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Thanks Be to God

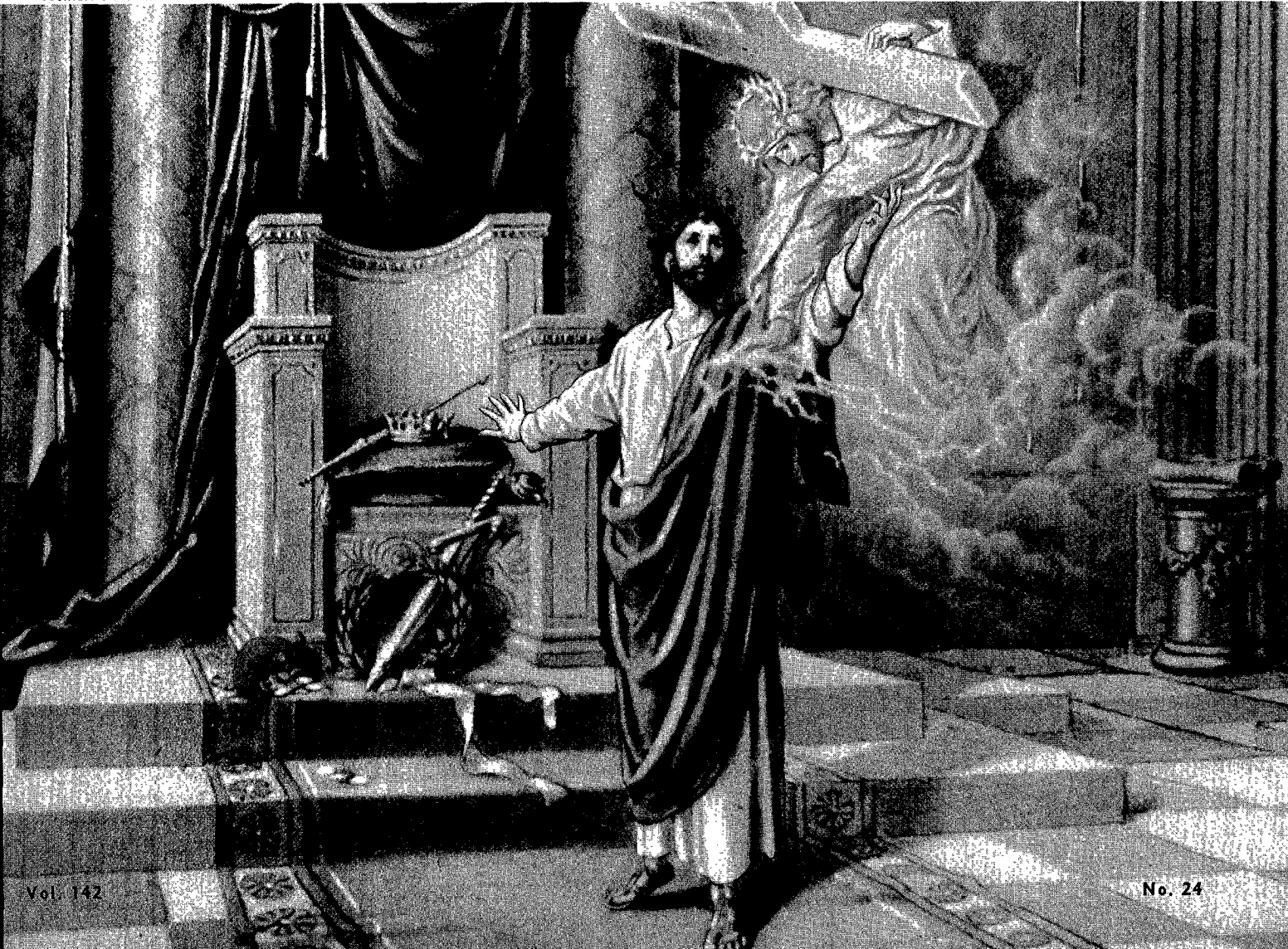
A Meditation on 2 Corinthians 2:14, 15

By Donald W. McKay

Thanks be to God who makes us,
In Christ, triumphant be,
A constant pageant of His truth
To set the sinner free.

The savor of Christ's words diffuse
The perfume of God's love;
The knowledge of His saving grace
Spreads fragrance from above.

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*Sane counsel about going to
the extremes of fanaticism and indifference.*

FIRE and ICE

By Godfrey T. Anderson
President, Loma Linda University

DURING the campaign preceding the last national election a single word became the gauge of battle around which many bitter verbal skirmishes were waged. The word was "extremism." This posed a problem in semantics that was never solved. Did extremism mean a highly desirable degree of devotion, or did it pass beyond devotion and become unreasoning fanaticism? The meaning varied according to the person using the word and those to whom it was applied.

Webster defines a fanatic as "a person affected by excessive enthusiasm, particularly on religious subjects; esp., one who urges his beliefs zealously and with unreasonable and uncompromising insistence."

When the Emperor of Japan asked for an American to be sent as tutor for the Crown Prince, members of his court asked for an American who was "a Christian, but not a fanatic." In the sense used here, the word "fanatic" means a thoroughly offensive type of person. A fanatic may be a Christian, but he puts emphasis on things that are not vital to the Christian faith. At one time there were fanatics in Scotland who declared that potatoes should not be eaten because they are not mentioned in the Bible. Ellen G. White tells of struggles against fanaticism in our own young denomination, when some arose who maintained that because of the second commandment every representation of anything should be destroyed. They even condemned clocks that had figures, or pictures on their faces. She wrote further, "We had a still worse element to meet in a class who claimed that they were sanctified, that they could not sin, that they were

sealed and holy, and that all their impressions and notions were the mind of God. Conscientious souls were deceived by the pretended piety of these fanatics."—*Selected Messages*, book 2, p. 27.

Fire and ice represent thermal extremes that can be fatal to the life of man. I have borrowed this title from our American poet, the late Robert Frost. He proposed, in verse, that the world could be destroyed either by fire or ice, meaning in this instance the deadly, icy hatred of heated passions. Using the same terminology, Ellen G. White wrote: "We have found in our experience that if Satan cannot keep souls bound in the ice of indifference, he will try to push them into the fire of fanaticism."—*Testimonies*, vol. 5, p. 644. Again: "Take no man's ideas, but move intelligently in the fear of the Lord. . . . You need not go into the water or into the fire, but take the middle path, avoiding all extremes."—*Counsels on Diet and Foods*, p. 211.

From Fanaticism to Fervent Kindness

A definition is often best made by translating it into a life. An apt one for this particular point is found in the life of the apostle Paul. As Saul of Tarsus, before his conversion, Paul was a fanatic in his devotion to Judaism and in his determination to root out Christianity by destroying all Christians—men, women, and even little children. After his conversion he was fervent in spirit, serving the Lord, but with kindness and persuasion rather than with persecution and murder. He presented to the churches many well-reasoned theses as the basis for their faith. He stressed the in-

tellectual as well as the emotional content of the faith, and urged upon men the necessity of love as a governing motive in their lives. He was not a fanatic now, but his teachings stirred up riots and turned cities upside down wherever he went. Yet his writings reflect concern lest the believers be carried away by extremes of emotionalism and fanaticism, or of indifference and wickedness.

There were many then as now who could not seem to grasp the fundamentals of a balanced Christian experience. There came into the church exaggerations in doctrine. Prescribed creeds and rituals took the place of individual acts of worship. Some exhibited extreme devotion by leaving their fellow men and isolating themselves in caves as hermits, or living for years on pillars, or retiring to convents and monasteries where they could worship uncontaminated by contact with sinners in daily life.

Along with these extremes of devotion came another fruit of extremism—intolerance. Religious intolerance is one of the dark pages of church history. The crusade against the Albigenses in southern France was so successful that little is now known of these people save through the records left by their enemies. The smoke from the fires in which thousands of these dedicated people perished, darkened the skies of southern France for a generation. In Spain, Torquemada made of the Inquisition a powerful machine for intimidating dissenting or questioning citizens, and for stamping out heresy. In the Netherlands the same institution decimated the companies of Protestants. As Christ so sadly predicted, those bent on wiping out His followers were conscientiously

convinced that they were doing God a service.

But it was not the Catholic Church alone which was guilty of extremism and intolerance. In many places the persecuted became the persecutors when the circumstances were reversed, and they had the power. In Geneva, when it was governed by an ecclesiastical council under the inspiration and direction of John Calvin, many who dissented from their dogmas and failed to live up to their strict rules of conduct were burned at the stake by "slow fire." Today an expiatory plaque marks the spot where Servetus, a skilled Spanish physician, was burned at the stake at the age of 43. His religious convictions and scientific discoveries had first brought upon him the condemnation of the Catholic Church in France, then fleeing to Geneva he had incurred the hatred of the Calvinists for his views on the Trinity. So extreme were these devout persecutors that they not only took the lives of dissenters but made death as painful as possible by dampening down the fagots at the stake lest they should burn too fast.

Complacency Versus Extreme Piety

But there is also within the church the danger of extreme complacency as well as extreme piety. Often we find that nominal church membership has not affected the lives or the conduct of those who profess. In trying to avoid extremes of fanaticism are we to be uncommitted and lukewarm? Does apathy become a cardinal virtue? Hardly! There is an utterness in devotion that gives its best with love and good cheer.

In a very important passage on extremism in either direction, Ellen G. White says: "There is in human nature a tendency to run to extremes and from one extreme to another entirely opposite. Many are fanatics. They are consumed by a fiery zeal which is mistaken for religion. . . . Others go to an extreme in their conformity to the world. There is no clear, distinct line of separation between them and the worldling. If in one case men are driven away from the truth by a harsh, censorious, condemnatory spirit, in this they are led to conclude that the professed Christian is destitute of principle and knows nothing of a change of heart or character."—*Testimonies*, vol. 5, pp. 305, 306.

What is there in human nature that makes it so difficult for us to steer a middle course in our lives, to find and to follow the "middle path" recommended by Ellen White? Why are we so prone either to worldliness and indifference, or to intense, uncritical devotion? This is not a new problem. In



Michael Servetus, a martyr to the fires of fanaticism that burned briefly in Geneva under the puritanical direction of John Calvin.

Ecclesiastes 7:16, 17 we find the admonition, "Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself? Be not over much wicked, neither be thou foolish."

There seem to be a number of deep psychological reasons for our tendency to be extreme, one way or another. In a book published a few years ago titled *The True Believer*, Eric Hoffer explores the reasons why so many people become extremists in religion, politics, or their manner of living. He says that unreasoning faith is a substitute for lost faith in ourselves: "The less justified a man is in claiming excellence for his own self, the more ready is he to claim all excellence for his nation, his religion, or his race." Like an unstable chemical radical he seeks to combine with whatever comes within his reach. He cannot stand alone, poised and self-sufficient. He is in danger of becoming a homeless hitchhiker, thumbing a ride on any chance cause that happens along. "A man," says Mr. Hoffer, "is likely to mind his own business when it is worth minding. When it is not, he takes his mind off his own meaningless affairs by minding other people's business. . . . In running away from ourselves and our own problems we either fall on our neighbor's shoulder or fly at his throat."

The wholesomeness of our attitude toward others is gauged by the wholesomeness of our attitude toward ourselves. If a man is impelled to reject, renounce, distrust, or deprecate himself, he is ripe for garnering by any extreme cause that arouses his interest. This is the basis of brainwashing. By breaking down a man's confidence in his own integrity and intelligence,

manipulators are able to fashion his mind into conformity with views he formerly detested. He cannot generate self-assurance out of his individual resources, but finds it only by clinging passionately to whatever cause he happens to embrace. It goes without saying that the fanatic is convinced that the cause he holds onto is monolithic and eternal. Still, his sense of security is derived from his passionate attachment, and not from the excellence of his cause.

The Warren Report on the assassination of President Kennedy presents the picture of a young man who felt alone and an alien in both the Communist and noncommunist worlds. He was alone even in his marriage, not being able to relate in a meaningful way to his wife, who pitied but could not understand him. Such a life led to the assassination of our young President, the extreme act of one who could not find a place for himself in the world and took this means of making for himself a place in history—still alone.

A Zeal Without Knowledge

Usually one who is extreme cannot be weaned away from his cause by an appeal to his reason or moral sense. But he finds no difficulty in swinging suddenly and wildly from one cause to another. His passionate attachment is more vital than the quality of the cause to which he is attached. Actually, there seems to be only a thin line between extreme nationalism and treason. Not all extremists fluctuate from side to side, but many of them do so in a most conspicuous way. Jude aptly described this type, known in his day also, as "clouds without water, carried about of winds; . . . wandering stars, to whom is reserved the blackness of darkness for ever."

Whatever the reasons for extremism—and they vary from person to person, depending upon the circumstances of his life and his personal reaction to them—there is no question as to the effect of extremism on the church and on those the church seeks to win. That extremism is a real and menacing problem to the church is indicated in the special counsel we have received. The new *Index to the Writings of Ellen G. White* gives two and a half columns of references to extremes and extremists, and six columns of references to fanatics and fanaticism. Mrs. White had a great deal to say on this subject. She wrote of the dangers of both indifference and fanaticism, and had some very pointed things to say of both. Although she spoke of the extremes to which emotional people would go, she also cautioned against calling the genuine work of the Holy Spirit fanaticism. She wrote: "Because there are

spurious revivals and spurious conversions, it does not follow that all revivals are to be held in suspicion. . . . The manifestation of God's renewing grace on sinful men causes angels to rejoice, but often this work has, through unbelief, been termed fanaticism, and the messenger through whom God has worked has been spoken of as having zeal that is not according to knowledge."—*Gospel Workers*, p. 170.

We all have a tendency to regard ourselves and our standards of living as the norm. If those around us have different standards or a different experience we are inclined to categorize them. If they are stricter we call them fanatical, if they are less rigid we call them worldly. High standards strictly adhered to do not automatically make a person a fanatic. On the other hand, we need to be careful in judging those whose standards may appear to be more liberal than ours. God has given us as a criterion the deep feelings in the heart rather than the overt actions, and only He can read the heart and make a fair and true judgment.

What, then, is to be our attitude toward extremism in all its manifestations, and how can we tell whether our own devotion is leading us into

either extreme? The key lies in our own relationship to ourselves, and our relationship to God. Without self-respect we cannot have a wholesome relationship with others. If there are areas in our life that need to be improved, we should face them honestly and, with the help of God, correct them. Certain types of fanatical reformers try to clean up the world in the very areas where they never have been able to clean up themselves.

Finally we come, as in all matters involving spiritual well-being, to Jesus Christ. The nearer our lives resemble the Great Exemplar, the more sure we can be that we are approaching the balanced life and the wholeness we seek. As we faithfully follow our Lord day by day, wherever our lot is cast, we will be able to keep the road without falling, on the one side, into the fires of fanaticism, or on the other, into the ice of indifference. We will hold in high regard the dignity and integrity of every human being. Our concern for our fellow man will not be touched with censoriousness, or weighted with blame. It will be the steadfast helpfulness that gives a hand over rough spots, and encouragement for the climbing road. Of such is the true church of God, and of such is the kingdom of heaven.

and "synthetic" substances. For instance, table salt extracted from sea water, if pure, is sodium chloride (NaCl). The same salt with the identical formula can also be synthesized by reacting baking soda (Na_2HCO_3) with hydrochloric acid (HCl), the acid of the stomach. There is no chemical difference between the extracted pure natural sodium chloride and the synthetic sodium chloride. Nor is there any difference in appearance, taste, or biological effect.

To extract vitamins from plants and purify and standardize them so that the amount can be stated on the label is a costly procedure. Thiamine (vitamin B₁) was first isolated in 1926. It took over a ton of rice polishings to get a gram (1/30 oz.) of the pure vitamin. But in 1936, chemists succeeded in making it in the laboratory and the price came down to a few cents a gram wholesale.

Today, thiamine and many other vitamins are cheap because they are made synthetically instead of being extracted. In general, the vitamin content of most multivitamin mixtures, including the so-called "natural" and "organic," consists of synthetic vitamins. While the wording on the label may lead the buyer to think the vitamins he is buying are all extracted from food sources, a careful reading will disclose that this is not necessarily so. The "natural" part of these multivitamin and mineral mixtures is usually an extract of alfalfa, parsley, kelp, or an addition of yeast, bone meal, wheat germ, or other inexpensive food concentrate. The bulk of the vitamins—those whose amounts are stated on the label—are pure synthetic compounds. If all these were extracted from plant sources and purified so the exact potency could be specified on the label, the price would be prohibitive.

Valuable and inexpensive food supplements are readily available as wheat germ and bran, rice polishings, and the like. These provide generous amounts of the vitamins of the B-complex, minerals, and also excellent protein. Vitamin A is abundant as carotene in leafy green vegetables and in yellow vegetables and fruits. Ascorbic acid (vitamin C) is also plentiful in leafy greens, as well as in citrus and some other fruits. These foods provide an abundant source of vitamins and minerals in nature's own combinations of known and unknown nutrients. Their rational use will not cause an excess above the body's tolerance nor is it likely that the balance of other nutrients will be greatly disturbed.

Natural and Synthetic Vitamins—

Are They Different?

By Mervyn G. Hardinge, M.D.

[Recently we published an article by Dr. Hardinge on vitamins. This caused some readers to raise a question as to synthetic vitamins versus natural ones. The doctor here answers the question.—Eds.]

THE term "natural" is customarily applied to vitamins occurring in foods or to those extracted from foods which have been synthesized by the plant for its own use. A "synthetic" vitamin is one built up in the laboratory.

Every vitamin is a specific *organic* compound whether it is produced by the plant or in the laboratory. By specialized analytical procedures, all the known vitamins have now been isolated from food extracts in pure crystalline forms and their chemical compositions and molecular structures have been determined.

Having isolated a vitamin and analyzed its structure the chemist then

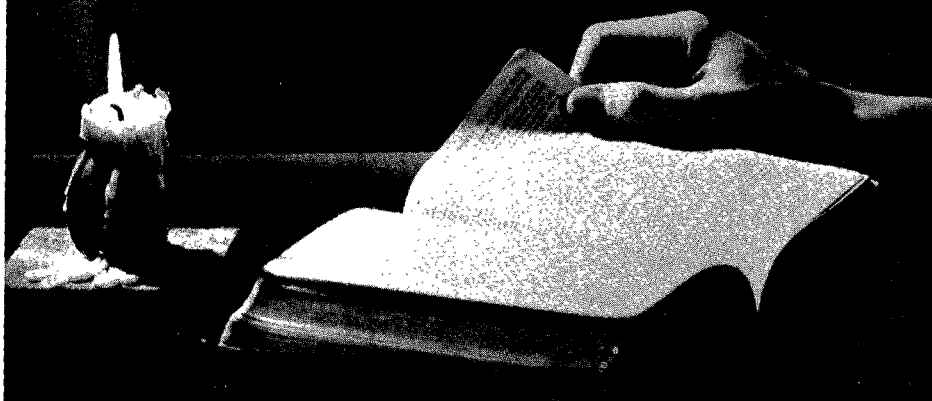
proceeds to build up or synthesize a like molecule by subjecting the necessary substances to the proper laboratory procedures.

When the "natural" vitamin synthesized by the plant from raw materials is compared with the "synthesized" vitamin built up from similar materials by laboratory technique, no difference can be detected. Chemical tests and feeding experiments with animals and humans reveal no differences between the two pure substances. It would, of course, not be fair to compare the effects of a vitamin in a crude extract, which may contain various known and unknown nutrients, with a pure vitamin either "natural" or "synthetic."

Various illustrations could be given of the sameness of other "natural"

Are You Able?

By Beatrice S. Stout



CAREW FROM MONKMEYER

A GENUINE love for the truth will be one's only protection against "the delusions of the enemy" (*Testimonies*, vol. 6, p. 401). In the hour of crisis, when the flames of persecution burn fiercely and when heresies come in to sift the wheat from the tares, and when we are baffled by seemingly insurmountable obstacles, we will quickly discern whether our faith is shadow or substance. Not one of us is ready to live for the truth until we are ready to die for it.

"Let a man examine himself" (1 Cor. 11:28). The truth of God is marching steadily forward. Are we in step? "Are you able to drink of the cup and be baptized with the baptism?" Jesus still asks His disciples. Or, forgetting the dark story of mother Eve's fall, and too easily satisfied with our condition, are we limping along on the road of life? The friends of Judas, a living illustration of wasted opportunity, did not think of him as a bad man. Jesus even saw possibilities in him. But, unable to resist the pressure of temptation, Judas constantly violated his conscience.

Are we, like Judas, clinging to our weaknesses? Even more tragically, does the searchlight of truth force us to admit to ourselves that we are enjoying them? "As nearly all around us are being enveloped in the thick darkness of error and delusion, it becomes us to shake off stupidity and live near to God, where we can draw divine rays of light and glory from the countenance of Jesus."—*Early Writings*, p. 104. In the deadly struggle between the forces of evil and the forces of good, the enemy is bent on annihilating the unwary.

It is a solemn thing to live at a time when not a day passes that does

not bring to one's attention "events of the greatest magnitude" to emphasize the soon coming of Christ. This age of scientific exploration and conquest, with television and radio altering the horizons of man and bringing to every town and city events taking place in faraway places, has changed the world.

Each sign fulfilled before our eyes awakens new interest and becomes a beacon warning us that it is time to grow in spiritual things. Some "are idly waiting for some special season of spiritual refreshing. . . . But unless the members of God's church to-day have a living connection with the Source of all spiritual growth, they will not be ready for the time of reaping."—*The Acts of the Apostles*, pp. 54, 55.

Border warfare, open conflicts, the upheavals of nature, the social evils, the threats of nuclear destruction—these earth-shaking facts are causing hearts to fail for fear. Losing the incentive to live and unable to cope with their anxieties and basic fears, men snuff out their own lives.

The time will soon be here when our adherence to the law of God will be interpreted by the world as meaning that we are rebels. Will there be a triumphant ring to our faith when the demands of obedience are laid upon us in the face of persecution?

"God is our strength. We must look to Him for wisdom and guidance, and keeping in view His glory, the good of the church, and the salvation of our own souls, we must overcome our besetting sins. We should individually seek to obtain new victory every day. We must learn to stand alone and depend wholly upon God. The sooner we learn this the better. Let each one find out where he fails, and then faithfully watch that his sins do not over-

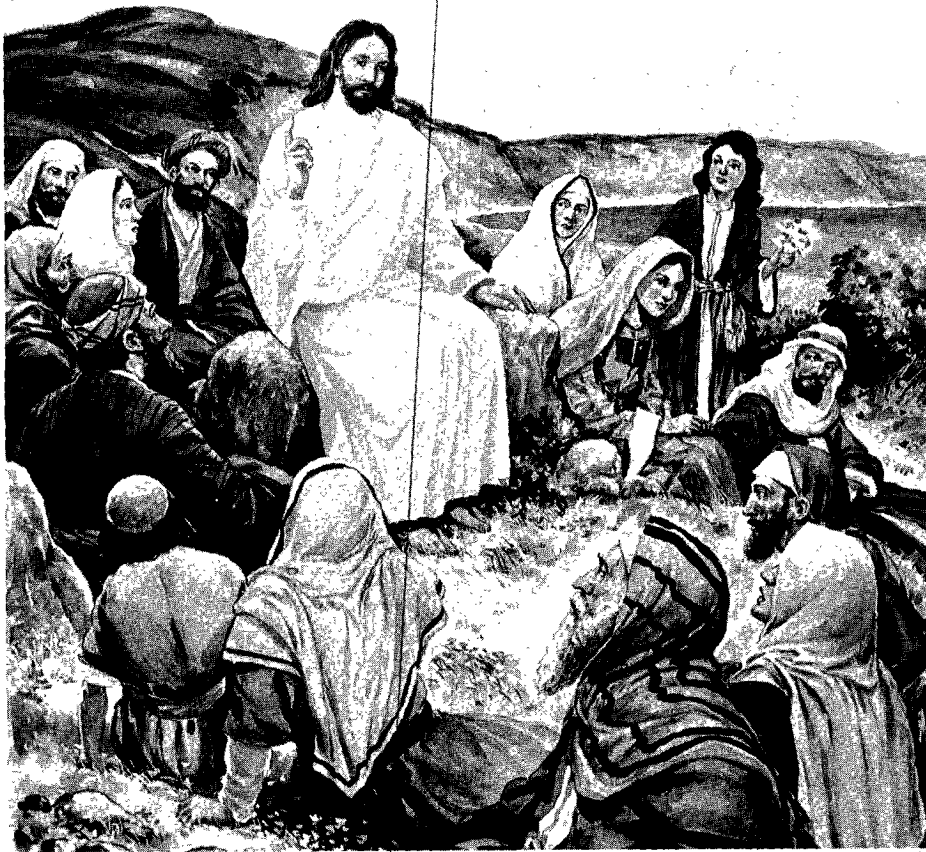
come him, but that he gets the victory over them. Then we can have confidence toward God, and great trouble will be saved the church."—*Early Writings*, p. 105.

It has been said a journey of a thousand miles begins with a single step. The first step to a deeper experience in Christ is to open the door of the heart. When we open it from within, we are immediately in God's presence. Phillips Brooks gave meaning to this act in these words: "Life from God flows into your life; and from your life, purity and holiness flow back to God."

We find the secret of victory through loving obedience. The law of God is a mirror outlining God's ideal for us. It is an expression of love. The intense interest with which all heaven views each man's warfare with his besetting sins, is movingly revealed in this statement from *Early Writings*: "I have seen the tender love that God has for His people, and it is very great. I saw angels over the saints with their wings spread about them. Each saint had an attending angel. If the saints wept through discouragement or were in danger, the angels that ever attended them would fly quickly upward to carry the tidings, and the angels in the city would cease to sing. Then Jesus would commission another angel to descend to encourage, watch over, and try to keep them from going out of the narrow path; but if they did not take heed to the watchful care of these angels, and would not be comforted by them, but continued to go astray, the angels would look sad and weep. They would bear the tidings upward, and all the angels in the city would weep, and then with a loud voice say, 'Amen.' But if the saints fixed their eyes upon the prize before them and glorified God by praising Him, then the angels would bear the glad tidings to the city, and the angels in the city would touch their golden harps and sing with a loud voice, 'Alleluia!' and the heavenly arches would ring with their lovely songs."—Page 39.

The story is told of a missionary who, having talked all day to gospel-hungry people, was weary, worn, and hungry. Suddenly he heard many voices from the hillsides singing, "Lift up the trumpet and loud let it ring: Jesus is coming again." Weariness forgotten, a surge of joy filled his soul.

Visions of the future coming of the King of kings should thrill our hearts, giving meaning and purpose and new power to life. The greatest adventure of the human spirit is in establishing a meaningful relationship with God. A shining faith, constant in life, steadfast in death, will enable us to rejoice in His presence.



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HERBERT RUDEEN, ARTIST

not to your neighbour: that is the whole Torah, while the rest is the commentary thereof; go and learn it."

Matthew 5:17: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." A similar Old Testament statement is found in Deuteronomy 4:2: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." The Talmud (*Shabbath* 116^b) comments: "[R. Gamaliel]. . . Said he to them, 'Look at the end of the book [of Moses], wherein it is written, I came not to destroy the Law of Moses nor to add to the Law of Moses.'"

Matthew 23:4: "They [the Pharisees] bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." The Talmud refers to many of the Pharisees being afflicted with "The Plague of Pharisees."—*Sotah* 22^a.

Matthew 23:3: "Whatsoever they bid you observe, that observe and do; but do not ye after their [the Pharisees] works: for they say, and do not." Compare this with Psalm 50:16, 17 (R.S.V.): "'What right have you to recite my statutes, or take my cove-

The Jewish Background of Christ's Teachings—2

Jesus and the Old Testament

By W. E. Read

OUR Lord was well acquainted with the Old Testament Scriptures and with the religious customs of His day. He lived in harmony with the law of Moses. Among other things He celebrated the Passover (Mark 14:12; John 13:1); counseled the leper He had healed to show himself to the priest (Mark 1:44); attended the Feast of Tabernacles (John 7:2, 8, 14); blessed the unleavened cakes and the wine (Matt. 26:26, 27); encouraged prayer, but without pride or display (Matt. 6:5-7, 16-18).

Let us now compare some of His teachings with similar passages in the Old Testament and in other ancient Jewish writings.

Matthew 19:24: "It is easier for a camel to go through the eye of a needle." The Talmud uses a similar expression in referring to the subtle, fine-spun arguments of the scholars of the Pumbeditha academy: "Perhaps you are from Pumbeditha, . . . where they draw an elephant

through the eye of a needle."—*Baba Mezi'a* 38^b; *Berakoth* 55^b.

John 3:16: "God so loved the world that he gave the Son, the Only Son, in order that all who have faith in him should . . . win eternal life" (Rieu Translation). "But the righteous unto life eternal" (Matt. 25:46). Compare this with Habakkuk 2:4: "The just shall live by his faith," and the Talmud (*Makhoth* 24^a) comment thereon: "It is Habakkuk who came and based them all [the principles of righteousness] on one [principle], as it is said, *But the righteous shall live by his faith.*"

Matthew 7:12: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Compare this with Leviticus 19:17, 18: "Thou shalt not hate thy brother. . . Thou shalt not avenge, nor bear any grudge, . . . but thou shalt love thy neighbour as thyself." The Talmud (*Shabbath* 31^a) comments: "Hillel . . . he said to him, 'What is hateful to you, do

not on your lips? For you hate discipline, and you cast my words behind you.'" The Talmud (*Yebamoth* 63^b) comments: "They said to Ben 'Azzai: Some preach well and act well, others act well but do not preach well; you, however, preach well but do not act well!"

Matthew 7:3: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Compare Proverbs 18:17 (Goodspeed)*: "He who pleads first in a case appears to be in the right; then his rival comes and tests him." The Talmud (*Baba Bathra* 15^b) comments: "If the judge said to a man, 'Take the splinter from between your teeth,' he would retort, 'Take the beam from between your eyes.'" Also: "R. Tarfon said, I wonder whether there is any one in this generation who accepts reproof, for if one says to him: Remove the mote

* Smith and Goodspeed, *The Complete Bible: An American Translation*. Copyright 1939 by the University of Chicago.

from between your eyes, he would answer: Remove the beam from between your eyes!"—*Arakin 16^b*.

Matthew 5:18: "One jot or one tittle shall in no wise pass from the law, till all be fulfilled." Compare Proverbs 30:6: "Add thou not unto his words," and Joshua 23:6: "Turn not aside therefrom to the right hand or to the left." The Talmud (*Sanhedrin 107^b*) comments: "Not a single yod could be removed."

Mark 2:27: "The sabbath was made for man, and not man for the sabbath." Compare this with Exodus 23:12: "Six days thou shalt do thy work, and on the seventh day thou shalt rest: . . . and . . . be refreshed." "The Sabbath is given to you, but you are not surrendered to the Sabbath."—Tractate "Shabbatha," in *Mekilta*, vol. 3, p. 198.

Matthew 7:2: "With what measure ye mete, it shall be measured to you again." Compare this with Isaiah 32:8: "The liberal deviseth liberal things; and by liberal things shall he stand." The Talmud (*Sotah 11^a*) comments: "Said Raba, The Mishnah must be understood thus: It is the same in connection with the good that there is the same measure; nevertheless the measure in the case of the good is greater than the measure in the case of punishment."

Matthew 5:29: "It is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Compare Ecclesiastes 11:10: "Therefore remove sorrow from thy heart, and put away evil from thy flesh." Again the Talmud (*Niddah 13^b*) comments: "It is preferable that his belly shall be split rather than that he should go down into the pit of destruction."

Matthew 5:37: "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Compare this with Ecclesiastes 5:2, 3: "Let thy words be few. . . . A fool's voice is known by multitude of words"; and Proverbs 17:27: "He that hath knowledge spar eth his words." The Talmud (*Shebu'oth 36^a*) similarly comments: "'No' is an oath; 'Yes' is an oath. . . . Said Raba: But only if he said, 'No! No!' twice; or he said, 'Yes! Yes!' twice."

It is interesting to find so many parallels between the teachings of Jesus on the one hand, and the Old Testament and other ancient Jewish writings on the other. These parallels reveal a profound familiarity with the Old Testament, and reflect His approval of the best in Jewish religious thought. Jesus magnified "the law"—the writings of Moses—and the prophets and placed their gems of truth in a new and more meaningful setting.

(Concluded next week)

A Story FOR THE YOUNGER SET

Caught in His Own Trap

By Mabel Earp Cason

MARILYN was glad she had a twin brother. Most of the time, that is. There were times when he was in the mood to play practical jokes that didn't always make her happy. Some of Mark's jokes were fun, but some of them hurt. Like the day when she started to sit down in a chair and he jerked the chair out from under her. She struck her head against the table as she fell, and a big black bump rose on her forehead. It hurt. Mother punished Mark for that "joke."

"That was a mean trick," she told him, "and a dangerous one. It could even cause permanent injury." After that Mark did not play jokes on Marilyn for a long while—harmful jokes, that is.

Both Mark and Marilyn were afraid of the dark. One very dark night when the whole family were sitting beside the fire, Marilyn remembered that she had forgotten to feed her pet lamb. It took all her courage to go out through the dark yard to the darker shed, and feed him.

Mother noticed that as Marilyn went out the kitchen door, Mark slipped out the front door. She knew by the look in Mark's eyes that he was planning something that would not be fun for Marilyn.

"I'll just teach the young man a lesson," she said, nodding to father, as she hurried out the side door. She knew that Mark planned to hide in the shrubbery

beside the house and frighten Marilyn as she went by. Mother knew what it is like to be badly frightened. So she ran around the corner of the house and hunched down among the bushes where both Mark and Marilyn would have to pass. A moment later Mark came by quietly and also started to hide in the shrubbery.

With a loud "Whoooo-oo-oo-ee-ee" mother jumped out at him and seized him by the shirt. Mark was frightened half out of his wits. "Ow-w-w-w-w, wow!" he yelled. "Mother, Daddy, somebody, come quick! Something's got me!"

His heart was pounding and his mouth was so dry he could hardly yell. He was really frightened, and it did not make him feel good at all.

Just then Marilyn reached the clump of shrubbery and froze in her tracks. But when she discovered that those dark figures were mother and Mark, she knew at once what had happened.

"Oh," she breathed, "I'm glad it's you two. I thought it was a ghost or a lion or something."

Mother, still holding to Mark's sleeve, said, "Thought you'd scare somebody, did you?"

"That's no fair!" shouted Mark angrily, "scaring people half to death!" Then he realized how silly it was for him, of all people, to say that.

"Aw, I mean . . ." he started to say.

"You mean it's no fair to get caught in your own trap," mother finished for him, laughing, while Marilyn giggled at Mark's discomfort.

"You might think twice next time you are tempted to play a practical joke on someone, son," mother told him. "You know now that it is not much fun for the one on whom the joke is played, if it is harmful. It has something to do with the golden rule too, you know."

"Yeah," Mark agreed. "I guess I'll find some other way to have fun."



ILLUSTRATED BY THE AUTHOR

Mother hunched down among the bushes, and Mark came slipping quietly along.

THE glorious news of salvation in Christ is the "everlasting gospel" (Rev. 14:6). The same gospel of grace that brought redemption to Abel and to Abraham, to Elijah and to Isaiah, to Peter and to Paul, is going into all the world in these last days. This gospel is "the power of God unto salvation to every one that believeth." There are no barriers of time or space, no racial barriers, no limitations of iron curtain or bamboo curtain, no dispensational barriers, to the power of God to save men from sin. Moreover, wherever or whenever the gospel is preached, the heart of its message is righteousness by faith: "For therein is the righteousness of God revealed

"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Moreover, the climax of the book of Hebrews is the great faith chapter, in which such men as Abel and Abraham and Moses and David are set forth as witnesses to the righteousness that is by faith.

In the concluding words of the book of Hebrews occurs the expression, "through the blood of the everlasting covenant." The everlasting gospel and the everlasting covenant are linked together in the plan of

salvation. The everlasting covenant is the covenant of grace God made with Adam and Eve after their transgression. To them it was revealed that, "without shedding of blood is no remission." When Abel brought the sacrificial lamb as an offering for sin he realized that this was only a type of the Lamb of God, the one Sacrifice forever, to be offered in the future.

The sacrificial offerings and all the laws pertaining to them were given by the Lord, that men might realize the magnitude of their transgression and the infinite measure of God's grace in providing a remedy for sin. The everlasting covenant is the covenant of grace, and it is the only cove-

The Everlasting Gospel

AND THE EVERLASTING COVENANT

By Varner J. Johns

Retired Minister, Pacific Union Conference

from faith to faith: as it is written, The just shall live by faith."

These words, "The just shall live by faith," three times repeated in the Pauline Epistles, first appear in Habakkuk 2:4. We cannot overemphasize the fact that "righteousness by faith" is as much an Old Testament as it is a New Testament doctrine. Modern dispensationalism, more or less, influences most commentaries on the books of Romans and Galatians. According to this subtle teaching, the Mosaic dispensation was an interim period of law without grace; the moral and the ceremonial laws were allegedly nailed to the cross, and since the crucifixion there is "grace without law." Some think that faith was not important until Christ made justification by faith a living reality. The fact is that faith looms large in the experience of patriarchs and prophets, and that these men in days of old are God's witnesses to the righteousness that is by faith.

In his message to the Romans on righteousness by faith, Paul gives the testimony of three men, one of whom was the father of the faithful. Abraham and David, in Romans 4, and Moses in chapter 10, were examples of victory through faith, and exponents of the message that is central in all the Bible—righteousness by faith in our Redeemer. No greater beatitude is found in the Scriptures than the words of Romans 4:6-8,

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HARRY ANDERSON, ARTIST



nant by which men could find salvation. This covenant was renewed to Abraham, and is sometimes called the Abrahamic covenant or the new covenant. It was not new in point of time, but because it was not ratified until the cross of Calvary.

Grace, gospel, faith, love, law, righteousness, justification, sanctification, obedience, salvation, and glorification are all part of the new-covenant relationship. God gives to man a "new heart," cleansed from sin by the precious blood of Christ. God writes His law and His love in our hearts. We are justified, then sanctified, then glorified. We become sons of God, children of the kingdom, by faith in Christ, heirs according to His

Salvation by faith in Christ

is the only means by which

anyone has ever been saved.

From Eden lost to Eden restored sinners have found salvation through the everlasting gospel and the everlasting covenant.

promise of life eternal in the kingdom of glory.

Is this precious privilege of adoption into the heavenly family limited to those who live this side of the cross? Are the provisions of the new covenant so limited that men for thousands of years before the birth of Christ were deprived of its blessings? Not so. More than any man who has ever lived, Abraham understood the meaning of the atonement when he "offered up Isaac." Thus it was that the promises of God in the covenant of grace were manifested in so marvelous a manner in the days of Abraham. Thus it was that "they which are of faith" are called "the children of Abraham," and are "blessed with faithful Abraham."

The Old Covenant

The Bible also mentions another covenant—the old covenant. It was, and still is, a covenant of "works." It was a means of self-salvation, and resulted in self-righteousness. "Obey and live," said the Lord to Israel. "We will obey" was their ready response. But they did not and could not obey. Soon after making the solemn promise of obedience they were



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RUSSELL HARLAN, ARTIST

dancing in reckless abandon around the golden calf of apostasy. With us, as it was with them, our resolutions are like ropes of sand. Self-salvation will not do. We cannot lift ourselves from the mire of sin into which we have fallen. We are helpless and hopeless when we seek salvation by works. Many who call themselves Christians are living under the frustration of an old-covenant experience.

If man could never in a lifetime of effort pile up sufficient merit to entitle him to a place in the kingdom of glory, why was the old covenant given? Did Israel in days of old have the new covenant with its precious promises for victorious living, as well as the old covenant with its bitter frustrations and certain defeats? These questions are fully answered in the chapter on "The Law and the Covenants" in *Patriarchs and Prophets*.

"In their bondage the people had to a great extent lost the knowledge of God and of the principles of the Abrahamic covenant. . . . Living in

the midst of idolatry and corruption, they had no true conception of the holiness of God, of the exceeding sinfulness of their own hearts, their utter inability, in themselves, to render obedience to God's law, and their need of a Saviour. . . . The people did not realize . . . that without Christ it was impossible for them to keep God's law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, 'All that the Lord hath said we will do, and be obedient.' . . . Only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant, and shadowed forth in the sacrificial offerings. Now by faith and love they were bound to God as their deliverer from the bond-

age of sin. Now they were prepared to appreciate the blessings of the new covenant."—*Patriarchs and Prophets*, pp. 371, 372.

Relationship Between Law and Covenant

In these days of widespread apostasy and departure from the law of God, as revealed in the Ten Commandments, it is imperative that we realize the place of God's law in the new covenant. At Sinai, God engraved His moral law upon tables of stone. But it did not originate at Sinai. Its principles are eternal. As John Wesley said, "Now this is not, as some may have possibly imagined, of so late an institution as the time of Moses. . . . We may trace its original higher still, even beyond the foundation of the world, to that period . . . when the 'morning stars sang together.' . . . Now this law is an incorruptible picture of the high and holy One that inhabiteth eternity. . . . It is the face of God unveiled. . . . It is the heart of God disclosed to man."—*Sermons of John Wesley*, Sermon 34, pp. 307-309.

If the moral law is the "heart of God disclosed to man," then only when the law is written in a man's heart by the Holy Spirit can he keep it. This is the wonderful promise of the new covenant: "I will put my laws into their hearts, and in their minds will I write them" (Heb. 10:16; cf. Jer. 31:33; Heb. 8:10). The law of God was written in the hearts of Adam and Eve at Creation, but sin clouded their minds and their understanding was darkened. Men born in sin can never keep the precepts of a law that is "holy, just, and good." They must be "born again" and become new creatures in Christ Jesus before the righteousness of the law can be fulfilled in their lives. This new birth is a new-covenant experience. Under the new covenant the righteousness of the law is fulfilled in us because we "walk not after the flesh, but after the Spirit."


Those who look upon faith as a dispensational experience usually disparage the law of God. Some go so far as to say that men were under bondage to the moral law and that it was superseded by faith when Christ came. Thus they fail to recognize that men found righteousness by faith before Jesus came, and that, since His coming, the law is magnified, not minimized. "The same law that was engraved upon the tables of stone, is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness, we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy

Spirit will bring forth 'the fruits of the Spirit.' Through the grace of Christ we shall live in obedience to the law of God written upon our hearts."—*Patriarchs and Prophets*, p. 372. In days of old, even as now, men were in bondage to sin. When faith came into their lives, as when faith comes into our lives, they were made free from the bondage of sin and could say with the psalmist, "I will walk at liberty: for I seek thy precepts."

The Moral Law Not an Interim Measure

The moral law given at Mount Sinai was not an interim measure. It was from eternity, whereas the law of

sacrifices was instituted at the time of the Fall. Of Abraham, great man of faith, the Lord said, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Gen. 26:5). Evidently, God's "commandments," "statutes," and "laws" were in force in the days of Abraham. Which of the laws of the Levitical code were against us? Surely not the moral law. Nor the law of love to God and to our fellow man, which was a summation of the Ten Commandments. Not the sanitary laws, the laws of health, the laws of quarantine, surely not. The civil laws and their penalties came to an end with the theocracy. The sacrificial

The Art of Living . . . **when** 
you're
young
by *Miriam Hood*

A Policy of Ignorance

HIS way of facing life is certainly unrealistic," my friend stated in describing someone with whom I'm only slightly acquainted. "He feels," she continued, "that every unpleasant problem will go away if he ignores it. If he absolutely refuses to think about it, the problem is bound to disappear!"

I digested this rather startling philosophy in silence for a few moments, then burst into the inevitable questions: "What finally happens? Aren't others inconvenienced by his lack of realism? How can he ever expect to be successful?" Of course, there were no satisfactory answers; I didn't expect that there would be.

Another term for this sort of mindless, blind optimism would be "wishful thinking," although it isn't completely accurate, since the young man in our illustration is doing no thinking, wishful or otherwise. He's simply drifting along on the premise that somehow, someday, the problem will disappear.

I've met people like this—who hasn't?—and one expression they seem to have in common is "I'm not worried!" This declaration is always delivered in ringing tones with eyes shining brightly (and blindly). That's a part of the whole mystique. On the face of things it is supposed to be a very good idea not to worry, isn't it, so that if someone says he isn't worried, he's indicating a healthy mental attitude. Or is he? In this case, the answer is a resounding No. If the alternative to a modest amount of constructive worry is a mindless disregard for the basic structure of life, then let's have some worry, by all means.

The point is just this. Examination day always does arrive. Term-paper-

due-day comes. Expiration date on a driver's license is here. The project was promised for completion on the first Monday in June—and that's *today!* Not a single one of these realities, or any other reality, will vanish into thin air merely because one shoves it out of his mind and goes whistling merrily off to the tennis court.

An unfortunate side effect of the nonthinker's philosophy is that he so often victimizes his well-meaning, straight-thinking, and even worried friends. He appears to be so ill equipped to fight the battle of life that all too often a valiant comrade buckles on the suit of armor and goes forth to slay the dragons—in the nonthinker's name. The latter is sitting on the side lines, mentally wringing his hands. Those awful old dragons; they just *wouldn't* go away!

When one is young he is putting his own future into grave jeopardy by adopting such a totally irresponsible philosophy. And that's very serious. But it becomes even more serious as the years go on and the not-so-young person is responsible for the well-being of a family. On his decisions and actions rest the destiny of other (and helpless, sometimes) individuals. He's certainly a poor excuse for a person if he plans to "ignore" the problems of rent, food bills, gasoline, medical expenses, and all the rest.

Believe me—life's responsibilities won't disappear just because they're ignored.



Seeds of Truth

By MILDRED E. MC CONNELL

We sow the seeds of truth
By waters still and deep;
Or where the rushing rapids foam,
Or silver fountains leap;
In soil rich and dark with life,
Or in the rocky, barren clay.
We sow with tears,
Then wait the harvest day.

The slow years come and go,
We sow with patient toil,
And only time reveals
The worth of work or soil.
When the nations stand in judgment,
Ending Satan's reign of sin,
Then the harvest of the saved
By Christ shall be garnered in.

A Mother's Wish

By ELIZABETH BEHNEY HITEN

I wish I had the talent or time
To paint some pictures of scenes sublime,
Some pictures of ocean and sea and sky,
Or of lofty mountains with summits high.

I wish for the gift of a fluent pen
To write sage things for the minds of men
That would make their hearts with gay
laughter ring,
Or could cause their eyes with warm tears
to sting.

I wish I could chisel a statue bold
From beautiful marble white and cold,
A statue to stand in a public place,
With my name on a plaque its feet to
grace.

I wish—but then, how foolish can I be?
The heart of a child is given to me,
A heart that is pure and clean and white,
Mine to ruin or fashion aright.

A living book is mine to write,
That others may read and take delight,
A living picture on the canvas of life
That is quiet and calm and free from strife.

A life to chisel—so pure and clean—
That the image of God is clearly seen,
A character to fashion on this low sod,
To live and reign in the courts of God.

Prayer

By CARLYLE R. BENNETT

At the foot of the cross in deep sorrow I stand;
'Twas my sin that caused Him His life to lay down.
And for me flowed the blood from the wounds in His hands,
And thorns bathed in crimson He wore for a crown.

Now I pray that Thy mercy and kindness be shown,
And cling to Thy promise that when I believe,
And in honest repentance petition the throne,
That life through His sacrifice I may receive.

Let my life be drawn to Thine own every hour,
And become an instrument solely for Thee.
Lord, I ask to be bathed in Thy wonderful power,
That I with others from sin may be free.

God's Need for Men

By VAN G. VROMAN

What need has God for noble men
Who ever for the right will stand,
And fearlessly the truth defend,
Though priest deny, and king command!

God's need is men of stalwart mold,
Like Moses in the days of old,
Whose fear-sealed lips will not withhold
God's warning words that must be told.

Not men who love tranquillity
And, restful, seek security;

Whose silence dare the truth deny
When God would have them testify.

God would have men as true to Him
As the needle is ever true to the pole,
With no expedient compromise,
No selling out of the human soul.

Oh, where, such stouthearted men
Who dare by Daniel take their stand,
Or with Queen Esther calmly say,
"If I perish, Lord, You have Your way"?

and ceremonial laws expired by limitation when type met antitype as the Lamb of God was slain on the cross. The sacrificial laws, which were a part of the worship connected with the tabernacle and the Temple, were designed to point believers to the coming of the Redeemer. These were not "against us." It was the perversion of the God-given requirements, their burial beneath the rubbish of man-made traditions, the making of no effect the law of God by the traditions of the elders, that made of the Jewish religion an intolerable burden, that had to be swept away in order that the truth of salvation in Christ and the beauty of God's law might shine through.

Many do not realize that the "directions relating to the duty of the people to God, to one another, and to the stranger, were only the principles of the Ten Commandments amplified and given in specific manner, that none need err. They were designed to guard the sacredness of the ten precepts engraved on the tables of stone." —*Patriarchs and Prophets*, p. 364. Nor do they realize that it was prophesied of Jesus, "He will magnify the law, and make it honourable" (Isa. 42:21). Nor do they see that the apostle Paul asks the question "Do we then make void the law through faith?" and answers, "God forbid: yea, we establish the law" (Rom. 3:31).

The truth of the everlasting gospel is being proclaimed to every nation, kindred, tongue, and people. Those who accept this message of salvation are brought into covenant relationship with their Lord. It is the everlasting covenant, the covenant of grace, with its precious promises for the abundant life in this present world and the more abundant life in the world to come. Its emphasis is upon the sacrifice Christ made on behalf of a lost world, upon the blood of the covenant that cleanses us from sin, upon the mediation of our Lord on our behalf in the heavenly sanctuary, and upon His second coming and the resurrection to life eternal. Through endless ages, world without end, we will praise Him for His wondrous, everlasting love.

From day to day fresh supplies of God's grace are given us for the battle against the powers of darkness. Like Enoch in days of old, we walk with our Lord along life's way, secure in the knowledge that the Strength of Israel is by our side, that He gives us overcoming power, that He is not only the author of our faith but also the one who leads us on, from faith to faith, until we become so like Him in thought and word and deed that we are counted worthy to be clothed with His righteousness and to enter into the joy of our Lord.



A. DEVANEY

Daddy and little daughter sharing a new book together.

Memories of a FATHER

By His Daughter

I remember the ecstasy I felt when I heard your old Ford drive in for the weekend when you were a colporteur. That was soon after you and mother became Seventh-day Adventists.

I remember the good books you and mother bought for little sister and me. As I look back on those days I wonder how you managed to afford them. It must have been because you both often sacrificed things you really needed. In fact, I recall one occasion when the knee of your best trousers wore through at a most inappropriate time. You wept a little when mother—always a genius with the family budget—produced from somewhere the money for the needed new suit.

There were the years when you worked long hours at your press, and sister and I would often carry your supper to you. Even today, whenever I enter the doors of a pressroom and the odor of printer's ink fills the air, I think nostalgically of those days gone by when you worked harder than we realized to keep us in church school and to meet all the other expenses of a growing family.

You were never too busy, though, for our family good times together, to mend a broken dolly, to make a tricycle from parts gathered here and there, or a toy automobile that was the envy of the neighborhood, or to

THese are the things I remember, Daddy, whenever I think of you:

There was the little sled you made for me when I was, perhaps, five years old. Sometimes our faithful Brownie Horse pulled it. Sometimes you were the "horsie" who took me to the doctor when I had earache or just for a fun ride in the snow.

Somehow you managed to contrive a seat for me on your plow and another on the harrow so that I could ride along with you and Brownie Horse as you cultivated the rows of apple trees on our Oregon ranch.

I remember our Sabbath school in

the summer under the cherry and apple trees. We could not go to church very often, but *Our Little Friend* and the Memory Verse Cards always came in the mail. You and mother must have had the *Sabbath School Worker* too, for somewhere you found simple pictures to draw that would make the lessons come to life for a very small girl. Mother usually was the teacher, pasted my card in my little book, copied the memory verse for me, and drew the picture. One Sabbath, however, you did all this. I still have the little book with those treasured lessons in it, and some of those memory verses are the ones I recall best.

take the family and perhaps a neighbor child or two on a birthday picnic to the park.

I remember that on one occasion a moving picture of Admiral Byrd's expedition to the South Pole was being shown at a nearby theater. The charge was nominal, many church members were going, and you had no doubt that it was a good picture. Yet you and mother had your qualms about taking us to a theater to see it. So—you waited until Admiral Byrd lectured in person at an auditorium in our city, bought tickets for the entire family, and took us to hear him and see his pictures. The price was several times the cost of the movie. I wonder what personal need you and mother ignored in order to make that possible.

You taught me to drive the family car when I was old enough, and never scolded when I made stupid mistakes.

I remember how nice you looked in your dark suit the day you gave me away as a happy bride. And later I recall your wistful remark: "I wish I had a little grandson to make things for." Your wish came true, for you had a little grandson and later a little granddaughter to love and "make things for." One of your last acts was building a workbench just right for a 12-year-old boy, and the previous Christmas there was a miniature doll house that you and mother together made for a nine-year-old girl.

I remember two very special days: Whenever I hear the strains of the old hymn, "Shall We Gather at the River?" I recall that occasion long ago, in the little church in Oregon, when you and mother were baptized. How wonderful that you were still with us on another special day to see your grandson take the same important step with the singing of the same hymn!

I remember the faithful brown pouch purse, kept in the top dresser drawer, much worn with constant use over the years. It always held our family offering fund, and I can never recall a time when it was empty. This, of course, was because you and mother always had a systematic plan for offerings as well as tithe. The old purse was still there, even after you left us, a mute reminder of its place in our lives. No doubt mother is still using it for the same purpose.

I remember how happy you and mother looked on your golden wedding day as you celebrated 50 years of married life, surrounded by family, relatives, and friends. On each succeeding anniversary you recalled the memories of that day, playing the tape recordings of that joyous occasion.

While you would not have consid-

ered your work finished when you left us in early spring, we were much impressed with the state of your affairs. Your business papers were in order. The shop where you spent so many hours was well organized and neatly kept. The yard where you and mother had been working looked as if you had just pulled the last offending weed and trimmed the one remaining blade of unruly grass from the borders. I am sure your life was equally in order.

You were never able to give us material wealth, but you left us a more priceless heritage of memories and example.

I remember your sparkling sense of humor, still present even to the last. Unaccustomed as you were to illness, you found the narrow confines of a hospital bed trying. Even so, you were never irritable, and on one occasion quipped: "A bed isn't very big when you are used to a half acre!"

I remember the rainbow that

arched the road as we drove to your last resting place. There had been a heavy downpour in the morning, and I had prayed that since we had rain we might also have a rainbow. You always enjoyed the bows of promise that often spanned our Rainbow Lane. As we drove into the street for the final journey, there was my wish, fulfilled!

I remember so many more things than I can mention, but now, as your pastor and his wife sang so beautifully:

"Some other hand the task can take,
If so it seemeth best,—the task by us begun;
No work for which we need to wake
In joy or grief, for life so brief,
Beneath the sun, Beneath the sun.
O Father, us in safety keep!
We lay us down to sleep."
—No. 686, in *Christ in Song*.

Yes, I remember, Daddy, and someday soon I'll tell you all about it—"when the day breaks and the shadows flee away."

Fellowship of Prayer

"Prayer Was Answered"

"Prayer was answered through the Fellowship of Prayer for my brother who was recently baptized. I'm truly thankful."—Mrs. F., of Michigan.

"Thank You So Much"

"Please pray for a friend's son who is at the crossroads. May he make a complete surrender to Christ. Once before I wrote you for prayer, and the results of your appeals were all that we desired. Thank you so much."—Mrs. K., of California.

"We Are So Grateful"

"Our son has been wonderfully delivered from drinking, in answer to prayer. Only the Lord could have brought about his restoration, because he had gone to the end of the road. He has not yet given his heart to the Lord. He is still smoking. We fear for him. He has expressed a desire to stop smoking. Pray that he will stop smoking and give his heart to the Lord. This means so much to us. We are so grateful to you for your prayers."—Mr. and Mrs. T., of Virginia.

"May God . . . Answer . . . According to His Will"

"Some time ago I asked you to place the names of my three sons on your prayer list for conversion. Two were baptized soon thereafter, and the third one came to church last Sabbath. Please continue to pray for them and their families. May God bless your society and answer the many prayers according to His will."—Mrs. S. A., of South Africa.

"God Worked It Out"

"Thank you so much for your prayers in the past for my grandson to be able to work his way through college. God worked it out. Thanks to our heavenly Father."—Mrs. H., of Florida.

"God Has Wonderfully Answered"

"Please pray for my girl and her family. God has wonderfully answered your prayers in the past for us. I surely thank you all."—Mrs. M., of Wisconsin.

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.



Descriptions in Capsule Form

Religious News Service reported recently that "a working knowledge of the variety of religions in Metropolitan Toronto [Canada] has been given all 2,600 members of the police force." The information was supplied so that police will know how to deal with members of the various faiths in case of arrest. Apparently a Jewish rabbi had been arrested through error, and when he refused to sign his name on the Sabbath, he was "roughed up." The police hope to avoid such incidents in the future.

Here are samples of the succinct descriptions of the adherents of various churches:

Christian Scientists: "They may refuse to have wounds treated."

Jehovah's Witnesses: "Will not swear allegiance to anyone but God. Will not salute a flag, will not fight for country, will not accept blood transfusions. Very anti-Roman sect."

Quakers: "They have no ministers as such, they will not take oath on the Bible, and refuse to fight."

Seventh-day Adventists: "Observe Saturday as the Sabbath. Nonsmokers, nondrinkers, and vegetarians."

Capsule descriptions are necessarily inadequate, but we think John the Revelator did well when he said of the Advent people: "Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). The emphasis is positive. It both lifts and challenges.

K. H. W.

3C-9

Our universe is now about eight times larger (by volume) than it was only two months ago! A pinpoint of starry light invisible to the naked eye has proved to be considerably more remote in the vast depths of outer space than any object previously known. The advance in our knowledge of the universe about us over the past 20 years, since the close of World War II, has itself been astronomical. Let us suppose that the universe we knew 20 years ago could be compressed into a subminiature globe the diameter of the period at the end of this sentence. By comparison, the universe as it is known today would be some 27 feet in diameter!

This new pinpoint of light—a quasar, or QSO (quasi-stellar object) as it is now being called—has been given the prosaic name 3C-9. Like the 60 or so other known QSO's that have been discovered since the first one was found only two years ago this spring, 3C-9 first caught the attention of astronomers because of the enormous amount of energy it radiates in the form of radio waves. These waves, infinitely faint when they reach the earth, can be intercepted and amplified by a radio telescope. With this information about 3C-9 in his pocket, Dr. Maarten Schmidt of the California Institute of Technology examined its faint spectrum through Caltech's powerful telescope on Mount Palomar. What is known as the "red shift" in the spectrum revealed that 3C-9 is incredibly far off—of the order of 10 billion light-years—and that it is moving ever farther away at the incredible rate of 149,040 miles per second, or 80 per cent of the speed of light itself. In other words, the light from 3C-9 now reaching the earth began its long journey through space

more than 10 billion years ago! It is thus the oldest thing in the universe of which we have direct observational knowledge. The story of its discovery was reported in the current issue of the *Astrophysical Journal*, blue ribbon publication of the astronomical fraternity.

Strangely enough, astronomers still do not know what QSO's are. On a photographic plate they look like very faint stars. But they aren't ordinary stars. In fact, they are anything but ordinary. That is why they are called quasi-stellar objects. Each QSO radiates more energy, both as light and as radio waves, than between 5,000 and 10,000 billion suns the size of ours, all pressed together into an incredibly small space. Each QSO is equal to 50 or 100 galaxies the size of our Milky Way galaxy.

Approaching a Forbidden Boundary

As has been said, 3C-9 is moving away from us at 80 per cent of the speed of light. An object receding at 100 per cent of the speed of light—186,171 miles per second according to the latest measure—would remain forever invisible to us on earth, irrespective of how bright it might actually be and how powerful a telescope we might have. Its speed away from us would cancel out the speed of its light traveling toward us. For practical purposes, its light would be standing still in space! Interpreted in terms of distance, this means that we shall never be able to see any object farther than about 13 billion light-years away. This, then, is the approximate measure of the size of the universe we can ever hope to see from our present location. And 3C-9 takes us four fifths of the way to that forbidden boundary.

"Lift up your eyes on high and see: who created these? He who brings out their host by number, calling them all by name; by the greatness of his might, and because he is strong in power not one is missing" (Isa. 40:26, R.S.V.). Think of the countless millions of galaxies that can be photographed with a large telescope, each with 100 billion suns or so. Then think of Him who created them all, and who keeps each orb in its appointed place so that "not one is missing." "When I look at thy heavens, the work of thy fingers, the moon and the stars which thou hast established; what is man that thou art mindful of him, and the son of man that thou dost care for him?" (Ps. 8:3, 4, R.S.V.). A good question indeed.

As the English poet Joseph Addison wrote two and a half centuries ago:

"The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.
Th' unwearied sun from day to day
Does his Creator's power display;
And publishes to every land
The work of an Almighty hand.

"What though in solemn silence all
Move round the dark terrestrial ball;
What though nor real voice nor sound
Amidst their radiant orbs be found:
In Reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing as they shine
'The Hand that made us is divine.'"

R. F. C.

"No Reviews, Please"

Missionary-minded church members from all over the world frequently ask that their needs for soul-winning literature be published in the REVIEW Literature Requests column. We are happy to cooperate, although we confess that space limitations lead us to wonder, at times, whether we should cut down the number of requests included each month. The generous response of our readers in sending used literature where it is needed, encourages us to continue the present plan. We rejoice that thousands upon thousands of pieces of truth-filled literature, instead of being thrown away, are out working in earth's harvest field, endeavoring to prepare souls for the soon return of Jesus.

Occasionally the requests that come to our office include the phrase, "No REVIEWS, please." On this point we wish to comment.

A Unique Role

We agree that the major role of the REVIEW is not in the missionary field. The denomination produces a number of excellent magazines specifically designed to present the three angels' messages logically and tactfully to those not of our faith. But we do not agree that the REVIEW should be read only by baptized church members. We believe that our church paper can fill an important and unique role in soul winning among certain groups. This view was set forth in the REVIEW as long ago as 81 years (see REVIEW of Jan. 15, 1884, p. 42). Elder George I. Butler wrote:

"The REVIEW AND HERALD, containing excellent doctrinal articles, may be largely used to advantage where people have become acquainted with us and our work, and wish to investigate further. When 'Thoughts on Daniel and the Revelation' has been read or purchased, where our tracts, books, and other literature have been circulated already, or where we know parties are acquainted with us in a measure, there can be no objection to sending the REVIEW. . . . Wherever people have embraced the Sabbath, their subscription for the REVIEW should be secured at once."

Five years ago the Autumn Council passed a recommendation that called attention to the great good that might result from circulating the REVIEW among members of baptismal classes; among people who attend church but have never joined; among those who have read much Adventist literature, and are acquainted with the basic doctrines, but seem to hold back from joining because they lack the "feel" of the Advent Movement; and among former Adventists. The REVIEW can perhaps work more effectively for these people than can any of our other literature.

Part of a Letter

Many church members are now within the fold because of a contact with the REVIEW before baptism. Some time ago one of these wrote to us, in part, as follows: "I have been an Adventist for 41 years and it has been a great worry to me that we do not give out the REVIEW more freely to others not of our faith. When we were studying, the Bible worker would often bring me the REVIEW with some article marked. Of course, I read all of the REVIEW and would ask her about books mentioned, and she would bring them to me. In this way I became familiar with the *Testimonies* and the Conflict of the Ages series. I read all of the *Testimonies* before joining the church. I am sure this is the reason I did join. I think many more would come into the truth if they knew more about our work all over the world."

Though the quantity of Adventist literature is increasing steadily year by year, the per capita amount for the world population is pitifully small. We can ill afford to

permit even one copy of a magazine to work below capacity. It should be *worn* out, not *thrown* out. When this concept is grasped fully, perhaps at least a few people will take as their missionary project the task of reaching with the REVIEW "almost" Adventists and former Adventists. Instead of including the expression "No REVIEWS" with their request for literature, they will say, "REVIEWS in abundance, please."

K. H. W.

The Editor's Mailbag

A subscriber asks for our opinion on a question of divorce and remarriage in relation to infidelity.

Our Reply

If I understand the matter rightly you raise a question about a man whose wife left him two years ago. Everyone, including his pastor, thinks he has scriptural grounds for divorce. But though he has applied for divorce, it may be some time before it is granted. You say that he is presently keeping company with a young woman and that they plan on marriage as soon as he has his divorce. You declare that you feel that it is wrong for him to keep company with her, under the circumstances.

You ask whether Sister White has said anything directly on this point. I do not recall that she has. Perhaps the reason is that while she was still living we did not have many cases like this come before us. You and I both know, of course, that she has spoken with great vigor in her writings as to the sacredness of the marriage tie. In fact, she has dealt very specifically with certain instances of violation of the marriage vow. But, as I say, there is nothing I can presently bring to mind that deals with this particular point.

No Fractional Divorce

You also wish to know what my own thinking might be. I can give it to you very simply, directly, and also vigorously: A person is either married or not married. He can't be just a little bit married, or a little bit divorced. The fact that he may have the right, scripturally, to secure a divorce does not alter the fact that until he invokes that right and the courts have granted the divorce, he is still married to the person who at some previous date he took as his companion for life and before God and man vowed to be faithful to her. Both God and the law are involved. Obviously, of course, in the eyes of God the whole matter takes on a gravity that it never can when it is considered simply in terms of the law. However, the law knows no fractional divorce, as is evident by the fact that one cannot marry another person until a divorce from the former companion has been legally granted.

For two people to keep company in advance of the granting of a divorce, as in the case before us, is therefore wrong, in every sense of the word. It blurs the sharp lines that should significantly mark the married from the unmarried. Incidentally, it may even becloud the whole issue when the divorce case comes before the court. Keeping company under those conditions also goes counter to the scripture that appeals to us to avoid even the appearance of evil. There is only one safe course for an Adventist who is initiating divorce proceedings against what he believes is an unfaithful wife, and that is to remain apart from any distinctive social contacts with any other woman until his divorce is granted. I am, of course, assuming in all this discussion that the man has scriptural grounds for divorce.

F. D. N.

Reports From Far and Near



The Nevati Clinic as it neared completion. This small medical facility will serve the Campa and Amuesha Indians of the Peruvian jungle. No other medical help is available.

New Clinic for Indians of Peruvian Jungle

By Charles C. Case, President
Upper Amazon Mission

More than a year ago, when study was being given to the best use of the *Fernando Stahl* airplane, the Inca Union decided that the Nevati Mission Station of Peru could be served better by the Upper Amazon Mission with the plane service, so it was added to the territory of the Amazon Mission.

As the writer talked to Marvin Fehrenbach, director of this mission station, Brother Fehrenbach expressed his desire and dream to see a clinic built in Nevati to take care of the sick Indians from all around that area, since there is no other medical service in the entire Campa and Amuesha Indian domain. In most parts of the Peruvian jungle the Government has medical posts, but there is no help in this area. Realizing that the medical work has a mighty influence for the furtherance of our spiritual goal, he was eager to see a clinic in Nevati.

The Indians know that if they are sick or need a tooth pulled they can go to Nevati for help, but there is no permanent place where they can stay if they need medical attention for several days. Mrs. Fehrenbach is always ready and willing to help the sick, and Elder Fehrenbach is always ready to treat a toothache. If more serious medical treatment is needed the patient must be flown out to the nearest hospital, which is a 40-minute flight plus half an hour by car or truck. Mrs. Fehrenbach has needed to take out several cases this way, but it is

very expensive and many times painful for the patient.

A number of friends and relatives of the Fehrenbachs heard about their desire and determined that the dream would come true. Donations and equipment were sent to Nevati. One donated a brick-making machine, others cement, others funds for the roof, wood, and floors. Construction was soon under way.

Blocks were pressed of cement, lime, and sandy dirt. More than 700 a day were made. The Indians donated their time and energy by hauling rock and sand up a long trail from the river. Other villages sent down delegations to help. It is estimated that more than 500 Indians helped gather materials for this construction.

All this began just three months ago, and at this writing the roof is on and the floors are being laid. In about one month the clinic should be ready for service. The clinic will have two large wards with six beds in each ward, a small surgery room, a dental room, an examining room, a workroom, and baths. Electricity will be supplied from a small generator until a larger one can be purchased. Water will be the rain water gathered from the roofs of the buildings and stored in large underground tanks.

Elder and Mrs. Fehrenbach will be able to move forward in the medical program just as soon as the clinic is finished. The building is simple, but will serve the purpose for which it is intended. The Seventh-day Adventist Church may well be as proud of this humble clinic in the middle of the Amazon jungle as it is of the large medical centers in the cities around the globe. All have one major objective—to win souls for Christ.

New Work in Africa Where Livingstone Walked

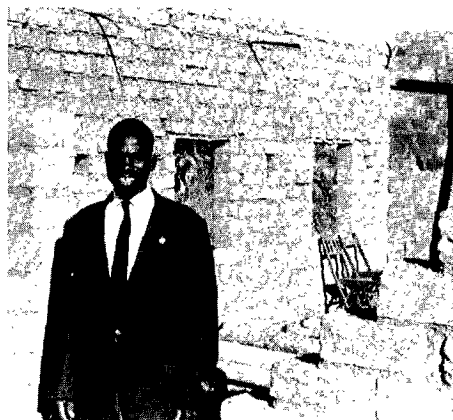
By C. T. J. Hyde, Field Secretary
Trans-Africa Division

Almost halfway along the western shore of Lake Malawi (formerly Lake Nyasa) is the little port of Nkhota-Khota. For hundreds of years fishermen have plied their trade here. To this sheltered bay Arab dhows used to come to collect slaves for transport to the eastern seaports of Africa. Because of this former Arabian influence the majority of the people in this area are Moslem by religion. As a church we have had no work here.

At the beginning of 1964 Brother Mankhanamba accepted the challenge to be a colporteur in the Nkhota-Khota area. Owing to political troubles he had a little difficulty at first, but now he is well received by all. He is working faithfully and well, visiting the homes, selling what books he can and, above all, preaching the gospel of Jesus Christ.

A number of people worship the Lord with Brother Mankhanamba each Sabbath. Of these, 15 have joined the baptismal class. Three of the 15 are Moslems. Three other Moslems who decided to take their stand for Christianity are faced with a threat of ejection from their village by their Moslem neighbors.

Brother Mankhanamba had sent a request for help to build some kind of chapel where he could meet with his people. The local authorities had set aside some land for him in the township, and he was eager to build. We sent him a little money and then arranged to visit the place to see for ourselves what was going on and evaluate the opportunities at Nkhota-Khota. Brother Mankhanamba had found it a little difficult to sell



Colporteur-evangelist Mankhanamba standing in the doorway of the half-finished meeting-house at Nkhota-Khota, Malawi.



Old fig tree on the campus of the UMCA mission at Nkhota-Khota. Here Livingstone made a treaty with local chiefs in 1861. At that time he was a government agent.

our books to the Moslems and needed some instruction, so together with R. A. Forbes, our Nyasaland Union publishing secretary, we planned the trip.

The morning dawned sunny and bright as Brother Forbes and I set off from Blantyre in his car to make the journey of some 360 miles to Nkhota-Khota. The rains had not yet come to Malawi, and the roads were very dusty. The countryside was dry, although the leaves of the trees were fresh and green. This is one of the miracles of this part of Africa—after a dry season of seven to eight months the leafless trees suddenly burst into bud, and many of them into flower with beautiful colors. It seems as though they know that the rains will come soon, so before a drop of rain falls they somehow gather moisture from the dry ground and spread their foliage and blossoms for all to see, to cheer the hearts of men and women with the assurance that the rains will come.

After traveling north for about 300 miles we turned sharply to the east toward Lake Malawi. This is one of the great lakes of the African Rift Valley and is comparatively deep. It lies for the most part between sharply shelving hillsides.

"Elephant Reserve"

Some 40 miles from the coast we noticed a signboard at the side of the road. This signboard has a picture of two elephants with uplifted trunks, and it announces, "Elephant Reserve." We thought, Here is something interesting! Thirty miles of country set aside for elephants where they can roam at will, unmolested by hunters. We got our cameras ready and laid them on the seat beside us. We could not help asking each other, "Shall we see any today?" We soon saw hopeful signs—footmarks along the road, fresh, clear, big, broad pad marks. "He must have been a big fellow!" said Brother Forbes. Then we saw slide marks on the sides of the road where the beasts had slid down onto the road, crossed it, and gone up the bank on the other side. Here and there trees had been broken down, so recently that their leaves were

still green. Thus we traveled on, expecting at every corner, every turn, to see one, two, or a herd of elephants.

As we descended to the river bridges we slowed down and looked both ways to see if the elephants were in the river bed, drinking, bathing, or feeding. The old saying goes, "Hope springs eternal in the human breast," so we hoped and hoped for the whole 30 miles, but finally came out of the reserve without having seen even the tail or the ear of an elephant. It often happens that way in Africa—one day in a reserve you will see numerous animals, another day not one.

Soon we were down on the narrow lakeside plateau. The road ran through many rice paddies where the people were busy transplanting their rice into the mud of the flooded gardens. It was not long before we saw the sock of the little airstrip and pulled up at the resthouse just beside the grass runway. We unpacked the car and left our goods in the house, then changed our clothes and

went out to visit the leading people. Courtesy calls are very important in these little outlying places, because word soon gets about that there are visitors in town, and unless we make ourselves known first to the people who matter we may be under suspicion.

First we went to the police, and asked to see the officer in charge. He was out, but we saw the one second in command, a very pleasant African officer, who welcomed us to Nkhota-Khota and assured us that he would tell his commanding officer that we had called.

Building the Chapel

Then we went to find our good brother Mankhanamba. Using the directions given us by the police, we found him busy supervising the building of the new chapel. He was thrilled to think that we had come to visit him in this faraway place, and he shook our hands with vigor. We looked over the building and, noting that the walls were almost up, we congratulated our colporteur on the rapid progress that had been made. Then we outlined our hopes to him: "Could we meet with the people in the evening? Would it be possible to call a public meeting?"

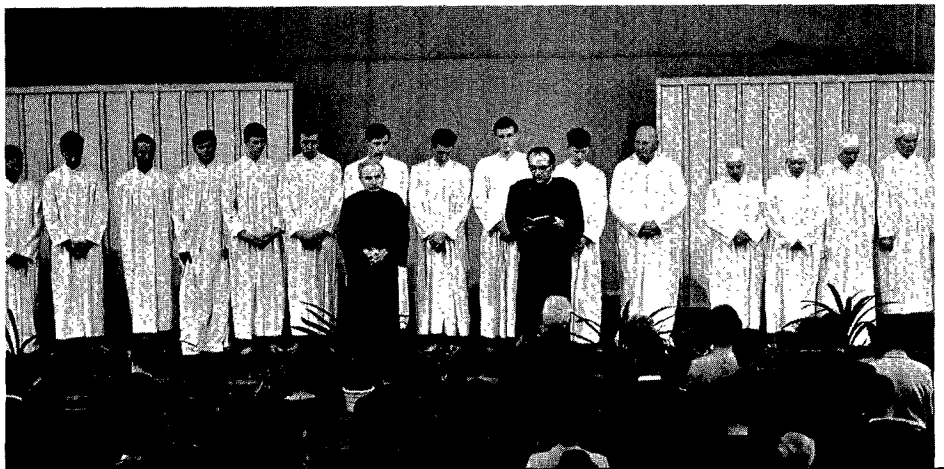
Brother Mankhanamba assured us that it would be quite easy to have a meeting. He could soon spread the word around, and the people would come in. So we fixed the time for four-thirty in the afternoon. Until then Brother Forbes demonstrated how to sell books to the Moslems. The book used was one of our popular books produced especially for Africans today, *For a Better Africa*.

Later we began to make some more courtesy calls with Brother Mankhanamba. We found a rice factory with a white manager, and by a wonderful coincidence we discovered that this man's wife was a daughter of Mrs. S. G. Maxwell. How thrilled these people were to tell us about their problems, their joys, about their sons at school. We spent a happy hour with them.

Baptism in Hamburg, Germany

The church at Hamburg, Germany, witnessed a baptismal service on Sabbath afternoon, March 27. The plan throughout the year is that the last Sabbath of each quarter is dedicated to the youth of the church. This quarter many youth accepted the Lord Jesus and presented themselves for baptism. E. Bartz, the Hansa Conference president, preached the sermon. Sixteen persons—most of them young people—were baptized. The joy of the experience was shared by all who witnessed this baptismal ceremony, among them many relatives of the candidates.

Fifteen of the candidates are shown with the ministers just before the baptism.





Groundbreaking for Center in Puerto Rico

Groundbreaking ceremonies for the Metropolitan Adventist Center were held in Puerto Rico, April 16. This center will include new administrative offices for the conference and Voice of Prophecy, a day academy, cafeteria, a large auditorium with seating capacity of 4,500, and playground area. In the picture, left to right, are: Walton Brown, educational secretary of the Inter-American Division; José H. Figueroa, treasurer, and R. R. Drachenberg, president, of the Puerto Rico Conference; Héctor Huyke Colón, architect; Luis A. Ortiz, engineer; A. Ray Norcliffe, president of the Antillian Union; and Jorge Escandón, publishing and public relations secretary of the Puerto Rico Conference.

AMERICO CIUFFARDI, *Departmental Secretary*
Puerto Rico Conference

Next we visited the UMCA mission and hospital. There a very warm-hearted nursing sister came out and invited us in for a cool drink. How gladly the invitation was received, as the hot sun was well able to make one appreciate some shade and a thirst quencher!

On the campus of this mission is a large fig tree, underneath which is a notice: "David Livingstone sat here in 1861 and made a treaty with the local chiefs." So once more we were in Livingstone's footsteps. We had trod in his footsteps many times farther north in Tanzania, and now here in South East Africa it was Livingstone again. In 1861 David Livingstone was a government agent, although he never forgot his first and most important calling—as missionary, geographer, and liberator of slaves. He did not remain long in government employ.

Half a mile across the little township we came to hot springs—eternally bubbling hot water, coming out of the ground in a number of different places at almost boiling point. We speculated as to whether Livingstone took the opportunity for a hot bath and cleanup here when he visited Nkhota-Khota in 1861. If he did, he did not mention it in his diary.

The Ivory Carver

Another interesting visit was the one we made to the ivory carver. Arriving at his little cottage, we found that his workshop consisted of the front veranda, where he had a little bench and a vise for holding the ivory as he carved away at the tusks. He was carving a tusk into

the pattern of elephants in single file when we arrived, and he told us that he had been doing this for many years. His father had been taught the trade by an itinerant Arab ivory hunter, and this trade he was now handing down to his more modern and sophisticated son. We bought two of his very beautiful ivory carvings, and will keep them to remind us of picturesque little Nkhota-Khota.

The more sophisticated son could speak and read English fairly well, and so we showed him the book. He bought a copy. The old father, of course, could not read English and could speak very little of it. Like a typical Moslem he was wearing a heavily embroidered cotton skull cap. He showed us how he keeps his ivory in water while he works on it so that it will keep soft. We were surprised to note that this wet ivory smells like old bones, for when the carving is done and it is polished there is no smell at all.

On we went down the dusty street, meeting people in their little stores and selling them books. All too soon it was time to make our way to the half-finished building where we had planned to hold the public meeting. Upon arriving at the place we found that chairs had been borrowed from the homes around, and some timbers had been laid across big stones to make benches. The little shell of a chapel was quickly filled with people, 42 adults in all, eager and expectant.

Brother Mankhanamba, who was smiling broadly, introduced us to the people. We took as our subject, "The Coming of the Lord," using almost all of



Ground Broken for Arkansas Church

On Sunday morning, April 18, groundbreaking ceremonies were held for the new West Memphis, Arkansas, church. This new congregation was organized on November 2, 1963, in formerly dark Crittenden County in Arkansas.

Taking part in the ceremonies (left to right) were: Vernard Droke, of Horn Lake, Mississippi; O. D. Wright, president of the Arkansas-Louisiana Conference; Judge Milton R. Beck, of Crittenden County, Arkansas; Harry Flowers, of West Memphis, Arkansas, co-donor with his wife of the church property; P. I. Nosworthy, secretary of the Arkansas-Louisiana Conference; and V. O. Schneider, pastor of the northeast Arkansas district.

W. H. ELDER, JR., *Departmental Secretary*
Arkansas-Louisiana Conference

our texts from the Old Testament prophets, with whose names the Moslems are familiar. We used the Old Testament so as to arouse as little prejudice as possible in the minds of the many Moslems in the audience. It is surprising what a wonderful, thrilling picture of the coming of the Lord can be given from the Old Testament.

After the meeting we met the baptismal class members, shook hands with them, and encouraged them all to press forward in their new-found faith. The audience was not in a hurry to leave and wanted to know if meetings could be held for some days. This was encouraging to us and showed that here was an interest that needed to be fostered and enlarged until Nkhota-Khota would have a Seventh-day Adventist church.

At the resthouse that evening a visitor arrived. He was the commanding officer of police, who had heard of our courtesy call and had come to return the call. We found him an intelligent man who had been to England three times to attend the police college there and who had visited and served in many of the African countries. Interestingly enough, he was the man who had been sent to Zanzibar to take charge of the emergency police force that was raised up to restore law and order in the island after the coup led by "Colonel" John Okelo.

Early the next morning we went down to the lakeshore at the little bay where the slave ships used to come to collect their cargo of suffering humanity. The water was smooth and the sky was deep blue with small white puffs of clouds. At

the water's edge were the fishermen's small craft, just in after a night of fishing, and at each little boat was a group of Africans buying the fish. There was happy laughter as they bargained—the fisherman to get a good reward for his hard labor; the buyer to get good fish for as little money as possible. Overhead was the cry of the fish eagle, and far out across the waters of the lake was the distant blue outline of the mountains of the farther shore. A gentle lapping of the water on the sandy beach seemed to whisper contentment and expectancy, for instead of the slave trade, there was now peace and freedom, and instead of the Moslem religion, the good news of the soon return of Jesus was now coming to Nkhota-Khota.

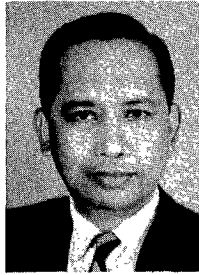
As we look back on the trip to Nkhota-Khota, our hearts are filled with joy for what we have seen and heard, and for the promise of the future. We left the little village with the determination to see that this interest grows and blossoms, and that from Nkhota-Khota shall come a fine group of people to meet the Lord in the air. Livingstone 1861, Seventh-day Adventist missionaries 1964; more than 100 years; we have not come too soon!

The It Is Written TV Program in Alaska

By Joseph C. Hansen, *President Alaska Mission*

The sleek jetliner rolled to a stop at an Alaskan airport. While deplaning, a very fine gentleman recognized Pastor George Vandeman and said, "Been watching your show. . . . It's tops!" The

A Denominational First in the Far East



Meliton M. Claveria, until recently auditor of the North Philippine Union Mission, is the newly appointed assistant auditor for the Far Eastern Division. A graduate of Philippine Academy, forerunner of Philippine Junior College (now Philippine Union College), Pastor Claveria has had 35 years of service in the work of the church in such varied posts as office secretary, translator, academy treasurer, mission treasurer, mission president, and union secretary-treasurer. At one time he was secretary to R. R. Figuhr and O. A. Blake when they were officers in the Philippine Union Mission.

Pastor Claveria's appointment as assistant auditor is a first in the history of the denomination—the first Filipino and the first Asian to occupy this division post.

B. B. ALSAYBAR, *Principal Philippine Union College Academy*

girl at the lunch counter, the man on the street, the hotel clerk, the housewife at the grocery store, technicians, operators, and owners of television stations all told the same story—"We've been watching . . ."

Yes, throughout Alaska people had been given an opportunity to become better acquainted with Seventh-day Adventists. Since late September the rewritten and newly produced It Is Written films

have been televised weekly in all Alaska's major cities, covering 95 per cent of the State's population.

No one can measure yet the impact this program has made, but we know it has been great. The write-in response has been favorable.

During the month of May the Alaska Mission was fortunate to have the services of Pastor George Vandeman from the General Conference as he introduced a new Bible study program throughout the field. Three to four days were spent in each of the five cities where there was a television outlet to introduce the Bible-in-the-Hand reaping meetings and also get acquainted with his viewers. During these meetings a "bridge" was built from the speaker of It Is Written to the local pastors to help in following up the interest.

The first series was held in Fairbanks. True to prediction there was an excellent attendance the first night, yet the attendance swelled each succeeding night. The final presentation was "The Passion Play of the Ages." As the meeting closed, all participating knew that the work and the sacrifices in making this form of evangelism possible were well worth the price. A solid bridge had been built and the pastor, Clyde Mundy, continued with the reaping meetings in accordance with the directions given by Elder Vandeman. The same experience followed in Anchorage. Many of the finest people in that earthquake-shocked city came out to the commodious Hotel Westward ballroom night after night.

The capital city of Juneau had been without a pastor and a program coordinator for several months, hence we did not have much information on our interests in the area. J. Van Roberts, missionary in the Dillingham area, had been invited to temporarily fill in as coordinator for Pastor Vandeman's visit and also conduct follow-up meetings. Upon his arrival he found a hard-working church. Not only had the It Is Written program made an impact upon the city but the church, under the leadership of the local elder, Francis Stokes, had done its groundwork well.

At Juneau the church was filled. Chairs were placed in the aisles, and many of our members with others moved to adjacent rooms where the messages were heard over the public-address system. When the meetings came to a close, the lingering group knelt and lifted up their hearts in thanksgiving for what the Lord had done and then sang, "Praise God from whom all blessings flow." It was a thrilling night!

But the greatest thrill came several days later when we telephoned Brother Roberts and learned that his attendance was as large as it was our last night with him. Another successful bridge had been built. The interested viewers had been sought out and left in good hands.

The telecast will continue for a few more weeks. The long Alaska days will make television impractical during the summer months, but plans are being laid to continue another season of telecasting throughout the field. We are confident that the program of seed sowing and reaping will bring lasting results.



Missionary Volunteers in West Africa

Our youth work in Nigeria is trying to keep pace with its counterpart elsewhere in the world. During the past year 191 young people at Ile Ife were invested into the various classes of the Missionary Volunteer Society. The picture (above) shows a group of seniors who not only completed the Master Guide course but also completed their senior year in the nurse's course.

BERYL M. TURTILL
*Director, School of Nurses
Adventist Hospital, Ile Ife, Nigeria*



PHOTOS BY H. E. ROBINSON

Dr. Herschel Lamp uses a drawing to discuss effects of nicotine on nervous system, during first Five-Day Plan in Middle East. Center: A view of the auditorium during one of the sessions. Right: Pastor Anees Haddad making the point, "Cut off the habit at once."

First Five-Day Plan in the Middle East

By Anees A. Haddad and Herschel C. Lamp, M.D.

A Five-Day Plan was held in Amman, the capital of the Hashemite Kingdom of Jordan, March 7-11. This pilot project, the first ever held in the whole Middle East Division, was a joint effort of the division medical and temperance secretaries, Dr. Herschel C. Lamp, and Pastor Anees Haddad, respectively.

The program in its essentials was not unlike other Five-Day Plans held elsewhere, but certain adaptations in the material were necessary to meet the circumstances of an Arab-Moslem culture. The presentation was entirely in the Arabic language, except for the lectures by Dr. Lamp, which required translation. The two films *One in 20,000* and *Time Pulls the Trigger* were enthusiastically received, owing to a great extent to the superbly synchronized Arabic-language sound track that had been added to the original films.

During the five nights of the series, 159 persons registered, of which only three were women. This probably indicates that fewer women than men are smokers in Jordan, but it also illustrates the fact that women less frequently attend public meetings.

A man's first name in the Arab world is an excellent, though not invariably exact, index of his religion. Using this as a criterion as we reviewed the registration forms, we found that most of those who came for the group therapy sessions bore Moslem names such as Muhammed, Ahmed, and Ali. More than a third of the participants were secondary-school or university students, or were teachers. Six off-duty policemen and one soldier registered for the course. At least one newspaper reporter was a registered participant.

Good Publicity

Newspaper publicity exceeded our expectations. It is very difficult for Adventists in the Middle East to have favorable

newspaper coverage about their activities. The Five-Day Plan, however, broke through the restrictions and prejudices. The Jordan press gave us an unheard-of 100 column inches of press releases. Typical were the following extracts:

From the newspaper *Palestine*: "Only if you are willing to sacrifice forever the joy of smoking should you accept the invitation to the Five-Day Plan to Stop Smoking sponsored by the Seventh-day Adventist Church. . . . Your going to the Seventh-day Adventist School hall on Jabal Amman this evening will mean that you will never smoke again. If you do not exactly believe what you are reading, hurry tonight and attend the first session

of the Five-Day Plan." Such total optimism we would never have dared to express in writing ourselves!

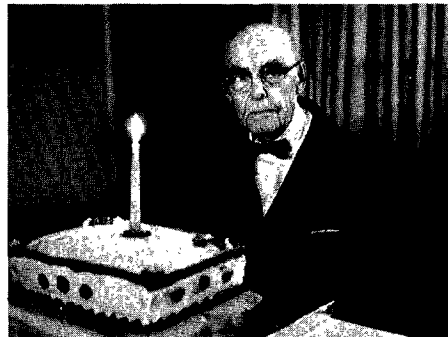
"Sponsored by the Seventh-day Adventist Church," wrote *Al-Jihad*, semiofficial organ of the Jordan Government, "the Five-Day Plan to Stop Smoking is a tangible proof of the church's beliefs. Ever since its origin the Adventist Church has held that the use of tobacco and alcohol are harmful to health. Therefore its members do not smoke or drink. The Sloan-Kettering Institute, knowing this, used the members in a study on the incidence of lung cancer among smokers and nonsmokers. It discovered that incidence of lung cancer among the nonsmoking Adventists was only 10 per cent that of the average in the United States of America."

Al-Jihad continued its three-column article by saying, "The church is sponsoring this plan as a part of its contribution to the physical-fitness of the Jordan nation at a time when clear minds and healthy citizens are needed."

Such community appreciation for the work of Seventh-day Adventists is a priceless blessing to our work here, for never before in the Middle East has our church received such public acclaim. One of our denominational officers in Amman commented: "The Five-Day Plan has given our church in Jordan more newspaper publicity in five days than we have received before in the past 50 years."

Radio too proclaimed the good news. In a radio interview over the Hashemite Broadcasting System, Pastor Haddad explained the Five-Day Plan to thousands of listeners inside and outside the Kingdom of Jordan. He not only explained the harmful effects of tobacco but emphasized the positive advantages of breaking the habit and urged the uninitiated to remain free of the health-destroying practice.

When we analyzed the statistical summary sheets completed by the participants, we found that 72 per cent had been smoking less than ten years and that the average was only 7.6 years. The grip of nicotine is apparently not yet as firmly fixed in the Middle East as in the Western World.



Ninety Years Young

John Ayers, who celebrated his ninetieth birthday March 23, is head deacon of the Goldendale, Washington, church of the Upper Columbia Conference. Brother Ayers was baptized into the church eight years ago by W. B. Riffel, then pastor of the church. Prior to joining the remnant church he served for more than 20 years as deacon in a local Southern Baptist church.

Brother Ayers is quite active for his age, enjoys viewing Faith for Today, listens to the Voice of Prophecy broadcasts (he has graduated from all of their courses), and is a faithful reader of the REVIEW.

E. A. HAMLIN, Pastor
Goldendale, Washington

One feature of this series that differed from its United States counterpart was the unusual turnover of the audience from night to night and the relatively small number that received the benefit of the full group-therapy approach. Several men, for example, came to us on the fourth night to report that they had stopped smoking but could not attend the final session because they had to return to their home in Hebron, nearly 100 miles away. There were, however, 30 who reported on the final questionnaire that they had attended all of the five sessions, and of these 19 reported a complete cessation of the smoking habit.

At last graduation night came. When the call for successful participants was made, 15 came forward to receive the congratulations of Pastor Haddad and Dr. Lamp and the applause of their fellow students.

Fifteen Are Graduated

We are now assessing the results of the first Five-Day Plan in the Middle East. We rejoice that so many Moslems came to a Seventh-day Adventist auditorium. They heard a message of temperance and reform, of a better way of life through healthful living, and went away impressed. It seems clear that a health-and-temperance-centered evangelism is the golden key to open the massive door to Islam.

Laymen of the Year in Inter-America

By B. L. Archbold
Home Missionary Secretary
Inter-American Division

The largest untapped source of manpower in the church—our laymen—is being utilized in Inter-America's soul-winning program. The many lay schools of evangelism that have been conducted throughout the division and the good leadership in each union and local field are proving the strength of the statement made by the servant of the Lord: "Many would be willing to work if they were taught how to begin."—*The Ministry of Healing*, p. 149.

The church in Inter-America added 18,274 new members during 1964. Our division secretary reports: "For the first time in our history each of the seven unions comprising our division have baptized more than 2,000 new members, and six local fields baptized more than 1,000 in one year." Reports reveal that more than 10,000, or nearly 80 per cent of these souls, were won by laymen of the church.

Take a look at some of our 1964 Laymen of the Year:

Kenneth Spencer, of the West Jamaica Conference, who has distinguished himself as West Indies Union champion soul winner, has been named Inter-America's Layman of the Year for 1964, having won 50 precious souls.

William Vincent, of the South Haiti Mission, became the Franco-Haitian Union's Layman of the Year by bringing 45 souls to the Saviour.

In the Colombia-Venezuela Union, Le-

onidas Rubio won 40 souls and became Layman of the Year for that union.

Antillian Union has named Juan Matos and Diogenes Suero as their Laymen of the Year. Working as a team, they won 34 souls.

Jesus Elias Salas, of the Pacific Mission, has become Mexico's Layman of the Year by winning 25 souls.

In the Caribbean Union, Jacob Boodoo and E. Ramratan, of the South Caribbean Conference, became the Laymen of the Year using the "two-by-two" method and winning 27 souls.

The Layman-of-the-Year honor for Central America went to Pedro Candray, of the Costa Rica Mission, for winning 20 souls.

Each local conference and mission also has a Layman of the Year.

God's untapped source of manpower—our laymen in the faith—is on the march in Inter-America.



A Visit With the President of Korea

The President of Korea, Pak Chung Hee, visited the tomb area adjacent to Korean Union College for the annual Korean Riding Club picnic. While there, he cordially visited with the college president, Rudy E. Klimes. President Pak was very interested in the student work program of the college. Many members of the Korean Riding Club were well acquainted with the college farm and spoke highly of the college.

President Pak seldom meets foreigners with whom he can speak in Korean, hence was visibly pleased that Dr. Klimes conversed in Korean. Right to left, R. E. Klimes, President Pak Chung Hee, and the chairman of the Korean Riding Club.

JANE RITONEN HALEY
Office of Information
Korean Union College

A Recent Visit to Czechoslovakia

By S. Dabrowski, Secretary-Treasurer
Polish Union Conference

Czechoslovakia is a picturesque, mountainous country situated in the heart of Europe. The capital city of Prague—Golden Prague—is a popular tourist attraction. Great historical traditions, significant relics from the past, spacious green places, all impress the visitor. The famous Karol University is one of the world's most venerable centers of learning, where many generations of intellectuals have been educated.

Carefully preserved memorials of the great fifteenth-century Czech Reformer, John Huss, meet the attentive visitor at almost every step. The present government is endeavoring to keep alive in the national consciousness the figure of Huss both as a religious and social reformer.

The headquarters of the Czechoslovakian Union of Seventh-day Adventists is located on London Street near the center of Prague. O. Sladek is the president, H. Peter is the secretary, and J. Kysilko the treasurer. O. Klouda and G. Lovas act as vice-presidents, with special responsibility for Bohemia and Slovakia, respectively.

During the month of March I had the pleasure of spending ten days in Czechoslovakia as a guest of the Union. I had the opportunity of visiting several churches, two in the Prague area, one in Tesky Tscheskin, and one in Bratislava, the capital of beautiful Slovakia. In every church I came in contact with hundreds of believers. They are earnest Christians and their undaunted courage is a real example for our believers in other parts of the world. All the churches have wonderful choirs and orchestras. We have nearly 10,000 believers in the cities and villages of Czechoslovakia, and through word and action they are endeavoring to implement the divine commission to "go and teach" the gospel.

According to the Czechoslovak constitution, all churches and denominations are considered equal before the law and no privileges are to be possessed exclusively by any one religious body. Thus the Seventh-day Adventist Church enjoys the same privileges and responsibilities as other much larger churches. Our churches and members in this country are faced with many problems and difficulties, but thanks to God's protecting hand many obstacles are being gradually overcome.

Our members in Czechoslovakia are doing their best to advance the cause of God throughout their country. They cooperate with other religious bodies where mutual interests are concerned, especially in promoting peace.

It is hoped that in the near future our publishing work, which in recent years has been rather dormant, will be permitted to come to life again. Authorization has just been received to publish a new songbook, and it is hoped that it will soon be possible to publish the magazine *Signs of the Times*.

As I leave Prague and return to my na-



Members of the Czechoslovakian Union committee. Left to right: O. Klouda, O. Sladek, H. Peter. Back row: F. Kysilko, G. Lovas.

tive Poland, cherished memories of my stay in Czechoslovakia remain in my mind. The contacts with our churches, ministers, leaders, and government authorities were fruitful and useful. The Advent message is onward in the towns and villages of this great nation. The spirit of evangelism and heroism of John Huss and his followers still survives in the hearts of the Advent people. God is watching over His people and blessing His work.



► March 19-27, the youth of the Kirkland-Bellevue MV Society of the Washington Conference presented their first Voice of Youth series. Speakers were: Ed Beutler, Lee Dorsey, Janie Hulse, Val Dwyer, Carol Trapp, Lee Cooley, Gordon Deapen, Diane Nichelin, Marian Cook, Wyn Pauly, Ruth Dorsey, and Eldon Tall. Special features of the series included a pastor's quiz each evening and personal testimonies from young people.

► Auburn Academy has had an active Temperance Club this school year under the leadership of Don Haas, president; Sheron Trapp and Ernest Ching, vice-presidents; Kathy Mehrer, secretary; and Maxine Harris, treasurer. Guest speakers and films have kept before the student body the importance of temperance. Various contests were won by the following academy students: Del Greibel, Laura Downs, and Nancy Landis, jingle contest; Laura Downs and Marilyn Luce, poster contest; Vern Colvin, oratorical contest.

► Two Walla Walla College organ students of Dr. Melvin K. West took top awards in the Spokane Festival of Music and Allied Arts the first week in May. Connie Hartzell, senior music education major, placed first in the college section for juniors and seniors; and Paul Chinburg, freshman music major, placed first in the college freshman and sophomore division. Mr. Chinburg also took a second award in the Young Artist's Division.

Committee in Washington Studies Bible Teaching

By T. S. Geraty, Associate Secretary
GC Department of Education

The first trilevel study conference ever to be held in the North American Division met at the General Conference in Washington, D.C., May 9-12. Upon recommendation from the 1964 Education Advisory Committee the General Conference convened the three-day Advisory Committee on Bible Teaching to (1) articulate and coordinate the Bible curricular offerings, (2) arrange a sequential pattern of course work, and (3) provide guidelines for emphases, content, and methodology on each grade level.

Significant was the fact that for the first time representatives from elementary, secondary, and higher education sat at the same table to consider an integrated pattern of Bible teaching and study for Seventh-day Adventist schools from grade one through college.



By H. M. TIPPETT

CONTEMPLATION—how few know what it is! And no wonder, for it is an area of Christian activity and means of grace that is given little encouragement. Books on prayer, its objectives and methods, are available on hundreds of display counters, but how often does one see a book title that deals with meditation? How much pondering do we do, for instance, on things we read? Perhaps this is no wonder either, for not many books put the mind to the stretch to pursue new aspects of truth. Few of them stir us to fresh examination of what we thought we always believed. When our concepts of truth are static, never developing beyond basic ideas, the stultifying effect is a lack of broad understanding. Our prayers are often anemic and undernourished from a lack of contemplation of God's promises in relation to our needs. Hence the challenge of books that engage the imagination and creative processes of thought.

Who has your allegiance? We have a book here under that title that may well awaken in you self-examination necessary to an intelligent and more effectual Christian experience. J. O. Wilson, the author, just about covers every problem confronting young people who identify themselves with Christ in these modern times. He weaves against our common concepts of freedom and good citizenship a pattern of living for those who would be loyal to God. The story illustrations in it, told in an easy flow of diction that offers no hurdles even to the casual

Ground rules were laid and two interim subcommittees will continue to study effective recommendations for a strengthened and relevant elementary and secondary school Bible program, respectively. The college program will be predicated upon the arrangement of the curriculum on the elementary and secondary levels.

As one Bible teacher on the committee expressed his burden: "Today's youth need to sense in my Bible classes the voice of a *personal* God showing them where they came from, how they can be happy here, and how to achieve eternal life."

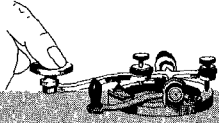
The committee agreed that the Bible subjects taught in our schools should lead our children and youth and students of all ages into a satisfying relationship with God. They should help our youth develop a personal, Christian view of life, and assist them in their attempts to interpret the whole Bible for themselves as a revelation of saving truth about their heavenly Father.

reader, carry persuasive appeal for dedicated living that will evoke a response in many a heart. *Who Has Your Allegiance?** It's an interesting book, for grandpa and teen-ager alike. 182 pages. \$2.95.

Next to self-examination for greater spiritual efficiency we may put examination of procedures in organizational activity for larger end results. If your Sabbath school, for example, has fallen into a drudging weekly routine, perhaps you should organize your officers and teachers into a methods study class with the new *Planning Better Sabbath Schools** by Gerald R. Nash, secretary of the General Conference Sabbath School Department. Is your school failing in its goals? Are your secretary's reports like the droning of a bee? Are your Sabbath school lessons taught or preached? Do your mission reports take you back to the vague "Greenland's icy mountains" reminiscences of your childhood, or are they vital, compelling messages of the gospel advance in all the world? We could pose more questions, but the answers are all here in this beautiful new volume of exciting, usable ideas. 190 pages. \$2.75.

"A preamble to wise living." This is a descriptive phrase I chose from the first chapter of the beautifully bound book *The Wise Have It** to identify its rich store of provocative ideas arising from some of Solomon's proverbs. Its 18 chapters can be read in a couple of hours, unless you pause here and there to meditate and marvel, as you probably will. Those conducting vesper services or prayer meetings will find this treasury of practical wisdom by Arthur L. Bietz full of stimulating topics for discussion, such as commitment, self-control, alibis, bigotry, perspective, ambition, guidance, security. 107 pages. \$3.50.

* From the Southern Publishing Association, Review and Herald, and Pacific Press, respectively.



Brief News OF MEN AND EVENTS



Australasian Division

Reported by
J. K. Irvine

► On the afternoon of October 20, 1890, the missionary ship *Pitcairn* left San Francisco harbor bound for Pitcairn carrying Pastor and Mrs. E. H. Gates, Pastor and Mrs. A. J. Read, and Brother and Sister J. I. Tay. This was the first organized missionary endeavor of the Seventh-day Adventist Church in the South Pacific area. The year 1965 is the seventy-fifth anniversary of this humble beginning of our missionary work in these tropical islands. In 1890 the first baptism of converts took place on Pitcairn Island. Now, 75 years later, at the beginning of 1965, the membership of the Australasian Division totals 70,837 souls.

► The division plans to celebrate the seventy-fifth anniversary of the sailing of the *Pitcairn* by the publication of a special edition of the division paper, the *Australasian Record* during the month of October.

► F. T. Maberly, president of the South Australian Conference, reports the successful opening of evangelistic meetings in the city of Adelaide on Sunday night, May 9. Hugh Bolst was the speaker, and 3,100 people attended. Of those present

2,000 applied for seats for the following Sunday night. Reservations for the first midweek meeting amounted to 900. This excellent opening to the Adelaide city mission augurs well for a harvest of souls.

► O. D. F. McCutcheon, president of the Coral Sea Union Mission, reports that the church membership in that field quadrupled between the years 1954 and 1964. There are now 16,720 members in Papua-New Guinea with a Sabbath school membership of 48,184.

► In April, George Burnside conducted a three-week evangelistic effort in Nukualofa, the capital of the island kingdom of Tonga. Because no hall in the town was large enough to accommodate the audience, the meetings were conducted in the open. The zealous church members prepared and arranged the seating and platform each night. Although it was still the wet season, and two meetings that were called by others to oppose us had to be canceled owing to heavy rains, the prayers of God's people were answered, and not one of our meetings was marred by rain. A total of 184, including several members of Parliament and leading citizens, signed covenant cards to keep the Sabbath and become Seventh-day Adventists. A School of Evangelism was conducted for the workers of the Central Pacific Union Mission during the campaign.

First SDA Church School in Finland

These 12 happy pupils attend the first church school to be operated by Seventh-day Adventists in Finland. This newly established elementary school is located on the campus of our Finnish Junior College at Toivonlinna. Most of the pupils are children of college faculty members. Miss Marjaleena Helanko is the teacher. We believe that this recent venture into church school work in Finland is the harbinger of a network of church schools serving our churches and children in this far northern country.

B. B. BEACH, *Departmental Secretary*
Northern European Division



Far Eastern Division

Reported by
A. E. Gibb

► The 26 young women and three young men in the graduating class of the school of nursing of the Seoul Sanitarium and Hospital sat for the National Licensing Examination with students from the 25 other schools of nursing in Korea. Results received a month later were very encouraging, for the Seoul Sanitarium and Hospital School of Nursing held first place among the schools represented. One of their students, Chun Kil Cha (Elecia), received the highest grade among all the students who wrote the examination.

► Since the beginning of 1965, 40 workers in the Far Eastern Division have been ordained to the gospel ministry. This figure is not complete, for communication has broken down between our headquarters and some areas of the field.

► Dr. Rudy Klimes, president of Korean Union College, reports that they have a total college enrollment of 264. An additional 437 students are enrolled in the academy and elementary school, for a total enrollment of 701.

► B. B. Alsaybar, principal of the academy at Philippine Union College, tells of having launched a nickel drive to boost PUC's five-year development program. Their goal is 600,000 nickels. August 21 has been designated at PUC Offering Day.

► During the year 1964, four new missions and 114 new churches were organized in the Far Eastern Division. There were 16,580 persons baptized, making the total church membership at the close of the year 164,265.



Atlantic Union

Reported by
Mrs. Emma Kirk

► On Sabbath afternoon, April 3, six new believers were baptized and joined the Jackson Heights, New York, church. Another candidate, who was ill, was baptized two weeks later. This baptism was notable because of the activity of the church members (Cecelia Ariza, Edwin Acosta, Ruth Ekdahl, Mrs. Sarah Murphy, and Elder and Mrs. M. H. Jensen) who had given Bible studies and taken a special interest in the candidates. The pastor, Gilbert E. Andersen, gave the final preparation by conducting a baptismal class.

► Because L. H. Davis, MV leader of the Northeastern Conference and director of junior camp activities, has run such a successful camp each year the conference has been able to make additional improvements at Camp Victory Lake. This year

a new walk-in deepfreeze, a Vulcan stove, and a Hobart electric dishwasher have been purchased. Contributions from several individuals and some clubs made completion of the dishwasher project possible.

► Approximately 250 seniors from the academies and high schools in the Atlantic Union attended the annual College Day program at Atlantic Union College, May 2-3. The seniors came from Greater Boston Academy, Greater New York Academy, Northeastern Academy, South Lancaster Academy, and Union Springs Academy, as well as various high schools in New England. The visiting seniors stayed overnight in the college dormitories and had opportunity to talk to the dormitory deans. A well-rounded program, which ended with a band concert, refreshments, and a farewell on the Haskell Hall lawn, was enjoyed by the visitors.



Central Union

Reported by
Mrs. Clara Anderson

► Alice Franks, R.N., of Beeville, Texas, is the new instructor in the program of practical nursing at Porter Memorial Hospital in Denver, Colorado. Miss Franks is a graduate of Paradise Valley Sanitarium. She replaces Beverly Reyant Anderson, who moved to Cheyenne, Wyoming, after her marriage.

► The English-speaking Union each month selects current books that it feels will best interpret American life and thought to the people of other countries. This list of books is known as the American Ambassador Books. Dr. Everett Dick's book, *Vanguards of the Frontier*, appears on the April list.

► Virginia Shull, who retired last year as head of the English department at Union College, is moving to Loma Linda, California, at the close of the school year. Miss Shull has been a teacher for 47 years and has been at Union College since 1946. This past year she assisted in the English department even though officially retired.



Columbia Union

Reported by
Don A. Roth

► Mrs. Gladys V. Duran has been appointed director of nursing service at the Charles F. Kettering Memorial Hospital, Kettering, Ohio. Previously she held the post of supervisor of medical nursing. She takes the place of Anna Yuhasz.

► Serving full time in the chaplain's office of the Charles F. Kettering Memorial Hospital is Dieter Hain. Previously he served half time in the chaplain's office and half time in the office of public relations and development.

► Leslie Hardinge, chairman of the department of religion at Columbia Union College, has accepted a call to the Bible

department of Pacific Union College, Angwin, California. Acting chairman of the department will be Melvin K. Eckenroth.

► Hadley Memorial Hospital, Washington, D.C., dedicated new facilities in special ceremonies conducted on Sunday, May 23. Opened for the first time were nine new rooms for patients, a new nursing station, and redecorated rooms throughout the hospital. The dedication speaker was Harley Rice, associate secretary of the Medical Department of the General Conference.

► The Cleveland, Ohio, Glenville church of the Allegheny Conference recently completed payments on their church home and elementary school. Dedication rites were conducted by local church and conference officials. Main speaker was Neal C. Wilson, president of the Columbia Union Conference.

► Ground has been broken for a new wing on the girls' dormitory of Blue Mountain Academy in the Pennsylvania Conference.

► The new wing on the boys' dormitory of Mount Vernon Academy in Ohio is fast being completed. It is expected to be in use this fall when school begins.

► New pastor of the Washington-Uniontown district of the Pennsylvania Conference is R. L. Cheney, of Canada. He takes the place of Gordon Creighton, now connected with the chaplain's office of the Washington Sanitarium and Hospital.



Lake Union

Reported by
Mrs. Mildred Wade

► The Hinsdale Sanitarium and Hospital celebrated its sixtieth anniversary May 9. The featured speaker was Donovan F. Ward, M.D., president of the American Medical Association. The official opening of the new ten-bed intensive care unit was the high point of exhibits. Special guests were Mrs. Lauretta Alkire Magoon, member of the 1908 class; and Mrs. Anna Schiffner Haffner, of the class of 1910. Among those taking part in the program were M. J. Blair, administrator; A. C. Larson, former administrator; Jere D. Smith, chairman of the sanitarium board; and N. M. Symonds, Hinsdale Village president.

► Under the direction of G. A. Hixon, publishing department secretary, and Waldo Alger, his assistant, the Wisconsin Conference led the entire world field in percentage gains for literature in 1964. Total deliveries in 1964 were \$126,885.71 as compared to \$56,105.03 in 1963. This represents a gain of 126.2 per cent.

► The Pathfinder Club of the Beverly Hills church in Chicago, Illinois, raised a per capita of \$122 in the 1965 Ingathering campaign. The six eighth-graders in the club had a per capita of \$162.

Graduation Exercises at Tokyo Sanitarium

The Tokyo Sanitarium and Hospital School of Nursing held graduation exercises for the class of 1965, March 19 to 21. Speakers for the various services were: Dr. H. Ichinose, assistant medical director, consecration; K. Yasui, home missionary secretary of the Japan Union Mission, baccalaureate; D. L. Venden, educational and ministerial association secretary of the Japan Union Mission, commencement.

With the class, seated left to right, are: Miss M. Morita, R.N., assistant director, School of Nursing; Y. Seino, interpreter; D. L. Venden; Neal C. Woods, Jr., M.D., medical director; R. W. Burchard, business manager; Dr. H. Ichinose; Miss E. McCarty, R.N., director of nursing service, School of Nursing.

ELLEN MC CARTNEY



► Two new members are joining the staff of the Lake Region Conference. Jeter E. Cox, of Nashville, Tennessee, who has had many years of pastoral and evangelistic experience, will pastor the Gary-East Chicago, Indiana, district. Oliver E. Cheatham will serve as pastor in the Fort Wayne-Marion area of Indiana. He has been a pastor-teacher in the Allegheny Conference for the past six years.



North Pacific Union

Reported by
Mrs. Ione Morgan

► H. H. Hill, who for the past 18 years has been a leader in the temperance cause (the past 15 years in the State of Washington), has accepted an invitation to serve as pastor of the Green Lake church in Seattle.

► On the opening night of the Western Hospital Association meeting in Seattle, the Washington Conference was host to some 55 medical personnel representing all of our denominational hospitals west of the Rocky Mountains. Dinner was served in the Fellowship Hall of the new Volunteer Park SDA church. Afterward, Elder and Mrs. N. R. Dower personally conducted a tour of Seattle, culminating with a trip to the top of the Space Needle for a panoramic view of Seattle at night.

► Allan T. Wiegardt, of San Diego, California, has accepted the invitation of the Oregon Conference to serve as principal of Laurelwood Academy. He succeeds Victor Fullerton, who has accepted the principalship of Auburn Academy.

► Leonard E. Ayers officiated at baptismal services in which 35 members were welcomed into the Vancouver and Camas churches at the close of evangelistic meetings conducted by the Knowles-Hiner team. Forty-six persons have united with the church in Springfield, Oregon, as the result of the evangelistic crusade conducted by the Mittleider-Beaman-Aufderhar team.

► Walla Walla College has received an \$11,094 grant for mental-health training from the National Institutes of Health, Dr. R. H. Brown, vice-president, has announced.

► Andrew Leonie, assistant professor of education at Walla Walla College, completed requirements and earned the Ph.D. degree at Montana State University when he defended his doctoral thesis May 6. At a recent board meeting he was advanced to the rank of associate professor of education. Dr. Leonie is currently under assignment to write a bulletin on Bantu education for the U.S. Office of Education. He has a similar assignment with the Cultural Attache Office of the South African Embassy, Washington, D.C. Because of his interest in philosophy and psychology of learning, he has been asked by the General Conference Department of Education to put into paper form the research he is presently conducting with a group of students: "The Investigation of the Seventh-day Adventist Philosophy

of Education and Its Relationship to Psychological Principles of Learning and Religious Dogma."



Northern Union

Reported by
L. H. Netteburg

► Groundbreaking ceremonies were held recently for the new church at Pierre, South Dakota. The new \$60,000 structure, seating 235, will include individual classrooms for all divisions, a nursery, Dorcas room, and a fellowship room. Allen T. Bidwell is the pastor.

► Plans are being laid to purchase an eight-acre tract upon which to erect a new church in Davenport, Iowa.

► A dark area has been lighted in Minnesota with the recent organization of a company at Stacy. Plans are being laid to purchase property on which to build a school and church. This is part of a plan to lighten every dark area with a Vacation Bible School, a branch Sabbath school, cottage meetings, a Five-Day Plan, a cooking school, or an active literature evangelist.



Pacific Union

Reported by
Mrs. Margaret Follett

► A. R. Friedrich has accepted the invitation of the Nevada-Utah Conference to serve as pastor of the Reno church. He has already assumed his new duties. Elder Friedrich comes from Yakima, Washington, and previously served pastorates in Massachusetts, Rhode Island, and Connecticut following graduation from Emmanuel Missionary College and the Theological Seminary.

► Jim Evans, public relations and radio-TV secretary in the Southeastern California Conference for nearly three years, has requested leave of absence to take up work and study in the field of investment.

► On May 2 the biennial constituency meeting of the Hawaiian Mission was held in the Central church of Honolulu. The spirit of unity and dedication was emphasized by the president of the Hawaiian Mission, B. W. Mattison; and the secretary-treasurer, M. O. Chang, noted the increase in tithes and offerings.

► On April 24 the Springerville church in Arizona was dedicated, with D. C. Butcherus, conference president, presenting the sermon of dedication. H. R. Trout, secretary-treasurer of the Arizona Conference, read the Act of Dedication. The church of 24 members is pastored by George Carambot.



Southern Union

Reported by
Oscar L. Heinrich

► A three-week series of evangelistic meetings in Orlando, Florida, resulted in a baptism of 35 in the Orlando churches on May 8. An additional 100 persons are attending baptismal classes. Attendance

at the meetings ranged from 1,000 to 2,000 nightly. Fordyce Detamore and his associates, Robert Collar and O. H. Bentzinger, were assisted by pastors from seven local churches.

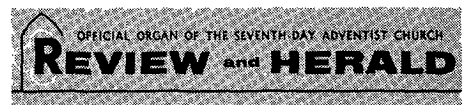
► More than 100 prospective students visited the campus of Bass Memorial Academy on academy days, May 2 and 3.

► A Bible Conference for academy-age young people was held the first of May at Indian Creek Camp in Kentucky-Tennessee. One hundred delegates attended. Devotionals, fellowship hours, and sacred-song feasts filled the hours for these youth on this special weekend.

► One thousand young people from the Georgia area of the South Atlantic Conference gathered in the new West Broad Street Seventh-day Adventist church in Savannah, Georgia, on April 3 for a youth federation meeting. Theme of the weekend was "Making Christ Real."

Church Calendar

Thirteenth Sabbath Offering (Central European Division)	June 26
Medical Missionary Day and Church Missionary Offering	July 3
Midsummer Missions Service and Offering	July 10
Pioneer Evangelism and Church Missionary Offering	August 7
Oakwood College Offering	August 14
Educational Day and Elementary Offering	August 21
Literature Evangelists Rally Day and Church Missionary Offering	September 4
Missions Extension Day and Offering	September 11



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

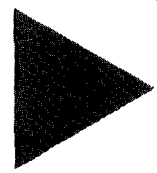
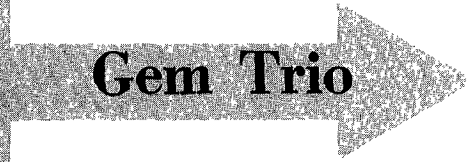
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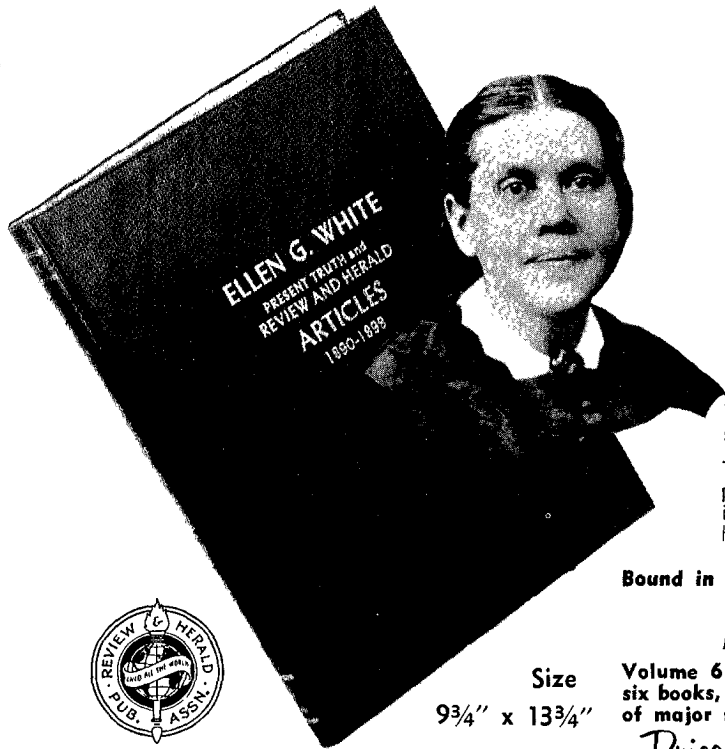
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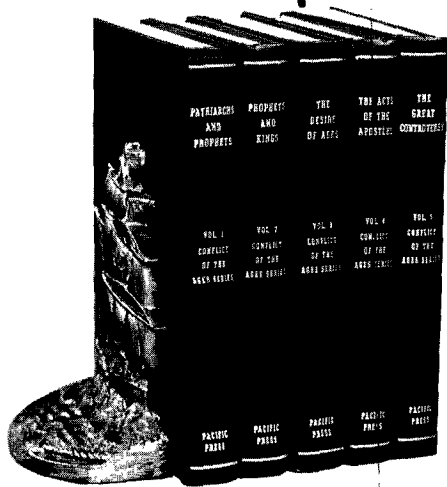
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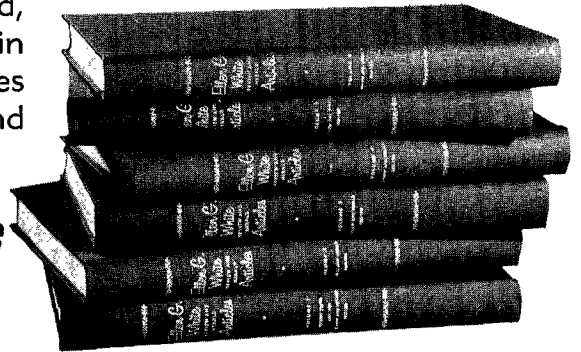
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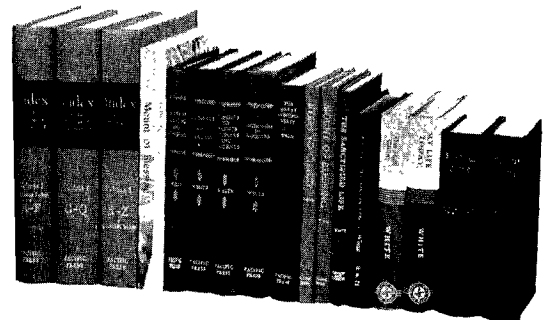
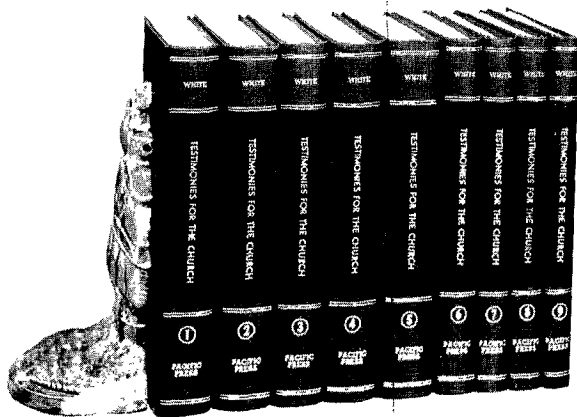
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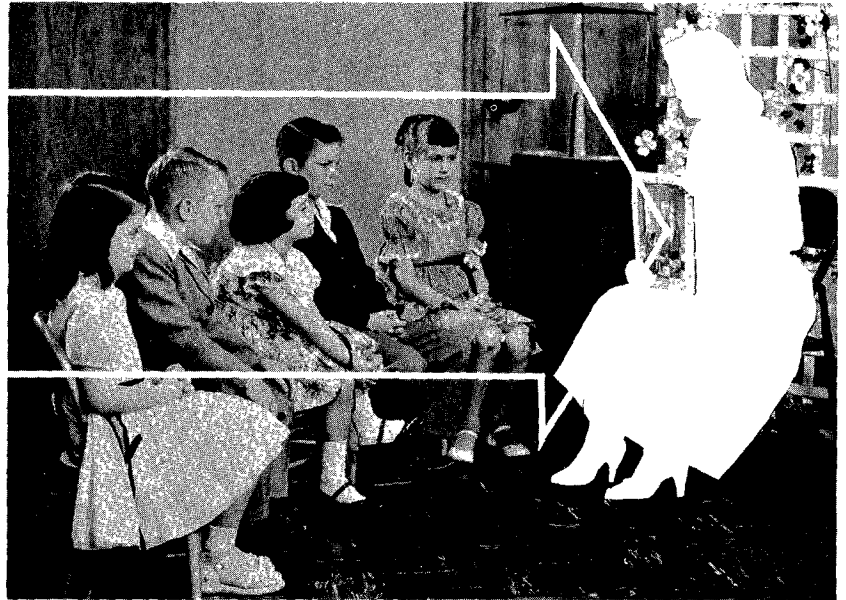
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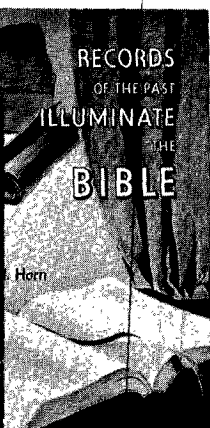
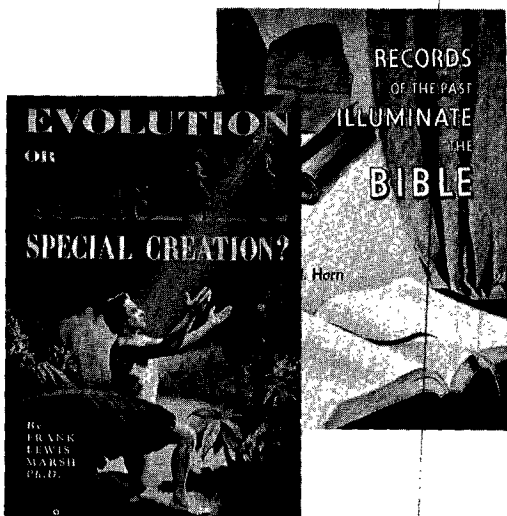
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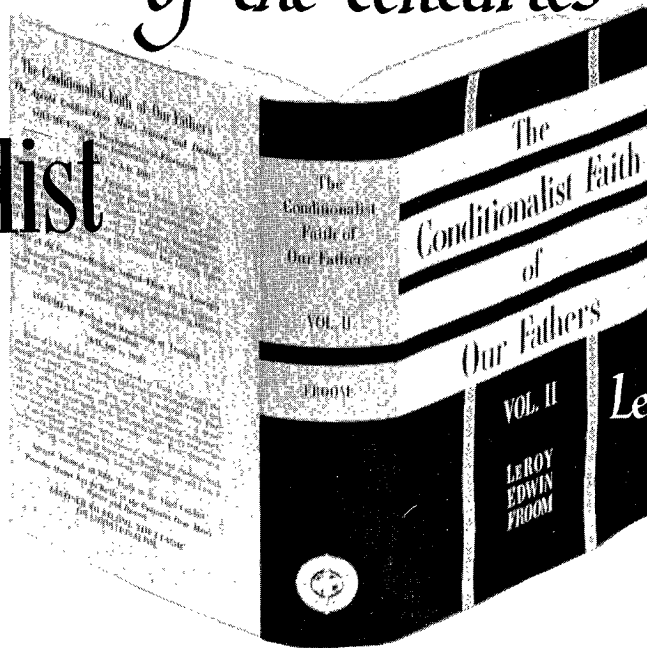
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News of Note

Dr. Robert A. Hare Dies

We regret to announce the death of Dr. Robert A. Hare on May 29. Dr. Hare long served the cause, both in our educational and in our medical work. His last extended term of service was in the medical field as medical superintendent of the Washington Sanitarium and Hospital, Takoma Park, Maryland. Full of years and of an enviable record of service, he rests from his labors. A life sketch will appear later.

Vacation Bible Schools Successful in Middle East

A thrilling report has just come from D. L. Chappell, Sabbath school secretary of the Middle East Division. His letter says, in part: "In 1962 we had 11 Vacation Bible Schools, with an enrollment of 543. The next year we had a big jump both in number of schools and enrollment: 21 VBS with 1,203 attending. In 1964, the enrollment climbed to 1,444.

"In order for his wife to help with the Vacation Bible School, L. C. Miller, Turkey Section president, asked their maid if she could come early during the days of the school. He explained why she was needed early on these days, and he suggested that the maid send her children to the VBS.

"The attendance of two of the children led to cottage meetings in the maid's home and to her baptism. Besides this development, Elder Miller reported that ten VBS students now attend Sabbath school and many of them attended junior camp and became members of the Pathfinder Club.

"In Egypt pastors and some members are giving Bible studies to parents whose children attended our Vacation Bible Schools. And in Libya the VBS developed into a Sabbath afternoon Bible Story Hour program."

Let us all pray that God will continue to bless our work in the Middle East.

G. R. NASH

Lay Evangelism in the Far East

L. A. Shipowick, laymen's activities secretary for the Far Eastern Division, reports that they have definite plans for an all-out, far-reaching laymen's training program. Lay instructor's training schools will be held in every union this year. He writes: "It appears that the brethren throughout the Far East are thrilled with this plan. . . . I must tell you of one experience that came to me recently while I was in Indonesia. One of our brethren there, who has become a Seventh-day Adventist from the Moslem faith, is an active lay worker for God. He has been responsible for the

baptism of some 120 Moslems to the Christian faith. He has helped to build up two strong churches in his area."

This is wonderful news. Let us pray for these laymen in the Far East.

V. W. SCHOEN

The Great Controversy Wins Souls in Philippines

E. A. Brodeur, publishing secretary of the Far Eastern Division, writes in a letter dated May 13: "I have encouraged the production and sale of our Spirit of Prophecy books, and I try to follow up the sales of these books in the interest of soul winning." Two experiences illustrate this.

"In the Southern Philippines two of our women literature evangelists went to the island of Romblon to sell *Great Controversy*. Eight years before, a single woman literature evangelist had worked on this island with the same book. After working four months on the island with their books, holding Bible studies at night and conducting Sabbath school on the Sabbath day, these two women saw 33 persons baptized at one baptism conducted on a Sabbath morning at the seaside.

"Another faithful woman literature evangelist in the southern Philippines is Mrs. Petra Cudanin. She has sold *Great Controversy* for more than thirty years. Mrs. Cudanin's husband was an engineer for many years but a few years ago he

gave up his engineering and entered the literature ministry. Mrs. Cudanin has won over 100 souls during her thirty years of faithful service."

There is no greater soul-winning book than *The Great Controversy*, published also under the title *The Triumph of God's Love*. The literature evangelists who sell this book and the laymen who lend or give copies to neighbors and friends, will someday see a large ingathering of precious souls from their missionary endeavors.

D. A. DELAFIELD

North Pacific Union Youth Congress

A capacity crowd of 15,000 filled Memorial Coliseum in Portland, Oregon, for the North Pacific Union Youth Congress. The imminent return of Jesus was the theme throughout the meetings, giving glorious hope and courage to all. The delegates and audience responded with renewed determination to do more through youth evangelism. The youth presented 1,100 trophies for MV TARGET 30,000.

One hundred fifty Silver Award medalions were presented, the largest such presentation reported to date in the world field. Workshops, music, and spiritual presentations were excellent. Union MV Secretary Ed Webb and his staff of conference MV secretaries are to be commended for their outstanding organization.

LAWRENCE NELSON

said, was a sign that relations between the two would "continue to the mutual benefit of your noble nation and the Holy See."

RICHMOND, VA.—In an ordination service characterized as "crossing the lines of race and sex," Dr. Rachel Henderlite of the Presbyterian Board of Christian Education became the first woman minister of the Presbyterian Church in the U.S. (Southern). The ordination of 59-year-old Dr. Henderlite, the culmination of 12 years of efforts by Southern Presbyterians to bring women into the ministry of the church.

EDINBURGH, SCOTLAND—The opening of the annual General Assembly of the Free Church of Scotland here was marked by a firm rejection of the ecumenical movement, on the ground that it lacked a well-defined creedal basis. "Painful though its continued separation might be, the Free Church of Scotland refuses to be stampeded into an ecumenicity that is so poverty-stricken in its creedal statement and so all embracing that it stretches out one hand to conservative Protestants and the other to the Church of Rome," declared the Reverend James Fraser of Edinburgh in his opening address as moderator of the church.



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

NEW YORK—One of the 21 complete Gutenberg Bibles known to exist will be on display this year at the Vatican Pavilion of the New York World's Fair through an "ecumenical gesture" from a Protestant Episcopal seminary. Next to it will be the jeweled triple tiara which Pope Paul VI donated to the poor during the third session of Vatican II last fall.

VATICAN CITY—Pope Paul VI accepted the credentials of veteran diplomat V. C. Trivedi as India's first ambassador to the Holy See. Before India upgraded its representation at the Vatican, the predominantly Hindu country maintained a delegation there headed by Mr. Trivedi, who is also ambassador to Switzerland. Replying to Mr. Trivedi's address of homage, the Pope said he was pleased and grateful that India had decided to raise its representation at the Vatican. This, he