

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH

REVIEW and Herald

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Overcoming Discouragement

By Donald W. McKay

MOST of us at times become discouraged. Jesus knew that His very own disciples, who associated with Him from day to day, would become lonely and disheartened. That's why He said to them—and to us—"Let not your hearts be troubled; believe in God, believe also in me" (John 14:1, R.S.V.).

When things go wrong we often pity ourselves. When accidents come suddenly upon us, with possible loss of limb, sight, or hearing, we are tempted to sink in despair. At the time, death itself may seem desirable.

Fanny J. Crosby, of Bridgeport, Connecticut, lost her eyesight at the age of six. Instead of becoming depressed, she studied diligently and became a teacher in the New York Institution for the Blind. At the school she met and married Alexander Van Alstyne, a musician. They spent a happy married life in service for humanity.

Her love for Jesus is expressed in the lyrics she wrote to more than eight thousand hymn tunes. Her hymns "Rescue the Perishing," "Jesus, Keep Me Near the Cross," and "Blessed Assurance" have given comfort to countless persons.

Robert Schumann was a great concert pianist. An accident that permanently injured one of his fingers

kept him from performing on the concert stage. Instead of yielding to discouragement, he devoted more time to composition. Without the accident he might never have written those tender melodies we so richly enjoy.

I never fail to marvel when I hear a performance of Beethoven's *Ninth Symphony*, especially since it was written by a musician who was totally deaf. Before Ludwig van Beethoven lost his hearing many of his works were composed primarily for the display of his own dexterity on the keyboard. One of his biographers, Henry Thomas, said "Beethoven's deafness was no tragedy. The sounds of earth were stilled for him, that in silence he might catch the harmonies of heaven." Surely, his *Ninth Symphony* is one concordant hymn to the glory of God and to Creation.

Sometimes trials, disappointments, and heartaches so overwhelm us that we come to the place where we may say, "Does it pay to do right?" We see the cheat and the dishonest person prosper, while we suffer. We wonder why God does not punish those who wrong us. But if the wicked were immediately separated and punished, many might sympathize with them just as Satan had sympathizers when he was cast from heaven.

Instead, we must realize that on this earth God provides for the wicked and the righteous alike. "He makes his sun rise upon evil men as well as good, and he sends his rain upon honest and dishonest men alike" (Matt. 5:45, Phillips*). Jesus pointed out that the bounties of heaven are provided for the bad as well as the good. He presented to His disciples the Bible (Turn to page 9)



REVIEW PICTURES

A. GRAEFLE, ARTIST

Beethoven playing for a group of his friends.



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RUSSELL HARLAN, ARTIST

*The Sabbath day is twenty-four hours of heaven
let down to earth
to give us a foretaste of eternity.*

By WILBER ALEXANDER

Professor of Theology, Andrews University

DELIGHT in a DAY

AMONG the almost innumerable topics to be found discussed in the Scriptures is time. If you look between the pages of your Bible you will find, from Genesis to Revelation, an eternity, with earth-time wedged into it. You will find historical time, the record of events described in days, months, and years. You will find prophetic time, predicting the future for God's people and His universe. You will find personal time, the lifetime of an individual, containing the time between his birth and his death; the time of accountability to the time of the close of human probation; the times of decision that face all men and women. Another reference to the dimension of time begins early and runs throughout the Scriptures. In Genesis 2 we read: "And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done. So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation" (Gen. 2:2, 3, R.S.V.).

Man's week contains 168 hours. God has given man six sevenths of this time, 144 hours, to use in work, play, and contemplation. God asks that man give one seventh of that 168-hour week to Him. Surface evidence produces no other reason than God's command-request. He said simply, "This day is holy, it has been sanctified, it has been set apart, keep it holy as the Sabbath day."

It is interesting to read in Scripture how man has reacted to this command-request of God, and the ensuing results. Genesis mentions it only by saying that God blessed the day and hallowed it. The book of Genesis was written as a history of God's people, stating God's commands. There were no express commands as to how the day should be kept, nor is there recorded here any of the problems

connected with Sabbathkeeping. It is assumed that those who lived during the time Genesis was written had no problems in keeping the day. They knew that it was a day for sacred purposes. They knew that their God had asked them to keep it.

Exodus 16 next mentions the Sabbath in the experience of the children of Israel in the wilderness. God provided manna for them and told them to go out six days and collect it. On the sixth day, the preparation, they were to collect enough for the Sabbath also. God was testing their loyalty to Him and His command. Some of the mixed multitude who came from Egypt, some who knew God, and knew that He meant what He said, went out Sabbath morning and found nothing.

In Exodus 20 is the command: "Remember the sabbath day, to keep it holy." The remaining chapters of Exodus contain some of the details of Sabbathkeeping. The people responded, "All that the Lord hath said, we will do." Their history from the time of Sinai to the time of the Captivity and the destruction of Jerusalem reveals how often they failed to keep their promise. After the Captivity Nehemiah found men treading the wine presses and animals laden with grapes and figs coming into the city on Sabbath. When he found men and women bringing fish to market he asked, "What is this evil thing you are doing, profaning the Sabbath?" Amos chided the children of Israel because of their Sabbathkeeping. Many of them sat around watching the clock and questioning, When will the Sabbath be past?

After the Captivity, in the time of Christ, we discover that the children of Israel never returned to idol worship. They had discovered a connection between their falling into idol worship and their keeping of the Sabbath. Thus

they began to add to the Sabbath very scrupulous details to protect themselves from falling again into idolatry, and to make sure they were keeping the full command of God.

By the time Jesus came, so many restrictions had been placed on the day that it was impossible for even the scribes and Pharisees and rulers to keep the day holy. They had some negative rules that endorsed absolute rest from all labor, and positive rules to make the Sabbath a delight. On the positive side they were to wear on the Sabbath the very finest garment they could find. They were to prepare the best food, even if they had to take from charity, or work diligently all week to provide for the Sabbath meal. This was to be a high day, a day of joy.

On the negative side were the specific, burdensome rules—24 chapters of them. The most common labor was that of bearing or carrying something, so a large number of the tractates were related to what would be classed work, as bearing or carrying something. The division line was rather thin. They divided the carrying of a burden into two different acts, lifting up the burden and putting down the burden. Both of these constituted work. To determine how much they could lift or how much they could set down, they established the rule that if the article weighed less than one dried fig it could be carried. The carrying of half a fig from one room to another would be permissible and would not be considered as breaking the Sabbath. If one was reaching his hand into a basket for some fruit and had the fruit in his hand as the Sabbath chimes rang out over the village, he was immediately to drop it, because he would be moving the burden from one locality to another and thereby would be working.

The people were permitted to eat what was already in the oven only if it had formed a crust. On the Sabbath they could heat the oven only with straw so that they would not be tempted to tend the fire or remove the coals. They must never throw hot water over themselves on the Sabbath, for fear that the vapor from their body might cleanse the floor or the walls. The women in Christ's time were forbidden to look in a mirror on the Sabbath lest they

might find a white hair and be tempted to pluck it. If the lady of the house should spill water on her dress she might shake it off, but she must not wring the garment. They could not pluck a blade of grass. Jesus was chided because his disciples plucked some wheat and rubbed it in their hands. This was considered threshing and winnowing, and therefore harvesting.

No bones could be set, no surgery performed on the Sabbath day. If on Thursday or Friday a person had some wadding in his ear for an earache, he might continue to carry this throughout the Sabbath hours. But if the ear started to ache after the Sabbath began, he was not permitted to put anything in the ear, since this would be considered carrying a burden. Trimming the nails was sin, for it constituted work from one hand to the other. People were forbidden to eat an egg laid on the Sabbath, because it should have been laid on a week day. However, if the hen was kept only for fattening, then if she happened to lay an egg it could be eaten.

These rules and regulations confronted Jesus when He came to this earth. He who had created the day, and set it apart for a holy purpose, found that purpose disguised. Jesus spent a great deal of His ministry in helping people understand how the Sabbath should be kept. On the Sabbath He healed the sick. He traveled where necessary. He went into the synagogue and worshiped. He rested on the Sabbath day according to the commandment, for He believed in the day He had established. He often quoted from the Old Testament to help the Israelites understand Sabbathkeeping as it was intended, and that the traditions and legalism they had attached to the day were robbing them of its blessing.

The Sabbath was kept with simplicity by the early church. The women at the tomb prepared for the Sabbath. Yet a few short years after Jesus returned to heaven the significance of the day was changed from one day to the next. In Colonial times men and women were placed in stocks for Sabbath (Sunday) breaking. Ever since, the Sabbath has fluctuated between a holy day and a holiday.



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BOB BERRAN, ARTIST

The Sabbath testifies to God's infinite love and His creative power. By keeping His day holy we testify to our acceptance of His love and power.

What is the purpose of the Sabbath?

That the Sabbath survived all other forms of the religion with which it was connected is significant. All of these passed away, but the Sabbath remained. Why did it remain? What was God's purpose in it?

First, it was to be a reminder of Creation. For man to worship God in the beauty of holiness, a knowledge of God must be preserved to remind His creatures who He is. They must remember He is the true and living God, and through knowledge of Him man is to find life and peace. Man must know that He has a divine origin, that he is not just an accident, that he did not just happen to be by chance, but that he came into being deliberately, carefully, and creatively.

The Sabbath as a Sign

"Wherefore the people of Israel shall keep the sabbath, observing the sabbath throughout their generations, as a perpetual covenant. It is a sign for ever between me and the people of Israel that in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed" (Exodus 31:16, 17, R.S.V.).

The Sabbath, then, was created as a sign of God's power and God's love. What a joy it is to serve a God who can step out into space and say, "Let it remain fast," and it remains steadfast as He sustains it. The day was a reminder of God's power, love, wisdom, and goodness. In the day that He has created holy He intends men to remember the great Creation.

After sin entered, God made the Sabbath a reminder of His redemption, as we read in Ezekiel 20:12, 20, R.S.V.:

"Moreover I gave them my sabbaths, as a sign between me and them, that they might know that I the Lord sanctify them." "Hallow my sabbaths that they may be a sign between me and you, that you may know that I the Lord am your God."

If we yield to Him, God can recreate us, sanctifying our lives so that it is safe to take us to the kingdom of glory. The Sabbath is to remind us of that creative power in our own lives.

How little opportunity we have for worship in the regular work week! From the time the alarm goes off in the morning until we tumble back between the sheets at night we are busy. We read a paragraph, say a prayer on our way, but when the Sabbath hours come and work is laid aside, what a joy it is to worship quietly, knowing that God is present by His Holy Spirit. It affords us time to get acquainted

with God, and to cultivate a meaningful relationship. It is a time for fellowship with people we love. It provides a busy, working father time to spend with his boy or girl.

There is time to do good (cf. Matt. 12:12). Our greatest joy in this life comes from serving others. The sick person's day is brightened by our visit. And there is also time for rest, when the body can renew its strength.

God gave us the Sabbath for a blessing, a time of discovery and deepening of spiritual things. Quick, momentary views of the Bible do not deeply stir the heart. The Sabbath brings with it the blessing of filling the heart with reverence and love for our Maker, the awakening of gratitude for all that we have, and strength for days to come.

The Sabbath is also a test as to whether we accept God as our Creator and Sovereign, by our obedience in following His command-request. It is a test of our acceptance of Christ as a Saviour. The Sabbath is a symbol of the rest mentioned in Hebrews 4—rest from our works, rest from the sin that holds us away from our God. It is also the symbol of a finished work. The Sabbath is a test of our acceptance of Jesus as our sanctifier, and most of all, the acceptance of a love relationship.

The Sabbath was given as a safeguard against selfishness. Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship and there would never have been an idolater, an atheist, an infidel. Had men kept the day holy, with all of its privileges, opportunities, and blessings, they would have known the true God.

Finally, God gave the Sabbath that to the universe we might be an example of a people who would take God at His word and keep the day holy because He made it holy. Yet proper Sabbath discipline sometimes seems difficult. If the Sabbath is such a joy, why should this be? Why would Isaiah have to write:

"If you turn back your foot from the sabbath, from doing your pleasure on my holy day, and call the sabbath a delight and the holy day of the Lord honorable; if you honor it, not going your own ways, or seeking your own pleasure, or talking idly; then you shall take delight in the Lord, and I will make you ride upon the heights of the earth; I will feed you with the heritage of Jacob your father, for the mouth of the Lord has spoken" (Isa. 58:13, 14, R.S.V.).

God tells His people, "Quit step-

ping on the Sabbath. Quit occupying these holy hours with your own thoughts. Cease seeking your pleasure. Cease talking idly. Call the Sabbath a delight, and honor the day because it is God's holy day." This reasonable request ensures a great result—delighting oneself in the Lord.

The Purpose of Sabbath Discipline

The purpose of Sabbath discipline is to make us aware of its sacred hours, and to prepare our minds for communion and worship. It helps us to form habits of devotion, for getting the most from its sacred hours, and to cultivate the spirit of self-denial so that God can do more for us spiritually.

How does this discipline affect our home? All things are in readiness when the hour comes. The clothing is ready, the food has been prepared, and the house is in order.

True Sabbathkeeping is not simply a matter of prohibitions, for it is impossible to set up a list of rigid rules to follow in all circumstances, in all homes. It is not a matter of law alone, but a matter of spiritual development. No delight comes in merely passing the time in refraining, avoiding, abstaining, vegetating. Ceremony and rules and prohibitions can have no moral value apart from heart and will.

Finding delight in the day is one of the chief avenues to finding delight in the Lord of the Sabbath (cf. Mark 2:27). How many Christians have enough religion to give them delight, enough to save them from the dullness of routine obedience and worship? Religion is of little value unless it brings joy in worshiping God. Keeping the Sabbath is worth little unless it is kept creatively, meaningfully.

A tribe in South America frequently journeys down the great Amazon River. After traveling a certain period of time the whole group stops, anchors the little boats, and then they just wait a day for their souls to catch up with them.

Every seven days God asks us to put aside the daily routine of our lives and "let our souls catch up." Our Sabbaths are to be planned for, looked forward to, and entered into fully. In another seven days the Sabbath will come again—twenty-four hours of heaven let down to earth to give us a foretaste of eternity. What kind of Sabbath will it be? It can be a day of dull obedience, enforced rest, routine worship, with one eye on the clock and the other on the horizon, or it can be what God intended—a day of spiritual delight.



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WILLIAM HEASLIP, ARTIST

Part I

The Way of Jesus IN 1966

By J. L. Shuler

NEVER has so much real truth and happiness, righteousness and victory, lasting peace and life, been wrapped up in two words as when the Man of Nazareth said, "Follow Me." These two words of Jesus are mentioned 16 times in the four Gospels.

The wisest minds cannot fathom the depth of all the truths to which Jesus gave utterance. But all that He ever said is summed up in two words—"Follow Me." Everything we need to do to be right and to live right is enfolded in these two words. Everything it takes to make one ready for heaven is embraced in these two words.

There is a song that says, "I walked today where Jesus walked." This song grew out of the inspiration of a trip to the Holy Land. But according to the Bible one does not need to visit Nazareth, Bethany, Jerusalem, or the Sea of Galilee in order to walk where Jesus walked. To walk with Him means taking Him as our example and following His steps of belief and practice.

A well-known motto says, "Be sure you are right, then go ahead." But this poses a problem: How can one be sure which is the right way, so he can go ahead with certainty?

The apostle Thomas wanted to

know how he could be sure of the right way, in order that he might walk in it. He voiced the inmost longing of every sincere heart when he asked Jesus, "How can we know the way?" How can we be sure which way will bring us to the heavenly home? O how thankful we should be for the clean-cut, positive answer Jesus gave!

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

Along the Mohawk Trail in New York State there is a sign that says,

"Jesus is the Way, the Truth, the Life.
Without the truth, there is no knowing.

Without the way, there is no going.
Without the life, there is no living."

Jesus is the only One who ever lived a perfect life. He never told a lie. He never committed one little sin. He never made one wrong statement. Hence the way of Jesus is bound to be the only right way for man. This is why the Holy Spirit through Paul said, "Other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11).

But many say that Christianity is not to be regarded as the only true religion. They are ready to ask, "Isn't it true that all the great religions

As in days of old,
Jesus calls men of sincere hearts
to follow Him.

aside from Christianity have much truth in them, and if people follow them, they will be saved?"

Abstract truth will never save a single soul. Truth can save only as it is personalized in Him who is the way, the truth, and the life. Every religion in the world doubtless contains some aspect of spiritual truth. Hinduism contains a high teaching of self-abnegation, Confucianism teaches the brotherhood of man, and Buddhism teaches contemplation. These are gleams from the true Light that lighteth every man who comes into the world. But truth saves, regenerates, and sanctifies *only as living truth enters into the heart and soul.* Truth without Christ within is like a motor without any electric current.

Jesus Is the Way

Some say, "There are so many different denominations teaching so many conflicting views that it is impossible for the average person to be sure which is the right way." But take note: There is no need for you to be confused or uncertain. Amid all the confusion, uncertainty, and delusions of our time, the perfect Son of God raises His hand to heaven and quietly says, "I am *the* Way."

Did He say, "I am *a* way to heaven?" No. Did He say, "I am one of several ways to heaven?" No. He said, "I am *the* way." Then Jesus is the only right way in religion. He is the only way that leads to heaven. Unless a person takes the Jesus way, he will not go through to the city of God.

If you want to be sure of reaching heaven at the end, then do what Jesus says. He is the way. All you need to do is to find the Jesus way and follow it.

Some will ask, "What is this Jesus way? How can I locate it?" The procedure is simple. Take the teachings of Jesus Christ in the four Gospels and note what Jesus marked out for man in religion. Then make your decision to follow the particular religious faith that embraces exactly what Jesus followed and taught. All will agree that this is the right way to proceed, I am sure.

The example and teachings of the Lord Jesus Christ constitute the authoritative standard of Christian doctrine and duty. Jesus Christ is God's pattern of truth for us to follow. In His example and teachings we have the answer to the prayer in "Nearer, my God, to *Thee*. . . There let the way appear, Steps up to heaven."

Some say, "If I could only be sure what the Lord wants me to do, I would certainly do it." But no one need be uncertain about this vital matter. 1 John 2:6 tells us what to do: "He that saith he abideth in him ought himself also so to walk, even as he walked."

Walking in Jesus' Steps

God asks every soul to walk as Jesus walked. Jesus is God's pattern of truth. He is "the Truth." 1 Peter 2:21 declares that He left us "an example, that ye should follow his steps." The Lord tells us exactly what He wants us to do—follow in His steps.

The next question is, "What are His steps for you and me to follow?" The first step is to take the Bible as one's only guide to what man should believe and do. Notice these words of the Master:

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). Again the Master said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

According to Jesus, what the Scripture says on any matter is final and must be believed. What Scripture commands on any item is final and must be obeyed. What the Scripture says is a supreme court decision for every true Christian. Jesus said, "The scripture cannot be broken" (John 10:35). So the first step in having the right religion is to follow the Scriptures as your only guide to what to believe and to do.

Do professed Christians generally follow the Bible today as their only guide? No. The majority follow what custom dictates or what their church has decreed. They are guided by their own impressions and opinions. They want to live as they please, without regard to what the Word of God says. But make no mistake about it: *If you want to be sure of the right way, take the Bible and follow it.* Take it as the lamp to your feet and the light to show you the way (Ps. 119:105).

The grand, basic truth of all that Jesus said is that He, as the only begotten Son of God, is the only Saviour. He alone can save people from sin. Salvation depends on receiving Him as one's personal Saviour. His blood alone can atone for sin.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

"I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (John 8:24).

Since there is no other way to be saved except by accepting Jesus Christ, make sure that you receive Him into your heart and life as your personal Saviour.

A Change of Heart Needed

Jesus emphasized that you cannot be a Christian and go to heaven unless you are born again, or have a change of heart. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3).

Jesus taught that as many as receive Him become the sons of God and are born again (John 1:12, 13). Make sure that you give Jesus your full commitment, so He can change you on the inside from sin to righteousness.

Jesus taught that when we are born again by the Holy Spirit, then we will live right by obeying His commandments as a result of His indwelling in our renewed hearts. He gives the secret of right living in seven words—"Abide in me, and I in you" (John 15:4). Jesus pointed out that the only way you can ever live right is to have Christ live His life in you through the indwelling of the Holy Spirit.

Jesus outlined that the conditions for having Him dwell in you are obedience to His commandments (John 14:23), a full surrender to His will (Luke 14:33), and daily prayer and feeding on His Word (Luke 18:1; John 6:56-63).

One of the greatest deceptions of our day is the tendency to join a church and not be joined to Jesus Christ. It is necessary to unite with the church. But that means nothing unless one is truly united with Jesus. Salvation is Jesus living His life in a person.

You are weak of yourself. But when you have Christ living in you, your weakness is joined to His omnipotence. When your weakness is joined to His omnipotence, you will live right because Christ will live His life in you. This is the only way you can live this Christian life.

Jesus stressed that the supreme evidence for being right in one's experience is obedience to His commandments. He said, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:21).

We demonstrate our love for Jesus by keeping His precepts. We do well to ask ourselves, "Do I so love Jesus that I keep all of His commandments?" When we permit Jesus to live in us to the extent we should, our life will be according to His Sermon on the Mount, and according to the Ten Commandments. The Sermon on the Mount is an amplification of what He said at Mount Sinai in His ten words.

(Concluded next week)

Fellowship of Prayer

"Enjoying a Good Experience"

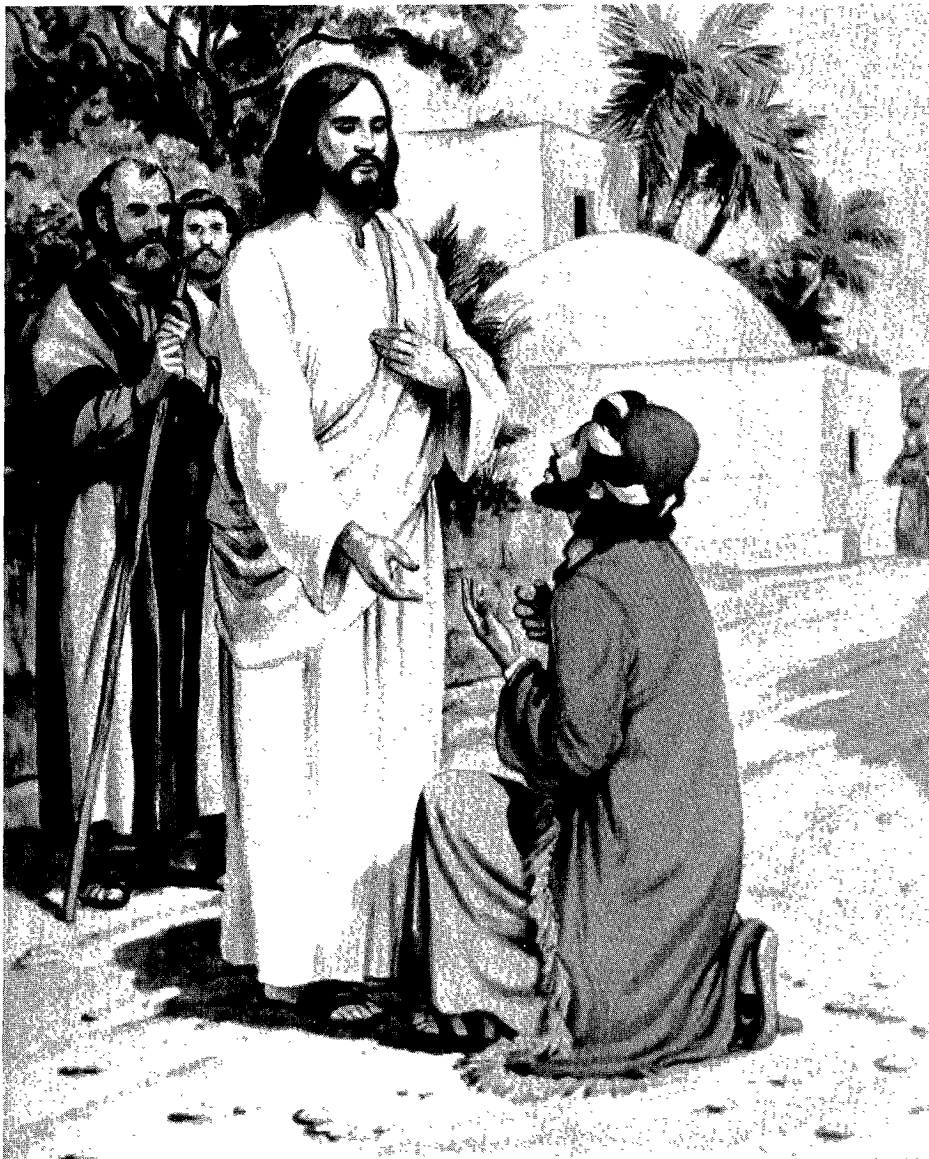
"In 1962 we requested that the names of our daughter and children be added to your prayer list. We are most happy to report that she and the oldest children are in the church and enjoying a good experience. All three children are in our schools. We are very grateful to you for remembering this request, and of course most grateful to our heavenly Father, who so wonderfully answers prayer. It is our prayer that the Lord will continue to bless, and many more of our loved ones will be reclaimed for the kingdom."

—Name Withheld by Request

"How We Thank God for His Mercies"

"I am writing to say a very special Thank you for the privilege of praying together for our wayward loved ones. For 25 years I've prayed for our youngest son, who was having trouble no end. He smoked very heavily. It is a long story, but December 18, 1965, he and his wife and 11-year-old daughter were baptized after attending Elder Detamore's evangelistic meeting in Illinois. Oh, how we thank God for His mercies! Please continue to pray for them to be strong; also pray for another son and his family and for our only daughter and her family. Both families have troubles to the breaking point. Jesus can save to the uttermost."—Mrs. D., of North Dakota.

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.



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WILLIAM HUTCHINSON, ARTIST

Jesus summoned the rich young ruler to act on the principle he professed to believe.

Saying and Doing

By R. M. Zamora
 Pastor, Hyattsville, Maryland

"Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." Mark 12: 29, 30.

WITH these words Jesus answered a scribe who had come inquiring about "the first commandment." This question was asked in the context of conflict mingled with intrigue.

The divided forces of Judaism had banded together in an effort to trap Jesus. The leaders keenly felt that the young Galilean's influence and popularity were getting out of hand. Already His words were cutting deeply into the foundations of their prestige and power.

Carefully they picked their ablest disputants to confront Him with questions that had long been a source of heated debate. They schemed to lead Him to say something they could use against Him. But they found

Jesus to be serene and supreme, and their plot failed. His insight and force of character beat back their concerted attempt to trap Him.

During these polemics a scribe was standing on the sidelines, watching to see what the outcome of the discussions would be. When he noticed how well Christ had answered he came forward with his question. What prompted him to enter into this verbal fray we do not know. It might have been a desire to show off what he believed to be great understanding of spiritual things. After all, he belonged to an order that was supposed to constitute ultimate authority on all questions of faith and practice.

Irrespective of the motive, however, this scribe led the Saviour to state a vital truth that many of us have forgotten.

This scribe asked Jesus, "Which is the first commandment of all?" On the surface he seems to be asking which of the commandments was first in order. However, the Greek word *poia*—translated "which"—is qualitative rather than quantitative. In other words, the scribe was not asking Jesus which of the commandments was first in order of importance, but what kind of commandment the first one was.

"One Lord"

Jesus begins His answer with the words, "Hear, O Israel; the Lord our God is one Lord" (verse 29). Almost every exposition of this passage of Scripture places the emphasis on verses 30 and 31, where Jesus talks about love to God and love to man. His words in verse 29 are casually mentioned, if not totally forgotten. These words, however, are an integral part of what He said to the scribe. In fact, they form the basis upon which the whole thrust of His answer is built.

The declaration "Hear, O Israel; The Lord our God is one Lord" affirmed the central doctrine of Judaism and was called the *shema'*, a Hebrew word meaning "to hear." These were well-remembered words, which every Jew was bound to repeat in his devotions, and which were ever to be on his lips, living or dying, as the innermost expression of his faith. Christ was declaring that Yahweh is the only true God.

In essence, then, Jesus was saying to this learned scribe, "You say that you believe in the one and only God, that there is none other but He, and that this declaration of faith is the basis upon which your whole religious belief is built? If this is so, then there is but one inevitable conclusion. It is the complete devotion of your whole being to Him. The nature of the first

commandment is that of commitment."

So noble and incisive was the answer that the scribe was caught up with generous enthusiasm. For the moment, at least, traditionalism gave way and the barriers toward Christ were lifted. He said, "Master, how right You are, for there is one God, and none other but He, and to commit oneself in loving obedience is more important than all the professions expressed in religious exercises."

Jesus looked at him and said, "Thou art not far from the kingdom of God." You see, this scribe was *near* yet not *in* the kingdom because, like so many in all ages, he had an intellectual hold upon principles that he had never followed through to their inevitable conclusion. He had not enthroned those principles in his heart as the guide of his life.

How many of us, like this scribe, have tucked beliefs away in our heads and let them lie dormant, beliefs that if we would only follow to their necessary conclusions would revitalize our whole religious experience? There is probably no more common fault, no greater foe, than neither to know what we believe nor to perceive its logical conclusion.

Our generation has witnessed countless examples of this kind of religious experience. We have, supposedly, been enjoying a great religious awakening. Attendance at church is at an all-time high. More and bigger and better churches are being built than ever before. Religious music was never more popular. More religious books are being consumed than ever before. All these things would seem to indicate an upward trend in spirituality. Statistics, however, also inform us that there is more crime and more divorce and more materialism than ever before.

This is strikingly reminiscent of the little Dutch boy who was honored for saving his native Holland from a flood. The story tells that this Dutch boy was on his way home one evening. As he walked across on one of the dikes that hold back the threatening sea, he noticed that sea water was coming through a crevice in the dike. Quickly he ran to the foot of the dike where the leak was and stopped it by sticking his finger in the hole. He held it there all night, until help came. He was acclaimed a hero.

A family friend took a trip to the Netherlands some years ago. While in Amsterdam she saw a monument built to the memory of this little Dutch boy. The strange twist is that the story is fictitious and never actually happened. Imagine a monument for something that never happened!

So it is in our generation with its impressive cathedrals and their imposing ritual. To many these are monuments to something that never happened; Christian Bibles in pagan hands that still drive sin-laden nails into the hands of Christ! How well Jesus described this generation when He said to the people of His own day, "For they say and do not" (Matt. 23:3).

The Logical Result of Belief

We pride ourselves that in this enlightened twentieth century we know more about God than our fathers knew before us. Yet we are not better than our fathers. In many ways our hearts and minds are worse, and in faith we are outstripped by our fathers. Why? Because they were will-

Our Sufficiency

By THAIS COLE

We have a Source of power
Whom no one can allay,
With strength from heaven's portal
Sufficient for the day.

We have a Source of wisdom
Profunder than men's dreams,
Upon whom rests all knowledge,
Where all is what it seems.

With His abundant blessings,
Our hearts will feel no dearth;
We have a Lord in heaven
Who cares for us on earth.

ing to carry what they believed to its logical conclusion.

If I were to ask whether you believe in the second coming of Christ you would unhesitatingly answer Yes. If you were challenged you would rise up to defend your belief with all the vigor you possess. But what has this belief actually done for you? Are you a better husband or wife, father or mother? Are you a better neighbor, a better witness?

I. H. Evans, one of our well-known ministers of a generation ago, tells of a shipboard incident. As he stood at the railing of the ship a distinguished gentleman asked him what he did for a living. Upon learning that Elder Evans was an Adventist minister, this stranger wanted to know what Adventists believe. He replied that one of the main features of Adventist belief was the second coming of Christ to this world.

"But surely you don't believe that!" the stranger replied. Elder Evans straightened up and looked this man right in the eye and said, "I most cer-

tainly do!" His enthusiasm was slightly deflated when the man smiled and said, "No, you don't, because if I really believed what you say you believe, I would have told everyone on this ship by now. We've been at sea for three days, and this is the first time I have heard it from you." A real indictment to all who hold such truths yet fail to carry them through to their logical conclusion!

We say that we believe the judgment is going forward in heaven right now. But has this made any difference in us? Are we more honest now than we were before we believed this? Are we more pure in thought and in act now than before we heard and accepted this truth? Think of the use of our time—do we spend it all in self-seeking? There are far too many who say they believe this sober truth but who live as if it were a million years off. We are like the soldiers at the foot of the cross who were throwing dice, while above their heads the greatest event in history was taking place.

"Always learning but never doing," the apostle Paul said. In his book of sermons Peter Marshall wrote: "Church members in too many cases are like deep sea divers, encased in the suits designed for many fathoms deep, marching bravely to pull out plugs in bath tubs."—*Mr. Jones, Meet the Master*, p. 34.

Why We Don't Follow Through

You are asking, Why don't we follow through with our convictions? Does anyone have the answer? I think we all have had it from the start. What do I mean by this? A young man once asked a wise old man how he could get wisdom. The old man took him to the river and waded out with him to where it was deep, then, taking the young seeker of wisdom by the hair of the head, he plunged him into the water. At first the lad was puzzled, but when he needed to breathe and the old man would not let him go, he became desperate. He struggled, but to no avail. He pushed, and fought, and finally came to the surface gasping but relieved. The old man stood there, all wet but smiling, and said, "When you want wisdom as badly as you wanted that next breath, you will find it."

The prophet long ago said, "Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13). Unfortunately, most of us don't want God that earnestly. We want Him like we want a hot-water bottle at night, to help us over some temporary discomfort. When conviction leads us to higher levels of commitment, we hesitate to follow. We *want* to follow, but there

is always something that holds us like an anchor to the bottom of the sea.

Too many of us are like the elderly woman who was struggling through a crowded railroad station, burdened with a heavy suitcase. A porter touched his cap and reached for her bag. "Thank you for wanting to help," she said, "but I can't pay for your services." The redcap said, "Ma'am," gently taking her arm, "I wasn't offering my services, I was just wanting to share your company out to the train."

We are afraid we are going to lose something, but God is no cosmic redcap looking for our business. He is not trying to take anything from us. He wants to share eternity with us. As someone has ably put it, "He wants to give you diamonds for your marbles—your glass marbles." when we discover this as a living reality, then no conviction will be too hard to follow, no matter where it leads. Can you imagine the revitalization of our experience if in truth we would carry through with what we believe? It is ours—if we want it with all our hearts.

Overcoming Discouragement

(Continued from page 1)

parable (Matt. 13:24-30) in which the tares were permitted to grow and be nurtured with the wheat.

But it is comforting to remember that the presence of tares among the wheat did not cause the wheat to be changed into tares. Each maintained its separate identity. It was not until the time of harvest that the noxious tares were separated from the wheat and destroyed by fire. Likewise, at the harvest of the world, the wicked will be separated from those who serve God.

"The forbearance that God has exercised toward the wicked, emboldens men in transgression; but their punishment will be none the less certain and terrible for being long delayed."—*Patriarchs and Prophets*, p. 628.

We should also be comforted to remember that our problems are no worse than those of God's people in previous generations. Ellen G. White wrote: "Trials and obstacles are the Lord's chosen methods of discipline and His appointed conditions of success. . . . Often He permits the fires of affliction to assail them that they may be purified."—*The Ministry of Healing*, p. 471.

And again: "The fact that we are called upon to endure trial, proves that the Lord Jesus sees in us something very precious, which He desires to develop. If He saw in us nothing whereby He might glorify His name

He would not spend time in refining us. We do not take special pains in pruning brambles. Christ does not cast worthless stones into His furnace. It is valuable ore that He tests.

"The blacksmith puts the iron and steel into the fire that he may know what manner of metal they are. The Lord allows His chosen ones to be placed in the furnace of affliction in order that He may see what temper they are of and whether He can mold and fashion them for His work."—*Testimonies for the Church*, vol. 7, p. 214.

One thing is certain. Jesus will not forsake us in time of trouble. He gives the divine invitation and promise, "'Come to me, all of you who are weary and overburdened, and I will give you rest! Put on my yoke and learn from me. For I am gentle and humble in heart and you will find rest for your souls. For my yoke is easy and my burden is light'" (Matt. 11:28-30, Phillips*).

When we believe this promise we will be able to heed Jesus' words, "Let not your heart be troubled." Then, and only then, will we gain peace and contentment.

* The Bible texts in this article credited to Phillips are from *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.



Gene's New Friend

By Maryane Myers

GENE liked to tease. He even teased grandmother when she came to visit. Sometimes he would not answer when she tried to talk with him. Sometimes when he was outdoors he would hide when mother asked her to call him into the house. Teasing was like playing a game. He thought it was fun to see someone look distressed or unhappy for a moment.

One day Gene and his mother were visiting grandmother. Gene was standing on the porch when he saw a boy wave to him. The boy was in a yard three houses away.

"Want to play?" Gene invited.

In a moment the stranger was beside him. "Sure! My name is Paul."

"I'm Gene. Let's go into the house. I have a new plane—want to show it to you."

Instead of following Gene through the house, Paul stood in the living room, looking about at the comfortable furniture, pretty curtains, pictures, and flowers.

"You have a pretty house," he told grandmother. Then he took a deep breath, smiled broadly. "It's real pretty!"

"Thank you." Grandmother was smiling now, and Gene noticed that she kept smiling at the neighbor boy.

After playing with airplanes the boys went outdoors where Gene's uncle was painting grandmother's house. Paul stopped beside the ladder for a moment, and Gene thought his new friend was going to touch the wet paint. But before he could say a word of warning Paul grinned up at the painter.

"That sure looks nice. The paint is so white and shiny."

Now Gene's uncle was smiling. "Thank you," he said.

It was fun to play with Paul. He was such a happy boy that Gene soon found himself smiling and laughing too.

At noon grandmother came to the back door. "Time for lunch!" she called.

"It's time for my lunch too," Paul told Gene. "I'll see you this afternoon."

"Lunch is ready!" grandmother called again, because sometimes Gene pretended he did not hear.

This time the boy did not ignore her, nor did he hide behind the garage so she would have to hunt for him. Instead, he hurried into the house, washed his hands, and went into the dining room where his family was waiting for him.

He surveyed the food on the table. "Everything looks good—real good," he exclaimed.

Then the thought came to him, I sound like Paul.

Gene glanced at grandmother. She was smiling. His mother and uncle were smiling too.

He returned their smiles, and they all sat down at the table.

"Paul knows how to make people happy," he told himself. "That's better than teasing—any day in the week."

Gene invited Paul to see his new plane.

JEANIE MCCOY, ARTIST





God's High Standard

By W. E. Baxter

WE ARE nearing the end. The temptations of the last days surround us on all sides. Satan is especially busy. Of this, God has warned us in these words: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. 12:12).

Satan is exerting all his powers to bring into general favor habits, usages, practices, and fashions that tend to tarnish the finer sensibilities. This he does in such an artful way that some of God's dear children do not discern his crafty wiles, and thus fall into his carefully laid snares.

God has a high standard for His people. He is trying to fit us up for association with the heavenly beings whose society we expect soon to join. Satan, on the other hand, is seeking to get God's professed children to conform to the habits, usages, practices, and fashions he has caused to become so popular that they are sometimes practiced even by people who call themselves Christians.

When, in the beginning, Satan laid his plans to cause the downfall of the human family, he began by tempting Eve. He chose a moment when she was alone, and "with subtle praise of her surpassing loveliness; and his words were not displeasing" (*Patriarchs and Prophets*, p. 54). He led her on to disbelieve God and transgress His command. In coming to Eve, Satan chose the serpent as his medium. Eve was deceived. She thought that by eating of the forbidden tree she would acquire greater wisdom and be able to understand the mysteries of God. For, thought she, had not the serpent achieved the ability to speak by eating of the forbidden tree?

Now, after her fall, Satan used Eve to cause the downfall of Adam. Adam was not deceived. He knew Eve had transgressed God's command and must die. Rather than be separated from her whom he dearly loved, he chose to suffer her fate, and ate the fruit in open disobedience of God. Thus the human family fell and came under the control of Satan.

The entire human family, both

men and women, are subject to Satan's influence, for we see sin and violence abounding on every side. Yet Satan, recognizing the position of influence the woman holds in human society, uses his most artfully planned devices to cause her to step aside from the dignified path of modesty and culture God designed her to occupy, so that her influence will tend to degrade rather than elevate. The Lord, through His servant, says: "My sisters, avoid even the appearance of evil. In this fast age, reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Christ, making an exalted profession, to cherish the precious, priceless gem of modesty."—*Testimonies*, vol. 2, p. 458. "I feel impelled by the Spirit of the Lord to urge my sisters who profess godliness to cherish modesty of deportment and a becoming reserve, with shamefacedness and sobriety."—*Ibid.*, p. 459.

"If God's professed people had not departed greatly from Him, there would now be a marked difference

A Mother's Reflections

By MARGUERITE WILLIAMSON

One day as I sat upon my bed
And my children were sleeping soundly,
I thought of the words our Saviour once said
As He gathered the little ones round Him—
"Suffer the children to come unto me,
For of such is the kingdom of heaven."
And I suddenly realized how great the task is
That my heavenly Father has given to me—
To raise and to train pure little hearts.
For a life of service to God from the start.
Whatever the problem and whatever the care,
We should take it to Jesus and leave it there.
Believing and trusting His will to be done
Means a life full of happiness only begun.
To be and to teach an example each day
Of the character Christ would have us display,
Of honesty, patience, kindness, and love,

And a true devotion to our Saviour above,
Who lived and who taught and who died on a tree
That we might be in eternity
Where the streets are of gold and the gates are of pearl.
When we are there we'll forget this old world
Where sin and destruction are everywhere,
And the gold and the pearls could never compare.
Yes, my darlings, as you lay there sleeping
I realized what treasures I have in my keeping.
Your hearts, your characters, your lives are mine
To be shaped and molded as His will designs.
Another thing looms very clearly to me—
That is the fact of what I first must be
Before I can teach you and before you can learn.
I must be diligent and I must yearn
To be more as Christ would have me to be,
As I introduce you to eternity.

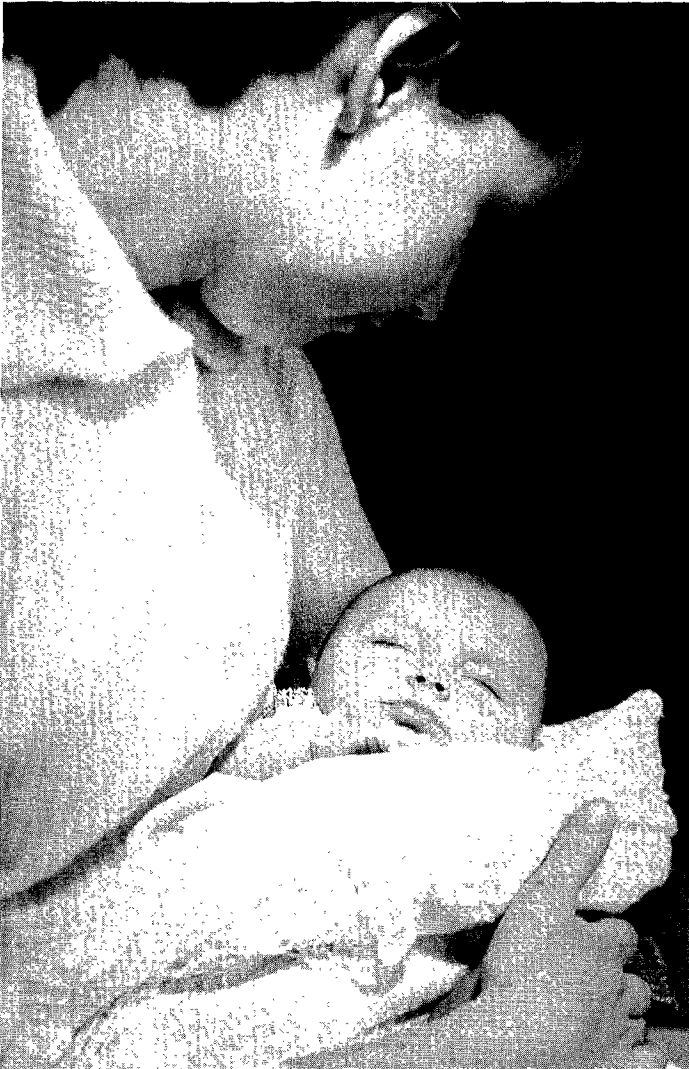
between their dress and that of the world. . . . The inhabitants of earth are growing more and more corrupt, and the line of distinction must be more plain between them and the Israel of God, or the curse which falls upon worldlings will fall upon God's professed people.

"I was directed to the following scriptures. Said the angel, They are to instruct God's people. 1 Tim. ii, 9, 10. 'In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing

godliness) with good works.' 1 Pet. iii, 3-5. 'Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also who trusted in God, adorned themselves.'—*Spiritual Gifts*, vol. 2, pp. 228, 229. "It was the adversary of all good who instigated the invention of the ever-changing fashions."—*The Ministry of Healing*, p. 291.

Satan uses various styles of dress to break down the modesty of the wearer, making it easier for her to use the grosser forms of woman's attire. So stealthily and with such cunning artfulness has Satan "instigated the invention" of these fashions and caused them to become so popular, and in some places in such common use, that some of our sisters dress in this fashion, failing to realize the influence their example has.

Surely the time has come when there should be seen a marked difference between the dress of God's professed people and the dress of the world.



LUOMA

If I have one life to live, let me live it as a mother.

IF I HAVE one life to live, let me live it as a mother.

Let me see the radiant smile that somehow shines out from a dirty little face.

Let me smell the wilted bunch of wildflowers offered me from a damp little hand.

Let me feel the grit of sand under

Give me tricycles and wagons to pull out of the driveway.

Let me give a glass of water to hot and dusty backyard explorers.

Let me feel chubby arms around my neck and wet kisses on my cheek.

Give me hems to lower and cuffs to let down that measure the growth year by year.

my feet that tells of summer's happy hours and of sunburned cheeks.

Give me toys to put away and scattered blocks to pick up when the sleepy owners have gone to bed.

Give me a bruised knee to bandage and a tear-stained face to dry.

Give me scuffed shoes to polish and knotted laces to untangle.

Give me dirty fingerprints to wipe from doors and woodwork.

One Life

By Betty Eldridge O'Fill

Let me answer questions all day propounded by growing little minds.

Give me a little hand to hold when I go for a walk.

Let my dress be a little wrinkled and my hair a little mussed because I was asked to join in play.

Give me solemn, challenging responsibility that never lets up twenty-four hours a day.

Give me little minds to train and little hearts to conquer.

Let me hold a tired child on my lap and lay a sleepy head on my shoulder.

Let me hear sweet, lispings prayers and songs sung a little off key.

Let me see searching, questioning glances that let me know I am needed and appreciated.

Let me see tender hearts given to Jesus, Friend of little children, and know that I had a part.

Then when Jesus comes, let me be able to stand together with my little flock in the day of judgment and be pronounced worthy through the blood of Jesus to continue our home in heaven—an unbroken family.

And, finally, in the earth made new, as I live my immortal life throughout the aeons of eternity, God grant me the privilege to live it as a mother.



From the Editor's Mailbag

A subscriber refers to certain articles in the REVIEW a few years ago (see issue of March 23, 1961, ff.) in which we reached the conclusion that the best evidence available showed that the so-called flying saucers were not objects from outer space. He calls our attention to the recent sightings of unidentified flying objects (UFO's) and asks for our explanation. He also inquires whether the position we took in the 1961 articles continues "to be our official stand." He adds that the Spirit of Prophecy warns us that there will be strange signs, that the devil will be enabled to use the elements to cause storms, and such like. Then he asks: "Is it beyond the realm of possibility that he could send something with flashing lights?"

Our Reply

I was not aware that my series of articles had set an official position for the denomination. Official positions are taken, generally, through actions of the Autumn Council or the General Conference session. This matter of UFO's has never been before the brethren officially.

You summarize the evidence I set forth in that 1961 series by saying that I took the position "that there was no such thing as flying saucers."

Let me bring into focus here a few facts bearing on that statement. In the years 1960 and 1961 there was a rash of excitement over UFO's. The U.S. Air Force made some extended investigation and reported in a brief release to the press that there was no evidence to support the idea that these objects were from outer space, that, indeed, most of the sightings were easily capable of a natural explanation.

Now the REVIEW might simply have quoted that brief news release and let the matter stand at that. This was the pattern followed by most other publications. But we thought that our people were entitled to a more detailed study of the matter than that. So I went down to the Air Force headquarters in the Pentagon and talked with them. They told me that the investigations were carried on from an office at the Wright Patterson Air Force Base at Dayton, Ohio. I accepted their offer to fly me there in one of their planes so that I might examine, firsthand, reports of the investigations made. I spent two or three days with the men at the air base who keep the records. I asked for one after another of the reports on certain impressive cases, that is, cases that had seemed impressive to the public as the newspapers had told the stories. As I examined the details of the reports I decided that what different people had seen were *not* objects from outer space. I was furnished with copies of various reports, so that I could study them in detail when I returned home. I could not have asked for greater cooperation.

I found that detailed and quite adequate reports had been prepared on a high percentage of all the sightings, though a few remained in question. But the question had not been due to any impressive evidence that these were supernatural objects, but rather to the scantiness of the information made available to the Air Force investigators by those who had seen the UFO's. This is a point that needs to be kept clearly in mind. There are those who have made great capital out of the fact that the Air Force investigators haven't solved all the cases. No, and they doubtless never will, for the simple reason that the solu-

tion of a case, any case of any kind—UFO's, homicides, robbery—demands that there be sufficient verified evidence on which to base a conclusion.

The Air Force investigators have never questioned the claim that people have seen strange lights and objects in the sky, which in some instances seemed to be in the form of a saucer, for example. The question is not whether someone, or a group of people, saw a luminous object, but *what* it was that they saw. That is the real question before us. And providing the answer to that question has been the business of the Air Force investigators whenever strange lighted objects appeared in the sky.

Now, there are those who seek to offset the rather non-spectacular conclusions of the Air Force investigators by saying that the Air Force is not giving out all the information it has. I think this claim is baseless. Certainly it cannot be supported by any evidence. This much I do know, that when I asked for the data on one after another of the greatly discussed phenomena of a few years ago, the files were promptly unlocked and the full folder on that particular investigation was laid before me. It is true that the folders were definitely not for general scrutiny. The armed services expend much in investigating many matters of concern to the security of the country, and they always keep their records under lock and key—a sensible procedure. But I was properly identified—in fact, I was admitted to the particular building only in the company of a guard, and with an identifying badge on me. The various folders, I repeat, were laid out before me for study to my heart's content. For good measure, they gave me copies of key summaries of the reports.

There was nothing in these extended reports that even suggested that somewhere there was hidden away a different and mysterious kind of report that hinted at malevolent forces. I think any fair-minded individual who had this opportunity to examine these detailed reports would have come to exactly the same conclusion that I reached, namely, that he was looking at an honest, forthright presentation of the data involved and the rational conclusions to be reached from the data.

Of the Adventists who read the UFO stories in the papers, a few raised the question "Might not some of these UFO's be a manifestation of the power of Satan?" You personally ask, "Is it beyond the realm of possibility that he [Satan] could send something with flashing lights?" Obviously, the answer to such a question is that it is not beyond the realm of possibility that Satan could do a great many things, including sending something with flashing lights. But that doesn't prove anything regarding the UFO's.

There are always two dangers that we must guard against as sensible Adventists. One is the danger of a skeptical disregard of great phenomena, from either God or the devil, that are significant signs; the second, the danger of falling into the mood that inasmuch as Satan can do great things and will seek to deceive men in earth's last hour, therefore whatever happens that is not immediately explicable is probably one of the devil's delusions. I don't know which of these dangers is the greater. Let's stay away from both. Certainly, with regard to the second danger, I think the only reasonable position for us to take, to protect against superstition, or at least against invalid conclusions, is to discount the devil as a factor when one after another of the UFO cases can be ex-

plained in terms of physical phenomena that mark our earth and its atmosphere. Unless we do take this position, I don't know where we will finally end in our attitudes of mind and the conclusions we reach.

Personally, I must say that I find nothing in these UFO's that warrants my believing that a supernatural power is the explanation of them. Certainly nothing seems to me to have the quality of deceiving the elect or even the lost. Those who have tried to see in the UFO's something from outer space have utterly failed to offer an explanation that makes sense, or at least so it seems to me. I do not say that at some day in the future Satan may not exercise his power as prince of the air to produce some strange phenomena that will have deceptive qualities. I simply say that I find nothing in the present cases to warrant the conclusion that the evil one is the source and the explanation of the UFO's. What more should I be asked to say on this subject?

F. D. N.

"A Cause Big Enough . . ."

Perplexed by the rash of student demonstrations in India and throughout the world, *Himmat*, a Bombay weekly magazine, invited college students to write on the subject "Student Unrest—Its Causes and Cure." First prize went to Miss Saraswathy Ganapathy, a senior medical student at Madras University. Her prize-winning essay (as reprinted in the March issue of *Atlas* magazine) said, in part:

"We have heard words like 'God' and 'country' used to whitewash some of the vilest deeds in history. We have been exhorted to honesty by crooks, to patriotism by near-traitors. We have heard sexual license extolled and advocated by those who should know—and then seen what havoc it can wreak in us, in our homes, in our societies. We 'know the price of everything and the value of nothing' because all values have been carefully and efficiently destroyed before our eyes. We pin our faith in men because we have not been given a faith in anything bigger—and when men fail, as fail they must, we are left bewildered and hopeless. . . .

"Enlightened self-interest seems to be the guiding principle in the lives of many of our elders—and you want us to sweat, to fight, to live for this? Thank you, but we are not interested. Give us a cause big enough to challenge and demand all our energy and spirit—dare us to take on humanity, to change the world—and then come and help us remake it."

Youth Let Down

It is not difficult to see why this short article took first place in the contest. Almost every sentence makes a telling, thought-provoking point. Who can help feeling sorry for the present generation of young people who have been let down so miserably by their elders! Young people want a world with moral structure, with worth-while values, with meaningful goals. They have been given, instead, a world where immorality is the norm, where greed is king, where material possessions are considered the *summum bonum* of life. Particularly pathetic is the plea: "Give us a cause big enough to challenge and demand all our energy and spirit."

Surely the Advent message is custom-designed not only for today's bewildered youth but for millions of confused, disillusioned adults. Here is a cause with tremendous dimensions—a cause that demands maximum dedication, maximum use of the intellect, maximum physical energy, maximum character development. What other task can send the spirit soaring and provide an adequate polar point for every aspect of life? Then let the challenge of carrying the three angels' messages to the entire world—

with its exploding population—be issued with new conviction and urgency to both young and old. Nothing else will do so much to arouse the church from its Laodicean condition.

K. H. W.

A Significant Theological Conference—4

The International Conference on the Theological Issues of Vatican II at Notre Dame University in late March came to a focus in the last two addresses of the week-long conclave. One of these, by Albert Outler of Southern Methodist University, dealt with "Vatican II and Protestant Theology Today and Tomorrow," and the other, by the Rev. Walter Burghardt of Woodstock College (Jesuit) near Baltimore, with "Vatican II and Catholic Theology Today and Tomorrow."

Noting that Catholics are being rejuvenated by a "theological boom" at the very time Protestants suffer from a corresponding "depression," Dr. Outler declared that Vatican II "has drawn the future of Protestant theology within its own resultant orbit of theological adventure," and inextricably linked the two together "for better or for worse." The central issue confronting contemporary Christianity, he said, is the reality of God and His relevance to modern man. Dr. Outler believes that this challenge to Roman Catholic and Protestant theology brings them into "a new and dynamic interdependency," and "that Protestant theology is going to be greatly strengthened and enriched by its new alliances with Roman Catholics."

Father Burghardt identified the major problem confronting the church today as the fact that religion is becoming increasingly irrelevant to the vast and growing majority of men, who "know not Christ and care not." Theology, he says, must learn to talk to secular man about God in language that will be meaningful to him. The danger is that, without such a basic reorientation of theology, "theologians will go on talking to themselves and not to the world they breathe, and that theology itself will fail to fulfill its exciting function" of being the servant of man. Unless theology goes out to meet modern man, who has lost God, Father Burghardt concluded—quoting Father Avery Dulles, also of Woodstock College—"Christianity, secluded in a world of its own, will turn into a mere relic to be cherished by a few pious souls," and be submerged in the contemporary tide of secularism. For both Catholics and Protestants, "the consummation of their corporate oneness in Christ" is essential to this cooperative endeavor.

On the basis of Bible prophecy Seventh-day Adventists have been proclaiming for more than eighty years that the time would come when Protestants "will reach over the abyss to clasp hands with the Roman power," and that they, with Catholics, would "see in this union a grand movement for the conversion of the world, and the ushering in of the long-expected millennium" of universal peace (*The Great Controversy*, pp. 588, 589). Such a crusade, we have long believed, is to be the immediate prelude to God's final call to all honesthearted men everywhere to unite with His remnant people in preparation for the return of our Lord in power and glory to establish His eternal kingdom (*ibid.*, p. 464; cf. Rev. 18:1-4). The two concluding speeches at Notre Dame set just such Protestant-Catholic cooperation in a major effort to convert the world, as the goal toward which their mutual theological efforts should now strive. The conference at Notre Dame made a significant contribution toward this objective.

R. F. C.

(Concluded)

Reports From Far and Near

A Korean Church Moves but Stays

By Robert M. Johnston
*Chairman, Department of Theology
Korean Union College*

In 1964 the congregation of the Sam An Li church, situated a short distance from Korean Union College, found that their church facilities had become too small—even for a Korean congregation, which can endure a great deal of crowding. Since among the church members there were several relatively prosperous farmers and orchard owners—faithful tithers whom the Lord had blessed—the church board decided that it would be best to try to sell the church property and build a new church, larger and better, at a location more convenient to the majority of the membership. But who would buy a church building in a neighborhood where the only Christians were Seventh-day Adventists?

Brother Lee Chu Bok came forward with an offer. He lived right next to the old church property, and he was very fond of the old church. He did not want to see it withdrawn from sacred use. The Lord had prospered his dairy and fruit orchard, so he offered to buy the old church. He wanted to start a branch there after the original congregation moved. The church board accepted Brother Lee's proposal.

The money from the sale of the old church enabled the congregation of Sam An Li to erect a beautiful new building on the top of a hill. They named it the Chon Song church, which means "the star of heaven" church. Thus did the Sam An Li church pass out of existence—but only for a time!

Brother Lee poured all his means and strength into the seemingly useless property he had acquired—a church building. A few of the old members stayed to help. At his own expense he bought a new little portable pump organ—the old one had, of course, been taken by the Chon Song church.

About this time a man named Chung Gyu Chang came to study at Korean Union College. He had been a minister and noted preacher in another denomination, but had joined the Seventh-day Adventists when he became convinced of the truth of their message. Adventist Church leaders had encouraged him to attend Korean Union College and prepare to enter the Adventist ministry. This he gladly did. But his family was large, and many of his children were attending school; and of course he was cut off from

the rather large salary he had been receiving as a prominent minister in the other denomination. The Korean Union Mission of Seventh-day Adventists could afford to pay only his college tuition. How was he to live?

Brother Lee Chu Bok heard of Brother Chung's case and came forward with another offer. Someone was needed to live in the little cottage next to the Sam An Li church and keep watch over the church property. Besides, the little group needed help in evangelizing non-Adventist neighbors and instructing baptismal candidates. If Brother Chung would move into the cottage with his family, Brother Lee would provide some support.

So the little group grew again. And on Sabbath, January 29, 1966, the group was formally organized into a regular church with 17 baptized members. Officiating at the organization were R. E. Klimes, president of Korean Union College; Hong Hyun So, dean of students and pastor of the newly reborn church; and Choi In Hak, secretary-treasurer of the Central Korean Mission. Brother Lee Chu Bok was chosen elder. Two deacons and deaconesses also were chosen.

That is how the Sam An Li church moved and changed its name, but today remains where it was with the old name. The reborn Sam An Li church joins a growing sisterhood of strong little churches and companies, at least three of which are its own offspring, within walking distance of the college. It will continue to grow as long as the supply of non-Adventists holds out.

Two Souls Per Tooth in Indonesia

By J. S. Maramis
Nusatenggara Mission, Kupang, Indonesia

Daud Djara, a newly baptized member of the Kupang church in Indonesia, was aflame with a desire to tell others about his new-found faith. Being a peddler, he went from house to house selling his goods and mending and soldering old kitchen wares. This gave him an opportunity to talk to his customers about the truths he believed.

While doing his work in the homes he kept talking about the Sabbath, Jesus, and the promise of His soon coming. In just one month he visited every house in the village and had talked to almost everybody about the message he loved.

The people asked this man to tell them more about Adventist beliefs and hopes. Upon his advice a group of people sent a message to the mission headquarters, asking that we send an evangelist to hold a series of meetings in this village. At once we sent Alex Rantung, our evangelist, and his wife. This consecrated young couple was assisted by Petrus Ballo, a



Members and believers of the recently reorganized Sam An Li church, near Korean Union College. The fourth man from the left in the back row is Chung Gyu Chang, the converted minister; the fifth man is Lee Chu Bok.



The small group of workers who raised up a new Seventh-day Adventist church at Oesao, Indonesia. Brother Ballo, who lost 18 teeth in a mob attack but won 36 souls, is at the far left.

young minister recently sent to our mission as an intern.

After two months of hard work preparing a tent for the effort, holding meetings every night, and visiting people in their homes, the efforts of this small team were crowned with success—where there had not been a single Adventist, a Seventh-day Adventist church was organized. Many other interested souls are studying the truth.

Because of this success the leaders of other denominations became angry, and aroused opposition and persecution. One Sabbath afternoon after the second baptismal service, while Pastor Silalahi, mission secretary, was speaking to our newly baptized brethren, an angry mob carrying guns, clubs, and knives, attacked. One of the women who had been baptized recently was beaten unconscious with a club. Brother Ballo, who tried to help free another member from this angry mob, also was hit several times on his face and fell down unconscious. He was badly injured and was taken immediately to Kupang to mission headquarters.

For several days he had to stay in bed and was not able to take any food. According to the doctor, 18 of his teeth were damaged and had to be pulled out. He now has false teeth.

This case was taken to the authorities. The army chief sent his men and took the guilty ones to his office. When the army officers were ready to beat these men and put them in prison, Brother Ballo came and pleaded with the officer to forgive them and set them free. Brother Ballo's attitude moved the hearts of all who were present, especially the leader of the ruffians, who came to Brother Ballo with tears in his eyes and embraced him.

When Brother Ballo fully recovered he was asked whether he was willing to go back to the place where he was beaten, to be pastor of the new church. His answer was, "I am willing to go at any cost, because I love the people in that village." He said he was glad to be a partaker of Christ's suffering. While Christ had given His life to save sinners, Brother Ballo had given just one tooth for every two souls in order to win them for Christ. Eighteen of his teeth had to be extracted, but 36 souls were won for Christ in the public effort.

Ingathering Follow-up in Puerto Rico

By Wanda Sample

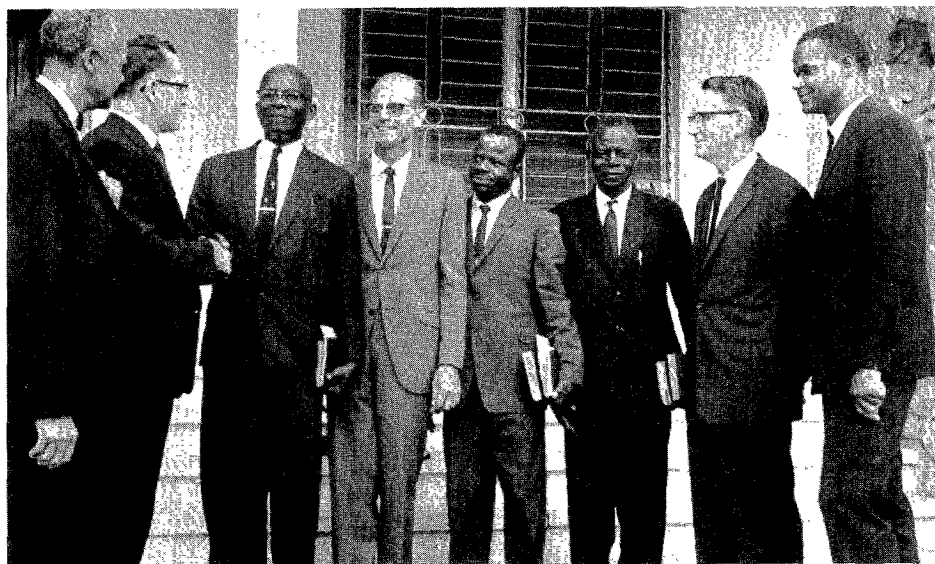
The Vasquezes of Town Park, Rio Piedras, Puerto Rico, are a faithful Adventist family. When their baby boy was born in Glendale, California, their happiness knew no bounds. He was such a perfect baby, and he grew so fast and learned so rapidly. When he was eight months old and his chubby legs were already beginning to toddle, he suddenly became ill with a serious disease that sent his fever soaring for days. When the fever finally abated some of his original "spark"

seemed to have burned out, and he was seized with convulsions—convulsions that increased in intensity until the one that took his life when he was eight years old.

Although they found comfort in the promise of the resurrection, the Vasquezes mourned for their child as any loving parents naturally would. Then the Ingathering campaign was launched. "Let's visit every house in our barrio," they said. There were twenty-four houses in the Town Park development. At each door they introduced themselves as neighbors who wished to become better acquainted and told of the Adventist missions program. The response was warm and cordial.

At one house Brother Vasquez gave the usual friendly greeting and canvass, and the lady invited them into her home and went to get her offering. As she returned, some compliment was made about the lovely furnishings. "Yes," she said, "I suppose to someone looking at us we look like a very happy family. We have this beautiful home and everything we could wish for inside, but the truth is, we are a very sad family. My husband is a commercial airline pilot, but my life is wrapped up in our little three-and-a-half-year-old girl, who is abnormal. I never go out. I never invite friends in any more." The Vasquezes told of their own child who had just gone to rest, and asked whether they might see her little girl. Now, of course, to the ordinary friend, much less stranger, the child's door would not have been opened, but because they had lost a child there was immediately a bond between them and they were admitted.

"Why this is a lovely child," they said.



Ordination in Liberia, West Africa

On Sabbath afternoon, February 26, during the Liberian Mission constituency meeting, three workers were ordained to the gospel ministry. They are David Scott, a pastor and evangelist, S. K. Baysah, a pastor and district leader, and L. H. Berlin, the principal of Konola Academy.

Participating in the service were (left to right) C. E. Moseley, Jr., field secretary of the General Conference, the writer welcoming Pastor Scott. Next come Pastors Berlin and Baysah. The three on the right (from left) are W. Helbig, a Liberian minister, Th. Kristensen, president of the West African Union Mission, and M. T. Battle, home missionary secretary of the West African Union.

S. B. JOHANSEN, *President
Liberian Mission*

"We would like to come and visit her and you and your husband." So began a friendship. One Sabbath afternoon as the Vasquez family finished their missionary visit and Bible study, Brother Vasquez cuddled the little girl in his arms and said, "It is a pity to keep this little child hidden in this room. You can hardly tell there is anything wrong with her at all. You should see some children who are *really* abnormal, some who have convulsions for instance. Take her out. Take her to the beach. Take her to the park." Then he got carried away with enthusiasm and said, "Take her to church—bring her to *our* church. She would fit in nicely with the children in the little side room."

Tears came to the mother's eyes and she said, "You know, when I was a little girl an Adventist neighbor used to take me to Sabbath school. I would love to go again."

Thus began a new chapter in the life of a family with a sorrow, because someone with a greater sorrow went Ingathering and saw an opportunity to share their friendship.

Philippine Girl Wins Three Gold Medals

By S. G. Miraflores, *Teacher*
West Visayan Academy

Maybelle B. Isuga was threatened by her voice teacher that her graduation recital would be on a Friday evening. Miss Isuga was preparing for her music recital as the climax of her Bachelor of Music degree in Sagrado Corazon de Jesus College, a Catholic school in Iloilo City, Philippines. All students have to stay in the dormitory for a month under controlled conditions in preparation for their recital.

Antonietta Pangan, Maybelle's voice teacher and roommate, saw her reading the Bible. "Maybelle, stop reading that book and study your recital songs instead," Miss Pangan said bluntly as she snatched the Bible and scolded her. Miss Isuga did not answer.

She was reported to the nuns, and they said that Maybelle would not be permitted to give her recital. The mother of this Seventh-day Adventist student told the teachers that she believes in the Bible as the Word of God, and that reading it brings great blessings.

When the Bible was returned a few days later, the girl determined to read it openly, with prayer to the Lord for help. Maybelle relates, "I was approached again by the same teacher and asked why I did not stop reading my Bible. I replied, 'Madam, this Bible is my spiritual food.'" The teacher was overheard saying, "I will insist that your recital be on Friday evening." Maybelle did not waver, but brought the problem to the Lord.

Maybelle's parents reminded the director of the school of her promise that their daughter would have her Sabbaths free. The "Mother" promised that the recital would be on a Sunday evening.

Another student, a Catholic, whom the teachers highly regarded and expected much from, was also preparing for her



Miss Maybelle B. Isuga giving her graduation recital for the Bachelor of Music degree. She faced a crisis of faith, but stood firm.

recital. Her performance was so poor that her voice teacher did not show up after the recital to greet her.

After Maybelle's recital on Sunday evening, however, the priests, nuns, and her teachers began to have a high regard for her. And what is more, the prejudiced voice teacher kissed her for joy and whispered, "I never expected you to have such success." She learned to love Maybelle and asked many questions about the Bible and the principles of her religion.

This faithful young Seventh-day Adventist brought honor to her school by earning three gold medals in music during the regional and national Private School Athletic Association contest in 1965. In the same year she garnered two degrees—Bachelor of Science in Education with a major in music on May 15, 1965, and Bachelor of Music with a major in voice on December 12.

Maybelle is the only daughter of Brother and Sister Cormelio Isuga, retired teachers of West Visayan Academy. She took her elementary and secondary



Baptism in Canada

On February 12, there were 16 converts baptized in Toronto, Canada, following a six-month evangelistic campaign conducted by D. J. Handysides. The three interns who assisted Elder Handysides were H. L. Heghesan, R. A. James, and E. Skoretz.

D. SKORETZ

education in this academy and went to Mountain View College where, while studying, she helped Miss Minerva Arit, the present music teacher of the college, for three and a half years.

"I was the first Seventh-day Adventist in this Catholic school, and was given Sabbaths free," Maybelle says. As a result of her firm stand for principle, there now are many Adventist students in this school. Maybelle hopes that other Adventist youth "will let their light shine wherever they are."

An Ingathering Jeep in Brazil

By T. R. Flaiz, M.D., *Secretary*
GC Medical Department

Ingathering makes possible many significant contacts. Several years ago R. A. Wilcox, then president of the East Brazil Union Conference, was calling on businessmen in the northern portion of his field. The Johnson's Wax Corporation maintains an office in that part of Brazil primarily to promote the culture of the Carnauba palm tree and to gather the wax that is extracted from its leaves. This wax is essential to the high quality of some of this company's products.

This palm grows wild, but only by domestic cultivation is there a sufficient supply to provide the company its commercial needs. The company therefore maintains a large establishment for the growing of these palms and for gathering and shipping the wax base. In the management of this program they employ many of the local people, whose standards of living, nutrition, housing, and sanitation are substandard. The company has taken a practical interest in improving the lot of their employees and of the community generally.

When Elder Wilcox approached the company officials for a contribution to our Ingathering fund they pointed out the needs right in their own community. They expressed a willingness to help alleviate some of the suffering among the poor of north Brazil. How about a mobile medical unit that could carry medical ministry into the homes and the hamlets of these workers? The plan was agreed upon, and the Johnson's Wax people purchased and delivered to our New York warehouse a Jeep station wagon ideally suited to the rough rural work planned for this community.

There are rather strict customs regulations in Brazil. Our newly acquired vehicle did not come under the free-entry provisions of Brazil law. The vehicle accumulated dust in the warehouse in New York. Our brethren in Brazil explored every avenue for acquiring the necessary permit. The vehicle spent two years in the warehouse, and some of us whose faith was perhaps not as strong as it should have been began to doubt that permission would ever come. We wrote W. J. Streithorst, president of the union conference in which the jeep was to operate, urging that the vehicle be released to other fields needing this same kind of service.

Pastor Streithorst replied that they

were under obligation to the Johnson's Wax people and also that they saw the possibility of an early release of the required permit. And so it was. The permission to import the jeep arrived.

The jeep has now been carrying medical help into the byways of the state of Piauí in northeast Brazil for more than a year. So helpful has been this service, and so great the need, that there is some hope that a second such unit may be added to serve the people who labor to produce the raw materials for the manufacture of Johnson's waxes.

Evangelistic Meetings in Santiago, Chile

By Jose Torres, *President*
Central North Chile Conference

Under the direction of the Austral Union evangelist Antonio Arteaga, a series of evangelistic meetings began March 8 in Santiago, the capital of Chile. We are very grateful to the Austral Union for allowing Elder Arteaga to come to the Central North Chile Conference to hold this series of meetings.

Prior to the meetings, Pastor Arteaga visited all the churches and groups of the Greater Santiago area, inviting the cooperation and support of all in the crusade. The Sabbath preceding the opening meeting, all the brethren were invited to participate in a 24-hour period of prayer and fasting.

The evangelistic meetings are being held in two places—Caupolicán Hall and Maccabi Stadium, with three meetings weekly in each place. The Saturday and Sunday meetings have an average attendance of 2,500 and 1,200.

After about a month of meetings, more than 2,000 persons had already requested Adventist literature and expressed an interest in our truths. From among these, 815 are receiving Bible studies.

Eighteen workers and 12 theological students from our college in Chillán are taking part in this extraordinary series of evangelistic meetings. Many of our church members are cooperating with

great enthusiasm, bringing their friends and acquaintances to the meetings or distributing invitations. Most of the brethren are from Greater Santiago, but some are from the San Bernardo area.

Among the people who attend the meetings are some so interested that they in turn are bringing their friends. One woman has brought about 20 people to the meetings.

The church choirs of La Paz and La Laguna, and also the men's Anton Dvorak Choir are cooperating with the meetings. We are deeply grateful for this support. We are also grateful to the embassies for the sound films provided, which along with the choirs enhanced all the meetings of Pastor Arteaga.

We request the prayers of all the brethren that the Holy Spirit may touch the hearts of the people and many may surrender their lives to Jesus Christ.

Sierra Leone Mission Shows Marked Progress

By Borge Schants Christensen, *President*

The Sierra Leone Mission made greater progress in the years 1964 and 1965 than at any other time in the history of the mission. In this period 190 workers baptized 688 precious souls, bringing the mission membership to 2,608. The increase in tithe was 64 per cent; in Ingathering, 80 per cent; in Sabbath school offering, 21 per cent; and in the Thirteenth Sabbath Offering, 73 per cent over the previous two years.

In the educational work also there was good progress. At the beginning of 1964 the mission had 15 primary schools with a total enrollment of 2,473 students. At the end of 1965 the mission was operating 23 primary schools with two branch schools and 3,229 students. One of these primary schools, operated in connection with Masanga Leprosarium, has 46 students, all with leprosy.

The Peninsula Secondary School in Waterloo has 200 students enrolled. In June 1966 its first students will sit for the G.C.E. examination.

On January 1, 1965, the mission took over the management of the Masanga Leprosarium. The progress during this year has been unbelievable. A devoted staff has transformed 670 acres of bush into one of the best-equipped hospitals in Sierra Leone.

Another high point was the opening of our secondary school at Yele on September 15, 1965. Yele now has two graduate SDA teachers and 39 students. The Right Honorable Prime Minister of Sierra Leone, Sir Albert Margai, participated in the official opening of the school recently.

Sixtieth Anniversary

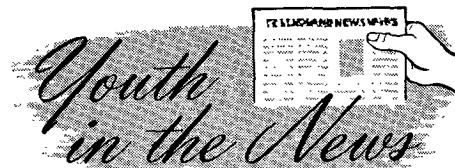
The year 1965 marked the sixtieth anniversary of the beginning of our work in Sierra Leone. The anniversary was marked by a special service in our Bo church. Present at the service were officers from the Northern European Division and West African Union, together with heads of other missions and government officials. The Prime Minister of Sierra Leone sent a cable expressing his best wishes.

Of our 190 workers, ten are from overseas. Missionaries from Canada, the United States, England, Scotland, Sweden, Finland, Norway, Germany, and Denmark work together in Christian harmony. These workers spent three days together in December 1965 at a retreat on the Atlantic Coast.

One of the national workers, Pastor S. C. Nicol-Kamara, who has spent 47 years in evangelism, has been selected to represent the West African Union at the 1966 General Conference.

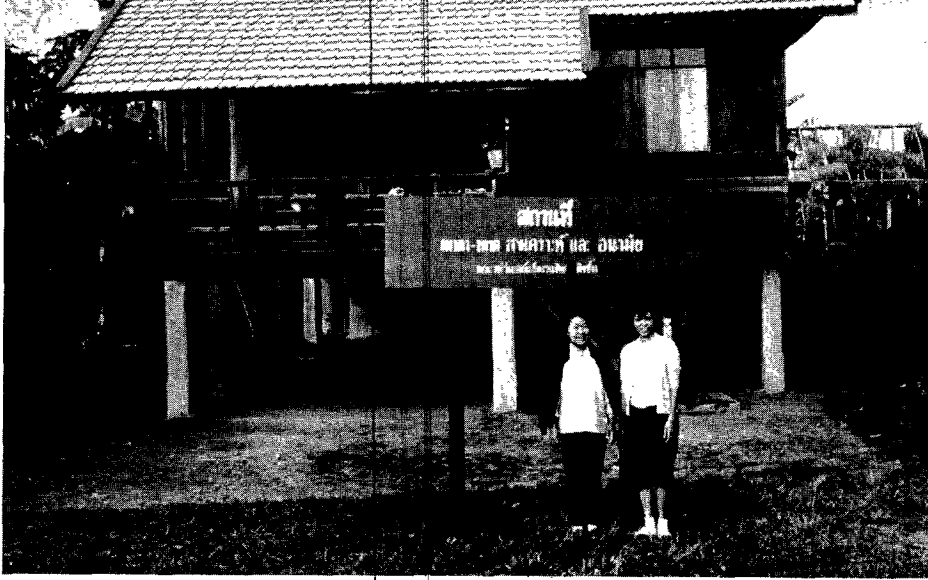
In addition to funds we have been able to raise in Sierra Leone, we are very thankful for the help given to us by the West African Union and Northern European Division. Our appreciation goes to Seventh-day Adventists all over the world who are faithfully supporting God's work.

The evangelistic team working in Santiago, Chile, in the evangelistic crusade being conducted by Antonio Arteaga.



► The Pathfinder Club of the Alhambra church presented \$120 worth of visual aids and songbooks to Ciro Sepulveda, son of Pastor and Mrs. Joel Sepulveda of San Gabriel, California, who left recently to attend Chile College in South America. The Pathfinders sacrificed and worked in order to make this gift to foreign missions.

► "Seest thou a man diligent in his business? he shall stand before kings" (Prov. 22:29). That is just what Second Lt. Dick Kannenberg, 1965 nursing graduate of Union College, did when he cared for the president of Turkey at Walter Reed Army hospital in Washington, D.C. Dick was the president's special nurse for a period of seven weeks and was one of a six-man medical team who returned with him to Turkey. President Johnson and Dean Rusk were at the airport for the send-off. At the time of this writing Dick was being given royal treatment as a guest of the Turkish government.



Missionary nurses with their small clinic in Thailand.

Public Health and Midwifery Clinic in North Thailand

By D. A. Roth, Assistant Secretary
Far Eastern Division

Ever since Pastor Richard Hall left Chiengkong, Thailand, in 1963, it has been the hope of the public health department of the Bangkok Sanitarium and Hospital to establish a clinic in that area. The Halls lived in Chiengkong after leaving Laos when the political situation made it impossible for them to remain there. Herminia Garcia, one of our Filipino nurses, assisted the Halls in Chiengkong, giving treatments and medicines. Her work was much appreciated by the people in that area.

In November of 1965 a small public health and midwifery clinic was opened on the outskirts of Chiengkong, North Thailand, which is just across the river from Laos. Pastor Palmer Wick and two nurses made a survey of the area and chose a location that they felt would be suitable for this clinic. Later Khun Pleng Vitiaymalaksana went to Chiengkong and approached the governor of the province and also the public health officer. These men were much pleased about the establishment of our work there and promised to cooperate with us.

Siriporn Tantipoonwinai, a graduate of the Bangkok Sanitarium and Hospital School of Nursing, class of 1965, worked in Chiengkong until her classmate, Basilia de la Cruz, joined her late in December. These girls have cheerfully accepted the assignment to work in Chiengkong, although conditions are rather primitive. There is no electricity in the area where our clinic is situated, they use lamps for illumination. Every drop of water must be carried from a well in the front yard.

Siriporn and Basilia are doing a wonderful work—they see from 30 to 40 patients a day. When a call comes for a home delivery, one of the girls jumps on a bicycle and hurries away to a poor home while the other remains at the clinic to take care of the patients who come seeking help. During the rainy season it was necessary to use a buffalo cart

as a means of transportation to see their patients out in the country. It was too muddy to ride bicycles.

A recent letter from Siriporn tells about the two branch Sabbath schools the girls conduct each Sabbath. Siriporn says that Chiengkong is an interesting place in which to do soul-winning work, and day after day they have many opportunities to point their patients to Christ.

Recently an open house was held at the clinic, and the government officers, education officer, police chief, municipal officers, and other important people of the village attended. Each one expressed his thanks and appreciation for what is being done for the people there.

We are thankful for these two Christian nurses who are willing to do real medical missionary work for the people of North Thailand.



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

VATICAN CITY.—Fifty Catholic churches, orphanages, and other institutions in needy areas of Italy will receive small electric organs thanks to the generosity of a Jewish businessman from Los Angeles, California. Joseph Benaron, member of a prominent Los Angeles Jewish family, announced the gift after being received in a private audience by Pope Paul VI. Mr. Benaron, who said he came to Rome to meet the Pope, is co-owner of a firm that manufactures organs and electric guitars.

WASHINGTON, D.C.—Francis Cardinal Spellman, Archbishop of New York, is the first Roman Catholic priest to be named Clergyman of the Year by the Religious Heritage of America since its organization in 1951. An engraved scroll and citation will be presented to Cardinal Spellman as the 1966 Clergyman of the Year during the Washington pilgrimage, June 23-25, sponsored annually by the RHA.

QUEBEC CITY, QUE.—Over the course of five years a Benedictine monastery has received \$369,000 in federal and provincial funds for "Winter works" programs, it was revealed here at a session of the legislature. The Roman Catholic monastery at St. Benoit du Lac has been receiving aid funds because, back in 1939, it was incorporated as a municipality. As such, a Quebec provincial official charged, the 75 monks had obtained funds because the monastery projects were classified as "Winter works" activities and because the federal government agreed that monks working on the construction had been legitimately unemployed.

SINGAPORE.—A special constitutional commission made by the president of Singapore to protect the rights of minorities was asked here by a group representing Seventh-day Adventists and the Jewish community to press for an amendment to the present law, which prohibits members of the religious groups to close their offices and businesses on Saturday. A spokesman said that officers of the Labor Department have threatened Jews and Adventists with prosecution for closing establishments on their Sabbath.



Australasian Division

Mr. and Mrs. K. Silva and two children left Sydney, Australia, March 1, for Rabaul, New Britain, the headquarters of the Bismarck-Solomons Union Mission. They are returning after furlough. Brother Silva is in charge of teacher training at Jones Missionary College.

Mr. and Mrs. David Lundstrom and three children left Sydney March 6, for Lae, New Guinea. Brother Lundstrom has previously given service at the Karaulundi Aboriginal Mission in Western Australia. He will serve as district director at the village of Ambunti in the Sepik Mission.

Anne Newman, a qualified physiotherapist from the Sydney Sanitarium and Hospital, in Wahroonga, sailed on the *Galileo*, March 7, for Karachi, West Pakistan, in the Southern Asia Division. Miss Newman will serve for 12 months as physiotherapist at the Karachi Hospital.

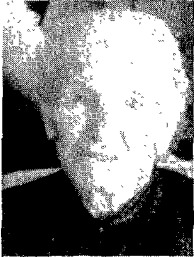
Pastor and Mrs. A. Currie and two children left March 11 for Rabaul, New Britain. Brother Currie has been in evangelism in the homeland. He will serve as Bible teacher in Jones Missionary College, in the Bismarck-Solomons Union Mission.

Pastor and Mrs. C. T. Parkinson and their two children returned to the mission field after furlough on March 22, their destination being Wewak, on the north coast of New Guinea, from which center the Sepik Mission is administered. Pastor Parkinson is president of the Sepik Mission, in the Coral Sea Union Mission.

W. R. BEACH

By God's Grace . . . Ninety Years or Older

WEST



Mrs. Lucinda West was born March 22, 1866, and celebrated her 100th birthday with a family dinner at her home, 542 Ely Street, Allegan, Michigan. She has two living children, Mrs. Charles Essex (Bessie, aged 80), who lives at 2548 Highland Acres Drive, Clearwater, Florida, and Harvey Porter (aged 62), who owns the homestead and has made it into a lovely, modern home. There are ten grandchildren, 34 great-grandchildren, and ten great-great-grandchildren. Mrs. West joined the Allegan SDA church in 1917 or 1918 and has remained faithful. Her desire is to enjoy eternal life in the new earth.

MRS. J. C. O'CONNOR

LOVEJOY AND ST. CLAIR



Mrs. Lena Mathe Lovejoy (left), who was 91 years old in October of 1965, lives in the Bethel Community of Arpin, Wisconsin, with Miss Leah Graham. She enjoys crocheting, and each year sends about 100 pieces of crocheted work to the Voice of Prophecy.

Mrs. Lovejoy taught school at Almond, Wisconsin, for seven years prior to her marriage to Homer Lovejoy. She was one of the first church school teachers when the church schools were just being started.



Mrs. Lovejoy is shown here with Mrs. Emma St. Clair, another Bethel church member, who is also 91. A Seventh-day Adventist for 41 years, Mrs. St. Clair is in church and Sabbath school each Sabbath. She resides with her daughter, Mrs. Leonard Johnson, and is apparently in good health. In spite of failing eyesight, she is an ardent Dorcas worker and knitted 25 pairs of mittens and ten pairs of socks for the needy this past winter.

ATHA B. STEFFEN

SMITH



Mina Jeffers Smith, the only girl in a family of six children, was born near Memphis, Michigan, in 1873. When Mrs. Smith was about ten years old her mother joined the Adventist family through the efforts of the midwife who attended her at the birth of Mina. Later, she and one brother were baptized. Through the years these three were the only ones in the family to uphold the truth, until 1964, when a second cousin accepted the message.

Her memories include many interesting and exciting events. As a child she lived far out in the country and she well remembers walking several miles to a little country church to hear Sister White preach.

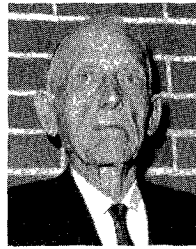
As a young woman she worked in the old Battle Creek Sanitarium. She has seen and heard and talked to many of the pioneers. It is like reading denominational history to hear her talk. She lived but three short blocks from the sanitarium the night it burned, and saw the disaster.

On many occasions she listened to Sister White speak in the old Tabernacle. She remembers Sister White's wonderfully clear and musical voice, which reached without effort to every part of the auditorium.

She has lived all her life in Michigan and has been an active, happy mother in Israel. She loved to work in her flower garden until four years ago, when she fell and broke a hip. The study of the Bible is a joy to her, and she has committed much of it to memory, as well as many of the old hymns of faith. Though her eyesight is failing, that which she has committed to memory sustains her. She looks forward with keen anticipation to the soon return of her lovely Jesus. She makes her home with her only daughter in Grand Ledge, Michigan.

HELEN PETERSON

HEPPNER



Edmond H. Heppner has been a reader of the *Review and Herald* 40 of his 90 years. He was born and reared in Nebraska and there accepted this message. Through the years he has been engaged in farming and in the raising of livestock.

Brother Heppner has been an active layman for many years. To the best of his knowledge, he has distributed about 70,000 pieces of literature.

One of his special projects is to collect used copies of the *Review and Herald* and other church papers and send them to the Philippines, Africa, or any place where they are requested. He personally pays the postage to mail these papers.

He is an active deacon in the Piedmont Park church, Lincoln, Nebraska.

O. L. MCLEAN

ALLEN



John Richard Allen celebrated his ninety-ninth birthday March 7, 1966, by holding open house for his many friends and relatives around College Place, Washington.

He was born at Solla, Sweden, and came to this country when he was about 21 years of age. For about 34 years he lived near Moses Lake, Washington, where he was engaged in farming.

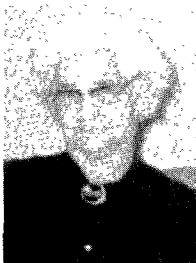
He accepted the truth of the third angel's message in 1914 and was baptized by the late B. M. Grandy. He is a member of the Village church in College Place and still attends Sabbath school and church services regularly.

Brother Allen has lost the sight of both eyes and walks about with the aid of his two white canes. Every day he gets his exercise by walking a block or more, feeling his way carefully with his canes.

He has a keen sense of humor, and God has blessed him with remarkably good health for one of his age. He is looking forward with keen anticipation to the time when the blind will see out of obscurity and the lame will be able to walk through the gates into the city of God.

OLGA G. SAVER

RAINWATER



Carolyn Poole Rainwater, now 95, was born November 18, 1870, near Alpharetta, Georgia. A serious-minded child, she was reading her Bible when she was 12 and came to the twentieth chapter of Exodus. She read, "The seventh day is the sabbath of the Lord thy God." This troubled her childish heart, and she went to her mother with the question "Why do people keep Sunday for the Sabbath when the Bible says the seventh day is the Sabbath and the calendar says Saturday is the seventh day?"

The mother brushed off the question with "I do not know, but do not bother about it."

But Carolyn could not forget what she had read. She was convinced that Saturday was the Bible Sabbath, although she did not know that anyone anywhere was keeping that day.

When Carolyn was in her late teens Elders Hoffman and Kilgore pitched a tent in her home town and held evangelistic meetings. Carolyn was one of the first converts. All the years since then she has been a loyal member, a faithful supporter of the church, and an active worker in extending the good news to others. She still gets her Minuteman goal for Ingathering by solicitation. Her \$50 investment goal she earns by selling products of her own making. She also knits and sews for the Dorcas, and visits the sick and shut-ins.

Sister Rainwater has reared nine children, all of whom are living, thanks to her nursing care and prayers in times of serious illness. Recently she flew from Portland, Oregon, to Philadelphia, where she spends the winter in a daughter's nursing home, not as a patient, but as a helper in entertaining the "old ladies." She loves flying and hopes to live to see Jesus come, so that she can take the long flight to heaven.

MRS. WILLIAM LAY



Atlantic Union

Reported by
Mrs. Emma Kirk

► A near-capacity audience of 350 attended the opening meeting of the Faith for Today evangelistic campaign on Sunday night, April 10, in the ballroom of the Sheraton-Carpenter Motel-Hotel in Manchester, New Hampshire. Gordon Dalrymple of Faith for Today and the Faith for Today quartet and organist, Van Knauss, presented the message in music and word. Robert Edwards is the series coordinator and Robert Johnson is in charge of the music. Other ministers helping in the series are: Clayton Child of Rochester, Donald Robbins of Keene, Stig Anderson of West Lebanon, George Mills of Farmingdale, Ray Richardson of Camden, and Rolfe Mitchell, formerly of Southern New England.

► Nelson Barron, assistant publishing secretary of the New York Conference, has accepted a call to the Southern New England Conference to serve in the same capacity.

► On April 9 an impressive baptism was held in the Brattleboro, Vermont, church. The largest attendance in the history of the church saw ten people baptized. Four of the candidates came from the Keene, New Hampshire, district, while the other six were from the southern Vermont district. Officiating at the baptism were James Davis and Donald Robbins with Merle A. Tyler assisting in the service.

► D. A. Orsburn of Idaho has been called to the New York Conference as publishing secretary. R. A. Van Arsdale accepted a call to be publishing secretary of the Idaho Conference. Mr. Orsburn was a successful literature evangelist and an assistant publishing leader in the Southeastern California Conference before going to Idaho Conference as publishing department leader.



Canadian Union

Reported by
Evelyn M. Bowles

► O. O. Mattison of the General Conference headed a group of eight visiting ministers who brought counsel and inspiration to the workers of Newfoundland in the annual workers' meetings. E. J. Folkenberg of the Temperance Department, C. L. Paddock, Jr., of the Southern Publishing Association, J. W. Bothe and the departmental secretaries of the Canadian Union—all contributed to bring encouragement and strength to the field.

► The new church at Red Deer, Alberta, was dedicated recently. The Sabbath school was directed by the superintendent, Kenneth Fox. The 11 o'clock service was under the direction of Dr. Ralph Haynes, first elder. Philip Moores, conference presi-



Southern California Ordains Three

Approximately 10,000 believers attended the last day of the annual convocation of the Southern California Conference, at Long Beach, April 2. During the afternoon meeting three young men were ordained. Participating in the ordination were, left to right: Cree Sandefur, local conference president; James J. Aitken (partly hidden), president of the South American Division; H. M. S. Richards, of the Voice of Prophecy; and George E. Vandeman, field secretary, General Conference.

Those ordained were (left to right): Chester J. Robinson, pastor of the El Rio Spanish church; John W. Thurber, member of the Kings Heralds Quartet; and Harry Van Pelt, associate pastor of the Crescenta-Canada church.

The Southern California Conference Ministers' Chorus is in the background. S. A. YAKUSHI, Departmental Secretary
Southern California Conference

dent, delivered the message, and H. C. T. Johnson, secretary-treasurer, and Jack Martz, home missionary secretary, assisted in the program.

► The Home and School Association of the St. John's Academy, Newfoundland, is helping raise funds for construction of a new school. During the past two months the association has sponsored two events that have netted more than \$200. Its goal is \$100 a month. The drive is for funds to furnish the library in the new school. The present library is short of shelving, tables, books, and a filing system.

► Larry Milliken, of the Alberta Conference, has recently accepted a call to the Ontario-Quebec Conference, and will be located in the Windsor district.



Central Union

Reported by
Mrs. Clara Anderson

► R. E. Barron, pastor of the Claremont SDA church in Pueblo, Colorado, was the speaker for the Easter service held at the Pueblo School Stadium. This annual community-wide sunrise service is sponsored by the United Christian Youth Movement of Pueblo.

► J. V. Schnell spoke to the Garden City, Kansas, ministerial association, April 6, on the subject "The History and Work of the Seventh-day Adventist Church."

► C. Ray Wyatt, Powell district pastor, has organized a branch Sabbath school at

Cody, Wyoming, with 27 members. Egan Boettcher, Powell church missionary leader, and his wife and Mrs. Wyatt are assisting in the Cody project.

► The constituents of the Missouri Conference have voted to approve the master plan for Sunnyside Academy as presented by A. V. McClure, conference president, and R. W. Dunn, conference secretary-treasurer. Plans include a new church and cafeteria building along with improvements on campus and the renovating of present buildings as needed.



Columbia Union

Reported by
Morten Juberg

► Groundbreaking ceremonies were held April 25 for the new Chesapeake Conference office. The new structure will be located at Atholton, Maryland, between Baltimore and Washington, and will be in the heart of Columbia, a new development that expects to have 100,000 population by 1980. Situated on a six-acre site donated by Elmer Snook, the new office will have 18 offices and cost \$158,000.

► According to a first quarter report by Irving Young, Columbia Union publishing secretary, literature sales show a \$100,000 gain over the same period of 1965, which was a record year. Literature evangelists in the union gave 841 Bible studies during the period and 36 were baptized from colporteur contacts.

► Duane Johnson, associate secretary of the General Conference, was the guest

speaker for dedication services of the Brockway, Pennsylvania, church. The church was organized in 1954.

► Spring Ingathering field days for Shenandoah Valley and Takoma academies shattered all previous accomplishments. Students from Shenandoah Valley Academy raised \$6,118.66 during a one-day concentrated effort. Last year's total for the school was \$5,400. Takoma Academy students took part in a five-evening campaign that brought in \$17,400.

► Two pastors were ordained at ceremonies preceding the fifty-fourth biennial constituency meeting of the West Virginia Conference. They were Norman Farley, pastor of the Bluefield and Princeton churches, and Maynard A. Wheeler, pastor of the Huntington and Logan churches.

► Delegates to the sixth annual constituency meeting of the Kettering Memorial Hospital in Ohio voted a change in the name of the institution that reflects the growth and future plans for the medical complex. The new name is Kettering Medical Center.

► Ronald Mischler, assistant publishing secretary of the Potomac Conference, has accepted a call to the Ohio Conference in a similar capacity. Ronald Ihrig, a Potomac literature evangelist, has been invited to become a new assistant publishing secretary in the Washington, D.C., area. Paul Koliadko, another literature evangelist, will also become an assistant publishing secretary.

► Sabbath, March 26, was a high day for Tidewater Memorial Hospital and the

church members in the Tappahannock area of Virginia. On that day C. H. Lauda, president of the Potomac Conference, organized 31 members into the Tappahannock Seventh-day Adventist church.



Lake Union

Reported by
Mrs. Mildred Wade

► Several Chicagoland members of the Lake Region Conference appeared on the annual Frances Willard Memorial program of the Women's Christian Temperance Union, February 27, on Chicago's North Side. Among those assisting were J. E. Roache, temperance secretary for the conference, and Mrs. Henrietta Blanchard and Mrs. G. Antolini, who served as coordinators and program chairmen. Copies of *Smoke Signals* were enclosed with the temperance literature passed out by the WCTU members after the program. Mrs. Margaret Tolentino, president of the Cook County Chapter, which sponsored the event, expressed deep appreciation for the help given.

► Dick Proctor is the leading student colporteur in the Lake Union. For six years he has earned at least one full scholarship in the Michigan Conference, under the leadership of J. D. Spiva and his associate. Last summer his total deliveries amounted to \$15,483.10, the highest in the entire Lake Union territory for a student. Graduated from Columbia Union College last year with a degree in psychology, he is working on his Master's degree at American University in Washington, D.C.

► Mardian J. Blair, administrator of the Hinsdale Sanitarium and Hospital, was recently elected to a three-year term on the Board of the Chicago Hospital Council. The purpose of this council is to promote cooperation among its member hospitals, and their cooperation with the medical profession; good relations with other private and public organizations; to make hospital service more effective; to promote an interest in health and hospital; and encourage scientific progress and administrative advances.

► As a result of the Walter-Jones-Pumford evangelistic meetings, which have been conducted in the Bedford, Indiana, area, 16 candidates have been baptized.



Ordination at Nebraska Constituency Meeting

An ordination service for five ministers was the special feature at the Nebraska Conference constituency meeting held at Platte Valley Academy on March 20. W. R. Beach, secretary of the General Conference and speaker at this service, offered the ordination prayer; R. H. Nightingale, president of the Central Union Conference, gave the charge; and F. O. Saunders, president of the Nebraska Conference, welcomed the newly ordained men to the joys and sorrows, heartaches and happiness of the gospel ministry.

From left to right, with their wives: A. G. Beierle, district pastor; R. L. Britain, dean of men, Union College; P. F. Nystrom, district pastor; R. E. Spangle, treasurer, Central Union Conference; W. R. Vert, district pastor.

O. L. MCLEAN, *Departmental Secretary
Nebraska Conference*



North Pacific Union

Reported by
Mrs. Ione Morgan

► The annual meeting of the Northwest Chapter of NASDAD was held March 27 in Portland, Oregon, in conjunction with the Oregon State Dental Association Convention. New Officers elected are: president, David Copeland; vice-president, H. Dale Warren; secretary, H. B. Van Santen; union conference dental secretary, Stan Shepherd.

► A groundbreaking ceremony for a new church building in Ronan, Montana, took place March 28. The new edifice, with a

seating capacity of 125, will include a room for a church school as well as children's Sabbath school rooms and a Dorcas center.

► Kenneth MacVay has left the Cottage Grove, Oregon, pastorate to be pastor-chaplain of the church of San Marcos, Texas, and the Hayes Memorial Hospital.

► Children of non-Adventist parents make up the major portion of the Sabbath school in Sheridan, Oregon. The addition of 24 neighborhood children is the result of a Sabbath school evangelistic project by Mrs. Steve Nelson and Mrs. Howard Dana to carry over the good results of last year's five-day Vacation Bible School.

► The conclusion of a three-week series of evangelistic meetings and personal visitation has left the church in Wrangell, Alaska, with a busy program with eight prospective members and well over 50 more who are taking the Bible Speaks lessons in their homes. Harold K. Dawson, pastor of the Juneau district, was assisted by Pastor Warren W. Hockley and the church members. Plans have been completed for the building of a school this summer. Choice lots, donated by Keith and Mildred Bloom, are awaiting the building of a church immediately after the completion of the school.

► Six members have been added to the Great Falls, Montana, church recently by baptism and profession of faith, reports C. Dale Brusett, pastor. As a result of

meetings held in Terry, Montana, by John Boyd and Leonard Harbeson, three brothers were baptized and united with the Fallon church.



Northern Union

Reported by
L. H. Netteburg

► Approximately 50 books have been donated jointly by the Stillwater church and the Minnesota Conference to the library of the Minnesota State Prison. The need for good reading material, especially Ellen G. White's books, in the prison library was brought to their attention as a result of Bible classes held each Sabbath at the prison by members of the Stillwater church.

► The Bismarck, North Dakota, church conducted a stewardship guidance canvass to raise funds for stage 2 of their building program and their share of the conference Evangelism and Academy Improvement Fund. The goal was voted at \$34,331. Incomplete reports indicate that nearly \$40,000 has already been pledged. A. J. Iseminger was director of the canvass.

► During April, Elder and Mrs. M. H. Jensen, of the General Conference disaster center in New York City, toured the Northern Union, stopping at 17 Federation meetings to give counsel in improving disaster preparation.



Pacific Union

Reported by
Mrs. Margaret Follett

► The Central California Conference Youth Congress, held in Bakersfield, April 7 to 9, drew nearly 5,000 from the 90 churches of the conference. Guest speakers included A. A. Esteb of the General Conference; D. E. Rebok, retired educator and administrator; Forrest Follett, PUC student missionary to Borneo last summer; J. N. Barnes of Walla Walla College; Richard Barron, Texas evangelist; and John Loor, pastor of the Arlington church.

► The Pacific Union College communications department, under the leadership of Dr. Elton Wallace, has plans to increase the power of radio station KANG-FM from 100 watts to 10,000 watts. This increase in power will be made possible by the purchase of a Western Electric transmitter of 10,000 watts, which will be located on the hill above the college, with a 150-foot antenna to be erected beside it.

► C. M. Bunker has accepted the invitation of the Central California Conference committee to serve as interim pastor of the Mountain View Central church, since R. W. Engstrom has been called to conference administration duties. About September 1, Louis D. Venden, who is finishing his graduate work at Andrews University, will take over the leadership of the 900-member congregation.

► J. W. Bassham, pastor of the Flagstaff-Winslow district in Arizona, was the Week

of Prayer speaker for the Navajo Mission School, at Holbrook, Arizona. During the week emphasis was placed on our responsibility to Christ and what He will do for us. A number of students have joined the baptismal class.

Church Calendar

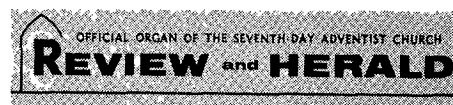
Bible Correspondence School	
Enrollment Day	May 28
World Evangelism (Million-Dollar Offering)	June 4
North American Missions Program	June 11
One Hundred Fiftieth Anniversary Program	
—American Bible Society	June 25
Thirteenth Sabbath Offering (Middle East)	June 25
Medical Missionary Day	July 2
Church 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
Missions Extension Day and Offering	September 10
Review and Herald Campaign	Sept. 10-Oct. 8
JMV Pathfinder Day	September 17
Thirteenth Sabbath Offering (Trans-Africa)	September 24
Neighborhood Evangelism	October 1
Church Missionary Offering	October 1
Voice of Prophecy Offering	October 8
Sabbath School Visitors' Day	October 8
Health Emphasis Week	October 8-14
Community Relations Day	October 15
Temperance Day Offering	October 22
Week of Prayer	November 5-12
Church Missionary Offering	November 5
Annual Sacrifice Offering	November 12
Ingathering Campaign Launching Day	November 19
(Campaign dates: Nov. 19, 1966-Jan. 7, 1967)	
Ingathering Campaign Promotion	December 3
Church Missionary Offering	December 3
Thirteenth Sabbath Offering (South America)	December 24



Nutrition Instruction at Porter Hospital

A student of nursing from the University of Colorado General Hospital in Denver was given the assignment "How to Feed a Seventh-day Adventist Patient in the Hospital." Her instructor referred her to our Porter Memorial Hospital to research the subject. Mrs. Harvey Foote, Porter's teaching dietitian, presented her with information on the use of vegetable protein. The student showed real interest in a meatless diet and was amazed to find ample protein in a typical lacto-ovo-vegetarian diet. The photo shows Union College nursing students Barbara Williams and Ruth Wang, who are on the Porter campus, and Mrs. Foote (right).

A. W. VANDEMAN, Director
Public Relations for Development



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

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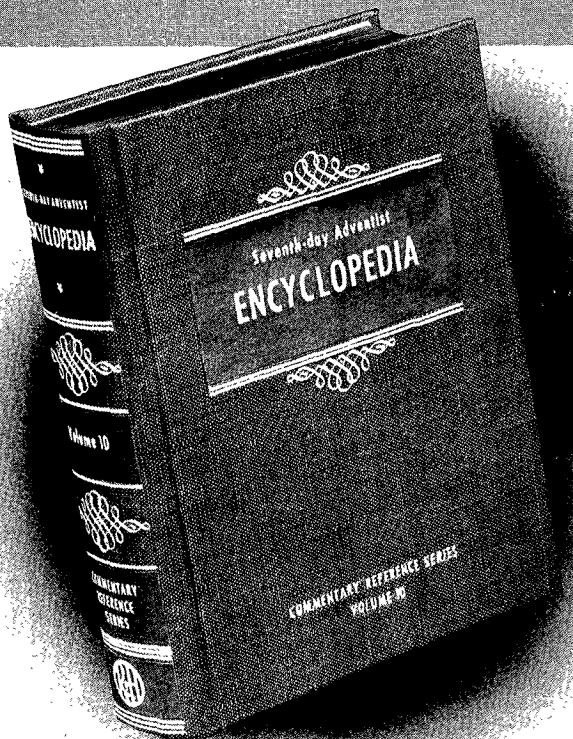
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News of Note

Go-It-Yourself Guide to New England

Some of our members who are driving to Detroit for the General Conference session will also visit New England. The 20-page pamphlet "On the Trail of the Pioneers" will guide such to the principal points of early denominational interest in New England and through New York State, where the church had its beginnings. This go-it-yourself guide with travel directions and pictures of places of interest is available on request from the Ellen G. White Estate, General Conference of SDA, Washington, D.C. 20012, or at the General Conference session in Detroit at the White Estate booth.

ARTHUR L. WHITE

Smoking-and-Health Congress Postponed

The National Interagency Council on Smoking and Health has taken formal action endorsing the aims and objectives of the First International Congress on Smoking and Health and has indicated its willingness to cooperate to the fullest extent in the development of the congress program and in serving as its chief sponsor.

Twenty-two national organizations interested in formulating, launching, and fostering educational programs warning the public and the youth in particular of the hazards of smoking are affiliated with the Interagency Council.

On the urgent request of the council, and on the recommendation of Dr. Richard Overholt, chairman of the program committee, and Dr. Alton Ochsner, president of the congress, action was taken by the officers to postpone the congress one year. (On the back page of the REVIEW of February 24 it was announced that the congress would be held June 5-8.)

This will give the affiliated organizations of the Interagency Council, governments, and interested individuals overseas, time to become thoroughly integrated into the program and assure a highly successful congress.

The new dates will be announced shortly.

W. A. SCHARFFENBERG

A New Mission Film on Trans-Africa

The Thirteenth Sabbath Offering overflow for the third quarter of 1966 will go to the Trans-Africa Division. An outstanding color mission film has just been completed and is available through the General Conference Sabbath School Department, 6840 Eastern Avenue NW, Takoma Park, Washington, D.C. 20012.

This film will help to acquaint our people with the work in this important area of the world field. The film is en-

titled *African Horizons*, and is 15 minutes in length.

It is our sincere hope that our conference organizations will be able to make this film available for use in each of our churches throughout North America during the third quarter of 1966.

The price is only \$85 for reel, can, fiber case, and film; postage extra.

G. R. NASH

Three Million Applicants in Southern Asia

A cable received April 20 from George Maywald, radio-TV secretary of the Southern Asia Division, carried the thrilling news that the three millionth application had been received by the Bible correspondence school. Think of it—since the beginning of the school there have been 3 million applications processed, and in recent years they have not had the benefit of a broadcast which could advertise a Bible course. The division was hoping to reach this goal by General Conference time, but we rejoice that it has been attained earlier.

The Bible correspondence school is doing a wonderful work under the blessing of God. There will be many hearts ready for the coming of Jesus because of the work done by our faithful people. To date more than 6,500 baptisms have been reported as the result of the Southern Asia Division Bible school.

J. O. IVERSEN

Columbia Union Camporee Sets Record

Nearly 1,400 Pathfinders and staff spent four action-packed days at the Columbia Union Pathfinder Camporee, May 5-8, on the grounds of Swallow Falls State Forest in Maryland. This union-wide camporee, under the direction of Ed Peterson and the local conference MV secretaries of the Columbia Union, was the largest Pathfinder Camporee to be held east of the Rockies in the United States.

Bob Friend, Swallow Falls State Forest ranger, commended the Pathfinders for their excellent deportment during the camporee and thanked them for leaving the park so clean and orderly. He also remarked, "This is the largest group of non-smokers that has ever camped here." A group of 15 Pathfinder staff members also were complimented for their assistance in volunteering to help fight a forest fire that raged through the mountains about 14 miles from the camp.

On Sabbath afternoon four staff members were invested as Master Guides, and more than 100 Pathfinders received Advanced JMV Class ribbons. The camporee gave evidence that the Pathfinder program in the Columbia Union is making rapid strides forward.

JOHN HANCOCK

Lay Activities World Report

Last year the 11 world divisions reported a total of 17,041,193 missionary contacts by our dedicated and missionary-minded members. This was an increase of 1,804,000 over the 1964 achievement. An average of 32,733 contacts were made every week, 4,688 every day, and 195 every hour round the clock.

At the same time, in connection with these personal involvements, 6,135,670 Bible studies were given and 48,088,095 pieces of truth-filled literature were left with neighbors and friends—an average of 13,211 every day, or 550 pieces of literature every hour.

Through the health and welfare program and our Dorcas Welfare activities more than 10 million persons were helped last year, two million more than in 1964. To make this possible 15,327,928 hours of welfare service were dedicated to Christian benevolence.

V. W. SCHOEN

Hospital Reports From Cameroun

In a letter dated April 4, 1966, Dr. William E. Westcott of the Koza Mission Hospital in the Cameroun, reports the following:

"The program was especially busy during the month of March when patients by the truck load came in 30 to 50 at a time from Chad, neighbor republic, where we have never yet entered with our work. They came in from northeast Nigeria as well as from north Cameroun. To give you an idea, we had 100 major operative procedures and 162 minor procedures during the month of March alone.

"This is a busy program in any country and in any language (French is the official language at Koza). That makes 200 major procedures to date since the first of the year, and with no anesthetist. I must give my own spinal anesthetics and locals as well. What an experience this would be for a younger man, as I will soon be enjoying my sixty-fifth year. Certainly, someone will answer the SOS call to relieve me by January 1, 1967."

We honor the youthful spirit and great accomplishments of this medical missionary. Won't some experienced surgeon volunteer to help us here?

E. W. DUNBAR

Increased Favor in U.S.S.R.

Seventh-day Adventists in the U.S.S.R. experience the same hopes and aspirations as do their brethren in all parts of the world. This is evident in a report forwarded to us from the new church leadership in that land, Elders Kolbacz, president, and Macanov, secretary.

Local churches that had experienced restrictions are operating freely, and an increasing number of ministers are preaching officially. The leadership is finding favor in organizing the church on a legal basis.

We pray the blessing of the Lord upon these efforts and upon God's people in the great land of Russia.

W. R. BEACH