

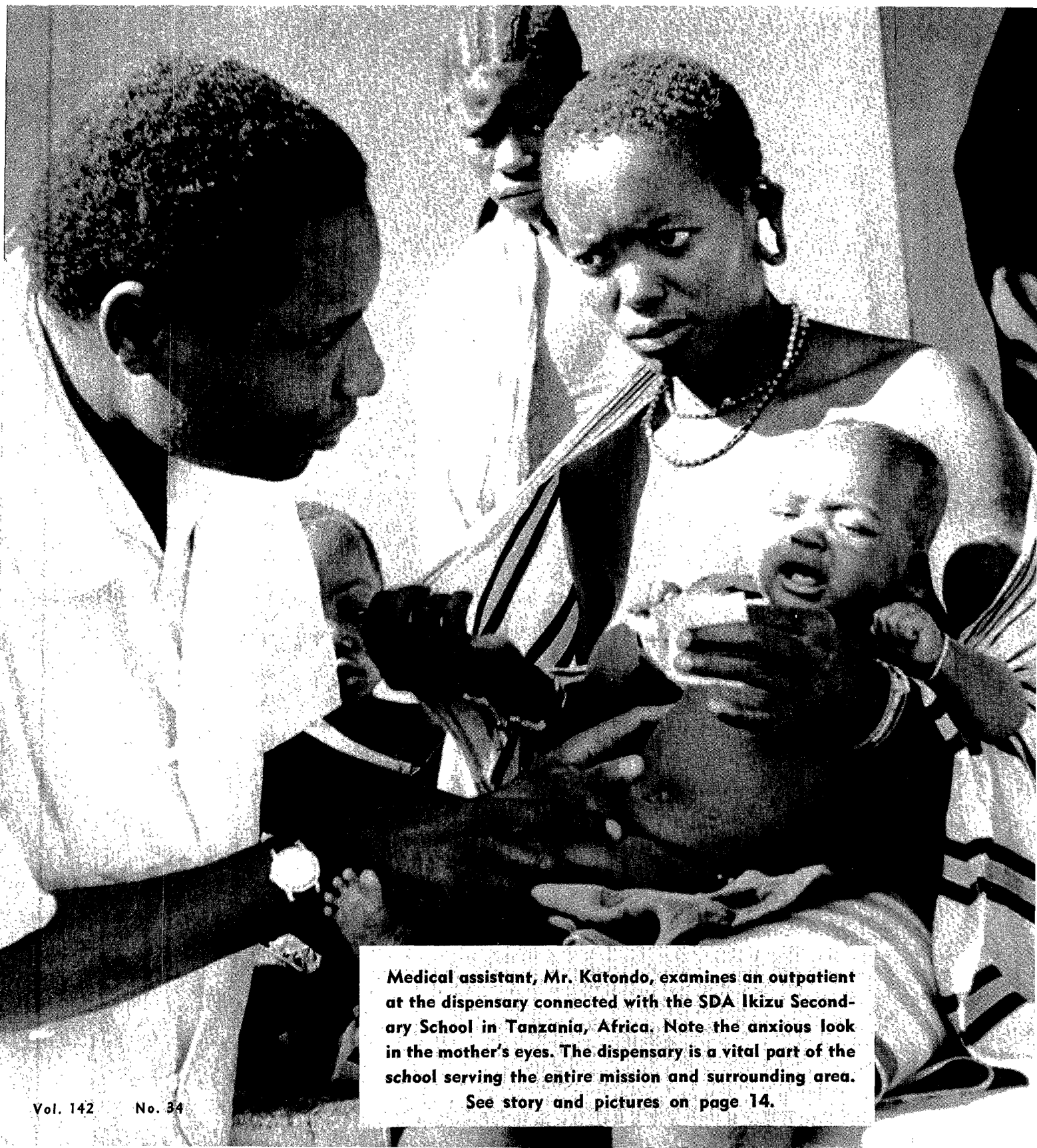
August 26, 1965

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH

REVIEW and Herald

★ **The Marriage Supper of
the Lamb** —Page 7

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in Santo Domingo**
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Medical assistant, Mr. Katondo, examines an outpatient at the dispensary connected with the SDA Ikizu Secondary School in Tanzania, Africa. Note the anxious look in the mother's eyes. The dispensary is a vital part of the school serving the entire mission and surrounding area. See story and pictures on page 14.

IT IS obvious that religion doesn't have the power it used to have to give society the moral bulwark of a value system, so we must look elsewhere for a value system," declared Dr. Lester Kirkendall to his summer workshop at Oregon State University.

Dr. Kirkendall, currently professor in the department of family life, has been an educator for 30 years. He has taught and lectured at many colleges and universities throughout the nation, and is acknowledged as a leading authority in the field of moral values and sex education. He has contributed extensively to the literature on these subjects.

In view of constant reports of declining moral standards throughout the nation, especially among the teenage youth and on university campuses, Dr. Kirkendall was offering a special, limited-enrollment two-week workshop on "Adult-Youth Communication on Values" on the OSU campus, a school with 11,000 students enrolled last year. The purpose of the class was to analyze barriers that often block communication of adults with youth on moral values.

The class consisted of 30 students, 29 of whom were adult high school teachers, principals, and counselors from various schools of the Western States, and myself, formerly a college teacher and now a pastor. The experience was highly rewarding.

Dr. Kirkendall's frequently repeated statement, "Religion has lost its power, so we must look elsewhere," aroused within me a burning desire to respond. I thought at once of Paul's "last days" prophecy that men will have a form of godliness that is lacking in power to transform lives.

Again repeating the statement, Dr. Kirkendall suddenly turned to me and said, "Lester, what do you think about that?" What a welcome invitation and opportunity! I had previously discovered that certain terms such as *sin*, *right and wrong*, *conscience*, and the *Ten Commandments* aroused a chorus of "boos" or a demand for scientific definitions of these terms. My answer, I knew, would have to be presented within the framework of words that I could define acceptably for them, or I would fail to communicate.

"Dr. Kirkendall," I replied, "I'm happy for the privilege of speaking on this question. To me it would seem most unfortunate were we to leave the problem dangling exactly as you have stated it. Perhaps a definition of what we mean by 'religion' would be in order, but leaving that for a moment, I agree with you to a great degree that religion has lost its power to hold people. But as for your suggestion that



MAX THARPE

Studies reveal that barriers prevent youth from communicating with adults on moral values.

we must therefore look elsewhere for a code or value system—of that I am not fully convinced." (At this point I visualized the A grade for which I was working going "down the drain," but for such an opportunity I was willing to pay the price, if necessary.)

"I believe the problem will be clarified as we examine briefly *why* religion has failed. Once that becomes clear to us, we will be able to see better as to whether or not we should seek or create a new moral code of values.

"Religion, as I see it, has failed for two reasons. One is that too many churches and preachers have abandoned the old moral Bible code of values. They even teach that God's law as recorded in the Ten Commandments and throughout the Bible is no longer binding or in force. Seventh-day Adventists"—the professor had previously introduced me to the class as a Seventh-day Adventist pastor—"and a few others do uphold and teach this moral code. Failure of some to teach this moral code as a value system of standards has unquestionably had its influence in causing confusion and this failure of which we speak, for it leaves much of the religious world confused on moral values.

"The second reason why religion has failed," I continued, "can be illustrated this way: We have all seen unkempt houses and families whose members are almost never bathed and clean. Some not only look that way but smell accordingly. These homes have enough soap and water, yet their occupants are perennially in need of

a bath. 'Soap and water have failed to keep these families clean,' we might say. So far, that is 100 per cent true. 'Therefore, let us abandon soap and water and look for some other cleansing agent.' Is that the right solution? No! The fault does not lie with the soap and water; neither does our moral problem exist because of a loss of power by the gospel's moral code.

"The problem as I see it—and as was apparent to us this morning in what the seven young men on the special panel said—is that people are trying to use religion as a tool, or as a cloak. Too many persons use religion as a tool they take from the toolbox on Sunday mornings. At noon (if the preacher's attention can be caught by people turning toward the clock) they toss the tool back into the toolbox, where it remains until the next time they attend church. Too often, religion thus becomes dissociated from everyday living.

"Others use religion as a cloak, which under the eyes of our 'examining, testing, and retesting' youth, fails to cover up the fact that the morality of our own conduct does not equal the morality of our profession. One of the youth on our panel this morning commented (and the others agreed with him), 'My parents are religious, and they are strict with me. They tell me that I cannot smoke. But they both smoke. Living as we do in this scientific age, we believe that we can accept nothing unless we test and retest it for ourselves. That is what we are taught in school—to test and retest everything, to take nothing for granted. I tested smoking a

*How can Christian parents
rear their teen-agers in a society
that is morally bankrupt?*

Morality in America Today

By Lester G. Storz
Pastor, Oregon Conference

few times, but for myself I didn't like it, so I don't smoke. My parents strictly forbid me to drink, but I know they do it in secret. I tested that too, and still test it a bit at times, but in general, I don't care for that either. My parents have also told me what I can, and what I cannot do, on dates until I am married. But I know their anniversary date; I know my brother's birth date. I can figure. I know what their policy was. I believe in the scientific approach on everything—the test-and-retest philosophy. Everything is changing as knowledge advances. We take nothing for granted just because we are told."

These seven university students, each of whom expressed similar views on the matter, had consented to our professor's request to appear before our class as a panel and tell us everything about themselves, in a frank and open manner. It was obvious that none of them were hiding anything whatever regarding their past and present way of life, which they explained in detail and even defended as representing a superior way of life, and which they claimed produces better citizens.

Although most of the seven youth were from Christian homes, all of them subscribed to a common low standard of conduct. Five of them did hope to marry virgins someday, but two of them didn't even think that that would matter to them.

After all desired questions had been asked in a two-way communication between the class and the panel, the panel members were dismissed. One teacher then asked, "Dr. Kirk, to

what degree would you say that these youth represent all the other students on the campus?"

"I would say," responded the professor, "that they pretty well represent a cross section of all but the freshmen students on our campus. It takes the freshmen students a while to be conditioned to it."

"Thus," I responded in continuation to my reply, "we should all be aware that the trouble with religion's loss of power lies to a great degree in the example adults have given the youth. Seed sown will grow, and we are beginning to reap an abundant harvest.

"Though religion has lost its power, I know that the gospel has not lost a bit of its power. That power in-

side our teen-agers and youth today will still hold them. I know it will. I just attended a great youth congress gathering of about 18,000 in Portland last month. While I am not deceived by reality, yet I know that the vast majority of those young people have that power of the gospel. They are guided by its standard of moral values. It will hold them; it is their personal standard of conduct."

My speech, while this time much longer than any I had made before, once more produced a "boo" of disapproval from what seemed to me like the whole class. But at the usual coffee break that followed immediately, nearly two dozen of the 29 teachers surrounded me in the hallway to express their deep appreciation for what I had said. Obviously they had been greatly moved by the defense, and were appreciative of it. In private the professor also indicated his approval. I had said exactly what he wished me to say, but what he dares not teach.

In summing up my experience from the workshop, the following things have impressed me greatly:

1. The great chasm that is growing between basic Bible religion as held by Seventh-day Adventists, and the consensus about morality as found in much of the otherwise intellectual world.

2. The atheistic (as well as moral) attitude on university campuses. One teacher told Dr. Kirkendall, "We were not aware of the strong atheistic attitude on a university campus." The majority of the professors are Unitarian, not necessarily by conviction, but

Our Refuge

By ETHEL PARRISH

Before the sad commitment at the graveside,
Amid the daily stress and maze of things—
Regrets, shortcomings, pain, and sorrow—
Man pays the toll his disobedience brings.

But O the blessed Rock of Ages,
Where sin-sick, helpless ones may safely
hide;
A symbol of redemption's love and power,
To draw the penitent to Jesus' side.

With longing hearts we face the consum-
mation
When right will triumph over every wrong;
Then we will see the face of our Redeemer
And sing with hosts the glorious ransom
song.

by pressure. It is about the only way that they can keep their positions. Unitarianism nearly bridges the gap between atheism and Christianity, thereby making it more acceptable to all strata of society. This comports with the scientific age and with the evolutionary theory, but it also provides a religious fellowship that, in some ways, resembles Christianity.

3. The great importance that all Seventh-day Adventist young people be educated in Seventh-day Adventist schools. This laboratory-like workshop opened my eyes as nothing else could, to see that many teachers' personal moral values leave much to be desired. In spite of the terrifying reports we have heard about conduct on university campuses, "the half has never yet been told!" Yes, *all* of our children belong in our own schools.

4. The low state to which society in general has fallen is alarming. In spite of their intellectual greatness, people in the world today are like a ship at sea without a rudder, like sheep without a shepherd. To them, our standards of conduct are far out of date.

5. Very few people have a clear concept of any moral standard to guide them. This is especially true of teachers and youth in worldly institutions. Even among the teachers, lines of morality in conduct are at best blurred and distorted if, indeed, there are any standards at all. Yet they are the people entrusted with preparing our children and youth.

6. To the popular way of looking at the question there are no acceptable objective moral standards. Each person is to set his own standard of moral conduct. The idea of establishing a general standard of conduct for the family, society, church, or nation has long since been abandoned. To me this is a shocking trend—this attitude that no one has any right to attempt to tell someone else what is right or wrong, but that each may determine such things for himself!

Some in the class highly approved of my position. But none of them dared to speak openly in favor of these convictions. Often I felt like a lone voice crying out in the wilderness. I had their respect, their sympathy, but rarely a voice of support. If the professor should speak out positively and openly of his deep inner convictions on moral standards, he would immediately cease to hold the interest of his students. A code of values that leaves the doors open for "permissiveness" on personal interrelationship pattern principles is about the maximum the vast majority on a

university campus are willing to accept.

7. The testimonies of many youth who appeared at different times on several special panels before our class made evident the fact that peer group pressures on university, high school, and even junior high campuses are so very great that it becomes almost impossible for students to continue attending school unless they yield to these pressures. They went into far greater detail describing these pressures to our class than I would dare to print or to utter.

We cannot expect perfection in our

own schools, but we owe it to our youth to educate them in an environment where these evil influences are at least at a minimum. On many public school campuses the odds are all stacked against them.

In a certain penitentiary, just in front of the electric chair and readily visible to one seated upon it, is a sign with words underlined in red: "Train up a child in the way he should go: and when he is old, he will not depart from it. Proverbs 22:6." That is good advice, but *too late!*

Where will your children be when school opens this fall?

The Art of Living.... **when** **you're** **young**



by Miriam Hood

Pastries and Other Things

THE miniature Danish pastries in the bakery window looked absolutely delicious; I battled temptation, but lost. Assuring myself that I simply could not continue my shopping trip without some food to bolster my dwindling physical resources, I strode purposefully inside. Amid deep breaths of that magical aroma found only in bakeries, I bought two of the delectable-looking confections, whereupon I retired to a convenient bench in the shopping plaza. With a clear conscience (well, *nearly* clear, since I'd decided to call the pastries "lunch") I bit into the first one.

I could hardly believe the evidence presented all too convincingly to my taste buds. The pastries were *stale*. They were dry, crumbly, tough, and altogether unappetizing. After a couple of bites I glanced around for the nearest trash container and summarily deposited the offensive little objects in it. Perhaps it served me right; I shouldn't have been eating in the late morning anyway.

However, as I strolled along in pursuit of further items on my shopping list, I couldn't help feeling that things—and people—ought to be what they seem. The little pastries, displayed so temptingly and artfully, conveyed this message to passers-by, "Here we are, fresh from the oven. Can you resist this morning's baking?" But they *weren't* fresh from the oven. It was all a pretense, a sham.

A great deal of trouble in life, I think, stems from people appearing to be something they're not. If you put on a façade of friendliness toward others, of concern for their welfare, then they've a right to expect that this is how you really feel. How unfair of

you to make fun of "friends" when they're not around; how traitorous to make their confidences the topic of jeering conversations! Better to be genuinely unfriendly in the first place, in a forthright manner, than to display yourself like a stale pastry, all lovely on the outside, but dry and crumbly on the inside.

Your religious convictions, whatever their depth, ought to be real, not just showcase material. If on campus or at church you appear pious, then you've no right to "turn turtle" on Saturday night, to the distinct bewilderment of acquaintances who based their relationship with you on your "display case." Naturally I don't recommend your being irreligious; on the other hand, a poseur gets himself and others into miserably unpleasant situations.

Even in other matters, such as literature and art—matters of "taste"—people ought quietly to state their real feelings. You can't apparently agree with everyone, and still hold any worth-while ideas of your own. There's no need for belligerence, but certainly a need for sincerity.

Well, the little Danish pastries didn't provide much food for my stomach, but they provided a great deal for my mind, so my money wasn't wasted.

Come to think of it, is there anything the Bible recommends more wholeheartedly than sincerity—being what you seem? Do you remember what Christ said about "whited sepulchres"?

A DIVIDED HEART

By R. L. Klingbeil *Minister*
Southeastern California Conference

PERFECTION is the goal of life, so Jesus tells us in the Sermon on the Mount (Matt. 5:48). In chapter 6 the Master continues His divine instruction by putting His finger in the most convincing way on the reasons why we do not reach this goal. Jesus diagnoses our illness and quickly comes to the decision that it is inward division.

The Master saw and also stated plainly that people, even those who desire perfection, do not desire it with their whole being. He saw two currents contending for the right of way in people's hearts. What He saw was similar to that which one can sometimes see at the seaside, where in that which at a distance appeared to be a calm sea, there actually exists boiling confusion. As long as we pursue two mutually exclusive goals we will end up with nothing. If it is God's will that we attain perfection, then nothing whatever should be permitted to interfere with our pursuit.

Do you, individually, fail to make satisfactory progress toward perfection? Then examine closely Jesus' diagnosis; or better, let Him reveal to you that which is *your* cause of weakness.

Jesus first points to the desire to be seen of men. A heathen once said, "You Christians are better Pharisees than you are Christians." Naturally, we want to be seen. This subtle desire runs through all of the things we do, even our prayer, giving, and self-restraint. A missionary attempted to photograph a Hindu "saint" sitting on a bed of spikes on a busy street corner. The devotee objected strenuously because his ashes were not on properly! It is easy to smile at this. But is it not a crude example of that of which we all are guilty? Like the poor heathen without possessions and with no clothes, we seize even upon ashes to bolster our own worth and to attract attention.

Jesus deals next with prayer, our direct relation with God. Even here we can be divided. The beautiful and sacred exercise can become selfish in its spirit. It is possible to pray, "Thy will be done," but all the while hope that ours will be done instead.

Prayer can become a parade, or an

apparent display of piety. Stanley Jones tells of a painting of a monk who stands in reverent devotion with folded hands. Upon closer examination, however, you see him squeezing a lemon in a punch bowl. Is our devotion reverent at a distance only? Is self its main purpose?

Symptoms of a Divided Heart

We may pray for good health, hoping at the same time we will not be asked to go out to win souls or to help the hungry. Here again is divided allegiance, a heart torn between God and self-interest.

Division is also seen, Jesus says, in fasting. Real religion enables a man to restrain himself, to say No to immediate pleasures and Yes to those that are eternal, though not yet fully realized. So he picks out appetite in various forms, realizing that the exercise of the will in this area is a much-needed discipline in modern life because most people are bellhops to their physical desires. But here again we spoil the effects of our restraint by using it for spiritual show, or to awaken pity. When we talk to others about how much we have to endure, how difficult fasting is, how much responsibility rests upon us, we are not arranging a martyr's crown, but a fool's cap. Are we like the heathen devotee, dancing with great skill before his idol, with a pious look, but very intent at the same time upon the applause of the admiring crowd? Is it possible that our spirituality is a bid for popular approval? Fasting with a long face is but a request for pity. It is inappropriate, Jesus said, that if we

fast we should not let others know of our spiritual discipline. Let fasting be an exercise single to God's glory.

Jesus meant that we should never use religion to express our old self life. So long as the self beneath is not right, no dress whatever is becoming. We need harmony. Self must be subdued. A new, united motive must rule.

The Material Things of Life

The Master now turns to our division of heart in the material life. It has always been a problem to live spiritually in an environment permeated by worldliness. We hesitate between renunciation and worldliness. The admonition "Lay not up for yourselves treasures" does not forbid bank accounts. Jesus' warning is against doing so for a purely selfish purpose. Our possessions are to be used to advance God's kingdom. After all, we do not belong to ourselves. All we possess, even after we have paid an honest tithe, is to be used to God's glory. Here too we need to end the division of heart. We need to have one goal, to invest our lives for God. If life is invested in *things* only, all will end in the dust. If it is invested in character it will last.

Jesus points next to our anxiety about two things at one time. "You are," He said, "anxious about food and clothing and about the kingdom." Not that we should be unconcerned about material needs. The difficulty arises out of making the kingdom *secondary*. Shift your deepest concern to God's domain, and concern for the body will occupy its

proper place. Grow like the lilies. They develop, not from without in, but from within out. If God notices every sparrow that falls, how much more will He care for you who are of so much more value?

One's Outlook on Life

Jesus omits no cause of human failure. After having pointed to our failures in religious activities and our relationship to material things, He turns to the divided heart in our outlook on life.

If your eye is "single," Jesus says, your whole body will be full of light. The eye stands for one's outlook on life. How we look at things decides what we want and what we will be. Our desires determine what we are. If our desires are divided we are filled with darkness. If they are single to God's glory our personalities will be filled with light and steadfast purpose.

Abraham Lincoln, when a young man, stood in a slave market one day. As he watched the wretched business, he turned pale and said to a companion, "I promise before God, if I ever get a chance to hit that thing, I will hit it hard." He did—because he possessed singleness of purpose and walked in the light of that undivided goal.

No one has ever accomplished anything worth while without singleness of eye. The student in college works on, in spite of frequent drudgery and the monotony of bells and schedules. He knows his goal—to help God in the final proclamation of the gospel. Or take the Christian in the world. He longs to be with God. What of ridicule, opposition from husband, wife, and children, or poverty. He bears his cross. His mind is made up. Heaven is his goal. He will work for and cooperate with God until the task is done.

Once again, Jesus says that we are divided in our judgment of others. "You criticize others. Criticize yourself instead." To sit in judgment on others is nothing more than the old sinful nature coming on the stage wearing the clothes of religion. It is flattering to self to condemn another. But it is also a sure sign of decaying spirituality. When we become unbalanced inside we project our discontent on other people. Criticism is often the reflection of our own moral defects. High temper toward others is a sign of low spiritual temperature inside. When people backbite it is because they backslide.

Confessing Other People's Sins

The story is told of a student who approached a minister for help in organizing a society for the confession of sins. When the minister suggested

that it must be hard to confess sin this way, the student replied, "Oh, no! We plan to confess other people's sins only." The society for the confession of other people's sins has already been organized. In fact, it has a large and growing membership. To sit in honest judgment of others is not only dangerous, it is impossible. We are abysmally ignorant of the motives of others. Let us decide to leave all judgment to God. Jesus says, "Turn criticism upon yourself. Set up your own standard, and live by it."

The Master counsels us not to throw pearls before the swine. Of course, Christ meant, "Do not give the gospel to those who ridicule its precepts, and do not urge salvation upon those that despise it." Let us look at it for a moment from a different point of view. Our Saviour has been discussing at length the dangers of a divided heart, and says, as it were, "Do not

surrender the holy things of your personality to the dogs of your lower desires, nor the pearls of your spiritual life to the swine of your lower appetite, lest it turn and tear the most precious thing you have—spirituality. The dogs of desire will always demand to be fed at the expense of your spirituality. They must be held firmly in check in order not to destroy the nobler nature."

Jesus' warning was never needed more than today. We all stand in danger of being torn and divided between the desires of the flesh and those of the spirit.

A divided heart is fatal because it makes God's power ineffective in our heart. It is encouraging to read again the promise of the prophet, "Ye shall seek me, and find me, when ye shall search for me with *all* your heart. . . . And I will turn away your captivity"—your slavery to divided allegiance.

Fellowship of Prayer

Here We Kneel

By Beulah V. Barron

Dear God,

The sun is setting in the western sky;
The holy Sabbath hours are drawing nigh,
And here we kneel in humble adoration
To praise Thy name for Heaven's great salvation.
Cleanse Thou our hearts from every stain of sin,
From self and pride—wash us without, within.
Now that we're clean, there's room for Thy indwelling.
Send us Thy Holy Spirit's power compelling.

Dear God,

Our boy, whose life Thou entrusted to our care—
In his behalf we lift our earnest prayer.
Speak to his heart; give Heaven's peace and power;
Draw with Thy cords of love, this sunset hour.
We've read again the promise in Thy Word,
"Thy children shall be all instructed of the Lord."
In Jesus' name Thy promises we're claiming,
That soon Thy love he too shall be proclaiming.

"Meet . . . at the Throne of Grace Every Friday"

"I wrote you some time ago and requested that you pray for my daughter. I am happy to say that she was rebaptized recently and is taking an active part in the church. I want to thank God and you for your prayers. Please pray for her husband, that he might overcome his bad habits and accept Christ and also permit the children to attend church school. Remember other members of my family to whom I have sent literature. . . . Thank you again for your prayers, and I will meet you at the throne of grace every Friday evening at sunset."—Mrs. F., of Ohio.

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.

Every Christian should be preparing to attend

The Marriage Supper of the Lamb

Bernard Pinghe

Pastor, Ceylon

IN THE Orient anxiety mounts among neighbors, loved ones, and friends when a wedding is to take place. Will I be invited? This question often arises in the minds of those who are closely connected with the bride and the bridegroom. The uninvited are offended, and the grudge remains between families for generations. Therefore, a careful check is made before invitations are sent. Through forgetfulness and neglect some are not invited. But one person is always sure to receive his invitation. This is the man who sought a bride for the bridegroom.

In Genesis 24 we find Abraham concerned to find a partner for his only son, Isaac. This was the son he had prepared as a sacrifice on Mount Moriah—an experience that brought a closer attachment between this faithful father and the loving and obedient son.

Isaac's bride should be one whose temperament, talents, taste in life, desires, demeanor, culture, aspirations, and attainments would be similar to Isaac's. The responsibility of finding a suitable bride was entrusted to Eliezer. Abraham was confident that the errand would be a success. Nevertheless, he assured his servant that if Eliezer was not successful, "then thou shalt be clear from this my oath" (Gen. 24:8).

Eliezer set out with detailed instructions. When he reached the city of Nahor he prayed, "O Lord God of my master Abraham, I pray thee . . . shew kindness unto my master Abraham." Eliezer's own needs would have been many, particularly when he entered the city. Accommodation for himself, provender for the camels—these were natural problems that would have occupied his mind before he began his assigned duty. But Eliezer was utterly devoid of self, and the duty entrusted to him was his first concern.

Eliezer's Devotion to Duty

Eliezer did not waste time on needless preliminaries. He began work the moment he arrived near the city. He sat at the well and used an ordinary contact to produce extraordinary results. Even as he was concluding his

prayer God heard and answered him. When Rebekah came near the well, Eliezer spoke to her with great courtesy. His kindly manner and his tone of voice were a power for good in arresting attention and creating a response in her heart.

Thus far Eliezer had not thought of his personal needs. He was completely engrossed in his master's mission, but through Rebekah God was taking care of his needs. He was invited to Rebekah's home, and provided with "both straw and provender" and "room to lodge in."

Some become overanxious over physical needs, and delay the work of God. Such anxiety is unwarranted. "He who has given you life knows your need of food to sustain it. He who created the body is not unmindful of your need of raiment. Will not He who has bestowed the greater gift bestow also what is needed to make

it complete?"—*Thoughts From the Mount of Blessing*, p. 95.

With joyous excitement Rebekah carried the news to the members of her family. Laban hastened to Eliezer and invited him to their home. "Come in, thou blessed of the Lord."

In typical Oriental hospitality, a table was laid out lavishly before Eliezer. But his desire for refreshment was overshadowed by his eagerness to discharge his duty. "I will not eat, until I have told mine errand." Likewise, workers for human souls "must be more decidedly in earnest. We must talk the truth in private and in public, presenting every argument, urging every motive of infinite weight, to draw men to the Saviour uplifted on the cruel cross. . . . Mark how all through the word of God there is manifest the *spirit of urgency*, of imploring men and women to come to Christ."—*Testimonies*, vol. 6, p. 65.

As Eliezer carried the responsibility of finding a bride for Isaac, so Christians today are to win souls and thus prepare the church, the bride of Christ, for His second advent.

H. SCHOPIN, ARTIST



Eliezer finished speaking, and Bethuel spoke in chorus, "... thing proceedeth from the Lord." Eliezer then presented further gifts to Rebekah, thereby cementing the engagement. It was only after he reached this point of satisfaction that he and his servants "did eat and drink." Not until he successfully accomplished his mission did he take time to eat or drink.

The very next morning Eliezer expressed his anxiety to return to Abraham. A delay of ten days was suggested, but Eliezer was not interested in delays. He must hasten. The decision was placed upon Rebekah, who said, "I will go."

Rebekah had placed her trust in a man whom she had known for less than 20 hours. She had also decided to marry a man she had not seen, on the basis of what she saw of the servant of her future master!

Awaiting the return of the servant, Isaac "went out to meditate in the field at eventide." Rebekah questioned Eliezer when she saw Isaac, "What man is this that walketh in the field to meet us?" His answer was, "It is my master." With these words Rebekah was introduced to Isaac, who took her as his bride.

At the colorful marriage supper of Isaac and Rebekah, Eliezer was certainly present, and must have been the happiest of all, because he had worked to bring the bride to the groom!

God Seeks a Bride for Christ

The eternal God is seeking a bride for His only Son, Christ the Lamb. The church is the bride, the Lamb's wife. It is made up of individuals who are sought out. This responsibility has been placed upon those who have accepted the commission to be servants to both the Father and the Son. "To save souls should be the lifework of everyone who professes Christ."—*Ibid.*, vol. 4, p. 53.

This work must be done with the unselfish devotion to duty that was so marked in Eliezer's life. "We must arise in response to the call of God and make use of our means, our time, our intellect, our whole being, body, soul, and spirit, in fulfilling His requirements."—*Ibid.*, vol. 6, p. 469.

We are not to wait for extraordinary opportunities in order to make contacts. Common contacts like the meeting of Eliezer and Rebekah at the well will yield valuable results.

Rebekah was attracted to Isaac by Eliezer. So will those who have never known Jesus learn of Him and love Him through us. "As Christ is the channel for the revelation of the Father, so we are to be the channel for the revelation of Christ. While

our Saviour is the great source of illumination, forget not, O Christian, that He is revealed through humanity. . . . Humanity, united to the divine nature, must touch humanity."—*Thoughts From the Mount of Blessing*, p. 40.

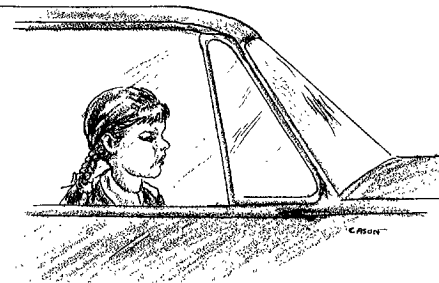
The gentleness of character, kind words, unpretending genuine depth of sincerity in the service rendered, will reveal and convey the love of God through us to all who await to be united to Christ.

Lives perfumed by the sanctifying influence of Christ will have an irresistible power to attract souls to our Master. Like Ruth, many will be influenced to say, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God" (Ruth 1:16).

Together with those whom we have been able to win for Christ through our prayers, our words, our works, our lives, we will journey toward our Master. As with Isaac, the Lord Jesus may come at eventide for His bride.

Not until this mystic marriage takes place does the servant rest. In the marriage supper of the Lamb the servant finds his highest and holiest joy. Of John the Baptist, Ellen G. White states: "John represented himself as the friend who acted as a messenger between the betrothed parties, preparing the way for the marriage. When the bridegroom received His bride, the mission of the friend was fulfilled. He rejoiced in the happiness of those whose union he had promoted."—*The Desire of Ages*, p. 179. He said, "This my joy therefore is fulfilled" (John 3:22).

We, too, will be at the marriage supper of the Lamb if we let the light of His glory shine in us, and thereby woo some soul to wed the Lord Jesus Christ.



ILLUSTRATED BY THE AUTHOR

Nora refused to get out of the car.

replied, "No, I think you are well enough to go to school. What is your real reason for wanting to stay at home?"

Nora explained: "Well, we are going to have an examination in spelling today and I did not study my words. I'm afraid I'll miss them all."

"You know that spelling is hard for you," mother reminded her, "and you should have studied. Now you'll just have to do the best you can. You'll have to go to school."

Nora was a very stubborn little girl, so when big brother Ted drove her and sister Eileen to school, she waited until they were out of the car. Then she locked all the doors and rolled up the windows, and refused to get out.

"I'm not going to school today," she told them. "I'll stay here till school is out."

Ted got Nora's teacher to come and try to make her unlock the car doors. But Nora only sat there like a stubborn donkey and glared at them. So the teacher telephoned her mother to come. When mother told her to open the door, Nora knew that she had better obey. Very slowly she opened the door and got out of the car.

Without a word mother took Nora to the rest-room and gave her a sound spanking.

"I'll have no girl of mine growing up to be disobedient and stubborn," she said.

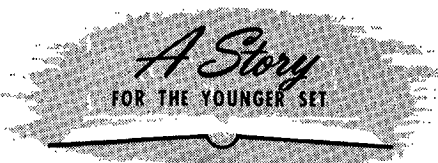
All day Nora felt sorry for herself. Of course, she got a very poor grade in spelling, and the memory of that spanking lingered in her mind. She did not think of what a naughty girl she had been—she had no wish to remember that.

When Mother kissed her good night, Nora whimpered and said, "I guess you don't believe in the golden rule, Mommy—you know, about going to other people like you want them to do to you."

"What makes you say that?" mother asked.

"Because if you did, you would not have spanked me. It really hurt, and I don't think you would have liked to be spanked. Larry's mother won't ever spank him because she says she would not like to be spanked."

Mother kissed her again and said, "Nora, dear, it is because I *do* believe in the golden rule that I punish you. If I did not make you be a good girl, sometimes you would be like Larry, always making other people unhappy. You would do just as you please, whether it is good or bad. People begin to get nervous when Larry comes around, because they know he may destroy their nice things, or hit small children, or pull the cat's tail, and



Mother's Golden Rule

By Mabel Earp Cason

MOMMY," Nora said, "I feel sick this morning. May I stay home from school?"

Mother took Nora's temperature and found it to be normal. She looked in Nora's throat, and saw that it was not too red. She looked at Nora's rosy cheeks and bright eyes and remembered the hearty breakfast she had eaten. Then she

no one will make him stop. Would you like to have people feel that way about you?"

Nora shook her head slowly. "No, I wouldn't want to be like Larry at all. None of the children like to play with him."

"Well, if his mother really believed in the golden rule she would correct him

and help him to be a boy who does as Jesus says for him to do, and that other people can love. I'm sure that his mother wants people to love her."

Nora thought that over for a while, and then she said, "Well, I feel sorry for Larry. I guess you are doing like the golden rule says when you punish me for not being a good girl."

Christian Culture

By Helen M. Weston

Bible Instructor, Southern New England Conference

"A word fitly spoken is like apples of gold in pictures of silver." Proverbs 25:11.

IN AN article I read some years ago was the aphorism "Those who will be in heaven are those whose hearts are already there." Solemn thought!

If we are to live in heaven, our characters must blend naturally into a heavenly atmosphere. This character we must acquire in the preparatory school here upon earth.

"The height man may reach by proper culture has not hitherto been realized. . . . The heart which is ennobled by the grace of God can best comprehend the real value of education. . . . A soul emptied of self will be noble. Christ abiding in the heart by faith will make us wise in God's sight."—*Testimonies to Ministers*, pp. 195-197.

The standard Christ holds out for those who believe is perfection in Him. He bids us, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). Again we read that the will of God is "even your sanctification" (1 Thess. 4:3). It is high time that men awake out of sleep and prepare to meet their God. There must be a true revival in the hearts of God's people.

Enoch lived in a world no less sinful than we do today, yet he lived so close to heaven that God invited him in. Every tick of the clock means that our life span is running out. We cannot afford to take any detours at this late date. It is time to have that Christian culture through the help of the Lord which will fit us for our future home. How may this be accomplished?

First, we must have a fresh experience with God daily. We must live near to Him in order that we shall be

prepared to accept the Christian graces from His hand.

Second, we must have the desire to know God and His wonderful love. We must at all times keep our lives in tune with His. "The knowledge of God is obtained from His word. The experimental knowledge of true godliness, found in daily consecration and service, ensures the highest culture of body, mind, and soul."—*Testimonies*, vol. 8, p. 63.

Third, in daily fellowship with Christ we must absorb the religion of Christ. "The religion of Christ . . . refines the taste, sanctifies the judgment, and purifies and ennobles the thoughts, bringing them into captivity to Christ."—*Ibid.*

The life of Christ upon earth was an example of true culture. To know Christ is to love Him. What was it in Christ that appealed to others? Perhaps one thing was His personal touch—He understood. He was ever gracious to the wickedest of sinners and the poorest of men. He always found

time to talk with those who sought Him.

Whether healing the body or soul, He supplied an individual need and sent people on their way rejoicing. They were never the same after His life had touched theirs. Wouldn't it be wonderful if others could say the same of us? Jesus meant that we should have that kind of culture when He said, "Love thy neighbour," and demonstrated that we, too, are to be our "brother's keeper."

"Through unselfish service we receive the highest culture of every faculty. More and more fully do we become partakers of the divine nature. We are fitted for heaven, for we receive heaven into our hearts."—*Education*, p. 16.

If heaven is in the heart we cannot help being men and women of culture. It can be said of us today as it was of the disciples of old when they came forth from the Saviour's training: "They were no longer ignorant and uncultured. They had become like Him in mind and character, and men took knowledge of them that they had been with Jesus."—*The Desire of Ages*, p. 250.

We have no excuse for remaining in the "first grade" of Christian experience. God has made it possible for all of His people to be candidates for graduation. In order to graduate, we must lose ourselves in the greatness of Christ. We must gain a vision of the majesty of God and be able to discriminate between the holy and the unholy. We must cultivate a sense that we are living in the presence of God, and learn to depend upon Him.

Soon, very soon, Christ will be coming. Things may happen all about us, but the most important things are to happen in us. Unless they do, we will not be able to accomplish what God has planned for us, nor will we be ready for the life to come.



Your Denominational IQ

By Idamae Melendy



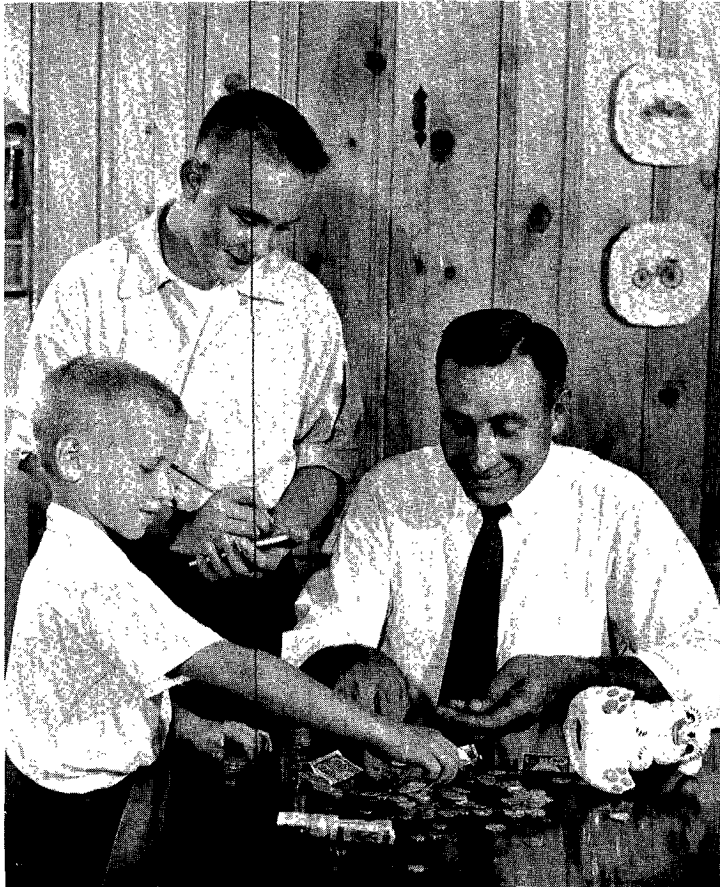
In this true or false test, mark T for the statements that are true and F for the statements that are false. Answers on page 22.

- () 1. The seal of God and the mark of the beast are symbols of opposing forces of good and evil in earth's final conflict.
- () 2. Adventists abstain from the use of alcohol and tobacco for health reasons.
- () 3. The church and the state should be united in efforts for the betterment of society and in effecting legislation to this end.
- () 4. God has predetermined that some men shall be saved and others lost.
- () 5. Salvation through Christ is by grace alone, through faith in His blood.



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



H. A. ROBERTS

Children must be taught how to manage money if they are to avoid the slippery slopes of debt in maturity.

Gather Up the Fragments

By Beatrice S. Stout

A PROGRAM to teach grade-schoolers their economic ABC's is spreading throughout the country. A survey reveals that most families are living up all their income, and that many children grow up in sheer ignorance of the proper handling of money. That 65 per cent of all women interviewed thought that they spent money foolishly speaks eloquently of a need of change. "Much of what we call learning or skill depends upon the development of appropriate habits."

Habits formed in childhood carry a pattern for the future. Children must be taught how to manage money if they are to avoid the slippery slopes of debt in maturity. Growing up with a lack of such training in handling, spending, and saving money, they are on the way to being handicapped. Parents must comprehend that if life is to be lived with stability and grace they must cultivate keen sensibility, common sense, and an awareness of the importance of economic factors in the life of the child.

The cumulative effect of such a lack of training is that young people carry into marriage an ignorance of how to budget realistically, and so limp along under a burden of debt. Statistics reveal that money problems are the chief source of quarreling among newlyweds, and that they soon become disenchanted by a flood of the economic facts of life.

"Life is tons of discipline," says Robert Frost. According to an article in the *Reader's Digest* of December, 1964—"How Children Can Learn the Economic Facts of Life"—since we cannot have everything we want, we must make choices. "Think of all the things you could buy with a dime," proposes a first-grade teacher. The six-year-old with a dime in his pocket learns to look at the wide variety of choices the dime gives him. He also sees that the choice disappears the minute the dime is spent." The dime transferred from his pocket to a bank account can become an incentive to care about handling money. The child finds satisfaction in watching dimes grow into dollars, and dollars accumulating interest. The greatest problem in this respect is that grown-ups do not discipline themselves into saving systematically.

In an article—"We Can't Afford It"—in the *Reader's Digest* of January, 1965, the author maintains that these four words should be a part of every child's education. "A child who has never heard those words, and never been forced to abide by their meaning, has surely been cheated by his parents. For just as exercise strengthens the body, frugality strengthens the spirit. Without its occasional discipline, character suffers." These are penetrating words. Even small children can be made conscious of needless waste. Take for example the magic of electricity. In the turning on and off of an electric bulb a lesson of economy can be instilled. Children flip on a light in broad daylight, then run off to play, with never a thought of turning it off. And they go unrebuked by parents. Wouldn't this be a real opportunity to teach the truth of the old adage "A penny saved is a penny earned"? "A small matter," you say? Day-by-day character is formed by a multitude of small things.

Where is the good common sense

for which the older generation was noted? Children of the Advent Movement particularly need to comprehend that economy is required of them in a special sense. The cause of present truth was founded in self-denial, and they must not outgrow the self-sacrificing spirit of the pioneers. The church has inherited a legacy of resolute, disciplined intensity. Does the heart dedication of a people who denied themselves, not the luxuries, but the actual necessities of life, defy imitation—or can we make it live again? “Many, oh, so many, among believers have scarcely enough to eat, yet in their deep poverty they bring their tithes and offerings to the Lord’s treasury. . . . They have willingly endured hardship and privation, and have watched and prayed for the success of the cause. Their gifts and sacrifices express the fervent gratitude and praise of their hearts to Him who has called them out of darkness into His marvelous light. No more fragrant influence can ascend to heaven. Their prayers and their alms come up as a memorial before God.” —*Selected Messages*, book 2, p. 212.

Here is no dismaying neutralism. Here is no routine conformity to a standard pattern. Here is a goal for realistic budgeting. Few of our youth have much money to spend; wealth as a rule is not a problem. With unlimited power to produce an abundance of food, Christ left for rich and poor alike a lesson in economics when he instructed his followers to gather up the fragments. Public educators are alert to the need of teaching children the economic facts of life. Shall we not begin a crusade to increase the happiness of our families by teaching them perception and skill in the handling of money?

On Keeping House

IN AUGUST



By Carolyn E. Keeler

THERE is so much beauty in the common things of life. There are millions of white daisies scattered over the countryside each summer; some fields are white with them. Have you noticed how beautiful they are? Some of my prettiest bouquets, I think, have been made with daisies. One evening I went for a walk with Mr. Doolie—our collie puppy—and came back with pink clover and white daisies. They were placed in a small, light-gray crockery jar, and they gave me much delight.

Another evening I found a small

patch of bird’s-foot trefoil by the side of the road. This has a brilliant yellow blossom, a series of little yellow pealike blossoms in a cluster. These were so pretty with the daisies. I put them in a vase made out of a green scouring-powder container. The little brook made by the overflow from the spring above the house was a mass of blue forget-me-nots in June, forget-me-nots and mint, so thick they hide the brook in places. Now if there ever was a delicately blue and dainty flower, it is this one.

With small pink clover blossoms in a little green vase, you have a lovely bouquet for your bedroom, or any room. Wild pink roses; the pink wild geranium; buttercups with daisies, or with purple pansies; the shaded yellows in butter-and-eggs, miniature snapdragons; the wild blue flags along the springtime brooks; little yellow sorrel blossoms, and wild-cherry blooms, and white trilliums—oh, any number of bouquets for the taking.

I have been very happy to receive the letters from readers of this column, and to meet many of you at camp meeting. At different churches and at camp meeting I have found that many of the men enjoy our housekeeping column too. Let me share some ideas from a letter from R. C. Twing, of South Lancaster, Massachusetts, about rhubarb. His sister and mother have tried rhubarb with blueberries and strawberries and raspberries, and he likes this combination better than the fruit alone. He likes rhubarb with prunes and apricots and thinks it would make a good partnership with crushed pineapple. They can rhubarb by preparing it as you would for cooking, placing it in fruit jars and filling the jars with cold water, being careful to exclude air, then seal and put it away.

Mr. Twing mentions soybeans, a wonderful protein food, and he says they are delicious when cooked the Chinese way. Just as the pods turn tan in color, wash and boil in the pods about twenty minutes, using two or three times as much salt as you would if they were shelled, as salt does not penetrate the pods readily. Then each one shells his own as he eats them from the pod.

I have not eaten them this way, but we did raise some soybeans one summer and enjoyed them in the green stage, shelling them and cooking them. I remember a recipe that used ground raw soybeans in bread dough, and baking bread this way. This added nutrition and tasted good.

Don’t forget that you can use Ruskets biscuits, as they come from the package, as the base of many a shortcake. I enjoy them with soy milk for breakfast. I appreciate more than I

can tell, the quick jelling of Jell Quik. We do not have a refrigerator here, and this quick jelling is such a help. After making a bowlful of this dessert (comes in orange, lemon, lime, cherry, raspberry and strawberry) I set the bowl in a basin surrounded by cold spring water.

This is the time of year when we especially enjoy the melons that appear on the market. I found this information about them in a release from the U.S. Department of Agriculture: “Casaba melons have a rough, wrinkled-looking rind, bright yellow in color, with furrows running lengthwise. Casabas are round, almost globular in shape, but may also be somewhat pointed at the stem end, and have an average weight between six and ten pounds. Slice a Casaba, and inside is a soft, creamy white, juicy flesh, very much like a honeydew in texture, and almost as sweet. It’s ripe if there’s some yellow on the rind and a softening at the blossom end.

“Crenshaw melons have a mottled gold-and-cream exterior, and a fairly smooth rind with no netting and little ribbing. They’re oblong in shape, pointed at the stem end, round at the base, and usually weigh from six to eight pounds. The flesh of the Crenshaw is soft, juicy, pale-orange colored, and exceptionally rich in flavor and aroma. It’s ripe if the rind has a good amount of deep golden yellow and shows slight softening, especially at the blossom end.

“Another delicious variety is the Persian melon, a fine-tasting melon somewhat resembling a cantaloupe, but larger in size and usually weighing between six and seven pounds. Like cantaloupes, Persians are round and netted, but the netting is finer, flatter, less pronounced, and the background color is a deeper green. The orange-colored flesh is sweet, firm, and juicy, with a rich aroma. It’s ripe when the rind changes from deep green to a dull, lighter gray-green or bronze green, and slightly softens at the blossom end.

“The most important quality to look for when buying melons is ripeness. That’s especially true of cantaloupes. A ripe cantaloupe has a coarse, corky netting, standing out from the grayish or yellowish background color of the rind, and the scar at the stem end is slightly sunken, indicating the fruit was mature when picked and separated easily from the stem. You can judge cantaloupe ripeness also by pressing the blossom end to feel if it’s soft. However, this test is not altogether reliable, since softening can be induced by repeated pressure and any number of shoppers may have already pressed the melon.”

From the Editors



From the Editor's Mailbag

[The last half of an answer to a brother who mistakenly thinks that we are saved, not only by the grace of God, but by obedience to the law.]

The obedience of the child of God from the moment that he is saved, his willing to do the will of God, is not because of any good thing in him, but because he has been miraculously given the new covenant experience whereby the law of God is written in his heart—his new heart. He continues in heavenly places in Christ Jesus, not because of any worth in himself, but because, having been saved through the grace of God, he sets his will to continue in fellowship with God, to live in harmony with that new-covenant law that is written in his heart.

God forbid that any of us should claim any credit of works because of all of this. There is *no* credit to us. It is wholly of grace. As Paul declares: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). But if we decide that we no longer wish to continue in harmony with the will of God, there can be eternal discredit to us and ultimate damnation. No, we do not keep the law of God in order to be saved. We keep it because we *are* saved and have a new heart on which is written the law of God. In the words of Christ, "I delight to do thy will, O my God: yea, thy *law* is within my heart."

Or let me use a different figure of speech, for it is always difficult fully to comprehend all the aspects of the plan of salvation with one illustration. The Bible speaks of the strait way toward heaven along which we should walk. It is a narrow path, an upward path, and over the sides yawn the precipices of sin and destruction. God's Holy Book is the light that lights our way, His holy commandments a special searchlight beaming along the path. If we are willing to do the will of God we will walk where the light shines, and thus truly be in a saved state each day as we walk. But if we insist on walking out of the path of light, we will finally fall over the precipice to destruction.

Now our walking in the light is no credit to us, for the strength to walk is imparted by God. Let me repeat once more, for it bears repeating, that only in one respect does man come into the picture as a responsible being, he either wills to do the will of God and hence walks in the light, or he wills to go contrary to the will of God and walks into the darkness.

Now, the Bible speaks of the guiding light that shines *more and more* unto the perfect day. By this we understand that as we walk in the light and in fellowship with our God, His Holy Spirit will lead us into more truth, and to a better understanding of His will, that we may more perfectly serve Him. It is right here that the preaching of the law of God on the part of Adventists finds its proper place.

Our task, first of all, is to preach "the everlasting gospel" that men may be saved. But because this great act of salvation does not therefore inmediately give us full understanding of the will of God or of the path that the Christian should follow, there is a work to be done for those who are saved. They are to "grow in

grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). We are at first babes in the truth when we are born again. Hence there is "milk" before there is "strong meat." We believe, as a part of the distinctive message we are commissioned to preach to men, that we are not only to preach "the everlasting gospel" but to proclaim the will of God to all who are saved through the everlasting gospel. We all need to understand more perfectly what it means to live in fellowship with God. And as we thus live, the Bible describes us as belonging to the prophetic company "that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

But in all of our preaching of the law and our obedience to it we must never confuse law keeping with salvation. All that Adventists are doing by preaching the eternally binding nature of the law of God is helping those saved by God's grace to understand ever more fully what it means to walk in fellowship with God. Many who are saved, not only in heathen lands but also in Christian, but dimly realize at the outset what it means to fellowship with a holy God. But our sad ignorance of yesterday, at which God "winked," will not suffice for today. As he better knows God's will the genuinely saved person ever seeks to tune in his life more fully with the life of God. Here applies the warning of the apostle: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). It is this good New Testament text that enables us to see that, though we are saved by grace, willful disobedience will be a witness against us in the judgment day.

When, for example, Adventists preach that it is God's will that His children rest on the holy Sabbath day in memory of His great creative work, we are not inventing a new way of salvation. That way was set from eternity, for we read of the "Lamb slain from the foundation of the world." We are simply seeking to bring more fully before men the length and the breadth of God's will, for His commandments are "exceeding broad." We cannot do other than preach thus concerning the will of God. The goal of all holy living, the goal of all those who are truly saved, is to do ever more perfectly the will of God.

In all of our preaching, we must ever keep clear, in our own minds and in the minds of all who hear us, that there is only one way of salvation, through the unmerited favor of God, who blots out all our past sins, who lifts us up to heavenly places, and who promises us sustaining strength to abide there. All that we do beyond that point is to bring to the minds of men an increasing revelation of what it means to be children of God, what it means to do the will of God, what it means to live in fellowship with heavenly beings. We are saved, not because of any good works that we may have done. We are saved because, realizing our undone state, we accept of the gift of God to cleanse us from all unrighteousness. The truly converted man, at the very moment of salvation, is ready to give obedience to all that he knows of the way and the will of Heaven.

As I have already said, when primitive people in darkened lands, and some close home, are saved, there is a vast deal yet for them to learn of the will of God. If they walk on in the light they continue to be in their saved state. But if, as the will of God is further

revealed, they reject it, there develops in them a heart of unbelief and they risk immediately losing their heavenly place of abode. Apostasy should not be described, really, as backsliding, but as falling down from a heavenly level to which we had been lifted through Jesus Christ.

As long as we walk in the light we are saved. So our personal prayer to God ought every day to be to keep us walking in the lighted path. God gives us the motive power, and heaven is our goal. Then when we turn our spiritual endeavors to those who are not saved let us never forget that our first task, our great task, our all-encompassing task, is to preach to them "the everlasting gospel." And as they accept Heaven's proffered salvation it is for us to help them to see ever more fully what it means to be a child of God, to help them to see crystal clear that obedience to God's holy law means only that we are giving expression to the deep controlling desire of our hearts to continue to be in fellowship with our Lord, who has saved us. If we continue in the attitude of mind and heart to be in fellowship with our God we have victory over the temptations of the world, the flesh, and the devil—we have this victory through the enabling strength of God. Then at last will come the day of our irreversible deliverance from all temptation, the last act of the drama, our translation. Thus will be fulfilled the promise: "He that shall endure unto the end, the same shall be saved." But this last act, the same as the first, is an act of divine grace.

F. D. N.

The "Battleship Syndrome"

In this age of missiles and nuclear submarines, many of our younger readers are perhaps unaware of the fact that a few years ago the greatest symbol of a nation's military power was the battleship. Americans, Britons, and Japanese tingled with national pride as they beheld their countries' dreadnoughts moving ponderously across their newsreel screens in single file. Always the picture was the same—the ships plowing majestically through the water as their mighty guns belched smoke and lead at some distant, unseen target. The impression was unmistakable and unforgettable—here was the ultimate weapon; here was power; here was an instrument capable of dealing with any enemy; here was a ship so big and expensive that the very magnitude of its size and cost would tend to deter would-be attackers. Yet, according to one commentator, "almost from the dawn of the Twentieth Century, the battleship was a military fraud."

A few voices of warning pointed out that battleships were vulnerable to torpedoes and bombs. In England, as early as 1904, John Arbuthnot Fisher declared that submarines and torpedoes might change the course of future wars. In America, Brigadier General Billy Mitchell prophesied that airplanes and bombs would be more than a match for battleships. But even after Mitchell's bombers sank the captured German battleship *Ostfriesland* in Chesapeake Bay, few people were shaken from their complacency. Few thought creatively. Few saw the need to think in new dimensions. A board of Army and Navy officers concluded that "the battleship is still the backbone of the fleet and the bulwark of the nation's sea defense."

Then came World War II. The major portion of the U.S. Far Eastern fleet was destroyed by Japanese air power at Pearl Harbor. Three days later Japanese bombers and torpedo planes sank the British battleships *Repulse* and *Prince of Wales* in the Gulf of Siam. The mightiest battleships of all, Japan's 75,000-ton *Yamato*

and *Musashi*, carrying 18.1-inch guns, both were destroyed by U.S. Navy torpedo planes. In most of these engagements, the battleships had been unable to put up any real fight. Sitting fat in the water, and unable to maneuver swiftly, they could not escape the bombs and torpedoes. Like sitting ducks, they died in humiliating agony, groaning like stricken, giant monsters as they turned turtle and settled into their watery grave. The legend of the battleship's invulnerability died with these disastrous encounters. The "battleship syndrome" was gone at last.

We have recounted this chapter of military history because we think it contains a powerful lesson for people in all lines of endeavor, whether in the church or in secular pursuits. The "battleship syndrome" is an ever-present danger. Too often the only defense that can be offered for a current procedure or policy is: "We have always done it this way." A pox on such thinking! While no procedure or policy should be discarded merely because it is old, the fact that "we have always done it this way" proves little. It may prove only that workers have been "in the groove" so long that they have developed a comfortable rut, or a grave. It may reveal an unwillingness to keep up with the times, to adjust to a changing social, economic, or religious climate. It may reveal lack of imagination, or an inability to engage in creative thinking.

Add Bold, Imaginative Methods

In our last two editorials we called attention to the fact that other denominations are experimenting with new methods of soul winning. We also pointed out that even Christ drew sharp criticism because of some of His evangelistic methods. Now, having outlined the dangers of the "battleship syndrome," we wish to say that we believe the time has come for the church to devise new methods of soul winning. Not that present methods should be discarded, but that new methods should be added. Bold, imaginative methods.

We are not here attempting to discredit methods now in use or those that have been used in the past. God has blessed the efforts that have been put forth to disseminate the light of truth. But surely no one would contend that we are now doing everything possible to win the lost; that no better methods of evangelism can be devised; that our present program is the ultimate in effective witnessing.

In volume 7 of the *Testimonies*, we read: "Ways will be devised to reach hearts. Some of the methods used in this work will be different from the methods used in the past, but let no one, because of this, block the way by criticism."—Page 25. John the Baptist preached in the wilderness; Jesus taught in the urban centers. John lived an ascetic life; Jesus came "eating and drinking" (Matt. 11:18, 19). The two men lived differently, they worked differently, yet both fulfilled their commissions perfectly.

So today there are many ways of working for God. If a brother or sister in the church, or a fellow minister, follows a method that is unsuitable for us, should we look at him askance, and offer criticism? Should we label a method dangerous merely because it seems slightly unorthodox? Should we pledge fealty to all the old methods even if they no longer prove successful? No. Rather, let us thank God for creative thinkers. Let us rejoice that souls are being won, that others have skills that we do not possess, that others can reach souls that we cannot reach.

So let us get on with our task. Let us think in new patterns. Let us work in new ways. Billions of human beings need the Advent message. And the hour is late.

K. H. W.

Reports From Far and Near

Secondary Education in Tanzania— Its Problems, Progress, and Plans

By George Dunder
Ikizu Secondary School

Christians in all lands have long observed with deep interest the progress of the church in Africa. Ever since the words "God Bless Africa" were first formed on the lips of a mission-minded Christian, the spirit of concern for the people of this continent has grown. The words of this expression have now been embodied in the national anthem:

"God Bless Africa,
God Bless Tanzania and Its People,
God Bless the Children of Tanzania."

Ikizu Training School is situated near Lake Victoria. Here our Seventh-day Adventist young people receive their education. We have no other school in Tanzania operated by the church that offers educational opportunities beyond the elementary grades. Both the teacher-training college and secondary school are approved by the Ministry of Education. Except for a limited number of private schools all education is under government control and is offered free to the student. Without assistance from the government our school must compete with other schools by offering the best facilities for those youth desiring a Christian education.

Ikizu has as its objective the education of young men and women to become a part of the working force of the Adventist Church in Africa. The care of the church is rapidly being placed in the hands of nationals. We must have individuals prepared to enter responsible positions.

The teacher-training college is the sole source of teachers for our many primary and intermediate schools scattered throughout this country. This year 30 students will complete the teaching course.

After leaving the secondary school, students may plan for various lines of service. Some will continue their studies, hoping to enter the ministry. Others may choose nursing. Still others will decide to take a degree course in some specific teaching area.

During this past year Tranquilino Jube, a talented refugee from Sudan, enrolled at Ikizu. Though not an Adventist, he was definitely interested in the teachings of the Bible. He is now a member of the church. Even though the refugees have been granted amnesty and are urged to return to their country, Tranquilino has chosen to remain with us and complete his education.

Education is at a premium in Africa. Daniel Marwa is from a non-Christian home, but was fortunate to attend one of our lower primary schools. From then on Daniel was determined to attend only Adventist schools. But with no support from home it isn't easy to "go it alone" when one is in the fifth grade. He traveled 100 miles and found lodging with one of our teachers. Two years later he traveled 500 miles to find a school where he might study for grade seven. Another trip across Tanzania brought him to a school near Ikizu for the last of the elementary grades. Today Daniel is working as a literature evangelist during vacations so he can complete his education here at Ikizu Secondary School.

These are not isolated cases. Many students are diligently striving to gain an education to be better prepared for service among their fellow men.

Leffler Receives Honorary Doctorate



Dr. Emil Leffler, dean of the School of Graduate Studies of Andrews University, was granted an honorary Doctorate of Science in Business Administration after presenting the commencement address for the Detroit Institute of

Technology, June 7. The degree was conferred by Dr. Dewey Barich, president, at the Ford Auditorium in Detroit.

Dr. Leffler has devoted 44 years to the field of education—as teacher for eight years at Broadview College, dean and president at Battle Creek College for ten years, dean at Albion College for 21 years, and currently, dean of the School of Graduate Studies at Andrews University.

Dr. Leffler has also served as president of the Michigan Colleges Association, president of the North Central Association of College Deans, and president of the Michigan Division of Higher Education. He has lectured and written for professional journals for many years.

DONALD LEE
Director of Public Relations
Andrews University

The Staff and the Curriculum

During the past four years the teaching staff at Ikizu has doubled. At present ten qualified instructors are connected with the school. This makes it possible for a teacher to give instruction in his major fields of study. (It should be noted that whereas four subjects are considered a full load in some countries, here each student is studying eight separate classes each day.) This increase in staff has also made it possible to enrich the student's extracurricular activities.

With the student's spiritual development kept foremost in curriculum planning, the staff have endeavored to offer a broad-based scholastic program. It is obvious that more than book knowledge must be included in the daily schedule if students are to leave Ikizu with a balanced education.

To assist the student in his preparation to be a Christian leader in his home church and community, several extra-class offerings have been incorporated in the daily schedule.

Staff-sponsored clubs have added interest to the student's school life. Typing is now available to many of the students. Choral groups have attracted a large number. Photography, auto mechanics, music fundamentals, lettering, and first aid also are available.

The science department occupies a new, well-equipped laboratory, which was completed last year. Recognition of Ikizu by the Government depended upon this modern science department.

The Tanzania Government urges self-help schemes for its people, and a return to the land with a resultant emphasis on the dignity of labor. We must not do less for our youth. A large section of land previously lying idle is now under cultivation. The first crops of corn and peanuts were harvested during the past three weeks. Under supervision the student learns better methods of farming and the most profitable crops for his own area.

The School Plant

Progress is apparent at Ikizu. Any Sabbath school member would be proud to visit this mission. Even during the past year since our arrival, many improvements have been made. Two new homes for African workers have been completed and are occupied. Sabbath school mem-



Views at Ikizu Secondary School in Tanzania

Above: In the modern laboratory, science courses become a reality as the students conduct experiments.

Above, right: From the doorway of their new home Mrs. Okeyo and children wave good-bye to Mr. Okeyo. Many homes were provided for the African workers from the Thirteenth Sabbath Offering overflow of December, 1963.

Right: Tabitha's pleasant smile reveals the enjoyment the girls at the school had while helping with the maize harvest.

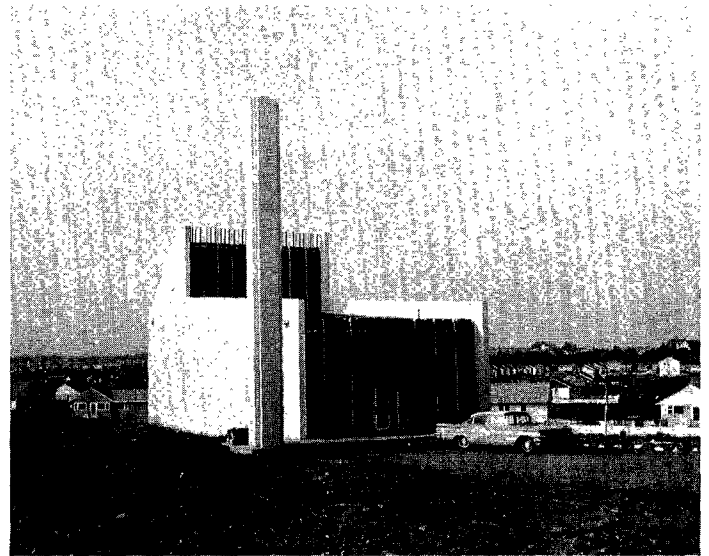
Below: Staff members form a cosmopolitan group with the African workers representing four tribes and the missionaries coming from as many different countries. From left with their wives are: Gideon Katondo, Raphael Megera (pastor), L. Benno Ganz, James Bradfield (headmaster of secondary school), Melvin Johnson (principal of Teacher Training College), Fritz Martinson, George Dunder, George King, Elisha Okeyo, and Bariki Elinema.

Below, right: This choral group, organized and directed by Mrs. Ganz, has provided excellent music for the worship services. After purchasing new robes, the Soquel, California, church sent their old ones to Ikizu. These robes will find many years of use in the mission field.



PHOTOGRAPHS BY L. BENNO GANZ





Two New Churches Opened in the Maritime Conference

Two new churches were opened recently in the Maritime Conference of Canada.

The new church at Zealand, New Brunswick (left), was opened on June 26 by Weldon Lawrence, member of the Legislative Assembly. Harold Hanson, an active layman, bought the property and began the erection of the new church after conducting a branch Sabbath school in his home for two years. As the building progressed, district leader Clifton Davis was replaced by John Blake, who completed the building with the assistance of members of churches in the Fredericton district. J. W. Popowich, conference evangelist, announced to the capacity crowd who attended the opening that evangelistic meetings

for the public would begin in the new church the following Sunday.

The new Woodlawn church on Bicentennial Drive in Dartmouth, Nova Scotia (right), was opened July 4. Mayor Zatsman cut the ribbon, and the contractor, A. MacDougall, presented the church keys to the head deacon, Quentin Covey. The church pastor, J. C. Reynolds, who directed in the fund raising and plans for the building, was chairman for the opening service.

The lower floor of the new church provides space for church school classrooms and Dorcas welfare center.

DESMOND E. TINKLER, *President Maritime Conference*

bers will recall that the Thirteenth Sabbath Offering overflow went to Africa in December, 1963. Many new homes have been erected. Your generosity and firm belief in world missions are producing results.

Most buildings on the campus have seen some remodeling this past year. The girls' residence hall previously consisted of two separate units. A new facade now connects these. This presents a most attractive and appropriate home for the girls. The interior of the dining hall has been redecorated, and new sinks have been installed in the kitchen. The exteriors of all buildings are kept painted and in good repair.

At the time of this writing Ikizu is in the dry season. This could be a serious threat to our educational system. But careful planning by leaders of the past has all but eradicated any future difficulty. Only a few years have elapsed since students and staff found it necessary to carry water on their heads in pots and buckets. Then the first step was taken to solve the water problem. A dam was built near the school site. After a few years a further step was taken when a bore hole was sunk in the valley to the west of the school. Now water flows at 700 gallons per hour into the storage tanks. The students not only have modern rest-room facilities but they also have the unusual privilege in this part of the world of taking regular showers.

Another advancement has been made in the provision of electricity for the compound. Even though we still enjoy this luxury only three and one-half hours each evening, it is a marked contrast to the

lanterns that were used in the study hall until a few brief years ago. What a change has been effected by the installation of a generator. During the past two weeks the old power lines have been replaced by new poles and wiring.

The Church

The spiritual life of the student deserves special mention. Last year 16 branch Sabbath schools were conducted by the young people. Some were held near the school; others were several miles away. Some students walked to their meeting places; others rode bicycles. In a few weeks more of these will be organized by the student body.

A Voice of Youth effort was held during the first term of this year. Last year a similar evangelistic series was conducted. Students are thus prepared to return to their homes and unite with their pastors to proclaim the message.

The present enrollment at our Ikizu Training School represents only a fraction of the number of young people of Tanzania who should be in our school. But space is limited. Consider the implications of a single secondary school striving to serve successfully a membership of 16,000. With the continued support of God's people we know that Ikizu will be able to experience greater advancement in the immediate future.

Those who established this work in Africa gave the best that they had to offer—their very lives, in some instances. But now is the hour when the harvest must be reaped. This reaping will be done by national workers who have been trained in just such schools as Ikizu.

Perils and Providences in Santo Domingo

By Albert Walters
Publishing Department Secretary Dominican Conference

As told to R. F. Mattison
Departmental Secretary, Antillian Union

The angry whine of war planes, the staccato of machine guns, the sudden scream of hysterical women and children, and the groans of the wounded and dying were the first warnings of an air raid in Santo Domingo. Terrified by the suddenness of the attack, Daisy Pauliano and her parents cried out to God for protection while they sought refuge under the bed. Bullets ripped through the house, and a tracer bullet slammed into the mattress, setting it afire. The situation was too dangerous for Daisy and her parents to come out from under the bed to extinguish the fire, so they tensely waited for the planes to depart. Several neighbors were killed and others wounded.

Finally the air raid was over. As they came out from their hiding place to survey the damage, they thanked God for His divine protection and their miraculous escape from death.

The Loyalist Air Force did not intend harm for the civilians, but these families were living close to the Duarte Bridge, the only connecting link between the city of Santo Domingo and the highway heading east where the air base was situated. The airplanes were strafing the bridge in order to keep the rebels from crossing and attacking the air base. The homes

around the bridge caught the stray bullets, and these were the cause of death and suffering.

Daisy Pauliano has been a faithful colporteur in Santo Domingo, Dominican Republic. She has also participated actively in the Pathfinder Club of the Mella church. Her work as a colporteur has been interrupted by the revolution. She and her family are now out in the country living with other refugees near our school, Colegio Dominicano.

We are very thankful to report that not one baptized Seventh-day Adventist has been killed during the current Dominican revolution, though three interested persons have been killed, one who was ready for baptism. This brother, during the heat of one of the battles in Santo Domingo, went to the home of one of our members to pray and seek comfort. Right after prayer, he stepped out of the house, and was caught by a stray bullet, dying instantly.

Mistaken for a Sniper

Another layman, Bertico Luna, a member of the La Paz church and living in an area where some of the heaviest fighting went on, was at home with his wife when an unusually heavy barrage of bullets was exchanged between a sniper and a contingent of loyalist soldiers. It was late and quite a bit past the official curfew when no one was permitted to be on the street. Fearing for his safety and that of his wife, Bertico scurried out taking his wife through the back door and into the alley.

As they came out of the alley and onto the street, they were seen by a group of soldiers who gave the alarm and started after them. Thinking that Bertico was the sniper trying to escape, they began to fire in their direction. Bertico stopped and screamed, "Don't shoot. We are not rebels. We are Seventh-day Adventists," and they held up their hands in surrender. The soldiers came up, still thinking him



Pastor Eligio Gonzalez (left), president of the Dominican Conference, and Pastor Efrain Murillo (right), conference worker, distribute food packages in Santo Domingo.

to be the sniper, and were ready to arrest him and his wife and take them before a firing squad, when one of the soldiers recognized him and said, "Yes, this man is a Seventh-day Adventist—let him go." Upon which the soldiers released him.

Bertico Luna and his wife continued running down the street, and just about the time they thought they had escaped, another group of soldiers spied them. This time no soldier recognized him, but Bertico and his wife silently raised their hearts in prayer to God for protection. Suddenly the sniper began shooting again, and while the soldiers turned their attention in the direction from which the sniper was shooting, Bertico and his wife escaped. God had intervened and permitted them to escape certain death before the firing squad.

In order to aid the victims of the revolution, USID and CARE organizations have utilized the Seventh-day Adventist organization to help them in the distribution of food. Since the beginning of the revolution the last part of April and through the month of May, an average of 15 tons of food a week were distributed by the Seventh-day Adventist church in the city of Santo Domingo. During the month of June between 8 and 10 tons a week were distributed, and this is expected to increase to approximately 10 to 12 tons a week.

Eligio Gonzalez, the president of the conference, and Brother Efrain Murillo (recently appointed to the Dominican Conference from the Central American Union) have utilized the normal Seventh-day Adventist organization for this distribution. Food is distributed from the conference office to the different districts in charge of the pastors. The pastors in turn distribute the various quantities of food to the elders and deacons of the local churches, who take charge of distributing food in the various districts of the town.

Owing to the emergency situation, we have had to store food in the large office normally used as the room where the correspondence lessons are stored, graded, and sent out from the Dominican Conference.

An Adventist Officer

As is usually the case, some people always try to take advantage of a crisis and try to make as much money as possible. Some truck drivers are now asking ten to 20 times their regular price for transporting the emergency food from the depot to the conference office.

Albert Walters, publishing secretary and public relations representative for the Dominican Conference, contacted the U.S. Army base to try to obtain transportation for the food. The captain in charge of the motor pool kindly assigned a truck and a driver to help them in this emergency. The captain then mentioned that he should try to get in touch with the commanding officer of the Quartermaster Department, who was reported to be a Seventh-day Adventist. A bit skeptical, Brother Walters decided that at least he would be a good Christian, but was afraid that the major would be a member of another denomination commonly confused with Seventh-day Adventists. Great was his surprise to find later that the major really is a Seventh-day Adventist and comes from Atlanta, Georgia. Brother Walters had prayer with him, and both men were very thankful that their hearts were united in brotherly love.

Approximately 15,000 people, representing larger groups such as homes and families, received food from the 13 districts and centers where Seventh-day Adventists are distributing food. We are thankful for God's protection and care over His people in these hours of peril and danger existing in the Dominican Conference. Remember these dear brethren in your prayers and daily devotions.



Daisy Pauliano, a colporteur in Santo Domingo, who escaped death as airplanes strafed a bridge near her home.



The Pinamalayan church, in Oriental Mindoro, Philippines, dedicated on May 8, 1965. This is the eighteenth church raised up by Urbano O. Castillo, veteran lay preacher.

Veteran Lay Preacher Raises Up Eighteenth Church in Philippines

By J. O. Bautista, *Departmental Secretary*
North Philippine Union Mission

At the recent biennial session of the South-Central Luzon Mission, held in Lucena City, a newly organized church at Pinamalayan, Oriental Mindoro, was accepted into the sisterhood of churches, together with five others. Two weeks later, on May 8, the church was dedicated, with the writer preaching the sermon; the district leader, R. E. Ballesteros, leading out in the Act of Dedication; and F. M. Bayona, local mission Sabbath school and home missionary secretary, offering the dedicatory prayer.

Pinamalayan is a rapidly growing commercial center, second only in importance to Calapan, the capital of the province, although it exceeds the latter in population by almost 20 per cent. Interisland vessels from Manila and southern islands make regular calls there, while ocean-going ships load copra for foreign countries.

This town in Mindoro is one of the most recent in which the Advent message has gained a foothold. Several previous attempts during the past three decades were unsuccessful. All these years this coastal community had proved to be a "stony ground" field for the gospel seed.

The First Attempt

The first of these attempts was made in 1930 when two evangelistic campaigns were held during that year. Not until 1955 was this repeated, with the result that members of two families were won to the truth.

Almost another decade later came the breakthrough. When plans were being laid for the launching of the Tell the

Philippines crusade in 1964 it was felt that the time had come for another assault on the enemy's stronghold. Owing to a dearth of mission evangelists, the mission committee asked Urbano O. Castillo, a veteran lay preacher, to conduct the effort. In responding to this call, Brother Castillo had to leave temporarily the work he was carrying on in Isla Verde, where he

Mrs. Kathleen Zolber Receives Award



Mrs. Kathleen Zolber, associate professor in the School of Nutrition and Dietetics, Loma Linda University, is the recipient of the Mead Johnson Award for Graduate Education in Dietetics. The award is administered by the American

Dietetic Association. Only two such awards may be granted in a year.

Mrs. Zolber has been connected with the denomination's educational program for many years, having been first food service director and later associate professor in the home economics department at Walla Walla College. She will be on leave from the LLU School of Nutrition and Dietetics working toward a doctorate in Institution Management at the University of Wisconsin during the next school year.

RUTH LITTLE, *Director*
LLU School of Nutrition and Dietetics

had been preaching the message since 1962 and had established the first group of believers on the island.

The first series of meetings began on January 10, 1964. Assisting Brother Castillo at this time were his wife, two young women who have teamed with them in many past efforts, and Aurora, the youngest daughter in the family, who has since become a full-fledged dentist.

The fires of opposition that have flared in the past were rekindled, but all the efforts of the enemy came to naught. The first baptism was conducted on March 8 when 26 precious souls went forward in the sacred rite, 16 of whom constituted the first fruits of the lay effort, while the rest of the candidates came from nearby churches.

Brother Castillo believes in an all-year-round evangelistic program. In harmony with this plan he held four efforts in 1964 in three different sections of the town, with a total harvest of more than 60 souls. The church was organized by the mission president, E. J. Tangunan, on March 8 with 58 charter members.

Brother Castillo also has followed the practice of making plans for the erection of a church building even before the start of his meetings. He has faith to believe that the Lord will not disappoint him but will give him for every campaign he holds at least enough converts to be organized into a church.

Before the start of the meetings in Pinamalayan he asked the Lord, as usual, to help him find a suitable piece of land for a building site. He was providentially led in the search and found a lot just a stone's throw from his first meeting place. The lot where the church now stands measures 20 by 25 meters and the brethren were able to buy it for only ₱800 (\$400 U.S.). Adjacent lots of the same size now sell for ₱2,000 (\$1,000 U.S.) or more.

The Pinamalayan church is the eighteenth to be raised up through the labors of Brother Castillo and his helpers since he began his lay evangelistic work some 20 years ago. As this is being written he has begun work in another community not far from Pinamalayan. The number of souls he has won has passed the 900 mark. He is already 63 years old, but is still going strong for the Master.

Bermuda Baptism Witnesses to Influence of Missions

By V. E. Kelstrom, *President*
Bermuda Mission

Sabbath, June 5, was a very special day in Bermuda. On that Sabbath afternoon Dr. and Mrs. Richard Davenport, two young scientists, were baptized at one of Bermuda's beautiful beaches.

The story began in 1962. Dr. and Mrs. Davenport were on their way to Bougainville, in the South Pacific, to collect specimens for research projects for the National Science Foundation. Because of bad weather, the plane on which they were traveling was forced to make an unscheduled landing at a little jungle airport on the island of New Britain. Cyril

Pascoe, president of our West New Britain Mission, happened to be at the airport when the Davenports landed. This friendly Seventh-day Adventist missionary introduced himself and offered to help in any way he could.

When Elder Pascoe learned that the Davenports were going to Inus Bougainville, he told them that there was a Seventh-day Adventist mission station there, and since there were no hotels he suggested that they stay at our mission. Although arrangements had been made for the Davenports to stay in the home of an American businessman, they were so impressed by the kind Christian attitude of Elder Pascoe, the first Seventh-day Adventist they had ever met, they decided to stay at the Adventist mission.

Elder Pascoe sent a radiogram to the Bougainville Mission. When the Davenports arrived at Inus Bougainville, New Guinea, they were met by Horace Watts, president of the Bougainville Mission. Elder Watts took them to his home at the mission station. The gracious hospitality that Elder and Mrs. Watts extended to the Davenports warmed their hearts. This was the first Seventh-day Adventist mission they had ever visited. It was not the first Christian mission they had seen, however. In fact, they were not pleased with what they had previously seen of Christian missions. They thought that the churches were just confusing and exploiting the natives. They had reached the conclusion that the natives would be better off without the missionaries. Like many scientists, they did not believe in Christ or Creation. They were agnostics.

What they saw at our Bougainville Mission was a revelation to them. When they saw the natives that our missionaries had won to Christ, and saw the tremendous difference in them, they realized that only a supernatural power could have accomplished this. They began to reason that if there was a God that could transform and recreate human lives, this same God could have created life as we see it on our planet today.

Their encounter with the Watts was just the beginning of a series of similar experiences with the same gratifying results. They went on to Borneo and while there stayed with Elder and Mrs. Roy Musgrave at the Sarawak Mission. Later they went to Singapore and while there stayed with our missionaries. Their respect and regard for Seventh-day Adventists and for our mission program continued to grow. The hospitality they received and the dedication they saw in the lives of our missionaries convinced the Davenports that only individuals possessed and controlled by a great and powerful God of love could move them to do what they were doing. This conviction grew as they continued to meet our missionaries in places such as Thailand, Iran, and Lebanon.

The Davenports returned to Washington, D.C., in November of 1962 to do research in cytology at Johns Hopkins University. While in Washington they were introduced to James Scully by Kenneth Juhl, whom they met in Singapore. Soon they were studying the Bible with Elder and Mrs. Scully. They became good friends. Elder Scully introduced the Dav-



James V. Scully (center) with Dr. and Mrs. Richard Davenport just before he baptized them in the waters of a Bermuda beach.

enports to Seventh-day Adventist scientists and scholars who helped the Davenports understand Creation, the Flood, and other related doctrines. Before long the Davenports were attending the Takoma Park church. Here they met our world leaders. Here they received a growing conviction that the Seventh-day Adventist Church is God's true church.

After one year at Johns Hopkins University Dr. Davenport joined the staff of the University of Illinois as professor of zoology. Mrs. Davenport is also connected with the staff as a research chemist. For two years the Davenports have been attending the Seventh-day Adventist church in Champaign-Urbana, Illinois.

For the past two summers the Davenports have come to Bermuda to do research at the Bermuda Biological Station. Last summer they attended the St. George's church, one of four Seventh-day Adventist churches in Bermuda. The Davenports fell in love with Bermuda and our people here. Through their interest and participation in our mission program here, the Davenports have endeared themselves to all our church members.

When the Davenports made their decision to unite with God's remnant church, they asked to be baptized by Elder Scully, if possible in Bermuda. Elder Scully visited Bermuda to hold a number of temperance meetings, and on Sabbath, June 5, at one of Bermuda's beautiful beaches he had the joyful privilege of baptizing Dr. and Mrs. Davenport. The ceremony was an inspiration and a blessing to our church members here in Bermuda. The Davenports have united with the St. George's Bermuda church. They will spend the rest of the summer in research projects at the Bermuda Biological Station. They will return to the University of Illinois this fall.

Does our mission work have a saving influence? It does.

From Home Base to Front Line

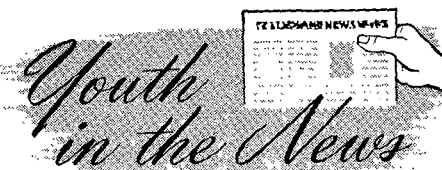
Mr. and Mrs. V. Duane Lacey and son left New York City June 12, returning to Bangkok, Thailand, after furlough. The maiden name of Sister Lacey was Marilyn Ruth Skinner. Brother Lacey will continue as business manager of the Bangkok Sanitarium and Hospital.

Mr. and Mrs. Wilfred M. Hillock, of La Sierra, California, left Los Angeles, California, for India, July 20. Their two daughters had preceded them, having left with one of our missionaries on June 20 from Vancouver, to attend Vincent Hill School, Mussoorie. Sister Hillock's name before marriage was Helen Ruby Hey. Brother Hillock will serve as secretary-treasurer of the Western India Union.

Gladys Mae Martin left New York City for Ethiopia July 26, returning after furlough. Miss Martin will be in charge of the Gimbie Mission School.

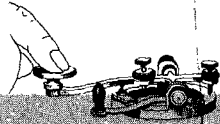
Mrs. Max Jay Church and four children left July 26 from Detroit, Michigan, for Burundi, Africa. Brother Church and two children preceded her, leaving on June 10. This family had been on furlough. Sister Church's maiden name was Irma Pearl Wrate. Brother Church serves as a departmental secretary in the Central African Union.

W. R. BEACH



► Six young people of the Alabama-Mississippi Conference have been honored with the MV Silver Award for physical and cultural excellence. The presentation was made at a special ceremony at the Alabama-Mississippi camp meeting held at Bass Memorial Academy. Requirements for the attainment include: a carefully outlined physical-fitness program of endurance, strength, coordination, agility, and a 30-mile camping expedition in wilderness country; accomplishment of two skills such as senior lifesaving, home nursing, standard first aid, photography, or hiking; leadership ability; and a consistent personal cultural improvement program through reading and journalism. Those receiving the award were Carolyn and Nathan Roach, Patsy Hill, and Nancy Sweat, of Huntsville, Alabama; and Mike Conger and Kenneth Mathews, of Birmingham, Alabama.

► Marilyn McLarty, senior from Memphis, Tennessee, was awarded the first John Phillip Sousa Band Award to be given by the music department of Highland Academy. The award is made to the most outstanding senior band member who has good scholarship, has cooperated with the music program, and shows promise of music leadership.



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► Miss Julia McConnell is joining the Atlantic Union College staff as an assistant professor of nursing. She attended Pacific Union College and finished work on her Master's degree at Loma Linda University this summer.

► The faithful visiting of Hubert Redding, a local elder of the Rochester, New Hampshire, church, led to the baptism of Mr. and Mrs. Winthrop Loring and their son, Graham, on Sabbath, June 12. The beautiful setting for this occasion was Ayers Pond, a short distance from Rochester.

► Sunday night, June 19, marked the end of a series of lectures in the new church at Utica, New York. An excellent group attended the opening meeting and the four-nights-per-week series that followed. Two persons were baptized on Sabbath, May 29; two more have taken their stand by baptism and profession of faith; another person is now ready to be accepted into membership; and a dozen very fine interests are being followed up through weekly meetings by the pastor, Leonard Venden.

► Audrey G. Krueger has accepted a position as assistant professor in the Atlantic Union College nursing department. Miss Krueger attended Union College and received her B.S. degree in 1963. She has just concluded work for her Master's degree at Loma Linda University. Her area of specialization is instructing in medical-surgical nursing. She served one year as director of nursing service in a hospital at Bowdle, South Dakota.

► An elementary teachers' workshop was held at Atlantic Union College, June 14-25. The workshop was conducted under the capable supervision of Mrs. Helga Esteb, professor of education at Atlantic Union College, assisted by Mrs. Doris Clemons, kindergarten teacher. Stories of Ellen G. White and the beginnings of our work were told by Mrs. Arnold Swanson, pastor's wife from Worcester. Several guest speakers presented recent techniques in elementary education. They were: Mrs. Dorothy Alfke, Dr. LaVeta Payne, Dr. Mabel Bartlett, Janet Vassar, Margaret Drown, Mrs. Dorothy Millard, James Nilsson, Dr. Agnes Eroh, Brenda Keefe, and Mrs. Marion S. Simmons.



Columbia Union

Reported by
Morten Juberg

► Thirty-five have been baptized as the result of meetings held in the Charleston, West Virginia, church by Roger Holley

and his associates, Leighton Holley and Robert Folkenberg. The pastor, Obed Klein, is planning to baptize between five and ten more interests soon.

► The Dupont Park church, of Washington, D.C., recently marked the liquidation of the church debt. Among the guest speakers were F. L. Peterson, vice-president of the General Conference, and E. E. Cleveland, associate secretary of the Ministerial Association of the General Conference.

► Newark, New Jersey, church school children have placed books in children's hospital wards and in waiting rooms. They have also been writing friendship letters to bedridden children. Mrs. Pauline Henkel is their teacher.

► The new Frostburg, Maryland, church recently held its opening services. William F. Hawkes is the pastor of the church, which is part of the West Virginia Conference.

► An addition to the girls' dormitory is under construction at Blue Mountain Academy. This will expand the capacity of the school to 370 students. Construction

of a new gymnasium is slated to get under way this fall.

► Special services marked the opening of the fifth floor of the Kettering Memorial Hospital. The addition to the hospital, known as the O. Lee Harrison Pavilion, was a gift of the family of Mr. Harrison, a long-time businessman and resident of the Dayton, Ohio, area.

► Eris W. Kier, principal of Plainview Academy, has accepted a call to become principal of Mt. Aetna Academy, Hagerstown, Maryland. Plans call for dormitories to be built and for the school to become the boarding academy for the Chesapeake Conference. It will be renamed.

► E. H. Shull has been asked by the conference committee to direct the work of the Potomac Conference Association. He will continue as the radio-TV and It Is Written secretary of the conference.

► A new Bible game has been designed by a member of the staff of the Columbia Union Conference, I. W. Young, associate secretary of the publishing department. The game is for use in connection with *The Bible Story*.



Groundbreaking in Yakima, Washington

An important event in the life of the Yakima, Washington, congregation took place on Wednesday, June 2. Ground was broken for the new church with a seating capacity of approximately 650. The church building, including facilities for all the departments of Sabbath school and youth activities, will cover an area of 160 by 160 feet. The building will be on a 7½-acre piece of land overlooking the city of Yakima. The project is to be completed within one year at a cost of \$150,000. The value of the building will exceed \$200,000.

Those participating in the groundbreaking are, from left to right, Everett Coleman, M.D., finance chairman; R. C. Remboldt, president of Upper Columbia Conference; A. R. Friedrich; Lee Crossen, Yakima County commissioner; Stanley Wilkinson, M.D., plans chairman. In the immediate background are, W. E. Wasenmiller, Upper Columbia treasurer; L. W. Crooker, North Pacific Union treasurer; Alden Vixie, contractor; Harold McKay, associate pastor.

A. R. FRIEDRICH, Pastor



Lake Union

Reported by
Mrs. Mildred Wade

► Lyle G. Euler, pastor of the Moline, Illinois, district, baptized eight young people on Sabbath, June 12. This service was conducted at the vesper hour in connection with the church's second annual sacred music festival. Seven were accepted into church fellowship by the Moline congregation, and one joined the Aledo church.

► Nine senior students at Broadview Academy received scholarships granted by the Illini chapter of the Andrews University Alumni Association. These \$200 scholarships were presented to them during their graduation exercises by Dr. Robert Bom, president of the Illini chapter. The scholarship committee includes James Barclay, chairman, Dr. Luther Johansen, and Mrs. Evelyn Bradley.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Attending the recent Vacation Bible School in Selawik, Alaska, were 127 children representing 45 families. Facilities could not accommodate the entire group at one time, so the primary-kindergarten children met in the morning, and the juniors in the evening. Leaders for the session were Mr. and Mrs. Dewey Payne, Suzanne Craik, and Gayle Berndt from Anchorage. John Topkok, the native worker, constructed a new boat in which he ferried the children back and forth to their school sessions. Some of the older junior girls proved to be very capable and faithful helpers in the primary-kindergarten department.

► The Big Horn County Health and Welfare Center, sponsored by the church members in Hardin, Montana, was dedicated April 25. Maybelle Vandermark represented the Lay Activities Department of the General Conference, and Ralph Gladden was present from the Montana Conference. Mayor and Mrs. Lawrence Koebbe, of Hardin, cut the ribbon, and Richard W. Knapp, pastor, outlined the purposes and plans of the Center.

► Walter Meske and family have moved to Caldwell, Idaho, where he will serve as dean of boys at Gem State Academy. In June of this year he was awarded the Master of Arts degree from Whitworth College while working as principal of Spokane Junior Academy.

► The members in Twin Falls, Idaho, made preparations for 100 children at their Vacation Bible School, but were happily surprised to welcome 122 boys and girls. Mrs. Ethel Hughes, the director, reports that this year they tried to maintain a balance of physical, mental, and spiritual exercises, and each day a 20-minute physical fitness program was conducted by one of the church elders.



Saved by Forgetfulness

It was Friday afternoon when Pham Cuu and a friend, two literature evangelists of Vietnam, decided they would save time reaching their new territory the next week if they took the first bus Monday morning. There were two buses, but

the first was faster. It did not have to stop for police checks, nor did it stop at all the small towns, as the second would. The previous Monday they had lost much time on the snaillike second bus. So Brother Cuu asked his partner to go to the bus station Sunday afternoon and buy tickets on the express bus.

Monday morning found Cuu and his partner at the station at the appointed time. They shoved their boxes of books, suitcases, and brief cases onto the roof of the bus. Then they went in and took their seats. A few moments later the ticket collector came and asked for their tickets. The one who was supposed to purchase them the day before reached into his pocket—only to remember that he had forgotten to get them.

The conductor politely but firmly ushered them off and gave their seats to someone else. What a disappointment!

Brother Cuu turned to his friend and in eloquent Vietnamese called him an absent-minded old professor. There was no choice now but to wait and take the slow bus, the one that stopped at all the small towns and all the police check points and all the bridges.

As they rode along on the bumpy road their minds wandered to many things. They felt sorry for themselves. About two hours out of Saigon they came upon the first bus. What a shock! What a surprise! It was standing idle and empty beside the road. They got out to see what was wrong. There were many people standing around, and as they came closer they could see many bullet holes. It had been ambushed by the guerrillas. Every passenger had been kidnaped and taken into the jungle. According to the latest information, those passengers were never heard from again.

Now the colporteurs knew why the tickets had not been bought. How happy Brother Cuu was that his partner had failed to buy them. They both offered up a silent prayer of thanksgiving and rededication to the Master for His watch-care. Surely God works in mysterious ways His wonders to perform. Sometimes even through forgetfulness.

JOHN BERNET
Departmental Secretary
Southeast Asia Union Mission

► In the small logging and farming community of Ukiah, Oregon, 50 miles south of Pendleton, a small company meets each week in the lobby of the only hotel for Sabbath school and church services. Mr. and Mrs. Claude Veal have been enthusiastic workers in this area and have led out in Vacation Bible School evangelism the past two years. This year the average attendance in the VBS was 57, and all but nine of these came from non-Adventist homes. Two story hours are to be conducted in Ukiah to take care of the kindergarten and primary-junior age groups. The past year the story hour has had an average attendance of 37 students.

► Excavation for the life sciences building on the Walla Walla College campus took place the latter part of July. The three-story steel-and-reinforced-concrete structure will furnish facilities for the departments of biology, home economics, and nursing arts, as well as for the Human Dynamics Research Institute, where interdepartmental research will be carried on.

► In recent nationwide testing of 946 students from 32 schools of nursing, the class average for Walla Walla College School of Nursing juniors in maternal-child nursing was higher than the performance of 68 per cent of the entire group of nursing students tested. One half of the WWC group were in the top third of the nationwide group tested. In testing 1,589 students from 46 schools of nursing in the basic medical-surgical nursing course, WWC's sophomore nursing students aver-

aged higher than 77 per cent of the total group tested. Two thirds of the WWC students were in the top one third of the nursing students throughout the nation who took the test. The average score made by the WWC sophomores was higher than that made by 58 per cent of the students in accredited collegiate schools of nursing and higher than 83 per cent of the students in accredited diploma schools of nursing.



Pacific Union

Reported by
Mrs. Margaret Follett

► Louise Ambs and Alice Neilsen, of the Pacific Union College department of education, headed a workshop in elementary school mathematics held on the college campus from July 26 to August 6. The purpose of the workshop was to acquaint teachers with the newly adopted textbooks and to review basic concepts of the new mathematics system being used in this country.

► There will be one new staff member at Newbury Park Academy for the coming school year—Mrs. Lowell Hagele, who will teach English and home economics classes.

► Ninety-four boys attended the first Good Neighbor Camp sponsored by the Southern California Conference and held at the conference camp, Cedar Falls, June 27 to July 2. Thirty-two churches partici-

pated in the program by submitting the names of eligible boys and paying part of their expenses. The remainder of the cost was paid from conference welfare funds.

► Allen Bohman, for the past two years teacher at the La Sierra Demonstration School, has taken over the principalship of the conference's mission school at Calexico. Arthur E. Mitchel, who dedicated two years of service to the mission, has accepted a call to teach in the Orangewood elementary school. The Calexico school plant is being completely renovated, and the curriculum is being enriched. New courses have been added to attract the Mexican population, who supply 90 per cent of the student body. New courses include carpentry, auto mechanics, and domestic arts. This has been done to fill the gap and supply training that is lacking in the Mexican schools of Mexicali just over the border.

► Four hundred seventy-six students enrolled for classwork in the La Sierra College 1965 summer session. Of these, 404 were regular students, 52 were enrolled in the National Science Institute, and 20 were enrolled for college credit in the Around-the-World Tour.

► Construction will begin late this year on a new residence hall for men at La Sierra College, according to present plans. The dormitory will be six stories high and will house 48 men on each floor. It is expected to be completed by September, 1966.



Southern Union

Reported by
Oscar L. Heinrich

► Dedication services for the Harriman, Tennessee, church were conducted on Sabbath, June 12.

► L. C. Stannard, MV and educational secretary of the Carolina Conference, is the new principal of Forest Lake Academy in Florida. He replaces William Fuchs, who accepted a call to Campion Academy, in Colorado.

► Everett E. Duncan comes from the College Park church in Oshawa, Ontario, Canada to the pastorate of the Memphis First and Raleigh churches in Tennessee.

► Twenty-four decisions for baptism were made during the Sabbath morning services of the 1965 junior camp held in the Carolina Conference at Mount Pisgah Academy. L. C. Stannard, camp director, and H. L. Flynt, camp pastor, gave deep spiritual emphasis to the various activities of the camping program.

► Six hundred seventeen church identification signs were installed along highways and streets in the Southern Union Conference during the month of July. Some of these signs were installed on church properties to identify the church, others were installed as welcome signs along highways, and many were placed as directional signs within towns and cities.

► Leonard C. Haswell, of Hendersonville, Tennessee, was named Layman of the Year in the Kentucky-Tennessee Conference. He was honored at the seventy-ninth annual camp meeting, for his outstanding work among inmates at the Tennessee State Penitentiary. During the past 16 years he has been responsible for more than 200 baptisms among the men there.

► Attending the South Central camp meeting this year were nine persons who have been Seventh-day Adventists for 50 years or more. Oldest of the campers was Sister Anna Knight, a retired missionary and former educational superintendent in the Southern Union.

► W. Warren Oakes, formerly director of admissions and records, and assistant to

the president of Madison College, is now acting personnel director at the Florida Sanitarium and Hospital.

ANSWERS TO

Your Denominational IQ

(Page 9)

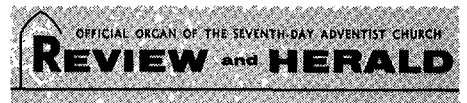
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NOTICE

In assembling the various documents necessary to complete a major research section in our denominational records, one item has been hard to find. It is a leaflet, issued about 1910 by A. G. Daniells, on "The Daily." If any reader of the REVIEW has a copy in his possession, will he kindly write to L. E. Froom, at the General Conference, Takoma Park, Washington, D.C. 20012.

Church Calendar

Literature Evangelists Rally Day and Church Missionary Offering	September 4
Missions Extension Day and Offering	September 11
JMV Pathfinder Day	September 18
Review and Herald Campaign	September 11-October 9
Thirteenth Sabbath Offering (Southern European Division)	September 25
Neighborhood Evangelism and Church Missionary Offering	October 2
Voice of Prophecy Offering	October 9
Sabbath School Visitors' Day	October 9
Community Relations Day	October 16
Temperance Day Offering	October 23
Week of Prayer	November 6-13
Church Missionary Offering	November 6
Annual Sacrifice Offering	November 13
Ingathering Campaign	November 20-December 31



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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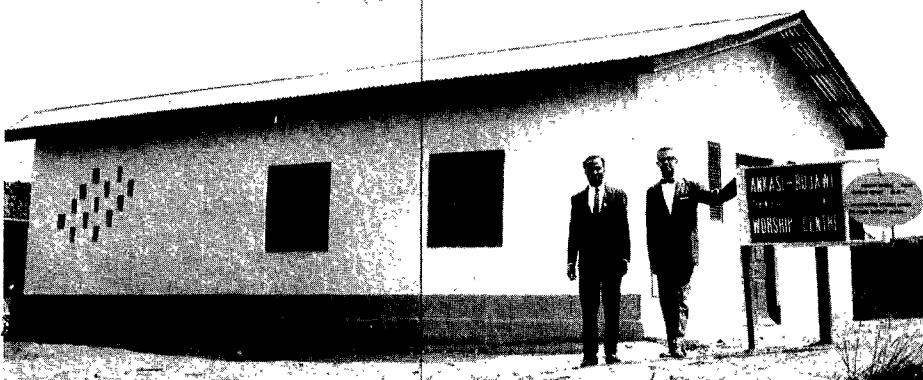
REVIEW AND HERALD, August 26, 1965

Ankasi Church Dedicated in Ghana

The Ankasi church, one of 35 Seventh-day Adventist churches in the Bekwai, Ghana, district, was dedicated Sunday, May 30. Participating in the services were J. K. Amoah, president of the Ghana Mission; D. N. Agboka, former district pastor; P. K. Asare (left, above), district pastor; J. M. Hammond (right); Nana Amoahfulhene Osei Ababio, chief of the traditional area; Th. Kristensen, president of the West African Union Mission; and Oivind Gjertsen. D. N. Agboka spoke at the Friday evening services; O. A. Troy, secretary-treasurer of the Ghana Mission, delivered the address Sabbath morning; J. K. Amoah and Elder Kristensen led out in the Act of Dedication on Sunday morning.

Two lots were given to the church by Nana K. Afoako last summer. J. M. Hammond built the church with communal labor and freewill gifts and donations in five months. The church, which seats almost 200, is valued at £500 (U.S. \$1,400).

OIVIND GJERTSEN, *Principal*
SDA Training College, Bekwai, Ghana



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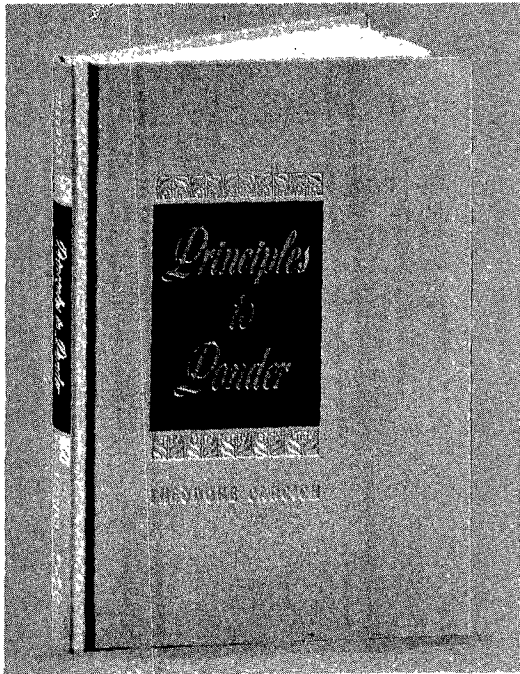
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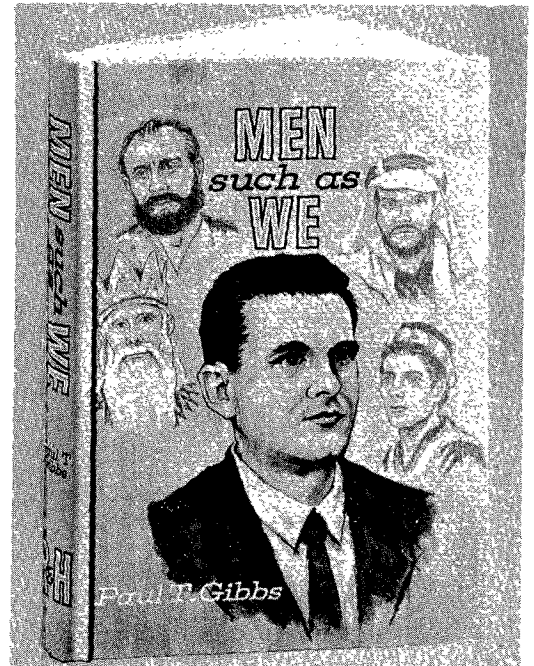
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News of Note

Death of J. R. Nelson

We regret to announce the death of J. R. Nelson, director of the General Conference National Service Organization for the past seven years. He died August 10, at Loma Linda, California, at 66 years of age.

Elder Nelson was a strong, guiding influence in Missionary Volunteering, giving 40 years of his life to dedicated service. He helped to develop such major plans as the National Service Organization, the Pathfinder Club, and Voice of Youth evangelism, much of this during his 12-year tenure in the Pacific Union.

In 1958 he was called to the General Conference as an associate secretary of the Missionary Volunteer Department in charge of the newly merged National Service Organization. Just prior to his last brief illness and surgery for cancer, he completed an earth-circling itinerary in behalf of Seventh-day Adventist young men in the armed services. (Elder Nelson reported on this in last week's REVIEW.—Eds.)

We extend our deepest sympathy to Mrs. Nelson, their daughter, and their two sons. MV's the world around will miss Brother Nelson's strong leadership.

THEODORE LUCAS

Good Results From South American Evangelism

Reports on evangelism in South America are most encouraging. In São Paulo, Brazil, where Alcides Campolongo has recently completed a series of meetings, 280 people were baptized at the first ceremony. The total baptisms there are expected to reach 400. This series of meetings was a combined effort through the Voice of Prophecy organization, Faith for Today films, and the temperance department. Now several evangelists are adopting a similar plan.

In the Buenos Aires area, the goal for baptisms this year was set at 700, and the four evangelistic campaigns now in progress give promise that the goal will be exceeded.

The South American evangelists have faith to believe that the division goal of 20,000 baptisms will be reached by the end of 1965.

W. R. BEACH

Voice of Prophecy for Navaho Indians

Sunday, August 15, was a red-letter day for the Navaho Indians in Western United States. On that day, reports J. Lloyd Mason, M.D., medical director of the Monument Valley Mission and Hospital, a weekly 30-minute radio broadcast began over station KEEN, Farmington, New Mexico. The broadcast features the Voice

of Prophecy messages in the Navaho language. Lessons were prepared at the mission and recorded at the Glendale studio. The first six months of broadcasts are to be on the life of Christ, and the second six months on doctrinal subjects.

The station expects the program to reach 60 per cent of the 106,000 Indians on the reservations. It is hoped that the whole series may be repeated in another area next year.

Expense of the project is being borne equally by the Arizona, Colorado, and Nevada-Utah conferences.

This is a most wonderful event, for it is the first time in Adventist history that such a wide outreach has been attempted in behalf of Indian people in the United States.

WESLEY AMUNDSEN

C. T. J. Hyde Dies in Africa

A message has just been received from the Trans-Africa Division office at Salisbury, Rhodesia, stating that C. T. J. Hyde, division field secretary, died August 10.

After service in England the Hydes accepted a call to East Africa in 1930. To his missionary work in Africa, Elder Hyde brought unusual versatility as a nurse, accountant, teacher, and counselor to boys in training schools, and later as evangelist, mission and union administrator, and division departmental leader. His fluency in the Swahili and Luo languages added to his competence as a soul winner and teacher of African workers, many of whom are now leaders in their fields.

To his wife, Sylvia, who was from Finland, and to his children, Kaarina and Clarence, both of whom were born and reared in Africa, and to those closely associated with Elder Hyde in service go our Christian regards and tender sympathy.

DUANE S. JOHNSON

Kenya Colporteurs Start Branch Sabbath Schools

Brother D. R. L. Astleford, who carries both the Sabbath school and publishing departments of the East African Union, writes:

"Thirteen literature evangelists of Central Kenya Field started 13 branch Sabbath schools during 1964. The total membership of these schools was 195. The total of baptisms to date is 32.

"Thirteen literature evangelists at Gendia started 14 branch Sabbath schools during 1964, with a total membership of 371. The total baptisms to date—96."

This is a wonderful report, and shows what can be done by our faithful colporteurs through branch Sabbath schools. We trust that all our churches will be faithful in sending their Picture Rolls in harmony with the suggestions that come to them from their conference Sabbath school

secretaries. Often these Picture Rolls are the only equipment our laity have, other than their Bibles.

G. R. NASH



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

CONCORD, N.H.—The nation's only State-operated lottery—the New Hampshire Sweepstakes, now in its second year—is doomed to failure, according to opponents of the plan who point to steadily dwindling receipts as ticket sales fall below last year's figures. At the close of business July 24 this year, only 796,715 tickets had been sold for the September race. This represented a drop of 231,378 tickets over the same period last year, or a decrease in gross revenue of \$694,134.

DALLAS—Dr. Daniel A. Poling, of New York, noted 80-year-old Protestant minister and editor, said here that while he was not enthusiastic over the ecumenical movement, he believed that anything that promotes better human relations is "in the spirit of Jesus Himself." "However," he said, "I'm not ready to say whether the present situation is developing in this direction or not. I'm hoping and waiting."

CAIRO—Members of the Islamic Higher Research Council, at the end of closed discussions here, agreed that polygamy, divorce, and birth control—topics of lively interest in most Arab countries today—are lawful according to the principles of the Koran and are matters that concern only the individual conscience. The discussions were conducted as the second and concluding part of the Second Pan-Islamic Congress, which began May 15 under the Council's sponsorship.

HARRISBURG, PA.—The "Friends of the Public Schools," a predominantly Protestant group opposed to the busing of parochial students with public funds, has charged that Attorney General Walter E. Alessandrini exercised "a flagrant abuse of the powers of his office" in expressing opinions on the new law. Another group announced plans for a legal appeal to the courts. Mr. Alessandrini has taken a liberal position and informed school authorities that they may change bus routes to accommodate parochial students and purchase or lease buses now used by parochial schools. Plans for a court test of the controversial law were announced by Dr. Glenn Archer, executive director of Protestants and Other Americans United for Separation of Church and State (POAU).