

# REVIEW

## and Herald

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**More Than**

# CONQUERORS

*A meditation on  
victorious Christian living—*

**By Edward G. Bartter**

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RUSSELL HARLAN, ARTIST  
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**A** FEW years ago I was strolling down one of old London's famous thoroughfares, Aldersgate Street, bustling with activity and near the heart of the great commerce center of the city. London, with its antiquity and conservatism, its resplendent past merging with the twentieth century.

As I lingered for a moment before one of the dwelling houses my mind went back to the year 1738. A young man made his way down the street, his mind engrossed in a deep personal problem. He had just returned from a voyage to the United States, after having studied theology at the University of Oxford. While at Oxford he had begun a work of reform among the students, the effects of which were at this time being noised abroad. Thousands had heard him

preach. To the sinner he was a saint, and yet, as he himself declared, he had not personally enjoyed a victorious relationship with Christ. Something was missing.

Reluctantly he entered a small chapel on Aldersgate Street where a religious meeting was in progress. He quietly slipped into a rear seat and listened to the reading of Luther's preface to the Epistle to the Romans.

John Wesley then relates: "I felt my heart strangely warmed. I felt I did trust Christ, Christ alone, for salvation. An assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.

"I began to pray with all my might for those who had in a more special manner despitely used me and persecuted (To page 8)

**E**ARLY in the year A.D. 58 the apostle Paul was pressed in spirit because of the spiritual condition of the believers in Corinth: "Out of much affliction and anguish of heart I wrote unto you with many tears," he wrote them. "Furthermore, when I came to Troas . . . I had no rest in my spirit, because I found not Titus my brother" (2 Cor. 2:4, 12, 13).

Serious errors and abuses had invaded the church. The conflict between Paul and the Corinthian believers, particularly over church discipline, had led to a serious split in the church that caused Paul great agony of soul. A considerable part of the church had defied his authority, when he sought to bring them into line and to correct serious errors that threatened the very existence of the church itself (see 1 Cor. 5; 2 Cor. 2:6-8; 7:11, 12; 12:19-21).

In addition to internal problems certain self-styled leaders had come from Jerusalem claiming prior authority over Paul by the letters of recommendation they carried (2 Cor. 2:17; 3:1). Paul designated these Judaizers as "ministers of the letter," who adulterated the Word of God (chaps. 3:6; 4:2). In contrast, he declared himself to be a minister of the Spirit, which had brought them life and light.

Following the first Epistle, he sent Titus to reinforce the exhortation given and to bring unity to the believers. He now waited in Macedonia for Timothy's return, anxiously hoping for a report that the members involved had repented of their sins and that the church had accepted his direction and cleared their communion of the evils that plagued it. Titus returned with a favorable report. Paul's relief is evident in this second Epistle (2 Cor. 7:5-13; 12:14-21). Nevertheless, not all was well. Throughout this Epistle he expresses serious concern for their spiritual welfare.

The rebellious, critical spirit manifest in the church at Corinth was an evil to be reckoned with. Paul's opponents constituted a powerful minority, causing a great deal of dissension and bitterness. At various times there are church members who live under the shadow of dissatisfaction with the ministers and denominational leaders and the program they seek to carry out. They find occasion for criticism, and are open to false voices that claim to show the way of the Lord. All too often this spirit makes for divisions and apostasy. The causes are not always something we can put our finger on. That faults and mistakes occur in the church no one denies. The seriousness of the problem is that this spirit is akin to rebellion and frequently seems almost incurable.

#### **A Persistent Problem**

Writing to the Corinthian church around A.D. 90, Clement of Rome was concerned with exactly the same problems. One wonders whether many of these professed Christians ever resolved their difficulties. The spirit of contention and dissatisfaction fluctuated in its intensity, yet was curiously pervasive and persistent.

No church gave Paul the trouble that Corinth did. Paul worked unceasingly to correct the evils, both by letter and through the ministry of fellow workers like Titus. He continually urged them to trust his leadership:

"Would to God ye could bear with me a little in my folly: and indeed bear with me. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

*The apostle to the Gentiles  
prescribes the cure for*

# **Dissension in the Church**

**By Edward Heppenstall**

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But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom ye have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. For I suppose I was not a whit behind the very chieftest apostles" (chap. 11:1-5).

It is most unfortunate when professed believers do not discern the spiritual soundness of leaders like Paul. Disagreement with false leadership is one thing; the rejection of Spirit-filled men is another. A true Christian should be able to tell the difference. The trustworthiness of Paul's leadership and counsel is not hard to find: His utter dependence on God (chaps. 1:12; 2:5; 4:7), his integrity (chaps. 1:17, 18; 4:2), his compassion for souls (chaps. 11:2, 3; 12:15, 16), his sole concern for the glory of God (chaps. 4:5-7; 5:20; 10:16-18), and his complete obedience to the will of God (chaps. 4:1-4; 10:4, 5; 13:1-4).

Yet many of the Corinthian believers remained unresponsive. This type of rebellion and subversiveness is extremely difficult to eradicate. The problem is not particularly doctrinal, but spiritual. The accent is no longer on differences of opinion, even though dissenters of this kind so often lay claim to new light. Rarely do people leave the church over differences in doctrine.

It is possible to argue cleverly for some aspect of doctrine, or to ride a hobby of some partial truth, yet be motivated and overwhelmed by inner problems of the heart over which the intellect exercises no effective control. Paul knew that. Genuine differences of opinion over points of doctrine should never be the occasion for dividing hearts or churches. Believers need to beware of any movement that destroys one's peace with God, with the church, and with fellow believers. Therefore Paul appealed for a change of heart in those who were antagonistic to him and to one another.



COURTESY OF STANDARD PUBLISHING COMPANY

**Troubled about spiritual conditions in the church at Corinth, Paul wrote a letter to the believers there giving rebuke and counsel.**

What is serious is the spirit of self-assertion and resentment that comes to infect one's thinking and one's basic attitude. When this spirit permeates the fabric of church life, then even basic doctrines lose their importance and relevance. This spirit is both unreasonable and destructive. It reaches out to destroy and to pull down. The full implication of such a spirit and the methods used, is the effect it has on the whole church. This clearly emerged in the Corinthian church: divisions, toleration of sin, refusal to accept spiritual guidance—all of which was more effective in destroying the church than heresy itself.

### A Call to Reconciliation

It is precisely at this point that the church is confronted with the call to reconciliation (chap. 5:17-21) and the need for a new spirit that unites and permits the church to move forward. Harmony and peace in the church are not realized merely by reason and logic. Divisions can be bridged only by the surrender of self and human pride, by renewed confidence in the wisdom of the church as a whole.

Whenever men differ in their search for truth and growth in spiritual knowledge, genuine love for God and fellow believers—which is the fruit of the Spirit—will not permit alienation between members. Such a spirit is Satanic and subversive. The Christian, while searching the Word of God and praying for the sanctification of the believers, must always ask whether this leads closer to God and to one another, and results in a calm willing-

ness to listen to the sum total of wisdom and understanding available through the church itself. These were basic issues in Paul's day. It was apparent to Paul that what many in the church needed was a new spirit, a new creation, a renewed relationship to Christ (verse 17), and a renewed confidence and trust in His spiritual leadership (chap. 11:12-31).

A church that has lost confidence in its leaders courts disaster. The church can never hope to win the battle of conflicting claims to truth unless she continually tests her position by the Word of God, unless men are more dedicated to truth than to themselves and their importance. The truth of Paul's position speaks to us with fresh relevance at a time when dissenting voices seek to assert their claims to church leadership. Men seek to exalt themselves and to favor their own biases, and that is always dangerous business.

If we could drop in on Paul at the Corinthian church, what could he say to us! The duty and privilege of believers is still amazingly positive. Paul proclaimed the folly of those who spread dissension. He asserted that nothing must be allowed to destroy the spiritual direction God has given to the church through united prayer and the study of His Word. If in their search for truth men remain alienated from their brethren, then all logical claims to righteousness and justification of their particular doctrinal position cannot make up for the corruption and hostility in their own hearts.

### Firmness in Dealing with Dissension

Whenever a similar spirit as that manifested in Corinth influences church life, it can no longer be ignored. It must be resisted and rejected. This is how Paul dealt with it. The history of the church at Corinth shows most clearly the tragic effects and work of these false leaders who opposed Paul. It cannot be too strongly stressed that wherever men rise up to do a work of division and to sit in judgment on the church and its leaders, their work is not of God. This spirit, if allowed to remain, permeates the whole of the church's existence, its work, its members, and its relationship to both God and man. The more it is harbored, the stronger grows its grip and the more destructive it is to Christian love and harmony. Loyalty to the cause of God cannot be bought by methods that alienate one's fellow believers.

It can be clearly seen from Paul's agony over the Corinthian church that this divisive spirit is the sworn enemy of the church today. Advanced study of Bible truth and commitment to the will of God are always loyal allies of the church, aiding in the task of unitedly proclaiming the last message to the world. Men who claim to possess truth can be trusted only as they keep the church together in love and mutual confidence.

Wise believers will repudiate all that pulls the church apart. They will be equally suspicious of any self-styled leadership that refuses cooperation with the church as a whole. The way of Christ is *always* the way of humility and love, of healing and increased readiness to cooperate. Christ never divides the church. The harmony of Christian love is imperative. Paul, in dealing with the Corinthian problem, was not setting himself up or requiring servile submission to himself. He was the minister of God to the church in all ages when he wrote:

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates. . . . and this also we wish, even your perfection. . . . Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (chap. 13:5, 6, 9, 11).

*(Continued next week)*

# Bible and History on the side of Church-State Separation



[The late editor in chief of the REVIEW AND HERALD prepared an address on the separation of church and state, which he was to have presented before a recent conference on church-state relations at Andrews University. Following his death, the address was read for him. In keeping with his intention to share this address with REVIEW readers, we here present it as a series of articles, of which this is the last.—EDITORS.]

It is my conviction, a conviction that has been shared with most all of my brethren through the years, that church and state should be separate for reasons more basic than changing judicial decisions. In other words, the idea of separation is not simply one more of those things "made in America." Specifically, I believe that both the Bible and history support separation. Let me begin at a point of agreement. We all believe that there are two entities, the state and the church, and that each has its own sphere. Ellen G. White well states the matter in these words:

The civil power is the power of arbitrary force to compel men who will not be righteous, to at least be civil, that men may live together in peace and quietness. The true power of the church is the power of divine love manifest in the flesh, to win men to lead righteous lives. The two powers are entirely separate, and Jesus so taught when He said, "Render to Caesar [the civil power] the things that are Caesar's, and to God the things that are God's."—*The Watchman*, May 1, 1906.

Note carefully her key words: "The two powers are entirely separate." Her scriptural reference to Caesar and God is the classic reference we have all used through the long years. Even more important is this, the apostles invoked this concept of "entirely separate" powers when they declared: "We ought to obey God rather than men." Indeed, it was when Christians began to blur that separateness by thinking they could obey both God and man in the same act that the real tragedy of Christendom began.

That brings me to the second point: What is the fruitage of church-state union? The question is most

pertinent, for by this simple test our Lord would have us measure moral and spiritual values: "By their fruits ye shall know them." Now surely I need not go into rhetorical orbit or exhaust the supply of lurid English adjectives to prove to you that the fruitage of church-state union is bad. And what an understatement that is! I could, of course, quote at length from Sister White in *The Great Controversy* regarding the 1260 years of papal persecution. And what made persecution possible? We all answer: The fact that the church, because of union with the state, could invoke the sword and the dungeon. But let me compress the answer as to the fruitage of union into one brief statement by Philip Schaff, often called the prince of church historians. Said he:

Liberty, both civil and religious, is an American instinct. . . . Such liberty is impossible on the basis of a union of church and state, where the one of necessity restricts or controls the other. It requires a friendly separation, where each power is entirely independent in its own sphere. . . .

The church exhorts, and uses moral suasion; the state commands, and enforces obedience. The church punishes by rebuke, suspension, and excommunication; the state by fines, imprisonment, and death. Both meet on questions of public morals, and both together constitute civilized human society and ensure its prosperity.

The root of this theory we find in the New Testament.—*Church and State in the United States*, p. 10.

Almost immediately Schaff adds, with vigor:

Secular power has proved a satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the state.—Page 11.

These lines were written by Schaff in 1887, the year he was installed as professor of church history at Union Theological Seminary. In 1960 they were quoted by J. Howard Pew, former president of Sun Oil Company, in an address before a United Presbyterian gathering, and later included in an interview in the offices of *U.S. News and World Report*. (See issue of April 25, 1960.)

### Third Point

This brings me to my third point: In view of the fact that the fruits of church-state union have been appalling, have corrupted the church, and robbed Christians of life and liberty, shall we contend that the concept of church-state separation has no foundation in Scripture? Call my view on separation a doctrine, a belief, a principle, or what not, if only you will grant that I am on the side of the angels—the good angels—when I hold such a view.

I do not say that I can quote chapter and verse that says specifically that church and state should be separate. And I hasten to add that nowhere does the Bible say that smoking is wrong. Every pastor has to admit that betimes when some candidate for baptism, who also likes his pipe, asks for the anti-smoking text.

But we are not troubled by the question. We remind the candidate that the Bible does not spell out everything specifically; rather it sets down principles, and from these we draw the evident applications. Incidentally, there was no discussion of smoking in Bible times, and essentially the same was true regarding church-state relations.

I might dismiss the whole matter by asking: Where in Holy Writ, except in the discussion of the divine experiment with the Jewish theocracy, do we find anything in favor of church-state union? Nowhere! I grant that the Bible case for separation must rest, not on an explicit text, but on a number of passages that present the basic principles of man's proper relationship to God and his fellow man.

From the days of Abraham onward God set forth the divine principle that separation from the world is the price of holiness. "Come out," was the command to our spiritual father, Abraham. Separation has ever been the guiding principle for those who look for a city whose builder and maker is God. When the kings of Israel made alliances with the nations around them, God's prophets condemned them. Now, is it not of the essence of the idea of church-state union that a measure of alliance is involved? And how can we be obedient to the command to "come out" if we engage in any kind of questionable dalliance with the state, accepting its financial caresses?

### An Inspired Indictment

In speaking of Colonial America, where church membership was requisite to public office and where the church invoked the civil law to maintain hypocritical conformity, Mrs. White soberly remarks:

Thus again was demonstrated the evil results, so often witnessed in the history of the church from the days of Constantine to the present, of attempting to build up the church by the aid of the state, of appealing to the secular power in support of the gospel of Him who declared, "My kingdom is not of this world." John 18:36. The union of the church with the state, be the degree never so slight, while it may appear to bring the world nearer to the church, does in reality but bring the church nearer to the world.—*The Great Controversy*, p. 297.

I think that millions of dollars in state aid can hardly be described as aid "never so slight," even in affluent America.

But let us go a step further. Church-state union always tends toward hypocrisy in some men and penalties for those who hold true to conscience. And need I take time to prove that there are explicit Scripture principles that condemn hypocrisy and defend conscientiousness?

I have left to the last the most impressive piece of evidence regarding Holy Writ and church-state union. Why did we set up a Religious Liberty Department? I think you will agree that the answer is: Because of our Biblical eschatological views, particularly on Revelation 13. We can never separate Adventist thinking from Bible prophecy, particularly Revelation 13, a great prophecy that, in part, remains to be fulfilled, a prophecy that focuses on church-state relations. Through the eyes of the prophet we see a day coming when the

churches will persecute dissenters. Now, it is the state that has guns and swords and prisons and scaffolds. Thus only by union with the state can the church persecute dissenters.

### Impressive Developments

I do not profess to know just how near we are to the fulfillment of the last of Revelation 13, nor do I attempt to prophesy. I see through a glass darkly. But a few things I can see rather clearly. I see the churches moving together in a vast ecumenical movement. Now, only by moving together can the setting ever be provided for the fulfillment of Revelation 13. I see the churches reaching across the gulf to clasp the hand of Rome, sitting down at conference tables and engaging in dialogs, sending delegates to the Vatican session, and making many other moves that cannot but impress all of us who know Revelation 13. Indeed, it is this prophetic chapter that calls for precisely what is developing around us today.

I see the churches involving themselves more and more in social and political affairs, which all fits into the outline of Revelation 13. It is an interesting fact that the same Mr. Pew I quoted earlier on church and state said in a 1963 address to businessmen of the United Presbyterian Church:

Today most of our Protestant denominations have lobbyists in Washington who on behalf of their thirty or forty million members are dictating to our senators and congressmen the kind of legislation which should be enacted on almost every conceivable economic, social, and political subject. Now, I submit that unless this is stopped, the time is not too far distant when we will have a Protestant inquisition—twentieth-century pattern—which will rival in effectiveness the Roman Catholic Inquisition of the Middle Ages.—J. Howard Pew, "Faith and Freedom," *Christianity Today*, June 21, 1963.

I repeat, it is Revelation 13, perhaps more than anything else, or all other things put together in Holy Writ, that led to the creation of our Religious Liberty Department, and thus to the general position that we have taken as a people on the matter of church-state separation.

Now let me ask: How would we be able to stand up and witness with clear voice against the whole trend that Revelation 13 indicates, and present developments forecast, if we were to seek for millions of dollars to support our particular religious body?

Or why should we, living at the home base of the Advent Movement, find an argument for state aid in the fact that our brethren in some other countries have in good faith accepted aid under certain conditions? I do not chide any of my brethren overseas. God bless them all. But I think that in accepting money, they have muffled the witness they ought to bear and have put themselves on the defensive against the day of trouble that is surely soon to face us all if the prophecy of Revelation 13 is true—and it is!

### The Case Summed Up

We can sum up this prophetic chapter in these few words: It is God's forecast of the climactic episode of church-state union, and God's judgment upon such union. What else, then, can the Advent Movement do but stand inflexibly for separation of church and state? To do otherwise is to make a farce of our preaching on Revelation 13.

I do not say that God has given to us the task in all lands to fight, in season and out of season, against church-state union. We are to work as best we can where such handicaps exist, seeking ever to preach the threefold message. Nor does the fact that we do not go out of the way to inveigh against church-state union justify anyone in implying that we endorse it. And, let me add, because we believe there is only one valid

## Twilight Meditations

By ELIZABETH COOPER

When the shadows of twilight are falling,  
And the sun paints the western sky  
In vermilion and golden glory—  
It is then that God comes nigh.

In the coolness, the hush of the evening,  
To the home of the Garden pair  
The footsteps of the Lord came seeking,  
Came seeking to find them there.

And He still would come in the evening,  
When the rush of the day is o'er;  
He will call to our hearts at sunset,  
As He did in days of yore.

What a pity if He should come seeking,  
And we hide in the shades of night,  
Well content with our fig-leaf garments—  
Refusing the robe of light!

ground for divorce does not mean that to support our belief we must crusade everywhere against the divorce statutes in various countries. No, we simply bear our Christian witness betimes on marriage, while going on with our task of preaching the gospel. And of course our preaching includes Revelation 13. But when men hear this preaching what are they to conclude about our sincerity if they see us accept that distinctive fruit of church-state union—government aid—to build or maintain any of our church institutions?

I might mention, incidentally, that I believe that the evils of church-state union are almost ludicrously revealed in some places overseas without any indictment by us. I think at the moment of the problem that the Church of England is having in trying to change the text of its prayer book. Parliament must give its endorsement, but Parliament is composed of all kinds of religionists and some who believe in no religion, and has refused thus far to provide the endorsement. Some equally distressing anachronisms in government are presenting themselves in other lands. As a result, the argu-

ment for disestablishment is becoming more persuasive. Be that as it may, we should go on with the preaching of our message, warned by the evils of church-state union, determined to keep our skirts clear by refusing any of the financial fruits of such union, and awaiting the fulfillment of Revelation 13.

God did not raise us up to reform and remake the world, as other churches generally believe, but to prepare men to leave this world. Hence we cannot interlock with other churches to preach the social gospel, and to appeal to the state to aid that program. Our course of action will finally bring down on us the wrath of the churches. That we know, and for that we must prepare. In the great climactic hour, what a satisfaction if we can know that we have not compromised ourselves and thus been put on the defensive. The army of the Lord, as is true of any other army, cannot fight well if on the defensive. And, men and brethren, we must fight victoriously that last great fight for God. For that climactic moment we were raised up as a people.

(Concluded)

## A Story FOR THE YOUNGER SET

### Mother's Purse

By Maryane Myers

MARIAN and Kathy, her next door neighbor, were playing house under the mulberry tree in the back yard. They were having so much fun that mother had to call twice before Marian heard. She wanted Marian to go to the grocery store.

"Ask your mother if you can go with me," Marian suggested as they walked toward the house.

Kathy grinned. "I can go. Mom won't care. She's busy and won't miss me."

The girls went into the kitchen, where Marian's mother was making a list. In a half minute it was ready. "Here are a few things I need," she said. "Get a couple dollars from my purse."

Kathy followed her friend into a bedroom where a handbag hung on a hook that supported the dressing table mirror.

"Want an ice cream cone?" Marian asked, as she helped herself to the money in the purse.

Kathy looked surprised. "Don't you have to ask your mom?"

"No, she'll let me have ice cream right after lunch."

"I mean—what will she say about your taking extra money from her purse?"

"Nothing. That's why she keeps it there. She lets me use it when I want to."

Kathy was amazed. "Well, I never heard of anything like this before," she admitted.

"It's something like having an allowance," Marian explained.

The girls had a pleasant walk to the shopping area. When they reached the corner drugstore Kathy said, "Let's get our ice cream first then go to the variety store and look at toys."

"Fine," Marian agreed. "Mother isn't in a hurry for the groceries."

Later, in the variety store, Kathy ran from one doll to another. Look! They have some new ones—they're beautiful!"

Marian picked up a small doll with soft, straight blond hair. This one is so sweet. I'd like to have her."

Her friend bent over to look at the price tag. "It's only three dollars. Buy it."

"I don't have enough money."

"Go back and get some. I saw inside your mother's purse. There was plenty of money. And you told me that you could help yourself—or were you just telling me that?"

Marian put the doll back on the counter. "I can get spending money from the purse—a few dimes or quarters. That's what mother meant when she told me to help myself. But I wouldn't think of tak-

ing three whole dollars without asking."

"She probably wouldn't notice if you took it a little at a time."

"That isn't our agreement. Mother can trust me."

When Marian reached home she told her mother about the pretty doll, and her conversation with Kathy.

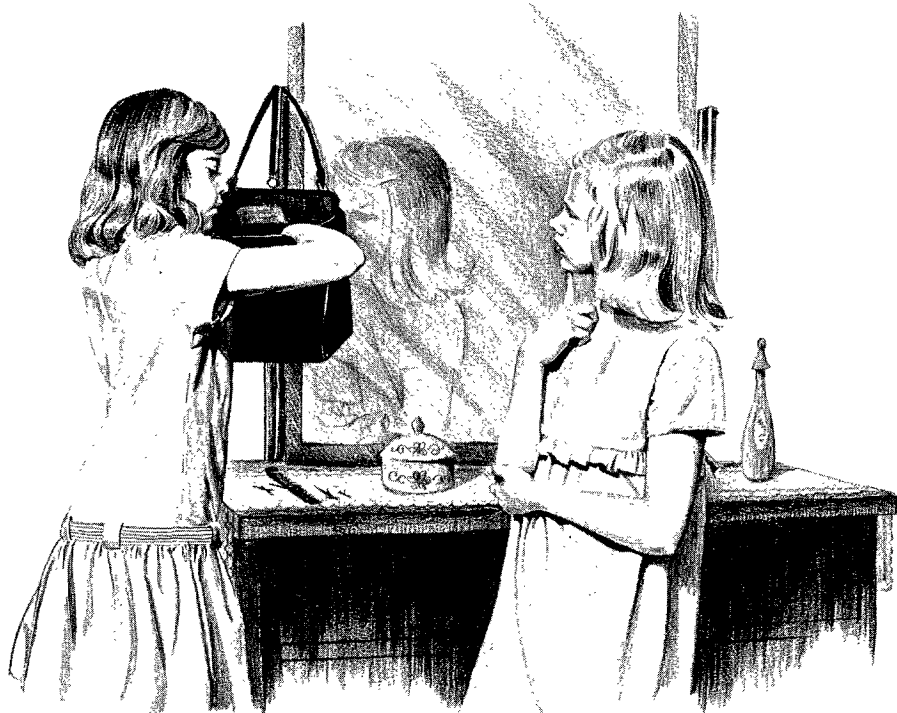
"You can have it if you want it," mother said. "Go to my purse and get the money."

A few minutes later Marian ran to the mulberry tree. "I'm going back to the store and get the doll," she told her neighbor. "Want to go along?"

"Sure," Kathy grinned. "Did you take the money?"

"Yes, but my mother told me to do it."

Marian was smiling happily as they started back to the shopping center.



JEANIE MCCOY, ARTIST

"What will your mother say about your taking extra money from her purse?" Kathy asked.

*Those who are preparing for translation will study to avoid conformity to the customs of the world.*

By Richard J. Barnett  
Departmental Secretary  
Southern New England Conference

# The Virtue of Unpopularity

TWO men were sitting in the salon of a ship on the Mediterranean Sea. One was an American, the other a Syrian. The ship orchestra suddenly struck up the march tune "Parade of the Wooden Soldiers." The Syrian man gravely and courteously arose and stood at attention. Puzzled, the American asked why. The Syrian replied, "I thought it was your national anthem."

The "Parade of the Wooden Soldiers" seems to be, in point of fact, a sort of national anthem for people who imitate, in an almost robot fashion, the activities and conduct of everyone else. Conformity to popular opinion is ever an easy option for the majority.

One great motivational force in our society is the drive to be popular. Today, conformity to popular opinion is the keynote. The average person would rather do anything than go against the ways of the majority and be thought different. People go to all lengths to be "accepted" in their respective groups. The result is that social pressure flattens out and stifles individuality.

For the average person the majority of his everyday activities are controlled by forces outside himself. Television and movies tend to dictate styles and morals for the masses. Book clubs select our reading matter. Newspaper editors offer condensed material and predigested ideas. Business is done largely through chain stores or cooperatives. Church councils are unifying religious beliefs and practices, and, of course, the livelihood of thousands is regulated by labor unions. Wherever you look in society today, collectivized man is encroaching upon individual man.

The trend of social mores today poses a unique problem for both the church and the individual Christian. Inspiration tells us that because of our stand for the Sabbath we will be maligned and ostracized. Those who continue to profess and practice the truth when civil enactments prohibit it will have a very low popularity rat-

ing in the eyes of society. The stage is set for this drama. But our gravest concern needs to be, not necessarily what men and governments may do about us, but rather for what we do about ourselves! We will always be tempted to become "broad-minded" with respect to Bible standards and to let society become a frame of reference for our activities and behavior. The Spirit of Prophecy writings counsel us: "I was shown the conformity of some professed Sabbathkeepers to the world. Oh, I saw that it is a disgrace to their profession, a disgrace to the cause of God. They give the lie to their profession. They think they are not like the world, but they are so near like them in dress, in conversation, and actions, that there is no distinction."—*Testimonies*, vol. 1, p. 131.

## Rugged Individualism of the Pioneers

Where is the rugged individualism demonstrated by the pioneers of our faith? In a revolted world the Christian's life and witness should not be unlike Nietzsche's philosophy when he wrote, "Live dangerously; build close to Vesuvius!" Some would live dangerously for the sake of adventure or fortune, but where are those who will dare to be unpopular for the cause of God? A Jesuit professor is said to have told a group of young priests, "If you are not careful, you will die in your beds, and it will serve you right!"

Would that Seventh-day Adventists could have a holy boldness to stand up and be counted for the cause of truth in this age of conformity—to acquire the virtue of unpopularity.

Every great historic change was based upon a movement of nonconformity. Jesus was crucified because He was a nonconformist. He started a revolution that has carried down to our day. He set forth an unparalleled way of life that was not popular in His social circles. In fact, He was at complete loggerheads with society. His followers were not afraid to be unpopular. Their critics complained that they were revolutionaries and disturbers of the peace. When they were sum-

moned to sprinkle a little incense on the altar of Caesar, their relationship to Christ was such that they would not be pressured into conformity.

## Courage to Be Different

One of the greatest needs of the church is a fearless, steadfast individualism that will enable it to stand for the truth and proclaim what it believes despite social pressure. The apostle Paul wrote: "Be not conformed to this world: but be ye transformed by the renewing of your mind" (Rom. 12:2). J. B. Phillips renders it thus: "Don't let the world around you squeeze you into its mold, but let God remold your minds from within." \*

This means that we are not to be conformers to worldly modes of conduct. What we think, how we worship, what we wear, how we spend our leisure hours, and even that which we eat, are not to be influenced by the standards of the world.

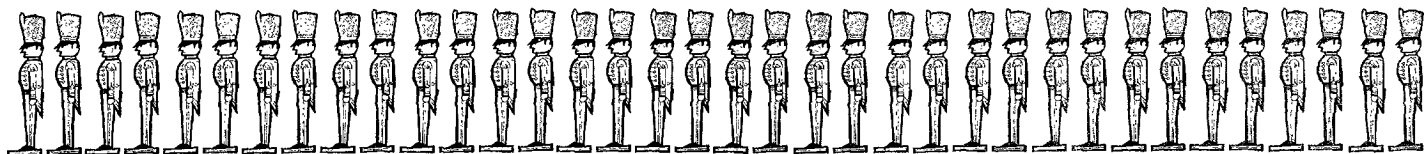
What is your position in a world of conformity? Are you holding high the standard, or has the banner of truth fallen upon the field of compromise? Does your life exert a definite influence for the truth, or have you preferred praise to criticism, popularity to opposition?

In the last great conflict between good and evil the enemy of souls is contending for the minds of men. We must fortify our minds with the truths of God's Word and a saving knowledge of Jesus Christ. In a world of darkness He commands us to walk as children of light. To do so may make us unpopular, but in a sense this is a prerequisite to salvation. The Scriptures command: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

May God help us to live free from the shackles of conformity to the world, for "the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:17).

\* From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

The "Parade of the Wooden Soldiers" seems to be a sort of national anthem for people who imitate, like robots, the actions of others.



## More Than Conquerors

(Continued from page 1)

me. I then testified openly to all there what I now felt in my heart. But it was not long before the enemy suggested, 'This cannot be faith; for where is thy joy?' Then I was taught that peace and victory over sin are essential to faith in the Captain of our salvation." Wesley then goes on to relate the difference between this and his former state: "I was strong, yea, fighting with all my might under the law as well as under grace. But then I was sometimes, if not often, conquered; now I was always conqueror. I found all my strength lay in keeping my eye upon Him and my soul waiting on Him continually."

It is evident from John Wesley's statements that his previous Christian experience, though sincere, did not satisfy him. How many today, like Wesley, instead of facing each new day with the assurance of victory in Christ, struggle and fight but never realize that total experience Jesus portrayed when He said, "Consider the lilies of the field, how they grow."

Much of our spiritual frustration is due to a failure to understand the nature of the battle in which we are engaged, and the part that man has to play in this great cosmic drama.

### How to Fight the Good Fight of Faith

The apostle Paul understood what victory meant in his own experience, but his words so many times have been misunderstood and misapplied. "Fight the good fight of faith, lay hold on eternal life." Immediately upon hearing these words Christians brace themselves and prepare for the onslaught of the enemy. For a time many appear to be successful, but sooner or later defenses crumble. This kind of experience leads to frustration and spiritual anxiety.

One of the great tragedies of life is to strive, fight, and push for something that finally becomes the means of complete and utter failure. This tragic situation is brought clearly into focus by Jesus' words to a group of people who have been deceived through the subtlety of Satan's genius: "Depart from me, I never knew you." Why, had they not done many wonderful things? Had they not cast out devils? Herein lies the reason for Christ's tragic words, spoken to a group of deceived Christians. *They* had done many wonderful things, but they had not discovered the secret of the victorious life. *They* had struggled. *They* had strived, but to what avail?

For what are we fighting? For what are we striving? The answer to these questions will determine the outcome not only of the life to come but of the

full and complete happiness that Christ has promised here and now. Genuine Christians are the most optimistic people on the earth. They radiate the love and life of Christ.

Can you think of anything more unnecessary than fighting for possession of a prize that is already ours? But that is exactly what millions are doing; they are fighting for something which is theirs by simply accepting it. Christ knew that mankind could never gain the victory outside of a saving relationship. Therefore, Jesus came to demonstrate to man and to the whole universe that there is but one way to victory. His whole life was completely victorious because he understood the secret, and was willing to demonstrate it.

One of the great classic examples of this secret of faith is recorded in the Old Testament. A vivid description is given of one of the great battles fought in the time of Jehoshaphat, king of Judah. Many people have wondered why these war stories were included in the canon of Scripture. Ulfilus, great missionary to the Goths in the fourth century, while translating the Scriptures into the Gothic tongue, decided not to translate them, for battles enough were being fought in Europe at that time. A copy of this translation, the Silver Codex, is preserved in Sweden today.

The children of Moab and Ammon invaded Judah to do battle. "And Jehoshaphat feared, and set himself to seek the Lord" (2 Chron. 20:3). He prayed, acknowledging God as his Father and claiming the power of God. He briefly sketches the period of Israel's early deliverance from Egypt, and finally confesses to God, "We have no might against this great company . . . ; neither know *we* what to do: but our eyes are upon thee" (verse 12).

God then assures this great king: "The battle is not your's, but God's. . . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord" (verses 15-17). The next day the strangest vanguard that ever marched into battle went forth. Jehoshaphat "appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth for ever. And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and . . . every one helped to destroy another" (verses 21-23).

This story demonstrates the victory of faith. The words of the prayer, "Our Father which art in heaven," recognize God as Creator and all powerful. Jehoshaphat claimed God's

strength as his own, "Art not thou *our* God?" (verse 7). The position of Jehoshaphat and his people was in keeping with the apostolic admonition about "looking unto Jesus the author and finisher of our faith" (Heb. 12:2). The singing army of Jehoshaphat signified that their faith was real. The promise of God was considered as good as the actual accomplishment. Thus they proved the truth of the words, "This is the victory that overcometh the world, even our faith" (1 John 5:4).

This same victory can be ours as we meet temptation. We may have no might against it. With our eyes upon the Lord we acknowledge His power, and then we state our difficulty and our weakness. We place our weakness beside God's strength, and this begets courage. As we pray, the promise of God comes to mind: He "gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4). We certainly know that deliverance from sin is God's will, and we count the victory as already ours.

The Lord would have us stand still and see His salvation. Standing still is not passivity; it is a most active life. It is trusting the Lord, drawing life from Him, taking Him to be our very life, letting Him live His life in us as we go forth in His name.

### Christ Is Our Great Example

Let us consider Christ, the author and finisher of our faith. How did Jesus conquer sin? Christ's whole experience can be summed up in His statement, "Of myself I can do nothing." The Greek reads literally, "I can do nothing *out of* myself." Many may find this a strange statement. Could not Christ raise the dead? He certainly could and did. Did not Christ heal the sick and perform many other miracles? He certainly did. Christ had power within Him, but He refused to use His divine power. He refused to glorify Himself. He came to do the will of the Father. On one occasion Jesus said, "I seek not mine own will, but the will of the Father which hath sent me" (John 5:30). It certainly does not mean that Jesus had no will of His own. He had a will, as His own words show, but He did not use it to glorify self; it was totally surrendered to the Father. He said, "As the living Father hath sent me, and I live by the Father" (chap. 6:57). Some student of the life of Christ wrote: "Self-surrender is the substance of the teachings of Christ." Only a person who had been so truly committed could communicate this vital factor in all His teachings.

The *willingness* of Christ was a major factor in His life. He was willing



to do the will of His Father. He was willing to humble Himself—even to death on the cross. He willingly bore the brunt of human censure and shame. He knew that the highest point the will can reach is that of *willingness*; not willing to overcome sin, as such, but a willingness to maintain union with the Father and so gain complete victory.

Let us for a moment study the attitude of Jesus while under Satan's pressures. You remember that following Christ's baptism, and before His public ministry, Satan came and tempted Him in three major areas. First, he tempted Christ to satisfy essential needs. Second, to secure respect for His ministry by appearing miraculously in the Temple. And finally, to encourage Christ without delay to assume the world dominion destined for Him. Satan said, "If thou be the Son of God." *You* must do something to prove it. Here is a challenge. Some will certainly raise a question as to whether *Your* claim is real. Why don't *You* settle the matter by coming out and proving it?

Satan subtly suggested that the Lord act for Himself. By the stand He took, Jesus absolutely repudiated such action. He overcame in the area where Adam failed, and the principle that Jesus could do nothing out of Himself governed all His ministry.

Considering these statements of Christ, it is clear that the object of all temptation is to get *us* to do something; to draw us away from Christ and lead us to act in our own strength. Satan does not necessarily want us to do something particularly sinful, but to cause us to act in our own strength. As soon as we step out from our hiding place to do something on that basis, he has gained the victory. So often man seeks to suppress sin by seeking to overcome it. God's way is to remove that which leads man into sin—his own perverse will. God does not offer us a *changed* life. He offers us an *exchanged* life—a substitute life—and Christ is our substitute within.

Having experienced this relationship with Christ, Paul could say, "Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12:9). Paul had totally surrendered to the claims of Christ. Therefore, it was *Christ* maintaining the victory in Paul.

### No Condemnation in Christ

With this realization, Paul declared, "There is therefore now no condemnation to them which are in Christ Jesus"

(Rom. 8:1). What lies behind my sense of condemnation? Is it not the experience of defeat, and the sense of my own helplessness to do anything about it? Without Christ in my life the Christian pathway was one of condemnation, and try as I would I had to agree with Paul in Romans 8:8 that I "cannot please God." However, I came to realize that there is no "I cannot" in Christ, for Paul declared, "I can do all things through Christ which

strengtheneth me" (Phil. 4:13). He is now free from human limitations. Paul's answer is given in the following verse, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). No more condemnation. The law of the Spirit of life has proved stronger than the law of sin and death.

Many people ask, "What are these laws, and how do they operate?" A "law" is a generalization of observed

*—The Art of Living....* when



**you're  
young**

### DESIGNED FOR SHEEP

WHILE ON a hurried shopping trip the other day, I suddenly stopped dead in my tracks, transfixed by a window display in one of the "better" women's stores. Instead of the attractive, chic, and feminine dresses one would expect to see in such a setting, there was an assortment of—well, I really can't think of any one word that quite conveys the idea.

There were several angular mannequins with singularly vacant facial expressions (even more vacant than the ones mannequins habitually wear), in various awkward, contorted poses. And they were wearing men's suits, or so they appeared to me at first glance. Well, I opined silently, occasionally women's stores bring in male mannequins as a kind of novelty—but then I caught sight of the advertisements.

"Be the first to wear pantsuits! Here's the newest, the latest . . ." Well, you know the extravagance of some advertising.

Unable to tear myself away from the ridiculous spectacle, I concentrated on the nauseous colors of the "pantsuits," the silly ties, the ugly caps—a "must," if we're to believe the ad writers. Finally, fuming inwardly, I struggled on down the plaza, totally consumed with disgust and frustration.

My reason for disgust is that I'm quite sure many girls (and women) will succumb to this revolting "style" simply because it has been decreed by the fashion moguls as the "in" thing to do. Becoming to the wearer? Of course not. Pretty? No. But who cares about that? Surely not the designers. They've spoken; women are no longer to wear clothing distinguished sharply from men's. The beauty and grace of feminine attire must go (so they say).

I have long deplored the sheeplike tendency of my own sex. Surely *somewhere* there is a girl who will rise to her full height and declare, in ringing tones, "These styles are sickening! They are unbecoming, unappetizing, unattractive, unfeminine, impractical, immodest, and,

in my opinion—unchristian! If they're *in*, then I'll be *out!*" If I'm within earshot of this young Patricka Henry, my applause will be loud, long, fervent, and appreciative.

Surely, somewhere there are whole groups of girls who'll form a new "Declaration of Independence" that will free them from the tyranny of designers whose interests, according to an editorial published in the *Texas Catholic*, and reprinted in the *Baptist Standard*, "are selfish and financial at best." Nevermore will they wedge themselves into such short dresses that respectable people, seeing their wearers in a sitting position, will glance away quickly lest they be consumed with embarrassment. Nevermore will they go about half (or three quarters) nude, with every physical imperfection shouting its presence to the reluctant beholders.

These girls (and how I long to meet them!) will be pretty. They'll be feminine. They'll wear what's becoming *individually*. They won't be dowdy, or "square," or stupid, or anything else of that sort. For there's no more need to be those things than to be a slave of "fashion."

As I see it, when you're young you're very eager for the approval of your peers, to the extent that you're sometimes more afraid of being "different" than of being foolish. But when everyone feels this way, there's no chance for improvement of the group as a whole. Often more timorous souls are just waiting for a leader to break the bonds—to show the way to freedom. Being "different" when you're *right* is a most stimulating and rewarding experience.

As far as pantsuits go—I devoutly wish they *would* go!

*Miriam Hood*

facts that always operate in a certain way. For instance, if I drive on the right-hand side of the road in England, the police will stop me; and if you do it, they will stop you, too.

We all know what is meant by gravity. If I drop my handkerchief in London, it will fall to the ground. The same would happen in New York or Hong Kong. No matter where I let it go, this natural law operates.

### Freedom From the Law of Sin

How can I free myself from the law of sin and death? In old China there was on all goods an inland tax called a Likin Tax. As every province in China had its own tax, the result was that the charge on transported goods became very heavy indeed. A few years ago a second law came into operation which superseded the Likin Law. Can you imagine the feelings of relief in those who had suffered under the old law? The new law had delivered them from the old law. No longer was there need to think what to say upon meeting a Likin officer. As with the law of the land, so it is with any of the natural laws.

The law of gravity cannot be annulled. I can place my hand under the handkerchief and it does not fall. Why? The law of gravity is still there, but another power is keeping it from falling. Another law exists that is superior to the law of gravity, namely, the law of life. Gravity can do its ut-

most, but the handkerchief will not drop because another law is counteracting it.

Doubtless we have all seen a tree that has grown from a small seed fallen between slabs of paving stone. It has grown until the heavy stone blocks have been lifted by the power of the life beneath it. One of the greatest demonstrations of this power can be seen in England. A skeptic once decided that upon his death he would have a seed placed in his stone tomb which would be sealed with lead. "If there is a God, this seed will grow and burst the tomb," he exclaimed. Today, that tomb has burst asunder, and a beautiful tree stands as a witness to the power of life. Just so, God introduces another law. The law of the Spirit of life, which alone can deliver us from the law of sin and death.

This law of life originates with, and proceeds from, Christ. He met death and triumphed over it. "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places" (Eph. 1:19, 20). Christ dwells in our hearts by the person of the Holy Spirit, and by committing ourselves to Him we shall find His new life superseding the old. We shall learn what it is to be "kept by the power of God" (1 Peter 1:5).

Many Christians drive themselves by will power, like a car without gas that has to be pushed. When left alone, it comes to a standstill. This leads to frustration and defeat. Some people even force themselves to do Christian works because others do them. They force themselves to be what they are not. This is worse than trying to make water run uphill. Exerting effort in Christian living is not like that at all. We don't need to force ourselves to speak our native language. We have only to exert will power to do those things that are unfamiliar to us, or things that *we do not do naturally*.

There are two reasons why men depend on will power alone to do right. First, they may never have experienced the new birth; therefore, they have no new life to draw on. Second, they may be born again and the life may be there, but they have never learned to trust in that life.

We need a *new revelation* of what *we already have* (Rom. 8:2). If we cease to strive and struggle, and simply trust Him, we shall not fall to the ground. Underneath are the everlasting arms. We fall into the arms of a new law of life. The law of gravity is a natural law comparable to the law that keeps our hearts beating. We do not bring our will to bear upon our heart in order to make it beat; this might even do more harm than good. As long as there is life, our hearts beat spontaneously.

God has never told us to depend on will power to force ourselves to be what we are not naturally. "Which of you by taking thought can add one cubit unto his stature? . . . Consider the lilies of the field, how they grow" (Matt. 6:27, 28). Here Christ directs our minds to the new law of life that operates within us.

What a precious discovery this is! It can make new men and women of us, for it operates in the larger as well as the smaller areas of our lives. When the Holy Spirit controls our lives, we have the positive command, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16). We shall love the unlovely. For instance, it will be a matter of "You love him, Lord, through me." There will be complete *obedience, for faith does not lead to obedience; faith itself obeys*. There will be rejoicing of heart and life. We shall be men wondered at, and men will see that we have been with Jesus.

The invitation from God today is the same as it has ever been. Stand still and see the salvation of the Lord. Then we shall recognize continually that this is the victory that overcometh the world, even our faith, and that we can be more than conquerors through Jesus Christ our Lord.

## Fellowship of Prayer

### "Pray Again"

"I thank you for answered prayer. I want to ask you to pray again for my loved ones. My grandson does not keep the Sabbath and has started smoking. Please pray that he will come back to the church and get a job with Sabbaths off. Also, my daughter has a bitter feeling toward her father and scarcely speaks to him. May he be converted before he dies. He is in very poor health. I long so much that my daughter will confess to him how ugly she has been and that they both will be converted and be in the earth made new. I have two other daughters and a son, and I long for them to study and get ready to meet the Lord. They go to church but study very little, and are not overcoming evil tempers and criticism and are not doing any missionary work. . . . They are all members of the church and take part in service. I know this is not enough. . . . My heart is burdened for them and for myself. I will be praying Friday evening at worship time."

### "Answered Perfectly"

"I want to thank you for your prayers in the past. One prayer request was answered perfectly in less than a week. I think your Fellowship of Prayer hour is just wonderful. Please have special prayer for my dear ones."—Mrs. C., of Florida.

"Some few years ago I asked you to pray for my brother. He has totally given up whisky, whereas it used to seem to be a part of him. Now he hates it and repeatedly refuses to accept a drink from his friends. I thank you for your prayers. Please continue to pray for him, that he will soon accept the truth."—Mrs. S., of Florida.

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.



# For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



## SAVED TO SERVE - Part 1

By MAE CARBERRY PATTON

IT WAS JULY 3, 1921. Fannie Bunyan lay back wearily against her rumpled pillow. So much should be done, but she was still too tired and weak. She listened quietly to the noises about her. She could hear the older girls working in the kitchen. Jennie and Alice were making beds in the crowded bedrooms. Several little ones were playing happily on the doorstep with their makeshift toys. She knew the older boys were helping their father. Hers was a busy, happy family.

Nine children had seemed all that their four rooms could hold, but now — She turned loving eyes toward the pillow beside her. There lay her second set of twins. At least up to this time the doctor had been wrong. They were alive. True, the little bodies of these premature babies, hardly more than three pounds each, did not seem *much* alive. They were so tiny, so thin, and so helpless. She could almost see through the tiny little ears of each of them. Emily was the smaller one, but Wilson seemed very little larger or stronger.

Now there are eleven children! Fannie sighed. A tear trickled down her cheek, but she brushed it away. Neighbors had been kind, but they had their own problems. So many had said as they looked at the frail, tiny babies on the pillow, "If they live, Fannie, you will really have your hands full."

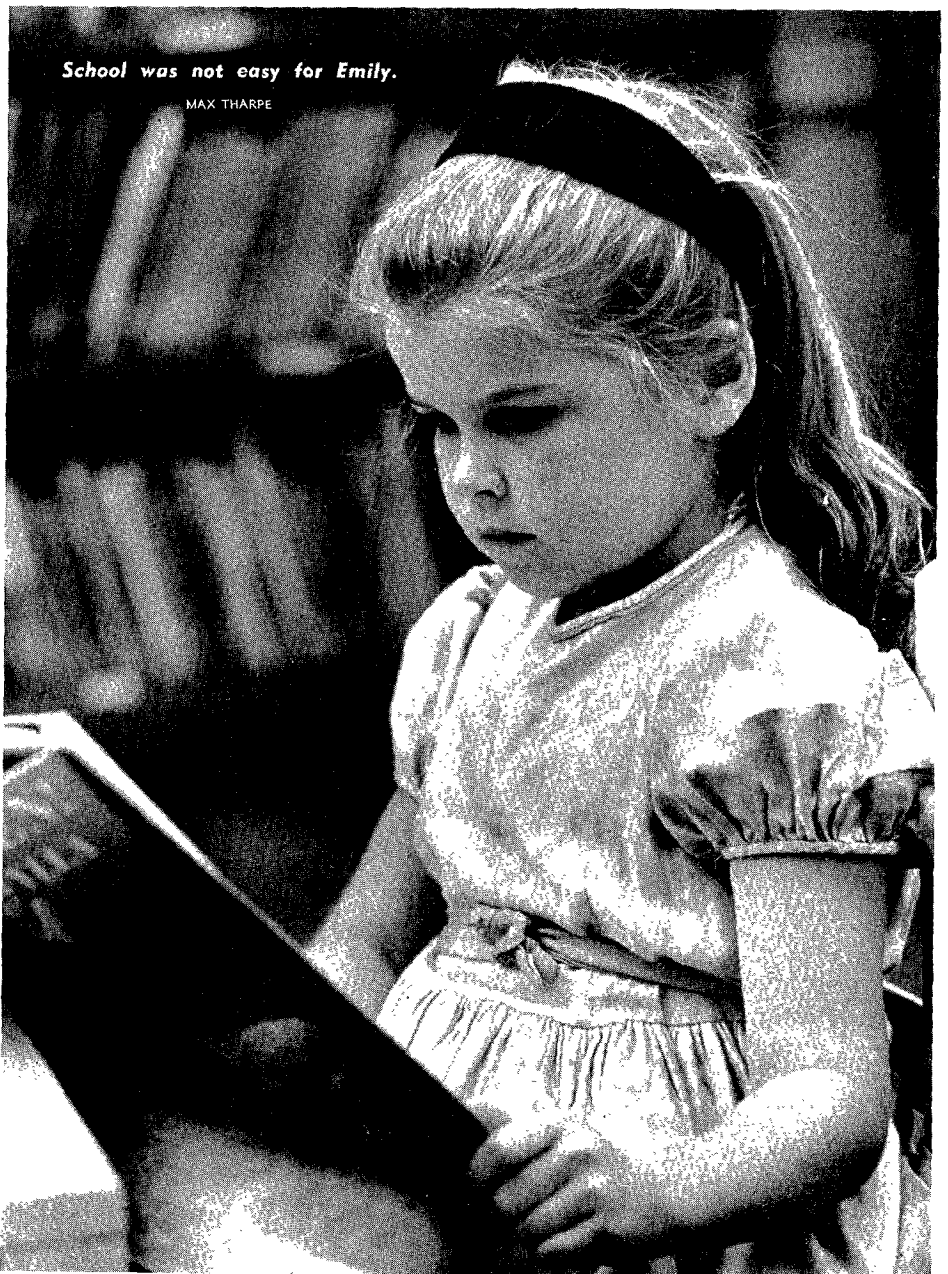
"If they live," whispered Fannie, and more tears began to dampen her pillow. "They must live," she said firmly and aloud. Then she bowed her head and prayed softly: "Dear Father in heaven, do let my babies live. I have suffered so much for them. Surely one of them, or both of them, must have an important work to do for You. Help me keep them alive. Amen." Fannie loved her Saviour, her husband Charles, and her children. Charles was not religious and not always thoughtful of her or the children. Getting the tobacco cared for was his chief interest in life. But it did take money! Fannie sighed again, but she accepted

this new challenge with faith and determination.

Three years later she began to feel rewarded as she watched the two happy, healthy toddlers playing together. There was one little worry that Charles scoffed at, so she tried to dismiss it from her mind. Emily was not

as lively as Wilson. One kneecap looked large. Was she double-jointed, knock-kneed, bowlegged, or what was it? Something wasn't quite right. She had a definite speech defect, also. But she was alive, and Fannie was happy.

School was not easy for Emily. Fannie had delayed that as long as pos-



School was not easy for Emily.

MAX THARPE

sible. Wilson marched away happily at seven, but Fannie dreaded the three-and-one-half-mile walk for her little crippled girl. At eight Emily's tears won, and she started to school. Older brothers, sisters, and neighbors carried her over the hard places or when her normal rate was too slow and they did not want to wait.

School wasn't all easy, though. Children can be cruel. Some laughed at Emily's clumsy walk, her speech, and even her clothes. Some teachers ignored her in class. She was not asked to read or to answer questions. At home there was no study time. Everyone must help tie tobacco until bedtime. Then lights out and no noise.

Even her brothers and sisters became weary of always helping her. "There's no use for her to go to school. She'll never amount to anything anyway. Let her stay at home," they said. Sometimes Emily did just that, but never for long.

Wilson was always ready to help and encourage her. By now he towered far above his twin. Her legs had ceased to grow, and she remained the four feet and three inches she had been at eight years of age.

A remark of her father's cut deepest of all. Annoyed that Emily could not work like the others, he thoughtlessly exclaimed, "She isn't worth anything. I wish she had died when she was born." This hurt Fannie, too, but it was not the first or last unkind remark she must bear. Life was hard for her as well as for Emily, and they clung together with a quiet understanding that strengthened both.

There were others besides her mother and twin brother who were kind and helpful. Bus drivers let her on early to avoid the crowd. Faithful Marie was ready to help her on the bus in high school days. Marie steered her through crowded halls between classes and helped her with her lessons. When Marie quit school because of her mother's death, Martha took over.

Wilson had helped win Martha, who at one time had been one of Emily's chief tormentors. Emily had her mother's habit of praying over her problems. She prayed that Martha would cease her unkindness. Then she invited Martha home with her. Wilson did his best to make the visit pleasant, even to cutting and setting Martha's hair. From then on Emily and Martha were fast friends and frequently exchanged home visits.

Emily prayed also for straight legs, but much time and suffering were necessary for that. Her prayer life shone through at school. As a junior in high school she frequently led out in auditorium devotions. Even visiting-minister speakers were introduced by Emily. One of her greatest treasures

today is the first Bible she ever owned, a gift to the best student for an outstanding Christian experience. Emily's joy was great, and as she clasped the precious Book to her she prayed, "Lord, help me really to study it and to learn its wonderful truths."

Wilson frequently shared Emily's special prayer experiences. They had their prayer meetings at any place or any time. When they saw the man drunk who rented the little house in their back yard, they knelt in the butter-bean patch and prayed that he would move away and that some good Christian people would move in. They were pleased that he soon moved, but puzzled at the strange men who moved in. Two colporteurs, Chinese David Lin and Greek Peter Christakos, were the new neighbors. Soon Mrs. Christakos joined her husband. These people did not get drunk, but they did seem careless about keeping Sunday. "Maybe we can help them," suggested Emily. "Let's ask them to go with us to Sunday school and church."

"We'll do that!" exclaimed Wilson. "Let's go right now. Maybe God knew we could help them learn to be Christians." And so the twins went visiting.  
*(Continued next week)*

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## On Keeping House

IN AUGUST

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By CAROLYN E. KEELER

**A**UGUST means vacation time for many Americans. Of course some of us never get a real paid vacation, but we do go off for a little trip once in a while. We have long wanted to drive to Arizona to see our son, John, his wife, Betty, and our new little grandson, Robert Lee, who was a year old in July. But that is a long way, and I don't know when this dream will come true. Johnny is a good letter writer and keeps us informed of all the family doings, and sends us a color movie film of them once in a while. That's the next best thing. This month we celebrate Patti's birthday, last month was John's, and this month marks our thirty-seventh anniversary.

The early summer celery crop is now being harvested, and celery goes with us on our picnics and I use it in salads. Stewed celery makes a good dish. I like to combine it with a few little green onions, chopped, and some tender string beans. Good lunch for a diabetic.

Celery enters nicely into a slimming program at any time of the year. Chewing on a stalk of celery helps reduce those hunger pangs you have

when reducing. You can stuff celery stalks with a favorite salad mixture, or cut them into party dip sticks, and dip it into a tasty onion dip. Use plenty of whipped cottage cheese for celery dips. Large- and small-curd cottage cheese, says the USDA, should be whipped smooth in an electric blender or pressed through a ricer and then whipped with an electric beater. Some of the ingredients you can put in a dip are chopped ripe olives, chopped chives, pimento, crushed pineapple, chopped pecans, crushed garlic, and chopped fruits.

For sliced celery circles, stuff two stalks of about equal length and press together, chill about a half hour. Then slice. The USDA suggests pressing a carrot stick into one stalk before pressing the two celery stalks together. Gives a colorful effect.

Stuffed celery circles and ripe olives go well in a picnic lunch, adding crispness and good flavor. Loma Linda Foods has wonderful olives, both black ripe and green ripe. We like olives in any form or color.

We hail the coming of the first watermelons with joy. Eating a huge slice of watermelon is a real pleasure, but you may wish to try them served this way. Cut watermelon and cantaloupe meat into cubes, removing the rind and seeds. Fill sherbet glasses about  $\frac{2}{3}$  full of these balls, then pour  $\frac{1}{3}$  cup of unsweetened grapefruit juice into each glass. Serve with a garnish of fresh mint.

Here is a recipe for steamin' good corn suggested by the USDA. Peel the husks as you would peel a banana, without detaching them, but remove the silk. Quickly dip the corn in water. Roll the husks back over the kernels, securing the ends tightly with a piece of the husk or a string. Submerge the ears in water and soak about 30 minutes. Grill over hot coals, turning occasionally for 15 to 20 minutes until tender.

Prepare cantaloupe balls and roll in confectioners' sugar, chopped nuts, or shredded coconut and serve on top of a pudding. These balls can be added to cottage cheese and heaped on salad greens for a colorful salad. Or you can fold cantaloupe balls and diced celery into slightly thickened gelatin, allowing this to set before serving on salad greens with a dab of mayonnaise. There are many other ways of serving these tasty cantaloupe balls.

Have a good vacation. Try some of the picturesque little byways all over the United States, as well as more famous places. May God bless you and go with you. And remember, the more happiness you can put into some other person's vacation, the happier yours will be.



Authority and the Three Angels' Messages—4

## THE ISSUE BEHIND THE SABBATH

Ever since he first harbored thoughts of rebellion in heaven, Satan has defied the authority of the Godhead. This defiance has been directed especially at Christ. Throughout the earthly ministry of Jesus, Satan disputed His authority, and after His ascension he continued the great controversy by working through earthly powers. Through organizations of various kinds—political, ecclesiastical, educational, labor, et cetera—he has, at times with great success, challenged Christ's authority over the souls of men.

The classic instance of this, and the clearest statement on the question, is found in Revelation 13: "Out of the sea I saw a beast rising. It had ten horns and seven heads. On its horns were ten diadems, and on each head a blasphemous name. The beast I saw was like a leopard, but its feet were like a bear's and its mouth like a lion's mouth. The dragon conferred upon it his power and rule, and great authority. One of its heads appeared to have received a death-blow; but the mortal wound was healed. The whole world went after the beast in wondering admiration. Men worshipped the dragon because he had conferred his authority upon the beast" (verses 1-4, N.E.B.).\*

Bible students of the historical school of interpretation have had little difficulty identifying this beast as the false religious system that rose to power among the ten kingdoms of Europe at the very time when the power of pagan Rome was crumbling. The popes assumed the authority formerly wielded by the Caesars.

We shall not take pains here to establish the fact that this great beast is papal Rome. We shall say only that Rome, and Rome alone, fits the prophetic description exactly. It arose at the right time and place, demonstrated the kind of character foretold, persecuted the saints, and did the very work described centuries in advance. What we are most interested in is the source of this beast's authority. The Scripture says, "The dragon conferred upon it his power and rule, and great authority."

### Satan, the Dragon

Now, while we recognize that the dragon is a symbol of pagan Rome, and that papal Rome fell heir to the power of pagan Rome, we shall miss an important point if we see nothing beyond this in the prophet's statement. To understand the full dimensions of Revelation 13 we must see the chapter in the light of events described in Revelation 12. There, as noted in our editorial last week, "War broke out in heaven. Michael and his angels waged war upon the dragon. The dragon and his angels fought, but they had not the strength to win, and no foothold was left them in heaven. So the great dragon was thrown down, that serpent of old that led the whole world astray, whose name is Satan, or the Devil" (verses 7-9, N.E.B.). Clearly the prime dragon is Satan. He is the archetypal dragon, the master model for earthly dragon-powers.

Therefore it is inescapable that papal Rome received

her authority not merely from pagan Rome, but from the great enemy of Christ, Satan. Thus the efforts put forth by the church to persecute and destroy dissenters was a logical extension of the conflict in heaven—the attempt by Satan to usurp the authority of Christ.

Having received authority from the dragon, it was inevitable that papal Rome would attack God, His laws, and His people. This was predicted by the prophet Daniel: "He shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws" (chap. 7:25).

That the Roman church inherited the apostasy of the early centuries and formalized the substitution of Sunday for Saturday as the weekly day of worship, Catholics in growing numbers admit. In a 1927 source, for example, a Catholic writer says: "The Church . . . instituted, by God's authority, Sunday as the day of worship. This same Church, by the same divine authority, taught the doctrine of Purgatory. . . . We have, therefore, the same authority for Purgatory as we have for Sunday."—*Things Catholics Are Asked About*, p. 136.

An earlier work declares: "Protestants often deride the authority of Church tradition, and claim to be directed by the Bible only; yet they, too, have been guided by customs of the ancient Church, which find no warrant in the Bible, but rest on Church tradition only! . . . The Bible, which Protestants claim to obey exclusively, gives no authorisation for the substitution of the first day of the week for the seventh. On what authority, therefore, have they done so? Plainly on the authority of that very Catholic Church which they abandoned, and whose traditions they condemn."—JOHN L. STODDARD, *Rebuilding a Lost Faith*, p. 80.

### Sign of Papal Authority

In view of the fact that the Roman church claims that the change from Saturday to Sunday was made on its authority, Seventh-day Adventists are not harsh or unfair when they take this same position. We do not differ from our Catholic friends as to who made the change; what we differ on is their right to make the change, and who gave them the authority. They say the Lord gave them the authority; we say No, the dragon. And it is this issue—the issue of authority—that gives larger dimensions to the Sabbath question. Note these two statements:

"In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following in the steps of papists. Nay, more, they are opening the door for the papacy to regain in Protestant America the supremacy which she has lost in the Old World. And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance,—a custom which originated with Rome, and which she claims as the sign of her authority."—*The Great Controversy*, p. 573. (Italics supplied.)

"In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church."—*Ibid.*, p. 579.

Clearly the Sabbath question is not a matter of quibbling over days; it involves a fundamental issue of life: Who has ultimate authority, and under what authority shall we live? It involves the Lordship of Christ. Sabbath-

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keeping is not merely a recognition of God as the Creator, it is a recognition of Christ as re-creator, as ultimate authority and Lord of the life. This is made plain in the book of Ezekiel.

"Thus saith the Lord God; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, *I am the Lord your God*; . . . then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: *I am the Lord your God*. . . . Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that *I am the Lord* that sanctify them. . . . *I am the Lord your God*; walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that *I am the Lord your God*" (Eze. 20:5, 7, 12, 19, 20).

Repeatedly God declares Himself to be Lord, or, to use the terminology of this series of editorials, ultimate authority. In Ezekiel, God was contending for His Lordship and authority. He told the people to get rid of their idols (symbols of a rival authority), and declared that the Sabbath was a sign of His Lordship in the life, a sign that He was sanctifying them. Since in Isaiah He called the Sabbath His day ("my holy day" [chap. 58:13]) and in His earthly ministry He declared, "The Son of man is Lord also of the sabbath" (Mark 2:28), beyond all question the Lord and the day of which He is Lord (the Sabbath) are inseparable.

If a church sets up a rival day of worship, and people deliberately choose that day in preference to the Sabbath, what are they doing—making merely a superficial choice of one day over another? Far from it. "In trampling upon the law of God, they deny the *authority* of the Lawgiver." —*Ibid.*, p. 583. The issue is one of authority. By accepting a rival day of worship, they repudiate Christ's authority.

Next week in our final editorial on this subject, we shall point out several ways in which accepting Christ as Lord affects the life of the Christian.

K. H. W.

(To be concluded)

## DIALOG WITH THE MODERN MIND—1

On a recent Astrojet flight to Los Angeles we fell into leisurely, relaxed conversation with the man in the adjoining seat, the vice-president of an electronics firm who lives in Mountain View and works in nearby Palo Alto, California. He was reared a Roman Catholic, graduated from Cornell University, and has evidently given thought to the great issues of man's origin, duty, and destiny. At present, however, he chooses to think of himself as an agnostic.

After a time our conversation turned to the ultimate questions of life and came to a focus on reasons for believing or doubting the existence of a personal God, and on whether the universe is a fortuitous accident or the result of purposeful acts on the part of an infinitely wise and good Architect. Our Astrojet friend affirmed his belief that the so-called law of chance, given unlimited time in which to operate, is sufficient to account for everything from atoms to galaxies.

We listened intently to the successive arguments this intelligent, urbane gentleman set forth as reasons for his agnostic faith, for this is the crucial point at which the Christian faith is in stalemate with the mind of modern man.

This was not the burning question when the Advent message was launched somewhat more than a century ago.

In that far-off yesterday most people believed in the existence of a personal God, and most Christians accepted the Bible as His inspired Word. Those who doubted were generally looked upon as tainted with intellectual and spiritual leprosy.

Inasmuch as most people either accepted the Bible as God's Word or at least had a grave suspicion that its claims might be true, it was possible for us to present impressive arguments directly from the Bible. But the sophisticated intellectual climate of our day is not amenable to such an approach. A decided majority, even of church members in good and regular standing—and their leaders as well—look upon the Bible as only a human book that reflects no more than the dim groping of primitive minds for the meaning of life and existence. In one form or another, this is probably the settled opinion of eight or nine of every ten people in the Western world. For this reason our traditional arguments from the Bible no longer impress a majority of minds except, perhaps, to conjure up a suspicion that we are naive obscurantists from the never-never land of unreality.

### How Shall We Reach the Modern Mind?

Unless we find a way to enter into dialog with this major group of our contemporaries we shall be unfaithful to Christ's commission to bear a meaningful witness to Him before *all* men. Shall we, in effect, assent to the idea that the Advent message is only for those who already believe the Bible and accept its authority? Perish the thought! It is nevertheless true that in Western lands our message is, today, falling largely on deaf ears. It is also true that in no small measure our defective monolog with the modern mind is responsible for the disappointingly meager returns that so often result from our evangelistic endeavors.

It is no excuse to defend ourselves, as we sometimes do, with the disclaimer that we have preached the message and that those who refuse to listen will have only themselves to blame on the great judgment day. It is not enough to speak so that men *may* understand if they are predisposed to listen; we must learn to speak so clearly that they *cannot fail* to understand. No, the fault is ours—unless we learn to communicate the message entrusted to us in language and thought forms that are meaningful to modern man. Thoughts such as these were coursing through our mind as we conversed with our Astrojet friend. How could we plant some seed of truth in his heart that might someday perhaps germinate and bear fruit?

Where shall we find the answer to this crucial question of dialog with the modern mind? But wait a moment! We are not ready to begin to formulate an answer until we thoroughly understand the problems of life and destiny that perplex people today. We are foolhardy if we attempt to solve a problem we do not thoroughly understand, and how shall we ever comprehend this problem without carefully exploring the minds of men who know not God? There is no other way. We made this one of our goals in that prolonged conversation seven miles in the sky. To be sure, this was by no means our first encounter with the problem, yet it proved to be rewarding in terms of this specific goal.

Increasingly over the past five or six years this lack of communication with the modern secular mind has been of growing concern to us. In the next two or three issues we propose to share our meditations on this subject with REVIEW readers, whom we invite to reciprocate by sharing their thoughts on the matter with us. Helpful suggestions thus received will be passed on in the columns of the REVIEW, in the hope that this little editorial colloquium may stimulate thought and point the way to effective action.

R. F. C.

# Reports From Far and Near

## Model Medical Program at Sopas, New Guinea

By MARION C. BARNARD, M.D.

Recently Dr. and Mrs. John Wesley Kizziar, Dr. Jo Ellen Barnard, Dr. Gladys Beddoe, my wife, and I had the privilege of visiting the Coral Sea, Bismarck-Solomons, and Central Pacific union missions. We spent the major portion of our time at Sopas Hospital, Wabag, New Guinea. It was a real pleasure to cooperate with that wonderful program and to lend some assistance during our visit.

Sopas Hospital is in an extremely isolated area, serving stone-age people where there are many forbidding circumstances, yet we saw there a model medical program in operation. Dr. S. A. Farag, medical secretary and director of public health for the Coral Sea Union, situated at Sopas, is giving strong leadership to the over-all medical program, and Dr. Robert Wood, superintendent of Sopas Hospital, is

closely associated with him. Dr. Wood is the only surgeon in the area and is presented with a wide variety of complicated surgical problems. Assisting Dr. Wood are two European nurses, Linda McClintock and June Jones.

Few medical projects around the world are conducting a finer program than the one we saw being conducted at Sopas at the time of our visit. Perhaps the most distinctive feature about this program is that it provides a genuine balance between therapeutic and preventive medicine programs, undergirded by a strong evangelistic and training emphasis.

### Bush Telegraph

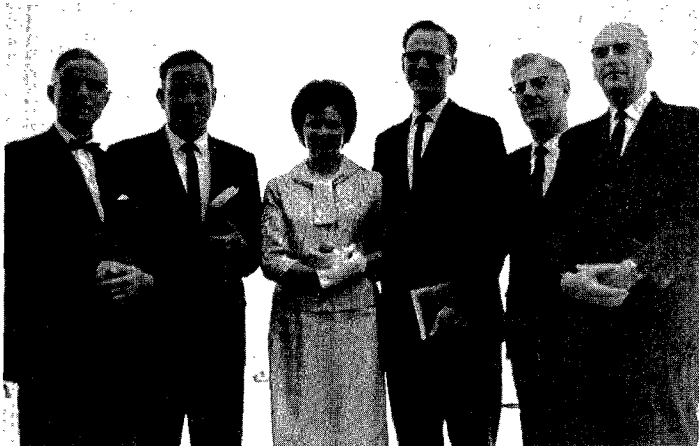
In this spotless 45-bed hospital we saw a large number of medical and surgical cases. Medical practice in this extremely

primitive area is most interesting and rewarding. During our 16-day stay, we performed 25 major surgeries. When word got out by the effective bush telegraph that there was a visiting surgical team, people poured in from long distances to get medical help. Our mission plane, VH-SDA, assisted greatly in transporting these people who would normally have had to walk several days to reach the hospital.

Surgeries ranged from removing a three-inch piece of an arrow from a brain, to plastic surgery. Goiters were common and congenital deformities were not uncommon. We shall never forget the looks of appreciation on the faces of these dear people when a lifelong medical problem was solved.

Dr. Farag directs the preventive medicine, teaching, and evangelistic programs. There are 18 students training in various lines of medical work. We observed that these students are involved in genuine patient and community education programs. At 10 A.M. each day all ambulatory patients assemble for health instruction, which obviously is sorely needed in a place like Sopas. This has become an integral part of the hospital program and occupies a strategic place in it.

## Ordinations in Two Conferences



### Idaho

Glenn A. Aufderhar was ordained to the gospel ministry at a regional meeting in Caldwell, Idaho.

Participating ministers were (from left) Jesse Gibson, statistical secretary of the General Conference, Kenneth Mittleider, Ministerial Association secretary of the North Pacific Union Conference, George W. Liscombe, president of the Idaho Conference, and W. J. Hackett, president of the North Pacific Union Conference.

Elder and Mrs. Aufderhar (center) are engaged in full-time evangelistic work in the Idaho Conference.

GEORGE W. LISCOMBE



### South Dakota

At the South Dakota camp meeting W. R. Alger was ordained to the gospel ministry. Brother Alger is publishing secretary for the South Dakota Conference.

T. E. Unruh preached the sermon for the ordination service. Others participating were J. L. Dittberner, president of the Northern Union, F. W. Bieber, president of the South Dakota Conference, and E. R. Gane, of Union College.

F. W. Bieber, right, welcomes Elder Alger (center) to the ranks of the ordained ministers. Looking on (left to right) are: Elders Unruh, Dittberner, and Gane.

J. L. DITTBERNER

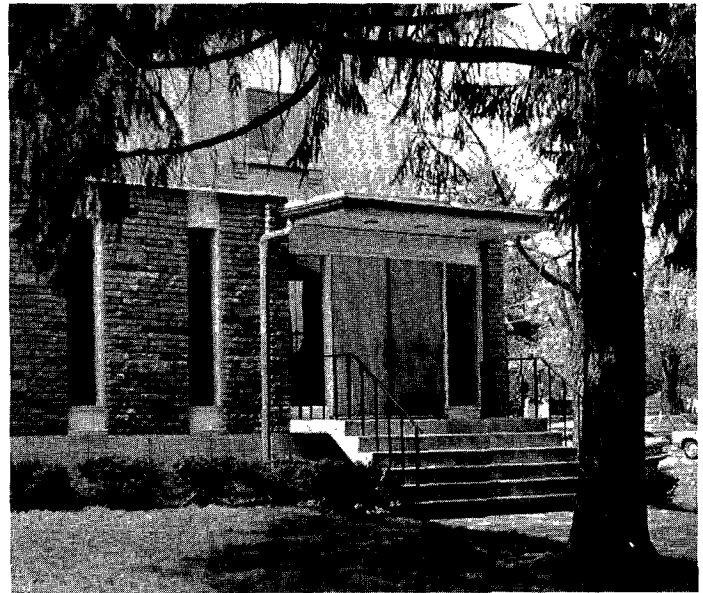


### Groundbreaking in Richardson, Texas

Groundbreaking ceremonies were held recently for a new church in Richardson, Texas, headquarters of the Southwestern Union. Since its organization four years ago the congregation has been meeting in the Richardson Heights Baptist church.

Left to right: Leo Keiser, building committee chairman; Mayor Herb Ryan; Robert H. Pierson, then president of the Trans-Africa Division (now of the General Conference); L. C. Evans, president, Southwestern Union (now retired); Rodney Dale; B. E. Leach, Texas Conference president (now union president).

**RODNEY E. DALE, Pastor**



### Port Jervis, New York, Church Dedication

Nearly half a century of Adventist history in Port Jervis, New York, culminated Sabbath, May 14, in the dedication of a refurbished sanctuary. The dedicatory sermon was delivered by Francis R. Millard, president of the Atlantic Union Conference.

According to L. L. Relle, Greater New York Conference president and speaker at the 11:00 o'clock hour, the present well-located property was purchased in 1954, and a complete renovating work has been carried on since that time.

**DON HAWLEY, Departmental Secretary  
Greater New York Conference**

The subjects range from the importance of bathing, to anatomy, physiology, and nutrition. Dr. Farag's deep interest in this phase of work generates numerous ideas for its promotion, and the government appreciates the work he is doing at Sopas. During our visit a helicopter arrived right on the Sopas grounds, bringing government officials to discuss with him ways and means of cooperating with him in his program.

#### Preventive Medicine

Recently the district medical officer and the assistant district commissioner called in representatives of all the various mission bodies in the Wabag area and pointed to the work of the Seventh-day Adventists in the field of preventive medicine and indicated their desire to have all mission bodies emulate it. It is reasonable and consistent with Seventh-day Adventist philosophy to have a strong program of health education in connection with the curative program. It is less costly and certainly paves the way for the giving of the gospel.

Dr. Farag also is involved in an intensive community health program. Working with him are Ione Markey and Dorothy Schultz. In this program they see monthly 4,000 children in 18 bush clinics. An extensive health education program is being undertaken in which public health students in training play a major role.

Research also is being conducted in infant and maternal health. We were

amazed at the detailed information that Dr. Farag and his staff have collected on the mothers and infants in the valley. Only those who have worked in primitive places can appreciate the extent of the difficulty in obtaining such information. Such statistics are not available from any other source, but are imperative to a sound program. We found also that Dr. Farag and Dr. Wood are conducting a mortality and morbidity survey in their area in cooperation with the New Guinea Government. It was indeed gratifying to see these two young men undertaking and doing well in so many important activities.

#### Wide Influence

The public health and preventive medicine programs have a far reach into all areas surrounding the hospital. In the bush clinics the people come in contact with the hospital indirectly. In some instances they operate among extremely prejudiced populations. The clinics are having a softening influence, and prejudice is rapidly being broken down. These clinics are probably making the greatest single contribution to the health and welfare of the people. In them routine immunizations are given, making contagious diseases rarely if ever seen at the Sopas Hospital. Without this program this hospital would be deluged with such diseases. Surely the adage "an ounce of prevention is better than a pound of cure" applies in this case.

To visit these clinics is an experience

all its own. Sister Markey, a young Australian girl, drives the Land Rover over the notoriously rough New Guinea roads each day of the week, except Sunday, as regularly as the clock, to meet appointments in the surrounding areas. Sabbath is no exception. On that day a branch Sabbath school is held on the top of a high ridge over 8,500 feet in elevation.

The students taking the public health course at Sopas make a significant contribution in these clinics. Here health presentations have become a routine part of the clinic program, utilizing visual aids developed by the students and especially adapted to the level and culture of the people.

Demonstrations on various subjects also are conducted, ranging from making soup to bathing the baby. The people greatly enjoy these efforts to help them, and the government officials appreciate the contribution Seventh-day Adventists are making.

Another major activity of both students and staff is the branch Sabbath schools operated in the areas of these bush clinics every Sabbath, with more than 700 in regular attendance. Dr. Farag told us that they have set a goal of 100 converts for 1966. More than 50 are in the baptismal class currently.

There are many facets to write about, but only those who have visited the program at Sopas recently can appreciate the tremendous accomplishments and significance of this model medical program out in remote New Guinea.



## Andrews University Hosts SDA Attorneys' Conference

By NANCY ROTHERICK

Twelve Adventist attorneys met for a special three-day seminar at Andrews University, June 13-15, in the first such conference ever held.

Assorted topics of special interest to the group included some that have particular significance to the church: "Wills and Estate Planning for Conferences and Institutions," the divorce problem, law and ethics, Green River Ordinances, solicitation, and colporteur. (Green River Ordinances are laws enacted by local municipalities to prohibit door-to-door sales and solicitations.)

Voting unanimously to form an association of Adventist lawyers, the seminar members hope that their activities will result in a permanent organization by next summer. An executive committee appointed will organize a newsletter, conduct a membership campaign, and draw up a set of bylaws for the organization.

Members of the executive committee are: Lee Boothby, Niles, Michigan, president; Glenn T. McColpin, Collegedale, Tennessee, general secretary; Robert Firth, Andrews University, executive secretary-treasurer; Richard Huff, Indianapolis, Indiana; Ronald Gruesbeck, Lawrence, Michigan; Merrill Patten, Greenville, South Carolina.

A high light of the Andrews conference was an address by Justice Otis Smith of the Michigan Supreme Court.

## The Work on the Bay Islands

By WILLIAM B. BOYKIN

Flor de Honduras ("Flower of Honduras") is a name that has been applied to the Bay Islands off the coast of Honduras. There are three main islands: Utila, Roatán, and Guanaja. On the island of Guanaja (Bonacca) many beautiful pine trees are interspersed with the coconut, mango, and other tropical trees.



L. H. Connolly stands with the 80-year-old father of Yule Pouchie, first Adventist convert on the Bay Islands, and Mrs. Pouchie.



## Prime Minister Visits Korean Union College

Prime Minister Chung Il Kwon (right) visited Korean Union College on June 8, opening the sixtieth anniversary celebrations of the college by cutting a ribbon on the new memorial gate. "Yours is a most outstanding school that gives a real, practical education," he said.

The Prime Minister also spoke to the students and planted a tree in accordance with the college plan to grow every native Korean tree on the college campus. He was very favorably impressed with the college educational and vocational departments. He concluded his televised visit with dinner in the home of the college president, Dr. R. E. Klimes (left).

R. M. JOHNSTON

When Columbus first came to this island he named it the Island of Pines.

We have some 600 church members meeting in ten churches on the islands. Hundreds of the 7,000 inhabitants on these islands profess to believe our message, but have not taken their stand.

Most of the men are fishermen and earn a fair livelihood. Some are away from home nine months out of the year. In many of the homes modern conveniences are found. Diesel plants provide electricity, and water is now piped from the hills, gravity flow. Yet there are still many poorer communities that do not have these conveniences. During the dry season they may have to haul water by canoe from some distance.

Our greatest need in the area is for qualified church school teachers. It is our hope that from the fairly new school in Peña Blanca, Honduras, which has an enrollment of some 200 this year, trained and consecrated workers will soon come forth to fill this great need. At least 20 young people from the islands are attending Peña Blanca this year. However, most of the Adventist children are attending public school. If we had consecrated, well-qualified teachers, these boys and girls could be receiving a training that would prepare them for service and to help them give the final warning to these needy islands.

This article is being written at the settlement of Calabash Bight. We have a neat little brick church building here. The work began in this settlement in 1938 when L. H. Connolly visited the community and held some meetings. He found a man, Yule Pouchie, who was already convicted of the Sabbath truth because of having read *Our Day in the Light*

of Prophecy. Elder Connolly sowed the seed that later bore a harvest. All of the churches were greatly strengthened by Elder Connolly. Recently some of the members asked him to return for a visit, and though he is retired, through his diligent labors of love ten souls were baptized and one old gentleman was accepted by profession of faith.

This dear old man of 80 years, the father of the first believer on the islands, Yule Pouchie, has known the message and been convicted of it for 17 years; but because he was a leader in the community and in a church of another denomination, he didn't have the courage to step out. Finally, he made his decision, was accepted into this message by profession of faith, and is now rejoicing in the truth.

## Divine Power Transforms Would-Be Murderer in Thailand

BY V. L. BRETSCHE  
Departmental Secretary  
Southeast Asia Union

Things were not going well for Mr. Sawat, who lives in a small village a short distance from the city of Chiang Mai, in northern Thailand. It is not easy in that area for a man to support a wife and four children. Therefore, when things went from bad to worse he threatened to kill his wife and children.

One evening about nine o'clock A. B. Pangan, Thailand Mission publishing secretary, and one of his literature evangelists called at this man's home. That very



A. B. Pangan (left), Thailand Mission publishing department secretary, with Mr. Sawat, a transformed would-be murderer and suicide. Mr. Sawat is a literature evangelist.

day the wife and children had fled for their lives from the home. In answer to Pastor Pangan's knock, Mr. Sawat appeared in the doorway—naked and angry. He cursed and threatened our brethren.

But instead of running away they stayed and talked softly and earnestly with him. Silently they prayed that God would provide help. Soon a calm seemed to come over the man. Pastor Pangan offered prayer and our workers left.

About two hours later the neighbors noticed Mr. Sawat leaving his home. Some followed him into the village, where there was a large monument. There he climbed near to the top of the monument, clutched his arms around it, and began making loud noises, shouting and cursing.

Soon a crowd gathered, including police

and a few soldiers from a nearby army base. Some in the crowd tried to persuade him to come down, but to no avail. Finally an army colonel was called and an ambulance was brought. The colonel ordered Mr. Sawat to come down, but still he would not obey.

Someone in the crowd remembered that earlier a Christian worker had helped this man. So a messenger was sent to find Pastor Pangan. Soon our brother and an Adventist missionary dentist were on their way to the scene.

Pastor Pangan viewed the situation with apprehension. Would God help him again? He prayed silently and walked toward the monument. He climbed the stairs leading up, and as he did, Mr. Sawat looked to see who was coming. When he recognized Pastor Pangan, without a moment's hesitation he came down and walked straight to the ambulance.

After a number of weeks of medical treatment he returned home. His wife and family returned too. A series of Bible studies began. Baptism followed. For some time now this brother has been one of the strongest lay workers in our Chiang Mai church.

On a recent Sabbath he, along with 12 others, made the decision to become literature evangelists. Now he will be going house to house in search of others who, like himself, need someone to help them find Jesus Christ as their personal Saviour from sin.

## More Than \$500,000 Raised for Chesapeake Academy

By CYRIL MILLER

Almost 1,800 persons attended the Highland View Academy Day program of the Chesapeake Conference. If these visitors had not known otherwise, they might have thought they were in the highlands of Scotland. In the background were mountains; in the foreground were



**Chesapeake Conference president Cyril Miller announces that the "mystery offering" for Highland View Academy exceeded \$100,000. Pictured with Elder Miller is R. E. Crawford, Columbia Union Conference field secretary, who was closely associated with Chesapeake in this fund-raising endeavor.**

killed men and bagpipe bands. There were Scottish tests of endurance and strength. The Academy Day program, designed to increase interest in Highland View Academy, included a variety of events.

Original floats, prepared by church school teachers and students, were featured in a quarter-mile-long parade; three bagpipe bands outfitted in authentic Scottish regalia—the famous Kiltie Band of York, Pennsylvania; the U.S. Air Force Bagpipe Band; and a teen-age bagpipe band and marching corps from a neighboring community—paraded on the drill field to open the Black Rock Mountain Highland games.

During the day it was announced that a mystery offering received at the conclusion of the parade of schools exceeded \$100,000. A newly formed committee, comprised of Chesapeake laymen, met earlier in the day and pledged in excess of \$450,000 toward the \$2 million needed

during the next three years for the school building program.

Among those who took part in the day's activities were Cyril Miller and W. M. Nosworthy, president and secretary-treasurer, respectively, of the Chesapeake Conference; R. E. Crawford, field secretary of the Columbia Union Conference; Dr. John Sines and Mrs. DeVona Malcolm, chairman and secretary, respectively, of the academy promotion committee; Dr. Raymond Damazo; and Principal Eris Kier.

Because the part of Maryland in which Highland View Academy is to be built was originally settled by many Scottish immigrants, bagpipe music and the flashing color of the tartan will become traditional on the campus.

## Colombian Youth Congress

By RAFAEL ESCANDÓN

Principal  
Cali Junior Academy

Prepare yourself! Jesus is coming! This was the theme for the youth congress celebrated on the campus of the Instituto Colombo-Venezolano (Icolven), in Medellín, Colombia, from April 6 to 9.

Delegates came from all parts of Colombia, using all means of transportation. More than 200 official delegates, nearly all the Colombian workers, and a great number of visitors attended. For the closing service on Saturday night the Chapman Auditorium was completely filled with more than 1,000 people.

L. M. Nelson was present from the General Conference MV Department; D. von Pohle, from the Inter-American Division; and Felix Fernandez, from the Colombia-Venezuela Union. Other representatives included the departmental secretaries from Colombia, all personnel from the union, including its president, A. H. Riffel, and all the faculty and students of the Instituto Colombo-Venezolano.

One of the high lights of the program was the MV Bible contest, with the participation of eight finalists, representing the various conferences of Colombia. Sabbath afternoon the prize of 1,000 pesos (\$55) was given to the winner, 18-year-old Eloina Quiñones, from Icolven. Second prize went to Alirio Amaya, also from Icolven.

Another 1,000-peso prize was given to Calixto Aranda, a young layman, for having won the most souls in the MV Target 3000. This young man won 32 souls for Christ and has six more ready for baptism.

Twenty-four young men and 18 young women received the MV Silver Award for their enthusiastic participation in fulfilling physical, intellectual, and spiritual requirements. According to Elder Nelson, Icolven has been the only institution outside the United States that has obtained so many of these Silver Awards at one time and in such a short time of preparation. Credit should be given to Mr. and Mrs. Fernando Cardona, professors of Icolven, who worked hard with the young people so they could qualify for this award.



**The United States Air Force Bagpipe Band wearing the Mitchell tartan in honor of the late General Billy Mitchell gave a command performance for the 1,800 people who attended the Highland View Academy Day exercises. Two other bagpipe bands participated.**



Young people who attended a youth congress in Medellín, Colombia. Chapman Auditorium of the Colombia-Venezuela Union College, where the congress was held, is in background.

One of the teachers from Icolven, Mrs. Marina Rodríguez, gave to the Upper Magdalena Conference a farm to be used as a youth camp. This farm is about 70 miles from Bogotá.

Saturday night after the temperance picture *Time Pulls the Trigger* was shown, Elder Nelson gave the closing program and with a symbolic candle-lighting service all the youth dedicated their lives anew to take the torch of God's Word to all the corners of Colombia.

## British Colporteur of the Year

By W. J. ARTHUR  
Departmental Secretary  
North England Conference



I. A. Hards

At the annual gathering of literature evangelists from the British Isles the Literature Evangelist of the Year Trophy was awarded to Ian Hards of Birmingham.

Brother Hards, though physically handicapped, has labored valiantly with the printed page. The following article, presented here in part, appeared in a Midlands newspaper in connection with the award:

"At birth, Mr. Hards weighed only 24 ounces! He was, in fact, a baby that should have died, to many medical minds. Instead, at middle age, he . . . is now strong, because he has discovered a source of power 'outside himself.'

"He is a deep believer in God. He says: 'I go out in God's strength. I believe that if God wants me to complete my work in a certain district, He will give me the strength. If I feel tired about 5:00 P.M., I go home—but usually I work till 8:00 or 9:00 P.M.

"My handicap has been a wonderful blessing, for I can help others and tell them they can learn to live with their handicaps. Without God, I would be a hopeless cripple confined to a home. God gave me strength. Whenever I can, I pray with people when I visit their homes.' . . .

"In 1919, when he was six months old, he was christened. Three months later polio struck, and then left Ian paralysed in his leg, arm, and jaw. His condition became critical, and it was generally felt that if he lived he would be useless, undeveloped, handicapped, and a heart-breaking problem to himself and others.

"It was not until Ian was four years of age that he took his first step. His mother sent a telegram to his father, who was at that time away from home. Six months more went by before Ian took more steps! . . .

"Ian's right hand was twisted and tucked into his armpit. His 'turned in' right foot hit his left foot every time he attempted to walk. Normal progress was impossible. His childhood was a struggle for survival!

"At 16, Ian began his formal education, which lasted two years. This could hardly

be called a preparation for life's work, but he first took a job selling from door to door. In 1943, Ian Hards came to Birmingham to live with his sister and managed to obtain a job in a factory as a requisition clerk.

"Through his persistent courage, he managed to get better jobs. In 1945, he married.

"Later he became more and more interested in Bible study, and finally decided to offer some practical help. He started going out daily distributing Bible and health magazines, after giving up his daytime job.

"Today, after years of full-time Christian work, Mr. Hards has 3,500 regular readers of *Good Health* magazine and *Our Times* published by the Seventh-day Adventist organization. He spends ten hours daily delivering."

### Perseverance Pays!

On traveling to his canvassing territory recently, Brother Hards' motorized bicycle broke down. He went to a garage, but was unable to obtain help. Being 14 miles from Birmingham, Ian was faced with the task of pushing his bike all the way home. He began his arduous task, and then decided to lighten his load. Why push a bike with a case of books on the back, thought Ian! So he decided to sell them. From 9:30 A.M. to 8:30 P.M. he worked extremely hard, and almost sold out.

Still he was 12 miles from home, and he was exceptionally tired. He prayed that a truck driver would come along and give him a ride home. However, the Lord had a better way of answering Ian's prayer—our brother tried to start his bike, and to his surprise, it started, and has given no trouble since!

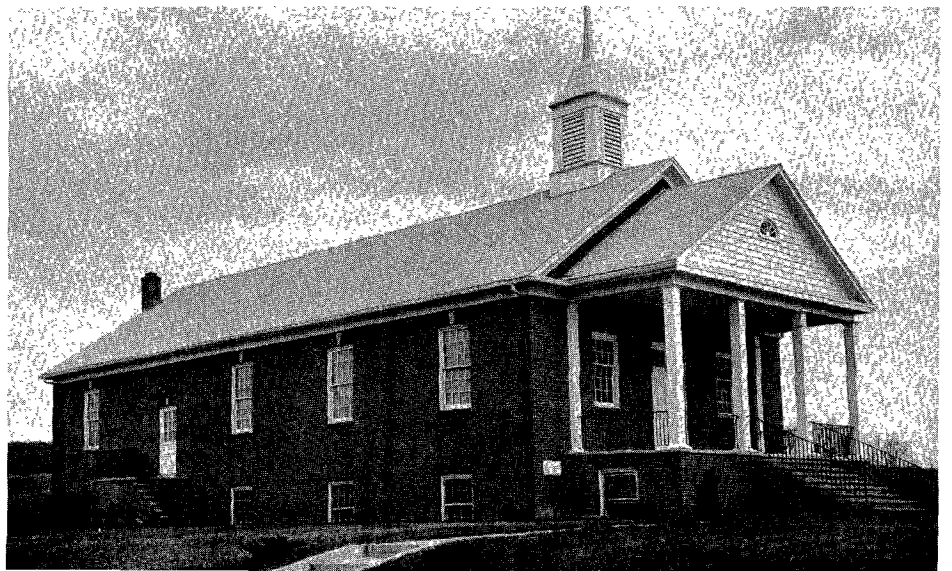
While canvassing another section of

## Dedication of Mifflintown Church, Pennsylvania

A \$60,000 red-brick colonial-style church in Mifflintown, Pennsylvania, is one of the latest monuments to truth in south central Pennsylvania. On May 7 the 32 members had the privilege of seeing their house of worship, built in 1962, formally set apart for the proclamation of the three angels' messages.

Participating in the special services were Neal C. Wilson, president, Columbia Union Conference (now vice-president of the General Conference for North America); Donald W. Hunter, president, Pennsylvania Conference (now associate secretary of the General Conference); E. M. Hagele, treasurer, Pennsylvania Conference; and Robert Tyson, Bible teacher, Blue Mountain Academy. A baptism of six was conducted by Elder Hunter during the worship hour.

REGINALD N. SHIRES, *Pastor*



North England, Brother Hards discovered that by mistake somebody else had canvassed the area before him with the same magazines. The normal reaction would have been for a colporteur to travel to fresh territory or to return home to write a letter of complaint! However, Brother Hards decided to endure. The result was that he sold 140 magazines in spite of the setback.

May the Lord send more laborers of Brother Hards' caliber into the literature field.

## Chapel and Living Quarters for Chuk Un

By ANDREW J. ROBBINS  
*President  
Hong Kong-Macao Mission*

Some years ago, in order to help expand the work of the Lord in the Yuen Long district of Hong Kong, a house was rented in Chuk Un, five miles from the Yuen Long church. This building was to be used as an evangelistic center as well as a place of worship for Sabbath services.

Many of the people in this area are refugees who have come from mainland China. Most of their children do not have opportunity to attend school. With this in mind, a school was opened for them, and 80 students enrolled. Through the school and the evangelistic meetings each year a number were added to the church.

As the work progressed, the need for a permanent building for worship grew. God led in the discovery of a piece of land 7,000 square feet in area and well



Chuk Un chapel, school, and living quarters, Hong Kong.

located for a church site. Upon inquiry it was found that several other denominations were interested in securing this desirable property. Fortunately, a friend who was the father of one of our students was able to assist in our purchase of this land.

We are indebted to Brother and Sister Anderson who are the parents of Mrs. William Hilliard. During a good part of the development of the work in Chuk Un, Pastor William Hilliard was president of the Hong Kong-Macao Mission. The Andersons helped provide the funds for the erection of three buildings on the site—a chapel, a school, and living quarters.

We thank God for His leading in this enterprise and solicit your prayers that this chapel will serve as a lighthouse to bring many to an acceptance of the Lord Jesus Christ as their Saviour.

## Government Recognition Given School in India

By J. B. TRIM  
*Departmental Secretary  
Western India Union*

A group of nine young people formed the graduating class of Lasalgaon High School in the Western India Union, April 1-2. The consecration sermon was given by J. B. Trim, departmental secretary of the Western India Union, and the baccalaureate sermon by E. G. Conley, Poona district pastor.

During the two years' leadership of Pastor and Mrs. E. Hillock, formerly of Alberta in Canada, the school has made tremendous strides forward. Attractive new homes have been erected for seven staff families; 15 acres of valuable adjoining land has been purchased and placed

## Pioneer Valley Academy Graduates First Class of Seniors

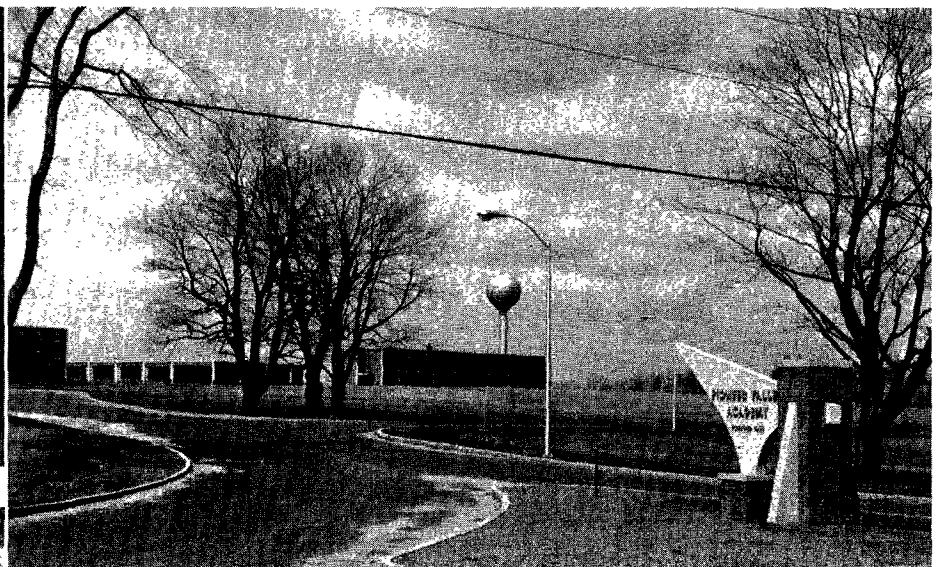
On the weekend of June 3-5 Pioneer Valley Academy held its first graduation exercises. Eight hundred people crowded the school gymnasium for the commencement exercises for the 53 seniors. At left, H. D. Lawson, principal, presents a diploma to one of the

graduates, assisted by Clyde Newmyer (rear), vice-principal. Dr. W. R. A. Madgwick, head of the social sciences department at Atlantic Union College, presented the commencement address.

Located at New Braintree, Massachusetts,

Pioneer Valley Academy is about 25 miles from the conference headquarters in South Lancaster.

RICHARD J. BARNETT  
*Departmental Secretary  
Southern New England Conference*



under irrigation; an upright grand piano was purchased, enabling piano lessons to be included in the curriculum; and after many years of hoping, the school has received government recognition.

The student body is made up of 120 young people from all parts of the Western India Union and other areas of India. Nine students, including three graduates, are engaged in summer literature evangelism, seeking scholarships to return to Lasalgaon, or to go on to Spicer Memorial College to continue their training for the Lord's work.

## The Work at Lulengele in the Congo

By G. M. ELLSTROM  
Departmental Secretary  
Congo Union

It is a lovely mission site, nicely laid out and with many good buildings. I saw it first from the air as our Cessna 180, piloted by D. H. Thomas, flew several times over our Lulengele compound. We dropped a note to let our people know when we would arrive at the mission, but as we had no weight on it the wind blew the note to a village four kilometers away. Someone brought it to the compound the following day. It was well that the notice of our arrival was delayed, for we had to postpone our visit for a day in order to go to Bakwanga first, a city right in the midst of the diamond industry, where we have a number of believers.

While we were visiting with our African brethren at Lulengele, arrangements were made with them, as well as with the local and district chiefs, to make an airstrip on the compound. Air travel is important to us where conditions of the roads and the country make it difficult to travel by other means. Having no airstrip at present, we had to make a rough trip of 80 kilometers from Lulua-bourg to our Lulengele compound.

It is hard to describe some of our roads, but when a road has been used for five years without repairs, (mind you, this is a dirt road) you can imagine what the rain and the trucks have done to it by that time.

The UN was kind enough to let us use one of their vehicles. We were grateful, for otherwise we would have had to rent a truck for about \$200—at least that was the beginning price, which would have come down a little. The only alternative would have been to take a public bus. This was an unpleasant prospect, for buses generally are packed with people and merchandise, and often are completely undependable. We would have had no idea when we would get there or when we would get back.

We thought for a while that the UN was going to lend us a small jeep, and we were concerned about where we would put ourselves and our luggage, but they decided to let us have a jeep station wagon, which was much more in keeping with our needs. There were five of us—H. W. Stevenson, our union president, A. A. Matter, the field president, D. H. Thomas, myself, and the driver.

Since the disturbances in the Congo began in 1960 we haven't had a European family on this mission. But the people want us back. There was a delegation of two chiefs and about eight village elders who came to plead for the return of the missionary to Lulengele. Our hearts were sympathetic, but at present nothing can be promised. Our people are doing the best they can with what they have, but they need help.

There is a well-built school on the compound where five untrained teachers are carrying on a program to the best of their ability. Levy Tshiya, with ten years of schooling, who is eager to obtain further training, has been directing the station, and has done a good job. He has kept up the building quite well, has kept the school operating, has kept the interest of our people in the church and its activities, and has added some new members to the church by baptism. We are glad to say that when the difficult times in the Congo have demanded it men were there who were able to carry the responsibilities and who had a burden on their hearts for the success of the work.

Our Lulengele Station has a wonderful set-up for a great work that we hope may soon be carried on again in this province. There is a representative maternity building with a great deal of equipment in good condition; a dispensary, as well as a nurse's house, but no nurse; a good home for a European director, but no director; another ten buildings for teachers' houses and dormitories; a lovely church and a well-kept six-room school. The buildings are partially occupied and most of them are in good repair. This is remarkable considering the troubles we have had throughout the Congo. Now that there is peace again in that section, the families on the compound, as well as the villagers near by, are all awaiting hopefully the soon return of the missionary.

With the budgets and a missionary-minded teacher and nurse, this hope can be realized. We sincerely hope that it will be. The station is situated among the Kasai people in one of the most thickly populated areas of the Congo, so we are eager to get back into this province

where there are such great possibilities. Pray for continued peace in the Congo so that we may push forward with God's work, not only in Lulengele, but in other stations that have fared much worse, at least in a material sense, and where none of us have been able to visit for many, many months.

## Pastor Taiña of the Land of the Incas

By B. A. LARSEN

One of the most interesting and colorful delegates at the General Conference session in Detroit was Prof. Justo Román Taiña (see page 7 of Bulletin No. 9) from the Lake Titicaca Mission. Representing some 10,000 baptized members among the highland Indians of Peru, this son of an Indian village witch doctor wore the authentic costume of a Quechua Indian alcalde (mayor or village chief) that his father used to wear—colorful hand-woven poncho, knitted chullo (pointed woolen head cover with earflaps), and the characteristic big red and black headgear. In one hand he held his heavy silver-covered staff of authority and in the other his conch-shell trumpet, which he blew at the opening of the South American program.

Among the many friends my wife and I met in Detroit none was more dear to us than this Inca chief's son, Pastor Taiña. A missionary often meets disappointments, but Justo Román Taiña occupies a very bright spot in our memory. We first met him at Cañecuto, one of the distant schools of the old Laro Mission Station; now neighbor school to the new Pacastiti Mission Station. Just a short time before, young Justo Román had gone out from Colegio Adventista del Titicaca as a student colporteur.

"How are you coming, Román?" we asked him. Román's smiling face saddened.

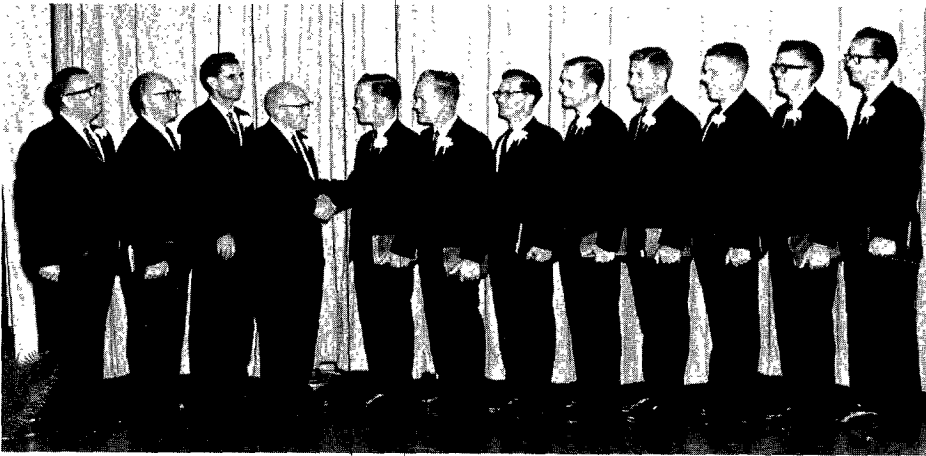
"Not good, pastor, I am going home."

"Going home! You have just started as a literature evangelist."

"Yes, I know, pastor, but I am no good as a colporteur." Román looked down,

Our teachers and school at Lulengele. Levy Tshiya stands on the left.





## Ordination at Potomac Camp Meeting

The eve of the first Sabbath of the 1966 Potomac Conference camp meeting at New Market, Virginia, eight young men were ordained to the gospel ministry. The ordination was the largest in the history of the conference.

Robert H. Pierson, president of the Trans-Africa Division (now General Conference president), delivered the sermon. Theodore Lucas, General Conference youth director, offered the ordination prayer. Neal C. Wilson, president of the Columbia Union (now vice-president of the General Conference for the North American Division) gave the ordination charge. C. H. Lauda, Potomac Conference president, extended the welcome.

Left to right: Elders Lucas, Lauda, Wilson, Pierson, Noel H. Shanko, Michael J. Lay, Lowell Litten, Chalmers G. Fisher, Thomas M. Kopko, Carl O. Seek, Albert M. Ellis, Edwin H. Klein.

### THEODORE LUCAS

and his black hair bristles stood out at us. "Sure you're a good colporteur. You shouldn't give up that easy. Didn't you sell any books?"

"Yes, with much trouble I sold what I had, but now I owe for the books and have no money."

"You mean to say you used all your money and now cannot order more books?" There was probably a little reproach in my voice. I was tempted to scold him, but I didn't. Román needed sympathy and help.

"Yes, pastor," he said. "I am no good. I am going home."

"You are not going home," said my wife; "you are going with us to Laro and we will see if we can help you."

"No use, señora, I am going home to Cuzco." Poor Román—he was really down and out.

He stayed with us for supper, which our good teacher's wife kindly provided for us, and afterward he helped out with the evening meeting.

He did not really want to go with us, but next morning when I said, "Now get into the rumble seat, Román," he could not resist the temptation of a good long ride in the open back seat of the car.

After a good supper and a pleasant evening with our native workers at the mission station, Román seemed much encouraged, and next morning, after a good night's rest, we persuaded him to try again in the colporteur work.

I took a few books and tracts from the bookstore. "Here, Román," I said, "take these and start out in one direction, visiting every home on your way. You will surely find some interested persons."

He did, and early in the evening he came back much encouraged and with every book sold.

"Here is the money for the books, pastor," he said with satisfaction.

"No, Román, please give me all your money, your earnings also. I shall keep the money for more books and for paying your debt."

Reluctantly Román gave me every centavo he had. "Thank you, pastor," he said, "but I must pay my tithe."

"Good, Román. I am glad you thought of that. I shall give you a receipt. And now here are some books for your work tomorrow."

Next day Román left the mission station early. In the evening he was back again, happy over having sold everything. The day after, and the next, he continued the same way, bringing all his earnings to the mission station. At the weekend there was enough money to pay his debt and to place a good order for new books.

Thus it was that Román became a successful colporteur. That same summer he earned a scholarship for himself and also one for his younger brother, so that they both could study at the Juliaca training school.

Román paid his way through school in Juliaca by canvassing during summer vacations. He was a champion among the colporteurs of his own race. He worked as a teacher and continued to study. He graduated from Inca Union College in Naña and finished his professorate at the University of Cuzco. He was ordained as a minister of the gospel and worked as pastor-evangelist and as director of a home for Seventh-day Adventist university students in Cuzco.

A few years ago Pastor Taiña attended as a delegate a great youth congress in Brazil, visiting also Uruguay and Argentina. With a delegation of Adventist ministers he had an audience with the president of Argentina, to whom he presented a colorful poncho as a token of gratitude from his people for the many missionaries Argentina had sent to help and educate

his people who live in the highlands of Peru.

It was not much, really, that we did for Justo Román—a little encouragement, a few meals, and some simple economic guidance, that was all—but what a blessing it was to Román, and it saved the mission a valuable, faithful worker. We have often wondered what would have become of him if we had let him go home when he was discouraged.

*From Home Base  
to Front Line*

Mr. and Mrs. John Richard Jones, of Napa, California, left Gander, Newfoundland, July 2, en route to Hong Kong. Sister Jones's name before marriage was Patricia Sadie LeDrew. Brother Jones has responded to a call to serve as a Bible teacher in the South China Union College.

Dr. and Mrs. Roger C. Van Arsdell and three children, of Joliet, Illinois, left Los Angeles, California, for Thailand, July 3. The maiden name of Sister Van Arsdell was Marcia Ericksen. Dr. Van Arsdell is to connect with the Bangkok Sanitarium and Hospital as a physician.

Mr. and Mrs. Francis N. Chase and three children, of Jefferson, Texas, left New York City July 3, for Uganda. Sister Chase's maiden name was Retta Louise Brakke. Brother Chase will be a teacher in Bugema Missionary College, at Namulonge.

Dr. and Mrs. Paul M. Watson and two children left Los Angeles, California, July 3, for Thailand. They are returning after furlough. Sister Watson's name was Ruth Margaret Risetter, before marriage. Dr. Watson serves as a physician and medical director in the Bhuket Mission Hospital.

Febe S. Salvador, who has been connected with the Greater Boston Academy and has taken advanced studies, left Vancouver, British Columbia, for the Philippines on July 3. Miss Salvador is a Filipino, and is to teach at Philippine Union College.

Elder and Mrs. William G. Johnsson and two children left Los Angeles July 5 for Australia, their homeland; from there they will return, after furlough, to service in India. Sister Johnsson's name before marriage was Noelene Margaret Taylor. Brother Johnsson has recently studied at Andrews University. He is to teach Bible at Spicer Memorial College.

Dr. Geneva Beatty Jones, of Long Beach, California, left Los Angeles, California, July 6, for Thailand. Dr. Jones will serve as a relief physician in the Bangkok Sanitarium and Hospital.

Mr. and Mrs. F. Norman Pottle and two children, of Mount Vernon, Ohio, sailed from New Orleans, Louisiana, on the S.S. *Helen Lykes*, July 7, for Cape Town, South Africa. Sister Pottle's name before marriage was Beverly Yvonne Campbell. Brother Pottle will be instructor of accountants and auditors in the Tanzania Union. W. R. BEACH



# Brief News OF MEN AND EVENTS



## Atlantic Union

Reported by  
Mrs. Emma Kirk

► After 14 years as president of the Southern New England Conference, Merle L. Mills leaves this field to serve as president of the Trans-Africa Division, with headquarters in Salisbury, Rhodesia. He was elected during the General Conference session.

► The new publishing secretary for the Northeastern Conference is Silas McClamb. He comes from the South Atlantic Conference, where he has spent a number of years in successful leadership in that field. Elder and Mrs. H. D. Warner have accepted the invitation of the conference committee to connect with the Christian Fellowship church in Brooklyn, New York, where Elder Warner will serve as pastor.

► On Sabbath, May 21, Mrs. Florence W. Gurney, who is 102 years of age, was baptized and became a member of the Brockton, Massachusetts, church. She has lived in Brockton all her life, and has been a member of the Methodist Church since she was 14 years of age. For about ten years Mrs. Esther Cole has been caring for Mrs. Gurney and was, at the same time, sharing her faith. Mrs. Gurney now

rejoices in the truth. Her mind is very alert and she spends much time with her Bible, finding comfort in it.

► Lance Shand has been invited to become the new pastor of the Nyack, New York, district. He is a native of Panama but is a citizen of the United States. Pastor Shand graduated from Oakwood College and Andrews University.

► The thirty-seventh church of the Northeastern Conference was born into the sisterhood of churches at Kingston, New York, on Sabbath, June 4. For a number of years J. Brummell and others have labored in this city endeavoring to establish a light for God. During the past three years Mr. and Mrs. Gilbert Foster have worked untiringly to bring stability and strength to this company, and their efforts came to fruition on June 4. R. T. Hudson, president of the conference, delivered the sermon and led out in the organization of the new church.

► Two new staff members will arrive on the campus of Atlantic Union College this fall. Nancy Dye will be the first full-time woman on the staff of the physical education department when the fall session begins in September, 1966. She will be the instructor of girls' physical education. She received her B.S. degree from Union College, Lincoln, Nebraska, in 1965 and her M.A. degree in physical

education from Colorado State College, Greeley, Colorado, in May of this year. She has taught physical education at Glendale Union Academy in California and at Union College while she was a candidate for the B.S. degree. Roy G. Kryger will serve as an instructor in chemistry. He graduated with a B.A. degree in chemistry from Atlantic Union College in 1957, and received his M.S. degree in chemistry from Stevens Institute of Technology in 1966. Mr. Kryger has been employed by Lederle Laboratories Division of American Cyanamid Company, Pearl River, New York, as an analytical and organic research chemist from 1957 to the present time, except for two years of military service.



## Columbia Union

Reported by  
Morten Juberg

► Members of the Harrisburg, Pennsylvania, church have broken ground for a new church. An excellent location near the intersection of two new highways had been purchased by the church under the leadership of the pastor, Walter E. Haase.

► About 35 churches in the Ohio Conference are participating in the Church Reading Fellowship Plan. The book *The Adventist Home* is the basis for the unified reading, and assignments are made weekly in Sabbath announcements and in church bulletins.

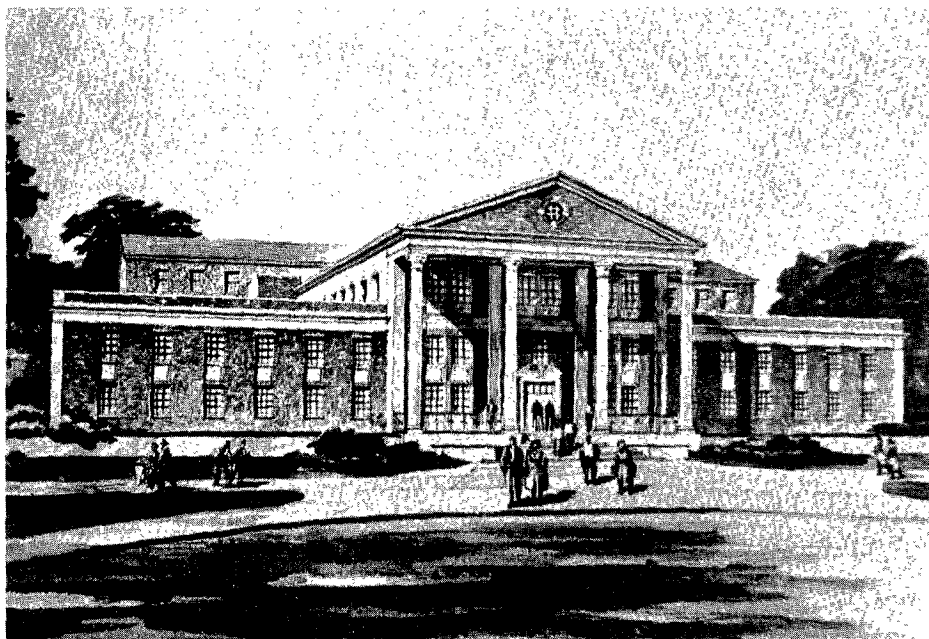
► Organization services have been held for a new church in Manassas, Virginia. C. H. Lauda, president of the Potomac Conference, led out in the organization. Fifty-five joined as charter members of the new congregation.

► A school of evangelism, sponsored by Andrews University, is being held in Hagerstown, Maryland, in connection with meetings being conducted by Roger Holley.

► Three major building programs are underway in the Chesapeake Conference. These include the new conference office at Atholton and gymnasium and classroom additions at Greater Baltimore Academy and at Mount Aetna.

► A number of pastoral changes have been made in the Potomac Conference. The new assignments are as follows: Nicholas Klim to Yale, Emporia, and Franklin; C. G. Fisher to Rockville and Damascus; F. J. Strunk to Wytheville and Pulaski; Robert Roberts to Marion and Konnarock; E. L. Tarr to Radford and Pearisburg; and Noel Shanko to Petersburg, Ford, and Blackstone. Danny Mitchell will be the assistant pastor at the latter three churches.

► Washington Sanitarium and Hospital's two administrators were recently appointed to posts of duty in State offices. Administrator H. S. Nelson, who has served the hospital in this capacity for



## Administration Building Under Construction at SMC

Construction on the new administration building is under way at Southern Missionary College. The new building, now in its first phase, will eventually connect with the present cafeteria and Home Arts Center. The building will house the offices and staff of Dr. C. N. Rees, president; Dr. J. W. Cassell, Jr., academic dean; Charles Fleming, Jr., business manager; Gordon A. Madgwick, dean of student affairs; and William H. Taylor, director of college relations.

WILLIAM H. TAYLOR

the past 15 years, has been elected to the board of the Hospital Council of the State of Maryland. Gerald Williams, assistant administrator, was appointed as chairman of the Assistant Administrator's Association for the State of Maryland.



## Lake Union

Reported by  
Mrs. Mildred Wade

► Sixteen persons were baptized in a service recently at Lansing, Michigan, as a climax to the spring Week of Prayer. The Scheidt family, numbering five, were included in this group. Merlin E. Foll is the pastor.

► A Reedsburg, Wisconsin, district baptism was conducted by R. E. Finney, Jr., president of the conference, and Rudolph Dolinsky, the district pastor, on Sabbath, June 4. There were 11 candidates, most of whom were young people.

► Charles L. Dale, M.D., Pathologist director for the Hinsdale Sanitarium and Hospital School of Medical Technology, reports that there has been a steady growth since it was first opened in August, 1955, with a class of from one to six or seven students each year. To date, 41 from 13 States and ten foreign countries have been graduated. This school, approved by the Registry of Medical Technologists of the American Society of Clinical Pathologists, and recognized by the American Medical Association, is one of 781 in the United States.

► The Lake Region Conference conducted a laymen's congress, May 20-22, at the campground, near Cassopolis, Michigan. E. E. Cleveland, of the General Conference Ministerial Association, and E. C. Ward, of the Southeastern California Conference, and author of the *Family Bible Studies*, presented most of the instruction. C. E. Bradford and Xavier Butler, president and lay activities director of the Lake Region Conference, respectively; J. P. Winston and A. W. Bauer from the Lake Union office; and Walter Starks from the Allegheny Conference assisted in the program.

► A large donation was given to Pastor Samuel D. Meyers, of the Shiloh church in Chicago, as a result of the benefit program sponsored by the Uel Society of the church. Rosietta Crowe, lyric soprano, assisted by Carolann Martin, cellist, were presented in concert on Sunday, June 12. Mrs. Crowe has appeared in concert in a number of well-known cities throughout the country. Miss Martin is a teacher at Wilson Junior College and also plays in the Chicago Chamber Music Orchestra.



## North Pacific Union

Reported by  
Mrs. Ione Morgan

► The Choral Arts Society of Japan Missionary College ended its three-month tour in the United States with several concerts in the Montana, Upper Columbia, and Washington conferences. The youthful singers and their director, Francisco

de Araujo, were received warmly everywhere.

► Roy R. Henneberg, who has been serving in evangelistic and pastoral work in the Washington Conference the past four years, has transferred to similar work in the Central California Conference.

► Joining the Auburn Academy staff for the school year 1966-1967 as instructor in German, Spanish, and Hebrew history is W. W. Stoehr. For the past four years he has been on the staff at Laurelwood Academy. Elder Stoehr is currently working on a doctorate in German at the University of Washington.

► Coming from San Diego Union Academy, William H. Murphy has joined the Walla Walla College faculty as an assistant professor of music. He began teaching July 18, with the beginning of the second term of the summer session.



## Pacific Union

Reported by  
Mrs. Margaret Follett

► Mr. and Mrs. Kenneth Day completed 14 years of service in Hawaii, and they and their daughter Susan and two adopted daughters from the Orient, Takako Kawano and Akiko Kanda, left for the main-



## First Five-Day Plan in Bavaria

The first Five-Day Plan to Stop Smoking in Bavaria (South Germany) was held in Augsburg, April 24 to 28. The clinic was conducted by Pastor Reinhard Rupp and Dr. Otto Kapitiz (second and third from left), assisted by members of the church in Augsburg with their pastor, Manfred Peters (left). The attendance was more than 200 each night. By the third day of group therapy 50 per cent of the participants had overcome their craving for tobacco, and on the fifth night when the questionnaire was filled out by 173 of those who had attended regularly, 146 indicated that they had been successful in giving up the cigarette habit (85 per cent). Several had been smoking for as long as 50 to 60 years. The group voted unanimously to have what they called an "alumni get-together." Requests have been received for a repeat of the course. We plan to hold the next Five-Day Plan in Munich, the capital of Bavaria. The author is at right.

SIEGFRIED-VITOMIR LUDEWIG  
Temperance Secretary  
South German Union Conference

land on June 19. Mr. Day has been sponsor of the student association of Hawaiian Mission Academy for many years, and Mrs. Day taught in the special English department for 12 years. The Day home has been open to 30 young people from the Orient who needed a home while attending the mission school. These young people received not only food and lodging but also a knowledge of the Adventist faith. Many of them are now studying in Seventh-day Adventist colleges on the mainland.

► In commencement exercises for the fifty-sixth class of the Paradise Valley Hospital School of Nursing held June 5, three of the 19 seniors received special recognition. Cynthia Lewis, of Trinidad, West Indies, was given the Gold Lamp award for her character development in the Christian traits during her three years of training. Mrs. Patricia Lee Kome, of Chula Vista, California, was named the most outstanding student scholastically. To Vonda Fay Walters went a \$300-scholarship award sponsored annually by the nursing school alumni for postgraduate studies.

► Seventy-one young people are engaged in literature evangelism this summer in the Southeastern California Conference. These student colporteurs are divided into eight groups, with a student leader in charge of each group. As of July 9 they had enrolled 451 families in the "Go Tell Thy Friends" program. Their total sales had reached almost \$24,000.



## Southern Union

Reported by  
Oscar L. Heinrich

► An evangelism offering of \$30,000 was received during the Alabama-Mississippi camp meeting, held at Bass Memorial Academy, reports W. D. Wampler, president.

► Henry J. Carubba has joined the Florida Conference as public relations and radio-TV secretary. He was formerly the religious liberty and church development secretary of the Arkansas-Louisiana Conference.

► Dr. Ray Hefferlin, head of the physics department at Southern Missionary College, was awarded the Professor of the Year honor from the student association of the school.

► E. J. Lewis, H. M. Mouzon, and S. C. Robinson were ordained to the gospel ministry at the South Atlantic camp meeting on Sabbath, June 4. Elder Lewis is serving in the Columbus, Georgia, district; Elder Mouzon is associate publishing secretary in North Carolina; Elder Robinson is an associate publishing secretary for the Florida area.

► A new church with 24 charter members was organized on Sabbath, May 14, at New Port Richey, Florida.

► Kentucky-Tennessee has purchased a new compact disaster van in addition to the larger van, which is stocked with clothing.

► Twenty-three persons completed the Civil Defense Course at Pewee Valley Jun-





## Spanish Evangelistic Crusade in Washington, D.C.

On April 28 an evangelistic effort began for the Spanish-speaking people of the metropolitan area of Washington, D.C. This is the first evangelistic campaign ever held in this capital city for the benefit of the Spanish population. The meetings are being held in the Ambassador Theater.

Thus far 518 persons have registered in the Bible Investigation Course, which is conducted three nights a week. The students represent practically every one of the Latin countries.

The evangelistic team includes Salim Japas (left inset), evangelist from South America, Leonardo Gerometta, Eduardo Zurita, Mary May, Antonio Vasquez, Pedro Geli, and Rafael Enriquez, singing evangelist. The writer (right inset) is the coordinator. The workers are busily engaged in visiting homes and giving Bible studies. We trust that by God's grace a new church will be raised up in the heart of Washington.

MANUEL ROSADO

ior Academy in the Kentucky-Tennessee Conference. Mrs. Lois Breitlow and Mrs. Leona Good, Dorcas leaders, organized the program.

► At a meeting just before the General Conference session, Florida workers gathered to bring in funds from the churches for the conference share in the worldwide Million Dollar Offering for evangelism taken at the General Conference session. The conference goal was \$50,000. The offering totaled \$100,000.

► Three men were ordained to the gospel ministry in the Georgia-Cumberland Conference at a weekend meeting held in Macon, Georgia, on May 30. A. C. McClurg is pastor of the Valdosta, Georgia, district; D. C. Cook is an associate secretary in the publishing department in charge of the Macon district; William Miller, at the time of ordination, was an associate in the publishing department and has since been called to head the publishing work in the Alabama-Mississippi Conference.

► The new sanctuary at Hickory, North Carolina, has been dedicated. The original church building for this congregation was erected just outside Hickory in the small town of Hildebran in 1897. It still stands and is believed to be the denomination's oldest church building in the south. E. W. Graves is the present pastor.

► The Georgia-Cumberland Conference

constituency contributed \$86,145.27 on May 22 for evangelism in 1966.

► One hundred ten students from Madison and Highland academies in the Kentucky-Tennessee Conference completed the physical fitness program sponsored by the Missionary Volunteer Department of the General Conference. Silver Medallion awards were made to each of these students at the close of the school year. This is the largest group in the North American Division to receive the award.

► Book and Bible House sales for the Kentucky-Tennessee Conference totaled \$16,600 for the camp meeting period.



## Andrews University

Reported by  
Donald Lee



On July 18 the board of trustees announced the appointment of Earle Hilgert as vice-president for academic administration at Andrews University. Recently professor of New Testament and acting dean of the Seventh-day Adventist Theological Seminary, he has been at Andrews since 1952.

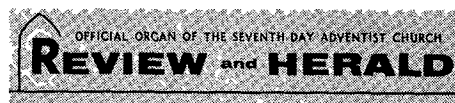
Dr. Hilgert received his undergraduate degree from Walla Walla College, Washington, his Master of Arts and Bachelor of Divinity at the SDA Theological Seminary, and the Doctor of Theology at the University of Basel, Switzerland.

He has traveled in Europe, the Far East, and Middle East, and was chairman of the department of history at Philippine Union College from 1947-1951. He has had articles published in several learned journals.

Assuming his duties August 1, Dr. Hilgert replaced Charles B. Hirsch, who was elected secretary of the Department of Education of the General Conference.

## Church Calendar

Educational Day	August 20
and Elementary School Offering	September 3
Literature Evangelists' Rally Day	September 3
Church Missionary Offering	September 10
Missions Extension Day and Offering	Sept. 10-Oct. 8
<i>Review and Herald</i> Campaign	September 17
JMV Pathfinder Day	
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 (Campaign dates Nov. 19, 1966-Jan. 7, 1967)	November 19
Ingathering Campaign Promotion	December 3
Church Missionary Offering	December 3



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

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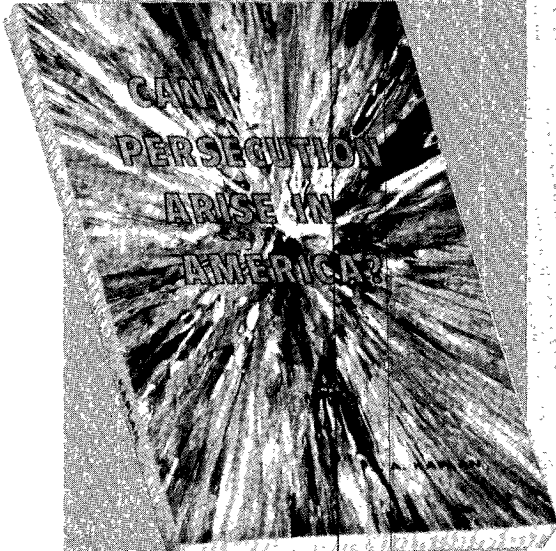
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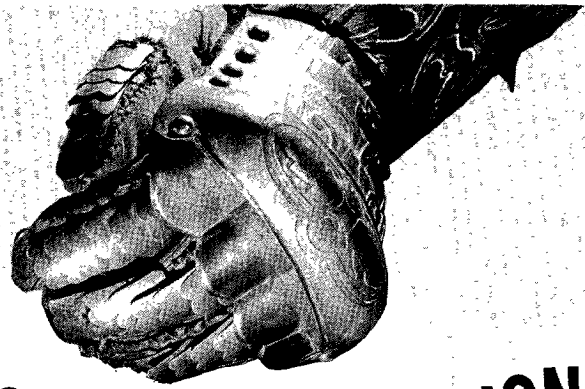
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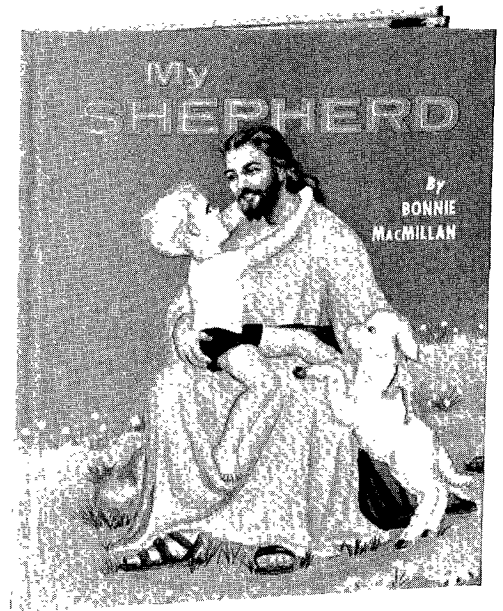
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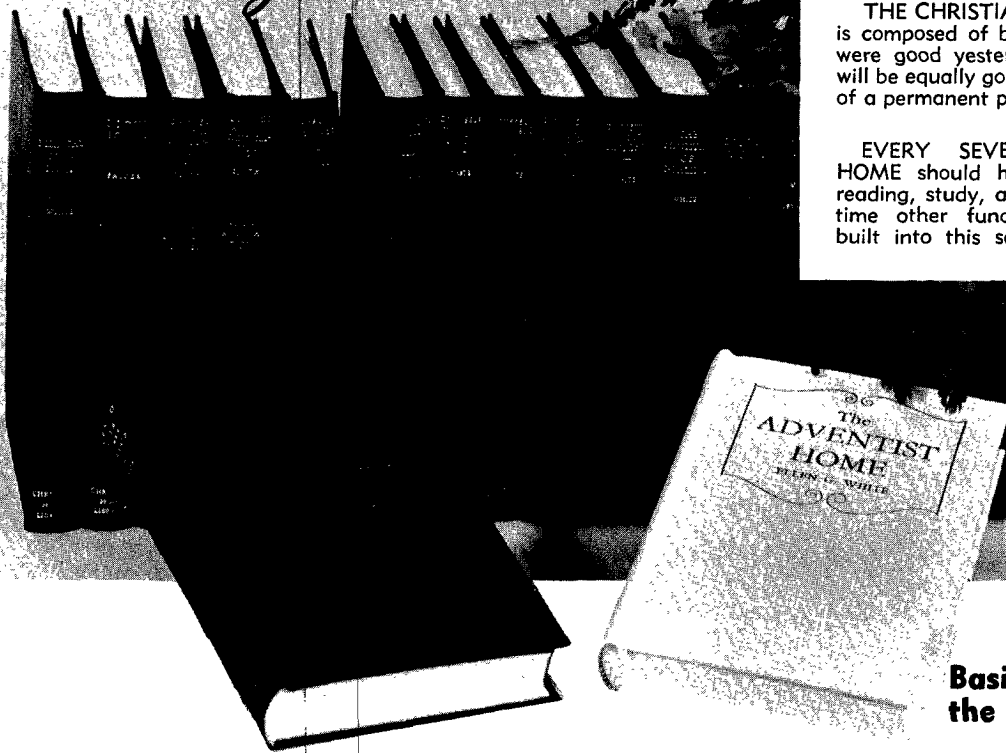
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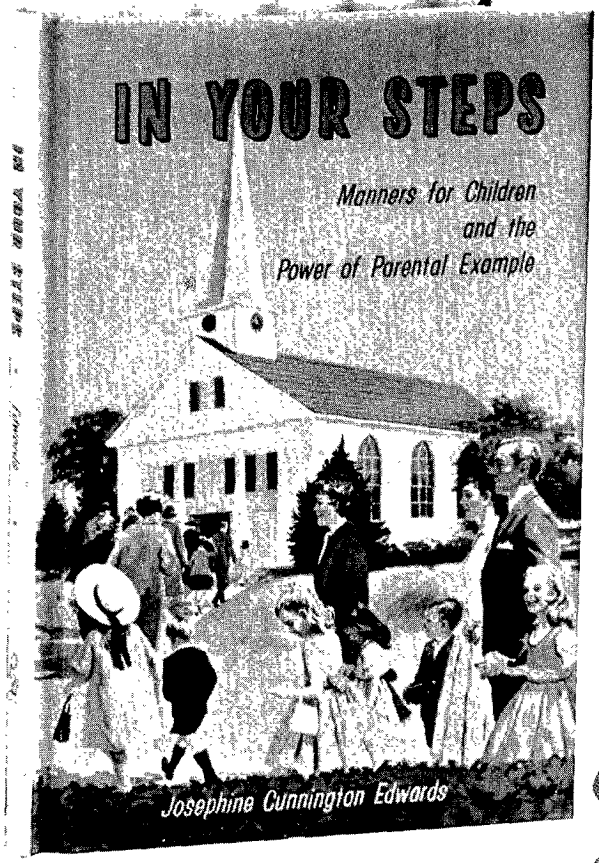
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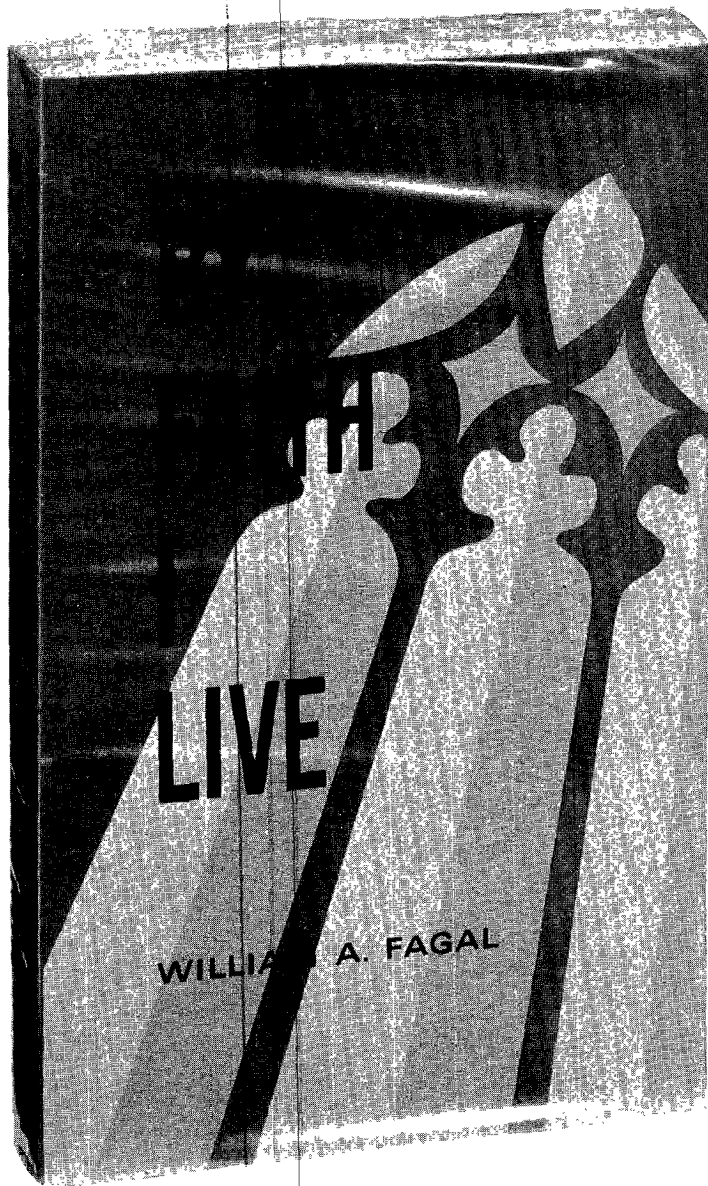


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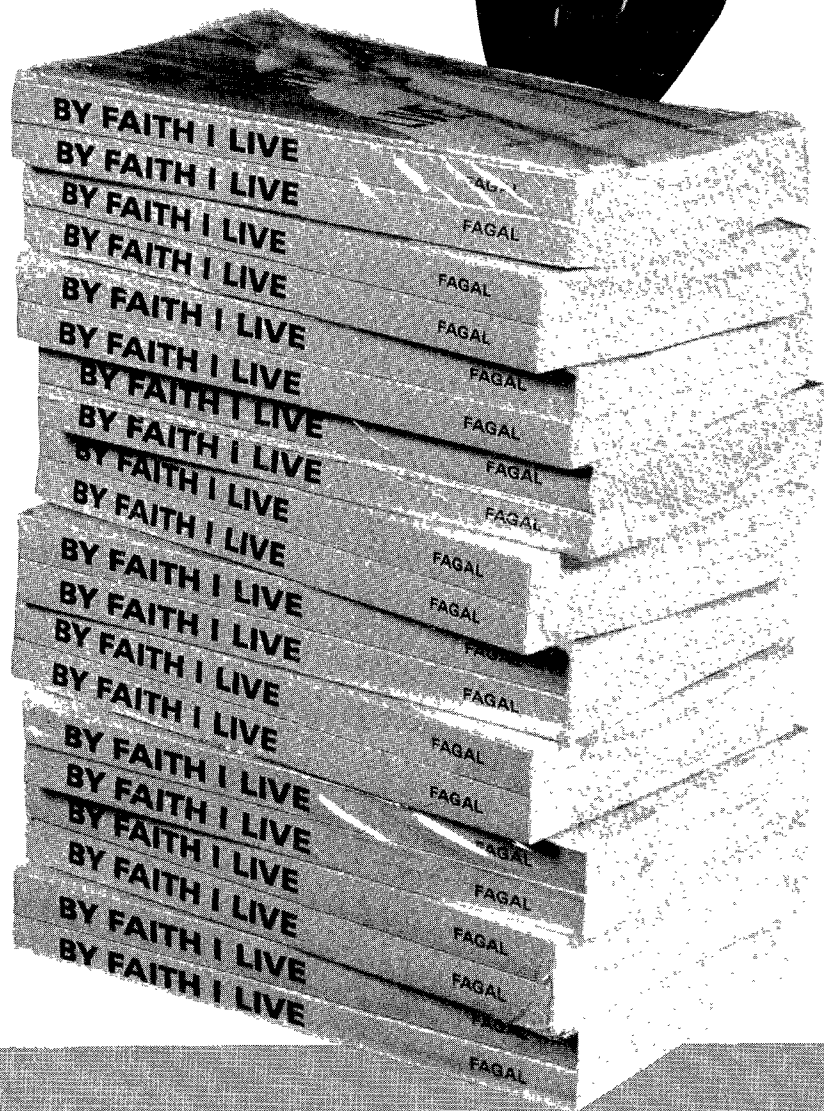
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# News of Note

## Inter-American Division Says "Gracias"

How thrilled we were to receive word from the General Conference Sabbath School Department that this year's first-quarter Thirteenth Sabbath Offering overflow totaled \$86,607.70—the largest first-quarter overflow ever to be received by any mission field.

The full amount will be assigned to educational needs, with two thirds going to benefit a boarding academy now under construction in Nirgua, Venezuela, and one third being used to help build a new boarding academy in Martinique, French West Indies.

A hearty Inter-American Thank you to all Sabbath school members around the world who had a part in this liberal overflow. C. L. POWERS

## Word From Estonia

Recently one of our leaders in Europe returned from a visit to Estonia. It was the first visit our believers had received for many years. In Tallinn, the capital, we have some 700 members who worship in their own church. The Methodists also use the church for services. According to the report we have about 2,000 members, belonging to some 13 churches in the country. We are happy to receive this direct word from our brethren in Estonia.

ROBERT H. PIERSON

## Philippines Gets SAWS Truck

A Volkswagen Microbus to be used in health and welfare programs has been shipped to the Philippines by the Seventh-day Adventist Welfare Service, Inc. (SAWS). The 1966 blue-and-white truck will be used by the Southern Philippine Union Mission in Davao City to distribute clothing, food, and medical supplies.

Earlier this year SAWS shipped 16 cases of medicines and medical supplies valued at almost \$5,000 to Manila.

Last year SAWS sent relief shipments valued at more than \$550,000 to the Philippines, including 31 tons of clothing, 1,719 tons of surplus food, and more than \$216,566 worth of medical supplies and equipment. W. E. PHILLIPS

## Rich Harvest in Chile

At the time of the 1965 annual meeting of the South American Division committee, the various local fields in Chile were formed into a new union mission. The president, D. K. Sullivan, gives an encouraging report concerning their soul-winning program, even though the union organization is not yet fully developed.

He writes:

"Evangelist Antonio Arteaga is in the

midst of an evangelistic campaign in the city of Santiago. The first baptism was held on April 30 in the Caupolicán Theater. Sixty-three persons were baptized. It is estimated that over 5,000 persons were present to witness the ceremony. Elder Arteaga and his evangelistic team are confident that their goal of 500 souls will be reached as a result of this crusade. The doors are wide open for evangelism in Chile." N. W. DUNN

## Reprints of Church-State Series Available

This issue of the REVIEW carries the fifth, and final, installment of a series of articles by F. D. Nichol on "Religious Liberty and Church-State Relations." This paper was originally prepared for presentation at the conference on church-state relations held at Andrews University, June 9-12. Reprints of the entire paper may be obtained from the General Conference Religious Liberty Department at ten cents a copy, or 100 for \$4.75, postpaid.

W. MELVIN ADAMS

## Ingathering in East Africa

A cablegram from E. T. Gackenhaimer, lay activities secretary of the East African Union, informs us that the workers and believers in this union comprising the republics of Kenya and Uganda, have exceeded their Ingathering objective, having completed their campaign in record time with an all-time high of £10,633 (approximately \$29,772).

In spite of many difficulties, God has blessed the dedicated pastors and faithful members as they moved forward by faith, making contacts for Christ and raising funds for His work.

J. ERNEST EDWARDS

## New Sabbath School Aids Now Available

The following new books on Sabbath school work are now available through your conference Book and Bible House.

1. *Christian Storytelling*, by A. W. Spalding, revised and enlarged by Eric B. Hare.
2. *Sabbath School Special Days*, by Gerald R. Nash.
3. *Teaching Tiny Tots*, by Kathleen Louise Meyer.
4. *The Challenge of Vacation Bible School Evangelism*, by William J. Harris.
5. *Tips for Storytellers*, revised, by Archa O. Dart.

The Sabbath School Department is pleased to provide these new books as effective tools for our Sabbath school work throughout the world field.

G. R. NASH

## Changes in Union and Local Conference Officers

The Pacific Union Conference committee has taken action to fill the vacancy created by the departure of W. J. Blacker to Seattle to be president of the Washington Conference. The committee has elected Alvin G. Munson to serve as treasurer of the Pacific Union. Elder Munson's long experience in treasury work in the Pacific Union is well known. Most recently he has been serving as assistant to the president of the Pacific Union.

To fill the vacancy in the Arkansas-Louisiana Conference presidency, created when Orville D. Wright was called to Pennsylvania, the conference committee has elected E. F. Sherrill, who has been serving on the Southwestern Union Conference staff as YPMV and temperance secretary.

A. J. Gordon, who has been serving as president of the Montana Conference, has resigned from this responsibility, and the conference committee has called G. C. Williamson to the Montana presidency. Elder Williamson has been for several years president of the Minnesota Conference. W. P. BRADLEY



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

QUITO, Ecuador—Plans were announced here for the forthcoming marriage of Mrs. Marjorie Saint, widow of a missionary slain by Auca Indians in 1956, and Dr. Abe Van Der Puy, president of the World Radio Missionary Fellowship, Inc., which operates radio station HCJB. Mrs. Saint's late husband, Nate, was one of five missionaries who flew a small plane into a remote region of the Amazon jungle area in an attempt to take the gospel to the savage Auca tribesmen. All five were slain by the Indians.

MOSCOW—Three British tourists and a Dutch citizen were expelled from the Soviet Union for attempting to smuggle religious literature into the country, Moscow Radio reported. It said Anthony Richard Hippiusley and his wife, Anne Marie, tried to smuggle through a border checkpoint 400 Bibles and other books they had received from the British and Foreign Bible Society for "illegal" circulation in the U.S.S.R. The books, the station said, were concealed in eight secret compartments in a specially adapted Volkswagen. A second smuggling attempt at the Lyausheny checkpoint in Soviet Moldavia, the Moscow Radio said, involved two Baptist ministers—John Murray, a Briton, and Johannes Fisser, a Dutchman. It said they tried to bring in similar literature concealed in an automobile. In each case, Moscow Radio added, the "smugglers" were ordered out of the country and their books and cars confiscated.