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UNDERWOOD AND UNDERWOOD

Roger Babson

A FEW years ago I had a little correspondence with Roger W. Babson, the well-known American statistician and investment adviser. I had received one of his brochures, and was quite surprised to find in his financial document an expression of his convictions regarding the importance of parents providing Christian education for their children, and also of avoiding the large cities.

I wrote Mr. Babson expressing appreciation for his good counsel to his clients, and with my letter enclosed a copy of Ellen G. White's little booklet *Country Living*. Mr. Babson replied immediately, enclosing a check and requesting me to rush 100 copies of the booklet to his office. He explained he wanted to place a copy of the booklet in the hands of all his office associates and certain friends. The booklets were sent at once.

Later I received another brochure from Mr. Babson containing an article entitled, "If Inflation Comes." Since inflation in various forms has been with us for some years, we might do well to read Mr. Babson's counsel to the American people on several vital areas of life today. Mr. Babson, long a seer in the money world, predicted periods of depression and prosperity that have since become his-

*Roger Babson agreed
with Ellen G. White
on the value of*

COUNTRY LIVING

By ERNEST LLOYD

tory. Mr. Babson's words are as timely today as when they were first written. He said:

"The purpose of this letter is not to advise you relative to stocks or bonds. Rather, my purpose is to emphasize that such are not the only or the best investments. In case of a real smash—which only a spiritual awakening can prevent—very few of the pieces of paper in your city safe-deposit box would probably be any good. . . . What Congress did in making us all turn in our gold and accept paper in exchange can easily be repeated and applied to all securities. . . .

"When you realize that most all the stocks and bonds in your city are in only a dozen or so vaults, which now are *under Federal supervision*, you can see how very easy it would be for Congress to take them away from us. . . . The chances are greater than four to six that you will see trouble.

"'All right,' you say, 'then what can we do about it?' I will tell you. *First*—we should develop character and health for ourselves and others. . . . It is utterly foolish to sacrifice one's character or health to save money. We should strenuously retain the health which we have and try to get back what we have lost. We should have a complete physical examination by trained diagnosticians once a year and follow their advice as to habits, diet, and mental attitudes.

"*Second*—we should spend money freely on devout teachers. . . . This means high-grade church schools and small colleges of the right character for our children. No amount of time and money is too great to spend upon properly educating and training children. . . . We should

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*The key to heaven is
a complete transformation of the mind.*

CASTING



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VERNON NYE, ARTIST

The basic choice in life is between the things of this world and eternal life.

SOMEONE has aptly said that the man most needed today is:

One who has self-confidence but does not show it.

One who can be courteous in the face of discourtesy.

One who keeps his word, his temper, and his friends.

One who wins respect by being respectable and respectful.

One who understands people and can make himself understood by people.

One who has a steady eye, a steady nerve, a steady tongue, and steady habits.

One who is silent when he has nothing to say.

—Good Tidings.

HOWEVER, since man's fall into sin he has been tragically lacking in these noble qualities. We read of man's condition before the Deluge: "And God saw that the wickedness of man was great in the earth, and that every

DOWN

By DELMAR T. BURKE

imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). The solemn thing is that man's imagination has not improved with the passing of time. This change can only come as the result of God's transforming power.

The human brain is a fabulous mechanism. Electronic computers still have a long way to go to match it, according to a British neurophysicist who says that to build a fair copy of man's brain, 10 billion electronic cells would be needed. If four of these cells could fit into a cubic inch of space, the total volume would be 1.5 million cubic feet, and another few million cubic feet would be needed for "nerve fibers." The total cost would be \$1.5 billion for the cells and about \$3 quintillion for the nerve wiring. The power requirement would be one billion watts.

"Of all the incomprehensible things in the universe, man stands in the front rank, and of all the incomprehensible things in man, the supreme difficulty centers in the human brain, intelligence, memory, aspiration, power of discovery, research, and conquest of obstacles. Man has ten thousand million brain cells, and all of these can form an infinite number of connections and combinations."—Quoted in A. L. BIETZ, *Exploring God's Answers*, p. 20.

A Wonderful Creature

What a wonderful creature man is! The Scriptures say that he is "fearfully and wonderfully made" (Ps. 139:14). What a challenge to care for our bodies! No other animal of creation has a mind like that of man. He is created in the image of God (Gen. 1:27). We are told, "Thou hast made him a little lower than the angels, and hast crowned him with glory and honour" (Ps. 8:5). Yes, when he was created he was perfect in all of his ways. He did not know sin.

Through sin man became an imperfect being. Due to his fall, man's whole nature was changed. "We know

that the law is spiritual: but I am carnal, sold under sin" (Rom. 7:14). The carnal nature now in control of man's mind caused him to be at variance with God. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (chap. 8:7). Before his fall man thought only upon holy themes, but sin depraved his mind.

Says the apostle Paul, "For I know that in me (that is, in my flesh,) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (chap. 7:18-23).

It is thus evident that man's spiritual perception was changed. His ideals were changed. His desires were changed. In such a condition he could, at best, live a miserable life in this world. In himself he is without hope. While in this sinful state of mind he can even destroy himself.

In His infinite love God did not leave mankind to his own devices and eventual destruction. In fact, the plan of rescue was laid before the world was created. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Peter 1:18-20).

When the fearful fall of man came he was not left without hope. Immediately the plan of redemption was made known to him, and the Re-

deemer was to come through the "seed" of the "woman" (Gen. 3:15). When, at long last, the clock of heaven struck the hour, the promised Redeemer came. Says Paul: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4). God had the time set for His beloved Son to fulfill His mission.

The Change of Mind at Conversion

The primary step in man's redemption is to save him from his past sins. Then his mind is to be restored to proper thinking. The short circuit must be repaired. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5). God's plan for rescue includes the whole man. Redemption is to be complete. Our Creator does a thorough work of re-creating. It must be complete, or we are lost.

"The line of demarcation between those who serve God and those who serve Him not, is ever to remain distinct. The difference between believers and unbelievers should be as great as the difference between light and darkness. When God's people take the position that they are the temple of the Holy Ghost, Christ Himself abiding within, they will so clearly reveal Him in spirit, words and actions, that there will be an unmistakable distinction between them and Satan's followers."—Ellen G. White manuscript 100, 1902.

There is only one way for man to be saved from the pit of sin, as Peter makes clear in Acts 4:12; "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." The heartening thing is to know how tenderly our Saviour works to save us. The prophet Isaiah foretells of the work of the Messiah in these words: "A bruised reed shall he not break, and the smoking flax shall

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he not quench" (Isa. 42:3). He improves every opportunity to restore.

A Transformation of the Mind

It is important for us to realize that when we accept Jesus as our Saviour we have only started on the road to heaven. Satan is never satisfied unless he is controlling our minds. He knows that in order to control a man he must control the man's mind, and he uses all kinds of subtlety to get us back on his side.

Because the "carnal mind" is not subject to the law of God, we must guard against letting the mind run in thought patterns of carnal things. "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). Christ's studied plan and purpose was to do the will of the Father. And if we

earnestly desire to do as Jesus did, "the peace of God, which passeth all understanding," will keep our "hearts and minds through Christ Jesus" (chap. 4:7).

God has given us something that cannot be snatched away with impunity, if we but hold fast our confidence in Him. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3). "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7).

"Christ came to our world to engage in singlehanded combat with this enemy of man, and thus to wrest the race from Satan's grasp. In the accomplishment of this object He withheld not His own life. And now, in

the strength that Christ will give, man must stand for himself, a faithful sentinel against the wily, plotting foe. Says the great apostle, 'Walk circumspectly'—guard every avenue of the soul, look constantly to Jesus, the true and perfect Pattern, and seek to imitate His example, not in one or two points merely, but in all things. We shall then be prepared for any and every emergency. . . . He whose mind loves to dwell upon God has a strong defense. He will be quick to perceive the dangers that threaten his spiritual life, and a sense of danger will lead him to call upon God for help and protection."—ELLEN G. WHITE, *That I May Know Him*, p. 240.

May we strive earnestly, with God's help, and give all diligence to these things.



The Art of Living.....when

you're

young

SHRIEKS AND BELLOWS

TO LOSE your self-control is one of the worst things that can happen to you. Not that you don't encounter situations almost every day when you have a strong impulse to turn into a ball of fury, and hurl yourself at your tormentor, animate or inanimate. Every controlled person can testify that often behind his apparently imperturbable façade, there's another self with gritted teeth and clenched fists. But skill in the art of living requires you to keep the gritted and clenched self out of sight, however herculean a task it may be.

When I was driving into a shopping plaza parking lot the other day, two pedestrians sauntered into my right of way. I stepped on my brakes rather firmly to avoid running over them. Since they were at fault (after all, I wasn't driving on the sidewalk!) and since they made no attempt even to accelerate their pace, I naturally expected at least an apologetic smile. Or possibly no acknowledgment of my presence at all, as I sat in the hot sun waiting for a clear passage. Imagine my bewilderment, then, as one of the ladies (?) began to berate me at the top of a pair of splendid lungs.

"What's the matter with you, you stupid idiot?" she screamed stridently. "Don't you ever look where you're going?"

As often happens in moments of shocked surprise, my mind went off on a tangent. I felt strongly that this angry pedestrian shouldn't have termed me a "stupid idiot," because if I were an idiot

naturally I'd be stupid. Redundancy is so frowned upon by meticulous editors that I felt almost obligated to explain this fine point of grammar to my antagonist; but better judgment prevailed. She obviously wouldn't have appreciated a lesson in word usage.

Up until this moment, I hadn't been aware that there was *anything* wrong with me—that is, nothing that isn't *always* wrong, and I've consoled myself that these failings aren't too glaringly obvious. And as for looking where I was going, I had, carefully. I was exactly where I had a legal right to be.

However, as I gazed at the contorted, crimson, perspiring countenance of the determined pedestrian, I really couldn't think of a suitable retort. Still mouthing imprecations, she finally huffed out of my way, while I, not having opened my mouth, drove on to a parking place. I shuddered as I thought of her family and neighbors. Anyone who'll berate a complete stranger with such abandon will undoubtedly become almost a raving demon when under home and neighborhood pressures.

Having seen this unfortunate example of noncontrol, I hardly expected (or wished!) to see another very soon. But as I went into one of the stores of the shopping center, my ears were assaulted by angry bellows, this time from a customer who was dissatisfied (to put it mildly) with some merchandise she had bought.

"I'm not going to pay for this!" she

shouted, beating the garment up and down on the sales desk. (I never did discover what the garment was. It seemed to me that there were some navy and white polka dots, making a kind of blur with the speed of her arm.) The embarrassed salesgirl, who obviously was completely innocent—she hadn't even sold the offensive garment in the first place—endeavored to soothe, cajole, and quiet her tormentor, all to no avail. There were threats about "Chamber of Commerce" and "Never buy here again." I felt that the salesgirl might have been justified in retorting to the latter statement, "Is that a promise?" But of course that would only have set off a new battery of fireworks. I made a hasty departure, feeling rather sick after witnessing two such dreadful incidents.

Self-control is absolutely essential to successful living. It is only one phase of the art of living, but a highly important one. Solomon must have thought so. In Proverbs 25:28 he says that "he that hath no rule over his own spirit is like a city that is broken down, and without walls."

Miriam Hood

OUT OF THE CITIES

"Get out of the large cities as fast as possible. Establish church schools."—*Testimonies*, vol. 6, p. 195.

"Fathers and mothers who possess a piece of land and a comfortable home are kings and queens."—*Fundamentals of Christian Education*, p. 327.

"Study in agricultural lines should be the A, B, and C of the education given in our schools."—*Testimonies*, vol. 6, p. 179.

"It was not God's purpose that His people should be crowded into cities, huddled together in terraces and tenements. In the beginning He placed our first parents in a garden."—*Ibid.*, vol. 7, p. 87.

"There are multitudes of poor families for whom no better missionary work could be done than to assist them in settling on the land and in learning how to make it yield them a livelihood."—*The Ministry of Healing*, p. 192.

"Educate our people to get out of the cities into the country, where they can obtain a small piece of land, and make a home for themselves and their children. . . . Ere long there will be such strife and confusion in the cities that those who wish to leave them will not be able."—Ellen G. White in *General Conference Bulletin*, April 6, 1903, pp. 87, 88.

"In God's plan for Israel every family had a home on the land, with sufficient ground for tilling. Thus were provided both the means and the incentive for a useful, industrious, and self-supporting life. And no devising of men has ever improved upon that plan. To the world's departure from it is owing, to a large degree, the poverty and wretchedness that exist today."—*The Ministry of Healing*, pp. 183, 184.

"Again and again the Lord has instructed that our people are to take their families away from the cities, into the country, where they can raise their own provisions; for in the future the problem of buying and selling will be a very serious one. We should now begin to heed the instruction given us over and over again: Get out of the cities into rural districts."—*Country Living*, pp. 9, 10.

ROGER BABSON ON COUNTRY LIVING

(Continued from page 1)

immediately begin to invest in them—to store up money in children instead of safe-deposit vaults.

"Third—we should get a small subsistence farm upon which our family can spend at least their summers working. If possible we should not live in a large city. I really do not see much hope for city families. . . . For those not having a small farm, I especially commend high-grade summer camps. They are performing a very important service.

"The safest way to save money is to turn it into character, health, and education. All other investments are very speculative, and this includes Government bonds, savings bank accounts, and insurance policies. Insurance companies will pay their policies in paper money; but what good will the money be? . . . The best insurance policy is a small self-sustaining farm and some good, husky, intelligent youngsters. . . .

"Avoid large cities as you would smallpox centers. Large cities have caused the downfall of every nation which has thus far collapsed. Only a spiritual awakening can prevent the large cities of this country from falling into the hands of dictators, who by currency inflation and other means will try to rob the nation."

We have long been informed regarding the course to pursue when world conditions become what they are today. If an expert statistician of the business world can see the trend of material things, and is impressed to give forthright advice, what of those who have the "more sure word of prophecy" and the plain testimonies that have come to the remnant church? How blessed we are to have the light for these times!

Mr. Babson's first point was on health and character. The truth concerning the principles of health given through the Spirit of Prophecy writings so many years ago is now regarded by leading thinkers in both medical and business fields as being fully abreast of the times. It will always be so, for truth is never behind the times.

Mr. Babson's second point was on Christian education. The truth we have received on this subject is recognized as being superior in the building of character. Thousands of leading educators the world over admire the system of education we foster, and many have expressed themselves as being in harmony with it.

Blessed are they who not only read but who also act in harmony with the instruction and warnings so clearly set before us by the Spirit of Prophecy writings.

Jesus' Personality

By ALFREDO ORDONEZ WITHOL

It's often said that Jesus wept,
For His life was self-denying
And shadowed with pain, grief, and care;
That He was never known to smile.

His face was pensive—that's true—
Yet He never wore the expression
Of doubt or self-denying rue,
But one of peaceful serenity.

He carried with Him the healing art,
Rest and peace, where'er He went.
A living wellspring was His heart,
And His mouth a river of truth.

Christ our Saviour was deep and serious
In His intercourse with men;

He was never crude, but courteous,
Nor ever needlessly did utter

Severe words to sensitive souls.
His mouth—clearly—spoke the truth,
And His sweet life always extolled
His Father's unparalleled love.

He exercised the greatest tact
When denouncing unbelief;
While warm tears on His eyelids sat
Forgiveness flowed forth from His heart.

Jesus was a representative
Of God's mercy and tender love,
And of what human beings can be
When walking side by side with God.



How shall we recognize God's remnant people?

[The two preceding articles have suggested six distinguishing marks of the church triumphant: (1) the word "remnant" is applied to them (Rev. 12:17); (2) Satan's wrath is stirred against them, making them unpopular (Rev. 12:12); (3) by virtue of their dedication to God they are called saints (Rev. 14:12); (4) they are Christians with the faith of Jesus (Rev. 14:12); (5) they observe God's commandments (Rev. 14:12); (6) they accept Jesus' testimony (Rev. 12:17). We now proceed to examine the last four marks of the church triumphant.—Ed.]

7. A Patient People

"Here is the patience of the saints," said Jesus of His remnant (Rev. 14:12). In James 5:7, 8, we read of the ones who await Jesus' second coming: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

It is clear, then, that in the days when the Lord's coming draws near God has a loyal people, patiently living for Him and waiting for His return. They are His very own. Their faithful endurance pleases God and marks them as distinct from the careless ones around them. But how can their endurance be explained in an age when many are giving up the faith?

The answer is found, in part, in 2 Peter 1:6. Here the apostle counsels the believers to add to "knowledge temperance; and to temperance patience; and to patience godliness."

In Peter's ladder of spiritual growth knowledge comes early. Then temperance results. And next patience. Then godliness. The point is that before patience there must first be temperance. Intemperate people are not noted for patience. But it is knowledge that brings the intemper-

ate to the place where they are willing to discard their idols of liquor, tobacco, stimulating foods, and their overeating.

And how does God enlighten the church? Whence comes essential spiritual knowledge? Said Paul of the Corinthians:

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (1 Cor. 1:4-8).

The church at Corinth was enriched in all knowledge when the testimony of Jesus, which is the Spirit of prophecy, was confirmed among them. The Corinthian church was waiting even in those distant days for Jesus' return. How much more is the remnant waiting for Jesus' return today. How much nearer we are to His advent. The Corinthians had the Spirit of prophecy in their midst. So have we.

The church in Corinth was blessed with many spiritual gifts. It also was a faulty church. The church today, faulty as it is, is the one great object on earth upon which God bestows His supreme regard. The Spirit of Prophecy writings represent one facet of this supreme regard. How rich we are in knowledge which has come to us through the writings of Ellen G. White.

Think of the great treasures of truth we have in the Bible, but we

have also the Spirit of Prophecy writings. In the English language there are 54 books from the pen of God's messenger to the remnant. One of these books is called *Temperance*; we have also *The Ministry of Healing*; *Medical Ministry*; *Counsels on Health*; *Counsels on Diet and Foods*.

Adventists are a temperate people. We do not use alcoholic beverages, tobacco, or unclean foods. These temperate habits affect the health and disposition of God's people. This contributes to their patient endurance.

8. Believers in Expectation

Said John: "Every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3). John was speaking about the hope of the believers in the second advent of Christ, for he said in the same breath, "When he [Christ] shall appear, we

10 Marks

shall be like him; for we shall see him as he is" (verse 2).

Paul uses almost identical words in Titus 2:13, 14: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Those looking for the blessed hope and the glorious appearing of the Saviour are purified. This hope exerts a purifying influence upon the life. They become God's people, zealous of good works, in consequence of this Advent expectation.

It is clear, then, that the remnant people who live just prior to His second coming must be Adventists. At the dawn of the nineteenth century a general interest in the second coming of Christ sprang up on every continent. This interest became intense in the middle of the nineteenth century. It is even more so today in the middle of the twentieth century.

When the time was ripe the Adventist people appeared on the scene. They are a people of prophecy. They are here today. They are here to stay—that is, until translation time, when God will take them out of this world alive. They will be the only ones to survive the final judgment of the world.

It is the Advent hope that purifies these people and prepares them in character for Jesus' return. How can they indulge in the sinful practices of

this world when they plan shortly to live with holy angels forever?

God never intended that there should be three or four or five generations of Adventists. One or two might have sufficed. It was in the divine purpose that Christ should have come to the earth soon after Seventh-day Adventists began to preach the threefold message of Revelation 14:6-12 to the world, not more than two or three decades after 1844. Wrote Ellen G. White in the year 1868: "The long night of gloom is trying, but the morning is deferred in mercy, because if the Master should come, so many would be found unready. God's unwillingness to have His people perish, has been the reason of so long delay."—*Evangelism*, p. 694.

In 1883 she wrote retrospectively: "Had Adventists, after the great disappointment in 1844, held fast their

mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory, and to see the honor placed upon the loyal and obedient."—*The Great Controversy*, p. 637.

Keep in mind that the special resurrection of Daniel 12:2 here described transpires *before* the general resurrection of the righteous at the time of the second advent of Christ! All loyal Adventists see Him come!

9. A Church of Messengers

It is under the symbol of angel messengers that God's last messages of grace are given to the world, the three angels' messages of Revelation 14:6-12. Here is a symbolic picture of a missionary people witnessing to the nearness of the Second Advent.

First, they preach the gospel in the

God and enjoy the distinctive blessing of God. Yet their salvation is not assured unless they overcome by the word of their testimony and the blood of the Lamb.

10. A Worldwide Movement

In Revelation 14:6, 7 John declares: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Compare this with Revelation 10:11: "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

of the Church Triumphant

faith and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward."—*Ibid.*, p. 695.

In many such statements from the pen of the Lord's messenger, written subsequent to the foregoing quotations, the same idea is developed—"the Lord would have come ere this." But He has not come, and the saints wait patiently for His return.

Have you ever thought that in each generation of Adventists since 1844 there has been a faithful group waiting for Jesus to come back, but who were disappointed when He did not appear? O how these faithful ones longed to see His return, to see His dear face! But they will not long be disappointed! There will be a special resurrection for all such. Note the following paragraph from *The Great Controversy*, in the chapter titled "God's People Delivered":

"Graves are opened, and 'many of them that sleep in the dust of the earth . . . awake, some to everlasting life, and some to shame and everlasting contempt.' All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. 'They also which pierced Him,' those that

A Pilgrimage of Faith—3

By D. A. DELAFIELD

setting of the judgment-hour message (verses 6, 7). Second, they deliver God's summons to separate from Babylon, and they point out unmistakable error from God's truth (verse 8). Third, they announce the solemn warning against apostate religion (verses 9-11).

These human messengers, symbolized by the three angels, are being judged at the same time they proclaim the judgment-hour message. The message they preach for the saving of souls is the message of Christ by which their own souls are saved. They keep the commandments of

The message to be given is solemn as well as world embracing. The people who give the message God will remove from this world when their work is done. They do not claim to be better than other people—far from it. But their message is the truth. It is the only saving message for the time—the end time of the world when men need certainty as never before.

I am glad I identified myself with the church described as the remnant. And these are the reasons—ten of them. Read them over again prayerfully, carefully, and see if it cannot be said of you, as it can be said of all God's saints, "Hitherto hath the Lord led us." I believe He will guide us until the final triumph of His kingdom.

"The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. . . .

"And still our General, who never makes a mistake, says to us, 'Advance; enter new territory; lift the standard in every land. 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.'"

"The time has come when through God's messengers the scroll is being unrolled to the world. The truth contained in the first, second, and third angels' messages must go to every nation, kindred, tongue, and people; it must lighten the darkness of every continent, and extend to the islands of the sea. There must be no delay in this work."—*Evangelism*, p. 707.

(Concluded)

a PRAYER

By H. MARSHALL PENN

Holy Father, wilt Thou but give
Unto me faith that I might live
Near to Thee in every way?
Draw me closer day by day.

Heavy-hearted, Lord, I come.
May Thy Spirit guide me home.
Let Thy love sweet warmth impart
Driving coldness from my heart.

Amen.

HOW RICH ARE YOU ?

*A glimpse of
the unspeakable riches
available to the Christian.*

By
EDWARD HEPPENSTALL

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 2 Corinthians 8:9.

PAUL liked to talk about the riches God makes available for sinners. The word is constantly falling from his lips and from his pen: riches of mercy, riches of grace, riches of glory, unspeakable riches, unsearchable riches. The apostle had evidently looked into the treasury of God. He was deeply impressed by its inexhaustible abundance. He believed that the children of God have a rich Father who permits them to draw on the divine bank for every legitimate need, that the door of the treasury is open to all of us.

Within the perspective of God's abundance and the "unspeakable gift" of His son, Paul reminds the Corinthians of their indebtedness to God and to man. At the time of the first church council at Jerusalem the

leading brethren finally commissioned Paul as the apostle to the Gentiles. Part of this commission was that he should "remember the poor" believers in Judea (Gal. 2:9, 10). Consequently, in his missionary journeys he made it his purpose to raise a large offering from the various churches. This was to be sent to Jerusalem for distribution to the needy church members (Rom. 15:25-27; 1 Cor. 16:1-3). In chapters 8 and 9 of this Second Epistle, Paul appealed to the Corinthians to fulfill their obligation in this matter; they had not done so. Actually, they were behind the other churches (chaps. 8:10-14; 9:1-5).

One of the most serious competitors of the Christian faith is love of money, the root of all evil. This problem is not a matter of juggling with doctrinal ideas. It exercises the mind of the man in the street, in business, and in the church. In a world of great development and progress, it is not surprising that the masses are swept off their feet by the desire and scramble for material gain. Everywhere in the world prestige follows people with money, and the cult of the wealthy speaks with increasing power.

There is nothing wrong in the possession of money, provided that a man uses it as a faithful steward of God. It is required of Christians that they be faithful stewards of all that God has placed in their hands. That is an essential part of Christian living. Almost any man successful in business will tell you that the desire for wealth can become a passion, determining and warping values and conditioning his everyday behavior.

A Threat to Christian Experience

This is a threat to Christian experience. The philosophy is materialistic. It places an immoderate emphasis on the financial approach to life. It is a bleak and barren way, full of inconsistencies and perils. Its major defect is its blindness to real values, especially eternal values. It has power to turn the heart to stone and make one forget God.

The glorification of material things does not lead to a new heaven and a new earth, but invariably leads to hell. The present danger lies in a religion which has shed the spirit of sacrifice. From this it is an easy transition to a materialistic way of life that in time degenerates into idolatry.

What do wealth, money, and possessions mean to the Christian? The principle on which Paul appeals to the church is that redeemed men and women are debtors both to God and to men:

"Being enriched in every thing to all bountifulness, which causeth

through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God. . . . Thanks be unto God for his unspeakable gift" (2 Cor. 9:11-15).

We have no goals to discover, no rules to measure, and no statistics to sum up the abundance that God has poured out to us. In his exhortation to the Corinthian believers, Paul shows how rich we are. Christ spared not Himself; He endured the cross for the joy of saving men. There was no horizon, no limit to His redeeming grace and love. He travailed in the superabundance of His love until at last, with bowed head and breaking heart, He could say, "It is finished."

We are all pilgrims and our life cycle is over all too soon. We start out each morning with but one loaf of bread, soon spent, requiring that we kneel on the threshold of each day and pray: "Give us . . . our daily bread." Then God opens to all the overflowing treasures of mercy and grace. There is more than enough for all. God's riches flow under us and



blow over us every day in as abundant measure as they have always done.

In the midst of all these riches, man is asked to partake of the spirit of unselfishness and sacrifice; to partake of the Spirit of God whose overflowing abundance is everywhere. If we do not learn to give and share freely under such an influence, it is not because we have not benefited from the riches of Christ, but because we have failed to appreciate and respond to God's love. We find ourselves Christians, not only because God has overflowed into our lives in so many ways and so often but because we are asked to respond gladly to His "unspeakable gift."

An Essential to Health

A hearty, spontaneous response to the blessings and mercies of God is essential to mental and spiritual health. Unselfish sacrifice is something we owe to the people we live with, for it opens the door of our hearts so that God's blessings can flow freely to men.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall

reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:6-8).

Some people give disagreeably and under pressure. In their hearts they are stingy and confined in their sense of responsibility to others. Men may be doctrinally sound, yet may never give themselves. But needy souls do not feed on such shadows as these. He is redeemed who shares the spirit of Christ's sacrifice. When the church no longer produces lovable, self-denying Christians who can give out and pour out from all the abundance God has given to them, what is it to produce?

Christ entered into the work of redemption for us with the clearest knowledge, with entire sympathy, absolute voluntariness, and overflowing love. The true disciple shares this spirit, consciously, willingly, lovingly. Jesus' self-denial and sacrifice are as real as the stars, as real as the laws that hold them in their orbits, as real as any fact of human knowledge. In Jesus we see to the very depths of God's self-denying love. And all that is at our command: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32).

So the Christian is wholly involved. His spirit of sacrifice must be real, intense, hearty, and joyful. We too must enter personally into the wants and needs of lost men and women. Our debt to God and to the world of lost souls is not discharged by a trifle of money. We were not redeemed with silver and gold, and the lost world around us will not be. It is the giving of ourselves that counts; and with that we keep nothing back of all else that we have, whatever our possessions.

["They] first gave their own selves to the Lord, and unto us by the will of God." "Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8:5, 11, 12).

This cheerful giving of ourselves and our means for the salvation of souls is the testimony that we enjoy spiritual health. Selfishness is defensive. Selfish, grasping men build cages in which they become imprisoned. To be a loving, self-sacrificing Christian is to be like a bird taken out of its cage, let loose, and taught how to fly

through the air. There is no man so fit to live a life of joy and happiness as he whose soul is free from selfishness and miserliness through Jesus Christ.

Adventists speak often in terms of the terrible times we are facing and the worse times to come. Perhaps, on

occasion, our words frighten people. Then let the pouring out of ourselves to people reassure them, give them courage and hope to follow us into the kingdom of God. "For where your treasure is, there will your heart be also" (Matt. 6:21).

(Concluded)

A Story FOR THE YOUNGER SET

Johnny in a Hole

By MIRIAM HARDINGE

MOTHER came downstairs to where Johnny and little sister Anne were playing. She was all dressed up as though she were going to church, or out visiting.

"Johnny, I am going out for a few minutes. I will be only a little while, and I want you to be a good big brother to Anne and watch her carefully while I am out."

"Yes, Mommy, I will," said Johnny. "Don't go out of the gate, remember, Johnny," cautioned mommy as she pulled on her gloves and opened the front door. "Play in the front yard, but watch Anne carefully, and be sure not to go out on the street, or let Anne out."

Johnny nodded his head, and mother left and went up the street.

Johnny amused his little sister for a

few minutes, but he kept wondering where his mother had gone. She had gone up the street, he knew, but where? He just had to find out.

While Anne was playing happily and quietly in the sand pile, Johnny slipped up the street to see if he could find out where mommy had gone. A little voice told him not to, but another told him to go ahead. He listened to that last voice.

Johnny opened the gate swiftly and silently, went through the gateway, and closed the gate carefully behind him. He sped as fast as his short little legs would allow him, up the street in the direction mommy had taken. Soon he heard a great chatter of voices behind a garden wall.

"Ah, that's where mommy must be," he said to himself.

It was a high wall, too high for Johnny to look over, but he found a hole in it just big enough to poke his head through. And that's just what his little head did! To his right he saw a whole line of people, with his mother among them, and facing them was a man with a camera.

"Oh, that's it!" he said. "Mommy is having her picture taken with all those people."

Just then the crowd began to break up and Johnny decided it would be best to run home. So down the street he sprinted until he came to his own gate. He cast a look over his shoulder to be sure that mommy was not behind. Little sister Anne was still playing quietly in the sand pile, and all was well.

Not many minutes later mommy came back and praised Johnny for being such a good boy and minding Anne so well. But somehow the thanks did not taste very sweet to big brother Johnny, and he did not tell about his little excursion.

A few days later a friend of mommy's called at the house.

"I've got the proofs, Mrs. Robinson," she said. "Do you want to see them?"

"Oh, yes," said mommy eagerly, not noticing a faint smile around the lips of the caller.

"May I see? May I see?" asked Johnny, standing on tiptoe to get a glimpse of the prints.

"Oh, oh, what's that?" said the friend. And she pointed to the right of the print where, at the side of all the well-dressed men and women in the picture was a little boy's head framed in a hole in the wall.

"Why, that's Johnny—but how did he get into it? He wasn't there," mommy said, looking down at Johnny's very pink face.

Johnny turned his head away. He couldn't keep the truth back now! And he thought of a little text they had had in worship one day, which went like this: "Be sure your sin will find you out."

It had!



Johnny found a hole in the old wall just big enough to poke his head through.



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



A tribute to parents whose efforts for their children have met with outstanding success.

Parents of Distinction

By **ARCHA O. DART**

Assistant Secretary, GC Department of Education

AT THE recent General Conference session held in Detroit, Michigan, 88 fathers and mothers present in Cobo Hall, together with 165 in absentia, were presented to Elder R. R. Figuhr, then president of the General Conference, as Parents of Distinction. A Parent of Distinction is one who has conducted family worship daily, who has sent all his children to Seventh-day Adventist schools, and whose children are now more than 16 years of age and are all members of the Seventh-day Adventist Church, and if married are wed to Seventh-day Adventist companions.

Some of the footnotes a number of the fathers and mothers added to the questionnaire reveal the deep, abiding love a parent has for his child even after that son or daughter is grown and has a home of his own. These little glimpses into the home life when the children were small reveal the strong determination these parents had to give their children a Christian education regardless of the cost.

Personal sacrifices made, weary hours spent by the sickbed, the daily toil and constant care given, were mere incidents along the way, so

many milestones passed. The goal is brighter now than ever before—heaven is to be their home. Today the joy and satisfaction of seeing their children happy and serving the Lord repays them for all their time and labor. The earnestness manifested by these parents helps us to understand the tender heart yearning of our Father in heaven for us as His sons and daughters. Someday we hope He will be able to “see the travail of his soul, and . . . be satisfied” with us (Isa. 53:11).

We wish to share with you some of these personal messages from Parents of Distinction:

Comments by Parents of Distinction

“We look back upon the family worship hour with the children as the happy moments of the day.”

“We have three daughters. All three have graduated from college; all three are married to good Adventist husbands. We feel the Lord has blessed and helped us in raising our children. It is not easy to do these days. My husband and I are school-teachers, and the problems of youth are growing every day.”

“We are very proud of all our chil-

dren and their companions. They are all wonderful Christians and love our faith. If all parents would follow the advice of the Spirit of Prophecy, they would not have so much trouble with their children as they grow. We looked for a home where the children would not have to play with neighbor children every day. We found ten acres three miles from town. We bought it and settled down. We have always had plenty of work for the children in the summer and when they were home. The boys worked and earned their way through college. They are both good workers too. A place big enough to raise a garden, or something else to keep them occupied much of the time, *with the mother at home to supervise*, is the answer to having good children, I believe.”

“Our four children have all been reared in an Adventist home with family worship morning and evening. All married Adventist companions and 12 of the 14 grandchildren are in Adventist schools; the other two will start the first grade next fall. In order for our children to attend the academy and college, it was necessary for me to do colporteur work and help them obtain scholarships. We



REVIEW PICTURES

Parents of Distinction who were honored at the recent General Conference session. Some of their comments are given above.

had three in college and one in academy at the same time. We praise the Lord for our schools. They are the finest in the world, and when families pray together they stay together."

"Our hearts are full of praise to God that we accepted the third angel's message when our boys were *little*, and how grateful we are for Christian schools and the health reform message."

"My youngest daughter is 36 years old. We always had worship daily, from the time we were first married in 1922. We sent our six children to church school, academy, and college. They are all members of the Seventh-day Adventist Church and all are married to Seventh-day Adventist companions. All of my family are in the truth, including five more whom I have adopted. Yes, it pays to send the children to church school."

"I have three children, all over sixteen. I was not an Adventist when I married, but kept the Sabbath after attending a camp meeting, and raised my children in the church. I had worship with them and taught them to pray for their father who had not accepted my new religion. As they came of school age I insisted on sending them to our schools. This my husband forbade, saying that we could not afford it. I went to work and paid the bills. They went on through our schools and our two daughters became nurses, graduating from ——— Sanitarium. Both girls as well as our son married Seventh-day Adventists. They are all keeping the Sabbath and are now sending their children to our schools. My husband became an Adventist 16 years ago."

"Six children, all have chosen to be in denominational employ."

"You may be interested in our family, now in its fourth generation and presently numbering 65. My father, and mother accepted the truth in 1907. We had no church schools then, but all of my generation went to Walla Walla College. The third and fourth generation have all been educated in our church schools. We are planning a family reunion in August and hope to have the entire 65 living members there. All three of our sons are ordained ministers in this great Advent Movement."

Occasionally we hear someone make the remark that it is easier to rear boys than girls, and again others claim that girls are more religious in their thinking. So far as we can gather from the parents' comments, the sexes are about even. Although no statements were called for on the questionnaire, some parents stated the number of sons they had and the number of daughters. The totals of those mentioned are 145 sons and 143 daughters.

From these unsolicited comments we also learned that 98 of these children mentioned are ministers, teachers, or missionaries. In addition to these, there are a number of physicians, dentists, and nurses, plus many self-supporting men and women who are active in local church work.

Many a parent unknown to the world, and unacclaimed by his neighbors and friends, has his name inscribed in the Lamb's book of life. Amram and Jochebed were born slaves and died slaves, but they were good parents. They trained their children for the Lord and gave to posterity three great leaders—Miriam, Aaron, and Moses. Noah was rejected by the world; men of science scoffed at his teachings, but he saved his own family, and God calls him "a preacher of righteousness."

Scores of other parents are just as sincere, just as faithful. They have sacrificed just as much for their children, and have prayed just as earnestly, but cannot now report *all* their children in the church. Some have married out of the faith. Such parents' names also are written in God's great Hall of Fame, for they have done their part. Let us pray that their children will follow in *their* footsteps and will do *their* part by choosing the way of life.

"In whatever else we may fail, let us be thorough in the work for our children. If they go forth from the home training, pure and virtuous, if they fill the least and lowest place in God's great plan of good for the world, our lifework can never be called a failure."—*Fundamentals of Christian Education*, p. 161.

Fellowship of Prayer

"The Thrill of Having God Working for Us"

"Thank you for including my prayer request. I must tell you the thrill of having God working for us, in our behalf, in our interests. After the first prayer fellowship my husband admitted his need of health reform. That is a wonderful beginning. For 20 years he has fought it savagely, with arrogance, to his physical hurt. . . . Please continue to pray for his conversion and for help as he learns self-control."—Mrs. J., of California.

"Several years ago I wrote and asked you to pray for our son, that he would continue in college until he graduated. He was discouraged. We are thankful for your prayers, and he did graduate last June."—Mrs. H., of Michigan.

"About a year ago I made a request for prayer for my grandson, who had tried to take his life twice. I am so happy to tell you he has given his heart to the Lord and was baptized some time ago along with his mother (my daughter). They both gave up cigarettes and truly love the Lord. . . . Please have special prayer for him, since he is still nervous. . . . I am so thankful to our dear Father in heaven for all He has done for my family this past year. My son-in-law has started going to church also. Please pray for him. My son and daughter-in-law were in the church for many years, and somehow they have drifted away. Please pray for them that they will soon come to God. Thank you again for your prayers and interest."—Mrs. D., of California.

"The Lord Answered"

"Several years ago I wrote requesting prayer for my husband, that he might quit smoking. The Lord answered your prayers and mine. Now I write once again that you will pray for us both and our two daughters, that we will have strength to give up our meat diet. Pray we may not be careless in anything, but walk close to the Lord in every way. My husband hardly ever reads the Bible or prays, and we need his leadership in the home. Thanks so much for your prayers in the past. May we all meet in the earth made new, with our loved ones."—Mrs. K., of Oregon.

"God Is Working"

"God is working in wonderful ways His wonders to perform. I sent in my brother's name to the prayer band, and our prayers were answered. He is keeping the Sabbath again and is rejoicing in the blessed hope. . . . My prayers go out for everyone true of heart and all who need help. Thank you so much for your prayers."—Mrs. W., of California.

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.



OUT OF THE CITIES

The Spirit of Prophecy quotations that appear with our cover article this week should be studied carefully by all Seventh-day Adventists. Conditions in the cities are growing less and less favorable for rearing families for the Lord. A country environment is far more ideal.

But let no one take the message, "Get out of the large cities as fast as possible," as an excuse to abandon responsibility for the cities' teeming millions. Repeatedly the servant of the Lord urged God's people to double and redouble their efforts to take the light of truth to the cities. Further, she indicated that some must continue to live in the cities. These believers "are to work for God in the neighborhood of their homes. They are to labor quietly and in humility, carrying with them wherever they go the atmosphere of heaven."—*Testimonies*, vol. 9, p. 128.

What an assignment! It is one thing to carry the atmosphere of heaven in the country; it is quite another to carry it in the wicked, tension-filled cities. City living makes close demands on one's spirituality; it calls for an unusually personal and powerful relationship with Christ.

So let the call to leave the cities be accompanied by greater efforts to *save* the cities. Let it serve also as a call to pray earnestly for those who must remain in the cities, bearing faithful witness to the truth while keeping their own lives unspotted from the world.

K. H. W.

PREPARATORY STEP FOR "WONDERS"

The experiences of ancient Israel hold important lessons for God's people today. Wrote the apostle Paul: "These things which happened to our ancestors are illustrations of the way in which God works, and they were written down to be a warning to us who are the heirs of the ages which have gone before us" (1 Cor. 10:11, Phillips).*

No one should attempt to make a modern application of every detail of every incident in sacred history, but he should discover the principles involved, study divine attitudes and expectations both for the church and for its members, and apply the lessons to corresponding situations today.

As Adventists we believe in the second coming of Christ. We believe that this coming is imminent. We believe that the hopes of the saints are about to be fulfilled; that the end of their long pilgrimage is near. We believe, further, that throughout our ranks there is an eagerness to participate in any program that may hasten this event. Many are asking, "What does the Lord want us to do at this time when Israel is apparently standing on the very borders of the Promised Land?"

To provide at least one answer to this question, let us note the experience of God's people anciently in a parallel situation, as they were about to enter Canaan, with only the Jordan River between.

For 40 years the people had been sojourning in the wilderness. In sorrow they had buried all but two of their number who were 20 years of age or older when they left

Egypt (Num. 14:29, 30). They had seen many evidences of God's power and leadership. Now they were about to end their wanderings; they were about to enter the Promised Land.

But one obstacle remained—the Jordan River. Usually the river could be crossed easily, at regular fording places. Not now. Here in the spring of the year the snow was melting in the mountains, causing the river to overflow its banks. The current was swift; the stream was angry. Humanly speaking, the situation was hopeless; the river could not be crossed. Yet if the people failed to enter Canaan their whole pilgrimage was a failure.

At this critical moment "Joshua said unto the people, Sanctify yourselves: for to morrow the Lord will do wonders among you" (Joshua 3:5). The visible leader of Israel commanded the people to "put away their sins, and free themselves from all outward impurity" (*Patriarchs and Prophets*, p. 483). God would do "wonders" on the morrow, but first the people must make a clean break with their evil practices. They must give up their pet sins. They must commit themselves fully to the divine will and purpose.

The next day the priests, carrying the ark, advanced toward the river, with the people about half a mile behind. Onward they strode toward the angry, surging stream. At last they stepped into the mindless, turbulent water that seemed bent on sweeping to destruction anyone or anything that should challenge it.

But "suddenly the tide above was swept back, while the current below flowed on, and the bed of the river was laid bare" (*ibid.*, p. 484). The priests walked halfway through the river, then stopped and waited until all the people passed safely to the western shore. Then they carried the ark up out of the channel and onto the riverbank. As they did so, the "imprisoned waters, being set free, rushed down, a resistless flood, in the natural channel of the stream" (*ibid.*). A mighty miracle indeed!

Today we stand on the borders of the heavenly Canaan. We expect God to do "wonders" for us. We expect to see the work of the gospel go with unprecedented speed and power. We expect to see the statement fulfilled: "Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. . . . Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."—*The Great Controversy*, p. 612.

How good it is to contemplate the "wonders" that God is about to do! Israel is about to cross Jordan!

Total Commitment

But first comes the challenge, "Sanctify yourselves." First comes the appeal, "Return to the old paths. Cease your dalliance with the world. Abandon your false goals. Forsake your idols. Break your friendships with the workers of iniquity. Put away your sins—every pet, secret sin."

While the call to "sanctify yourselves" may involve much more than this, surely it does not involve less. If any think that they can obtain "the best of both worlds" and still participate in the "wonders" that God is about to do for the remnant people, they are deceived. Total commitment to the divine will is imperative. Those who are merely "exposed" to spiritual blessings but do not

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

internalize them will be, as anciently, mere onlookers when God bares His mighty arm.

Solemnly does the apostle Paul warn: "I should like to remind you, my brothers, that our ancestors all had the experience of being guided by the cloud in the desert and of crossing the sea dry-shod. They were all, so to speak, 'baptized' into Moses by these experiences. They all shared the same spiritual food and drank the same spiritual drink (for they drank from the spiritual rock which followed them, and that rock was Christ). Yet in spite of all these wonderful experiences many of them failed to please God, and left their bones in the desert. Now in these events our ancestors stand as examples to us, warning us not to crave after evil things as they did. . . . The scripture says, The people sat down to eat and drink, and rose up to play. Neither should we give way to sexual immorality as did some of them, for we read that twenty-three thousand fell in a single day! Nor should we dare to exploit the goodness of God as some of them did, and fell victims to poisonous snakes. Nor yet must you curse the lot that God has appointed to you as they did, and met their end at the hand of the angel of death" (1 Cor. 10:1-9, Phillips). Clearly, a mere formal connection with the people of God does not assure salvation and eventual triumph with the church. Personal victory must be gained over every besetment.

Would the Lord have done "wonders" for the people anciently if they had not obeyed His counsel, "Sanctify yourselves"? Will He do "wonders" for us today if we do not search our hearts, forsake our sins, and seek the outpouring of the Holy Spirit?

"All these things that happened to them were symbolic, and were recorded for our benefit as a warning. For upon us the fulfilment of the ages has come" (verse 11, N.E.B.).† If Israel's experience at the swollen Jordan teaches anything, it teaches that God today expects His people to permit the image of Jesus to be reflected in them *fully*. The first step in this process is to repent of our sins. And how encouraging is the promise: "If we freely admit that we have sinned, we find God utterly reliable and straightforward—He forgives our sins and makes us thoroughly clean from all that is evil" (1 John 1:9, Phillips).

K. H. W.

† From *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961. Reprinted by permission.

DIALOG WITH THE MODERN MIND—4

For three weeks we have been touching the high points of a recent conversation with a traveling companion en route to Los Angeles, a conversation about the existence of God, and about whether the universe is an accident or a masterpiece designed by a Master Architect and built by a Master Craftsman. Our purpose has been to provide a background for what we have to say in this, the last installment of the series. So, back to the problem of how to present the Advent message to the eight or nine people of every ten in the Western world to whom the Bible is a fallible human book and not an inspired guide to the great fundamental problems of life, duty, and destiny. A person who does not believe that God exists is obviously not about to accept the Bible as an authoritative communication from Him, especially when this means a thoroughgoing modification of established patterns of thought and conduct.

The heart of the problem is this. To the modern secular mind the Bible is as unknown and irrelevant as Chaucer's *Canterbury Tales*. On the other hand, our message is Bible-centered, and we usually present it directly from the Bible without adequately preparing peo-

ple to recognize and accept it as God's voice speaking to them. Between us and the modern mind a great gulf is fixed across which we have built no bridges by which men may pass from their side to ours.

A recent survey indicates that only about 13 per cent of Americans believe in the inspiration and authority of the Bible, and that the other 87 per cent look upon it more or less as merely another human book—a good book, perhaps, but one that reflects no more than the dim groping of primitive minds for the meaning of life and existence. This, we submit, is the reason why our traditional Bible-based approach usually proves to be something less than convincing to a majority of Western minds. More often than not their mental reaction echoes that of the ancient Athenians to the preaching of the apostle Paul—"What will this babbling say?"

A Perplexing Difference

A century ago Seventh-day Adventist eyes were focused exclusively on North America. It had not occurred to us that the Advent message was for other men on other continents, as well. As late as 1872 the preaching of "this gospel of the kingdom . . . in all the world for a witness unto all nations" was considered *already* to have met its fulfillment in the extension of Protestant missions, and we joyously hailed this fact as a sign of our Lord's imminent return (*Review and Herald*, April 16, 1872). But whereas a century ago there were no Seventh-day Adventists beyond the shores of North America, today more than three fourths of our membership is overseas. The Advent message is now being proclaimed in 1,066 languages in 200 countries. In this we rejoice.

But there is a strange and perplexing difference between the response of the Western world to the Advent message and that of people in mission lands. Excluding China and the Soviet Union, for which reliable statistics are not available, let us consider that North America, Europe, Australia, New Zealand, and the European membership of the Trans-Africa Division constitute what we here refer to as the Western world, and the rest of the world as mission lands. The validity of this division is evident from the fact that our membership growth rate in the several areas within each of the two groups is consistent with that of the group as a whole. In other words, this arrangement is statistically significant.

Next, let us compare the 1965 membership statistics for the two groups as reported at the recent General Conference session, with the figures for 1961 reported at the session four years ago. The rate of growth in Western lands proves to be 8 per cent, and that in mission lands 31 per cent—or 3.82 times greater! If the rate in the West had equaled that in mission lands, our numerical growth in the West over the past four years would have been 164,835 instead of 43,374.

If the mission land rate prevailed in North America, the four-year increase would have been 106,536 instead of 37,191, or nearly three times as great, and our North American membership would now stand at 450,200 instead of 380,855. If we project the current North American rate of growth forward to the next General Conference, our membership would then be approximately 419,000. But if the rate of growth were equal to that in mission lands the figure would rise to nearly 499,000. Instead of some 39,000 additional members there would be more than 118,000!

A few decades ago we used to speak of South America as the "neglected continent." But today, despite a vast investment of men and means, North America would appear to have fallen heir to that dubious title. And on our part we seem, more or less complacently and uncritically, to have accepted the thesis that the modern mind is

incurably Gentile, and therefore inherently not susceptible to the gospel.

Men and Brethren, What Shall We Do?

These are not pleasant facts to ponder, but unless we face up to them, and under the guidance of the Holy Spirit work together toward solving the problem they reflect, it is not likely that the situation will change for the better. Surely this great discrepancy between results in Western and mission lands deserves the most sober reflection and study. A number of factors doubtless contribute to the relatively slow pace in Western lands, but the principal one, we think, is that we are simply not getting through with our message to the modern mind. In mission lands people evidently feel that we are offering them a definitely superior way of life now, and a worthwhile hope for the future.

But not so the modern mind in Western lands. Shall we rationalize that the fault is theirs? Or shall we accept responsibility for the situation, and set heart and mind to the task of doing our part, under God, to bring about a change? It is a simple fact that we are not communicating our message in a manner the modern mind considers relevant. We are simply not getting through the static of the modern world with a clear and strong signal.

It is our firm conviction that if we set out with dedication, intelligence, and determination to understand the modern mind, and then with equal diligence study to set forth our message with relevance, results in Western lands will at least approximate what they are elsewhere. We must discover how to present it in such a way that our contemporaries will consider it relevant to their own inmost desires and aspirations, and will decide that it offers a definitely superior way of life now, and a valid hope for the future. Shall we not, then, set out on a quest for the high road to dialog with the modern mind?

There are no pat answers to the problem, but we believe that answers can be found if we will search for them earnestly, prayerfully, intelligently, and with renewed dedication of heart and mind under the guidance of the Spirit of God.

This task is one in which every one of us can, and should, participate. But it is also true that what is everybody's business is nobody's business. Furthermore, united effort in any task results in strength—and success. Should we not launch a thorough exploration of the modern mind—agnostic, atheistic, Jewish, Catholic, and liberal and conservative Protestant? Having done so, we could then set about intelligently to adapt our format of presenting the great questions of duty and destiny in a way that would be more meaningful to them. Under the direction of the Holy Spirit we would soon find ourselves caught up in the loud cry of the third angel's message.

May it be that we are too complacently awaiting the descent of Pentecostal power, instead of applying the minds God has given us to search for a solution to this crucial problem of communication? It is not in the economy of God's dealings with men to do for us what we can—by consecrated effort—do ourselves. Why should we not accept this challenge collectively, as well as individually, and address ourselves to the task with intelligent determination, intent on mastering circumstances instead of continuing to let them be our master?

If the effort seems beyond us, let us reflect on the astronomical expenditure of men and means being made to place a man on the moon. How shall we excuse our neglect to do less in God's strength and under His guidance? Then let us, with courage and dedication of heart and mind, address ourselves to the task of finding a way of breaking through to the minds of modern men, in order that many more of them may stand with us, not on the moon, but on the sea of glass before the throne of God.

R. F. C.

LETTERS

From Readers

MORE THANKS FOR BULLETINS

EDITORS: We thank the Lord for the abundance of good things in the Bulletins we received from you. We thank the Lord that there is a people who are faithful and true. May we the church militant press forward in the conquest for souls and soon become the church triumphant.

CLAYTON AND ETHEL DODGE
Lisbon, New Hampshire

EDITORS: Just a note of appreciation for the General Conference Bulletins. Those of us who were not privileged to attend General Conference can get so much out of reading these reports.

MR. AND MRS. RICHARD BIRK
Banff, Alberta

EDITORS: Just want to say "Thank you to all who made the General Conference Bulletins possible. Have much enjoyed each one. So glad to have the REVIEW AND HERALD each week . . . it is a must for us.

MR. AND MRS. IVAN B. JOHNSON
La Grange, Wyoming

EDITORS: It is so extremely kind of you to furnish the church with such a full and com-

plete account of the General Conference session. It is a particularly gracious gesture to those members who are shut in or isolated.

THOMAS CORBETT
Errington, British Columbia

SUGGESTIONS

EDITORS: We take the REVIEW AND HERALD paper for ourselves but feel it is a shame to burn or destroy the messages printed in the front half of the magazine. Why couldn't you lay out this front half with the timely articles of interest to many, then insert some advertising in the center to separate the "Reports From Far and Near" from the front half. This way we could neatly cut out and separate the news of the church and give the timely articles to friends. Let us take advantage of every opportunity we can to spread our story. I have a stack of REVIEWS divided and awaiting your advice.

Chicago, Illinois MRS. MILDRED SIMO

► *Even if practical, the suggestion could not be carried out soon; so give the whole REVIEW to interested people. The Lord has already won many souls this way—including the parents of our late editor—and He will win many more in the future.*

EDITORS: It seems to me that a series of articles or studies in the REVIEW would be appropriate to emphasize the value and blessings of moral purity. Living in an age where the norm is permissiveness, and profligacy is all too common, even among professed saints

—it should be re-emphasized that purity is not prudery, and through the enabling grace of God holiness and purity are possible possessions, and the war of Satan against the family need not be lost.

Vivian, Louisiana CECIL F. GUYOT

TAX DEDUCTION

EDITORS: This quotation from the Philadelphia *Inquirer* may be helpful to REVIEW readers. "Q. I'm attending a convention this summer as a delegate from my church. Will my expenses be deductible? A. If you are attending as a duly elected delegate and not solely as a member of your church, then your unreimbursed out-of-pocket travel expenses directly connected with the convention are a deductible charitable contribution if you itemize deductions. Keep adequate records to substantiate your expenses and do not include any personal expenses, such as sight-seeing. If your wife and children go along, their expenses are not deductible."

Washington, D.C. BOB NIXON

TOO INCLUSIVE STATEMENT

EDITORS: Near the bottom of the second column on page 16 of the July 21 REVIEW, is the statement "Good nutrition is the only way to cure illness." This statement is obviously too all-inclusive. If true, surgery would be unnecessary, and the only justifiable treatment activity of doctors would be to prescribe diets.

H. O. SWARTOUT, M.D.
Thousand Oaks, California

Reports From Far and Near



Dedication day for the Merebank (Indian) church, Durban, Natal. This is one of five churches for Indian believers in South Africa. About 500,000 Indians live in this region.

The Indian Work Grows in South Africa

By A. W. STAPLES
President
South African Union Conference

With the opening up and development of the sugar industry in Natal, South Africa, a 100 or more years ago, numbers of people were recruited from India to work in the cane fields. These people made South Africa their home. They were followed by immigrants, many of whom were of the merchant class.

Today the approximately 500,000 Indians in South Africa form a strong economic block. They have strictly retained their race distinctions and customs. They do not mingle with others, preferring rather to form their own social unit. Many still cling to Hinduism and Mohammedanism. Some, however, have accepted Christianity and are members of the various churches. Whatever their religious convictions, they are a devout people. They are also educationally-minded. All speak English as well as the languages of their Indian birthright.

The Indian people are industrious. Many are skilled artisans. Some are drawn to the professions, especially that of teaching. They take naturally to business, and large numbers are successful merchants and shopkeepers. They are thrifty and are rapidly rising to a high standard of living.

For many years Seventh-day Adventists carried forward a small mission work among these people as an appendage to the European and Coloured work. Growth and development were slow. On January 1, 1956, however, the Indian believers were organized into the Indian Field, directly under the South African Union Conference. At that time the membership was less than 80. The first president was Pastor Rodney Lindup.

Growth gradually became more rapid. H. P. Charles, a successful public school

teacher and faithful member, resigned his work to enter the ministry. Brother Charles was soon ordained because of the evident blessing of the Lord on his soul-winning endeavors.

The office of the Indian Field is at the Maranatha church in Durban. Recently H. P. Charles was appointed president and D. T. Hammond secretary-treasurer of the field. Seven full-time Indian workers and three full-time colporteurs are carrying on an aggressive program of soul winning. Pastor Charles is giving enthusiastic leadership.

We now have five organized church con-

gregations of Indian believers, and three church buildings. Building sites are being acquired and funds raised for the erection of more churches. In addition, a maternity home and clinic is being operated at Port Shepstone. This little institution enjoys the confidence of the Indian people. Evangelistic work will follow in due course, and we have faith to believe that there will be a goodly harvest of souls from the seed now being sown at Port Shepstone.

The baptized membership in the Indian Field now stands at 232. In ten years the membership has trebled. This growth inspires all to greater faithfulness. The spiritual needs of these worthy people should make us all zealous to give more and to do more that a multitude may be ready for the Lord's coming.

Fijian Physician Describes Medical Practice in New Hebrides

By JOHN PARRISH

Performing surgery by kerosene lamp when a temperamental generator refuses to produce electricity is all in a day's work for Dr. Joeli Taoi, medical director of the New Hebrides Mission Hospital.

Dr. Joeli, as he is known to his patients, is presently taking a two-month postgraduate course in surgery at Loma Linda University Hospital. He is a graduate of



Large Baptism in Hong Kong

Forty-seven candidates were baptized recently at the Kowloon church on Boundary Street. Forty-one were students from Kowloon Sam Yuk Middle School. We are grateful for this evidence of God's blessing upon the evangelistic program being conducted in our churches and schools. Among those seated in the front row, beginning fifth from left, are H. S. Lo, school principal; Dr. H. S. Loh, church elder; T. M. Chu, church pastor; and Chan Chi Mao, church elder.

ANDREW H. ROBBINS, President
Hong Kong-Macao Mission

Fiji Medical College, a government school on the island of Fiji, where he was born.

Medical practice in the New Hebrides, 50 miles west of Fiji, differs considerably from practice in the United States, Dr. Joeli notes.

"For instance, most of my patients arrive at the hospital by boat." The hospital is situated on Aore, one of the smaller islands in the group, and most patients come from surrounding islands.

The majority of cases treated at the 18-bed mission hospital are medical rather than surgical. Common problems are malaria, tuberculosis, and parasite-caused intestinal diseases.

"We see very little heart disease or cancer among the islanders," says Dr. Joeli.

The small mission hospital, supported by the Seventh-day Adventist Church, is always full. In addition to hospital patients Dr. Joeli sees 30 to 40 outpatients every weekday, and twice that number on Sundays.

"Sunday is the only day many islanders are allowed to leave their work on the coconut plantations," he explains. The island's economy centers around the production and export of copra—dried coconut meat valued for its oil content.

Aside from treating more than 7,000 outpatients and 700 inpatients at the hospital each year, Dr. Joeli makes regular clinical trips into the mountainous back country to treat villagers reluctant or unable to come to the hospital. It is a

five-hour walk from the coast to the remote mountain villages, and the doctor usually spends the night with one of the tribes he is treating.

"The inhabitants of the villages weren't at all friendly on my first visit," he smiles, omitting reference to the bravery required to enter the territory of fierce tribes uninvited and unarmed. "But now they're very hospitable, insisting when night falls that I share their sleeping quarters. It's very nice except for the pigs, who enjoy the same hospitality," he says with a wry grin.

Dr. Joeli has begun training island teen-agers to assist in patient care. "The five practical nurses in our first class graduated in April, and three are still in training."

The staff—comprising Dr. Joeli, a single full-fledged nurse, and the newly trained teen-age helpers—has learned to take in stride the erratic behavior of the generator that supplies all the hospital's electric power. More serious was a recent five-month drought, which threatened to close the hospital for lack of the rain water required for drinking and for medical and surgical care.

The mission hospital was established by Dr. Joeli in 1961. Plans are on foot to enlarge the building and add more equipment. The Fijian physician will complete his postgraduate course at Loma Linda University and return to the New Hebrides hospital this month.

Oakwood Student Gives Year to VISTA

By RITA MCGANN

James Warren, 19, of Greensboro, North Carolina, was handed an application for VISTA (Volunteers in Service to America) by his father on his eighteenth birthday. He had to choose between VISTA, the volunteer corps of the Office of Economic Opportunity, and entering Oakwood College to study for the ministry. He decided to do both.

After spending six weeks at the University of Colorado training intensively for work with migrants, he and another VISTA volunteer were assigned to the Michigan Migrant Opportunity, Inc., in Benton Harbor, Michigan. It is a rural community, described by Mr. Warren as "right in the middle of the fruit belt." Every year during peak season 75,000 to 100,000 migrants flock to Benton Harbor to pick blueberries, raspberries, cherries, apples, pears, lettuce, and celery. They live in shanties—no heat, no electricity, no indoor plumbing.

For the past year Mr. Warren worked to open doors of opportunity for the migrant workers. As a VISTA volunteer he acted in the role of social worker, truant officer, guidance counselor, and friend.

He roomed with a family of ex-migrants and lived on the \$75 a month subsistence allowance for personal needs, provided by VISTA along with medical care and a termination allowance of \$50 dollars a month which is set aside until completion of service.

In order to know these people, their work, and their feelings, Jim Warren picked tomatoes with the migrants for a day. "I know how it feels. It feels back-breaking," he admitted. "I worked all day and earned \$4.85. We were paid by the box. You work hard for your money."

Warren's main activity as a VISTA volunteer was conducting an extensive survey of the migrant families to determine their needs and available opportunities. He got to meet the migrants on a "person to person basis," he says. "They are a tremendous group of people. They love life. They are real people. They have plans and hopes and dreams."

Warren worked on setting up a day care center for migrant children, a P.M. Club for school-age children, and a youth and adult education and retraining program. "We set up the programs and now they are being run by the migrants themselves and small community agencies," he says. "This is what we want."

One of the projects begun by Mr. Warren and actively taken up by the community itself is the day center, which is similar to a Headstart Program. Warren first got the migrants interested in it, got a staff organized to run it, and then set up a bus route to pick up the children. The P.M. Club is run on the same basis. "Sometimes," he says, "you'd see a child one day and then not see him for three. He'd be out picking with his parents. It's a hardship for these people to sacrifice the money their child can make to send him to the day center or P.M. Club. Some of these kids start picking at five."

Mr. Warren's term as a VISTA volun-



Interdenominational Institute in Florida

An increasing number of ministers of all denominations are finding help and inspiration from the Institute in Clinical Pastoral Education which is being conducted by Chaplain C. A. Reeves at the Florida Sanitarium and Hospital, Orlando. The photograph shows the group who completed the one-month course in June. While most of the men are local Florida pastors who profit from seeing Adventist work and workers from inside one of our institutions, some are from Australia, Thailand, and other places. False conceptions are being corrected as this program develops. Many ministers are taking a new look at Adventists.

DON W. BRADLEY, *Public Relations Director*
Florida Sanitarium and Hospital

teer ended in June but he stayed on in Benton Harbor to spend the summer working for the Michigan Migrant Opportunity, Inc. "They were carrying over their winter programs and somebody had to help." His enthusiasm has not been dampened by the obstacles he has met. As one of eight children from a poor family, he is used to helping others and is well-prepared for his task by his background.

Mr. Warren plans to enter Oakwood College in September and begin his studies for the ministry. Of this year with VISTA he says, "The migrants have given me more than I have given them. I reaped more than I've sown. I've absorbed many things."

World Mission Institute Held at Andrews

By M. O. MANLEY
Department of Missions
Andrews University

Approximately 25 persons, including new appointees and furloughing missionaries, attended the World Mission Institute conducted at Andrews University from June 27 to July 22. The four-week session was designed to develop insights into overseas service in world missions. The instructors were Adventist teachers and workers experienced in service overseas.

Denton E. Rebok, Andrew N. Nelson, Elaine Giddings, W. E. Murray, and K. F. Amb's gave practical and effective instruction in the science and principles of world service. Dr. Ralph Waddell was the instructor for the seminar in personal and community hygiene for overseas appointees. The course in cultural anthropology was taught by Gottfried Oosterwal. The writer was the director and coordinator for the institute.

Thirteen who attended the institute were under first appointment to work outside of North America. These were: Brother and Sister William H. Jenson to Peru; Brother and Sister Richard Davidian to Rwanda, Africa; F. Patience Noeker, M.D., to East Pakistan; Elder and



Persons who attended the Andrews University World Mission Institute. Back row (left to right): Sam Robinson, William Jenson, Wesley Olfert, Stephen Young, Richard Davidian, Patience Noeker, M.D.; middle row (left to right): Mrs. Sam Robinson, Mrs. William Jenson, Mrs. Wesley Olfert, Mrs. Stephen Young, Mrs. Richard Davidian; front row: William Fitch, Sidney Beardsell, Olari Orpana, Mildred Berggren, Esther Feltus, Mrs. Richard Anderson.

Mrs. Stephen W. Young to Malawi, Africa; Brother and Sister Sam Robinson to Indonesia; Susan Rozell and Brother and Sister Wesley Olfert to India; and Mrs. Robert W. Allen who with Dr. Allen will be going to Korea.

Those conducting the World Mission Institute, the first to be held by Seventh-day Adventists in the United States for new appointees and furloughing missionaries, felt that the session was very profitable. The reaction of students also was favorable.

Private School Joins Ghana Mission System

By J. K. AMOAH
President
Ghana Mission

On Sunday, May 8, Pastor and Mrs. J. D. Johnson, mission workers from Chicago, presented the key of the Feyiase SDA primary school and chapel to J. K. Amoah, president of the Ghana Mission.

Among those present to take part in the ceremony were E. I. Ansong, superintendent of our schools in Ghana; Edwin Efa, the district education officer for the Ghana Government; and the village chief, Osie Tutu II.

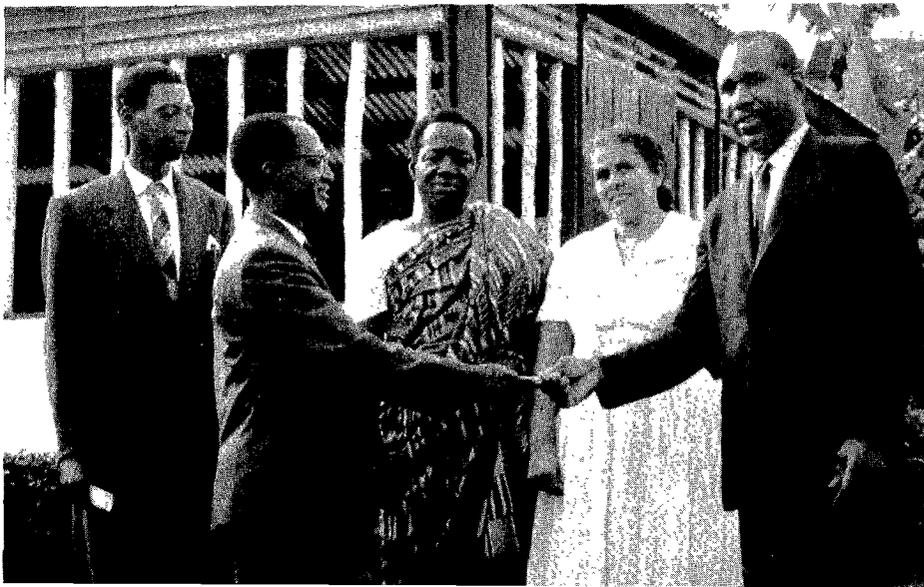
In 1963 the Johnsons started the school as a community development project in connection with the erection of a small chapel that had developed from branch Sabbath school work they were doing in the village. The school, which has an enrollment of 40 students, has been authorized by the government to conduct grades Primary I-III. Until transferred to the Ghana Mission it operated as a government-recognized private SDA school. It will now be a regular mission school of the Ghana Mission, and will cease to be the Johnsons' private school.

The erection of the building was completed with the help of students and community labor. These individuals assisted Brother Johnson with the work during his after-school hours (Brother Johnson is Bible teacher in the Bekwai Training College and Secondary School) and on weekends as well as holidays. Local government educational authorities were very appreciative of the project, which they considered a tangible and worthwhile contribution to the local rural educational needs. A section of the structure is reserved for church services.

The Ghana Mission is re-emphasizing the place of Christian education in the churches of Ghana, particularly Seventh-day Adventist churches. The Feyiase venture is only the beginning in the future plans of the mission for Christian education. The brethren here feel that the time is more favorable now for the church to have a freer hand in its school affairs than previously has been the case. This is owing to recent changes in government structure and planning.

It is the purpose of our mission leaders to see that Adventist youth in Ghana get the type of education called for by our principles of education. These principles are designed to make useful citizens here and capable workers in the cause of God in all the world.

The keys of the Feyiase, Ghana, school being presented to the Ghana Mission. Left to right: E. I. Ansong, superintendent of SDA schools in Ghana; J. K. Amoah, president of Ghana Mission; Edwin Efa, district education officer; Mrs. J. D. Johnson; Pastor J. D. Johnson.





New church in the Mariendorf section of West Berlin, dedicated on May 14. It seats 160.

Dedication of Church in Berlin-Mariendorf

By E. R. WEISSER

Five new church buildings have been built and dedicated in West Berlin since the war. Two other congregations purchased and remodeled already-existing buildings. Ten of the 17 churches in West Berlin have their own church buildings; the other seven meet in rented halls.

On May 14 the new Mariendorf church was dedicated. This congregation was organized after the war when it separated from the church in Tempelhof. At first the members assembled in a barracks. In rainy weather it was almost impossible to get there. Despite this inconvenience, the members came together faithfully every Sabbath.

Two and a half years ago we were given notice that the barracks would be torn down. This forced us to look for another meeting place. All our efforts were in vain, and eventually we decided to buy a suitable lot on which to build. We did not have the means for this project, but the circumstances forced us to act quickly. In May 1964 the contract for the lot was signed, and four months later construction began. But owing to the overstressed building trade there were frequent delays.

Last fall we had to give up the barracks, and it was torn down shortly after we moved. We prayed and tried to find a temporary place, and finally decided on the cemetery. As no funeral services are held in Berlin on Saturdays, we were able

to use the cemetery chapel. We used these facilities for about eight months. Two Sabbaths before the dedication services we met in our new building. A large sign called the attention of the surrounding neighborhood to the dedication of this Adventist church.

On May 14 the members and guests arrived early. Although the dedication was held on Sabbath morning and services were held as usual in all other churches, the 160 seats were soon occupied. All available chairs from the pastor's apartment were brought, but still there was not enough room for the 200 people who came for this occasion.

A brass band played outside in front of the church for half an hour before the service began. H. Vogel, president of the West Berlin Conference, opened the dedication service and welcomed the guests, among whom were O. Gmehling, president of the Central European Division; a city official; and the acting chairman of the Council of Churches in Berlin. Most of the construction workers also were present to witness the dedication of their work.

Elder Gmehling preached an impressive dedication sermon, and the local president asked for the blessing of God on this house. E. R. Weisser, treasurer of the building association and institution, presented the new church building to the congregation. We closed this unforgettable service by singing with the great Berlin Adventist choir in praise to our heavenly Father.

Nearly all West Berlin papers mentioned the dedication of this new Seventh-day Adventist church.

School of Health in Atlanta, Georgia

By ELLA MAE STONEBURNER
Assistant Secretary
GC Medical Department

Mrs. Tecora Rogers, a graduate nurse of the New England Sanitarium and Hospital school of nursing, recently conducted a six-week course in healthful living principles and food preparation, in her home church, the Atlanta, Georgia, Berea church. This health school was begun at the close of H. L. Cleveland's recent evangelistic series, as a result of which many new members were baptized. On July 9 the class of 26 successfully completed the course.

A panel composed of members of the class presented the topic, "A Glimpse of God's Remedies," on Friday night, July 8. On Sabbath afternoon health exhibits and posters prepared by the class were on display in Fellowship Hall. This was followed by a question-and-answer period, at which time church members directed their questions to a panel of nurses, a physician, and a dentist. The graduation service followed. The class chose as their aim, "To preserve our bodies as the temple of God."

H. L. Cleveland, pastor of the Berea church; Joseph Cruise, M.D.; E. E. Richards, D.D.S.; and Ella May Stoneburner participated in the health weekend.

The six-week health school helped fulfill the counsel given in *The Ministry of Healing* which says, "There should be schools of health, cooking schools, and classes in various lines of Christian help work."—Page 149.

God's Prospering Hand in the South Philippines

By V. M. MONTALBAN
President
South Philippine Union

Mindanao, including the Sulu Archipelago, with almost 7 million inhabitants, is a fruitful mission field of the new South Philippine Union Mission. It is the home of many pagan and Moslem tribes and the adopted home of many Christian Filipinos.

The new South Philippine Union Mission came into being on January 1, 1964, with 253 organized churches in three local missions. Since then, 39 churches have been organized, making a total of 292 organized churches in four local missions. The fourth local mission, organized January 1, 1965, is known as the Davao Mission.

The distribution of our churches and their membership, according to local mission organization, as of December 31, 1965, is as follows:

Name of Mission	Number of Churches	Church Membership
Davao	61	6,217
Northern Mindanao	85	9,991
Southern Mindanao	60	5,573
Western Mindanao	86	9,864
Union Total	292	31,645

At present we have one Seventh-day Adventist for every 221 persons in the South Philippines. Laboring among the almost 7 million inhabitants are 397 workers, only 23 of which are ordained ministers.

During the past biennium our workers held a total of 1,306 evangelistic efforts, spearhead meetings, and church revivals. During this same period 108 church buildings were erected, and 104 were enlarged.

In 1964, with a goal of 66,500 pesos, we reached 84,972 pesos in Ingathering. Our Ingathering goal last year was ₱88,000, an increase of almost 32 per cent over 1964. The final figure reported was ₱101,245.36. To God be the glory for this achievement.

Last December 28 we entered into a contract with Inter-Island Broadcasting Corporation for broadcasting Faith for Today weekly in 1966 in Davao City.

During the past biennial council of the Far Eastern Division, the division of Northern Mindanao into two missions was approved, namely, Northern Mindanao Mission, with Bukidnon, Oriental Misamis, and part of Lanao as its territory, and Northeastern Mindanao Mission comprising Agusan, Surigao del Norte, and Surigao del Sur.

Our union headquarters are temporarily located in four rented rooms on the third floor of Conchita Building along Tomas Claudio Street, Davao City. Our new office site of almost a hectare of land is situated on a hilly area about five kilometers from the city. Funds to purchase this site were accumulated from three years of special appropriations from the General Conference and the Far Eastern Division.

Largest Mailing of Temperance Supplies

Non-Seventh-day Adventists as far away as Hawaii and Alaska will receive supplies from the largest mailing ever sent from the General Conference Temperance Department. Filling 49 large canvas mailbags and weighing three-quarters of a ton, the temperance books, magazines, films, and pamphlets were purchased by public schools, correctional institutions, and State departments of health for use in health courses dealing with tobacco, alcohol, and narcotics problems.

Supervising the loading of the bag is Robert E. Adams (center), associate secretary of the Temperance Department. The departmental mailroom clerks loading the truck are Douglas Ivany (left) and Michael Folkenberg.

ROBERT E. ADAMS

The construction of the Adams Center—named in honor of Elder and Mrs. E. M. Adams, who spent more than 40 years in the Philippines as missionaries—is under way on this union site.

To boost the stability and permanency of our youth-camp program, a 12-hectare permanent campsite has been purchased in the suburbs of Panakan, Davao City. The entire area is fully planted in coconut and fruit trees.

Throughout our territory and in all our activities we see the blessings of God and the awakening of His people. We go into the future in a spirit of unity and deep confidence in God's leadings.



Australasian Division

Mr. and Mrs. A. A. Smith and daughter left Australia during July for the Coral Sea Union Mission. Brother Smith's previous service has been in evangelism in the North New South Wales Conference. He will serve as director of the Korela district on the southern coast of Papua.

North American Division

Dr. and Mrs. Ronald F. Hann and three children left Los Angeles, California, July 27, going to Penang. They are returning after a furlough, having previously served at Bandung, Java. Sister Hann's maiden name was Edna May Hambling. Dr. Hann is to serve as a physician at the Penang Sanitarium and Hospital.

Fay Phyllis Welter left New York City on August 1, returning after furlough for further service as an office secretary in the Far Eastern Division, at Singapore.

Naomi Zalabak left New York City on August 1, for Singapore. She is returning after furlough, and will serve as a church school teacher at the Far Eastern Academy.

Elder and Mrs. Howard E. McClure left Los Angeles, California, for Singapore on August 3. Brother McClure was reported as having returned after furlough September 13, 1965. However, he came to the United States as a delegate to the 1966 General Conference session, and now Mrs. McClure is returning to the field with him. Her maiden name was Ruth Carey. Brother McClure is Sabbath school secretary of the Far Eastern Division.

Marlowe H. Schaffner, M.D., and son Richard left Los Angeles, California, on August 3, returning after furlough to Rhodesia. Sister Schaffner and Robert plan to return the end of September. Dr. Schaffner is medical and temperance secretary of the Trans-Africa Division.

Mr. and Mrs. Bobby Allen Dodd and two children, of Nevada, Iowa, sailed on the M.S. *Hoegh Dene* from New York City for Ceylon, on August 3. The maiden name of Mrs. Dodd was Donna Louise Green. Brother Dodd is to be business manager and industrial superintendent at the Lakpahana Training Institute.

Elder and Mrs. Neander C. Harder and two children left Miami, Florida, on August 6, returning to São Paulo, Brazil, after a furlough. Sister Harder's name before marriage was Lieselotte Marianne Kimling. Brother Harder serves as a Bible teacher at Brazil College.

Dr. and Mrs. Elvin T. Gibson and two daughters, of Adelphi, Maryland, left Los Angeles, California, August 8, for Thailand. Sister Gibson's maiden name was Susan Lee Jones. Dr. Gibson will serve as a physician in the Bangkok Sanitarium and Hospital.

W. R. BEACH

Bahía Series Reaps Good Harvest

By C. R. BOTTSFORD
Departmental Secretary
Bahía Sergipe Mission

The Lord greatly blessed a double-header evangelistic series that we held in the Floresta Azul district, southern Bahía. This consisted of 14 nights at Ibi-carai and seven nights at Floresta Azul.

From the beginning we had strong opposition from the local priest, but his efforts apparently made the people all the more eager to attend our meetings. We had 700 on some nights and on the closing night about 750.

One night the priest talked for about an hour over a loud-speaker, announcing our topic and making fun of it. He appealed to the people not to attend. Right after that he went to his church to conduct mass. Not a soul showed up. This infuriated him and he slammed the door with all his might. The devout Catholics living near the church saw all this and the



following day several went to him and rebuked him. (One of those families later was baptized.)

On the closing night of the first part of the series 60 precious souls came forward to the altar. In the last series 30 more took their stand. We baptized 40 new believers. Three are young men who plan to take theology at our school in São Paulo. One young woman who used to be carnival queen each year will be a Bible instructor, and another a teacher.

A young man attended only the last three nights. When he went home he told his wife, "This is the church I have been looking for for a long time." He owns a store in the center of town. He told me a few days ago that since he closed his store each Friday afternoon before sunset he has sold much more than before.

Each week we get requests here in Bahia from new groups that want someone to preach to them. Many times we have to use some lay worker who can't read or write but has memorized each text. We are sure that the latter rain is being poured out in Bahia.

CUC's FM Station Inaugurates New Facilities

By J. O. IVERSEN

WGTS, the FM radio voice of Columbia Union College in Takoma Park, Maryland, has inaugurated new broadcast facilities on the college campus.

The facilities include new studios and control room, offices, a new console, transmitter, and stereo exciter, plus a six-bay antenna with 125-foot Rohn tower that gives the station coverage in a 35-50 mile radius. This territory includes Washington, D.C., and suburbs, Baltimore, and part of Virginia, with a potential audience of two to three million. Power of the station is 30,000 watts. This ranks it as the second most powerful station in the Washington area, either AM or FM.

Participating in the inaugural were S. S. Hiten, manager of the station; Morten Juberg, radio-TV secretary of the Columbia Union; W. H. Beaven, president of Columbia Union College; Mayor G. M. Miller of Takoma Park; U.S. Congressman Charles M. Mathias, Jr.; Neal C. Wilson; and J. O. Iversen.

Following the service, Hal Curtis, program director, supervised an open-house tour of the station facilities.

WGTS is one of seven Seventh-day Adventist college FM stations in the North American Division. Others are WSMC-FM, Collegedale, Tennessee; KVUC, Union College; KSDA, La Sierra College; KEMR, Loma Linda, California; KANG, Pacific Union College; KGTS, Walla Walla College. WAUC, Atlantic Union College, begins operations this month.

In addition to WGTS, WSMC-FM, KSDA, and KANG, are currently expanding their facilities and some have requests pending with the FCC for increased power, which will extend their coverage into such areas as Chattanooga and Atlanta, Los Angeles, and San Francisco-Oakland.



Record Year for Japan in Literature Work

Record sales of literature were chalked up in the Japan Union Mission during 1965. Literature worth \$249,887.71 was distributed by our colporteurs. This was an increase of 10.4 per cent over 1964. In addition they distributed 224,303 pieces of free literature and enrolled 7,834 people in the Bible correspondence course. Eighty-three souls were baptized as a result of their efforts.

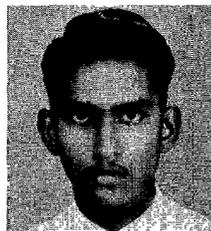
According to available statistics the record made in Japan represents the greatest volume of literature ever sold in one year by literature evangelists in any union in the Far Eastern Division.

We salute our faithful literature evangelists who with consecrated zeal are seizing every effort to evangelize Japan. In the picture the leaders of the Japan literature evangelists stand before the Japan Publishing House at Yokohama during their annual publishing council.

M. R. LYON, *Publishing Secretary*
Japan Union Mission

Ceylon Dorcas Society Pays for a Patched-up Heart

By BERNARD F. PINGHE
Secretary, Ceylon Union



Peter Davamony, the boy with the "patched-up heart."

Peter was troubled. For years he had lived an abnormal existence. He was fond of activity, but he had been cautioned to exercise with restraint. For ten years he had lived in fear. He had been plagued with the thought of sudden death because of a congenitally defective heart from which he suffered.

A well-known surgeon had recommended heart surgery. This seemed dangerous. Peter, his parents, and his sister were most reluctant to take this step.

Last year Peter enrolled at Spicer Memorial College, Poona. Continuous medical reports alarmed him. Heart surgery now seemed imperative. After graduation from the school of nursing, Mary, his sister, flew from Karachi to meet him. E. C. Beck, president of the Ceylon Union, and I met Peter and Mary at the college. Peter was now unafraid. Mary gave him courage. They had placed their confidence in God. But both of them were distressed over a question that had concerned them for some time: Who would pay the large bill at Vellore Medical Center?

After a brief consultation, Elder Beck and I assured them that the Dorcas Society of Lakpahana Training Institute would pay \$200 toward the surgical ex-

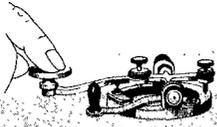
pense. They accepted our offer joyfully.

On December 8 last year, Mary wired us from Vellore: "Surgery Monday, inform others." The school family had special prayer. Mary's presence at the bedside was a very helpful factor during the period of convalescence. Three weeks after surgery Peter's father wrote to me: "We are ever grateful to you for the help rendered. My son, Peter Davamony, is now quite well."

The fear and anxiety that hung over Peter are now no more. After Peter recovered completely he expressed his gratitude to my wife, who was the leader of the Dorcas Society: "I thank God for the miracle that He has performed in my life. Above all, I should thank you as the Dorcas leader and the other members from the bottom of my now patched-up heart for the help you gave me in paying my operation bill."

On a rupee economy \$200 is a large sum of money. How did the Dorcas Society at Lakpahana raise so much? The method was simple. We requested our friends in America to send us used greeting cards. These were remade, and at the end of 12 months we had a net profit of \$1,750. At the year end we put this to useful purposes. Two hundred dollars was set apart to pay Peter's medical bill. Five hundred and fifty dollars was given out as student aid. Two hundred dollars was left for emergency expenses in the area. One hundred and fifty dollars was distributed during Christmas to the needy, and \$650 was donated to the school board to purchase a tape recorder, an amplifier, and speakers to serve the two dormitories.

To all those who sent us cards, we say Thank you, not only on our behalf, but on behalf of Peter, the boy with the "patched-up heart."



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► Kenneth H. Kahler will become an instructor in business and economics at Atlantic Union College beginning with the school year 1966-1967. He graduated with a B.S. in business administration from Walla Walla College in 1962 and received his M.A. in 1966 from Andrews University. He served an administrative internship at the White Memorial Medical Center, Los Angeles, California, and then became account manager and head cashier in the patients' business office.

► Alphonse Chabot, a ministerial student who graduated from Atlantic Union College, has been invited to assist in the work of the Willimantic, Connecticut, district of the Southern New England Conference. Recent conference committee action has appointed Leo Poirier as the new pastor of the Middletown district. The vacancy created at the Pittsfield, Massachusetts, district by Elder Poirier's move will be filled by Richard Coffen, who has been serving as assistant pastor in Worcester, Massachusetts.

► Vernon W. Howe has joined the staff of Atlantic Union College as an instructor in mathematics. He received his B.A. degree in mathematics from Pacific Union College in 1965, and his M.A. degree from the University of California at Berkeley in 1966.

► With 21 already baptized and 25 more preparing to take this step, the Faith for Today decision series in Manchester, New Hampshire, saw an excellent attendance throughout. Support from church members was outstanding. An immediate result of the series will be the organization of a new church in Nashua, New Hampshire. A church will be rented until one can be built. Speaker for the series was Gordon F. Dalrymple, editor of publications at Faith for Today. Campaign coordinator was Robert Edwards, pastor of the Manchester church. Robert Johnson, conference evangelist for Northern New England, directed music. Pastor Edwards is continuing meetings on Sunday and Wednesday nights. Working with him is Ralph Mitchell, a ministerial intern, and two Bible instructors.

► Mr. and Mrs. Burdette Millard, both summer school graduates of Union College, will be teaching the church school in Topeka, Kansas. Mr. Millard will be the principal and teach grades 5 to 8.

► Brother and Sister Ken Taylor and daughter have joined the workers in the Wyoming Conference. Brother Taylor joined with Elder Ben George in the evangelistic program. He is the singing evangelist. Their first effort is in Rawlins.

► Harry C. Reile will be connecting with the education and psychology department of Union College this fall. Mr. Reile will be in the department on a part-time basis while he completes his doctorate at the University of Nebraska.



Columbia Union

Reported by
Morten Juberg

► Official opening services have been held for the Grasonville, Maryland, Medical Center, located adjacent to the church. Members of the church formed a board to finance the new building and used volunteer labor for the construction. The facilities are being rented to Ralph Libby, M.D., a former pastor who took medicine and recently completed his internship at the Hinsdale Sanitarium and Hospital.

New Health Volume in Farsi Language

Robert E. Anderson, manager of Middle East Press in Beirut, Lebanon, shows a copy of the new Farsi health volume, *Your Way to Health and Happiness*, to students attending the literature evangelist training institute at the Iran Adventist Academy in April. The first large Adventist book to be printed in the Farsi language, this new volume will provide a real boost to the literature program in old Persia, the interesting land of Queen Esther. Mr. Anderson reported to the students that his press is now printing a medium-priced book, *Your Baby*, in Farsi, which they can offer to prospects who are unable to purchase the large volume. Johnny Minassian (at right), Iran Mission publishing secretary and teacher at the academy, translates for Mr. Anderson.

D. L. CHAPPELL
Departmental Secretary
Middle East Division



With only two aged physicians in the area and with hospital facilities 25 miles away, the new unit meets a real need in the Maryland community.

► W. V. Rudisaile, administrator of the Tidewater Memorial Hospital, Tappahannock, Virginia, has been made a Fellow of the American Academy of Hospital Administrators.

► Eleven new medical interns have begun their year-long work at the Washington Sanitarium and Hospital. A reception was held to welcome the new physicians to their responsibilities.

► Carl Pine, formerly of Joplin, Missouri, is the new pastor of the Staunton, Virginia, church.

► Lawrence Yeagley, pastor of the Hamlet, Ohio, church, has accepted a call to the Southern New England Conference. Taking his place in Hamlet is Clifford Robbins who moves from Bellefontaine, Ohio. Paul Horton, former assistant in the Akron district, becomes the new pastor of the Bellefontaine church. In another change, Melvin Mathers, associate pastor in the Bucyrus district, has accepted a call to the Alberta Conference.



Lake Union

Reported by
Mrs. Mildred Wade

► John A. Kroncke, former pastor of the South Bend, Indiana, church, has recently taken up his duties as pastor of the Pioneer Memorial church on the campus of Andrews University. He succeeds J. H. Rhoads, who retired after 32 years of service to the denomination.

► J. M. Phipps, ministerial secretary for the Lake Region Conference, and R. T. Andrews, pastor of the North Street church in Flint, Michigan, with the assistance of two singing evangelists, Victor Brooks of Baltimore, Maryland, and T. M. Kelly, as well as the faithful church members, conducted a successful series of meetings early in the summer. Fifty-two candidates are studying for baptism.

► The Lake Region Conference has recently completed a swimming pool on their campsite at Cassopolis, Michigan. Approximately 60 acres have been set apart for the youth on the conference campground.

► Twenty-four persons were baptized in union services of the Allegan, Douglas, Otsego, and Pullman, Michigan, churches, on Sabbath, June 11. Fourteen of the number came from Kalamazoo. First interests were through lay visitation and Bible studies, followed by evangelistic meetings in South Haven by Don Jacobsen, and in Douglas and Otsego by Earl Zager. O. A. Dart, of the General Conference, Duane Miller, of Kalamazoo, and Earl Zager performed the baptisms.



Central Union

Reported by
Mrs. Clara Anderson

► Dr. George L. Caviness, dean of Union College, has accepted the call to be president of Newbold College in England. He and his family leave immediately for their new post of duty.

► Dr. William Kast and family are moving to Cortez, Colorado, where Dr. Kast will be practicing dentistry.

► Three workers were ordained to the gospel ministry on Sabbath, July 30, at the Michigan camp meeting. They were Leslie Cox, from the Reed City district; Harry Freese, of the Houghton-Calumet area; and Richard Blessing, the Great Lakes representative for the Christian Record Braille Foundation.

► A new church was organized in Kenosha, Wisconsin, on July 2. R. E. Finney, Jr., Wisconsin Conference president, officiated. I. W. Morford is the district pastor.

► Thirty-three were baptized on the second Sabbath at the Wisconsin Conference camp meeting. E. E. Cleveland of the General Conference Ministerial Association spoke at the evening meetings. Members gave or pledged \$33,000 for evangelism in Wisconsin during the coming year.

► Two young men were ordained to the gospel ministry July 16, at the Wisconsin camp meeting. They are Ronald Bissell of Wausau, Wisconsin, and Dean Hubbard of Clear Lake, Wisconsin.



North Pacific Union

Reported by
Mrs. Ione Morgan

► The new president of the Washington Conference is W. J. Blacker, who was secretary-treasurer of the Pacific Union Conference. W. L. Murrill, formerly treasurer of the Burma Union, is the new secretary-treasurer. E. C. Christie will work with him as associate secretary-treasurer.

► An ordination service was held in connection with the Washington Conference camp meeting on the Auburn Academy campus. On July 16, Ted Parks of Federal Way, Clyde Praye of Snoqualmie, and H. H. Hill of Seattle were consecrated to the ministry.

► Ground was broken July 10 for the second phase of construction at Tri-City Junior Academy, Pasco, Washington. This will add to the present six-room school plant a new 60- by 120-foot auditorium-gymnasium with showers and dressing rooms, home economics room and kitchen, and library. Tri-City Junior Academy has grown rapidly in the past few years. Six years ago approximately 35 children were attending a two-teacher school. Last year 132 students were enrolled in grades 1-10, and ten full- or part-time staff members were employed.

► The summer meetings for the logging camps in Alaska were held at Wrangell and Gildersleeves the weekend of July 31. Guest speakers included J. C. Hansen, Alaska Mission president; W. J. Hackett and L. W. Crooker, president and secretary-treasurer, respectively, of the North Pacific Union Conference; and Sunny Liu who added inspiration to the meetings by his singing.

► Speakers for the summer school commencement at Walla Walla College, August 19-21, were: G. S. Balharrie, dean of the WWC school of theology, consecration; W. J. Blacker, Washington Conference president, baccalaureate; and Malcolm Maxwell, assistant professor of religion at WWC, commencement.

► The second term of a two-session Sports Fitness Camp on the WWC campus, under the direction of John Waterbrook, ended July 22 with marked improvement shown on physical fitness tests. Of the 80 children, divided equally between boys and girls, an average increase in physical fitness of 10 per cent was made in a 12-day period. Assisting Mr. Waterbrook were students studying methods of teaching physical education: Elmer Weller, Dave Thornsby, Wilda Zumwalt, Ruth Krivoshein, John Hunter, Donna Hoover, Joe Fisher, and Albert Wiggins.



Northern Union

Reported by
L. H. Netteburg

► A new laundry building was dedicated at Oak Park Academy on Sunday, July 3. The laundry was started in 1955, to enable students to earn part of their school expenses. Emmor Wintermeyer is manager.

► The Artichoke, Minnesota, Seventh-day Adventist church celebrated its ninetieth anniversary the weekend of July 1 and 2. Organized in 1876, the church had 8 charter members. The little company grew, and at one time there were more than 100 members with many ministers, teachers, doctors, nurses, denominational secretaries, and missionaries coming from this group. H. A. Toms is the pastor.



Pacific Union

Reported by
Mrs. Margaret Follett

► Elder and Mrs. C. R. Bonney and Maria and Stephen have taken up residence in Willits, California, where Elder Bonney will be pastor. Elder Bonney has lately completed a term of service as secretary of the Southern Asia Division. Previously he did pastoral and evangelistic work in England, and also served as radio and television secretary in Southern Asia.

► Mrs. Frances Fisher has been director of the Vacation Bible School at Flagstaff, Arizona. Her assistants were Mrs. Nita Vergara, Mrs. Mary Dalegowski, Mrs. Neil Daugherty, Mrs. Walter Dalegowski, and Mrs. J. B. Bassham. The average daily attendance for the two weeks was 60, with a non-Adventist representation of more than 60 per cent on the closing day.

► Helmuth C. Retzer, for the past two years president of the Nevada-Utah Conference, is the newly appointed president of the Southern California Conference. While the senior Elder Retzer proceeds with the work in the new location this fall, his son, Darold Retzer, B.D., Andrews University, will be initiated into ministerial work in the Northern California Conference.



Southern Union

Reported by
Oscar L. Heinrich

► W. E. Miller, formerly an associate in the publishing department of the Kentucky-Tennessee Conference, has accepted

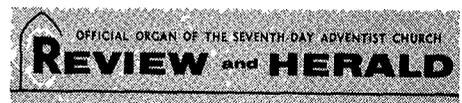
a call to head the department in the Alabama-Mississippi Conference. He fills the position left vacant by W. P. Blake, who is on leave of absence.

► Southern Missionary College sponsored a field school of evangelism in Knoxville, Tennessee, during early summer. Director of the school was Douglas Bennett. He was assisted by Don Crook of the college and R. M. Ruf, local church pastor.

► Prayerful sowing of the gospel seed, diligent work by the pastor and his members, and sacrificial giving by members during the past year resulted in 22 baptisms in the Jacksonville, North Carolina, district during the month of May. James Wyckoff, conference evangelist, held the revival meetings and was assisted by Wayne McNutt and the pastor, Kenneth Blanton.

► Ingathering victory is being reported in various places throughout the union. H. V. Leggett, pastor, reports that the Asheville, North Carolina, church reached its goal of \$6,900 in two weeks. Claud Reed, pastor of the Gulfport and Pascagoula, Mississippi, district, and Paul Anderson, of Panama City and De Funiak Springs, Florida, report their districts over the Silver Vanguard goal.

► The testimonial program for A. V. Pinkney, when he stepped out of the presidency of Oakwood College to become an associate secretary in the General Conference Temperance Department, was on TV channel 19, Huntsville, Alabama.



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

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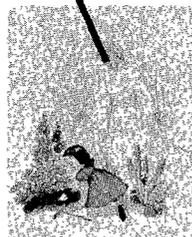
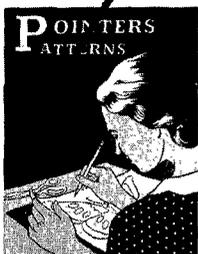
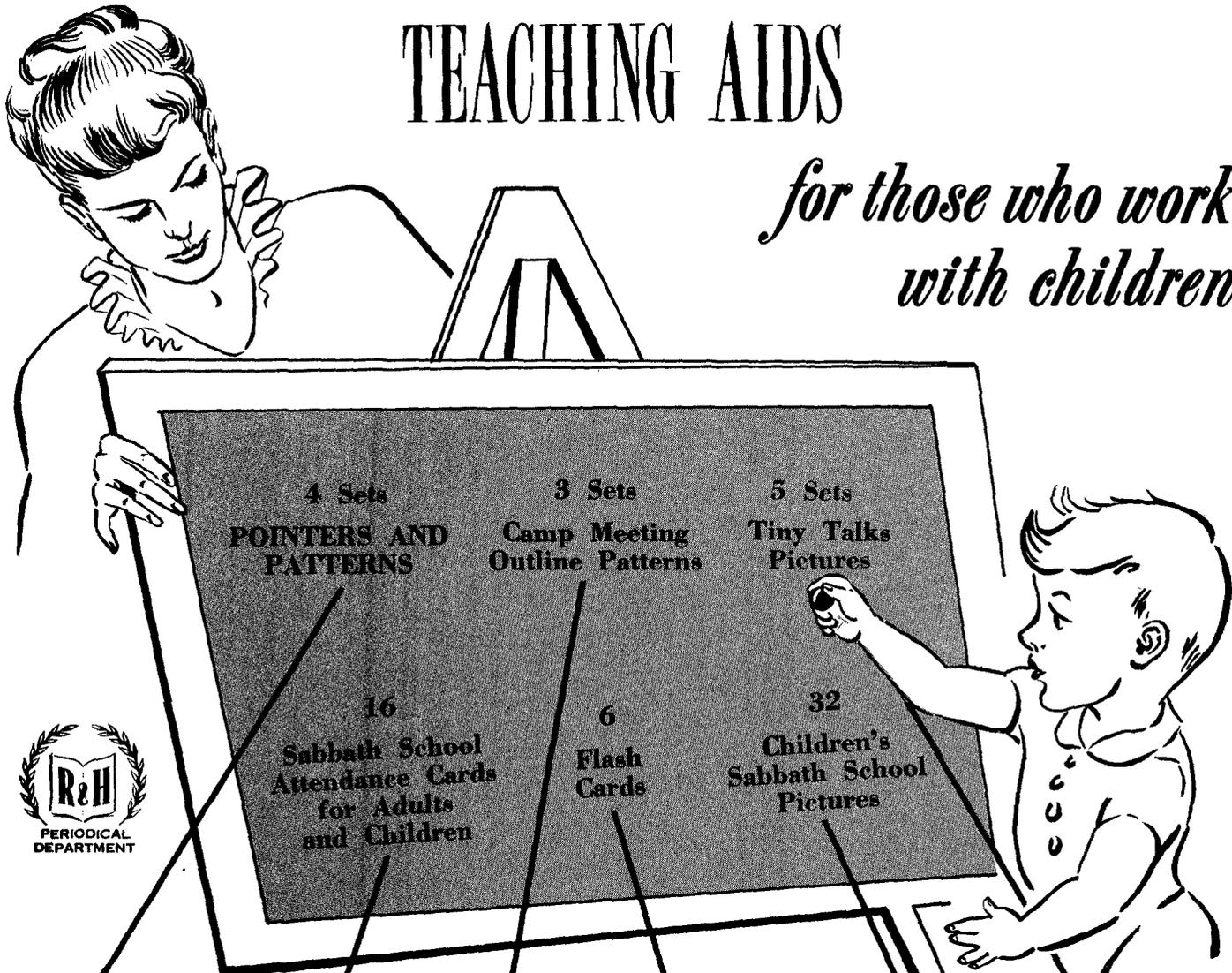
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News of Note

Camp Meeting Literature Sales Set Record in Michigan

George H. Taggart, manager of the Michigan Book and Bible House, gives us this exciting report: "Sales at the large camp meeting at Grand Ledge totaled \$78,611.81, and the Upper Peninsula meeting sales were about \$1,500, making a grand total of more than \$80,000. This exceeds last year's report by \$10,000. Without a doubt there is a greater interest in books and reading than has ever been experienced before in our church."

The first Seventh-day Adventist camp meeting book sale was conducted in Wright, Michigan, in 1868. The primitive bookstand consisted of three boards, each a foot wide and 12 feet long, making a triangle. Inside the enclosure stood a young man named John O. Corliss, later to become a distinguished preacher. He sold more than \$600 worth of books and tracts.

We rejoice with Michigan in attaining a new world record for camp meeting sales by a local conference.

CARSON F. ADAMS

Site Found for Okinawa Servicemen's Center

The Autumn Council of 1965 voted an appropriation of \$60,000 to establish a servicemen's center in Okinawa to care for the interests of our young people stationed there in national service.

Land in Okinawa is extremely scarce. Five sites, not entirely suitable, were inspected before a sixth became available, as if in answer to prayer. This one has now been recommended by the administrators of the Far Eastern Division, the Japan Union Mission, and the Okinawa

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Mission. These organizations will be instrumental in the construction of the center. In addition, Charles Martin, newly elected associate secretary of the General Conference MV Department, and Chaplain Robert Mole inspected these sites and recommended the property now being purchased. The price is under the land values in Okinawa today.

We are grateful to the Lord for His guidance as we move to provide for an important need of our youth.

THEODORE LUCAS

WSMC-FM Radio Station Gets Big Boost in Power

Allen Steele telephoned us recently to share the exciting news that WSMC-FM, our radio station at Southern Missionary College, Collegedale, Tennessee, has been authorized by the Federal Communications Commission to operate on 70,000 watts, beginning production in three months. This will be one of the strongest, if not the strongest, FM station we have anywhere in our denomination. Let us thank God that we have this increased power for bringing the true Christian way of life in all its aspects to the multitudes through the medium of radio. We congratulate Southern Missionary College and Brother Steele, the station manager, on this achievement.

JAMES J. AITKEN

Increased Activities in Bible Evangelism

The number of laymen actively engaged in Bible evangelism is constantly increasing throughout the North American Division. Reports of thrilling experiences for Christ and unusual accomplishments in lay activities in our churches and conferences reach the General Conference every week. God's people are on the move.

Desmond Cummings, president of the Georgia-Cumberland Conference, writes: "As you are probably aware, we have been promoting the Family Bible Plan in the Georgia-Cumberland Conference. To date we have well over 8,000 Bibles out, and at least 3,000 to 4,000 more on order. This means well over 16,000 Bible studies a week, or 65,000 a month. We are beginning to see results in the scores of persons who have already been baptized and are enjoying the fellowship of the remnant church."

J. B. Church, lay activities secretary of the Northern California Conference, informs us of individual achievements by our earnest church members. "At the Lodi camp meeting just this past Sabbath, during the ten-minute lay activities service, I interviewed a good lady from Manteca who has 64 homes where she has placed Bibles, and in which she is giving brief

Bible studies every week. Just last week 25 families completed the 24-lesson series and have asked for further studies.

"I also interviewed Brother George Kelm. At present he has 100 Bibles placed in different homes, where he goes each week to give a brief Bible study, picking up their old lessons and giving them new ones.

"The Bible Chain program is finding a very needed spot to fill in this program. Many times when people complete 24 lessons, they have not really become well acquainted with that which they have completed. This series of Bible Chain lessons is often used to fill in right at this time to re-establish and help those new Bible interests."

Let us continue to pray that God will give our laymen an abundant harvest of souls in 1966.

V. W. SCHOEN



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

NEW YORK—A Roman Catholic priest has been appointed to a professional staff position with the National Council of Churches for the first time in the history of the Protestant and Orthodox organization. Father David J. Bowman, S.J., will become assistant director in the council's department of Faith and Order.

BOSTON — Attorney General Edward G. Brooke ruled here that Roman Catholic nuns wearing religious garb may teach public school summer courses for underprivileged children in Massachusetts.

BELGRADE—Dr. Vilmos Vajta, a Lutheran delegate-observer at Vatican II, suggested here that churches aim now "at the dream of an ecumenical council" which would embrace all those who adhere to the universal creeds of historic Christianity.

NEW HAVEN, CONN.—A closer physical union between Roman Catholic and Protestant churches in the immediate future is urged by famed writer Father George H. Tavard, member of the Vatican Secretariat for Promoting Christian Unity, as a necessary impetus to the ecumenical movement. Catholics and Protestants, he said, will realize "not only that they belong together, but that they cannot remain indefinitely side by side. Eventually their dialogue must initiate a process of reunion into one doctrine, one worship, and one body. Christian unity is nothing less than that. . . . Ways must be found of living together, acting together, praying together, and thinking together." Such a step would be a common seminary for the training of priests and ministers, and, on a parish level, a sharing of physical assets.