

REVIEW and Herald

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A CALL TO PRAYER

By ROBERT H. PIERSON
President of the General Conference

A FEW weeks ago at the Autumn Council a worldwide program of revival and evangelism was adopted and launched by the leaders of the church. If this great program of spiritual emphasis and evangelistic impetus is to succeed, God must do something wonderful for us. Resolutions, no matter how sincerely or beautifully written, will never create a revival in the hearts of men and women. Rhetoric will never compel church members and workers to go forward in a great soul-winning thrust. We must receive power from above.

If this power of the Holy Spirit is to fall upon us, we must first of all fall upon our knees! A worldwide Circle of Prayer must become the power station for our revival and evangelistic advance. Revival has never come to God's people in any age without earnest, intercessory prayer. It will not come now unless all of us—workers and members alike—are completely in earnest and seek the Lord more perseveringly than ever before.

If a million and a half Seventh-day Adventists around the world will begin to pray earnestly for revival and for souls, God will give His people both. "From the secret place of prayer came the power that shook the world in the Great Reformation."—*The Great Controversy*, p. 210. The same God will bring a stirring reformation among us as a people today if we, too, tarry in "the secret place of prayer." When the revival and reformation come, the outpouring of the Holy Spirit in latter-rain power will follow!

Brethren and sisters, members of God's remnant church around the world, I invite you to join with your leaders at General Conference headquarters in a great worldwide Circle of Prayer. Every weekday morning at eight o'clock in our headquarters chapel we will be praying for certain individuals throughout the great harvest field. This list will change, or be added to every day. We will also be praying for specific needs or undertakings—evangelistic efforts, requests from workers and lay members around the world, those who may be sick or have special problems. We will be praying for revival in our own ranks, and for the soul-winning programs of our own General

Conference staff members that will soon be getting under way. There is much to pray for!

Won't you join us? In your own home, in your church, in your conference offices, in your union or division offices, in your institutions—won't you set aside a special time each day when you will pray for specific needs? Pray for revival, and for the evangelistic crusades in your community and around the world. "Have times set apart for . . . prayer."—*The Ministry of Healing*, p. 509. The Saviour has assured us that if even two of us "shall agree on earth as touching any thing" and we ask, "it shall be done for them of my Father which is in heaven" (Matt. 18:19). What will happen if a million and a half earnest, revived Seventh-day Adventists start praying for a finished work both inside and outside of the church?

"Help them by your prayers," the messenger of the Lord says, "and let them know that you do it."—*Ibid.*, p. 493. From the General Conference (To page 4)



A. DEVANEY

Part 2

[The ruin-mound known as *et-Tell*, some ten miles north of Jerusalem, long tentatively identified with Biblical Ai, was the site of an archeological dig during the summer of 1966, in which the author participated. This week he concludes his report.]

THE workmen were well organized. It was like a union. Each had his set job to do, and did only that! One would swing the large pick to break the hard soil. Then another would use the hoe to put the soil into a rubber basket called a *goofa*, which is made of car tires. This, in turn, was lifted by another man from the ground into the arms of yet another man who carried it at a slow walking pace to the dump. At times we wished we could hurry the men along, but they plodded at their slow speed and we had to regulate ourselves accordingly. As the sun rose higher our own automatic thermostats regulated the pace.



"The dig." Kenneth Vine (third left) is cleaning the defense walls of the palace.

In Search of BIBLICAL AI

By KENNETH VINE



"Second breakfast." Dr. Callaway, expedition leader (left); K. Vine (right, seated).

At eight-thirty each morning the whistle blew for a half-hour break for second breakfast. By this time the sun was high in the heavens and we were glad for a refreshing rest during which we could exchange opinions and talk about our experiences and discoveries. It was interesting to note that we had all found the latest habitation level to be that of 1200-1000 B.C.

The large picks were abandoned as soon as the first habitation level was found, and digging proceeded with hand picks and trowels. This work was done by the supervisor of the respective area, to be sure that each habitation level was separated carefully. A Jericho man (an Arab who had been trained by Dr. Kathleen Kenyon, the well-known excavator of ancient Jericho) busied himself making cer-

tain that the wall of each balk (the untouched wall of earth between excavated areas) was vertical and straight. This aided us greatly when drawing sections, for the habitation layers were more clearly visible.

A common misconception about archeology is that the archeologist is in search of treasure, or that he is on a glorified treasure hunt. On the contrary, some of the most valuable finds were potsherds (which were mostly without monetary value), especially rims, handles, bases, and painted sherds. These helped to reconstruct the broad historical outlines of the *tell*, and to assign approximate dates.

As the digging progressed, a layer one to two meters thick for the various Early Iron Age (as the period 1200-1000 B.C. is called) occupational levels was uncovered. Digging continued cautiously and carefully. With small hand pick and trowel the trial trench was slowly lowered.

The workmen, attired in their Arab headdresses (well suited to keep the sun and dust out), and with long robes typical of the village and desert Arabs in Jordan, were a fine group. They laughed at our stumbling Arabic, and were intrigued by the little book of Arabic words and phrases we each had, which was especially prepared for field archeologists.

It did not take long before a friendship developed between each supervisor and his men. Each learned to appreciate the other, and little niceties typical of Arab hospitality became almost a daily occurrence on the part of both.

Abu Jamal, my hoe man, insisted that I have a glass of *laban* (yogurt) made daily by his wife. Faiz, my pick man, would bring small pieces of the rather expensive dried *lebni* (cheese). Always they would invite me to eat of their meager fare with a friendly *tfaddul* (You are most welcome, please take). They would chatter all day long about their families, especially their sons' achievements, and then of the desire each had to go to the great country of America. Only occasionally was I able to discuss with them the "heavenly country" that their father Abraham sought and to which Jesus is inviting us all.

A fifteen-minute lemonade break came at 11:45 A.M. This carried us on under the blazing sun for another two hours, when we finished digging for the day. All were hot, dirty, and tired, and ready for the walk down the slope to the headquarters house for lunch at 2:00 P.M. Water was provided in basins for a refreshing wash, and then came lunch. We ate together at one long table.

The president of (SDA) Middle East College reports on the excavation of et-Tell.

After a good meal we eagerly sought our beds for at least an hour's rest before going to the pottery mat to see and sort the sherds we had sent to be washed, ready for identification and recording. Each piece had been carefully numbered according to the site, layer, and type of soil in which it was found. Dr. Callaway, leader of the expedition, and sometimes guests such as P re de Vaux, Dr. Kathleen Kenyon, Dr. George Mendenhall, and Dr. Paul Lapp, would give instruction on identifying and dating pottery sherds according to their respective periods. This was particularly interesting, but unfortunately, because of so few occupational periods on the mound, we became acquainted with only a few of the many different types of pottery that represent the many periods in history.

Seven o'clock in the evening brought dinner, after which we sat on the veranda in the cool Jordanian evening, getting acquainted and discussing the happenings of the day.

Each day followed a similar time pattern, though no two days' excavating are alike. Each new day is full of anticipation as one again climbs the mound. The day is begun with a

"house clean." The top of the balks and the bottom of the excavated areas are swept clean to avoid possible contamination of pottery finds. Should a piece of modern pottery from the surface accidentally fall unnoticed into an Early Iron period area being excavated, and be placed in the basket of sherds sent to headquarters, the whole basket would have to be discarded. We found that great care was needed in this respect. Some days brought thrilling finds that sent a wave of excitement through the whole group. Other days passed uneventfully, with only a few sherds or pieces of pottery coming to light. Before we realized it, the time came for spades, trowels, and *goofas* to be put away in readiness for another season.

Before the camp broke up each supervisor had to complete his field workbook so that Dr. Callaway could publish his report as soon and as accurately as possible. My workbook carried detailed write-ups and many scale drawings giving every specific point I thought was important for the final published report. But as I wrote, one thing became more and more apparent. This could not be Biblical Ai!



Water for the Arabs is brought by donkey and stored in large urn buried in the ground.

When I examined not only my own report but also the reports of the other supervisors I found that *et-Tell* had been occupied only in the Early Bronze (third millennium B.C.; destroyed about 2,000 B.C.) and the Early Iron (1200-1000 B.C.) periods. There was no evidence of any other occupational periods in the many squares that had been excavated to bedrock at various sites over the mound.

But according to the Biblical evidence, Ai was a city in Joshua's day (fifteenth-fourteenth century B.C.), in Isaiah's day (eighth century B.C.), and in Ezra and Nehemiah's time (fifth century B.C.). Clearly, therefore, *et-Tell* could not be the site of Biblical Ai. However, Ai must have been in the near vicinity, though as yet it has escaped the archeologist's spade.

The Early Bronze city on *et-Tell* showed a fortification wall seven meters thick, and sanctuaries complete with their altars, figurines, and sacrificial remains. This gave evidence of strong Egyptian influence during the Pyramid age, including the possible worship of Ta-Weret, the hippopotamus fertility deity of Egypt. On the acropolis, in this period, stood the Egyptian-inspired stone masonry building called a palace. The stones of the walls were cut to imitate the mud brick walls of Egypt, with each stone beautifully shaped and set in place—so uncommon for walls of this period.

Even in our day some of the former beauty can be traced in the walls that still stand to a height of two meters. Some of the original plaster still clings to the inside face of the walls, but an ash layer on the floor testifies to its overthrow by fire in the dim and distant centuries of antiquity.

We went in search of Ai, but we did not find it! There are many inviting mounds in the surrounding area of the Jordan Valley. Perhaps the next excavation will uncover Ai. Or perhaps we shall uncover yet another forgotten city of ancient Israel.



George Ramey recording objects unearthed earlier in the day. The Jordanian Government selects up to 50 per cent for the national museum; others belong to the sponsoring school.



S. E. BOHLMANN, ARTIST

Larry helped his father load the car for the move to their new home.

A Story FOR THE YOUNGER SET

A Happy Secret

By INEZ BRASIER

THERE had been secrets in the Connell home ever since Larry and Lorna could remember. But strange to say, there had not been even one all this winter. That is, not until this snowy March month.

Mother sang as she set the table for dinner, though sometimes she paused to offer a Thank-You to Jesus. The apartment door flew open as Larry and Lorna rushed in from school. Then father came, and everyone sat down to dinner.

Mr. Connell picked up the letter mother had placed beside his plate. "H'mmm! . . . Ah-h! . . . Fine!"

"Father! I am sure Uncle Jim never wrote that," cried Lorna. "Tell us!"

Larry picked up Jimmy's spoon. "It must be a big secret."

Father folded the letter. "How would you like to go to Uncle Jim's and our new—"

"Hurray!" shouted Larry.

Jimmy pounded his high chair with his spoon till mother gave him a cracker.

"Father! Can't we ever live in the country where we can make lots of noise? Can't we have Tommy too?" Larry asked.

Lorna kissed the top of Jimmy's head, as she and Larry started back to school. "Never mind, little brother. At Uncle Jim's you can make all the noise you want to."

Father wiped traces of the dinner from Jimmy's face. "It looks as though all our prayers are being answered for a home in the country."

"Did you know Larry and Lorna have added that lame boy to their prayers?" asked mother.

"You mean the little boy lame from polio whom they often bring home for weekends? H'mmm! Well!"

Father went back to the store, which he and Mr. Green owned together. When he had waited on the last customer, who wanted paint for his house, Mr. Connell opened Uncle Jim's letter and read it.

When he had finished, Mr. Connell turned to his partner, Mr. Green, and said: "The farm across the road from my brother is for sale. I shall be buying it this weekend. Why don't you buy my share of our business here for your son?"

Mr. Green nodded and smiled. "I could do that," he replied, "but I don't like to see you leave." Then he turned to Mark and asked, "How would you like to be my partner here?"

"That is what I have always wanted," Mark answered.

Mr. Connell folded the letter. "All our prayers are being answered," he said. "You will have this business, and I will have my farm, God willing."

Father was home when Larry and Lorna returned from school.

"There sure is a secret around here, or father would not be home now. Tell us," coaxed Larry.

"Today is your last at Chestnut Street school," father announced.

Lorna gasped. "Father! Are we going to Uncle Jim's now, instead of moving when school is out next month?"

"We are leaving in an hour. Larry, you and I are going to get your grade cards. Then we shall stop at the grocer's for the things we need for a picnic supper. We will come back later to move our things."

When father and Larry returned, mother and Lorna had the suitcases and Jimmy's things all packed. While father and Larry carried them to the car, mother and Lorna filled one of the hampers with the things father had brought from the store.

Larry waved to his friend Tommy, who was slowly limping down the street with his crutches. "I wish Tommy were going with us. He is my very best friend."

Father's eyebrows went up and up. "H'mmm! We surely must do something about you and Tommy. I'll need another boy on that farm."

"Father! Are we really going to live on a farm?" asked Lorna.

"Is that the secret?"

"It has been something like that," remarked father.

Larry and Lorna did not say a word for a few minutes. They were thanking Jesus for their new home in the country.

(Continued next week)

A CALL TO PRAYER

(Continued from page 1)

Circle of Prayer letters will go out to the ones for whom we will be praying each day. This word will reach them well in advance of the appointed day so they can join us as we petition God in their behalf. It is possible that you may receive such a letter.

In fields where a Circle of Prayer such as this has been undertaken, God has wonderfully worked on behalf of His people. Large numbers of souls were won. The sick were healed. Members in danger of their lives were spared on the very day they were prayed for. Difficult problems were solved. God's people were blessed. He will work for us the world around if we will all seek Him with all our hearts.

Read our Lord's intercessory prayer recorded in the seventeenth chapter of John. How fervently Christ besought His heavenly Father for the souls of men!

"This Saviour, who prayed for those that felt no need of prayer, and wept for those that felt no need of tears, is now before the throne, to receive and present to His Father the petitions of those for whom He prayed on earth. The example of Christ is for us to follow. Prayer is a necessity in our labor for the salvation of souls. God alone can give the increase of the seed we sow."—*Testimonies*, vol. 4, pp. 528, 529.

We are to pray for those who feel no need of prayer, weep for those who feel no need of tears. No doubt you have such individuals in your homes, in your neighborhoods, in your districts—they need your prayers, your tears! Christ is our example!

For whom shall we pray? Pray first for yourself that your life may be patterned after the life of Jesus and that you will be an active soul winner for Him. Pray for the unconverted juniors and young people of Adventist homes in your church. Pray for unconverted husbands and wives, and the sons and daughters of your church members.

Pray for those in your baptismal classes. Pray for the thousands of people throughout the world who are taking the Bible correspondence courses, and mention by name those in your district who you know are studying the message in this manner. Pray for any unbelievers attending your church services. Pray for your pastor, especially when he is holding an evangelistic effort. Pray for the lay preachers in your vicinity who are holding efforts. Pray that a spirit of service may possess your whole church and imbue it with power for soul winning!

But we must pray long and earnestly if the blessing we seek is to come! "To pray without soul-hunger and living faith, avails nothing."—*Gospel Workers*, p. 260. "Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for His blessing, will not obtain it. Wrestling with God—how few know what it is!"—*The Great Controversy*, p. 621. "Your petition must not be faint, occasional, and fitful, but earnest, persevering, and constant."—*The Ministry of Healing*, p. 510.

You say you are very busy? Then pray while you work. Listen—"We may commune with God in our hearts; we may walk in companionship with Christ. When engaged in our daily labor, we may breathe out our heart's desire, inaudible to any human ear; but that word cannot die away into silence, nor can it be lost. Nothing can drown the soul's desire. It rises above the din of the street, above the noise of machinery. It is God to whom we are speaking, and our prayer is heard."—*Gospel Workers*, p. 258.

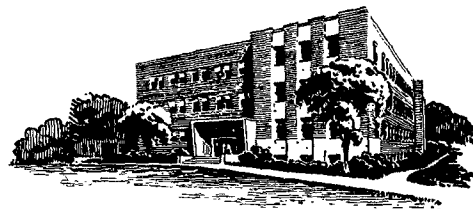
"Every saint who comes to God with a true heart, and sends his honest petitions to Him in faith, will have his prayers answered."—*Testimonies*, vol. 1, p. 120. "True faith and true prayer—how strong they are! They are as two strong arms by which the human suppliant lays hold upon the power of Infinite Love."—*Gospel Workers*, p. 259. "Prayer and faith will do what no power on earth can accomplish."—*My Life Today*, p. 15.

Paul says, "Never stop praying" (1 Thess. 5:17, Phillips).* "Let every breath be a prayer."—*The Ministry of Healing*, p. 511. Now is the time for us as God's people to be on our knees in more meaningful prayer than ever before. The revival must come. The soul-winning advance must become a reality. The work must be finished—soon! You can help by your faith-filled prayers! Won't you join our worldwide Circle of Prayer every day at a regularly appointed hour?

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

DATELINE— WASHINGTON

By Arthur H. Roth



A monthly roundup of happenings at General Conference Headquarters

WHERE IS EVERYBODY? A visitor to the General Conference asked one day in December, "Where is everybody?" This would not be an unusual question to ask almost any time, but it is especially to the point during November, December, and January when many of the staff, particularly the officers, are scheduled to visit the overseas divisions to assist in year-end committee meetings, councils, and worker gatherings in the divisions and unions. Thinking you might be interested in seeing a listing of the personnel and the fields where they have been assigned to serve at year-end 1966, we reproduce a portion of the minutes:

Australasian Division (Australia, New Zealand, South Pacific Islands): F. L. Bland, E. W. Pedersen.

European divisions, Northern, Southern and Central (Britain, Netherlands, Scandinavia, France, Iberia, Switzerland, Italy, Germany, et cetera): Robert H. Pierson, K. H. Emerson.

Far Eastern Division (Japan, Korea, Philippines, Indonesia, Malaya, Borneo, Taiwan, Thailand, Vietnam, et cetera): R. S. Watts, D. S. Johnson, J. J. Aitken, R. C. Barger, E. L. Minchin.

Inter-American Division (Mexico, Central America, Panama, Colombia, Venezuela, Guyana, West Indies, et cetera): W. R. Beach, O. A. Blake, C. B. Hirsch.

Middle East (United Arab Republic, Libya, Jordan, Lebanon, Syria, Turkey, Iraq, Iran, Saudi Arabia, et cetera) and Southern Asia divisions (India, Pakistan, Burma, Ceylon, Afghanistan, et cetera): A. E. Gibb, K. F. Amb.

South American Division (Brazil, Uruguay, Argentina, Paraguay, Chile, Bolivia, Peru, Ecuador): D. H. Baasch, W. L. Pascoe.

Trans-Africa Division (Tanzania, Republic of the Congo, Burundi, Zambia, Botswana, Rhodesia, Kenya, Uganda, Malawi, Union of South Africa, et cetera): M. V. Campbell, C. O. Franz, H. E. Rice, T. S. Geraty.

YOUTHFUL MUSICIAN. Sontraud Speidel, a young Seventh-day Adventist musician from Frankfurt, West Germany, visited the "main office of my church" at the end of November when she was in Washington to participate in the 1966 Bach International Contest. Sontraud won first honors and the top prize for her performance of Bach.

BOARD OF REGENTS. The denomination's educational Board of Regents

met in Washington for three days during December under the leadership of C. B. Hirsch and W. A. Howe, to evaluate and accredit North American Division academies and to consider other matters affecting our secondary schools. In the process of evaluating the schools, the increasingly difficult financial operating situation of a number of schools forced itself upon the attention of the Regents. Sixty-four academies received the Board of Regents approval for accreditation.

MISSIONARIES. It was an honor to have J. F. Ashlock and Mrs. Ashlock, retired veteran missionaries who served in India, visit the General Conference in December. New missionaries who spent some time at headquarters during the first weeks in December were the E. L. Stewart family of Oregon, who departed for service in Zambia.

MOVING DAYS. December was office-moving month for R. L. Odom, L. E. Froom, W. E. Read, J. O. Iversen, Wesley Amundsen, and their secretaries. They are occupying new offices in the Annex on Carroll Street, next door to ESDA.

1967 YEARBOOK. The new *Seventh-day Adventist Yearbook* for 1967 will soon be available. J. O. Gibson, the statistical secretary, and his assistants have worked untiringly for many weeks to properly list the denomination's workers in their corresponding organizations. The new *Yearbook* will give the names of 6,709 ordained ministers and 2,987 licensed ministers who serve in 975 conferences and missions and 96 unions.

Thousands of other workers are also listed who serve in our educational, medical, publishing, and other institutions. There are now more than 62,000 denominational workers serving in the ten divisions that make up the world field. The *Yearbook* contains a wealth of information about Seventh-day Adventist workers and organizations.

MAINTENANCE. The men of the General Conference maintenance department have been especially busy since the session. It has been their duty to get the offices in readiness for new staff members as they have arrived to take over their duties. Whenever moving, painting, carpentry, or repairing is necessary, everyone says, "Call Brother Folger in Maintenance." Now that winter is coming, the maintenance men are ready with shovels and snowplows to keep the paths and walks open.



Is Organic

By DANIEL WALTHER

Professor of Church History, Andrews University

MAN has always sought strength and comfort through unity, especially in times that try men's hearts. The search for unity is characteristic of Christian churches today. After many attempts to draw together, Protestants seem closer than ever. They are eager also to explore means to include Roman Catholics in this *rapprochement*. Hope has been expressed that at long last the "scandal" of disunity may have been considerably lessened.

There is, at present, an almost impatient thrust toward organic unity. Mergers on a grand scale are proposed, and in part already realized. Yet persistent and irritating hurdles seem to jeopardize the endeavors.

The accomplishments of the various ecumenical movements are admittedly impressive. However, at the Edinburgh Conference in 1910, which launched the modern ecumenical movement, doubts were already being entertained as to the feasibility of organic union. But the movement has not only survived; it has grown. The need for unity was urgently felt on the home front as well as in foreign fields. At increasingly numerous meetings all possible means to press the drive for oneness were sought. That has been especially true in what came to be known as the Faith and Order Commission, to which was given the difficult, if not impossible, task of forging a bond of unity in doctrine. But some ecclesiastical leaders, who are impatient for concrete results, want to get on with merger irrespective of doctrinal differences.

Ecumenical progress is also revealed in membership. When the World Council of Churches (WCC) came into existence in 1948 in Amsterdam, churches holding membership numbered 136; there are now 209.

The Protestant-Catholic Dialog

Progress is being made in the dialog between Protestants and Catholics. True, such encounters have been held since Reformation times, but never

with the coordinated intensity that we see today. At recent meetings of the WCC, Catholic participants are heard more frequently. Among Catholics, ten years ago, ecumenism was relegated to the side lines and left to a few specialists like the late Gustav Weigel. Today there is a U.S. Bishops' Commission for Ecumenical Affairs.

The WCC has met with practical results in its foray into the arena of public affairs. It gives advice to governments from time to time on international and political issues. Through the efforts of the WCC 265,000 refugees have been resettled. This work goes on at the rate of a thousand a month. In July, 1966, the World Conference on Church and Society, sponsored by the WCC, was held in Geneva. It sought to increase the means of mutual help, and to have the World Council adopt certain basic concepts of Christian social teaching.

One obvious justification for the ecumenical movement has been the appalling proliferation of denominations. Many a denomination is subdivided into numerous branches, each claiming to have the truth and trying to convert the others. This type of Christianity is now considered obsolete. The claim to possess dogmatic truth caused insurmountable hedges and bitter resentments. Theological particularism developed a monumental denominational egotism, and divisive organizations obscured the basic aims of the gospel.

To be sure, "how pleasant it is for brethren to dwell together in unity!" There is a genuine yearning to reach across man-made barriers and to seek fellowship with all believers. It is good to talk to one another. It may be good to visit in one another's churches and to exchange pulpits occasionally. It is pleasant for all ministers to come together and "compare notes." In the Old World as well as in the United States, Protestant places of worship have been used interchangeably. It is good that in serving the community,

all Christians should make concerted efforts in behalf of the needy. These and other practices have long existed and do not necessarily depend on a world federation of churches.

Obstacles to Organic Union

Well-meant criticism of ecumenical experiments comes not only from the so-called conservative Evangelicals but also from within the movement itself. To cite one example: In 1963 a work by 14 contributors, *Unity in Mid-Career; An Ecumenical Critique* (New York, 1963), engaged in self-examination and self-indictment. One significant criticism from within ecumenism is voiced by the Orthodox Church, which claims that the fundamental issue was obscured by a basic misunderstanding. The fundamental idea, according to Orthodox priest A. Schmemmann, is not unity but truth. Unity, he points out, is nothing else than the natural consequence of truth; to seek after organic unity *per se* is to ignore the living tradition of the church.

One basic worry derives from a misunderstanding of the nature of the unity that is being sought. Christian unity has been the yearning of the church since it began in the first century. What, precisely, is the nature of the unity being sought today: unity in spirit, or method? Is it a seeking after a common denominator in aims, teachings, liturgy, and the administering of the sacraments?

Christian oneness is not easily defined, and even more difficult to put into practice. The Reformers were far from being united on the meaning of the *Una Sancta* (the "One Holy" church). In order to have unity in spirit there must be a mutually acceptable authority. The authority which, traditionally, the Protestants have stood on is the Bible, or, in a larger sense, the *Word*. The Protestant genius allows for individual interpretations, a direct reaching for God without necessarily requiring the assistance of a church.

Christian Unity Possible?

An analysis of the difficulties that confront Christendom along the road to church union.

Another criticism that keeps recurring has to do with the concept of a super church. Well aware of this criticism, ecumenical leaders have often given the assurance that they have no intention of creating a super church, a "monolithic" structure. These assurances are sincere. But the apprehension persists. The history of the Christian church shows that, usually, a movement that started in simplicity soon becomes not only complex but tends to move to awesome power.

The ecumenical idea was to seek a common denominator among all Christians, but to respect the identity of each member denomination. E. Stanley Jones used to illustrate this in a rather homely way. Ecumenism, he said, is like a pair of pants; each leg walks separately but they are united at the top! It is precisely the "top" that some are concerned about. Much uneasiness continues to exist about an organization moving toward a unified command. Many are afraid of a super church, even as they fear a super state. There is an abiding need among Christian churches for check and balance. The various branches of Christendom have their contributions to make. Why this seeking after bigness? Why a consolidated "one church" which may lead to central power, losing its sense of mission, which is to bring a message of certainty and comfort to frightened, lonely men?

Another element appears to jeopardize the very idea of unity. Ecumenism itself is divided into many branches. There is the old-fashioned, somewhat obsolete ecumenism; but we have also a "private" and an "anonymous" ecumenism and, recently, a "rebellious" ecumenism. There are at least three conservative types of ecumenism represented by the American Association of Evangelicals, which met recently at Wheaton, Illinois; the American Council of Christian Churches, and the National Association of Evangelicals. Foreign-mission problems are dealt with by half a dozen organs.

A top-heavy organization is not likely to remove the concern about a super church. There is a never-ending proliferation of boards at every level, making an ever more complicated bureaucracy unavoidable. In the words of Henry P. Van Dusen: "The NCC [National Council of Churches] is beyond challenge the most complex and intricate piece of machinery which this planet has ever witnessed."

Another basic concern has to do with the vagueness of theological belief. This uncertainty in a federation of Christian bodies lays it open to the charge of doctrinal inclusivism. Denominational independence, on the other hand, is in danger of exclusivism. Ecumenism faces the subtle challenge to fuse individual convictions into one unified system of belief.

The Catholic Church has re-examined its own teachings in an enviable way. While Vatican II has produced a theological boom, Protestantism continues to be in a theological slump. Methodist A. Outler, an old hand at ecumenical problems, complains of Protestantism's "death-of-

God hullabaloo," which he calls a noisy spasm of theological colic, and adds that Protestants seem to have reached the end of the "Bible only" as authority. The ecumenical leadership, well aware of this confusion, endeavors to bring stability and direction into the present chaos. Understandably, the general secretary of the WCC, Dr. Eugene Carson Blake, is rather impatient with such charges.

Is Christian unity possible? Yes, if by unity we understand a concerted effort and a joyous joining of hands to preach and live the message of the Lord Jesus Christ. No, if by unity we mean an organic, structural unity. The strength of Protestantism is in its independence.

A long time ago a few simple men with little intellectual equipment, without publicity or prestige, said to their neighbors: "Listen. Something has happened. Death has been overcome by the Man executed on the cross. God has fulfilled His promise. He has come down into our miseries and anxieties. We are no longer condemned for our sins. A bridge has been established between man and

The Wayside Pulpit

By HARRY M. TIPPETT

"Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Romans 13:11.

Sound sleep is a precious physical boon. Its restorative powers are priceless. It is a part of the rhythmic ebb and flow of energy that keeps life in balance. Without sleep for any length of time we become nerveless, confused, unable to function in any direction.

But to sleep when the house is afire is fatal. To sleep on guard in time of peril is unthinkable. To sleep when vigilance might save a soul from death is tragic betrayal. To stay asleep when the call comes, "Go ye out to meet him," will be eternal loss.

Let us then not let spiritual drowsiness take a toll of our hours of preparation for the coming of the Lord. Dreamy unconcern for our spiritual condition can dim the vision of the life to come. Let no downy couch of privilege lure us to a dalliance with

sin that closes our ears to the morning trumpets of the day of God.

Sleep typifies many spiritual conditions. When our religious experience becomes one of mere sentiment, of spasmodic worship, of token sacrifice, we are asleep to our high privilege as Christian witnesses. When we accept the opinions of men without critical analysis, charmed with the form of their arguments while heedless of their conclusions, we are asleep mentally. When our leisure hours have no constructive assignment, and we accept life's mold via TV and the passing show, we settle into moral stupor.

What, then, shall we wake up to? First, to reality. "The morning cometh, and also the night." Jesus paid it all, but we must validate our credit with holy service. The light of the world is Jesus, but we must trim our lamps. The song of Moses and the Lamb will be the theme of the redeemed, but we must learn the score in this life.

God. We are saved." How simple an idea! But it contained the dynamite that was stronger than the Roman Empire. Eventually it conquered the world.

And what is the idea today? Is the goal of the ecumenical movement to revitalize the basic practices of the Christian church, aiming at a powerful Protestant block? An initial idea usually is shared by a few men of intense conviction. When the movement grows the politicians take over. The spirit wanes. The message goes on paper. The fire dies out.

Seventh-day Adventists are not members of the World Council nor of any ecumenical organization. Yet we are actively seeking genuine Christian fellowship with Christians of all denominations; we gladly participate in all endeavors that foster understanding and participation in community projects. We make every effort to be on friendly terms with all ministers and laymen. But we are most definitely *committed*. We have a deep sense of responsibility for sharing the message entrusted to us for this time.

May God grant that we remain true to the divine commission. Our convictions will not hinder us from living in cordial, courteous Christian relationship with all men.

THE BEAUTY OF EARTH AND HEAVEN

By PATSY MURDOCH

ABSORBING the scene before me, I sat staring at the picture on the wall above grandma's couch.

It seemed to me I could walk down that path, pick the lovely lavender, pink, blue, and white flowers. I was sure my hand would respond delightfully to the touch of the rough bark of the magnificent trees.

What adventure lay before me around the bend of the path? What sort of people might be living in the little cottage by the bayside? I could imagine the thrill of the cold water as I plunged my bare feet into that bay.

"Grandma, I just love that picture!"

Her rest was disturbed as she arose from the couch, picked up a pencil from the table, took down the picture, and wrote something on the back.

"I'll put your name on it, and you may have the picture when I'm gone."

Dear little grandma! That was not what I meant at all. Truly, I wasn't hinting for the picture. I was only admiring it.

I could only stammer my thanks.

That was some 15 years ago. About half that length of time back, the picture came to hang in my living room.

When I dust the back of my picture I see it there, as grandma had always spelled it, "For Patsie." She had turned the picture over and upside down to write it there.

Today, the picture still almost hyp-

The Art of Living.... **when you're young**

PLEASE TAKE "NO"

"Don't take No for an answer" is a philosophy so highly touted that many people have come to think of it almost as a pronouncement from Sinai. Much like an afterthought, or an addendum to the Decalogue, this bit of dubious wisdom undoubtedly accounts for foot-in-the-door salesmen, endlessly haranguing politicians, importunate suitors, and tireless civic workers, to mention only a few don't-take-No people.

Actually, the idea itself is good. Without it, progress might have groaned, squeaked, shuddered, and ground to a halt long ago. I'm equally certain, though, that No has its place. Sometimes a person must say No, and others must accept it. Accepting it both gracefully and graciously is a skill.

Two recent happy encounters with people who've mastered this skill brought this phase of the art of living to my attention. In both cases I was asked to be a participant in enterprises that were decidedly worth while. In both cases, I wish I could have given an affirmative answer; I honestly and sincerely *wanted* to participate. But after a careful appraisal of my responsibilities, I came to the reluctant conclusion that to say Yes would do a disservice to existing commitments. My affirmative answer would mean that people who count on me rather heavily might be very much left in the lurch. And since these commitments were definitely of top priority, the No was inevitable.

If there's anyone who *likes* to give this answer, I've yet to meet him. To be aware that you'll crush someone's high hopes, disrupt program plans, and upset long-range projects is a soul-deadening prospect to contemplate. Therefore, when I had to write two refusal letters recently, I writhed in anguish. And I tried to explain my refusal, feeling that the request in each case had been a high compliment.

Having sometimes received much chiding, overpersuasion, shaming, and downright bullying in similar situations, I was understandably reluctant to open the first letter which came in reply to my No. But

notizes me until I take my Bible and read, "Eye hath not seen, nor ear heard . . . the things which God hath prepared for them that love him" (1 Cor. 2:9). The picture's loveliness fades as I humbly pray, "Dear God, help me to be ready to meet Thee and go with Thee to that far more beautiful place!"

how wonderful—the phrases fairly leaped from the page—"understand perfectly," "can see that your reasons are completely valid," "wish you well in all you're doing." I hadn't been exiled from the human race after all!

My first impulse was to write another letter, humbly thanking my correspondent for knowing about No in all its ramifications. Only my conviction that he'd have been slightly surprised and bewildered by my fervency deterred me.

When the second reply arrived, I was still on guard. I viewed the envelope with a great deal of suspicion, and waited until after I'd eaten to open it. (An empty stomach makes everything seem so much worse, somehow.) But my luck held out. I'd encountered *two* people who could take No gracefully.

Modern living is highly complex. People have interlocking responsibilities and commitments that often are unknown to the public. Prayerfully, they have to decide what's of highest importance. And it just doesn't make much sense to rob Peter to pay Paul—to take on new assignments which will mean that someone else, equally overburdened, will have to carry on the *old* assignments.

Before pens are taken in hand to disagree, though, allow me to state that I *do* think each one should do all he possibly can, particularly in the area of church work. "A man's reach should exceed his grasp" throughout his lifetime. Nonetheless, an answer to a request can't always be in the affirmative.

Please, then, take No graciously and gracefully—when there's no alternative for the person who must give you that answer. You may be in his shoes someday.

Miriam Hood



For Homemakers

CONDUCTED BY PROMISE JOY SHERMAN



*Verna decides to forsake
a popular modern deity.*

The Intricate Idol

By MOEITA M. BURCH

*That persistent voice
halted Verna again
—was it conscience?*



A. DEVANEY

VERNA turned the pages of the book and read the descriptions of various idols. Some were molten images, like Aaron's golden calf, some were simple wood carvings, many were of stone or other metals. Still others were elaborate creations overlaid with gold and silver and resplendent with jewels.

Long ago idols of one kind or another had a place in every pagan household, and people worshiped them in place of God. Some idols were used for divination.

As interesting as this Bible Encyclopedia was, Verna felt drowsy in the warmth of the afternoon sun, and was about to doze when a voice seemed to say, "But you have an idol."

Her now wide-open eyes focused on a corner shelf that contained her collection of ceramic dogs. "They are not idols," she said to herself. "I certainly don't worship them, and the only time they are given even a

second thought is when I dust them."

Where had that accusation come from? The voice of conscience? It is usually best to listen to conscience, and Verna began to scan the room for a possible idol. There was not so much as a flower vase decorated with gold or silver. No idols in this house. The accusing voice had been wrong.

Verna was about to resume her reading when the persistent voice halted her again. "What is an idol?" it seemed to ask. That was easy to answer. Verna had learned long ago that an idol is anything that alienates one's mind from the heavenly Father. No, an idol does not necessarily have to be carved from wood or stone, nor does it have to be overlaid with gold.

"Keep looking," urged the voice.

Verna stared at the television set. Could that be an idol? She dismissed the thought at once. Why, she had known ministers who had TV sets in their homes.

"And what use do they make of

them?" the voice asked persistently.

"Well, I suppose they look at the news broadcasts, the nature pictures, religious programs, and things of that sort," Verna answered in her mind. She wished that the voice would either be silent or change the subject, but it did neither.

"What do you enjoy most on TV?" it continued.

Verna always listened to the news. Then she thought guiltily of that exciting serial that she could not bear to miss. Each day at a certain hour found her in front of the screen in spite of various tasks that she should be doing. Something began to make Verna quite uncomfortable. She thought of the time when a new tube was needed for the set, and how impatient she had been when the repairman could not get at it immediately. She had been so out of sorts that her husband had remarked, "That crazy picture must mean an awful lot to you."

"But it's a serial," she explained,

"and now right in the most exciting part this has to happen."

"You shouldn't have started watching a serial," he said unsympathetically. "You know that anything could happen and cause you to miss a chapter. And when you do, you're too upset to live with. I'm glad I am not tied down to a TV."

"Oh, I am not that bad," she had protested.

Verna closed the book she had been reading and returned it to the shelf. She glanced at the clock. I'll have time to bake a cake before time for the picture, she thought. No, I'll make cupcakes. They are less bother and I'll be sure to be through in time.

Cliff was not fond of cupcakes, but that was not important. Sure enough, the cakes were cooling on the board when the clock began to strike.

Verna hurried to turn on the serial and settled herself on the sofa. The picture was especially good today. What *could* the heroine do now? She was in a desperate situation. What if— The telephone interrupted and Verna scowled as she lifted the receiver. "Oh, no," she groaned. It was a neighbor noted for lengthy calls.

Verna carried on her end of the conversation in monosyllables and was almost rude before it ended. She was so indignant that she sulked through the short remainder of the scene. People that have nothing to do except jabber over the telephone! she thought morosely.

"*And people who have nothing to do except moon over television!*" That voice again, coming in loud and clear. Verna arose hastily and went into the kitchen, but it followed her relentlessly. "Remember the visitors?"

She remembered well enough. The Wyte sisters had paid a call and chatted all afternoon one day. The serial was over before they left, and Verna had been furious.

Little good it does *me* to have television, she thought bitterly.

"Idols do no one good," continued the voice.

Idols! Verna was startled. She tried to think of something to say in defense of television, but finally had to admit that she had, without a doubt, been making an idol out of their set. An intricate idol of wires and tubes, an electronic device that stole her time, ruined her disposition, cluttered her mind, and in time would completely alienate her from God.

Verna's thoughts raced on. The many times she had sped home from Dorcas meetings in order to be in time for the serial, when she should have remained to help tidy the room. No, she had been in too big a hurry

to kneel before her idol. Satan, knowing her weakness full well, had beckoned with fiendish delight.

Verna bowed her head and implored the Holy Spirit not to abandon her to the enemy. "Never again will I harbor an idol in my household," she promised.

The next afternoon Verna gathered some papers and started out to visit an old friend she had neglected for so long. She felt as if shackles had dropped from her hands and feet.

"How was your picture today?" inquired her husband that evening. "Did it turn out to suit you?"

"I don't know. I didn't look at it," she replied cheerfully. She had to laugh at his astonished look. "I have forsaken my intricate idol," she said. As Cliff still wore a puzzled expression, she began to explain.

"My conscience told me that I was making an idol out of that TV set, and how correct it was. I've made up my mind to use it sensibly after this. If my work is all finished and it is convenient for me to look at it, O.K. If not, I am not going to let it bother me. If the telephone or the doorbell rings, I have promised to shut it off cheerfully."

Keeping House

IN JANUARY



By CAROLYN E. KEELER

JANUARY I never comes but I am reminded of that lovely poem, "The Land of Beginning Again." How much burden we feel over the mistakes and sins of the past. They always pop up to haunt us. It is well to remember them long enough to avoid making the same mistake over again. But Jesus has said that He has cast them into the depths of the sea. Why should we, then, drag up the messy old things again and again that make life miserable for ourselves?

"It wouldn't be possible not to be kind in the Land of Beginning Again." An old friend once wrote me about her teen-age daughter, how slow she was in getting dressed in the morning and getting off to school, but, she added, "She is such a kind girl." Kindness is so rewarding. It pays in many ways besides the glow it puts in your own heart. The kitten purrs when you pet it, the dog wags his tail to show his thanks. The joys of the season just past were ours because we gave.

Before I go further I must tell you about the carrots I put in the crock

to keep for the winter. I am sure I didn't follow the instructions thoroughly, because about a month later I found some of them beginning to spoil. They weren't dry enough when I put them in, and as I did not have a cover that fitted the crock, we tucked a few thicknesses of newspaper over them. I'm sure they would have kept well otherwise. So we took the carrots out of the crock and I canned them. The ones we put away in boxes of sand have kept nicely.

We were happy last fall over the fine collard greens we had in the garden. Have you tried collards? They belong to the cabbage family, but do not form a head as cabbage does. They have loose leaves that are dark green, and must be very rich in vitamins. As I write this the temperature has not gone below 23° F. and we are still getting collards out of the garden, also chard.

Our biggest and meatiest tomatoes did not ripen before frost came, so we picked about five bushels of them. They ripened gradually and I canned them as they ripened. When I used all of my cans I invented a dish to care for them as they ripened. We sold some of the green tomatoes.

Put a little Crisco in a skillet, along with some chopped onion and green pepper, and some pieces of ripe tomato, and let this simmer together until it is soft. Then add some flour and stir the mixture until it is all moistened by the mixture of tomato juice and Crisco. Now add some milk and stir until all is well blended. The dish will begin to thicken, and you will have a sort of creamed tomato. Season as you choose. It makes a tasty dish for supper or dinner. If you like, you can serve it over toast or as a sort of gravy on mashed potatoes.

Some of the green tomatoes I combined with apples or raisins, sugar and seasoning, to make green tomato mincemeat.

Carolyn Elizabeth is growing fast. We see her now about once a month, and it is amazing what happens in the interval. She wrinkles her little face into darling smiles and talks to us with her little coos and goos. She is outgrowing everything. I have had a lot of enjoyment making little dresses for her, as I did for her mother a few years ago.

In November we harvested our sunflowers. The blue jays had found them and were enjoying them before we harvested them. Now we put some out on the picnic table under the walnut tree by the kitchen window where we can see the cardinals come and enjoy them.

May this new year bring you many blessings, and may the law of kindness be in each of our hearts.



A CALL FROM HEAVEN FOR REVIVAL



THOMAS DUNBERLIN, ARTIST

Let's all answer it.

FOOD . . . FOR MIND AND BODY

For many years the REVIEW has accepted advertisements from our denominational publishing houses. These advertisements have kept our readers informed about the good books and magazines available to strengthen their own faith, and to acquaint the general public with our distinctive truths. REVIEW readers have appreciated these advertisements and have purchased our denominational literature in ever-increasing quantities. Moreover, the revenue from these advertisements has helped the church paper to keep its subscription price low.

We have never doubted the wisdom of running these advertisements, for church members must feed their minds constantly on great and good ideas. The more Christian literature they read, the more likely they are to reach the goal of mind-transformation set forth in Romans 12:2: "Be not conformed to this world: but be ye transformed by the renewing of your mind."

But man is not only a mental being, he is a physical being. Not only does he live in the mind, he lives in the flesh. And his physical nature, like the mental, belongs to God. Paul set forth this concept in his first letter to the Corinthians: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20).

There is an intimate connection between the body and the mind, hence the Christian cannot establish a dichot-

omy between the two and say that his mind is of concern to Christ, but his physical nature is not. He knows that what affects one, affects the other. He believes that if his body is kept in the best possible condition, his mind will function better. If his body is healthy, his efforts to maintain a sweet disposition also will be more successful; his ability to render service for Christ may be increased; and his thought processes may then operate with greater efficiency.

Believing that Christ died on the cross not merely to save the sinner's mind but to redeem his entire nature, including his body, the Christian seeks to honor God in all aspects of life, in harmony with Paul's counsel in 1 Corinthians 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Both Mind and Body Need Nourishment

Now, it is well recognized that the mind is built up from the mental food it receives. A mind that is fed worth-while thoughts will meditate on the good and the noble. A mind that is fed on depraving, sinful ideas will think on the evil and ignoble.

In the same way, the body is built up of the food that a person eats. A body that is given a diet of nutritious food in moderate quantities will tend to be healthy. A body that is given poor food, inadequate in nutritive value, will tend to be weak and sickly.

Seventh-day Adventists believe that they have a special message for the world. This message is found in Revelation 14. It proclaims that we are now living in the judgment hour, and that the whole world must make a choice between the commandments of God and the commandments of men. The three angels' messages deal with tremendous issues of eternal consequences. "The proclamation of the third angel's message, the commandments of God and the testimony of Jesus, is the burden of our work. The message is to be proclaimed with a loud cry, and is to go to the whole world."—*Counsels on Diet and Foods*, p. 75.

Now, recognizing that the state of the mind and the character is affected so greatly by the state of the body, Seventh-day Adventists accompany their preaching of the third angel's message with a message on healthful living. This message on healthful living is not the third angel's message, but it is closely connected with it. "The health reform is closely connected with the work of the third message, yet it is not the message. Our preachers should teach the health reform, yet they should not make this the leading theme in the place of the message. Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message; among these it is prominent."—*Ibid.*, p. 74.

"The health reform is as closely related to the third angel's message as the arm to the body; but the arm cannot take the place of the body. . . . The presentation of health principles must be united with this message, but must not in any case be independent of it, or in any way take the place of it."—*Ibid.*, p. 75.

Purpose of the Message

The message of health reform has been given to us as a blessing. In ancient times God gave His people special knowledge in this and other lines in order that they might reach their full potential. "Had the Israelites

obeyed the instruction they received, and profited by their advantages, they would have been the world's object lesson of health and prosperity. If as a people they had lived according to God's plan, they would have been preserved from the diseases that afflicted other nations. Above any other people they would have possessed physical strength and vigor of intellect."—*Ibid.*, p. 27.

Israel disappointed God, but God has not abandoned His objective. What He hoped to accomplish through His people anciently He hopes to accomplish through those today who commit themselves wholly to Him. "Let it ever be kept before the mind that the great object of hygienic reform is to secure the highest possible development of mind and soul and body. All the laws of nature—which are the laws of God—are designed for our good. Obedience to them will promote our happiness in this life, and will aid us in a preparation for the life to come."—*Ibid.*, p. 28.

"The Lord has let His light shine upon us in these last days, that the gloom and darkness which have been gathering in past generations because of sinful indulgence, might in some degree be dispelled, and that the train of evils which have resulted because of intemperate eating and drinking, might be lessened."—*Ibid.*, p. 22.

The Best Diet

Now, to have optimum health, the Christian must eat the best foods. What are these? "In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food. . . . Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet. . . . God is working in behalf of His people. . . . He is bringing them back to the diet originally given to man. Their diet is to consist of the foods made from the materials He has provided. The materials principally used in these foods will be fruits and grains and nuts, but various roots will also be used."—*Ibid.*, pp. 81, 82.

We have restated these facts not merely because they need constant emphasis, but to point out that beginning with this issue the REVIEW is opening its pages to advertisements from the Loma Linda and Worthington health food companies. We believe that in doing this we are providing an important service to our readers. Not only will our long-time subscribers appreciate being reminded of the foods produced by these companies, but the thousands upon thousands of new believers who join the church each year will welcome the information that will be offered through these advertisements. Some families, recognizing the need to make drastic changes in their menus, will find health foods a pleasant supplement to the wide range of fruits, grains, nuts, and vegetables readily available in supermarkets. They also will find them a great aid in preparing tasty and healthful meals as they seek to adjust to a new way of life.

We are thinking also of "divided" families—homes in which not all the members belong to the Seventh-day Adventist Church. By the use of ingenuity and the health foods advertised, the Adventist housewife can, in our opinion, prepare meals that will be far more appetizing than those hitherto served. We think that it is possible that a non-Adventist husband, in time, may come to the place where he will say, "If Adventist doctrine is as good as their food, I want to get better acquainted with it."

Readers will observe that some of the products advertised imitate various meats and meat flavors. To some, this may seem unnecessary, even unwise. But let us not

forget that this "imitation" plan is a definite help to those who are new in the message. It makes easier the task of those who are making a transition from a familiar, inferior pattern of diet, to an unfamiliar, superior one.

Brethren and sisters, let us provide good food for the mind, and good food for the body. Let us do all that we can to achieve health of body, mind, and soul. If we are truly preparing for translation, if we really believe that soon we shall see Jesus face to face, will we be satisfied to do less?

K. H. W.

REASON AND FAITH—10

Last week we commented on man's need for supernatural guidance with respect to the great questions of his own origin, existence, duty, and destiny, if he is to function effectively as a rational-moral being in making the great decisions of life, and in orienting himself aright to its opportunities and responsibilities. The Bible is the written record of this special revelation, and man's supreme authority in all matters relating to these aspects of ultimate truth.

Last week we observed further that for all practical purposes the Bible is so plain that anyone who reads it with sincere intent can, unerringly and without undue difficulty, find the way of salvation (see *Testimonies*, vol. 5, p. 706). We noted, also, that beyond this elementary knowledge the Bible contains a revelation sufficient in scope and depth to tax even the greatest of intellects for a lifetime, and that special care is needed in dealing with these more profound aspects of Bible truth.

This week and next we will conclude this series of editorials by suggesting six fundamental principles regarding our quest for truth in areas where faith on the one hand, and observation, experience, and reason on the other, overlap and may at times seem to be contradictory.

1. *The purpose of the Bible.* The Bible was given to provide us with truth to which we would not otherwise have access, about God and about ourselves. It sets forth the principles of salvation and of restoration to the divine likeness, and provides us with a record of the outworking of these principles in salvation history. On all of these matters it is our authoritative and infallible guide. It was not given to acquaint us with such things as the facts of secular history or the natural world, except to the extent that these subordinate facts are essential to its primary purpose.

Furthermore, this revelation was not intended to be a substitute for man's natural faculties of sensory perception, experience, and reason—as a lazy man's shortcut to information he might obtain by the proper use of the rational faculties with which the Creator endowed him—but to supplement the knowledge to which he can attain by the sanctified use of these faculties, in areas beyond his own unaided powers of observation and reason. God is not honored when we wait on Him to do for us that which He has equipped us to do for ourselves.

The Bible was never intended for use as a textbook on such subjects as history, botany, zoology, geology, or astronomy. But it is an impressive fact that Bible statements in these areas subsidiary to its principal purpose, when rightly understood, are in full accord with data derived directly from observation and experience—in striking contrast with all other writings from the era in which the Bible was written.

2. *The role of faith.* This revelation of God's will and purpose for us we accept in unquestioning faith, in full confidence that it comes from God. Genuine faith is not blind acceptance of something for which we have no rational evidence. Genuine faith always has a firm foundation in observable facts. For men in our day the su-

preme, pragmatic proof that the voice speaking to us through the declarations of Holy Writ is, indeed, that of God, is the fact that men and women who make an intelligent and consistent application of its principles to the practical problems of life, attain to a uniquely superior and happier way of life, one that can be evaluated by objective standards.

This palpable existential fact—one that is susceptible to observation and personal experimentation—provides modern man with a firm basis for confidence to believe that in areas not now subject to his personal observation and experimentation, the Bible speaks with equal authority and reliability. The miracle of a transformed life is the best possible evidence of the operation of a power far above and beyond that to which man, by his own unaided efforts, can attain. The best proof that the Bible is a divinely inspired, authoritative, and reliable guide, is that its principles work far better than those of any other system known to man.

With this incontestable basis for faith, no observed phenomena of the natural world or philosophical deductions drawn from them, can—or need—in the least degree diminish our confidence in what the Bible tells us about God and about our own origin, existence, duty, and destiny. In this area faith reigns supreme and unchallenged, and unbiased reason will concur.

3. *The Bible a divine-human book.* In rebuttal to what we have said, the agnostic points to traces of human imperfection in the Bible, and cites these as evidence that it is not inspired. Those who offer this argument, however, fail to realize that the Bible is a union of divine with human elements, in some respects similar to the

union of these two natures in the Incarnate Word (see *The Great Controversy*, Introduction, p. vi). The presence of certain human elements in the Written Word in no way diminishes the authority and reliability of its God-given truths, any more than in the Incarnate Word.

Ellen G. White spoke of the presence in the Bible of what appear to be—in her own words—“inconsistencies,” “imperfections,” “difficulties,” “mistakes,” “contradictions,” copyists’ and translators’ errors, deliberate editorial changes, and reflections of the individuality and limitations of its various writers (see *Selected Messages*, book 1, pp. 16-22). But she hastens to affirm that all the so-called “mistakes” need not “cause trouble to one soul, or cause any feet to stumble,” and that we should not permit them to “perplex or confuse us” (*ibid.*, pp. 16, 22). We are not to “lament that these difficulties exist,” she wrote, “but accept them as permitted by the wisdom of God” (*Testimonies*, vol. 5, p. 706).

Most of the problems to which skeptics delight to point arise from the misconception that if the Bible is of divine origin, it should be free from every trace of human imperfection. We freely acknowledge the presence of these human elements in the Bible, but affirm that they in no way depreciate its character or value as the infallible and authoritative revelation of the will of God, and that it is, in verity, God’s inspired guidebook for a safe journey along the highway of this life toward life everlasting.

Next week we will conclude this series of editorials with three final principles to keep reason and faith in balance in our quest for truth.

R. F. C.

(Concluded next week)

LETTERS



From Readers

TYPE TOO SMALL

EDITORS: The type face in which the letters for editors is set is so small it is difficult to read, and that is not my opinion only.

MRS. VIRGINIA PAYNE

Avon Park, Florida

LEGALISM AND RIGHTEOUSNESS

EDITORS: For about 30 or more years I have considered the REVIEW as one of the visible instruments used by God to comfort, educate, and unite His people around the world. Often it contains articles of special interest and import to the remnant people. Among these were those written by Dr. Edward Heppenstall. One of the articles, which impressed me particularly, appeared in the August 25 REVIEW. In it he said:

“But these ministers of the letter did not like his [Paul’s] preaching. For them, he did not preach enough on law. . . .

“Man is by nature born a legalist. . . . The inevitable tendency is to look at the letter of the law, then believe that obedience to that letter is the sum total of God’s requirements. . . . The law is applied in a multitude of rules and regulations which man can take care of all by himself. The result is a confidence in one’s own goodness, an appeal to law for justification, and little need for Christ’s righteousness. . . .

“Beating the tom-toms of legalism for 1,500

years, the Jews gave the law an existence in its own right, apart from Christ. . . .

“This type of religion kills.” (Emphasis supplied.)

Dr. Heppenstall’s thoughts agree fully with the testimony by Ellen G. White in reference to misplacement of emphasis in preaching and teaching. She says:

“Our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and on kindred truths.”—*Gospel Workers*, p. 301.

This is both shocking and challenging to those who are not totally unconcerned. We should be thankful that our greatest danger is so clearly pointed out by Dr. Heppenstall’s articles, by Ellen G. White, and by others. Whenever God’s grace is not more emphasized than the law, then the killing ministrations of the letter becomes unrestrainable.

Why does the perfect law kill? Because man is imperfect; he is not sinless (cf. Eccl. 7:20; also *Steps to Christ*, p. 62). To claim perfection is heresy (cf. *Early Writings*, p. 101). The imputed righteousness of Christ alone is efficacious to muffle the roaring thunders of Sinai to our weak ears. Where the feeling of sin and death is abundant, there the eternal, unchangeable, and infinite grace of the Father “did much more abound” (Rom. 5:20)!

White City, Oregon LAURI ONJUKKA

TESTIMONIALS

EDITORS: Here is my personal check to pay for the REVIEW AND HERALD—our beloved church paper—for the year 1967. The REVIEW brings a cheering message to my home every week. I can’t see how any Adventist family can be without the REVIEW.

P. F. RICHARD

Ceres, California

EDITORS: The REVIEW means more to us with each passing day. It was always an inspiration and an encouragement to us in our walk of life, but now each issue seems to be a message for our own personal needs. We get the same thrill from reading the paper that we used to have from letters from our parents who died in the faith some years ago.

HORACE HALL, M.D.

Colton, California

READS LETTERS FIRST

EDITORS: I wonder how many enjoy the “Good New REVIEW” in the order that I do: “Letters From Readers” first, editorials second, and articles third. And this sequence does not detract one bit from the good articles. Except for the “Letters” section I could never have shared with Mary Moore the story of the floor with a history at Union College (December 1 issue), nor could I have enjoyed Del Delker’s bouquet to you and your staff (I’m sure if a good brickbat arrives I’ll hear about that too).

The editorial “The New Morality” is a readable shocker and a powerful reminder of the importance of Christian education for our youngsters. R. A. Anderson’s article “World Evangelism,” is bright and fresh and opens windows that have been closed too long. In the article by W. R. Beach we learn that the Autumn Council calls for worldwide revival and evangelism.

This may be the very time to introduce through the Sabbath school a fresh new series of Bible studies tailored for laymen’s use. Think of it, millions of Christians all going to school learning to share their faith!

DONALD D. HAWLEY, D.D.S.

Sioux Falls, South Dakota

Better meals for better living

Families everywhere now enjoy the many flavorful ways that Loma Linda VegeBurger can add zest and hearty appeal to daily menus. So delicious and easy to prepare.

Calorie for calorie VegeBurger actually has more protein, iron, calcium, niacin, and vitamins

B₁ and B₂ than many popular protein foods. Better yet, VegeBurger has no animal fat, therefore tends to keep blood cholesterol levels low.

Loma Linda VegeBurger ready cooked makes quick "burger" sandwiches, patties, and baked dishes.

Try serving this easy stuffed tomato recipe and watch your family pass their plates for more!

You'll find VegeBurger and a variety of Loma Linda vegetable protein foods at your food store.

Additional recipes on the label. Write Loma Linda Foods, Riverside, California, or Mount Vernon, Ohio, for descriptive folder and recipe leaflet.



Quality Foods Since 1906



STUFFED TOMATOES

- ½ cup Loma Linda VegeBurger
 - 7 medium size tomatoes (green peppers or onions may be used)
 - 3 Tbsp. chopped onion
 - ½ tsp. salt
 - 1½ cups cooked brown rice
 - 1 cup tomato pulp (use tomato sauce with peppers)
 - 1 Tbsp. melted butter or margarine
- Scoop out tomatoes and drain thoroughly (chop and use for tomato pulp). Mix ingredients and fill tomatoes. Bake in moderate oven (350 F.) for 30 minutes.

YOUR DENOMINATIONALLY OWNED FOOD COMPANY

Reports From Far and Near



Officers and members of the Northern European Division Committee. Seated (left to right) are: B. E. Seton, secretary of the division; N. R. Dower, GC Ministerial Association secretary; Robert H. Pierson, president of the General Conference; W. Duncan Eva, president of the Northern European Division; Kenneth H. Emmerson, treasurer of the General Conference; R. Unnersten, division treasurer.

The Forward Look in Northern Europe

By ROBERT H. PIERSON
President of the General Conference

The winter council of the Northern European Division Committee met recently in St. Albans, England. Interesting reports from the various fields indicate progress in the past and strong plans for the future. A strong, four-year program of evangelism was voted, and the needs of the various institutions were given careful study.

The Newbold College board met during the council. This representative institution has students from 22 different nations. B. B. Beach, secretary of the division department of education, reports that the schools throughout Northern Europe are dedicated to the task of Christian education.

In the British Union 40 evangelistic crusades are being conducted. In the New Gallery Centre in London 107 were baptized as the result of the first series of meetings held by J. F. Coltheart. Candidates are expected to attend church five or six months before baptism, and other care is exercised to assure conversion and careful indoctrination.

Missions play an important role in the Northern European Division. Well over 50 per cent of the members in the division are in the West African and Ethiopian unions. In Ethiopia for many years

the progress of the work was slow. "Now," C. D. Watson, union president, reports, "we are baptizing 1,500 members a year." The Sabbath school membership in the West African Union is nearing the 100,000 mark, and the Advent Press in Ghana has printed its first subscription book in four colors. This year the Adventist College of West Africa graduated its first class with a Bachelor of Arts degree in theology.

The Iceland Conference must have set a world record in the Ingathering program this year. The conference per capita was \$60, which equals about one British shilling (\$.14) for each person in the country. In one city the 21 sessions of the Five-Day Plan to Stop Smoking must also be somewhat of a record. This time the honors go to Cardiff in the United Kingdom. More than 800 people enrolled in these courses.

A new leprosarium recently opened in Massanga, Sierra Leone, and is now prepared to accept 275 lepers. The European sanitariums are full to overflowing. Members of leading families in the various countries have been patients. One woman from a noble family has recently become a Seventh-day Adventist as the result of her stay in one sanitarium.

President Alf Lohne, of the West Nordic Union, reports the best soul-winning results in Norway and Denmark in 16 years, and plans are under way to launch a strong Go Tell program in the two countries.

J. P. Sundquist says that from volcanic Iceland to tropical Nigeria the youth of the Northern European Division are on the march. They have accepted a goal of 8,000 baptisms in the Target program of the Missionary Volunteer Department.

The first colporteur institute to be held in beautiful Poland in 17 years was conducted recently in Warsaw. It was a great success, with 50 persons present. To close the meetings the new literature evangelists gathered around bundles of books and magazines, and laying their hands on the precious bundles, offered prayers of consecration before beginning their work. The government of Poland has cooperated with our leaders in the work of the church.

In the Netherlands and Sweden the leaders are of good courage and are laying plans for a forward thrust in evangelism during the quadrennium. In five Dutch cities 11 telephone lines are bringing encouragement to thousands who have dialed for a prayer and radio Lux-



Collegiate Nurses Train at Madison Hospital

Twenty-seven students have arrived on the Madison Hospital campus near Nashville, Tennessee, to begin the second phase of a two-year nursing program. The program, approved by the Tennessee State Board of Nursing in 1965, began at Southern Missionary College, Collegedale, Tennessee, in September, 1965. It is a collegiate plan offering an associate of science degree.

Students spend their first year at SMC, where they use a number of hospital and medical facilities in the Chattanooga area. The second year they transfer to the Madison Hospital campus, where they receive their major clinical experience. During their stay in Nashville they will also affiliate at Veterans Administration, Hubbard, and Central State hospitals.

The national trend in nursing education is toward a collegiate orientation, leading either to an associate of science or a baccalaureate degree. The emphasis of the associate degree in nursing is on preparation for direct patient care. The course is planned as terminal, with curriculum including both general and nursing education. The content and instruction are geared to the college freshman and sophomore levels. Graduates write State Board examinations to become licensed as registered nurses.

Faculty directing the Southern Missionary College extension program at Madison Hospital include Mrs. Del LaVerne Watson, R.N., M.S., associate chairman of the division of nursing (as director); Mrs. Patricia Gillit, R.N., M.S.N., as program coordinator; and Mrs. Louise Montgomery, R.N., M.S., Mrs. Jacqueline Robinson, R.N., B.S.N., Miss Maxine Page, R.N., M.S., and Miss Brenda Botts, R.N., M.S., as instructors.

In the picture Patricia Gillit (left) helps student nurses apply skin traction to a patient's leg. The students are (from the left): Linda Hulsey and Linda Davis. At right is Jacqueline Robinson.

DORIS E. NOBLE
Director of Public Relations

embourg continues to send the Advent message out over the air in the Dutch language.

The work is onward in the Northern European Division. The new division officers—W. Duncan Eva, president; B. E. Seton, secretary; and R. Unnersten, treasurer—led out in a good council. The members of the division committee are fully behind their officers, and have the support of a good corps of departmental workers. During the four years ahead, under the blessing of God His work will move forward throughout the Northern European Division.

Ingathering in the Philippines

By **TODD C. MURDOCH**
President, Philippine Union Mission

Carefully worded Ingathering slogans have been a real source of inspiration to our members in the North Philippine Union Mission the past three years. The 1964 slogan was, "Much More in Sixty-four." That year our members

raised 37,000 pesos over the goal. In 1965 the lay activities leader, Pastor Bautista, coined the slogan, "A Quick Drive in Sixty-five." One week netted 102,000 pesos, and the goal was reached in 14 days.

The slogan "Reach the Rich in Sixty-six" was decided upon for this year. A well-to-do copra dealer gave 100 pesos. During the conversation that followed, this man expressed his willingness to assist our church in that town to build a larger and better elementary school. His help was proffered on a matching basis, and the outcome is a solidly built six-classroom elementary school. This building is the finest of its kind in the Southern Luzon Mission.

Ingathering this year is proving to be exceptionally good. In two weeks our churches received 22,000 pesos over the union goal. A number of churches reached more than twice the goal.

We are reminded of the example of the Master, of whom it was said, "While He ministered to the poor, Jesus studied also to find ways of reaching the rich. He sought the acquaintance of the wealthy and cultured Pharisee, the Jew-

ish nobleman, and the Roman ruler. He accepted their invitations, attended their feasts, made Himself familiar with their interests and occupations, that He might gain access to their hearts, and reveal to them the imperishable riches."—*The Ministry of Healing*, pp. 24, 25.

Closed-Circuit TV at Paradise Valley Hospital

By **W. R. ROBINSON**
Chaplain, Paradise Valley Hospital

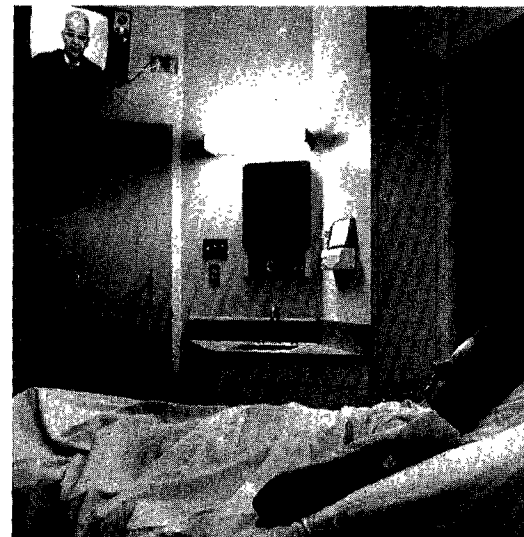
Video-tape recording, television's familiar "instant replay," has been adopted by Paradise Valley Hospital at National City, California, to provide patients with regular inspirational and educational programming on the hospital's closed-circuit television channel.

Three months ago the chaplain's department began providing live inspirational programs each morning and evening for the patients in the hospital. Each patient's room has a television set on which patients can watch the programs. About two months ago the department purchased an Ampex VR-6000 video-tape recorder to tape the twice-daily Chaplain's Hour programs. We plan eventually to accumulate a library of 42 such programs for a three-week cycle, which can then be repeated as the patient audience changes. Taped programs can be replaced or redone with improvements. The tape may be replayed indefinitely, or erased and used to record new programs.

As we expand our tape library it is planned to provide our patients with regular network programs of a musical and educational nature. Eventually six to eight hours of closed-circuit programming is planned for each day.

Another Adventist hospital has already purchased an Ampex video-tape recorder, and at least one other is planning to purchase such equipment. This will mean that especially worth-while video tapes can be exchanged by these hospitals for viewing by their patients.

Joyce Wilson, a patient at Paradise Valley Hospital, views an evening Chaplain's Hour.



named a semifinalist in the 1966-1967 merit scholarship competition. In 1966, more than 2,250 merit scholarships were awarded. High school grades, creative accomplishments, leadership qualities, extracurricular activities, and school citizenship of the students are evaluated along with test scores in selecting merit scholars. Each merit scholarship is a four-year award.

► At Laurelwood Academy, Oregon, Ingathering and nut picking are synonymous. Volunteers from each class donated a full day in order to raise the Ingathering goal. In four days they surpassed the super goal of \$1,400, with a grand total of \$1,687.83. Seniors picked 13,410 pounds; juniors, 16,472; sophomores, 14,059; and freshmen, 12,249.

From Home Base to Front Line

Mrs. Wendall Lee Grady and three children left Miami, Florida, November 30, returning to Brazil after furlough. Elder Grady sailed on the S.S. *Venemos* from New York City, December 1, returning. Before marriage, Mrs. Grady's name was Patti Beth Stoner. Elder Grady is a departmental secretary in the Lower Amazon Mission.

Mr. and Mrs. Clarence G. Kendrick and three children, of Eugene, Oregon, left New York City on December 5, for Zambia. Mrs. Kendrick's name before marriage was Carmella Elaine Parsons. Mr. Kendrick is to teach in the Rusangu school at Chisekesi.

Mr. and Mrs. Robert Gordon Buhler and three children, of Kettering, Ohio, sailed from New York City on the S.S. *Steel Chemist*, December 9, for India. Mrs. Buhler's maiden name was Lynne Elizabeth Skriiko. Mr. Buhler is to serve as a laboratory technician in the Kerala hospital.

Mr. and Mrs. Velyo R. Vinglas left New York City for Rhodesia, December 10. They are returning after furlough. The maiden name of Mrs. Vinglas was Martha Edith Johnson. Mr. Vinglas is an accountant in the Trans-Africa Division office.

W. P. BRADLEY

The Rain in Spain Floods Madrid Church

By WINIFRED C. WILD

This Sabbath morning, contrary to my custom, I did not go to church. The reason for this is that our 400-member church on Alenza Street, Madrid, is in a sad state of disrepair. The church building has literally begun to collapse. This is partly owing to old age and partly to the new, unfinished seven-story building beside our church that sheds water off its unfinished sections onto our building.



Pastor Antonio Bueno points to damage done by rain in the Madrid church while Alvaro Martin, treasurer (left), and Angel Codejon, president of the Spanish Mission, look on.

On Thursday night and Friday there was a heavy downpour. The run-off water wet the ceiling and caused it to give way. Of course, as soon as the ceiling came down the place was flooded. It was raining in torrents when Pastor Bueno walked into the church early yesterday morning. A more-than-startled pastor went running up the stairs of the front building to the office to report the tragedy to the mission workers.

At the present time Antonio Bueno is a pastor without a church. With all the money in the world one cannot go out and rent another hall. Though we are grateful for the new religious liberty law that permits non-Catholic meetings to be held in churches, the law does not allow us to rent a new place in which to hold meetings.

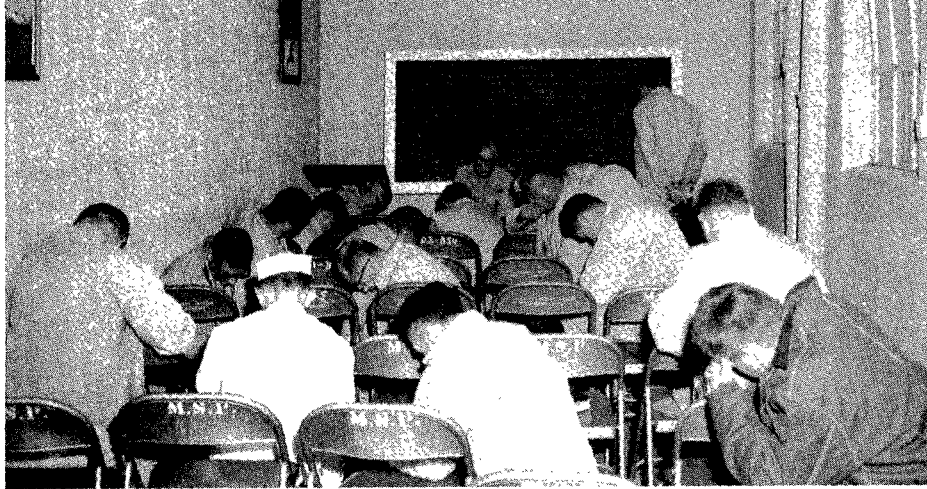
This poses a serious problem, for we have no place to meet until our church can be rebuilt. Our members are doing what they can to raise the \$50,000 that is needed to build a new church.



Pastor Isidro Aguilar examines the chair he had occupied last Sabbath. The point of the tile perforated the wooden seat.



Pastor Alfredo Cardona, just ordained at the biennial session in Barcelona, tries to hold the attention of 40 school-age children plus the adults in the crowded hall in Murcia. This building is overcrowded and presents great danger in case of an emergency.



Inmates at the Montana State Prison have held Sabbath school more than four years.

Sabbath School in Montana State Prison

By A PRISONER

We inmates at the Montana State Prison have held Sabbath school regularly for more than four years, and have had good results. Several inmates have been baptized, some of them through the influence of the Sabbath school lessons.

We lose some of our members each month through parole privileges and for other reasons, but we try to maintain our number by enrolling new members. This means personal work and prayer that God will lead us to those who are interested. Some are unable to stand the abuse that is heaped upon them by other convicts. We are called "Bible backs," as well as many other uncomplimentary names, which are unprintable. Many times a Bible back is ostracized by his fellow inmates.

Besides our Sabbath school, we have held Sunday night Bible studies with as many as 43 inmates in attendance. Wayne E. Moore has led out in these services. We are grateful to Ruben Dwight, the prison's deputy warden, who has made our meetings possible.

We inmates realize that few can come and visit us, but it is encouraging to know that God's people are interested in us. Most of us are guilty of the crimes with which we are charged, but we thank God for forgiving us. Many of our former Sabbath school members, now on parole, have expressed their intention of living a better life.

Condensed News

LLU Wins Family of Seven

It all began in Room 418 of Loma Linda University Hospital. A mother of seven felt the concern of her physician and saw love demonstrated by the nurses and other staff members. She welcomed the ministry of the chaplains as all the hospital team joined in caring for her physical and spiritual needs. She told Bernice S. La Rochelle, assistant to the chaplain, "I want to know more about the Seventh-day Adventist way of life."

That took place on October 10, 1962.

In the spring of 1965, Mrs. La Rochelle invited the mother and two daughters to attend a series of evangelistic meetings conducted in a neighboring community by Don Gray, and provided transportation. The three were baptized. Although poor health prevented the mother from attending church regularly, Friday evening Bible studies continued.

In October, 1966—four years after the story began—came the evangelistic series in San Bernardino conducted by the Detamore team. During those meetings three more daughters took their stand and joined the baptismal class. On the final night of the Detamore meetings a friend of one of the daughters took his stand, raising to seven the number in one family who have found a new way of life through the combined medical-spiritual ministry at Loma Linda.

CHARLES W. TEEL
Head Chaplain, LLU Hospital

Cosmopolitan Student Group at Philippine Union College

Fifty-six students from 15 countries are represented in the 1966-1967 student body at Philippine Union College. Among the fields of study represented are education, ministerial, nursing, premedical, secretar-

ial, and commerce. The countries represented are Botswana (formerly Bechuanaland), Guam, India, Indonesia, Japan, Korea, Malawi, Malaysia, Pakistan, Palau, Singapore, Tanzania, Thailand, United States of America, and Vietnam.

P. G. MILLER, Dean
Philippine Union College

Voice of Prophecy School Opens in Sierra Leone

On September 15 the Sierra Leone Mission began its own Voice of Prophecy under the name Sierra Leone Bible Correspondence School. Formerly Sierra Leone was served from the Voice of Prophecy in Ibadan, Nigeria, more than 1,000 miles away.

When the school began there were about ten students. Two months after opening, there were 400 enrolled in the two courses offered, namely, Faith and Light of the World. It is the plan to start a third course on the Spirit of Prophecy in the near future.

The instructor of the Sierra Leone Bible Correspondence School is S. O. Nwoguali, who comes from Nigeria.

B. S. CHRISTENSEN
President, Sierra Leone Mission

Two Ordained to the Gospel Ministry

John D. Alleyne and Clarence A. Lashley were ordained to the ministry September 3 at Caribbean Union College. More than 40 ordained ministers knelt in prayer for the consecration of two young men as pastors. B. L. Archbold led out in the ordination prayer. R. S. Watts, General Conference vice-president, spoke on the dignity and responsibility of the minister, and G. R. Thompson, president of the East Caribbean Conference, presented the candidates for ordination and welcomed them into the ministry following the ordination charge, which was given by C. L. Powers, president of the Inter-American Division.

K. S. WIGGINS

Some of the overseas students registered this year at Philippine Union College.



New Academy Opens in St. John's, Newfoundland

By A. N. HOW
President, Seventh-day Adventist Church in Newfoundland

The new Seventh-day Adventist academy in St. John's, Newfoundland, was opened officially on November 14 by the Honorable John Crosbie, minister of municipal affairs for the province of Newfoundland and Labrador. Mr. Crosbie, who represents the electoral district of St. John's West, in which the new academy is situated, congratulated the church members on their dedication in providing this new and modern school in an age when education is becoming increasingly important.

"Our educational system must produce for us students who graduate trained in the field their capacities dictate, whether these capacities are scholarly, technical, or manual," said Mr. Crosbie. "Every one of our children must have the chance to develop his or her full potentialities so that each of them can realize life to the fullest of their capacity."

Assisting in the opening ceremonies were I. V. Stonebrook, associate secretary of the General Conference Department of Education; J. W. Bothe, president, and F. B. Wells, educational superintendent, both of the Canadian Union; C. Krabbe, managing director of the C.C.M. Construction Company; C. Roebottom, superintendent, provincial department of education; George Schafer, principal of the academy; T. G. Davies, of the Queen's Road church; A. N. How, president of the church in Newfoundland; and the teachers of the new school, Mrs. Hazel Janes, Shirley Hodder, and Mrs. Lorraine Best.

The school consists of three classrooms accommodating grades 1 to 6, a teachers' room, washrooms, and caretaker's room. It is built of brick and concrete and steel, and is as fireproof as possible. The entire school is heated by electricity. The total enrollment of the school is 126 students.

This new building is the first phase of an entirely new plant planned for the future. The second phase will be the gymnasium, and the last phase new classrooms for the kindergarten and high school grades, now accommodated in the old school building.

SDA Welfare Wins New Friends in Chile

By FRANK KUNTZ
Director, SDA Welfare Services in Chile

Dr. James Valdes, a pediatric surgeon of Santiago, Chile, has a two-year-old patient by the name of Edith del Carmen Olavarria, a little Chilean girl with a cancerous tumor of the kidney. She had been treated with surgery, cobalt, and the drug Dactinomycin, which the hospital was using in research. For little Edith del Carmen results had proved very favorable.

According to Dr. Valdes, the hospital had enough Dactinomycin on hand for six more days of treatment, and since re-



The third- and fourth-grade classroom of the new academy at St. John's, Newfoundland.

sults had been so favorable he feared a setback should the treatment be discontinued. He had been unable to procure more of the medicine; therefore he asked Obra Filantropica y Asistencia Social Adventista (Seventh-day Adventist Welfare Service) to help.

The drug is still in the research stage and consequently cannot be purchased. To further complicate matters for the Chilean doctor, the firm of Merck, Sharp and Dohme, the manufacturer of Dactinomycin, was in the far-distant United States. Making no promises, we said we would do what we could.

This request came to us on Monday, November 14. That same night, with the help of Javier Cifuentes, an amateur radio operator and a good friend, and Ed Peterson, president of the Adventist Amateur Radio Operators Club in Washington, D.C., we made contact with Dr. Ralph F. Waddell, medical secretary of the General Conference, and W. E. Phillips, president of the SDA Welfare Service. They in turn contacted the labora-

tories of Merck, Sharp and Dohme, who shipped the medicine via Trailways bus to the General Conference offices. This was Tuesday, the fifteenth.

On Wednesday, David Baasch, an associate secretary of the General Conference, who was leaving for Miami, carried the medicine that far. The package was put aboard Panagra flight #81 and was delivered in Santiago, Chile, at 1:20 p.m., Thursday.

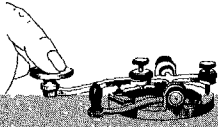
The story, of course, does not end here. A need was filled, new friends were made for the church, and who can say what will result!

Dr. Valdes, who prior to this experience had never heard of Seventh-day Adventists, was overwhelmed and impressed by the expedition with which the medicine was obtained. He has expressed appreciation by offering his services free of charge to Seventh-day Adventists.

We ask your support, especially through prayer, as seed is planted by means of the welfare ministry in this great country of Chile.



A critically needed supply of medicine arrives in Santiago, Chile, through facilities of the SDA Welfare Service. Left to right: Dr. James Valdes; Captain Herald, pilot of Panagra flight 81; stewardess; Frank Kuntz, of OFASA (SDA Welfare Service), accepting the medicine; Señor Olavarria, father of Edith del Carmen; and Pedro Lopez, treasurer of OFASA.



Brief News OF MEN AND EVENTS



Far Eastern Division

Reported by
D. A. Roth

► Howard E. McClure, Sabbath school secretary of the Far Eastern Division, has accepted a call to become secretary of the lay activities department of the South American Division.

► The annual council of the Far Eastern Division met at Baguio in the Philippines. Nearly 100 delegates were present. The Sabbath school and radio-TV departments conducted pre-session councils. Guests from the General Conference included R. S. Watts, D. S. Johnson, R. C. Barger, and J. J. Aitken.

► Kimber D. Johnson, of Des Moines, president of the Iowa Conference, accompanied his brother, Duane S. Johnson, associate secretary of the General Conference, on a tour of the Far Eastern Division.

► Ray Bailey, radio-TV secretary of the Korean Union Mission, has accepted a call to become ministerial secretary of the North Philippine Union Mission. He takes the place of Royce C. Williams, who is now the ministerial secretary of the division.

► Dr. Elton Morel is the new medical director of the Manila Sanitarium and Hospital in the Philippines. His predecessor was Dr. G. C. Ekvall, who is now medical secretary of the division.

► A youth congress was conducted recently by the Far Eastern Island Mission on the island of Koror, Palau. More than 400 young people, including delegates from Guam, attended the weekend session. Main speaker was Tate V. Zytoskee, acting secretary of the department of education of the division.

► Gilbert Bertochini has been elected temperance secretary of the division.

► S. J. Lee, veteran Chinese pastor and administrator, has accepted a call to Loma Linda University Hospital.

► There are now 500 Seventh-day Adventist servicemen in Vietnam, according to Gilbert Bertochini, national service organization secretary of the division. He spent a week recently in Vietnam visiting Adventist servicemen.

► The new Bacolod Hospital in Bacolod, Philippines, was opened officially on Thursday, December 8. Main speakers at the dedication ceremony were Ralph S. Watts, Sr., vice-president of the General Conference, and Paul H. Eldridge, president of the division. Medical director is Dr. W. G. Dick.

► The Japan Union Mission is now in its new headquarters near Yokohama. In addition to the office complex, the area includes housing for overseas as well as national staff members.

► Korean Union College has recently



Interconference Lectures on Preaching

November 20 to 23 marked the beginning of an interconference fellowship between the workers of Northern and Central California as 225 ministers met at the Central California Soquel campground for a three-day session featuring the H. M. S. Richards "Lectures on Adventist Preaching." Above (center), left to right, are James E. Chase, president of the Northern California Conference; H. M. S. Richards, main speaker; and Elmer R. Walde, president of the Central California Conference.

REUBEN W. ENGSTROM
Departmental Secretary
Central California Conference

dedicated a new cafeteria building. Presiding over the opening ceremony was the president, Rudy Klimes. The ribbon was cut by the president of the division, Paul H. Eldridge.



Atlantic Union

Reported by
Mrs. Emma Kirk

► Thomas Lucas (a literature evangelist for the Southern New England Conference) and his wife sent 400 invitations to their customers, for the evangelistic meetings conducted by Byron Spears in Boston. Already seven of these people have been baptized.

► Louise Meyer, of the General Conference Sabbath School Department, held a series of Sabbath school workshops throughout the New York Conference with A. M. Karolyi, conference Sabbath school secretary.

► Pastor and Mrs. Paul Kline have arrived in Bangor, Maine, where Pastor Kline will be the district leader. He was a pastor-teacher in the Greater New York Conference for four years before going to Andrews University, where he received his B.D. degree in August of 1966. Pastor Kline is replacing Raymond O. Richard-

son, who is now the leader of the Keene, New Hampshire, district.

► Pastor Eugene Virgil, assistant pastor of the Hamilton, Bermuda, church, left Bermuda in January to take up similar duties at the Ephesus church in the Northeastern Conference. Beryl T. Rivers has arrived in Bermuda to take over the responsibilities of the Southampton church. Elder Charles Eaton has left Southampton for the Syracuse, New York, church in the Northeastern Conference.

► The New England Sanitarium and Hospital is operating its school of X-ray technology for the fifteenth consecutive year. This year there are three students in the class, all from the New England area. Garry Johnson of Kensington, Connecticut, is the only male student. He graduated from Pioneer Valley Academy in 1966. Shirley Norton is from Stoneham, Massachusetts, and Patricia Haigh from Reading, Massachusetts. Both of these girls have donated many hours of their time to the hospital as candy strippers.

► Carl Ballweber has been appointed as the second maintenance man by the Union Springs Academy Board recently. Presently, Paul Reiss is in charge of the plumbing, water, electrical, and mechanical aspects of the campus. Mr. Ballweber will be in charge of the painting, carpentry, concrete, and campus work.



Central Union

Reported by
Mrs. Clara Anderson

- Maurice L. Fredricksen has joined the accounting department of Boulder Memorial Hospital in Boulder, Colorado. He replaces Roland Marinkovic, who transferred to the American Nursing Home at Waterloo, Iowa, as manager. The Fredricksens have lived in Lincoln, Nebraska, for several years.
- J. F. Kent, Central Union publishing secretary, is making extensive plans for the annual literature evangelist institute to be held this year in the Clarke Hotel, in Hastings, Nebraska, January 2-7, 1967.
- The College Furniture, industry of Union College, shipped more than 1,300 chest-of-drawers and desk combinations to the Kansas State University and the University of Kansas for new women's dormitories. The \$60,000 order was the largest of the year, according to a College Furniture official.



Columbia Union

Reported by
Morten Juberg

- The Potomac Conference in Staunton, Virginia, reports that December holds the 1966 record for additions to the church. Ninety-one were added by baptism and six by profession of faith.
- Dr. and Mrs. Gilbert Tunco and their son, Gabriel, of the Staunton, Virginia, church have returned from a mission assignment as relief physician for a period of five months at the Montemorelos Sanitarium and Hospital in Mexico.
- The Allentown, Pennsylvania, church held its dedication service and mortgage-burning ceremony. The church has been consistently expanding since 1951, when the cornerstone was laid. The congregation sponsors a church school with a present enrollment of 37 pupils.
- The teachers of the Ohio, Pennsylvania, and West Virginia conferences met in Wheeling, West Virginia, for a tri-conference teachers' convention. The program was directed by J. R. Shull of Ohio, L. Canosa of Pennsylvania, and H. W. Bass of West Virginia.
- A special documentary team from CBS-TV spent the entire day at Worthington Foods, Inc., recently, filming pictures of the company's plant and products for a forthcoming special program to be narrated by Walter Cronkite. Entitled "21st Century," the program is scheduled to be aired sometime in January and will depict what life will be like in the next century.



Lake Union

Reported by
Mrs. Mildred Wade

- As a result of the seven-week evangelistic meetings conducted in the Wauke-

gan, Illinois, church, sixteen new members were baptized. V. W. Esquilla, Illinois lay activities director, was the speaker and director of the series. Every department in the church gave enthusiastic support. Richard Williams, associate pastor of the Peoria district, Mrs. LaRayne Wellman, and Mrs. Sylvia Williams provided the music.

- For many years the Brookfield, Illinois, church has reached the Silver Vanguard goal in Ingathering, and some years has doubled it. Many members go the second mile, and many others reach the Jasper Wayne goal of \$180. Last year they organized a Jasper Wayne Club with 21 eligible members. Three of these doubled the Jasper Wayne goal. Last November, before the 1967 campaign started, Harry A. Varney succeeded in raising \$250 from his contacts with businessmen in the Brookfield area. On November 26 he was honored as "Mr. Jasper Wayne of the Brookfield church."
- W. A. Geary, MV secretary of the Indiana Conference, has reactivated the *Bulletin for SDA Men in the Service*. This is filled with information about their fellow servicemen—where they are located and what they are doing. Many letters are received from the servicemen telling how much they appreciate this "buddies" exchange.
- O. R. Scully, who has been working as a pastor in the Michigan Conference for the past five years, first in the Battle Creek and Urbandale churches, and recently at the Jackson church, has accepted an invitation to return to South America to take up work in Bolivia. He feels it will be a real challenge to labor in a field one eighth the size of the United States, with more than 10,000 church members, and 240 church schools.



North Pacific Union

Reported by
Mrs. Ione Morgan

- After serving a number of years in the Oregon and Washington conferences as pastor and evangelist, Marion M. Mohr has transferred to the Montana Conference where he will be pastor of the Butte church and district.
- Elementary children taught by Wanda Knowles and Mrs. Betty Meehan in Grants Pass, Oregon, moved into new classrooms early this month upon completion of Phase I of the current school building program. It is hoped that all students will be in the new school by September, 1967, since Phase II, which will include two more classrooms, a library, and administrative offices, will begin in April.
- Francis A. Crofoot, assistant accountant and instructor at Milo Academy the past three years, is now assisting with the work at Monument Valley.
- Oregon Conference tithe for ten months ending October 31 totaled \$2,409,428.88, an increase over 1965 of nearly \$202,000. Sabbath school offerings averaged 55.7 cents a week, and missions funds, 82.5 cents.

► Ronald Breingan and his family, from the Southeastern California Conference, are now in Fairbanks, Alaska, where he is pastor of the church and ministers to the servicemen in the area as well.

- The Auburn Academy Wood Products is now operated as a subsidiary of Harris Pine Mills.
- The former Tacoma 23d Street church, from now on to be known as the Tahoma SDA church, held their first service in their newly acquired and remodeled church home on November 19.
- Forty-eight Walla Walla College sophomore students in the school of nursing were capped Friday evening, December 9, in the college church with Wilma L. Leazer, dean, school of nursing, in charge of presentation of caps.
- The Walla Walla College School of Nursing, accredited in 1953 by the Collegiate Board of Review, National League for Nursing, as a degree-granting nursing school, early in December received additional accreditation and recommendation for its program by which graduate nurses may earn the B.S. degree.
- The Ingathering caroling program for the college church, College Place, Washington, Saturday evening, December 10, had 400 participants in 54 bands and brought in \$1,106, pushing the total Ingathering receipts to \$4,900 and surpassing the stated goal by \$900, according to Richard D. Fearing, pastor.



Northern Union

Reported by
L. H. Netteburg

- Investment for the Bismarck, North Dakota, church up to November 20 was \$1,570, which averages more than \$12 a member. More is expected before the close of the year.
- R. W. Wiedemann, pastor of the Hinckley, Minnesota, district, placed a literature rack stocked with our books in the bus station. Seventy-two books were soon sold, with a share of the profits going to the manager of the business concession.
- Don Dronen, who has been serving as a literature evangelist in North Dakota, has been appointed as assistant publishing secretary of that conference.
- Floyd Ramsey, formerly of the Montana Conference, has accepted the invitation of the Iowa Conference to serve as the publishing secretary for that field.



Pacific Union

Reported by
Mrs. Margaret Follett

- Reuben W. Engstrom, chairman of the evangelism committee of the Central California Conference, reports a great interest in public evangelism, and that most of the ministers are planning meetings during the next few months. In addition, J. J. Millet and Stanley Harris, conference evangelists, plan for public meetings the first of the year, Elder Millet for several short series in five different

areas of the conference, and Elder Harris for a major thrust in metropolitan San Jose.

► On November 13 ground was broken for the new gymnasium-auditorium and industrial arts complex on the campus of Hawaiian Mission Academy. This new facility will be known as the Robert J. McKeague Hall, in honor of his devoted service in the island field. Among those participating in the program were F. L. Bland and E. W. Pedersen of the General Conference.

► The Tempe Community Hospital recently held open house for the new surgical wing. This hospital was established by Dr. Ernest E. von Pohle in 1944 and has since been turned over to the Arizona Conference. J. M. Haynal is the present administrator.

► Horace R. Beckner, for the past two years pastor of the Alhambra church, has accepted a call to be stewardship secretary for the Pennsylvania Conference.



Southern Union

Reported by
Oscar L. Heinrich

► C. D. Henri has been called to the South Atlantic Conference as MV and educational secretary, replacing C. C. Cunningham, who accepted a call to the Lake Region Conference. He and his family have returned from mission service in the West African Union.

► More than 1,000 persons from neighborhood churches gathered on Thanksgiving Day in the Atlanta Berean church for thanksgiving services. In spite of the fact that a large number of people have been baptized from these churches into the Adventist Church, the pastor, H. L. Cleveland, has maintained a spirit of friendship and fellowship with these church groups of his community.

► The 1966-1967 secondary teachers' convention was held at Daytona Beach, Florida, November 20-23. Arthur L. White

Ordination in British Columbia, Canada



A. W. Robertson

A. W. Robertson, graduate of Canadian Union College, and of the SDA Theological Seminary, was ordained to the gospel ministry at the British Columbia camp meeting, convening at Hope, British Columbia, July 23, 1966. The ordination sermon was delivered by H. M. S. Richards, Sr.; the prayer was offered by D. W. Hunter, associate secretary, General Conference; the charge was given by J. W. Bothe, president, Canadian Union Conference; and the welcome was extended by G. O. Adams.

G. O. ADAMS, President
British Columbia Conference

and Dr. W. A. Howe of the General Conference, and Dr. Richard Hammill of Andrews University were the guest speakers. V. W. Becker, Southern Union secretary of education, who headed the convention, was awarded his gold teacher-service pin. Southern Union secondary teachers meet biennially for a union-wide convention.



Southwestern Union

Reported by
J. N. Morgan

► Texas Conference workers have reported the total of 391 baptisms for the first 10 months of 1966. Seven workers have reported more than 20 baptisms during this time.

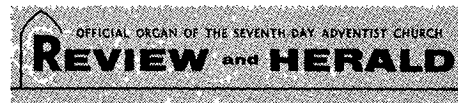
► The Voice of Prophecy broadcast is being sponsored in a dark county, Santa Rosa, New Mexico, by an active church layman in cooperation with the conference. A follow-up effort will be held in the spring of 1967.

► Eleven persons have been baptized as a result of the Thrower-Pollard evangelistic series recently held in Alamo-gordo, New Mexico.

► Matias Vargas has assumed district responsibilities to the Socorro-Reserve church. He most recently served in the Albuquerque Spanish church.

Church Calendar

Liberty Magazine Campaign	January 14-21
Religious Liberty Offering	January 21
Bible Evangelism Crusade	February 4
Church Missionary Offering	February 4
Faith for Today Offering	February 11
Christian Home and Family Altar Day	February 18
Christian Home Week	February 18-25
Listen Campaign	February 25
Visitation Evangelism	March 4
Church Missionary Offering	March 4
Sabbath School Rally Day	March 11
Spring Mission Offering	March 11
Missionary Volunteer Day	March 18
Missionary Volunteer Week	March 18-25
Thirteenth Sabbath Offering	March 25
(Far Eastern Division)	March 25
Winning Souls With Missionary Magazines	April 1-8
Church Missionary Offering	April 1
Loma Linda University Offering	April 8
Health and Welfare Evangelism	May 6
Church Missionary Offering	May 6
Famine Relief Offering	May 13
Spirit of Prophecy Day	May 13
North American Missions	May 20
Bible Correspondence School Enrollment Day	May 27
Home-Foreign Challenge	June 3
Church Missionary Offering	June 3
Thirteenth Sabbath Offering	June 3
(Northern European Division)	June 24



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

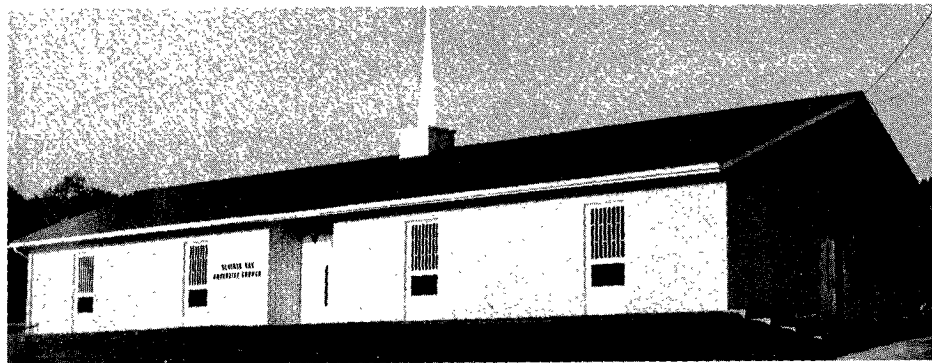
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Hanover, Pennsylvania, Dedication

Plans were developed in January, 1966, for a new church home for God's people in Hanover, Pennsylvania. As a result of their hard work the 300 members are now housed in an attractive new building, which was consecrated at special services on October 29, 1966. Bruce Fox is the pastor.

LOUIS CANOSA
PR Secretary

Northeastern Conference Elects President

On Tuesday, December 27, the Northeastern Conference executive committee met to fill the vacancy created by the death of its former president, R. T. Hudson. After prayerful consideration George R. Earle, pastor of the City Tabernacle church in New York City, was unanimously elected president.

Elder Earle began his ministry in the South Atlantic Conference and has served in the Northeastern Conference for approximately 20 years. He has pastored a number of the larger churches, and has been successful as a pastor-evangelist as well.

We are confident that under his leadership the Northeastern Conference, largest in the Atlantic Union and largest Regional conference, will continue to grow and prosper. F. R. Millard, president of the Atlantic Union Conference, was chairman of the meeting.

W. W. FORDHAM

Trans-Africa Division Sets 1967 Goals

Merle Mills, president of the Trans-Africa Division, sends the following challenging goals set for the coming quadrennium:

Membership	325,000
Baptisms	125,000
Organization of churches	2,100
Sabbath school membership	650,000
Branch Sabbath schools	6,000
Decisions for Christ	250,000
Church dedications	300
Ingathering	£492,000
Literature evangelists	1,000
Literature sales	£1,000,000
Unentered areas	48
African homes built	250

Chesapeake Conference Evangelistic Advance

Thrilling news just received from W. R. May, assistant to the president and ministerial association secretary, reveals 501 baptisms reported in the Chesapeake Conference for 1966. This is an average of 25 for each district pastor.

Chesapeake's Crisis Hour Evangelism goal for 1967 is for 750 baptisms and an 18 per cent gain in membership. Membership in the conference has increased 35 per cent (from 3,148 to nearly 4,250) since Crisis Hour Evangelism was launched three years ago.

Twenty-five evangelistic meetings are already slated for the first six months of 1967. Half of these meetings will be conducted by the president, Cyril Miller, and the departmental men from the conference office.

The Amazing Facts daily radio broad-

cast and information folders are making a major contribution to the success of the program, according to Elder May.

J. R. SPANGLER

Shipboard Evangelism in the Philippines

D. C. Sabrine, lay activities secretary for the Central Philippine Union Mission, recounts this unusual Ingathering approach:

"During the recent celebration of General MacArthur's Leyte landing, two Australian mine sweepers and one American landing ship were in the harbor. In one of the hotels Mrs. Mantana approached an Australian naval leader, Mr. Good, who after giving his donation suggested that she go to their ships early the following morning, as they would leave port at 9:00 A.M. He scribbled on the solicitor's card the name of an officer and a recommendation to enter the ships.

"Before breakfast the following morning, a jeepload of our solicitors went to the Australian ships and when the officer was approached he spoke to all of his men through the ship's intercom, instructing them to give all their Philippine money to the Adventist humanitarian drive, since they would not need it. The officer and Mr. Good, who gave Mrs. Mantana the first encouragement, went soliciting among their officers. They returned with more than ₱90. Our solicitors worked among



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

SEATTLE—The Council of Churches of Greater Seattle reached a milestone on the road to ecumenism when six Roman Catholic parishes were admitted to membership.

RHODES, GREECE—A young American lay missionary, who was jailed here on a charge of proselytizing among the Orthodox people of this island, was released after paying a \$150 fine. The charge against Ray Lentzsch, former director of public relations and professor of journalism at Quaker-related Whittier (Calif.) College, was that he offered a pamphlet with evangelical contents to a villager. Mr. Lentzsch spent the night in jail, was taken to a Rhodes court the next day, found guilty, and sentenced to 30 days in jail and fined.

LONDON—Formation of a 21-man joint preparatory commission to inaugurate "serious dialog" between the Anglican communion and the Roman Cath-

the crew. In less than an hour we received more than ₱176.

"When the Australian ships left we climbed aboard the American ship and asked the captain and the chaplain for permission to approach their men. They suggested that we solicit their men outside the ship, since they were then preparing for a reception for city officials on board the ship. An additional amount of ₱200 was received from the American crew.

"We thank God not only for the Ingathering opportunity of meeting these officers and sailors, but for the privilege of distributing literature. Two American sailors accepted an invitation from Brother Pedro Manatad to attend Sabbath services. They were much impressed with the message and are now studying the Bible Guide sheets."

J. ERNEST EDWARDS

WSMC-FM Manager to Serve Intercollegiate Broadcasting

Allen Steele, general manager of radio station WSMC-FM, has been elected vice-president in charge of regions for the Intercollegiate Broadcasting System, which comprises some 300 college and university radio stations in seven States. His responsibilities will be to direct and promote work by the 12 regional directors across the nation. He is a senior communications major at Southern Missionary College from St. Petersburg, Florida.

Harry Silvers, of Key West, Florida, also a communications major at Southern Missionary College, was elected to direct activities of the Southern Region, from headquarters at Colledgeale.

JAMES J. AITKEN

olic Church was officially announced here. Formation of the commission was announced by the Church of England, which said it was in accordance with the common declaration signed by Pope Paul VI and Dr. Arthur Michael Ramsey, Archbishop of Canterbury, in Rome last March 24.

ROME—The Secretariat for Promoting Christian Unity, headed by Augustin Cardinal Bea, has been giving special attention recently to Vatican Council directives on the translation and distribution of Sacred Scripture. The conciliar decree on *Divine Revelation* is being taken as a virtual invitation for the creation of a Catholic Bible society or its equivalent to operate in conjunction with other Bible societies already long active in the field. Informal contacts have already been made with Protestant groups in view of such a possible joint program of translation, publication, and worldwide distribution.

CHICAGO — Roman Catholics and Methodists came out of a national dialog here with some "striking agreements" in their respective descriptions of faith. According to a joint memorandum, the sessions also "raised the hope of all its members that the way has been opened for further breakthrough in discovery and mutual understanding."