

REVIEW

and Herald

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First Converts From Titicaca's Floating Islands

By **JOHN H. HANCOCK**

Associate Secretary, General Conference MV Department



WHEN in 1958 Wellesley Muir and his wife first visited the floating islands amid the totora grass reeds on blue Lake Titicaca, they were driven away with long poles by the superstitious Uros who thought they had come to poison their fishing waters.

Since that time much progress has been made in carrying the gospel to these primitive Indians, many of whom have never ventured in their balsa boats even to Puno, only ten miles from their floating man-made islands. Through medical and welfare ministry the island has become friendly to Seventh-day Adventist missionaries. In 1963 the now-famous floating island school, Escuela Adventista Flotanda, was towed to the area, and Carlos Velasquez with his family began teaching the children. A new way of life has been brought to this interesting tribe who seemed to have been forgotten for nearly 300 years by the rest of the world.

This year, during a large youth congress at Juliaca, I had the privilege of baptizing the first convert to our message from these floating islands. She was Julia Suaña, a young Coila mother who came to the congress with her husband. Pastor Wellesley Muir, Inca Union Missionary Volunteer secretary, and I baptized 25 candidates at this service, including four others from the floating islands. We rejoice that the gospel has found its way into the hearts of these dear Indian converts who now rejoice with us in the hope of the soon coming of Jesus.

Babe on her back, Julia Suaña smiles just before her baptism.

Pastors John Hancock (right) and Wellesley Muir baptize 25 candidates at youth congress in Juliaca, Peru. The young woman Pastor Hancock is baptizing is Julia Suaña, the first of five candidates from the floating islands of two-mile-high Lake Titicaca.



Sin alienates from God;
the gospel reconciles to God.

*If any man be in Christ,
he is a new creature:
old things are passed away;
behold, all things
are become new. And
all things are of God,
who hath reconciled us
to himself
by Jesus Christ,
and hath given to us
the ministry of reconciliation."*

2 Corinthians 5:17, 18

IN 2 CORINTHIANS 5:17-21, Paul raises one of the crucial questions of time and destiny for all mankind—that of becoming reconciled with God. The hope of the Corinthian church, as for all churches, is in the gospel of reconciliation. Man needs more than a new social standing. Reconciliation cannot be accomplished by educational enterprises or philanthropic sacrifices.

When the Bible speaks of the seriousness of the sin problem, and what it takes for God to deal with sin in our lives, it speaks of the most radical change conceivable. On the natural level "a new creation, a new birth" is impossible.

Sin divides. Sin destroys. Sin separates God from man. The Corinthian church was divided as a result of sin and selfishness. There is no easy cure for this kind of thing. A radical change is necessary. Paul knew that. Therefore, in writing to the Corinthians, he proclaims himself an ambassador for Christ commissioned with "the ministry of reconciliation" (v. 18). A divided church in particular needs that kind of minister. Every good minister is a peacemaker. He not only reconciles men to God but he reconciles men to one another. Where there are wounds, he binds them up. Where there is alienation, he ministers harmony. This is the test of a good minister. A ministry that divides and alienates disqualifies any professed church leader. A good church leader assumes that responsibility for reconciliation. Paul, seeking to make reconciliation meaningful to the believers at Corinth, declares his accountability to God and to man:

"Wherefore we labour, that . . . we may be accepted of him. For we must all appear before the judgment

The Gospel of Reconciliation

By EDWARD HEPPENSTALL

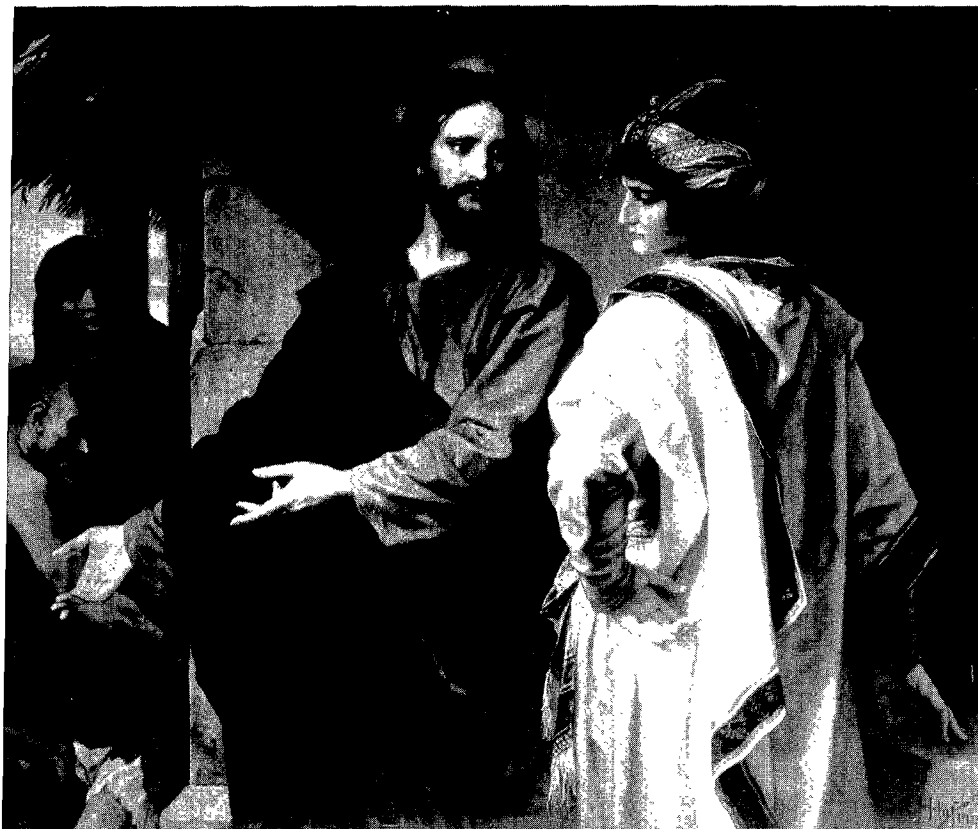
seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. . . . For the love of Christ constraineth us" (chap. 5:9-14).

Sin Results in Alienation From God

The most tragic legacy man inherits from sin is alienation from God and man. Separation from God means death, because it cuts men off from the Source of life. To remove man's sin, to destroy the alienation, to give life back to man, to bring about reconciliation between God and man, this is the supreme undertaking of God: "God was in Christ, reconciling the world unto himself (verse 19).

This is no mere change in morals: "I was bad; now I'm good. I once drank and smoked; now I don't." Nothing can be right without being right with God. If a man is not reconciled to God he is not saved. It is that simple. Sin is not removed by a determination to adhere to law. Sin must be forgiven by God, for all sin is against God. All sin is against persons. Sin is not against rules tacked up on the walls of the church or printed in the church handbook. Sin is forgiven only as it is borne by Jesus Christ: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (verse 21).

Men are not saved by morality, but through the spirit of a new life from God, they become a "new creation." Christ's death was God's act of reconciliation, because



H. HOFMANN, ARTIST

Men are "saved" when the Holy Spirit takes possession of them.

the cross is the revelation of God's judgment on all sin, from which the race has no escape except for the fact that God bore our sins. The great sin is not something we do; it is refusing to become right with God, after all that He has done. Men will be judged in the end by their relation to Christ.

The spirit of alienation and division in the church is a denial of faith. Hostility among believers is a denial of their reconciliation with God. There can be no acceptable worship before God when there is alienation from the brethren. Christ made this clear in the Sermon on the Mount:

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24).

Nothing can be right in a church when men are not right with God and with one another. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us" (Eph. 2:13, 14).

It is not difficult to attain to a legalistic form of Christianity. If the church member has kept to the rules, he may well ask, as did the rich young ruler: "What lack I yet?" In terms of outward conformity, he will answer, "Nothing." But the Bible in speaking of reconciliation requires a radical change—a new birth, a resurrection from the dead, a new creation. The gospel must not be reduced to moral platitudes, whereby adherents are given a little further ethical instruction to live by. What is at

stake is the kind of response a man makes to God, not to a set of rules. The only valid response is that of a complete commitment and surrender to Christ.

A New Relationship to God

This new creation must be thought of in terms of a new relationship to God and to one's fellow men, and not merely a moral adjustment to the law of God. This change is more than a change in feeling. It is akin to getting married, which involves a hitherto unknown set of new responsibilities that result from total self-commitment of two people to each other. This is more than becoming a pleasing person, attractive to people. It is not just a matter of belonging to the right crowd; it is a matter of belonging to God—forever. This reconciliation leads to a fulfillment of the two great commandments of love to God and love to man.

Men sometimes wonder why Christ is said to be a "stumblingstone, and a rock of offence" (Rom. 9:33). The chief problem is the sinner's acknowledgment of his selfishness and sinfulness; sins can never be undone by payment of tithe or church attendance. They must be forgiven. We must let God forgive us. We must let our brother forgive us as we forgive him.

This involves the abandonment of all self-assertion and pride. At this point dissenters in the Corinthian church found Christ a stumblingstone. They always do. Some never did make the change. Man's sophistication is so smart. Man's science is so brilliant. Man's achievements are so impressive. Man's arguments are so convincing. The evidence for our side is so incontrovertible.

Most dissenters would reign supreme in their little world. They use all kinds of excuses and arguments to escape looking into their own hearts, and this attitude makes reconciliation with God and man extremely difficult. Once professed believers refuse to take this all-important step toward reconciliation, they become satisfied with the veneer of religion. They falsify the issues before God and man: the issue of being sinners in need of love to God and man.

Often it is not that men may not be right in their logic, but that they are wrong in the way they advocate it. It is possible to argue for one's position against another, yet do it in the spirit of the enemy; to put forth one's claims in a spirit that denies the faith.

The Poison of Pride

Church divisions and dissensions exist because egotism corrupts. Selfish pride and resentments poison relationships with people. All the time such people pretend to a self-sufficiency. That is the problem. A church is never cured until men honestly face themselves before God. Men cling to their rights in the midst of quarrels, bitterness, and harsh disagreements. But how much of this can man hold to in the presence of our crucified Lord? In the presence of Him who bore our sins, did you ever feel like patting yourself on the back and maintaining (Turn to page 5)

Why I Believe in

THE CHRISTIAN SCHOOL

By E. H. ROY

Pastor, Kentucky-Tennessee Conference

I BELIEVE in the Christian school because it teaches truth. Pontius Pilate standing before Jesus asked, "What is truth?" (John 18:38). Jesus gave no audible answer, for Pilate was looking at Truth. On another occasion Jesus declared, "I am . . . the truth" (chap. 14:6). He also said, "Thy word is truth" (chap. 17:17).

One does not find this truth in the schools of the world. Secular education claims that man has not found truth. It says he is approaching it in research, but he has not found it, may never arrive at it. To the Christian, Jesus Christ is truth—something definite and unmovable, something upon which a person can base and build his faith and his life.

I believe in the Christian school because it is Bible based. "But," you may say, "my child gets Bible in Sabbath school and church. Why send him to church school?" Let us suppose he goes to Sabbath school and church every Sabbath. This means he gets approximately two hours of Bible a week. If he goes to a secular school he is there about 30 hours a week. This means the child receives two hours of religious instruction each week and 30 hours of secular instruction each week. He spends 30 hours with the "Philistines" and two hours with the "Israelites." The odds are against him 15 to one, yet we expect him to act like the "Israelites," not like the "Philistines."

"But," we may say, "I can teach my child Bible at home in the evening." This assumes that the only difference between the Christian school and the secular school is that the former has a Bible class once a day. However, there are many differences. The school affects every phase of the child's life—his habits of speech, his eating, his choice of reading material, and his companions.

In the Christian school Christ is brought into every subject, every class.

History is not presented as the mere record of the rise and fall of nations, the defeats and victories of armies and navies. In the Christian

school, history reveals the *cause* of the rise and fall of nations. It offers an explanation of events in the light of a Bible-oriented philosophy—why the Mohammedans were defeated at Tours in A.D. 732, why the Spanish Armada was defeated in 1588, why Columbus landed in the West Indies instead of Virginia, why the English and not the Spanish settled North America.

Music is different in the Christian school. It is not something that teaches the children to dance and sway. It teaches them to study, meditate, and pray.

Evolution Accepted Without Question

In the secular educational world evolution is accepted almost without question. I went to see one of the high school teachers in the town where I once lived. The teacher was busy, and I had to wait a few minutes. While waiting I observed a science display in the lobby. Some of the items were labeled: (1) "Mastodon rib—about 35,000 years old," (2) "Coiled Nautiloid—250,000,000 years old," (3) "Crinoid Stem—400,000,000 years old," (4) "Bryozoan—425,000,000 years old."

Here was the path to atheism and infidelity, for here was a system that attributes life to chance and natural events, not to a Creator.

In the Christian school the child is taught, "In the beginning God created the heaven and the earth." "In six days the Lord made heaven and earth."

In the Christian school health becomes an important subject when the

student knows that his body is the temple of the Holy Spirit.

Even reading is different in the Christian school. Instead of fairy tales, the great stories of the Bible are taught. In the early grades, Dick and Jane are a Seventh-day Adventist boy and girl who go to Sabbath school and church on Sabbath.

Our young people are taught not only how to read but what is best to read.

An interested mother who went to her high school library to find out what the youth were reading was shocked at some of the books on the shelves. In an effort to arouse public opinion she multigraphed certain portions of those books and began to mail them out to local citizens. She was soon advised by the postal authorities that this material was not mailable, for it is against postal regulations to mail "obscene, lewd, lascivious, or filthy publications." So far as is known the books are still on the library shelves, and in many other public school libraries across the country. To Seventh-day Adventists the lesson should be plain.

I believe in the Christian school because it has an aim. Genesis 1:27 says, "God created man in his own image." However, when man sinned in Eden he lost that spiritual likeness to God. From the book *Education*, pages 15 and 16, we read: "To restore in man the image of his Maker, to bring him back to the perfection in which he was created . . . —this was to be the work of redemption. This is the object of education, the great object of life." Does secular education aim to restore in your child the image of God? How can it, when it doesn't accept God as Creator! The aim of Christian schools is to lead our young people to God. "Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached."—*Ibid.*, p. 18.

I believe in the Christian school because it is a haven of refuge. Long ago we were told that it is not safe to send our children to the schools of



the world. "In this time of special danger for the young, . . . the strongest effort is required in order to press against the current. Every [church] school should be a 'city of refuge'" (*ibid.*, p. 293).

The blood-sprinkled doors of the Hebrew homes in Egypt are likened to our Christian schools today. In *Testimonies*, volume 6, page 195, we read:

"This experience of the Israelites was written for the instruction of those who should live in the last days. Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents He sends the warning cry: Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. . . . Give your children the word of God as the foundation of all their education."

We are preparing for the Promised Land, the heavenly Canaan. We expect to leave this world soon. Our children must be with us. Let us be sure that they are inside the blood-sprinkled door this fall—the Christian school.

THE GOSPEL OF RECONCILIATION

(Continued from page 3)

your superiority over, and separation from, your fellow believers?

Since Christ passed judgment on our sins at the cross, it is imperative that we agree with that judgment. What the sacrifice of Christ requires is not the tribute of our admiration, but the sincere, humble confession from our hearts that we need to be right with God and with our fellow men. For a fellowship of believers in any church to make Christ the center of their personal life in any dispute and disagreement is not easy; for death to self is involved.

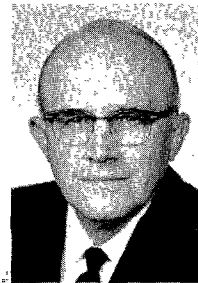
Laodicea finds so much ground for self-justification: "I am rich, and increased with goods, and have need of nothing" (Rev. 3:17). This determining before one another to be our own little gods is the most dangerous thing in any church. Logic rarely prevails over pride. Humble surrender before God is the only answer. The Christian attempts to strike no bargain with God. Always there will be the cry: "God be merciful to me a sinner."

For all of us the final judgment rests with the response we make to the inspired words of God: "We pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20).

(Concluded next week)

A Personal Message From Your General Conference President

HEART to HEART



*Dear Fellow Believers
Around the World:*

Perhaps you have heard the heart-warming story of Tiny Tim. "Dear Jesus," the little fellow pleaded earnestly, "make me just like You when You were six years old." How simply stated is this prime objective in the Christian life—Christlikeness. Whether we are six, sixteen, or sixty years old, our never-changing goal is to become like our Great Exemplar.

Yes, Jesus was once six years old. Ten years later He was 16. At one time or another He stood where every young Seventh-day Adventist man or woman stands today. Had it pleased God for Him to reach the mellowed maturity of the oldest saint in the church of our time, He would still have been the same perfect, holy person He was during His youth and manhood. So every one of us may well pray, "Dear Jesus, make me just like You when You were the same age as I am."

Some years ago in a mud-floor hut in a South American jungle lived a poor heathen woman. She was not only poor, she was sick and unable to cope with the raw demands of everyday existence. Into this poor creature's life came a missionary nurse who loved her and who undertook to care for her.

"Ah, señorita," the wretched one cried one day as the white angel entered her humble dwelling, "I had a dream last night. In my dream Jesus came to visit me. As the Master entered I recognized His form, His dress, His hands; but as I looked closely at the face, there was no question about it—the face was yours!"

This lovely missionary nurse was approaching the goal. Those with whom she came in contact knew that she had been with Jesus! What a blessed experience! Would to God the same could be said of you, of me—"That man, that woman, is like Jesus!" Then indeed will we have found the vestibule of heaven.

"I have given you an example," Jesus said to His disciples (John 13:15). The word "example," used here by the Master, refers to an exhibit for imitation. The life, the character, of our Saviour is to be our pattern. He is to be the one upon whom our eyes are focused. Only the lovely Jesus is to be our example—our "exhibit for imitation."

The Lord's messenger reminds us, "Like Christ is the watchword, not like

your father or your mother, but like Jesus Christ—hid in Christ, clothed with Christ's righteousness, imbued with the Spirit of Christ."—*Our High Calling*, p. 29. Our loved ones, our friends, godly individuals though they are, may fail us. Jesus will never disappoint us!

Before a cold, critical world, Jesus lived out the principles of truth and righteousness He taught His disciples. Saint and sinner alike testify that Christ was indeed above reproach. "Who did no sin, neither was guile found in his mouth" was the witness Peter could bear of his wonderful Lord. Even Pilate was forced to confess, "I find no fault in him" (John 19:4).

Christ trod the same rocky path to perfection you and I must tread. He met the vicissitudes of life without impatience, without recrimination, without complaint, without yielding to unbelief, without faltering. *Heaven expects no less of you and me today.* We are to be overcoming, victorious-living Christians! We are to be like Jesus when we are six years old, when we are 16 years old, when we are 60 years old—and at every age before, between, or after!

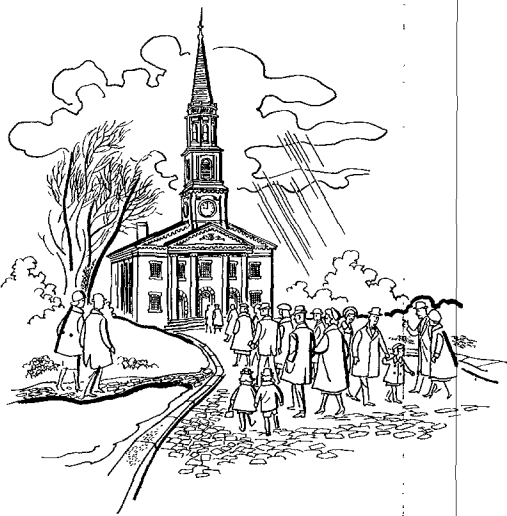
Though the pathway is steep, the battle fierce, there is help—blessed all-prevailing help—for every child of God in his quest for Christlikeness. The One who is our exemplar is also our strength—our unflinching help in time of need. "My grace is sufficient for thee" is His precious personal assurance (2 Cor. 12:9). "He gives us grace potent enough to meet . . . every . . . evil spirit" (James 4:6, Phillips).* Let us seek this help every hour of the day. Let us pray, "Dear Jesus, make me just like You when You were my age."

To be like Him—what greater goal
Could stir my heart, inspire my soul?
Lord, may my humble prayer e'er be
To live and walk and be like Thee.

Yours for greater Christlikeness
at six, sixteen, or sixty,

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

Ten Marks of the CHURCH TRIUMPHANT



[The first article cited two distinguishing marks of the true church: (1) application of the word "remnant" to the people described in Rev. 12:17, and (2) the fact that the remnant are the targets of Satan's attacks because of their devotion to God and to high moral principles.]

3. Saints of God

HERE they are," God says. "Here is the patience of the saints" (Rev. 14:12). It is God who calls them "saints"; they do not say, "Look at us. We are saints." Wrote Ellen White:

"Why is it that so many claim to be holy and sinless? It is because they are so far from Christ. I have never dared to claim any such a thing. From the time that I was fourteen years old, if I knew what the will of God was, I was willing to do it. You never have heard me say, 'I am sinless.' Those that get sight of the loveliness and exalted character of Jesus Christ, who was holy and lifted up and His train fills the temple, will never say it. Yet we are to meet with those that will say such things more and more, every year."—MS 5, 1885.

To whom is God referring here—a canon, or roster, of dead Christians? God never canonizes dead saints. The saints in the last days are living people, not dead people. If there is a canon of saints in heaven today, it is a canon of the living ones. Saint-hood has meaning only in life, not in death. In the modern church the saints are alive, all alive, buoyantly active and living holy lives for Jesus and witnessing for Him. They are sanctified people who escape the corruption that is in the world through lust. They discover and choose Christ's righteousness in place of their own. This way of living by faith in Him is to their liking. They live joyful, righteous lives for Jesus' sake.

It is a wonderful experience to be a saint of God. Some call this "being a square." That is the wrong word; it should be "foursquare." Modern saints are balanced and mature. They walk squarely in the middle of the narrow road to heaven. Note—the narrow road, not the broad road. The churchly travelers who journey in the middle of the broad road are cautious

sinners; they are not careful saints. The true saint walks in the middle of the narrow road. This road is big enough for him to walk in only if he walks in the middle. If he walks right or left of dead center on this narrow road he is in a perilous position. Hugging edges is like playing with fire or guns. It is taking one's life in his own hands—out of God's hands. So the saints walk where it is safe—in the middle of the narrow road.

"Here," God says, "are My saints, My own dear people."

4. Christians With Jesus' Faith

"Here are they that keep the . . . faith of Jesus" (Rev. 14:12). Modern saints will have the same kind of personal faith in God that Jesus exercised in His humanity. While on earth Jesus had faith in God, His Father. The saints have faith in Jesus. The faith that Jesus had—in His Father—brought divine power to His life. The faith that the remnant have—in Jesus—brings divine power to their lives. "This is the victory that overcometh the world, even our faith" (1 John 5:4).

Jesus' doctrinal faith was pure, and the remnant likewise have a pure doctrinal faith. Like Jesus, they enjoy a scriptural heritage of pure doctrine—doctrine that is sound. The remnant stand out against perversions of Christian doctrine. For example, they reject such doctrines as natural immortality and antinomianism. They also oppose the bizarre perversions of Christian doctrine characteristic of our novel times; for example, the "God is dead" theology of today. These theologians—if they could be called such—are the exact opposite of Peter in point of faith and belief, for Peter cried concerning Christ, "Thou art the Christ, the Son of the living God" (Matt. 16:16).

The psalmist declared, "The fool hath said in his heart, There is no God" (Ps. 14:1). If the word "fool" is used to describe those who say there is no God, what word would God use to describe the so-called Christian who declares that "God is dead"!

"I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18). This doesn't sound like death. It sounds like life. God is a God of the living, not of the dead, and He Himself lives forevermore.

In a time when the prophecy is fulfilling, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8), God has a people who exercise faith. Among these people there is true faith, built and inspired by Bible truth. It is the faith of Jesus, who said so often, "It is written." It is a pure doctrinal faith. The remnant preach the gospel of Revelation 14:6, 7, indeed all of the three angels' messages of that great apocalyptic chapter (verses 6-12). And historically they ring true to basic Christian teachings.

5. Christians Who Are Commandment Keepers

"Here are they that keep the commandments of God" (verse 12). In *Decision Magazine* for July, 1965, Billy Graham observed rightly, we believe, that God's commandments are good commandments, like a mirror exposing sin but powerless to save from it. Jesus is the only Saviour. He alone saves from the sins revealed by God's law, by God's mirror. And that is true!

The article by the eminent evangelist then took a strange shift as the author prepared his readers for the announcement that the law of God was not really intended to be kept; indeed, could not be kept. He even alleged that God never intended that it should be.

It was a surprise to many of us to be exposed to such thoughts and words from one respected and loved by so many Christians—one who likes to say, and to say sincerely, "The Bible says." But here is a gross contradiction. What does the Bible really say? "Here are they that keep the commandments of God" (verse 12; cf. chap. 12:17). The Lord exhibits these Christian commandment keepers before the world. They are His saints, His remnant people, His commandment keepers.

"Then why did God give them if He did not expect us to observe them? Because they are a mirror. We look into them and realize how far short we have come of God's standard of holy and righteous living."—*Decision*, July, 1965. Apparently the author of this statement does not believe that men can ever reach "God's standard of holy and righteous living." But God says, "Here are they that keep the commandments of God."

It is not hard to understand the doctrine of commandment keeping if one also understands the doctrine of righteousness by faith. The righteousness of the saints is simply commandment keeping. The righteousness of God is a perfect righteousness, received and lived out by faith. It is made possible by grace, i.e., God's power.

The righteousness of Christ imparted flows out through the saint's life in obedience and loyalty. Holy in his human sphere, as God is holy in His divine sphere, the commandment keeper is accepted by God. Christ is his righteousness, sanctification, wisdom, and redemption (1 Cor. 2:30). Christ is his justification; Christ is his all and in all.

But the righteousness of Christ is lived out *in the flesh of human beings*; therefore the following must be kept in mind:

"We cannot say, 'I am sinless,' till this vile body is changed and fashioned like unto His glorious body."—Ellen G. White, *Signs of the Times*, March 23, 1888.

"There is no such thing as instantaneous sanctification. True sanctification is a daily work, continuing as long as life shall last."—*The Sanctified Life*, p. 9.

"He [Christ] is a perfect and holy example, given for us to imitate. We cannot equal the pattern; but we shall not be approved of God if we do not copy it and, according to the ability which God has given, resemble it."—*Testimonies*, vol. 2, p. 549.

"But if we constantly seek to follow Jesus, the blessed hope is ours of standing before the throne of God without spot, or wrinkle, or any such thing; complete in Christ, robed in His righteousness and perfection."—Ellen G. White, *Signs of the Times*, March 23, 1888.

The commandment keepers also observe the seventh-day Sabbath in obedience to the fourth commandment. Every Saturday—the seventh day—they keep holy. The seventh day is the true Sabbath of the Lord, and this act of loyalty is another characteristic mark of the remnant. "For whosoever shall . . . offend in one point, he is guilty of all" (James 2:10).

6. Believers in Jesus' Testimony

"The remnant . . . , which . . . have the testimony of Jesus Christ" (Rev. 12:17). "For the testimony of Jesus is the spirit of prophecy" (chap. 19:10).

The church members as a group do not possess this gift. They are not all prophets. "Thy brethren the prophets" said the angel to John (chap. 22:9), "have the testimony of Jesus: . . . the testimony of Jesus is the spirit of prophecy" (chap. 19:10).

Not all church members have this gift, but only the prophets. In the

remnant church this gift has appeared. A messenger of the Lord has been raised up by God to speak to His people. The gift is in the church through the agency of the prophet. It is a distinctive mark of the remnant. It suggests enormous spiritual advantages—to have this treasure of prophetic guidance among the people who must face the perils and delusions of the last days and who are commissioned to proclaim the last solemn message of mercy to the world.

(Concluded next week)

—The Art of Living when you're young

STRAWS AND APPLES

One of the dividends paid by life to those who make it a practice to observe analytically everyday happenings is that they (the observers) become convinced of the truthfulness of many simple maxims. Take, for instance, the often used—and sometimes abused—cliché that "straws show which way the wind is blowing," or words to that effect. The obvious intent of the statement is to convince the hearer or reader that small things indicate trends or tendencies; that character can often be evaluated by actions that are, in themselves, not of earth-shaking significance.

When we're young, we sometimes consign these maxims to the realm of fuddy-duddyism, declaring our emancipation from all such bromides. Yet, it isn't that easy. Many of them contain great truths. A story I heard the other day illustrates well the "straw in the wind" saying.

Here's the story. A teacher was reminiscing about some of his students, one in particular, who had disappointed his parents. The ex-student had formed associations with people who are profane, cheap, intemperate, and godless, and had abandoned the standards considered worth while by consecrated Christians. His actions came as a surprise to many of his acquaintances—the canker eating away inside hadn't been visible.

"However," his former teacher said, "a few years ago I was the unwilling witness to a small [?] incident that I've never forgotten. I was standing in a grocery store on a spring afternoon when Mr. Student came in, glanced about quickly, and then proceeded to steal an apple! He went off down the street in the most triumphant manner. It was quite obvious that he considered his theft a praiseworthy feat."

The teacher was silent for a moment as that little motion picture camera known as memory unreeled the incident in his mind again. Then he sadly continued.

"He was in comfortable financial circumstances, so there was no need to

steal—if there is *ever* a 'need.' His action simply indicated to me that he had failed to internalize the moral law. Consequently, I wasn't as surprised as some others when I heard that he'd completely 'gone off the deep end.'"

Naturally it's only coincidence that we're dealing here with an apple, because I doubt that it has ever been established that an apple was Eve's nemesis. Nevertheless, by popular consent, we often refer to Eve's fruit as an apple. She didn't steal hers; the serpent urged it as a gift. But it, too, was a "small" thing. What misery followed! And for the same basic reason—Eve hadn't internalized enough of God's instruction to give her the stability and faith she needed. The fruit was only a small "straw" which was indicative of something much more serious.

Now, I'm not saying—nor do I believe—that everyone who steals an apple (or an orange, or a pear, or even a watermelon) will eventually give up his Christian principles. Small children often go through phases of this kind and only as they grow older do they come to a realization of what's involved. I *am* saying, however, that a young adult who will deliberately steal an apple or anything else is revealing a serious character weakness. He's in danger!

We're really not talking about stealing, though. We're talking about one little straw showing which way the wind is blowing. We're talking about one little action showing which way the character is going. Everyone has these "straws." They should be scrutinized closely.

Miniam Hood

The ten minutes you spend reading this article may save your life.

What's NEW in Prevention of Coronary Disease?

By ALBERT E. HIRST, JR., M.D.

Chairman, Department of Pathology, Loma Linda University

THE widespread publicity given statistics relating coronary disease to high blood cholesterol has made Americans the most cholesterol-conscious people in the world. Until a little more than a decade ago, a low-cholesterol diet was the only known way of lowering the blood cholesterol. This diet proved too unpalatable and monotonous for most Americans. A major breakthrough in diet technology was the discovery that a significant drop in blood cholesterol occurred when approximately one half of the saturated fat in the diet was replaced with unsaturated fat. Since the average American's diet contains approximately five times as much saturated as unsaturated fat, restriction of the amount of saturated (solid) fat and substitution of unsaturated (liquid) fat for a portion of the saturated fat was required to lower the cholesterol. The saturated fats are largely limited to foods of animal origin, particularly meat, eggs, milk, and butter, whereas the unsaturated fats are predominantly of vegetable origin.

Food producers have been quick to accept the challenge of the new diet technology, and have produced acceptable substitutes for many products that formerly contained animal fat. Today the modern housewife, shopping at her favorite supermarket, may choose from a half-dozen varieties of margarine, each looking and tasting like butter, although composed almost entirely of vegetable fat. Similarly, milk, whipped cream, and even ice cream containing almost no animal fat are available. This revolution in the American diet does not appear to be merely a passing fad but rather a trend that will continue into the foreseeable future.

Diets containing predominantly unsaturated fat appear to have other benefits besides the lowering of the blood cholesterol. There is considerable evidence that such diets diminish the tendency of clots (called thrombi) to form in the circulation, thus decreasing the likelihood of the serious catastrophe known as a heart attack,

a coronary thrombosis. If a tendency to form clots plays a part in precipitating heart attacks, one would expect to find an increased tendency of the blood to clot in veins as well as in arteries in populations in which heart attacks are common. Collaborating with overseas investigators, I have found statistical support for this hypothesis: a much higher incidence of both pulmonary embolism (clots that have migrated from the veins to the lungs) and heart attacks was found in autopsy studies in Boston and Los Angeles when compared with similar studies in Fukuoka, Japan, and Vellore, India. The differences in frequency of heart attacks may well be related to the higher fat consumption (particularly saturated fat) in the diet of the Americans when compared with that of the Asians.

It is now known that small clots commonly form on the lining of coronary arteries in heart-disease-prone persons and become attached to the wall of the vessel, only incompletely obstructing the flow of blood. In time the clot is transformed into scar tissue, with the result that some narrowing of the vessel occurs. Eventually the vessel becomes so small that even a tiny clot produces complete obstruction. Thus an increased tendency of the blood to clot may contribute not

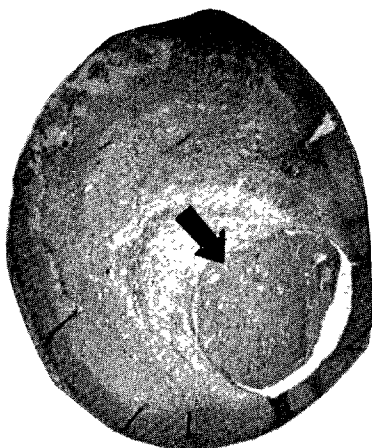
only to the serious complication coronary thrombosis but also to the underlying hardening of the arteries as well.

The Cause of Vascular Coagulation

What is the cause of the increased tendency to coagulation within blood vessels? Cholesterol has been exonerated in this respect, since it neither speeds nor retards coagulation. Other fatty substances of the blood, particularly the triglycerides, are currently under suspicion. It is the triglycerides, also known as "neutral fats," that cause the serum to become "milky" after a meal. Some persons have a hereditary predisposition to elevated triglycerides, which is known as "familial hyperlipemia," and offer the opportunity to observe the long-term effect of elevated triglycerides. Such patients are known to suffer from attacks of abdominal pain and are now known to develop premature hardening of the arteries, suggesting that the condition is not so harmless as was once believed.

If triglycerides play a part in coronary disease, one would expect to find these fatty substances increased in patients with coronary artery disease. Doctors Albrink and Man found that the triglycerides were elevated in 80 per cent of patients with coronary disease, but in only 5 per cent of normal young adult males. In their study they found that triglycerides were more frequently elevated than was blood cholesterol in patients with coronary disease. This defect in patients with coronary disease may suggest a faulty metabolism as well as a dietary effect, since coronary-disease patients on a high butterfat diet have been found to develop a higher and more sustained milky color to the serum than do normal control patients.

A meal that is high in animal fats (bacon, eggs, and butter) produces a significant shortening of the coagulation time. The triglycerides appeared responsible, since the effect occurred only in those who develop milky serum. The internationally famous investigator Dr. Ancel Keys found that all fats share the ability to shorten



A coronary thrombosis, or blood clot, in a blood vessel above the heart. Such a clot produces what is known as a coronary attack.

coagulation time to some extent, but the tendency proved to be greater with saturated than with unsaturated fats.

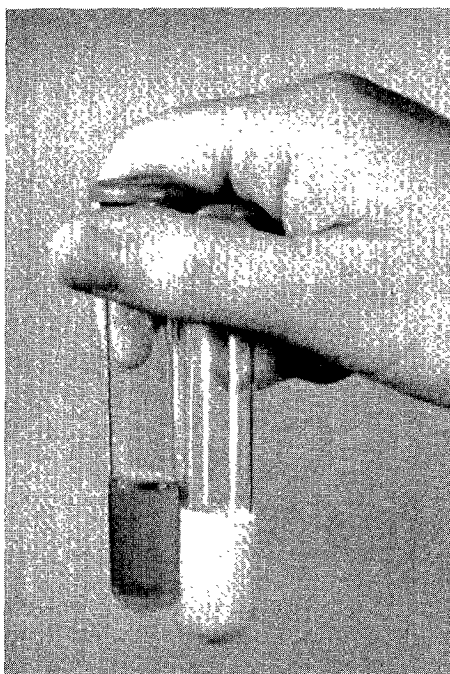
Although not all investigators have been able to confirm a relation between dietary fat and coagulability of the blood, evidence from other sources supports the belief that a high-fat diet, particularly of animal origin, is hazardous. Experimental animals (rats) fed a diet in which butterfat is the chief source of calories develop clots within vessels and death of tissues, not only in the heart, but in other organs as well.

Studies of the blood flowing through the outer covering, or conjunctiva, of the eye in humans have revealed clumping of the red blood cells and temporary obstruction to the flow of blood after a high-fat meal. Such studies may help to explain why some patients with coronary disease develop chest pain, known as angina, from three to five hours after a meal, an interval that coincides closely with the peak rise in triglycerides of the blood. Since a high level of triglycerides may persist in older people for several hours after a meal, it is advisable that the evening meal not be a large or high-fat meal, in order to avoid an elevation of triglycerides at a time when the circulation is most sluggish. Large meals are best taken at breakfast or lunch, when they are to be followed by considerable exercise, since exercise such as walking produces not only a significant lowering of the triglycerides but increases the activity of clot-dissolving substances in the blood as well.

What can be done for the patient with elevated triglycerides in the blood? Fortunately, most of the dietary modifications that lower cholesterol are also effective in lowering the triglycerides. The patient should be under a doctor's care so the response to treatment can be observed. An effective program usually requires a reduction in the total amount of fat in the diet. Substitution of unsaturated fat for some of the saturated is helpful. For those who are overweight, a gradual weight reduction may produce a good response. Restriction of refined sugar (sucrose) as is found in candies, cookies, and cake is advisable, since an abundance of sugar in the diet can cause an elevation of both triglycerides and cholesterol in the blood.

Fat in the Diet

It is not possible nor desirable to eliminate all fat from the diet. Fat relieves hunger better than any other dietary constituent, and "sticks to the ribs," preventing one from becoming hungry before the next meal. It is likely, however, that in the diet of the



"Milky," or lipemic serum (right), and normal serum (left). Lipemic serum was associated with diabetes mellitus in this patient.

average American the 40 to 42 per cent of the total calories derived from fat is excessive. A prudent reduction to 25 or 30 per cent is advisable for most Americans, with a shift from the saturated varieties found in meat, butter, eggs, milk, and cheese, to the unsaturated fats in most vegetable sources (exceptions include the oils derived from cocoa and coconut, which are highly saturated).

Studies conducted by Dr. Walden and associates at the Loma Linda University School of Medicine indicate that the diet of Seventh-day Adventists generally contains about 30 per cent fat, of which two thirds is saturated and one third is unsaturated.

Not only is the total fat about 25 per cent less than that of the average American but also the 2:1 ratio of saturated to unsaturated fats is considerably more favorable than the 5:1 ratio of the average American. Such differences no doubt contribute to the approximately 40 per cent lower incidence of coronary heart disease encountered in Adventist males when compared with a control group of non-Adventist males in the same hospitals.

Many years ago Ellen G. White advised that meat be discarded from the diet, and that butter, eggs, and milk be strictly limited.¹ In their place she recommended that food be prepared from a variety of grains, vegetables, and fruits, prepared in as natural a condition as possible, and free from grease (that is, hard fat).² Olives and nuts of various kinds were recommended as substitutes for butter and meat.³ She counseled against large and late suppers, eating before retiring, and advised moderate exercise after a meal, such as walking.⁴ Her recommendations for healthful living were published during the latter part of the nineteenth and early twentieth century, at a time when almost nothing was known about coronary disease and nothing about the effect of diet on blood clotting. Her recommendations have a remarkably current application, revealing clear insight into the dietary and health habits that promote health and longevity. In the light of recent scientific investigations, the wisdom of her suggestions for diet and healthful living has been confirmed.

¹ *The Ministry of Healing*, pp. 314, 316, 317, 320, 321; *Testimonies*, vol. 2, pp. 67, 352.

² *Counsels on Diet and Foods*, p. 363.

³ *The Ministry of Healing*, p. 298.

⁴ *Ibid.*, pp. 240, 321; *Child Guidance*, pp. 389, 390; *Counsels on Diet and Foods*, pp. 104, 174; *Counsels on Health*, p. 118; *Selected Messages*, book 2, p. 414.

She Paid Tithe and Then . . .

It was at the time of the Chinese invasion of the northeast frontier of India, and the government was requisitioning all jeeps in the area. One of our church members, a faithful tithepayer, expected that hers would be called for too. She was often asked why she paid tithe and didn't keep the money for herself and her needs. Some even ridiculed her for doing so.

This sister was soon notified that her jeep would be needed. She was reluctant to let it go, for other jeeps she had seen returned to their owners had practically been wrecked and were almost useless. She needed her jeep very much, since she depended on it for her living, so she decided to ask the Lord to save her jeep for her. She and her family knelt and asked the Lord that if it were possible she might be able to keep her car. She reminded the Lord that she had faithfully paid her tithe, and she claimed the promise of Malachi 3:10, 11.

Others were begging to keep their jeeps, but this woman made no request. She just trusted in the Lord to help her.

The day came when all the cars were to be collected. They were to congregate at the police station and proceed in a file to Shillong, the capital of Assam. The jeeps were lined up one behind the other, and our sister's jeep was the last one in the line. As they started for Shillong they passed our sister's home and the officer who was riding in her car told the driver to put the jeep in her garage, for they would not be needing it. Imagine the joy that welled up in our sister's heart when she realized that God had indeed fulfilled His promise.

MRS. F. W. STORZ



CONSIDER The Ministry

By THEODORE CARCICH
Vice-President, General Conference

WHEN selecting those who would act as His representatives on earth Christ did not choose angels. Instead, He chose human beings, men with natures similar to those they sought to save. Imperfections notwithstanding, the disciples, through obedience and the grace of Christ, ultimately reflected His image.

Is the call to the ministry less urgent in our day? Regarding this, we read: "He who called the fishermen of Galilee is still calling men to His service. And He is just as willing to manifest His power through us as through the first disciples. However imperfect and sinful we may be, the Lord holds out to us the offer of partnership with Himself, of apprenticeship to Christ. He invites us to come under the divine instruction; that, uniting with Christ, we may work the works of God."—*The Desire of Ages*, p. 297.

Recently young men have been told, "Don't enter the ministry if you can possibly stay out." This advice is neither wise nor sound. It suggests that the ministry is only for those who are overpowered by a mysterious call or urge they cannot resist. Conversely, the call to the ministry is neither mysterious nor sensational, but is factually stated in the gospel commission of our Lord and eloquently expressed by the world's need of the gospel.

In a sense, this call is to all Christians. Whatever the occupation, the chief burden of life should be to lead men to a saving knowledge of Christ

and present truth. In addition, however, God's church needs young men who are willing to be set apart for full-time pastoral and evangelistic ministry. Therefore, it is wholly proper for those considering the ministry to ask themselves, "Is the gospel ministry a lifework I desire?"

Some may ask and answer this important question early in life, others later. A number may receive the "call" and answer it while attending one of our colleges or the seminary. Wherever they may be, more and still more dedicated Seventh-day Adventist young men should be asking and answering this question on their knees. On their knees, I repeat, because the call to the ministry can be resolved in no other way.

Meanwhile, the church's need for a spiritual ministry is great. We face perils, challenges, and opportunities of the last days. What must be done will be done by a united church, led by courageous and imaginative ministers who see their work a continuation of the work begun by Christ.

Consequently the church must have more of its finest and strongest young men in the ministry. I would, therefore, appeal to our parents, church officers, teachers, and pastors to encourage their sons to consider the ministry—the grandest work ever committed to man.

"Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay."—MARY A. THOMSON



A Tale of Two Cats

By MIRIAM HARDINGE

"GERTIE," said mother, "would you go over to the farm and get two dozen fresh eggs for me? I want to do some baking today, and I have only three eggs left."

"Yes, Mother," said Gertie. "I like going to the farm."

In a few minutes Gertie was skipping along the path to the farm, her basket swinging merrily on her arm.

It was not long before she was at the back door of the Johnson farm making her request for eggs.

"Oh, oh, look!" she said, interrupting her request.

"What's that, honey?" asked the farmer's wife, following the direction of Gertie's gaze across the farmyard.

"That cat! Oh, isn't it beautiful!"

The cat was a lovely Persian, with soft, silky black hair.

"May I stroke it—oh, it's such a beautiful cat," she said as she fondled and stroked it.

"Yes," said Mrs. Johnson, "she is indeed a beautiful cat, but let me tell you something, Gertie. This cat," and she pointed to a plain little tabby curled up on a chair in the kitchen, "is a far more beautiful cat."

Gertie looked at the much less interesting tabby cat and then at Mrs. Johnson, a question in her deep-brown eyes.

"Do you really think that cat is more beautiful than this silky black one?" she said. "I don't."

"Yes, I know it is, and I'll tell you why," said Mrs. Johnson.

Gertie looked up with interest, scenting a story.

"Well," continued Mrs. Johnson, "not long ago the black cat had kittens—two lovely little ones just like her. How she loved them and cared for them. But one morning one of the kittens was gone, and the poor mother went looking for her and meowing all over the house. Then the next morning the other one was gone too. I don't know what happened. You can imagine what the poor mother cat was like when her second baby disappeared. She just went around and around the house meowing and crying.

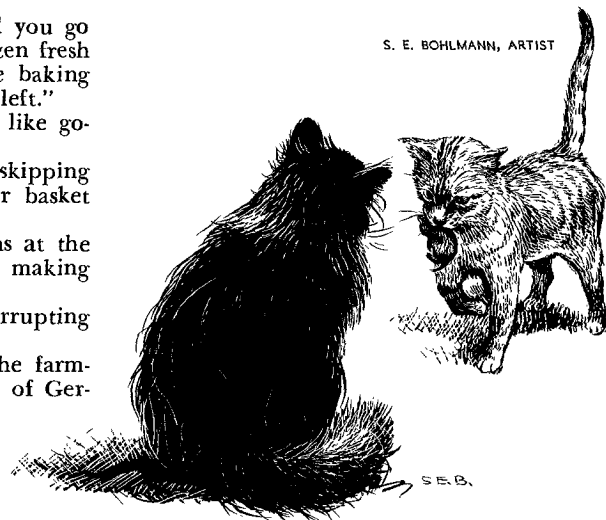
"Well, it happened that the tabby cat had kittens that day—just plain ordinary little kittens. But do you know what she did late that evening? She went over to the black cat with one of her kittens in her mouth and laid it gently down at the black cat's feet. She was so sorry for the kittenless cat that she was willing to give up one of her own! And this kind act made the black cat happy. She took good care of that little tabby kitten, even though it wasn't a bit like her.

"So you see, Gertie," concluded Mrs. Johnson, "that's why I think the tabby cat is the more beautiful of the two, because of that unselfish deed. It's the same way with people, too. It's not our beautiful hair or nice faces or figures that make us beautiful. It's the deeds we do.

"The Lord once said, 'Man looketh on the outward appearance, but the Lord looketh on the heart.' This means that it is the feelings we have in our hearts that make us beautiful or ugly in God's sight. I hope you will always be beautiful in God's sight because of the kind and unselfish deeds you do."

And Gertie was!

S. E. BOHLMANN, ARTIST





Saved to Serve

Part 3

By MAE CARBERRY PATTON

EMILY, an enthusiastic new church member, put her enthusiasm to work giving Bible studies and doing colporteur work. But her legs, afflicted from birth, were getting worse. She knew she could not hope to earn her livelihood on her feet. She took advantage of an opportunity to take Virginia State aptitude tests to determine her natural ability. As a result Emily was sent to Fisherville Rehabilitation Center to study dressmaking, tailoring, and reweaving. The only Seventh-day Adventist among 500 handicapped students, she could still let her light shine. She didn't feel handicapped after seeing the condition of others.

The results of surgery for several other students impressed her, and it was not hard for the doctors to persuade her to be sent to Roanoke Crippled Children's Hospital for leg operations. Hard times were before her. One intern, after taking X-rays, exclaimed, "I don't see why you came here. Those legs are the most deformed I've ever seen. We can't do anything for you here." The situation was saved when her doctor came in a little later with a cheery smile and the inspiring words, "Cheer up! There are bright days ahead." His chuckle was contagious and long remembered, as well as often needed.

Another inspiration was a Roanoke



A. DEVANEY

a mother's prayer

By ERMA L. HUFFAKER

O God, be merciful!
Those little ships that drift away from the familiar shores of home
Are but a speck out there upon the horizon
To those who do not know or understand
The longings of a parent's tender heart;
But Father, You know that they are ours.
Just yesterday they hovered close to shore, to old familiar landmarks;
We felt the cables tug, but did not dream the tide could be so strong
And bear them out so far—
They drifted out so casually.

For years we knew that in our hand we could not hold them always;
For a brief hour we held their destiny.
'Twas You we sought to help us shape each solid structure,
Equip with chart and compass, establish helm and anchor,
And then implant the communication system between earth and heaven;
May we have labored faithfully and well.

O God, don't lose Your hold, for little ships are still so frail;
As yet they have not proved their readiness for wind and wave;
Don't let them drift too far before they realize they are drifting.

We cannot reach them, Lord, to call them back;
We cannot summon their fragile bark to turn about;
But You who stilled the tempest,
Who are Master of ocean, and earth, and sky,
Can help them meet this challenge and woo them back into safe waters.
You are our only hope, once they embark upon the boundless sea of life.
O God, be merciful, and guard our precious little ships!

church member, Mrs. Ethel Hawkins, who took time from her many household duties to spend hours with Emily at the hospital.

There were two operations. The first took four and a half hours, and proved to be a difficult ordeal. Nine days later there was a second, but less severe, operation on the other leg. Thirty-nine days in the hospital and seven and a half months in a cast were sufficient trials, it would seem. Emily was returned to the Rehabilitation Center when she left the hospital. At last the cast was removed, but she was paralyzed from the waist down. Weeks of painful treatments and exercises followed. Persistently she tried. She went from bed to wheel chair, and at last could walk stiff-legged. Finally she could go up and down stairs and felt ready to do something.

Emily had not been idle. Even when in her wheel chair she had patched, washed, and ironed for other students at the center. The 50 cents a week she received from each customer she saved for Ingathering. When her home church wrote telling her not to worry about Ingathering, her brief reply was, "I already have it."

Ready to Earn a Living

Now Emily was equipped to earn her living. She did weaving at home for two years. Next, she began work in a men's clothing store, where she repaired and altered clothing for both men and women. She paid her rent, bought furniture for an apartment, paid a faithful tithe, and helped with the church school, the church building fund, and other church offerings. Her business grew. Finally she rented her own shop next door to the Seventh-day Adventist Welfare Center. "That gives me a chance to help out when people want to buy health foods," Emily explains. She helps there in other ways, too.

In 1961 Emily was sick again. Her doctor said she must quit work, but she said firmly, "No, I got out of the body cast and learned to use my legs again. I'll get out of this." She did. She and her friends prayed. Rest, careful diet, and faith won. She was soon active again.

When people with two good legs want to shirk Ingathering responsibilities I like to tell them about Emily. Her shop is her livelihood, but she closes it for two days in order to give that time to Ingathering each year. Almost every night that a group goes out caroling in Danville, Emily is among them. Some people may complain about hardships, but she is not one of them. Each year now, for at least ten years, she has received her Jasper Wayne Ingathering award.

Emily has her own projector, but

must still borrow a tape recorder for Bible studies. She is usually giving Bible studies to someone. Several members of the Danville, Virginia, church became interested through her.

She has been Sabbath school Investment secretary for several years and works hard herself besides inspiring others to invest. I have seen her trudging along the street with a group of children, selling homemade candy for Investment.

Children love Emily. Many a little girl begs to stay all night with her, and if permitted, has a very happy time. She has taught children in Sabbath school as a regular teacher and as a substitute. Other offices I have known her to hold in the church are home missionary secretary, press secretary, and member of the church board and church school board.

The community is not forgotten, either. She gives two hours on Sunday afternoons to the hospital as a Red Cross Gray Lady, and is an inspiration to those she visits and waits on.

Some would say, "Of course she doesn't have time to keep up her apartment, or prepare proper food."

Some people wouldn't, but Emily does. As a guest in her apartment I have found everything neat and attractive. She is a good cook, serving a variety of well-chosen, well-prepared foods. She does not hesitate to invite the minister's family for a meal, and they are delighted to go. Visiting ministers are always welcome too.

The Lord has wonderfully blessed this small, consecrated person. There is no doubt that the frail baby girl was spared for a purpose. How her mother, Fannie, who has been sleeping in Jesus since 1948, would have delighted in the accomplishments of the little one she prayed for.

What an encouragement Emily's experience should be to all of us, especially to parents of afflicted children who may seem destined to failure. Several people have told me of Emily's soul-winning experiences and exclaim, "If a little crippled dwarf can do that, what should we be doing?" Indeed, what *should* we be doing! Emily believes that Jesus is coming soon. Do we?

[Emily is Sally Emily Buntin, of Danville, Virginia. Most of the details given were told to Mrs. Mae Patton by Sally herself.]

Fellowship of Prayer

"The Review Has . . . Brought Great Encouragement"

"I wrote you in August, 1964, about my daughter. The following June she married. She and her fiancé were baptized a week before the wedding. This was her second marriage. Her eldest daughter took her stand last October, and the youngest in December. Now we are praying for the middle one. Also I am asking help for a daughter that is having a difficult time with an alcoholic husband. . . . Will you also pray for my son and my husband?"—Mrs. N., of Michigan.

"The *Review* has been our constant companion for years. It has brought great encouragement many times. Now we need our God and His church very much. I have suffered a fractured hip with a staph infection. It is all beyond us now. We turn to God daily. Now we lay our need before our dear fellow workers and ask that you pray that we will see God's will meted out in our lives. Our prayer is that my faithful companion and I may bear this trial, however it may terminate, to God's glory."—Mrs. L., of California.

"Thanks Be to God"

"A few years ago I wrote asking you to pray for my daughter who was drifting away, but thanks be to God and to you for your prayers, she is back in the fold and planning to enter college. Please continue to pray for her that she may not give up her plans and that she may have courage to break with her non-Adventist friend. May God bless you."—Mr. B., of Surinam.

"A few years ago I asked for prayer for my wife, who had turned wayward. Our marriage and home had all but collapsed after 21 years. I am thankful for prayer and love. My wife has been rebaptized, and we are once again side by side. She is now a leader in the Sabbath school. Please place the name of our daughter on your prayer list. The world attracts her."—Mr. A., of Missouri.

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.

From the Editors



DIALOG WITH THE MODERN MIND—3

For two weeks we have been commenting on a recent conversation en route to Los Angeles, with a man who calls himself an agnostic, on evidence for believing in a personal God as Creator and Ruler of the universe. This week we will explore the second of two major pathways of reason along which we journeyed with our Astrojet friend in search of God: man's need for a Source of wisdom transcending his own, in order to form a meaningful synthesis of the phenomena and experiences of life, and for guidance in relating intelligently and wisely to life's problems.

The cue to this phase of our discussion was my traveling companion's passing remark that he preferred a philosophy of independence and self-reliance to one of dependence. He considered dependence on other people, and most particularly on some metaphysical being whose very existence he considered to be at least doubtful, an evidence of personality and character weakness. To be sure, in one sense and within certain limits it is desirable to be independent. However, this philosophy may be pressed to the point where we forget that we are all necessarily dependent on other people for many things, and that the desire to be independent of God is a thinly veiled form of self-deification. We sought to pilot conversation in the direction of man's innate need for a transcendent source of wisdom to guide his own course through life aright, and to integrate all of the facts and mysteries of the universe, including his own origin, nature, and destiny, into a meaningful whole.

An hour earlier my friend had mentioned his own need a year ago for a course of psychiatric counseling, at the time he and his former wife parted ways. I now reminded him—cautiously—of his sense of personal need at that time for someone whose knowledge of, and experience with, the human mind and emotions exceeded his own. From that point we went on to mention the fact that, in our highly developed and specialized society, no man has either adequate knowledge or a sufficient array of skills to enable him to live independently of other people. In fact, whether we like the idea or not, we are tending to become more and more dependent on a variety of medical specialists, electronics experts (my friend's own field of competence), airplane mechanics (the recent strike was on), and an almost endless cavalcade of other people whose knowledge and ability in their particular areas exceed our own. While rugged individualism was doubtless an indispensable necessity on the American frontier a century ago, it tends to be something of a liability in our increasingly socialized society—as a practical matter even if not as a political philosophy.

God's Place in the Equation of Life

Then I asked my Astrojet friend: If we feel no particular hesitation in acknowledging our need for, and dependence on, fellow human beings for ordinary things we cannot, or choose not, to do for ourselves, why should we be reluctant to admit our need for, and dependence on, an Infinite Intelligence to guide us to a solution of the infinitely more complex and mysterious matters involving the origin of life, and its nature, purpose, and destiny? Every rational human being gropes, more or less consciously, for a solution to these things. In fact, no one can

meet and solve the practical problems and situations of life effectively without at least a rudimentary personal philosophy of what life is all about. He who leaves God out of the equation of life will never be able to find the right solution to its unknowns.

A sense of dependence does not make man a slave; it does not impair his dignity, nor does it diminish his effectiveness as a person. In fact, the ultimate in personal freedom can be realized only through intelligent, voluntary submission to objective, right principles, and the acceptance of expert professional and technical know-how on the human plane, and of God on the supernatural plane. As true liberty can be realized only by submission to law, so true independence can be attained only through submission to God. Only a being who is infinitely wise and able can be absolutely independent. We are neither and we might as well admit the fact, humbling though it may be to do so.

The goal of the Christian faith and of the Christian way of life is mature self-reliance attained through complete submission to God. The essential characteristic of infancy is absolute dependence; that of adult life is a qualified independence. Maturity consists essentially in the ability to make one's own choices and the willingness to accept responsibility for them. No person is more fully mature—and independent—than the man who deliberately recognizes his need of God. We might have suggested to our Astrojet friend that a mature Christian who sustains the right relationship to God is, alone among his fellow men, competent to serve as his own psychiatrist.

During the course of our conversation on man's relationship to God we discussed prayer. To our friend prayer is a crutch for a weak personality, and a means for coaxing an imaginary God into compliance with one's whims and fancies. To many immature Christians, no doubt, prayer is unfortunately not much more than that. But to a mature Christian prayer is intelligent communication with one's Creator, and its primary function is to facilitate intelligent cooperation with Him. No, prayer is not a symptom of weakness and dependence; it is the only sure means to Christian maturity and independence.

We intended, upon returning from Los Angeles, to write a note of appreciation for this stimulating conversation, in the hope of being able to continue the dialog in one fashion or another. But awaiting our return to Takoma Park was a letter postmarked Palo Alto, California, which read in part: "Just a short note to express my appreciation for the very pleasant hours we spent together flying from Washington to Los Angeles. I can't remember when I have enjoyed an airplane trip more, and found myself unusually stimulated by the depth and breadth of our conversation."

But enough, for now, of that seven-mile-high dialog. Next week we will return to the basic problem it illustrates: How shall we communicate the Advent message to the modern mind, to the nine people out of ten in the Western world to whom the Bible is a fallible human book and in no sense an authoritative guide to the basic problems of existence, duty, and destiny, and thus, to whom our usual repertoire of Bible-based arguments has little or no meaning and on whom it seldom makes an impression? To this question we shall address ourselves next week.

R. F. C.

(Concluded next week)

LETTER FROM A NON-ADVENTIST

About this time every year Seventh-day Adventist parents with school-age children make a decision that may have eternal consequences. They decide whether to send their children to public school or to church school—elementary, secondary, undergraduate, or graduate.

In some homes the decision-making process creates grave crises. If the father is not an Adventist he may be opposed to church schools. He may argue that they are a waste of money, that they offer inferior education, that they teach "too much Bible." If he finally gives permission for the children to attend he may wash his hands of the financial problems involved. The mother must then decide whether to take a part-time job to earn money for tuition. Can she earn enough so that all the children can attend? Should the older ones go to public school? Could they earn part of their expenses if they went away to the miles-distant academy or college?

Readers who have wrestled with problems like these will be interested in the following letter addressed to F. D. Nichol, the late editor of the REVIEW, by a non-Adventist correspondent. We have eliminated names and places in the letter, for they are irrelevant to its message.

"Dear Elder Nichol:

"You may recall some correspondence we have had from time to time about Mrs. White and the SDA Church. You will undoubtedly be interested in what follows.

"Against my wishes, but with my consent, my daughter attended _____ Academy. Although she did so with considerable reluctance, she finally agreed to spend a year at _____ College [a non-Adventist school] following her graduation from the academy. I was very anxious for her to be exposed to a non-Adventist environment, to know a different group of young people, and to make her life choices based on a variety of experiences.

"At college she fell into the hands of a young man who

had endless talks with her about 'religion and life.' He was a thoroughgoing disciple of Paul Tillich and of other spokesmen for the 'new theology.' Not only did she fall in love with him, she ended up virtually repudiating all religious faith.

"As a devout believer in Christianity, I was startled and appalled by the change in her. She pleaded to attend this non-Adventist college for another year, but I insisted that she return to an Adventist school for at least two semesters, to make sure that she really knew what she wanted to do. Her hostility to SDA's and all that they stood for had now become intense, and she had a rather harrowing year. By the end of the year, however, she had calmed down considerably and begun to make a fairly good adjustment to [the SDA] college. (Earlier, she had been blissfully happy at the academy.)

"I just thought it would be a source of legitimate satisfaction to you to know that a person of my views has come to the point where he has done everything within his power to persuade his daughter to remain in the church and at an Adventist college. While I am unable to join the church because some of its beliefs are unacceptable to me, my former antagonism to the church has disappeared. I am now glad to see my son enter _____ Academy—and you may be sure he will *never* be encouraged to enter a non-SDA college.

"Sometimes life takes some surprising turns, doesn't it?"

Elder Nichol never saw this letter. It arrived in the REVIEW office on June 6, the day of his funeral. We are sorry he did not have the pleasure of reading it.

But maybe the letter, though addressed to him, was actually written to someone else—perhaps to Seventh-day Adventist parents everywhere who need a bit of encouragement to solve all the problems involved in sending their children to denominational schools. Could be; for "God works in mysterious ways . . ." K. H. W.

LETTERS

From Readers

SUGGESTIONS

EDITORS: I think it would be fine to have a regular section or feature devoted to and contributed by laymen. The usual run of articles and departments are authored by old-line "pros," so to speak. We are a layman's movement and I believe the majority of REVIEW subscribers, who are laymen, would appreciate contributions by folks in their own class. . . . I wish to thank you again for the steady, dependable quality of the good old REVIEW. . . . P.S. I think the Perpetual Plan for our papers is wonderful, not a copy is missed.

Medina, Ohio

RALPH HAUGSTED

FIRST-PERSON OBSERVATION

EDITORS: We have received and read your June 2 issue with the usual amount of pleasure and blessing. . . . There is one item I feel should be called to your attention in this issue. In the section of Pacific Union news in "Brief News of Men and Events" the fourth paragraph mentions an award presented to the St. Helena, California, SDA church and names the receiving pastor, Elder D. E. Venden, as "pastor during construction." Being a member of the St. Helena church during this period

I can pass on the information that the pastor who promoted and developed the entire project from dream stage to completion was in reality Elder Arnold C. Lien, presently a pastor in Grants Pass, Oregon. Elder Venden became the pastor at St. Helena some time after the project was completed.

Montevideo, Uruguay DANIEL R. PURPLE

GENERAL CONFERENCE SESSION

EDITORS: Thank you very kindly for making it possible for me to enjoy all the General Conference program and performances throughout from our precious REVIEW. You did it all up so beautifully. Each day when my paper came I sat right down and devoured every word, and in my imagination I was right there in Cobo Hall.

Whittier, California

PEARL C. KING

EDITORS: Just a note to thank you for your colorful coverage of the General Conference. . . . May the Lord bless you for all your extra time and work in making these precious copies available to us.

MR. AND MRS. MELVIN BAUMBACK

Bentley, Alberta

TEARS AND SYMPATHY

EDITORS: With sad hearts and many tears we read of the events surrounding the death of our beloved editor, F. D. Nichol. We are sure that all the members of the REVIEW family feel, as we do, a deep appreciation and gratefulness to you for your consideration in providing that special number. . . . Thank you

for the wonderful General Conference *Bulletins*, and again for that thoughtful special number.

MRS. EARL REED

Lebanon, Oregon

MRS. F. VIELHAUER

EDITORS: Word has just reached us here of the death of Elder F. D. Nichol. We are, of course, very sad to hear this news, and may we join in extending to you and to members of his family the sympathy of the members of God's family here in this corner of the world field.

Te Aroha, New Zealand L. P. TOLHURST

EDITORS: It is far better to give flowers to the living than to the dead, but sometimes we don't get around to giving them to the living when we should. For quite a number of years it has been my intention to write to Elder F. D. Nichol to express my appreciation of his common-sense editorials and his wonderful articles and books. Now, of course, it is too late to do so. I hope that many hundreds of others have not procrastinated in this matter as I have. His articles have contributed to the spiritual stability of many hundreds of believers including myself. . . . It is difficult to conceive of an Adventist home without the REVIEW.

PAUL O. BUTCHER

Huntington Beach, California

YOUTHFUL READER

EDITORS: Our nine-year-old daughter very much enjoys reading "A Story for the Younger Set" each week, and sometimes other articles too.

Rushsylvania, Ohio MRS. DAVID FRYLING

Reports From Far and Near

Encounter With Spirits in the Cook Islands

By ERNEST H. J. STEED
Associate Secretary
General Conference
Temperance Department

In the South Pacific on the lush green coral and volcanic islands of splendor there is much to please the eye and ear. But some who contemplate those lands of beauty are not conscious of the evil powers that still influence the lives of many of these friendly Polynesians.

On a recent visit to the Cook Islands I had cause to know that the devil is actively allied to the liquor business.

Temperance Week on the island of Rarotonga was about to begin.

Brother Stan Thompson, secretary of the Cook Island temperance society, with the president of the Adventist mission, Gordon Lee, had worked with government and other church leaders toward the holding of public rallies and a special parade.

As the executive secretary of the Australian Temperance Society, I had been invited as the guest speaker for this Temperance Week. Everything went according to plan.

On Monday afternoon the largest crowd in more than 100 years gathered in the main center of Arvarua, to see a two-mile-long procession of colorful floats and marching youth as they headed for the park next to the home of Queen Mahea Hui Teremoana Ariki. This distinguished woman, a member of the Cook Island Council, was chairman of the public meeting that included showing the film *Verdict at 1:32*.

Each night that followed, at different centers on the island, groups gathered to hear the talks and see the films. God was blessing in this effort, but the evil one had earlier planned difficulty.

On the Friday night following my arrival, at approximately 2:00 A.M., I awoke conscious of a powerful weight pressing down upon me, and immediately felt an evil presence. I thought about others who had gone through such experiences, and to my mind came the text, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Nothing seemed to shake off the weight or the evil presence.

Then it was that I felt impressed that only the name of Jesus could aid me. I spoke His name, asking for help. Immediately the weight lifted, and as I prayed the room seemed to return to normal. Soon I was asleep again. Next morning I told my experience, but listeners casually passed it off as a nightmare.

That Sabbath, Pastor Lee introduced me to a Polynesian family—Peta, her husband, and children. Peta, he explained, had formerly been a medium for an evil

spirit and had just recently joined the church.

Following this casual short greeting on the Sabbath, I was invited by Pastor Lee on Wednesday to visit this home with him.

As we talked with this woman she told an amazing story. Her mother had been a spirit medium. When she died this spirit came to Peta and told her of his alleged past life and said that he wanted her to speak Tahitian, for he had been a Tahitian. Peta, who spoke Maori, refused. She explained that often this spirit visited her, and sometimes spoke appreciatively about a certain dress she wore. The spirit's presence was always preceded by the feeling of a heavy weight on the head and proceeding down her whole body.

"Often," said Peta, "this spirit would tell me when government officials were going away and that it would be all right for my husband to make bush beer and sell it. This was a regular occurrence.

"I got weary of this life with the spirit always following me, so I ultimately sought out Pastor Lee."

After studies and with Pastor Lee's frequent visiting of the home for prayer, the spirit left the family in peace. With tears in her eyes expressing her deep satisfaction for God's deliverance, she told me of something she had forgotten until the Monday night when she saw the film at the big meeting. She then recalled that just six months before, the evil spirit had told her that plans were being made to stop the bush beer and that a big meeting was soon to convene with someone coming from across the water. She was to try to stop it—cause cars to crash and talk against it.

But just after this, she had gone to Pastor Lee and by God's grace had been delivered.

As I thought over my experience I realized that the only way anyone in the Cook Islands would know about our plans at that date would have been to have read my letter then en route to Pastor Ken Gray, the union temperance leader, informing him that I would be available for a visit. It was after this that

plans were effected for the Temperance Week.

Surely my night experience was but another attempt of the evil one to hinder the work of Christian temperance.

As we thought about it all and what God had done to offset evil we thanked Him in prayer for His overruling providence for the temperance cause and for the salvation of this wonderful Polynesian family.

Minnesota Church Has Ninetieth Anniversary

By H. O. OLSON

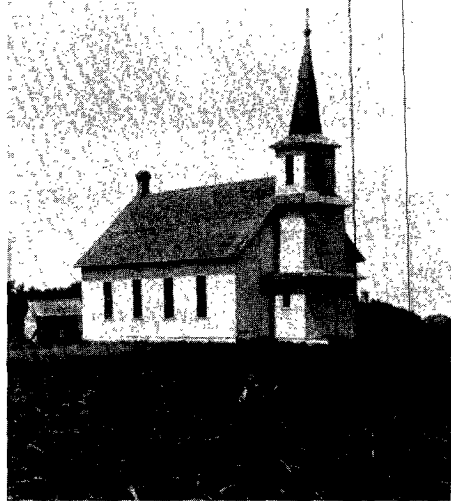
On July 1 and 2 the Artichoke, Minnesota, Seventh-day Adventist church held its ninetieth anniversary services. The speakers were Harold A. Toms, pastor; E. Wesley Brown, a former pastor; Guy C. Williamson, president of the Minnesota Conference; and the writer. This small church had an interesting beginning.

Soon after J. G. Matteson in 1872 began the publication of the Danish-Norwegian paper, *Advent Tidene*, at the Review and Herald Publishing House in Battle Creek, Michigan, Lars Jensen, one of the early settlers at Artichoke Lake, found part of one number of this periodical on a train. He read it with interest and wrote the publishers asking whether they could send a Scandinavian minister. The Review and Herald sent the letter to the Minnesota Conference, and soon J. F. Hanson came. By 1875 a company was raised up, and later a church of eight charter members was organized, consisting of Mr. and Mrs. Engebrect Peterson, their two sons, daughter-in-law, daughter, Edvard Hanson, and the above mentioned Lars Jensen. At this time there were only about 7,000 Seventh-day Adventists in the world.

But a sketch of the Artichoke church necessitates the mention of another church and the religious movements in Scandinavia in the early nineteenth century.

Peta (third from left), recently converted former spirit medium, of the Cook Islands. With her are her husband and daughter and Pastor Gordon Lee (left), the mission president.





The Artichoke, Minnesota, church.

The Scandinavian countries were among the first to accept the Lutheran Reformation, but state churches resulted and spiritual fervor diminished. However, early in the nineteenth century Hans Nielsen Hauge stirred Norway, and to some degree Denmark, with his effective preaching. He was soon imprisoned in Christiania (Oslo) where he languished for ten years.

In Sweden, Eric Janson's preaching gave rise to the Jansonite movement, which gained many followers. After repeated imprisonments Janson with some followers escaped to Victoria, Illinois, in 1846. Eleven hundred prepared to follow them. They hired three old ships, but one of them was lost at sea. Another was wrecked off Newfoundland, but the passengers were saved. They joined their leader in Illinois and settled at a place they called Bishops Hill.

F. O. Nilson became the first Baptist minister in Sweden, but he had to go to Hamburg, Germany, to be baptized in 1848. On his return he was imprisoned and then banished for ten years. However, many began to preach the soon return of Christ. When these were impris-

oned, until the prisons could hold no more, God raised up children to declare the same message. There also arose a Free Church movement, which built a prayer house in nearly every parish in the province of Vermland, bordering on Norway. Lay preaching was encouraged.

This area was ripe for the Advent message when in the same year J. G. Matteson came to Oslo and began to print tracts. These were soon carried across the border by neighbors of my grandfather who were working in Oslo and were attending Elder Matteson's meetings. In time my grandfather, who was eight years older than James White, two of his sons and their wives, and two daughters and their husbands, accepted the message. Grandfather, who was a widower, and the two sons and wives and one daughter and husband came to Dassell, Minnesota, where Elder Lewis Johnson organized them and an Anna Nelson into the Kingston church. At camp meeting they met some of the Artichoke brethren, who told them of the greater prospects on the Western prairies.

Anna Nelson went to Battle Creek to take the nurse's course. The other seven moved to Artichoke and joined the church. Others joined later. In 1890 Lars Jensen left to be one of the crew of the *Pitcairn*, which sailed on October 20 from Oakland and arrived on Pitcairn Island, November 25.

In a family near grandfather's home in Sweden, four brothers in one home accepted the message. The oldest became the founder of our work in Sweden, the youngest became the editor of their paper and translator of books and other literature. Another, A. J. Stone, came to Artichoke and held a tent effort in 1897. In the fall he baptized 27. He continued services in the church, which had been built in 1895, and in the spring O. A. Johnson came from Union College to baptize eight of us. This made a gain of 35 in one year. At the turn of the century the membership stood at 126, plus

a host of children—the largest church in the conference.

When we came to the academy in the fall of 1900 one third of the students were from the Artichoke church. A large number have entered denominational work in both home and overseas fields. At the 1946 General Conference session seven delegates were present who had been reared at Artichoke and now came from home and foreign divisions.

The writer is of the third generation of Adventists, so our children and grandchildren belong to the fourth and fifth generations, respectively, and our great-grandchildren, now in Sabbath school, belong to the sixth generation.

Teachers of Bible and Biblical Languages Meet at Andrews

By C. MERVYN MAXWELL

"You Bible teachers mold the future of the church. . . . In your classes do not philosophize but teach a living Christ!"

These words by E. E. Cossentine, then secretary of the General Conference Department of Education, opened the seventh quadrennial sectional meeting of SDA college and university Bible and Biblical-languages teachers, at Andrews University, June 9.

A similar admonition from the late F. D. Nichol closed the meetings on Sunday night, June 12, as T. S. Geraty, associate secretary of the General Conference Department of Education, read from an address that Elder Nichol had prepared for delivery to the convention.

It was with a high sense of their solemn responsibility—in an age when scientism, existentialism, ecumenism, "new morality," and sheer apathy are undercutting the authority of the Scriptures—that about 80 college and university Bible

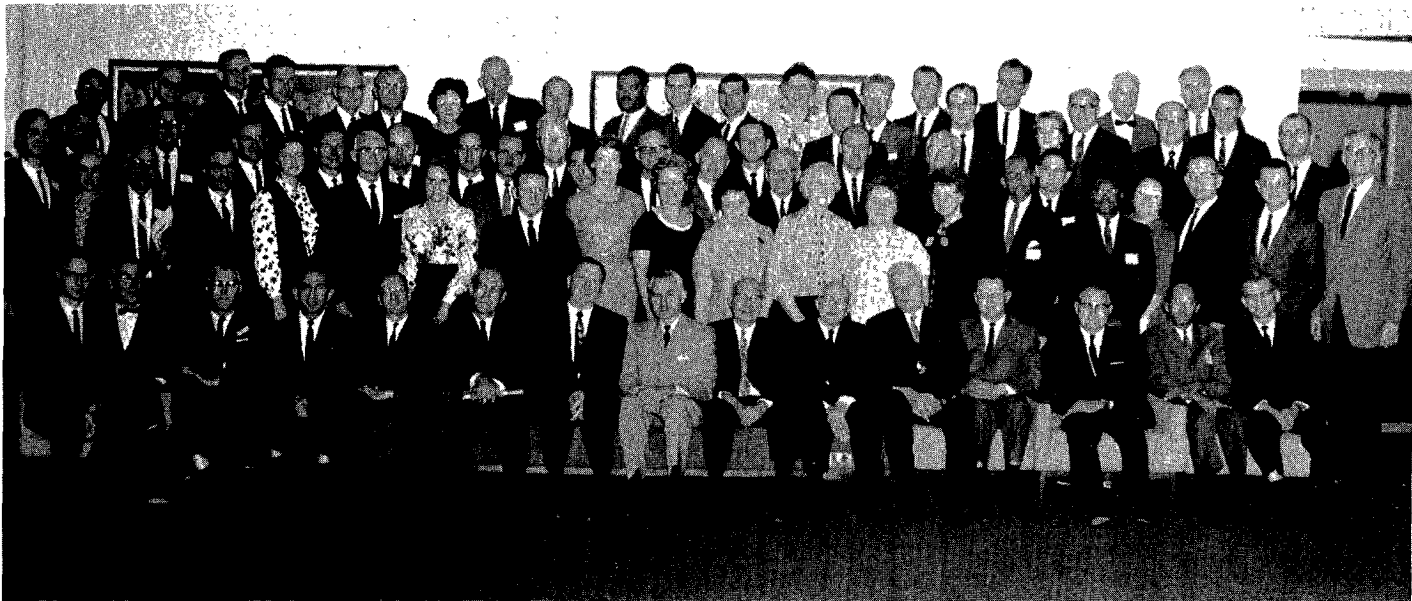
Largest Baptismal Harvest From Simultaneous Efforts in South India

D. R. Watts, ministerial secretary of the South India Union, assisted by Kerala workers P. K. Mathew and John P. Thomas, conducted efforts in two adjacent towns in Kerala—Tiruvalla and Kuttapuzha—toward the end of 1965. These meetings were staunchly supported by the laity. The 115 persons baptized represent the

largest number ever baptized in South India from meetings run simultaneously in two nearby places. The accompanying pictures show the evangelists (center) with recent converts: Left, Tiruvalla group; right, Kuttapuzha group.

A. J. JOHANSON, *President*





The large group who attended the General Conference-sponsored Bible and Biblical-languages teachers' section meetings at Andrews University, under the coordination of Dr. T. S. Geraty. Royal Sage, of La Sierra College, was chairman of the Bible-languages section, and Robert Olson, of Pacific Union College, was chairman of the Bible teachers' section. The general theme was inspiration and revelation.

and Biblical-languages teachers from the North American Division assembled with representatives of the General Conference and a few visitors from other places to discuss basic questions.

Papers on the general theme of inspiration and revelation were presented by L. E. Froom of Andrews University, Leslie Hardinge of Pacific Union College, Frank Holbrook of Southern Missionary College, Edward Heppenstall of Andrews, Graham Maxwell of Loma Linda University, W. E. Nelson of Pacific Union College, Royal Sage of La Sierra College, and Arthur L. White of the Ellen G. White Publications.

Devotional talks were brought by N. C. Wilson, president of the Michigan Conference, Jere D. Smith, president of the Lake Union Conference, Richard Hammill, president of Andrews University, and R. A. Anderson, then secretary of the Ministerial Association of the General Conference.

Richard Ritland, chairman of the Geoscience Research Institute, gave an illustrated report of the Geoscience Field Conference that he conducted a year ago.

In addition to the joint meetings attended by the Bible teachers and the Biblical-languages teachers, two additional ses-

sions each day were attended by the Biblical-languages teachers alone, at which various technical matters relating to the teaching of Hebrew, Aramaic, and Greek were discussed. Richard Litke of Walla Walla College and Alger Johns of Andrews University presented textbooks in Greek and Aramaic, respectively, which they have written.

The chairman of the Bible teachers' section was Robert W. Olson, chairman of the department of religion at Pacific Union College, and the chairman of the Biblical-languages teachers' section was Royal Sage of La Sierra College. The meetings as a whole were prepared and conducted under the guidance of T. S. Geraty and the General Conference Department of Education.

Besides studying earnestly the ways in which God reveals Himself to men, the delegates discussed various practical matters concerned with Bible teaching. It was encouraging for them to compile the total figure of ministerial students from our North American colleges this past spring, and find that it reached 140 (a healthy increase over previous years), and to note that there is a trend to larger numbers of ministerial graduates each year.

In the closing hours of the final meeting Arthur L. White reminded the group of Ellen G. White's inspired confidence that, come what may and in spite of every perplexity, the Seventh-day Adventist Church will go through triumphantly to the end. Elder Geraty led the group into an extended season of earnest prayer for God's guidance, rededication to God's work, and gratitude for the certainties of God's Word.

A Time for Advance in Tanzania

By P. G. WERNER

Sixty-three years ago the Advent message came to Tanzania through the medium of our German churches. The imperial colonial administration of the territory, known then as German East Africa, assigned missionary spheres in the colony to the various Protestant and Catholic mission societies. To our early missionaries the small area of the south Pare hills was assigned, and four mission stations were quickly established there.

These spheres of missionary influence,





Newly organized congregation and new church in Tanzania. Evangelism is accelerating.

however, meant a painful restriction to our work. In 1909 our missionaries were given an additional area southeast of Lake Victoria. In quick succession 12 stations were established and manned by overseas workers, before World War I interrupted the connection with Germany. Assisting in the evangelization of the lake sector were some faithful members from the Pare area.

When major war operations started in 1916, our missionaries had to leave this flourishing work, but our Pare workers were able to hold together a small flock of believers in both areas. After the war missionaries from Britain and the Northern European Division re-established the work. The war had ruined much of the previous work, but there were also evidences of the overruling hand of God. Now the restricted spheres of missionary work no longer applied.

From 1933 until the outbreak of World War II our German churches took up again their missionary work in Tanzania. Fewer stations were occupied than previously, and the work was limited to the formerly assigned spheres of influence. Just before the outbreak of World War II a new station was established at Mbeya near the northern end of Lake Nyasa; but all our work was still carried on only at the fringes of the vast area of Tanzania. Nevertheless, God was silently at work preparing the circumstances for a new phase in His work.

World War II slowed down the work in Tanzania, but other encouraging happenings took place. The German Protestant missions that had been very influential in Tanzania were largely replaced by Protestant societies from Scandinavia and America. Friendlier relationships were established, and slowly the barriers in the minds of the people were removed. The tribal spirit, that so often had hindered expansion, slowly receded.

The Adventist work had gathered strength in the two original areas. Now the indigenous church finally came into its own right. The 1950's in Tanzania were marked by a rapid expansion of the work, but not in the form of mission sta-

tions manned by overseas missionaries. Now churches and districts in many areas of Tanzania were established and directed by African pastors and evangelists.

Today the Advent message is being preached in many of the population cen-

Korean SDA Nurse Given High Award

Mrs. Bo Shin (Helen) Lo, director of nurses at the Pusan Sanitarium and Hospital, Pusan, Korea, was awarded the Florence Nightingale Medal, highest international decoration for nurses, on the sixteenth anniversary of the Korean National Red Cross. The medal was awarded in recognition of distinguished service for humanity. Mrs. Lo was one of 27 nurses chosen by the International Red Cross Committee in Geneva from among all the nurses of the 104 Red Cross member nations. Mrs. Lo graduated from the Shanghai Sanitarium and Hospital in 1934 and has since given 31 years of faithful service in Korea.

LOUIS R. ERICH, M.D.
Medical Director
Pusan Sanitarium and Hospital



ters of Tanzania. In recent years this expansion has been greatly helped by the sending out of subsidized literature evangelists who have helped to establish churches in a considerable number of places. The Tanzania general field today counts 60 workers, of which 34 are faithful literature evangelists.

After years of work in the Congo and Rwanda and Burundi, I was transferred recently to Tanzania, where I had spent my earlier years in God's vineyard. Looking back at the development that has taken place in Tanzania in the intervening years, I am amazed at the wonderful expansion of the work in that land. It is truly fascinating to observe how God has slowly but surely removed the obstacles, readied our members, and prepared the minds of the people for the advance of the message. It is nothing short of a miracle.

All this time countless smaller miracles were taking place as individuals came in contact with the message in many parts of Tanzania. At our recent Pare constituency meeting I heard a marvelous story of God's grace. In 1908, five years after the arrival of the first missionaries, six men were baptized at Kihurio. Two of those men still live and are faithful members of the church.

Another of those first converts, Yohana Kajembe, however, later gave up the truth, married additional women, and ended up as a Mohammedan. In 1952 his first wife came back to the church. Then his third wife also became a member. At the 1964 camp meetings, when Pastor Nduke of Kenya led out, Yohana Kajembe attended and was reconverted. A year later, at the age of 75, he was rebaptized. On his baptismal day his children and grandchildren, many of them Moslems, witnessed his return to the Advent message. Great indeed was the joy of our believers that this first fruit was re-established in the faith.

Toward the end of the past year a promising evangelistic series was held in the provincial capital of Mwanza at the southern tip of Lake Victoria. Leaders of other churches tried hard to stop Pastor Cyril Bender's work. Through intervention of the authorities the meeting was, in fact, closed down. Yet God overruled, and after a few days the evangelist was permitted to carry on in the newly erected church building. As a result 104 souls were baptized, and the new church building is now nicely filled.

One of the Pare literature evangelists sold a book to a Mohammedan. The man was not much interested, however, and tossed it aside. It was picked up by his son, who read it with great interest and finally became an Adventist literature evangelist. His work took him to the Masai, that primitive, nomad people that graze their cattle in the great central plain in Tanzania. Few of them have become Christians so far.

On the road our young man met a Masai woman carrying a heavy load. Courteously he helped her. In return the woman invited him to visit her family in their primitive house. This was just the opening our literature evangelist had sought.

During the afternoon in the course of

their conversation the husband told him that they were much troubled because they had no children. Five babies had been born dead, and his wife was expecting again. Then he said: "If your God can give us a child, I will believe."

The literature evangelist prayed with them earnestly. Miraculously that same night a baby boy was born into their home. The people were overjoyed and visibly moved by this experience. Our literature evangelist started meetings in this house, and now a group of Masai people come regularly to Sabbath school there.

In His good providence God sets the time for the forward march of His work and arranges all circumstances and prepares the hearts for the message. Tanzania is truly a mission field ripe for the harvest.

Volunteer Doctors Visit Haiti

By RAY L. JACOBS
Secretary
Middle East Division

Several years ago Dr. R. F. Swanson, of Orlando, Florida, began what has come to be known as a "glasses for Haiti" program. He has visited Haiti several times, and last November, H. F. Halenz, chemistry professor at Andrews University, accompanied him. They worked long hours, with the local brethren and sisters serving as nurses and translators. Approximately 300 pairs of glasses were fitted at that time to those who came for help.

In January of this year Dr. and Mrs. Charles Krassin, of Breckenridge, Minnesota, came for the same type of work. Dr. Krassin had received 320 pairs of glasses especially made up by Bausch and Lomb, Inc., as a gift to the Haitian people. These Dr. Krassin brought with him, and along with glasses left by Dr. Swanson and others, was able to fit nearly 600 people. It was thrilling to see the reaction of those who received the glasses when they saw well again for the first time perhaps in years.

More recently Dr. Glenn Wiltse of Wahpeton, North Dakota, with his wife

and son, made the trip, as have the other doctors, at his own expense, to hold free clinics for the poor.

The first clinic was held in the North Haiti Mission office. As the steady stream of patients filed in and out, the task seemed endless. Only the lateness of the hour finally brought the clinic to a close. One of the patients expressed his sentiments, and probably those of many others, when he said, "As soon as the examination began, I realized that this doctor was different from others I had seen." Surely the missionary spirit and the Christian attitude of Dr. Wiltse made the great difference.

Dr. Wiltse held two other clinics, seeing in all about 300 patients in three days. Many of the medicines and much of the examining equipment Dr. Wiltse brought with him from his own office in North Dakota.

Contacts made in these clinics have opened doors for our work and brought blessings entirely out of proportion to the amount of work done. Surely the Lord has led in impressing these volunteer missionary doctors to give of their time and means in helping the needy and in bringing spiritual sight to those who sit in darkness.

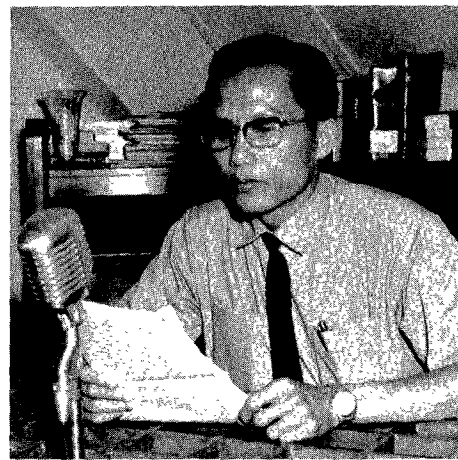
Broadcasting the Message in Southeast Asia

By DANIEL R. GUILD
President
Southeast Asia Union

With a burden for 80 million people in six countries on their hearts, the radio-TV secretaries of the five missions in the Southeast Asia Union recently reported on the progress of the work in their fields.

With only one Seventh-day Adventist in every 10,000 people, how is the message of the third angel to reach the hearts of the peoples of Vietnam, Laos, Cambodia, Thailand, Malaysia, and Singapore? A large part of the answer, we believe, lies in the radio and Bible correspondence school work.

Vietnam reported that the number of stations carrying the message in Viet-



Pastor Le Huu, speaker for the Vietnamese radio broadcast, is heard on 13 stations.

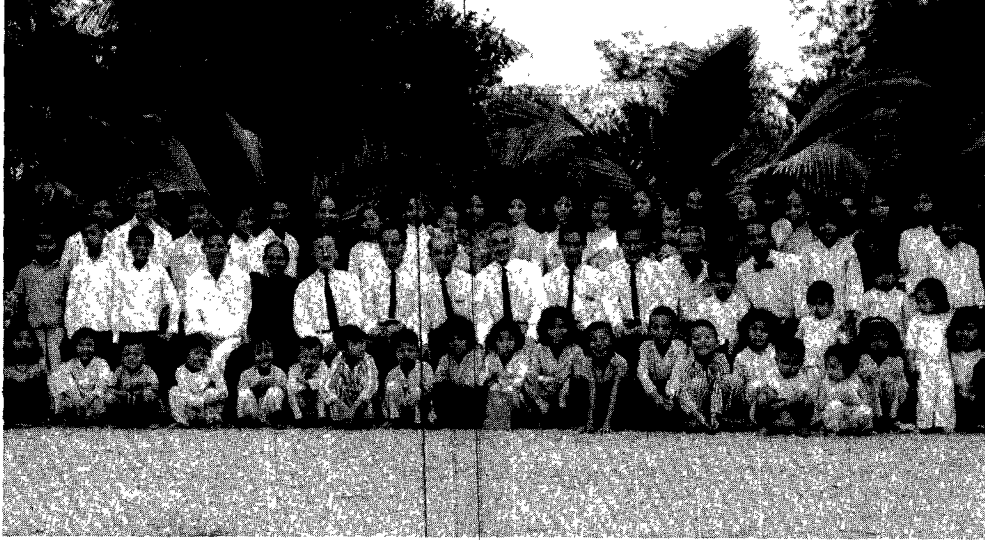
namese has increased to 13. The messages of Pastor Le Huu, the Voice of Prophecy speaker, are heard everywhere in the south, and reach even into the north. The English broadcast, with H. M. S. Richards as speaker, is currently reaching thousands of servicemen. Two Chinese broadcasts are being sent over the airwaves in Vietnam by Pastor and Mrs. Wong Yew Seng.

The workers from Vietnam reported that two Ampex tape recorders, donated by the workers of the Glendale Voice of Prophecy office, have been installed and are in operation. With 16 stations carrying the broadcasts, modern equipment was greatly needed to increase the quality of the broadcasts and to make possible more rapid copying of the program tapes.

In Malaysia, because of government restrictions on religious broadcasting, we have not been able to send the message over the radio. But recently we experienced a breakthrough by getting Your Story Hour on two rediffusion stations and Your Radio Doctor on three rediffusion stations, all in Malaya and Singapore. In Sarawak, on the island of Borneo, the government has promised to begin broadcasting Your Radio Doctor, and has assured us that time will be arranged for a local evangelist to begin a



Dr. Charles Krassin (left) giving a free eye examination to a needy Haitian. (Right) Dr. Glenn Wiltse holding a free clinic in Haiti.



Believers at Sadec, Vietnam. This church was established as a result of the conversion of one Voice of Prophecy student. Four Bible correspondence schools offer seventeen courses.

religious broadcast in the tribal language.

Though our radio work is limited, four Bible correspondence schools are currently sending out 17 courses in seven languages. In the past two years nearly one-half million lessons were mailed out from these schools.

The new Way of Life course was introduced in all of these schools during 1965. This course was prepared especially for the peoples of Southeast Asia who lack a background of Christian understanding. The course is meeting with an enthusiastic response. In the Singapore school, through using this course, the number of students who drop out after beginning a course has been more than cut in half.

Though missionaries of all denominations have left Cambodia, the Cambodian Government has taken a favorable attitude toward our work. Bible lessons are still being sent out in greater numbers than ever before, even though no missionary is there to preach the message.

Last year in Thailand, through following up a Voice of Prophecy Bible course interest, Brother Chalern, a blind layman, started a chain of circumstances which led to an entire Protestant congregation becoming Seventh-day Adventists.

A Whaler "Landed" for Christ in Africa

Joseph Naidoo (right), for 12 years a seaman and a whaler, smiles his thanks to Good Hope Conference literature evangelist R. C. Sissing for bringing him the book that changed his life and occupation.

For nine years Brother Naidoo worked on a whaling vessel operating from Durban, the largest seaport in the Republic of South Africa. He helped land hundreds of the massive whales found in these waters, but now he himself had been pierced by the harpoon of God's truth. The effective missile was a copy of *Your Bible and You*, which he presses appreciatively to his heart.

In 1964 he was baptized into our Durban Indian church. Early in 1965 he determined to devote his full time to presenting these wonderful books to others. His copy of *Your Bible and You* was lent to a fellow seaman, J. Moodley, who was likewise converted and baptized. Just a few months ago he joined Brother Naidoo as a full-time literature evangelist.

The Master used this one powerful little harpoon of truth to bring two seamen into His remnant church and to call them both from the sea, as of old, to be true fishers of men.

J. N. HUNT
Publishing Secretary, Trans-Africa Division

Though limited by lack of funds, the radio ministry and the Bible correspondence ministry of our union continue to meet the challenge of the millions who are still without Christ.



Australasian Division

Dr. and Mrs. B. C. Robbie left Sydney, Australia, June 2, for an appointment of two months' duration at the Penang Sanitarium and Hospital. Dr. Robbie was on loan from the staff of the Warburton Sanitarium and Hospital, and relieved an emergency situation at the Penang Sanitarium and Hospital.

Mrs. Jan Kosmeier and two children left the homeland on June 7, to join Brother Kosmeier, who had left a few weeks earlier to take up his appointment as district director of the Angoram district in the Sepik Mission, New Guinea.

Pastor and Mrs. K. J. Gray completed their furlough during the month of June and returned to Suva, Fiji, where Brother Gray is educational and MV secretary of the Central Pacific Union Mission. These experienced missionaries are entering their twenty-fourth year of service in the mission fields of the South Pacific area.

Mr. and Mrs. A. G. Gilbert returned to the Central Pacific Union Mission on June 9, after a furlough in the homeland. Brother Gilbert serves as secretary-treasurer of the union mission.

The president of the Gilbert and Ellice Islands Mission, A. G. Thomson, with Mrs. Thomson and two children, left Sydney on June 10, en route to Santo, New Hebrides, going from there to their field of service, returning after furlough.

Cedric Powrie, a member of the staff at Parker Missionary School in the New Hebrides, returned to his post of service from furlough, June 17. Sister Powrie will join him later.

J. R. Masters, who is in charge of our marine workshop at Rugen Harbor via Rabaul, New Guinea, where mission vessels from the Coral Sea and Bismarck-Solomons union missions are serviced, returned to his station on June 19, with his wife and child, following furlough.

A new appointee to the mission field of the Bismarck-Solomons Union Mission, Dr. Lyn McMahon, with his wife and four children, left on June 23 from Sydney for Rabaul, and thence to Honiara in the British Solomon Islands. Dr. McMahon is to be medical superintendent of the newly opened hospital on the island of Malaita, in the Eastern Solomon Islands Mission.

North American Division

Mr. and Mrs. Larry R. Colburn and two children left Seattle, Washington, June 27, returning to Taiwan after furlough. Sister Colburn's maiden name was Carole Jean Spalding. Brother Colburn is publishing secretary for the South China Island Union Mission.



Elder and Mrs. Claude B. Miller left Seattle, Washington, June 27, returning to Taiwan after furlough. Sister Miller's name before marriage was Victoria Irene Dawson. Brother Miller is president of the South China Island Union Mission.

Elder and Mrs. B. J. Kohler sailed from New York City on the M.S. *Osloffjord*, July 9, going to Denmark and from there to Bern, Switzerland. They have had a furlough of three months. Sister Kohler's maiden name was Gertrude Anita Hansen. Brother Kohler is treasurer of the Southern European Division.

Elder and Mrs. Frank Skoretz and four children left the United States by automobile on July 14, returning to San José, Costa Rica, after furlough. Before marriage Sister Skoretz' name was Elaine Elizabeth Augustine. Brother Skoretz is a departmental secretary in the Costa Rica Mission.

Mr. and Mrs. William Lamar Phillips, Jr., of Nashville, Tennessee, left Nogales, Arizona, by car on July 22 for Costa Rica, for language study. They are to locate in Chiriquí, Panama. Sister Phillips' maiden name was Felicia Jean LeVere. Brother Phillips is to be principal of the Panama Secondary School.

Dr. and Mrs. Elton S. Morel and three children left Los Angeles, California, July 24, for Manila, in the Philippines, returning after furlough. Sister Morel's name before marriage was Carol Elaine Courville. Dr. Morel serves as a physician in the Manila Sanitarium and Hospital.

Dr. and Mrs. Edwin H. Krick and two children, of San Jose, California, left San Francisco, California, July 25, for Tokyo, Japan. Sister Krick's name was Kay Saunders Kronquest before marriage. Dr. Krick will continue service as a physician in the Tokyo Sanitarium and Hospital.

Warren R. Zork left New York City for Rhodesia on July 25, returning after furlough. Sister Zork and the four children sailed on the S.S. *Maasdam* from New York City, July 5, for England, and left there July 28 going on to Rhodesia. Sister Zork's maiden name was Shirley Ann Davis. Elder Zork will continue his work as a departmental secretary in the Zambesi Union, at Bulawayo, Rhodesia.

Beverly Ann Paulson, of Healdsburg, California, left San Francisco, California, July 27, for Singapore. Miss Paulson has accepted an appointment to be dean of girls and teach in the Far Eastern Academy.

Dr. and Mrs. Wiley N. Young, of Salem, Oregon, left Portland, Oregon, July 27, en route to Guam. Sister Young's name was Vera Lucile Wolcott before marriage. Dr. Young is to serve as a dentist in the Far Eastern Island Mission Clinic.

Glenda Ruth Janssen, of Keene, Texas, left Boston, Massachusetts, July 29, for Gimbe, Ethiopia. Miss Janssen has accepted a call to serve as a nurse in the Gimbe Hospital.

Mrs. Elizabeth E. Frank and two children, of Angwin, California, left San

Francisco, California, July 29, for Singapore. Sister Frank's name before marriage was Elizabeth Esther Anderson. She has accepted appointment as an accountant in the Southeast Asia Union office.

Elder and Mrs. Fred E. Schlehuber, of Spangle, Washington, left San Francisco, California, July 30, for Singapore, en route to Ceylon. Their three children preceded them, having left on May 29 from Spokane, Washington, for India. Sister Schlehuber's name was Laura Marie Mead before marriage. Brother Schlehuber will serve as principal of the Lākphana Training Institute in Mailapitiya, Ceylon.

Mr. and Mrs. James Yau-Kong Yong, recently of Flushing, New York, left July 31 from New York City for Singapore. They have been in the United States for educational purposes, and are returning to their homeland. Brother Yong is to teach in the Southeast Asia Union College, in Singapore. W. R. BEACH

AVENUES TO *Reading* *Pleasure*

By H. M. TIPPETT

Someone has observed that "only those who sleep on the floor never fall out of bed." People who take such precautions resist the lure of luxury mattresses. Their security lies in not being surprised by a jolt, and they endure the Spartan hardness of the floor to maintain their *status quo*.

By analogy many people find intellectual and emotional contentment in refusing to read books not written by their favorite authors, books outside their common knowledge, or books contrary to their inherited political or religious beliefs. They fear the dizzying heights of discussion, and avoid as far as possible all jolts to their complacency.

We wonder if people in this category are not in danger of being identified with the unwise virgins in the parable who will cry, "Give us of your oil, for our lamps have gone out." Testing our views and beliefs on the challenging contentions of others could be one way of trimming our lamps of faith that they may shine brighter. Convictions based on intelligent reading and observation are commendable, but many a cause has found the "deep sleep of settled opinion" to be a stupor from which there is no awaking.

So many excellent books are rolling from the presses of our publishing houses this summer that it is hard to breast the tide. Let's begin with a new volume from the pen of Robert H. Pierson, newly elected president of the General Conference. Its title, "What Shall I Speak About?" is a question that confronts many a person now and then, and leaders frequently. With the day of the lay worker

Florida Sanitarium Continues to Grow

By DON DIXON

Barely accommodating 20 patients, the Florida Sanitarium and Hospital opened its doors in 1908. Since that time its story has been one of steady growth.

Presently, a new \$2 million, ultra-modern hospital wing is being constructed. The new structure will add 80 patient beds, and all new administrative offices to the hospital, raising its patient capacity from 330 to 410.

Rising three stories above ground, the new building connects at each level to existing buildings and is designed to accommodate four additional floors.

The hallways and patient rooms will be carpeted wall to wall with a special water-repellent carpeting that is more economical to maintain than hard surface floors. This will help reduce noise, in-

upon us, this manual of practical outlines and general counsel from an experienced leader becomes a book of the hour. It provides clear outlines for more than 250 topics, 150 of which are suitable as pastoral sermons, and 75 as prayer meeting themes. Liberal helps are suggested from 39 books of the writings of the Spirit of Prophecy. This handbook is thought provoking, time saving, and spiritually inspiring. Southern Publishing Association publishes it; your Book and Bible House has it. 225 pages. \$4.95.

Khalil Khan was an unusually gifted young man who showed considerable ability to advance rapidly toward leadership in everything he undertook. But, too eager for riches, he turned to the smuggling of marijuana and opium, leading to a sequence of troubles and adventures that landed him in prison. Then something wonderful happened; but since that is the point of the whole story, we must not give it away here. When the author of the book that unfolds this remarkable story, *Once a Smuggler*, sat in my college classes some years ago, I didn't realize she would become one of my favorite authors. If you haven't read any of Jewel Hendricksen's books yet, start with this engaging story of a Moslem boy who became a Christian. One of the new Destiny paperbacks by Pacific Press. \$1.50.

There is just room left to mention George Taggart's popular little washable plastic book for primary boys and girls, *Psalms for Tiny Tots*. It is a 32-page book of happy rhymes in big print, and marvelous full-color pictures in every opening. Here are some of the best reproductions of paintings by Harry Anderson, Russell Harlan, and Vernon Nye. They portray Jesus with children, shepherds with their sheep, and interesting incidents of home life. You'll never spend a more cheerful book dollar, and that's the catalog listing of it by Review and Herald Publishing Association.



Don Welch (left), administrator of the Florida Sanitarium and Hospital and Southern Union medical secretary, discusses the growth of the hospital at south wing groundbreaking with 95-year-old Elder Louis A. Hansen, one of the founders of the Florida Sanitarium and Hospital, and the first Southern Union medical secretary.

crease safety by helping to eliminate falls, and help check the spread of bacteria.

The 80 private patient rooms will feature large, outside glass doors, telephones, air conditioning and heating, automatic electric beds with remote control that can be powered both for optimum height and foot and head adjustment, a modern angular bedside stand, piped in oxygen, and patient-to-nurse intercoms that permit patients to talk with nurses at their stations without moving in bed or speaking above a normal tone.

Nursing stations will be centrally located so that no patient will be more than 60 feet away.

The new main lobby will feature a large illuminated relief globe showing the location of Seventh-day Adventist medical and educational institutions the world over. Reception and information desks will be in this area.

Adjacent to the main lobby will be the children's lobby. While visiting patients, parents will be able to leave their children in this section, under supervision.

Largest area in the new wing will be the new data processing department, which will utilize an IBM computer. This computer system will incorporate the most advanced philosophies of the largest scale computer into a singular modular system, which is flexible and yet powerful enough to permit simultaneous operation of several applications such as payroll, complete up-to-the-second patient billing, inventory control, accounts payable, and menu planning, as well as keeping check of all patient charges and a preventive maintenance program.

Other Departments on First Floor

Other departments and areas to be located on the first floor are public relations, personnel, the administrative suite, nursing service, general accounting, the chaplains' offices, the doctors' lounge and medical library, medical records, and private and pleasant rooms where doctors and clergy can counsel with the relatives of patients. In this same area is a family room where relatives of patients in surgery may wait in comfort for the attending physician's report.

The very heart of the hospital is a courtyard surrounded by the hospital on all sides. In this courtyard will be built a meditation chapel. Modernistic in style, it is designed to seat up to 40 people.



Above: The original Florida Sanitarium and Hospital on the date of its purchase for \$9,000 in 1908. At that time this institution in Orlando could barely accommodate 20 patients. Below: Artist's sketch of the new south wing of Florida Sanitarium and Hospital, which will house 80 additional beds and new administrative offices. Total capacity will be 410.

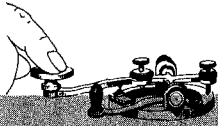


► The young people of Cedar Lake Academy held a four-week series of evangelistic meetings this spring in the American Legion Hall at Barryton, Michigan. Prior to the opening date visiting teams of students called at homes for several weeks. Karen Hyde and Mark Papendick, leader and assistant leader of this Voice of Youth Crusade, led out in the effort, under the direction of L. H. Cowles. Bible studies are being held with a number of interested people.

► Anne Spaulding, a student at Adelphean Academy in Michigan, has been named winner of an Alvin M. Bentley Scholarship to Andrews University, which will amount to \$750. This is one of the major awards presented to 56 Michigan colleges and universities by the Foundation each year.

► The pupils of the Camden, Maine, church school toured the State House in Augusta on May 18. The high light of the trip was a visit with Governor John Reed. The book *A Century of Miracles* was presented to Governor Reed by Duane Richards, a third-grade pupil.

► Tom Allston, son of Zeola Allston in the Day Care Service of the New England Sanitarium and Hospital, won first prize in a city-wide spelling contest of all fifth- and sixth-grade pupils in the Stoneham, Massachusetts, schools. Of the 32 contestants, the pupils from the Stoneham Elementary School all finished in the upper half of the group.



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► At a recent Greater New York Conference workers' meeting it was discovered that many of the ministers planned to hold a baptism on Sabbath, June 11. A survey taken by L. L. Reile, conference president, after this date showed that 104 persons were baptized.

► Oswald Krause is the new pastor of the Spanish South Brooklyn, New York, church. Elder Krause and his wife arrived recently in the United States after 34 years of service to our work in Peru.

► Wolfe Ismond, business manager of the New York Center and Times Square Center, retired from organizational work at the end of July. Born in China, Elder Ismond has served there, in Canada, and in the United States. The new business manager at the New York Center will be Edward L. Wall, who has been administrator of the Bates Memorial Hospital in Yonkers, New York.

► On the last Sabbath afternoon of the Rochester, New York, revival series, which has been conducted by A. M. Karolyi, lay activities secretary for the New York Conference, seven people were baptized in the Genesee Park church. Six of the candidates accepted the message as a direct result of the work of laymen.

► Lawrence Yeagley, who has served as a pastor in the Ohio Conference for the past seven years, has accepted a call to be pastor of the New Haven, Connecticut, church.

► Nine candidates were baptized at the Kingston, New York, mission by Judge Brummell, district pastor. Gilbert Foster is the associate pastor of the mission.



Central Union

Reported by
Mrs. Clara Anderson

► W. S. Lee is the new president of the Central States Conference. He takes the place of W. W. Fordham who has gone to the General Conference. Elder Lee comes to Central States from the temperance department of the Pacific Union Conference in Glendale, California.

► Loren Greenman is the new dean of boys at Platte Valley Academy, Shelton, Nebraska. He was a spring graduate of Union College. Gwen Zimmerman, who is to be the new dean of girls, comes to PVA as an alumna of Walla Walla College. Bill Baker will be instrumental, choral, and band instructor this fall at the academy. He comes to the Midwest with four years' experience of teaching on the West Coast.

► Mr. and Mrs. Frederick S. Sanburn and daughter will be moving to Wichita,

Kansas, where he will be principal of the Wichita intermediate school. They come from Silver Spring, Maryland.

► The Word of Life evangelistic team and the Field School of Evangelism began a series of meetings in the new Adventist church in Colorado Springs on July 30. This series of meetings continued until August 26. Twenty-two students, 14 from Andrews University and eight from Union College, took part in the field school. C. E. Bishop, church pastor, has done much advance work during the past several months.



South America Blessed by "Self-sent" Missionaries

In May 1964, Dr. Edward E. Rippey retired from his surgical practice in Portland, Oregon, and sailed with his wife (formerly Hazel Ausherman Weber) at his own expense for Ecuador to replace a doctor on furlough and help the medical work in the Inca Union. Dr. Rippey is a graduate of the class of 1924 of Loma Linda, and Mrs. Rippey is a dietitian from Loma Linda.

They have now spent more than two years of service, first at the American clinic in Quito (shown in background), and then in Iquitos, Peru, where they are relieving another doctor who is taking postgraduate work while on furlough. Before this tour of duty they had given some time to our American clinic in Juliaca, Peru, on the shores of Lake Titicaca.

Their services in this field have been greatly appreciated. They have been blessed with good health, and though Dr. Rippey has now passed his seventieth year, he is still working harder than ever in our mission hospital on the shores of the Amazon River in Peru.

WALDO W. STILES, M.D.
Medical Secretary
Inca Union Mission



Columbia Union

Reported by
Morfen Juberg

► Membership of the Chesapeake Conference has passed the 4,000 mark, according to Cyril Miller, president of the conference. Thirty months ago the Crisis Hour Evangelism program was launched and the membership during that period has grown from 3,393 to 4,036.

► John Wilkins, formerly with the Review and Herald Publishing Association, is the new assistant treasurer of the New Jersey Conference. He replaces G. E. White who accepted a call to a similar post in Ohio.

► Several pastoral changes have been made in the Potomac Conference. They include: Nicholas Klim to the Yale, Emporia, and Franklin, Virginia, churches; Roger Mace to the Highland County church, assisted by Arthur Torres; Noel Shanko to the Petersburg, Blackstone, and Ford, Virginia, churches, assisted by Denny Mitchell; F. J. Strunk to Wytheville and Pulaski, Virginia; C. G. Fisher to Damascus and Rockville, Maryland; and E. L. Tarr to Radford and Pearisburg, Virginia.

► The new principal of Greater Baltimore Academy is Earl Adams, former principal of Jefferson Academy in Texas. He replaces C. G. Jackson, who is the new educational and MV secretary of the New Jersey Conference.

► Plans for the division of the Allegheny Conference are moving ahead with plans announced for two constituency meetings this fall. A study commission composed of local, union, and General Conference officials has set November 13 as the date for the constituency meeting of the western conference, to be held in Columbus, Ohio. The eastern conference will hold its constituency meeting in Baltimore, Maryland, on November 20.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Inasmuch as Fred Schlehuder accepted a call to the Lakpahana Training Institute in Ceylon recently, Harold Ochs has been asked to serve as principal of Upper Columbia Academy in Spangle, Washington.

► Welcomed to the Idaho Conference are C. H. Hamel and his family after having served several terms in mission service in the Southern Asia Division. He will be pastor of the La Grande-Baker-Richland district.

► Kenneth Groves, assistant business manager at Walla Walla College, met death by drowning on July 6 in Bristol

Bay. He spent the early part of the summer in Alaska and was planning to return to the college campus to teach during the second half of the summer session. Since graduating from Walla Walla College, Mr. Groves had served as principal and/or teacher in Columbia Academy, Rogue River Academy, Gem State Academy, and Portland Union Academy before coming to Walla Walla College as a member of the staff.

► Robert L. McChesney joins the Walla Walla College faculty as instructor in history this fall, coming from Andrews University where he received the M.A. degree in history this spring.

► The first NSF-supported conference on relativity in the northwest United States, held on the Walla Walla College campus from June 20 to July 8, afforded an unusual opportunity for witnessing to junior college, college, and university teachers concerning scholastic, social, physical, and spiritual standards of Christian education. Dr. Claude Barnett was conference director. Robert Kingman and Robert Whitsett, instructors in physics, were his assistants. The conference drew teachers from more than one third of the States. Internationally and nationally known physicists and mathematicians were on the conference staff.

Groundbreaking for Legaspi Elementary School, Philippines

A groundbreaking ceremony for the new 40,000-peso (\$20,000) elementary school in Legaspi City, Philippines, took place recently. Breaking ground with the shovels are (left to right): T. V. Barizo, Southern Luzon Mission president; B. O. Gravino, mission secretary-treasurer, and T. C. Murdoch, North Philippine Union Mission president. At left is Dr. C. L. Miranda, mission committee member. Looking at the building plan is H. M. Baldwin, NPUM secretary-treasurer.

A contribution of 15,000 pesos was made by the Jerome Foundation through the influence of Eldred Fewkes, a Mormon friend, whose three children were enrolled in the Legaspi school four years ago. The donation came as a result of an Ingathering contact when G. de Guzman and Eliseo Santos were mission president and secretary-treasurer, respectively.

Northern Union



Reported by
L. H. Netteburg

► More than \$14,000 for evangelism was given and pledged at the recent South Dakota camp meeting.

► On Sabbath, July 9, the Hutchinson, Minnesota, church launched the Bible Emphasis Evangelism Plan. Laymen and the pastor, R. L. Warner, have committed themselves to go all out to put the Word of God in the homes of neighbors and friends and relatives in 1966. On this launching Sabbath approximately 80 Bibles and lesson guide sets were distributed.

► Gerald Scull has been called from the Southeastern California Conference to serve as assistant publishing secretary of the Minnesota Conference.

► J. E. Curry, manager of the Minnesota Book and Bible House; L. C. Anderson, principal of Maplewood Academy for the past five years; and R. W. Wiedemann, were ordained to the gospel ministry at Detroit Lakes during the northern Minnesota camp meeting. W. P. Bradley gave the ordination sermon. L. H. Netteburg offered the prayer, J. J. Aitken read the

charge, and G. C. Williamson, president of the Minnesota Conference, welcomed the men into the gospel ministry. Elder Curry served as district leader before becoming Bible House manager and Elder Wiedemann is a district leader located at Hinckley, Minnesota.



Pacific Union

Reported by
Mrs. Margaret Follett

► Terminating nine years of service as secretary-treasurer of the Pacific Union Conference, William J. Blacker has accepted a call to the presidency of the Washington Conference. Elder Blacker served previously as secretary-treasurer in Iowa, North Dakota, and Northern California. Through the years his wife, Etta, has made her contribution as an office secretary, having served several years in the lay activities department of the Pacific Union.

► Elder and Mrs. Melvin Turner and four daughters moved recently to Hawaii. Elder Turner, previously pastor of the Mentone, California, church, will take charge of the work on the island of Kauai.

► After a six-year absence while serving as civilian chaplain for the American armed services in Germany, S. O. Francisco has returned to California to pastor the Victorville church.

► Former president of the Lake Titicaca Mission, Herman Guy, will teach Bible at San Diego Academy, in California. While at the mission post Elder Guy was director of 80 Adventist mission schools. He supervised the building of the floating school of Lake Titicaca. This school floats on empty oil drums beside one of the floating reed islands, which is inhabited by the Uros Indians.

► Earl Amundson, formerly pastor-evangelist in South Dakota and recently pastor of the East Oakland church, in California, has taken up his new duties as Sabbath school secretary of the Northern California Conference.

B. B. ALSAYBAR
Departmental Secretary
North Philippine Union Mission



In Remembrance

REST FOR THE WEARY!

By LOUISE C. KLEUSER

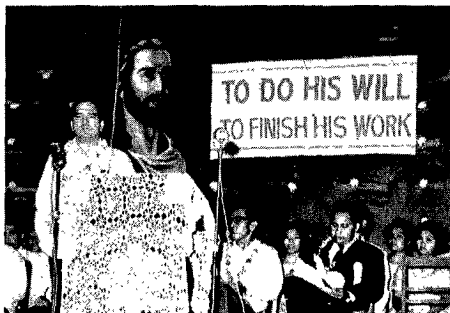
There is a sleep for weary hearts,
Sweet rest for pain-racked frame;
There is a balm for ev'ry ill—
The sleep in Jesus' name!

There is a soothing, cooling peace
For fev'rish, troubled brow,
When sorrows of this life are past—
Believe His promise now!

There is a day of constant joy,
When disappointment's past;

Western Mindanao Biennial Meeting

Western Mindanao Mission held its second biennial meeting May 9-14 on the campus of Misamis College in Ozamiz



A day when partings are no more,
Sweet life in Christ at last!

Then sorrow not as without hope,
For death hath lost its sting;
The Son of God hath burst the tomb—
There's healing in His wings!

BISHAI.—Mona Christine Bishai, born Oct. 29, 1960, in California; died June 17, 1966, in Los Angeles, Calif.

BROCKMAN.—H. E. Brockman, born May 26, 1874, at Afton, Iowa; died June 29, 1966, at St. James, Mo. He attended Walla Walla College and went to Panama as a self-supporting missionary. He was a literature evangelist and a Bible worker. Two sons survive.

City. The Ozamiz City mayor, Fernando T. Bernard (at speaker's desk), welcomed the audience. Misamis Occidental Governor Henry T. Regaldo (seated, in dark suit) also gave an inspiring message.

Present from the Far Eastern Division was H. D. Johnson, treasurer. V. M. Montalban and P. T. Reyes, president and secretary-treasurer, respectively, of the South Philippine Union Mission, with the departmental leaders, also were present. About 4,000 church delegates and members were in attendance.

The baptism of 1,776 precious souls was reported for the past two years. Church membership in the mission among the 86 organized and 100 unorganized churches and companies was 9,864 as of December 31, 1965.

PATERNO M. DIAZ, President

DOOLEY.—Lloyd W. Dooley, born Feb. 9, 1900, at Apin, Ark.; died in Los Angeles, Calif., July 8, 1966. His wife, Ella Wade Dooley, survives.

EMMERSON.—Elson Henry Emmerson, born April 2, 1888, at Grove Lake, Minn.; died at Loma Linda, Calif., June 7, 1966. He graduated from Laurelwood Academy and Pacific Union College, and studied at the Theological Seminary, when it was located in Washington, D.C. He married Anna Belle Child who stood by him through 54 years of service. In addition to pastoral and evangelistic work, he spent many years in educational service. He was the first principal of Loma Linda Union Academy. On two occasions he was dean of men at Pacific Union College, and he taught in the religion department of that college more than 16 years. He became chaplain of the Washington Sanitarium and Hospital, pastor of the Sanitarium church, and Bible instructor in the school of nursing. After retiring in 1947 he lived in Forest Grove, Oregon, and in Hemet, Yucaipa, and Loma Linda, California. Survivors are his wife; his

son, J. Harvey, of San Juan, Puerto Rico; his daughter, Ruth Davis, of Edwards, Calif.; two granddaughters; a brother, James E., of the State of Washington; and a sister, Gladys Maxwell, of Oregon.

FACE.—Andrew Harrison Face, born in 1888, in the State of Michigan; died May 4, 1966, at Madison, Tenn. His wife, Edna Kendall Face, survives.

FARNHAM.—Lillie Lord Kipp Farnham, born June 16, 1887, in San Luis Valley, Colo.; died July 13, 1966, at Canon City, Colo. Her husband, Ralph, survives.

HUMANN.—Daisy Maud Parish Humann, born Sept. 6, 1902, in London, England; died in Portland, Oreg., May 25, 1966. She attended Canadian Union College. For some years she was a secretary in our conference offices. In 1927 she married Elder E. S. Humann. She was secretary at the Rest Haven Sanitarium and at the Walla Walla Sanitarium and Hospital. She also worked at the Upper Columbia Conference, where her husband was employed. Survivors are her husband; a daughter, Jean Wall; two grandchildren; a brother; and two sisters.

HUTTON.—Marguerite Gulick Hutton, born Oct. 2, 1901, in New Jersey; died in California. Her husband, James L. Hutton, survives.

INGENLATH.—Edward Richard Ingenlath III, born Jan. 12, 1946, at New London, Conn.; died June 28, 1966, at Gainesville, Fla. His wife survives.

ISING.—Frieda Schlegel Ising, born Jan. 29, 1884, at Vohwinkel, Germany; died at Takoma Park, Md., July 11, 1966. She was a Bible instructor in Germany and married Elder Walter K. Ising. She labored with him in the Greater European Division, the Middle East, and at the General Conference headquarters in Washington, D.C. Survivors are a son, Konrad, of Arden, Md.; a daughter, Dorothea Boyd, of Takoma Park, Md.; six grandchildren; and six sisters.

KING.—George Donald King, born March 6, 1903, in Rushden, Northants, England; died March 21, 1966, at Watford, Herts., England. He attended Stanborough Missionary College, graduating from the ministerial course in 1923. He was publishing secretary in the North England Conference. For a time he and his wife worked in West Africa, and then he was an evangelist in Scotland and North England from 1926 to 1932. He became president of the Welsh Mission in 1932. From 1936 to 1939 he was the British Union publishing department secretary. He was president of the South England Conference from 1939 to 1946, and from 1946 to 1950 was vice-president of the British Union Conference. From

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1951 to 1956 he was publishing department secretary of the Northern European Division, and from 1956 to 1962 secretary of the Northern European Division. Survivors are his wife, Gladys Lister King; a daughter, Pat Guest; a grandson; and two brothers.

MONTANYE.—Willard Ivan Montanye, born March 27, 1895, at Mound City, Kans.; died June 29, 1966, at Angwin, Calif. His wife, Lauretta, survives.

RICHARDS.—Berta Capitola Sylvester Richards, born April 25, 1870, near Davis City, Iowa; died June 15, 1966, at Newbury Park, Calif. In 1893 she married Elder H. M. J. Richards, and they engaged in evangelism in the Iowa Conference. In 1899 they went to Colorado to labor. In 1912 she became secretary of the Sabbath school and education departments of the East Pennsylvania Conference, where her husband was president. They held similar positions in the Ontario Conference, in Canada, and also in the Texico and Arkansas conferences. They moved to the Pacific Coast and labored, first at the St. Helena Sanitarium and Hospital, and then in the Glendale Sanitarium and Hospital, and still later in Mountain View and Long Beach. Survivors are her two sons, Elder H. M. S. Richards, speaker and director of the Voice of Prophecy, and Kenneth D. N. Richards, of Silver Spring, Md.; seven grandchildren; and 12 great-grandchildren.

ROSHAK.—Maria Worobek Roshak, born August, 1911, in Luvov, in the Ukraine; died July 4, 1966. In 1940 she married Elder Miroslaw Roshak, who is pastor of the Ukrainian and Russian churches of the Greater New York Conference. The Roshaks came to the United States as refugees from Germany in 1949, after he had spent four years in a concentration camp. Survivors are her husband, a son, and a daughter.

SHEPHERD.—Charles Francis Shepherd, born Aug. 5, 1877, at Otego, Mich.; died July 4, 1966, at Cedar Lake, Mich.

SHERWOOD.—Mary Sommerville Sherwood, born March 17, 1866, in Huron County, Mich.; died June 27, 1966, at Hinsdale, Ill.

WELLMAN.—Sterrie Austin Wellman, born Jan. 5, 1879, at Ray, Mich.; died July 13, 1966, at Burtonville, Md. After training for a year at Battle Creek College, he went with his parents to serve in Kingston, Jamaica, as church school teacher and supervisor of the tract society. In 1899 he married Cora Snyder, and during the next ten years they worked in St. Thomas, St. Kitts, Trinidad, and Panama. In 1909 they were called to India, where he was superintendent of the India Union Mission. In 1922 he was elected a departmental secretary in the Southern Asia Division. He became an associate secretary of the General Conference Sabbath School De-

partment in 1926, which position he held for 20 years. He is survived by his daughter, Thelma, of the General Conference headquarters; his son, Sterrie E., of New York City; and a brother, Lee E. Wellman.

WOODALL.—Marvin P. Woodall, born June 1, 1886, in Wake County, N.C.; died June 26, 1966, at High Point, N.C.

NOTICES

Requests for Prayer

A sister in the Northwest asks prayer for her husband and family to be converted. The husband drinks and is abusive. She is ill and crippled and desires prayer that she may remain faithful.

A sister in the Southwest asks prayer for an unbelieving husband who is on the verge of a breakdown. He seems to be under conviction but his desire for money, tobacco, and unclean foods holds him back from surrender.

A sister in California asks prayer for an unbelieving husband who is seriously ill, that he may be converted.

Literature Requests

[All requests for free literature should be sent to the mission or conference office of the area. They will then send on to us such requests as they feel are proper to honor. All literature requested through this column is to be used for missionary work, not personal needs. Mark packages: Used publications—no monetary value. Destroy if not deliverable.]

Send *only* books, Bibles, *Signs, Life and Health, These Times, Message, and Listen* to Mrs. F. C. McCune, 1327 W. Malone, San Antonio, Tex. 78225.

Mrs. P. A. Waite, Box 112, Hay Springs, Neb. 69347, desires a continuous supply of *Little Friend, Primary Treasure, Guide, Instructor, Smoke Signals, Listen, Signs, These Times*, small books and tracts (cannot use *Quarterlies, Worker, Review, or Reaper*).

WANTED: Used young people's books, Spirit of Prophecy and other religious books. Send to Librarian, Jones Missionary College, Kambubu Private Mail Bag, Rabaul, Territory of New Guinea.

Send a continuous supply of *Wayside Hymnals*, small books for juniors, reference and textbooks, and storybooks suitable for secondary school library to Pastor S. G. Cole, Willowdene High School, 58 Brunswick Ave., Spanish Town, Jamaica, W.I.

Evangelist G. Thang Pu, SDA Mission, P.O. Tahan, Kalembo, Burma, needs prophetic charts, Spirit of Prophecy books, *Hymnals*, songbooks, *God Speaks to Modern Man*, Bibles, picture cards, Christmas cards, Bible games, *The Wine of Roman Babylon, America*, children's stories, *MV Kit, Instructor, Signs, Listen, Review, 30 Sermons*, and cottage meeting materials.

An unlimited quantity of *Signs, These Times, Message, Life and Health*, and *Listen* is needed by W. D. Keene, Jr., 4410 Mayflower Road, Norfolk 8, Va., to supply ships' crews and libraries.

Send old Bibles, songbooks, small books, hymns for quartets, Bible games, color books, children's stories, *Signs, These Times, Review, Child Guidance* to Charls Suan, S.H.S. Kyanktaing, Toungoo, Burma.

WANTED: Religious books. Send to F. S. K. K. Herbert, SDA Church, P.O. Box 21, Nsuatre, Ghana, W. Africa.

Albert Zendolian, SDA Mission, Tahan, P.O. Tahan, Burma, needs Bible games and Sabbath school supplies, Bible Journeys No. 1 and 2 (Egypt to Canaan, Life of Christ); P-A-M; The Bible Story game; Large Animals of the World game; Rivers of the World game; Tree and Flower game; Space Fun; Musical Fun; Bible Geography; Bible Truth; spelling game; cutouts; Flockt-O-Graph and flannelgraph series; suede-o-graph; pictures; water colors; and flash cards.

D. F. Asare Koranteng, Box 532, Accra, Ghana, needs a Pianola in good condition, a musical harp, and a motion picture projector.

Send a continuous supply of Bibles with concordance, books, songbooks, MV materials, children's stories, Sabbath school supplies, filmstrips on health and 20th Century doctrinal filmstrips, magazines and tracts, to Evangelist Emmanuel A. Acquah, SDA Church, P.O. Box 22, Kintampo, Brong-Ahafo, Ghana, West Africa.

D. J. Generato, Jr., West Visayan Mission, P.O. Box 241, Iloilo City, P.I., needs *Life and Health, These Times, Signs, Listen, GO, Worker, MV Kit, Review, Instructor, Guide, Quarterlies, Primary Treasure, Little Friend, Present Truth, Liberty*, books, songbooks, Bibles, Bible games, visual aids, prophetic charts, flannelgraph pictures, and children's stories.

Send a continuous supply of *Review, Signs, Instructor, Primary Treasure, Little Friend, Quarterlies, Worker*, picture cards, Bibles, songbooks, Spirit of Prophecy books, children's books, visual-aid materials, slide films for Bible studies, *These Times, Life and Health, Liberty, GO, Guide, Worker, MV Kit*, tracts, cutouts, games, coloring books, fingerplays to the following: Agatha McLatchie, Noel St., Couva, Trinidad, W.I.; C. S. Greene, East Jamaica Conf., P.O. Box 181, Kingston 10, Jamaica, W.I.; T. B. Batulayan, Southern Mindanao Mission, Morrow Boulevard, General Santos, Cotabato, P.I.; Rodolfo C. Oania, Quezon Ave., Camiling, Tarlac, P.I.; Susie G. Ibanez, San Jose, Sipalay, Neg. Occ., P.I.; Pacita Cordero, Caridad, Baylay, Leyte, P.I.; Dr. H. Pueblos, Bongao, Sulu, P.I.

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J. P. Johnson, 2112 Quillman Ave., Louisville 14, Ky., wishes many copies of the book *After One Hundred Years* and missionary literature.

Send a continuous supply of missionary literature to the following: Aresenio Dollosa, Bo Progresso, Binalbagan, Neg. Occ., P.I.; J. A. Corpus, Davao Mission, P.O. Box 293, Davao City, P.I.; H. E. Mangkei, Taman Sari 44, Bandung, Indonesia; Saturnino D. Antonia, Minapan, Tulunan, Cotabato, P.I.; Gershon A. Hallasgo, Alicomahan, Sugbangeogan, Misamis Oriental, P.I.; Annie Sumang, 169 Urdanita St., Tanjay, Neg. Or., P.I.; Leticia Roche, Golgota St., Janiway, Iloilo, P.I.; Atlas Rey, San Agustu Isla Verde, Batangas, Batangas, P.I.;

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Send a continuous supply of books, magazines, songbooks, Bibles, and cards to the following: Tina Faigao, Ansangoa, Tan-ag, Banton, Romblon, P.I.; W. Val Chambers, Central Jamaica Conference, P.O. Box 81, Spanish Town, Jamaica, W.I.; Angelico B. Tomarong, Office of the Municipal Court, Calatrava, Neg. Occ., P.I.; Leola Plummer Gordon, Chilibre 18, Panama; Maximo L. Divinagracia, Bayangan 1, Agusan, P.I.; Pastor A. Randolph Haig, Adventist Temple, Box 26, St. George, Bermuda; Donna Cahige, Hinigaran, Neg. Occ., P.I.; Elsie P. Fuentes, 165 Mapa St., Davao City, P.I.; Nene Candelorio, Hipona, Pontevedra, Capiz, P.I.; David B.

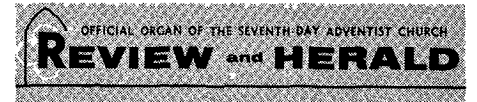
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Church Calendar

Literature Evangelists' Rally Day	September 3
Church Missionary Offering	September 3
Missions Extension Day and Offering	September 10
<i>Review and Herald</i> Campaign	Sept. 10-Oct. 8
JMV Pathfinder Day	September 17
Thirteenth Sabbath Offering (Trans-Africa)	September 24
Neighborhood Evangelism	October 1
Church Missionary Offering	October 1
Voice of Prophecy Offering	October 8
Sabbath School Visitors' Day	October 8
Health Emphasis Week	October 8-14
Community Relations Day	October 15
Temperance Day Offering	October 22
Week of Prayer	November 5-12
Church Missionary Offering	November 5
Annual Sacrifice Offering	November 12
Ingathering Campaign Launching Day	November 19
(Campaign dates Nov. 19, 1966-Jan. 7, 1967)	
Ingathering Campaign Promotion	December 3
Church Missionary Offering	December 3
Thirteenth Sabbath Offering (South America)	December 24



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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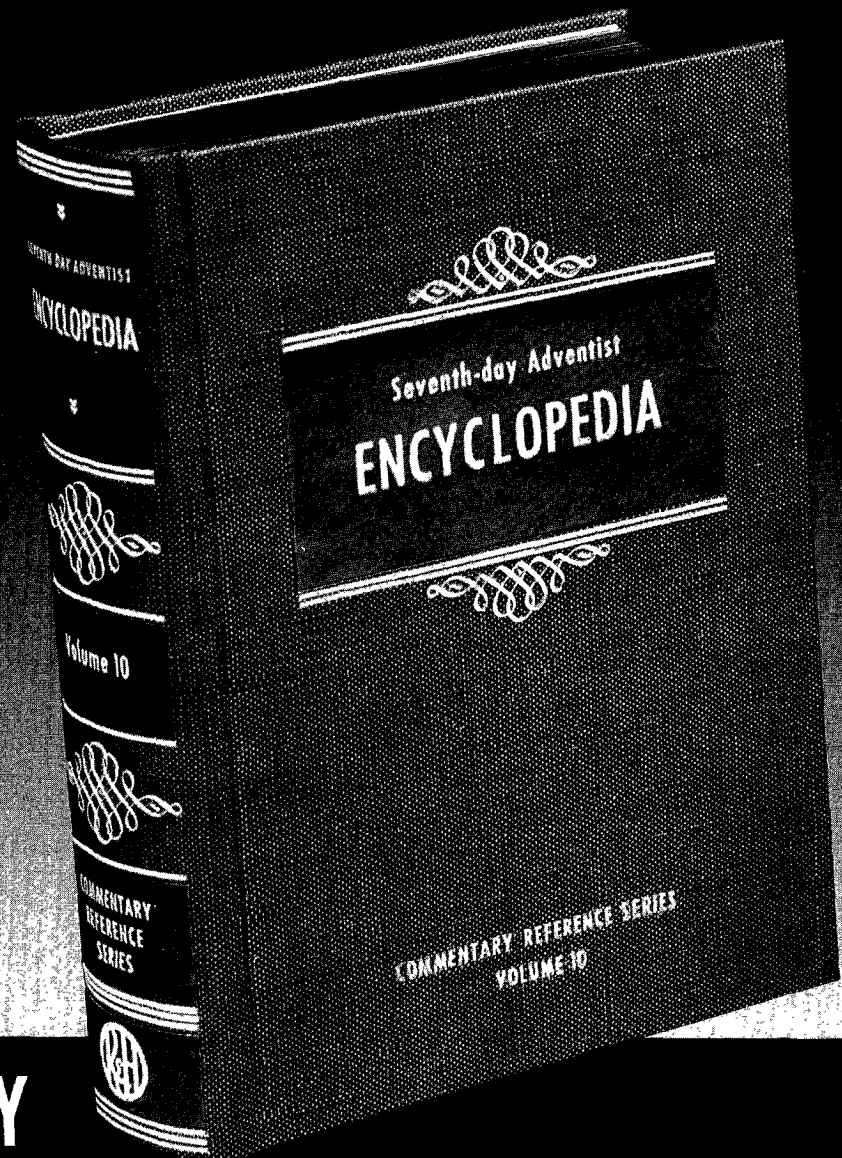
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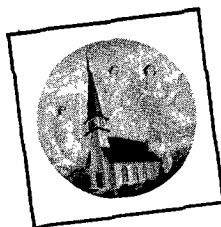
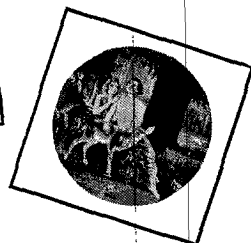
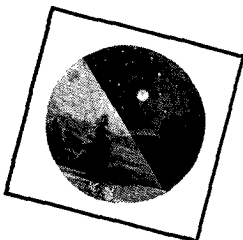
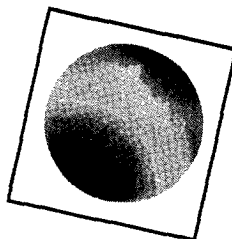
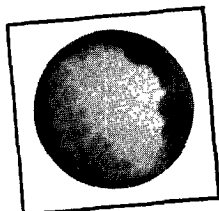
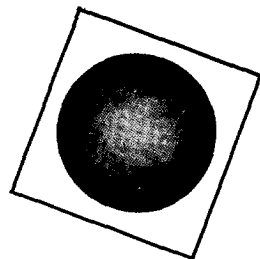
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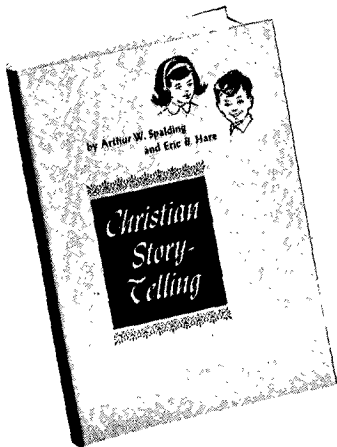
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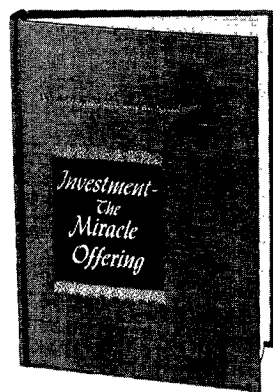
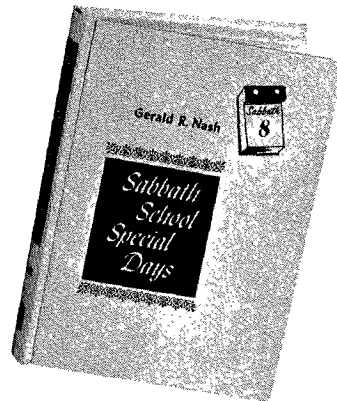
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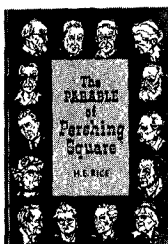


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Letters From Readers— a New Feature

Beginning with this issue, the REVIEW adopts the well-established journalistic practice of publishing letters written to the editors (see page 14). We believe that our readers will appreciate this feature.

Inasmuch as we anticipate a keen interest in this corner of the paper, we herewith offer a brief statement concerning the policy that will govern it. All letters that meet the requirements listed below will be considered for publication unless authors specifically request otherwise.

1. All letters must be signed and include a return address. The name of the author's church and pastor will be appreciated.

2. Letters should be brief.

3. Letters will be considered for publication, not on the basis of whether they are favorable or unfavorable, but whether they make a valid contribution to the thinking of REVIEW readers. The publication of a letter will not constitute an endorsement of the view set forth.

4. Inasmuch as space is limited, not all letters can be published. The editors reserve the right to select which letters shall be used, and to edit all letters for space requirements.

This feature is yours. We believe it will be both interesting and helpful.

EDITORS

New Leaflet on Work for the Jews

The Spirit of Prophecy writings make clear that there is before us a great day of response on the part of the Jewish people to the fundamental Bible truths promulgated by Seventh-day Adventists. Through the years there came from the pen of Ellen White helpful counsels as to work among the Jewish people, and she set forth what might be expected before the end. These materials have been reprinted recently in a 16-page envelope-size leaflet. It is now available on request to North American Missions Committee, General Conference of SDA, 6840 Eastern Avenue, NW., Washington, D.C. 20012.

ARTHUR L. WHITE

Further Elections in North America

Appointments made at the General Conference session have necessitated a realignment of responsibilities in many places, especially in North America. We are thankful that strong and true leaders have been available for these needs.

V. A. Fenn, recently returned from the Middle East Division, where he served as treasurer, has been elected secretary-treasurer of the New York Conference. W. D.

Walton has accepted an invitation to serve as secretary of the Pacific Union Conference. For the past few years he has been administrator of the St. Helena Sanitarium and Hospital.

Arthur Kiesz is the new president of the Minnesota Conference. He previously served as president of the Indiana and East Pennsylvania conferences and for the past two and a half years has been the religious liberty, medical, and ASI secretary of the Columbia Union Conference.

D. E. Dirksen, lay activities secretary of the Pacific Union for some years, has been elected to the presidency of the Nevada-Utah Conference.

NEAL C. WILSON

Opportunity to Meet Important Mission Needs

The Missions Extension Offering for 1966 will be received on Sabbath, September 10. As the name of this offering indicates, the purpose is to extend our missions program in overseas fields. The entire proceeds of our gifts through this channel will be assigned to special missions projects in the areas of medical, educational, and publishing activities in foreign lands.

Each overseas division of the General Conference has already selected at least one urgently needed project to be aided by the anticipated funds. Each division will receive a share of the total offering for its special missions extension needs.

In view of the financial benefits and many other blessings that the Lord has bestowed upon us, and in view of the opportunities still open for advance in many lands, let us give generously. Only a short time remains in which to prepare the way for the second coming of our Lord.

W. L. PASCOE

Youth Share Faith Through Literature

More than 1,000 youth in North America have been sharing their faith as student literature evangelists this summer. Recently it was my privilege to attend a rally where some of these young people reported on what God is doing for them and through them.

One young woman has enrolled 140 persons in a Bible correspondence course and has given away 743 pieces of literature. A young man reported enrolling 78 persons in a Bible correspondence course during the previous week. Another young man told of three persons having been baptized recently as the result of his canvassing work last summer.

Pray for these young men and women as they share their faith and, at the same time, earn scholarships to continue their education.

W. A. HIGGINS

Philippines Nears 100,000 Membership Mark

The enrollment in the undergraduate and graduate divisions of Philippine Union College exceeds 1,000 students, and more than 700 are enrolled in the elementary and secondary schools operated at the college. A growth rate of 20 per cent per year is anticipated.

Our membership in the Philippines is nearing 100,000, and our youth there are courageous in preparing themselves for service among their own people and abroad. Some quarters to house graduate students from other divisions who are enrolled have now been constructed, but men and means are in demand as never before to meet the challenge of preparing our youth to serve Christ in this climactic hour. The arm of the Master beckons the well-qualified teacher, nurse, doctor, or minister to mission service in the ripening fields of earth.

DUANE S. JOHNSON



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

ST. LOUIS—Gideons International and its women's auxiliary closed their sixty-seventh annual convention here by raising a special fund of \$26,007 for "Bibles for India."

COLLEGE PARK, Md. — Mature Americans are ridding themselves of the cigarette habit at an accelerated pace, according to the former U.S. Surgeon General, yet 4,500 young people are introduced each day to smoking. In a speech here, former Surgeon General Luther L. Terry said 18 million U.S. citizens gave up smoking over a 28-month period—a span that linked cigarette smoking to the incidence of lung cancer. Now a vice-president of the University of Pennsylvania, Dr. Terry said growth of tobacco sales can be attributed to the 4,500 young people who, each day, begin the habit.

LUCKNOW, INDIA—A Roman Catholic bishop has proposed that the rites for baptism and matrimony be made common to all churches as a step toward Christian unity. The proposal was made by Bishop Conrad de Vito of Lucknow in a speech to an interdenominational meeting of the local Christian union. He also called for a united study of the Bible.

KARACHI, PAKISTAN — An inquiry commission has reported to President Ayub Khan of Pakistan that there is no basis for charges that Christian schools in this country "proselytize" their Moslem pupils. The report to President Ayub said the commission could find no evidence to prove the charge. Those who lodged the charge had contended that all Christian schools should be closed.