian Mission Station in the heart of the Peruvian jungle. In this village live the members of some 30 families, all members of the Seventh-day Adventist Church.

They have a one-teacher school with about 30 children. Life in Miriatiriani is not easy, for the village is on the floor of a deep canyon, and the Campas have to go a great distance to their *chacra* ("small farm") to grow and harvest their crops.

This village has been very active for Christ. About eight months ago the Indian brethren were out fishing with dynamite, instead of hooks or nets. One of the men tried to light a stick of dynamite he was holding. Thinking that he had not succeeded, he put another match to the fuse just as the dynamite exploded. Both of his hands were injured, and also his eyes. He was taken down river to Nevati, but the *Fernando Stahl*, our mis-

sion plane, was in the shop being worked on, so no immediate transportation was available. A neighbor who has a plane flew this brother to the closest hospital. It was necessary to amputate one of his hands. With treatment, his other hand healed, as well as his eyes.

During the eight months since this accident, some of the Indians had gone down to Puerto Bermudez, a small village below Nevati, and while there were exposed to the measles. Not realizing this, they returned to their village, and an epidemic began. It looked as though everyone in the village was going to get measles.

As is the custom among the Campa Indians, the well people all fled, leaving the sick to take care of themselves—all, that is, except our Brother Mendoza, who had lost his hand. He is the leader of our group there, and he stayed by to help the sick. Elder Marvin Fehrenbach and his good wife, Waloma, were advised of the epidemic, and they called for the air-



Marvin Fehrenbach giving out antibiotics flown in to help the sick of Miriatiriani, Peru.

plane to take them in. The *Fernando Stahl* arrived, piloted by Clyde Peters, and they went to take care of the sick. They found the sick lying around in their jungle huts, shivering from the cold, hot with fever, and almost without food. They did what they could and returned to Nevati for food and more medicines. The brethren in Nevati responded with a planeload of yucca, bananas, and other food, besides medicines.

Two weeks passed, and it was the pleasure of the writer to visit Miriatiriani. During the two weeks, four of the Indians had passed away. Brother Mendoza stayed right by his sick brethren, and did all he could, but it was hard for him to do everything, with only one hand. When the food supply ran low he would try to harvest some from the small farms. He was alone, the only well man around, therefore when he heard of a death, he had to go get the body, and take it across the swift current of the river for burial on the other side.

After he buried the fourth body, he had just crossed the river on his return, when he heard a scream. Realizing that it was his wife's voice, he ran to his home to find that while he had been burying the fourth person, his own ten-year-old daughter had passed away. So back across the river he went with his own child.

The following day the *Fernando Stahl* flew in again to see whether they needed help. This time Mrs. Fehrenbach had visited the government nurse in Puerto Bermudez, to see whether the health agency had any suggestions for helping the stricken village. With their help and more medicines she had returned with the plane to Miriatiriani to see what more she could do. She found Brother Mendoza saddened by the loss of his child, but still helping the others.

As she visited from hut to hut with Brother Peters, the pilot, they found many of the people feeling better, but others had fallen sick. In one of the homes she found a baby that was almost dead from starvation. The mother had passed away, the father was sick, and the baby was unattended. She did what she could, then she and Pilot Peters returned to Nevati.

They made a call for more food and other supplies. The brethren responded. Another planeload of bananas, yucca, and other foods was collected, and with blankets and medicines from the SDA Welfare Service that had been sent from the Upper Amazon Mission office, Elder Fehrenbach and I returned to help in the distribution. The sick baby was improving, having been put on a Metrecal diet.

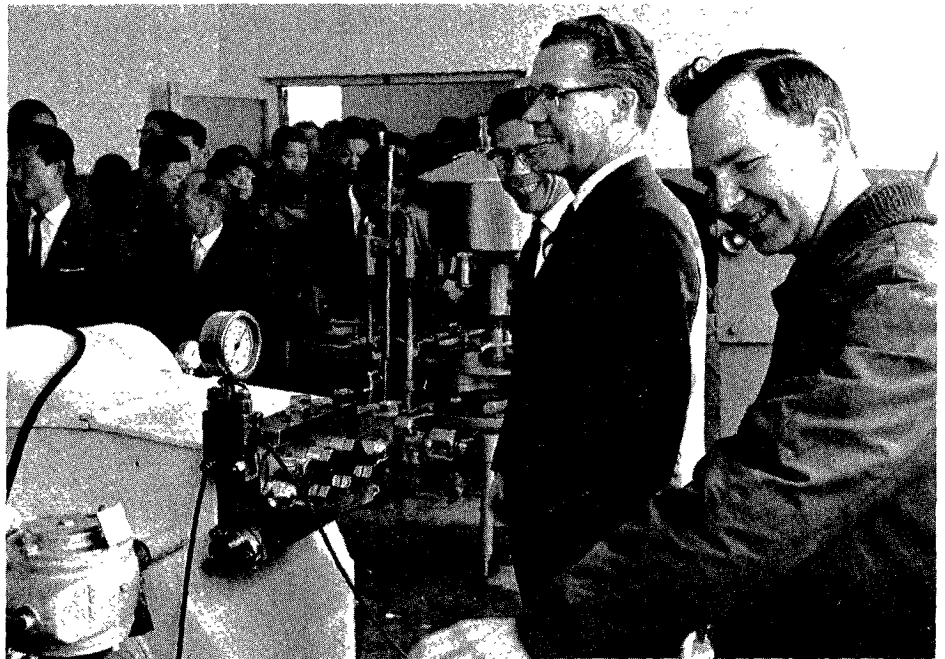
The brethren wasted no time preparing the bananas and yucca, for they were without food for the second time. Brother Mendoza had not had time to go get more. It was a joyful sight to see that many of the sick were recuperating, and God was answering our prayers. We returned to Nevati and two days later were back in Miriatiriani with more medicines. We found that most of the sick were on the recovery list. Only a few still were quite sick. Elder Fehrenbach gave some special antibiotics that Bruce Halstead, M.D., had gotten for the mission station. After this treatment many of the sick recovered faster. A few days later our pilot



Victor Mendoza, the one-armed watchman of Miriatiriani, who ministered tirelessly to the sick during a measles epidemic.

stopped in this village on his way back from another village close by, and found almost all on their feet, weak but recovering.

We repeated over and over again, "If only our clinic here in Nevati were finished, we could probably have saved them all." There is a clinic under construction in Nevati, and we hope it will soon be ready to render service.



A New Milk Processing Plant in Korea

G. S. Haley, director of industries at Korean Union College, C. A. Williams, board chairman, and Shin Pyung Hoon, educational secretary (pictured from right to left) participated in the opening of the new Korean Union College milk-processing plant, which will process the milk produced by the 45-head college herd. The building was erected with funds provided by the Far Eastern Division, and the equipment was donated by friends.

RUDY E. KLIMES, President
Korean Union College



► The youth of the South Lancaster, Massachusetts, Village church, South Lancaster Academy, and Atlantic Union College participated in a Voice of Youth evangelistic series in the City Hall Auditorium, Leominster, Massachusetts, April 27-May 9. These young people (approximately 125 youth) were under the leadership of Milo Sawvel, associate pastor of the Village church. Careful preparation preceded the meetings. For 11 Sabbath afternoons before the meetings, teams of two, totaling 220, went from door to door, calling on the homes in Leominster. Literature was left at each home along with 5,000 invitations to the meetings. Five teams of speakers, trained by Elder Sawvel, presented the evening messages at the public meetings. Others had an active part in the music, ushering, and follow-up work. Milton Hallock and Malcolm LeBrun served as music directors. As a result of the meetings, eight persons indicated their decision to join the remnant church, and three families have been attending the Sabbath services.

► Mark Finley, who will represent Atlantic Union College this summer as student missionary to Brazil, was the recipient of a \$100 donation from the Interact Club of Leominster. The money will be used to purchase medicines, which Finley will take



Boulder Memorial Hospital Celebrates Seventieth Anniversary

Boulder Memorial Hospital (formerly Boulder Colorado Sanitarium and Hospital) observed its seventieth anniversary during National Hospital Week. Established in 1895, the hospital was the third medical center to be operated by Seventh-day Adventists.

Climax of the week was the cutting of the seventieth-anniversary birthday cake by Acting Mayor Robert W. Knecht. Other activities included tours, honoring the mothers of children born in the hospital, and special recognition of employees with employment records of five years or more.

H. V. Reed (right), president of the Colorado Conference and vice-chairman of the Boulder Memorial Hospital board, looks at one of the National Hospital Week displays showing nurses' caps and school pins of nursing personnel on the Memorial Hospital staff. Left to right: Warren M. Clark, administrator; Civic Advisory Board members G. Cecil Brierley, Harlow C. Platts, and Les Newkirk; and H. V. Reed.

ALTEN A. BRINGLE, *Community Relations Director*
Boulder Memorial Hospital

to Brazil, where he will use them in his work on the *Luzeiro V*, a mission launch on the upper Amazon River with headquarters in Manaus, Brazil. The Interact Club is composed of students from Leominster High School and Leominster Trade School and is sponsored by the Leominster Rotary Club. Each year the Interact Club sponsors a local civic project and an international project. The interest for this year's international project, the purchase of the medicines, began two years ago when a former student missionary, Bradley Nelson, spoke to the Leominster Rotary Club and the Interact Club banquet.

► Mrs. Sylvia Kalua, a senior secretarial major at Pacific Union College, was awarded the title Secretary of the Year during National Secretaries Week. She was chosen for this honor on the basis of competency in office skills, character, and general attitude. She will teach business and secretarial classes at Pacific Union College Preparatory School and be registrar and secretary to the principal next year.

► Two seniors at Pacific Union College—Arlene Ermshar, secretarial major, and Anita Werner, a social-studies major enrolled in advanced typewriting—qualified for awards for typing 100 words a minute this past school year.

Bates Memorial Hospital Ready to Open

By H. E. Rice, *Associate Secretary*
GC Medical Department

On October 28, 1901, Ellen G. White directed a letter jointly to A. G. Daniels and W. C. White in which she requested: "I ask you to investigate the work in New York, and lay plans for establishing a memorial for God in this city. It is to be a center for missionary effort, and in it a Sanitarium is to be established." Through the passing years efforts have been made to carry out this instruction, but with less than the desired results.

More recently, a tract of land was secured in Yonkers, rural though in the midst of a great metropolis, and the Bates Memorial Hospital was inaugurated. Technical and legal difficulties were encountered, but the instruction of the servant of the Lord remained. Time and again it appeared that all avenues of progress were closed, but each time some providence transpired to open the way for another step forward.

On May 11 the Yonkers City Council gave final approval to a re-zoning of the property to permit its development in

ways most helpful to the institution, and on May 12 the license to open and operate the institution was received. On May 16 the constituent members of the corporation met on the campus and gave approval to the use of a portion of the acreage for the development of a housing project in harmony with the long-range plan for the campus. The final touches are now being made in the physical plant, and further recruitment of the staff is in progress, all looking forward to the admission of the first patient during the month of July.

Let us pray that the efforts now being made to implement the counsel given so long ago will result in a new and stronger work in this vast metropolitan area, and result in many souls saved in God's eternal kingdom.

Success With the Printed Page in Inter-America

By J. C. Culpepper, *Publishing Secretary*
Inter-American Division

"We estimate that approximately 45 per cent of the souls won in our district during 1964 were brought to Christ by the colporteurs," writes Américo Ciuffardi, of Santo Domingo, one of our very successful soul winners. Elder Ciuffardi was one of the Double Century Group for 1964, and is almost qualified to enter the Triple Century Group, having won 270 souls to Christ during the past year. Here is one of his many interesting experiences as he tells it:

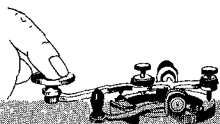
"Genaro Cantisano is an exceptionally good air-conditioning engineer. He earns a good salary, but gave himself to drink. As a result of this terrible habit he almost lost his good job on many occasions. His family suffered much, and for months his marriage and home were on the brink of disaster.

"One day a colporteur offered him the book *Paz en la Angustia* ("Peace in Time of Anguish"). Mr. Cantisano saw in the title of this book a ray of hope for himself. He bought it and read it with great interest. A few months later his wife was waiting her turn in a doctor's office when she entered into conversation with a good missionary lady seated next to her. Our Adventist sister gave her a copy of *El Centinela*. She took it home. Her husband read it and found a message similar to the one he had previously read in the book purchased from the colporteur.

Heart Was Touched

"This good woman visited the Cantisano family many times. Her words seemed to penetrate the husband's heart, and again he noticed that they were very similar to the message he had read both in the book and in the magazine. His heart was touched, and he felt God was speaking to him."

Elder Ciuffardi visited the Cantisano family, and during Bible studies their interest grew. Very soon peace took the place of confusion and worry in Mr. Cantisano's mind. Love took the place of hate and indifference in his heart. Bread took the place of liquor in the home. All members in the family have now been baptized.



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► Bert Benson, pastor of the Pearl River, New York, church, held a series of evangelistic meetings May 2 to 14. The operation of the slide projector, taking up of offerings, giving out of gifts, and the regulating of lights were all done by youth who have not yet been baptized. From this group, two were baptized on May 22, and the prospects are good that more of these young people will follow their Lord in baptism in the near future.

► A large MV Investiture service of approximately 200 church school pupils was held at Camp Victory Lake in Hyde Park, New York, Wednesday, May 19. These pupils attend the Manhattan, Bethel, and Linden Boulevard elementary schools in the Northeastern Conference.

► The New England Sanitarium and Hospital held its annual recognition night on Sunday, May 23, in the hospital cafeteria. Special guests of honor were members of the Quarter Century Club. These are employees who have served the hospital for 25 years or more. Master of ceremonies was R. W. Crawford, personnel director. Assisting him in the presentation of awards was R. L. Pelton, administrator

of the hospital. The Employee-of-the-Year Award was presented to Addie Bryant, R.N. Miss Bryant was presented with a Revere bowl. The employees receiving pins represented 265 years of service to the New England Sanitarium and Hospital.



Central Union

Reported by
Mrs. Clara Anderson

► On June 7 the Wyoming Conference committee called Paul Clear, assistant publishing secretary of the Upper Columbia Conference, to be publishing secretary of the Wyoming Conference.

► Rosalie Haffner, dean of girls at Platte Valley Academy, is going to Battle Creek, Michigan, as Bible instructor.

► Myron Huffman, a spring graduate of Union College, is connecting with Porter Memorial Hospital to work in the business office.

► Mr. and Mrs. Royce Spaulding will be teaching at Platte Valley Academy. Mr. Spaulding is a 1965 graduate of Andrews University. He will be dean of boys at the academy and will teach in the physical education department.

Aid to Fire Victims in the Philippines

The biggest fire ever to hit Lucena City in the Philippines, where our headquarters for the South-Central Luzon Mission is situated, occurred at early dawn of May 4, 1965, razing to the ground 32 blocks of the central section of the city. The fire caused the death of three persons, destroyed property valued at P20 million, and rendered 5,000 families homeless. Among the buildings destroyed were our mission office and an apartment being rented by four of the mission workers' families.

Pictured are H. M. Baldwin, secretary-treasurer of the North Philippine Union Mission, handing Mayor Mario Tagarao a check for 1,000 pesos, on behalf of the union, and E. J. Tanguan (to H. M. Baldwin's right), president of the South-Central Luzon Mission, handing another check for 300 pesos, for the mission.

Three distributions of SAWS commodities by the local Dorcas Welfare Society and the Manila-Rizal Dorcas Welfare Federation have been made to families numbering between 700 and 800 each time.

J. O. BAUTISTA, *Departmental Secretary*
North Philippine Union Mission



Columbia Union

Reported by
Morten Juberg

► Russell Shawver, associate administrator of the Kettering Memorial Hospital in Ohio, has been chosen president of the Kettering Rotary Club. The second Five-Day Plan to Stop Smoking for the Kettering hospital was conducted by A. E. Brendel, chaplain. Fifty-five smokers attended.

► Earl Heslop, former pastor of the Scranton district in the Pennsylvania Conference, is the new leader of the Sharon-New Castle-Beaver Falls district in western Pennsylvania. He replaces N. K. Shepherd, who has accepted a pastorate in the Southern Union. The new pastor of the Scranton district is H. A. Schaefer, formerly of the Johnstown-Somerset district in the Pennsylvania Conference.

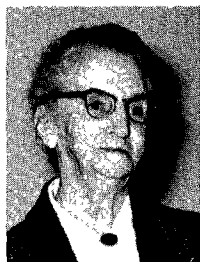
► C. Hutton, serving recently in the Erie district, will become pastor of the Johnstown district in the Pennsylvania Conference.

► Oliver Cheatham, of Baltimore, Maryland, in the Allegheny Conference, has accepted a call to become pastor of the Fort Wayne-Marion district in Indiana.

► New associate secretary of the publishing department of the Chesapeake Conference is William Bloom, formerly of the Pennsylvania Conference. He takes the place of Walter Zornes, who is now a full-time literature evangelist.



Her "Younger" Brother and Sister Are 86 and 82



As she nears her ninety-second birthday, Miss Della Hedrick looks forward to the return of the Saviour she has served all her life. In 1879, when she was six years old, her parents joined the Adventist Church as the result of a tent meeting conducted by Elders Shonk and Foster in the little Moravian village of West Salem, Illinois. A number of others from the Moravian church were baptized at the same time.

When she was 12 years old she moved with her parents and five brothers and sisters to Arkansas—a six weeks' journey by covered wagon. She and her parents became charter members of the church at Fayetteville and for almost 50 years she was an active member of that congregation. During that time she

held every office in the Sabbath school and church except those of elder, deacon, and pianist.

Since her family accepted the message 86 years ago, she has had access to the denomination's periodicals and books and has been a faithful reader of the REVIEW.

Her life has been an inspiration to all who have known her. She now lives in Hinsdale, Illinois, with a niece whom she reared in the Adventist faith. The Lord is continuing to bless her with an alert mind and an active body.

With her in the blessed hope are a younger brother and sister, Dennis Hedrick, 86, and Mrs. Lottie Wofford, 82.

MARY ROBERTSON



North Pacific Union

Reported by
Mrs. Ione Morgan

► Out of 88 people who attended a Five-Day Smoking Clinic in Shelton, Washington, 50 or more were successful in breaking the tobacco habit. One office worker has since taken the principles of the program to his own office, where he is successfully helping five or more of his staff.

► Coming back to Upper Columbia as manager of the Book and Bible House, is Robert F. Reiber. Since graduating from Walla Walla College in 1957 he has served as accountant at the Navajo Mission School in Holbrook, Arizona, and as manager of the Arizona Book and Bible House the past five years.

► The Upper Columbia Academy Amateur Radio Club, K7OPQ, has been reactivated under the sponsorship of Olin Peach, K7ZFQ, and Dale Wagner, W7CYL. Equipped with a phone patch, they are able to handle any traffic for the students of UCA.

► The Seventh-day Adventist church in Falls City, Oregon, played host to the high school graduating class on Sunday night, May 30. Baccalaureate services were under the direction of Pastor R. R. Cronk, who based his remarks on 1 Timothy 6:12. Sharing the platform were pastors of the local Methodist and Christian churches who gave the invocation and benediction. Vernon Sample and his youth choir from Livingstone Junior Academy in Salem provided two choral numbers.

► A new member of the Mount Ellis Academy staff, Clinton Cornell, who will be teaching mathematics and science next year, arrived on the campus recently.

► Commencement weekend at Mount Ellis Academy, Bozeman, Montana, found 43 seniors taking part in the consecration service under the leadership of Francis Owens, of Sitka, Alaska. The baccalaureate sermon was delivered by John Boyd, Sr., of Butte, Montana, and the commencement

speaker was Ed Webb, MV secretary of the union conference.

► Two teachers in Ketchikan, Alaska, Roland Franklin and Kenneth Widstrand, have been holding a Story Hour on Wednesday afternoons for the children in the neighborhood of the church school. About 30 have been attending regularly. It is planned to invite these children to the Vacation Bible School and then to Sabbath school.

► Donald F. Blake, assistant professor of biology at Walla Walla College, successfully defended his doctoral dissertation at the University of Rhode Island. Dr. Blake has accepted a National Science Foundation grant for a six-week summer institute in desert biology at Arizona State University, Tempe.

► In commencement exercises at Walla Walla College, June 6, 149 seniors received Bachelor's degrees and six candidates received Master's degrees.

► Investiture services have been held in the 14 elementary schools and in one Pathfinder Club of the Idaho Conference. Some 350 boys and girls were invested and received 850 honors.

► Recently Mrs. Taylor, of Long Creek, Oregon, in the Idaho Conference, has been active in planning this summer's Vacation Bible School. Mrs. Taylor's first contact with Seventh-day Adventists came by sending her three boys to the Vacation Bible School in Long Creek several years ago.



Northern Union

Reported by
L. H. Netteburg

► Edward Kanna recently joined the North Dakota working force as pastor of the Dickinson district. He served for many years in Europe and South America.

► The Minnesota Health and Welfare Societies have set up welfare centers in the Minneapolis areas devastated recently by a series of tornadoes. Mrs. Ruby Christen-

sen, president of the State-wide Dorcas Federation, assisted H. H. Voss in the work of organization.

► H. E. Haas, Northern Union educational superintendent, recently conducted a two-week tour of 18 States and Canada for the teachers of the Northern Union and their friends. Taken by bus, the tour included Andrews University, Washington, D.C., Gettysburg, the World's Fair, New York City, Atlantic Union College, Portland, Maine, and other places. College credit was given for the tour.

► E. J. Wilson, of Edmonton, Alberta, has accepted the pastorate of the Rapid City and Hot Springs churches in South Dakota.

► Roger Eno has accepted the invitation of the Minnesota Conference to serve as publishing department secretary, filling the vacancy created when G. S. Culpepper accepted a similar post in the Missouri Conference. Brother Eno comes from the Wyoming Conference.



Pacific Union

Reported by
Mrs. Margaret Follett

► According to W. T. Will, principal of Rio Lindo Academy, the following persons will join the faculty this fall: Lyle Botimer, from Milo Academy, will be dean of boys and teach physical education. Mrs. Botimer will teach two classes of girls' physical education. Byron Bradley, from Gem State Academy, will teach physical education. Mrs. Bradley, a graduate of Union College, will teach organ. J. M. Canty, from Laurelwood Academy, will teach history. David A. Knecht, of Battle Creek Academy, will teach English. Mrs. John Ward will be the school nurse.

► Six Thunderbird Academy graduates of 1965 received tuition scholarships to La Sierra College. D. L. Cotton, assistant professor of religion at La Sierra, after his commencement address awarded scholarships on behalf of the college to Betty Jacobsen, of Upland, California; Judy Kreuger, Yuma, Arizona; Linda McCabe, Phoenix, Arizona; Winona Mock, Patagonia, Arizona; Judy Olander, Tucson, Arizona; and Lewis Yazzie, Winslow, Arizona. Two additional scholarships were presented by the principal on behalf of Dr. and Mrs. Ernest Pohle, of Tempe, Arizona, to Bill Tol, of Holland, Michigan, and Jean Kegley, of Okanogan, Washington.

► The Reno, Nevada, church school has been expanded into a ten-grade school to be known as Reno Junior Academy. The three full-time teachers are John Beck, of Baton Rouge, Louisiana, principal and teacher of academy grades; Clarence Nicholas, from Barstow, California, upper elementary grades; and Mrs. Beck, lower grades.

► The Student Association of Newbury Park Academy went \$500 over its \$6,000 goal in a fund-raising campaign for the purchase of a new school bus. The Carpenter transit-type bus, capacity 55, arrived on campus April 1.

► Don P. Williams has been invited to serve as associate pastor of the Sanitarium, California, church, to work especially with the youth and Pathfinders. He comes from Modesto Union Academy, where he has been Bible teacher.



Southern Union

Reported by
Oscar L. Heinrich

► The Missionary Volunteer departments in five conferences of the Southern Union conducted Pathfinder Fairs at the time of the camp meeting sessions. The Carolina fair was held on Sunday, May 30; the Kentucky-Tennessee, Florida, and Alabama-Mississippi conferences held theirs on Sunday, June 6; and Georgia-Cumberland's was on Sunday, June 20. Pathfinder clubs exhibited crafts and hobbies in attractive booths, portrayed themes for Christian living in a parade of miniature floats, and participated in sport activities during the fair.

► A conference evangelism offering of \$19,000 was received on Sabbath, June 5, at the Carolina camp meeting.

► Educator service pins were awarded L. E. Nestell, principal of Fletcher Academy; James Shepard, principal of Mt. Pisgah Academy; and L. C. Stannard, conference educational superintendent, at the recent Carolina camp meeting. Awards were made by union educational secretary V. W. Becker.

► C. L. Jaqua, principal of Bass Memorial Academy, and K. M. Wiseman, pastor and Bible teacher at Bass, were ordained on Sabbath, June 5, at the Alabama-Mississippi camp meeting.

► Sixteen members were added to the Cumberland Heights church near Coal-mont, Tennessee, as a result of a revival by H. C. Brownlow, Georgia-Cumberland Conference evangelist. One hundred children attended the Vacation Bible School held following the close of the meetings.

► William F. Asher was ordained to the ministry on Sunday, June 6, at the seventy-ninth annual camp meeting of the Kentucky-Tennessee Conference. He was a lay minister for 30 years and entered the organized work in 1960.

1965 Camp Meetings

Atlantic Union

Greater New York
Spanish, Berkshire Camp, Wingdale July 11-17
New York
Union Springs Academy, Union Springs July 8-17

Canadian Union

Alberta
Canadian Union College, Lacombe July 9-17
Beuvalton and Peace River July 22-25
British Columbia
Hope, British Columbia
SDA Campground, Nelson Street July 16-24
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

Central Union

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

Columbia Union

Chesapeake
Catonsville, Maryland
24 Fusting Avenue July 15-24
Pennsylvania
Somerset
Church of God Campground August 5-15

Lake Union

Illinois
Broadview Academy, La Fox July 29-August 7
Michigan
Grand Ledge, SDA Campground July 8-17
Wisconsin
Portage, SDA Campground July 23-31

North Pacific Union

Oregon
Gladstone, SDA Campground July 14-24
Washington
Auburn Academy, Auburn July 7-17

Pacific Union

Nevada-Utah
Monument Valley
Mexican Hat, Utah July 28-31
Northern California
Fortuna Sectional
Hammond Grove
12 miles east of Fortuna August 4-8

Southwestern Union

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

ANSWERS TO

Your Denominational IQ

(Page 10)

T—1, 3, 5; F—2, 4.

Church Calendar

Pioneer Evangelism and Church
Missionary Offering August 7
Oakwood College Offering August 14
Educational Day and Elementary Offering August 21

REVIEW and HERALD

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

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Candystripers Honored in Oregon

Thirty-two Candystripers from 12 city high schools were presented 50-hour service award pins at the annual Junior Volunteer social hour at the Portland Sanitarium and Hospital the afternoon of Mother's Day.

Judy Taylor, front row fourth from left, was honored for having the highest service record, a total of 357 hours, during the two years the program has been in operation. One-hundred-hour certificates were awarded to Judy and 14 other Junior Volunteers.

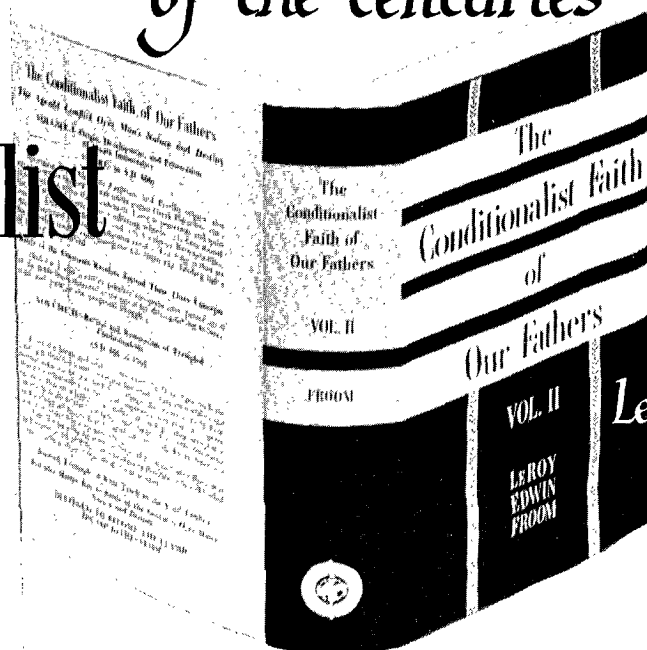
Lorraine Krause, Walla Walla College senior nursing student and 1964 student missionary to Montemorelos Hospital, in Mexico, was guest speaker. Genevieve Gyes, director of Junior Volunteers, was hostess.

MRS. JEWEL HENRICKSON
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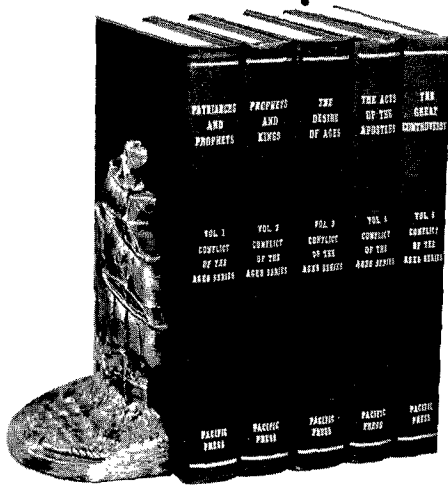
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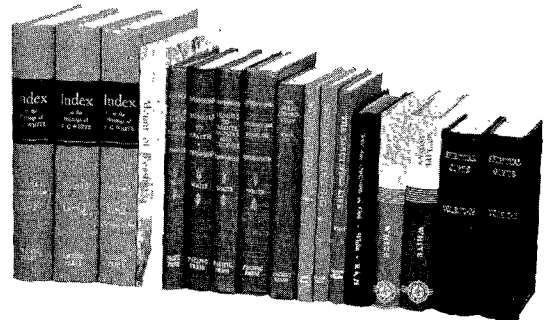
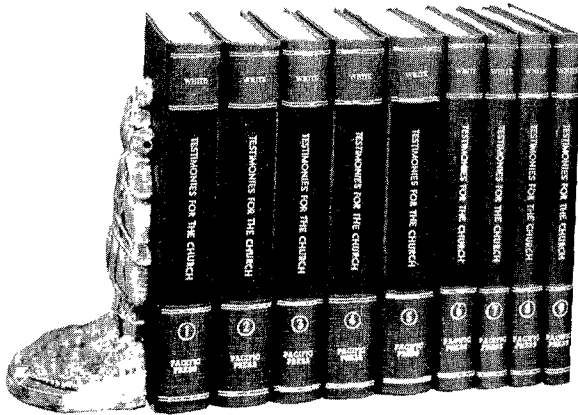
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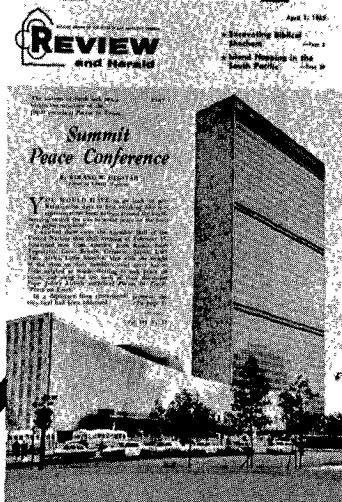
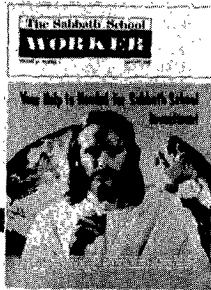
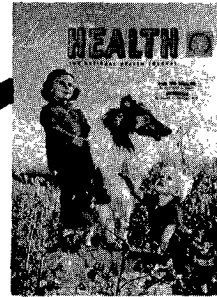
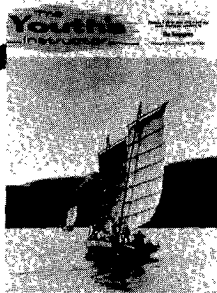
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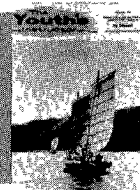
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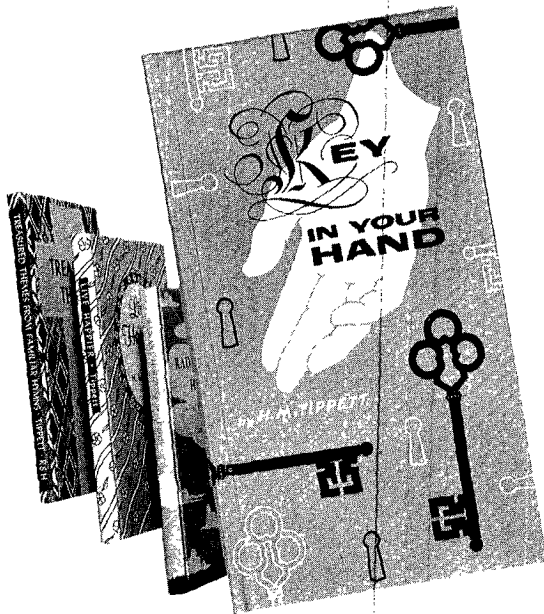
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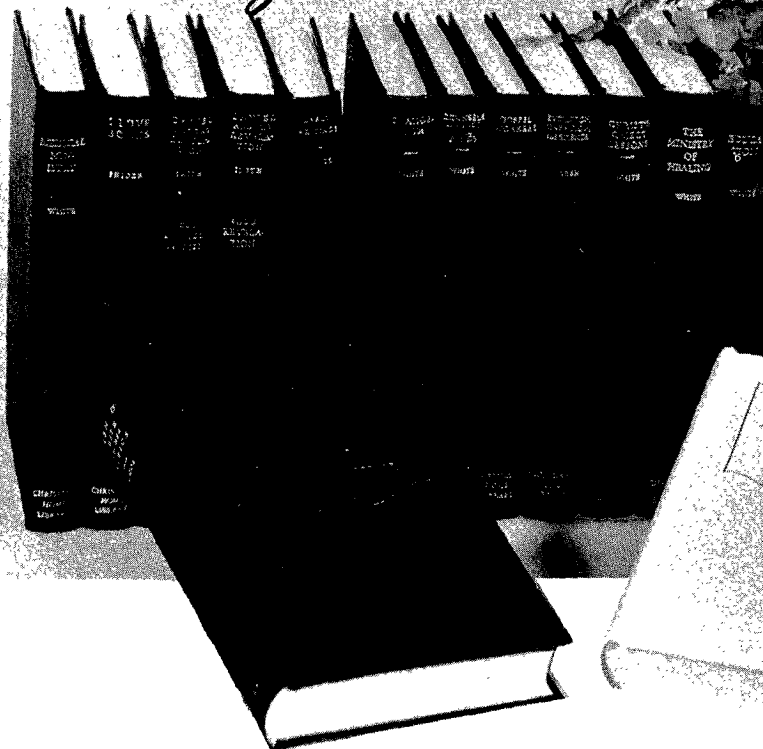
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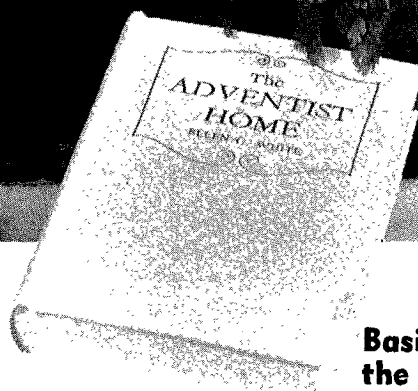
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News of Note

Carolina Law Ruled Unconstitutional

The North Carolina Supreme Court recently declared unconstitutional the 1963 law allowing county governments to enact ordinances banning the sale of certain types of merchandise on Sunday. The court held that the State constitution prohibits the regulation of trade by such acts, and declared that the Sunday restrictions definitely violated this provision.

Another point the court advanced for invalidating the Sunday statute was that 48 of the State's 100 counties were exempt. The court ruled that laws should operate equally in all parts of the State under the same conditions. "Classifications must not be discriminatory, arbitrary or capricious."

M. E. LOEWEN

South Dakota and Minnesota Camp Meetings

A few days ago I was privileged to attend the South Dakota and Minnesota camp meetings. Both of these fields have an interesting and challenging history. From their earliest beginnings both conferences have supplied God's cause with strong financial and manpower support. This tradition has continued through the years and although harassed periodically by droughts and other natural disasters, the churches of South Dakota and Minnesota manifested in 1965 the same sturdy spirit that marked the brave men and women who pioneered the work in that area.

In both fields an outstanding group of younger workers are combining their efforts with ministers of experience in proclaiming God's last warning message. The church officers and laymen are giving the conference workers every support, and 1965 bids to be one of their best soul-winning years. F. W. Bieber is president of South Dakota Conference, and G. C. Williamson is president of Minnesota.

THEODORE CARCICH

*From Home Base
to Front Line*

North American Division

Dr. and Mrs. Lester H. Rhymes, of Tarzana, California, left New York City for West Nigeria, June 24. Sister Rhymes's name before marriage was Nina E. Atteberry. Dr. Rhymes is to serve as a physician in the Adventist Hospital at Ile-Ife.

Elder and Mrs. Ben D. Wheeler and two children left New York City June 27, returning to Uganda after furlough. The

maiden name of Sister Wheeler was Carolina Ann Morgan. Brother Wheeler will continue as pastor and Bible teacher at Bugema Missionary College.

Elder and Mrs. Robert D. Pifer and three children left New York City June 29, for Uganda, returning after furlough. Sister Pifer's maiden name was Gerd E. Lind. Brother Pifer is to serve as secretary-treasurer of the Uganda Field.

Northern European Division

The following information was delayed in reaching the General Conference secretarial office. We list it here so that it will be on record:

In October, 1964, Pastor and Mrs. S. Gustavsen and family, from Sweden, returned to Nigeria; Pastor and Mrs. Th. Kristensen, from Denmark, returned to Ghana;

In November, 1964, Mr. and Mrs. A. C. Berger, of Norway, returned to Ghana.

W. P. BRADLEY

First Moslem Won in Madagascar

Edgar Villeneuve, director of laymen's activities in the Indian Ocean Union, reports that a "Dr. Rambeloson won a Moslem named Habib, as well as four other persons from the same family. This is the first time that a Moslem has become a Seventh-day Adventist in Madagascar. These souls are the fruit of the faithful work of this doctor who, as a lay preacher, received his '120' insigne some time ago."

Plans are being laid to commission 80 dedicated brethren and 20 faithful sisters who are winning souls in Madagascar and Mauritius, as members of the modern "120" by the end of this year.

J. ERNEST EDWARDS

Largest Baptism in Ethiopia

Recent word from Pastor Odd Jordal, president of the Ethiopian Union, states that the largest baptism ever held in Ethiopia took place on Sabbath, June 5. Two hundred fifty people were baptized at Sakie in the south. Another record was set when 3,000 persons were present on March 28 at the Voice of Prophecy rally in Asmara. One hundred nine diplomas were given to graduates of the seven Bible correspondence courses.

J. R. SPANGLER

Commendable Increase in Sabbath School Offerings

The faithful efforts being put forth in behalf of missions advance through increased Sabbath school offerings are showing encouraging results. The month-by-

month figures thus far for 1965 in comparison with the same period for 1964 show heartening progress.

	Amount of Increase Over 1964	Percentage of Increase Over 1964
January	\$116,794	26.1%
February	100,432	10.3%
March	135,515	8.0%
April	152,844	7.0%
May	201,873	7.3%

The first half of 1965 will doubtless show an increase of close to a million dollars in Sabbath school offerings, or about 10 per cent above the same period of 1964. We express our appreciation for faithful and sacrificial giving on the part of our loyal members.

WILLIAM J. HARRIS

Big Day for a Literature Evangelist

Literature Evangelist Frank Hansen, of the Washington Conference, gives this report for one day's canvassing:

Started work at 8:45 A.M.

Enrolled 13 persons in Bible correspondence course.

Offered prayer in three homes.

Visited one former SDA family.

Sold \$2,046.25 worth of literature.

Left last home at 11:00 P.M.

This was a full day, and the results outstanding. Our literature evangelists are not only reporting large sales but, more important, they are helping to win more souls than ever before.

W. A. HIGGINS



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

DENVER, COLO.—Firm opposition to the ecumenical movement was expressed here by the twenty-second annual meeting of the Conservative Baptist Association of America. Citing a "conviction that spiritual unity is based upon a genuine Biblical faith," a resolution took stand against the ecumenical movement "as expressed in the National and World Councils of Churches."

ROME—The Constitutional Court of Italy has upheld the constitutionality of laws under which it is a crime publicly to insult Roman Catholicism, recognized as the religion of the state.

WARSAW—Leaders of the Seventh-day Adventist Northern European Division, holding a four-day synod here, were cordially received by Polish Government officials, according to Warsaw Radio. The broadcast claimed that relations between Polish Adventist churches and the Government were "developing well."