



*Representatives of the generation that was not supposed to be. See story on page 2; see also page 22.*

# The Generation That Was Not



Oti (left) and Pana are Mussau pioneers.

A FEW months ago I met hundreds of young people and children who, according to government medical reports, were never supposed to have been born. They are the generation that was not supposed to be!

For one of the most amazing stories of modern times we must go back to the year 1930. In that year government officials from the territory of Papua-New Guinea visited the island of Mussau in the Saint Mathias group, about two degrees south of the equator and just north of the large island of New Guinea. They knew the inhabitants of this South Pacific isle were savage and bloodthirsty. Missionaries had never been allowed to set foot on the island. The people of Mussau were spirit worshipers and wanted nothing to do with the white man's religion. Of all the islands in this area, Mussau was the bloodiest. It was known as the "devil's paradise," and the natives had been described as "the ignorant playthings of the devil." They were polygamists and bloodthirsty murderers.

But what the government inspection party found was even worse than expected. Not only were these poor heathen held captive by the chains of superstition and devil worship,

their bodies were depraved and weakened by many diseases and their minds were benumbed by the use of betel nut. Their babies were dying and the race was degenerating rapidly. After examining the natives, the government men made an official report that predicted that within 20 years the entire population of Mussau would die out. The race was doomed! They could not possibly survive longer than two decades.

That was 1930. In 1931 something happened that was to change forever the destiny of the poor devil worshipers of Mussau and the neighboring island of Emirau. The *Veilomani I*, a Seventh-day Adventist mission schooner, with Capt. Gilbert McLaren as skipper, sailed from Rabaul to Mussau and dropped anchor off one of the little villages of the island. This heathen stronghold presented a challenge to our pioneer South Sea Islands missionary.

Immediately after the vessel had dropped anchor, a dozen war canoes, filled with stern-faced, fierce-eyed, and arrogant natives, surrounded the *Veilomani I*. They brandished spears and war clubs and began beating on the sides of the ship. Anggrily they screamed, "Go! Go! Go!"

Captain McLaren saw that his own crewmen, converted South Sea Islanders, were becoming uneasy. They knew what these wild warriors would do if their threats were not heeded. Believing that music has "charms to soothe the savage breast," Captain McLaren decided upon a daring plan of action. With all the volume he could muster he began to sing, "Anywhere With Jesus I Can Safely Go." One by one the frightened native crew members joined him, and soon the little harbor was echoing the sweet songs of the gospel.

As the singing continued, the warriors in the canoes relaxed their hold on the spears. They quit banging on the sides of the mission ship, and Captain McLaren noticed they were intently listening. Encouraged by the response they were receiving, the crew and their captain sang every hymn they knew, and when they had come to the end of their repertoire

they sang the same songs over and over again.

When evening came and the tropical sun sank into the turquoise sea, the Mussau warriors paddled their long canoes back to shore and left the *Veilomani I* alone in the little harbor. Though shades of night now enveloped the little schooner, the dedicated crew felt they had won the first round in the battle with the powers of darkness. What the morning light would bring, only God could know.

It is safe to believe that no crew members dozed long that night, for Captain McLaren set up an all-night watch on deck. They watched with keen eyes, peering for any unusual sight or movement. They prayed and prayed and prayed! Anyone who has heard Adventist South Sea Islanders talk with their heavenly Father knows that they understand how to prevail with God in prayer. In response to those prayers, heavenly beings must have been active that night on the island of Mussau, for important changes were about to take place.

As the first streaks of dawn lighted up the eastern horizon, the boy on watch aboard the *Veilomani I* spotted a lone canoe leaving the Mussau shore line. The canoe had only three men in it and was heading straight for the mission schooner. Quickly he sounded the alarm and all hands were on deck.

The paddlers guided the canoe alongside the *Veilomani I* and the captain observed that the warrior seated in the center of the canoe must be the chief. It was evident that the chief had come in peace and wanted to talk. Once welcomed aboard by the missionary, the chief quickly made the purpose of his visit known. He liked the singing. All night he had been thinking about it and had decided he wanted to hear some more. Could Captain McLaren teach his people how to sing too?

When the *Veilomani I* made that first contact with Mussau, the natives couldn't sing a note. They had absolutely no knowledge of music. Their only expression of anything akin to music was the rhythmic beat of the war drum, or perhaps the monoto-

# Supposed to Be

nous chants of their devil worship.

Now they had heard a new sound. They liked it. The power of simple gospel singing was reaching their hearts. When I heard other South Sea Islanders sing on my recent trip through the islands, I could well imagine what that singing must have sounded like back there on that fateful day in 1931.

The Mussau chief made it clear to Captain McLaren that the only thing he wanted was someone to come and teach his people how to sing. He didn't want a missionary to come and disrupt their devil worship or change their ways. Oh, no! Other missions had attempted to do this and were driven off.

"Just come and teach us how to sing. That's all!"

Captain McLaren immediately recognized the opportunity that God was bringing to open the work on Mussau. He explained to the chief that in order for his people to learn how to sing they must first learn to read and write like the crew members of the *Veilomani I*. To emphasize the point, the captain lined up his boys on deck, put hymnals in their hands, and led them like a great choir. They followed the music and words from their books and put on as big a production as possible of the hymn "Any-

where With Jesus I Can Safely Go." The chief was impressed.

After considerable deliberation the chief agreed to McLaren's offer to send someone to Mussau to teach his people. He would sell the idea to the petty chiefs on the island. With a friendly farewell the chief slipped back into his canoe and returned to his waiting warriors. The *Veilomani I* pulled anchor and set sail for Rabaul.

On April 18, 1931, the *Veilomani I* returned to Mussau bringing two dedicated Solomon Island teachers, Salau and Oti, and Ereman and Tolai, two faithful members from Rabaul. As soon as these Adventist natives had demonstrated their ability to sing, the chief permitted them to come ashore and begin work. Oti, Ereman, and Tolai went to work on the island of Mussau, and Salau went to Emirau. There were about 2,000 inhabitants on Mussau, and Emirau had a population of 250.

## Modern Miracle

Now unfolds one of the great miracles of modern times. Within eight months after Oti, Ereman, and Tolai began work among the savages of Mussau, every person of baptismal age became a Seventh-day Adventist. The people helped build a mission school, learned to read, write, and

of course turned out for the big event each day—choir rehearsal. Heathen practices were cast aside, bodies and grass huts were cleaned up, and medicine was sent from mission headquarters to help eradicate disease.

Shortly after this, government officials again visited Mussau, not knowing that the gospel had found its way into the hearts of these natives. Since they expected to meet degenerate, wild savages, they took along police who carried "303" rifles with bayonets fixed. What a surprise was awaiting the government inspectors! As their dinghies neared shore, out came clean, healthy, smiling natives singing "God Save the King." The "devil's paradise" had been transformed into a citadel of Christianity, and the devil's playthings had become children of the King.

On the island of Emirau where Pastor Salau was working, a similar miracle was taking place. Every one of the 250 inhabitants of baptismal age there also became Seventh-day Adventists within a few months.

It was my privilege to visit Mussau on July 26, 1967, as the first General Conference representative to go there in 17 years. What I saw and experienced was one of the great thrills of my ministry.

Next week I shall tell you about how the mission launch in which I was riding was surrounded by long canoes filled with shouting warriors, and how I met the generation that was not supposed to be.

(Concluded next week)



Left: Heathen warriors lay idols at Oti's feet. Right: A pageant of the past demonstrates how Oti came to Mussau in 1931 to bring the gospel to the "playthings of the devil," as Mussau inhabitants were known.



# What Might Have Been

By JOE ENGELKEMIER

CONSIDER a deeply moving and instructive story of what might have been.

At noon one day Ellen G. White sat in her study at St. Helena writing a message concerning a recent General Conference session at Battle Creek. She had barely started writing when she was taken into vision, and seemed to be witnessing one of the meetings there at the conference.

The delegates were assembled in the Battle Creek Tabernacle. Prayer was offered, a hymn was sung, and then prayer was offered again. "Most earnest supplication was made to God. The meeting was marked by the presence of the Holy Spirit. The work went deep, and some present were weeping aloud."—*Testimonies*, vol. 8, p. 104.

"One arose from his bowed position and said that in the past he had not been in union with certain ones and had felt no love for them, but that now he saw himself as he was."—*Ibid.* The one speaking referred to the message to Laodicea, and applied it to himself.

Turning to those who had been praying, he said, "We have something to do. We must confess our sins, and humble our hearts before God." After making heartbroken confession, he stepped up to several of his brethren, one after another, and extending his hand, asked forgiveness. "Those to whom he spoke sprang to their feet, making confession and asking forgiveness, and they fell upon one another's necks, weeping. The spirit of confession spread through the entire congregation." There were songs of praise, "and far into the night, until nearly morning, the work was carried on."—*Ibid.*, p. 105.

The servant of God concluded her description of this experience by saying, "There was rejoicing such as never before had been heard in the Tabernacle."—*Ibid.*

When she came out of vision, for a while she could not remember where she was. Her pen was still in her hand. Then these words were spoken to her: "This might have been. All this the Lord was waiting to do for His people. All heaven was waiting to be gracious."—*Ibid.*

It might have been. But it wasn't. "Men did not humble themselves before the Lord as they should have done, and the Holy Spirit was not imparted."—*Ibid.*, p. 104.

"An agony of disappointment came over me," the servant of God concluded, "as I realized that what I had witnessed was not a reality."—*Ibid.*, p. 106.

"Not a reality." Only what might have been.

It became a reality for the disciples there in the upper room. "Putting away all differences, all desire for the supremacy, they came close together in Christian fellowship."—*The Acts of the Apostles*, p. 37.

## Desire for Supremacy

The desire for supremacy had been a real problem. James and John, through their mother, had requested the highest place in the kingdom, which they thought would soon be established. "When the ten heard of the request of James and John, they were much displeased. The highest place in the kingdom was just what every one of them was seeking for himself, and they were angry that the two disciples had gained a seeming advantage over them."—*The Desire of Ages*, p. 549.

This spirit had been the cause of Lucifer's downfall. "He sought for himself the highest place, and every being who is actuated by his spirit will do the same. Thus alienation, discord, and strife will be inevitable."—*Ibid.*, pp. 435, 436.

Jesus had dealt tenderly with James and John, seeking to correct their errors. His efforts bore fruit, for during those days of preparation before Pentecost they, with the other disciples, put away their differences, their desire to be first, and they "came close together in Christian fellowship."

A James or a John uncorrected would have been a curse to the early church. John, for example, had been "self-assertive and ambitious for honor" (*Steps to Christ*, p. 73). Combine with this his bad temper and his resentfulness, and then ask, Had these faults remained untransformed, and had he closed his heart to the convic-

tions of the Holy Spirit, what kind of influence would he have been there in the upper room? How would he have regarded the manifestations on the Day of Pentecost? Would he have looked with scorn upon his brethren, who with tears in their eyes were making things right?

And how would he have regarded the "might have been" scene at the Battle Creek Tabernacle? Would he have found it distasteful, and walked out? Would he have labeled the work of the Spirit of God as "emotionalism"?

The disciples at Pentecost—all of them—did open their hearts to the Holy Spirit. What might have been at Battle Creek was there at Jerusalem on the Day of Pentecost. All of them put away their differences. All of them banished all desire for supremacy. Of those wonderful days that followed, the Scriptures state, "And the multitude of them that believed were of one heart and of one soul" (Acts 4:32).

A sure result of the presence of the Spirit of God is this drawing of hearts together. The salvation of souls becomes the common goal; fellowship becomes a means to that end. "They rejoiced in the sweetness of communion with saints. They were tender, thoughtful, self-denying, willing to make any sacrifice for the truth's sake. In their daily association with one another, they revealed the love that Christ had enjoined upon them. By unselfish words and deeds they strove to kindle this love in other hearts."—*The Acts of the Apostles*, p. 547.

In this fellowship they also "drew nearer and nearer to God" (*ibid.*, p. 37). This would have been impossible so long as strife and the desire for supremacy remained. "While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ."—*The Desire of Ages*, p. 650. A person whose heart is filled with pride and self-seeking may have talent, but one thing he does not have—fellowship with Christ.

"It is not the opposition of the world that most endangers the church of Christ. It is the evil cherished in the hearts of believers that works their most grievous disaster and most surely retards the progress of God's cause. There is no surer way of weakening spirituality than by cherishing envy, suspicion, faultfinding, and evil surmising. On the other hand, the strongest witness that God has sent His Son into the world is the existence of harmony and union among men of varied dispositions who form His church."—*The Acts of the Apostles*, p. 549.

Let's face the issue squarely. "There is in man a disposition to esteem him-



self more highly than his brother, to work for self, to seek the highest place."—*The Desire of Ages*, p. 650. This disposition is just as strong today as in the time of the disciples. It must, by the grace of Christ, be put away or it will most surely retard the progress of God's cause. There cannot be an outpouring of the Holy Spirit as there was on Pentecost unless it is put away.

Gently but earnestly the message comes to each of us from the Saviour: "In My kingdom the principle of preference and supremacy has no place. The only greatness is the greatness of humility. The only distinction is found in devotion to the service of others."—*Ibid.*

Mrs. White mentioned the agony of disappointment she felt when she realized that the scene she had viewed at Battle Creek was not a reality. We have no way of knowing how many "might have beens" have come and gone since then. One thing we do know—it is time for what she saw to become a reality, not only for a group of delegates but for all of us.

It may never be exactly as was pictured at Battle Creek. Circumstances vary, but somehow, someway, according to each one's need, "all differences, all desire for supremacy" must be put away.

## Emotion and Religion

Some may be bothered by the fact that in connection with the "what might have been" at Battle Creek tears were mentioned. Let us take a brief look at how emotion relates to religion.

Emotion in religion simply for the sake of emotion is dangerous and deceptive. "It is not a conclusive evidence that a man is a Christian because he manifests spiritual ecstasy under extraordinary circumstances. Holiness is not rapture: it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; it is doing the will of our heavenly Father; it is trusting God in trial, in darkness as well as in the light; it is walking by faith and not by sight; it is relying on God with unquestioning confidence, and resting in His love."—*The Acts of the Apostles*, p. 51.

Any kind of emotion that would make a spectacle of religion, or that would degrade human dignity, or that is contrary to reason, brings reproach upon Christ. It does not come from the Holy Spirit, but from the instabilities of those who live out on the fringes of good judgment.

How was it on the Day of Pentecost, or in the portrayal of the meeting there at Battle Creek? In either instance, is there any emotion simply

for the sake of emotion? Is there any loss of reason or of human dignity?

There is something about the work of the Holy Spirit that has a softening,

subduing effect. In the Battle Creek description it was mentioned that "the meeting was marked by the presence of the Holy Spirit." This divine Pres-

## The art of living

By MIRIAM WOOD

*when you're Young*

**SPIRITUAL RENEWAL** I don't believe there's any magic, spiritual or otherwise, in attending church.

Stated flatly in this way, the preceding sentence might convey the impression that I feel there's no *value* in church attendance. Notice, however, that there's a vast difference between "magic" and "value." And the latter is what I feel—what I *know*—is obtained by being present at religious services.

Never having entertained any personal doubts on this subject, probably I wouldn't have been thinking about it had I not overheard a remark which startled me considerably and irked me mildly. Dabbing at her face with a powder puff, peering intently into the mirror of her compact, her words punctuated by massive chewings on the wad of gum in her mouth, a (very) young girl declared airily, "Well, I simply get no *spiritual renewal* by attending church. I think I'll give it up as a waste of time!"

She was obviously rather proud of the expression "spiritual renewal"—the two words rolled off her tongue so glibly, so distinctly. And they sounded so sophisticated. So *avant-garde*. So "in." She'd heard them in a class, I suppose.

My quarrel isn't with the words themselves, although I'm quite certain she hadn't the remotest idea of their meaning. I gained the distinct impression that she visualized spiritual renewal as a sort of rosy glow, an all-enveloping euphoric cloud that should surround her and waft her into a blissful trouble-free, conflict-free dimension. All this must be accomplished in 45 minutes, with no effort on her part, of course, and perhaps even *resistance* in the form of whispering, mind wandering, and self-absorption.

That would come under the heading of "magic"—wouldn't it? Nowhere in the Bible, to my knowledge, is the Christian promised this sort of experience. Repeatedly he is told that a great deal of effort is necessary on *his* part in all of life's experiences. It would be unrealistic to assume that church attendance means rows of seats occupied by listless—or resistant—sponges, inviting, or daring, as the case may be, a refill.

The subject of spiritual renewal is too complex to discuss in detail here, but let me say that I feel one is venturing rather close to quicksand, figuratively speaking, when he demands that a decided personal

emotional experience must always accompany religious practices. Certainly emotion will always be a part of true religion; Christ's sacrifice was physical/emotional as well as intellectual, but the human being was not created to live in an emotional whirlwind. If he had been, surely the Creator wouldn't have designed a tranquil garden as his ideal habitat.

Getting oneself faithfully to church—thinking ahead so that appropriate clothes are available, ejecting oneself from a warm bed voluntarily—these exercises are, in my opinion, a reaffirmation of one's belief in the worth-whileness of church attendance. Being involved in the self-disciplinary process is a type of spiritual renewal. (Forget the fretful carpenter who bleat that people come to church only to see their friends. There are plenty of other places to see them, places where you can talk, if that were the only point at issue.)

Another item to be considered is that as you listen to the moral and ethical values being presented, something may sink down far into your subconscious, something that you don't need at all just now, but will need desperately later. You may be saved from an irrevocable mistake by the sudden resurgence into your mind of the long-forgotten, barely-remembered point. Your spiritual renewal will be no less real merely because it wasn't instantaneous.

Involved also in this whole topic is your own condition when you enter the house of the Lord. Nowadays it's frightfully fashionable to describe the church as "a clinic for sinners, not a club for saints." Since I'm not acquainted with many saints—and don't know anyone who is—I think the statement is rather pointless. Nonetheless, I disagree. The church was never intended as a clinic for deliberate, determined, inexorable, self-willed, and dedicated sinners. If you've placed yourself in that category by your own refusal to make, with Christ's help, a firm and clean break with evil, you won't find spiritual renewal by church attendance. You'll very likely find a great deal to criticize there, as a matter of fact.

Church attendance has inestimable value. It has spiritual renewal for all who understand what's involved. I can state this with absolute confidence.

God is there—waiting for those who truly seek Him.

ence can be unmistakably sensed at the time of a special manifestation. Unless this divine Presence is resisted, hard hearts are melted and sins are forsaken and confessed—confessed to God only, if of a private nature, or to a brother, if one has hurt that brother. This spirit of humility, of confession, cannot but draw estranged hearts together.

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Ps.

51:17). There is nothing repulsive about such an experience. There is a sense of the Lord drawing close in love and forgiveness. There is a sense of a sacred, subdued joy. "The tears of the penitent are only the raindrops that precede the sunshine of holiness. This sorrow heralds a joy which will be a living fountain in the soul."—*The Desire of Ages*, p. 300.

So it is in Joel 2 in the portrayals there of the latter rain and of the heart searching and repentance that

preceded the blessing. Tears are mentioned (verses 12, 17), but rejoicing follows (verses 21, 23).

Does the religion of Christ forbid feelings of sorrow, tears of repentance, or tears of joy? Is it mere talk, dry formality, and unfeeling drudgery? Or is there a place for deep earnestness and feelings of concern, and even tears?

Consider the ministry of Christ. He "offered up prayers and supplications with strong crying and tears" (Heb. 5:7). Pausing in His triumphal entry into Jerusalem "he beheld the city, and wept over it" (Luke 19:41). Read the description of this in *The Desire of Ages* (pp. 575, 576); note the depth of feeling portrayed.

Or consider Paul, regarded as the deepest, most intellectual thinker of all the apostles. "By the space of three years," he told the elders from Ephesus, "I ceased not to warn every one night and day with tears" (Acts 20:31). To the Corinthians he wrote, "Out of much affliction and anguish of heart I wrote unto you with many tears" (2 Cor. 2:4).

The outpouring of the Holy Spirit may not be the same in every case, nor need it affect every recipient in the same way. It may not be as it might have been at Battle Creek. But it will mean making things right, it will mean the putting away of differences, it will draw hearts close together in Christian fellowship.

And of one thing we must be especially careful. We must never prescribe how the Spirit of God is to be allowed to work. "We cannot use the Holy Spirit. The Spirit is to use us."—*Ibid.*, p. 672.

### The Spirit's Work Resisted

Men have erred here. The work that the Holy Spirit has sought to do has been at times resisted. "Poor, finite mortals have judged the rich and precious outpouring of the Spirit, and passed sentence upon it, as the Jews passed sentence on the work of Christ. Let it be understood in every institution in America that it is not commissioned to you to direct the work of the Holy Spirit, and to tell how it shall represent itself."—*Counsels to Parents and Teachers*, pp. 359, 360.

The above caution is from a section to which we referred earlier, "The Holy Spirit in Our Schools." There are principles there that apply to our churches as much as to our schools. We would do well to give the whole section our prayerful study.

Let us seek the Lord with surrendered hearts. And even as we seek, may the "tender, thoughtful, self-denying" attitude toward others that the Spirit of God imparts be always evident.

(To be continued)

## LETTERS TO THE

# Fellowship of Prayer

### URGENT NEEDS

EDITORS: My daughter attends an Adventist university, but hasn't enough money to complete the year. We can't help her much, as we have nothing on which we can borrow. Please pray that our heavenly Father will send her the means to finish the year. Please pray that God will convert her and direct her life. Pray that God will help my husband to get the Sabbath off. May I also be healed and led to a good job.—Name withheld.

EDITORS: Please pray for my children and grandchildren, who are, at present, not interested in the truth. I am living far away from them and am not well. May God in His mercy, love, and wisdom touch the hearts of my loved ones.—Name withheld.

EDITORS: Thank you very much for your prayers. I am referring to the ones that have recently led me to a belief in God and acceptance of Christ as my personal Saviour. In October my wife made a request that I might accept the truth and lead our family according to God's Word. It was shortly thereafter that my faith started taking root. However, I have a difficult temptation. Constantly I find myself relying upon my own mind and will to plan my day's decisions for myself and family. This weakness of not allowing God's will to be done in all things and not taking the necessary time to seek His will has led me to despair and failure. I sincerely need constant prayer from other believers to help me win the victory over this sin. I wish to trust completely in God to direct every portion of my life.—Mr. O., of California.

### CUSTOMERS REQUEST PRAYER

EDITORS: A year or two ago I asked you to pray for my daughter. She went into the world and married an unbeliever. Now I am happy to tell you that both of them are taking Bible studies and they are preparing to be baptized in February. My wife and I are very happy for this. I am a colporteur and mentioned the answer to prayer to two

of my customers today. They were very much impressed and asked me to send their names in to be included in the prayer circle list. I am praying that God's truth of salvation may find full entrance into their hearts and that they will be saved in His kingdom. Please continue in your prayers for us. I thank you for your prayers.—Mr. D., of California.

### THANKFUL FOR ANSWERS

EDITORS: It is with a heart full of gratitude to God and to you for your prayers that I write to tell you of the improvement in my sister's health. Several times in the past four months she has been at the point of death. I felt she was not prepared to die. I read everything I could find on fasting and prayer. I feel she is seeking for the knowledge she needs to accept the truth. I prayed that if it was God's will she might live long enough to receive and accept the truth. Three days after I wrote you I received word she was better. Before I had a chance to mail this letter I had a call from my sister saying she was at home and feeling wonderful. The day of miracles is still here.—Mrs. B., of Missouri.

EDITORS: About five years ago I wrote you for prayers for my grandson who was ready for college. He chose to go to an outside university. Your prayers were answered as he discontinued there after the first semester and went to our university. Now he has graduated *cum laude*. He has his Master's degree in teaching. I thank God so much for answered prayer. Pray for his sister that she may receive a Christian education. She made application at our university but was turned down because she has not been baptized. She is an SDA at heart, and I believe she will be baptized if she can go to our school. Please pray for another granddaughter that she may become a worker for God. Also pray for my son, who needs it so much. I desire my family to be ready when Jesus comes. This year I raised \$850 for Ingathering.—Mrs. H., of Illinois.

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

# A Superb Act of Faith

BRASÍLIA, BRAZIL.—On April 21, 1960, Rio de Janeiro ceased to be the federal capital of Brazil. It was replaced by Brasília, 600 miles away in the impoverished uplands of Goiás, deep in the heart of the undeveloped hinterlands. It is not in the nature of governments or government employees to turn their backs on luxury and make for the wilderness. But Brazil's government and people did just that in a superb act of faith in the future of the country.

The new capital is 3,000 feet above sea level on undulating ground, with mountains visible on all horizons across the rolling floor of the plateau. Unlike most of Brazil's coastal areas, the climate here is mild and the humidity refreshingly low. The noonday sun is the chief problem. It beats hard, but the air is usually cool, I am told, by night. Such was the case during our visit.

The idea of an inland capital for Brazil was conceived years ago. In 1807 the *Correio Brasiliense* (a London Portuguese-language journal) urged such a project. It was the economic necessity of developing the great Brazilian interior that finally brought Brasília into being in 1960. The coastal areas (on an average only 62 miles wide) occupy only 7.7 per cent of the total area of Brazil, but in that narrow strip live nearly 40 per cent of the population. Beyond the area of concentrated settlement are the empty lands with one to four persons to the square mile.

These somewhat mysterious hinterlands (*sertão*, to the Brazilians) probably hold the future of the country. The people here occasionally are grouped together in small country towns. They are not, as was the case in North America, the pioneer advance guard of a wave of settlement. They are, rather, the remnants of continuous past thrusts from the coast in search of the fabled riches of the interior. In the main, they are Portuguese with a mixture of Indian blood. Their way of life has been described as a "strange compound of fierce independence, courage, and resource, with occasionally a dusting of bigotry."

Brasília has indeed deflected the population from the overcrowded coastlands to the underdeveloped central and western plateaus. Since my

previous visit here, six years ago, marked changes have taken place. Roads have been traced, and some are being asphalted. Truck lines now serve many of the growing centers. Brasília itself has become the center of a great web of transportation, both by road and by plane. The airport is in its first stages, but the city bus center is a marvel to behold.

The new Brazilian capital is so different and extraordinary that further detail is appropriate. Lúcio Costa's plan for the city won the 1956 competition. He laid out the city in the shape of a bent bow and arrow. The bent bow follows roughly the shores of Lake Paranoá, an artificial body of water, narrow but some miles in length, which was created for the purpose of Brasília.

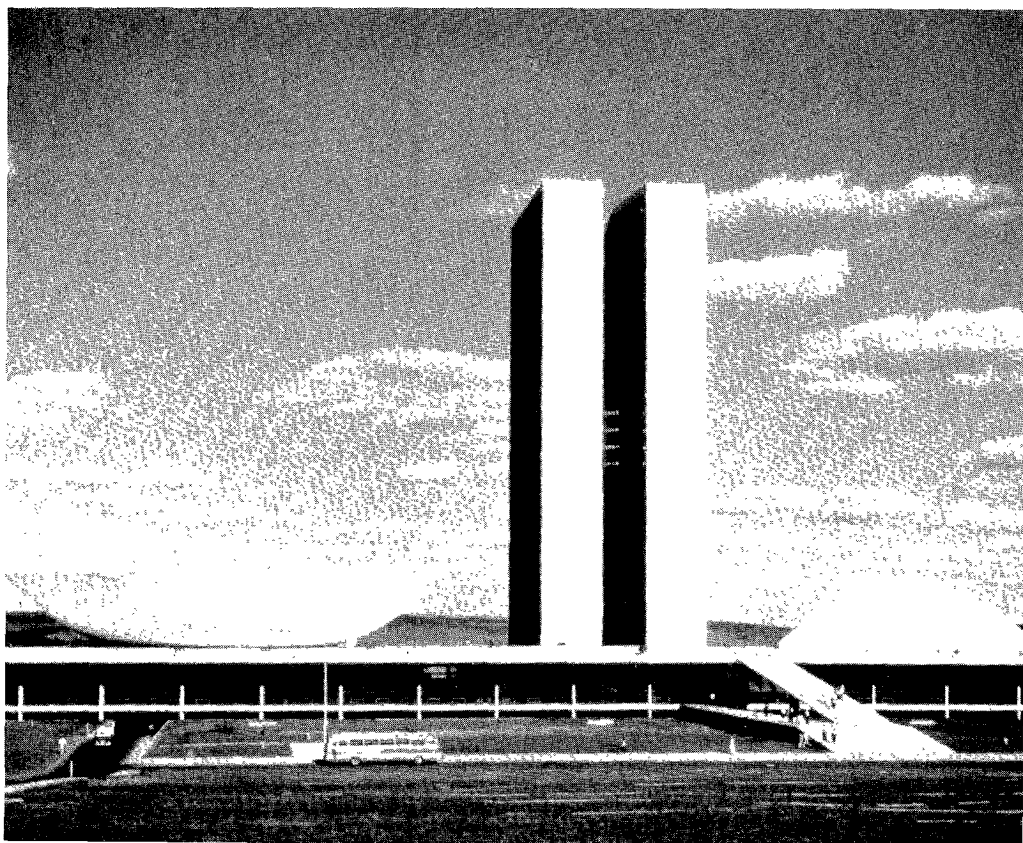
Along the curve of the bow are the residential areas. These are organized in what is here called *superquadras*, or blocks. These superquadras are self-contained communities, with schools, shops, bank, theater, and park. The idea is to reduce the necessity of movement within the city. Parks are designed to dampen noise and add beauty.

At right angle to these residential areas is the "arrow"—a five-mile, 820-foot-wide *avenida monumental*. At the tip of the arrow, on high ground, is the Plaza of the Three Powers. Spacious grounds house the executive, legislative, and judicial powers of the government. Not far away will be the Roman Catholic cathedral. Where the bow and arrow intersect are the cultural and recreational centers, with commercial areas on either side. Along the shaft of the arrow is a sequence of zones: a hotel center, a radio city, an area for fairs and circuses, a center for sports, a municipal square, and (where the string of the bow is) a railway station yet to come.

Motor and pedestrian traffic are carefully segregated in the residential area, while intersections on the main roads are avoided by means of underpasses and cloverleaves. At the two extremes of the north and south road are the cemeteries. The idea is that funerals will not have to pass through the city. Out beyond the tip of the arrow is the presidential home nestled beautifully on the shores of the lake.

A generation of architects have made the public buildings of Brasília the envy of the world. The two most extraordinary are those that house the Ministry of Education and the recent Ministry of Foreign Affairs. We were graciously invited to see the foreign ministry building on a special tour. It is a lavish jewel box. It is framed by arches that rise the full height of the building's exterior. At night they are reflected eerily in

**The Brazilian House, Congress, and government office buildings (towers) are examples of the unique architecture that characterizes Brasília, the capital city of Brazil.**





Dr. Gunter Hans and nurse treat a "wild fire" victim at our Penfigo Adventist Hospital.

huge pools. All of Brasília, in fact, is a combination of structural innovation, nobility of form, and supposedly modern functionalism. There is some difference of opinion on the last aspect of these great buildings.

One thing is sure, Seventh-day Adventists have been allotted their place in this Brazilian metropolis, a five-acre plot granted by the authorities to the Seventh-day Adventist Church. From the prestige viewpoint a better site could be suggested. However, from the viewpoint of evangelism the site is excellent, surrounded as it is by massive superquadras. Presently the capital church, to seat 1,200, is under construction. It fits the architectural designs of Brasília and will meet Seventh-day Adventist needs adequately.

In the Brasília area we now have six churches. Recently Enoch Oliveira, division ministerial secretary, held a successful evangelistic campaign in Taguatinga, one of Brasília's satellite cities. That church now has some 350 members. I judge that the Seventh-day Adventist baptized membership in Greater Brasília is about 1,000. The new church will serve the needs of the central area. Roberto Cornette, the district pastor, is working hard and successfully. Wilson Sarli, president of the Central Brazil Mission, gives diligent support to his field. Our short period of association during this trip will long be remembered.

We were honored to have lunch at the home of Clayton Rossi. Brother Rossi, who is local church elder, is one of the chief attorneys in the federal attorney-general's office. Mrs. Rossi is a daughter of A. Mendes, who gave 45 years of faithful service to the

Brazil Publishing House. Attorney Rossi's faithfulness on Sabbath, and otherwise, is recognized by his colleagues. The church is grateful to have people like this at the nation's capital.

Our flight to São Paulo (two hours by Viscount) gave us a chance to remember our visit five years ago to Campo Grande (Mato Grosso). This small city is the chief center of Seventh-day Adventist activity at the heart of the Brazilian hinterland. There are situated the headquarters of the Mato Grosso Mission. About seven miles from Campo Grande, on a 63-acre tract, the church has established a hospital specializing in the treatment of *Pemphigus Foliaceus*, and endemic skin disease commonly known as *fogo selvagem* ("savage fire" or "wild fire").

This enterprise, which now attracts international esteem, began in 1948. A Seventh-day Adventist, Alfredo Barbosa de Souza, whose wife had been cured of *fogo selvagem* by a preparation discovered by Isidoro Jamar, began treating victims of this disease. Soon sufferers arrived in numbers so great that plans had to be made to build a hospital. A small plant was inaugurated in 1952 by E. B. Rodriguez, M.D., who served the institution until 1959. Since 1959 Dr. Gunter Hans, who is fast becoming a Brazilian Albert Schweitzer, has been in charge.

From 1949 to 1959, 478 cases were treated, of which 167 (38 per cent) were discharged with the disease in complete regression. About 25 per cent showed improvement. The mortality rate during this period was 15 per cent. The treatment was external;

the remedy was called Jamarsan. In 1960 Neo-Jamarsan, perfected in cooperation with experienced pharmaceutical help, brought further improvement in the treatment. As a result, the mortality rate was reduced to 4.8 per cent. The hospital treats hundreds of pemphigus patients free of charge. A dairy, a poultry farm, an apiary, an orchard, and gardens are maintained with the help of the patients, who thus lighten the institution's financial burden.

The work done in this institution has awakened interest far and near. In 1962 the German consul in São Paulo, Von Kemeke, presented a Kombi (Volkswagen) ambulance on behalf of the Volkswagen factory in Germany. A German Government organization in Bonn recently made a large donation to help in the construction of a new 50-bed hospital. Additional money was granted to extend the electrical lines from Campo Grande along the seven miles to the hospital. The same grant covered laundry equipment. Incidentally, this German organization recently made a contribution to help equip our new Belém hospital, at the mouth of the mighty Amazon.

I am sure the bells in heaven peal forth in gladness at the work performed with love at the heart of the great Brazilian wilderness. Countless other Christian activities enhance the Seventh-day Adventist presence in South America. The South American Division was born on February 6, 1916, at 3:00 P.M. in the city of La Plata, Argentina. At that time the church counted 4,903 members. Fifty-one years later, the membership grouped in 818 churches has soared to more than 200,000. Last year the net growth was 10.71 per cent, the highest in the world field. Discussing this fact with Rodolpho Belz, president of the East Brazil Union, with whom I had the privilege of fellowshiping during several days' visitation in his field, I received this inspired commitment, "You can count on yet greater things in South America. We are determined to undertake greater things for God and to expect greater things from Him."

I think that commitment sums up well the future of the South American Division as it appears to me after seven weeks of intensive travel and visitation. The dedication of the Figuhrs, the Murrays, and the Aitkens who, along with so many others, served this field in positions of division leadership for some 25 years is still evident everywhere. The torch passed on so faithfully is carried high and with success today in a great division "united to evangelize South America."

W. R. BEACH



## Loren Becomes a Man

By LOIS C. RANDOLPH

ONE snowy forenoon Loren Peabody, who had been a boy for ten full years, became a man. Ever afterward he was recognized as that. How did the miracle happen so fast?

Loren's mother, a widow who earned a living for herself and her son by doing sewing, felt the pinch of the hard times that had struck their small town. Because women in those days wore their dresses a longer time than now, there were fewer calls for Mrs. Peabody's sewing skill. Sometimes, too, the pay was slow in coming in, even after the dresses had been beautifully finished. The owners carried them home after paying their dressmaker only with glowing promises.

At the breakfast table that snowy morning mother shook her head. "My boy, there's nothing but oatmeal and a few raisins for your breakfast, and I'm afraid you'll have the same thing for your dinner and your supper, too. That's all we have in the house, and I'm glad we have that. We must trust God."

The smile on his mother's face made the oatmeal taste better than usual, as Loren ate a big bowl of the nourishing cereal. While he was eating, mother brought out her Bible and read, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Ps. 37:25).

"We have another good promise in the same chapter for our worship, in verse 3: 'Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.'" Then mother and Loren had prayer, and both asked God to supply their needs.

Mother felt that God's answer would come by having some of the promises turn into the cash they so much needed. Loren was thinking while he did his usual chores. Suddenly a thought struck him. Looking out of the window, he noticed that the snow that had fallen so fast during the night and early morning had now stopped. He had often shoveled snow for mother. Why not work that way for others?

Soon he came with his coat buttoned up and his hand-knitted mittens and cap on. "Mother, I'm going out a little while. Don't worry about me if it takes two or three hours before I'm back home."

"You're going out in this deep snow? Whatever for? I'm afraid you will catch a cold and get sick."

"Don't worry, Mother. I'll be all right."

Loren took the shovel from their shed and marched right to the home of Dr. Sheldon, a friend of the family. When the kind physician looked at the not-so-tall boy, he heard him say, "May I shovel the snow from your sidewalks?"

"Are you big enough to do that?"

"I do it at home. Try me and see," smiled the lad.

"If you do a good job, I'll give you 50 cents," promised Dr. Sheldon.

In less than an hour Loren called the doctor to come out to inspect his work. "Very good, very good," commented the doctor, as he handed over the money.

Why not try a few of the neighbors? Loren thought. A courteous boy, standing there with his own shovel, asked at the next house, "May I shovel your walks? I'll call you when I have finished so that you may see whether I have done good work."

By one o'clock Loren had almost two dollars in his pocket. In addition he had a ravenous appetite. But there was satisfaction in his heart because his plan had worked out. On the way home he stopped at the grocery store to buy a quart of milk, a loaf of whole-wheat bread, a bag of potatoes, some beans, and two big apples.

An amazed mother met him at the door. "Whatever have you been doing?" In answer Loren handed her the bag of groceries and told his experiences.

"Looks as though we have a man in the house now," she commented.

"I didn't spend all the money I earned," and Loren handed his mother the change

from the two dollars. Tears came to her eyes at her boy's thoughtfulness.

"Today you are a man. Do you know what makes a man? I'll tell you—thinking of others first and carrying responsibilities."

From that day Loren Peabody was in demand in the neighborhood. The neighbors soon found out that he was both truthful and honest and would work whether they watched him or not. When summer came he found many odd jobs mowing lawns, caring for pets and chickens when people went on vacation, sweeping sidewalks, watering and weeding gardens. Often in addition to cash he was given garden produce.

Toward the end of the summer Loren felt a glow of happiness in his heart that only he and God understood. He overheard a telephone conversation between his mother and a dear friend. "Would you believe it? With his odd chores my son, Loren, earned enough last month to take care of our entire grocery bill. I feel as though there is a man in our home now, and not just a boy. God bless him."

The faithful lad went off to his other duties saying, "And God bless my mother, too. It's fun to be a man."

## The Grace of Gratitude

"Giving thanks always."  
Ephesians 5:20

By ERNEST LLOYD

The apostle Paul in his several Epistles makes it clear that Christians are to cultivate the grace of gratitude. Frequently in his writings he strikes the glad note of thankfulness, and sometimes thrills his readers with a sudden burst of grateful praise. This is noticeable in his Philippian letter. Though written in a prison in Rome, it sparkles with the spirit of rejoicing.

See how he stresses the thought in our text in the fifth chapter of Ephesians. "Giving thanks always." And "for all things"! The Christian refers all things, whether small or great, clear or bewildering, to the heavenly Father. He may be baffled or saddened by an experience, but he gives thanks for the vision of "the everlasting arms" underneath him and for divine counsel that passes understanding. He sees the way out through the Lord Jesus.

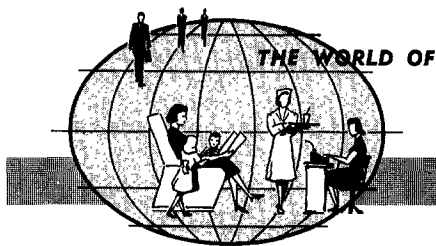
In recent reading I marked this sentence: "Pearls present many shades of color, but the most valuable of these gems are the black ones, which are rarely found. So it is with human life; the dark events are not less pearls than the rosy and golden things of our prosperity; and we may well believe also that sometimes the black experiences may be precious ones."

John Davis was a missionary many years ago in India. For 16 years he was a leper, and during his last days he sent this message to his friends: "Don't think me unhappy. My little room shines with the glory of an invisible Presence. In my heart abides the joy of salvation. I thought at one time the Lord had forsaken me, but it was not so. . . . I have lost my feet, but my heart is far from dead. . . . I have no doubts in these days, and if I had my voice again I should be singing all the day long."

The habit of thankfulness enables thoughtful men and women to appreciate the beauty and the wonder of things in the world of nature about us. They discern the glory hidden from the multitude. When Linnaeus, the great naturalist, visited England and for the first time saw the gorse in blossom, he was overwhelmed by the beautiful sight, and falling on his knees, glorified God. John Ruskin wrote a fine volume on the *Ethics of the Dust*, revealing the wonderful things in the clods of the valley. He found marvels in mud.

The Spirit of the Lord Jesus creates in the humble a faculty of appreciation and endows them with vision, enabling His grateful disciples to see what others do not see, and to realize in all things the eternal faithfulness and love of God which constitute the eternal glory and blessedness of life. And they do not need large and extraordinary things to provoke their gratitude. They find rapture in the Master's face, and the crumbs that fall from His table are bread enough and to spare.

Blessed are they who possess the grace of gratitude and who cultivate the habit of thankfulness, for they carry blessing wherever they go.



# The Adventist Woman

Conducted by DOROTHY EMMERSON

## She Runs for Her Life

**Q** Mrs. Crooks, I understand you climbed Mount Whitney, the highest mountain in the continental United States, last August for the fifth time in the past six years. Is it a dangerous climb?

**A** No. Not in good weather for one in reasonable physical condition. There is a trail all the way, and hundreds of people climb it every year.

**Q** How far is it to the top?

**A** The summit is 14,502 feet. It is ten and one-half miles from Whitney Portal, where the road ends at 8,300 feet. Most people pack in part of the way and camp overnight or over a weekend, then go to the top and back in one day. This year I packed in only two and one-half miles on a Friday to 9,900 feet and climbed the remaining eight miles Sunday morning and returned to camp before dark.

**Q** How can one get in condition for such a climb?

**A** By a consistent daily observance of all good health habits all the time, which includes a good round of physical activity every day.

**Q** What kind of activity would you suggest?

**A** The simplest is a brisk walk every day. It requires no outlay and no equipment and can be done at

*An interview with*  
**MRS. HULDA CROOKS**

*conducted by*  
**DR. L. H. LONERGAN**

one's convenience. Gardening, swimming, physical work of any kind, and systematic exercises in the house if outdoor facilities are not available, are all good. For younger people and for older ones whose doctors approve, gradually increased running or jogging can improve lung and heart efficiency. Any exercise program should be built up gradually, producing a steady improvement without excessive effort.

**Q** What do you mean by jogging?

**A** This term is used for the exercise of running and walking alternately as one feels able. In this way one can soon work up to a mile or more without undue fatigue. Indoor "in place" running can be practiced if the outdoors is not suitable. But one should learn to walk a good distance with ease before attempting to run.

**Q** When did you start your health program?

**A** My over-all health program be-

gan 53 years ago, when I accepted the health message of the Seventh-day Adventist Church along with their Bible teaching when I was turning 18.

**Q** Did this require any change in your way of living?

**A** Yes. My folks lived on a farm in Saskatchewan, Canada. We were heavy meat eaters. I immediately gave up all flesh foods, together with tea and coffee.

**Q** Have you been a vegetarian continuously since that time?

**A** Yes. I have never reverted to a single bite of meat, fish, or fowl to this day.

**Q** Have you enjoyed robust health all these years?

**A** Unfortunately, no. My health was below par for perhaps half of my life.

**Q** How do you account for this in view of your present unusual abilities?

**A** The foundations of my health were already undermined before I made the change. The farm provided an abundance of meat, milk, cream, and eggs. In addition, I had free access to the candy barrel and the bucket of chocolates in my father's country store. I weighed 160 pounds at a

LOMA LINDA UNIVERSITY



Dr. L. H. Lonergan

*When you're 71, will you be able to climb Mount Whitney? Hulda Crooks, research assistant in the School of Public Health, Loma Linda University, has done it five times in the past six years for the sheer joy of climbing.*

*A vegetarian since she joined the Seventh-day Adventist Church 53 years ago, Mrs. Crooks considers diet, exercise, and proper rest the secret of her wonderful health.*

Mrs. Hulda Crooks

SUN TELEGRAM



height of about five feet two inches before I was sixteen. We had almost no fresh fruit most of the year and little of fresh green vegetables. At times my stomach rebelled violently against the overly rich food and irregular snacks.

**Q Did your condition improve on the vegetarian diet?**

**A** Yes. But then I started out to get an education. Long years of working my way through school from the sixth grade through college not only took off my excess weight, but so nearly destroyed my health that it took many years to recover.

**Q Would you describe your present exercise program?**

**A** I walk briskly to and from work twice a day which adds up to about two miles. Then I walk wherever else I need to go in the community. Three years ago I began running in my back yard. Now, six mornings a week, while the stars are still out, I run a half mile. Then I take a shower, warm with cold to finish, or plain cold, and do a few arm and trunk exercises. By this time I am fully awake and ready for the day's work.

**Q What is your usual dietary pattern?**

**A** My usual program for at least 20 years has been two meals a day. I choose my diet from the basic lacto-vegetarian foods—whole-grain bread and cereals, potatoes, legumes, some nuts, about a pint of milk a day, eggs occasionally, some canned or frozen prepared plant proteins, and an abundance of fruits and vegetables. I favor dark-green leafy vegetables, both domestic and wild. But sweets find little place in my diet.

**Q Does not your exercise increase your appetite and lead to overweight?**

**A** No. Scientific studies have shown that exercise regulates the food intake, and that a sedentary person tends to eat more than a moderately active one. I prepare my food with very little fat and with almost no sugar. I seldom have dessert other than fresh or dried fruit. This allows me to eat as much as I want with no weight gain.

**Q But can you possibly get enough protein on a vegetarian diet?**

**A** Protein is no problem. The fear of protein deficiency in Western countries was shown to be groundless by scientific investigations during World War II. It was concluded that no protein deficiency is likely to occur so long as the diet contains sufficient unrefined plant foods to maintain a normal weight. There is more likely to be a deficiency of fresh fruits and vegetables than of protein foods.

**Q Do you take supplementary vitamins?**

**A** No. Some people use them and are enthusiastic about the apparent results, but I believe a good diet furnishes all the vitamins and minerals the body needs.

**Q Do you know your blood pressure readings?**

**A** My systolic pressure is usually about 110 and the diastolic about 70.

**Q How is your pulse?**

**A** It is a steady 65 to 70.

**Q Do you plan to climb Whitney again next year?**

**A** Yes I do, the Lord willing. I look forward to this every year with considerable anticipation.

#### **WOMEN IN THE NEWS**



#### **New Board Member**

Entry into the man's world came early for the capable and talented Mrs. Marion Shertzer, newly elected member of the Andrews University board of trustees.

While attending the Tokyo branch of the University of California in 1951-1952, Marion Elizabeth Corwell engaged in U.S. Army public relations and information work in Japan. She graduated from Andrews University in 1953, and received her M.A. in English and Communications from Michigan State University in 1954.

Currently Mrs. Shertzer is educational affairs representative on the Ford Motor Company public relations staff. She has been associate director of school relations in the Dearborn public schools, manager of educational television at the Henry Ford Museum and Greenfield Village, and one of the directors of the Michigan State University TV system.

She is found in *Who's Who of American Women* and is past chairman of the nominations committee of the Theta Sigma Phi (national fraternity of women in journalism). Several of her TV series have won awards.

Mrs. Shertzer is an active member of the Oakwood Boulevard church in Detroit.

## **Turning Martha Into Mary**

By CARROL J. SHEWMAKE

**T**HE delicious Sabbath dinner had been eaten, chairs were pushed back from the tables, as relaxed church members gathered round the table where our guest speaker sat. He had brought us spiritual manna during the church service and now, at our bimonthly Sabbath potluck dinner, the enthusiastic members wanted a more personal chat with him.

I rose from the table with the true housewife's first instinct to clean up the dishes. As I gathered the soiled silverware and carried it to the kitchen I was joined by two other women, one our social committee chairman. The three of us washed and dried the silver, chatting amiably about the pleasant custom of potluck and our good fortune to have a convenient social hall to meet in. After the kitchen work was finished, I stood in the doorway watching the crowd around the minister, feeling rather irritated that the women did not come to take care of their empty serving dishes on the buffet table so that I could wipe off the table and finish my work.

"If they'd only get their things," I commented to one of my associates, "we could finish up and go home."

No sooner had these words left my lips than I had a vivid mind picture of another kitchen, another woman standing in another doorway, another busy housewife saying, "Master, tell Mary to help me."

I ruefully laughed as I realized that the woman from that other kitchen and the busy housewife "me" had a lot in common with each other. Martha had been encumbered with her household burdens while Mary had drunk the water of life as she listened to the words of Jesus. I was busy cleaning up the dishes while the thirsty church members drank in the words of one of God's messengers.

Seeing the guilty smile upon my face, a friend asked curiously, "What do you find so funny?"

"Oh," I answered, "I was just remembering Mary and Martha."

As she cast a questioning glance at me, I urged, "Let's go and see what the elder is saying that keeps everyone so interested!"

It's never too late to turn a Martha into a Mary!



## THE SINNER AND HIS SIN

Unregenerate human beings tend to resent any suggestion that they need God, and that their lives should be transformed. Filled with pride in their professional, social, or political achievements, they feel self-sufficient. Like Nebuchadnezzar of old, they strut around the palaces of their own little empires saying, "Is not this great Babylon, that I have built . . . by the might of my power, and for the honour of my majesty?" (Dan. 4:30).

How can God's servants meet this attitude successfully, and overcome it? How can they present the claims of the gospel so tactfully and clearly that sinners will see their need for repentance?

Some soul winners make a frontal attack. They issue the peremptory demand, "Repent." Others use an oblique approach. They try to provide a broad perspective on the sinner's condition and the consequences of the way he is living.

J. B. Phillips, whose *Letters to Young Churches* has become increasingly popular, offers two illustrations of the sinner's response to the latter approach.\* In the first illustration he mentions a man who is rather proud of his ability as a painter. One day in the presence of friends, this would-be artist discovers some blank canvas on a wall, and decides that for his own pleasure and the amusement of his friends he will paint a picture on it. Rapidly in a few short strokes he produces a bright, effective, and amusing little scene. Then he steps back to admire his handiwork.

As he does so, he notes for the first time that he has painted his little bit of nonsense on the corner of an enormous mural of masterpiece quality. The painting was so huge that he had neither realized its size nor had he even been conscious that it was there.

At once he was both repentant and humble. "His feelings . . . [were] rather like what a man feels when he suddenly sees the vast sweep of God's design in life, and observes the cheap and discordant little effort his own living so far represents when seen against that background. That is real conviction of sin."

Without question the proud human heart finds repentance easier when its achievements are set against a cosmic background. When the soul is placed in true perspective, measured by God's infinite wisdom, ultimate standards, limitless creative power, and everlasting love, pride is humbled and, like Saul on the Damascus road, it cries out, "Lord, what wilt thou have me to do?"

### A Second Illustration

The second illustration used by Dr. Phillips is that of a young man who grows up in rebellion against authority. Instead of obtaining an income through hard work, he lives by his wits. In effect he says, "I'll live my own life. What I do is my own business." For years he manages to escape serious trouble; but eventually, growing overconfident, he is arrested, convicted of a serious crime, and sentenced to a prison term.

The time in prison does not soften his heart nor make him repent. His attitude is still one of defiance. "What I do with my life is nobody else's business. I'll not make the same mistake twice. I'll be more careful next time."

After three years in prison, he is released. He has no commitments and no plans, so decides to go home for a few nights. He hopes to spend several days there looking around and deciding what new shady venture to launch.

It has been three years since he last saw his mother. At that time she was tearful but otherwise reasonably young- and healthy-looking. Now as he knocks at the door it is opened by a thin, haggard-looking, gray-haired woman. For a moment he simply stands and stares. Then, as it dawns on him that this is his mother, he cries, "Oh, Mother, *what have I done to you?*" Stricken by the sudden realization that his self-centered evil life has nearly destroyed his mother, he bursts into tears that neither punishment nor prison had succeeded in wringing from him. Comments Dr. Phillips, "When a man sees not merely that his life is out of harmony with God's purpose, but realizes that that disharmony has injured and infected the lives of other people, he begins to feel a 'sinner' in earnest."

Ellen G. White saw this clearly, and advised soul winners: "Christ crucified—talk it, pray it, sing it, and it will break and win hearts. This is the power and wisdom of God to gather souls for Christ."—*Testimonies*, vol. 6, p. 67. When sinners—however educated and proud—see the agony they have caused the Godhead; as they behold Jesus dying for their sins on the cross, many will exclaim from a broken heart, "*What have I done to You?*"

Then let sinners be pointed to the crucified Christ. Let them see what their rebellion has cost the Godhead. Let them see the Saviour, who loves them with an everlasting love. Let them see the risen Christ, who offers divine power to transform hearts and make life surpassingly wonderful, beautiful, and successful. The result, we believe, will be not only increased baptisms, but humble, truly converted church members. K. H. W.

## 7,000 LEFT

With the emergence of a new permissive society, in which "anything goes," we wonder whether the decadence that heralded the downfall of ancient Rome has begun in these United States.

Many, of course, are hailing the new freedom as a release, at last, from the "Victorian repression." They are expecting utopia to begin.

It has all happened so suddenly that the older generation particularly is bewildered and confused, and fears the ultimate outcome.

Seventh-day Adventists, who are in the world but not of it, move in this new society. Like others they are constantly being bombarded by the mass media, which reflect and, in effect, propagandize the changing mores. These media thus in no small measure contribute to the success of the revolution that is changing our world.

Students and school officials admit that the coverage given drugs and hippies by the mass media has greatly increased the use of drugs. Said Donald W. Miles, the principal of Horace Greeley High School in the Westchester suburb of Chappaqua, as reported by John Kiefner in the *New York Times*, January 11, 1968 (p. 18 C): "There's no doubt this thing has increased since the

\* *Your God Is Too Small* (Macmillan Co., N.Y.), pp. 110, 111.



summer. There were articles on the East Village in *Esquire*, *Look* and *Life* and this provides the image for the kids."

Searching for causes for the expanding use of drugs by students, Mr. Kiefner quotes a Connecticut psychiatrist:

"'One gets from these kids a feeling of nothingness, of pervasive depression,' said Dr. H. R. Kormos, one of 14 psychiatrists in Westport, Conn. . . . 'There is a very genuine feeling that life has little to offer them, and they speak continually of the dreariness, the drabness of everyday life,' he said. . . .

"And, like other psychiatrists, school administrators and clergymen, Dr. Kormos spoke of the problems that an affluent society has created for young people: the shifting of families as businessmen are transferred about the country; the absence from home of a commuting, traveling father; the struggle for status and success; pressures to get in to competitive colleges."—*Ibid.*

These same problems dog many Seventh-day Adventist families, and careful observers notice a similar pessimism gripping some of the students in our schools.

What can parents, educators, pastors, and others whose lives influence those of youth do to counter the baneful influences of the new era so as to prevent our young people from falling prey to the negativist society? They must show them the true meaning and purpose of life. They must hold before them goals that will challenge them to total commitment.

Our religion provides the needed challenges. It sets forth the true meaning of life. It presents goals eminently worth striving for.

We have reference here to the religion Seventh-day Adventists profess, not to that which some unfortunately practice. Those whose practice of religion does not confirm their profession may learn from the drug addicted youth, who find an excuse for their actions in the hypocrisy of the adult world. Do Seventh-day Adventist youth see hypocrisy in the religion of their parents, their teachers, and other professing Christians? Does this attitude on the part of their elders turn these young people against the only true source of stability in these changing times?

Lest anyone should feel that the picture is all dark, let him recall the situation in apostate Israel in the days of King Ahab, when Elijah cried out, "I, even I only, am left of those who have not forsaken the covenant." The Lord replied, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (1 Kings 19:18).

The younger generation has not all fallen. If you want to see a concentration of youth with a goal, with a purpose, visit any of our Seventh-day Adventist schools. Not all of the students are perfect by any means, but in these schools are thousands of youth who have not bowed their knees to the Baal of the permissive society. They are young people who, instead of indulging in the ephemeral pleasures of sense, which turn to disgust, dissatisfaction with life, and frustration, enjoy the "solid joys and lasting pleasures none but Zion's children know."

We have spent years in the classroom and must admit that since coming into an editorial office we have missed the stimulation that association with youth provides. Their energy, the genuineness of their faith, their unspoiledness by some of the sophistications that color adult experiences, were always a source of great inspiration to us.

We still maintain some contact, though more remote. We teach a few Bible courses for Home Study Institute. To illustrate what we mean by the inspiration that youth provides, we quote what a young woman of 20, a student in our major prophets course, wrote to us recently:

"I want to use my talents as God sees best—first as the best wife and mother possible, and then where I'm needed, as secretary, dean, or teacher. I love school, especially the association with Christian youth and teachers. I'm very happy at ———. I love life in general—the challenges and joys of each new day. The constant blessings of Christ, of which I am so unworthy, are numerous. I have wonderful parents who constantly guide and care for me. I thank God for the wonderful privilege of a happy, united, Christian home."

Another young woman wrote, "The Lord is leading my life and I can't thank Him enough for all He does. You just can't believe all the fantastic things He does for me. I am a lucky girl to know and have this Friend. I don't know what I'd do or where I'd be if He didn't guide me."

These two young people are typical of many thousands of our young people in our schools and elsewhere who, though they live in a corrupt society, breathe the pure atmosphere of heaven, radiate Christian dedication and enthusiasm, and are preparing for leadership tomorrow.

We cannot be neutral. Our conduct may determine the course our young people will take in our rapidly changing society.

D. F. N.

## GROWTH AND PERPLEXITY— OUR SCHOOLS AND HOSPITALS IN 1967

"Large developments in the denomination as a whole are difficult to detect from my position. The whole is made up of many parts." So wrote one worker as he responded to our question about church developments in North America during 1967.

Certainly this is true. The replies that have come in so far (35—five more than last reported) give an amazing variety of "most important" events. Fifty-nine different events or developments were listed!

Last week we reported on the consensus that evangelism is the major feature on the Adventist landscape today. It is flanked by two features that together have about the same weight: Loma Linda University affairs and church-state relationships. Eighteen listings had to do with Loma Linda; 15 with church-state matters. The total for evangelism was 35.

### Loma Linda University Events

The big event at Loma Linda was the uniting of La Sierra College and Loma Linda University, giving the graduate programs that have been developed at the medical school a solid undergraduate foundation. The merger took effect July 1, with David J. Bieber, La Sierra's president, being asked to serve as the new university president.

Only one of the workers who listed this merger as one of the most important developments for the Adventist Church in North America during 1967 gave an evaluation; the others simply listed the event. He expressed concern over the proportion of the church budget that would have to be devoted to the university "without an apparent ability to develop in the hearts and lives of the young people there, an equally deep commitment to the work of the church." He fears that the product of the university will not meet the "needs of the church to the extent needed and expected."

This opinion is not, of course, an indictment of the merger of the two institutions, but the reflection of a deep-seated concern that every Adventist has when he looks at our institutions of higher learning. Are our schools instilling in the hearts of the youth of the church the ideals and the purposes that make us a distinct people? Is the investment in their education producing the

results that we have a right to expect? Is God pleased with our educational efforts?

We have always believed that a series of evangelistic meetings is worth while if even one person is brought to the foot of the cross. And we suppose that a school year is successful if only one worker is trained to carry on the work of the church. Yet our schools are training scores of workers each year, and Loma Linda University is contributing much to the development of the church's overseas mission program through its highly skilled physicians, nurses, and technicians. On the other hand, many more workers are needed and could be hired.

Every Adventist school graduates each year many youth whose every desire is to serve the Master; at the same time many other youth study under the same teachers, hear the same devotional messages, and live in the same environment without committing their lives fully to Christ. Influences of society, of home, of church, as well as of school contribute to this tragic loss.

A second development at Loma Linda during 1967 was the opening, July 9, of the new \$20 million hospital. A third important event, not listed by any of the workers responding, but mentioned prominently in a LLU year-end news release, was the six-week clinical program carried on by the university's heart team in Athens, Greece.

### Religious Liberty Issues

Church-state affairs, although not mentioned as often as evangelism, often held first place in individual replies. Two workers spoke of Sunday-law developments, but all the others who listed church-state matters (13) referred to the issue as discussed within our church. The amazing thing is the divergence among the respondents as to what actually occurred, particularly at the Autumn Council.

One listed the "more clearly defined stand on separation of church and state," while another felt that "the failure . . . to take a decided stand to support the wall

of separation between church and state" was "regrettable." We will show that neither of these two opinions accurately reflects the denomination's position at the close of 1967.

During the Autumn Council session several hours were devoted to an open discussion of the issues surrounding the use of certain government funds by church-sponsored institutions. Suggested amendments to a previously adopted statement were tabled. No vote was taken; no decision reached. Many observers and delegates, as they considered the matter, realized anew that the issue is extremely complex and seems to lend itself to no clear-cut solution.

As one respondent accurately wrote: The council floor was opened for "reconsideration of [our] attitude toward church-state relations: exploration of [the] possibility of institutional acceptance of Federal grants for capital improvements." Another described the event as "the serious study and re-evaluation of church-state relations given by the Autumn Council and continued through various appointed committees."

It cannot be denied that—as one worker said—there is "increasing pressure from within the church to accept government aid for church-sponsored schools." Certainly any change of concept, however slight, would be a historic development within the church. It should be made very clear, however, that no policy was changed, no resolution adopted that would bring about such change. The council, recognizing the pressures brought upon the church by great financial need and by the availability of government funds, saw to it that much study would be given to the total problem during the months that lie ahead.

Comments on other topics of concern to the church, based on the poll taken in December, will be shared in a forthcoming editorial.

F. D. Y.

### LETTERS

#### *From Readers*

### PERSPECTIVE

EDITORS: I agree that dialog between church members is both necessary and beneficial, and I believe the Letters From Readers column is a welcome addition to the REVIEW. However, if we are not continually on our guard, Satan will see that relatively minor matters assume unhealthy proportions.

When I look up into the face of Jesus as He descends in that glorious cloud, I will not be worrying about the possibility that Pastor Jones may not have remembered to use the words Thee and Thou consistently in his last benediction prayer. I will not be fretting over the fact that Sister Smith was still wearing a wedding ring or that Sister Brown's hemline was a little too short. I will not still be debating the pros and cons of uniforms for our students. Nor will I be grieving because our health food manufacturers have given some of their products "meaty" names. As I stand there in awe, I will be wondering if I am wearing the spotless robe of Christ's righteousness. Under Christ's penetrating gaze, I will be wondering if I remembered to share the light of truth at every opportunity. And I will be

concerned that I may have been a stumbling block to my fellow believers by adding unnecessary criticism to their burdens.

May the Lord help each of us to keep our eyes fixed on Jesus, becoming more tolerant, gentle, patient, and loving day by day. Let us pray constantly for one another.

SHIRLEY RAYBURN

Atlanta, Georgia

### CLEAN UP CHURCH LISTS

EDITORS: The feature, Letters From Readers, is the best thing that has happened to the REVIEW in a long time. It gives the laity a chance to speak.

We claim to have a world membership of nearly 2 million. I would like to know where all the members are. I go to different churches and they are not crowded, not even my home church. It seems to me we should be reviewing our church membership lists to find out where the members are.

It may be some have long since gone back into the world, but their names are still on the church list. I believe when we condone sin, we, the church, are as guilty as these backslidden members.

May there be an awakening in our churches to reclaim the lost. If our church lists around the world were "cleaned up," we could better number the true strength of Israel.

Lynwood, California

W. L. BOLANDER

### SOLEMN STYLE IN PRAYER

EDITORS: I would like to express support for the use of the solemn form of language in prayer.

In the Burmese language there are several different words for "you." In speaking respectfully to an equal, *kin-byah* is used; to children or servants, especially when giving reproof, *nin*; but to priests and in prayer to God, *ko-daw*.

Actually, the Buddhist has no God. He prays to Guatama Buddha, "the Enlightened One," and he worships the Buddhist priest—at least he bows in reverential obeisance before him—and always in prayer or in speaking to the priest, he uses the honorific *ko-daw*.

Buddhist parents do not consider it too difficult for, or an imposition upon, their children to learn to use the honorific form. Surely if "heathen" people can be that careful to show respect to things religious or looked upon by them as sacred, we who have been honored with a knowledge of the true God, the majestic Maker and Ruler of this vast, unending universe, ought to delight to show Him reverence.

The solemn style is still recognized in our English grammar. It may be obsolete so far as using it to one another is concerned, but surely we should not allow it to become obsolete in the language of prayer.

J. O. WILSON

Gentry, Arkansas

# Western India Quake Victims Aided

By J. B. TRIM, Director  
Western India Union Welfare

Startled out of sleep at 4:00 A.M., December 11, delegates to the twelfth quadrennial session of the Southern Asia Division at Poona, India, felt the rocking and reeling of the ground in a rare earthquake centered little more than 100 miles away.

Beyond a few panes of broken window glass, little damage resulted in Poona. However, all eight generating units of the large Koyna hydroelectric powerhouse were immediately shut down as a precautionary measure. This plunged the area into darkness and for some days reduced the electric power supply to the 10 million people of the heavily industrialized Poona-Bombay complex. If this quake, registering 7.5 on the Richter scale, had been centered 100 miles farther to the north near the large city of Bombay itself, loss of life and damage to property would have been incalculable.

The center of the earthquake appeared to be the large Koyna Dam, built in an area previously scientifically considered nonseismic. Fortunately, damage to dam and powerhouse were negligible.

Though immediate news was slow coming through from this isolated rural area, official reports gave 200 dead and 10,000 homeless in the countryside affected.

What should a division quadrennial council do when such a national emergency takes place on its doorstep?

The council decided that the General Conference treasurer, K. H. Emmerson, the General Conference associate secretary, D. W. Hunter, and H. D. Johnson, division treasurer, along with V. P. Muthiah, Western India Union president, E. A. Hetke, local section president, and S. B. Shinde, section welfare director, should immediately visit the area and recommend a course of action.

Approaching the affected area, they saw that almost every culvert on the highway was damaged, several large ones beyond repair. Bypasses had been quickly built by local authorities to provide unimpeded access. At the first village they saw the homeless erecting temporary shelters of tree branches or salvaged roofing sheets.

There was hardly one undamaged house among the extensive rows of stone living quarters built for the staff operating the dam. Many were completely destroyed. Every stone shaken from the walls of the houses became a missile, falling upon those sleeping on the floor beneath, now sleeping in death.

Many other villages scattered over a wide area in the surrounding hills and valleys were accessible only by walking or in some cases by boating across the river.

On the return of the committee the council cabled a request to the General Conference for \$2,000. This was approved

and a similar amount was voted by the division. Later, on Sabbath, the morning offering was also devoted to this relief project. From these funds 200 aluminum roofing sheets, 100 tarpaulins, and 500 blankets to provide emergency shelter were quickly secured, besides saris, dhotis, and other clothing, and a barrel of multivitamin pills.

An appeal for clothing was launched among the delegates and residents of the division headquarters compound and nearby Spicer Memorial College. Dorcas women manned the collection center set up by the lay activities department. Among the first to respond were delegates from distant parts of the division who had come with just enough clothing for their journey but were moved with a desire to help. Dorcas members sorted and packed the large supply into cartons for dispatch to the stricken area.

Early the next morning a convoy of vehicles carrying the supplies converged on Koynanagar, under the direction of J. B. Trim, Western India Union lay activities and welfare director. The group included the union and section presidents and welfare directors, Dorcas women, and a doctor.

By this time the whole country and many organizations were centering their help on the area, with food and other supplies pouring in. Our team worked with the state minister of revenue, D. S. Desai, in whose constituency the disaster occurred, and others in charge of relief. The situation is being kept under obser-



S. S. PODDAR

**The convoy of relief vehicles approaching the stricken area with clothing and supplies.**

vation to see how we can render further aid, particularly in the rebuilding of houses for the thousands of homeless, a task that must be completed before the monsoon rains begin in June.

A Christian of another denomination, whose father was renowned for his anti-Adventist views, stated that because of what Adventists had done and the publicity received, all Christians throughout India could hold up their heads. Our assistance in this tragedy not only was among the first to be offered, but was far ahead of all other Christian groups.

## Youth and Workers Hold Meetings in Bangkok

By ROBERT L. SHELDON  
Manager, Thailand Press

Two entirely different types of evangelism were initiated in Bangkok the first weekend of November.

At the Ekamai Adventist School a 12-week series of Voice of Youth meetings was begun. The Milne Auditorium was packed with more than 600 students that first Sabbath and each succeeding week. Composed mostly of non-Christians, the student body was unusually attentive for a most unusual type of Sabbath school program.

Steve Bassham, a student from La Sierra College, on a year's visit to Thailand with his wife, was the main speaker. A teacher at the Ekamai School, Mr. Bassham, each week introduces the subject to be expanded upon by two of the students. He then summarizes the subject and makes a call for decisions.

The response has been heartening. At the close of the series Gilbert Bertochinni, Far Eastern Division MV secretary, will conduct the spring Week of Prayer. These meetings are all conducted in English.

Then down Petchburi Road, and closer to the center of Bangkok, spotlights illuminate a 25-foot-high painting of a rocket. Here in the Kai Shek Auditorium on November 5 Pastor Sunti Sorajjakul began his evangelistic campaign in Thai. A capacity audience of 1,000 heard the music and message the first evening.

To draw an audience for a Christian service in traditionally Buddhist Thailand has always been difficult. This series

## Bible in the Sand

By I. K. MOSES

**This is the story of a laborer who found God's Word buried in the sand.**

This man, who lived in the state of Kerala, India, earned his living by gathering sand from the riverbed for building purposes. He longed to possess a Bible, but he could get only a secondhand one. When he began to study it, his brother and neighbors, objecting to his reading the Bible, stole it and hid it.

Not easily discouraged, this laborer prayed that God would help him find another Bible. Not very long after he had prayed, as he was working he found a copy of the New Testament and Psalms in Malayalam buried in the sand. He cleaned it, dried the leaves, and began to read. To his dismay, he found he could not read anything. It seemed as if he were blind. It was at this time that K. C. Abraham, an Adventist minister, visited him and gave him studies. He is now preparing for baptism.



Rudy Ruiz, a Filipino missionary to Thailand, directs the children's choir in Bangkok.

continued every night until December 2 and then changed to three nights a week in the Bangkok Sanitarium church.

The three churches of Bangkok—Sanitarium, Ekamai, and Chinese—have co-operated in promoting and supporting these meetings. An all-night prayer service was held on the Friday night preceding the opening of the meetings. The following Friday evenings a special prayer meeting was held from ten to midnight, praying for the success of the meetings and for power from Heaven.

The expenses of the program of Pastor Sunti are being borne by appropriations from the Far Eastern Division, Southeast Asia Union, and the Thailand Mission. The Voice of Youth series at our mission school has almost no budget. Both meetings, however, are effective. With God's help we expect the results of these meetings to be but the beginning of a great influx of men, women, and children into the remnant church.



Voice of Youth meetings at Ekamai School.

## Fiji Serves as Hub of Vast Island Field

By J. C. KOZEL, Assistant Treasurer General Conference

No long-time Adventist who visits Fiji as I did recently will fail to recall the mission stories told by J. E. Fulton, C. H. Parker, and A. G. Stewart or the visit in 1926 of Ratu Meli Salabogi to the General Conference session in Milwaukee and to a number of our churches in the United States. Recently, in company with Robert H. Pierson, I visited the Fiji Islands for the first time and felt again the impact of the stories I had heard.

The last stop in our itinerary in the Australasian Division territory was the Central Pacific Union Mission, with headquarters in Suva, Fiji. This is a rapidly growing mission field and includes nine local missions: Cook Islands, Fiji, French Polynesia, Gilbert and Ellice Islands, New Caledonia, New Hebrides, Pitcairn Island, Samoa, and Tonga. During 1967 more than 1,200 persons were added to the church by baptism and on profession of faith in the Central Pacific Union, bringing the total church membership to more than 11,000 at the close of the year.

At the annual meeting of the union the budget was adopted for 1968, and plans were laid for an enlarged program of evangelism. Gordon A. Lee administers our work in this island field, which spreads over 16 million square miles. Associated with him are A. G. Gilbert, secretary-treasurer, and departmental secretaries K. J. Gray and R. A. Millsom.

### Camp Meeting in Session

It so happened that the Fiji Mission camp meeting or "bosē," as it is called, was scheduled to begin immediately following the adjournment of the annual union meeting. This was also the time for the biennial session of the Fiji Mis-

sion. We drove from Suva to the campus of Fulton Missionary College, a distance of about 30 miles. Here we found a new administration and classroom building. As we drove onto the campus, we could see our Fijian believers coming from many directions, carrying their camp supplies with them.

The business of the session was conducted according to the regular denominational pattern. Every church and company was represented in the delegation, and the standing committees were duly appointed.

The enthusiastic singing of our Fijian believers was beautiful to hear. I noted that most of the hymns had been translated by either J. E. Fulton, C. H. Parker, or A. G. Stewart.

B. L. Crabtree, president of the Fiji Mission, had the session business as well as the "bosē" well organized. The year 1967 was a good year for evangelism, resulting in about 400 baptisms. The membership of the mission is now more than 4,000. Tithes and offerings increased in harmony with the growth in membership. The secretary-treasurer, L. J. Evans, presented a complete report covering the statistical and financial information for the biennial period.

The Australasian Division president, L. C. Naden, and the treasurer, E. W. Howse, were at the "bosē," as were the Central Pacific Union Mission staff.

Over the weekend all available housing facilities were taxed to capacity, and some of the people camped under the trees. Elder Pierson spoke at the eleven o'clock hour and closed his message on the love of God with an appeal. Ten persons responded, indicating their desire to become baptized members of the Seventh-day Adventist Church. Several who had drifted away from the church took their stand to return. We felt the presence of the Holy Spirit in our midst in a marked manner. In the afternoon two Fijian workers were ordained to the gospel ministry—Aisaki Kobu and Filio-moni Bera. We met Ratu Semi, who attended General Conference session in San Francisco in 1950.

### Successful Evangelism

During the evangelism hour we listened to remarkable exploits for God by our national workers. Pastor Kevin Moore, missionary from Australia, who is head of the Bible department at Fulton Missionary College, conducted a successful evangelistic effort in Suva during the summer of 1967. In many instances our Fijian people face tremendous difficulties as they step out to become members of God's remnant church. Today more than 50 per cent of the population of Fiji is composed of Indians. We were glad to note that the gospel is also reaching these people; several have joined the ranks of the Adventist Church during the past year.

We left the Fiji Mission "bosē" and concluded our visit to the central Pacific with the knowledge that there will be a host of believers from earth's remote islands awaiting the imminent coming of our blessed Lord.



## Loma Linda Foods Sales Conventions Held in East and West; Plans Laid for 1968

Loma Linda Foods' rapidly growing sales force held annual conventions recently, one in the West and another in the East.

The Western Division convention met in late December at the company's headquarters in Riverside, California. All personnel from the company's numerous sales offices west of the Mississippi River were there.

The Eastern Division convention met in Mount Vernon, Ohio, January 8 and 9 for sales personnel from the Eastern Seaboard, Eastern Canada, and the Midwest.

Purposes of these meetings were to report sales achievements for 1967 and to set goals for the year 1968. The figures and reports showed that 1967 produced the highest sales in the company's history. Prospects for the current year indicate that the record sales goals that were set during the meetings will be met if not exceeded.

One of the high lights of the Western meeting was the address by J. Murry Yunker, president of Certified Grocers. This concern is the largest food distribution cooperative in the world, with sales of

more than \$500 million annually. Mr. Yunker is a nationally recognized spokesman for the food industry.

The company's advertising agency, MacManus, John & Adams, Inc., of Los Angeles, outlined advertising plans for 1968. It will use television, radio, newspapers, and magazines to promote a number of new products and the new packaging of a number of Loma Linda's established brands.

General Manager C. P. Miles and other administrative officers of the company led out in the over-all convention planning. Detailed convention program was under the direction of Sales Manager Robert MacGowan in the West and Eastern Division Manager Don Keeler in the East. The Medical Productions Division personnel meetings were under the direction of Clifford Harrison.

R. R. Bietz, chairman of the company's board of directors, and a number of his associates were present for the Western Division meeting. A. G. Munson, vice chairman of the board and treasurer of the Pacific Union Conference, attended the Eastern Division meetings in Ohio.

WERNER E. CARLSON

Dr. Graham Maxwell, chairman of the Department of Religion of Loma Linda University, was the featured speaker. F. O. Sanders, conference president, and L. F. Webb, conference medical secretary, led out in the council.

### BRIEF NEWS

UNION COLLEGE sponsored a band clinic festival at College View February 8-10. One hundred and fifteen students from 14 academies and junior academies in the Central and Northern unions, with their directors, attended the festival. Dr. Melvin Hill, chairman of the college music department, was the clinic festival director.

PASTOR WALTER NUESSE has organized a new Pathfinder Club in Rawlins, Wyoming. Most of the members are not Adventists.

W. M. ADAMS, of the Religious Liberty Department of the General Conference, and his son, Willis M. Adams, Jr., plan to hold a series of meetings soon in Rock Springs, Wyoming.

THE Cedarvale School in Kansas City, Missouri, was dedicated February 17. Theodore Lucas, world youth leader, was the main speaker.

THE camping program at Glacier View Camp in Colorado was given a boost when Dorothy and Walter Bren donated a 1963, four-wheel-drive Jeep pickup truck to the camp. Ted N. Graves is youth director of the Colorado Conference.

CLARA W. ANDERSON, Correspondent

## Atlantic Union

### Rochester Church Worships in Newly Built Sanctuary

The Rochester, New York, congregation held Sabbath services for the first time January 20 in the new Bay Knoll church sanctuary. A. J. Patzer, New York Conference president, was the speaker.

For more than 50 years the congregation had worshiped in the Browning Memorial church on Grand Avenue. Last July the Andrews University Field School of Evangelism, under the direction of Elden Walter, inaugurated services in the new building by conducting a successful series of evangelistic meetings in the gymnasium-auditorium. As a result of these meetings 61 persons have been baptized by Pastor H. E. Walsh, Jr., and more are now being prepared for church membership.

The new sanctuary is fully carpeted and seats 500 people. The church has remained well within the estimated \$300,000 cost, for at least one third of the total building program was covered by volunteer labor.

### BRIEF NEWS

A GOAL of more than \$900,000 for 1968 was set by the literature evangelists of this union at their recent institute held at Pioneer Valley Academy. W. E. Rober-

son, union publishing secretary, indicates this objective is well within reach if present trends in recruitment and sales continue. A total of \$637,000 in deliveries for 1967 was reported, the highest amount in history. Top man in sales for 1967 was Robert Berger, of the Greater New York Conference, who delivered more than \$15,000 worth of literature.

MRS. FRANK HOWE, a worker at the Fuller Memorial Sanitarium, South Attleboro, Massachusetts, last year set her Ingathering goal at \$500 and made it. This year, challenged by Emil Brandstatter, the Pawtucket church's Ingathering leader, she doubled her goal—\$1,000. A new location—in front of a newly opened discount store that closed at midnight—was given Mrs. Howe, and in 17 nights she collected \$1,077! Her largest donation was \$1.

EMMA KIRK, Correspondent

## Central Union

### Nebraska Conference Holds Medical-Evangelistic Council

A medical-evangelistic council was conducted January 18 at North Platte, Nebraska, in conjunction with a workers' meeting. Dr. Robert Bowen, optometrist; Dr. John J. Ruffing, physician; and Dr. Max Eckert, dentist, were among those who attended.

## Columbia Union

### College Choir Performs With Philadelphia Orchestra

The Columbia Union College choir recently appeared in concert with the Philadelphia Orchestra in the Academy of Music, Philadelphia, Pennsylvania.

Directed by Paul Hill, the choir sang under the auspices of the Singing City. They were joined by a large group of other singers to perform portions of Handel's *Messiah*. The Philadelphia Orchestra, conducted by Eugene Ormandy, is considered to be among the four best orchestras in the world.

Currently, the choir is preparing for the Mid-Atlantic States Intercollegiate Choral Festival in March. At that time choirs from CUC, Temple University, the University of Delaware, and American University will perform.

ZELLA HOLBERT  
Office of College Relations

### BRIEF NEWS

ROBERT YEHL, a Blue Mountain Academy junior, was the winner in the annual Columbia Union Conference temperance oratorical contest held at Highland View Academy. Second place went to David

Trusty, Takoma Academy, and third place to Stanley Rouse, Garden State Academy.

PASTORS of the Potomac Conference attended a two-day stewardship planning session at Shenandoah Valley Academy. Purpose of the meeting was to lay plans for a \$2 million academy expansion program. A final Ingathering report received at the session indicated the final total for the conference was \$300,787, the highest ever achieved.

SIXTY-FIVE pastors and press secretaries from the Allegheny East, Pennsylvania, and New Jersey conferences attended a press secretaries workshop held at the New Jersey Conference office February 4. Leading out in the instruction was Bob Nixon from the General Conference Bureau of Public Relations.

THE Allegheny West, Ohio, and West Virginia conferences recently conducted a combined Leadercraft Course at Mount Vernon Academy in Ohio. The instructors were E. M. Peterson, union MV secretary; H. W. Bass, of West Virginia; Adrian Westney, of Allegheny West; and D. M. Winger, of Ohio. Fifty persons qualified to receive certificates for this ten-hour course.

A SMALL district in far western Pennsylvania, composed of three small churches with a total membership of 147, has made a commitment to send *Liberty* magazine to 1,136 leaders of thought in 1968. The New Castle, Sharon, and New Brighton churches are pastored by Earl Heslop.

MORTEN JUBERG, *Correspondent*

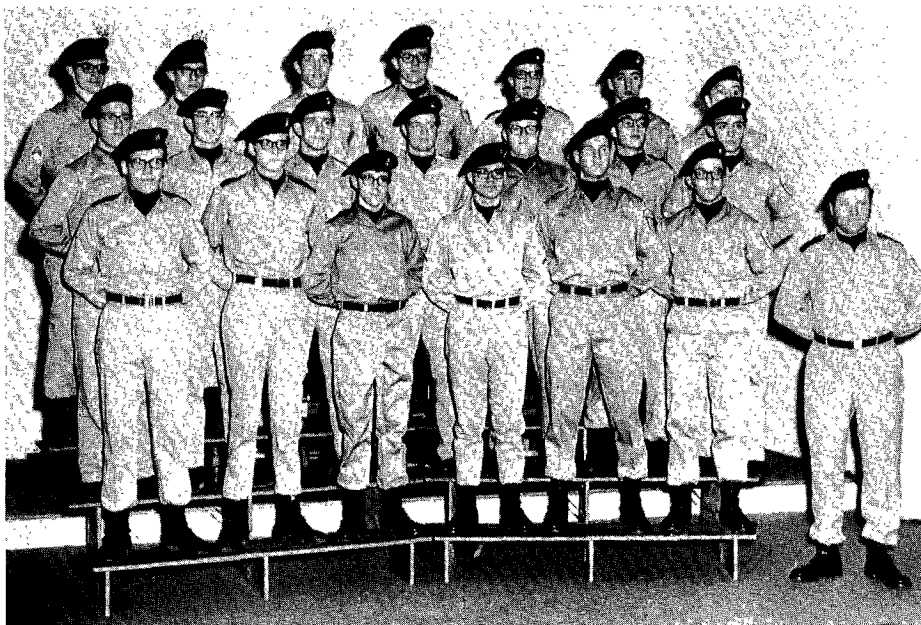
## Academy MCC Chorus Visits Ohio Churches

The Medical Cadet Corps male chorus of Mount Vernon Academy sang at the Elyria and Lakewood, Ohio, churches January 20. At the extreme right is Lt. Roger McNeily, director.

The group frequently performs at Sabbath services of churches in the Ohio Conference. Capt. Bob Collins, the corps commander, and Lieutenant McNeily present talks on the objectives of the MCC, the experience of Adventists as conscientious objectors in military service, and the principles on which such convictions are based.

A secular concert is often presented at night.

CHARLES R. BEELER  
*Departmental Secretary, Ohio Conference*



## Lake Union

### BRIEF NEWS

THE Michigan Conference again led the entire world field in literature sales in 1967. J. D. Spiva, colporteur leader, reports the delivery of \$700,000 worth of religious books and periodicals. An average of 50 full-time workers distributed 75,000 pieces of free literature, enrolled 10,535 in Bible correspondence courses, took time to pray in 15,562 homes, and personally gave 1,780 Bible studies. To date they know of 31 baptisms resulting from their original contacts.

ORAL WATSON, R.N., a graduate of the Hinsdale Sanitarium School of Nursing in 1932, has been designated Nurse of the Year in the Grand Rapids, Michigan, Sub-District Nurses Association. After 13 years' service at the sanitarium, he joined the staff of the Itasca Memorial Hospital in Grand Rapids, the only male nurse ever to be employed on their staff.

BECAUSE of the size of the Lake Region Conference, the pastoral-evangelist workers are organized into four area fellowship groups. At the first meeting C. E. Bradford and J. M. Phipps, conference president and ministerial secretary, respectively, met with these ministers and Bible instructors for discussion and counsel. Each group chose a special project for 1968. One will organize a church in a county where there are no Adventists. Another will cover the area with a radio

program. And still another plans a city-wide evangelistic campaign, involving about eight churches. They have also set goals for baptisms.

H. H. HILL has been appointed to a newly created position at Hinsdale Sanitarium and Hospital—assistant administrator for employee relations. He will care for personnel, training, housing, and recruitment. Elder Hill has occupied managerial positions for more than 20 years and served from 1954 to 1965 as the executive director of the Alcohol Problems Association, Seattle, Washington. Elder Hill served from 1965 until his appointment on the hospital's administrative staff as pastor of the Green Lake church in Seattle.

MILDRED WADE, *Correspondent*

## North Pacific Union

### BRIEF NEWS

MORE than 400 delegates and interested persons in the Upper Columbia Conference assembled at the boarding academy at Spangle, Washington, January 14 to consider future development of the school. Three important projects have already been completed: a sewage disposal system, a water system, and new water tower. They voted to proceed with a new girls' dormitory.

MORE than 200 MV and Pathfinder leaders gathered at the Sunset Lake Camp, January 19-21, for a Leadercraft workshop taught by Ed Webb and Charles Edwards. They studied programs and preliminary plans for youth evangelism in the Washington Conference, reports Don R. Blehm, director of the youth department.

FLOYD RAMSEY, publishing secretary for the Iowa Conference, was the guest speaker at Mount Ellis Academy the weekend of January 19 and 20. He is a former publishing secretary of the Montana Conference.

A BAND clinic, February 8-10, on the Walla Walla College campus is the fifth music clinic held under the sponsorship of the music department. An 80-piece symphonic band and a 40-piece honor band were featured Saturday evening. Guest soloist clinician was Franck Simonelli, of Washington, D.C., master chief musician, U.S. Navy Band retired, currently associate professor and head of the music department at Prince George's Community College, Largo, Maryland. Directing the clinic was Lloyd Leno, assisted by Gordon Finch.

MEMBERS of the Lents church in Portland, Oregon, set as their objective 67 baptisms for 1967. An evangelistic series by Elmer Koronko, Edwin Eigenberg, and George Knowles, together with the pastor, G. Edward Bryan, resulted in 52 baptisms. These, added to the 15 who had been baptized earlier in the year, gave

them their objective. Half of those baptized were Gift Bible Plan students of the TV Bible Class and thus were trophies of laymen.

THE Living Faith Lecture Team of Reuben A. Hubbard and Alfred G. Kromminga will hold meetings in Idaho Falls, March 9 through May 12, to strengthen the church. They will later work in some of the ten unentered counties in eastern Idaho.

JIM HINER and his associate, Rolf Lindfors, have been transferred from the Oregon Conference to the Washington Conference to serve as conference evangelists, filling the vacancy created when R. S. Larson, the conference evangelist, was given a leave of absence for study at Andrews University. Their first evangelistic crusade is being held in Port Angeles, February 23 to March 16.

DONALD REIBER preached his first sermon as youth pastor of the Walla Walla College church on February 24.

IONE MORGAN, *Correspondent*

## Northern Union

### BRIEF NEWS

BILL NORDGREN, Minnesota literature evangelist, saw four people baptized during 1967 as a result of one of his contacts. During the past year he has sold more than \$21,000 worth of literature.

THE Sioux Falls, South Dakota, Sabbath school, has gone almost \$200 over its Investment goal of \$1,350 for 1967.

WINNERS of the Oak Park Academy Bible quiz for 1968 were Kathy Nelson, a sophomore from Nevada, Iowa, and Donald Hilliard, a senior from Lincoln, Nebraska. Donald was also the winner of the Oak Park Academy temperance oratorical contest.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

### Four Writers Associations Organized in California

Four Christian Writers Associations were formed in California last December. They were established in Glendale, Loma Linda, Riverside, and Angwin.

At an organizational meeting January 29, Herbert Ford, public relations secretary of the Pacific Union Conference, was elected president of the Glendale group. Plans include a workshop to evaluate manuscripts.

The Pacific Union College area has asked Bernhard Aaen to serve as president. He is chairman of the department of English and humanities. Heading the

Riverside association is Fredrik W. Edworthy, editor of the Loma Linda Foods quarterly, *Today's Food*. The Loma Linda group has not at latest report completed its staff of officers.

The first Christian Writers Association was formed five years ago in the Washington, D.C., area. Comparable objectives in writing for Seventh-day Adventist publications bind them together.

WALTER T. CRANDALL  
*Editor, The Youth's Instructor*

### BRIEF NEWS

LITERATURE EVANGELISTS' sales in 1967 were the highest in the history of the union, with total deliveries of \$1,739,570.12. Baptisms resulting from contacts by bookmen were 384. Mike Kebbas, of the Southeastern California Conference, received highest honors for his year's sales of more than \$36,000 at the annual union-wide literature evangelist institute held not long ago on the campus of Rio Lindo Academy.

CHURCH lay activities leaders, youth leaders, elders, and literature evangelists joined the ministerial staff of the Southeastern California Conference in setting a goal of more than 2,000 persons won to Christ during 1968, at the conference workers' meeting January 28. Other goals include distribution of 20,000 Bibles, 50,000 subscriptions to *Signs of the Times*, and five Bible studies per member in 1968, according to John W. Osborn, president.

FIRST stage of development of Paradise Valley Manor, new retirement home for the elderly, in National City, California, will be reached July 1, 1968. Providing space for 65 persons when completed, the manor will utilize remodeled sections of the old sanitarium building adjacent to the newly finished Paradise Valley Hospital.

HELMUTH C. RETZER, Southern California Conference president, is conducting a month-long series of illustrated lectures in the Culver City church. Featured each evening will be color films on "The Lands of the Bible."

AMAZING growth of the Tucson, Arizona, congregation—from 67 members in 1963 to 130 in 1967—has led to groundbreaking for a new church building. The congregation is pastored by Atilio Dupertuis.

KENNETH NIP, press relations secretary of the Molokai church in Hawaii, received the first bronze medallion award of the public relations department of the Hawaiian Mission for outstanding press and public relations work during 1967. Selected from 20 church PR secretaries of the mission, Mr. Nip's 1967 accomplishments include 83 news stories printed by local papers. In the Central California Conference, PR Secretary of the Year is Mrs. Ruth Jamison, of the Modesto Central church. In addition to a strong all-round church relations program, Mrs. Jamison was responsible for more than 1,200 inches of published news items.

WILBER ALEXANDER, of Andrews Uni-

versity, and R. Allan Anderson conducted classes for Adventist ministers of the Hawaiian Mission January 15-25 on the University of Hawaii campus. Worship services of the church and broader involvement of the church as a whole were discussed in this second annual professional-growth course.

THE first evangelistic series in nine years in San Andreas, California, is being conducted by W. A. Hilliard, of the Roseville district. San Andreas district pastor E. D. Sorensen is assisting in the meetings, which are scheduled to continue until March 31.

SACRAMENTO UNION ACADEMY was featured recently on a half-hour television special, one of a series on "Education for Life" produced by local station KVOR-TV. Sacramento Adventist attorney Warren Johns coordinated the program and did the narrating, assisted by Warren Minder, principal of the school.

HERBERT FORD, *Correspondent*

## Southern Union

### BRIEF NEWS

THE Florida Conference has set a goal of 1,000 baptisms for 1968. Last year the number was 732.

FLORIDA's Sabbath school offerings for 1967 reached 49.6 cents per capita.

At a recent Florida workers' meeting the district leaders reported \$272,800 received in the recent Ingathering campaign. This made Florida a Vanguard Conference for the second consecutive year.

OSCAR HEINRICH, *Correspondent*

## Southwestern Union

### BRIEF NEWS

THE union's first youth congress in seven years will be held in Dallas, Texas, April 11-13. Featured guests will include Paul Harvey, national newscaster; Debbie Bryant, Miss America, 1966; Desmond Doss, Congressional Medal of Honor winner; Josephine Cunningham Edwards, author and teacher; John H. Wiedner, organizer of Dutch-Paris Underground of World War II; and Princess Alice Siwundhla, of Africa. Also, a host of Adventist youth leaders and ministers will participate.

DAVID BOYLES, Oklahoma literature evangelist, was the leading literature salesman in the union during 1967. His total deliveries were \$20,527.72. Mr. Boyles was instrumental in helping to bring 17 of his customers into the church.

J. N. MORGAN, *Correspondent*

## MV Department Calls for United Prayer for Youth

By **LAWRENCE NELSON**  
Associate Secretary  
GC MV Department

The youth of God are facing a crisis. Not since the days of Noah have they stood against such overwhelming odds. The agencies of Satan have so combined in these closing hours of this world's history that every moment of life has become a challenge to the truth.

It requires more than ordinary living to remain faithful to God and His message today. Consider the evil confronting the youth. Never before have we witnessed such a breakdown of law and order. Standards of morality are openly discredited and abandoned. Higher education continually questions the very foundations of God, till faith is mocked and ridiculed. Modern philosophies surround us with an

environment that can be properly summed up only by inspiration—men's thoughts are continually evil. Power of conformity has reached such a peak of enticement that Adventist youth often consent to immodest dress and bewitching amusements.

The MV Department has a conviction that, coupled with prayer, there should also be a mighty evangelistic program that will keep the youth fully occupied in the work of God. There is a divine law that we must not overlook, that we receive from God only as we impart to others. This is why the Missionary Volunteer Department has asked our youth to win 100,000 for baptism through the MV TARGET evangelistic program by 1970. Of course we want the work to be finished, but we also want to save our youth. Youth evangelism, if carefully planned, will work both ways—for the winning of the lost and for the saving of our youth.

Now there comes to the church a chal-

lenge to unite daily in special prayer in behalf of our youth during the coming MV Week, March 16-23. We may expect a great revival and success in youthful soul winning if every youth, parent, pastor, worker, teacher, and administrator, together with every church and institution, will join in the daily prayer schedule as follows:

- March 16—Sabbath, MV Day  
Pray for worldwide revival among Advent youth.
- March 17—Sunday  
Pray for youth of the local church.
- March 18—Monday  
Pray for youth of the Australasian and Central European divisions.
- March 19—Tuesday  
Pray for youth of the Far Eastern and Inter-American divisions.
- March 20—Wednesday  
Pray for youth of the Middle East, North American, and Northern European divisions.

## SDA Correspondence School Reaches Enrollment Milepost

By **D. W. HOLBROOK, President**

The Home Study Institute recently enrolled its 100,000th student. She is Mrs. Eileen Lambert McGill, of Nalos Landing, Smith Inlet, British Columbia, Canada.

Mrs. McGill is taking two college courses in order to return to Walla Walla College, Washington, to graduate with a B.S. in Nursing in June, 1968. She is a graduate of Gem State Academy and lives in an isolated Adventist logging camp, which has the only floating Seventh-day Adventist church in North America and an eight-pupil church school.

Mrs. McGill typifies the student body and services of Home Study Institute. The denomination's correspondence school, founded in 1909, does not replace any of the regular schools of the Adventist educational system. It serves the entire church by providing educational help for students who are isolated, who have had

to drop out of school temporarily, who are in school but have scheduling conflicts, who need extra credits in special areas, or who for some other reason cannot fill their educational needs in one of the church's resident schools.

Originally known as the Fireside Correspondence School, Home Study Institute has a long history of educational service to the worldwide church. Today it provides school work ranging from kindergarten through college. It offers a large number of college courses and a growing number of noncredit adult-education studies designed for church laymen, pastors, teachers, and administrators.

HSI is a member in good standing of the National University Extension Association and is fully accredited by the National Home Study Council. Credits from HSI have been accepted in every State of the United States, every Canadian province, and in a large number of other countries.

At present HSI has an enrollment of more than 7,000 active students.



**Mrs. Eileen McGill, the 100,000th student of the Home Study Institute, at her desk.**

**Left: Hans Rasmussen, academic dean of Walla Walla College, authorized this 100,000th enrollment. Center: A. W. Werline, the Home Study's veteran history teacher, checks Mrs. McGill's lessons. Right: Part of the Nalos Landing village, where Mrs. McGill lives.**





March 21—Thursday

Pray for youth of the South American and Southern Asia divisions.

March 22—Friday

Pray for youth of the Southern European and Trans-Africa divisions, and of Eastern Europe.

March 23—Sabbath

Pray for total youth consecration and the success of MV TARGET 100,000.

## Andean Village Miracle: Another Reason for Giving

By CHARLES L. CHRISTENSEN  
*General Conference Treasury*

The Andean village hidden away in the mountains of Bolivia sent its yearly request for an Adventist teacher. For nine years this village had received a teacher, but contrary to the usual pattern, the village did not respond to the message. After nine years of Christian education there was not one convert. The committee faced a hard decision.

In view of many other requests for teachers from places that seemed more promising for soul winning, the members of the committee wondered whether to send a teacher for the new school year to this "hard" village. After praying about the problem, they decided to send a teacher for one more year, but to say nothing either to the teacher or the people of the village indicating that this would be the last year. If no souls were won, the teacher would be used elsewhere to fill pressing needs the following year.

Instead of sending one of the highly trained young men (the teachers of our church schools in Bolivia are nearly all men) they sent an old couple who had gone to school in the days of Elder Stahl. Manuel had never finished grade school, but he had a love for souls in his heart. He and his wife packed their few possessions, placed their big bundles on their backs, and walked in to the village.

It was a discouraging situation that confronted them. They were the only Adventists in this village. They looked to the months ahead and realized that they would be alone in knowing the truth and keeping the Sabbath unless a miracle occurred.

The first day of school arrived. The children came, eager to take up their studies. Manuel began the school day as it is begun traditionally in all our 200 church schools in Bolivia—memorizing the Morning Watch text. Then they learned a few choruses of some songs that warm the hearts of Christian children everywhere, and one of the group was selected to pray. He would repeat the words after the teacher for the first few days. Each day a different child would learn to pray in this way. Also they studied a portion of the children's Sabbath school lesson. With these opening exercises over, they took up their studies for the day. The first subject, of course, was Bible.

After that first school day Manuel sat alone in the one-room schoolhouse wondering how the Spirit of God could penetrate this village. As he prayed for guid-

ance, he felt he knew what he must do. Walking directly to the hut of the chief of the village, he stated: "I have come to pray to God for your conversion." Before the startled eyes of the chief, Manuel knelt down and prayed that God would touch the heart of that chief and convert him. At the end of the prayer he got up from his knees, took his leave, and went back to his own hut.

The next day after the activities in the little adobe schoolhouse were over, he went again to the hut of the chief and repeated the procedure of the day before.

Manuel knew that he was taking great risks, but the Lord seemed to speak to his heart that this was what he should do. He continued going in this fashion day after day, using this very direct and almost abrupt method of soul winning. The chief carefully masked his feelings, and our faithful teacher did not know whether he was deeply offending the chief or not. After a week or so he noticed that when he knelt in this daily procedure, the chief now also knelt, but he did not know whether this was out of politeness or because of any need the chief may have felt in his heart.

After three weeks, when he got up from his knees one day, Manuel saw the chief struggling to get up from his knees, but he also saw tears glistening on those brown, leathery cheeks—tears of repentance, tears of joy, that only appear when a sinner gives his heart to the Lord.

The chief said, "I want to become a Seventh-day Adventist."

At the office we were not aware of the miracle that was taking place in this little Andean village. A few months later I was out on a baptismal trip and we had scheduled a baptism at the nearest mission station to this village. On Sabbath morning I walked out by the stream where we were going to hold a baptism later that day, and noticed with a shiver the ice that covered parts of the water. Suddenly, looking up at the mountains that ringed this little mission station, I saw a sight that was unforgettable. From every direction little groups were coming toward the mission station for the special Sabbath services, for the Lord's Supper, and for the baptism.

On the hill directly behind me I noticed silhouetted against the sky a little group of men walking rapidly. Something about the first figure seemed very familiar, and I recognized in him the bent form of the old teacher, Manuel. Behind him there was a tall, erect man, and behind him several other younger men. They rapidly walked down the hill and came close to where I was beside the stream.

Manuel rushed over to greet me and then told me about the conversion of the chief and introduced me to him. He was the man following him. It was evident that a miracle had taken place in the heart of that chief. Then, as the story unfolded, I discovered that the seven other young men were also planning to be baptized that day. They were fruits of our church school that had been conducted there for the nine previous years. These young men had not taken their stand before, and we had wondered why, since

they had had a Christian education. Little did we realize that they had been under a threat from the chief that if they became Seventh-day Adventists, they would be driven away from the village and never see their loved ones again. While they had been hesitating in this matter the electrifying news that the chief had been converted reached their ears and they quickly joined themselves to their chief in his wonderful decision.

As the chief and the young men went on to Sabbath school and to prepare for the baptism, Manuel and I stood on the banks of the stream. I asked him a direct question. "Manuel, you have been teaching church school for many years. How many souls have you won to Jesus?"

He seemed embarrassed by the question. He looked down toward the ground and was thoughtful for a long time. Finally he broke the silence saying, "I know I haven't done as much as the Lord expected of me. I know that I haven't been as faithful as I should. I have won only 650 souls in my years of teaching school."

I felt ashamed. At that moment I thought of others like myself and many of my friends and acquaintances, with far more opportunity, far more education, far more knowledge, and far more funds than faithful Manuel. I wondered what we had done for the Lord.

Manuel was the happiest man at the baptism that Sabbath, out in the cold highlands of Bolivia. He was happy because eight more persons were uniting with the Lord in baptism.



R. C. Brown, pastor, Chicago (Lake Region), from South Central Conference.

G. W. Renton, pastor, Benton Harbor (Michigan), formerly pastor (Indiana).

J. H. Harris, MV and temperance secretary (Central Union), formerly MV secretary (Northern California).

R. A. Thompson, conference evangelist (Wisconsin), from Georgia-Cumberland Conference.

B. F. Hartman, pastor (Wisconsin), from Kansas.

Hubert Moog, assistant treasurer (Wisconsin), formerly assistant business manager, Wisconsin Academy.

Ted F. Lutts, manager, Book and Bible House (Nevada-Utah), formerly assistant manager, Book and Bible House (Oregon).

(Conference names appear in parentheses.)

### From Home Base to Front Line

#### North American Division

Edwin Oscar Krall (Miami University '62), Mrs. Krall, nee Patricia Louise McQueen, and two children, of Lexington, Kentucky, left New York City on

January 14, for Uganda. Mr. Krall has accepted a call to teach in the Bugema Missionary College at Namulonge, Uganda.

**R. Dean Davis** (SMC '55; AU '58), Mrs. Davis, nee Vera Louise Bock (WWC School of Nursing '55), and three children, left New York City on January 14, returning to Brazil after furlough. Elder Davis will resume his work as chairman of the department of theology in the Northeast Brazil College.

**Erna Luise Riffel** (Adventist College, Argentina, '34) left Miami, Florida, January 15, returning to Mayagüez, Puerto Rico, after furlough. She is a nurse in the Bella Vista Hospital.

**José M. Viana** (AU '66) and Mrs. Viana, of Glendale, California, sailed from Los Angeles, California, on the S.S. *Brazil Maru*, January 15 for Rio de Janeiro, Brazil. They are returning to their homeland. Mr. Viana is to serve as a district pastor in the Rio Minas Conference.

**Eugene Thees Remmers** (SMC '58), Mrs. Remmers, nee Carolyn Elaine Numbers (attended SMC '56-'58), and two children, of Madison, Wisconsin, crossed the border at Laredo, Texas, January 17, driving to Guatemala City, Guatemala. Mr. Remmers has accepted a call to be assistant treasurer of the Central American Union Mission.

**John William Carter** (AUC '58-'61), Mrs. Carter, nee Dorathea Elizabeth Upson (AUC '61-'64), and son, of Rochester, New York, sailed from New Orleans, Louisiana, on the S.S. *Stella Lykes*, January 21 for South Africa. Mr. Carter is to teach in the Rusangu Preparatory and Junior Secondary School, at Monze, Zambia.

**Keith W. Sturges, M.D.** (LLU School of Medicine '59), Mrs. Sturges, nee Alice Ann Clifton (PUC '55), and three children, of Fortuna, California, left Los Angeles on January 21 for Nepal. Dr. Sturges will continue as a physician in the Scheer Memorial Hospital at Banepa, Nepal.

W. R. BEACH and W. P. BRADLEY

## Church Calendar

Visitation Evangelism	March 2
Church Lay Activities Offering	March 2
Sabbath School Rally Day	March 9
Spring Missions Offering	March 9
Missionary Volunteer Day	March 16
Missionary Volunteer Week	March 16-23
Thirteenth Sabbath Offering	
(Southern European Division)	March 30
Missionary Magazines Evangelism	April 6-13
Church Lay Activities Offering	April 6
Andrews University Offering	April 13
Health and Welfare Evangelism	May 4
Church Lay Activities Offering	May 4
Servicemen's Literature Offering	May 11
Spirit of Prophecy Day	May 11
Christian Record Offering	May 18
Home-Foreign Challenge	June 1
Church Lay Activities Offering	June 1
Thirteenth Sabbath Offering	
(Australasian Division)	June 29
Medical Missionary Day	July 6
Church Lay Activities Offering	July 6
Midsummer Offering	July 13
Dark-County Evangelism	August 3
Church Lay Activities Offering	August 3
Oakwood College Offering	August 10
Educational Day and	
Elementary School Offering	August 17
Literature Evangelism Rally Day	September 7
Church Lay Activities Offering	September 7

## Of Writers, Articles, and Miscellany...

The story of the generation that was not supposed to be is one of the most thrilling to come to us from mission lands in a long time. John H. Hancock, associate secretary of the General Conference MV Department, visited and was entertained by this generation. Don't miss his story beginning on page 2. The pictures are by the author and are reproductions from color transparencies.

Our cover shows a picture of a 50-foot canoe on which ride some 30 representatives of this generation. They and the crews of three other canoes are on their way to welcome Elder Hancock and his party to their island.

Elder Hancock has been with the General Conference MV Department since 1964. In this department he carries the responsibilities for the junior MV work, Pathfinder Club programs, summer camps, and college MV Societies.

He was born in California in 1917 and graduated from Pacific Union College with a B.A. degree in 1939. He has since taken some graduate work at Loma Linda University.

He began work for the denomination in 1939 as a pastor and singing evangelist.

His career as director of youth activities began in 1946 in the Southeastern California Conference. Subsequently he was director in the Lake Union (1951-1954) and North Pacific Union (1954-1964) conferences.

In 1938 he married Helen Virginia Lonberger. The Hancocks have three children.

At 71 will you be running for your health? Will you be climbing Mount Whitney? Hulda Crooks, research assistant in the School of Public Health, Loma Linda University, does. She answers questions about her physical-fitness program on page 10. Her interviewer is Dr. L. H. Lonergan, associate professor of tropical health, School of Public Health, Loma Linda University. He graduated from the Loma Linda University School of Medicine in 1931 and received an M.P.H. degree from Harvard School of Public Health in 1952.

Dr. Lonergan has contributed to both Adventist and non-Adventist journals. In 1962 he went to Tanzania in East Africa and at Heri Hospital initiated the first teaching project for health education for indigenous workers.

The eighth letter from South America, postmarked Brasilia, Brazil (page 7), concludes W. R. Beach's series of letters from that great continent.

On page 4 occurs the fourth of Joe Engelkemier's series on "Time to Seek the Lord." There are two more articles in this series of timely messages.

## Review and Herald

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

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# Back to God

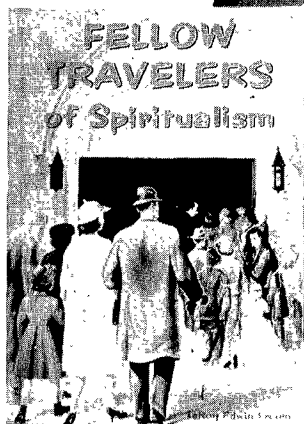
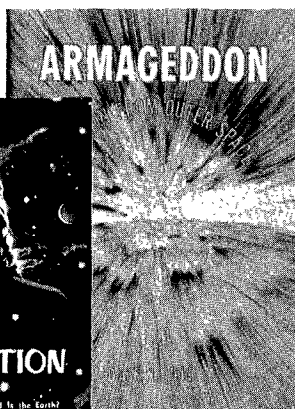
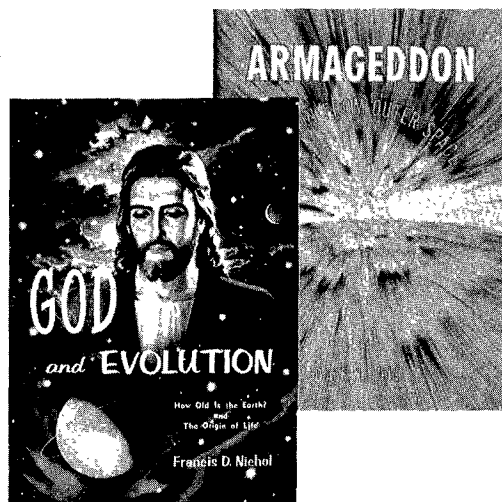
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# News of Note

## VIETNAM HOSTILITIES ENDANGER MISSION WORK

"We were under fire from Tuesday night, January 30, until Friday, February 2, and they are still shooting but in the distance." This is the air-mail report from our workers in Saigon.

At first, Charles Harris, business manager for our Adventist hospital, thought the festivities of the Tet holiday had started when satchel charges began to explode along the road behind our school and workers' homes. Later it was known that a busload of armed soldiers with explosives had opened an attack just outside the mission gate.

Wednesday morning, January 31, the battle was joined. Caught under the sniper fire of both sides and hot shells from Cobra helicopters, our workers stayed close to the floor hour after hour during the battle.

Word regarding the welfare of our members and workers in Vietnam has been sought by the General Conference from every available source. Through the newspaper came the statement from Dr. Jess Holm at our hospital: "We have 40 beds for 75 patients. We haven't turned anyone away."

When the fighting eased in Saigon and

partial communications were restored a cable from Singapore reported: "RALPH NEALL, DAVID GOUGE, JESS HOLM, CARLYLE WELCH, CHARLES HARRIS FAMILIES SAFE AND WELL."

Workers and members near the hospital and publishing house in Saigon were sheltered in the church during the fiercest part of the battle, and God tenderly preserved them. Heavy fighting in the Cholon area of Saigon makes us apprehensive over the safety of our Chinese church members, and no reports have come in from the provinces.

The Seventh-day Adventist Welfare Service (SAWS) has again stepped into the crisis with more vaccines and an initial shipment of food and clothing. Three hundred thousand more homeless refugees, many of them hungry and sick, challenge our workers in Vietnam and our church throughout the world. Prayer, personal dedication to service, and liberal support can help much in this time of crisis.

A firsthand report by the wife of the Viet Nam Mission president, Beatrice Neall, will appear in next week's REVIEW.

DUANE S. JOHNSON

## Puerto Rico, Santo Domingo Reveal Literature Success

Literature evangelists in the Puerto Rico Conference last year made a 75 per cent gain in sales over 1966. Thirty-six persons were won to the church who were first contacted by literature evangelists.

In Santo Domingo, a sister field, 91 persons were won to the third-angel's message who were first contacted with our literature. This represents a gain of 121 per cent won over 1966.

This report comes from Nicolas Chaij, publishing secretary of the Inter-American Division.

D. A. McADAMS

## Medical, Educational Work Valued in Coral Sea Union

Since our first missionary landed on the shores of New Guinea 60 years ago the work has grown until today the Coral Sea Union Mission has nearly 20,000 baptized members and many thousands besides attending our meetings.

On my recent visit there I could see that this advance has been greatly due to the well-organized educational and medical work of the church. In the Central Highlands, 7,200 feet above sea level, we have the Sopas hospital surrounded with well-kept vegetable gardens where today Dr. R. D. Wood from California and his staff are working for God and their fellow men. Besides this institution

there are a number of leper colonies and other clinics throughout New Guinea.

The new generation of these primitive people is taking a mighty forward step in education and is catching up fast with the rest of the world. Our youth are educated and trained in 89 elementary schools.

The Kabiufa Adventist College, close to Goroka in the Central Highlands, is the union educational institution where the ministers and teachers are trained. More than 200 fine young people are studying in this college and preparing for God's work.



ERIC W. WERE

**Kabiufa Adventist College, Goroka, New Guinea, is one of several educational facilities in the Coral Sea Union Mission. Young people in this part of the world, long denied the opportunity for intellectual growth, work hard to catch up with the rest of the world.**

The three angels' messages have also taken to visible wings over New Guinea. The Coral Sea Union Mission operates two airplanes. The pilots, C. M. Winch and L. H. Barnard, are expert fliers who keep the communication lines intact and transport the needed men and supplies to the outposts in the jungles.

Most of the missionary families are young people full of vigor and enthusiasm. They have taken the torch from the pioneers, and with a determination in their hearts to do the job well and quickly, they are giving to God and to their church the best years of their life.

V. W. SCHOEN

## Child Guidance to Be Studied in Churches During 1968

Each Seventh-day Adventist church in the North American Division during 1968 is being encouraged to sponsor and conduct through the leadership of the church pastors and the Home and School Fellowship a "Family Life Study Group in Child Guidance."

Any adult is welcome to attend the study group, which should be conducted over a period of weeks, but young people, newlyweds, and parents of infants and young children will benefit most.

We see an example in the early life of Jesus. Guided with the tender hands of His devoted mother and attentive father, Jesus "grew, and waxed strong in spirit, filled with wisdom" (Luke 2:40). While we seldom give credit to His earthly parents, yet we should remember that God used their good influence to guide the mind of His Son.

Like Manoah and his wife of old, every Seventh-day Adventist parent should ask, "How shall we order the child?" They were thinking, of course, of how they could educate and train Samson in fulfillment of Heaven's plan.

For both personal study and group discussion, order *Child Guidance*, by Ellen G. White, and *Study Guide to Child Guidance* through the local Book and Bible House. Complimentary certificates for the completion of the classwork may be secured from the General Conference Department of Education.

C. B. HIRSCH