

# REVIEW and Herald

★ The Christian Home

—Page 6

★ Medical Ministry in the  
Cameroun

—Page 14



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ARTIST, HARRY BAERG, AFTER RUDEEN

## Black Sheep In the FLOCK

By Delorr Hayward

[This article is reprinted from *Guideposts*, which naturally explains a few viewpoints that may be a little different from ours. But the story teaches a worth-while lesson. See also editorial, p. 12.—Ed.]  
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**H**IS sermons were long and rambling and I don't believe he was much of an administrator. Until the crisis in our church, I'm sure that most of the congregation considered the Reverend Seth deJohn\* a good and rather sweet man—but ineffectual.

When trouble nearly split our congregation, however, Pastor deJohn surprised a lot of us.

Millerton, Wisconsin—at the time of this story—was a small lumber

town of a few thousand people. Community life centered about the church. The trouble started with the superintendent of our Sunday school who was a big boss at the mill. Next door to him lived a woman who was head of our Sunday school primary department.

A friendship developed between the two that caused a lot of talk as both were married and had families. Eventually, a church delegation headed by Roger Barclay, the church finance chairman, came to see Pastor deJohn. I can just see the pastor, his face peaceful and serene, quietly greeting this group of determined men. Barclay opened the discussion bluntly.

"Reverend, there is an illicit relationship in this church. . . ." He then detailed the situation.

"Haven't you come to some pretty strong conclusions on a very small amount of evidence?" the preacher asked calmly.

"You'll not get much evidence in a case like this," Barclay continued. "What matters is that parents in this church are scandalized. They'll not send their children to Sunday school unless both parties are removed from the church."

"Asking them to resign their Sunday school responsibilities is one thing," replied the preacher. "Insisting that they leave the church is something else." (Please turn to page 5)

\* All names are fictitious.



*Nature Testifies to its Creator—3*

# The Chemistry of Life

By  
R. M.  
Riland

EWING GALLOWAY

**W**ATER is in many ways the "life blood" of our planet. Without this simple compound no life as we know it could exist. From 70 to 95 per cent of the bulk of living things is composed of water. Volumes have been written on the unexpectedly unique properties of this substance, which not only serves as a medium for the chemical processes of life but also makes the earth a pleasant place in which to live. We can touch upon only a few of the features that seem to reflect the workmanship of a cosmic architect.

Water is the most universally effective chemical solvent known. It dissolves more substances than any other known liquid. It is chemically stable, not reacting with most substances it dissolves, yet providing the fluid medium in which otherwise extremely slow chemical reactions may proceed rapidly.

The truly remarkable heat capacity of water makes it an ideal substance, not only for stabilizing the temperature of the planet but also for heat transfer and regulation in living systems. By the heat capacity of water we mean that it can absorb a lot of heat without itself becoming much warmer, and then in turn give off many calories of heat without itself dropping more than a few degrees.

Nearly all substances contract or shrink in volume and become heavier as they are cooled. This is also true of water as the temperature is lowered

toward freezing—but only until it reaches 39.2°F. At this point a surprising reversal occurs. It begins to expand and become less dense, so that by the time it solidifies as ice at 32°F. its volume has increased by about one eleventh; hence, ice is lighter than liquid water and floats to the top. If water behaved like nearly all other liquids and solids, ice would sink as the surface of lakes and streams freeze in the winter. Rivers, lakes, and seas would freeze from the bottom up, destroying most aquatic life. Only the upper surface would melt, even in temperate regions, and the whole climatic pattern would be upset.

Nearly all the distinctive properties of the strange liquid we call water are in some way related to life processes. Water is one of the most significant agents in geologic processes as well. Its uniquely high surface tension, its ability to separate dissolved acids, bases, and salts into electrically charged particles called ions, its cohesiveness, its high heat of vaporization—these are a few of the other properties that add to its enormous importance to life. This capacity of water for absorbing large quantities of oxygen at low temperatures makes possible the wealth of life in oceans and lakes.

Did it just happen—by chance—that this simple compound possesses all these strikingly unusual but essential properties that make life possible? Do you suppose it is only a mat-

ter of chance that water is the most abundant compound on the surface of the planet and also present in the atmosphere? The thoughtful student may see here again manifold evidence of the incomparable wisdom of One who designed the earth to be inhabited. If it takes personal intelligence to understand and appreciate an edifice, it must take far greater intelligence to design it.

## More Chemistry

In like manner one might consider the four elements—carbon, hydrogen, oxygen, and nitrogen—each of which has special properties, without which life as we know it would be impossible. All four elements are abundant on the earth. If only one were less unique, more like the other 90 elements, or unavailable on the earth's surface, this planet might well be a vast desert, barren and desolate. Beyond the basic requirements for life, the chemistry of the earth with the unnumbered compounds and mixtures in nature that make the earth, even in its present state, a pleasant place in which to live, suggests plan and purpose. The periodic system of the elements, all constructed of the same building blocks, with increasing atomic weights and divisible into families with predictable properties, reflects remarkable order and organization.

In chemistry as in other sciences we are prone to oversimplification. We

speak of combining elements, producing reactions, et cetera, as if we were in complete control of the processes. This is not entirely true. Wald observes, "It is not chemists who make molecules react. That is done by the molecules. The chemists only set the conditions, and then watch."—GEORGE WALD, "Introduction" to Lawrence J. Henderson, *The Fitness of the Environment*, p. 24.

That the earth with its continents, rivers, seas, and oceans, its atmosphere and climate, and its chemistry, is so well fitted for life appears providential. Yet in recent years the view is often taken that this fitness is only because life had no alternative, that it evolved under these circumstances. If the circumstances were different, life would not exist in this state. But is such a view an answer? It completely misses the question as to how the chemistry of the universe, the environment of our planet, became suited in a thousand special ways so that unbelievably complex living systems, life as we know it, can exist. Of course, life could not exist if the special adjustments for it did not exist; but whence came these unique adjustments?

### Boundless Energy

Available energy often seems to abound on every hand. In the sunshine and rain, the wind and the waves, the tropical forests, the mighty rivers, the invisible atoms, are measureless supplies of energy. But when we study how energy operates we find that it behaves according to certain well-established laws. It is because these principles, these laws, are dependable that energy can be used by man, and that it continues to sustain life.

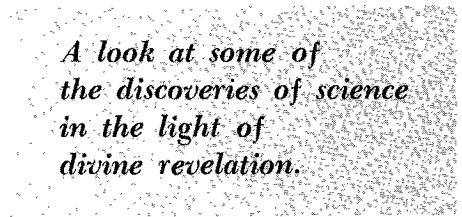
One of the most fundamental principles governing the behavior of energy is embodied in what is called the second law of thermodynamics, or heat, sometimes called the principle of entropy. This law is based on the observation that there is a continuous flow of heat from warmer to colder objects and that this flow cannot be reversed to pass spontaneously in the other direction. Place a hot object, such as an iron, in a room and leave it. In a few hours the iron has cooled, the air warmed, and all objects in the room approach the same uniform temperature—the energy tends to be evenly distributed.

The iron in the room is much like the sun in the sky. Energy from the sun tends to be dissipated, to be distributed throughout the universe. The small fraction captured by our planet may be transformed from one form to another, but it always tends to pass toward its lowest level. Read-

ily available energy is stored in plants for a time, but as these are oxidized or burned, either rapidly producing a flame or slowly as in decay, or when food is burned under the control of enzymes, the energy tends to dissipate.

This general principle stated in another way may be described as the progressive disorganization of matter. As science has broken our material world down into smaller and smaller units, it has been discovered that in the continuous reshuffling these particles tend to become less organized, thus erasing specific arrangements and designs. Atoms and molecules tend to become more and more randomly distributed. The universe tends to "run down."

We have, as it were, many one-way streets, irreversible processes which as far as is known never spontaneously reverse themselves. What is the lesson from all this? What is the meaning we are seeking? What is the significance of the fact that clocks do not wind themselves, that water does not flow uphill, that a cold moon does not spontaneously gather heat and become a small sun, that atoms and molecules do not spontaneously come



together to form a great edifice such as a cathedral?

The laws of nature point to the fact that there must be a source for the available energy and power to run the universe, or else the suns would eventually burn out and the universe would become uniformly cold. This burning out or running down has been called heat-death. A source of energy for the universe is contrary to any law known to man. The principle of creation, the establishment of order and organization, the introduction of available energy into a system, contrast with the natural principle of steady progress toward randomness, just as the winding of a clock contrasts with its running down.

A most reasonable solution for available energy for life, the organization, the design in the universe, is that there must be a beginning, a Source of power, an Organizer, a Designer. In creation, then, we see the introduction of available energy, the establishment of elaborately organized systems. Natural laws describe how such systems tend to approach greater randomness.

Continual support is needed to maintain the high degree of organization. One who thinks deeply enough can hardly escape recognizing God. It is true that the ultimate mystery of "whence God" is not answered. But if we followed the practice of accepting only that for which we had ultimate answers, we would have to reject the entire body of science because science does not have ultimate answers for any phenomenon. The evidence points strongly to a Creator, to God.

Yale geneticist Edmund W. Sinnott put it this way: "Words are feeble things to express an idea so vast, but the conception of an organizing force, something that not only holds the universe together and builds within it orderly patterns of matter, from atoms and stars and galaxies to man, but continually lifts life upward from the simple processes of protoplasm to the highest levels of man's spiritual nature, seems no unworthy expression of such an ineffable quality as God's nature must possess."—EDMUND W. SINNOTT, *The Biology of the Spirit*, pp. 162, 163. Sinnott is an evolutionist, but he recognizes overwhelming evidence of a Creator.

It is possible for scientists with different presuppositions, with a point of view that excludes any possibility of divine or supernatural activity, to look at this data and come to different conclusions. But for students who view the earth and life, the discoveries of science in the light of divine revelation, the meaning is clear. The earth with its continents and seas, with its atmosphere, with its environment quite ideally suited to the requirements of life, appears to be the result of foresight and intelligent planning—hardly blind chance. The chemistry, the climate, the existence of complex living systems, of available energy for the support of life, seem to reflect the work of a superior mind, of a dependable Administration worthy of our utmost respect. New discoveries have brought into focus vistas of a power incomprehensibly great, of design, of system, of law and order far beyond our former capacity to recognize and to appreciate. The adjustments on our planet for life are too numerous to be accounted for by accidental means.

But science alone is not able to identify the Creator for us. The book of revelation, the Bible, does this. "He is before all things, and by him all things consist" (Col. 1:17). As we come to know the Creator, the universe, our planet, and life take on perspective and meaning. We are led to echo the words recorded in Isaiah 45:18: "He created it not in vain, he formed it to be inhabited."

(Concluded)

**W**E COME now to your second question on prayer, which reads: "*Do you subscribe to the idea that George Mueller was right in saying that when he thought something was right he did not give in until he got it? What if he was not right to start with, and so it was not God's will?*"

The quotation from Mueller on which this question is based reads as follows: "The great fault of the children of God is, they do not continue in prayer; they do not go on praying; they do not persevere. *If they desire anything for God's glory, they should pray until they get it.*" "When once I am persuaded a thing is right, I go on praying for it until the answer comes. I never give up!"—Quoted by Charles R. Parsons in *An Hour With George Mueller*, pp. 11, 10. (Italics supplied.)

I believe that the answer to your question lies in the words I have italicized—"if they desire anything for God's glory"—and in Mueller's lifelong attitude of expecting nothing from God that would not be consistent with His will. Think of it this way: God and Mueller were partners in operating a large orphanage in Bristol, England. Mueller managed the earthly details of the business. God supplied the necessary funds. The world is His, "and the fulness thereof" (Ps. 50:12). All Mueller had to do to get money to satisfy the needs of the orphanage was to follow the regulations in God's Word governing the cashing of checks drawn on the bank of heaven. In other words, when Mueller was persuaded that a certain prayer request would result in bringing glory to God's cause and in advancing His kingdom in the world, he continued to pray until his request was granted. He never gave up. The following Bible promises amply justify his doing this:

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14:13, 14).

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

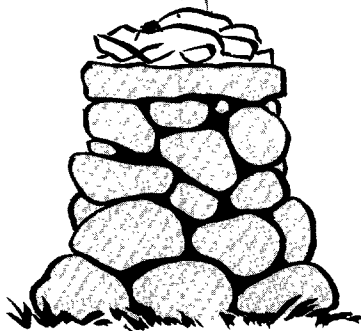
"If we ask any thing according to his will, he heareth us" (1 John 5:14).

Now, if perchance Mueller's request was not right to begin with and not according to God's will, he did not lose faith in God if his request was not answered. He simply rested in the assurance that his prayer request must not have been consistent with God's will. Personally, I can see no

## More Thoughts on PRAYER POWER

Part 2

By Nathaniel Krum



real problem here. When a servant of God is sincerely in earnest, working for the speedy advancement of God's work in the earth, and praying that God may answer a request that will bring glory to God's name, he should persist in prayer, as did Jacob, until God gives the blessing He has promised in His Word.

There is nothing unusual about such a prayer relationship with God. Elijah prayed: "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou

hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God" (1 Kings 18:36-39). It was not for his own glory that Elijah prayed, but that the name of the true God might again be lifted up and glorified before apostate Israel. God heard and answered Elijah's prayer.

As Christians we are God's representatives in the world, continuing the work that Christ so nobly exemplified during His earthly ministry. When, in all sincerity and led by the Spirit of God, we decide on a course of action calculated to promote God's work and glorify His name, we should keep on praying until God sees fit to give the answer, for he "is able to do exceeding abundantly above all that we ask or think" (Eph. 3:20).

At the same time, our prayers must always be subject to God's will. This was Christ's attitude: "O my Father, if it be possible, let this cup pass from me: nevertheless *not as I will, but as thou wilt*" (Matt. 26:39). This is also the attitude that Mueller took: "O Lord, *if it is consistent with Thy will, please remove this fog in five minutes.* You know the engagement You made for me in Quebec for Saturday. I believe it is Thy will." No sincere follower of Christ would expect God to answer a prayer unless the request met God's complete approval. After all, we are "workers together with him" (2 Cor. 6:1). We have full confidence in His wisdom and leadership. Therefore, we do not presume to dictate the time, the place, or the manner in which He should answer our petitions.

Your next question reads as follows: "*Did you cite the fog lifting as an example of definite answered prayer by God's interfering with the usual laws of nature? Could this have been coincidence?*"

Yes, I cited this fog-lifting episode as an example of a definite answer to a specific request by a trusting servant of God. It was only one in hundreds of answers Mueller received throughout his many years of Christian ministry for the orphans of Bristol, England. The captain of the ship, with his long experience with weather conditions at sea, saw no hope that the fog would be lifted in time for Mueller to make his appointment. But Mueller was a man of God, going on God's errands, and he had implicit

### Take Time to Pray

By PAULINE GODDARD

Take time to pray in the morning  
Before you start the day.  
Take time to pray in the evening;  
You'll find that it will pay.  
For prayer will keep the heart in touch  
With Christ, your dearest Friend.  
The strength and faith you'll gain  
from prayer  
Are blessings He will send.



faith in God's ability to remove the fog immediately, if He so willed. I sincerely believe that God rewarded Mueller's faith and removed that fog in five minutes, as requested.

If we credit Mueller's fog-lifting experience to mere coincidence, must we not also credit such contrary-to-nature miracles as the raising of Lazarus (John 11:43, 44), the sun standing still when Israel fought the Amorites (Joshua 10:12, 13), the ten-degree-backward movement of the shadow in the sundial of Ahaz (2 Kings 20:11), and the dividing of the waters of the Red Sea (Ex. 14:21) to mere coincidence? If we follow this line of reasoning, just where can we draw the

line between genuine miracles and what we suppose are mere coincidences? The whole thing boils down to this: Are we willing to believe the entire Word of God, including the records of miracles, or only those portions that agree with our preconceived notions and private interpretations?

Mueller was a man of great and simple faith in God. When he established his orphanage in 1836 he resolved to depend solely on God for all help, and through the long years God did not disappoint him. Without even asking for a single penny, Mueller's orphanage received the equivalent of more than 9 million dollars between 1836 and 1959. More than

17,000 orphans were cared for by these Heaven-sent gifts.

Spiritual things are spiritually discerned (1 Cor. 2:14). We must have faith in God's willingness and ability to answer prayers, for "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). The unbeliever will see in Mueller's miraculous experience mere coincidence, but the believer will see in this contrary-to-nature answer to prayer the overruling providence of God. It is *faith* in a prayer-hearing and prayer-answering God that makes the difference.

*(Concluded next week)*

## Black Sheep in the Flock

*(Continued from page 1)*

"We're here to tell you that the congregation won't tolerate their presence," snapped Barclay.

Pastor deJohn rose and walked to the window of his sparsely furnished church office. He looked outside for a moment, then faced the men.

"This is God's house," he said firmly. "As long as I am minister here no one will be denied entrance regardless of who he is or what he has done." Then his voice softened. "God will remove this problem in His own good time and in His own good way, and no one will be hurt. We just have to be sure that our hearts are right, and to pray."

Barclay and his cohorts walked out and soon spread the word that the pastor was being "wishy-washy." The next Sunday, church attendance was half of normal. Meanwhile Seth deJohn was saddened when neither of the accused Sunday school officials sought him out nor appeared at church. The pastor was worried about this obvious declaration of guilt.

Before his sermon Seth deJohn invited the members of his church to join him on Monday evening "to pray for the people and needs of this church."

Criticism of the minister was growing but, out of curiosity, nearly 20 people appeared. "I find no place in the Bible where Jesus said that we would be able to eliminate sin and trouble in this world," Pastor deJohn began. "He does say that He is the way and the light. We have a situation that is splitting our church. So I am asking you to join with me every Monday night to pray specifically for the people in our church."

The pastor reached into his pocket. "I have here a list of the members

of our church—150 in all. These are people who have taken vows of allegiance to Jesus Christ. They belong to Him. Yet none of us is perfect. We make mistakes. We forget our vows. We envy; we hate; we gossip; we sin in so many ways. Yet despite our weakness, God loves us.

"I feel that God is here with us tonight. And where He is, there is power. For the rest of this hour I am going to read aloud, slowly, the names of the members of this church. Let us pray for each one in turn. Let us pray that God's love will surround him—or her—that good comes to each person."

He began the reading: "Mr. & Mrs. Harvey Allen. . . . Harvey was out of work for two months recently and his son Ted has a bad case of asthma." And so every person in the congregation was prayed for including the two Sunday school officials.

In the three weeks that followed more and more people appeared at the Monday night gathering. But Barclay, as head of the opposition to Seth deJohn, was indignant.

"We have a do-nothing pastor!" he said to his friends. "Prayer is not enough. Unless he takes stronger action Seth deJohn will have to go. If our church board won't demand the resignation of these Sunday school officials, then they will have mine." Barclay knew that at least 50 others would follow him.

Roger Barclay decided to bring the situation to a head at the monthly board meeting. But if Pastor deJohn sensed the impending crisis, it was not apparent in his face the night of the meeting. He spoke warmly to each of the members as they entered. Then he opened the meeting with a prayer.

"Lord, we have much to be thankful for in our church," he began. "We have dedicated men and women who have a deep desire to serve You. I am grateful for Roger Barclay and the keen financial mind he brings to our

affairs . . . and for John Stowe and his fine singing voice in our choir . . ."

The pastor offered up each member present by name to the Lord in a prayer of praise and thanksgiving.

The meeting proceeded quickly through routine matters to new business. Roger Barclay cleared his throat and rose to his feet. He looked at the pastor. Seth deJohn looked back with warmth, yes, even with affection. The two men faced each other. There was a total silence in the room. A very strange silence.

"There is a matter concerning the church that has disturbed me very much," said Barclay. "When I came to the church tonight I was prepared to ask for some drastic action. But perhaps you just don't handle problems in church the same way you would in business. What I'm saying is that I have concluded that being a Christian is a lot harder than I once thought it was."

Then Roger Barclay sat down; the power of love and prayer had brought about a change in him. And from that moment the church was stronger and more united than ever.

Weeks later the Sunday school superintendent was fired from his job at the mill. He took a lesser job in another town and moved his family there. The other family involved later moved away, too, but the families were kept intact; another answer to Seth deJohn's prayer.

This story occurred some years ago, but I have used the principle involved many times—at business, in my home, among friends, with neighbors. And when I hear about the bitterness and divisiveness in so many churches today, I want to tell them about Pastor deJohn and frame for them his words as a guide for church disputes:

"If our hearts are right, God will remove this thing in His own good time and in His own good way, and no one will be hurt."

# The Christian Home

By R. R. Bietz

WHEN the Pharisees came to Christ, tempting Him they asked if it was lawful for a man to put away his wife for every cause. "Is it right," they asked, "for a man to divorce his wife on any grounds whatsoever?" "Haven't you read," he answered, "that the one who created them from the beginning made them male and female and said: 'For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh'?" So they are no longer two separate people, but one. No man therefore must separate what God has joined together."

"Then why," they retorted, "did Moses command us to give a written divorce notice and dismiss the woman?" "It was because you knew so little of the meaning of love that Moses allowed you to divorce your wives! But that was not the original principle. I tell you that anyone who

divorces his wife on any grounds except her unfaithfulness, and marries some other woman, commits adultery" (Matt. 19:3-9, Phillips).\*

Although there are just about as many divorces as marriages, especially in some large cities, this does not do away with the fact that God's ideal calls for marriages to remain intact until separated by death.

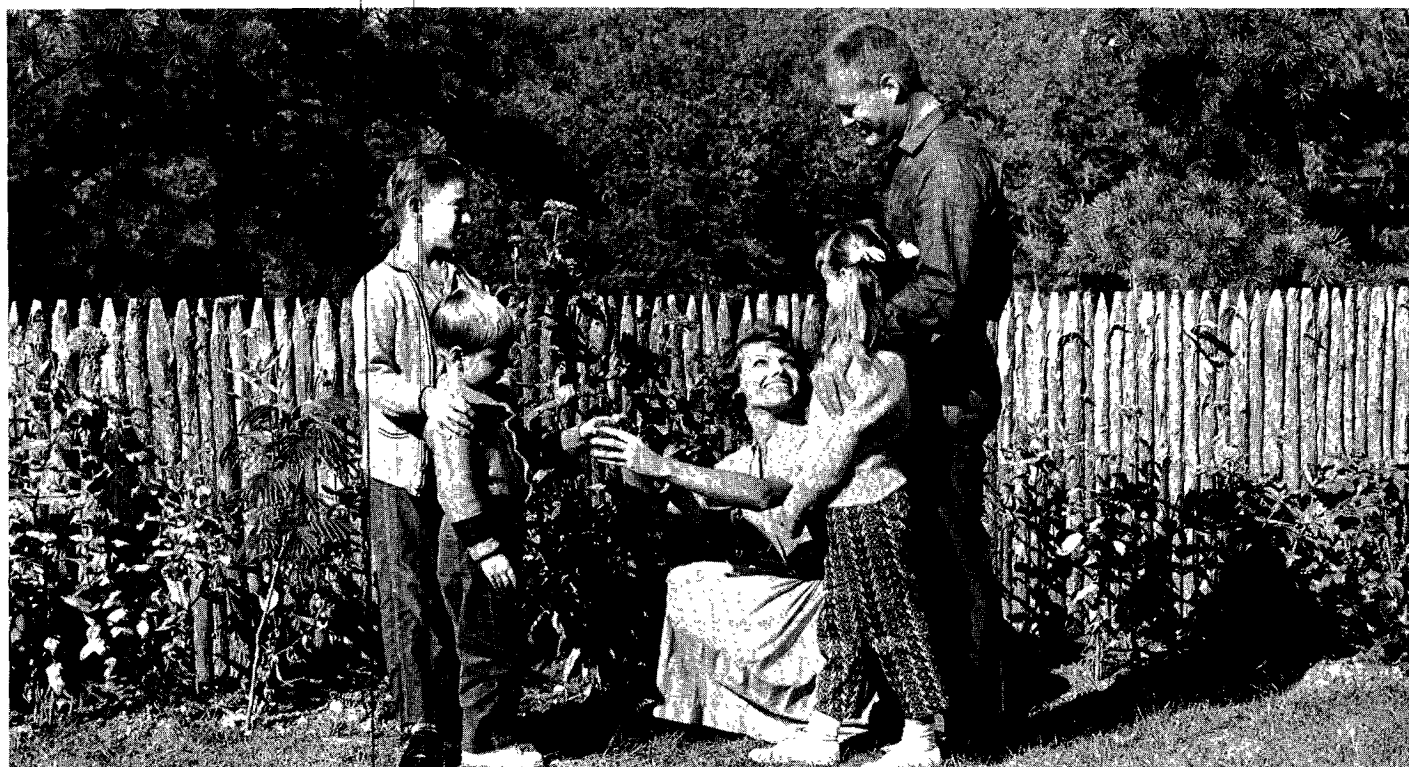
"Marriage is no marriage at all if it is conditional or partial or with fingers crossed. There must be on both sides an uncalculating abandon, a mutual outpouring of love and loyalty in a prodigal way. Marriage is an attempt to return man and woman to paradise where they can live without sin."—Elton and Pauline Trueblood, *The Recovery of Family Life*, p. 46.

If two persons unite in marriage with a definite understanding that it is for life, then the ugly, heartbreaking divorce court scenes would be greatly reduced. In Christian marriage one accepts the viewpoint that marriage is rooted in the holy purposes of God.

Jesus said, "Male and female created he them." Why did He refer to the Creation story when He answered the Pharisees? Is it not because the Creator ordained the marriage institution to perpetuate the miracle of creation? Two people literally become one in an infinitely precious bundle of new life. This is the highest self-fulfillment of two people in married life. That's why the birth of a babe can lead, if only on a temporary basis, to a sense of mysterious creative relationship with their Creator. Until this happens we never fully understand the words "The two shall become one flesh."

Dr. Alfred Adler, Austrian psychiatrist and founder of the school of individual psychology said, "The comradeship of love could not be firm if there were hesitation and doubt. Cooperation demands a decision for eternity, and we only regard those unions as real examples of love in which a fixed and unalterable decision has been taken."—*Growing Together in the Family*, p. 19.

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EWING GALLOWAY

No home life can be ultimately secure unless it is anchored deep in the love and grace of God.

## Less Than Half a Marriage

To enter marriage in a half-hearted manner means that only a fraction of the person is married, and the marriage of two half-hearted persons is less than half a marriage. People entering into this sacred union with their fingers crossed are not truly married. It is not just the desire two people have to be together that creates marriage, but the affirmation of the fact that they belong to each other and to each other alone. The "swap clubs" that we read about today where certain families have a program of exchanging husbands and wives is not only entirely foreign to the Bible but a diabolical scheme of Satan to destroy the home completely.

We are told that approximately half of all divorces in the world occur in the United States. But exchanging wives and husbands certainly will not solve the problem of divorce. This kind of program feeds the divorce mills. Above and beyond these divorces there are 1.7 million families who have been separated because of marital discord. In addition to these, 25 to 40 per cent of those who have been married five years or more are not happy.

The home is the heart of the community, of the church, of the nation. The well-being of society, the success of the church, the prosperity of the nation depend upon home influences (*The Adventist Home*, p. 15). If, however, the heart no longer functions properly, if it no longer pumps the vital supply of blood to help maintain a healthy society and church, then the days of our civilization are numbered indeed.

Speaking about his marriages and divorces, Mickey Rooney wrote in his autobiography: "The women I wed, did they move on from me to happiness? The record says that they did not. They have sputtered about even as I. . . . When I proposed to Ava Gardner I was almost unconscious with passion. When I proposed to Betty Jane Rase I was almost unconscious with booze. When I proposed to Martha Vickers I was almost unconscious with despair, and when I proposed to Elaine Mahnken I was almost unconscious, period."—Los Angeles *Herald Examiner*, Nov. 7, 1965.

The problem today is that many marriages are entered into without any thought of the sacredness and meaning of marriage. Those who think lightly of the marriage contract and who frequent the divorce courts do more to destroy Christianity than the atheists.

Elton Trueblood said, "Faith is not mere intellectual assent, but the supreme gamble in which we stake our lives upon a conviction. To be-

lieve that water will support our weight is one thing, but to trust our lives to it is another. The former is mere belief but the latter is a commitment which is the heart of faith, and it is the faith of this kind which marriage exemplifies."—*Common Ventures of Life*, p. 42.

## Ultimate Security

No home life can be ultimately secure unless it is anchored deep in the

love and grace of God. Human love by itself is not enough. Only the love that finds its fruition in God abides. Marriage is more than a fifty-fifty proposition. It is a relationship that demands that one or the other in time of crisis must go 100 per cent of the way in order to re-establish what has been lost.

Marriage is unconditional. There is no trial clause in marriage. It is for better or worse, and sometimes it is

—*The Art of Living*.... when



you're

young

## Catty Chatter

SOME situations in life tax one's skill in the art of living quite beyond reasonable limits. All the ramifications of personal relationships can give rise to such "stickiness" that it's manifestly impossible to suggest completely satisfactory solutions. A person just muddles along somehow, doing the best he can.

A case in point was brought to my attention recently when a young acquaintance, greatly agitated, stated that she'd overheard her two best friends (at least *she'd* thought they were!) discussing her in most unflattering terms. They'd actually indulged in gossip about her which bordered on the malicious. Finding herself too hurt and appalled even to think of meeting the problem "head-on," she'd crept away; she'd avoided the two girls since.

This, of course, couldn't go on forever. And that's when she asked for a bit of advice.

First of all, we had to establish the fact that the two girls had a right (I suppose!) to say anything they chose, within legal limits. But not while posing as her tried-and-true friends. Friendship without loyalty is a pallid, worthless thing indeed—a travesty. To worm one's way into the confidence of another, to pretend to feel real affection when it's all a sham strikes me as the height of despicableness. Yet railing on the injustice of it isn't a solution; it may help to reduce one's emotional blood pressure, but that's about all.

Two courses of conduct seem acceptable here. The first is a face-to-face confrontation, granted that can be accomplished in a civilized, Christian way. This is not nearly so simple as it may sound, since the culprits are likely to panic, to lie and deny—anything to cover their tracks. Nothing will be accomplished in a heated scene punctuated by hoarse cries of "Yes, you did!" "No, I didn't!" The whole grisly business can easily sink to the level of the "gingham dog and the calico cat."

However, if you are able to handle yourself with poise and confidence, you can state quietly to your erstwhile friends that you're sorry they have such a poor opinion of you, that you truly believe they're mistaken. Avoidance of recriminations may bring the offenders to their senses; they may apologize for their cattiness and may perchance have learned such a thorough lesson from their discomfiture that good may come out of the unpleasantness.

The denouement, on the other hand, may not be this satisfactory. The gossipers may choose to defend their opinions with vigor; this is when you'll need to state quietly and firmly that the topic, as far as you're concerned, is closed. A first-class vendetta isn't what you're after.

The second course of action is really inaction, I suppose. The wronged person can choose to narrow his circle of friends by excluding the traitors. This doesn't mean that greetings will never be exchanged, or that rudeness will be the order of the day. Far from it. Even more Christian courtesy may be shown than formerly, but no further confidences will be exchanged, no further seeking out of the false friends for fun and privileges.

It goes without saying (or should!) that the young Christian, a follower of Jesus, will never try to get even by blackening the reputations of his tormentors.

Whatever the course of action or inaction that is chosen, prayer is the most tangible help that can come to a bruised heart. Our Lord knows what it is to suffer injustice at the hands of friends; He is able, willing, and qualified to sustain you through trials of this sort.

worse; for richer or poorer, and for many of us it seems poorer every month. A young couple came to a minister to be married. They said, "We have not thought of buying a home. In fact, we have made no extensive plans at all. We thought we would see first how things work out." Leaving the back door open is like buying a car on a trial basis. There are those who embark on the sea of matrimony with the idea of being ready to jump overboard at the first squall. They have their life preservers buckled on, ready to leap.

Marriage must have permanency. We should stay together "so long as ye both shall live." However, it is not enough to grit our teeth and say, "We are married; we can't separate; we will stay together and endure this 'yoke of bondage.'" More than "staying together" is necessary. We must grow up and mature together. Where there is genuine love there is growth. There is beauty all around when there is love at home. The furniture, the car, the house, everything is beautiful if there is love at home. "The love a man gives his wife is the extending of his love for himself to enfold her. Nobody ever hates or neglects his own body. He feeds it and looks after it and that is what Christ does for his body, the church, and we are all members of that body" (Eph. 5:28, 29, Phillips).\*

To grow up together takes time. A tree can be planted in ten minutes, but it takes a long time to grow. It needs to be nourished. It takes only ten minutes to get married, but it takes a lifetime to grow up. A husband said:

"I love you,  
Not only for what  
You have made of yourself,  
But for what  
You are making of me. . . ."

"I love you  
For putting your hand  
Into my heaped-up heart  
And passing over  
All the foolish, weak things  
That you can't help  
Dimly seeing there,  
And for drawing out  
Into the light  
All the beautiful belongings  
That no one else had looked  
Quite far enough to find.

"I love you because you  
Are helping me to make  
Of the lumber of my life  
Not a tavern  
But a temple."  
—Author unknown (Quoted in  
*Great Preaching Today*, p. 49.)

Love that lasts is not something

that you fall into; rather, it is something that you climb into. It is a steady climb, inch by inch, day by day, and it takes years. People who cannot make a successful adjustment should not blame marriage. The trouble is not with marriage but with the people who are partners in it. It is not marriage that fails but the people who undertake it. Someone said, "Success in marriage is much more than finding the right person. It is a matter of being the right person."

#### Maturity in Marriage

Through the grace of Jesus Christ there can be a steady growth and maturing. God's grace pardons, forgives, sympathizes, and understands. Perhaps grace would not be necessary if marriage were always "for better," "for richer," "in health." But there is no assurance that we will enjoy these better things. We all know there are also those symbols for the harder side of life. "For worse," "for poorer," "in sickness," "in sorrow." Through the grace of Christ we can be our better selves when the worse side of our nature plagues us. It is through the grace of Christ that we can be good and wise parents, and make our homes fulfill their true function. Through the grace of God parents

can endure the ills of body, and sooner or later the crisis of heartbreak that comes with death. The Christian home has a source of strength available through the grace of God for any difficulty, for any temptation, for any sorrow, for any responsibility, and for any heartache that might come.

Long ago some 20,000 people assembled in New York City to hear Jenny Lind sing. She sang selections from Beethoven, Handel, and other artists, and the great audience was charmed by the sweetness of her voice. But suddenly she paused. The Swedish Nightingale seemed to be pluming her wings of song for loftier flight. Then came in tender tones,

"Mid pleasures and palaces  
Though we may roam,  
Be it ever so humble,  
There's no place like home!"

The vast concourse caught its breath. The people forgot where they were. Then they burst into the wildest applause. The voice of the singer was silenced. Men and women wept. Why? Because home touches the heart as does no other theme. Home is the inspiration point of life. The earthly home may become a little heaven below where preparation is made to enter the heaven above.

(Concluded)

## Fellowship of Prayer

### "Happy in the Lord"

"Truly I am happy in the Lord. Our prayers have been answered. . . . My husband is going to church again."—Mrs. B., of California.

### "Praise God for Answered Prayer"

"Some time ago I asked you to pray for my husband, son, a daughter-in-law, my daughter and son-in-law and their little one; also four other grandchildren. . . . I praise God for answered prayer from your great prayer circle. Rejoice with me. My daughter was baptized with her husband last September. God has done great things for these two loved ones and their baby. I want to thank you for your prayers. Please pray now especially that my son will return to the faith with his wife, so that they may rear their four precious children for Him. Please also pray for the conversion of my husband and his brother, as well as my son and family. Thank you much."—Mrs. W., of California.

### "The Lord Heard and Answered"

"Several months ago I wrote and requested prayer for my father, who had a mental condition. . . . I wish to let you know the Lord heard and answered these prayers. We received our father home within four weeks, and he maintained his right mind until death, which took place a week ago. He also attended church for the last four months with us. We are most grateful to the Lord for this and for the prayers of this great fellowship."—Mrs. W., of Massachusetts.

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.





## Windshield Soliloquy

By ALLENE D. KUBE

This is our Father's world,  
And colorful hallelujahs seem to ring  
From all the countryside  
In spring.

Waving grasses, verdant hued,  
Carpeting each meadow scene,  
Seem to say, Dear Lord, e'en I may bring  
A symphony—in green.

Hillside orchards all aglow,  
An apple-blossom pink parade;  
Tiny flow'rets lift sweet praise,  
A rosy-tinted accolade.

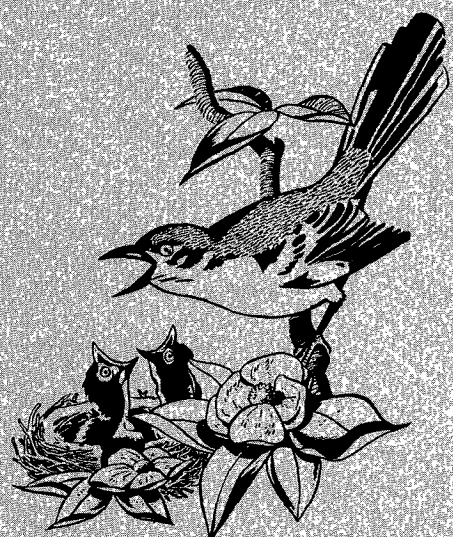
Purple lilac, tulip bright,  
Radiant phlox and iris face  
A glorious spring finale raise  
In rich crescendo of praise.

## Leaves

By MYRTLE LEORA NELSON

Nature's leaves—once green, then gold,  
Returned to earth, their stories told.  
And so we built a bonfire there,  
Adding old dreams needing repair.

Faith tells us, snow-capped branches hide  
New leaves of springtime safe inside.



## When Springtime Comes

By ADLAI ALBERT ESTER

It's really great to be alive  
When beauty of the springtime comes,  
Along the flow'r-lined roads we drive,  
And tune our harps to nature's drums.  
But while our souls burst forth in song,  
Can that drown this world's wail of wrong?  
*Let's not forget, when springtime comes,  
The bitter ballads of the slums!*

It's wonderful how spring flow'rs bloom  
To bless and brighten all our ways;  
And as we breathe their sweet perfume,  
Our hearts respond in grateful praise.  
But while we pause in thankful prayer  
For all this fragrance in the air,  
*Let's not forget, when springtime comes,  
The stench that rises from the slums!*

How wonderful if we, this spring,  
Would take fresh flowers to each dark door;  
I think that it might help us sing  
Some songs we never sang before.  
As we our hope and perfume share,  
How many might join us in prayer!  
*So let's resolve, as this spring comes,  
To carry springtime to the slums!*

## When Winter's Past

By E. RUTH BLEWITT

I walk through winter's months with longing heart;  
Earth has, at autumn's passing, lost her glow.  
Bare trees, who watched their friends on wing depart,  
Stand arms outstretched to catch the falling snow.  
Wild life, asleep, rests in the earth below,  
Secure and warm, while ice and frost pass by.  
Alone I walk, as fierce north winds do blow  
Across the moors, through woods with latticed sky.  
How long to wait ere sweet earth gives her sigh  
Of gentle breeze, of stirring shrub and tree?  
How long to wait till ev'ry wond'ring eye  
The miracle of life again shall see?

Tho' soon the cold bleak months will melt in sun;  
Earth's wintry robes of sin she yet must wear.  
This longing heart must ever journey on  
Toward the land that knows no winter there.  
Be still my heart; God's call to life at last  
Shall come! And wake thee too—when winter's past.



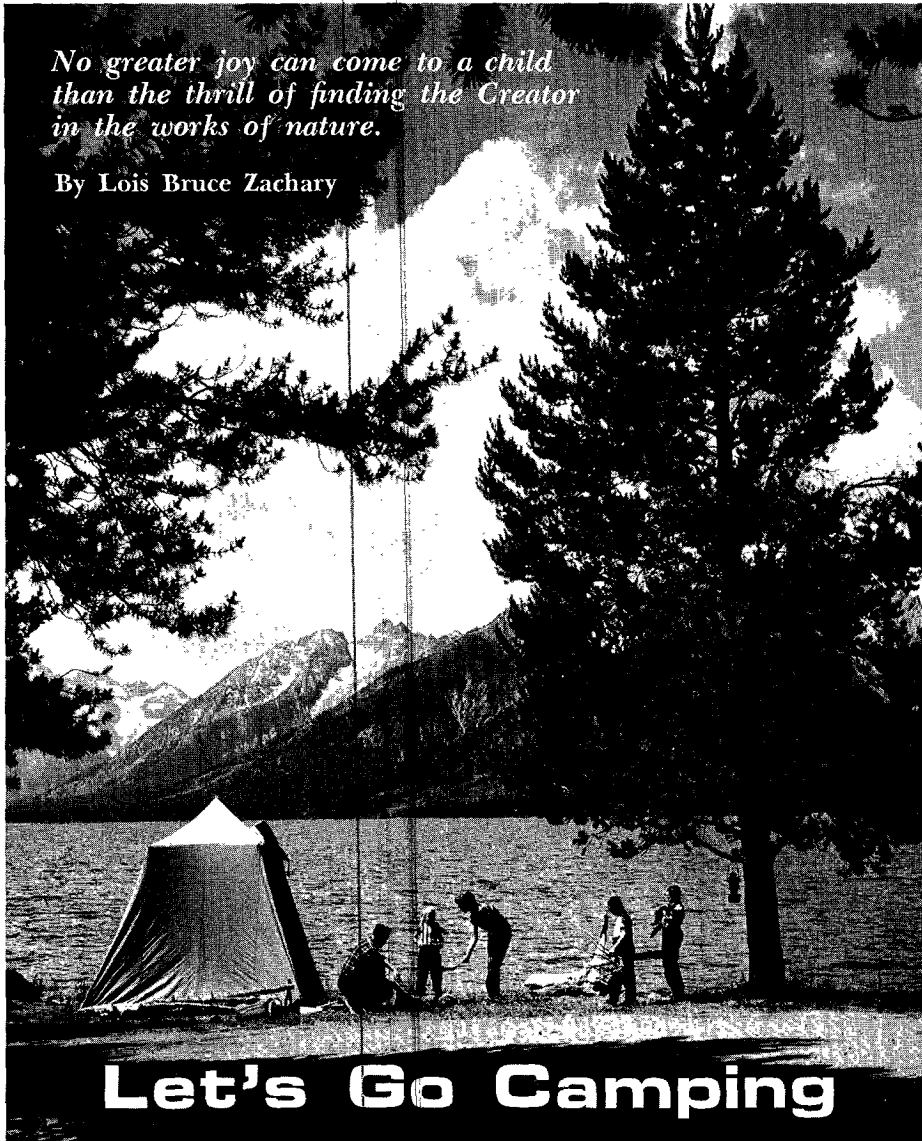
# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



*No greater joy can come to a child than the thrill of finding the Creator in the works of nature.*

By Lois Bruce Zachary



## Let's Go Camping

EWING GALLOWAY

**M**Y THREE children and I have always enjoyed camping together, and I am glad. We started when the youngest boy (now 13) was only three months old. Often I've said that in heaven I hope to have a simple rustic cottage with a huge fireplace surrounded by woods and with a waterfall nearby. I have no desire for a marble mansion. Just give me a plain, simple shelter. Even a tent will do, where stars twinkle and a full moon overhead shines down on a gurgling brook. That is sufficient for me.

More and more families are turning to the simple life, escaping to the hills and forests in the great outdoors

where the solitudes bring solace from earthly cares. I don't know of any other endeavor that can lift the spirit more than taking the family to the woods for a few days of camping.

To walk up hidden forest trails, to hunt for animal tracks, to be awakened at sunrise by a bobwhite or a whippoorwill, or to see an owl fly away from the tall pine tree where you're pitching your tent is worth all the effort it takes to get there. All the imagination of childhood is again awakened when one can tramp a soft, brown floor of leaves with a toad hopping along trying to evade your boot; where one can explore the trickling stream that runs downhill to a larger

brook, singing as it makes its way there. To turn up a rock and find a glistening salamander, to unearth one of the hidden pigs of the ginger plant, or to climb up a rocky path by a waterfall to watch the sun rise or a rainbow in the gorge below, these are experiences one cannot feel by reading about them. No, you must be there to know the joy and ecstasy these can bring.

The first summer I was twelve I begged my folks to let me go to camp. We were living in Ohio at the time, and camps were scarce. There were no JMV camps. The one I wanted to attend was a scout camp about 25 miles away. My father reacted as most fathers would in those days. He felt that girls didn't belong in the woods without male protection. He probably wouldn't have reacted any differently had I announced I wanted to go to Africa on a safari. However, mother told him that the camp was a civilized one, that its directors were experienced campers, and that there was a telephone.

After much persuasion, baby-sitting, and dishwashing I managed to convince them that I was old enough for such an adventure. The day arrived for my departure. When my father saw the huge pile of baggage, I believe he was about to back out again, but the worried look on my mother's face kept him quiet while he loaded all my gear into the car. This first camping experience is one I'll never forget if I live to be a hundred years old. When I came home, I cried and cried!

"Now what does she want?" father asked mother.

"Well, it seems," said mother, "she would like you to remove the roof in her bedroom so she can watch the stars."

Yes, I'll have to admit I did feel confined and shut in from the glories of God. Few are really aware of the magnificent array of glittering diamonds that go on display night after night in the heavens. Once I had observed this magic I felt I was in closer communication with my Maker—as if I had been privileged in some majestic way.

I had another experience with stars once when we were sleeping on a swinging bridge at a camp in the Signal Mountains of Tennessee. During the night I awakened to find stars re-



flected as big as saucers in the water below. It was thrilling! I remember crawling out of my bed roll and gazing in rapt wonderment, as if God had suddenly opened up a treasure chest for my private viewing.

Recently my children and I sat atop a hillside waiting in the darkness for animals to begin their nightly search for food. We soon spotted the eyes of a doe, and watched the deer emerge from the forest to graze near the cool pavement of the highway.

Another time in the Smokies I was awakened in the night by a big black bear licking my head until some boys chased him away with their flashlights. Yes, wildlife can be very interesting and exciting to watch.

Another time in one of our treks in the woods we came across three baby blue herons who had fallen out of their nest. We took them home and fed them a mixture of milk and syrup with a medicine dropper. Later we added bits of bread. They were truly ugly until feathers began to cover their long, clumsy legs. Their long beaks were constantly open, and we couldn't feed them fast enough.

Instead of giving your children expensive gifts, give them the woods. Give them back to God through nature experiences like these I have mentioned. Instead of an expensive automobile, why not give them a canoe to explore the lakes, streams, and canals that wander aimlessly, unhurried, through many of our national forests. Instead of vacationing at resorts in luxurious motels with their plush swimming pools and deck chairs, why not pick a mountain shack off the beaten path, away from the noise and din of the city—far enough from civilization that you can become acquainted again as a family with God through nature.

Life today is one big, hurried, mad rush to get ahead of the crowd. What for? Why are we rushing, and to where?

What a relief it is to get out into the wide open spaces! Concrete, steel beams, steam shovels, and bulldozers are pulling down our forests at a fast clip. Replacing the woods are apartment buildings with filtered swimming pools and manicured lawns. However fine, these cannot replace the experiences one finds when, alone on the trail, he comes face to face with a fox, or sees a racoon, or watches an indigo bunting flit through the treetops at dawn. These simple encounters with the woodsfolk are more exciting to a child than diving off the tower of any man-made pier into a pool filled with chlorinated water that burns the nose and turns the eyes red.

No, man cannot, no matter how

hard he tries, compete with God and the adventures He offers every man, boy, woman, and girl who goes out to explore the woods. A new life will open and new interests will develop to flood the soul with sunshine. All it takes is one experience—one weekend. Take your binoculars and your nature books, and leave your troubles and worries behind.

"I would not have playthings that men have wrought for gold,  
But sun 'n' shells 'n' seaweed and nuts by squirrels sold."

Yes, in these simple things are to be found the real joys of living. Discover them today in nature and you will discover the Creator close by in all of His magnificent splendor.



JEANIE MCCOY, ARTIST

Ray walked over to play with the little bears.



## When Ray Met Mother Bear

By Maryane Myers

RAY was having a fine vacation with his family. Yellowstone National Park was full of many interesting sights and animals. Big brother Russell was taking pictures so that Ray and his family could enjoy seeing the interesting things all over again.

Ray loved animals, and the ones in the park seemed so friendly that he wanted to play with them. He liked bears best of all.

One afternoon Russell stopped to take a snapshot of two baby bears near a large tree not far from the road. When Ray saw the cubs he forgot that he had been told he could not leave the car. He forgot that both Mother and Russell had said that bears could be very dangerous. He forgot that he had been forbidden to play with the wild animals. Not thinking about anything except that he wanted

to play with the two cubs, he hopped out of the car. Before mother and Russell and his three older sisters knew what he was doing, he walked toward the little bears. They moved out of his reach. They did not want anyone to touch them.

Before Ray knew what had happened, a huge mother bear was coming toward him. Her mouth was wide open and her teeth looked strong and sharp. In another second that great open mouth with the fierce-looking teeth was up against Ray's stomach, as if she were ready to take a big bite out of it. He could feel her hot breath through his thin shirt.

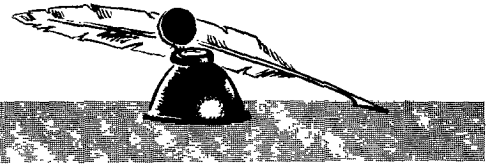
Ray stood still, so frightened he could scarcely breathe. A thousand terrible thoughts came to his mind, yet he dared not make a sound.

His family, sitting helplessly in the car, turned pale with fright. They were afraid to move because it might cause the bear to take a bite that would kill Ray.

The great bear turned her eyes to glance at her cubs. Then she looked back at the boy. Instead of biting him, she gave him a shove—then another.

Ray was jolted back into action. He ran to the car, got in, and shut the door. A big sigh of relief was heard. Everyone was happy that Ray had not been harmed.

Ray is a man now, working for the Lord. He still believes that the angels protected him that day. I do too. Don't you?



## A Significant Theological Conference—2

Last week we wrote of attending the recent International Conference on the Theological Issues of Vatican II, at Notre Dame University. This week we wish to summarize, very briefly, the current trend in Catholic theology with respect to the Bible, as reflected at this significant gathering.

Fundamental to the process of updating now going on within the Catholic Church is its revolutionary new attitude toward the Bible. This new attitude is the direct result of the labors of a veritable army of Catholic Biblical scholars since Pope Pius XII issued his historic encyclical *Divino Afflante Spiritu*, on the importance and principles of Bible study, in 1943. These scholars were the unsung heroes of the Vatican Council. But as recently as three years ago some of them were being warned, threatened, silenced, and removed from their positions by the Holy Office of the Roman Curia, their writings were banned, and they themselves were being forbidden to set foot in Vatican City while the council was in session. Gradually, however, the council fathers came to appreciate these Bible experts, and their Biblical approach to the various problems under consideration eventually provided what they considered an adequate scriptural basis for the various conciliar constitutions, decrees, and declarations.

In effect, the Catholic Church is now, at long last, taking a belated look at the Reformation principle *sola scriptura*—the Bible alone as the rule of faith—and appears to be in the process of adopting it as the basis of its new theology. A few are even saying—cautiously, to be sure—that the teaching authority of the church must itself submit to the teaching authority of Scripture. Today the neo-scholastic theology of the Council of Trent that dominated the theological landscape for the past four centuries is looked upon with impatient tolerance, as being hopelessly out of date for the modern world. The new breed of theologians lays great stress on “getting back to the sources”—to the sacred canon itself—to find a solid foundation for all theological study, and for the organization and administration of the church, as well. The *Dogmatic Constitution on Divine Revelation* has thus restored Scripture to a place of centrality and made this new approach the official teaching of the church; it has acknowledged the debt of the church to modern Biblical scholarship and has given the Bible scholars full freedom to pursue their labors.

We can mention only a few of the many points at which this new attitude toward the Bible is in the process of effecting great changes in the church that never changes. Heretofore when a Catholic spoke of “the Church” he meant the hierarchy; now this term includes all of the laity as well, for Vatican II officially defined “the Church” as “the people of God.” Heretofore the laity were merely considered to be onlookers at services of public worship conducted by the clergy; now they are said to share in the universal priesthood of all believers, and are called to active participation in these services. Heretofore salvation was considered to be almost exclusively sacramental; now a major effort is being put forth

to revitalize the spiritual life of the members, and to emphasize the importance of personal acceptance and response. (This seems to have the unintentional side effect of downgrading, in some undetermined degree, the sacramental value of the sacraments.)

Heretofore theological studies operated almost exclusively in the area of tradition—that is patristics and papal and conciliar statements; now it centers on Scripture. Furthermore, Catholic Biblical scholars have adopted the best principles of Protestant exegesis, and are making it their main objective to listen intently to what the inspired writers actually have to say. Finally, the new place of centrality accorded the Bible is looked upon as the master key to the success of the ecumenical movement, and the Catholic Church appears in the strange role of calling Protestants back to faith in the authority of the Bible as God’s word.

One panel member at Notre Dame expressed the opinion that the new theology invests “the Church” as a whole—the entire “people of God”—with the infallibility that has heretofore been reserved for the pope and the *magisterium*—the teaching authority of the church! Sacred truth, he said, was “entrusted to the Church, by which the [Vatican] Council habitually means not simply those who wield hierarchical authority, but the whole people of God.” Quite understandably he spoke of the *Constitution on Divine Revelation* as “only a milestone on an uncompleted journey, but a very important milestone.”

R. F. C.

(Continued next week)

## On Disfellowshipping Erring Members

On page one of this issue is an article entitled “Black Sheep in the Flock.” We received gracious permission to reprint this from the editorial office of that fascinating little religious journal *Guideposts*. It gives the story of an incident that occurred years ago in a church where the question arose of disfellowshipping a man and a woman whose association together was under suspicion. We publish this article, as occasionally we do publish one from another journal, not because it expresses precisely all the viewpoints or the procedures we would follow in an Adventist church but because it so well sets forth certain prime principles good for us to ponder. We invite you to read it at this time—or perhaps you have already read it. We thought it provided a text for an editorial.

One of the saddest moments in the life of any church is when men and women must be disfellowshipped. We believe, with a definiteness more sharply etched than the *Guideposts* story seems to indicate, that there does come a time, sadly, when action must be taken to disassociate certain offenders from the fellowship of the church. The great value of that story is the spirit it breathes of compassion, of the endeavors we should make to keep from bringing certain situations to an untimely head, and how we should discount rumor and appearances of evil.

We never have been quite able to understand the mood of some. They are willing to compass land and sea to make one proselyte and to take if need be a year or

two to accomplish it, and then later on, with almost blood-chilling dispatch, may be ready to dismiss the member. There are some, we are sorry to admit, that seem to feel that the one simple solution of a grievous problem involving a member is to drop his name from the church record. Some time ago, walking down the street, we fell into conversation with two rather mature church members. Immediately they began to talk with us about a certain sad case in the church. Their words were vigorous, vindictive, condemnatory. Perhaps they could offer a good justification for their militant speech. We happened to be well acquainted with the case, that unhappy kind where a man and a woman, not married to each other, have aroused much discussion.

Perhaps they were right, that disfellowshipment was the only solution. What struck us was this—that in all their vehement conversation we detected nothing but fierce condemnation, though at least one of the two offending parties plainly rated compassion rather than condemnation. We quietly inquired of them whether either had made any contact with one or the other of the offending parties, or had attempted in any way to resolve the problem. They confessed they had not. They had one simple solution, a solution they felt should be invoked immediately for both parties—disfellowshipment. Simple indeed. Just like releasing a guillotine blade.

No, this little street-side incident did not take place yesterday, but it is as bright in our mind, and the sound of it as clear in our ears, as though it had just taken place. It seemed so cold, so cruel, and so quickly final in its proposed solution.

And why do we refer to it? Because we believe that we have those in our churches who look upon disfellowshipment as the simple, fast way out of an unhappy situation. Well, in some ways, we must admit that it is, and for the same reason we admit that the guillotine does a quick, thorough job.

### The Right Mood

Now, as we earlier stated, we believe that disfellowshipment has a proper place in church discipline. The Scriptures and the experience of the church both reveal this. There comes a time when some must be severed from our ranks, either because they have brought the church into appalling disgrace or are so completely turned away from the distinctive beliefs of the church that their lives are a glaring denial of those beliefs. What we here plead for is a certain mood in approaching the problem of the erring member.

We are confident that some who have been disfellowshipped might have been salvaged, to the glory of God and the strengthening of the church, if patience, prayer, and visitation had been more ardently employed. It chills our blood when we hear some fervent, crusading soul in a local church say, in effect, that he is going to clean out all the sinners from the camp, or words to that effect. But Christ came not to call the righteous but sinners to repentance. The reason the church exists is because it has a message of hope and of strength for sinners. If all men had been righteous evermore, there never would have been any church formed.

We cannot hope to labor successfully for the erring unless we go forth with understanding minds and compassionate hearts. And the compassion must be evident in the expression of the face and the tone of the voice, so the wayward one can quickly detect it. Sympathy can solve more problems of the heart than can anything else. Tears of compassion are the best solvent of hard hearts.

When we have personally faced the problem of action in regard to someone whose name is on the church books

but whose life has long been a complete denial of the faith, even to flagrant smoking and drinking, what have we done? Well, we have never said to such a person, "We are going to drop your name from the church record." Much less have we ever said, "We are going to throw you out of the church." We should never say the latter. We should never even think the latter. We vividly recall going with a local elder to visit a man for whom we had labored with tears for a year or more, a man who was found time and again in a tavern near his home, sometimes dead drunk. Here is what we said to him when an action of disfellowshipment seemed finally imperative:

### A Parting Interview

"Dear Brother ———, we remember the day when you joined the church. Of your own free will you had accepted and declared your assent to the distinctive tenets and standards of the Advent Movement. In a very real sense of the word we did not take you into the church, you walked in of your own free will, because you were in spirit and in truth one of us. What the church did, in harmony with its simple rules for keeping the records right, was to take note of the fact that you had been baptized and that you desired to be one of us. Thus your name was placed upon our records. Though your name could be placed there only by vote of the church, it is equally true that the vote was a normal response to your own free decision to come and dwell among us.

"Now, my dear brother, you know your problems, your temptations, and your failings. I'm sure you remember the many visits we have made to your home. If we hadn't been concerned for you and your salvation, we would not have called on you so repeatedly. But it seems evident that despite our prayers and our visits you give bold and unmistakable proof that you plan to order your life according to a code that is a denial of the church.

"We sought to bring the church record into harmony with the fact of your accepting the church two years ago. Ought we not to keep it in harmony with the facts now? You came in of your own free will, and if you go out, you go out of your own free will. We must draw the line somewhere to keep the record right. So, we would say to you, the next time you walk out of our house to go to the tavern, remember, you are also walking out of the church, and it will be you walking out, and not we casting you out. With sorrow we will see you depart. We shall continue to pray for you and seek for your return. But you cannot abide in the church and the tavern at the same time."

We prayed, shook hands, and left him. We must sorrowfully record that a little later we had to take an action to square the facts with the course of life on which he had determined. But we are happy to relate that we kept his friendship, and now, long years later, he no longer travels to a tavern. His feelings toward the church are most kindly. With no emotional handicaps, no bad memories, we can talk to him again about joining.

So much depends on how we approach this problem of erring members. That's the point we are trying to establish here. Patience, compassion, and prayer—this is the holy trio with which we should face the problem of any and every erring member. And, of course, if we are using this heavenly trio, it goes without saying that we shall be slow to accept hearsay and gossip. Indeed, if we make repeated compassionate visits to the erring one, the gossip and hearsay factors seem to grow increasingly less significant. We have a way of getting down to realities and making right evaluations. We are on the road to helping poor, frail, erring men and women.

F. D. N.



# Reports From Far and Near

## Medical Ministry in the North Cameroun

By B. J. Kohler, Treasurer  
Southern European Division



The wife of one of our native workers grinding millet in the North Cameroun.

While on a recent visit to the Equatorial African Union Mission with M. Fridlin, president of the Southern European Division, we spent some days in the northern part of Cameroun. This is a most interesting country, many parts of which teem with wildlife.

Amid the hills a few hundred miles south of Lake Chad, in the northern tip of Cameroun, a score of Europeans live among 200,000 uncivilized natives. One of the tribes, about 80,000 in number, dwells high among the rocks. It is known as the "Matakam" and is totally uncivilized. The people wear hardly any clothes and the continual advance of the white man has made very little impression upon them. Near their retreat is a small airport, which, however, has not changed their lives and habits at all.

These natives are industrious and quite friendly, with skins as black as ebony or brown as chocolate. They are rather suspicious, fearing that the white man will cast a spell over them. Being pagans, they are greatly influenced by the witch doctors, and are completely ignorant of true spirituality. Their dwellings consist of round mud huts with cone-

shaped roofs. After the rainy season these roofs have to be renewed.

Their diet as well as their lifework centers largely around the planting and reaping of millet. The sparse ground between the stones on the rocky hill country is tilled and prepared by crude methods, and practically every square yard is planted with grain. Rats, mice, snakes, donkeys, and wild animals, which they kill with poison-tipped arrows, are delicacies to them.

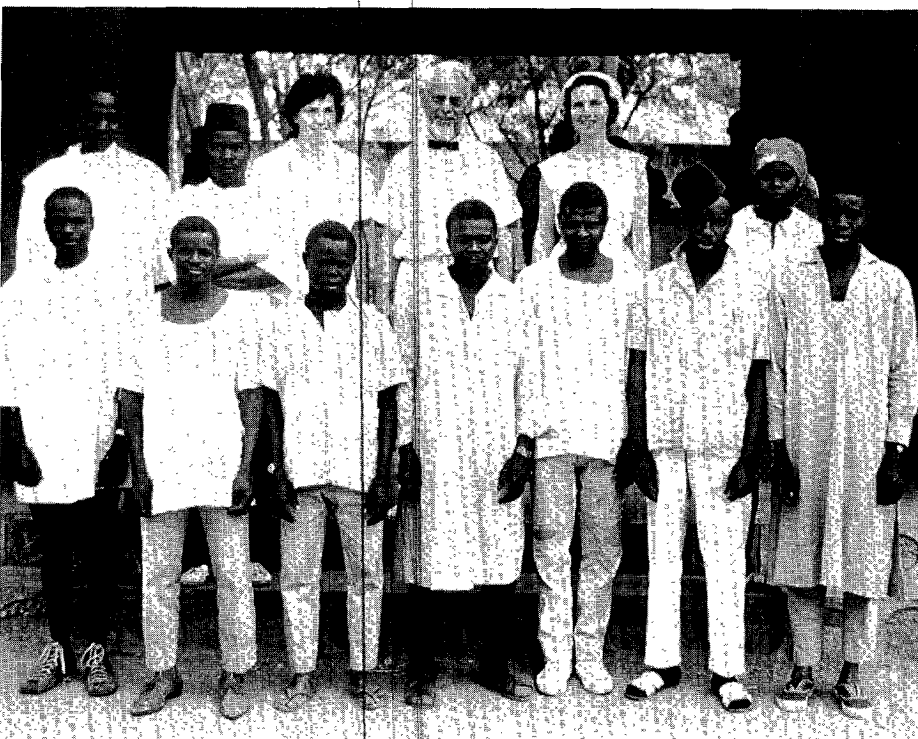
It is indeed a thrilling event to visit the Cameroun Mission Hospital and see what God has done. This large mission station is located in the midst of this primitive tribe, and our hospital, up to the present time, is the only mission hospital in that part of North Cameroun. The first medical missionary, Dr. F. W. Brennwald, arrived here in February, 1954, and opened a small two-room dispensary. Since then it has grown, and now it consists of a center dispensary building containing admitting office, examining rooms, a nicely appointed laboratory, pharmacy, and storage.

Behind this center building is another that houses the operating room, and on either side there are wings with 24 beds each. At the rear a number of simple huts have been constructed. These shelter up to 90 outpatients.

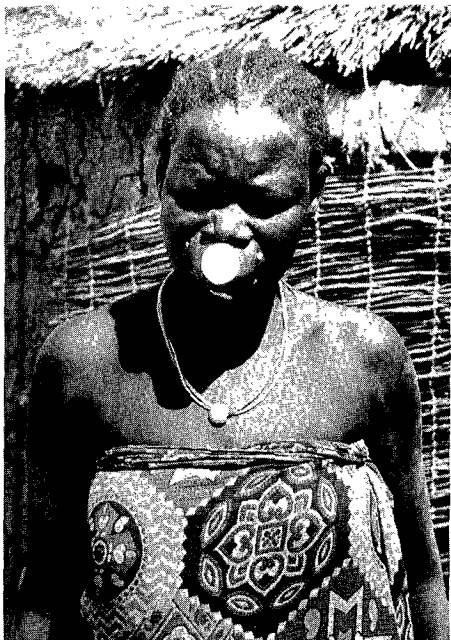
On the same station the mud-walled little chapel with thatched roof that was there on my previous visits has long since crumbled and returned to dust, and in its place we have a church built of stone and cement, rather beautiful in its simplicity. This is the result of prayers and gifts from our people.

More important, however, than the buildings are the workers who render diligent, loving service in a healing ministry closely patterned after the example of the Master Physician. In the year 1963 Doctors Brennwald and Bergman left the flourishing hospital in Koza for other assignments. In vain the Southern European Division looked for another young doctor to take their place, for otherwise the hospital had to be closed. This would have been a tragedy, for the influence for good is felt hundreds of miles in all directions around our mission station.

The Macedonian call was sent out—"Come over and help us here in Africa," and Dr. W. E. Westcott from Florida answered the call. In spite of his 62 years he offered his services. How thankful we were here in the division office to hear the good news that a doctor had volunteered for Koza. Two years have now



Cameroun Mission Hospital staff. Center, back row, Dr. W. E. Westcott.



Woman from Chad who walked more than 300 miles to get medical help at our Cameroun Mission Hospital

miles on foot to seek help, healing, and comfort. Every day many patients afflicted with all kinds of diseases gather at the hospital. Thursday of each week is "leper day," and early in the morning, before it is too hot, the poor victims come from all directions to seek relief. Major operations are performed every morning, and in the afternoons minor operations are scheduled. It is quite an experience to watch the doctor perform his surgery with skill and gentleness.

Diseases of all kinds are prevalent, and hydroceles, snake bites, tumors, ulcers, eye sores, cataracts, burns, and malaria are very common in that part of Central Africa. The American doctor and his two consecrated European nurses are busy from early morning till late in the evening attending to the needs of the sick and suffering.

During the past year this small but efficient medical staff has cared for more than 2,000 inpatients, and countless major and minor operations have been performed.

The doctor is much loved by his patients, and his amiable face and ready smile inspire confidence in these rather timid people. We learned the secret of his strength as we attended morning worship with him and his staff. The source of his daily strength is the Chief Physician.

Thousands of people have been blessed by the loyal ministry of our doctor and his faithful staff, and only eternity will reveal the results.

What a blessing it would be if we had more consecrated men and women who would give their lives to help others suffer less! The work at our mission hospital in Koza represents a real challenge. May there be many black jewels among the redeemed from the hill country of North Cameroun.

## New Bible House Dedicated in New York

By Duane S. Johnson  
Associate Secretary, General Conference

A new Bible House, at Broadway and 61st Street, in New York City, was formally dedicated April 3 by the American Bible Society, which celebrates its 150th anniversary in May. This 12-story building adjacent to the Lincoln Center for the Performing Arts, constructed without interior columns, provides a clear space spanning from wall to wall without obstruction.

The present Bible House at 450 Park Avenue has attracted visitors to New York by its special exhibits and a library of 22,000 volumes devoted to one book—the Bible. This new home will eventually house a library of 100,000 volumes. Reading stands in the well-lighted building will display to pedestrians open Bibles in many languages. Bible Society operations, now scattered in five locations throughout the city, will be efficiently housed in this one center.

At least one book in the Bible has now been translated and published in 1,250 languages and dialects. The work of translating, publishing, and distributing the Bible and encouraging the reading of the Scriptures will be expanded in the new building.

The year 1966 has been designated "The Year of the Bible" and will mark the start of a larger program, "God's Word for a New Age," with a goal of the annual distribution of at least 75 million copies of the Scriptures by the American Bible Society and a similar amount by its sister Bible societies around the world.

A principal speaker at the dedication

passed since he came to take charge of our medical work in the Equatorial African Union Mission. The fame of his skill is spreading over an ever-widening circle, and it was a real pleasure to meet this consecrated man. Indeed, it was a privilege each day for me to make the hospital rounds with this devoted man, and to see for myself how he inspires confidence and joy in his workers and patients. Smiles could be seen on every face from the youngest to the oldest.

Literally thousands of patients trek to our hospital, some traveling hundreds of

## Interview With a Catholic Leader in the Philippines



Pastors T. C. Murdoch (right) and P. C. Banaag interviewing His Excellency Carlo Martini, apostolic nuncio in the Philippines, regarding *Freedom* magazine.

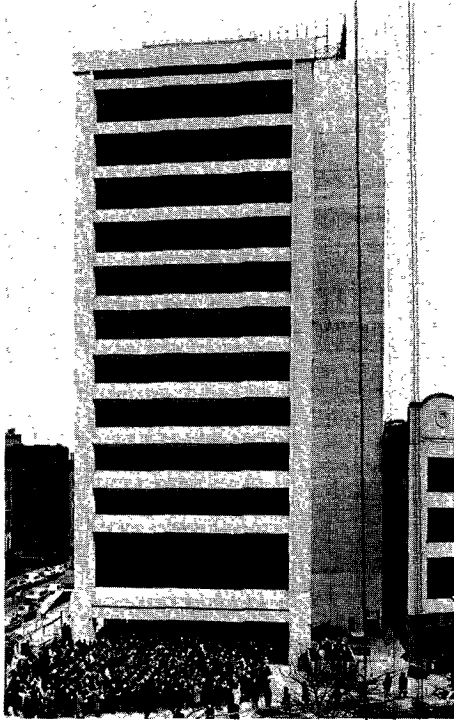
His Excellency Carlo Martini, apostolic nuncio, represents Vatican City in the Philippines. He deals with government leaders in connection with church functions and state religious ceremonies, and attends all significant gatherings that call for papal representation. He is so busy that it is almost impossible to get an audience with him on matters not within his usual course of activity as papal delegate.

However, one day I received a letter from his office together with a check in payment for his subscription to *Freedom* magazine. How he happened to receive a copy of the first issue of our religious liberty magazine, nobody knows. He himself asked me whether I was the one sending it to him. In checking our mailing list of 20,000 names, his name does not appear. That he received a copy and decided to write to our office, enclosing a check in payment for a year's subscription, apparently was providential.

Realizing that this might provide me an opportunity to visit him on behalf of our religious liberty crusade in the Philippines, I telephoned him and asked for an appointment. My visit with him was most cordial. He asked me to return, which I did on two separate occasions. On the second visit T. C. Murdoch, chairman of the board of management of our Religious Liberty Association, and I went together. We had a very pleasant visit, and he gave us an article on religious liberty as interpreted by the Catholic Church, to be used in *Freedom*.

This magazine is being well received by the public, especially by government and religious leaders. We hope *Freedom* will continue to make the people of the Philippines religious liberty conscious.

P. C. BANAAG, Executive Secretary  
Religious Liberty Association of the Philippines



The new 12-story Bible House in New York City. It was dedicated April 3.

ceremony was Peter H. B. Frelinghuysen, Congressman from New Jersey, a descendant of Dr. Theodore Frelinghuysen, who was the principal speaker at the laying of the cornerstone of an earlier Bible House at Astor Place in 1852. "We hear much talk these days about the Great Society," said Mr. Frelinghuysen. "Let us remember that no society is greater than the people who comprise it. These people need leadership and they need guidance. Let us hope the dedication of this Bible House today for wider distribution and use of the Scriptures will help all sorts of people in every condition find the guidance they need."

Another speaker was Dr. Ralph W. Sockman, minister emeritus of Christ Church Methodist in New York.

## Little Card in Singapore Produces Big Results

By Daniel R. Guild  
Departmental Secretary  
Southeast Asia Union

A Voice of Prophecy enrollment card was slipped under the door. No one was there to receive it, but later a boy of 13 picked it up. He knew nothing of Christianity, but since the course was free and he had an inquisitive mind, he sent for the course.

Six years later he had completed two courses and was taking a third.

His was a Taoist home. His home was his grandmother's home, for his mother and father had given him to the grandmother when he was only four years old. Being the oldest son, he was his grandmother's "sacred grandson."

As he took the lessons of the Faith Course, he had a strong desire to become a Christian. His life was being changed.

He no longer took part in the worship of his ancestors. When his grandfather became sick he was troubled. What if his grandfather would die? How could he escape worshipping his grandfather's spirit during the burial rites?

When his grandmother noticed that he no longer worshiped at the family altar and no longer ate pork, she became suspicious. She intercepted his Voice of Prophecy lessons and destroyed them. So he used a friend's address.

This young man was now determined to become a Christian. But he dared not hurt his grandmother, for she was dear to him.

When he finished the Faith Course he studied the Daniel and Revelation Course. Two years ago he was baptized.

Since his baptism he has become a faithful missionary. For his five younger sisters, his cousins and neighbors, he started a branch Sabbath school. To interest the students at the government school he was attending, he recorded Voice of Prophecy sermons by H. M. S. Richards, took them to school, and played them for his friends.

Through using a record book with a recommendation from each school where he has shown *One in 20,000*, he is continually finding new openings to show the film. Often he is in the Singapore Voice of Prophecy office getting enrollment cards, for he has enrolled scores of his friends in the Bible course.

This year he entered the medical course in Singapore. For the first time Seventh-day Adventists are attempting to take this course locally. What about Sabbath classes? They can be skipped. However, a few weeks ago one professor scheduled an examination on Sabbath. What would this young man do now? He prayed, then asked two of our ministers to make an appeal for him.

The professor referred the ministers to the registrar. This was providential, for the registrar was sympathetic. He arranged for the examination to be given on another day than Sabbath. He also stated: "I am glad you came now, before semester examinations. I'll schedule all examinations so none of your Seventh-day Adventist students will have their examinations on Saturday."

All of this has come about as a result of one Voice of Prophecy enrollment card distributed by an unknown layman.

## Ghana Teacher-Evangelist Raises Up Two Churches

By Oivind Gjertsen, Principal  
SDA Training College

One of the staff members of the SDA Teacher Training College, Bekwai, Ashanti, Ghana, has taken a special interest in the building of churches. James Hammond, who has been teaching science and Bible for a number of years in this institution, has in addition to his numerous duties in the college been able to conduct public efforts in nearby villages. Less than a year ago a beautiful church at Ankasi, a few miles from Bekwai, was dedicated free of debt.

Brother Hammond is now busy building a second church, this time at Amafo, a little village nearer the school. The church will seat 225 persons, and building expenses are estimated at £700. The local paramount chief who is residing in Amafo has given a large plot of land to our church.

## Church Organized in Riverton, Wyoming

By Ben Z. George, Evangelist  
Wyoming Conference

For several years the Adventist church in Lander, Wyoming, sponsored a branch Sabbath school of seven members in Riverton, a nearby city with a population of more than 6,000. This branch Sabbath school has now grown into an organized church of 30 members.

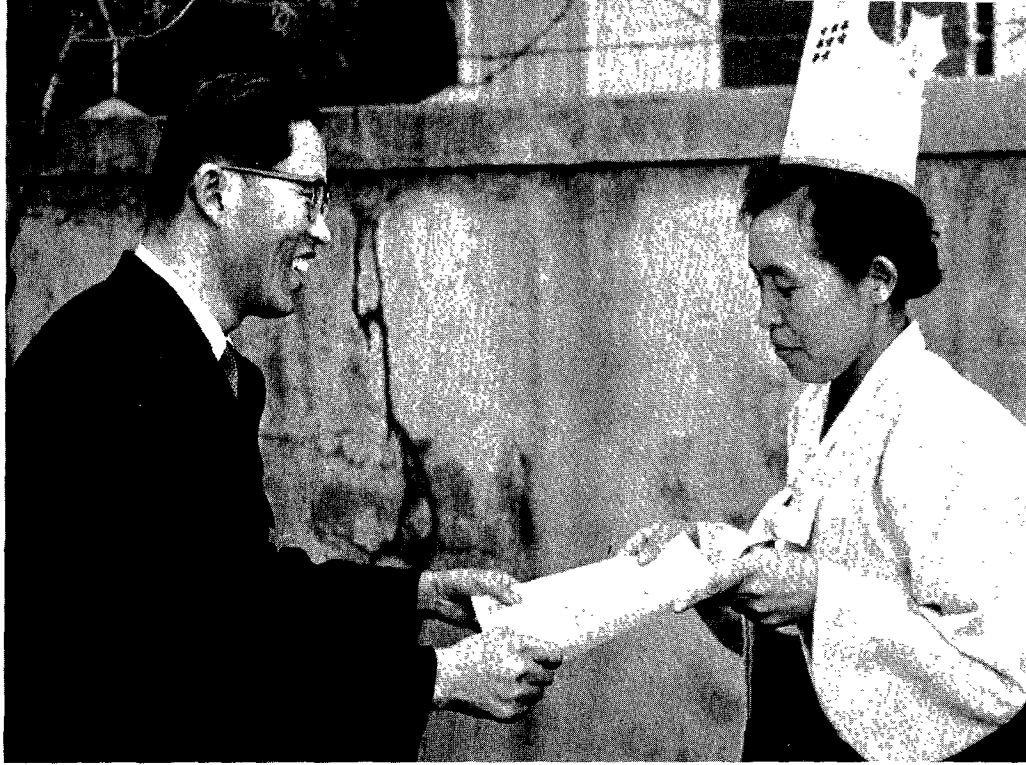
The daily Voice of Prophecy programs were on the Riverton radio station for six months. Then the Wyoming Conference evangelist, Ben George, and the local pastor, Lavell Ford, erected the air cathedral on the fairgrounds and began meetings. Listeners to the Voice of Prophecy program heard Elder Richards invite them to visit the air cathedral.

The Schmidt family heard the invitation and attended the meetings night after night. Eventually, the four adults were baptized.

The organist was not a church member when the meetings began, but now she



Nineteen converts baptized recently in Riverton, Wyoming. At right is Wyoming Evangelist Ben George, who was assisted by Lavell Ford, local pastor, at left.



## Two Literature Evangelists Honored in Korea

Mrs. Tong Nam Im was chosen as Mrs. Literature Evangelist of Korea for 1965. Mrs. Im, a widow, has for years put her children through school and completely supported her family through the literature ministry. Yearly she meets the sales requirement goal of 150,000 won (U.S.\$566) to be a credentialed literature evangelist.

Mrs. Im has been very successful in her life of sacrificial service in winning souls to the Master. Her sales have not been high, but because of her spiritual example she was chosen as Mrs. Literature Evangelist of Korea.

When representatives of the union, mission, and the literature evangelists presented Mrs. Im with her Mrs. Literature Evangelist certificate, they placed a paper crown on her head symbolizing the

crown she will wear in the mansions above. Shown with Mrs. Im is T. N. Nam, publishing department secretary of the North Kyong Mission.

Mr. In Sul Pak was selected from the 220 literature evangelists of Korea as Mr. Literature Evangelist of Korea for 1965. For several years Brother Pak, of the Southwest Mission, has been wearing the 10-year literature evangelist service pin. It would be hard to estimate the value of this man's work as he goes out selling our literature, getting people to take the Bible course, and praying with the people. He was chosen because of his spiritual, self-sacrificing ministry.

**RUSSELL C. THOMAS, Publishing Secretary**  
Korean Union

and her husband, her son, and her brother have been baptized. Before the meetings began, these fine people were planning to join the Elks Club, where they would find fellowship and activities. Instead, they joined God's remnant church and have kept busy doing missionary work, using their talents for the glory of God. This sister had ordered a cigarette lighter for her husband's Christmas gift, but by the time Christmas came their lives had been so changed by God's marvelous grace that they gave each other books by Sister White.

Two Catholic Arapahoe Indians from the Wind River Reservation attended the meetings and were baptized—the first Arapahoes to join the church in Riverton.

## Successful New Plan in the Congo Union

By J. T. Knopper, *Publishing Secretary*

About two years ago we started the plan of sending out missionary literature evangelists to unentered territories in the Congo. The first place was Jadotville, a big copper town. Our brother Timothy Kalipentale was willing to go. He had never lived in a large city. He had been born and reared in a village, hence was used to village life only. But he was willing to leave his house, village, and shop.

The devil tried to stop his work. But Brother Kalipentale kept going from door to door and inviting people for Bible studies. The Lord added His blessing, and the Holy Spirit moved the hearts of the people to accept the message.

A family was found who had lost contact with the church, and they opened their house for services on Sabbath. This made it possible to invite more people. On January 1, after a year and a half, I had the privilege of baptizing the first six souls as the first fruits of our missionary literature evangelists. More people are preparing and waiting for baptism.

In other parts of the Congo also the Lord is blessing the faithful labors of our literature evangelists. One of our brethren was stopped by soldiers while doing his work. They accused him of belonging to the rebels.

Our brother told who he was and showed his books. But the soldiers did not believe him. He was sentenced to death on the spot, and they prepared to kill him.

They allowed him to pray for the last time, and after that he was given permission to write a farewell message to his wife. When the soldiers took the letter he had written to his wife they read that he was not afraid to die and that he hoped to see his wife soon in the day of resurrection.

The soldiers said to each other, "What

kind of man is this? He is not afraid to die, and he is sure he will see his wife soon again. What is the use of killing such a man, if he still will see his wife again soon?" So they decided not to kill him, but to let him go.

And so the work in the Congo goes on successfully, and the Lord is blessing. In literature deliveries the Congo Union reached the high amount of Cfrs. 4 million, a gain of Cfrs. 1.5 million over 1964. Fifty persons have been baptized as a result of our literature work.

Through our newly started Voice of Prophecy book-a-quarter plan, we have sent out 150 books to our Voice of Prophecy students in a few months' time, mostly to places where our literature evangelists have not been able to go.

We have confidence that God's cause in the Congo will go forward to ultimate victory.

## Student Prayer Week at CUC

By Zella Holbert

A letter addressed to a community student living in Takoma Park, Maryland, was returned to Columbia Union College. It was marked "Moved. Left no address." How it reached my desk I am not certain. It was composed by the



speakers for the student Week of Religious Emphasis. Because the letter gives an insight into some of the activities on campus, we are publishing it here:

February 17, 1966

"Dear Fellow Student:

"With the halfway mark of this trimester here, I wish to invite you to join us in our first complete student Week of Prayer, February 21-25. We, as current CUC students, have worked for several years for this opportunity. Under the present administration the student Week of Prayer is now a reality, and with your support we anticipate this to be a reality in the future.

"During the past four weeks I have met with the other speakers twice a week at 6:00 A.M. and on Sabbaths at 6:30 A.M. In these discussion groups we have talked about our reasons for being at CUC and our specific aims in life. Recognizing a need for us personally to re-evaluate our values, we asked ourselves the question 'Where am I going?' Hence our theme for the week—'Quo Vadis?'

"Another beneficial factor has been our experience in a new prayer dynamic—conversational prayer. I wish that you might join us in this directly after the evening meeting to be held during the regular worship period from 6:30 to 7:30 P.M. Preferably, however, we wish that you might go to the respective dormitories where there will be informal discussion groups between ten and ten thirty each evening. Here also you will have the opportunity of experiencing the dynamics of conversational prayer.

"As one of the ten speakers, I have a vital interest in the success of this week. And success, as far as we are concerned, is that we students here at CUC may share together the depths of our life experiences in a meaningful way. For if we knew how to do this, there would be no

need for a Week of Prayer on our campus.

"Sincerely,  
"Signed \_\_\_\_\_"

The prayers, the study, and the discussions that took place at the early morning meetings produced a Week of Religious Emphasis filled with the Holy Spirit.

## With Our Mobile Clinic in Guatemala City

By W. T. Collins, *President Guatemala Mission*

The telephone rang about nine o'clock on Sunday morning, December 26, just as Mrs. Collins and I were preparing to leave the house with friends from the States for a visit to the museum of archeology here in Guatemala City. The message was such that we immediately told our friends, Elder and Mrs. J. M. Hoffman and granddaughter, Debbie, from New York, that they would have to visit the museum by taxi, since I had important work to do. Then I telephoned Pastor Humberto Villegas, departmental secretary of the Guatemala Mission, and caught him as he was ready to leave his home with the family for an outing at Lake Amatitlán. He canceled his trip. I then called Pastor Glen Maxson, president of the Central American Union, and he agreed to drop what he was doing.

What kind of message could cause so many persons to change their well-made plans for the day? A member of the Guatemala City Central church whose brother is a member of the volunteer fire department informed us that late the evening before, on Christmas Day, a terrible fire had devastated a large part of a "shanty town" section of one of the suburbs of the

city. Eighty-five families were left homeless and lost all that they had.

Such emergencies call for quick action and faithful application of true religion and Christian service. We were told that we could secure information at a fire station near the burned section of the city. My telephone call to our fellow workers was an invitation for them to accompany me to the fire station to assess the damage and offer the services of our welfare department.

A quick trip to their homes brought out Pastors Maxson and Villegas, and we drove over to the fire station. On approaching the area we noted that traffic was heavy, with curious motorists driving as slowly as possible in order to see what they could.

We told the traffic policeman that we represented the Seventh-day Adventist Welfare Service and were there to offer our services. He directed us to a parking space directly in front of the entrance to the refugee area, which was heavily guarded by the police. We were told that our car would be well guarded and were directed to the offices of the station.

### Introduced to Mayor

As we approached the office entrance several men came out, and we were introduced to the mayor of the city, the chief of the municipal fire department, the president of the Red Cross of Guatemala, the chief of staff of the Guatemalan armed forces and son of the president, and several other persons who were with them. After introductions we stated the purpose of our visit and asked what we could do to help.

The fire chief told us to follow him and he took us through police lines into a large, nearby city playground where the refugees were temporarily quartered. He showed us two large tents, which the army had pitched the night before. Families were separated—all men and boys in one tent, and the women, girls, and small children in the other.

The floor, or rather the ground, inside the tents was covered with straw. A few mattress pads were available, but most of the people had spent the night in the straw without benefit of mattress pads or covering of any kind. Guatemala City is at an elevation of about 5,000 feet, and nights are always cool. During December and January they are cold. It was not surprising that Mayor Maza told us that one of the greatest and most urgent needs was for blankets and clothing, since many victims of the blaze had escaped with only what they were wearing. We told the officials we would return soon.

Fortunately the Guatemala Mission had just received a large shipment of welfare clothing from the United States. We loaded the mobile clinic with a generous and assorted supply of clothing and returned to the fire station. The next day we gave a bale of army-style blankets that had to come from another town. As we approached the station this time in the large mobile unit, the traffic policeman parked us inside the fire station. After arranging for the clothing to be made available to the refugees, an invitation was extended to the same officials we had met on our first visit to come inside and inspect the mobile unit.



Fire department and mission personnel with the Adventist mobile first-aid clinic in Guatemala City. In center is W. T. Collins, president, Guatemala Mission, and at right, Pastor Humberto Villegas, welfare director, Guatemala Mission.



They were amazed that we owned such a vehicle. We explained that the mobile clinic was destined for service out in the villages, but at the present time it was waiting for the arrival of our doctor. In the meantime we offered to equip the vehicle with first-aid equipment and supplies and be ready to answer any call from the fire department to follow them to any emergency. As a measure of appreciation and acceptance of our offer, the fire chief offered membership in the volunteer fire department, with special identification card and license plate attachments that would permit entry through police lines in restricted areas during emergencies and disasters.

President Amado of the Red Cross was also very interested in the mobile clinic and the work it represents. As a result we have been invited to sit with his special committee composed of doctors and others of the city who are interested in caring for the victims of fires and other disasters. Plans are going forward rapidly toward the completion of an overflow emergency hospital, which will be available only when major disasters fill and overflow all the other hospitals of the city.

All of these interests have been followed up with gift subscriptions of *El Centinela*, as well as by personal contacts.

## AVENUES TO *Reading* *Pleasure*

By H. M. TIPPETT

I love to stroll through the National Gallery of Art in Washington, D.C., gaze upon the masterpieces, and read the brass-plate inscriptions identifying the artists and their works. But I especially like the guided tours, such as the one being conducted this week, as I write, on "The Realists." What deeper significances are found in even familiar pictures when you have a well-informed guide!

The Bible is the greatest library of wisdom in all the world. Doors to inspiration open on every hand. It is a delight to walk these corridors and contemplate the rich stores of counsel and instruction one finds at every turn. But how much we are blessed when some lover of the Book conducts a tour for us in some area in which he reveals delights we never saw or contemplated before. And that is the kind of guidance you will find in many of our books. What moral and spiritual values a consecrated author can evoke from Bible truths, whether he writes a homily, textual exposition, or a story illustrating some aspect of Christian living.

Kathryn Stephenson Wilhelm has proved herself just such a guide in her new book *The Hot Brick and Other Stories*. If you read the first story, a lesson in tolerance, you will surely read all the rest, for they are situations and relationships in a close-knit family in



► Irene Banks of Winston-Salem, North Carolina, a student in the local high school and president of a girls' club, recently invited the members of her club to attend Sabbath school and church with her. Twenty accepted.

► Students from a number of schools in the Southern Union sponsored a Faith for Today fund-raising drive in lieu of the traditional valentine exchange. Louisville Junior Academy students turned in \$100; Greater Nashville collected \$150.

► Youth in Louisville, Kentucky, are conducting their own Sabbath worship services the second Sabbath of each month. The first such meeting was held on February 19, when the associate pastor of the church, Jerry Gladson, spoke. All parts of the program are provided by the youth, with the exception of the sermon.

► More than a score of the youth of Orange County in California participated in the "Teens for La Habra" project, a

series of evangelistic meetings held February 28 to April 24. Leaders in the program were Gary and Bruce Wernick, Peggy Mitchell, Charles Gibbs, and Jan Starr. At the core of the musical plans were the Carpenter sisters—Janet, Joyce, and Onalee. Other active participants were Dewey Schneider, Cheri Ozaki, Cheryl Brown, Mike and Jennifer Dysart, John and Donna Huckstep, Ben Rapacz, Don Engen, Gary Jamerson, Linda Colwell, and Patricia Jacobs. The ultimate objective of these young people is to help establish three new churches in Orange County. This is their second series of meetings.

the days of open fireplaces and the tented camp meetings. These delightful stories don't preach, but I found myself thinking of Solomon's proverbs or the Beatitudes of Jesus whenever I finished one of the episodes. Did your children read *Sally Roses* by the same author? Then I need say no more. 109 pages, \$2.95. Southern Publishing Association.

We've mentioned *Investment, the Miracle Offering* before, but it is such a beautifully bound book, and so timely just now with summer activities coming on, that we must urge it upon your attention once more. G. R. Nash and Lois M. Parker co-authored it. Since taking it off the shelf for a second look I have my Investment card half full of quarters. That's what this how-to-do-it book will do for you—spark your enthusiasm for this great missions activity of the Sabbath school. Looking for unique Investment experiences? Here they are. Looking for a unique plan for yourself? Here are many suggestions. 146 pages, \$3.25. Pacific Press Publishing Association.

No handbook on our office shelves is used more often than the *Seventh-day Adventist Yearbook 1965-1966*. Detailed information about our worldwide denominational work is comprised within its 810 pages. The official personnel of every division, union, and local conference is listed, as well as of every publishing, educational, and health institution. The names of every ordained, licensed, and credentialed worker and his address occupy 280 pages. Along with its statistical tables it is priceless. \$3.25 paper; \$3.75 cloth. Review and Herald Publishing Association.

► John Felkel is this year's student missionary for Union College. He will leave for Taiwan this coming summer. The students of Union College have pledged \$1,500 to cover 15 months of service.

► The MV Society of Atlantic Union College is currently sponsoring a Bible-in-the-Hand program in conjunction with the members of the Framingham, Massachusetts, church. The town of Framingham has been divided into two sections, with the local church members visiting half of the homes and the college students visiting the others. Marion Kidder, pastor of the Framingham church; Francis Bush, pastor of the College church; James Londis, MV sponsor; and Ruth Bettle and Jere Patzer, the student MV leaders, are planning an evangelistic crusade in Framingham this fall.



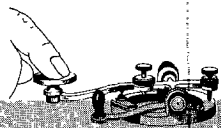
Dr. and Mrs. Cyril G. Hartman and two children left New York City on March 5, returning after furlough to Nigeria. Sister Hartman's name prior to marriage was Charlotte Miller. Dr. Hartman is a physician in the Ahoada County Hospital, in East Nigeria.

In recently published sailings, the name of Carlos Ayala was listed as having left Los Angeles for San Jose, Costa Rica, on February 13. It was planned that Sister Ayala and the children leave later. Information has now come that Mrs. Carlos Ayala and the children left Los Angeles, California, on March 10, for San Jose. Sister Ayala's name before marriage was Esther Vega. They have already served two terms in Chile.

Miss Martha Ellen Jones left Los Angeles, California, for Japan, March 21. She is returning after furlough for a short term of service, and will continue as secretary-accountant in the Japan Union Mission.

Dr. and Mrs. Donald F. Page left Denver, Colorado, on March 31, for Mayaguez, Puerto Rico. Sister Page's maiden name was Thelma Irene Ogren. Dr. Page is returning after furlough for further service as a physician in the Bella Vista Hospital.

W. R. BEACH



# Brief News OF MEN AND EVENTS



## Atlantic Union

Reported by  
Mrs. Emma Kitt

► During the 1966 Ingathering campaign Southern New England Conference exceeded all past records for Ingathering. Every church in the conference reached its goal. The total amount raised was \$168,866.76, a per capita of \$27.65.

► A. L. Sherman, building superintendent for Pioneer Valley Academy for the past five years, has accepted the invitation of Atlantic Union College to serve in the same capacity for the new expansion program, the first phase of which will be an addition to the girls' dormitory.

► Several district changes have been made in the New York Conference. Lawrence Cox has moved to the Buffalo-Batavia district from the Rome district. Henry Uhl, formerly leader of the Olean-Wellsville district, has taken charge of the Elmira-Corning district. Charles Danforth, previously pastor of the Elmira-Corning churches, has moved to Hialeah, Florida, where he will be one of the chaplains at the Hialeah Sanitarium and Hospital.

► R. E. Wallace, pastor of the Cortland-Ithaca district, reports two hundred fifty Bibles and study guides placed in non-Adventist homes in his district. There has already been one baptism, and fifteen are regularly attending church.

► Fourteen were baptized in Presque Isle, Maine, as a result of the first evangelistic campaign conducted by Rob-

ert R. Johnson, evangelist for the Northern New England Conference. He was assisted by Christof Kober, the local pastor.

► Two hundred church members of the Buffalo and Niagara Falls, New York, districts attended a successful laymen's training course March 4-6, conducted by J. E. Edwards of the General Conference Home Missionary Department. He was assisted by H. W. Peterson of the Atlantic Union Conference, and A. M. Karolyi of the New York Conference.

► A successful Five-Day Plan was held at Springfield College, Springfield, Massachusetts, from January 29 to February 2. Those conducting the plan were Dr. Rolet Moore from the Marlboro Lakeview Medical Clinic, J. Reynolds Hoffman of the Atlantic Union Conference, and A. M. Moyer and A. R. Goulbourne of Springfield. Between 100 and 150 people were in attendance each evening. By the last night of the Five-Day Plan approximately 100 individuals had gained the victory over the smoking habit.



## Canadian Union

Reported by  
Evelyn M. Bowles

► On April 3 evangelists Kenneth Lacey and Derek Mustow opened a 21-night evangelistic series in the Chilliwack, British Columbia, church. On May 8 they began another 21-night series in the Langley church.

► R. H. Anderson, educational secretary for the British Columbia Conference, reports 552 students and 33 teachers in 16 schools.

► W. E. Kuester, secretary for the Sabbath school department in the British Columbia Conference, reports 35 branch Sabbath schools in progress.

► The Canadian Union College elementary school Cherub Choir made their debut on TV recently in Calgary, Alberta. The choir, under the direction of Miss Rae Lee Figuhr, was organized this year.

► Climaxing public meetings by Maritime Conference evangelist J. W. Popowich and local pastor J. D. Blake, fifteen new members were added to the churches of Harvey and Zealand, New Brunswick.

► Twenty-two charter members were organized into a new church on April 2 in Zealand, New Brunswick. Officiating at the organization service were D. E. Tinkler, Maritime Conference president, J. W. Popowich, conference evangelist, and J. D. Blake, local pastor. Interest in the message in the Zealand area was first awakened by Harold Hanson, an active layman, who conducted a branch Sabbath school in his home. When a new church building was erected, a Vacation Bible School and evangelistic meetings were held.

► Featured speakers for the annual audit and workers' meeting held at the Maritime Conference headquarters in Moncton, New Brunswick, were E. J. Folkenberg and O. O. Mattison of the General Conference, and C. L. Paddock, Jr., of the Southern Publishing Association.

► The Vancouver Central church in British Columbia recently opened a new welfare center. Church officials at the opening ceremony included O. O. Matti-

## Philippine Publishing House Holds Three-Day Council

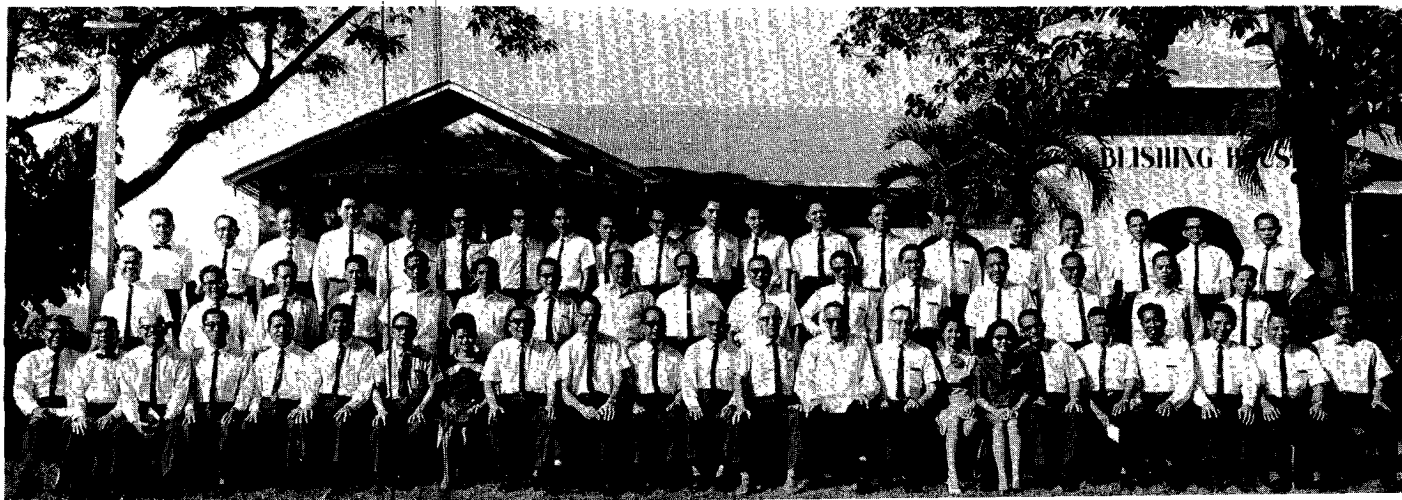
The Philippine Publishing House was host to 65 delegates to the publishing house council held February 14-16 in the house auditorium, Manila. E. A. Brodeur, Far Eastern Division publishing secretary, was chairman for the council session. J. T. Mason, division assistant publishing secretary, was vice-chairman.

Representatives came from all 14 missions of the three Philippine unions, including the publishing department secretaries and

assistants, Book and Periodical Agency managers, and union and local mission presidents and treasurers.

Problems mutual to the house and the field were freely discussed. We believe the three days of council will result in a more positive and progressive publishing program throughout the Philippine Islands.

W. D. JEMSON, *Publishing House Manager*



son, general field secretary of the General Conference; W. G. Soloniuk, welfare director for the Canadian Union Conference; and W. E. Kuester, welfare director of the British Columbia Conference. Vancouver City welfare director F. J. McDaniel cut the ribbon. The church welfare director is Mrs. B. J. Best.



## Central Union

Reported by  
Mrs. Clara Anderson

► Lee Carter, Wyoming Conference president, reports that Wyoming leads the Central Union in missions offerings on a per capita basis.

► The branch Sabbath school of Brookfield, Missouri, was organized as a Sabbath school March 19. W. G. Loewen, district pastor, is holding a series of evangelistic meetings in Brookfield.

► At the Kansas Conference biennial session S. S. Will of the Southern Union Sabbath school department was elected president. H. C. Klement announced his retirement after 43 years of service.

► Mr. and Mrs. Willis Hargreaves arrived on the campus of Enterprise Academy in Enterprise, Kansas, on March 1. He will be the farm and dairy manager.

► Perry Green, pastor of the Piedmont Park church in Lincoln, Nebraska, has accepted a call to Atlanta, Georgia. Norman Sharp has moved to Lincoln from the Hemingford, Nebraska, district to pastor the Piedmont Park church.

► Ordained at the Nebraska Conference biennial session were R. E. Spangle, secretary-treasurer of the Central Union Conference; R. L. Britain, dean of men at Union College; and P. F. Nystrom, A. G. Beierle, and W. R. Vert, pastors in the Nebraska Conference. Those taking part in the service were W. R. Beach of the General Conference; R. H. Nightingale, Central Union president; R. W. Fowler, Union College president; and F. O. Sanders, Nebraska Conference president.



## Columbia Union

Reported by  
Morten Juberg

► George White, assistant treasurer of the New Jersey Conference, has accepted a call to be the assistant treasurer of the Ohio Conference.

► Mrs. Blanche Jones, associate dean of women at Columbia Union College, is retiring after 20 years of service. She began her dean's work in 1946 at Wisconsin Academy.

► A new \$130,000 school has just been completed at Norfolk, Virginia. The structure includes five classrooms, an auditorium, library, home economics room, and a principal's office. Also in the Potomac Conference, a new church at Elkton, Virginia, is close to completion. Members at Marion, Virginia, have moved into their new church.

► Charles Beeler, public relations secretary of the Florida Conference, has accepted a call to the Ohio Conference in the same capacity.

► Fourteen Ohio Conference pastors attended a three-day stewardship council at the conference office in Mt. Vernon. The council was the first of three scheduled to include all pastors in the conference. The meetings are under the direction of the Ohio stewardship secretary, Paul G. Smith.

► About 60 campers were present at Hidden Valley Camp in the Blue Ridge Mountains for the first retreat of the Potomac Outdoor Nature Club. This is the third season for the club.

► Rededication services have been held for the newly remodeled Bowling Green, Ohio, church. Olav Labianca is pastor of this 104-year-old church.

► Five persons have been baptized in the Lynchburg, Virginia, church following a two-week revival conducted by Kenneth McComas, Potomac Conference evangelist.

► More than 200 lay leaders and conference workers attended the founders' banquet for Highland View Academy. The meeting, held at the Spencerville Junior Academy, was to launch the development program for a new Chesapeake Conference boarding academy.



## Lake Union

Reported by  
Mrs. Mildred Wade

► Lela Harper, nurse anesthetist who has completed 30 years of service at the Hinsdale Sanitarium and Hospital, was given special recognition at a recent service award banquet. W. A. Nelson, Illinois Conference president and vice-chairman of the hospital board, was the guest speaker. M. J. Blair, the administrator, also presented three 25-year, two 20-year, three 15-year, seventeen 10-year, and twenty-six, 5-year service pins.

► Ruby Cartwright has retired after 19 years of faithful service for the Lake Region Conference as an office secretary.

► The Michigan Conference is restoring the Ellen G. White home in Battle Creek, which they plan to convert into a historical museum. Materials gathered by the Tabernacle church during the past hundred years will be placed on display.

► The Michigan Book and Bible House is the first to pass \$1 million in retail sales. It now has assets of more than a half million dollars, making it the largest of such institutions. The literature evangelists, who also set a new record in 1965, now have average earnings of well over a thousand dollars a day.

► Rudolf Strukoff, head of the music department at Grand Ledge Academy, has been named Singer of the Year for Michigan. The nomination was made by the National Association of Teachers of Singing, and was announced in the February issue of their official magazine *The Bulletin*.

► Mrs. Jean Nissen, president of the Travelers' Market in Hinsdale, Illinois, presented Mardian J. Blair, Hinsdale Sanitarium and Hospital administrator, with a check for \$10,000 representing the mart's earnings for this year. This will be used to help defray the cost of the intensive care unit. To date they have donated approximately \$25,000 for this specific purpose. The Travelers' Market, operated by the hospital's Women's Service Board, has contributed approximately \$300,000 during the past few years.

► A \$10,000 gift was presented to M. J. Blair, administrator of the Hinsdale Sanitarium and Hospital, by Mrs. William Sexton, president of the Hinsdale Assembly. Mrs. John Luhn, president of the Women's Service Board, was present. The Assembly has underwritten the cost of a cobalt therapy unit. It has already provided \$26,000, which is more than one third of the total cost. Last year 871 persons were treated.



## North Pacific Union

Reported by  
Mrs. Ione Morgan

► A Home Show was held recently in one of the public school gymnasiums in Wenatchee, Washington. The local colporteurs fixed up a booth displaying our denominational literature and within a period of nine hours had received the names of 350 people who were interested.

► Fekede Gemechu, Walla Walla College senior who has been accepted for medical study at Loma Linda University, recently received a \$150 scholarship from the Walla Walla Rotary Club, first such grant to a WWC student. Mr. Gemechu, who expects to practice medicine in his home country of Ethiopia, plans to specialize in public health work.

► Dr. Gerald Jones, president of the WWC class of 1950, is under appointment as medical superintendent of the 50-bed Surat Hospital and outpatient clinic in India. Dr. and Mrs. Jones, together with their two youngest children, Barton and Teri Lynne, will be sailing June 26. For the past ten years Dr. Jones has practiced medicine in the Portland, Oregon, area.



## Northern Union

Reported by  
L. H. Netteburg

► Biennial sessions were held during March in the four conferences of the Northern Union, with the re-election of all officers and departmental secretaries. All conferences reported tithe and missions offering gains as well as large membership increases.

► In E. J. Kanna's district in North Dakota, six branch Sabbath schools are being conducted every week. Most of these are led by young people, with an adult giving guidance.

► During the Lenten season the Minot church of North Dakota held cooking dem-

onstrations each Sunday afternoon with special emphasis on meatless dishes.

► A colorful temperance exhibit entitled "The Other Side of the Coin," prepared by Tom Neslund, district pastor, is on display in Cherokee, Iowa.

► H. E. Darby has recently taken over the pastorate of the Detroit Lakes district in Minnesota. He comes to Minnesota from the pastorate of the Portales, Clovis, and Tucumcari churches of New Mexico.



## Pacific Union

Reported by  
Mrs. Margaret Follett

► N. L. Parker, for the past nine years principal of Lynwood Academy, has accepted the invitation to be business administrator at the White Memorial church.

► Philip B. Knoche, pastor of the Honolulu Central church for nearly four years, is now pastor of the Sunnyside church in the Central California Conference.

► Ernest J. Toppenberg and his wife left by air from San Francisco recently for Cali, Colombia, South America, where he will serve as pastor-evangelist in the Pacific Mission of the Colombia-Venezuela Union Mission.

► A new teacher on the staff of Thunderbird Academy this year is Aryel Sage, who teaches biology, algebra, and geometry. Mr. Sage obtained both his B.A. and M.A. degrees from Pacific Union College and came to Thunderbird from Okanagan Academy in British Columbia, Canada.

► G. H. Minchin was speaker for the La Sierra College spring Week of Religious Emphasis held April 1 to 8. Elder Minchin's theme was "Marks of the Mature Christian."



## Southern Union

Reported by  
Oscar L. Heinrich

► Nineteen were baptized in the Waccamaw and Pembroke, North Carolina, area as a result of the meetings conducted there among the Lumbee Indians by H. D. Livengood.

► Donald E. Wilkinson has transferred from the Florida Conference to become pastor of the Florence, South Carolina, church.

► Robert H. Ammons, formerly pastor of the Nashville, Tennessee, Bordeaux church, is the new pastor of the Columbia, South Carolina, church.

► The Southern chapter of the National Association of Seventh-day Adventist Dentists met for their annual meeting in Atlanta on March 20. Dr. Vern Dortch, president of the local chapter, presided.

► Laymen throughout the Southern Union are in a program of house-to-house distribution of white Bibles with Bible study guides. More than 6,000 Bibles have been distributed in the Georgia-Cum-

berland Conference, and 3,000 in the Florida Conference.

► Conference-wide youth congresses have been held this spring in the Alabama-Mississippi, Carolina, Florida, Kentucky-Tennessee, and South Central conferences. These were directed by E. S. Reile of the Southern Union, with Theodore Lucas of the General Conference attending most of them.

► The new church recently completed at Franklin, Kentucky, was dedicated on Sabbath, March 19. Funds for construction were provided by the Professional and Business Men's Church Development Foundation of the Kentucky-Tennessee Conference. H. M. S. Richards, Sr., was the guest speaker.



## Southwestern Union

Reported by  
J. N. Morgan

► Matias Vargas has recently been appointed assistant pastor to the Albuquerque Spanish district in Albuquerque, New Mexico. He will be associated with R. E. Del Sol.

► Young people of the Southwestern Union spent five days, March 29-April 3, on a hiking expedition at Big Bend National Park, in southern Texas. This expedition was under the direction of the Southwestern Union and Texas Missionary Volunteer departments.



## Loma Linda University

Reported by  
Sandra Craig

► Voice of Prophecy speaker H. M. S. Richards conducted the spring Week of Devotion at Loma Linda University March 28-April 2. Assisting him were the King's Heralds Quartet, Del Delker, and organist Brad Braley. Guest speaker Wednesday evening was H. M. S. Richards, Jr..

► The School of Nursing has accepted 69 students to enter as sophomores in September. In July the remaining School of Nursing faculty members and students will move from Los Angeles, consolidating the school on the Loma Linda campus.

► Two Loma Linda University alumni associations received new presidents at annual conventions last month. Harrison S. Evans, M.D., class of 1936 and professor and chairman of the department of psychiatry at Loma Linda, took office as president of the School of Medicine Alumni Association. New president of the School of Dentistry Alumni Association is Kenneth J. Mertz, D.D.S., class of 1962 and instructor in restorative dentistry.

► The newly created School of Health-Related Professions has accepted 47 students to four study programs, announces Dean Ivor C. Woodward. The school consolidates under one administration the School of Physical Therapy, Occupational Therapy curriculum, School of Medical Technology, Medical Record Ad-

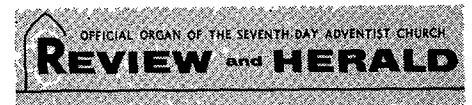
ministration curriculum, and Radiologic Technology curriculum.

► School of Nursing alumni have adopted a \$15,000 project to provide furnishings for the school's administrative offices and classrooms in the new Loma Linda University Medical Center.

► Forty-three more students have been accepted for the School of Dentistry's 1966-1967 freshman class, according to dean of admissions Walter B. Clark. The students, including 15 accepted in December, come from 16 States and foreign countries. Plans call for a class of 60. Twenty girls have also been accepted thus far to the school's two-year dental hygiene program.

## Church Calendar

Servicemen's Literature Offering	May 14
Spirit of Prophecy Day	May 14
Christian Record Offering	May 21
Bible Correspondence School	
Enrollment Day	May 28
World Evangelism (Million-Dollar Offering)	June 4
North American Missions Program	June 11
One Hundred Fiftieth Anniversary Program	
—American Bible Society	June 25
Thirteenth Sabbath Offering (Middle East)	June 25
Medical Missionary Day	July 2
Church Missionary Offering	July 2
Pioneer Evangelism (Unentered Counties)	August 6
Church Missionary Offering	August 6
Oakwood College Offering	August 13
Educational Day and Elementary School Offering	August 20
Literature Evangelists' Rally Day	September 3
Church Missionary Offering	September 3



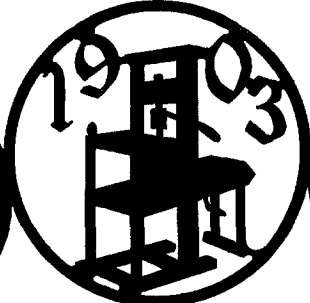
In 1849 a company of Sabbathkeeping Adventists whose background was the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review and Sabbath 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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<b>Consulting Editors:</b>	R. R. Figuhr, M. V. Campbell Theo. Carcich, W. E. Murray F. L. Peterson, R. S. Watts
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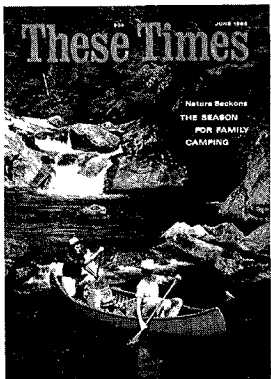
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# News of Note

## A Thank You From Australasia

The Australasian Division expresses its sincere gratitude to the Sabbath school members of the world field for their wonderful Thirteenth Sabbath Offering overflow for the fourth quarter, 1965, amounting to U.S. \$116,588.38. This is by far the largest overflow offering ever given.

H. F. Hampton, Sabbath school secretary for the Australasian Division, recently visited the two projects to benefit from the offering and reports that the three new cement brick dormitories and a dining room for the girls at Betikama Central School have now been completed. It is a pleasure to see the girls comfortably housed.

Also the new hospital on Malaita in the Solomon Islands is rapidly nearing completion. Already the dispensary is caring for many outpatients daily. On April 6, 1966, Brother and Sister Lens Larwood left Sydney to take up the work of the late Brother Brian Dunn and his wife as nurses at the new hospital. Brother Dunn met his death on December 19, 1965, after being speared by a native, while attending to outpatients at the hospital.

H. F. RAMPTON

## Christian Record Offering

The work of Seventh-day Adventists in behalf of the blind and visually handicapped has been carried on for many years by the Christian Record Braille Foundation. Magazines for all ages, Bible correspondence courses, books for a lending library, records, and tapes are produced in Braille. Scholarships are provided also, as well as other services for the blind.

May 21 is the date set by the General Conference Committee for a special offering to be taken in our churches for the blind. This offering comes every other year, and provides the only funds available to the Foundation for bringing the good news of salvation to the blind and visually handicapped. A goal of \$100,000 has been set, which can easily be attained if every member contributes one dollar.

Let us be grateful for our blessings and give liberally on May 21. The Christian Record is extending its services outside of North America, and approximately 18 million blind people on this earth can be reached with our message through funds given by our people.

W. E. PHILLIPS

## Eleventh Annual Temperance Speech Contest

An audience of 700 attended the Eleventh annual inter-collegiate speech contest which was held at La Sierra College, La Sierra, California, April 16. The judges for this American Temperance Society-sponsored contest were: Capt. Kenneth

Britt, chief officer, California Department of Correction; Supt. Jack Clark, California School for Boys; Dr. Coro Hatcher, professor of speech, Claremont Colleges; Dr. William B. McCoard, head of the speech department, University of Southern California; Mrs. Zola M. Meek, State president, California Women's Christian Temperance Union; and Howard B. Weeks, vice-president, Loma Linda University.

The winner of the contest against ten competitors from other North American colleges, was William Aldrich, theology student of La Sierra College.

JAMES V. SCULLY

## Greater New York Constituency Meeting

About 300 delegates and visitors gathered in the New York Center on April 17 for the Greater New York biennial conference session. Reports presented in story and picture delineated the progress of the two years. Greater New York has a total of 46 churches and companies, with nearly 5,000 members. No other conference in North America has so varied a constituency, with its dozen or so nationalities and languages. The Spanish contingent alone has 12 churches.

The year 1965 was a banner year in baptisms; and tithes and offerings also reached a peak, these two items totaling \$1,169,956.87.

A feeling of confidence on the part of the constituency led to the re-election of the president, L. L. Reile, and the secretary-treasurer, D. E. Latham. A strong staff of departmental leaders serve the field and these also were re-elected: Clyde Best, R. F. Medford, H. E. Voorhees, Dunbar Smith, M.D., June Croft, R.N., E. L. Taylor, D. T. Hawley, L. W. Hallsted, Ronald Aguilera.

W. P. BRADLEY

## West Virginia Conference Session

West Virginia Conference delegates, representing 1,775 members, met in biennial session in our Parkersburg church, April 24. Roscoe W. Moore, president, reported the addition of 270 members during 1964 and 1965 and new church buildings completed at Charleston, Frostburg, Morgantown, Parsons, and Rainelle. Despite the transfer by letter of many members to other conferences, the fine force of ministers and dedicated laymen is continuing an aggressive evangelistic program. The literature ministry is reaching thousands in isolated areas. Paul Smith, a colporteur, delivered literature worth \$17,600.91 during 1965.

R. W. Moore, president, C. F. Brooks, secretary-treasurer, and the departmental secretaries were re-elected. Dr. Erlo Roth, a pathologist now teaching on the faculty

of the University of West Virginia medical school, will serve as medical secretary for the conference.

DUANE S. JOHNSON

## Pennsylvania Conference Constituency Meeting

The first state-wide constituency meeting since the union of the East and West Pennsylvania conferences was held March 27 in the beautiful Blue Mountain Academy chapel. Ninety-nine churches were represented with more than 400 delegates in attendance. President D. W. Hunter, Secretary-Treasurer E. M. Hagele, and the complete roster of incumbent departmental secretaries were unanimously re-elected.

The delegates were especially cheered by the unique and well-planned presentations of the reports of progress throughout the conference. The reports of the president, secretary-treasurer, and each of the departmental secretaries were enthusiastically and effectively presented all within one-half hour. Some of the interesting facts presented in these pre-recorded and dramatically presented reports were as follows:

During the biennial session 56 evangelistic meetings were conducted, 695 new members were brought into the church, 16 new churches were completed or nearly so, \$569,000 worth of literature was sold by colporteurs, \$29.13 ingathering per capita was raised for 1966. During the past two years Blue Mountain Academy students earned \$343,000 at the Harris Pine Mills. There was a 1965 tithe increase over 1964 amounting to \$139,587.68. We thank the Lord for this enthusiastic and growing conference organization with a membership at the close of last year of slightly under 7,000.

E. W. DUNBAR

## Revivals in Southeast Asia

Dr. R. Guild, lay activities secretary for the Southeast Asia Union, reports a great revival in lay evangelism in that field. The lay instructors' training schools with the new approach and emphasis on lay leadership have inspired and revived the Adventist laymen's movement. He adds that "schools are now in progress in every church in Thailand, and plans call for schools to be held in every church in Malaya in March and April."

While the war is raging in Vietnam, our laymen met there recently to organize for a greater advance in lay evangelism. Let us remember these brave laymen in our prayers.

V. W. SCHOEN

## Services at Yellowstone

Sabbath services in Yellowstone National Park will be conducted each Sabbath morning at ten o'clock in the Old Faithful Lodge-Recreation Hall, beginning June 4 and continuing through September 3. A special program will be presented Sabbath, July 2, by the choir of our Japan Missionary College. The choir is now on a tour of the United States.

LEE CARTER