



REVIEW

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In the sermon on the Mount, Jesus magnified the law proclaimed on Sinai. Through the "everlasting gospel" of Revelation 14 He seeks to do the same today.

HARRY ANDERSON, ARTIST
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What Churchgoing Means to Me

By Rosalie Haffner

Bible Instructor, Nebraska Conference

IT IS a beautiful Sabbath morning. The clock in the tower has just struck 11—time to be in church. But I am not there. Viruses are no respecters of persons—or days! And I am the victim. You might say that I have had my own Sabbath school—Voice of Prophecy records for music, a REVIEW story for my missions report, and the Sabbath school lesson from the *Quarterly*, of course. For good measure I will read my Bible and another REVIEW article, but something is still missing. You see, I do these things during the week too, but that does not make it church.

The word “church” comes from the Greek root *ekklēsia*, which may be translated “an assembly.” Essentially then, “church” denotes a gathering of people for the purpose of worshipping God. So, while I may enjoy the presence of God here in the sickroom, a vital ingredient of the church—the assembly—is missing.

Even though I can call only a fraction of their names, I love the assembly of the saints—all 1,800 of them in my church. All week long I look forward to meeting with them, and on Sabbath morning I watch for them—the dear, elderly saints, the mothers and fathers with their boys and girls, the young people with their vigor and enthusiasm, the tiny tots—all of them God’s children. And there in the house of worship we come together, varied though our backgrounds, our problems, and our life situations may be, with one purpose in common—to worship God; with one faith and hope binding our hearts and lives together in one bond of fellowship, the church. And it is from this fellowship that I draw warmth and love; the courage and strength I need as a Christian.

That is why on this Sabbath morning I am indulging a bit of self-pity that I am being denied the privilege of attending my church. Fourteen days is a long time to wait for the spiritual recharging I receive at the assembly of the saints. And yet as I think about it, there are believers who needlessly allow even more than 14 days to elapse between their visits to the church service (and I use the word “visits” advisedly). Could this be the reason that their warmth and love for their fellow believers wanes, flickers, and sometimes dies? Could it be the cause for their weakening faith, their lessening interest in spiritual things, and their frequent defeats in the battle with temptation and sin?



CHARLES CAREY

Bible reading at home needs to be supplemented by public worship and contact with fellow believers at church.

“We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God.”—*Steps to Christ*, p. 101.

“It is a serious mistake to neglect the public worship of God. The privileges of divine service should not be lightly regarded.”—*The Ministry of Healing*, p. 511.

Someone has suggested that churchgoing should become a habit. This is true. Children should be reared on churchgoing, starting almost as soon as they are old enough to be taken out of the house. My father enjoys telling of one of my earliest churchgoing experiences when I was still very young. A gentle spanking, he says with a grin, was quite effective in teaching me not to cry in church!

Naturally, I do not remember the incident, but I do know that I grew up loving Sabbath and church. Sabbath and worship were the climax

of all life’s experiences to my childish way of thinking, and continued to be so as I grew into youth and adulthood. Churchgoing a habit? Yes, to be sure, it is a life-long habit, but it is much more than that.

Churchgoing is a way of life. Just as the habit of eating food is essential to health and life itself, so the good habit of churchgoing nourishes the soul and gives it vitality. Churchgoing is something the Christian cannot miss without doing injury and even permanent damage to the spiritual life.

There are, of course, faithful believers who because of age, illness, or other physical infirmity find it impossible to attend church. They know by long experience what I have felt so keenly today—that missing church deprives one of some of the sweetest blessings of the Christian life. Yet the Lord cares for them and sustains them with His presence and by the thoughtful interest of their fellow believers. But how tragic for those physically able who deliberately or carelessly absent themselves from God’s house of worship on the Sabbath day!

Yes, all of us, no matter how weak or how strong spiritually we may be, need the benefits of churchgoing. From the depths of his own experience the psalmist wrote:

“How amiable are thy tabernacles, O Lord of hosts!
My soul longeth, yea, even fainteth for the courts of the Lord:

My heart and my flesh crieth out for the living God. . . .
For a day in thy courts is better than a thousand” (Ps. 84:1, 2, 10).

"As the hart panteth after the water brooks, so panteth my soul after thee, O God.
My soul thirsteth for God, for the living God:
When shall I come and appear before God?" (Ps. 42:1, 2).

"I was glad when they said unto me,
Let us go into the house of the Lord" (Ps. 122:1).

Our hearts and lives are to be so bound up with the Lord Jesus Christ that our sweetest thoughts will be of Him, our conversations will be filled with Him, and our service will be fragrant with His Spirit. Then our footsteps will turn to the house of worship Sabbath by Sab-

bath as naturally as the flower turns to the sun. Fellowship and worship with other believers will be to us the very pulse and heartbeat of our Christian experience and the preparation for the life to come.

"God is high and holy; and to the humble, believing soul, His house on earth, the place where His people meet for worship, is as the gate of heaven. The song of praise, the words spoken by Christ's ministers, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that is impure, unholy."—*Messages to Young People*, p. 265.

A Letter From Our President

DEAR FELLOW BELIEVERS:

Some years ago the General Conference appointed a special group in the United States, known as the Human Relations Committee. It was to meet from time to time and study race relationships. In this day of virtual race revolution, such a special body is needed to examine, study, and give guidance to our organizations and churches on this very important subject.

Gratifying results have been seen as the suggestions of the committee have been implemented. Much has been accomplished, without fanfare or publicity, through the cooperation of our various organizations. Our members, with few exceptions, have been sympathetically understanding. It must be recognized that age-old feelings are not easily set aside.

Today the doors of Seventh-day Adventist institutions are open to the employment of people irrespective of race or nationality. The only requirement is proper qualifications such as are required of all who apply. Our senior colleges in the United States now accept students of all races and nationalities.

It is particularly gratifying to note that this has been accomplished without fracturing our church. A wonderful spirit of harmony and unity has been maintained. Patience, confidence, and loyalty to God's cause have kept us together.

Another meeting of the Human Relations Committee of the General Conference has just convened. In addition to the regular members, a number of responsible laymen from various areas were invited. The committee has recommended certain courses of procedure that will be helpful in further promoting cordial relationships and better understanding between races in the United States. No better or clearer statements on race relations can be found anywhere to guide us than those from the pen of inspiration, of which the following are good examples:

"No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple, that every soul may have free access to God. . . . In Christ there is neither Jew nor Greek, bond nor free. All are brought nigh by His precious blood."—*Christ's Object Lessons*, p. 386.

"The religion of the Bible recognizes no caste or color. It ignores rank, wealth, worldly honor. God estimates men as men. With Him, character decides their worth. And we are to recognize the Spirit of Christ in whomsoever it is revealed."—*Testimonies*, vol. 9, p. 223.

The suggestions and recommendations proposed by the Committee on Human Relations, in substance, are as follows:

1. The *Review* publishers be asked to reprint a number of articles on the subject of race relations that appeared in our church paper a number of years ago.

2. The preparation of a brief pamphlet setting forth the position of our denomination on this question, as stated on various occasions.

3. The preparation of a brief pamphlet explaining how some of the statements of Sister White on this question, made 75 or more years ago, at the time the Negro race was newly out of slavery, had a special application for that time and for conditions then obtaining, but which today do not apply in the same way, in view of the progress made by the Negro race. On this point Sister White says, "Regarding the testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered. Nothing must be done untimely."—*Selected Messages*, book 1, p. 57. (Italics supplied.)

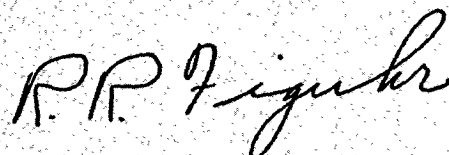
4. The necessity of more human relations group meetings, especially on the union level, with a view to promoting better understanding and fuller cooperation between our Regional and Caucasian brethren.

From the very beginning, Seventh-day Adventists have stood for the universal fatherhood of God and the brotherhood of man. Dedicated as we are to the proclamation of God's message to every kindred, tongue, and people, we can believe nothing less. God's message is to gather out of all nations people to become united as one. John, in vision, saw them finally redeemed and transported to heaven, "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues" (Rev. 7:9). If God's people are to be united in heaven, they must first attain unity and oneness here on earth.

In the 1961 Autumn Council an action on this same question was taken, a pertinent portion of which we quote in closing:

"We believe that a denial in any form of this universal fatherhood of God and brotherhood of man would eat the heart out of a world movement and stifle as nothing else could the spirit of 'Abba, Father.'"

"We, therefore, rededicate our denominational purpose to these basic principles of God's universal church."—*1961 Autumn Council*, p. 13.



President, General Conference

IN THE Old Testament, the divine plan for the support of the work of God is clearly set forth. This plan consists of tithes and offerings.

The earliest intimation of the existence of the tithing plan is found in Genesis 14:20, where we find the record of Abram paying tithes to Melchizedek, the priest of the most high God.

"That Abram paid tithe shows clearly that this institution was not a later, temporary expedient to provide for the sacrificial services, but that it was a divinely instituted practice from the earliest times. By returning to God one tenth of his income the believer recognizes God's ownership over all his property. Abram, of whom God testified that he had kept His commandments, statutes, and laws (Gen. 26:5), performed all his religious duties conscientiously. One of them was to return to God a tenth of his increase. In this act the father of the faithful set an example for all those who desire to serve God and share in the divine blessing."—*The SDA Bible Commentary*, on Gen. 14:20.

Later we find Jacob acknowledging his obligation to pay an honest tithe. "This stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:22).

The tithing obligation as set forth under the Levitical system required that "all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord" (Lev. 27:30-32).

"Rabbinical writers give the following explanation: When a man was to give the tithe of his sheep or calves to God, he shut up the whole flock in one fold in which there was a narrow door capable of letting out one animal at a time. The owner about to give the tenth to the Lord stood by the door with a rod in his hand, the end of which was dipped in vermilion or red ocher. The mothers of these lambs or calves stood without. When the door was opened the young ones ran out to join their mothers, and as they passed out, the owner stood with his rod and touched every tenth one, coloring it. Whether poor or lean, perfect or blemished, it was received as the legitimate tithe."—*Ibid.*, on Lev. 27:32.

Carefulness and integrity in the practice of tithing were required of the children of Israel as is evidenced by the following injunction: "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year" (Deut. 14:22).

For the Levites

In the Hebrew economy the Levites, having received no allotment in the distribution of the land, were, as the special ministers of the sanctuary, to receive for their support the tithe from all the other tribes. "And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation" (Num. 18:20, 21).

A God of Order Guides His Church—1

The Divine Plan for Support of the Gospel

By L. L. MOFFITT

In turn, the Levites were to acknowledge their obligation to God by presenting to the Lord a tenth of their income. "Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe" (verse 26).

In addition to the tithe there were offerings of the first fruits, freewill offerings, and offerings for the upkeep of the sanctuary, gifts for the poor, and other contributions, by which the children of Israel could express their gratitude for the bountiful blessings of Heaven (see Deut. 26:2, 4; Ex. 30:14, 16).

In this manner provision was made for the children of Israel to cultivate the spirit of gratitude and liberality. Especially at the annual feasts no man was to "appear before the Lord empty: every man shall give as he is able,

The earliest intimation of the existence of the tithing plan is found in Genesis 14:20, where we read that Abram paid tithe to Melchizedek, priest-king of Salem.



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RUSSELL HARLAN, ARTIST

according to the blessing of the Lord thy God which he hath given thee" (Deut. 16:16, 17).

"Thus the people were constantly reminded that God was the true proprietor of their fields, their flocks, and their herds; that He sent them sunshine and rain for their seed-time and harvest, and that everything they possessed was of His creation, and He had made them stewards of His goods. . . . The contributions required of the Hebrews for religious and charitable purposes amounted to fully one-fourth of their income. So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity." —*Patriarchs and Prophets*, pp. 526, 527.

In God's plan for financing His work, as in all other things, system and order were required. Among other provisions, a special place was designated as the depository of the tithes and offerings of the people.

"Then there shall be a place which the Lord your God shall choose to cause his name to dwell there; thither shall ye bring all that I shall command you; your burnt offerings,

and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the Lord" (Deut. 12:11).

Following the apostasy of Ahaz, in the reforms effected by Hezekiah, there was a restoration of the tithing plan, and of freewill offerings for the support of the Levites and the Temple service. Pursuant to his command we read:

"And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. . . . They also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them in heaps. . . . Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared them, and brought in the offerings and the tithes and the dedicated things faithfully; over which Cononiah the Levite was ruler, and Shimei his brother was next" (2 Chron. 31:5-12).

After Israel returned from the Babylonian captivity a similar
(Continued on page 7)

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

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by A. W. Spalding

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The Divine Plan for Support of the Gospel

(Continued from page 5)

reform was instituted by Nehemiah.

"Also we made ordinances for us, to charge ourselves . . . to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees . . . and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God: and that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

"And the priest the son of Aaron

shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house" (Neh. 10:32-38).

"At that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields" (chap. 12:44).

"Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries. And I made treasurers over the treasuries" (chap. 13:12, 13).

In the final call of God to His people in the Old Testament their loyalty to God and His work was challenged in these forceful, faith-testing words:

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Re-

turn unto me and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:7-10).

"The system of tithes and offerings was intended to impress the minds of men with a great truth,—that God is the source of every blessing to His creatures, and that to Him man's gratitude is due for the good gifts of His providence."—*Ibid.*, p. 525.

(To be continued)

A Church Elder's Testimony

The Challenge of FINISHING GOD'S WORK

By N. G. Landless

A GREAT deal has been said about "callings" as opposed to "professions," but there is no doubt that when one becomes a Seventh-day Adventist, one accepts a call to a profession. Unlike tasks in commerce and industry, the call to be a Christian makes the called a partner with the universal Creator, in a task so mighty and staggering in its immensity that the imagination boggles. No paid sinecure, an Adventist must be a working, not a sleeping, partner. The glib way in which so many refer to this linking of the heavenly with the earthly indicates shallow understanding of the privilege.

I firmly believe that the time has arrived when every church member should ask himself, "What am I doing to spread the gospel so that Jesus may come?" for this gospel-spreading ministry cannot be finished without the lay member. It is well to understand this thoroughly. It is not enough to make donations, pledges, and offerings, and give other forms of financial support to the church. Each person must work, pray, and sweat to save others, with his eyes on Calvary and his feet on the narrow way.

We must press forward with the same grim spirit of determination that was expressed in the wartime speech of Winston Churchill to the people of Britain as they stood alone, with their backs to the wall in 1940: "We will fight with growing strength and growing confidence—we shall defend our island whatever the cost may be. We shall fight on the beaches; we shall fight on the landing grounds; we shall fight in the

fields and on the streets; we shall fight in the hills. We shall never surrender." As we ponder these words, we might well add the Adventist postscript: "We can do all things through Christ which strengtheneth us."

The pioneers of the faith were men and women of purpose, who, unencumbered by the things of this life, took the staff of faith in their hands, shod their feet with the gospel of peace, and brooking no weakness in themselves, set out to finish God's work in the shortest possible time. But somewhere along the road the vision of many has faded. Many have become only hearers of the Word and have become unwitting subscribers to the modern cynicism: "Work fascinates me, I can watch it for hours" as they let the small band of doers carry the crushing burdens alone.

An altruist is an unselfish person devoted to the welfare of others. The good Samaritan was an altruist in action, and Jesus says to us as we contemplate this ancient labor of love, "Go, and do thou likewise" (Luke 10:37). The ways of life are still strewn with those legions of the spiritually lost, stripped and robbed by Satan of their divine birthright, half dead, and Christless. They need someone with the compassion of Jesus to bind up their wounds, pour in the healing oil of the Advent hope, and steer them into the safe harbor of the remnant church, a church impatiently awaiting the return of her Master. Men and women are still to be saved one by one; so come, my friend, come on the Jericho road and let us do all we can to finish the work.

[There resides in the White Estate files a document comprised of several Ellen G. White statements drawn together while the servant of the Lord was living, and filed as Undated Manuscript Number 111. Its message of caution and encouragement is directed to all who love and teach the truths of the third angel's message. Some portions were drawn into appropriate chapters in *Evangelism* and *Selected Messages*, book 2. The message of the document in its entirety seems timely and appropriate for the church as a whole. Its length leads us to divide it into two parts, the first of which appears here, and the balance next week.—EDITORS.]



Fanaticism and Side Issues

Part 1

By Ellen G. White

THE Lord is soon to work among us in greater power, but there is danger of allowing our impulses to carry us where He does not want us to go. We must not take one step that we shall have to retrace. We must move solemnly, prudently, and not make use of extravagant expressions, or allow our feelings to become overwrought. We must think calmly, and work without excitement; for there will be those who become easily wrought up who will catch up unguarded expressions and make use of extreme utterances to create excitement, and thus counteract the very work that God desires us to do.

There is a class of people who are always ready to go off on some tangent, who want to catch up something strange and wonderful and new; but God desires us all to move calmly, considerately, choosing our words in harmony with the solid truth for this time. The truth should be presented to the mind as free as possible from that which is emotional, while still bearing the intensity and solemnity befitting its character. We must guard against

encouraging extremists, those who would be either in the fire or in the water.

I beseech you to weed out of your teachings every extravagant expression, everything that unbalanced minds, and those who are inexperienced, will catch up, and which will lead them to make wild, immature movements. It is necessary for you to cultivate caution in every statement, lest you start some on a wrong track, and make confusion that will require much sorrowful labor to set in order, thus diverting the strength of the laborers into lines which God does not design shall be entered. One manifestation of fanaticism among us will close many doors against the soundest principles of truth.

O how careful should every worker be not to rush on before the Master, but to follow where He leads the way! How it would rejoice the enemies of our faith to get hold of some statement made by our people which would have to be retracted! We must move discreetly, sensibly, for this is our strength; then God will work with us, and by us, and for us.

O how Satan would rejoice to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings and to refute claims not endorsed by the Word of God. We want to hold the lines evenly, that there may be no breaking down of the system of regulation and order. In this way license will not be given to disorderly elements to control the work.

We are living in a time when order, system, and unity of action are most essential. And the truth must bind us together like strong cords in order that no distracted efforts may be witnessed among the workers. If disorderly manifestations appear, we must have clear discernment to distinguish the spurious from the genuine. Let no messages be proclaimed until they have borne a careful scrutiny in every jot and tittle.

My soul is much burdened, for I know what is before us. Every conceivable deception will be brought to bear upon those who have not a daily, living connection with God. Satan's angels are wise to do evil, and they will create that which some will claim to be advanced light, and will proclaim it as new and wonderful; yet while in some respects the message may be truth, it will be mingled

and to introduce new ideas and new plans for labor. Some open revival meetings, and by this means call large numbers into the church. But when the excitement is over, where are the converted ones? Repentance and confession of sin are not seen. The sinner is entreated to believe in Christ and accept Him, without regard to his past life of sin and rebellion. The heart is not broken. There is no contrition of soul. The supposed converted ones have not fallen upon the Rock, Christ Jesus.

The Old and New Testament Scriptures show us the only way in which this work should be done. Repent, repent, repent, was the message rung out by John the Baptist in the wilderness. Christ's message to the people was "Except ye repent, ye shall all likewise perish" (Luke 13:5). And the apostles were commanded to preach everywhere that men should repent.

The Lord desires His servants to preach today the old gospel doctrine, sorrow for sin, repentance, and confession. We want old-fashioned sermons, old-fashioned customs, old-fashioned fathers and mothers in Israel. The sinner must be labored for, perseveringly, earnestly, wisely, until he shall see that he is a transgressor of God's law, and shall exercise repentance toward God, and faith toward the

Lord Jesus Christ. When the sinner is conscious of his helpless condition, and feels his need of a Saviour, he may come with hope and faith to the Lamb of God, that taketh away the sin of the world. Christ will accept the soul that comes to Him in true repentance. A broken and contrite heart He will not despise.

Brethren should not feel that it is a virtue to stand apart because they do not see all minor points in exactly the same light. If they agree on fundamental truths, they should not differ and dispute about matters of little real importance. To dwell on perplexing questions, that after all are of no vital consequence, tends to call the mind away from truths vital to the saving of the soul. Brethren should be very modest in urging these side issues which often they do not themselves understand, points that they do not know to be truth and that are not essential to salva-

tion. When there is difference of opinion on such points, the less prominence you give to them the better it will be for your own spirituality and for the peace and unity of the church.

Unbelievers are critical, and they seek to frame some excuse for not receiving the truth as it is in Jesus. Where these differences exist among us, those who stand outside will say, "It will be time enough for us to believe as you do when you can agree among yourselves as to what constitutes truth." Thus the ungodly take advantage of the divisions and controversies among Christians.

We are to pray for divine enlightenment, and at the same time we should be careful about receiving everything termed new light. We must beware, lest, under cover of searching for new truth, we allow Satan to divert our minds from Christ and the special truths for this time. I have been shown that it is the device of the enemy to divert men's minds to some obscure or unimportant point, something that is not fully revealed or is not essential to salvation. This is made the absorbing theme, the "present truth,"



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Today, as in the time of John the Baptist, God's messengers must call upon men and women to repent. When the sinner feels his need of a Saviour he will come to Jesus for pardon.

with human inventions, and will teach for doctrine the commandments of men. If there was ever a time when we should watch and pray in real earnest, it is now. Many apparently good things will need to be carefully considered with much prayer; for they are specious devices of the enemy to lead souls in a path which lies so close to the path of truth that it will be scarcely distinguishable from it. But the eye of faith may discern that it is diverging, though almost imperceptibly, from the right path. At first it may be thought positively right, but after a while it is seen to be widely divergent from the way which leads to holiness and heaven. My brethren, I warn you to make straight paths for your feet, lest the lame be turned out of the way.

In the work of ministers and laymen who have not a daily connection with God there is not that which will stand the test of storm and tempest. A new order of things has come into the ministry. There is a desire to pattern after other churches, and simplicity and humility are almost unknown. The young ministers seek to be original,

when all the investigations and suppositions only serve to make matters more obscure and to confuse the minds of some who ought to be seeking for oneness through sanctification of the truth.

All must be careful what they present to the people as truth. Do not present your own imaginations. The enemy tries to warp and twist human minds. To the one who will listen to him, he will present ideas which are odd and peculiar, which will create a sensation. These he leads him to present to others, with a test which he has imagined. Thus Satan sets minds running in wrong channels, diverting them from the genuine tests which God has presented in His Word.

There is no need of entering into controversy with the poor souls who think they are doing God's service when they are believing fables. When our young ministers hurt themselves and bring reproach upon God's cause by placing solemn, sacred truth on a level with fables, let them be advised to become converted by closely studying the Word with men of experience, who for years have understood the truth. Let them turn from romance, from the fanciful interpretations which have no foundation in God's Word. "What is the chaff to the wheat?" (Jer. 23:28).

In this age of error, of daydreaming and reverie, we need to learn the first principles of the doctrine of Christ. Let us strive to be able to say with the apostle, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ" (2 Peter 1:16). The Lord calls upon us to follow high and noble principles. We must let the principles of the third angel's message stand out clear and distinct. The great pillars of our faith will hold all the weight that can be placed upon them.

Young men must be educated to keep within the bounds of "It is written." Paul writes, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." That time has come. I present the word of warning: "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Tim. 4:1-5).—Undated MS 111.

(To be continued)

—The Art of Living.....when



Old but Effective

NOT long ago I was involved in an informal survey conducted among a fairly large number of young people. There was only one question asked: "What do you consider your greatest problem?" To my sorrow (although not to my complete surprise) the answer, by the overwhelming majority was this, in various forms:

"I simply can't get along with my parents. They don't understand me. They don't try to understand me. They don't care what I want. We can't communicate with one another."

During the several months that have elapsed since the survey I've been casting about for some magic formulas that might solve this situation. I haven't come up with any abracadabra solutions, but here are a few general principles that may prove helpful.

First, it's entirely natural during your growing-up years for you to feel that parental restrictions are pretty irksome. There's no need to harbor guilt feelings about this very usual manifestation of "growing pains." It's what you *do* about your feelings that counts.

you're young

by Miriam Hood

You'll need to remember, I think, that your parents are the very same people whom you considered the oracles and repositories of all wisdom only a few years ago. They haven't changed; you have. This one point kept clearly in mind may help reduce your emotional turmoils to a tolerable level.

Then, assuming that misery loves company, perhaps you'll be aided in controlling some of your heartburnings by reminding yourself that there are thousands of young persons just like you, who're pushing and pulling against the confines of the home. Many of them are coming to grips with the problem realistically, and achieving a fair degree of tranquillity. You can too.

Another comforting thought is that most trials are of short duration. The years that seem so long to you now, so laden with parental authority, will pass all too soon, and you'll have the doubtful pleasure of coping with the harsh realities of life without any interference from your parents. (How you'll long for this loving interference later on! But you don't believe that, do you?)

Surely you're mature enough to internalize the fact that your parents want only the best for you. Can't this one fact alone compensate for what you consider undue pressure? Life doesn't supply us with many people who have the ability to love us unselfishly. Parents usually head the short list.

Last, though, I'd suggest a prayerful consideration of the fifth commandment: "Honour thy father and thy mother." God thought it important enough to include this counsel in the Decalogue. It isn't a suggestion; it's a command, forceful and imperative. If you truly accept God's law as your blueprint for living, you'll need to apply this part of it to the day-by-day relationships with your parents. What sounds so good in the abstract must be brought down to the realm of reality. Honoring parents means not speaking disrespectfully to them, nor talking about them disparagingly to other people. It means obeying home rules cheerfully, not grudgingly. It means displaying gratitude for their care and interest. And it means thanking God frequently that you have parents.

I said at the beginning I haven't any sparkling new ideas on the subject. But some of the old ideas, if acted upon, will *work*.

So This Won't Be

By DALE A. STRAWN, M.D.

"It might
Have been!" How sad
To say, "If only I
Hadden't done this thing
That day!"

I might
Have been the one
To hear the plaintive cry
And soothe the heart
That ached.

I might
Have been the man
On whom God could rely
To do the work
He had.

I might
Have given of
My time. I won't deny
My Lord the truth—
He knows.

"It might
Have been!" O may
I never cease to try
To live so this
Won't be.



An Impressive Panorama of Growth

We think you are enjoying this special, beautifully illustrated issue—in fact, we are sure you are. It has not only the regular number of pages for articles and reports, it has also a large number of colorful pages of announcements of our literature. Behind all this is a story—a story worth retelling. Exactly 115 years ago—November, 1850, to be exact—there came forth from a commercial press at Paris, Maine, the first copy of the *REVIEW AND HERALD*, known then by its longer title, *Second Advent Review and Sabbath Herald*. The distance in years is great, and the difference between that November, 1850, issue and our November 4, 1965, issue is even greater.

We were desperately poor then, and it was nothing short of a miracle, looking at the matter from a business standpoint, that we survived. The journal lived from hand to mouth, as did its editor, James White. His wife, Ellen G. White, encouraged him at every turn of the way, assuring him that by revelation God had told her that this was but the beginnings of a greater work, a world-wide work. In other words, she repeated to him the words of cheer that she spoke a little earlier when he wrote the copy for the first issue of *Present Truth*, which was the forerunner of the *REVIEW*.

About the same time, we were beginning to bring out a few pamphlets and small booklets. Joseph Bates was largely the author of these. The total of them was pitifully unimpressive, and the value appeared pitifully small. For the first few years the *REVIEW* and two or three other pieces of literature were printed on commercial presses. But before long James White lifted up his voice and appealed through the *REVIEW* for the believers to buy a press, so that we could print our own papers—papers that would present, among other things, the importance of keeping God's holy Sabbath. It seemed to Brother White less than ideal to give to perhaps a godless printer, whose men would be drinking and perhaps chewing tobacco, and operating their presses on Sabbath, the business of printing Adventist literature. The offering was taken, the first collective endeavor of Sabbathkeeping Adventists, and a little press was bought. How little and unimpressive it looked, but it could handle the volume of work we had.

Very shortly we moved our headquarters to Battle Creek and built a small printing office. Again, the undertaking looked insignificant. But we were such a little people, and our poverty was so great.

Amazing Growth

That is the background of the Adventist publishing work. We never tire of telling how it has grown. The little building at Battle Creek grew larger. Then James White started the Pacific Press, on the West Coast. Still later, a third house opened in Nashville. As a Government official in Washington said to our brethren at headquarters one day, "The name Takoma Park, thanks to your publishing house there, now is known in every corner of the world." The same can be said of the small town of Mountain View, and of the city of Nashville. Our books have gone everywhere, and also our papers. Like streams of light, this literature now encircles the world.

But thrilling as all this is, it leaves something still to be said, something we may at times forget. Not all the books and papers we have published have been printed for those outside the circle of the church, though millions of dollars' worth have. Some of the very finest of all of our literature has been printed for our own members; from the smallest tots on through to the seniors, there are special papers and books. What an amazing array there is! We wonder whether our people in general truly realize this fact, and appreciate what it can mean to them in good reading.

The world clamors for our time. There are magazines and newspapers without end. Then there is the radio and the TV. We could easily use up all of our free time on that which spiritually profits us not at all. The result would be barrenness of soul. To make sure that this need not be, there pours from our presses steadily this vast and glorious array of good books and papers.

We believe our members are entitled to see, from time to time, the range of this good reading. We here picture a beautiful cross section of it. We feel that by publishing this special number we offer a unique spiritual service to our people—a double service, as it were. We help you to see the range of books and papers that can be of special joy to you. We likewise show you a range of literature that you can, in a very distinct and tactful way, use as a blessing for the lives of those not of our faith. As the holiday season draws nigh, why not spend on good books for your friends the dollars that you could so easily waste on relatively worthless, transient gifts?

And remember, in closing, why this issue has so many pages. First, we want you to have the regular number of pages for good articles and reports. Second, we used extra pages to offer you this panorama of colorful, worth-while Adventist literature. And this panorama, by its breadth and its beauty, most forcefully provides a fulfillment of a prophecy and a proof of the growth of the Advent Movement.

F. D. N.

The Pope's Visit

John Cardinal Heenan, archbishop of Westminster, made a significant comment to newsmen in Rome shortly before Pope Paul's visit to the United Nations. He said that it was a "striking thing" that "no responsible voice has been raised in protest" against the Pope's trip. As recently as ten years ago, a papal visit to the UN would have been considered an "onslaught and an invasion," he continued, but people today are "simply thrilled at the invitation to the Pope to visit the UN and his willingness to do so. The reason for this is that people are so frightened of war that . . . they are willing to try anything in desperation."

Let us not forget that a mood of desperation, such as prevails in the world today, encourages people with conflicting beliefs and ideologies to unite. The old saying that "war makes strange bedfellows" is highly relevant in the battle between Christ and Satan. People who are not well grounded in the Scriptures will readily lay aside personal convictions in order to support efforts that ostensibly seek peace or a spiritual revival. All this has profound meaning for those who understand Bible prophecy.

K. H. W.

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About Teen-agers—12

By Joe Engelkemier

Our Mutual Need—Vision

A stirring appeal that should cause parents to redouble their efforts to prepare their children for the testing time.

AT THE time of the first coming of Christ "men were subordinating the eternal to the temporal, the claims of the future to the affairs of the present. They were mistaking phantoms for realities, and realities for phantoms. . . . Christ came to change this order of things. He sought to break the spell by which men were infatuated and ensnared. In His teaching He sought to adjust the claims of heaven and earth, to turn men's thoughts from the present to the future. From their pursuit of the things of time, He called them to make provision for eternity."—*Christ's Object Lessons*, p. 366.

These words, though written of the generation when Christ walked on earth, apply with equal force to our own day. In a mad pursuit of the things of time, people seldom give serious thought to the things of eternity. Even those who know the prophecies, and who know that eternity is crowding in upon us, often find their perceptions being dimmed by the infatuations of the things of time. Surely to us, the inhabitants of 1965, Christ was speaking when He said, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (Luke 21:34).

Awesome realities are impending. Our great need, adults and youth alike, is to see things as they really are, for "where there is no vision, the people perish" (Prov. 29:18).

We need to break the spell that so often infatuates and ensnares us. We need to sit down, in quiet meditation, and turn our thoughts from the present to the future—to those final dramatic events that even now are pressing in upon us. That we may see things in truer perspective, it is well

to try to envision earth's closing hours, and the events in which the youth of the church will inevitably be involved—events such as the final warning, the time of trouble, the second coming of Christ, and the beginning of eternity.

Ponder for a moment the church's final appeal to earth's billions. Youth will be a part of that witness. "God's purpose for the children growing up beside our hearths is wider, deeper, higher, than our restricted vision has comprehended. . . . Many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings."—*Education*, p. 262.

Large Witness Through Small Group

Sometimes what a whole organization has been unable to do, God has accomplished through a very small number. The knowledge of God which Israel of old failed to impart to surrounding peoples, through Daniel and his companions was revealed to practically the whole world. From the courts of Babylon and from the plain of Dura the knowledge of God was carried, even through ambassadors and government representatives, to many lands.

The parents of Shadrach, Meshach, and Abednego, as they faithfully taught the ways of God in their humble Judean homes, little dreamed what the future would bring. They did not know that one day these sons would bear faithful witness to the world's greatest men. They had no inkling of the marvelous events that one day would take place on the plain of Dura. They little dreamed that the things they were teaching their sons

would one day be explained by those same sons to King Nebuchadnezzar himself. How happy those parents would have been if they could have been present to hear the astonished king call their sons to come up out of the fiery furnace.

We do know something of what the future holds for our sons and daughters. Consider the training our youth need in the light of this prediction by the servant of God: "It does not seem possible to us now that any should have to stand alone; but if God has ever spoken by me, the time will come when we shall be brought before councils and before thousands for His name's sake, and each one will have to give reason of his faith. Then will come the severest criticism upon every position that has been taken for the truth."—*Review and Herald*, Dec. 18, 1888.

Will your son or daughter be prepared? Will mine? How many of them really know what they believe, and why? "Every position of our faith will be searched into; and if we are not thorough Bible students, established, strengthened, and settled, the wisdom of the world's great men will lead us astray."—*Testimonies*, vol. 5, p. 546.

Concerning those dramatic hours, it has been plainly declared, "None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—*The Great Controversy*, pp. 593, 594. How do the youth in our homes measure up? How often do they search the Scriptures, not just for a class assignment, but because they hunger and thirst for the words of God? The servant of God urges, "My brethren and sisters, old and young, when you have an hour of leisure, open the Bible and store the mind with its precious truths."—*Testimonies*, vol. 4, p. 588.

Honestly, now, how often do we spend "an hour of leisure" with the Bible? Aren't we more inclined to turn on the TV set? The suggestion is for both "old and young." But will the young ever follow a right course if the adults with whom they associate fail to set a good example?

"The Swelling of Jordan"

A "time of trouble such as never was" is soon to break upon the world. In the very midst of it will be the youth of the church. What reaction do you envision from your son or daughter in that hour? If they aren't taught to rely upon God now, will they do it under pressure? As the prophet inquires, "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" (Jer. 12:5).

It is becoming increasingly apparent that the "swelling of Jordan" is just ahead of us. But "the land of peace, wherein thou trustedst" has greatly deceived us. We have grown accustomed to luxury, and have trained many youth to self-indulgence. Sports, amusements, swimming pools, television sets, expensive wardrobes, many gifts—these have oriented their minds to self-indulgence.

In this "land of peace, wherein thou trustedst," it is hard not to mistake "phantoms for realities, and realities for phantoms." So remote does "the swelling of Jordan" seem that it is hard to realize that every youth alive at the beginning of the time of trouble will be plunged into its swirling waters. It will then be too late to teach self-discipline. "Those who delay a preparation for the day of God cannot obtain it in the time of trouble, or at any subsequent time. The case of all such is hopeless."—*The Great Controversy*, p. 620.

These words apply just as much to youth as to anyone else. And so does this observation: "The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger,—a faith that will not faint, though severely tried. The period of probation is granted to all to prepare for that time."—*Ibid.*, p. 621.

In the attitude of the Waldensian parents there is a lesson for us. "Pure, simple, and fervent was the piety of these followers of Christ. . . . From earliest childhood the youth were instructed in the Scriptures, and taught to regard sacredly the claims of the law of God. . . . Parents, tender and affectionate as they were, loved their children too wisely to accustom them to self-indulgence. . . . They were edu-

cated from childhood to endure hardness, to submit to control, and yet to think and act for themselves. Very early they were taught to bear responsibilities."—*Ibid.*, p. 67.

Often we expect too little spiritually, both of ourselves and of our youth. We need to see our young people in the light of what they can become. That the proper care and training can achieve the highest results has been demonstrated time and again.

Mrs. White relates the experience of some orphans who were left to the care of the church. Some wealthy but unbelieving relatives had wanted these children, but, in harmony with what the parents would have wanted, the church took them instead. Of the results of the training given, Mrs. White reported, "One has already developed a beautiful Christian character and married a minister of the gospel. And now, in return for the care and burdens borne for her, she is a true burden bearer in the church. She is sought unto for advice and counsel by the less experienced, and they seek not in vain. She possesses true Christian humility, with becoming dignity, which can but inspire respect and confidence in all who know her."—*Testimonies*, vol. 2, p. 334.

"A beautiful Christian character," "a true burden bearer," "becoming dignity," inspires "all who know her"—these are high commendations. These results came about because someone, beholding an orphan as the woman she could become, took her hand and trained her in the ways of God.

Look at a sixth-grade girl, and behold her as the woman she can become. In ten or 12 years she may be a graduate nurse, dedicated, unselfish, deeply spiritual, of courteous and

winning demeanor, and perhaps married to an earnest young man of like characteristics.

Look at a sixth-grade boy, and behold him as the man he can become. In another 12 years he may be in a mission field, bearing heavy responsibility, a hard worker, discerning, an inspiration to his fellow workers.

The means of attaining these results? Wise Christian training, in the home and in the school, backed by consistent adult example.

Envision Eternity

Then, beyond the present, we need to envision eternity, seeing our young people there, and helping them to see themselves there. As we attempt to give them a vision of service, that vision can include "the school of the hereafter," which is so beautifully described in the last chapter of the book *Education*. Beyond the final witness to earth, and the time of trouble, and the return of Christ, there will be eternity, and its reward of service.

The closing paragraphs of the chapter point out, "Our reward for working with Him in this world will be the greater power and wider privilege of working with Him in the world to come. 'Ye are my witnesses, saith the Lord, that I am God.' This also we shall be in eternity."—*Education*, p. 308.

After expanding upon this idea, the author says, "In our life here, earthly, sin-restricted though it is, the greatest joy and the highest education are in service. And in the future state, untrammelled by the limitations of sinful humanity, it is in service that our greatest joy and our highest education will be found—witnessing, and ever as we witness learning anew 'the riches of the glory of this mystery'; 'which is Christ in you, the hope of glory.'"—*Ibid.*, p. 309.

Picture, in the context of eternity, the two imaginary sixth-graders of whom we have just spoken, and thousands of others like them. "Throughout eternity these precious jewels will shine with increasing luster, testifying to the power of the truth of God."—*The Acts of the Apostles*, p. 598.

This is their destiny—to demonstrate even now the power of the truth of God, to stand loyally for Christ during the final crisis, to look up with rejoicing at His return, and then to enjoy "the greater power and wider privilege of working with Him in the world to come." These precious jewels—your sons and daughters—will be workers of character, shining "with increasing luster" as the ages move ever onward.

Let your vision of what they can become be vivid—and never, never lose it!

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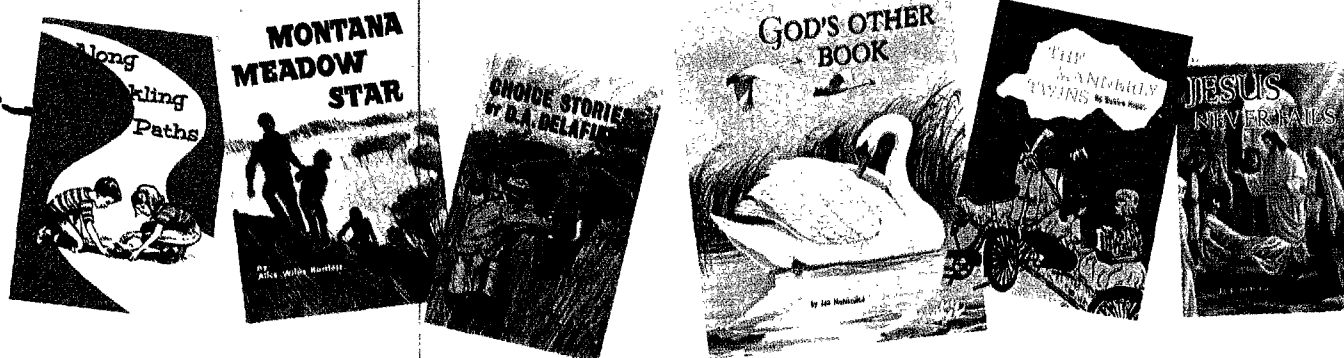
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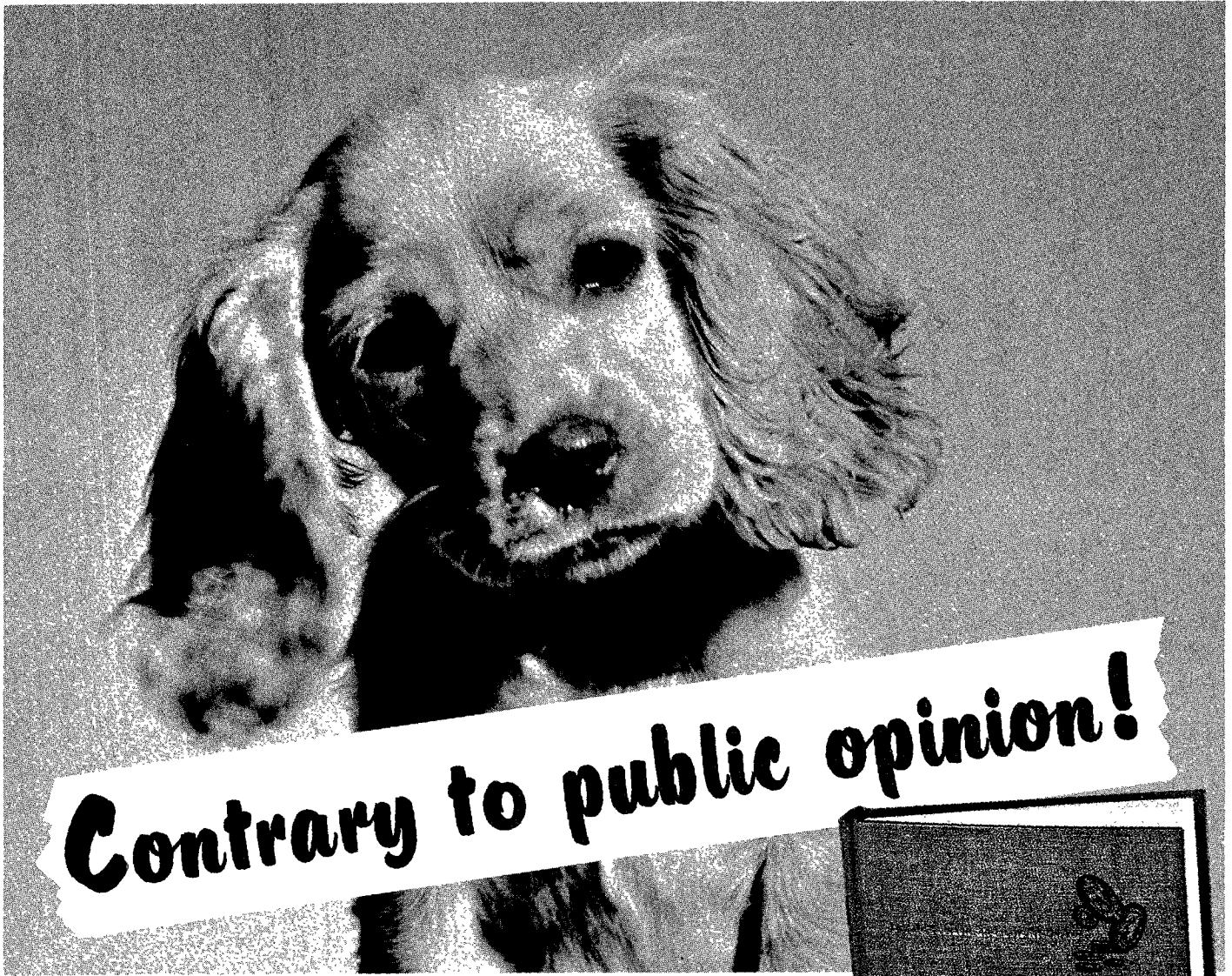
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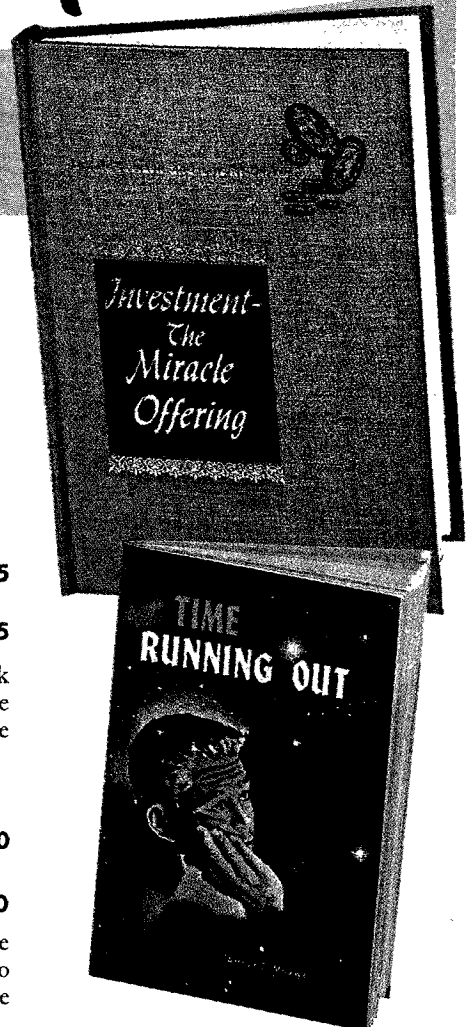
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Reports From Far and Near

A Medical Itinerary in North Borneo

By Hazel Howard Peters

Up a Borneo river, in a hillside church, a medical clinic was being conducted by Galen H. Coffin, M.D., medical director of the Youngberg Memorial Hospital in Singapore, during a short itinerary through the Sabah, Malaysia, Mission territory. Down the path and through the crowds waiting in the little dirt-floored, atap-roofed, bamboo Seventh-day Adventist church at Nangka the boy was brought in, his face swollen and drawn up to one side, his right eye swollen nearly shut, with a large abscess

below. Examination revealed a badly abscessed molar, which had to be extracted. The gums were swollen to a shapeless mass almost filling his mouth, the bone apparently rotting.

As Dr. Coffin removed a wad of leaves that had been stuffed into a hole in the boy's cheek, pus rushed out. The doctor proceeded with minor surgery to bring relief to the patient, administered an antibiotic injection, and left additional changes of dressings and medicine in care of Madawai, our worker at Nangka, to use on the boy after our departure. Likely the boy would not have lived much longer had he not received this treatment and care.

Immediately after his arrival Dr. Coffin, who is also medical secretary for the Southeast Asia Union, and Bunny Cheah, secretary-treasurer of the Sabah SDA Mission, were graciously received for an interview by the chief medical director of medical services in Sabah. The doctor was given a permanent registration to practice in this country, the usual fee being waived since it was to be medical missionary work.

Customs cleared and the doctor registered, Mr. Cheah, Andrew Peters (my husband), president of the Sabah Mission, and family took Dr. and Mrs. Coffin and family the 23 miles out from Jesselton, the capital, to mission headquarters at Tamparuli—a beautifully located mission with a view of river, jungles, hills, and majestic Mount Kinabalu, towering 13,455 feet—the highest mountain in all Southeast Asia.

We set to work sorting, packing, and repacking for the trip, taking into account the number of clinics planned for in the area we would be visiting, and the amount and varieties of medicines that might be needed. The hauling trailer loaded and the canvas secured, we

climbed into our Land Rover and headed for Kudat, 100 miles away. The government is improving and making more roads, but at present the total of paved roads is about 150 miles in all of Sabah, the rest being dirt roads, tracks, and jungle footpaths.

Our winding, mountainous, blacktop road ended 27 miles and 1½ hours' drive later at Kota Belud, a small village on the edge of a large, flat plains area. As we bumped along the rough dirt road we were enveloped in clouds of dust. We were traveling through the Bajau tribespeople's country. They have turned from their fierce piracy pursuits to agriculture and cattle raising. Green padi and plains grass appeared for miles, together with cattle and white egrets.

Honey Bear Country

The flat country of the Bajaus behind us, we were again among the hills. We stopped for a picnic supper on top of a hill in honey bear country—with the inspiration of rolling hills covered with the green and silver of tall lalang grass undulating in the cool evening breeze, the grassed hills bordered by jungle and forests. Varying hues of blue marked the progression of valleys and hills, reaching to the sunset sheen on the South China Sea beyond.

Amid this quiet scene, uninhabited by human beings, we had evening worship as the last streaks of delicate yellows and pinks of the sun waned. On our way again the headlights picked up the contour ahead—up and down steep hills, over wooden bridges, or through rocky streams—and as we jolted along through honey bear country we hoped for a glimpse of one of these elusive honey bears which are featured on one of Sabah's postage stamps.

At last we were on blacktop, with coco-



Rungus tribespeople waiting to be treated at the one-day mission clinic set up in a roadside shelter at Parapat, Sabah.



David Coffin and Daniel Peters carrying the trunk of medicines and supplies from the wayside shelter at Parapat, Sabah.



A Rungus tribesmother consulting Dr. G. H. Coffin during the mission clinic held at Nangka, Sabah. Right: Tommy Golotoh, translator. Background: Pastor Andrew Peters, David Coffin, and Daniel Peters.

nut plantations on either side—a lovely approach to Kudat, which is well known for its export of copra. At 10:00 P.M., nearly seven hours after leaving home, we arrived at the Kudat government resthouse, facing the sea, where we had secured reservations, and planned to make our headquarters for the time in this area.

From Kudat we drove out each day to a different place to conduct a clinic. We left the blacktop road at the short row of Chinese chophouses that made up most of the village of Siquati, for a track through rugged terrain that strained even a Land Rover. Seeing us approach their longhouse, the startled inhabitants scurried up the long, notched pole to disappear into the gloomy depths of their long dwelling.

We stopped briefly, the headman coming down to greet us, and we climbed the pole and entered, passing a porch full of sleeping dogs. There were swarms of children and many chattering adults. The sun filtered in through rifts in the atap roofing, mingling with blue smoke from the depths of the longhouse. Under the open elevated bamboo platform, which ran the length of the longhouse porch, were poles descending to the ground—ramps for the convenience of the many dogs and chickens.

A few miles beyond, the track ended. David Coffin and Daniel Peters were sent a mile down the foot trail to take the message to the Marabau SDA school that we had arrived, and Tommy Golotoh, teacher, returned with the boys and a group of his students. The clinic was

set up under a vacant bamboo hut on stilts, and the schoolboys acted as runners to notify the church members whose huts were scattered throughout the jungle wilderness. It was surprising to see how quickly the people appeared. Church members, along with their heathen neighbors, came to be treated. One hundred thirty patients were treated at Marabau.

Sabbath morning we worshiped with the Chinese church members in the old frame house serving as church in Kudat. When finances permit, we hope to be able to build a real church, which will be more adequate for the growing membership as well as being more representative.

Driving to the small village of Parapat, where there are 60 believers, 40 of whom are baptized, we set up clinic in a small open wayside shelter. No sooner were we set up than there were waiting patients. Fresh coconuts, drained of their thirst-quenching pure water, served as receptacles for the many used tongue depressors, disposable syringe needles, et cetera.

The first patient, 12-year-old Maratung, attends our mission school in the area. He had walked at least a mile, in spite of his high fever and weakness. Dr. Coffin extracted an abscessed tooth, and after the usual test, administered an antibiotic injection.

Many Abscessed Teeth

The people had not only many different diseases but also bad teeth. The heathen chew betel nut mixed with lime, staining their mouths orange to black,

often their blackened and decaying teeth worn down to the gums. Naturally, when they become Christians they give up this betel-nut-chewing habit, but they need much instruction along the lines of health education.

Numi binte Magansap, age seven, was brought in by her sister to see the doctor at our little clinic. She was suffering much from a tooth abscess besides other bad teeth, eight of which had to be extracted. She seemed quite alone and brave, but begged to have Lauson, her teacher, next to her while she was being treated. He informed us, "Numi's mother is dead. Her father is out hunting for a wife."

Another little girl, age eight, hobbled into the clinic, not to have her leg treated—though she seemed to drag it as it obviously was bothering her—but for other physical complaints. Inquiring about the leg, we learned that the girl had slipped and fallen hard on a muddy trail a year ago, resulting in a bone fracture, and injury to the hip and thigh. In their ignorance and superstition, the parents refused to take their little daughter to the hospital, and Pastor Lauson explained, "The parents were afraid the doctor would cut her leg off."

One of the men requested that we stop by his house at Mile 106 so the doctor could help his wife, who was ill at home. The last patient treated, we packed the medicines, loaded the trailer, and soon were bumping along the dirt road. Seeing the prearranged signal of a white cloth affixed to a pole by the road—

(Continued on page 22)

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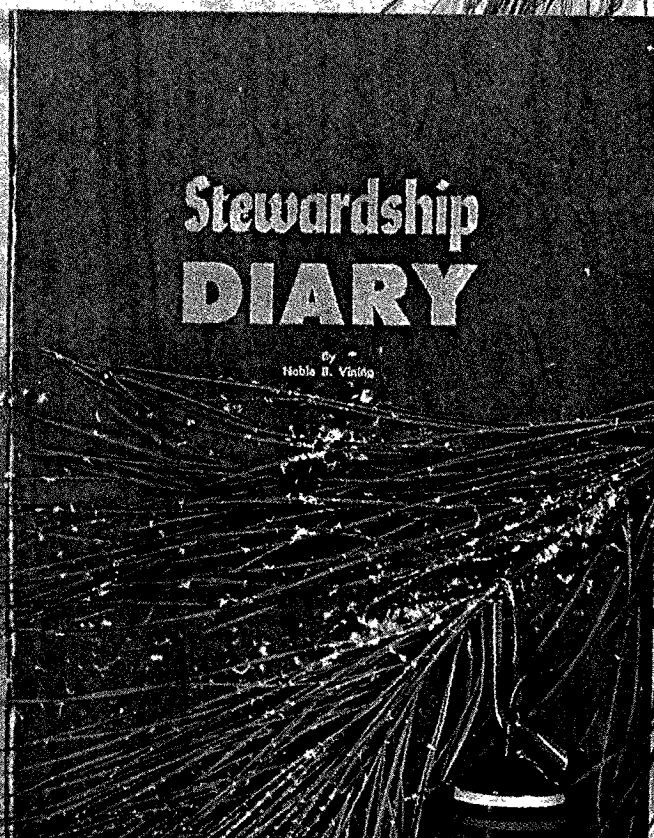
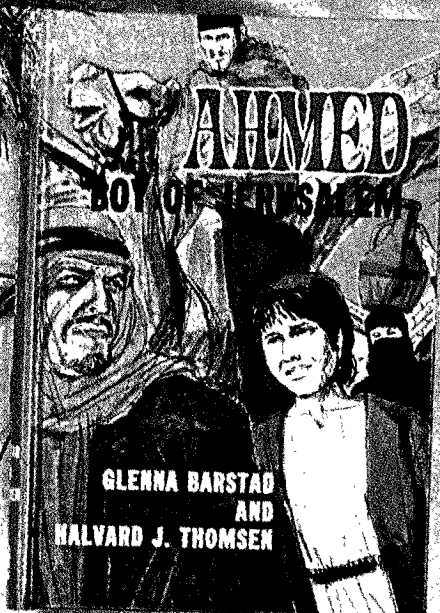
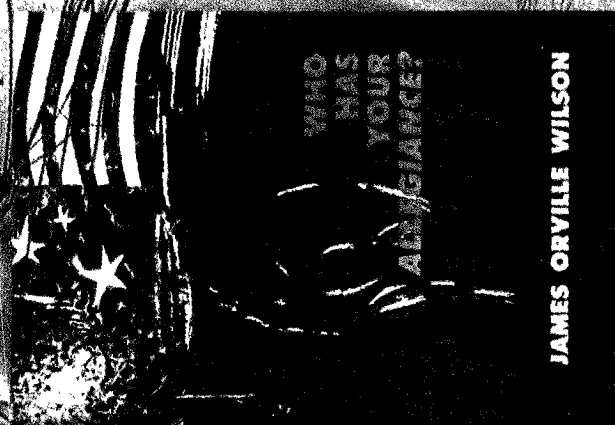
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(Continued from page 19)

side, we stopped and walked across the road to the clearing on which stood a house on stilts. The sick woman came out to be treated, and before we could leave, 24 others showed up, each needing to see the doctor. He treated them all. The mosquitoes and flies gave us an unfriendly welcome here.

Madawai's Boat

After a late evening meal of Chinese food at the resthouse we retired to the veranda for a while. From the shadows and into the light on the porch stepped Madawai, our Bible instructor at Nangka, and three of his fellow Rungus tribesmen. They sat on the floor while we finished worship. Since it was evident that Madawai had not come into Kudat when expected to get his mail, my husband had sent a runner that morning on the 12-mile overland footpath to notify Madawai we were waiting for him and his boat at Kudat, so we could visit his village and conduct a clinic as previously planned in that needy place.

Madawai had only a week or two before made arrangements to purchase this boat, badly needed in his mission work. When told of the large metal truck filled with medicines and other boxes of supplies, and that there were eight in our group to go—besides himself—Madawai smiled broadly, "Oh, my boat is very big—plenty of room. It will hold twenty people." I'm afraid we were not too reassured. Then he flashed another big smile, and pointing to his companions, added, "My three friends here want to go back tomorrow in my boat also."

(To be continued)

ASI Holds Biennial Convention in Denver

By R. S. Watts, Vice-President
General Conference

The biennial convention of the Association of Seventh-day Adventist Self-supporting Institutions was held in the South Denver, Colorado, church, August 18-21. The 123 delegates, who came from all sections of the United States, represented an array of self-supporting enterprises such as hospitals and sanitariums, nursing and convalescent homes, educational and medical foundations, homes for retarded children, industrial and manufacturing enterprises, schools, and a boys' ranch in Nebraska. At present more than 200 such self-supporting institutions, owned and operated by purposeful and dedicated Seventh-day Adventists in North America, belong to the ASI.

This biennial convention was a business meeting. All the incumbent officers of the association were re-elected: President, L. A. Senseman, M.D., medical director of Fuller Memorial Sanitarium, South Attleboro, Massachusetts; vice-president, Allan R. Buller, manager of Worthington Foods, Inc., Worthington, Ohio; secretary-treasurer, Wesley Amundsen, of the General Conference. A second vice-president also was elected, namely, Carl Howe, administrator of the Brooke Grove Foundation, Olney, Maryland.

Dr. Senseman has efficiently and energetically served as president of the ASI since its reorganization in 1955. His untiring service has been greatly appreciated.

Sabbath afternoon, August 21, a trophy hour was presented by some members of the association. During this hour we actually saw in living demonstration and testimony what was being accomplished.

Our hearts were stirred as we listened to the Schneider sisters, affectionately known as Lollie and Bobbie, tell of their work for mentally retarded children in Boulder, Colorado. Lollie and Bobbie are a nurse and a teacher by profession. Some years ago these sisters determined to direct their professional talents and skills in an avenue of service for retarded children. So they opened The Adriel, a "home" in Boulder, Colorado, where only the most pitiful and apparently hopeless cases are admitted.

By daily administering a formula of love, kindness, and sympathy mingled with patience, they have broken through the seemingly insurmountable barrier of incomprehensiveness and have established a communication of understanding that in some cases has astonished members of the medical profession.

The untiring work of the Schneider sisters is regarded with highest appreciation and praise by public health officials in Colorado.

We also saw a living demonstration of the noble work Don Lair and his wife are doing in their Lariat Boys' Ranch in Stapleton, Nebraska. In 1956 the Lairs donated to the Lord 1,000 acres of their cattle ranch in central Nebraska and started the Lariat Boys' Ranch, where only boys eight to 16 years of age are accepted. These are "problem" boys who come from drunken and broken homes—often boys who have been denied that love, security, and protection that a child craves.

During the trophy hour Don Lair introduced three brothers—Donnie, Bobby, and Roger Boyer. The story begins at the Reading Institute of Rehabilitation, Reading, Pennsylvania (an ASI unit), with polio-stricken Joanne Boyer, the mother.

Joanne was completely paralyzed. Unable to move any part of her body from her neck down, except her fingers, she courageously and hopefully cooperated with the Seventh-day Adventist doctors and nurses in extensive rehabilitation treatments.

During the long period of intense rehabilitation therapy, Joanne found her Saviour and was baptized. Now she faced another problem. There were three young sons—Donnie, Bobby, and Roger. She was concerned for them, for she knew their environment was detrimental to Christian living. She took her problem to God and to C. W. Guenther, chaplain of the Reading Institute of Rehabilitation.

The answer to her prayers came when the Lairs admitted the three boys to their Lariat Boys' Ranch. Roger has now finished the elementary school on the ranch, is baptized and ready for the academy.

The work of the Lairs is a work of faith. What they have accomplished in rehabilitating delinquent and "unwanted" boys is spoken of in highest praise by county juvenile judges and social workers in Nebraska. I am glad God called the Lairs to look after boys—all kinds of boys who long for parental love and affection.



A panel group that discussed "ASI Objectives—Analysis of Purpose." Left to right: R. S. Watts, vice-president of the General Conference; Ralph Hartle, Chesapeake Conference ASI secretary; D. S. Wallack, Colorado Conference ASI secretary; Bernie Parsons, of the Flatirons Medical Group, Boulder, Colorado; Walter E. Hart, M.D., of the Fairfield Medical Clinic, Fairfield, Washington; and K. W. Tilghman, Atlantic Union Conference ASI secretary.



Delegates and General Conference representatives who attended the ASI biennial convention in Denver, Colorado.

These living experiences represent only a sampling of the noble and faithful work being done in hundreds of Seventh-day Adventist self-supporting enterprises scattered throughout North America.

Those in attendance at the ASI convention from the General Conference were J. C. Kozel, M. H. Reeder, H. E. Rice, Ella May Stoneburner, and R. S. Watts.

Appreciation Day for ASI Hospital in Virginia

By W. V. Rudisaile, *Business Director*

September 12, 1965, was a high day at the 50-bed Tidewater Memorial Hospital, Tappahannock, Virginia. The mayors of four towns surrounding the hospital made proclamations declaring this day an Appreciation Day. The Tappahannock Chamber of Commerce honored the hospital and staff with a program at the hospital. The program consisted of band mu-

sic and speeches. The speakers were a State legislator, county commonwealth attorney, mayor, and town manager. Everyone seemed pleased with the hospital and what had been done during the past year.

The hospital, one of the newest ASI hospitals, was opened for patients September 10, 1964. It is a sister hospital of Leland Memorial Hospital in Riverdale, Maryland, and Wytheville Sanitarium and Hospital in Wytheville, Virginia—all started under the direction of Drs. Wendell E. and Lawrence W. Malin.

The hospital is situated about 40 miles northeast of Richmond, Virginia, and 100 miles south of Washington, D.C. It is the only hospital within a radius of approximately 40 miles, and serves seven counties.

The cost of the building and equipment totaled less than \$700,000, of which \$300,000 was pledged by the community. The building is modern in every detail. All rooms are semiprivate but can be converted into private, completely air-conditioned.

Since the opening Dr. Wendell E. Malin has been the medical director. Dr. Paul Fisher of Birmingham, Alabama, joined the staff the last of September. Mrs. John Wilkens of Dover, Delaware, is director of nurses.

In the first year 1,263 patients were admitted. There were 101 births and 617 surgical cases. Gross income was more than a quarter of a million dollars.

Plans are under way for building a chronic or long-term facility in conjunction with the present hospital.

New Church in Hayward, Northern California

By W. B. Bristow, *Departmental Secretary Northern California Conference*

In special ceremonies the Hayward, California, Seventh-day Adventist church was dedicated recently free of debt. Pastor of the church is W. R. Foulston.

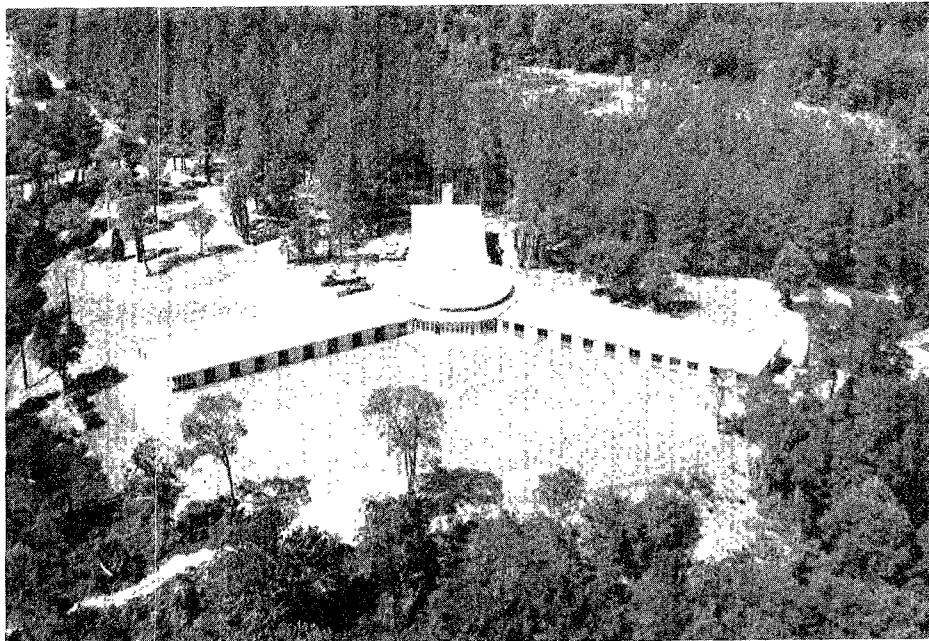
The church was organized May 24, 1930, with a membership of 18. Mrs. Violet Guille is the only member today who is a charter member.

Through the years the membership grew, and by 1952 the problems of accommodating the growing congregation became acute. In 1954 plans were made to purchase property for an adequate church edifice and a school. A building fund was launched under the leadership of John D. Hardt. The members, young and old, responded enthusiastically with various projects to raise funds. Elder Hardt's concluding sermon to the growing congregation was given on August 18, 1956, and W. R. Foulston came to carry on the task of seeing the huge project through.

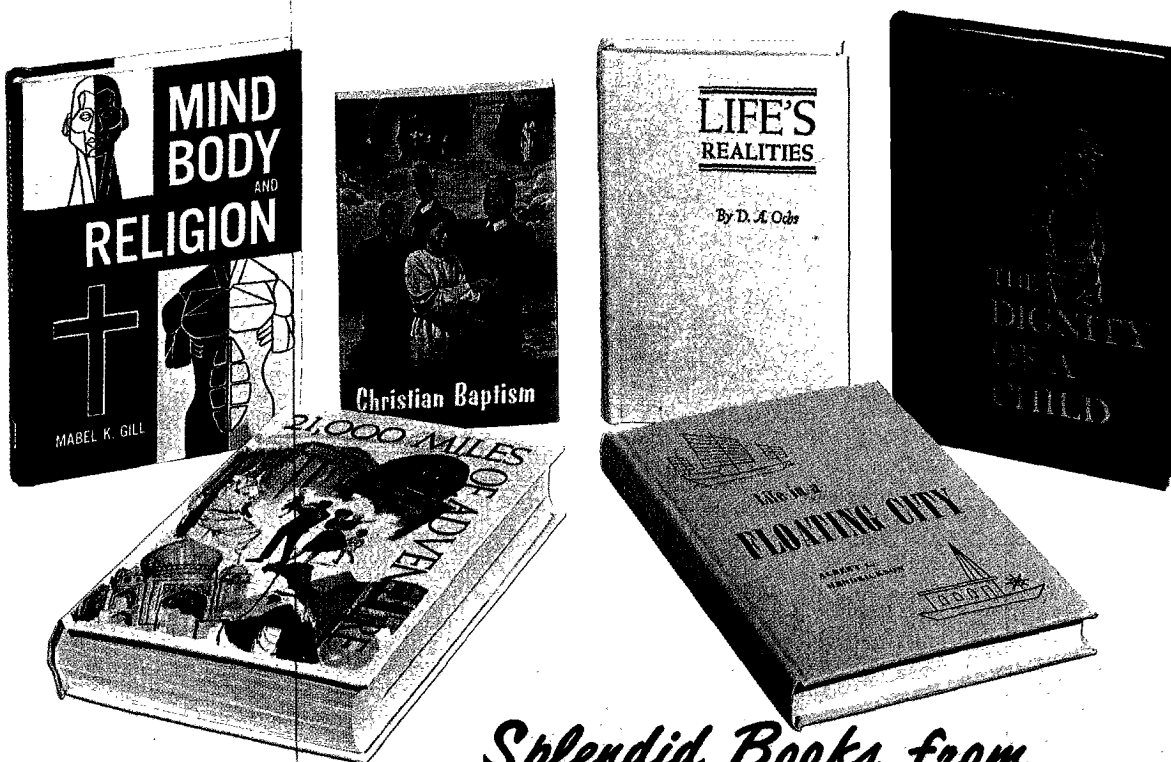
The Hayward church has been a missionary church during the years. In January, 1948, 14 members went to Livermore and became the nucleus of the church there. Again, in September, 1956, 15 members formed the nucleus of the Fremont church.

Under Elder Foulston's leadership, and our heavenly Father's blessing, a property was purchased in 1958. By July 1, 1960, three acres of land were almost paid for and \$493.27 was in the building fund.

(Continued on page 26)



Aerial view of the new Tidewater Memorial Hospital at Tappahannock, Virginia.



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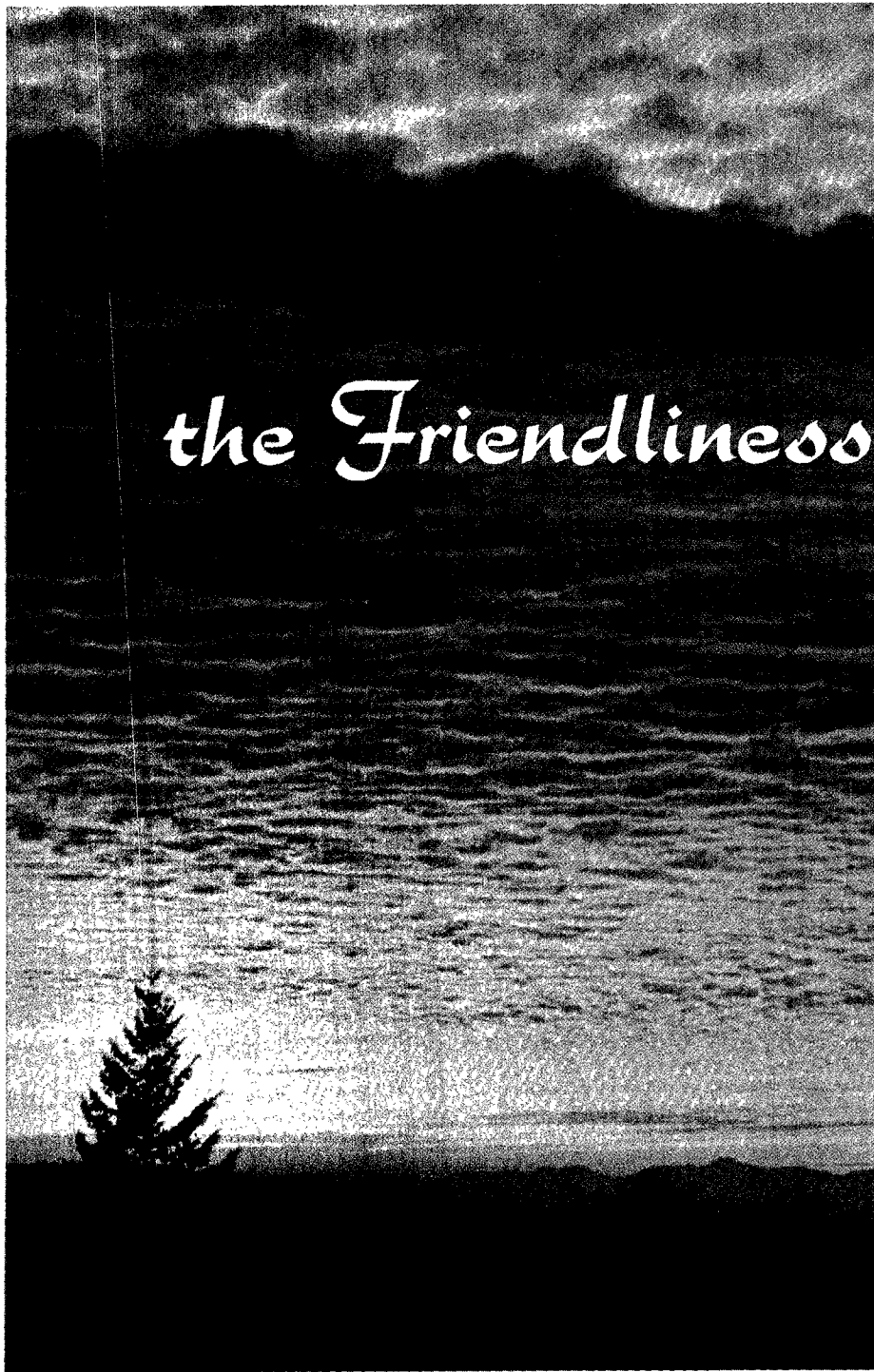
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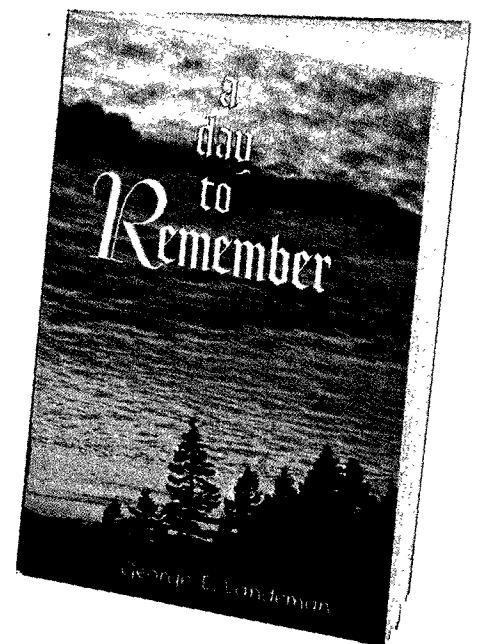
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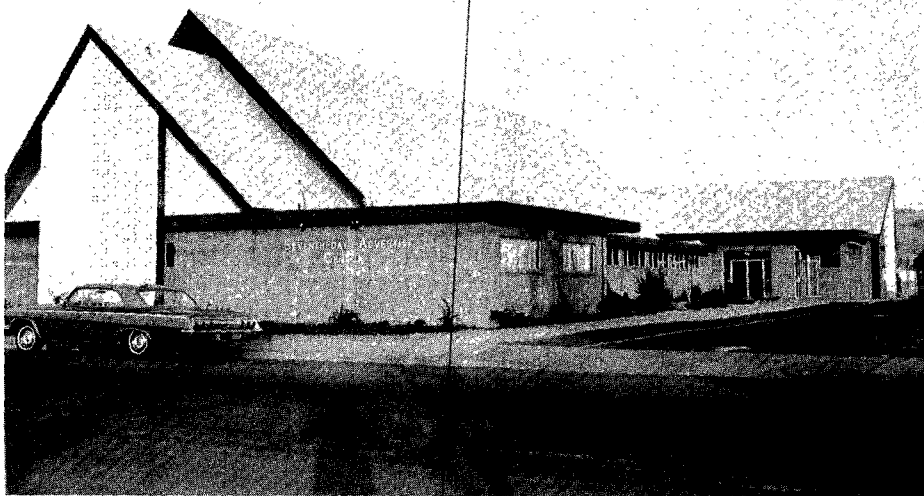
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REVIEW AND HERALD, November 4, 1965

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The new Hayward, California, church.

(Continued from page 23)

Construction of the present church plant began on September 19, 1961, with Nathan Lopez as chairman of the building committee.

During the past eight years 207 persons have been added to the Hayward church by baptism and profession of faith. The membership now stands at 500.

The main sanctuary will seat 700, and the chapel 160. The pastor's study, office secretary's room, choir room, baptismal preparation room, and utility rooms are in the chancel end of the church. The multipurpose room has an adjoining kitchen and Dorcas Welfare storage room. Other facilities include the mothers' room, nursery with cribs, cradle roll, kindergarten, primary, and junior Sabbath school rooms, a library, and missionary supply room.

Participating in the special services were R. R. Bietz, president of the Pacific Union Conference, who delivered the dedicatory address, and Carl Becker, former Northern California Conference president, who had the morning service. Bringing greetings from the city council of Hayward was Mayor John Pappas.

Former pastors of the Hayward church who were in attendance were Clyde Sage, J. D. Hardt, and H. K. Martin.

A special feature of the program was a sacred music program presented by the symphonic choir of 50 voices under the direction of Ivalyn Law-Biloff.

Dental Clinic for Navahos to Open in Utah

By Charles T. Smith, Dean
Loma Linda University
School of Dentistry

The health work of Seventh-day Adventists in Monument Valley will soon be expanded to include high-quality dental care. An extensive oral health service will be set up and operated by Loma Linda University School of Dentistry in connection with the valley's Seventh-day Adventist mission and hospital.

The service will provide regular dental care for the first time to an estimated 10,000 American Indians in the Monument Valley area.

Funds to support the program were

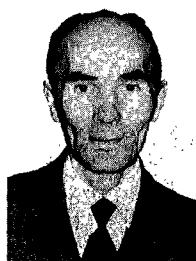
allocated in August by the U.S. Department of Health, Education, and Welfare, \$129,217, and by the Utah Indian Affairs Commission, \$125,000, providing a total of \$254,217 for operation of the service in the first five years. Officials plan for the service to be self-supporting after five years.

Faculty and students of the dental school will staff a central dental clinic in a building adjacent to the present hospital in Rock Door Canyon. Mobile dental clinics will serve the outlying areas of Aneth and Navaho Mountain, both with sizable Indian populations.

The program, titled "Monument Valley Community Oral Health Service," will be directed by the dean and staff of the School of Dentistry.

Unbeliever Sells Books for Finnish Colporteur

By J. W. Nixon, Publishing Secretary
Northern European Division



At a recent institute for our literature evangelists in Finland, Brother H. Halminen, a veteran literature evangelist, related the following personal experience:

"During my first year in the literature work I experienced some difficulty in getting started with the book *The Great Controversy* in a certain area of Finland. The region was sparsely populated, and when I inquired about lodgings I was advised to go to a particular house and told, 'There you can stay the night and you will also receive an order.' Cheered by this, I hopefully made my way to this house. But when I made my business known the woman said, 'We have decided not to buy anything more from hawkers. Once deceived is enough. We bought a book which was said to be good, but it was a worthless novel.'

"In spite of this reception I asked if I might stay the night with them. The reply was, 'My husband will be home soon; ask him. I am in a hurry to get the milking done.' I prayed and waited.

"When he came his response was exactly the same as his wife's. So I asked him, 'What is wrong with the book? Could I have a look at it?' He replied, 'In the book it forbids the eating of pork, but I like pork very much, it tastes delicious and helps you to work hard. We all like it and we have many fine pigs.' Then he went and got the book.

"It was *The Ministry of Healing*. As I glanced through it I said, 'Even doctors prohibit the use of pork because it is harmful.' To which he agreed. I told him then of a teacher in the same district who had this book and that he liked it so much that he used it in teaching, so it couldn't be a very bad book. He said, 'We have not read anything else in it, except the part where it prohibits the use of pork. We accidentally saw that and put the book aside.' I asked him if he would exchange it for another book or sell it to me. But he said, 'Well, maybe it is a good book after all and it would be a mistake to sell or exchange it.'

"When his wife came in he said, 'The book is not as bad as we thought. Even teachers use it as their textbook.' I was given a nice clean room for the night and felt very thankful for the Lord's blessing.

"Next morning as my host seemed to be in a good mood I tried again for an order and sold a small book. The man was well known in the district and I was glad to get his name on my order list.

The Farmer Goes Along

"When I was ready to leave, something unexpected and surprising happened. The farmer said, 'Wait awhile and I will come with you. These neighbors around here are mean and some are real misers. I do not think they will order from you, but if I come along I am sure we will get orders.'

"What should I do? I was afraid this worldly man would spoil my business, but I had to be tactful, so off we went together. I was very nervous. At the first house he said, 'Listen now, Matti, this boy has just the kind of book such a sinful fellow as you needs.' I was surprised at this approach and thought that it would upset things. But the farmer knew his neighbor and asked me to show him the book. Everything went off pleasantly and we got the order.

"On the way to the next house he said it would be best to see the wife, because the husband was so mean, and anyway he could hardly read. 'His wife manages the house.' On entering we found the wife was out in the cowshed, so the farmer talked to his neighbor, but did not tell him our business, only that we had something to show his wife. When she came in he said to her, 'This boy has a book full of knowledge and wisdom which you need to bring up your children in the fear of the Lord.' She ordered a book and her husband paid for it on delivery date.

"In the third house the husband and wife were both home. The farmer told them of my book and showed it to them himself. But they did not want to order. Now my friend knew that the old man of the house lay sick in the next room, and said, 'Think of that old man in there; he cannot go to church now, and this

book will be a source of happiness to him' Another order!

"At the fourth house the people were all at home and again the farmer praised my book, but at first they did not want to buy. But this farmer was more intelligent than I thought and he made a clever appeal. In the home was a girl of confirmation age, so he said, 'Listen now, when your girl goes to confirmation class, what a magnificent help such a book on church history will be to her. With its help she will be at the top of her class and receive a Bible as a prize. What a source of joy and pride it will be to you when she comes home with a shining face and a Bible under her arm!' Such an eloquent appeal had its effect, and there was another order—the fourth.

"I cannot remember clearly the details of what happened in the next few houses, but we went to a few more homes and received four more orders, making a total of eight orders for *The Great Controversy* and a few small books besides. The ingenious appeals of the farmer were highly successful and the names helped me to secure more orders.

"He left me after half a day, but before going he said, 'You will surely get on well by yourself now. You are welcome to stay at our home again when you come to deliver the books.' I thanked him

warmly for his help. I had learned much from him even though he was a worldly man. He was a good salesman. He seemed to be able to select the best selling points and knew how to make an effective appeal.

"After this the work went well throughout the whole district. God used this remarkable man as an instrument in making a breakthrough in that territory. When I went to deliver the books I stayed overnight in that friendly home and even sold them *The Great Controversy*. This incident taught me early in my experience to say, 'Wondrous are the workings of the Creator, and with gladness I behold them.'"

Since this experience Brother Halminen has spent 50 years in the literature work in Finland and is still quite active. His son is an editor and the union publishing department secretary.

Literature Work Advances in the Congo Union

By J. T. Knopper, *Publishing Secretary Congo Union*

Recently I visited the East and North Congo fields. Since my last visit in 1964 these fields have gone through a hard time. Often I prayed that the Lord would

protect His work. What I learned on my recent visit to conduct a colporteur institute was most encouraging. More than 20 literature evangelists came together for the institute. Some had to walk for two or three days to reach the place of the institute. They brought good news from their various territories.

Branch Sabbath Schools

In 1964 the publishing program was reorganized in this field, but because of political troubles in this area we thought that in 1965 we would have to start over again. But the colporteurs said that they had not let the work disintegrate. Two of them had reached the requirements for being licensed colporteurs. Sixteen colporteurs reported that they are conducting 51 branch Sabbath schools, with a total of 458 persons attending. One literature evangelist reported seven branch Sabbath schools.

For many, many months we had not received word from the colporteurs in the North Congo Field. But recently when we met with three colporteurs in that field they told us that right through all these months they had done their work, and that they had reached their requirements for being licensed colporteurs.

Nothing is able to stop the Lord's work. We thank God for the work the colporteurs are doing in the Congo.

Camp Meeting Ordinations



Pennsylvania

The ordination of Ray Allen West and O. Kenneth Scheller highlighted the Sabbath services of the Somerset, Pennsylvania, camp meeting on August 7.

The ordination sermon was preached by A. F. Tarr, associate secretary of the General Conference. Prayer was offered by Donald W. Hunter, president of the Pennsylvania Conference. The challenge was given by M. K. Eckenroth of Columbia Union College. A. J. Robbins, former president of the West Pennsylvania Conference, on furlough from the Far Eastern Division, extended the welcome.

Left to right: Elders Eckenroth, Robbins, Hunter, Tarr, Elder and Mrs. West, Elder and Mrs. Scheller.

J. A. TOOP, *PR Secretary Pennsylvania Conference*



Washington

On Sabbath afternoon, July 10, six young men were ordained to the gospel ministry in the Washington Conference. The ordination message was given by John Hancock, associate secretary of the General Conference MV Department. W. J. Hackett, president of the North Pacific Union, gave the charge. D. E. Rebok offered the ordination prayer. N. R. Dower, president of the Washington Conference, extended the welcome.

Ordained were Peter Tadej, Arthur Bushnell, Norman Versteeg, David Parks, Larry Kurtz, and Paul Moore.

From left to right: Peter Tadej, Arthur Bushnell, Norman Versteeg, D. E. Rebok, W. J. Hackett, N. R. Dower, David Parks, Larry Kurtz, and Paul Moore.

W. A. SCRIVEN, *Departmental Secretary Washington Conference*

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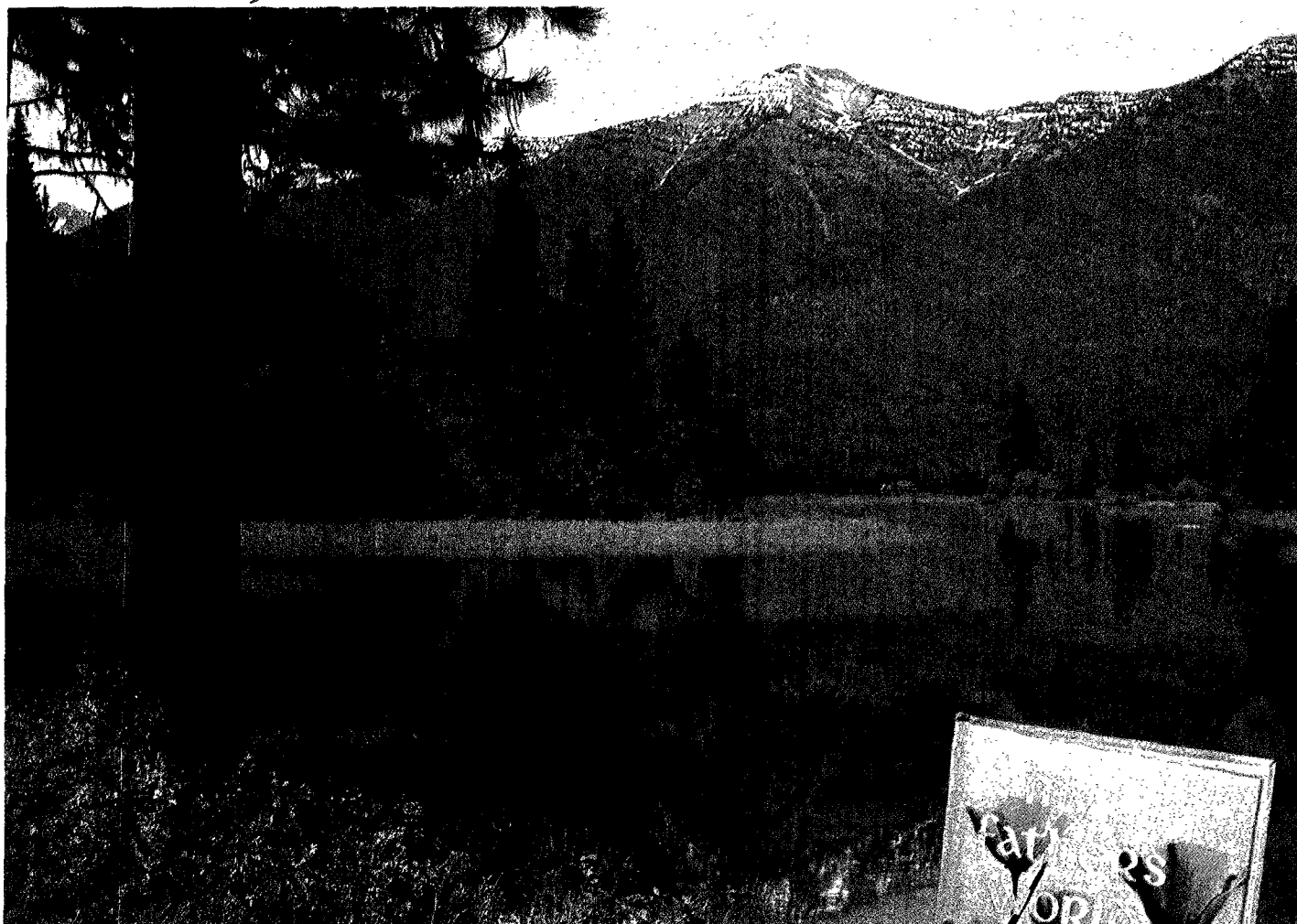
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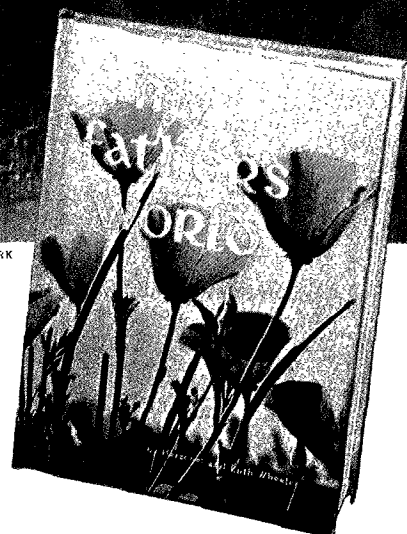
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REVIEW AND HERALD, November 4, 1965



An Accident and a Prayer

By Helen L. Kelly

"Screech!" The tires of the car squealed as the driver slammed on the brakes. Linda fell from her bike, which had been hit by the car.

Mrs. Ecton, Linda's mother, had been chatting with her friend Mrs. Lloyd on the porch. Now she rushed to her daughter who was lying by the curb.

"Linda, are you hurt?" she cried. The neighbors quickly gathered about the girl as her mother helped her to her feet.

Linda was shaky, but she managed to say she thought she was all right. She had been riding her bicycle after supper, since it was not yet dark.

"We'd better take her to the hospital," a neighbor said. "We can go in my car." Linda's father was still at work.

"I'll take care of Janice," Mrs. Lloyd told Mrs. Ecton, who was now helping Linda into the car. Janice was Linda's younger sister. She and Linda played with Mrs. Lloyd's daughters, Patsy and Arlene.

After the car drove away, the neighbors stood around discussing the accident. "She could be hurt badly inside," one lady said. "It doesn't always show at first."

"That car was going too fast on a street with so many children," another remarked. One of the men carried the twisted bicycle to the Ecton's front lawn.

Of course, Janice was especially worried about her sister. Was she hurt seriously? Would she have to stay in the hospital?

Each evening Patsy and Arlene, who

were younger than the Ecton girls, had worship. This evening Janice prayed with them. Together they knelt with bowed heads beside the couch in the parlor. Mrs. Lloyd offered a special prayer for Linda. Janice felt a little better about her sister then.

It was very dark when an anxious daddy, who had now come home, and Janice saw the car lights coming down James Place. "Here they come," they told each other excitedly.

Linda was in the car too. She had a bad bruise, but otherwise seemed to be uninjured. How thankful everyone was!

Later Janice told her sister, "While you were at the hospital we said a special prayer for you at the Lloyd's house."

Linda and her family were happy that she was not hurt badly. They were also happy to have Christian neighbors who cared enough to pray for Linda.

In Remembrance

ALEXANDER.—Henrietta Stoner Alexander, born Dec. 11, 1911, at Keene, Tex.; died at Keene, Tex., July 10, 1965. She is survived by her husband, Byron Alexander.

BAUMAN.—Bertha Loss Bauman, born Feb. 9, 1901, in Iowa; died Aug. 25, 1965, at Grass Valley, Calif.

BOGUE.—Milton C. Bogue, born Aug. 25, 1879, at Fairmont, Ind.; died July 9, 1965, at Nevada City, Calif. His wife, Anna Louise, survives.

BOOKOUT.—Martha Carolyn Bookout, born Sept. 11, 1872, at Fairmont, Ind.; died Sept. 4, 1965.

CARLSON.—Victor Carlson, born Sept. 5, 1897, in Finland; died May 3, 1965, at Grass Valley, Calif. His wife, Marion, survives. [Obituary received Sept. 3, 1965.—Ebs.]

CASTLE.—Clay Coy Castle, born March 24, 1884, at Cedar Edge, Mich.; died Aug. 1, 1965, at Coquille, Oreg.

CATALANO.—Anne Marie Guild Catalano, born Jan. 15, 1931, at Lowell, Mass.; died Aug. 11, 1965,

near Placerville, Calif. Her husband, Dr. Donald V. Catalano, survives.

GREEN.—Frank Elbert Green, born Aug. 11, 1904, at Wirt, N.Y.; died Aug. 19, 1965, at Bradford, Pa. His wife, Helen Guthrie Green, survives.

HAMILTON.—Inez Casebeer Hamilton, born July 7, 1888, at Hay Springs, Neb.; died Aug. 30, 1965, at San Luis Obispo, Calif. She studied at Walla Walla College, and graduated from Pacific Union College in 1917. She received her B.A. degree at Emmanuel Missionary College, and her Master's degree at Washington State College. She taught school for 42 years. For 16 years she served with her husband in Trinidad, Jamaica, and Barbados. She is survived by her husband, Elder R. S. J. Hamilton; four granddaughters, Inez Perry, Marion Feugate, Barbara Redding, and Clara Murray; and ten great-grandchildren.

HANSON.—Fred Hanson, born Nov. 12, 1886, in Minnesota; died Aug. 28, 1965, at Loma Linda, Calif. He attended Hutchinson Theological Seminary and taught for some time at the Theological Seminary and later at the Hawaiian Mission Academy. He is survived by a brother, Olaf, of Colorado; and two sisters, Mrs. Hilda Rosendahl and Mrs. Charles Vieck.

HUFFMAN.—Burton Edgar Huffman, born Feb. 25, 1873, near Centerville, Kans.; died Aug. 21, 1965, at Modesto, Calif. In 1902 he was ordained to the ministry, and also married Mabel L. Blow. Together they spent more than 20 years in educational and ministerial work. He served in the Kansas Conference and in the Central Union Conference. Later he served as dean of men at Emmanuel Missionary College, and then in the same capacity at Union College until 1920.

HUNT.—Winifred Hunt, died Sept. 10, 1965, in Ohio. A church member for 57 years, for a number of years she was Dorcas leader of the Cleveland First church, and later was Dorcas Federation leader.

KELLY.—Laurence C. Kelly, born Oct. 5, 1894, at Hutchinson, Minn.; died May 27, 1965. His wife, Pearl, survives. [Obituary received Sept. 20, 1965.—Ebs.]

KERNS.—Bessie B. Boyer Kerns, born Nov. 2, 1867, at Easton, Mo.; died Aug. 27, 1965.

LOE.—Claran Avery Loe, born Feb. 18, 1882, at Cynnet, Ohio; died at St. Helena, Calif., Sept. 1, 1965. His second wife, Rovilla Blackburn Loe, survives.

MC DOWELL.—Fred A. McDowell, born Feb. 29, 1888, at Red Bluff, Calif.; died at Vallejo, Calif., Aug. 5, 1965. His wife, Harriette, survives.

MC LAIN.—Emily Tyne McLain, born Oct. 6, 1878, at Buffalo, N.Y.; died July 3, 1965, at National City, Calif. Among the survivors are two sons, Elder R. E. Delafield, a missionary in Kampala, Uganda, East Africa, and Elder D. A. Delafield, associate secretary of the White Estate, General Conference, Washington, D.C.; and a daughter, Mrs. Tomasea Sutherland, a Bible instructor in the Southeastern California Conference.

MINNICK.—Clara Minnick, born March 17, 1886, at Jeffersonville, Ind.; died Aug. 27, 1965, in Los Angeles, Calif. Her husband survives.

NELSON.—Hazel Green Nelson, born Jan. 9, 1907, at Butler, Okla.; died at Fresno, Calif., Aug. 21, 1965. She entered nurse's training at the White Memorial Hospital in 1921 and later married Dr. George Nelson, an instructor then in the College of Medical Evangelists. They spent two terms in medical mission service in India between 1928 and 1942. They were connected with the Boulder Sanitarium and Hospital in the early 1940's. In 1951 they went to Karachi to open and direct the mission hospital. Survivors are her husband; two daughters; and one son.

NEWELL.—Homer R. Newell, born Nov. 15, 1896, at Wrightstown, Minn.; died July 15, 1965, at Bellingham, Wash. His wife, Viola, survives.

OWEN.—Doran Rotan Owen, born April 28, 1903, at Bynum, Tex.; died at Loma Linda, Calif., June 24, 1965. He was baptized by Elder J. N. Loughborough. His wife, Mabel E. Johnson Owen, survives.

PETERSON.—Dora M. Peterson, born April 26, 1889, at Cedar, Wis.; died July 4, 1965, at Wakefield, Mich. Her husband, Walter, survives.

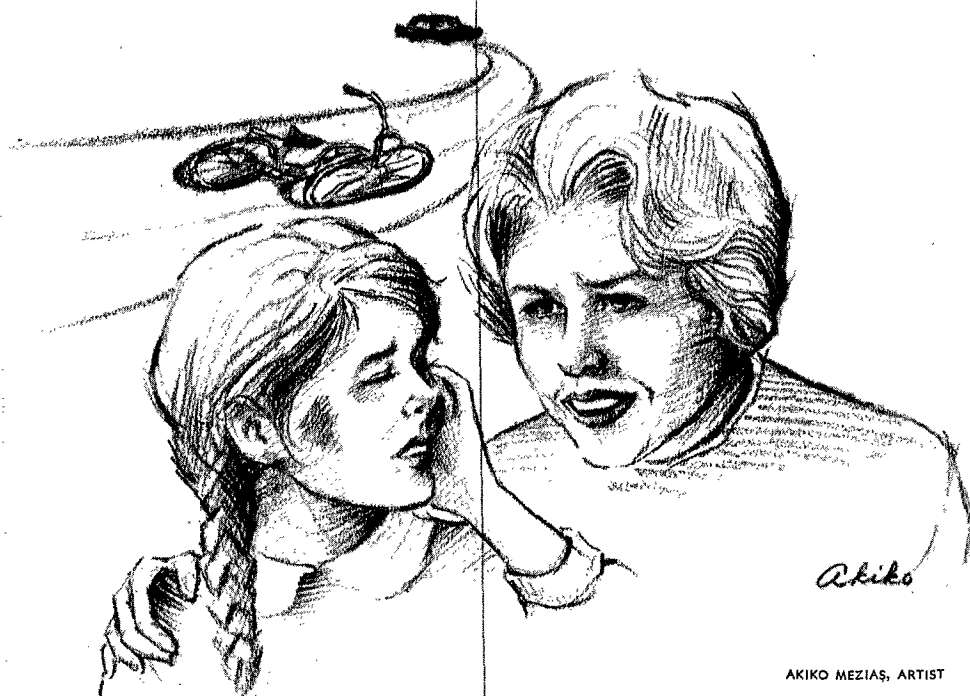
SHOREY.—Lucy Frances Shorey, born April 11, 1880, at Genoa, Wis.; died Sept. 11, 1965, at La Crosse, Wis. From the early 1920's until her retirement she was food service director and taught at Hylandale Academy in Wisconsin.

SIMKIN.—Mary Church Simkin, born Oct. 24, 1869, at Columbus, N.Y.; died Aug. 19, 1965, at Elmira, N.Y.

SMITH.—Ray Clayton Smith, born Nov. 12, 1881, in Lapeer County, Mich.; died May 14, 1965. His wife, Dora, survives. [Obituary received Sept. 12, 1965.—Ebs.]

SWANSON.—Alyse Blumstead Swanson, born April 9, 1902, in Sweden; died at Hayward, Calif., May 8, 1965. [Obituary received Sept. 1, 1965.—Ebs.]

WOLF.—Julia Elizabeth Wolf, born Sept. 27, 1902, at Albion, Nebr.; died July 29, 1965, at Scottsbluff, Nebr.

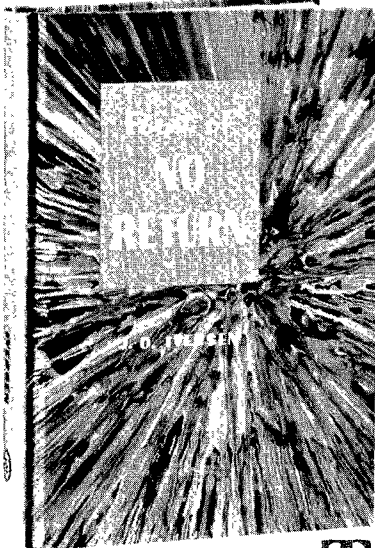


AKIKO MEZAS, ARTIST

With Linda's crushed bicycle still in the street, Mrs. Ecton helped her daughter into the car to take her to the hospital.

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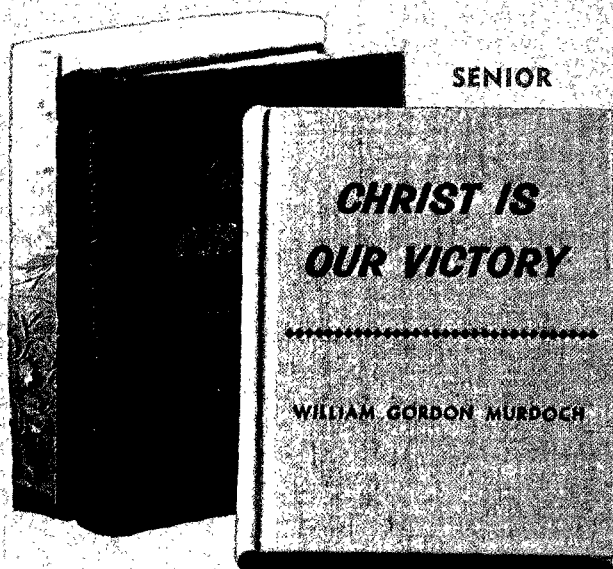
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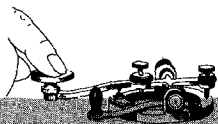
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Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► The E. E. Cleveland campaign on Long Island this past summer has drawn record-breaking crowds of 3,000 every Sunday night and between 1,000 and 2,500 during the week. A group of students from Andrews University and the Northeastern Conference ministers from the area assisted Elder Cleveland. Already 296 people have been baptized, and it is believed that the final result will be 500 baptisms. Two other outstanding efforts in the Northeastern Conference were held during the summer. One in Buffalo, New York, was conducted by G. H. Rainey, of the Atlantic Union ministerial association, and 96 were baptized in the first baptism. The second was conducted by W. D. Felder, one of Northeastern's new interns, and 25 were baptized.

► Matthew A. Dopp has been called to be Missionary Volunteer secretary of the Southern New England Conference. The Southern New England Conference committee voted to divide the educational and MV departments, with D. D. Lake continuing as educational superintendent. Previous to coming to Southern New England, Elder Dopp served as associate MV secretary of the Central California Conference.

► The three-week Worcester evangelistic crusade conducted by Bruce Johnston, from Southern Missionary College, and Don Jacobsen, from Andrews University, was extended a week to care for the unusual interest aroused in the city and surrounding area. The crusade had to move to larger quarters twice—finally ending in the Worcester Memorial auditorium. Twenty-three were baptized on August 21, and 18 have signified their desire to go forward in this sacred rite at the next baptism. The evangelists were assisted by the local pastor, A. R. Swanson, and a group of 27 students from Andrews University.



Canadian Union

Reported by
Evelyn M. Bowles

► The latest ministerial intern to join the British Columbia Conference is Keith Dearing, who has just moved to Vancouver from Walla Walla, Washington, where he received his B.A. degree in theology. He is joining the Lacey-Mustow evangelistic team.

► Doctors Virgil G. and Lillian M. Logan, an Adventist husband-and-wife team from Ohio, and graduates of the University of Wisconsin, have recently joined

the teaching staff of Brandon College in Brandon, Manitoba. They previously taught summer school at the University of Alberta. The Doctors Logan have written several books on teaching, one of which, *Teaching the Young Child*, by Mrs. Logan, has been adopted as a textbook by more than 50 colleges and universities in Canada and the United States.

► The Faith for Today evangelistic team is conducting a series of meetings in Swift Current, Saskatchewan.

► Canadian Union College faculty members and their families gathered at Camp Rundle for a teachers' retreat over the Labor Day weekend. It was a get-acquainted time for a number of the teachers, who had an opportunity to discuss topics such as child guidance and parental problems. Outdoor recreational activities, in spite of cool weather, made the weekend enjoyable.



Central Union

Reported by
Mrs. Clara Anderson

► A church school has been opened in the Great Bend, Kansas, district after being closed for many years. There are seven students attending the school in Shaffer, with Mrs. Carl R. Johnson as the teacher.

► Merlyn Mead and Dennis Lowrimore are new teachers at the Fort Collins, Colorado, church school. Mr. Mead comes to Colorado from the Missouri Conference and Mr. Lowrimore was a spring graduate of Pacific Union College.

► Sabbath school institutes and workshops are being held throughout the Central Union Conference during October. R. Curtis Barger and Louise Meyer, from the Sabbath School Department of the General Conference, are assisting E. E. Hagen, from the Central Union, with these meetings.

► D. R. Castonia has transferred from the Scottsbluff, Nebraska, district to a pastorate in the Florida Conference.

► C. L. White, Missouri Conference evangelist, has transferred to the Southern Union.

► John W. McGraw is the new pastor of the Columbia, Missouri, district. Elder McGraw comes to Missouri from the Texas Conference.



Columbia Union

Reported by
Morten Juberg

► Several new staff members have been added to Pine Forge Academy, according to Luther Palmer, principal. Billy Hill, from Dallas, Texas, is a new science in-

structor and Eileen Nelson, from St. Louis, Missouri, teaches Spanish. The new dean of girls is Gwendolyn Skinner from Chicago. Mr. and Mrs. Charles Clay, from Los Angeles, have also joined the staff. Mr. Clay will be a maintenance man and Mrs. Clay will be librarian and teach English. Carol Fletcher, from La Sierra, California, is the new registrar and will also be a music instructor.

► The new Montclair, New Jersey, church was opened with special services. W. A. Thompson, secretary-treasurer of the Allegheny Conference, was guest speaker for the opening-day services.

► W. R. May is the newly appointed Sabbath school and home missionary secretary of the Chesapeake Conference. He replaces Paul Smith who accepted a call to the Ohio Conference as stewardship secretary. Elder May will continue as coordinator of evangelism in addition to his new duties.

► Camp meeting Book and Bible House sales in the Pennsylvania Conference reached a new high of \$19,500, according to figures released by William Otis, manager.

► Students from seven Midwestern States attended the third annual Mohaven Band Camp in the Ohio Conference. Director of the camp was Garland C. Peterson, Mount Vernon Academy band leader.



Lake Union

Reported by
Mrs. Mildred Wade

► V. W. Esquilla, laymen's activities director for the Illinois Conference, in addition to his regular departmental duties, held an evangelistic crusade in Bloomington in recent months. This small church of 35 members stepped out in faith to engage in Bible school evangelism. Several of the newly baptized members have been actively engaged in the operation of the church's first Vacation Bible School. With a total of 75 youth enrolled, 65 were from non-Adventist homes. At the close of the session 50 were graduated, and the church is following up the interest with a Story Hour program every Sabbath afternoon.

► Approximately 100 seminary students registered for the intercession course in principles of church leadership held at Andrews University, August 30 to September 17. This was the first of two courses dealing with departmental leadership. All instruction was given by personnel from the General Conference—J. E. Edwards and A. A. Esteb, from the Home Missionary Department; John Hancock and Clark Smith, from the Missionary Volunteer Department; and R. C. Barger, from the Sabbath School Department.

► Mrs. Vesper A. Dodd, a dedicated teacher, was given a citation for distin-

guished service by the Battle Creek Chamber of Commerce. For many years she served in the public school system in Indiana and Missouri. She also taught at Indiana Academy and at the time of this citation was teaching in Battle Creek Academy.



Northern Union

Reported by
L. H. Netteburg

► Two churches in Minnesota, Basswood and Cloquet, have surpassed their Ingathering goals.

► Three weeks of evangelistic reaping meetings opened in Minneapolis and St. Paul on Sunday, October 10, with George E. Vandeman as speaker. These are follow-up meetings from several months of *It Is Written* telecasting.

► Four new members were added to the Spearfish, South Dakota, church on June 5—three by baptism and one on profession of faith.

► Opening services were held in the new Pierre, South Dakota, church on Sabbath, October 2. L. H. Netteburg and P. F. Pedersen, of the Northern Union Conference, and F. W. Bieber, of the South Dakota office, were speakers for the occasion.

► Luther May, of Emmanuel Missionary College, has joined the Iowa Conference as a district leader.

► R. W. Boggess, of the Michigan Conference, has accepted a call to serve as district leader in the Iowa Conference.

► After finishing his course work at Andrews University, Russell L. Johnson recently connected with the Iowa Conference as a ministerial intern.



Pacific Union

Reported by
Mrs. Margaret Follett

► Enola M. Davis assumed her position as director of nursing service at the St. Helena Sanitarium and Hospital recently, succeeding Mrs. Verna Dixon, who requested that she be released from the position of full directorship to that of assistant director. Miss Davis received her training at Glendale Sanitarium and Hospital, her B.S. degree from Pacific Union College, and her Master's degree from Colorado University. Prior to her appointment at St. Helena she was an instructor with the school of nursing at Pacific Union College.

► More than 30 Adventist amateur radio operators, who with their families and friends made a group of approximately 115, gathered at Wawona Seventh-day Adventist Youth Camp for their annual "hamfest" on a weekend in August. In charge of arrangements for the encampment was a committee headed by Bob Hilliard, of Loma Linda Foods. The Adventist radio amateurs of the West Coast are banded together in an informal group known as the Bible Study Group, which is now in its seventh year of operation.

► Elder and Mrs. B. W. Mattison and their son Gary were honored guests at a farewell occasion held at Hawaiian Mission Academy, September 12. For the past several years Elder Mattison has been president of the Hawaiian Mission. The family has now returned to the mainland, where Elder Mattison will be home missionary secretary of the Central California Conference.

► Arvin Winkle has arrived in Oroville to serve as pastor. A graduate of Walla Walla College and the Theological Seminary, he comes to the Northern California Conference from the pastorate of the Medford, Oregon, church.

► Tom L. Walters, assistant professor of chemistry at La Sierra College, has been awarded his Ph.D. degree by Stanford University. He is an alumnus of Walla Walla College and is new to the LSC faculty this year.

► Olen Gilliam, who for the past year and a half has been assistant publishing secretary in the Southeastern California Conference, has accepted a call to become publishing secretary of the Oklahoma Conference.



Southwestern Union

Reported by
J. N. Morgan

► The first commencement exercises for the Memorial Hospital (Beeville, Texas) School of Vocational Nursing were held



Ordination at Alberta Camp Meeting

Larry Milliken, pastor of the Medicine Hat district, was ordained to the gospel ministry, July 10, at the Alberta camp meeting.

This was a unique ordination in that it took place on television before an estimated audience of more than 20,000 people. J. W. Bothe, Canadian Union Conference president, presented the challenge, and Philip Moores, Alberta Conference president, presented the charge. R. R. Figuhr, General Conference president, gave the prayer of dedication.

Elder Milliken and his wife, Joyce, have two children, Kathleen and Joan.

Left to right: Elder Figuhr, Elder Bothe, Elder and Mrs. Larry Milliken, Elder Moores.

JACK MARTZ
Departmental Secretary
Alberta Conference

Sunday evening, September 12, with nine graduates receiving diplomas from Marvin C. Midkiff, hospital administrator. B. E. Leach, Texas Conference president and chairman of the hospital board, was speaker for the occasion. This is the first class to receive their nurse's training in a Seventh-day Adventist hospital in the Texas Conference.

► Ozark Academy has enrolled nearly 200 students for the 1965-1966 school term. This year the school has the largest junior class in its history, with more than 70 students registered. Forty-four students are seniors. The freshman and sophomore classes have an enrollment of 82.

► Betty Christian, great niece of Parkin Christian, of Pitcairn Island, on a visit to the United States for the first time, presented a program on life on Pitcairn Island to the Dallas Central church September 25. Miss Christian is a direct descendant of Fletcher Christian, one of the original mutineers of the *Bounty*.

Church Calendar

Week of Prayer	November 6-13
Church Missionary Offering	November 6
Annual Sacrifice Offering	November 13
Ingathering Campaign	November 20-December 31
Ingathering (The Silver Vanguard objective)	November 20-December 31
Church Missionary Offering	December 4
Thirteenth Sabbath Offering (Australasian Division)	December 25

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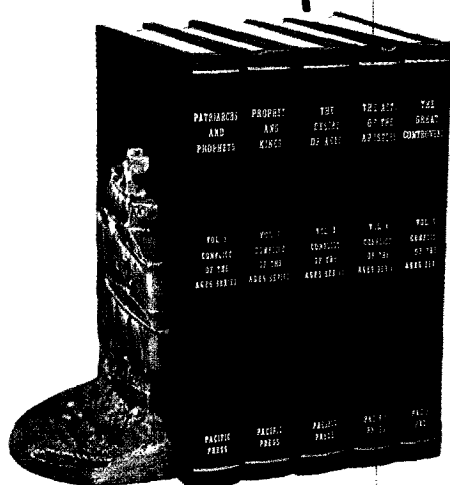
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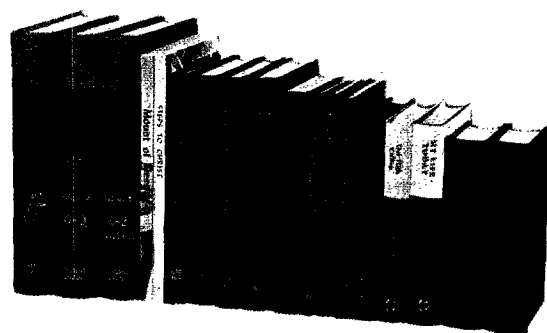


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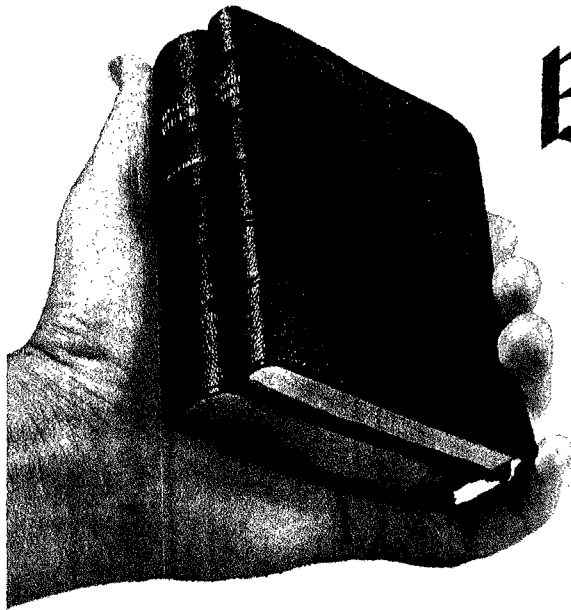
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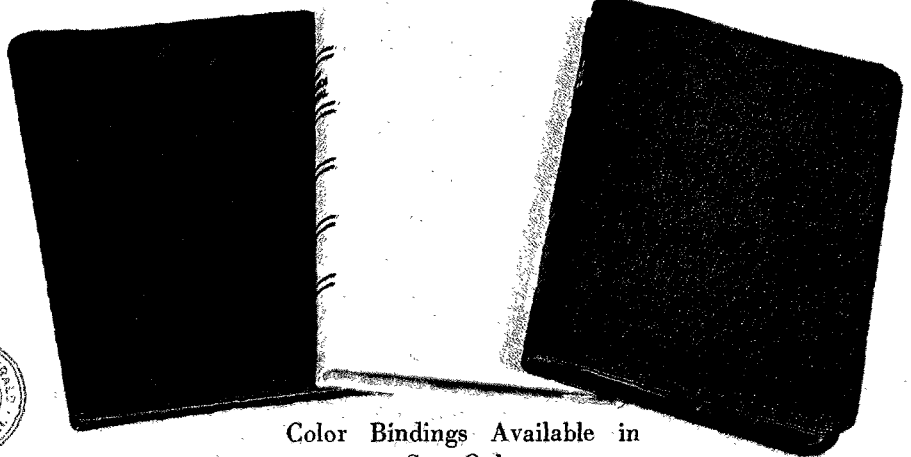
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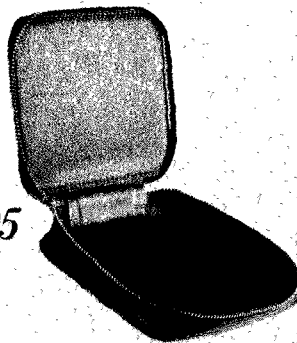
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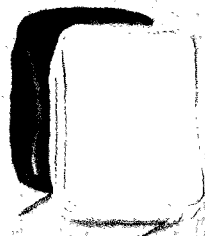
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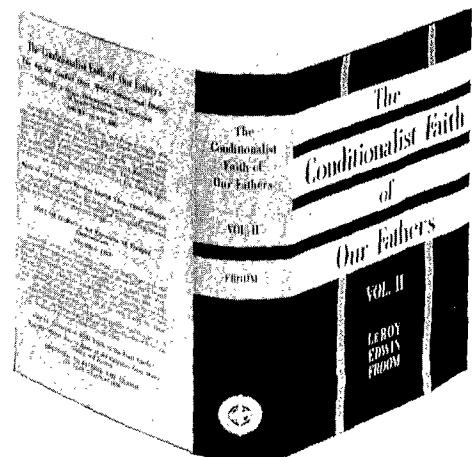
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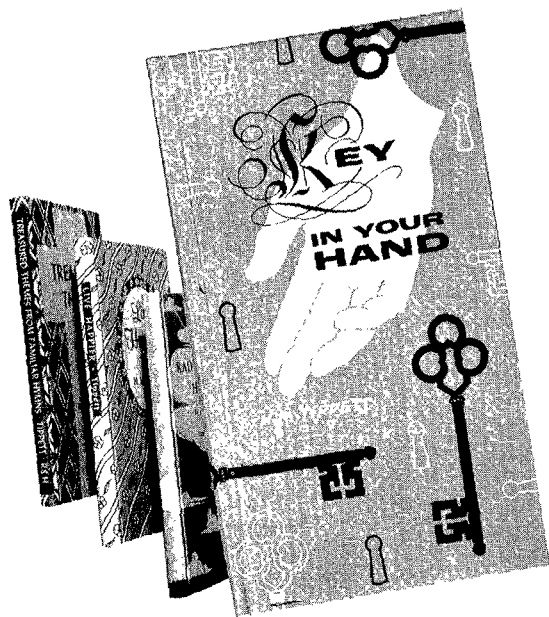
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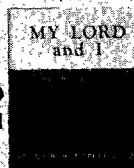
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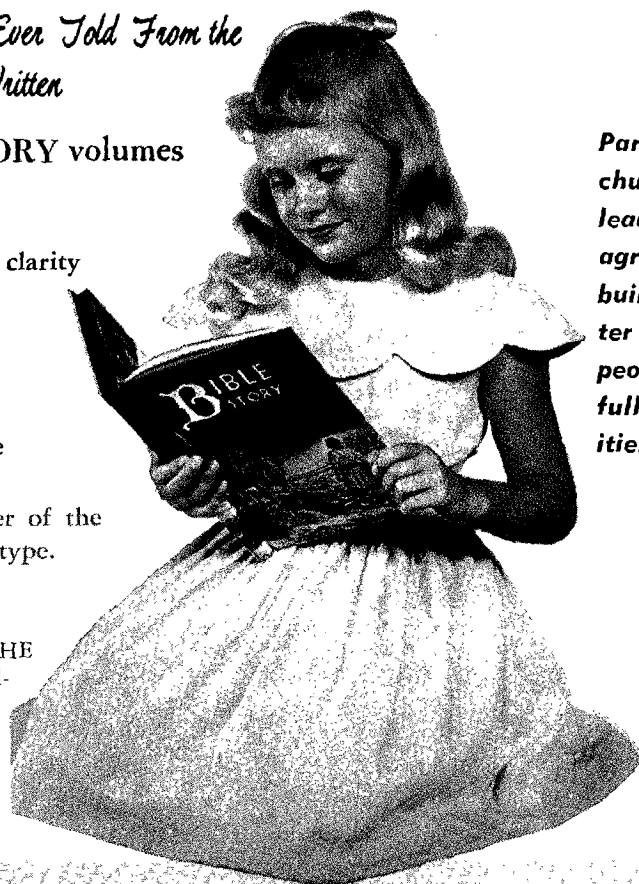


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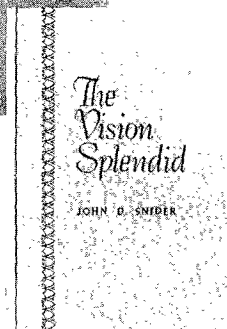
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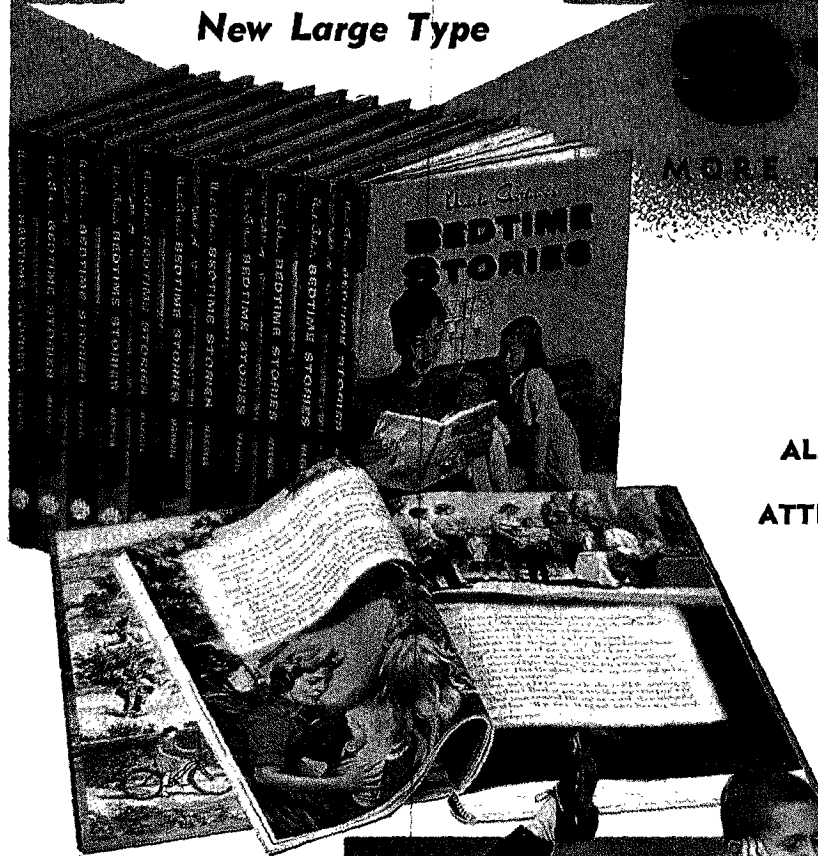
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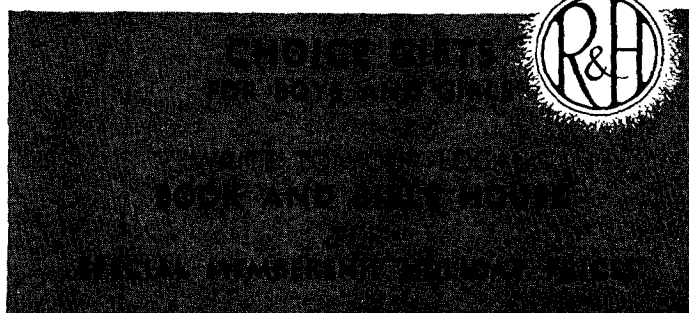
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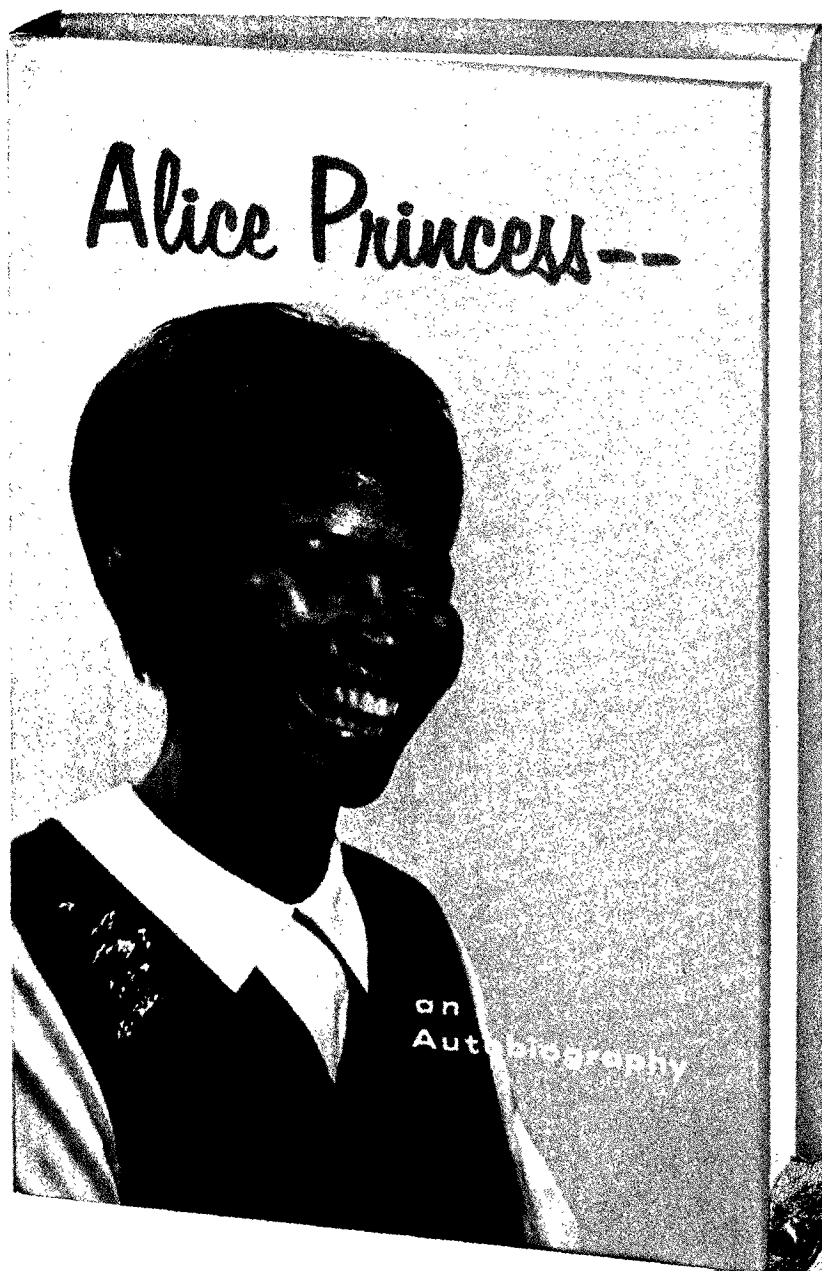
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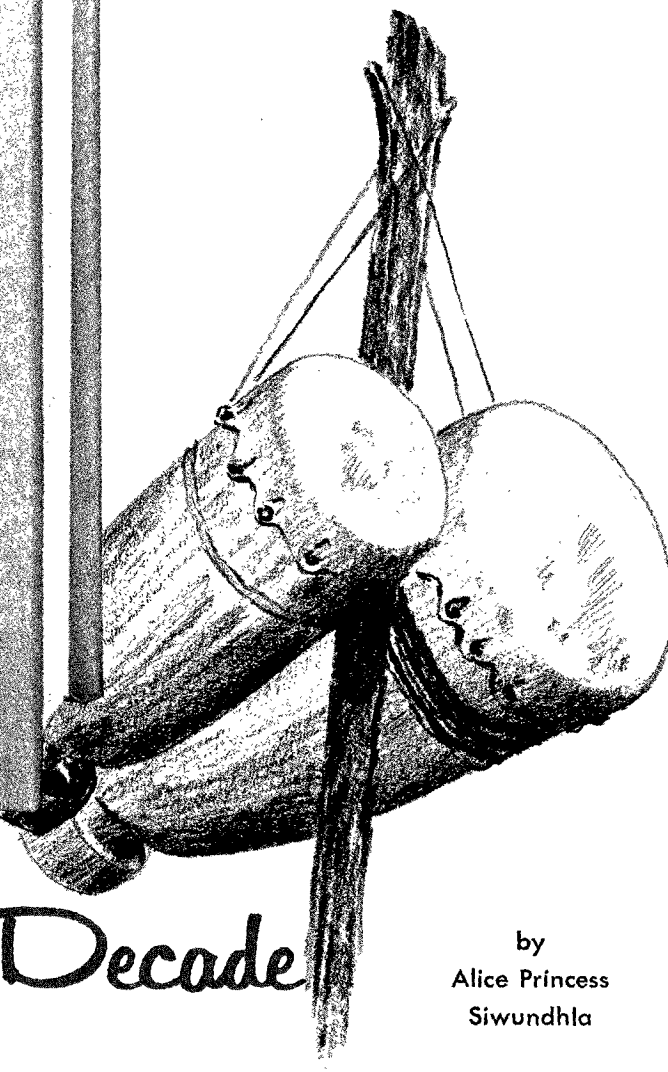
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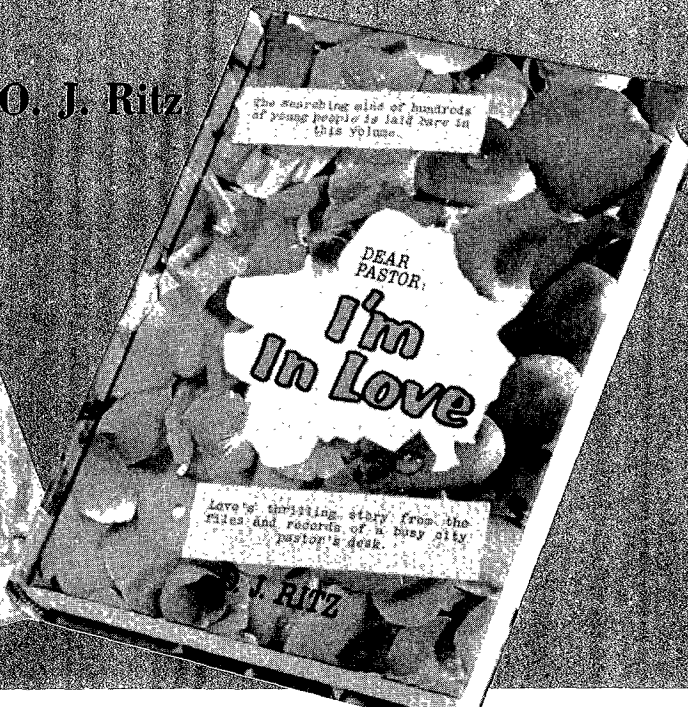
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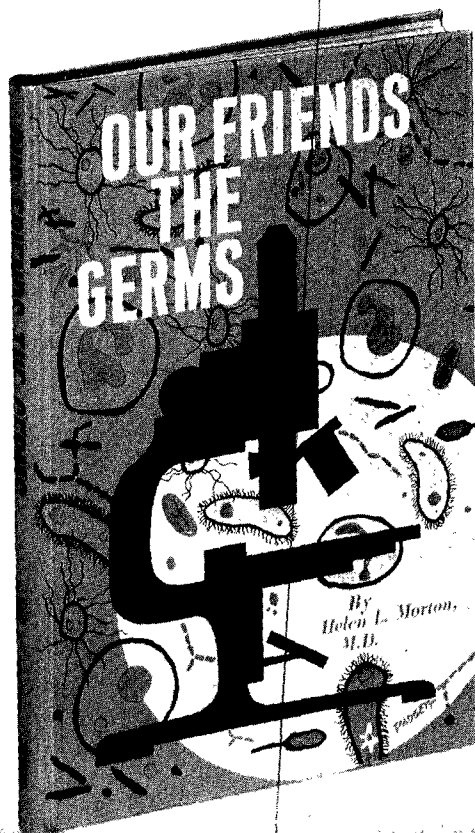
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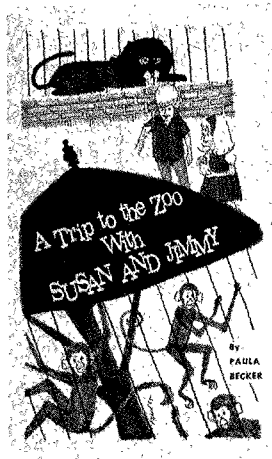
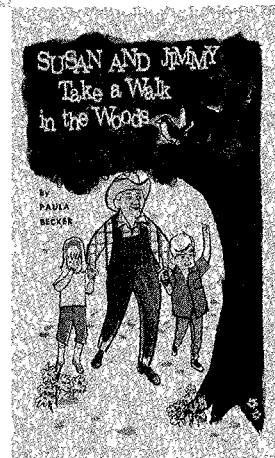
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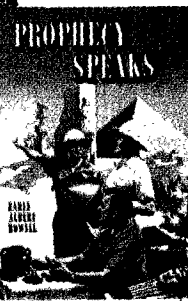
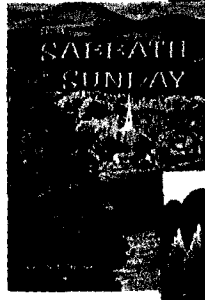
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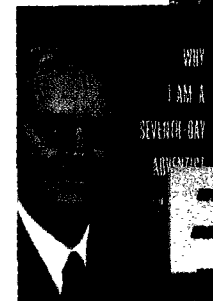
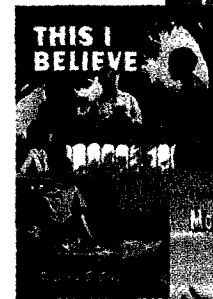
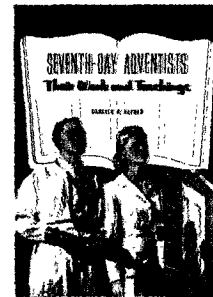
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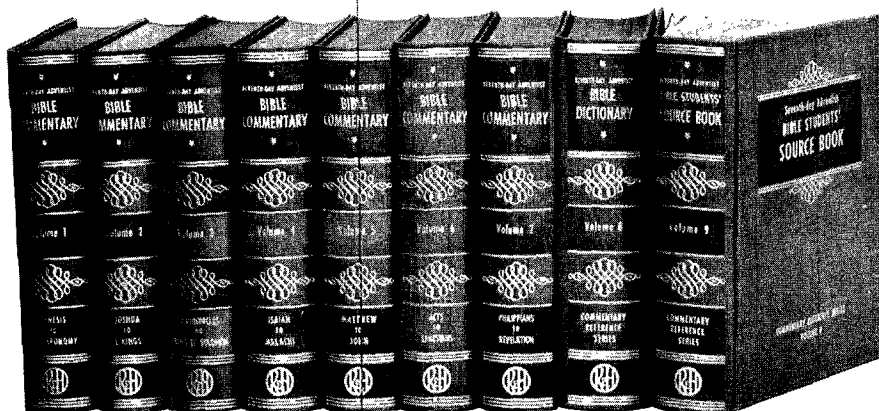
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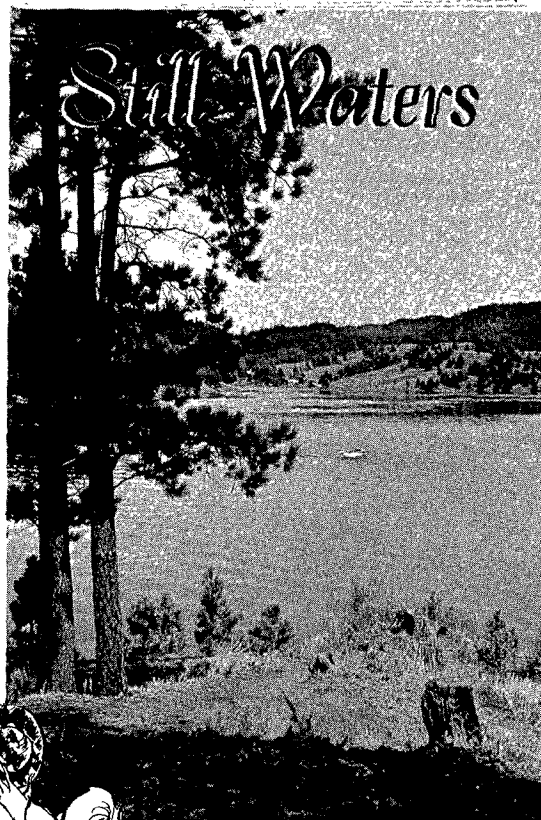
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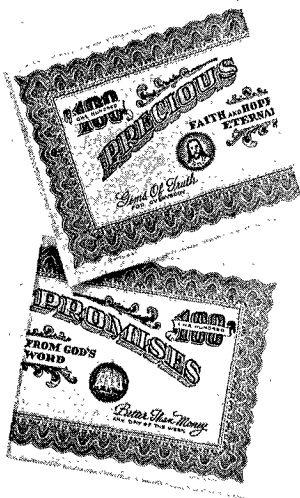
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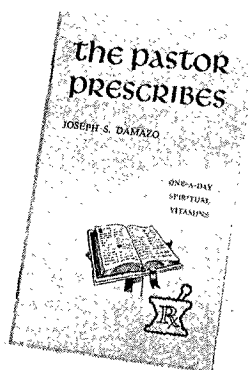


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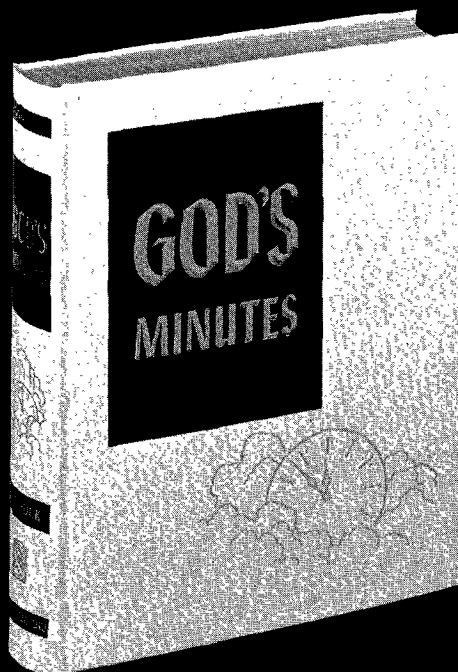
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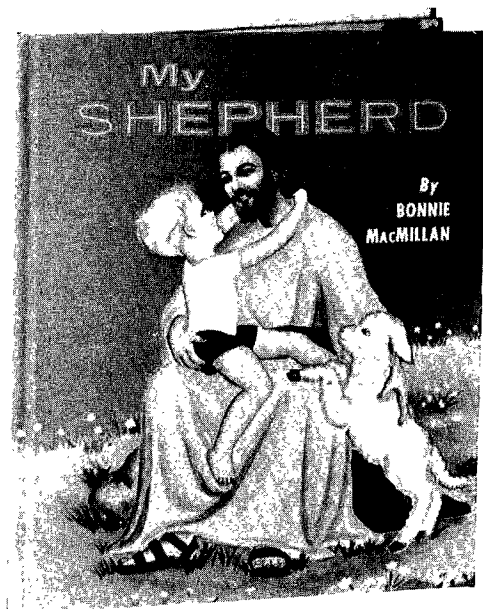
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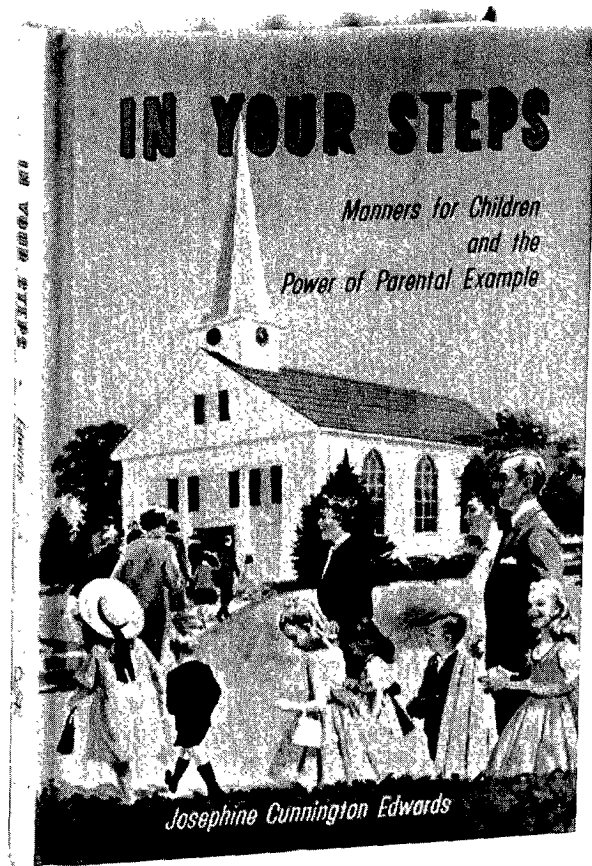
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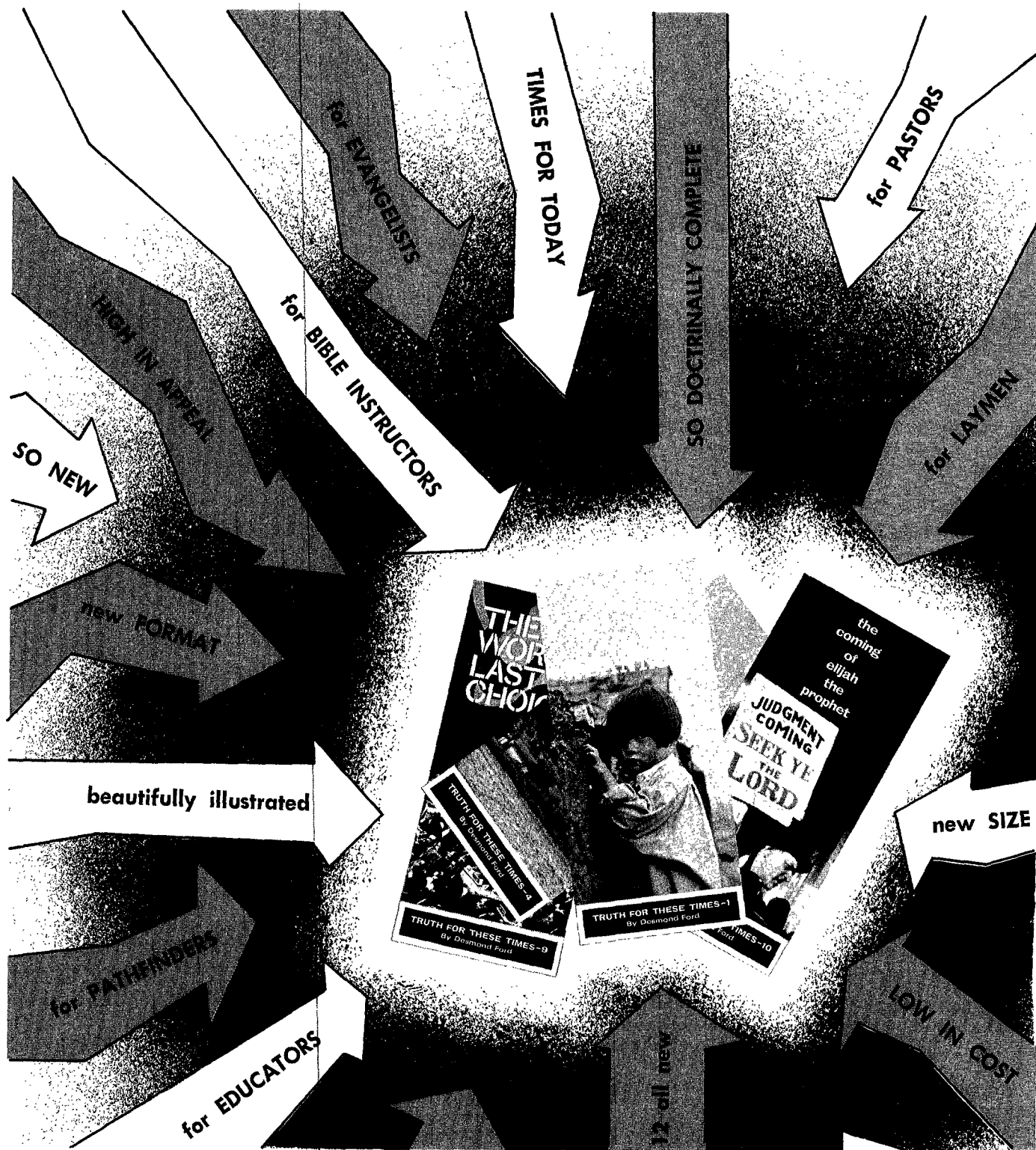
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Operation Jungle Band for Burma

By Barbara S. Wyman

It was spring, 1962. Spring is the time for ideas to bud and become actions. However, for Pastor Frank C. Wyman, a missionary just returned to the United States on furlough from Burma, it didn't take spring to spur him to action. Soon after reaching Washington State for a visit with parents and loved ones, he read in the North Pacific Union *Gleaner* about an offer to missionaries of used band instruments.

An air mail letter soon carried evidence of Pastor Wyman's keen interest in securing good used instruments for Burma. Thus, soon after moving into an apartment in Angwin, California, some weeks later, he received notice that there were some boxes coming to him via Dean Turner's van. Sure enough, on the van was a fine assortment of seven used band instruments from Dr. D. W. Holbrook of Union College, Lincoln, Nebraska, who had made the kind offer to missionaries. With these instruments as a nucleus Operation Jungle Band was under way.

After placing advertisements in the North Pacific Union *Gleaner* and the Pacific Union *Recorder*, Pastor Wyman received more favorable responses, netting a good number of musical instruments.

During the Wymans' five months residence at Angwin, Pastor Wyman was finishing his M.A. degree. Though weekdays were full, the weekends, or at least Sabbaths, offered abundant opportunities for the Wymans to visit many churches in northern California, promoting missions, and incidentally collecting more musical instruments as well as Bibles, books, and other items that would be useful in Burma.

During a weekend visit with Mrs. Wyman's brother in central California, a missionary visit to Turlock on Sabbath afternoon sparked the interest of Dr. and Mrs. J. H. Effenberg who had spent many years as missionaries in China. Their generous contribution of his own personal string quartet instruments certainly touched our hearts.



Eric Hare's original jungle band at Ohn Daw School, Burma. Picture was taken about 1923.

Thus, by many willing gifts from missionary-minded donors,* the band grew from the dreams of spring to the realities of winter!

From time to time when the Wymans went to San Francisco on business they took some of the accumulating instruments that were crowding their small apartment to the ESDA warehouse for packing with their own effects. In February the last piece was tucked in and their shipment was ready to go. A special crate was required to carry the cello, but most of the other smaller instruments were able to be fitted in among the various belongings destined for various people in Burma.

Because of visa deadlines the Wyman family flew to Burma in late February, 1963, and there anxiously awaited the arrival of their goods by sea. In April, just a year after Operation Jungle Band was launched, the shipment reached Burma. Without too many unusual difficulties the jungle band was sent from Rangoon by school truck to our SDA high school, 190

miles north of Rangoon, at Kyauktaing, Toungoo, central Burma.

Many grateful students and teachers have had countless hours of musical fellowship and pleasure in "making a joyful noise."

One weekend in October, 1964, the new jungle band came down to Rangoon and gave a musical program in our church and school. Because of unsettled conditions in the country it is not possible for this present-day jungle band to itinerate as they did in the days of Eric B. Hare and his famous brass band, but it provides opportunities for students to learn to play musical instruments and find happiness in the therapy of music in the soul. Other programs have been presented by the band in the village of Kyauktaing, near the school, as well as at Toungoo.

*Some persons besides those already mentioned, who gave instruments: O. Lotman, Seattle, Washington, a clarinet; Earl Walker, Napa, California, a French horn; Al Fisher, Menlo Park, California, a trumpet; L. D. Krampe, Loma Linda, California, a clarinet; Mrs. Alvina Beebe, Redwood City, California, a saxophone.

Students and teachers at SDA high school in Kyauktaing, Toungoo, Burma, with the instruments obtained through Operation Jungle Band. Bandmaster Saya Gilbert Gyi stands in center. At far right, with saxophone, is Principal Saya Barnabus Peter, a member of Eric Hare's original jungle band.

